

**THE PROBLEM OF TEACHING TWOFOLD LOVE: CHRISTIAN EDUCATION
AND A CULTURE OF PEACE IN THE GREAT LAKES REGION**

By

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I

Student number: 3440-364-7

I declare that: THE PROBLEM OF TEACHING TWOFOLD LOVE: CHRISTIAN EDUCATION AND A CULTURE OF PEACE IN THE GREAT LAKES REGION is my own work and that all the sources that I have used or quoted from have been indicated and acknowledged by means of complete references.

Rev. Emmanuel Muamba Kamuanga

March 5, 2008

II

EPIGRAPH

Your Holiness and My Loneliness

I was hungry and you held meetings to discuss my hunger.

I was imprisoned and you crept of quietly to pray for my release.

I was persecuted and you explained to me how Christ was persecuted.

I was sick and you knelt down and thanked God for your health.

I was homeless and you preached to me of spiritual shelter of the love of God.

I was lonely and you left me alone to pray for me.

You seem so holy and I'm still very lonely (Green, as quoted by Pazmino, 1988: 54).

III

ABSTRACT

Practical theology has society as its horizon and should not be limited to a clerical paradigm because Christianity is not limited to a church but its horizon is the whole of society.

In line with this understanding of practical theology, this study is a contribution to Christian education for a culture of peace in the Great Lakes region (the DRC, Rwanda and Burundi). Millions of people have been slaughtered in this region where Christianity is the main religion. The Church in this region has lost its credibility and is seen as contributing to a culture of violence through its church leaders and parishioners.

This study focuses on the research question: Can teaching twofold love contribute to a culture of peace in the Great Lakes region? The thesis has empirically argued that the cause of turmoil in the Great Lakes region is the lack of twofold love, which has disguised itself in all evils known in the region, such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over-trust in modernism and breaking God's Ten Commandments, more than anything else. Humankind finds it difficult to love the neighbour like oneself and this lack of neighbourly love causes unrest in this region.

The discussion in chapter three has empirically demonstrated through educational psychology that teaching is love of the learner. Therefore, an effective teacher should be able to give loving care to the learner's spiritual, physical and social needs, in a specific context. This is what Jesus did through verbal and behavioural media (Byrskog, 1994: 321). Such a liberationist teaching that should avoid pouring socially irrelevant knowledge on the learner is still an urgent need in the Great Lakes region. Christian education in this region has been learnt in a rote manner without educating Christians to be problem solvers. The fourth chapter makes practical suggestions on how to deal with the dilemmas of teaching Christian education in the region. Thus the study has empirically confirmed the research hypothesis that an effective teaching of twofold love can contribute to a culture of peace in the Great Lakes region.

IV

KEY TERMS

Practical theology, education, Christian education, teaching, learning, twofold love, peace, culture, educational psychology, Jesus' method of teaching, capitalism and socialism.

DEDICATION

I dedicate this thesis to:

- ❖ God, who has saved me through the Lord Jesus Christ, and has provided the bedrock upon which this thesis and I rest.

- ❖ My mother, Marguerite Bilonda wa Muamba, who educated me in the ways of the Lord, came to support me in Jesus' Field in Bunia (DRC), and died there in 1994.

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LIST OF ABBREVIATIONS

- ABAKO: Alliance des BaKongo: the Bakongo Alliance, a political party of Joseph Kasavubu, it was a separatist-federalist party in Congolese politics.
- ACTAR: Association des Tshokwe-Katanga: member of the Confédération des Associations du Katanga (CONAKAT).
- ADAPES: Association des Anciens Elèves des Pères de Scheut: the Association of the Former Pupils of des Pères de Scheut, was a pre-political movement in Congolese politics.
- A E P J: Anciens Elèves des Pères Jésuites: the former pupils of Jesuit Fathers, was also a pre-political movement in Congolese politics.
- AFDL: Alliance des Forces Démocratiques pour la Libération: the Alliance of Democratic Forces for Liberation, the politico-military party of Laurent Désiré Kabila.
- AIA: Association Internationale Africaine: the International African Association.
- AIC: Association Internationale du Congo: the CEHC became the International Organization of Congo.
- ANC: Armée Nationale Congolaise: the Congolese National Army.
- APCM: American Presbyterian Congo Mission .
- ASSANEF: Association des Anciens Elèves des Frères des Ecoles Chrétiennes: the Association of Former Pupils of Brothers in Christian Schools, was also a pre-political movement in Congolese politics.
- APIC: Association du Personnel Indigène du Congo Belge et du Ruanda- Urundi, which was a pre-political movement.
- BBTG: Broad-Based Transitional Government: the government which was supposed to be put in place after the Arusha agreement of August 1993.
- Balubakat: Baluba Katanga, which was a Katanga cartel of unitarist parties led by Balubakat, who fought against separatism and secessionist movements in Katanga: The principal leaders were: Jason Sendwe, Prosper Mwamba Ilunga, Ildephonse Masengwe and Laurent Désiré Kabila. Like the MNC Lumumba, they were members of a radical coalition in Congolese politics.
- CDR: Coalition pour la Défense de la République: the Coalition for the Defense of the Republic. This was an extremist party, which supported President

Habyarimana, then went into opposition when it found him to be too moderate. Later one of the main organisers of the genocide.

- CEHC: Comité d' études du Haut-Congo: the Study Committee for the High-Congo.
- CONAKAT: Confédération des Associations du Katanga: the Confederation of the Associations of Katanga, led by Moïse Tshombe (this confederation wanted to be a platform for parties found in Katanga, such as Union Katangaise, Ucol-Katanga, BALUBAKAT: Association des Baluba du Katanga, FEDEKA: Fédération des Associations Tribales des Originaires du Kasai, and ACTAR: Association des Tshokwe, Katanga, but BALUBAKAT went with MNC Lumumba in the cartel of the radicalists). In theory, CONAKAT was moderate and federalist, but in practice it became separatist-radicalist and federalist. With brutality, the last day of Lumumba on earth was organised and handled by Tshombe's government in Katanga on January 17, 1961.
- Cerea: Centre de regroupement Africain: Centre of African Regrouping, based in Kivu, was led by Anicet Kashamura and together with MNC Lumumba, Balubakat, PSA Kizenga wing, was a member of a radical coalition in Congolese politics. This party had a vision for Africa.
- CFS: The Congo Free State.
- CND: Conseil National du Développement: the National Council for Development. It was a national assembly under the Habyarimana second republic.
- CNE: Commission Nationale Electorale: the National Electoral Commission.
- CNL: Conseil National de Liberation: National Council for Liberation
- CRA: Congo Reform Association
- CNS: Conférence Nationale Souveraine: the Sovereign National Conference.
- EIC: Etat Independent du Congo: the Congo Free State (CFS).
- Ex-FAR: Ex-Forces Armées Rwandaises: the former Rwandan armed forces, which took part in the 1994 Rwandan genocide and fled mainly to Congo, DRC. They were one of the causes of the dispute between Rwanda and DRC.
- FAR: Forces Armées Rwandaises: the Rwandese armed forces of the Habyarimana and interim governments. Heavily involved in the genocide.
- FEDACOL: -Fédération Congolaise des Classes Moyennes: the Congolese Federation of Middle Classes, was a European party in Congo.
- FEDEKA: Fédération des Associations Tribales des Originaires du Kasai: the Federation of the Tribal Associations of Kasai, member of CONAKAT, as it was based in Katanga. Isaac Kalonji Mutambayi wa

Pasteur Kabongo led it.

- FP: Force Publique: Public Force (the Congo Free State armed forces).
- FTB: Fédération des travailleurs du Burundi: the Federation of workers in Burundi.
- FRODEBU: Front pour la Démocratie au Burundi: the Front for Democracy in Burundi. The party of President Melchior Ndadaye.
- FUB: Front de l'Unité Bangala: the Front for the Unity of Bangala, a moderate Bangala party.
- GOMN: Groupement des observateurs Militaires Neutres: the Grouping of Neutral Military Observers. OAU- UN -sponsored body set up in 1993 (Rwanda), before Arusha.
- GNR: Jeunesse Nationaliste Rwagasore: the Rwagasore Nationalist Youth, which was made up mainly of Tutsi youth in Burundi after the assassination of Louis Rwagasore.
- GP: Garde Présidentielle: the Presidential Guard. They started the genocide in Giculi (Rwanda) on April 6, 1994 at 8 pm.
- HCR-PT: Haut Conseil de la République-Parlement de transition.
- ICRC: International Committee of the Red Cross.
- Interahamwe: A Kinyarwanda word meaning, "those who are together". These are youths supporting President Habyarimana. Interahamwe is then the extremist Hutu militia group which avenged the death of the Late President Habyarimana of Rwanda and committed the bulk of Rwanda's genocide of 1994. This group is actually known as ALIR Armée de Libération du Rwanda: the Army for the Liberation of Rwanda. This is a complex Hutu rebel group composed of Ex-FAR, Interahamwe and new recruits.
- Interfédérale-PUC: Interfédérale-Parti de l'unité Congolaise: a moderate Bangala tribe-based party.
- MDR PAR MEHUTU: After 1965, President Kayibanda crushed other political parties and created a unique party called MDR PAR MEHUTU, meaning: Mouvement Démocratique Républicain, Parti pour l'Emancipation des Hutus - the Republican Democratic Movement Party for the Emancipation of the Hutus. At the time of President Habyarimana, it was the main opposition party, later to become the main coalition partner in President Habyarimana's government of July 1994.
- MFBP: Mouvement des femmes et du Bas Peuple: the Movement of Women

and Low-born People. It was one of the political pygmies and MRND plant. Its leader was a very high-born bourgeois lady.

- MLC: Mouvement Pour La Libération du Congo: Movement for the Liberation of Congo.
- MLN: Mouvement de Libération Nationale, another moderate party from the Bangala tribe.
- MNC: Movement National Congolaise: National Congolese Movement.
- MNC-L: MNC-Lumumba - supported strong central government and was then a member of the radical coalition in Congolese politics.
- MNC-K: Mouvement National Congolais-Kalonji Wing, which was considered to be moderate and separatist-federalist.
 - MPNC : Mouvement pour le Progrès National Congolais: Movement for the National Development of Congolese , a moderate party from Bangala Tribe.
- MPR: Movement Populaire de la Révolution: the Popular Movement of the Revolution - Mobutu's unique political party.
- MRND (D): Mouvement Révolutionnaire National pour le Développement (et la Démocratie): National Revolutionary Movement for Development and Democracy, Habyarimana's single party, later revamped by the addition of a second 'democratic' D. Many of its leaders were among the main organisers of the genocide.
- OAU: Organization of African Unity.
- PADE: Parti Démocratique: the Democratic Party, another political pygmy and MRND plant.
- PALIPE-HUTU: Parti pour la Libération du Peuple Hutu: the Party for the Liberation of Hutu People, in Burundi.
- PAPERWA: Partie Révolutionnaire Rwandais: the Revolutionary Rwandan Party, another political pygmy and MRND plant.
- PDC: Parti Démocrate Congolais: the Congolese Democratic Party, was a Bangala moderate party.
- PEAC: Parti Economique et Agraire Congolais: Congolese Economic and Agrarian Party which had an African-European vision of working together.
- PDMN: Parti pour la Defense' des Milieux Ruraux: the Party for the Defense of Rural Environments, which also had an African-European vision.

- PIL: Parti de L' Indépendance et de la Liberté, a moderate Bangala party.
- PNP: Parti National du Progrès, a Bangala moderate party.
- PP: Parti du Peuple: the Party of the People, was a separatist-federalist party in Congolese politics.
- PRC: People's Republic of the Congo, a secessionist government founded in Kisangani after the death of Lumumba. Christophe Nbenye, a Lumumbist, was the president of this Republic, while Antoine Kizenga, the actual Congolese prime minister, was the then prime minister of this Republic.
- PSA : Parti Solidaire Africain: Kizenga wing of this "Parti Solidaire Africain": Antoine Gizenga, Pierre Mulele. This wing was a member of the radical coalition in Congolese politics. PSA was in general a separatist-federalist party.
- PTC: Parti Travailleiste Congolaise, a Bangala moderate party.
- PUNA: Parti de l' Unité Nationale, a moderate Bangala party.
- RCD: Rassemblement Congolais pour la Démocratie: the Congolese Rally for Democracy, led successively by Zaidhi Ngoma and Professor Wamba dia Wamba.
- RCD-G: RCD-Goma, led successively, and after secession, by Dr Emile Ilunga, Dr Adolphe Onusumba, and Azarias Ruberwa (lawyer).
- RCD-K.: RCD-Kisangani, the new RCD backed by Uganda and established by Professor Ernest Wamba dia Wamba in Kisangani.
- RCD-KLM: RCD led by Mbusa Nyamwisi, the actual (2008) Minister of Foreign Affairs, with his headquarters in Beni (North Kivu Province).
- RCD-National: RCD led by Roger Lumbala, having the headquarters of his republic on the mining sites of Bafwasende (Oriental province), with the main support of Uganda.
- R.P.A: Rwandan Patriotic Army, the armed wing of the RPF.
- RPF: Rwandan Patriotic Front, political party of President Kagame.
- UDPS: Union pour la Démocratie et le Progrès Social: the Union for Democracy and Social Progress, the party led by a charismatic leader, Dr Etienne Tshisekedi wa Mulumba.
- UC: Union Congolaise: Congolese Union, a party with an African tendency.
- UCOL-KATANGA: l'Union pour la Colonisation (Ucol): the Union for Colonisation, a Belgian colonial organisation in Congo, which

defined its objectives in its general assembly held on October 21, 1956 as follows: to retain the whites in Congo for the interests of Congolese populations and also for the whites' interests.

- UK: Union Katangaise, member of CONAKAT.
- UMHK: Union Minière du Haut-Katanga:the Katanga Mining Union.
- UN: United Nations.
- UNELMA: Union des Anciens Elèves des Frères Maristes: the Union of the Former Pupils of the Frères Maristes, a pre-political movement.
- UNESCO: United Nations Educational, Scientific and Cultural Organization.
- UNICO: Union pour les Intérêts du Peuple Congolais: the Union for the Interests of the People of Congo, a moderate party from Bangala tribe.
- UNISCO: Union des Intérêts Sociaux Congolais: Union for Social Congolese Interests, a pre-political movement.
- UPCO: Union Progressiste Congolais, a moderate party from the Bangala tribe.
- UPDF: Ugandan People's Defense Force.

XVI

GLOSSARY

Acrostic: (from the Greek word ‘akros’, “pointed, first”; ‘stichos’, “a row”, verse, line of a poem), group of phrases, words or most often verses, the first letters of which, when used consecutively form a word, name, phrase or other predetermined entity.

Bane: curse, cause of somebody's ruine or trouble (Oxford Advanced Learners Dictionary, 1992: 64).

Boone: Favour, blessing.

Catechesis: “catechesis is an instruction that fosters the integration of Christian truth with life” (Pazmino, 1988: 51).

Constructivism: This is an instructional strategy that puts an emphasis on an individually and actively constructed knowledge and understanding. In the constructivists’ view, “teachers do not attempt simply to pour information into children’s minds. Rather, children are encouraged to explore their world, discover knowledge, reflect, and think critically” (Brooks & Brooks, as quoted by Santrock, 2004: 8). Hickey, Moore & Pellegrino (as quoted by Santrock, 2004: 8) aver that the trend in educational reform is to teach according to the constructivist view. There should no longer be passive learners who sit and memorise irrelevant as well as relevant information.

Culture: “A complex whole which includes knowledge, belief, art, moral, law, customs, and any other capabilities and habits acquired by man as member of society.” (Tylor, as cited by Shorter, 1988: 4).

Differentiation: A process by which modernists have split the unitary structure of social life into three separate sectors, which are: economy, science and politics. Each of these three sectors will respectively deal with profit, knowledge and power. The three sectors constitute the public domain, while religion has been confined to the private domain by modernists (Heitink, 1999: 36). Modernisation is a process of differentiation. Unfortunately, some theologians have, for example, supported this modernist view of differentiation, which confines religion to the private life (Dekker, as cited by Heitink, 1999: 36).

Education: Knowledge, abilities and development of character and mental powers that result from such training: intellectual, moral, physical etc (Oxford Advanced L., 1992: 284). Educate refers to the overall development of (especially children) knowledge and intellect, usually through the formal education system of schools and universities (Oxford Advanced Learners Dictionary, 1992: 935).

Educational Psychology: “Educational psychology is the branch of psychology that specializes in understanding teaching and learning in educational settings. Educational psychology is a vast landscape...” (Santrock, 2004: 4).

Enlightenment: “the enlightenment (Dutch ‘verlichting’; German ‘aufklärung’) is a period in the history of European culture, more or less coinciding with the eighteenth century and ending at the time of the French Revolution in 1789.” An enlightened person “has become a different kind of person. Each has become the subject of her or his own experience. This leads to a new understanding of religion and church that rebels against all forms of authoritarian faith and develops through subjective reflection and rational deliberation” (Heitink, 1999: 19). According to Kant, enlightenment meant that human beings had to release themselves from any immaturity that they had inflicted.

Modernism: Positive self-image and modern Western culture born in the Enlightenment and characterised by: “*a civilization founded on scientific knowledge of the world and rational knowledge of value, which places the highest premium on individual human life and freedom, and believes that such freedom and rationality will lead to social progress through virtuous, self-controlled work, creating a better material, political, and intellectual life for all*” (Cahoone, 2003: 9).

Nurture: “Nurture is the interpersonal sharing among Christians characterized by love and spiritual nourishment” (Pazmino, 1988: 51).

Open-ended interviews: these are part of unstructured interviews in the process of interviewing. In this process, the researcher asks open-ended questions. These are questions that do not predetermine the answers. They rather allow room for the participant to respond in his own terms. They are the questions that require more of an answer than “yes” and “no” (De Vos, 2002: 293).

Operant Conditioning: The term ‘operant conditioning’ refers to the fact that the learner must perform a certain behaviour before receiving a reward or punishment. Mazur (Encarta, 2004) gives the example of a boy who will not get his snack, unless he first cleans up his room (see p. 357).

Peace: The Hebrew שָׁלוֹם (from which comes the familiar Hebrew noun שָׁלוֹם), literally refers to being uninjured, safe and sound or whole. The Greek εἰρήνη refers mainly to being in political peace. Thus, the word peace (שָׁלוֹם) in the Bible is both political, physical, material, emotional and spiritual.

Psychology: “Psychology is the scientific study of behavior and mental processes” (Santrock, 2004: 4).

Reinforcement: In operant conditioning, reinforcement is referred to as any process that strengthens a particular behavior.

Rote manner: Memorising process using routine or repetition without full comprehension: learning by rote. Mechanical routine marked by unthinking repetition. (See the *American Heritage Dictionary*, Electronic CD).

Scholastic thinkers: These people embraced a wide variety of doctrines in both philosophy and theology. What gives unity to the whole Scholastic movement are the common aims, attitudes and methods generally accepted by all its members. The chief concern of the Scholastics was not to discover new facts, but to integrate the knowledge already acquired by

Greek reasoning and Christian revelation. This concern is one of the most characteristic differences between Scholasticism and modern thought since the Renaissance (Clarke, 2004). During the 13th century, Saint Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian theology. Aquinas employed both reason and faith in the study of metaphysics, moral philosophy and religion. While Aquinas accepted the existence of God on faith, he offered five proofs of God's existence to support such a belief (Clarke, 2004).

Secularisation: The term secularisation in this study has three different meanings:

- a. Secularisation as a decrease in the religiosity of people. Here, religious activities and convictions decrease in number and intensity.
- b. Secularisation as a restriction in the scope of religion. Here, sectors of society gain their independence and religion is pushed back to the private sphere of life.
- c. Secularisation as an adaptation of religion. Here, religion adapts its contents to developments in society and to ways in which modern people see themselves. (Dekker, as quoted by Heitink, 1999: 43).

Socialisation: "the process by which people acquire the beliefs, attitudes, values, and customs of their culture. It also involves the development of a distinctive personality for each individual because the traits of group are never absorbed in precisely the same way by all the people" (Steward and Glin, 1985: 93).

Scholasticism: philosophic and theological movement that attempted to use natural human reason - in particular, the philosophy and science of Aristotle, to understand the supernatural content of Christian revelations.

Semi-structured interviews: "Are defined as those organised around areas of particular interest, while still allowing considerable flexibility in scope and depth" (May, as cited by De Vos et al, 2002: 298).

Sublimate: means, in psychology, to modify the natural expression of an instinctual impulse in a socially acceptable manner.

Teach: To teach has the widest use in format situations and at all levels. It can refer to an academic subject or a practical skill Oxford Advanced Learners Dictionary, 1992: 935).

Train: To train means, " producing a desired result in behaviour's standard of skill or physical ability. It is sometimes contrasted with educate. It can be used of people or animals" (Oxford Advanced Learners Dictionary, 1992: 935).

Traditional direct-instruction approach: This is an instructional strategy that contradicts the constructivist view.

Twofold love: The love of God and one's neighbour.

Ubughake: In Rwanda, political and economic relations were based on an unequal feudal relationship, known as the ubuhake system, in which the Hutus became a caste of serfs forced into subjugation and economic dependency by the Tutsis. This caste system was rigidly upheld, and intermarriage was almost non-existent (Fegley, 2004).

Ubugabire: In Burundi, an unequal feudal relationship, known as the ubugabire system, in which most Hutus became serfs subjugated by and economically dependent on the Tutsis. However, Burundi's economic and socio-political structures were not as rigid as those of Rwanda. The power of the mwami was not absolute, and various princely leaders, known as ganwa, often vied for the throne. Unlike in Rwanda, marriages between Hutus and Tutsis were common in Burundi (Fegley, 2004).

Unstructured interviews: These are interviews conducted without using any of the researcher's prior information, experience or opinions in a particular area.

TABLE OF CONTENTS

Declaration -----	I
Epigraph -----	II
Abstract -----	III
Key Terms -----	IV
Dedication -----	V
Acknowledgments -----	VI
List of Abbreviations -----	X
Glossary -----	XVI
Table of Contents -----	XX
Chapter 1: Introduction -----	1
1.1 General Overview-----	1
1.2 Research Methodology-----	20
1.2.1 Problem Statement and Rationale for the Study-----	20
1.2. 2 Research Problem and Objectives-----	27
1.2. 3 Preliminary Literature Review-----	28
1.2.3.1 Social Dependent Variables-----	28
1.2.3.1.1 Practical Theology by Gerben Heitink-----	29
1.2.3.1.2 Theology and Social Structure by Robin Gill-----	33
1.2.3.1.2.1 Four Theses Among Sociologists of Knowledge-----	34
1.2.3.1.2.1.1 Theology is Mere Ideology-----	34
1.2.3.1.2.1.2 Theology as General Ideology-----	35
1.2.3.1.2.1.3 Theology Versus Ideology-----	37
1.2.3.1.2.1.4 Theology as Socially Constructed Reality-----	37
1.2.3.1.2.2 Social determinants of Theology-----	38
1.2.3.1.2.2.1 Social Determinants of Individuals Theologians-----	39
1.2.3.1.2.2.2 Social Determinants of Theological Positions-----	39
1.2.3.1.2.2.3 The Social Significance of Theology-----	42
1.2.3.1.3 The Dilemma of Education in Africa by Pai Obanya-----	48
1.2.3.1.4 Sciences, Professions, Scientific Theory, Professional Research and Professional Practice According to de Vos and others-----	51
1.2.3.1.4.1 Sciences-----	52

1.2.3.1.4.2 Professions-----	60
1.2.3.1.4.3 Scientific Theory-----	62
1.2.3.1.4.4 Professional Research-----	67
1.2.3.1.4.5 Professional Practice-----	68
1.2.3.1.4.6 Ethical Aspects of Research-----	69
1.2.3.1.5 Foundational Issues in Christian Education by Robert W. Pazmino-----	70
1.2.3.1.5.1 Biblical Foundations-----	71
1.2.3.1.5.2 Theological Foundations-----	73
1.2.3.1.5.3 Historical Foundations-----	82
1.2.3.1.6 Conclusion-----	86
1.2.4 Research Design-----	89
1.2.5 Research Methods-----	90
1.3 Potential Benefits of the Study -----	95
1.4 Assumptions -----	96

Chapter 2: Data Analysis and Discussion of Results: Twofold-love and Socio-Cultural and Ecclesiastical Contexts of the DRC, Rwanda and Burundi -----98

2.1 Collection of data: Day-to Day Experiences-Conferences-Pilot Study-----	98
2.1.1 Day-to Day Experiences-----	98
2.1.2 Conferences and Focus Group Discussions-----	103
2.1.3 Pilot Study-----	104
2.2 Data Collection: Questionnaires and Discussion of Results-----	105
2.2.1 Identification-----	106
2.2.1.1 Gender-----	107
2.2.1.2 Country and Age-----	108
2.2.1.3 Country and Marital Status-----	111
2.2.1.4 Country and Occupation-----	112
2.2.1.5 Country and Denomination-----	114
2.2.1.6 Socio-cultural and Ecclesiastic Contexts of the DRC, Rwanda and Burundi-----	117
2.2.1.6.1 The Concept of the Great Lakes Region-----	125
2.2.1.6.2 Environmental Issues and Conflicts in the Great Lakes Region-----	129
2.2.1.6.3 The Democratic Republic of Congo-----	134
2.2.1.6.3.1 Political context-----	135
2.2.1.6.3.1.1 Comments-----	182
2.2.1.6.3.2 Economic Context-----	200
2.2.1.6.3.3 Sociological Context-----	211
2.2.1.6.3.4 Ecclesiastical Context-----	216
2.2.1.6.3.5 Summary-----	219
2.2.1.6.4 The Republic of Rwanda-----	220
2.2.1.6.4.1 Political Context-----	221
2.2.1.6.4.1.1 Comments-----	227
2.2.1.6.4.2 Economic Context-----	229
2.2.1.6.4.3 Sociological Context-----	230
2.2.1.6.4.4 Ecclesiastical Context-----	233

2.2.1.6.4.5 Summary-----	238
2.2.1.6.5 The Republic of Burundi-----	238
2.2.1.6.5.1 Political Context-----	239
2.2.1.7.5.1.1 Comments-----	243
2.2.1.6.5.2 Economic Context-----	247
2.2.1.6.5.3 Sociological Context-----	247
2.2.1.6.5.4 Ecclesiastical Context-----	249
2.2.1.6.5.5 Summary-----	250
2.2.1.7. 6 Similarities and Differences between the DRC, Burundi and Rwanda-----	250
2.2.1.6. 6.1 Similarities-----	250
2.2.1.6. 6.2 Differences-----	251
2.2.1.6. 6.3 Conclusion-----	252

Chapter 3 Teaching and Twofold Love: Data Analysis and Discussion of Results-----256

3.1 Theoretical Teaching-----	256
3.2 Practical Teaching-----	259
3.3 Affective Teaching-----	262
3.4 Need Oriented Teaching-----	264
3.5 Contextual Teaching-----	267
3.6 Good Pattern in Behaviour of the Teacher-----	270
3.7 Christian Behaviors and Teaching of Twofold Love-----	273
3.8 Idleness as a symbol of Ineffective Teaching-----	275
3.9 Educational Psychology and Teaching Twofold Love in the Great Lakes Region-----	277
3.9.1 Educational Psychology and Effective Teaching-----	277
3.9.1.1 Historical background-----	278
3.9.1.2 Teaching: Art and Science-----	281
3.9.1.3 Effective Teaching-----	282
3.9.1.3.1 Professional Knowledge and Skills-----	282
3.9.1.3.2 Commitment and Motivation-----	285
3.9. 2 Social Contexts and Socio-emotional Development-----	286
3.9.2.1 Contemporary Theories-----	286
3.9.2.2 Social Contexts of Developments-----	294
3.9.2.3 Socio-emotional Development: Self and Moral Development-----	297
3. 9.3 Individual Variations-----	309
3.9.3.1 Intelligence And Twofold Love-----	310
3.9.3.2 Learning and Thinking Styles-----	333
3.9.3.3 Personality-----	335
3.9.4. Learning-----	352
3.9.4.1 Simple forms of Learning-----	355
3.9.4.1.1 Habituation-----	355
3.9.4.1.2 Sensitisation-----	355
3.9.4.2 Classical Conditioning-----	355
3.9.4.2 .1 Principles of Classical Conditioning-----	357
3.9.4.2 .1.1 Acquisition-----	357

3.9.4.2 .1.2 Extinction-----	357
3.9.4.2 .1.3 Generalisation-----	358
3.9.4.2 .1.4 Discrimination-----	358
3.9.4.2.2 Application of Classical Conditioning-----	358
3.9.4.2.3 Contemporary Theories-----	359
3.9.4.3 Operant Conditioning-----	359
3.9.4.3.1 Thorndike’s Law of Effect-----	360
3.9.4.3.2 Burrhus Frederic Skinner’s Research-----	361
3.9.4.3.3 Principles of Operant Conditioning-----	362
3.9.4.3.3.1 Reinforcement-----	362
3.9.4.3.3.2 Reinforcement Schedules-----	363
3.9.4.3.3.3 Punishment-----	365
3.9.4.3.3.4 Shaping-----	365
3.9.4.3.3.5 Extinction-----	367
3.9.4.3.3.6 Generalisation and Discrimination-----	367
3.9.4.3.4 Applications of Operant Conditioning-----	367
3.9.4.4 Learning by Observation-----	368
3.9.4.4.1 Bandura’s Experiments-----	370
3.9.4.4.2 Bandura’s Theory of Imitation-----	371
3.9.4.4.3 Theory of Generalised Imitation-----	371
3.9.4.4.4 Factors Affecting Imitation-----	372
3.9.4.4.5 Influence of Television-----	372
3.9.4.5 Other Forms of Learning-----	373
3.9.4.5.1 Language Learning-----	373
3.9.4.5.2 Learning by Listening and Reading-----	374
3.9.4.5.3 Concept Formation-----	374
3.9.4.5.4 Learning Motor Skills-----	375
3.9.4.6 Theories of Learning-----	375
3.9.4.6.1 The Behavioural Approach-----	376
3.9.4.6.2 The Cognitive Approach-----	376
3.9.4.2.3 Evaluation of the Two Approaches-----	377
3.9.4.7 Factors that Influence Learning-----	377
3.9.4.7.1 Age-----	377
3.9.4.7.2 Motivation-----	378
3.9.4.7.3 Prior Experience-----	379
3.9.4.7.4 Intelligence-----	379
3.9.4.7.5 Learning and Developmental Disorders-----	380
3.9.5 A Conclusion on Learning and Twofold Love-----	380
Chapter 4: Toward Solutions to The Dilemmas Of Teaching Christian Education In The Great Lakes Region: Love, Culture of Peace, Secularisation And Poverty-----	384
4.1 Love-----	388
4.1.1 Vernacular Word for Love in the Great Lake Region-----	388
4.1.2 Love of God and Peace on Earth-----	392

4.1.3 Science Alone and Peace on Earth-----	395
4.1.4 Good Christians and Two-fold Love-----	399
4.1.5 Five Languages of Love-----	404
4.1.6 Twofold Love in the Great Lakes Region-----	407
4.1.6.1 Biblical Concept of Love-----	407
4.1.6.2 Faith According to James Fowler and Twofold Love in the Great Lakes Region -----	419
4.1.6.3 Five Love Languages According to Gary Chapman and Their Practice in the Great Lakes Region-----	425
4.1.6.3.1 Words of Affirmations-----	426
4.1.6.3.2 Quality Time-----	429
4.1.6.3.3 Receiving Gifts-----	430
4.1.6.3.4 Acts of Service-----	431
4.1.6.3.5 Physical Touch-----	431
4.1.6.3.5.1 Sexuality-----	432
4.1.6.3.5.2 In the Marriage Only-----	434
4. 2 Education and Culture of Peace-----	435
4.2.1 Good-Educated Christians and Killing-----	443
4.2.2 Good-Educated Christians and Self-Defense-----	445
4.2.3 Good-Educated Christians and Vengeance-----	448
4. 2.4 Are Peaceful Means Before Oppressors Possible?-----	450
4.2.5 Are Violent Means Before Oppressors Possible?-----	452
4.2.6 Is Tribalism an objective way of achieving Social Development?-----	454
4.2.7 Culture of Peace and Twofold Love In The Great Lakes Region-----	455
4.2.8 Problem and Problems: The Case of Twofold Love-----	461
4.3 Secularisation-----	461
4.3 .1 The Three Ways of Defining Secularisation-----	462
4.3 .2 Causes of Secularisation in the Great Lakes Region-----	464
4.4 Poverty and Health Problems-----	466
4.4.1 List of Hellish Behaviors Among Church Leaders-----	466
4.4.2 Access to Heaven-----	469
4.4.3 Welfare on Earth-----	471
4.4.4 Causes of Poverty in the Family-----	473
4.4.5 Causes of One's Poverty-----	475
4.4.6 Did Church Teaching Encourage Poverty in the Great Lakes Region?----	476
4.4.7 Does the Bible Encourage Poverty?-----	478
4.4.8 HIV Prevention-----	480
4.4.9 Poverty Alleviation and HIV Prevention-----	482
4.4 .10 Other Means of HIV Prevention-----	484
4.4.11 Attitudes of the Community Towards HIV Positive People-----	486
4.4.12 Suggestions For The Dilemma of Capitalism and Marxism in Christian Education-----	488
4.4.12.1 Capitalism-----	490
4.4.12.2 Marxism-----	492
4.4.12.3 Hiatus Between Christian Education and Environmental Issues in The Great Lakes Region: The Case of 20th Century Evangelical Thought and Poverty in the DRC-----	498
4.4.12.4 The UN Report on the Plunder of Natural Resources in the	

DRC as Cause of Wars in The Great Lakes Region-----	504
4.4.12.5 A Practical Suggestion Based on Twofold Love-----	505
4. 4.13. Need of Transcendental Phenomenology: A way Towards Solutions-----	509
4.5 A Curriculum Development-----	511
4.5.1 A Philosophy of Christian Education: Gordon Clark-----	511
4.5.2 Intelligence-----	513
4.5.3 Needs in the Great Lakes Region-----	513
4.5.4 Applying the Socratic Method in the Great Lakes Region-----	513
4.5.5 Theology of Creation and Modern Environmental Issues-----	513
4.5.6 Developmental Psychology-----	513
4.5.7 Sociological Aspects-----	514
4.5.8 A Philosophy of Management-----	514
4.5.9 Abnormal Psychology in the Great Lakes Region -----	514
4.5.10 The Concept of the Foretaste of Great Development for Christians-----	514
4.5.11 An Integrative Theology in Christian Education for the Great Lakes Region-----	515
4.5.12 A Logical and Practical Answer to Karl Marx That Religion is Not an Opium of People -----	516
4.5.13 A theology of Reconstruction: The Case of Kä Mana-----	516
Chapter 5: CONCLUSION-----	520
APPENDIX 1 Research Questionnaire-----	553
APPENDIX 2 Conferences and Focus Groups-----	560
APPENDIX 3 Pilot Study-----	562
APPENDIX 4 Chronology of the DRC and Twofold Love-----	563
APPENDIX 5 Chronology of Rwanda and Twofold Love-----	573
APPENDIX 6 Chronology of Burundi and Twofold Love-----	578
APPENDIX 7 Letter of the Researcher to the UN Special Representative of the Secretary General in the Great Lakes Region:-----	581
APPENDIX 8: Letter from the UN Special Representative of the Secretary General to the Researcher-----	583
APPENDIX 9: Participation and Research During The UN /African Union’s International Conference on Peace, Security, Development and Social questions in the Great Lakes Region (2003-2006).-----	584
BIBLIOGRAPHY-----	589

Chapter 1: Introduction

1.1 General Overview



Source: Hema Community. Pope John Paul II (news web site) touches his face during the weekly general audience in St. Peter's Square at the Vatican (news web site), Wednesday, April 9, 2003. The pontiff condemned reports of mass killings in Congo, appealing on Wednesday for efforts at reconciliation among the peoples of Congo, Rwanda and Uganda. He said the reported massacres and summary executions were 'no less worrisome' than the news of 'destruction and deaths' in Iraq (news web site). (AP Photo/PLinio Lepri)



Source: Hema Community. Members of the Hema ethnic group take shelter at a Roman Catholic mission in Drodro, north eastern Congo, Thursday, April 10, 2003 (AP Photo/Sayyid Azim).



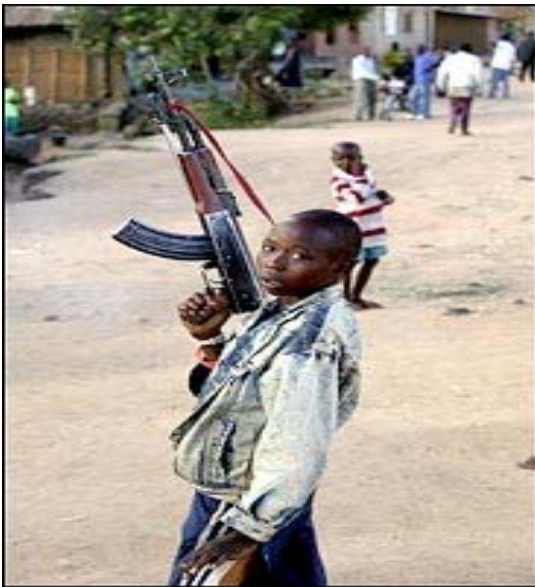
Source: Hema Community. Nlale Nema, 28 (left), from the Hema ethnic group, with her hands chopped and injuries to her head, is comforted by her mother (right), at Drodro hospital in northeastern Congo, Tuesday, April 8, 2003 (AP Photo/Sayyid Azim).



Source: Hema Community. An innocent woman lying in her hospital bed in Drodro, DR Congo, after her hand was chopped off during an attack in April 2003. (AFP/EPA/File/Marco Longari)



The suffering and death of innocent girls in the DR of Congo (Ituri Bunia).



Source: UNESCO-PEER CPN NGO Members: Child Soldier in the DR of Congo who just knows how to release bullets from the gun for killing purposes (Ituri Province).



Source: Hema Community. An innocent old woman has her legs amputated because of the lack of twofold love disguised as tribalism at Drodro in the Ituri province (May 2003).



Source: Hema Community. Congolese refugees flee fresh fighting in the eastern town of Bunia, in the Democratic Republic of Congo, June 7, 2003.



Source: Hema Community. Osama Man! A Hema militia soldier wearing a shirt with the portrait of Osama Bin Laden greets a girl near the UN compound in Bunia, May 17, 2003. Photo credit: Karel Prinsloo, AP.



Source: Hema Community. Two corpses lie in a deserted street in Bunia, DRC, Saturday May 17, 2003.



Source: Hema community. Parents and orphans in Drodro (Ituri province), northeastern Congo, Thursday, April 10, 2003, stand beside a mass grave in which 32 victims of the April 3, 2003 massacre are buried (AP Photo/Sayyid Azim).



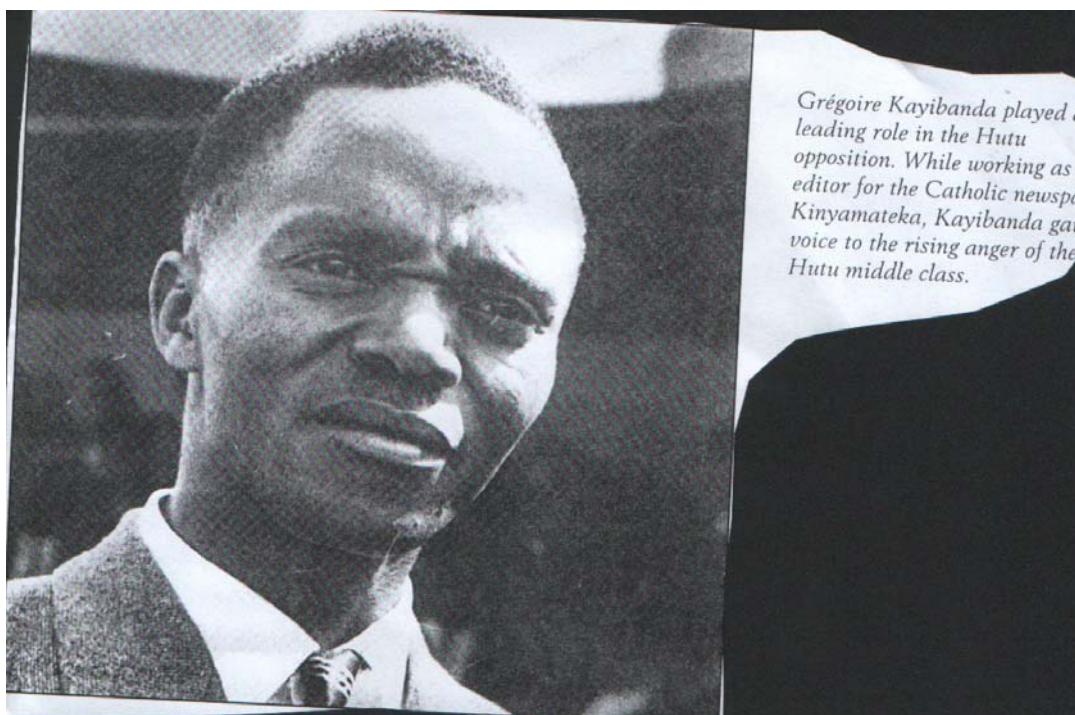
King Charles Mutara Rudahigwa and Queen Rosalie Gicanda, at the royal residence in Nyanza, 1958. (From the personal collection of President Paul Kagame.)

Source: Waugh (2004: 13; Erny: 117). King Charles Rudahigwa Mutara III of Rwanda and his wife, Queen Rosalie Gicanda, at their royal residence in Nyanza in 1958. In 1931, as they wanted to end up with the Tutsi feudal system, Belgians deposed his father, King Musinga, who was very traditional and pagan. However, Bishop Class influenced the Belgians to maintain the Tutsi feudal system through a new Constantine in Africa: Ntara III.



Mwami Mutara III Rudahigwa with the archbishop of Belgium. The Belgian clergy initially favored the Tutsi and played a significant role in establishing Tutsi dominance. But in the 1950s, Belgian priests began to identify with the oppressed Hutu majority.

Source: Bodmarchuk (2000: 42). Mwami Charles Rudahigwa Mutara III reigned from 1931-1959 as Tutsi King in Rwanda. He died on July 25, 1959 in Usumbura (Bujumbura), where he went for medical care. He collapsed suddenly after being given an injection by a Belgian doctor during the time that the Belgians were supporting the Hutus' uprising in Rwanda. This is why Mwami's death was so suspicious. Mwami Charles was sterile and left no children behind. His young brother, Kigeli V, was 20 years old in 1959, and succeeded him to the throne (Prunier, 1995: 54). Due to the Hutus' uprising being supported by Belgians, Mwami Kigeli V fled to the USA where he remains till this day (2007).



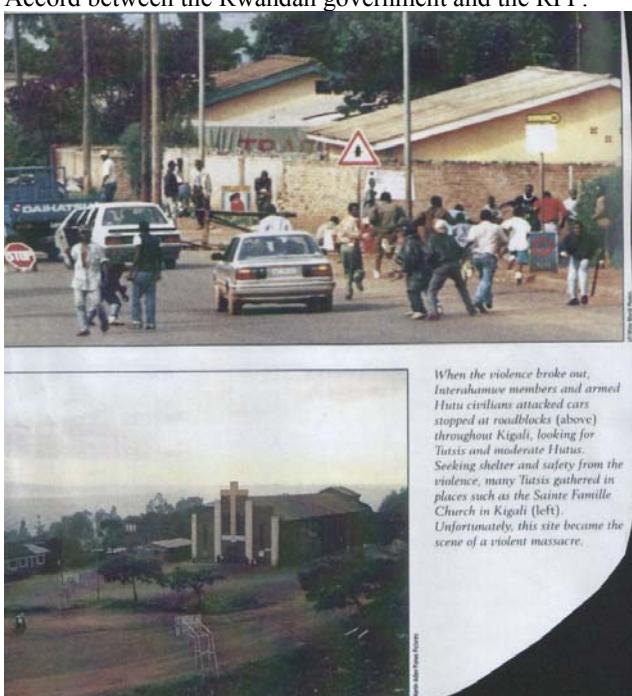
Source: Bodmarchuk (2000: 42). Grégoire Kayibanda, the first president of the Republic of Rwanda since Sept. 25, 1961, through election by the National Assembly. He was Catholic and Hutu, from Gitarama in the centre of Rwanda. General Juvénile Habyarimana, a Hutu from the north, dethroned him by means of a bloodless military coup in 1973.



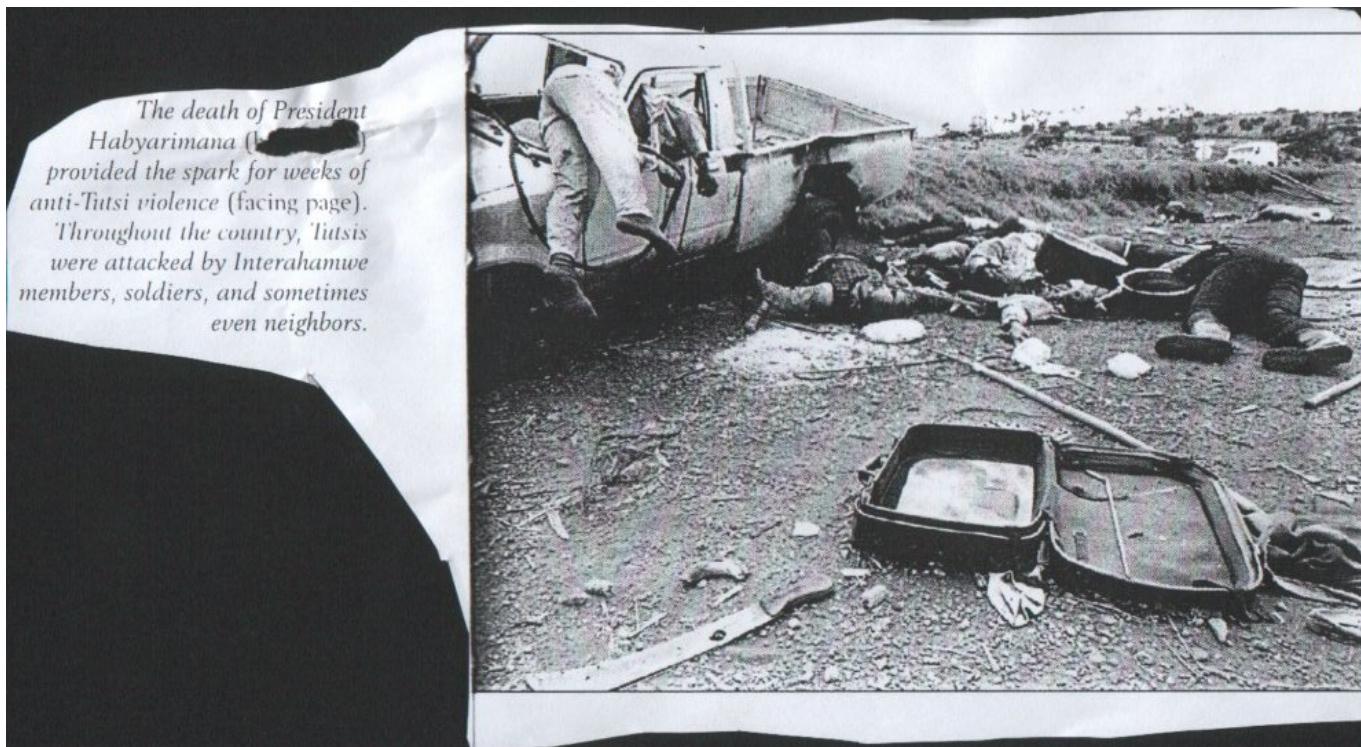
Source: Bodmarchuk (2000: 42). President Habyarimana (left), who ruled Rwanda from after his military, bloodless coup of July 5, 1973, up to April 6, 1994, when he died in a mysterious plane crash.



Source: Bodmarchuk (2000: 61). After being hit by two missiles, President Juvénile Habyarimana's jet crashed into the garden of his home, killing all aboard, including the Burundian Head of State, President Syprien Ntaryamira. This took place on April 6, 1994 at 8 .30 pm, a few hours after the signing of the Arusha Peace Accord between the Rwandan government and the RPF.



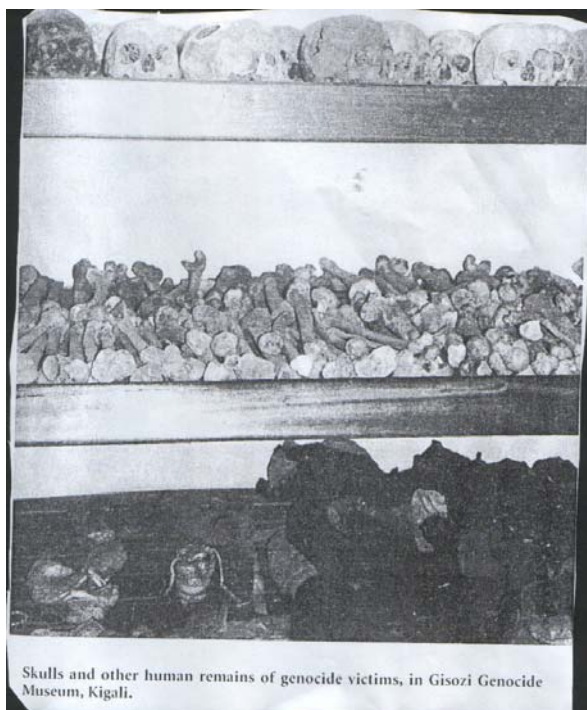
Source: Bodmarchuk (2000: 62). "When the violence broke out, the Interahamwe members and armed Hutu civilians attacked cars stopping at roadblocks (top) throughout Kigali, looking for Tutsis and moderate Hutus. Seeking shelter and safety from violence, many Tutsis gathered in places such as the Sainte Famille Church in Kigali (bottom). Unfortunately, this site became the scene of violent massacre" (Bodmarchuk, 2000: 62).



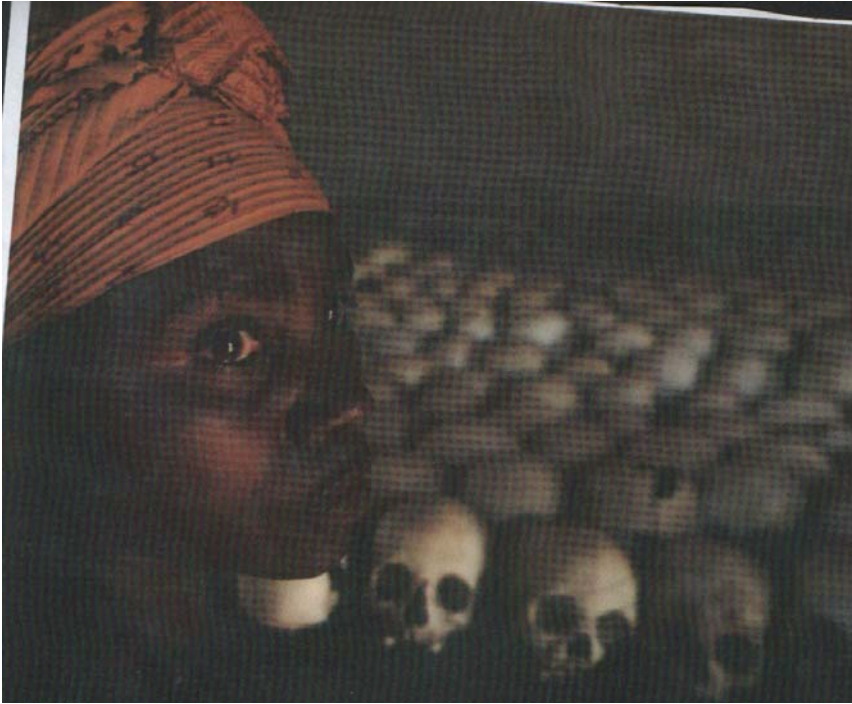
Source: Bodmarchuk (2000: 62). To express their lack of twofold love after the death of President Habyarimana, Hutus in Rwanda chose the use of machetes as a means of conflict resolution! Interahamwe members, soldiers and Hutu neighbours to Tutsis, also used any kind of weapon to kill mainly Tutsis and moderate Hutus.



Source: African Right (1998: 331) Mathias Tabaro (top), a Rwandan who had his arm chopped off for his refusal to help the infiltrators (insurgents living both in Rwanda and Congo etc, and operating from refugee camps throughout the north to attack Kagame's government). An injured child (bottom) in a Gisenyi hospital (Rwanda) after an attack by infiltrators at Byahi, Kisenyi, in February 1998.



Source: Waugh (2004: 77). Skulls and other human remains of genocide victims, in Gisozi Genocide Museum, Kigali.



Source: Semujanga (2003: Cover). The skulls of genocide victims in Gisozi Genocide Museum (Kigali) have challenged the practical work of the church in the Great Lakes region since 1482 (time of Diego Cam in the DR of Congo) up till now. Both secular leaders and clergymen died in this shameful event of April 1994 in Rwanda, causing more death and turmoil in the DR of Congo (1996-present).



Source: Prunier (1995: Cover). An innocent child in a destroyed refugee camp and his/ her innocent mother are dying from starvation and disease. There is a need for twofold love and a culture of peace in Rwanda.



Source: Bodnarchuk (2000:28). Parents, relatives and orphans assist at a mass grave at the Goma refugee camp in 2004. An outbreak of cholera and dysentery due to the lack of clean water in the Goma refugee camp (DRC) killed 50,000 Rwandan Hutus in 2004. They drank dirty water from the Lake Kivu. The Lake was contaminated with dead bodies, human excrement and methane gas. This is very unfortunate and a big challenge for Christians.



Source: Waugh (1995: 204).



Source: Wolbers (1989: 47). King Ntare V (left) who, through a military coup, dethroned his father, King Mwambutsa IV in 1966, was also dethroned by his Prime Minister, Captain Michel Micombero, two months later. Ntare was on a state visit to Congolese president Mobutu (right) when Micombero dethroned him on 28 November 1966.



Source: Wolbers (1989: 58-59). The capture of Hutus in Burundi (1972), and a savage massacre by the Tutsis after a failed Hutu uprising. Hundreds of thousands of Hutus died like this under Captain Michel Micombero's reign.

The Great Lakes region has never been so close to peace, following years of war and arduous political negotiations. The protracted conflicts in the Democratic Republic of Congo, Burundi, as well as other disputes in Rwanda, have resulted, however, in millions of deaths and consigned millions of people, regardless of their religious background, to deplorable conditions of living. This study has observed how Christianity, which forms the majority of the population in the region, is at bay in terms of spiritual, cultural, socioeconomic, political and material crises.

The United Nations and African Union have at least understood, since 1990, and especially since 1994, that a culture of peace, security, and development in the Great Lakes Region (The Democratic Republic of Congo, Burundi and Rwanda) demands serious investment. This investment should be made in terms of common international, regional and national efforts, through both interdisciplinary and multi-faceted approaches. Although many theologians and non-theologians seem to be unaware that all sciences and professions and, especially in this case, practical theology, are needed in the United Nations and African Union's efforts to boost peace and development in the region, this is the reality.

Since 1990, the wave of democracy that started with the Union of Soviet Socialist Republics (USSR) in Romania (1989), reached many countries in the world, including the Great Lakes region. There was evidence of total upheavals in this region, in both secular and ecclesiastical settings. The cycles of killing that involved both secular and ecclesiastical surroundings in Burundi (1972, 1993), Rwanda (1994), and the Democratic Republic of Congo (during King Leopold II's reign and in 1959, 1960, 1991, 1996, up to 2006), became more puzzling and challenging for the UN, African Union (the then Organization of African Unity (OAU)), the church and every intellectual. As a theological researcher, the author of this study then became convinced that this was the time for practical theologians to go beyond the "doctus cum libro" * status and contribute to peace, security and development in the Great Lakes Region.

On October 14, 1994, as the UN reacted to the situation in the Great Lakes region, the President of the UN Security Council stated that the situation in Rwanda warranted the

*"Doctus cum libro" or "Doctor with book", is a Latin term that applies to those doctors or erudites who do not create something new, but just read books written by others, copy the ideas of others and become doctors or learned persons.

convening of an international conference, at an appropriate time, concerning the Great Lakes Region, under the auspices of the United Nations and African Union (AU). The researcher represented UNESCO in this UN/ AU International Conference (see Appendix IX). On April 24, 1997, the UN Security Council requested the UN General Secretary (Mr Koffi Annan) to keep it informed of developments in the Great Lakes region. Then, on November 17, 2003, Mr Koffi Annan, the UN General Secretary, provided the UN Security Council with an interesting background on the situation in the Great Lakes Region. As far as the Great Lakes region's background of conflicts and their resolution was concerned, Annan (2003:1) asserted in his November 17, 2003 report that:

The Security Council's call for an international conference on the Great Lakes region entails the recognition of three crucial issues regarding the situation in the region: first, that the conflict in the Democratic Republic of Congo had regional dimensions; second, that the people of the Great Lakes region are so interlinked socially, economically, culturally and linguistically that instability initially generated by internal causes in one country could quickly spread to create a dynamic of conflicts in the entire region; and, third, that solutions to the conflicts and instability in each of the countries concerned can be effectively addressed only within a regional framework.

In 1996 and 1997, Annan (2003:2) took the first concrete steps towards the organisation of the conference, by asking his special envoys in the Great Lakes region to explore the possibility of convening an international conference on peace, security and development in the Great Lakes region. And, in 1999, he appointed Ambassador Dinka as a special representative of the UN Secretary-General for the Great Lakes region, based at the Gigiri UN Complex in Nairobi, Kenya. Since 2002, Ambassador Ibrahima Fall from Senegal has taken Dinka's place as the special representative of the UN Secretary-General in the Great Lakes region, with the mission of continuing the process of the "International Conference on peace and security, democracy and good governance, socioeconomic development and regional integration, humanitarian and social issues in the Great Lakes region". The first phase of the international conference in the Great Lakes region culminated in the convening of a heads of state summit in Dar Es Salaam on November 19-20, 2004, where these political leaders adopted the Dar Es Salaam Declaration. This declaration, which was signed in the presence of His Excellency, Thabo Mbeki of South Africa and other mentors, expressed "the willingness of leaders and people of the region to promote a shared vision to end endemic

conflicts, guarantee durable peace, foster good governance and democracy and engage a sustainable and integrated economic development”(UN Secretariat, GGD: 2005).

Prof. Mwesiga Baregu (2004:1) recognises that the Great Lakes region has become the home of violence and prolonged conflicts which have caused untold suffering and blocked meaningful socio-economic progress. Firstly, he appreciates the regional approach of the UN/ AU international conference on the Great Lakes region, because conflicts in this region together constitute “a conflict formation or a system”, which he defined as “a set of interlinked conflicts”. These conflicts feed upon and fuel each other. Such conflicts, according to Baregu, straddle borders of individual countries and are normally driven by the same actors in the pursuit of their personal interests. He concludes the first appreciation by asserting that anyone who would like to resolve conflicts in the Great Lakes region, should take into account this regional reality, and embrace strategies that are dynamic and extra-territorial (Baregu, 2004:1). The second appreciation of the UN/ AU conference on the Great Lakes region, according to Baregu, is that the issues in one or more conflicts in the region are both diverse and overlapping. In the past, strategies for conflict resolution in this region were concentrated on politics and especially “power sharing”. This conference instead decided to go beyond politics based on “power sharing” as a means of conflict resolution in the Great Lakes region. This is why the conference actually deals with four themes, namely: peace and security, democracy and good governance, economic development and regional integration, and humanitarian and social issues. The third appreciation is that hitherto, state and political party actors have dominated the negotiating space of all peace agreements.

Civil society, which is the principal stakeholder in peace agreements, has been marginalised. This explains the failure of some of the agreements in the region. Now, however, this international conference has at least recognised the role of civil society in the peace process (Baregu, 2004:1). Apart from these three appreciations, Baregu (2004:2) regrets the fact that the conference has not placed sufficient emphasis on the role of actors, their interests and their strategies in the Great Lakes region’s conflicts. He insists that “any potentially successful attempt to address the conflicts in the region must recognize that the propensity for an agreement to be implemented does not depend on the proverbial ‘political will’ but primarily on the interests of actors.” He talks about the following three categories of actors who obstruct the implementation of peace agreements in the Great Lakes region,

depending on the dictates of their interests. According to Baregu (2004:2), the first category of actors is “peace-makers”, who are the victims of the conflict with everything to gain by the ending of the conflict. These include civil society, internally displaced persons and refugees. The second category is “peace-spoilers”, who have a lot to lose by the termination of the conflict. These comprise mercenaries, plunderers, arms dealers, private militaries, etc. The third category of actors, which falls between the other two categories, is “peace-opportunists”, who may support peace when it serves their interests and obstruct it when it hinders their interests. These include, according to Baregu, ambulance chasers, imperialist countries, warlords, blue berets, etc. Conflicts in the Great Lakes region, according to Baregu (2004:2), are interrelated, as they stem from common or at least interrelated causes, and are propelled by common driving forces. And then, by means of a diachronic framework, Baregu has identified the root causes and driving forces of conflicts in the Great Lakes region in terms of a historical “organic dimension” and a “conjectural dimension.” Baregu explains the organic dimension of conflicts in terms of causes and driving forces that emanate from historical legacies, some of which can go back several centuries. The legacy of colonialism is a clear example of this organic dimension that he specifies. With regard to the Great Lakes region, Baregu (2004:2) says that in the 19th century, the onset of colonialism’s legacy:

defined the region essentially as an area for resource exploitation and established metropolitan access to human (cheap labor) and material (mineral, flora, fauna, etc) resources. In this sense, European imperialism defined the position and role of the region in the international division of labor under the capitalist world economy. The system of economic exploitation was under-girded by a parallel system of government, which placed strong emphasis on divide and rule tactics in order to ‘pacify and control the natives’.

In terms of the description of the conjectural dimension, Baregu mentions root causes and driving forces that are rooted in contemporary or more recent developments. These recent developments, according to Baregu (2004:3) include the following:

dissolution of the socialist bloc of countries, the rise to near exclusive dominance of the United States and the transformations in the capitalist world system generally identified as globalization ...the development in the regional power structure (hegemonic rivalry particularly where there is no clear hegemon (sic) and the potential one (DRC) is reeling in protracted conflict), regional socio-political norms (e.g. the decline of authoritarianism and ascendancy of democratic norms),...dismal economic performance and the ideological hegemony of neo-liberalism (resulting in de- industrialization, massive retrenchments and generalized unemployment) and

mounting pressure for access to land as the only means of earning a livelihood on the part of Rwanda and Burundi in particular. Rwanda's appetite for the Eastern DRC and talk of an ancient Greater Rwanda should, at least in part be understood in these terms.

As far as resource struggles in the DRC as a cause of prolonged conflicts in the Great Lakes region are concerned, Prof. Baregu (2004:6) ably asserts that:

Contrary to what should be expected, resource endowment in the DRC has turned out to be a bane rather than a boon. These resources include minerals such as cobalt, copper, diamonds, cadmium, petroleum, gold, silver, manganese, tin, germanium, uranium, radium, bauxite, iron ore and coal and large forests for exploitation of timber. In the DRC, the resources have attracted all manner of plunderers who have combined with gun-runners, drug pushers, money launderers, war entrepreneurs (mercenaries and private military companies), generating endless cycles of violence and predation and spawning growing numbers of warlords. This unholy alliance has not only obstructed the Lusaka peace process but has also created entrenched interests or elite-networks that fuel the proliferation and widespread availability of arms.

How then can the conflicts in the Great Lakes region be ended? Baregu (2004: 10-11) suggests that the international conference should look at root causes of the conflicts, such as the interests of powerful countries, in such a way that these imperialists who fuel conflicts in the region will agree to facilitate the establishment of a responsible government in the DRC, and visibly implement a responsible government structure for the exploitation of natural resources, instead of signing invisible treaties, for selfish interests, with warlords who do nothing for the people at grass-roots level. He also mentions looking at the environmental source of conflicts, especially the question of high population density per square kilometre in Rwanda and Burundi, as compared to that in the DRC, which is lower. This study will deal with these questions in detail in the third chapter, when it focuses on the question of peace. Baregu was shocked at the UN meeting in Mombasa in 2004 when he noted that the international conference and imperialist countries seemed, according to him, to rather support warlords, leaving populations by the wayside.

This research intervenes in this context of regional and international unholy alliances, which embezzle people from their love for God and their neighbour, and obstruct a culture of peace and a peace process in the Great Lakes region in the name of some sequel to enlightenment (since the 18th century, human reason and not God is useful), modernism (source of enlightenment) and greed, or so it seems.

As far as an overview is concerned, and based on what has been said above, this study can focus on the following seven seminal insights. Can teaching twofold love contribute to a culture of peace in the Great Lakes region? This is the first and main question in this thesis. This study holds that most problems encountered in the Great Lakes region, which are some kind of a bane, revolve around a lack of twofold love (love of God and love of one's neighbour). In this regard, Christianity, a religion to which the researcher belongs, is brought into focus. Secondly, the perspective adopted in this study is regional. This is why this research has chosen to talk of Christianity in the Great Lakes region, instead of one church in a corner or in one country. The reason for this is that Christianity is not limited to a church, but rather includes all of society. For instance, the impact of Pope John II on the world because of his Christian testimony has been remarkable for all people. At the funeral of this Pope on Friday April 8, 2005, at St Peter's Square in Rome (Vatican), even His Excellency, President Robert Mugabe of Zimbabwe, who was still under Western embargo when this thesis was being written, was among the 70 presidents, five kings and one queen who attended the biggest funeral of our time. This funeral has made many people return to the Lord and reflect on their ideas of life and practical actions. The event was beyond the church's limit. However, this was just one theologian and Christian, Pope John II, who has influenced the world in many ways through his Christian testimony. It is known, however, that the majority of the population in the DRC, Rwanda and Burundi are Christians. Theologians and Christians should live a Christian-like life and influence society in terms of a culture of peace on earth.

Thirdly, this study has observed the clear need for effectively teaching the love of God and one's neighbour to all actors (peace-makers, peace-spoilers and peace-opportunists) in the Great Lakes region. This could be a means to achieve a culture of peace in the region in this post-modern period. This research has observed the fact that the heart of humankind deserves special attention, as there are a lot of hidden agendas and falsehoods in peace agreements that only serve the interests of warlords and their regional and international partners. God, who created all things, should be called upon for advice on how to sort out our problems. Hitherto, people at the grass-root level have been ignored. However, these people are also responsible for the bane in the region. They should be addressed through a sound

Christian education. Fourthly, this study has noticed the decisive need for practical decisions on how to help Christians in the region, so that they will know what to do in order to be totally free (spiritually, politically, economically, socially and anthropologically), while remaining theologians, Christians and friends of God.

Fifthly, this research has observed how the culture of hunger and the ineffectiveness of teaching the love of God and of one's neighbour have better served the tactic of "divide and rule" in the Great Lakes region. Some abnormal psychology is the sixth observation that will be dealt with in this research. The fact is that all these unholy alliances have caused countless people to become psychologically ill in the Great Lakes region. In this regard, this study believes that any research on teaching a culture of peace in this region has to deal with some practical ways of counselling victims (widows, orphans, poor, raped women, old people, children, HIV positive people, underpaid people, idle people, etc) of war and persecution. These victims of wars in the Great Lakes region should be healed first, if peace building is going to be achieved. Seventhly, this study has noted that practical theology, teaching, education, culture and peace are the domains that call for scholarship and interdisciplinary endeavours, as they are both sciences and arts. This is why this research will take into account the interdisciplinary aspect and scholarship, in its endeavour to address the problem of teaching twofold love and a culture of peace in the Great Lakes region. Despite the possible influence of the researcher's experiences and complementary education at university in the areas of management and economic science, he will approach this research as a theologian, from practical theological and educational perspectives.

1.2 Research Methodology

1.2.1 Problem Statement and Rational for the Study

Christians have been called on to mature through Jesus Christ and consequently to deeply love the almighty God and their neighbour. Matthew 22: 37-39 (New International Version) reads: "Love the Lord your God with all your heart and with all your soul and with all your mind ... Love your neighbor as yourself." According to Jesus Christ, "All the law and the prophets hang on these two commandments" (Matthew 22: 40). The apostle Paul has even explained how Christians should better practise love (1Cor. 13: 1-13). Undoubtedly, the

practice of love of God and humankind could be the best way of establishing a culture of lasting peace for both Christians and non-Christians. The meaning of the word 'culture' in this study is taken from Sir Edward Tylor (as cited by Shorter, 1988: 4), who defines it as "A complex whole which includes knowledge, belief, art, moral, law, customs, and any other capabilities and habits acquired by man as member of society." In the same way, the United Nations Educational, Scientific and Cultural Organization (UNESCO, 1983: 4) paraphrases Tylor's definition of 1871 as follows. Culture is "A related whole of more or less formalized ways of thinking, feeling and acting which, learnt and shared by a number of people, serve, both objectively and symbolically, to make of those people a special, distinct collectivity". Like other people in the world, the inhabitants of the Great Lakes region have their different and specific ways of thinking, feeling and acting. The Democratic Republic of Congo, Rwanda and Burundi are the three countries of the Great Lakes region that will be dealt with in this research.

The the research question is: "Can teaching twofold love contribute to a culture of peace in the Great Lakes region?" This study will deal with the problem of the effective teaching of the love of God and humankind as Christian education and a means to achieve a culture of peace in the Great Lakes region (the DRC, Rwanda and Burundi). This research problem raises four sub-questions or inquiries, which need to be thoroughly researched. The first sub-question is whether or not to believe that the killing and unrest in the Great Lakes Region are the correct result of ineffective Christian education. Since there is a cacophony between the high percentage of Christians and the non-Christian behaviour in the Great Lakes region, the question therefore is: Why is it that "so-called Christians" do not influence different sectors of society (in terms of the love of God and humankind as fundamental teachings of Christian faith) in their respective countries? Could it be a problem of the ineffectiveness of Christian education in the Great Lakes region? The further complication resulting from recent events such as wars, hatred and their aftermath in the Great Lakes region, an already complicated and protracted emergency, is an example of the daunting challenges facing both Christian educators and agencies dealing with the culture of peace in their efforts to bring hope, counselling and peace to the region.

It is known, for example, that the Democratic Republic of Congo is mainly a Christian country. According to the statistics from a francophone document (Francophone, 2000: 3-4)

that was based on 1997 realities, the population of the DRC was then estimated at 47,4 million. Christians represented 94% of this population. Catholics represented 48.4 %, Protestants 29%, and independent churches, including Kimbanguists, 17.1 %. Traditional religions represented 3.4%, while Muslims represented 1.4% of the Congolese population. In terms of statistics for Burundi, Léonce Ndarubagiye (1996: XVI) specified in 1996 that there were 88% Christians, which were divided into Catholics (72%) and Protestants (16%). It was found that 8% were animists and 4% were Muslims. In Rwanda too, although there were difficulties in determining statistics because of the genocide of 1994, the percentage of “so called Christians” was high.

The results of the wars in Rwanda, Burundi and the DRC are well known. There were a huge number of people killed, slaughtered and mutilated, women were raped, as well as the occurrence of things such as stress, illiteracy, poor health care, the alarming situation of widows and orphans, AIDS victims, ethnic animosity, political and economic hardships, refugee camps and idleness, protracted and never-ending dialogues for peace, to name but a few. Oddly enough, politicians and warriors from the Great Lakes region have been educated and nurtured in Christian schools in general, but unfortunately it seems that they do not take into account the needs and suffering of ordinary people in their programs, as Jesus Christ taught and practiced (Mark 10: 45; Luke 23: 1-55). If deeds of Christians cannot launch an aftermath of effective Christian education in the Great Lakes Region, thorough research into effective Christian education (in Africa in general, and in this region in particular) becomes an urgent issue and need, for the sake of both the kingdom of heaven and the culture of peace on earth.

The second sub-question is: Where does secularisation of the Great Lakes region's churches come from? This sub-question deals with the relationship between Christian education and the causes of secularisation within African churches in general, and in the Great Lakes region's churches in particular. With regard to the church in Africa, Tokunboh Adeyemo (1997: 8), the former secretary-general of the Association of Evangelicals of Africa specifies that “The church in Africa is described as being one mile long but one inch deep.” Why is the African church described in such shameful words? This description seems to be applied in the churches of the Great Lakes region (Rwanda, Burundi and the DRC). At first glance, and based on findings in this research, the following sociological,

economic and spiritual problems have contributed in some way to some form of secularisation in the Great Lakes region. These are: hunger for power; misappropriation of funds; covetousness of servants of God; lack of means of transport; desertion of servants of God, as did the Levites and singers (Nehemiah 13: 10); illiteracy; incapacity and silence with regard to social needs (which goes against Jesus' advice in Matthew 25: 31-45); habitation of slums by Christians and pastors; lack of material for the work of God; miserable and uncomfortable temples in which to worship the almighty God; mediocrity of salaries for pastors; troubles in pastors' families because of the lack of money; immorality of children of church leaders; xenophobia (hatred of foreigners); hypocrisy in order to obtain gifts and money from Western missionaries; tribalism; division; permanent and organised begging for money; lack of good medical care and a high rate of mortality; deportation of servants of God (in the DRC especially, servants of God may stay for years at the mission station, longing to visit their relatives, but with no money for transport, and then the mission station becomes a place for deportation and prison); slavery of women (working without rest like a horse or beast of burden); and embarrassment of Western missionaries because of the poverty of Christians in the Great Lakes Region. This means that, because Christians who are very poor are numerous in the Great Lakes region's churches, Western missionaries cannot help everybody, although their intention is to do so. Unfortunately, missionaries are gratuitously hated by African Christians who are not helped by them.

Therefore, the church in the Great Lakes region seems to be a non-governmental organisation only aiming (without success) at socio-economic development and stomach ministry, but not for the kingdom of heaven (Phil.3: 18-20). The effectiveness of Christian education in this part of the African continent becomes an important topic for research. It is known that secularisation is worldwide in geographical terms, leaving no continent unaffected - it is global in its environmental and socio-economic impact. In the "New People", an international Catholic magazine of missionary awareness published in Nairobi every two months, Oliver McTernan (as cited by Carmine Curci, 2002:1) from Harvard University, stated on October 13, 2001 that:

There are numerous religious conflicts between ethnic groups raging in the different parts of the world today, and adherents of all the major world faiths can be found who justify atrocities on the grounds that the cause is righteous, and that those who die will immortalize themselves. From the Balkans to Sri Lanka, from Indonesia to

Northern Ireland, from the Middle East to Kashmir, from Nigeria and Sudan to India, Christians, Jews, Hindus, Muslims and Sikhs justify terror and indiscriminate acts of violence as a means of protecting their religious interests and resolving their ethnic grievances.

It is quite interesting to learn what Oliver McTernan understands by the nature, testimony and behaviour of Christians. The point is that, if people who have some influence in a university such as Harvard understand and teach this, there is no difference between Christianity and other religions in terms of encouraging conflicts and atrocities in the world - the danger of global secularisation may be great. Interestingly enough, having made a sensational claim, Gordon H. Clark, an evangelical, internationally renowned philosopher, theologian, and educator, author of more than forty books, and formerly chairman of the Department of Philosophy at Butler University, is spoken of by George Knight (1998: 80) as follows:

“Gordon Clark has noted that what goes by the name of Christian education is sometimes a program of pagan education with a chocolate coating of Christianity.” The claim of Clark is really both thoughtful and frightening because, if Americans and other Anglophone educators who have brought evangelical and Protestant churches to Africa are considered as sometimes having a program of pagan education with the chocolate coating of Christianity, thorough research is urgently needed in order to determine whether or not citizens of the Great Lakes region have also received a chocolate coating of Christianity! Could this perhaps explain why a region in which more than 85% of the population are Christians kill one another to the point of committing genocide? And, if the churches in the Great Lakes region have really been contaminated through pagan education with a chocolate coating of Christianity, how then do we improve Christian education? Could this kind of behaviour explain, at least in part, the presence of secularisation in the Great Lakes region?

The third sub-question is to determine whether or not the teaching of twofold love in Africa in general and the Great Lakes region’s churches in particular has been effective. Does Jesus have something to teach people about how to more effectively teach twofold love and consequently the culture of peace today? Over the course of centuries, humankind has come up with secular ways of finding solutions to the problem of peace (social, psychological and spiritual). On one hand, there are people who think that, in order to solve the problem of man’s turmoil on earth, one should try to love people and deny the love of

God. Thinkers such as Epicurus, Democritus, Hegel, Feuerbach, Bauer, Ruge, David Strauss, Karl Marx, Jean Paul Sartre, Sigmund Freud, Robert Darwin, Emmanuel Kant and even Friedrich Nietzsche, a German atheist who was the son of a pastor, have tried different ways to emphasise this horizontal aspect of love. On the other hand, there is a temptation among conservative evangelicals, who have attempted; it is believed (Padilla & Sugden, 1985: 4-5), to solve the problem of mankind's trouble on earth through quietism with regard to social and political problems. In other words, they seem to be concentrating on "to love God" at the expense of the immanent love towards one's neighbour. Is it possible to try just one of these two ways, and procure real, lasting peace for people on earth?

The problem of poverty both in ecclesiastical (especially evangelical) and secular settings is the fourth sub-question that revolves around the problem of Christian education in this research. Should we teach people that only poor people are received in the kingdom of heaven? Can we even teach parishioners that God blesses only those who are economically rich? Is it possible to advise Christians not to eat and sleep comfortably until Jesus Christ comes for the second time? Poverty in the churches of the Great Lakes region and especially in the Democratic Republic of Congo, a very rich country in terms of natural resources, is rampant. The problem of poverty is sometimes a result of the non-application of the word of God and has proved by far to be the most controversial of the four questions that pertain to this research. On the one hand, countless Christians in the Great Lakes region prefer quietism in terms of socio-economic problems, but end up fighting one another, even before secular courts, and among themselves because of the lack of material worth.

Otto de Bruijine (1988: 2), who for years had led the Department of Development and Social Transformation under the Association of Evangelicals of Africa, says, for example, that evangelicals have three shortcomings. Firstly, they have ephemeral spirituality (they begin with spirituality, but this spirituality does not last - they finish quickly in flesh and impurity); secondly, they adopt quietism, which is a religious devotion based on a calm and passive acceptance of life and an abandonment of all desires; and thirdly, they possess a militancy, which is the tendency to fight against others for no reason, and even for reasons that are not really biblically based. Is it impossible for even supporters of a football team to do what Otto says (starting well and ending up fighting for non-biblical reasons such as zealotry)?

On the other hand, in the same region (Great Lakes), people are found who think that the church, in the name of Jesus Christ, can alleviate poverty among its members and in society. However, they do not have theological support. This support has to come from African theologians and Christian researchers. Somehow, it is also true that lasting peace on earth cannot be found only through socio-economic development. The philosophy of Jean Jacques Rousseau (1712-1778), born in Switzerland, but of French origins, may help us to thoroughly examine this question. In 1749, Rousseau (as cited by Touchard, 1967: 421) wrote a document entitled “The discourse on Sciences and Arts.” In 1755, the same author wrote an important paper entitled “Discourse on Inequality Among Mankind.” In these two documents, Rousseau demonstrated how the development of industry in Europe has enhanced inequality among people. Rousseau thus concluded that the solution to the problems of the poor was not going to be resolved by the development of industry in Western countries. The poor become very poor and the rich become very rich. Furthermore, is Rousseau’s approach sufficient to put Christianity on the same level as the philosophy of Plato? It is known that, for Plato the material or visible world is just the image of the real world, which is the spiritual and invisible world. Even Pythagoras taught about the neglect of the physical body and material things for the sake of the spirit. Since the problem of poverty, beside the problems of ignorance and health, is generally mentioned as the source of many un-Christian behaviours in African churches and governments, energetic hope and creativity are needed for genuine Christian education. The Great Lakes region needs true Christianity that has Jesus as its foundation.

The four issues mentioned above have been, for the researcher, both the mainspring and mainstay for research on the grounds of practical theology, and especially in the area of Christian education. How can educators in the Great Lakes region effectively integrate the love of God and humankind into their Christian education curriculum? Why have theories on twofold love, taught by missionaries from abroad and their followers among African Christian educators, not been understood and practised in the Great Lakes region? Theologians and Christian educators should deal with the burning issues of our time in Africa, instead of skipping them in order to avoid thorough discussion. It is interesting to note that even evangelicals, who have been mute with regard to burning and realistic questions for a long time, have now felt the need for revival and a new theological way of

thinking in Africa. In 1998, for example, evangelical scholars in Africa wrote a book entitled “Issues in African Christian Theology.” Samuel Ngewa, Mark Shaw and Tite Tienou (1998: XI), who prefaced this book, made the following claims:

The great new fact of our time is the shift of Christianity’s centre from the North to the South. Africa is now one of those new centres of the Christian faith and African expressions of Christianity are visible everywhere; from the new youth oriented churches that meet in the movie theaters and football stadiums of a Lagos or Nairobi, to the strong tide of Christian music written and produced by African musicians. Christianity is being translated at high speed into modern African culture in almost every area except theology. Most of Africa’s 250 million Christians are theologically conservative, often describing themselves as evangelical. African evangelicals have been hesitant about the pitfalls in translating Christian doctrine into the African idiom. The hesitancy is understandable, after all the Gospel of Jesus Christ, we believe, is the matter of life and death. Get that message wrong and one’s eternal destiny is at stake.

1.2.2 Research Problem and Objectives

The objective of this research is to discuss the topic of this thesis – to interpret and contribute to a solution to the problem of teaching twofold love as a means of achieving a culture of peace in the Great Lakes region (DRC, Burundi and Rwanda). After a survey of the socio-cultural and ecclesiastical contexts of the abovementioned countries, this study will deal with both theories and practical teachings of twofold love and the culture of peace. The dilemma of delivering Christian education and teaching about the culture of peace in the Great Lakes region will be discussed through theories and practical understanding of terms such as education, learning, schooling, training, and the Christian philosophy of education. Considering the importance of both academic and holistic worldviews in the search for a solution to the abovementioned problem, this study will then develop a proposed Christian education approach for the Great Lakes region. The thesis will critically analyse, discuss, and propose philosophical, theological, psychological, anthropological, sociological and even historical foundations of the effective teaching of twofold love and the culture of peace and finally, will propose a curriculum which is effective and relevant in terms of the needs of people in the Great Lakes region. This study will be interdisciplinary in nature, and will chart a path for integrating previous scientific findings in the process of research, in order to establish a better way for effectively teaching twofold love and the culture of peace in the Great Lakes region in particular, and in Africa in general.

This research will thus aim at determining how to teach twofold love and the culture of peace in such a way that psychological learning domains or forms are practically considered. These are: the affective domain (emotions and attitudes); behavioural domain or psychomotor domain (physical skills and habits); cognitive domain (knowledge and intellectual skills); dispositional domain (values and tendencies to act), and other forms of learning, according to Mazur (Encarta Microsoft: 2004) and Sdorow (1993: 279-313).

1.2.3 Preliminary Literature Review

At the outset, this research needed information relevant to the significance and development of the ten keywords of this thesis. These are: practical theology, education, Christian education, teaching, twofold love, love, peace, culture, educational psychology, and abnormal psychology. These words have oriented this study's focus in the literature review. Since the literature review will also be expanded in this thesis, the research is interested here in providing an extensive exposition of one major seminal insight obtained from reading landmark publications on the subject. *Practical theology* by Gerben Heitink, *Theology and social structure* by Robin Gill, *The dilemma of education in Africa* by Pai Obanya, *Research at grass roots for the social sciences and human service professions* by A S de Vos and others, and *Foundational issues in Christian Education* by Robert W. Pazmino, are the landmark publications for this literature review. This research will also interact with these materials which are relevant to the study. In doing so, the purpose is to combine past and present debates on the subject in such a way that readers will be adequately informed and oriented. The researcher will discuss each author and will highlight his/her contributions. The following section discusses the major preliminary insights gained from the readings on the subject.

1.2.3.1 Social Dependent variables

In terms of the major seminal insight which the researcher gained after reading preliminary books on the subject, it was found that theology in general and practical theology in particular, education, teaching, peace and culture, are both dependent and independent social variables. A brief exposition of some important works will demonstrate this reality.

1.2.3.1.1 *Practical Theology by Gerben Heitink*

In May 1993, Gerben Heitink, a leading international figure in the field of practical theology and professor of this discipline at the Free University of Amsterdam, wrote an erudite book entitled (in Dutch): “Praktische Theologie”. In 1999, Reinder Bruisma completed the English translation entitled: “Practical theology: history-theory-action domains”. As the title of the book suggests, Heitink deals with three main issues in his book. The first part details the historical development of practical theology from the ideas of Schleiermacher up to the present. The second part is a wonderful exposition of practical theology as a theological theory of action. In this part, Gerben Heitink outlines the theoretical aspects of practical theology, looking at hermeneutical, empirical, and strategic points of view. The third part of the book deals with the domains of action: unity and differentiation. This is the part in which Heitink comes up with a constructive discussion on various contexts in which practical theology takes place. According to Heitink (1999:1), until shortly before his book, “the term practical theology served as a collective name for a number of dissimilar disciplines with one basic common denominator: their relation to ministerial practice”. Heitink (1999:1) confirms that, by the end of the 1960s, pastoral theology had evolved quite rapidly, and “it now presents itself at the academic level as a separate branch of theology. It is no longer satisfied with the subsidiary role of a *theologia applicata*, to which it was relegated in the past, but now identifies itself as a theological theory of action, with a methodology that is closely linked to the social sciences”. From the beginning of this section, this book is concerned in showing how there is an interplay between society and theology, and how practical theology is both a dependent and independent social variable.

According to Heitink (1999: 1-2), since 1960, the content of practical theology has changed in America and Europe, by using empirical research to address political, economic and sociological issues. Practical theology can be defined as the theory of crisis since 1960 (Heitink, 1999:2). Because of political, ecclesiastical and social crises that took place from 1960 onwards, practical theology became a theological theory of action, as it had to address these crises. What happened from 1960 onwards is that Western society went through a deep authority crisis (Heitink, 1999:2). In the world, and especially in Europe, there was a rejection of authoritarian culture everywhere in the political setting, churches and society as a whole. The process of democratisation affected even the last hierarchical bastions in society

(Heitink, 1999:2). “At the same time, in the churches the scriptures, the authority of the clergy, and spiritual authority in general were topics of intense discussion” (Heitink, 1999: 2-3). Church attendance dropped as this new emancipation rose up, and new groups and movements were born, since the church could apparently not satisfy the religious needs and feelings of the people (Heitink. 1999:3).

According to G. Rau (as quoted by Heitink, 1999: 3), “ In times of crisis, when we see major upheavals in society and when the traditional approaches within the church lose their plausibility, we find a great need for advice as to how we should act.” Friedrich Schleiermacher was the first theologian who tried to address the crisis created by Enlightenment in the Western world. He then became one of the founders of practical theology (Heitink, 1999: 4).

How does Heitink define practical theology? He asserts that “Practical Theology as a theory of action is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society” (Heitink, 1999: 6).

First of all, one should be acquainted with the fact that in Heitink’s book (Heitink, 1999: 9), practical theology should not be limited to a clerical paradigm, because Christianity is not limited to the church - rather it (practical theology) has society as its horizon. Explaining what he meant by “empirically oriented theological theory”, Heitink asserts that “a practical theology, which chooses its point of departure in the experience of human beings and in the current state of church and society, is indeed characterized by a methodology that takes empirical data with utter seriousness, takes this as its starting point and keeps them in mind as it develops its theory” (Heitink, 1999:7). Heitink clarifies that “ this manner of “doing” theology differs from exegetical, historical, or philosophical approaches, which are distinctive for other subjects, even though practical theology does use exegetical, systematic, and historical methods” (Heitink, 1999:7). It is clear that theology is not done in a vacuum, but rather always in a given social context. Then, the interplay between a given society and theology in general, and practical theology in particular, becomes more obvious.

The relationship between society and practical theology becomes closer as Heitink continues to explain what is meant by “the mediation of the Christian faith (Praxis 1) and “in the praxis of modern society” (Praxis 2). The word ‘praxis’ here means action, activity and not practice (Heitink, 1999). Practical theology is focused on the mediation of Christian faith

(Praxis 1) in such a way that “God’s coming to humanity in the world” remains the core of Christian convictions (Heitink, 1999:8). All actions of Christians, in church, at home, at school, on television, in society or in any setting, have to be a real transmission of Christian tradition. Practical theology has to then study how these processes take place, and how these structures can only transmit Christian faith to the world (Heitink, 1999: 8-9).

With regard to the “praxis of modern society” (praxis 2), Heitink talks about the context in which actions of the mediation of Christian faith take place. One has to describe and explain the society in which actions are undertaken. “The society may be described and explained as a praxis, as a domain of action, where individuals and groups, motivated by their personal ideals and driven by varying interests, make specific choices and pursue specific goals” (Heitink, 1999: 9). There is an interconnection between Praxis1 and Praxis 2, as any Christian action has to take place in a given society. This is why it is logical to talk of an interconnection between practical theology and a particular society.

What exactly is Heitink’s belief regarding practical theology as a theory of action? First of all, in the course of discussions with other specialists in the field, Heitink (1999:126) distinguishes between theories of action that want to describe and explain social and human realities and theories of action that want to influence and change these realities. According to Furet (cited by Heitink, 1999:126), theories of action that want to influence and change social realities are related to the anthropological fact that humans can make choices, intervene in the course of events and be held responsible. According to this, Heitink (1999:126) defines his practical theology as follows:

My definition of practical theology (1.3) combines both perspectives.

This leads to a description of action such as Geulen’s (1982): “to act is to pursue a goal, to work toward an intentional and active realization of certain plans, by utilizing specific means in a given situation.” Action always takes place within a social context, and must be defined within the framework of a theory of social action, viewed as an intersubjective event.

With regard to the action-domains of practical theology, Heitink (1999: 242) insists, at the outset, on the necessity for unity of Christianity in dealing with practical theology. The idea here is that through the process of differentiation (splitting up of social groups into the public domain and private domain - the church is confined to the sphere of free time and private life) and secularization, new areas continue to detach themselves from the sphere of

influence of the church. In the past, church, state and society were working in unity. Having this preoccupation of unity in mind, Heitink proposes three domains of action for practical theology. These are: practical theological anthropology, practical theological ecclesiology, and practical theological diaconology. They cover the action domains of individuals, the church and public Christianity. There is an interference of aspects in the three domains and furthermore, Heitink concludes this part by saying: “In this book I have opted for an integrated way of “doing” practical theology. All who work within the discipline are, first, practical theologians and, second, specialists in a certain area” (Heitink, 1999: 243).

Based on what research has said about action-domains of practical theology, one may hold that Christianity is not limited to the church, and so Practical Theology cannot be limited to a clerical paradigm (Heitink, 1999:9). Practical theology and society are both dependent and independent social variables. In the book by Robin Gill, this reality remains intact.

As far as the researcher’s interaction with Heitink’s material in the context of the Great Lakes region is concerned, this understanding of practical theology as a theological theory of action in order to address a crisis fits in well with his intention to address the crisis in the Great Lakes region (especially the DRC, Rwanda and Burundi). Millions of people have died in this region, where Christianity is the main religion. The church has lost its credibility because of the growing divide between church leaders and their members before and during war. There is a crisis in the Great Lakes region. The idea of Furet that theories of action that want to influence and change social realities are related to the anthropological fact that humans can make choices, intervene in the course of events and be held responsible, is applicable to the Great Lakes region where most people only criticise Westerners and other people, but do little or nothing to change the situation. In the researcher’s understanding, it is only when people in the Great Lakes region look at their own mistakes and act in the opposite direction, while correcting the mistakes of others, that they will achieve the total healing of their nations.

The Heitink construct concerning practical theology as a theory of action, and which considers both theories of action that want to describe and explain social and human realities and those that want to influence and change these realities, is inspiration for this study. We need actions that will achieve practical change in the Great Lakes region, and not only

criticism and quietism with regard to social and spiritual matters. Action is always taken in a specific context. It is not advisable to think in a Western context and transplant its ideals into the African context, for example. In the researcher's view, this is unfortunately what Westerners have done, both in secular and ecclesiastical settings and everywhere in the Great Lakes region. This study agrees with Heitink because his definition of practical theology as a theological theory of action takes into account a theoretical framework and concrete actions in order to change the situation in a given social context. And here again, society and practical theology are interrelated. This is what the researcher would like to do in the Great Lakes region. Heitink's definition of practical theology has left the researcher with the impression that practical theology is both a dependent and independent social variable.

1.2.3.1.2 *Theology and Social Structure* by Robin Gill

Since 1996, the researcher at once observed a tantalising and deeply puzzling phenomenon in the DRC, when Laurent Désiré Kabila was fighting against Joseph Désiré Mobutu Seseseko. In the Bunia district (Eastern DRC), in the researcher's presence, on 14th January, 1997, during a direct talk with the Bunia burghers and clergy (the researcher was one of them), Laurent Kabila asked Christians from eastern Congo (where he was the victorious warlord) to support war against Mobutu through prayers, as well as for their children to become child soldiers, and he also asked them for finance. Christians from eastern Congo did this (prayers, money and provision of child soldiers to cast out Mubutu, whom they considered to be evil).

In Kinshasa, Mobutu also asked churches in this town to support the war against Laurent Kabila, whom he considered to be an unjust rebel. Churches in Kinshasa and especially in Mobutu's province (Equatorial province) gave money and prayed for Mobutu to be victorious over Kabila. What is puzzling here is the fact that war was able to divide the church and its doctors in the DRC! In the same church, Christians from eastern Congo prayed for Laurent Kabila, whereas Christians from northwestern and western Congo (Equatorial province, Kinshasa) gave money, soldiers and even their children, and prayed for Mobutu to win the war against Kabila.

Robin Gill attempts to explain how society influences theology and vice-versa. In his book entitled "Theology and Social Structure", Gill deals with the social context of

theology and its social structure. With regard to the social context of theology, Gill (1777: ix) asserts that “Theologians have generally remained unaware of the ways in which society determines their discipline and the ways, in turn, in which their discipline determines society”. He concludes that “theology is never written in a vacuum but always within a certain social context”. This boils down to saying that there is a correlation between sociology and theology - theology is not only influenced by philosophy, stories etc. In terms of the social structure of theology, Gill (1997: x) says: “theology is regarded at the outset as a socially constructed reality”. Theology is a human product, and as such, is subject to the sociology of knowledge, the sub-discipline of sociology, which attempts to analyse the relationship between human ideas and social structures. This discipline is the theoretical core of Gill’s book (Gill, 1997:x).

The sociological definition of theology is only sociologically based. Gill (1997: 2) defines theology as a “written and critical explication of the “sequelae” of individual religious beliefs and the correlations between religious beliefs in general.” According to this study, this sociological definition of theology is inadequate because it excludes the revelation of God to humanity through Jesus Christ. Furthermore, in this definition, theology here deals with the critical examination of religious beliefs and not that of their overall truth or falsehood. Sociologists of knowledge are not renowned for their unanimity, but rather have different points of views. Gill identifies four theses among sociologists of knowledge as follows.

1.2.3.1.2.1 Four Theses Among Sociologists of Knowledge

1.2.3.1.2.1.1 Theology is mere ideology

The correlation between different types of theology and social structures caused some writers such as Marx and Engels (as cited by Gill, 1997: 5-6) to conclude that theology is mere ideology. The latter claimed that similarities between certain theologies and the societies within which they have been developed have been observed. Francis Bacon (as quoted by Gill, 1997: 5), who is sometimes viewed as the earliest pioneer of the sociology of knowledge, says: “Certain types of theologies and philosophy both have a distorting effect and are supported by certain cultural and political contexts”. According to Marx and Engels (as quoted by Gill, 1997: 5-6), there is a correlation between certain types of theology, class

structures and material behaviours. Theology is ideology, and in ideology in general and theology in particular, the distinction between mental and material behaviour is spurious. They (Marx and Engels) maintained that this spurious distinction is itself an expression of the minority, privileged, ruling classes. Economy is the cause of theology. This view was a bit different to that of the philosopher Friedrich Hegel (1770-1831), who influenced Marx and Engels philosophically. Hegel at least spoke of pure thought in theology as being different to material behaviour (as quoted by Gill, 1997: 6).

According to Marx and Engels (as cited by Gill, 1997:7), “life is not determined by consciousness, but consciousness by life”, “the class which has the means of material production at its disposal, has control at the same time over the means of mental production. There is correlation between the ruling class and ruling ideas, of which theology is a part”. Marx and Engels (as cited by Gill, 1997: 7) also argued that “in every epoch the ideas of the ruling class are the dominant ones within society”.

According to this study, there is a one-sided truth in what Karl Marx and Engels say. In the researcher’s opinion, theology is both a dependent and independent social variable. There is a reason for theology being a dependent social variable, as God’s revelation addresses human beings’ lives and problems. At the same time, this means that theology is not entirely a dependent social variable. Theology is not a product of economy. There is a possibility for pure theology.

Marx and Engels should at least have separated the bad representatives of Christianity from God and pure theology. And again, if Christians have failed to transmit the traditions of Christian faith through their behaviours, then God will judge them.

Therefore, the existence of the Christian’s faithful God should not be denied because of their behaviour.

1.2.3.1.2.1.2 Theology as a General Ideology

Here, one’s own views are subject to analysis, as well as those of one’s opponents. Karl Mannheim views theology as a feature of general ideology. “Like Marx* and Engels,*

* Karl Marx (1818-Trèves; 1883-Londres, philosopher, economist, theoretist of socialism who was influenced by the atheism of Feuerbach, the socialism of saint Simon and the economy of Adam Smith).

* Frederick Engels (1820-Wupertal; 1895-Londres, theorist of socialism and Marx’ friend).

Karl Mannheim traced the way in which ideas, concepts and consciousness itself are all determined by social structures” (Gill, 1997: 9-10). Mannheim’s understanding of the sociology of knowledge differed from the Marxist tendency to focus on the views of opponents, and from Scheler’s attempt to distinguish between the form and content of ideas. Scheler (as cited by Gill, 1997:11) said that the sociology of knowledge is primarily concerned with form as distinct from the content of ideas. According to Scheler, the sociological nature of all knowledge and forms of thinking, perception and cognition is indubitable. According to Mannheim (as quoted by Gill, 1997: 11), not only the form but also the content of ideas are sociological. All ideas, with the exception of certain purely formal and abstract ideas, such as those found in mathematics, geometry and economics, have to be seen by sociologists of knowledge as relative to particular social contexts and structures.

Mannheim then specifies that ‘ “the conditions of existences affect not merely the historical genesis of ideas, but constitute the essential part of the products of thought and make themselves felt in their content and form”. It is true that one of the desires of both Scheler and Mannheim was that ‘all ideas should be exposed as relative’. However, it is important to understand that whereas Marx and Engels attempted to show that their opponents’ views were relative, Scheler tried to relativise scientific positivists, and Mannheim sought to relativise political ideologists (as quoted by Gill, 1997: 11-12). Marx and Engels considered their own ideas to be absolute, whereas Mannheim and Scheler claimed that all ideas, including their own, were not to be treated in absolute terms (as quoted by Gill, 1997: 12). According to Mannheim, we can deal with the correlation between sociology and theology without the assumption that theology is epiphenomenal (not important, does not change social phenomena) and spurious (faulty) (as quoted by Gill, 1997: 15).

In the view of this study, Mannheim’s view of the correlation between theology and sociology is more defensible, since he accepts that they are interrelated. The reason is that society objectively influences theology and vice-versa. Theology is not epiphenomenal. This is at least good news for theologians in the Great Lakes region (that theology can change society).

1.2.3.1.2.1.3 Theology versus Ideology

This position represents a regression in the understanding of theology. There is here an attempt, through the sociology of knowledge, to discredit not only theology but also ideology. According to Auguste Comte (as cited by Gill, 1997:15-16), theology, metaphysics and science represent three stages in human thought: theology or religion represented the most primitive, metaphysics or philosophy an intermediate, and positive science the most advanced stage of human knowledge. Such a claim deserves a response from theologians. In the researcher's view, Comte's claim is not correct because theology is an empirically oriented discipline, in which both quantitative and qualitative methods can be applied. Archeological work provides evidence regarding what is said in the Bible. "Scheler (as quoted by Gill, 1997:16), by contrast, held that all three (theology, metaphysics and science) were separate, but equally valid, modes of cognition".

According to this study, even Scheler is not entirely correct, as he held that the three were equally valid. The reason is that theology adds a supernatural character to scientific issues. Therefore, theology could be even more consistent, cleaner, and scientific than metaphysics and "science". In order to be more consistent and scientific, in the researcher's view, theology should not go far from the theory and praxis of twofold love, which is the love of God and one's neighbour. This alone could help metaphysicians and every science or profession to be effective and useful in any society in general, and the Great Lakes region in particular.

1.2.3.1.2.1.4. Theology as a Socially Constructed Reality

The fourth idea with regard to the sociology of knowledge, which is adopted by Robin Gill, sees theology as a 'socially constructed reality', and suggests the possibility of a thorough interactionist approach to the discipline, viewing theology alternately as a dependent and independent variable within society. The sociologist must then consider both the possibility that society influences theology and the possibility that theology, in turn, influences society (Gill, 1997:18).

The researcher agrees with Gill that theology is both a dependent and independent social variable. Gill (1997:18-19) specifies that the clearest expression of this position is to be found in Max Weber's "The Protestant Ethic and the 'Spirit' of Capitalism". Max Weber

was the first to illustrate how theological concepts could have social significance and influence the economy. Although Weber dealt, for example, with the monotheism in socio-political terms, as he was sometimes concerned with tracing the social determinants of these theological concepts, he nevertheless demonstrated the potential independence of theological concepts within society. “Unlike the German ideology, where theology is viewed as the product of economic and class factors, the Protestant Ethic and the ‘Spirit’ of Capitalism advanced the startling thesis that theological concepts may have influenced economic relations” (Weber, as quoted by Gill, 1997:19). According to Gill, among contemporary sociologists, Peter Berger and Thomas Luckmann are recognised as the protagonists and pioneers of the notion of “theology as a socially constructed reality” In their process of redefining the nature and scope of the sociology of knowledge, Berger and Luckmann brought together a number of elements from Marx, Durkheim, Weber and the psychologist, G.H. Mead, in order, like Schutz, to concentrate on ‘knowledge’ in everyday life. They maintained that it is the latter, rather than intellectual ‘knowledge’, which provides the central focus of this discipline.

This made the critical distinction between their understanding of the sociology of knowledge and that of Marx and Engels, Manheim and Stark (Peter & Thomas, as cited by Gill, 1997:19). Berger and Luckmann (as quoted by Gill, 1997: 20) also suggest that one should not exaggerate the importance of theoretical thought in society. At this polemical point, one may be helped to clearly understand that theology is both an independent and dependent social variable, which means that society influences theology and vice-versa.

Apart from these four ideas of the sociology of knowledge that have demonstrated the interconnection between theology and society, the other important idea in the book of Gill is the question of “the social determinants of theology”. Gill (1997:27) has pointed out some social determinants of theology, and the ability of theology to influence society.

1.2.3.1.2.2 The Social Determinants of Theology

Under this point, in three sections, this study will deal with Gill’s interactionist perspective regarding society and theology, focusing particularly on how society influences theology. The three aspects are: firstly, the social determinants of individual theologians,

secondly, the social determinants of theological positions, and thirdly, the theological responses to war.

1.2.3.1.2.2.1 Social Determinants of Individual Theologians

Gill (1997:30) asserts the following: “the most obvious source of research into the social determinants of individual theologians is their biographies”. This means, in other words, that the biography (social context, education, source of ideas etc.) of an individual theologian determines his theology. In order to better illustrate this concept, Peter Brown (as quoted by Gill, 1997: 30) explains why St Augustine and his contemporary, Libanius, gave different interpretations regarding a dream of misfortune. Libanius reacted to this dream in terms of an omen of magical spells, medicines and attacks on him by sorcerers, while St Augustine’s reaction to this dream was that “from our first root in Adam, the human race stands condemned to punishment. According to Brown (as quoted by Gill, 1997:31), Libanius was influenced by “Evans-Pritchard’s concept of sorcery as ‘a function of situations of misfortune’”, whereas St Augustine was influenced by his doctrine of punishment of the human race for the sin of Adam to cover all misfortunes. Again, according to Brown, “for Augustine, existing in a personally highly unstable social context, man’s identity was far from fixed and human discrepancies were the norm.” This belief that biography better explains individual theologians’ reactions is fundamental to the Great Lakes region (see introduction to Gill’s book in this study in 1.2.3.1.2).

1.2.3.1.2.2.2 Social Determinants of Theological Positions

Generally speaking, Gill (1997: 32) divides ad hoc studies on social determinants of theological positions into three main categories, namely: socio-cultural studies, socio-political studies and socio-ecclesiastical studies. Firstly, socio-cultural studies of the social determinants of theological positions could better be illustrated by the different ways in which theologians have reacted to the process of secularisation which started in the 1960s. The process of secularisation affected theologians. They lost their confidence in their discipline (theology) because of the overwhelming influence of other disciplines such as archaeology, comparative religion, anthropology, psychology and sociology. As a result, theology was demythologized, and theologians then looked to ecumenism as a substitute,

new faith and something to believe in. Bishops of churches challenged even the traditional notion of God, Gill argues.

In the researcher's view, this is like the crisis of modernism (since Enlightenment with its subjectivism, rationalism, freedom from religion etc) that Friedrich Schleiermacher (1768-1834) dealt with in his time, which was a socio-cultural crisis. Wilson (as quoted by Gill, 1997:32) believes that the process of secularisation in the Western world has altered contemporary theology, and that this process means that: "religious thinking, practices and institutions lose social significance". In the Great Lakes region too, theologians themselves and other scientists seem not to have used theology sufficiently and practically, in order to influence their social settings. Thus, the process of secularisation has altered the theological positions of theologians from the DRC, Rwanda and Burundi. The result is that theologians and their churches in these war-torn countries have lost their theological plausibility. Thus, a socio-cultural situation has changed the positions of theologians in the Great Lakes region. This study will explain this again in detail when it deals with secularisation in the third chapter of this thesis.

Secondly, Gill deals with socio-political studies of the social determinants of theological positions. In this regard, Swanson (as quoted by Gill, 1997: 33) set out to demonstrate a specific correlation between certain types of theistic beliefs and types of political structures. According to Max Weber (as quoted by Gill, 1997:33), there is a correlation between the world empire in China, the extension of the power of the Brahmin caste in India, the development of the Persian and Roman empires and monotheism. The theology of the death of God is the manifestation of the process of secularisation, according to Wilson (as quoted by Gill, 1997: 35), but is more influenced by the greater contact of theologians with both other religions and irreligion, according to Robertson (as quoted by Gill, 1997: 35).

Any participant observer in the Great Lakes region could have seen how political leaders wanted to be glorified as God, something like the influence of monotheism applied to human leadership. Mobutu, for example, said: "tata bo: môko, mama bo: môko, bokonzi bo: môko", a Lingala slogan meaning "How many fathers: one father, how many mothers: one mother, how many powers: one power" in the DRC, then Zaire. This slogan was repeated every day during official broadcasts on Congolese radio and television, in order to make every Congolese person remember that in the DRC (Zaire), there was one father (Mobutu),

one mother (Mobutu's mother) and one power (Mobutu's power), and never to think otherwise if they still wanted to be alive in that country. In Burundi, the following was the repeated Kirundi public slogan at the time of Michombero's reign (November 28, 1966-November 1, 1976): "Michombero ganza mu Burundi (Michombero reigns over Burundi). Nta wundi twokwipufza Atari Michombero (We desire no other than Michombero). This slogan was meant to entrench in everybody's mind that Mihael Michombero was the only competent person who deserved to be president in Burundi. In Rwanda, the situation of dictatorship was also culturally expressed in the following kinya Rwanda (Rwanda's language) proverb: Abagabo babidi ntibabana mu nzu imwe (two men cannot dwell in one house) (Crepeau & Bizimana, 1979: 28). This proverb was meant to be repeated to married women to suggest that a man was the only chief of the house and must have the last say in any domestic matter. Furthermore, in any political power setting, everybody in Rwanda had to know that there was one president, one chief, who must be listened to. This demonstrates a correlation between some theist thoughts and certain types of power in the Great Lakes region during pre-conflict times. This is also why people are still writing new constitutions in the Great Lakes region, in order to have at least "democratic institutions". Church leaders and theologians in the DRC (Mbaya, 1992), Rwanda (Erny, 1994: 113-116; Semujanga, 2003: 21-22) and Burundi (Gahana, 1983: 254-260) adopted the same mode of confusion between political kinds of structures and theological positions.

Finally, Gill (1997: 35) explains socio-ecclesiastical studies of the social determinants of theology in terms of the existing correlation between some types of churches or sects, and their theological positions. According to Wilson (as quoted by Gill, 1997: 35), an understanding of what goes by the name of "sect" could be better reached, not by analysing theological criteria, but rather in responses that these sects or churches reserve for the world. Although this study does not agree with Wilson when he omits theological criteria in analysing sects, it at least accepts: "such a church typology, such a theological position as a response to the world problems". In order to illustrate the concept of an existing correlation between different sects and their theological positions, it is interesting to note how Robert Gill describes different sects and their theological positions as a response to the phenomenon of war.

According to Ambrose and St Augustin (as quoted by Gill, 1997: 36), a just war is possible. Since the time of Constantine, no major Christian church or denomination has been consistently pacifist in nature. Indeed, Christian pacifism has been largely confined to small groups or sects, such as the Quakers, Anabaptists, Mennonites, Brethren and Jehovah's Witnesses (Gill, 1997: 37). Many Christians in the Great Lakes region, such as Eberhard Welty, have supported the culture of war. Welty (as quoted by Gill, 1997: 38) was a Roman Catholic moral theologian and theorist of just war. He pointed out that the Old Testament is undeniably militaristic, and in the New Testament, if considered in its entirety, neither Christ nor his apostles condemned war or military service.

Raven (as cited in Gill, 1997: 37) believes that in order to obtain peace, one should go to war and not fear death. The fear of war because of a fear of death will seemingly help Satan to continue his work. The reason is that "Satan could ever cast out Satan". Raven himself attempted to enlist three times in 1914, but could not do so because of health problems. He then became a chaplain and pacifist from 1930 onwards. This interesting debate characterised by discrepancy among theologians regarding their position on war clearly indicates how church or sect typology explains the difference in theological positions and responses to the world. Here again, the researcher supports Gill's view that theology is both a dependent and independent social variable. Is theology socially significant and independent?

1.2.3.1.2.2.3 The Social Significance of Theology

Gill (1977: 61) notes that sociologists of religion have studied the social determinants of theology. However, even fewer are those sociologists of religion who have studied the social significance of theology. This is why many sociologists of religion could easily say that theology is socially dependent and even epiphenomenal, which means without a significant impact on society. In the Great Lakes region, where a loss of credibility of the church and secularisation are widespread, many intellectuals seem to have the same belief - that theology is epiphenomenal.

In this section, Gill (1977: 61) explains the claim that "theological ideas (even viewed as social constructions) once generated, may have an influence upon society at large." According to Gill (1977: 61), there are two reasons for contemporary sociologists of religion ignoring the possibility of theology being at times an independent variable within

society. The first reason is the fact that sociologists of religion consider contemporary theology to be both the product and the victim of secularisation. In terms of what sociologists of religion think about this first reason, Pazmino (1977: 61) asserts that: “together with a number of theologians, they have argued that theological movements, like that of secular theology, or even ecumenical theology, are themselves a part of the process of secularization, contributing directly to the demise of the discipline as a whole.” Because of a situation of radical secularisation, theology has ceased to have any influence on society. The second reason for ignoring theology as an independent variable in society at times is the “general scepticism about the social efficacy of intellectual ideas” (Gill, 1977: 62). Sociologists such as Berger and Luckmann have denigrated the significance of intellectual knowledge. Gill (1977: 62) suggest that:

those sociologists of knowledge, like Berger and Luckmann, who stress the social significance of everyday knowledge, tend at same time to denigrate the significance of intellectual knowledge. Thus, specifically intellectualistic disciplines like theology are regarded as socially epiphenomenal even when, as in the instance of Berger, they are considered to be intrinsically interesting.

According to the French author, Roger Mehl (as quoted by Gill, 1977: 63), “the common error of the sociologist is that of thinking that he does not have to take doctrinal elements into consideration, because these elements would be the intellectual superstructure which only record a religion’s effort to adapt to the cultural level in which it lives.” As he went against other sociologists by showing the social significance of Protestantism that came from doctrinal effort, Mehl said:

If a sociology of Christianity must take account of this fact, a sociology of Protestantism has even more reason to bear it in mind. For Protestantism was born of a doctrinal reform which was effected by doctors of theology. This reform was raised against the omnipotence of practices, of forms of piety, of the elements of sociological morphology. It aspired to reform the visible communities of the church according to a doctrinally determined archetype.”

In his analysis of the relationship between sociology and theology, Jackson (as cited in Gill, 1977: 63-64) confirms that theology is an independent variable within society. He tries to review both the apparent rejection of religion and natural theology in favour of revelation by Karl Barth, and Christian universalism by Hans Küng. Jackson notes that after the constitution of Vatican II, and especially in relation to world religions, there was a danger of

relativism in Kūng's universalism. Thus, "why bother to talk if we are all going the same way to the same destination?" This concept of universalism from Hans Kūng tended to relax the urge to mission. On the other hand, the attitude of Karl Barth "towards 'religion' led to the whole-hearted missionary activity of men like Hendrick Kraemer" (Gill, 1977: 64).

In light of his analysis, Jackson concluded that there was a social significance of theology that is viewed as an "understanding and explanation of the religious dimension of life." Jackson (as cited by Gill, 1977: 64) summarises his concept of the social significance of theology as follows:

The views of the theologian about religion are of the first importance to the sociology of religion. What the theologians say about religion has considerable impact on the belief and practice of religious bodies, on how their members see their functions, on how religious bodies relate themselves to the outside world, on their programmes of mission, on their attitudes to other religions. The views of ...Barth and Kūng, of quasi rejection and acceptance of religion, are widely held and full of practical implications.

According to Gill (1977: 64), Jackson and Mehl have at least talked about the social significance of theology in the theological world and churches, and may have even gone beyond the bounds of theological worlds with their concepts, but "no evidence is given to demonstrate this." They have jumped "from general to actual demonstration" (Gill, 1977: 62). Kūng's universalism and the "barthialism" of Karl Barth are not completely exploited, they "may or may not be dominant amongst active missionaries" (Gill, 1977: 64). Therefore, "a more sophisticated analysis is essential, if the possibility of theology acting as an independent variable within society is to be firmly established" (Gill, 1977: 64).

In terms of effectively demonstrating that theology is an independent variable, the theologian, Ernst Troeltsch, and the sociologist, Max Weber, are the pioneers. Both Troeltsch and Weber were prepared to treat not only religion, but also theology, as an independent variable within society (Gill, 1977: 66). What was the common view of Troeltsch and Weber? Gill (1977: 66) responds: "for both, specifically theological symbols and concepts were socially significant." In dealing respectively with Max Weber and Ernst Troeltsch, Gill (1977: 66) says that "The first tended to examine the continuing differences between Catholic and Protestants based on their supposed theological differences, while the second

tends to differentiate churches, denominations and sects, at least partially, on their varying theological responses to each other and to the world at large”.

Three aspects in Weber’s thesis can be highlighted here. First of all, Weber maintained that “theology was just one variable involved in the rise of capitalism within the west. Other factors, such as rational book-keeping, transport, etc., were equally, if not more, important” (Gill, 1977: 67). In this regard, he tried to examine to what extent theology influenced the spirit of capitalism. According to Gill, “He made no claim that capitalism could never have arisen without the reformation or that the later was the sole cause of the former.” It is instead known that in his thesis contained in “The Protestant Ethic and the Spirit of Capitalism”, Weber (as cited by Gill, 1977: 66) started with empirical observations that were able to conclude that business leaders and owners of capital within the West tended to be Protestant rather than Catholic. According to Weber, this was due to Calvinist theology specifically relevant to Protestant doctrines of calling, predestination, asceticism and sanctification. These doctrines and the spirit of Western, European and American capitalism is a complex one. In his thesis, Weber also mentioned Benjamin Franklin’s self-acknowledged ethic that involved “the earning of more and more money, combined with the strict avoidance of all spontaneous enjoyment of life”, as an explanation of how sanctification was the cause of wealth in the West. However, as already mentioned above regarding Weber’s thoughts on the social significance of theology, Gill (1977: 66) asserts that: “Whilst he treated certain theological ideas as being socially significant, he never suggested that they were exclusively significant”.

According to Gill, it is advisable to undertake empirical research that takes in account the social reality before making any strong claims. He gives the example of Kevin Clement’s claim that theological considerations were socially significant after the depression in New Zealand, whereas they were not socially significant when the church was supporting the status quo during the period 1925-1931. Clement suggests that during this period (1925-1931), churches tacitly and explicitly accepted the status quo. In the period 1931-1934, churches in New Zealand started to develop social teaching that could stand in contrast to earlier statements which were so sympathetic to the status quo. It was only in the period 1934-1935 that religious leaders overtly raised their voices in radical, political instances. They gave considerable support to the Labour Party, and helped it to win the elections in

1935, as they provided this party with religious legitimisation. According to Clement, religious institutions exerted an independent impact on the changes that occurred, by producing religious symbols to interpret the situation. Therefore, when churches supported the status quo before 1934, theology was only a dependent variable.

The researcher has experienced this concept in the Great Lakes region, where theologians and church leaders spent their time in supporting the status quo. However, because of upheavals during the war in the region, the need to address socio-political questions in practical theology increased. In Burundi, for example, the former rebel, Pierre Nguruzinze, the CNDD-FDD political and military party leader who has been the president of this country since Friday August 19, 2005, is described by Burundians (Charles Ndayiziga and others) and church leaders as both a Protestant man of prayers and especially “a born again president”. According to church testimony in Burundi, even when he was going to fight for national liberty and peace, Nguruzinze had to pray before using weapons against his enemies. In the DRC, the national Protestant church leader, Bishop Marini Bodho, who was one of the researcher’s Old Testament professors at the Protestant University of Congo, led the national Congolese Senate in the transitional government (2002-2006). All these are the new trends that have appeared during the ongoing depression in the DRC and Burundi.

Secondly, according to Gill (1977: 68), Weber was “concerned with interpreted or ‘popular’ theology, not with theology as produced by academics.” This was why the work of Weber, “the Protestant Ethic thesis”, was criticised for its surprising and thoroughly distorted account of Calvinism. In his work, Weber explained Calvinist doctrines of the calling, election and sanctification in an illegitimate way. Neither Calvin nor Luther could academically accept Weber’s explanation of their doctrines. However, for Weber, if theology was to be a significant and independent social variable, what was important was not the academic explanation by Calvin or Luther as theologians, but rather the way in which Calvin’s followers, who were not theologians, might have perceived these doctrines. Calvinistic notions, as generally or popularly understood by non-theologians, are the ones that have contributed to the rise of capitalism in the West. Thus, it was not Calvin’s originally intended theology that gave rise to capitalism. Then, in terms of Weber’s views, Gill observes that there is a focus upon a perceived rather than an academic theology, and for

this reason, theology presents the sociologist with a somewhat daunting task. According to Gill (1977: 68), in order to deal with this daunting task, sociologists:

Must now distinguish four levels of analysis; theology amongst academic theologians, (i.e. the traditional focus), theology amongst preachers who are seeking to communicate it, whether in writing or orally, to a non-theological audience, theology amongst church attenders and readers of literature written by these preachers and, finally, theology amongst those who neither attend church nor read religious literature with any degree of regularity.

This is an important insight that helps one to consider the difference between what a theologian intends to teach, and what is really understood from his teaching by non-theologians at different levels. This insight can also help with regard to the science of communication. It is known that communication can be verbal or non-verbal. It is one of the reasons why some good lessons taught in the Great Lakes region with regard to twofold love were wrongly perceived. This emphasises the importance of methodology in teaching. Nevertheless, in Weber's entire view, what is important is that theology can be an independent social variable, and can be of great importance in changing society as a whole. Gill deals with the academic level of theology (first level) and written theology among preachers, instead of popular theology, as did Weber. According to Gill (1977: 68-69), the reason for this is that "the oral part of the second and the whole of the third and fourth levels are concerned with the effects of theology rather than with theology itself." The oral part is not accessible to the sociologist, and this is why it should be less important, argues Gill.

Thirdly, Gill (1977: 69) stresses the fact that "Weber was concerned with the rise of capitalism, not with its continued maintenance". Nevertheless, Weber suggested that the specific maintenance of capitalism owes a lot to such general moral values as thrift and hard work. In Weber's view, these general moral values are detached from their original religious settings in such a way that, even without religion, they could still maintain capitalism. Gill then finds that even Weber was merely speculating. His thesis deals with a historical aspect of capitalism. It is also neither verifiable nor falsifiable, concludes Gill.

Apart from the sociologist, Max Weber, who did at least speculate on the possibility of theology being an independent social variable, Gill (1977: 70) mentions the theologian, Ernst Troeltsch, as another speculator who dealt instead with church/sect typology. Troeltsch identified three types of religious organisations, namely: churches, sects and mysticism. He

believed that these three types of religious organisations owed their existence to the structure of the Christian Gospel itself, and that the roots of his typology came from Christian theology. In this way, Troeltsch then confirmed that theology was an independent variable within society, and was not epiphenomenal.

According to this study, depending on the quality of the teaching methodology and educational content, both academic and popular theology can have either negative or positive impacts on society. In the Great Lakes region, it is empirically clear that theology in the hands of academics and popular theology are both independent and dependent social variables. This will be clearly shown in the second chapter of this thesis. In the following section, the researcher will deal with the dilemma of education in Africa. The understanding of educational problems in Africa is of great significance in this thesis, which seeks solutions to these problems. Educational specialists in Africa, such as Pai Obanya, also explain the dilemma of education in terms of specific cultural, economic and political contexts.

1.2.3.1.3 The Dilemma of education in Africa by Pai Obanya

In June 1999, UNESCO published a book written by Professor Pai Obanya entitled: “The Dilemma of Education in Africa”. This book shows that education in Africa is facing a dilemma. This dilemma is explained in terms of the poor cultural, political and economic contexts in which Africa finds itself. Dealing with the dilemma of education in terms of its cultural context, Obanya (1999: 13-18) describes and demonstrates that before colonisation, Africans had their own culture, through which life in their context was very possible. Before marriage, young men and women were educated and well prepared to find solutions to their economic, social and political problems.

When foreigners came from the Western world, a new system of education was imposed on Africans. In this new system, the language of education changed. Africans started to learn in the language of the foreigner-teacher and not in their own language, as learners. As culture is transmitted through language, Obanya demonstrates that Africans have not mastered Western culture, Western science or African culture. Foreigners do not understand the African culture, and there is a hiatus between the two cultures (Western and African). After modern and formal schools were brought by force into African villages, the African school leaver becomes a foreigner in his own village. This African school leaver is then hanging in

the air, and becomes idle in his own village. He cannot really live in his village because he has been educated in the Western context. When tested against a life problem in his country, he does not know if he is African or Western, and thus does not know where to look for an effective solution.

The researcher is wondering why the Congolese and Burundians, who used to go to Pretoria for power-sharing talks, signed peace agreements many times in front of Western authorities, Nelson Mandela and Thabo Mbeki, and then resumed conflicts after that, instead of taking into account the peace agreements that they had signed. Western and South African people who helped the Congolese and Burundians to eat in expensive hotels and sign peace agreements were always surprised when conflicts resumed. Is it this cultural dilemma with regard to education? Is that not it? And again, Obanya has mentioned the fact that what go by the name of educational reforms in Africa are just mere changes of form and not fundamental or deep changes in terms of relevant, real cultural changes for better education, because these so called “educational reforms” come from Western specialists or Africans living in the Western world, who think exactly like Western specialists.

With regard to the dilemma of education in Africa in terms of its political context, Obanya (1999: 18-24) aptly points out that political leaders in Africa usually dictate what has to be taught to learners in primary and secondary schools and at university. The teacher has to choose between objectivity and the will of political leaders in his teaching. The researcher can remember that in the DRC, at the time of Joseph Désiré Mobutu Seseseko, each professor had to be aware that Mobutu’s intelligence security services were represented in every classroom. With such knowledge, each professor had to ensure that he was there to teach courses that favoured the regime.

Otherwise, he was subject to arrest, trial and death. This lack of intellectual freedom in educational settings has become worse in the DRC since Mobutu’s death. In Mbuji- Mayi, for example, Kabila’s police had occupied the University of Mbuji-Mayi (DRC) for some weeks before the 30th of June, 2005. There was a clash between students and police on Monday, June 20, 2005 in Mbuji- Mayi, because of the non-negotiated appropriation of the Mbuji- Mayi University’s premises by the Kabila government, but police remained victorious because of their guns. Before June 2005, Joseph Kabila’s government had forbidden all political expression among students, in all Congolese universities. This Kabila government’s

decision of interdiction had to be applied, although it went against articles 11, 16, 36, 40 etc. of the transitional constitution, signed on December 17, 2002 in Pretoria by Congolese gathered for a meeting called “Accord global et inclusif sur la transition en RDC” (Global and inclusive accord on transition in the DRC). The abovementioned articles give all Congolese the right of free association, free movement, freedom of expression, freedom to oppose the government, and freedom to claim these rights and to passively demonstrate in public. This global and inclusive accord on transition in the DRC was the follow-up to the Inter-Congolese dialogue held at Sun City (Republic of South Africa) from February 12 to April 25, 2002. The situation of dictatorship in educational settings is the same as in the Great Lakes region. This is the dilemma in terms of its political context.

With regard to the economic context, Obanya (1999: 25-40) demonstrates by means of real educational settings in Africa how the dilemma of education becomes a puzzling problem. The dilemma lies in the fact that African governments are economically weak and have to beg for money from the Western world for their educational programs. The donors have the last say regarding what they want their money to be used for in terms of educational curricula. Western people provide money and dictate what kind of curriculum is to be followed if more loans are needed in the future by African pan-handlers. Educators and their governments have to choose between their own educational curricula and the will of the donors. This is their dilemma. Because of poverty in Africa, Western proposals with regard to educational curricula, which are not relevant to African needs, have to be promoted in Africa. Furthermore, African governments do not adequately take care of education in their countries. Teachers are underpaid and a lack of educational material is common in many countries (which is very true in the Great Lakes region). This is the real dilemma of education in Africa in general, and in the Great Lakes region in particular.

The solution to all this is democratic structures at national and international levels, according to Obanya. All sectors and structures at national levels have to be democratised in order to allow everyone to participate in national reconstruction. If education in Africa is subject to cultural, economic and political contexts, there is a need to understand that society influences education. Therefore, there is a relationship between education, teaching, peace, culture and society. This study also notes that it is necessary to look at national and international environments if one wants to change the situation. To remain in a corner

(confined to one's church, field of knowledge, village, country etc.) and expect to change the situation in the Great Lakes region is evidence of spuriousness in thinking.

Is theology in general and practical theology in particular a science? Is it only a profession? What then do science, professions, scientific theory, professional research and professional practice mean? What is the place of this empirical, practical theological thesis in the area of sciences and professions? The following section will provide answers to these questions, in order to highlight the nature and essence of this practical theological research.

1.2.3.1.4 Sciences, Professions, Scientific Theory, Professional Research and Professional Practice by Dr A S de Vos and Others

In a 493 page erudite book published in 2002, nine professors from different Universities, mainly in South Africa, under the leadership of Dr AS de Vos (de Vos, Strydom, Fouché & Delpont, 2002), provided a needed response to the question of methodology in the social sciences and humanities. This book in fact delineates the main differences between the social sciences and the human professions, as well as the interplay between them. The interplay between scientific theory and professional research, and between professional research and professional practice, are dealt with in this book. The concept of the research process, with the assistance of postgraduate students, has been tested. This process has been enriched with a view to a greater, more logical and more practical integration of quantitative and qualitative approaches to social science research. In this book, the study of documents and secondary analyses, conceptual research and biblical exegesis, have been added to the research process.

In the foreword to this book, Dr Alberts (as cited by De Vos et al, 2002: xiii) asserts that the book conveys the important message “that a master's or doctoral student should not merely be performing a degree acquiring exercise, but indeed attempts to extend the boundaries of his or her field of knowledge”. This message has given the researcher courage to conduct research in the Great Lakes region in the area of practical theology and education for peace. With regard to the sciences, Alberts (as cited by De Vos et al, 2002: xiii) says that “in physical sciences one deals with matter and energy in its various forms”. In the biological sciences, one deals with matter, energy and life. But when the mind as an element is added to

matter, energy and life, we are then faced with a field of knowledge that is more complex and challenging than that of physics or biology. What is then meant by science?

1.2.3.1.4.1 Sciences

In 1961, Webster (as quoted by De Vos et al, 2002: 3) defined science as “accumulated and accepted knowledge that has been systematized and formulated with reference to the discovery of general laws...”. In 1998, the same author defined science as “knowledge as of facts, phenomena, laws, and proximate causes, gained and verified by exact observation, organized experiment, and correct thinking.” According to Grinnell (as quoted by De Vos et al, 2002: 4), “science is knowledge that has been obtained and tested through use of the scientific method.” Mouton (as cited by De Vos et al, 2002:4) explains this more clearly better and says: “as a product or outcome of scientific research, scientific knowledge can be defined as the body of propositions (factual statements, hypotheses, models, theories and laws) which, at a specific time, is accepted by the scientific community (e.g. the community of sociologists or psychologists) as being valid and reasonably correct.” It is important to note here the relationship between a scientific community and a specific time period. This may mean, in other words, that there is a connection between science and society.

In his endeavour to prove that theology is both science and super-science, Monsignor Tshibangu Tshishiku, a Catholic scholar who led the National University of the DRC and its national board of directors for many years, deals with four definitions of science (Tshishiku, 1980). The first definition deals with “science in a general sense”, which refers to any methodic knowledge, because the word ‘science’, which comes from the Latino word “sciantia”, from the word “scire”, just means “knowledge”. In this context of “science in the general sense”, Rabeau (as quoted by Tshishiku, 1980: 113) confirms that theology is a science because, like other sciences, it has a specific object for its study. In theology, there is the speculative problem of religion and the practical problem of life.

These two problems in theology require specific scientific methods. Interesting once again is the understandable view of Journet (as cited by Tshishiku, 1980: 114) that theology is both science and super-science. This study agrees that theology could be “super-science”, because the word “theology” stems from the two Greek words “theos”, meaning “God”, and “logos”, meaning “discourse”. In this way, theology could be defined as “a discourse on God,

which is based on God's revealed data". This theological definition (by the researcher) means that there are three important elements needed in order to make the definition of theology fully-fledged. These three elements are: God, revelation and mankind. This embodies the idea that without God, who reveals Himself to mankind, there is no theology, without revelation, which is God's effort to reach mankind and save him, there is no theology, and without mankind, to whom God's revelation is addressed, there is no theology. Considering then that humans and all their findings in the sciences are so limited in time, space and knowledge, and realising that theology adds something new and rationally testable (God and His revealed data) to empirical data in its scientific research methods, the researcher is of the view that the only way to do justice to the definition of theology is to agree that theology is both science and super- science. As long as God, the Creator of humanity (this study has reason to believe so) is involved, theology should not be reduced to a humanistic level – the level of limited sciences and products of mortal mankind.

The second definition of science in the erudite book of Tshishiku (1980: 116-128) deals with the "Aristotelian and scholastic sense of science". This Aristotelian definition of science, which was adopted by scholars in the Middle Ages, focuses on "deduction", which is logically:

a process of reasoning in which reasons are given in support of a claim. The reasons, or justifications, are called the premises of the claim, and the claim they support to justify is called the conclusion. In a correct, or valid, deduction the premises support the conclusion in such a way that it would be impossible for the premises to be true and for the conclusion to be false (Genoveva, 2004).

This epistemological process (deduction) that was adopted by scholars* moves from the general to the specific (Babie, as quoted by De Vos, 2002: 52). For example, all men are mortal, and Rwandans are humans, therefore Rwandans are mortal.

* Scholasticism, a philosophical and theological movement that attempted to use natural human reason, in particular, the philosophy and science of Aristotle, to understand the supernatural content of Christian revelation. It was dominant in the medieval Christian schools and universities of Europe from about the middle of the 11th century to the middle of the 15th century. The ultimate ideal of the movement was to integrate into an ordered system both the natural wisdom of Greece and Rome and the religious wisdom of Christianity. The term 'scholasticism' is also used in a wider sense to signify the spirit and methods characteristic of this period of thought, or any similar spirit and attitude towards learning found in other periods of history. The term 'scholastic', which originally designated the heads of medieval monastic or cathedral schools from which universities developed, finally came to be applied to anyone teaching philosophy or theology in such schools or universities.

According to Leedy (as cited by De Vos, 2002: 52), “deduction is a form of reasoning where two premises are relevant. Premises are statements or assumptions that are self-evident and widely accepted ‘truths’. The first premise states the case, while the second states the generalization of which the case is an example. Subsequently, the deductive conclusion is drawn logically, appearing almost self-evident. The process is called syllogism”. Genoveva (2004) specifies that “deduction differs sharply from induction, a process of drawing a conclusion in which the truth of the premises does not guarantee the truth of the conclusion”. According to Gardel (as cited by Tshishiku, 1980:128), in sciences, deduction is better than induction, a method based on experience, and in which the premise goes from the particular to the general. According to Tshishiku (1980:118), mathematics uses a deductive procedure rather than induction as a scientific method. Plato and Aristotle also used deduction in their scientific research. De Vos (2002: 52) specifies that “Although deduction cannot be viewed as a ‘creative’ reasoning mode, it nevertheless plays a crucial role in all our scientific and professional thought. It is also important to remember that quantitative researchers use a deductive form of reasoning and will thus begin with hypotheses or abstract generalisations and move towards proving these.” This rational and speculative approach that constituted the criterion of scientific method from antiquity to the Middle Ages, was used in theology. Therefore, Tshishiku concluded that during all this time, theology was still a science.

Thirdly, Tshishiku (1980: 127) deals effectively with theology as a “positive science” that uses induction as its scientific approach. He reminds his readers that the division of sciences into deductive and inductive sciences came into force in the 16th and 17th centuries. At this time, people started to talk of “positive sciences” and induction as their scientific method. Induction is based on experience as a criterion for scientific research. Contrary to “deduction”, which is rational and speculative and moves from the general to the specific, “induction” is empirical and moves from the specific to the general. Leedy (as cited by De Vos et al, 2002: 52) “states that in inductive reasoning, people use specific instances or occurrences to draw conclusions about entire classes of objects or events. In other words, they observe a sample and then draw conclusions about the population from which the sample comes.” De Vos et al (2002: 53) present the typical inductive syllogism as follows:

- “First premise (the case): Socrates is a human being

- Second premise (one of the characteristics of the case): Socrates is a mortal
- Inductive premise (tentative generalisation, a possibility presenting itself in the light of the above characteristic): Therefore, there is a possibility that humans are mortal.”

The conclusion is not definitive as is the case in deductive reasoning. Inductive conclusions have to be tested again. In order to lend weight to his opinion that theology is a “positive science” that also uses induction, Tshishiku asserts that theology has impressive data and an object that makes it scientific. Furthermore, theology, according to him, has an increasing number of specific disciplines that use empirical methods. These theological disciplines grow continually and with increasing precision, according to their particular needs (Tshishiku, 1980: 160). At this point, Tshishiku also confirms that theology, being science and super-science, uses, for example, induction in its historic and exegetic disciplines and deduction in its philosophical and speculative approaches.

Fourthly, Tshishiku (1980: 126) has demonstrated that all sciences that are “positive” and “deductive” at specific moments use both deductive and inductive methods. One may use experience in inductive methods and end up by reasoning logically (deduction) about this experience. This means that, after having used experiences or induction in any science, one also has to determine the epistemology of this science by using deduction and then discussing the logic of this science. Theology uses both induction and deduction, as already mentioned above.

At this point, the researcher would like to determine whether or not practical theology, which is his area of focus, is a science. In this thesis, his answer is definitely “yes” - practical theology is a science. The reason for this is that this study is dealing with a new practical theology that has, since 1960, been an empirical, theological theory of action (see 1.2.3.2.1). This theological theory of action provides an answer to crises and social upheavals using social science methodology. These crises and upheavals can be spiritual, political, economic, environmental, sociological, anthropological, psychological, educational, cultural and even philosophical, which is the case in the Great Lakes region. The researcher has also explained how practical theology, as an empirical discipline, uses methods that are used in social sciences, and is therefore different to other theological disciplines such as exegesis, systematic theology etc (see 1.2.3.2.1). According to Heintink (1999: 129), the object of

practical theology is “action”, and this action is broader than that of earlier pastoral theology. This action “should not be restricted to the activities of churches and ministers”.

Van der Laan (as quoted by Heitink, 1999: 129) provides a survey on the discussion of this broader definition of action in practical theology. He confirms the following: “practical theology no longer dealt exclusively with the work of professional pastor but also with that of other church workers.” Kuyper (as cited by Heitink, 1999: 129) already had a concept of a broader theory of action in practical theology when he introduced the study of laity in this theologically free discipline (freedom from other theological disciplines). This concept of Kuyper “extended the praxis to such domains as religious education in the family and the school, political issues, the relationship between employers and employees, and the mission to society. All of this found its place in the diakonia, the service to society inspired by faith.” Between 1960 and 1970, praxis in practical theology was defined as “the realization of God’s kingdom” (Muler, as cited by Heitink, 1999: 129), “the cause of Jesus” (Biemer & Siller, as cited by Heitink, 1999: 129), “the praxis of the gospel” (Josuttis, as quoted by Heitink, 1999: 129), “God’s becoming practical” (Bohren, as quoted by Heitink, 1999: 129). Throughout his book, Heitink (1999: 147) returns to the fact that practical theology is theology in the full sense of the word, although it follows, in principle, a unique approach (with regard to other theological disciplines) and has its own object (action) as a theological theory of action. There is an interaction in practical theology between “praxis” and “theory”, in such a way that practical theology becomes both science and art. “Praxis” is defined as “the actions of individuals and groups in society, within and outside the church, who are willing to be inspired in their private and public lives by the Christian tradition, and who want to focus on the salvation of humankind and the world” (Heitink, 1999: 151). “Theory is understood as a comprehensive hermeneutical-theological statement that relates the Christian tradition to experience, to the life and actions of modern humans” (Heitink, 1999: 151). In terms of what this study has said above regarding the definition of science, it can still hold to the fact that science and society are interrelated and that theology is not epiphenomenal, but is a science on its own, and uses an empirical approach, just as the social sciences do. Theology is also a super-science, according to Journet and Tharcise Thibangu Tshishiku. It uses both deduction and induction. It is a super-science because sciences are limited to mankind’s experiences,

whereas theology can be deeper and more creative than other sciences. Theology has the opportunity to help researchers extend the boundaries of their fields of knowledge.

As far as a primarily broad classification of sciences is concerned, sciences are divided into natural sciences (physics, chemistry, biology, astronomy), formal sciences (mathematics and logic), social sciences (sociology, anthropology, psychology, political studies) and human sciences (history, philosophy, linguistics, theology, archaeology, paleontology etc) (Mouton, as quoted by De Vos et al, 2002: 4). Humanities deal with humans, including cultural activities, as mainly manifested indirectly through texts, art and other physical objects that are the results of these human activities in remote, recent or present times. “The humanities thus encompass those disciplines that study human activity indirectly, i.e. via its physical manifestations or deposits such as skeletal remains, ostraca, traces of engineering projects excavated, documents, texts, paintings, sculpture, musical scores and other objects” (Mouton, as quoted by De Vos et al, 2002:4). According to Webster (as quoted by De Vos et al, 2002: 4), while social sciences “deal with institutions and functioning of human society, and with the interpersonal relationships of individuals as members of society...The social sciences are also characterized by the fact that they study the human and cultural activity directly, often in the present rather than in the past, although a historical dimension is not excluded and is often very important”. Within social sciences, there is a finer distinction made by scholars such as Kerlinger, Rosnow and Rosenthal between behavioural sciences such as sociology, psychology and education, and the broader group of social sciences (Mouton, as quoted by de Vos et al, 2002: 4).

What then does scientific community mean? Crinnell (as cited by De Vos et al, 2002:4-5) “defines the scientific community as a group sharing the same general norms for both research and acceptance of scientific findings and explanations”. A scientific community also has its own scientific methods and attitudes. The scientific method “refers to the ideas, rules, techniques and approaches that the scientific community uses...While the scientific method is an ideal construct, the scientific attitude is the way in which people look at the world. Scientific attitude values craftsmanship, taking pride in creativity, high quality standards, and hard work” (Neuman, as cited by De Vos et al, 2002:5). Neuman specifies that “conducting science includes many methods; what makes them scientific is their acceptance by scientific collective” (Neuman, as cited by De Vos et al, 2002:5).

In the researcher's view, Neuman's assertion can once again assure us of the relationship between science and a scientific community, which is also a social group. Having said that practical theology is linked to the social sciences, it is important to explain here, through De Vos' work, the three main empirical approaches used in the social sciences. This will help the researcher to determine precisely which of these empirical approaches would be best suited to this study.

Before doing this, readers need to be reminded that "social sciences deal with a particular phase or aspect of human society" (De Vos, 2002: 5). Neuman (as cited by De Vos et al, 2002: 5) specifies that social sciences "involve the study of people-their beliefs, behaviour, interaction and institutions. They are sometimes called the soft sciences because their subject matter, human social life, is fluid, formidable to observe, and hard to measure precisely with laboratory instruments". This reality has led to the social sciences having at least three main approaches, namely: positivist, interpretive and critical. Some approaches in the social sciences such as "feminist", in which women having a mainly feminist self-identity conduct feminist research, which uses multiple research techniques, and "postmodern", which attempts to reject modernism (confidence in human reason, technology and science), have also staked their claims in recent years, according to De Vos et al (2002:5). However, the researcher will rather explain the three main approaches (positivist, interpretive and critical), which have been used for a long time in the social sciences.

Positivist social science is the first main approach. It is, according to De Vos et al (2002:5), "the approach of the natural sciences. Many people assume that the positivist approach is science". Although many people have a common understanding that the positivist approach is science, there is the problem of their different versions of positivism. According to Bryman (as quoted by De Vos, 2002: 5), the problem is that "the term positivist was used glibly and indiscriminately by many writers and in fact became a term of abuse". Writers did not agree precisely on the components of a positivist approach. Bryman (as quoted by De Vos, 2002:6) then suggests what is supposed to comprise positivism. He says that "first and foremost, positivism entails a belief that the methods and procedures of the natural sciences are appropriate to the social sciences. This view involves a conviction that...the object of the social sciences –people- is not an obstacle to the implementation of

the scientific method.” Secondly, Bryman specifies that positivism entails a belief that only observable phenomena through senses should be validly termed ‘scientific knowledge’. This observation of phenomena could be either direct, through experiences, or indirect, with the aid of instruments. “Thirdly Bryman says, many accounts of positivism suggest that scientific knowledge is arrived at through the accumulation of verified facts. Thus, theory expresses and reflects the accumulated findings of empirical research. Such findings are often referred to as laws, i.e. empirically established regularities.” In the fourth place, Bryman asserts that scientific theories are considered by positivists as back-cloth to empirical research, and hypotheses that stem from scientific theories are submitted to empirical tests. This implies, says Bryman, that “science is deductive, in that it seeks to extract specific propositions from general accounts of reality.” In the fifth place, Bryman points out the fact that positivism is regarded as entailing a particular stance in relation to values. “The scientist continues Bryman, needs to be purged of values that may impair his objectivity and so undermine the validity of knowledge.” Although Bryman concludes that “there is no single treatment of positivism that entails all of these principles, and not all positivists (living or dead) would subscribe to all of them,” he retains two (first and second) principles as a summary of what goes by the name of “positivism”. This has helped this study to determine that there is still a relationship between society and scientific methods. Based on what has been said above (1.2.3.2.1) about practical theology being an empirical, theological theory of action, a theory that deals with crises in society and has the whole of society and not just the church as its horizon, the researcher can confirm that positivism is possible in practical theology. However, in this study, the qualitative approach, which is an empirical approach, will be used – this is linked to the interpretive social science approach, a second approach used in the social sciences, according to De Vos et al (2002: 6).

The second main approach used in the social sciences is “interpretive social science” (De Vos et al, 2002:6-7). According to De Vos et al, this approach can be traced back to the German sociologist, Max Weber (1854-1920) and the German philosopher, Wilhelm Dilthey (1833-1911). Dilthey distinguished between two types of sciences, namely: natural sciences and human sciences. The first was based on *Erklärung*, which means “abstract explanation” and the second was “rooted in an empathetic understanding, or *Verstehen* of the everyday lived experience of people in specific historical settings.” Also important is De Vos’ (2002:

7) explanation that interpretive social science is related to hermeneutics, a theory of meaning that originated in the 19th century. This term, De Vos says, “comes from a god in Greek mythology, Hermes, who had the task of communicating the desires of the gods to mortals.” According to Neuman (as quoted by De Vos, 2002:7), “hermeneutics is largely found in the humanities (philosophy, art history, religious studies, linguistics and literary criticism). It emphasises a detailed reading or examination of a text, which could refer to a conversation, written words or pictures. A researcher conducts a reading to discover meaning embedded within text.” When one interprets a text or social phenomenon, one has to look for answers to the following questions: What? Who? Where? When? Why? With whom? With what? These questions bring one to empirical data collection, which is needed in qualitative methods.

In practical theology, rather than a quantitative approach, Heitink (1999: 232) prefers “qualitative methods, employed from a hermeneutical angle (10:3). These he says may help to acquire a deeper insight in the unique character of a specific conviction.” This research will use more of an interpretive social science approach by means of a phenomenological design, and in terms of qualitative methodology. It is important to note the interaction between society, interpretive social science and practical theology, which is a theological theory of action and crisis in a specific context. Critical social science is the third main approach in social sciences, according to De Vos et al (2002: 7), who say: “Versions of this approach are called dialectical materialism, class analysis, and structuralism”.

After this explanation regarding what constitutes science and how practical theology is a form of empirical research, this study is now going to deal with what is meant by “professions”, according to De Vos and others. Since theology is a profession, this research will discuss, in the following section, the interplay between science and professions.

1.2.3.1.4.2 Professions

While science is described as “a system for producing valid and correct knowledge, and the knowledge itself produced by that system (process and product), profession is defined as “an occupation involving a liberal education and mental rather than manual labour, such as law, medicine or theology” (Webster, as quoted by De Vos et al, 2002: 27). Apart from theology, medicine and law, Goode (as quoted by De Vos, 2002: 9) adds “university teaching” as the fourth well-known profession. There is a view that “among the human

service professions, teaching, nursing and social work are considered as well-known ‘semi-professions’” (De Vos et al, 2002: 27). In terms of the interplay between science and professions, one should note that “the professional knowledge underpinning a profession is mainly scientific knowledge, consisting of, among other things, generalizations gleaned from the daily practice of the profession. However, until such generalizations have been systematized, validated and codified, they can not qualify as scientific knowledge” (De Vos et al, 2002: 27).

It is important to understand why theology, law and medicine are fully-fledged professions, while teaching, nursing, and social work are not regarded as true professions. The answer is that the semi-professions (teaching, nursing, social work etc.) fail when tested against the criteria for a true profession. According to De Vos et al (2002: 26), the eleven criteria for fully-fledged professions are:

- Theoretical and practical objectives
- A main goal of public service
- Involving intellectual work requiring a high standard of responsibility, i.e. involving complex tasks performed by the skillful application of major principles and concepts, rather than by the routine operation of skills
- Offering standardised training, including the utilisation of laboratories and seminars, as well as techniques that can be communicated by education
- Restricting its practice to a professional group projecting a strong group consciousness, which gradually develops into a professional culture sustained by formal associations wielding significant power over members of the profession, and even over training departments or schools within universities
- A generally accepted code of ethics
- A codified and systematic body of professional knowledge underlying the profession and having been effectively internalised by new members of the profession
- Authority recognised by the clientele of the profession
- Broader community sanction and approval of this authority
- Commitment to continued study
- Full autonomy, financially and otherwise.

When tested against these eleven criteria of true professions, teaching, nursing and social work fail to qualify, as they are “guided and controlled not only from within-i.e by internalised professional norms, expert knowledge, and the professional community-but also by administrative rules and by superiors in the organisational hierarchy” (De Vos et al, 2002:11).

To lend weight to the argument that teaching, for instance, does not entirely have its own codified and systematic body of professional knowledge that has been effectively internalised, Davis (as quoted by De Vos et al, 2002:11) talks of a question asked of experienced teachers during a course. The question was about knowing the names of theories that they had learnt in teaching courses. They responded as follows: Piaget. As Piaget was a psychologist and not an educational theorist, Davis concluded, as mentioned above, that teaching gets its materials from other sciences. The nurses in hospitals and homes for the aged also rely on what their bosses, who are physicians or medical doctors, tell them to do in their practical work. Therefore, nursing is not a fully-fledged profession (De Vos et al, 2002: 16-17). The situation is the same in social work, whereby De Vos suggests that “historically social work in South Africa was transplanted from England and, especially, the United States of America, with little reference to the realities of this country’s population composition, needs and cultures.” This study has again observed the relationship between professions, semi-professions and society. Since practical theology is both a science and profession, it is important to understand what is meant by scientific theory. This will be dealt with in the following section.

1.2.3.1.4.3 Scientific theory

According to De Vos et al (2002: 47), “Scientific theory is described as a conceptual framework within the structure of science. Such a framework is built from concepts or constructs, often of a variable nature, and is utilized in the formulation of basic statements (sentences). These statements may be definitions, propositions or hypotheses that are woven together with a view to classifying, describing and in particular, explaining a human phenomenon.” It is very important here to understand different concepts that are relevant to scientific theory such as: concepts, conceptualisations, constructs, variables, attributes, statements, definitions, propositions and hypotheses, conceptual frameworks, typologies, models, theories and paradigms.

Concepts of a given science, according to Dubin (as quoted by De Vos et al, 2002:29), are terms designating the things of which a science tries to make sense. Dubin (as cited by De Vos et al, 2002: 29) quotes Bergmann as follows:

A concept is neither true nor false, only propositions are. A concept is neither valid nor invalid, only arguments are. Yet there is a distinction of “good” and “bad” among defined descriptive concepts. To have a name for it I shall say that a concept either is or is not, significant. A concept is significant if and only if it occurs, together with others, in statements of lawfulness that we have reason to believe are true. It follows that some concepts are... more significant than others.

According to Schuerman (as quoted by De Vos et al, 2002: 29), “a concept is thus a category of perceptions or experiences. We label concepts with words, and this allows us to think about them and communicate them to other people.” Conceptualisation is then “the process of categorizing and labeling.” A concept is general, for example, the concept of the word “tree”. This general concept suggests what people think about the common characteristics of what is meant by a tree (roots under the ground, trunk, branches, leaves). This “tree-ness” or the concept of a tree in our minds is general, because it does not specify what kind of tree. Conceptualisation is then “the process of categorizing and labeling.” It is the “thought process going on in our minds when we gather impressions or perceptions, observe their similarities, put their similarities together to make a new single thought that expresses these similarities, and then give it a name. Once we have given it a name, it becomes a concept” (De Vos et al, 2002: 30). De Vos et al (2002: 31) mention that in qualitative research, researchers conduct an etymological analysis of a concept as part of their description of a phenomenon and they then interpret the phenomenon on the basis of the meaning of the concept.

What is meant by a construct and how does it relate to the word ‘concept’? De Vos responds: “Sometimes concepts are combined into higher-order concepts. Some authors call these ‘constructs’”. Mouton and Marais (as quoted by De Vos et al, 2002: 31) “explain that the fact that concepts acquire meaning, within a conceptual framework such as a theory, a model or a typology, has led philosophers of science to refer to such concepts as constructs.” A connotative meaning of a concept or a construct can be used in qualitative research. When one says: “that is a prunus”, meaning that it is a tree, this is a connotative meaning of a concept. But if one would like to find and tell others what kind of a tree a “prunus” tree is, this is the denotative meaning of a concept. “The denotative meaning thus specifies or indicates the specific one from a class” (De Vos et al, 2002: 31).

What is meant by a variable and how does it relate to “concepts” and “attributes”?

According to De Vos et al (2002: 33), a variable is a symbol to which numerals or values are assigned. “Examples of important variables in sociology, psychology and education are: gender, income, education, social class, organizational productivity, occupational mobility and achievement. It may be said that a variable is a property that takes on different values or a variable is something that varies.” Gender, for example, is a variable that can comprise two values: male and female. The values or categories of a variable are just the attributes or characteristics of that variable. For example, according to De Vos et al (2002: 33), “Married is not a variable, it is an attribute of the variable marital status”.

In explaining what is meant by “statements”, Mouton and Marais (as quoted by De Vos et al, 2002: 34) “define statements as sentences in which an identifiable epistemic claim is made (episteme is a Greek word for true knowledge).” Concepts and variables are the basic components or “building blocks” of scientific knowledge and theories that are used in the formulation of sentences, generally known as propositions. The interrelated sets of propositions make up theories. Some theories comprise just one proposition. The nature of statements may be “definitions, propositions or hypotheses”.

Definitions are used to facilitate communication and argument. They use terms from everyday speech or scientific disciplines in order to make them easier to understand. Definitions help to avoid vagueness and ambiguity (Zetterberg, as cited by De Vos et al, 2002:34). In science, terms may be defined in two ways: theoretical and operational. Theoretical or verbal definitions deal with the connotations (based on common or general characteristics) of concepts, while operational definitions consist of the denotations (based on specific and more explicit characteristics) of concepts. Theoretical or verbal definitions are the definitions of words by means of other words. A theoretical definition can be a constitutive definition (defining a construct by means of other constructs), an ostensive definition (defining by just showing things instead of words, for example: this is a chair), an enumerative definition (just enumerating the characteristics of things being defined), or an Aristotelian definition, which is also divided into two: common characteristics of a class of objects, and specific characteristics of concepts. Therefore, “military moral is defined as a disposition to act together (genus proximum) towards a goal (differentia specifica)” (De Vos et al, 2002:34-35). These enumerative and Aristotelian definitions can also be called connotative definitions.

Apart from theoretical definitions, there are also operational definitions. “As mentioned above, an operational definition assigns meaning to a construct or a variable by specifying the activities or operations necessary to measure it. An operational definition is a sort of manual of instructions to the investigator. It says in effect, ‘Do such-and-such in so-and-so a manner’. In short, it defines or gives meaning to a variable by spelling out what the investigator must do to measure it” (De Vos et al, 2002: 35).

According to Mouton (as cited by De Vos et al, 2002:35), “One could argue that a theoretical definition spells out what is meant or intended by a certain concept, whereas operational definitions link a concept with certain clearly identifiable ‘objects’ in the social world. This linkage is established by clearly identifying the valid indicators of the variable.” For example, if it is not possible to see “education”, at least it is possible to observe its manifestations in terms of behaviours (operational definitions).

What can be regarded as propositions and hypotheses? According to Dubin (as quoted by De Vos et al, 2002:35), a proposition is “a truth statement about a theoretical model (theory)”. Neuman (as quoted by De Vos et al, 2002: 35) quotes Turner, who defines proposition as “a theoretical statement specifying the connection between two or more variables, informing us how variation in one concept is accounted for by variation in another. It is a relationship expressed in a theory, such as: ‘Economic distress among the white population caused an increase in mob violence against African Americans.’ Before being accepted as a valid theory or part of valid theory, a proposition has to be tested against the reality”. Neuman concludes that “when a researcher empirically tests or evaluates such a proposition, it becomes a hypothesis. Only after many careful tests of the hypothesis confirm the proposition, does the scientific community begin to develop confidence that the proposition is true.” Kerlinger (as quoted by De Vos et al, 2002: 36) “defines a hypothesis as a conjectural statement of the relation between two or more variables. Hypotheses are always in declarative sentence form, and they relate, either generally or specifically, variables to variables.” Kerlinger mentions two criteria for good hypotheses and says: “First, hypotheses are statements about relations between variables. Second, hypotheses carry clear implications for testing the stated relations.” There is the notion that hypothesis statements contain two or more variables. These variables should be measurable or potentially measurable. These hypothesis statements should be able to specify how the variables are

related. A hypothesis is thus a preliminary assumption or tentative explanation that accounts for a set of facts, taken to be true for the purpose of investigating and testing a theory (Encarta, 2004).

De Vos et al (2002: 36) assert that “we can thus see that a proposition and a hypothesis are basically the same things, except that a proposition states, ‘this thing is so’, while a hypothesis asks, ‘Is this thing so?’, or states, ‘I think this thing is so, but I will find out’” Therefore, a hypothesis is the mirror of a proposition (Dubin, as cited by De Vos et al, 2002: 36).

In this study, it is very important to know what goes by the name of a “conceptual framework” in scientific research. According to this study, a conceptual framework in scientific research encompasses the fundamental ideas of the problem, and questions to be answered in the process of the given research. According to De Vos et al (2002: 36), “it is this conceptual model that determines what questions are to be answered by the research, and how empirical procedures are to be used as tools in finding answers to these questions”. According to Mouton and Marais (as cited by De Vos et al, 2002: 37), typologies, theories and models are the familiar structures of science when scientific statements are integrated into conceptual frameworks. The function that the framework has to fulfill determines the nature of the framework. Thus, Mouton and Marais add, “a typology fulfils the function of classifying or categorizing, a model also classifies but its basic function is heuristic, i.e. discovering or ‘exposing’ certain relationships between concepts; and a theory classifies and discovers, but its basic function is explanation or understanding.”

A typology can be defined as “a conceptual framework in which phenomena are classified in terms of characteristics that they have in common with other phenomena. While classification is one of the more basic functions of all conceptual frameworks, it is the specific function of typologies” (De Vos et al, 2002: 37). In Christian theology, for example, “typology is a system of biblical interpretation in which correspondences link characters and events in the Old Testament with those in the New Testament. For example, the Old Testament story of Jonah's escape from the whale is seen as a prefiguration of Jesus' resurrection as described in the New Testament” (Encarta, 2004).

Baily (as cited by De Vos et al, 2002: 37), “defines a model as a copy, replica or analogy that differs from the real thing in some way. This difference may be only in size,

such as the model ship that is accurate and seaworthy in every detail, except that it is small enough to fit into a bottle.” De Vos et al (2002: 37-38) specify that “A social science model is one that consists mainly of words, a description of a social phenomenon, abstracting the main features of the phenomenon without attempting to explain it or predict anything from the description”. Conducting research, according to Kerlinger (as cited by De Vos et al, 2002: 38), “is in effect setting up models of what ‘reality’ is supposed to be, and then testing the models against empirical data. The model springs from a theory”. The model is just a partial representation of a given phenomenon. Kerlinger (as cited by De Vos et al, 2002: 38) defines a “theory as a set of interrelated constructs (concepts), definitions and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena.” In the Encarta encyclopedia (2004), theory is also defined as “an assumption or system of assumptions, accepted principles, and rules of procedure based on limited information or knowledge, devised to analyze, predict, or otherwise explain the nature or behavior of a specified set of phenomena; abstract reasoning.” In natural sciences, models stem from theories, as mentioned above (see Kerlinger), but “in social sciences, however, models are more often first constructed – preferably from the findings of empirical research and from answers to the questions posed by the model –and only then does a theory slowly emerge” (De Vos et al, 2002: 43).

Having explained what is meant by scientific theory, it is necessary to show how it relates to and differs from professional research. An understanding of the interplay between scientific theory and professional research is important in this study, since practical theology is both a science and a profession.

1.2.3.1.4.4 Professional Research

According to De Vos et al (2002: 47), “professional research is a scientific endeavour traditionally aimed at addressing problems that arise in the practice of a human service profession.” According to these authors, there is also an idea of “the extension of professional research to the development of scientific theory indigenous to that profession, and able to inform the profession on a more advanced level than formally” (De Vos et al, 2002:47). This development within a profession has to result in better service to its clientele.

In the Great Lakes region, there are problems that arise in the practice of teaching twofold love and the culture of peace, as explained (see chap1, p. 20-26 and chap.4). In this thesis, the researcher also wants to achieve development in terms of scientific research within theology as a profession, as such development will result in better service to the community. Here again, in terms of professional research, there is relationship between practical theology as a theory of crisis and society.

How does professional research differ from professional practice? This will be explained in the next section.

1.2.3.1.4.5 Professional Practice

This study has already discussed the accepted definition of a “profession” (see 1.2.3.1.4.2) in terms of Webster’s (as cited by De Vos et al, 2002: 7, 27) comprehensive dictionary. A profession is defined as “an occupation that properly involves a liberal education or its equivalent, and mental than manual labour; esp. one of the three learned profession, law, medicine, or theology”.

The term “professional practice” denotes the practical situation of a professional practitioner. The salient feature of such a professional practice situation is that it should be based on scientific knowledge (De Vos et al, 2002: 50-51). There must be a scientific body of knowledge or scientific theories that lead to the practice. When this study talks about professional practice, according to De Vos et al, it implies that the scientific body of knowledge can be developed through “the generation of professional research” that is based on experiences gained from professional practice. An explanation of how the process of forming practical generalisations that have a scientific basis works will follow.

This study will explain this process of forming practice generalisations through “the helping professions” (De Vos et al, 2002: 25) or human professions, which are also called “caring professions” (social work, teaching, laboratory and other professional skills in hospitals such as nursing, pharmacy, etc.), and where physical closeness with a view to communicating loving care is the criterion. In order to develop a solid, indigenous theoretical knowledge base for the caring professions, the professional practitioner must first of all observe salient practice phenomena as they occur in daily practice, with special reference to successes and failures. Secondly, he should routinely formulate scientific descriptions of

these salient phenomena that occur on a daily basis. Generalisations will emerge from this daily practice (De Vos et al, 2002: 51). According to Land (as cited by De Vos et al, 2002: 51), “generalisation is a process in which abstracted features and characteristics that are similar are identified and linked or recognized tentatively as having connections”. In the third place, these generalisations must be systematised or arranged in a logical order, using one or more of the qualitative data-analytical methods that are suited to a particular practical situation. Fourthly, before they are defined and transformed into researchable hypotheses, these generalisations should be validated through testing them against the criteria of selected and established scientific procedures. Validated hypotheses are then converted into propositions, and these propositions are woven together in such a way that they will produce, firstly, the concepts applicable to a practical model for the phenomenon under review, and secondly, they (propositions) will contain the emerging relationships between the selected concepts. Then, the practical model is tested, and from this testing, theories explaining and predicting the underlying practice phenomena will emerge. The generalisations that help to finally build theories should then be codified. According to Webster (as quoted by De Vos et al, 2002: 51-52), a code is defined as “any written collection of laws; any set of traditional rules of conduct that are considered morally binding upon the individual as a member of a particular group; a set of rules for or standards of professional practices”. In the process of codification, professional practitioners like other scientists, come up with written, systematic laws, rules of conduct and policies that are obtained from tested behaviours, concepts, propositions, hypotheses and relevant theories.

To conclude this section on sciences, professions, scientific theory, professional research and professional practice, it is important to note the interconnection between science and the ethical aspects in any scientific research.

1.2.3.1.4.6 Ethical Aspects of Research

In this study, the research will attempt to strictly observe the rules and laws that are relevant to ethical aspects in scientific settings. As explained by De Vos et al (2002:75), “ethics is defined as a set of widely accepted moral principles that offer rules for, and behavioural expectations of, the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.” With regard to

the important issues concerning ethical aspects in scientific research, De Vos et al (2002: 75) specify that “no harm should come to experimental subjects and/ or respondents; that prospective respondents should give their informed consent; that respondents should not be deceived in any way; and that researchers should be competent and responsible”.

The understanding of what goes by the name of sciences, professions, scientific theory, professional research, professional practice and ethical aspects of research has prepared a smooth scientific path for the rest of this study in general, and for the last section of the literature review. This will deal with “foundational issues in Christian education.” This is very important, as this study is based on Christian education in terms of practical theology as a means to achieve a culture of peace in the Great Lakes region.

1.2.3.1.5 *Foundational Issues in Christian Education* by Robert W. Pazmino

The work by Robert W. Pazmino confirms the fact that there is always a relationship between society and Christian education, in such a way that theological theory and practice cannot be written in a vacuum. Theology is always based on a socio-economic, political and cultural context. In terms of the reality of the relationship between society and Christian education, Pazmino (1990: 9-15), throughout his book, advises all evangelical theologians to avoid cultural captivity through a fundamental rethinking of Christian education. He contends that Christian educators “are subject to perpetuating antiquated conceptions and practices that are not faithful to the gospel.” Brigg (as quoted by Pazmino, 1990: 9) shows how a growing national interest in evangelical settings began with Jimmy Carter’s presidency. Carter, Brigg said, “identified himself as an evangelical Christian in the Southern Baptist church tradition. One week after he was elected in 1976, a Newsweek front-cover story was entitled ‘Born Again!’” This growing national interest of evangelicals in America was important to their involvement in both social life, the Protestant church as a whole, and the general process of rethinking Christian education. Pazmino (1990: 10) argues for “a holistic and integrated conception of Christian education from which guiding principles and guidelines for practice can be drawn.” He also argues for the principle of continuity (maintaining the biblical insights) and change (insights from other disciplines, but not against the Bible) in Christian education. Pazmino asserts, “Continuity is affirmed in emphasizing essential biblical truths that have guided the Christian faith and educational ministries.

Change is affirmed in emphasizing the need for applying biblical truths in relation to specific cultural, social, and personal variables” (Pazmino, 1990:10). History and sociology, as other social sciences and humanities, have to be involved in the Christian education enterprise in order to determine the context of cultural variables in educational settings (Pazmino, 1990: 11). It is interesting to hear from Pazmino (1990:14), who identifies himself as an ecumenical evangelist of the theological persuasion, because he may be able to go beyond the boundaries of what is known in both evangelical and ecumenical circles, and then focus on science and truth. For this purpose, seven foundational issues in Christian education, according to Pazmino, will be dealt with in this section. These are: biblical foundations, theological foundations, philosophical foundations, historical foundations, sociological foundations, psychological foundations and curricular foundations of Christian education.

1.2.3.1.5.1 Biblical Foundations of Christian Education

Pazmino points out the fact that biblical foundations are found in both Old and New Testaments. They help to distinguish between Christian and non-Christian education. The table below is Pazmino’s (1990: 46) summary of some of the foundational biblical passages and his main insights in this regard.

Table 1: Biblical Foundations of Christian education (according to Pazmino)

Passage	Audience/Focus	Insight	Implication/Question
Deut. 6:1-9	Family/ Parents	God’s commands foster loving obedience	Formal and non-formal instruction must be deliberate
Deut. 30:11-20	Nation	A life decision, as offered by God, is crucial.	The priority of education, with an emphasis on personal response, must be evident.
Deut. 31: 9-13	Faith Community	God’s word must be shared.	Focus on the word of God must include opportunities for response.
Deut. 31: 30-32:4	Nation	Liberation and celebration are the purposes of teaching.	Does our teaching empower and result in worship and joy?
Ps. 78	Inter-generations	The stories/ accounts of God must be passed on.	Intergenerational sharing is indispensable.
Neh. 8:1-18	Nation	Teachers must foster understanding and obedience.	A holistic response to God’s word can bring about personal and community renewal.
Wisdom Literature	Teaching relationships	Wisdom must be shared	Biblical wisdom is practical.
Matt.	Jesus’ disciples	Jesus suggests a new educational agenda.	Obedient disciples are nurtured by sharing vision, memory and mission.

Luke 24: 13-35	Disciples	A teacher must be attentive to students.	Dialogue and listening are essential for disclosure.
1Cor. 2: 6-16	Faith Community	Spiritual wisdom is evident.	How can one foster the message and work of the Holy Spirit through teaching?
Eph.	Church	Equipping and training for ministry is the purpose of education.	Mutual edification requires active commitment and service.
Col./ Phil.	Christian Wisdom	We must use our minds for Christ.	The pursuit of truth requires diligence in thought and practice.
John 15: 12-17	Christian relationships	Love and truth are both needed.	Interpersonal relationships require attention.
1Thes. 2: 7-12	Disciple relationships	Teachers share their life and message through teaching.	Female and male dimensions of nurturing must be affirmed.
Heb. 5: 11-6:3	Teaching relationships	A varied diet may be necessary.	Consider readiness for teaching.

This table begins with teachings on the love for God and the absolute obedience of believers in order to avoid a curse. Deuteronomy 6: 1-9 (New International Version) reads:

6:1 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, [2] so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. [3] Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you. 6:4 Hear, O Israel: The LORD our God, the LORD is one. [5] Love the LORD your God with all your heart and with all your soul and with all your strength. [6] These commandments that I give you today are to be upon your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. [8] Tie them as symbols on your hands and bind them on your foreheads. [9] Write them on the doorframes of your houses and on your gates.

According to this biblical text, one cannot enjoy a long life, go well, increase the land, and eat and drink well (milk and honey) unless one obeys God. Love for God is shown through obedience. Therefore, biblical truth is not epiphenomenal, since there is interaction between society and theology. In this study, and for scientific purposes, this claim, which is Yahweh's revealed data on love, will be tested against the social reality in the Great Lakes region. Pazmino (1990:19) says that: "The love of God is expressed in obedience to God's commandments and in giving oneself wholly (heart, soul, and strength). Teaching is to be incisive in challenging hearers to a total life response to God characterized by heartfelt devotion. This teaching is the particular responsibility of parents, yet this goal has

significance for all forms of education.” Jesus summarises the whole Bible (laws and prophets) in two commandments: “love of God with all one’s heart, soul and mind” and “love one’s neighbor as oneself” (Matt., 22: 37). This is the source of Christian ethics, which have to be effectively taught. How to effectively teach this twofold love is the basis of this study, in order to establish a culture of peace in the Great Lakes region.

1.2 3.1. 5. 2 Theological Foundations

In terms of the theological foundations of Christian education from an evangelical perspective, Pazmino (1990: 72) provides “an essential ground for relating biblical directives and principles to Christian education in the modern world.” He advises evangelical educators to emerge from their limited and closed systems (or so it seems), and consider the insights from social sciences and other traditions in terms of Christian education. In their educational endeavours, evangelicals have emphasised a theological position that goes against the one that highlights the social sciences. Pazmino (1990: 49) specifies that “evangelicals have tended to emphasize propositional theology over against process, liberation, existential, neoorthodox, natural, or other theologies in their educational efforts.” With regard to religious education, this evangelical, propositional theology has four distinctives that are also ‘graces’ from God to His church. These are: “biblical authority, the necessity of conversion, the redemptive work of Jesus Christ, and personal piety” (Pazmino, 1990: 49-50). According to Pazmino, among evangelicals there is the danger of emphasising one of these distinctives and neglecting other important Christian dimensions. “An individual’s strength can potentially become a weakness if it limits his or her awareness of other dimensions of life, truth, or relationships. For example, a person can so emphasize his or her physical development that mental, social psychological, or spiritual development is inappropriately ignored” (Pazmino, 1990: 50). He continues by saying the following: “Likewise, one may be so consumed with a particular aspect of personal spiritual growth, that responsibilities to others are largely unfulfilled.” It is in this regard that Pazmino advises evangelical educators against the mistake of overemphasis.

In terms of the first evangelical distinctive, namely biblical authority, Pazmino (1990: 50) asserts that “Evangelical educators consciously grapple with biblical revelations and claim to be ‘under the word of God’ ”. This means that in all areas of thought and practice,

Christians are asked to apply biblical guidance that is considered to be entirely God's word and inspiration. Only the Bible can propose a world- and life view over reason, tradition or experience, which are secondary sources of understanding. Pazmino (1990: 50-51), who was still an evangelical when he was writing this book, aptly pinpointed the danger of this general distinctive and said that "The danger of such a distinctive is that it can lead to a dead orthodoxy, a literalism or biblicism emphasizing biblical propositions divorced from life. It can also result in an educational practice which imposes truths upon persons without enabling them to think seriously about and grapple with the implications of affirming such truths" (Pazmino, 1990: 50-51).

The second evangelical distinctive, according to Pazmino (1990: 51), is the necessity for conversion, whereby evangelism and conversion are issues of concern in evangelical education. In order to explain what is meant by conversion in evangelical settings, Pazmino (1990: 51) quotes the text of 1 Thessalonians (New International Version), which reads:

1TH 1:4 For we know, brothers loved by God, that he has chosen you, [5] because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. [6] You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. [7] And so you became a model to all the believers in Macedonia and Achaia. [8] The Lord's message rang out from you not only in Macedonia and Achaia--your faith in God has become known everywhere. Therefore we do not need to say anything about it, [9] for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, [10] and to wait for his Son from heaven, whom he raised from the dead--Jesus, who rescues us from the coming wrath.

In this biblical text, the apostle Paul demonstrates and insists on the fact that a teacher has to be convinced of the divine message conveyed through practical Christian life and behaviour before transferring this Christian life to others. The hearer also has to change his or her behaviour in such a way that even a non-believer can see it and change accordingly. Evangelism for conversion is important - it is not simply soul-winning, because the Christian faith, as Mason (quoted by Pazmino, 1990: 52) said, "is concerned with Christian intelligence, Christian culture, and personal choice." Pazmino agrees with the necessity for conversion, as understood by evangelicals, but points out the danger of this evangelical distinctive as follows.

The danger of a such a distinctive is that it may lead to easy believism, shallow discipleship, and 'soul winning' devoid of substance on the effort to encourage a personal faith response to Jesus Christ. Dietrich Bonhoeffer poignantly warns of a cheap grace that ignores the costs of discipleship and the implications of affirming Christ as Lord as well as Savior. Educational evangelism, therefore, must be explicit about the costs and responsibilities of faith in Christ. Such evangelism must also evidence a concern for whole persons and not merely their souls or spirits. Educational programs that teach a spiritual gospel which ignores physical and social needs and neglects discipleship are shallow and abortive (Pazmino, 1990: 54).

In the Great Lakes region, this one-sided Christian education that only emphasises either the physical or spiritual aspects of human believers is still as rampant as it has been since the beginning of evangelism in this region. Pazmino also advises evangelicals to “beware of social involvement that ignores the proclamation of the gospel and the vital place of evangelism” (Pazmino, 1990: 54). This study is of the view that Pazmino’s constructive criticism is helpful to all educators who would like to be serious about the gospel of Jesus Christ.

The third theological distinctive of evangelicals, according to Pazmino (1990: 54), is the “redemptive work of Jesus Christ that is based on what evangelicals call ‘the fundamentals of Christian faith’”. In terms of these fundamentals, Henry (as quoted by Pazmino, 1990: 4) notes that evangelical Christians “affirm the fundamental doctrines of the gospel, including the incarnation and virgin birth of Christ, his sinless life, substitutionary atonement, and bodily resurrection as the ground of God’s forgiveness of sinners, justification by faith alone, and the spiritual regeneration of all who trust in the redemptive work of Jesus Christ.”

Gaebelein (as quoted by Pazmino, 1990: 54-55) includes in these fundamentals:

the existence of the living God, the maker of heaven and earth; man’s creation in the image of God, an image ruined through the fall beyond human power to repair, but not beyond God’s power to regenerate; the incarnation of God the Son, and His redemption of lost humanity; the activity of God the Holy Spirit in calling out of this present world a community of believers which is Christ’s Body, the Church; and, finally, the end of earthly history through the ‘glorious appearing of the great God and our saviour Jesus Christ.

These are the fundamentals that provide a framework for the Christian worldview in evangelical teaching. Pazmino views these fundamentals as being common to all other branches of Christian churches, but adds that “granted that in many quarters they have been

and are today being watered down through concessions and reservations, or obscured through man-made tradition and dogma, the fact remains that such truths as these stand as both the foundation and frame of reference for a Christian world view. It is upon them that Christian education must build; it is within them that it must work” (Pazmino, 1990: 55).

In the practice of Christian education as part of practical theology, Christian educators should deal with the implications of these beliefs or fundamentals for social life. “For example, if one affirms God as creator, what is the proper attitude to the use of the land and resources as an outworking of ecological responsibilities?” (Pazmino, 1990:55). The researcher could also ask himself the following question: If it was effectively taught that God is the maker of heaven and earth, why are Christians in the Great Lakes region involved in killing their neighbours because of problems related to the human ownership of God’s land and natural resources in the DRC? Christian education in the Great Lakes region needs to answer these questions in order to achieve peace and a better life for all creatures of God.

According to Pazmino (1990: 55), the redemptive work of Jesus Christ as an evangelical distinctive facilitates the clarity of belief and continuity with regard to biblical revelation, but unfortunately, “it may lead to a static and uncritical stance that fails to address the need for contextualization. Contextualization is the continual process by which truth is applied to and emerges from concrete historical situations”. Cultural impositions by the teacher cannot produce genuine redemption for sinners. According to Pazmino (1990: 55), “a faithfulness to Christ requires scrutiny in relation to various personal, cultural, political, economic, and social realities...Evangelicals may be reluctant to address such realities and opt for a ‘ghettoized’ existence that fails to struggle with how Christ relates to various cultures and societal issues”. This study agrees with Pazmino (1990: 55), who concludes this third evangelical distinctive by asserting that “A theological certainty that eliminates the need for contextualization denies God’s creative and providential works in history and in the present world”. There is interaction between society and practical theology, and especially between theology in general and Christian education in particular.

Personal piety is the fourth theological evangelical distinctive in which “evangelicals stress the need to personally appropriate the Christian faith and to grow in one’s devotion to and walk with Christ. Because of this distinctive, evangelicals have historically fostered the

development of affections and disciplines” (Pazmino, 1990: 58). With regard to this beautiful personal piety, Pazmino (1990: 58) again pinpoints the danger in the following words:

The danger in this distinctive is a piety devoid of social consciousness given its personal and introspective preoccupation. A blatant disregard of social sins and a corresponding social passivism that condones the status quo can too readily emerge. A conservative theology can also imply a stance with regard to all of life that fails to be sensitive to God’s continued activity in the historical process and God’s giving the church new wineskins for the advance of God’s kingdom in the world. A shallow piety can also result in the proposal of easy solutions to complex social problems and an insensitivity that divorces the Christian from cultural concerns.

If all these four evangelical distinctives are both important and dangerous for Christian education, as Pazmino has suggested above (see 1.2.3.1.5.2), Christians need to look for an orthodox theological foundation for Christian education. For this purpose, Pazmino proposes the Apostle’s Creed as an orthodox theological foundation for Christian education among evangelicals. This Apostle Creed provides a good summary on the definition and educational implications of God, Jesus Christ, The Holy Spirit, the written word, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the everlasting life (Pazmino, 1990: 62-63). This study will examine this in more detail in the third chapter. Apart from the Apostle’s Creed, Pazmino regards it as being possible for Christians to look at insights in terms of the reforming view of education. “Reformed educators generally emphasize three distinctive theological tenets that guide their view of education: the covenant of creation, the fall, and the covenant of redemption” (Pazmino, 1990: 63). With regard to the covenant of creation, educators have to know that all people are God’s image bearers and have to be taught how to glorify God in everything they do. Everyone has to improve their relationship with God, live in peace with their neighbour, and take care of all God’s creatures in all situations (socio-economic, political, environmental etc.). In terms of the impact of the human “fall” on Christian education, educators have to show mankind’s revolt against God and their need to be saved by Jesus’ grace. People have “mutilated the earth, victimized other persons, squandered abilities, and set up surrogate gods”. In this theological tenet, free will and the autonomy of persons in any ultimate sense are eliminated in the process of education.

The third tenet, which is the covenant of redemption, “provides hope for humankind and creation in God’s provision for recreation and renewal in Jesus Christ”. This view recognises

the need for continual contextualization, because God is still active in the history of Jesus through the Holy Spirit. Explaining the task of Christian education in relation to the covenant of redemption, Pazmino (1990: 64) asserts that “The task of Christian education is to equip persons in this vital area of renewal through presenting Christ and encouraging response to him as Savior and Lord of all. In fact all of life becomes the subject matter of Christian education given the multifaceted dimensions of the cultural task in relation to God’s creation”. It is important to note that “a reforming view emphasises the phrase ‘semper reformanda’, ‘always reforming’” (Pazmino, 1990: 65). There is a danger of adulteration in the gospel as continual reform is accepted. This danger is evident in the reforming view of education which maintains that “God is still active in history” through Jesus Christ and the Holy Spirit. There is also a danger in the reformed view of education which is identified as a “received perspective” (conservation, absolutism and determinism in doctrines and life). The danger is still apparent in a reformed orientation which is called a “liberation view”, identified as a “reflexive perspective”. The liberation view is characterised by an open system of thought. It is innovative, in order to adapt to new contexts (Pazmino, 1990: 65). In considering this danger, Pazmino advises educators to consider the orthodox foundation and only take from the reforming view of education insights that have a biblical foundation.

Apart from the reforming view, Pazmino also proposes that educators look at insights by Paulo Freire, a Brazilian educational philosopher and social educator who advocated liberation (Pazmino, 1990: 68). As far as the social impact on individual theologians is concerned, Pazmino introduces Paulo Freire as a Roman Catholic humanist born in 1921 into a middle-class family. Paulo experienced poverty due to the financial recession caused by the American stock market crash in 1929. Therefore, Paulo Freire was “dedicated to the education and advancement of the poor and oppressed of Brazil and to the transformation of society. As a result of his revolutionary work, Freire was imprisoned and later exiled by the Brazilian government after the military coup of 1964” (Pazmino, 1990: 68). Pazmino (1990:68) says that Paulo “has also been influenced by various philosophies, including phenomenology, personalism, existentialism, and Marxism.” According to Freire (as quoted by Pazmino, 1990:68), “humanization is the goal of every valued educational and social activity”. Freire then describes his theory of education as follows. “Our pedagogy cannot do without a vision of man and his world. It formulates a scientific humanist conception which

finds its expression in a dialogical praxis in which teachers and learners, together, in the act of analyzing a dehumanizing reality, denounce it while announcing its transformation in the name of the liberation of man” (Pazmino, 1990: 69).

Students must be free from the dictatorship of their teachers, because learners are created by God and have to continually expand their potential. They therefore need to be “liberated from the oppression of the traditional teacher who limits the activity and power of the student” (Freire, as quoted by Pazmino, 1990: 69). According to Freire (as quoted by Pazmino, 1990: 69), the solution to the dictatorship of traditional teachers is “to develop a style of teaching which is intrinsically liberating in the sense of enabling persons to become more aware of and responsible for themselves and their world.” How do educators and learners accomplish this task? Freire responds: “this occurs through a process of reflection followed by action and further reflection (praxis)”. Freire’s principal contribution to education is summarised in his view of the word “conscientisation”. This word was originally described as “the arousing of a person’s positive self-concept in relation to the environment and society. Freire used the word ‘transformation’ instead of conscientisation because Western people have lost the original sense and misuse the word conscientisation by dissociating action from knowledge. According to Freire (as quoted by Pazmino, 1990: 69), “transformation is a liberating education that treats learners as subjects, as active agents, and not as objects or passive recipients of shared wisdom. Students are thus viewed as active, creative subjects with the capacity to examine critically, interact with and transform their world.” Freire’s insight concerning transformation is once again very significant:

a problem posing education that encourages freedom for students in cooperative dialogue with the teacher and other students. In contrast with transformation is banking or problem-solving education which imposes knowledge upon passive students. In banking education, the teacher assumes an authoritarian role, prescribing what the students are to learn and how they are to think and behave.” (Freire, as quoted by Pazmino, 1990: 69).

Freire’s theology is a liberationist one, in which God is chiefly the God of liberation, a God who cooperates with humanity in order to liberate the oppressed. According to Freire (as cited by Pazmino, 1990: 70), “God is the active and dynamic God of Hebrews and human person of Jesus who acts to save persons. God is involved in the ongoing process of creating persons and the world with cooperation of the persons”. In explaining Freire’s views on the

theological foundation of education, Pazmino (1990: 70) says that “this cooperative, interactive process is one which Freire seeks to replicate in education with teachers and students cooperatively working together.” In terms of Freire’s theology, Jesus is considered to be “the radical critic of the oppressive institutions and experiences who offers the possibility of redemption and salvation. Redemption is redefined in terms of a Christian’s willingness to undergo death by struggling for new life and freedom for oppressed peoples and not remaining neutral in political struggles” (Freire, as cited by Pazmino, 1990: 70). Also interesting is Freire’s insight that sin is “oppression, as it is exercised against persons and against God.” Salvation in terms of Freire’s theology is regarded as bringing people and societies to true freedom which is humanisation, and not in terms of individuals (Freire, as cited by Pazmino, 1990: 70).

Freire’s theological foundation of education, which could be claimed by all oppressed people in war-torn countries such as the Great Lakes region, is successfully criticised and correctly appreciated in the following ways by Pazmino. As criticism, Pazmino is of the opinion that Freire’s situational hermeneutics could lead to a distorted interpretation of the scripture, as political concern is Freire’s priority, not biblical theology. The doctrine of the Holy Spirit is absent, and furthermore, in his anthropological theology, Freire does not extend the concept of sin to both oppressed and oppressors. Only oppressors are viewed as sinners, and not the oppressed. The oppressed are only people of God in terms of Freire’s theology, argues Pazmino. Pazmino then criticises the fact that Paulo Freire seems to have forgotten that salvation of mankind is not only gained by joining a struggle for liberation, but rather by an act of faith in God and Jesus Christ, as Lord and Saviour, which results in works and faith. Freire does not insist on the proclamation of the gospel as the main mission of the church. And finally, Pazmino does not see hope for the future in Freire’s theology, as the latter seems to be concentrated on the present situation (Pazmino, 1990: 70-71).

In order to lend weight to his constructive criticism of Paulo Freire’s theological foundation of education, Pazmino, who comes from North America, has found it helpful to quote Bennie Goodwin, a black theologian who represents a black church that has, and still is, experiencing oppression in the United States of America. In relation to the implementation of Freire’s theory, Goodwin (as quoted by Pazmino, 1990: 71) says that:

- *Opting for a godless theology is the result of a dependence upon humanism and personalism. The loss of a biblical or theological base for educational efforts is apparent and limits the value of Freire's theory of Christian educators.*
- *Open implementation of an avowedly revolutionary strategy results in a great deal of resistance and hostility which (sic) may not be necessary to realize renewal in all contexts.*
- *Liberation in the social, political and economic spheres, falling short of violent revolution, requires the assistance and cooperation of at least some of those who are in power. There is the need to work for conscientization of oppressors as well as the oppressed. Freire chooses the level of ideas and values in making his appeal to the oppressed and ignores the need to address oppressors. Jesus's gospel calls both oppressed and oppressors to reconciliation with God, each other, and the creation.*
- *Freire's theory, epistemology, and axiology are not fully developed.*

After this criticism, Pazmino (1990: 71-72) advises educators to look at the positive side of Paulo Freire's theological foundation of education, and makes the following comments in this regard:

- *It addresses the concrete historical situation of persons. It is concerned to contextualize education and theology by drawing out the implications of faith and the need for response.*
- *It emphasizes a service-oriented salvation and education.*
- *It provides insights for Christian educators in how to educate for special action and how to raise the consciousness of Christians to the realities and needs of persons in other cultural contexts.*
- *It takes seriously the need to demonstrate an incarnational theology, one that is lived out. It seeks to relate faith to life.*
- *It affirms the biblical emphasis upon the poor and oppressed in Christ's ministry (Luke 4: 18-19), recognizing the challenges of Marxist ideology.*
- *It focuses on the humanity of Christ in reaction to an exclusive emphasis upon his deity.*
- *It encourages a critical awareness that the Western world is part of the global problem of oppression and injustice.*
- *It emphasizes that Christian education is prophetic education, challenging oppressive social structures by: questioning those programs and techniques of education which neither consider the social and corporate implications of the gospel nor question the status quo; and developing Christian consciousness of the global context of oppression while leading Christians in constructing new and faithful life-styles.*
- *It stresses the need for structural and social transformation as well as personal transformation/ redemption inherent in gospel.*
- *It confronts the myth of a life of better "things" and forces an examination of the tension between professed or stated intentions and values (ideas and ideals) and revealed preferences (reality).*

This objective debate by Pazmino concerning the theological foundations of Christian education is helpful in this study, as it provides a means to avoid errors based on one-sided Christian education or a predisposed theory of education that does not take into account the social reality.

The Great Lakes region needs a Christian education that applies biblical principles to a social context. In this section, the researcher has again shown that there is a relationship between practical theology and society, especially in the area of education. This debate will continue in the following section in terms of the history of Christian education. The purpose here is to be acquainted in general with classical scholars who have dealt with Christian education before the time of this research. Pazmino has presented a summary of this, with which this study will interact. This will help in this study's attempt to briefly explain how some aspects of Christian education have been able to adapt to different socio-cultural contexts.

1.2.3.1.6 Historical Foundations

According to Pazmino (1990; 115), the purpose of examining the historical aspects of Christian education is to enable educators to “consider aspects of education which are more subject to change and various contingencies in different times and places.” Historically speaking, it is important to deal with aspects that have the evidence of continuity and can be identified as cultural variables, rather than those aspects that are viewed as transcultural and universal ones that have been identified through biblical, theological and philosophical study. History can provide insights for Christian educators regarding current and future needs. The past, says Pazmino “is the mixture of both good and bad and this must be seen in the area of education” (Pazmino, 1990: 118). George Santayana (as quoted by Pazmino, 1990: 119) says, that “those who ignore the mistakes of the past are bound to repeat them”.

According to Pazmino (1990:122-123), the teaching in the Old Testament included instruction and admonition. Instructions were meant to inform people of God's truths and demands, whereas admonitions had to challenge people in their way of life. The Torah, the law of God, was the centre of education. It was first communicated verbally, and then written in the scriptures. The content of the Torah was the very moral and spiritual revelations of God. In the Old Testament, the purpose of education was holiness and transformation. In

response to this education, people had to obey in practice. They were trained in such a way that the focus was on a godly character, wisdom and moral action.

The home was the primary context for education in the hands of parents. Parents instructed their children as to the law, brought them into wedlock and taught them how to trade. Apart from the home, which was also considered as a centre for worship, there was also the communal religious life in the hands of priests. This religious life helped to educate people, as priests dealt with reconciliation between God and man. During and subsequent to the exile, synagogues and schools began to teach the Hebrew language, oral traditions and written scriptures.

In the Old Testament, teaching methods depended on oral communication and other memory aids such as poetry, word play and acrostics.* There was a scheduled time for teaching, and there were also various spontaneous occasions for teaching in the Old Testament (Deut. 6:7). Time devoted to instruction was significant (Neh. 8: 3). Teaching used visual aids (Exod.12: 12-28; Deut. 6:4-9; Josh. 4:1-24). Music and psalms were included in teaching. As he continues, Pazmino (1990: 123) specifies that “The guiding principle in all these teaching efforts was that persons would bring honor and credit to the name of God and their families through their lives. In relation to God, honor was expressed through an obedient life as an expression of worship and reverence.” With regard to the scope of education in the earlier period, Payne (1997: 292-293), who was the academic dean of London Bible College in 1997, asserts the following:

This was not widespread in the early period. The boy would learn ordinary moral instruction from his mother, and a trade, usually agricultural, plus some religious and ritual knowledge, from his father. The interplay of religion and agricultural life would have been self-evident at every festival (cf. Lv. 23, passim).

*Acrostic (from the Greek words ‘akros’ meaning “pointed, first” and ‘stichos’, meaning “a row”, verse or line of a poem), a group of phrases, words, or most often, verses, the first letters of which, when used consecutively, form a word, name, phrase or other predetermined entity. If a series of final or internal letters forms an additional such entity, it is termed a double acrostic. The acrostic was combined with the crossword puzzle to form the modern double acrostic (Microsoft Encarta, 2004). Acrostics are thus a group of verses composed in such a way that when read vertically, the first letter of each verse gives a word used for a theme, a name of an author or the name of someone for whom the poem is intended .

The festivals also taught religious history (cf. Ex. 13:8). So even at the earliest period everyday life and religious belief and practice were inseparable. This was the more so in the synagogue, where Scripture became the sole authority for both belief and daily conduct. Life, indeed, was itself considered a ‘discipline’ (Heb. musar, a frequent word in Proverbs). Education, then, was and remained religious and ethical, with Pr. 1:7 its motto. To read was essential for the study of Scripture; writing was perhaps less important, although it was known as early as Jdg. 8:14. Basic arithmetic was taught. Languages were not taught per se, but note that, as Aramaic became the vernacular, study of the Heb. Scriptures became a linguistic exercise. Girls’ education was wholly in their mothers’ hands. They learnt the domestic arts, simple moral and ethical instruction, and they were taught to read in order to become acquainted with the law. Their education was considered important, however, and they were even encouraged to learn a foreign language. King Lemuel’s mother apparently proved an able teacher to him (Pr. 31:1); this chapter also shows the character of the ideal woman.

David and Virginia Thomas (as quoted by Pazmino, 1990: 123-124) describe the spirit of Old Testament educational heritage in their account of how the Hebrew child learned to worship as follows:

How did the Hebrew child learn to worship? First through a relationship parent, a member of a worshiping community; through intentional education built into the rituals of home and community worship; through a multitude of sensory experiences and vivid, thought provoking symbols and dramas; through a life of ethical actions growing out of worship; through a pattern of recurring Sabbath and festivals that recreated the Hebrews’ story; and eventually through a form of public, community gathering which made teaching an essential part of the liturgy.

Historically speaking, in all these earlier educational settings, it is clear that everyday life for the glory of the almighty God, religious beliefs, their practice and a better life were inseparable. Therefore, theology and religion were not epiphenomenal, as taught later by Karl Marx and his followers. Instead, there was always an absolute relationship between the betterment of society and theology.

The Greek heritage which influenced Western culture and education was quite different from the biblical educational perspective. Socrates, for example, stressed the importance of moral life, but based on human reason and not on the God of Hebrews. Pazmino (1990: 124) notes that “Socrates maintained that knowledge itself was a virtue. For Socrates, to really know what is good was to prohibit one from doing evil. He stressed the place of reason and logic, with thinking itself viewed as objective reason.” In later Christian intellectualism, Plato was again very influential (as quoted by Pazmino, 1990: 124). He defined education “as

the training in excellence from youth upwards that makes a person passionately desire to be a perfect citizen and teaches him/her how to rule with justice.” Plato believed that only the ideal was real, whereas actualities were mere copies of these transcendent and perfect ideals. Pazmino (1990: 124) specifies that “Plato’s idealism fostered a concern for social and political reform as a fruit of education in the lives of those persons who grasped the ideals.” In contrast to Plato’s idealism was the Sophists’ emphasis on the effective use of reason, human nature, the world of senses and the relativity of all truth. The Sophists considered metaphysical questions to be unsolvable. For them, people were ultimately the measure of everything, and not God, who is even beyond knowing. Aristotle balanced Plato’s idealism and the Sophists’ ideas. Pazmino (1990: 125) says that “Aristotle is associated with scientific empiricism and realism in emphasizing control of oneself and one’s environment.” With Aristotle, “education was viewed as a means by which persons, through the use of reason and experience, could achieve balance and moderation in life through making right choices” (Pazmino, 1990: 125).

In the New Testament, apart from the biblical foundations of Christian education that were mentioned in the earlier table (see 1.2.3.1.5.1), Christians were rather “identified as followers of the way (Acts 9:2; 24: 14). Education emphasized the teachings by and about Jesus, for in his very person he represented the way, the truth, and the life (John 14:6)” (Pazmino, 1990: 127). The Old Testament background was considered in interpreting Jesus’ lordship in Christian education (Luke 24: 25-27). The Creedal summaries and hymns (1 Cor. 15: 3-8; Phil. 2:6-11; 1Tim. 2:11-13; Titus 3: 4-7) suggest the essential truths for the Christian community, according to Pazmino (1990: 127).

As far as the historical foundations of Christian education are concerned, there has been interaction between biblical foundations of Christian education and society in different periods and contexts. This interaction is based on the human understanding of different philosophies and sciences. The influence of Greek heritage on Christian education, for example, was very apparent over the course of centuries. For this reason, the Great Lakes region can at least reflect on this, and have Christian education that addresses its problems of love and peace.

1.2.3.1.6 Conclusion with regard to the Preliminary Literature Review

In terms of Gerben Heitink's writings, this study can conclude that practical theology is both a dependent and an independent social variable. Since 1960, practical theology has no longer been satisfied with the subsidiary role of a "theologia applicata", to which it was relegated in the past. In actual fact, practical theology identifies itself as a theological theory of action, with a methodology that is closely linked to the social sciences. Since 1960, practical theology has been defined as a theological theory of crisis. In addition, there are crises in the Great Lakes region that have to be addressed by it.

Having dealt firstly with the social context of theology, Robin Gill has clearly demonstrated how society influences theology and vice-versa. Secondly, when he considered the social structure of theology, Robin Gill has shown how theology is essentially a socially constructed reality. The reason for this is that theology is a human product that is subject to the sociology of knowledge, the sub-discipline of sociology that attempts to analyse the relationship between human ideas and social structures. Gill then talked about the four main views of sociologists of knowledge. The first is that "theology is a mere ideology". Here, because of some correspondence between certain theologies and societies within which these theologies have been developed, people such as Marx and Engels concluded that theology is a mere ideology. The second view held by sociologists such as Karl Mannheim has regarded theology as a general ideology. Theology, in Mannheim's view, is a feature of general ideology. General ideology is made up of all general ideas, including those coming from theology. All these general ideas, except for pure ideas that come from mathematics, geometry and economics, are relative. Marx and Engels considered their own ideas as absolute, whereas Mannheim and Scheler claimed that all ideas, including their own, were not to be treated in absolute terms. This has made an important distinction between Marx and Engels on one side, and Mannheim and Scheler on the other. And again, Mannheim at least accepted that there was a relationship between theology and sociology. Therefore, theology, according to Mannheim, was not epiphenomenal, as Marx and Engels had viewed it. The third view of sociologists of knowledge, according to Gill, consisted of the belief that "theology was versus ideology". Here, there was a regression in the understanding of theology, whereby people such as Auguste Comte considered theology (the last position in the hierarchy of human thought) to be a primitive stage of human thought compared to

philosophy (second in the hierarchy of human thought) and positive science (first in the hierarchy of human thought). The fourth view of sociologists of knowledge held that “theology is a socially constructed reality.” This is supported by Robin Gill. According to this view, theology is both a dependent and independent social variable. Theology is not viewed as epiphenomenal, but rather influences society, while society also influences it. This study at least accepts this idea, which expresses the scientific reality in the Great Lakes region. Marx and Engels observed a correlation between certain types of theology, class structures and material behaviours. They considered theology to be epiphenomenal. This thought, which is unfortunate according to the researcher, requires a relevant response from the new practical theology. This is because not only does Marx’s view here express a lack of love for God, but also has non-scientific implications for the Great Lakes region.

Robin Gill has also mentioned the biography (social context, education, source of ideas) of individual theologians as the main social determinant of their theologies. He also talked about the social determinants of theological positions. He divided them into socio-cultural studies, socio-political studies and socio-ecclesiastical studies. With regard to socio-cultural studies, Gill demonstrates how theologians who were seduced by other sciences lost the credibility of their own science (theology). This was seen in the reactions of theologians to the process of secularisation after 1960. In terms of socio-political studies of the social determinants of theological positions, Gill set out to demonstrate the existence of a correlation between political and theological structures in human history. Hitherto, this reality had been rampant in the Great Lakes region, and could be addressed by new practical theology. Thirdly, Gill explained socio-ecclesiastical studies with reference to Bryan Wilson. The latter said that a better understanding of what goes by the name of “sect” could be reached, not by analysing theological criteria, but rather through responses that these sects or churches reserved for the world. According to this study, it is not theologically acceptable to put aside theological criteria when analysing sects. Nevertheless, it accepts the idea that responses to world problems by Christian communities can help one to analyse, understand and distinguish between sects from orthodox churches. Gill cited the question as to whether or not to engage in war as an example of a world problem. This interesting debate, characterised by discrepancies among theologians, church leaders and Christian believers in terms of the position to take with regard to war, is still a reality in the Great Lakes region.

Practical theology in the Great Lakes region has to come with a watershed statement to be taught in Christian education. Robin Gill then concluded that theology cannot be written in a social vacuum.

Being an educational specialist in Africa, Pai Obanya has successfully explained how education in Africa is in a situation of a dilemma. There is a dilemma in terms of poor cultural, political and economic contexts in which Africa finds itself. He proposes democracy as a solution to educational problems in Africa. Obanya confirms that what goes by the name of educational reform in Africa constitutes mere changes in form, and not fundamental revisions of programs in terms of relevant cultural factors for the improvement of education. The Great Lakes region is not excluded from Obanya's educational and scientific remarks. This study still insists that, in these conditions, the Great Lakes region needs a contribution from new practical theology in the area of education, because education in the DRC, Burundi and Rwanda has been mainly in the hands of churches. This situation is still evident in this war-torn region today. It is very clear in Obanya's writings that the correlation between society and education is absolute.

With regard to de Vos and her co-authors, this study came to identify practical theology among the various sciences and professions. Theology, law and medicine are the three best-known professions. Teaching at a university level is also added to these three professions. Scientific theory, professional research, professional practice and ethical issues are also related to society. Practical theology uses research methods that are different from those used in other theological disciplines (for example exegesis, historical theology etc). The new practical theology, which is free of other theological disciplines but collaborates with them, uses research methods (such as qualitative methods) that are used in the social sciences.

In terms of Christian education, which is the focus of this study, Pazmino has also confirmed the fact that there is still a relationship between society and Christian education, in such a way that theological theory and practice cannot be written in a social vacuum. In his book, Pazmino advises all evangelical theologians to avoid cultural captivity by means of a fundamental rethinking of Christian education. And, with regard to the Great Lakes region in Africa, the researcher feels that he is one of these evangelicals to whom Pazmino speaks. This literature review has been a great help in choosing the appropriate design and research methodology for this study.

1.2.4 Research Design

The research for this study will use mainly the phenomenological strategy for its design. According to De Vos et al (2002: 273), this strategy “aims to understand and interpret the meaning that subjects give to their everyday lives”. Creswell (as quoted by De Vos et al, 2002: 273) “regards a phenomenological study as a study that describes the meaning that experiences of a phenomenon, topic or concept has for various individuals”. A researcher using this design “should be able to enter the subject’s “life world” or “life setting” (*Sitz im Leben*) and place himself in the shoes of the subject.” This is done mainly by means of naturalistic methods of study, analysing the conversations and interaction that researchers have with subjects (De Vos et al, 2002: 273). De Vos et al (2002: 273) conclude that “Researchers using this strategy of interpretive inquiry will mainly utilise participant observation and long interviews (with up to ten people) as methods of data collection”.

Edmund Husserl (1859-1938), a German philosopher, developed this phenomenological strategy. Husserl’s * method took objectivity, subjectivity and intuition into consideration. The phenomenological strategy is well suited to practical theology, and especially in an educational context.

*In 1913, Edmund Husserl (1859-1938) published a book with a German title: Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, meaning “Ideas pertaining to a pure phenomenology and to a phenomenological philosophy”. F. Kersten is one of the authors who translated this book into English in 1982. In 1931 (first edition), and in 1952 (second edition) in England, Gibson Boyce, professeur of philosophy at the University of Melbourne (capital city of the Victorian estate in southeastern Australia), also translated this book from German to English, with the title: “General Introduction to Pure Phenomenology”. In 1960, Dorion Cairns translated into English the book by Husserl entitled “Cartesian meditations: An introduction to phenomenology.” Cairns says that “The meditations are an elaboration of two lectures, entitled Einleitung in transzendente phänomenologie, meaning, “Introduction to transcendental Phenomenology,” that Husserl delivered at the Sorbone University in France on the twenty-third and twenty-fifth of February, 1929”. Husserl wrote this book, ie Cartesian meditations: An introduction to phenomenology in 1933. In 1965, Quenter Lauer translated Husserl’s book on phenomenology and the crisis of philosophy. In this book, Lauer has chosen two of Husserl’s essays for translation. The first represents “Husserl’s early in his career, when he was seeking to gain a hearing for his ‘radically new’ scientific manner of philosophizing. The second dates from the years immediately preceding the cessation of Husserl’s philosophical activity. Together they constitute a striking testimony to the continuity of Husserl’s ‘scientific’ ideal in philosophy” (Husserl, 1985: iv). This research had access to all these books mentioned here, as well as others that were written by Husserl in German and translated into English.

The reason for this is that practical theology is an empirical means of study (see literature review, chap.1, p. 29-32). Husserl's method provides adequate room for a thorough and objective critique, which is very important in this study because of its nature (based mainly on theories and praxis, philosophy and social sciences). In explaining Husserl's method, Geisher and Feinberg (1980: 47-48) specify that:

In its most basic form the phenomenological method is an attempt to get back to a pretheoretical approach to one's primary awareness. It seeks to give a purely "neutral" description of one's awareness of the world before he ever begins to think about it reflectively. In this sense the phenomenological method claims to be a presuppositionless method letting the bare facts of one's primary experience speak for themselves. It follows Descartes in an attempt to find absolutely certain foundation for knowledge. The phenomenological reduction is an attempt to entirely avoid presuppositions by deferring all questions of existence. Husserl believed that by an eidetic reduction that is reducing one's perception of the world to an intuitive apprehension, one could condense all mental activity to an essence or idea.

1.2.5 Research Methods

In line with the nature and essence of this study, and especially its appropriate design, the researcher has used qualitative methodology. According to De Vos et al (2002: 79), "The qualitative paradigm stems from an antipositivistic, interpretative approach". It is holistic in nature. Its main aim is to understand social life and the meaning that people attach to everyday life. This method is based on participants' accounts, meanings, experiences or perceptions. It is based more on understanding than explanation. As De Vos et al (2002: 79-80) goes on to explain qualitative methods, they say that these methods are based "on naturalistic observation rather than controlled measurement; and the subjective exploration of reality from the perspective of an insider as opposed to the outsider perspective that is predominant in the quantitative paradigm". Mouton and Marais (as quoted by De Vos et al, 2002: 80) specify that in qualitative research "the scope is more likely to be undefined. A more philosophical mode of operation is adopted". Mannheim (as quoted by Gill, 1977:13) "rejected the view of sociology according to which only purely quantitative correlations, largely derivable from statistical evidence, can be counted as properly rigorous". Mannheim owed much to Weber's humanistic approach to sociology. In terms of Weber's humanistic approach, Mannheim "believed that verstehen (the attempt to interpret action by understanding the motives of the actor from a 'subjective' point of view, i.e., the investigator

attempting to put himself in the actor's place) was a more powerful tool in an analysis of early Christian ethics than statistical correlations" (Mannheim, as cited by Gill, 1977: 14). Some philosophers of science do also not see how induction could be superior to deduction. Quoting Popper, Sir Karl Raimund, * Robert M. Baird said that:

Popper criticized the prevailing view that science is fundamentally inductive in nature. Proposing a criterion of testability, or falsifiability, for scientific validity, Popper emphasized the hypothetico-deductive character of science. Scientific theories are hypotheses from which can be deduced statements testable by observation; if the appropriate experimental observations falsify these statements, the hypothesis is refuted. If a hypothesis survives efforts to falsify it, it may be tentatively accepted. No scientific theory, however, can be conclusively established. Raimund (as cited by Baird, 2004).

Thus, in the context of qualitative research, this study has used day-to day experiences, interviews (one-on-one unstructured interviews, semi-structured interviews), questionnaires (see Appendix I), conferences (see Appendix II), focus group discussions, a pilot study and library resources for data collection. Before sending out questionnaires to a larger audience, this study first conducted a pilot study (pre-testing) with fourteen people (see Appendix III). The sample comprised theological schools, churches, and other Christian communities from Rwanda, Burundi and Eastern Congo, where Congolese, Burundians and Rwandans are to be found. The Republic of Kenya also provided an opportunity for the researcher to meet with Burundians, Rwandans and Congolese for data collection. Goma, Bunia, Bukavu and Kisangani are the chief towns of Congolese provinces from where the sample was selected. The reason for this is that war in the DRC used to start and to be intensified in these provinces, while other provinces were in relative peace. This study used UNILAC University and the Federation of Congolese Abroad in Nairobi to complete the sample for data collection.

*Popper, Sir Karl Raimund (1902-1994), Austrian-born British philosopher of science, known for his theory of scientific method and his criticism of historical determinism. He was born in Vienna and received a Ph.D. degree from Vienna University in 1928. Although not a member of the so-called Vienna School of Philosophy (see positivism), Popper was sympathetic to their scientific attitude, but critical of certain of their beliefs. From 1937 to 1945, he taught at Canterbury University, New Zealand, and then the University of London (Raimund, as cited by Baird, 2004).

UNILAC (Université Internationale Libre des Pays D’Afrique Centrale), which means “Free International University of Central Africa”, is a new educational project for refugees from Rwanda, Burundi and the DRC. The researcher taught students from these countries at UNILAC, and since September 2004, has been the chairman of the UNILAC board of directors. The sample comprised 305 respondents from the Great Lakes region. As the emphasis in practical theology and education is not on the church but society, the focus in this study was on Christians from the Great Lakes region, and not just one church. Another reason for focusing on the Great Lakes region was the fact that the researcher was in a position to obtain data from this region and test it, in his capacity as a UNESCO worker dealing with the culture of peace in the same region, and with extensive UN meetings and trips within the region. Having realised that conflicts in the DRC have regional dimensions, the researcher also wanted to conduct research that could help Christians from the region to build national and regional peace. Apart from lengthy personal experiences in the Great Lakes region, which helped him to be an observer for a long time, this qualitative research was based on flexible (no strict time limit) and extensive research that comprised day-to-day personal experiences, academic conferences and focus groups discussions, a pilot study and questionnaire, as techniques of data collection.

Firstly, after lengthy personal experiences, academic conferences and focus groups discussions in the DRC, Rwanda and Burundi, this extensive research began again in May 2001 with a pilot study (pre-testing) in Nairobi, Kenya. The study selected fourteen people among the students from UNILAC and the Federation of Congolese Abroad in Nairobi. They were two Tutsis and two Hutus from Rwanda, two Tutsis and two Hutus from Burundi, and six people from the DRC. From this last mentioned country, two people came from the Ba Fuliiru and Ba Bembe tribes in the Eastern Congo, and two people came from Ituri province (Hema and Lendu tribes), whereas one person came from the Ba-Nyamulenge group from Eastern Congo, and one person from the Luba tribe in the Eastern Kasai province. The researcher selected one lady to be among the Burundians and one lady to be among the Rwandans, while two ladies were selected from the DRC. The reason for this selection was both the gender issue and the fact that the conflict in the DRC has a regional dimension that involves Rwanda, Burundi and Uganda. Eastern Congo is often the starting point of all conflicts in the DRC. People from Rwanda, Burundi and Uganda are found in the DRC.

UNILAC is also a university founded by Congolese, Rwandans and Burundians. The Federation of Congolese Abroad for Eastern Africa, for which the researcher has been the chairman since 2002, is a good gathering of Congolese from different tribes.

Between May 2001 and February 2002, the study focused on two things with regard to the fourteen people selected for the pilot study. Firstly, the researcher conducted 4 interviews with them, and secondly, they responded to his questionnaire before it was sent to a larger group. In fact, this small group helped the researcher to correct his questionnaire before sending it to the large group. He also discussed the questionnaire with his promoter and co-promoter, who also corrected this questionnaire.

After personal observations, conferences and focus group discussions, and the pilot study as means of data collection, it was between March 2002 and March 2004 that the researcher sent the questionnaire via the Internet and by hand to the large group in Burundi, Rwanda, DRC, Kenya, United States of America and Europe (England, France). In America, England and France, the questionnaire was sent to Western missionaries who worked in the Great Lakes region (DRC). Out of over 400 questionnaires that were distributed to respondents, 305 people from the Great Lakes region constituted the sample, as this was the number of people who responded. Therefore, the sample of 305 people consisted of 112 people from the Congolese community, 98 from Rwanda and 95 from Burundi. Apart from these 305 respondents from the Great Lakes region, the researcher also considered 4 Western missionaries who responded, and these were key informants who were used as one of the instruments in the process of testing the validity of data collected from the African respondents. The researcher also had opportunities to talk to the respondents after receiving their responses to the questionnaire.

Apart from personal observations, interviews (unstructured and semi-structured), the pilot study and the questionnaire, this research also made use of extensive literature based on library materials. For this purpose, the researcher had at his disposal the UNISA library in Pretoria, and the following libraries in Nairobi: the UN general library, the UNESCO library, the Nairobi International School of Theology library, the Catholic Hekima College library, and the Nairobi Evangelical School of Theology library.

This research used a computer for data collection and analysis. Therefore, by means of the Internet, software, CD-ROMs and electronic libraries, the researcher had access to the wealth

of information that is now available on the World Wide Web. Only well-selected and credible Internet information was included in the data collection. For the data analysis, the researcher used the SPSS (statistical package for social scientists) software program. The reason for including descriptive statistics in the data analysis was that, as Field and Morse (as quoted by De Vos et al, 2002: 298) have suggested, the ideal of open-ended interviews is to obtain comprehensive and comparable data, since all respondents have been asked the same questions. The responses should be coded and tabulated, and descriptive statistics should be used to examine the data for any correlations. This is exactly what was done in this study. The researcher used descriptive statistics in order to obtain comprehensive and comparable data, through coded research, frequencies, and cross-tabulation for better analysis and interpretation of responses to the questionnaire. Since it was decided to consider the 4 missionaries as key informants, they were separated from the sample of 305 African (Great Lakes region) respondents.

In order to understand the data analysis in this research, one should note that the results to each question have been shown in terms of four statistical figures. The first statistical figure is a cross-tabulation, which explains through simple numbers the second cross-tabulation. This second graph deals with the number of the respondents by country. The third statistical figure is a table that also explains, by means of simple numbers, the fourth statistical figure, which is a cross-tabulation dealing with the number of respondents by tribe.

Some difficulties can be mentioned with regard to the research process, but these did not hinder the completion of this first chapter. The first difficulty was that, instead of the total number of 400 people who received the questionnaire, only 309 responded. These respondents also delayed the research process, as they did not respond quickly and at one time. However, the researcher definitely collected all the data needed from these 309 respondents. Furthermore, the delays did not affect the data collection and completion of research at this level. The issue of commuting between Nairobi and Pretoria necessitated more finance for lengthy and dedicated work in Pretoria, but God provided enough for the researcher to stay in touch with both his promoters via the Internet and in person. The death of his young sister, Nyamabu Muamba, and her four children in a car accident in Ituri province (DRC) on September 11, 2005, was the worst emotional difficulty to overcome. However, God gave him the spiritual support that was needed for the completion of this first

chapter. The hard work of being focused on one specific problem in this research, combining and reducing the initial ten chapters to four, with the conclusion as the fifth chapter, was another significant difficulty in terms of the first chapter. It was not easy to start with ten chapters and then end up with four chapters and a conclusion, as required by the promoters. It thus took time for the researcher to become so focused. Another difficulty was that of being so overwhelmed by the data to be collected. Fortunately, the researcher's promoters advised him not to write down everything that he had read and understood, and he managed to do this. This difficulty was overcome by starting to write this first chapter, and by being flexible in terms of the time allowed for data collection. More details will be given in this regard in the second chapter, which deals with the data analysis and interpretation of results.

1.3 Potential Benefits of the Study

It is hoped that this study will chart a path for churches in the Great Lakes region in particular (DRC, Rwanda and Burundi), and in Africa in general, to both emphasise the teaching of twofold love, and to teach it effectively and practically, as Jesus Christ did (John 15: 13-14). Since Jesus Christ is apologetically (demonstrating the truth of Jesus Christ through reason) the "universal logos, the true raison", this research will also help both non-Christians and Christians in the same region of Africa to understand that twofold love is an excellent way to achieve a culture of peace on earth. Sciences, non-Christian religions, philosophies and cultures in the Great Lakes region provide an inconsistent tenet in terms of Jesus' teaching of twofold love as a culture of peace on earth. Therefore, this study will provide an opportunity for churches and secular people in the Great Lakes region to have a handbook as a guide to effectively teaching twofold love and the culture of peace. Thinkers and Christian educators from the Great Lakes region will be sufficiently mobilised and sensitised in terms of the necessity and urgency for changes in Christian education. The researcher thus believes that one cannot do the same things that one has always done and get a different result. If one wants to see different results, one must do something that one has never done before.

1.4 Assumptions

It is firstly assumed that the love of God and of one's neighbour (twofold love), as taught by Jesus Christ, is the biblical foundation of Christian ethics. It is of benefit to all mankind in general, and to Christians in particular. Without the effective teaching and practice of twofold love, all sciences, philosophies, art and actions of mankind would fail in their efforts to resolve spiritual, socio-economic and political problems in the Great Lakes region and in Africa. Unfortunately, despite the insistence of the Bible on the primacy of love (Matt. 22: 47-40, 1cor. 13:13; John 13: 34-35 etc.), there is probably no other more central issue of neglect in the Great Lakes region's churches today than the Christian duty to effectively teach and practice the Lord's command to love God with all our heart, soul and mind, and to love our neighbour as ourselves (Mathew 22: 37-40; Lev. 19 18).

It may be said that, in order to be an effective teacher of twofold love, one should start by being in practice both messenger and message of twofold love, taking into account a holistic world view, integrating under the authority of the Bible philosophies, sciences, material needs, spiritual needs and culture of the addressees or beneficiaries of the message. This boils down to saying that Christian education in the Great Lakes region should address, through the power of biblical twofold love, the constant bombardment of daily challenges, problems, desires, and triumphs, in order to obtain a culture of peace in Africa. Furthermore, it is assumed that achieving effective teaching of twofold love pays off not only in terms of the socio-political environment, but also leads to more satisfying working relationships.

Secondly, it is assumed that the lack of a pattern in both churches and political leadership in terms of the teaching of twofold love and a culture of peace is the main cause of problems in the Great Lakes region's churches, and in those countries as a whole. Therefore, effective teaching of this command of the Lord should bring about lasting peace in the abovementioned region. Western missionaries should not be held solely responsible for the problems in Africa. Africans themselves have never been known to be saints or innocent people before or after the Westerners came to rule the continent (both in churches and in the secular world). There is none righteous, no, not one (Romans 3:10).

Thirdly, attempting to love God while failing to love one's neighbour, or claiming to be a lover of one's neighbour while hating God, cannot be a solution to the problem of unrest and turmoil among people on earth in general, and in the Great Lakes region in particular. Nothing but the effective teaching and practice of twofold love, as taught by Jesus Christ, can be an effective solution to the problem of a lack of peace in the Great Lakes region.

With regard to twofold love, the second chapter of this study will deal with data analysis and a discussion of the results, with an emphasis on the identification of the Great Lakes region in terms of its environmental, political, economic, sociological and ecclesiastical contexts. This is fundamental to this empirically-oriented theological theory of the mediation of Christian faith in the praxis of modern society. Thus, practical theology cannot be dealt with in a social vacuum. The third and fourth chapters will continue to deal with the data analysis and discussion of results, with a respective emphasis on twofold love and the teaching-learning process on the one hand, and suggestions concerning the dilemma of delivering Christian education in the Great Lakes region on the other hand.

Chapter 2: Data Analysis and Discussion of Results: Twofold-love and Socio-Cultural and Ecclesiastical Contexts of the DRC, Rwanda and Burundi

Can teaching twofold love contribute to a culture of peace in the Great Lakes region? This is the research question in this study. As the whole study develops an answer to this question in the context of qualitative research, the first chapter has mainly dealt with a general overview, research methodology, potential benefits of the study, and assumptions. The second chapter will follow the logic of the research question by dealing precisely with the relevant details of data analysis and discussion of the results. In this context, the second chapter will start by explaining in detail the means for data collection in terms of a qualitative approach. In the first place, this comprises the author's day-to-day experiences in the Great Lakes region, academic conferences, focus group discussions, the pilot study and especially the questionnaire. After a detailed explanation of this research approach and the procedure for data collection, this chapter will discuss the results in the context of the Great Lakes region. Although the second chapter will start with the process of data analysis and discussion of results, it will insist on the socio-economic, political, environmental and ecclesiastical identification of what goes by the name of the Great Lakes region and its inhabitants. This analysis of the regional context will then help to determine whether or not teaching twofold love is really needed in the Great Lakes region in order to achieve a culture of peace. If needed, a discussion on how to teach this will constitute the third chapter.

2.1 Data Collection: Day-to Day Experiences-Conferences-Pilote Study

2.1.1 Day-to Day Experiences

Although this study has not used participant observation as a traditional procedure for data collection, it is important to deal with this in order to have a general understanding. This will help one to differentiate day-to-day personal experiences from participant observation. According to De Vos et al (2002: 280), "participant observation can be described as a qualitative research procedure that studies the natural and everyday set up in particular community or situation." With regard to the researcher's attitude in participant observation, Muller and Sheppard (as quoted by De Vos et al, 2002: 279) "state that the researcher should be actively involved in the daily situation of respondents while observing their behaviour."

Here, there are two important areas of involvement for the researcher. Firstly, he/she is a participant, and secondly, he/she is an observer. Based on the essence of the objectives of the study, the researcher should look for a good balance along the continuum of total involvement and total observation. Coertze (as quoted by De Vos et al, 2002: 280) says that “the phenomenological approach is important in participant observation as the research endeavours to gain an in-depth insight into the manifestations of the reality. Participant observation is thus anti-positivistic in as much as this procedure does not aim at measuring in numbers, or gaining rules for behaviour.” Kvale (as cited by De Vos et al, 2002: 192) “defines qualitative interviews as attempts to understand the world from the participant’s point of view, to unfold the meaning of people’s experiences [and] to uncover their lived world prior to scientific explanations”. According to De Vos et al (2002: 298), “qualitative studies typically employ unstructured or semi-structured interviews. Unstructured interviews are also known as in-depth interviews [...] Unstructured interviews are conducted without utilizing any of the researcher’s prior information, experience or opinions in a particular area.” According to May (as cited by De Vos et al, 2002: 298), “semi-structured interviews are defined as those organised around areas of particular interest, while still allowing considerable flexibility in scope and depth”.

According to De Vos et al (2002: 298):

The unstructured one-to-one interview, also sometimes referred to as the in-depth interview, merely extends and formalises conversation. It is referred to as a “conversation with a purpose”. The purpose is not to get answers to questions, nor to test hypotheses, nor to “evaluate” in the usual sense of the term. At the root of unstructured interviewing is an interest in understanding the experience of other people and the meaning they make of that experience. It is focused, discursive and allows the researcher and participant to explore an issue. It is used to determine individuals’ perceptions, opinions, facts and forecasts, and their reactions to initial findings and potential solutions.

It is also important to note that in an unstructured interview, one needs to differentiate between the content of the interview and its process. The content of an interview, which is the easiest component, is “what the participant says”. On the other hand, the process of an interview, which is both a powerful and elusive component, involves reading between the lines in what the participant says, while noticing how he/she talks and behaves during the interview. In the end, the researcher remains the barometer. He tries to understand the

participant through non-verbal cues (De Vos et al, 2002: 296). In the process of an interview, the researcher can confirm, enrich or contradict the participant's content. According to Patton (as quoted by De Vos et al, 2002: 297), informal conversation, which is certainly another form of unstructured interview, resembles a chat, during which participants may sometimes forget that they are being interviewed, as most questions flow from the immediate context.

In the context of personal experiences and the lengthy process of data collection, the researcher has thus participated in and observed both the secular world and the entire Christian society in the Great Lakes region since the early years of his life up till now, and especially from 1977 onwards, when he entered his first year of theology at university level. His involvement in the lives of his Great Lakes region respondents (see the general overview of this study in chapter 1 at 1.1, and research methods at 1.2.5), as a Christian, theologian, lecturer at secular and theological universities, UNESCO worker dealing with more than 500 NGOs from the Great Lakes region, church leader, and chairman of registered institutions such as the Federation of Congolese Abroad, Great People for Community Development International, UNILAC etc, has helped him in gaining personal experience and observing and understanding the educational and life problems of people in this region.

Being a Great Lakes region citizen, the researcher's personal experiences, which should be differentiated from participant observation as a procedure for data collection, started with unstructured, one-to-one interviews (in-depth interviews) in 1977 and continued until 1999. In order to understand the experiences of other people from the DRC, Rwanda and Burundi in the area of Christian education and practical actions in the context of Christian responses to socio-economic, spiritual, political, behavioural and ecclesiastical crises, he somehow began the process of one-to-one, open-ended interviews. * Although this process was not a direct part of this research, it has contributed to this study. In this process, the researcher used to ask many "what, why, how, who and where" questions, in order to separate the thousands of individuals from 1977 up until 1999. He also wrote down all their stories and made a list of their problems (content of the interview). He also used the procedure for conducting interviews (trying to understand his respondents through their non-verbal cues), in order to

*Open-ended interviews are part of unstructured interviews. In this process, the researcher asks open-ended questions. These are questions that do not predetermine the answers. They rather allow room for the participant to respond in his own words. They are questions that require more of an answer than "yes" or "no" (De Vos et al, 2002: 293).

better understand them. In this process of conducting unstructured interviews, the researcher used open-ended questions and then explored (together with each participant) some new territories in his research. In this way, there was flexibility and some type of data generation.

Between 1977 (beginning of theological studies) and 1999 (end of theological teaching and beginning of postgraduate studies), his personal experiences gained through unstructured one-to-one interviews helped him to determine individuals' perceptions, opinions, beliefs, forecasts and reactions to his initial findings, as well as potential solutions. In the interviews conducted for the purpose of the researcher's first degree in theology and teaching at theological schools, he focused on the problem of Christian behaviour versus Christian education received in the Great Lakes region. This was done in order to determine the boundary lines between Christian and non-Christian education, and how to better understand this in general, and in the context of the Great Lakes region. The researcher wanted to discover how believers and non-believers perceived Christianity in the Great Lakes region. From his own experiences and information obtained from interviewees, he was able to draw up a list of daily and recurrent problems encountered in all Protestant churches found in the DRC, Rwanda and Burundi in general, and in evangelical churches of the Great Lakes region in particular. Catholics in the Great Lakes region were also not spared from the dichotomy between the theory and practice of Christian twofold love.

In the first chapter of this study (see 1.2.1), the researcher already hinted at this list of educational, spiritual, ethical, sociological and economic problems (mostly gained through his personal experiences, academic conferences, focus group studies and questionnaires) which have contributed in some way to a form of secularisation in the Great Lakes region's churches (DRC, Rwanda and Burundi). These are: hunger for power, misappropriation of funds, covetousness of servants of God, lack of a means of transport, desertion of servants of God, as with the Levites and singers (Nehemiah 13: 10), illiteracy, incapacity and silence with regard to social needs (against Jesus' advice in Matthew 25: 31-45). There is also the habitation of slums by Christians and Protestant church leaders, lack of material for the work of God, miserable and uncomfortable temples in which to worship the almighty and very rich God, mediocrity of salaries of pastors, problems in pastors' families due to a lack of money, immorality of children of church leaders, xenophobia (hatred of foreigners), hypocrisy in order to obtain gifts and money from Western missionaries. As the list continues, it includes

tribalism, division, permanent and organised begging for money, lack of good medical care and a high rate of mortality, deportation of servants of God (in DRC especially, servants of God may stay for years at a mission station, longing to visit their relatives, with no money for transport, and then the mission station becomes a place for deportation and prison), slavery of women (working without rest, like horses or beasts of burden), embarrassment of Western missionaries because of the poverty of Christians in the Great Lakes region (this means that Christians who are very poor, being countless in the Great Lakes region's churches, Western missionaries cannot help everyone, although their good will is to do so. Unfortunately, missionaries are gratuitously hated by African Christians, who have not been helped by them), an increasing and striking number of unheard cases in secular courts and civil society related to evangelicals and all other Protestant church leaders, who accuse each other with regard to material and doctrinal matters in the Great Lakes region, and the mushrooming of sects whose new neophytes come from traditional churches (Catholic and Protestant). Within this list, there is also the neglect of socio-economic and political issues by evangelicals in the DRC, Rwanda and Burundi, poverty, ignorance, poor health care, starvation and poor nutrition, absence of a social security system and oblivion, especially in evangelical churches, towards the families (widows and orphans) of servants of God who have given their lives to serving the church and have passed away, a striking number of church leaders who prefer to spend all their time on church work and neglect their own families (children and wives are neglected in the name of the following hierarchy within the service: God-church-family, and not God-family-church), anger towards churches, their servants and doctrines by neglected families of servants of God who have passed away in evangelical churches in the Great Lakes region (DRC, Rwanda, Burundi), the fact of being very poor in a naturally rich country such as the DRC, memorisation, repetition and accurate reproduction, in parrot fashion, of lessons learnt and a lack of creativity, poor management of human, material, financial and temporal resources, fatalism (tendency not to look for solutions to one's problems, but rather to always wait for automatic solutions from God and outsiders etc.), a Christianity based on emotional music and holiness that can clearly be seen for a few minutes on a Sunday morning, paternalism (tendency in the Great Lakes region for Christian believers and non-believers to consider any economically strong person who is also a money (or gift) giver, as one's father or mother who has to provide everything, including food and

ideas, and then to be respected more than God), dictatorships (similar to those found in military hierarchies) and a visible, respectable social order (unity, respect, good appearance) in Catholic settings, versus the trend of democracy and social disorder (fighting in public, secular courts, division) in Protestant settings in the DRC, Rwanda and Burundi, and imitation of secular political structures by Protestant and Catholic churches in the DRC, Rwanda and Burundi.

This is the list of relevant data that this study collected from respondents through unstructured one-to-one interviews, chiefly from 1997 to 1999. The researcher wrote down all these facts, forecasts, opinions and perceptions of the interviewees in terms of Christianity in the Great Lakes region, until he had reached the level of sufficiency in terms of the number of participants (also reflecting different places, genders and age groups) and saturation of information, at which point he began to hear the same information being reported. It is important to note that the kinds of behaviours that are found among Christians in the Great Lakes region are also found in worldwide Christianity, and especially in the Western world. This could indicate that the main source of Christian education in Africa, being a mixture of Gospel and Western cultures, had to be the same everywhere.

In the process of data collection, the researcher organised and delivered several papers at academic conferences, in order to test the data collected through personal experiences and focus group discussions. The following section will explain how he went about this and what the results were.

2.1.2 Conferences and Focus Group Discussions

According to De Vos et al (2002:305-306), “focus groups are group interviews. They are a means of better understanding how people feel or think about an issue, product or service. Participants are selected because they have certain characteristics in common that relate to the topic of the focus group.” After having selected a specific audience (theological institutions, Christian organisations and secular universities) and topic, the researcher delivered a series of papers at academic conferences (see the list of academic conferences and publications in Annex II), followed by discussions in plenary meetings. Although these plenary discussions were not real group discussions, as they were larger than small groups, they at least helped him to obtain the views of the targeted audience concerning a specific

topic. The structure of these conferences comprised a specific problem, a limitation in terms of time, domain of research and space, a hypothesis, a specific research method and an opportunity for the selected participants to freely contribute their responses and new ideas. Some of these conferences were published in the form of articles in various journals. The readers of these articles also gave their responses. In this entire process of focused group discussions as a means of data collection, the researcher's approach remained phenomenological. It helped in understanding the everyday experiences of participants and their reactions, before obtaining the results of these day-to-day experiences, as explained above. By the end of this exercise of listening and obtaining views of participants through conferences and discussions in bigger groups, the researcher found that the list of problems (see p. 23-24; p. 100-101) was totally confirmed by participants as being the reality in the Great Lakes region. This allowed the researcher to incorporate the same list into the pilot study (before the main questionnaire) for more discussions and a better understanding through semi-structured interviews.

2.1.3 Pilot Study

The extensive research started with a pilot study (pre-testing phase) in order to test the research instruments (questionnaire and preliminary results from participant observation and focus group discussions at conferences) and develop hypotheses that were then checked again in more detail during the main phase, by means of a questionnaire sent to respondents. The researcher had the opportunity to use semi-structured interviews, which enabled him to obtain a detailed picture of participants' beliefs, opinions, forecasts and perceptions regarding particular topics that were relevant to the research problem.

The pilot study (see appendix III), as already explained in the first chapter, comprised a small group of 14 people from UNILAC and the Federation of Congolese Abroad in Nairobi. There were 4 people from Rwanda (two men from the Tutsi tribe and two Hutus- a man and a woman); 4 people from Burundi (two Tutsis- a man and a woman, and two men from the Hutu tribe); 6 people from the DRC (a lady from the Luba tribe, a lady from the Rega tribe, a man from the Hema tribe, a man from the Lendu tribe, a man from the Ba Fuliiru tribe and a man from the Ba Nyamulenge group).

From May 2001 to February 2002, the researcher did two things with this small group of 14 people. Firstly, he conducted 4 interviews with them. The first interview consisted of obtaining their responses to the results of the list of problems that the researcher had created from his personal experiences, academic conferences, and focus group discussions. Here again, all the problems in this list, as mentioned above (see 2.1.1), have been entirely confirmed as being the reality in the DRC, Rwanda and Burundi, based on various stories and proverbs. Secondly, the researcher conducted a semi-structured interview with the group with regard to positive proverbs on love in vernacular languages. Everybody wrote down ten positive proverbs on love, in his or her vernacular language. For the purpose of flexibility in semi-structured interviews, the researcher allowed those who could not remember on the spot to go home and complete this task. The third interview insisted on positive proverbs on the culture of peace. Here again, each of the participants was requested to provide ten positive proverbs that encouraged a culture of peace in his or her tribe. These proverbs had to be written in vernacular languages and translated into the common language (French), and these respondents did so. The fourth interview dealt with proverbs going against love and the culture of peace in the Great Lakes region. Each participant, in his or her vernacular language, did this, and in the end, the researcher had collected 40 Rwandan proverbs on love, 35 Rwandan proverbs on a culture of peace and 38 Rwandan proverbs that do not encourage love and peace. He also collected 52 Congolese proverbs on love, 50 Congolese proverbs on a culture of peace and 32 Congolese proverbs that discouraged love and peace. From Burundians, 34 positive proverbs on love, 35 positive proverbs on a culture of peace and 33 proverbs that do not encourage love and peace were collected. Thus, a total of 349 proverbs (113 from Rwandans, 134 from Congolese and 102 from Burundians) were collected.

After these four interviews, the second thing that the researcher did with these 14 persons in the pilot study was to give them his main research questionnaire for them to respond to. They helped him to correct the questions and also responded to them.

2.2. Data Collection: Questionnaire and Discussion of Results

In this qualitative research, the study primarily used a questionnaire as a technique for data collection, and as one of the measuring instruments for testing the hypotheses. This technique complemented the other techniques mentioned above (day-to-day experiences,

conferences, interviews, pilot study). In order to obtain comprehensive and comparable data, since the respondents were asked the same questions (open-ended questions in a semi-structured framework), this study used descriptive statistics in its data analysis. These descriptive statistics were needed to examine the data relationships, to obtain comprehensive and comparable data through coded research, frequencies, and cross-tabulation for better analysis and interpretation of responses to the research questionnaire. As already explained in the first chapter (see 1.2.5), this study used the SPSS (statistical package for social scientists) software program for data analysis in the process of this qualitative research. Responses to the questionnaire will be tested against the social reality and other existing literature. From chapter two up to chapter four, this research will deal with the analysis and discussion of results.

As data analysis and discussion of the results will be the main focus in the remaining chapters, it is important to start by identifying the individual respondents (their gender, age, marital status, occupation, religious denomination, country and tribe) and the Great Lakes region's (the DRC, Rwanda, Burundi) socio-political, economic, environmental and ecclesiastical contexts.

2.2.1. Identification

This section will deal with two important aspects related to identification of respondents. Firstly, it will aim at identifying the individual contexts. The study will emphasise here the issues of the gender, age, marital status, occupation, religious denomination, country and tribe of respondents. In the second aspect of identification, the research will deal with the socio-cultural and ecclesiastic contexts of the DRC, Rwanda and Burundi. For this purpose, it will take into account the concept of the Great Lakes region, environmental issues and conflicts in the Great Lakes region, as well as the political, economic, sociological and ecclesiastical contexts in which respondents from the DRC, Rwanda and Burundi are living. These two aspects of identification will help to determine the influence of the social context on theological discourse, and the impact of theology on society. This boils down to saying that theology cannot be written in a vacuum. There is a relationship between practical theology and any problem in society. Based on this research and its findings, the researcher will also reveal, in this section, how a lack of love of God and

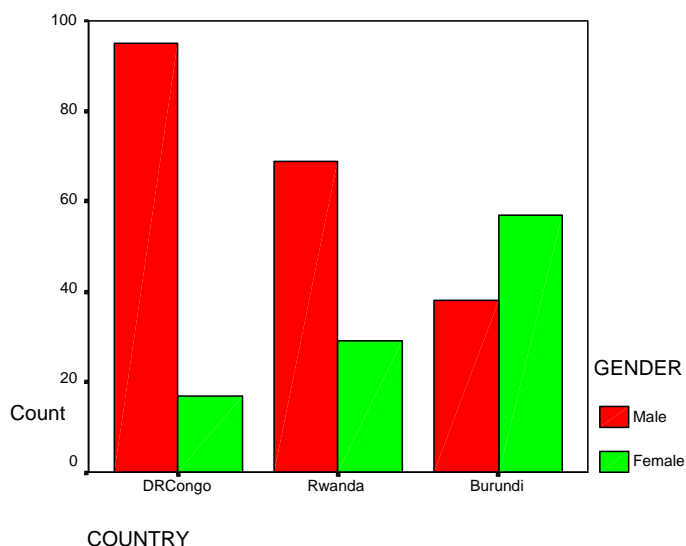
people throughout history is the main cause of conflict and turmoil in the Great Lakes region, and especially in the DRC, Rwanda and Burundi. Before discussing the lack of twofold love as the main historical root of conflict in the Great Lakes region, it is necessary to briefly define the love of God and one's neighbour in the context of "the kingdom of God", which is also known as the "kingdom of heaven" in the Gospel according to the apostle Matthew.

2.2.1.1 Gender

The following 4 statistical tables provide research information related to gender, country and tribe of respondents through coded research, frequencies and cross-tabulations for a better analysis. The purpose, as mentioned above, is to obtain comprehensive and comparative data, since the respondents were asked the same questions.

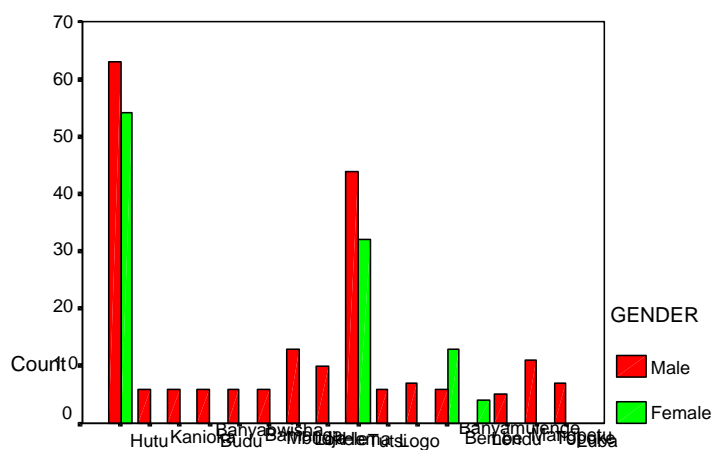
COUNTRY * GENDER Cross-tabulation

Count		GENDER		Total
		Male	Female	
COUNTRY	DRC	95	17	112
	Rwanda	69	29	98
	Burundi	38	57	95
Total		202	103	305



TRIBE * SEX Crosstabulation

Count		SEX		Total
		Male	Female	
TRIBE	Hutu	63	54	117
	Kanioka	6		6
	Banyabwisha	6		6
	Budu	6		6
	Bamanga	6		6
	Mbudja	6		6
	Lokele	13		13
	Hema	10		10
	Tutsi	44	32	76
	Logo	6		6
	Banyamulenge	7		7
	Bembe	6	13	19
	Lendu		4	4
	Mangbetu	5		5
	Topoke	11		11
	Luba	7		7
	Total	202	103	305



TRIBE

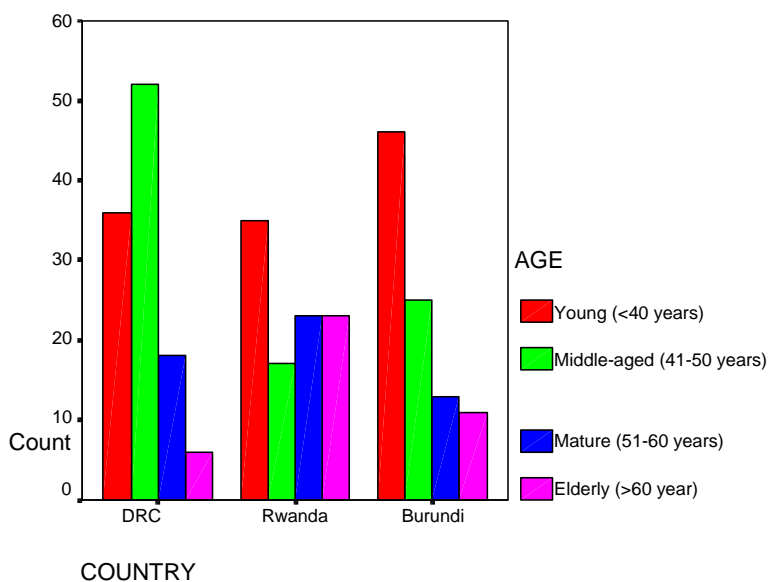
2.2.1.2 Country and Age

According to these 4 statistical figures, younger (<40 years), middle-aged (41-50 years old), mature (51-60 years) and elderly people responded. This assisted the study in getting people of different age groups involved in the process of data collection. People from

different countries and tribes were also involved. These were: people from the Democratic Republic of Congo, the Republic of Rwanda and the Republic of Burundi. As the figures illustrate here, of the 305 people who responded, 112 were from the DRC, 98 were from Rwanda, and 95 were from Burundi. All other details are described in the tables below.

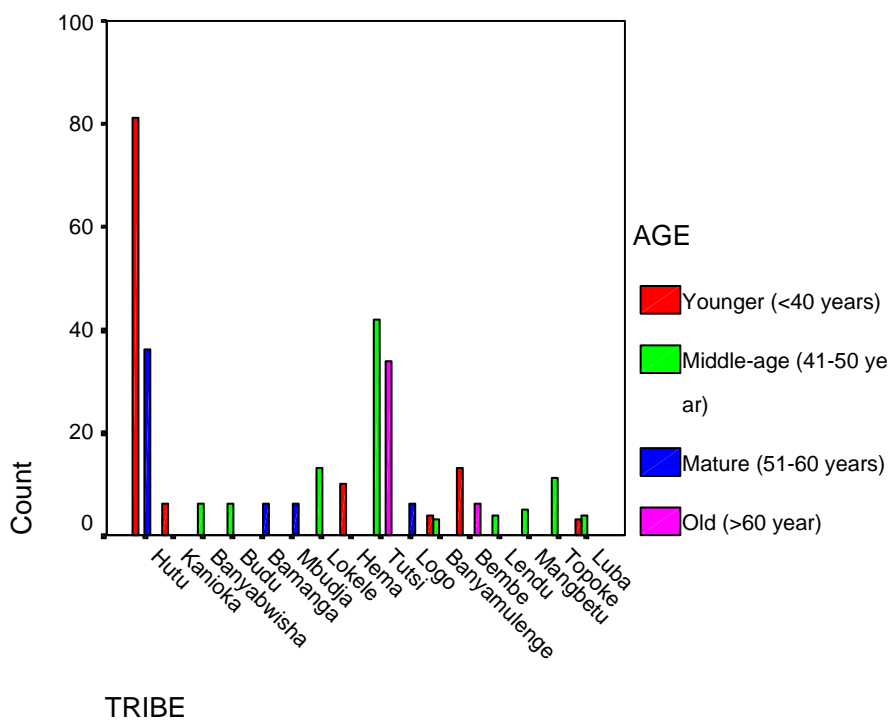
COUNTRY * AGE Cross-tabulation

Count		AGE				Total
		Young (<40 years)	Middle-aged (41-50 year)	Mature (51-60 years)	Elderly (>60 year)	
COUNTRY	DRC	36	52	18	6	112
	Rwanda	35	17	23	23	98
	Burundi	46	25	13	11	95
Total		117	94	54	40	305



TRIBE * AGE Cross-tabulation

Count		AGE				Total
		Young (<40 years)	Middle-aged (41-50 year)	Mature (51-60 years)	Elderly (>60 year)	
TRIBE	Hutu	81		36		117
	Kanioka	6				6
	Banyabwisha		6			6
	Budu		6			6
	Bamanga			6		6
	Mbudja			6		6
	Lokele		13			13
	Hema	10				10
	Tutsi		42		34	76
	Logo			6		6
	Banyamulenge	4	3			7
	Bembe	13			6	19
	Lendu		4			4
	Mangbetu		5			5
	Topoke		11			11
	Luba	3	4			7
	Total	117	94	54	40	305

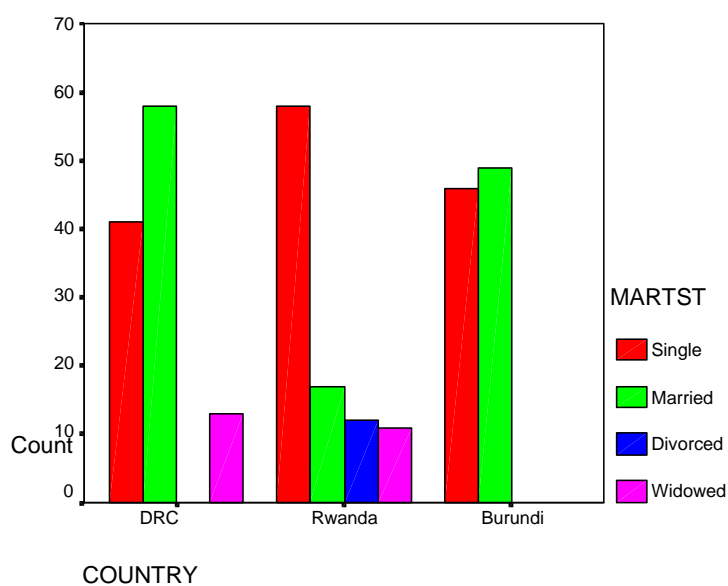


2.2.1.3 Country and Marital Status

“MARTST” is a coded abbreviation for “marital status” in the questionnaire. In this regard, single, married, divorced and widowed people responded to the questionnaire. Their answers helped the study to obtain and understand the ideas of people with different statuses in the context of the Great Lakes region. Here again, people from different tribes in the DRC, Rwanda and Burundi responded.

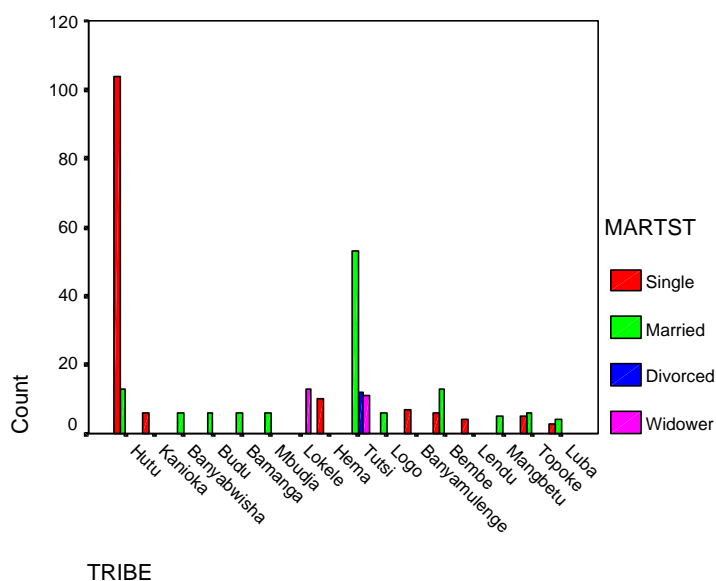
COUNTRY * MARTST Cross-tabulation

Count		MARTST				Total
		Single	Married	Divorced	Widowed	
COUNTRY	DRC	41	58		13	112
	Rwanda	58	17	12	11	98
	Burundi	46	49			95
Total		145	124	12	24	305



TRIBE * MARTST Cross-tabulation

Count		MARTST				Total
		Single	Married	Divorced	Widowed	
TRIBE	Hutu	104	13			117
	Kanioka	6				6
	Banyabwisha		6			6
	Budu		6			6
	Bamanga		6			6
	Mbudja		6			6
	Lokele				13	13
	Hema	10				10
	Tutsi		53	12	11	76
	Logo		6			6
	Banyamulenge	7				7
	Bembe	6	13			19
	Lendu	4				4
	Mangbetu		5			5
	Topoke	5	6			11
	Luba	3	4			7
Total		145	124	12	24	305



2.2.1.4 Country and Occupation

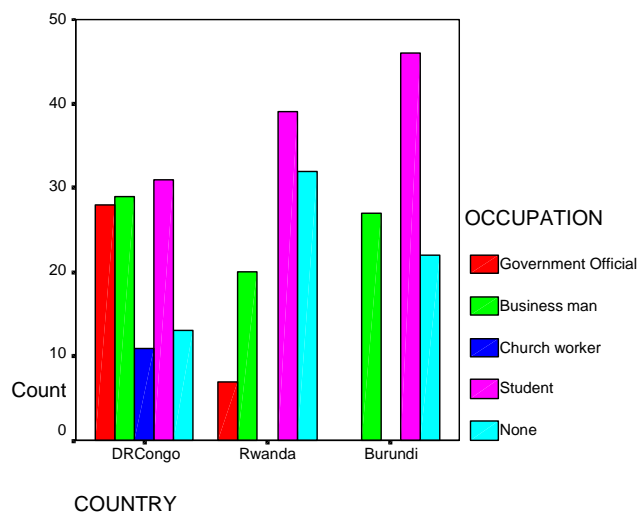
“OCCUPAT” in the questionnaire is the code for “occupation”. People who responded were from governmental settings, business people, church workers, students and the idle (unemployed and under-paid workers). In this context, it was possible for the study to collect

information from Christians in all important settings, such as the government, business, church, students and the idle, as already indicated above.

COUNTRY * OCCUPAT Cross-tabulation

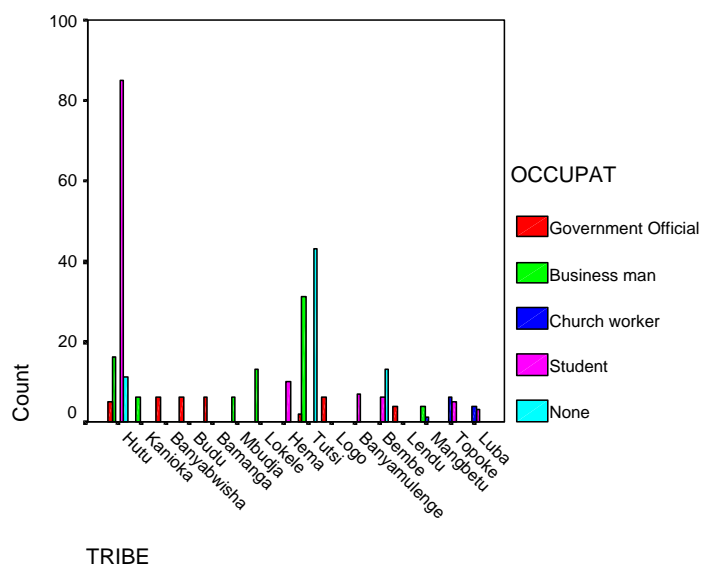
Count

		OCCUPAT					Total
		Government Official	Business man	Church worker	Student	None	
COUNTRY	DR Congo	28	29	11	31	13	112
	Rwanda	7	20		39	32	98
	Burundi		27		46	22	95
Total		35	76	11	116	67	305



TRIBE * OCCUPATION Cross-tabulation

Count		OCCUPATION					Total
		Government Official	Business man	Church worker	Student	None	
TRIBE	Hutu	5	16		85	11	117
	Kanioka		6				6
	Banyabwisha	6					6
	Budu	6					6
	Bamanga	6					6
	Mbudja		6				6
	Lokele		13				13
	Hema				10		10
	Tutsi	2	31			43	76
	Logo	6					6
	Banyamulenge				7		7
	Bembe				6	13	19
	Lendu	4					4
	Mangbetu		4	1			5
	Topoke			6	5		11
	Luba			4	3		7
Total		35	76	11	116	67	305

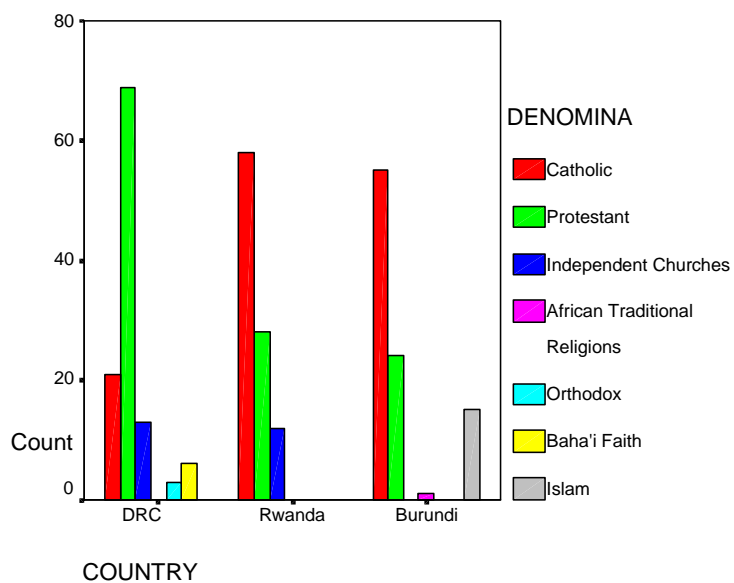


2.2.1.5 Country and Denomination

“DENOMINA” is a coded word for “denomination”. The question aimed at identifying the religious background of respondents.

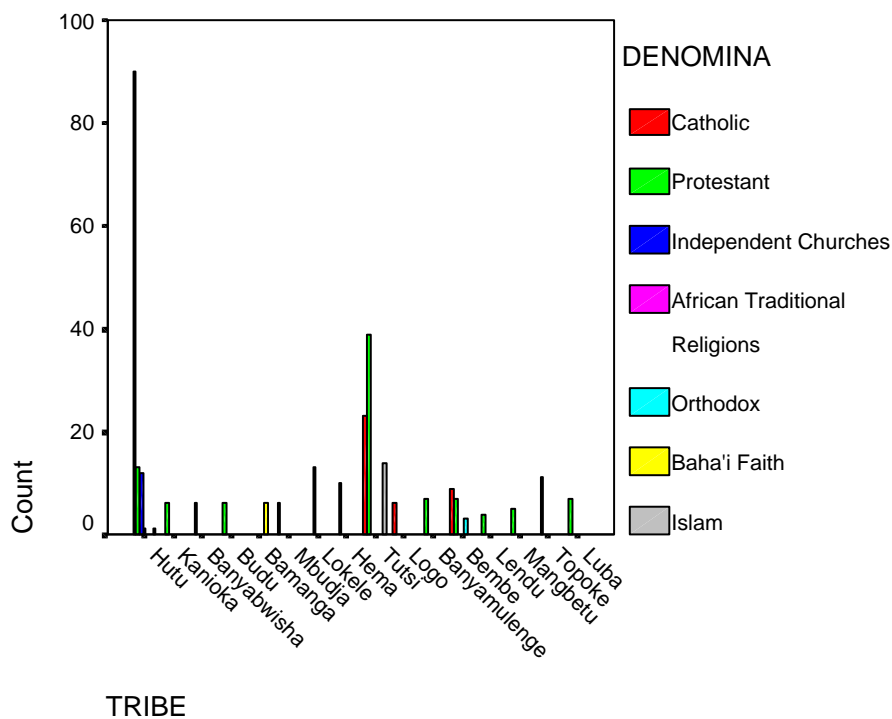
COUNTRY * DENOMINA Cross-tabulation

Count		DENOMINA							Total
		Catholic	Protestant	Independent Churches	African Traditional Religions	Orthodox	Baha'i Faith	Islam	
COUNTRY	DRC	21	69	13		3	6		112
	Rwanda	58	28	12					98
	Burundi	55	24		1			15	95
Total		134	121	25	1	3	6	15	305



TRIBE * DENOMINA Cross-tabulation

Count		DENOMINA							Total
		Catholic	Protestant	Independent Churches	African Traditional Religions	Orthodox	Baha'i Faith	Islam	
TRIBE	Hutu	90	13	12	1			1	117
	Kanioka		6						6
	Banyabwisha		6						6
	Budu		6						6
	Bamanga						6		6
	Mbudja	6							6
	Lokele			13					13
	Hema		10						10
	Tutsi	23	39					14	76
	Logo	6							6
	Banyamulenge		7						7
	Bembe	9	7			3			19
	Lendu		4						4
	Mangbetu		5						5
	Topoke		11						11
	Luba		7						7
Total		134	121	25	1	3	6	15	305



2.2.1.6 Socio-Cultural and Ecclesiastical Contexts of the DRC, Rwanda and Burundi

In an effort to identify, understand and define people of the Great Lakes region in terms of their historical, geographical, environmental, political, economic, sociological and ecclesiastical contexts, this study theologically established that the non-application of the love of God and one's neighbour is the main cause of social turmoil and death in this region. However, when the biblical wisdom of God has neither been applied by believers nor unbelievers, the light of hope and joy on this earth has gone. When talking about the love of God and one's neighbour, this study is referring to the obedience of all people on earth in general, and people in the Great Lakes region in particular, with regard to the biblical ten commandments (Exodus:20:1-22) and to all God's wisdom, which is the entire Bible (66 books), or all laws and prophecies according to Jesus Christ (Exodus 22: 40).

It is also important to understand the context of the Ten Commandments (Exodus: 20: 1-22), which are summarised as two by Jesus Christ in Matthew 22: 37-40. According to this biblical text (Exodus 20: 1-17, New International Version), the Ten Commandments, according to most of the reformed churches are:

- ❖ *EX. 20: 3 "You shall have no other gods before me."*
- ❖ *EX. 20: 4-6 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below..."*
- ❖ *EX. 20: 7 "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name."*
- ❖ *EX. 20: 8-11 "Remember the Sabbath day by keeping it holy."*
- ❖ *EX. 20: 12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you."*
- ❖ *EX. 20: 13 "You shall not murder."*
- ❖ *EX 20: 14 "You shall not commit adultery."*
- ❖ *EX 20: 15 "You shall not steal."*
- ❖ *EX 20: 16 "You shall not give false testimony against your neighbor."*
- ❖ *EX 20: 17 "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."*

Modernism tries in vain to deny the social value of the Ten Commandments. In this regard, Paul Grimley Kuntz (1915-2000), who was a Dutch metaphysician and professor of philosophy at Emory University, Atlanta, Georgia (in America) testifies to this modern dismissal of the Ten Commandments in the following words:

It is easy to be talked out of the old Mosaic 'Thou shalt not's.' They are so frustrating to what comes naturally. The ancient Old Testament God of wrath, whose fear was taken to mean fright rather than awe, needed, says modernism, to be replaced. Moses lived in a world of Oriental despots and could not avoid using the model of a pharaoh of Egypt or king of Babylonia in summoning Israel to serve the Lord" (Kuntz, 2004: 1).

In 2004, after the death of Professor Paul Grimley Kuntz in 2000, his wife, Professor Marion Leathers Kuntz, had her testimonies and explanations published in the foreword to her husband's book. In this book, which was edited in 2004 by Thomas D'Evelyn, Kuntz's wife says: "My husband, Paul Grimley Kuntz, was a passionate man –passionate about ideas, passionate about life and living. As a metaphysician, he was constantly thinking of possibilities and solutions to intellectual problems. He was a Platonist with a deep commitment to the concept of harmony" (Kuntz, 2004: vii). Marion Leathers Kuntz adds:

From his numerous publications about order and from his speculations about order and chaos, the seed for his final work on the Decalogue was nourished. Paul also gleaned ideas about the universality of the Decalogue and its place in an ordered society from Jean Bodin's Colloquium Heptaplomeres, which I was translating and annotating in the early days of our marriage (Kuntz, 2004: vii).

As social impact of the Ten Commandments in American society is concerned, it is important to hear Marion Leathers saying, "When the Supreme Court of the United States ruled in 1980 that the 1978 Kentucky statute 'mandating the display of the ten Commandments in every classroom of the state' was unconstitutional, my husband wrote in an important article that Kentucky's Ten Commandments statute 'is most instructive in the crisis of moral education in the United States ' " (Kuntz, 2004:viii). Kuntz's wife gives the following precision and says, " My husband was constantly concerned with the moral decline in American education and society, and the Supreme Courts's negative ruling on the Ten Commandments was the catalyst for almost ten years of research and thought about the Decalogue and its role in American life (Kuntz, 2004:viii). In the following terms, Leathers explains how her husband was convinced after thorough research that led him to findings and insights that the Decalogue offered the most reasonable paradigm for a well-ordered society.

My husband she says, spent the last years of his life researching and writing his great work on the Decalogue. Throughout the long labors of research he was always joyful, and he completed his book two years before his death. Paul Kuntz was a deeply religious man who not only found religious profundity in the Decalogue, but he was

convinced that the Decalogue offered the most reasonable paradigm for a well-ordered society. He decried the loss of the true meaning of the Decalogue (Kuntz, 2004: ix).

To lend weight to his conception that the Decalogue offered the most reasonable paradigm for a well-ordered society, Paul Kuntz engages the thought of more than twenty philosophers and great thinkers from antiquity to modernity, showing how great minds adapted the Decalogue to the needs of their particular age. One of these philosophers and great thinkers was Philo of Alexandria who was known as Philo Judaeus (30 B.C.E.-50 C.E). Kuntz (2004:11) says that Philos Judaeus was a contemporary of Paul the apostle and he was a leading member of the Jewish community in Alexandria. In about 40 C.E. he headed a deputation to the mad emperor Claudius in Rome to plead on behalf of Jews who refused to worship the emperor. A prolific author, Philo worked on a synthesis of Greek philosophy and Jewish Scripture. In his treatise by the Latin title “decalogo”, Philo according to Kuntz (2004:11) “presents the Ten Commandments of Moses as the best moral guide for all mankind. His universalistic interpretation helped shape Christian theology”.

For Philo,

Abraham was symbolic of faithfulness, and his life could be read as the injunction “Be faithful!” Similarly we could justly say that Samson means “Be strong!”; that Deborah means “Lead your people against their enemies!”; that Nathan means “face the King and tell him he is a murderer and adulterer!” The laws were given not in a city but in the wilderness. Cities are full of evils, “impiety towards God and wrongdoing between man and man.” Rational man wants to know and abhors being deceived. The Ten Commandments command motives, words, and acts that are good because they are good and can be known to be good. And what is forbidden is forbidden because certain motives, words, and acts are evil and can be known to be evil. God commands what he commands because they are good, and he forbids what he forbids because these are evil. The reason for this is that he is good, perfect good, and reveals himself in a creation, nature, that is “very good.” How can we know good? By knowing God, for he is the standard by which we judge all good things. [...] “Human nature can be known through society and politics. We can know which motives, words, and acts produce harmony, such as friendship, and we can know what produces war and know its miseries (Kuntz, 2004: 12-13).

With regard to the heart of Philo’s Mosaic philosophy, Kuntz (2004: 13) asserts that:

The heart of the system is that all depends upon One, the Eternal, the Creator, the Judge; that there is a heaven of perfect order, and man’s soul is akin to the higher

level, he is of all creatures the most intelligent and civilized; and that he is dependent upon mother nature and needs to respect nature's limits. 'A man should not forget what he is.' Philo's theism is also deeply humanistic and naturalistic." "The transcendent source of all that exists is God and piety is the source of the virtues [...] To ignore or to neglect God is to fail to recognize the principle of goodness, and consequently atheism leads to immorality. 'Atheism is the source of all iniquities'" (Kuntz, 2004: 13).

On the cover of Kuntz' book, Brian Tierney best summarises Kuntz's views on the Ten Commandments as follows:

Paul Grimley Kuntz was deeply religious man who not only found religious profundity in the Decalogue but also was convinced that it offers the most reasonable paradigm for well-ordered society. Decrying the loss of the true meaning of the Decalogue in modern times, Kuntz spent the last decade of his life preparing this book, his magnum opus, The Ten Commandments in History. In his research and writing he left no stone unturned, considering the Decalogue and the history of its use from every conceivable angle. Kuntz passionately argues here that the Ten Commandments are the universal principles of social order that have to be applied in concrete circumstances in order for their meaning be fully understood. In a nearly seamless discourse about the tradition of the Ten Commandments, Kuntz engages the thought of more than twenty philosophers from antiquity to modernity, showing how great minds adapted the Decalogue to the needs of their particular age. Among the figures treated in the book are Philo, Aquinas, Wicliffe, Luther, Calvin, Hobbes, Locke, Edwards, Kant, Jefferson, Montaigne, Pascal, Hegel, and Nietzsche. By demonstrating the crucial role of the Decalogue in the history of ideas, Kuntz hoped that leaders would find a new reverence for the Ten Commandments and once again value their race in civil society (Kuntz, 2004).

It is clear that in Kuntz's research, the Ten Commandments are not epiphenomenal, but rather help society to become a well-ordered entity. According to Hannah (1984:139), "The first four commandments pertain to the relationship of the Israelites with God, and the other six deal with social relationships within the covenant community." Hannah (1984: 139) specifies that "the ten commandments are an excellent summary of the 10 divine rules for human conduct. They might be called rules of (1) religion, (2) worship, (3) reverence, (4) time, (5) authority, (6) life, (7) purity, (8) property, (9) tongue, and (10) contentment".

Like Hannah (1984: 139), this research considers the Ten Commandments of God to be divinely revealed data. However, for scientific purposes or human language in the search for the truth, this study will test them in this section against the reality of daily life and

behaviours in the Great Lakes region, which are the cause of conflict and death. This simply means that the study will show how the consequences of a failure to obey them (Ten Commandments) by both believers and non-believers, are the main cause of unrest, turmoil, economic starvation, conflict, crisis in socio-political and ecclesiastical circles, upheavals and death in the Great Lakes region.

The context in which God provides these Ten Commandments is very important. God has protected and liberated His people from Egyptian slavery, and prepares them for the Promised Land. To fully obey God is the condition for being God's treasured possession and in His kingdom of priests, as well as a holy nation (Ex. 19: 5-6; 19: 14). People prepared themselves to be holy before encountering the Holy God on the mountain, in order to receive the Ten Commandments (Ex. 19: 5-6) through Moses' mediation. The morning of the third day, the day to meet with God, began with thunder, lightening and smoke, which God compared to smoke from the furnace. God had to be feared if Israelites wanted life and blessing from Him for themselves and thousands of generations (Ex. 19: 16; Ex. 20: 4-6). As it was not possible for every Jew to come near to God, at least God found a man, Moses, who God could use to speak to ordinary people (Ex. 19: 20-24). When God delivered the Ten Commandments to His people, He let them know that He was a jealous God who punished children of the third and fourth generation for the sins of their fathers who hated Him (Ex. 20: 4-5). It is important to note that God says that he shows love to a thousand generations of those who love Him and keep His commandments (Ex. 20: 6). Therefore, to love God is to obey His commandments. Even Jesus Christ clearly says that "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciple, if you love one another" (John 21: 34-35). This God who speaks to Moses in Exodus 20: 1-22 is a King of kings.

The theology of the kingdom of heaven in the Old and New Testaments needs to be briefly explained, because the Gospel according to Matthew insists on the kingdom of heaven instead of the kingdom of God. And it is in this context of the kingdom of heaven in the heart of humankind living on earth that Jesus summarises all the laws and prophecies by saying: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the laws and prophets hang on these two commands" (Matt. 22: 37-40). The

terms “kingdom of God” and “kingdom of heaven” have the same meaning in the Bible. Matthew, who wrote to the Jews, could never name “God” because this was prohibited in Jewish culture. This is why Matthew talks of the kingdom of heaven instead of the kingdom of God, as did Mark and Luke, who wrote to the non-Jews (Ridderbos, 1997:647). According to Ridderbos (1997:647), Emeritus professor of the New Testament at Kampen Theological University in the Netherlands:

The kingdom of heaven or kingdom of God is the central theme of Jesus’ preaching, according to the synoptic Gospels. While Matthew, who addresses himself to the Jews speaks for the most part of the ‘kingdom of heaven’ Mark and Luke speak of the ‘kingdom of God’, which has the same meaning as the ‘kingdom of heaven’, but was more intelligible to non-Jews. The use of ‘kingdom of heaven’ in Matthew is certainly due to the tendency in Judaism to avoid the direct use of the name of God. In any case the distinction in sense is to be assumed between the two expressions (cf., e.g., Mt. Lk. 6:20).

In terms of this important theology of the kingdom of God or kingdom of heaven, this study is mainly indebted to René Pache and his colleagues such as André Lamorte, Jacques Blocher, J.Marcel Nichole, Gabriel Millon, Daniel Vernet and Pierre de Benoit, who edited for the sixth time the “nouveau dictionnaire biblique in 1988. They have given a comprehensive summary of this important concept” (Pache, 1988: 656-657). In this new French Bible dictionary, the kingdom of God or kingdom of heaven is defined as “a sphere where God reigns, and where His will is respected and carried out.” Moreover, the concept of the kingdom of God is summarised in seven successive phases as follows:

The first phase of the kingdom of God is the paradise in which God, as the creator of the universe, is eternal king of the whole world (Ps 10: 16; 24:1-2; 9-10; 29: 10; 47: 7-8; 93: 1; Dt 10: 14). This paradise was a theocracy in which Adam was assigned to obey God and rule over animals and the earth (Gen. 1: 28; 2: 15-17). Unfortunately, because of Adam’s sin, the devil took advantage of humankind in the kingdoms of the world (Luke 4: 5-6). Hence, God had to plan throughout history how to save mankind. The second phase of the kingdom of God in the Bible is the theocracy in Israel. This phase took place after the Tower of Babel (Gen. 11). God had chosen the people of Israel to be a nation of priests, with God as king (Ex. 19: 4-6). God was Himself the judge, legislator, king and saviour of Israel (Is. 33: 22; 44:6). God ruled the Israel nation through Moses and his successors. This phase ended when Israel as a nation complained about God, saying that He was so holy and strict towards them.

They asked Samuel to give them a human king instead of a divine one (1Sam. 8: 4-9, 17-20). The third phase of the kingdom of heaven is the kingdom announced by the prophets. Here, God announces the restoration of His kingdom through the son of David. This son of David was to reign eternally (2 Sam. 7: 15-16). He would be born of a virgin in Bethlehem, and would suffer for the atonement of mankind's sins. He would establish a universal kingdom of righteousness and peace on earth (Is. &: 14; mich 5: 1; Is. 53; 2: 1-4; 11: 1-4; 11: 1-10; 65: 17-25; Ps.2: 6-9; 72: 8, 11). The fourth phase of the kingdom of heaven in the Bible is "the kingdom given and rejected". At the first coming, Jesus was presented as a king by both John the Baptist and Jesus Christ himself (Matt. 3: 2; 4: 17; 12: 28; Like 10: 9; Matt. 21: 4-9; Luke 19: 38). Unfortunately, the king was rejected (Luke 19: 11-14; Jon. 18: 37; 19: 15, 19-22). The fifth phase of the kingdom of heaven is the "kingdom of God hidden in the hearts". And, being rejected in this world, Jesus went to heaven in order to be glorified and invested with divine authority (Luke 19: 12). Hence, Jesus reigns through the church, in the hearts of Christians and in a mysterious way (Matt. 13: 11). One becomes a member of this kingdom by the Holy Spirit's baptism (Matt. 16: 28; 11: 11-12; Jon. 3: 3,5; Col. 1: 12-13; Act 20: 24-25). During this period, Jesus sows and the devil pricks the seeds and combats Christians (Matt. 13: 24-30, 36-43). One should not confuse the glorious coming of the kingdom with the actual period of the visible church. The church will rejoice with the king Jesus when the latter comes for the second time. Thus, the heart is the place of Jesus' kingdom during the period of the church. The sixth phase is "the kingdom of God established on the earth during 1000 years" (Ap. 20: 1-10). The prophecies of the Old Testament will be fulfilled during this period. The destruction of the earth and the last judgment will end this phase (Ap. 20: 11-15). The seventh phase is the "eternal kingdom of God in the heaven". This means that after the final triumph of God, the eternal kingdom of God will take place in heaven. The believers will take their place in this eternal kingdom by the grace of God (1Cor. 15:24-28; Dan. 7:14, 27; Ap. 22:3-5; 2Tim. 4:18).

As far as Jesus' teaching is concerned, Stassen and Gushee (2003: 19) assert that "scholars agree with what any of us can see in the Gospels: Jesus came announcing that the Kingdom of God was at hand" (Mat. 4; 12-17; Mk 1: 2-3, 14-15; Lk 4: 14-21, 43). Regarding the question of whether or not the kingdom is already present, or whether or not it is a future transformation far beyond our present experience, Stassen and Gushee (2003: 20)

respond that “the preponderance of scholars conclude that kingdom of God refers both to the present beginning and to the much bigger dramatic overcoming in the future”. According to Stassen and Gushee (2003: 21), “the one who enters the kingdom is healed from blindness and follows Jesus’ way with faith – perception, seeking justice and surrendering false values such as wealth, status-seeking and power”. According to Chilton and McDonald (as quoted by Stassen and Gushee, 2003:21), “the focus of the new obedience is found in the twin commandment to love”.

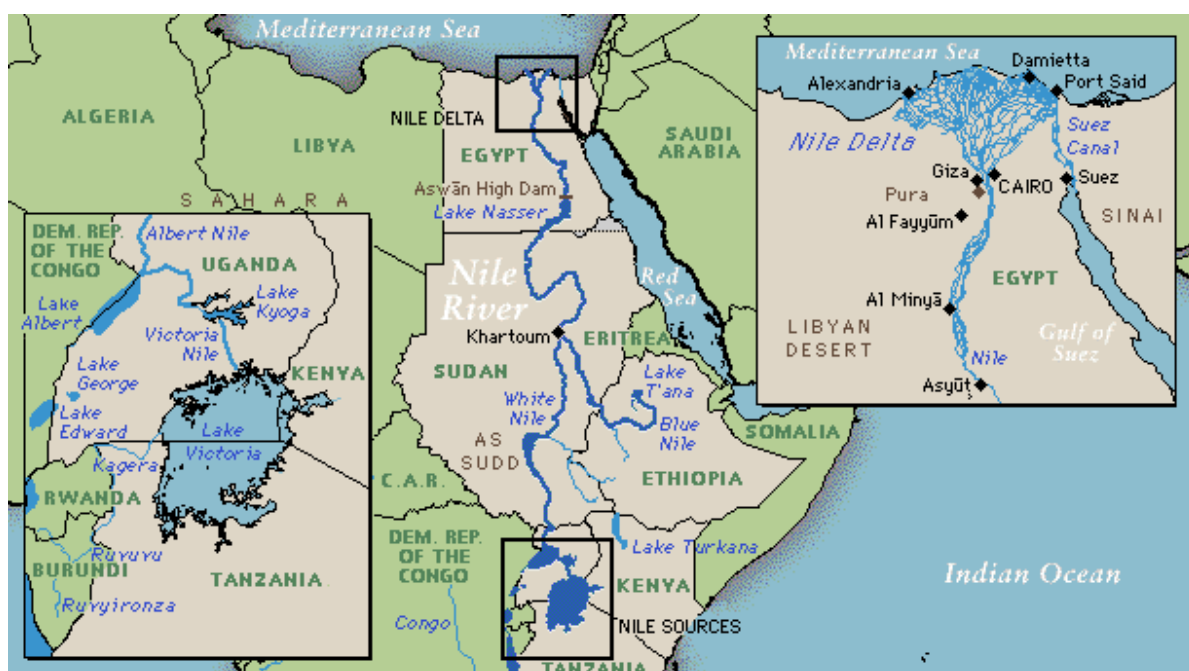
It is important to note that Jesus often refers to the prophet Isaiah when he proclaims the kingdom of God. There are seventeen passages in Isaiah that provide, according to Stassen and Gushee (2003: 25), seven marks of God’s reign. These seven marks of God’s kingdom are God’s deliverance for His nation, and describe what the kingdom of God means in Isaiah, the biblical book to which Jesus Christ refers when he proclaims the kingdom of heaven. These seventeen passages in the book of Isaiah are: Isaiah 9: 1-7; 11; 24; 14-25; 12; 26; 31: 1-32: 20; 33; 35; 40: 1-11; 42: 1-44: 8; 49; 51: 1-52: 12; 52: 13-53: 12; 54; 60; 61-62. The seven marks of God’s reign in these passages, according to Stassen and Gushee (2003: 25), are: deliverance or salvation (occurring in all seventeen passages), righteousness or justice (occurring in sixteen passages), peace (in fourteen passages), joy (in twelve passages), and God’s presence as a Spirit or Light (in nine passages) (God’s dynamic presence is implied in all seventeen passages). Apart from these five characteristics of God’s reign, which are consistently mentioned in Isaiah, there are also two additional ones. These are: healing (occurring in seven passages) and return from exile (occurring in nine passages). According to Stassen and Gushee (2003: 25), healing could be “seen as a mark in its own right, or as part of the themes of peace and restoration of outcasts to community, since major infirmities caused people to be treated as outcasts.” The social impact of the seven characteristics of the kingdom of God is apparent.

In this study, twofold love is to be placed in the context of the fifth phase which is “the kingdom of heaven hidden in the hearts of the believers.” Believers in this period of the church should love God and their neighbour from their hearts, and then live in peace and by the grace of God. In the Great Lakes region, the researcher found that, historically, any attempt to find a solution to the social problems of humankind without carefully taking into account the spiritual dimension of the human heart has been unsuccessful. The Ten

Commandments of God (Exodus 20: 1-21) have proven by far to be an objective source of blessings on earth for both believers and non-believers who try to practise them by any means. As mentioned earlier (see p. 105-106), the responsibility of the following section is to test twofold love, as announced by Jesus Christ (Matt.22: 37-40) against historical, social and ecclesiastical realities in the Great Lakes region. This means that this study would like to historically examine the reality of life in the Great Lakes region, and see how the lack of twofold love (disobedience to God's advice as found in the 66 books of the Bible) has brought the region untold socio-political, environmental and ecclesiastical crises.

2.2.1.6.1 The Concept of the Great Lakes Region

Ntalaja (2002: 215) states definitively that the name 'Great Lakes region' is derived from the system of lakes and tributaries draining the central section of the Great Rift Valley in Africa. Lake Victoria (second largest lake in the world and the largest in Africa), Lake Tanganyika (second largest lake in Africa and fifth largest in the world), Lake Albert, Lake Edward, Lake Kivu, Lake Mweru and Lake Malawi are some of the great lakes in the system, which were named by the first white travellers who saw them, and they were named after European monarchs. Geographically speaking, Ntalaja (2002: 215) notes that "the region can be said to comprise nine countries: Congo-Kinshasa, Uganda, Kenya, Rwanda, Burundi, Tanzania, Zambia, Malawi and Mozambique. However, the label 'Great Lakes region' is conventionally restricted to the core of the region, whose members are Congo, Uganda, Rwanda, Burundi and Tanzania." It is interesting to note that Lake Victoria and Lake Albert are the sources of the White Nile, while Ethiopia's Lake Tana (or T'ana) is the source of the Blue Nile (Ntalaja, 2002: 216). This causes the countries at the core to have a major stake in the larger political economy and geopolitics of the Nile River Basin, whose partners include Egypt, Sudan, Ethiopia and Eritrea. The two maps below illustrate how the Great Lakes region is the source of the Nile.



Nile River Map

Source: Fegley (2004).



Source: Fegley (2004)

An expanded Map of the Nile River *

*Nile River source: The Ruvyironza River of Burundi is regarded as the ultimate source of the Nile. The Ruvyironza is one of the upper branches of the Kagera River, which follows the Rwanda-Tanzania and Uganda-Tanzania borders into Lake Victoria. On leaving Lake Victoria near the now-flooded Ripon Falls, this section of the Nile, called the Victoria Nile, flows northwest for about 500 km (about 300 miles) through Lake Kyoga and then over rapids between rocky walls, until it enters Lake Albert. Leaving the northern end of Lake Albert as the Albert Nile, it flows through northern Uganda, and in Sudan becomes the Bahr al Jabal. In south central Sudan, the river flows sluggishly through the vast, swampy As Sudd. This unnavigable barrier has historically separated the Arab-dominated regions of the north from the black African regions of the south. At its junction with the Bahr al Ghazāl, which is fed by numerous tributaries, the river becomes the White Nile (Bahr al Abyad). In the Sudanese capital, Khartoum, the White Nile is joined by the Blue Nile (Bahr al Azraq), which flows about 1370 km (about 850 miles) from its source, Lake T'ana, in the Ethiopian highlands, where it is known as the Abbaï. Northeast of Khartoum, the Nile is joined by the 'Aṭbarah, the last tributary to feed the river, and then makes an S-shaped bend through the Nubian Desert. Downstream from Khartoum, the Nile passes through six cataracts (waterfalls), five in Sudan and one in Egypt, near Aswān. Separating into the Rosetta and Damietta branches north of the Egyptian capital, Cairo, the Nile enters the Mediterranean Sea through a 250 km (160 miles) wide delta. The landscape along the river varies from rain forests and mountains in the south to savannas and swamps in southern Sudan to barren deserts in the north. Fish found in the Nile include the Nile perch and tilapia. Among wildlife, hippopotamuses are common in the upper Nile, while crocodiles are found throughout the river's length. (Fegley, 2004).

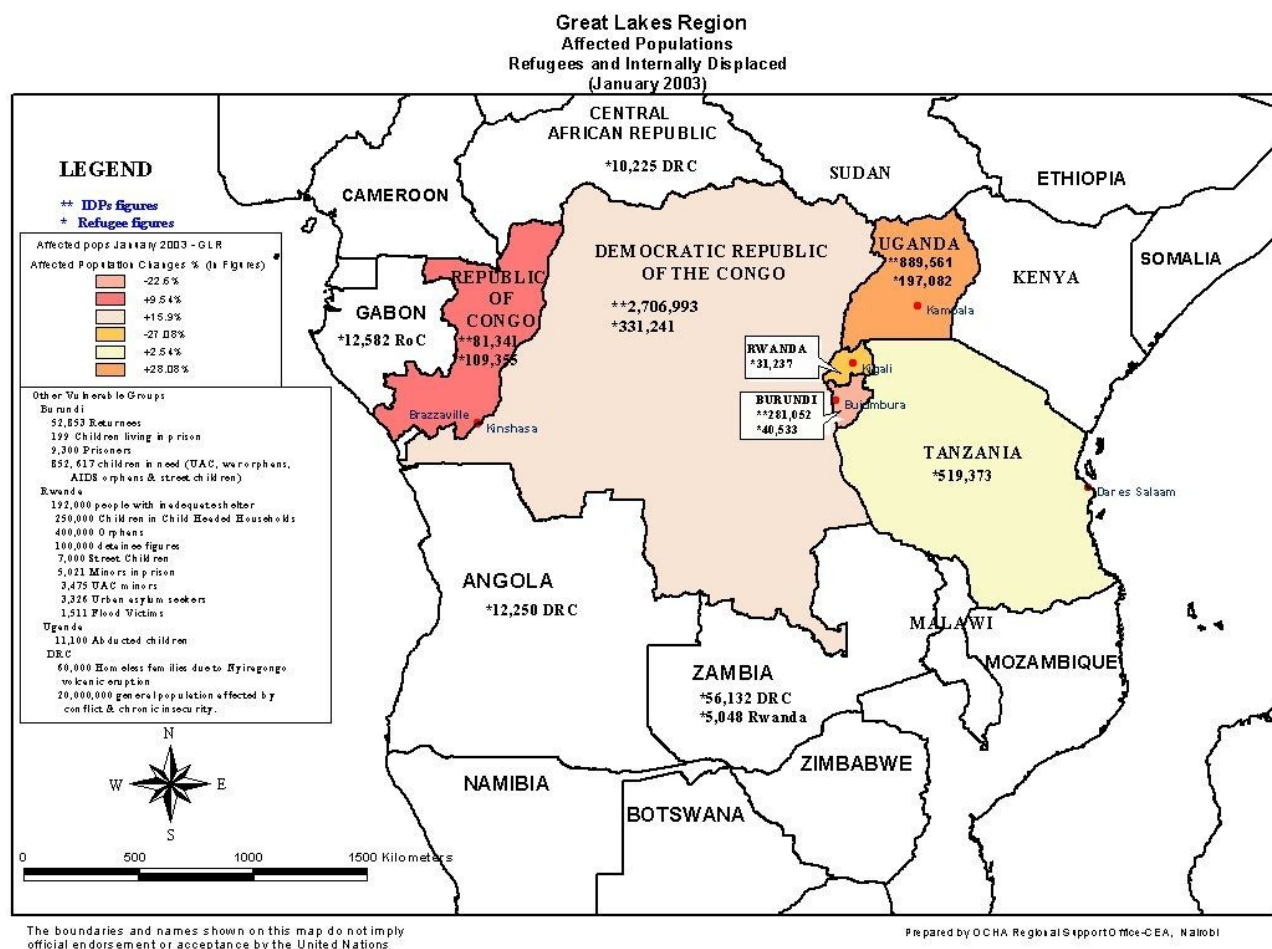
Social cleavages, which have caused a lot of turmoil since 1959, have superseded the high level of cultural integration and informal economic transactions in the Great Lakes region (Ntalaja, 2002: 216).

The international conference on the Great Lakes region has enlarged the geopolitical conception of this region. Eleven countries are involved in the international conference on the Great Lakes region. These are: the Democratic Republic of Congo, Rwanda, Burundi, Uganda, Kenya, Tanzania, Sudan, Zambia, Central African Republic, Republic of Congo and Angola. The reason here is that not only do these countries also have lakes, but the conflicts started in core Great Lakes countries such as the DRC, Rwanda, Burundi and Uganda have created instability in neighbouring countries. As shown in the following OCHA map, the DRC itself has 9 neighbouring countries.

This research is limited to three countries of the Great Lakes region, namely the DRC, Rwanda and Burundi. They are the French-speaking countries in the region, and had at one time been colonised by the Belgian kingdom. Ntalaja specifies that:

from 1898, until Germany's defeat in the First World War, the two territories formed part of East Africa, which also included the mainland portion of present-day Tanzania. Having occupied Rwanda and Burundi in 1916, Belgium formally took over their administration as a mandatory power under the League of Nations mandates system in 1921, and remained as the administrative authority under the United Nations trusteeship system from 1945 to 1962. Although Belgium had to submit annual reports on its administration of the trust territory to the United Nations and deal with periodic inspections from the UN Trusteeship Council, the territory was already administratively annexed to the Belgian Congo in 1925. Thus, from then on until Congolese independence in 1960, Belgium governed the three territorial units as a single colonial entity known as le Congo Belge et Ruanda Urundi, with single army, the Force Publique, and single governor-general in Kinshasa.

These are the countries in which the long and latent Third World War has become more visible since 1998. The OCHA map below suggests the humanitarian consequences of this international and economic war, based mainly on the natural resources in the DRC, through Rwanda, Uganda, Burundi etc, in terms of refugees and internally displaced persons in the Great Lakes region.



Source: OCHA Regional Office, Nairobi.

2.2.1.6.2 Environmental Issues and Conflicts in the Great Lakes Region

Zimmerman (2004) defines the environment as “all of the external factors affecting an organism. These factors may be other living organisms (biotic factors) or nonliving variables (abiotic factors), such as temperature, rainfall, day length, wind, and ocean currents.” These organisms interact with biotic and abiotic factors and form what is called an “ecosystem.” Humans are just a small part of nature, out of about 1 million 750 thousand species known by scientists all over the world (UNEP: 1). Some scientists say that the number of species living on earth can be estimated at around 100 billion (Zimmerman, 2004). The lives of humankind and other creatures on this planet depend on the environment. In this context, the interactions between humans and ecosystems (natural settings such as earth, sea, rivers, forests etc and their interactions with living and non-living creatures that are found in these natural settings) determine the life of mankind on earth. More than other creatures, humans have the biggest

impact on their surroundings. For example, humans seriously affect the environment by logging wood, polluting and extracting too much water from rivers, killing animals out of need or greed, polluting the air and contaminating the soil. If people disregard their environment by using fuel excessively and burning litter, wood and other materials, they will cause a greenhouse effect in the atmosphere. With regard to the environmental context of Kenya, UNEP explains the greenhouse effect in terms of the “increase in the temperature” on earth each year. This increase in the temperature in turn creates climate change, which Kenya, for example, is already experiencing with more and more abnormal weather conditions, storms, floods and drought (UNEP). In the end, the altered climatic patterns change the way in which animals and plants are distributed in different ecosystems. The problems of the environment are numerous. Zimmerman (2004) says that: “Human population growth is at the root of virtually all of the environmental problems. The growth rate of the world’s population has showed that slightly, since the 1990s, the world’s population increases by about 77 millions human beings each year.” When Blondel (1998: 19-20), under the aegis of UNESCO, speaks about the challenges of the twenty-first century which education has to face, he points out the danger of the environmental issue of human population growth in these terms:

Viewing the world from a purely quantitative standpoint, we can see that two forms of growth are coming together to condemn a part of humanity to starvation or to extreme poverty. These are, first, population growth in the poorer countries and, second, the growth of productivity, contributing to unemployment in the industrialized countries. In both cases, science and technology appear to have worsened, not improved, the situation. By increasing the population in some places and taking away jobs in others, they are forcing individuals and nations to fight for a place in the sun and to compete in social dumping and trade wars.

In the Great Lakes region, the environmental context of Rwanda and Burundi is known to be very poor, in comparison to that of the DRC, their neighbouring country. In explaining the Rwandan environment, and especially Rwandan lands, Fegley (2004) speaks of a small East African country with highlands, dense vegetation and rugged terrain that causes hamper farming, a country burdened with a dense population that taxes the available resources. As he continues to describe Rwanda, Fegley (2004) says that:

Rwanda is one of the smallest and most densely populated countries in Africa, and its land is intensively farmed. About 92 percent (1990) of the Rwandan workforce is involved in agriculture. Soil exhaustion and overgrazing are leading to desertification throughout the country [...] Most of Rwanda's inhabitants are subsistence farmers who can produce scarcely enough crops to feed their families.

The following Encarta image can help one to see how Rwanda is a country with highlands and hamper farming, while the density of its population is very high.



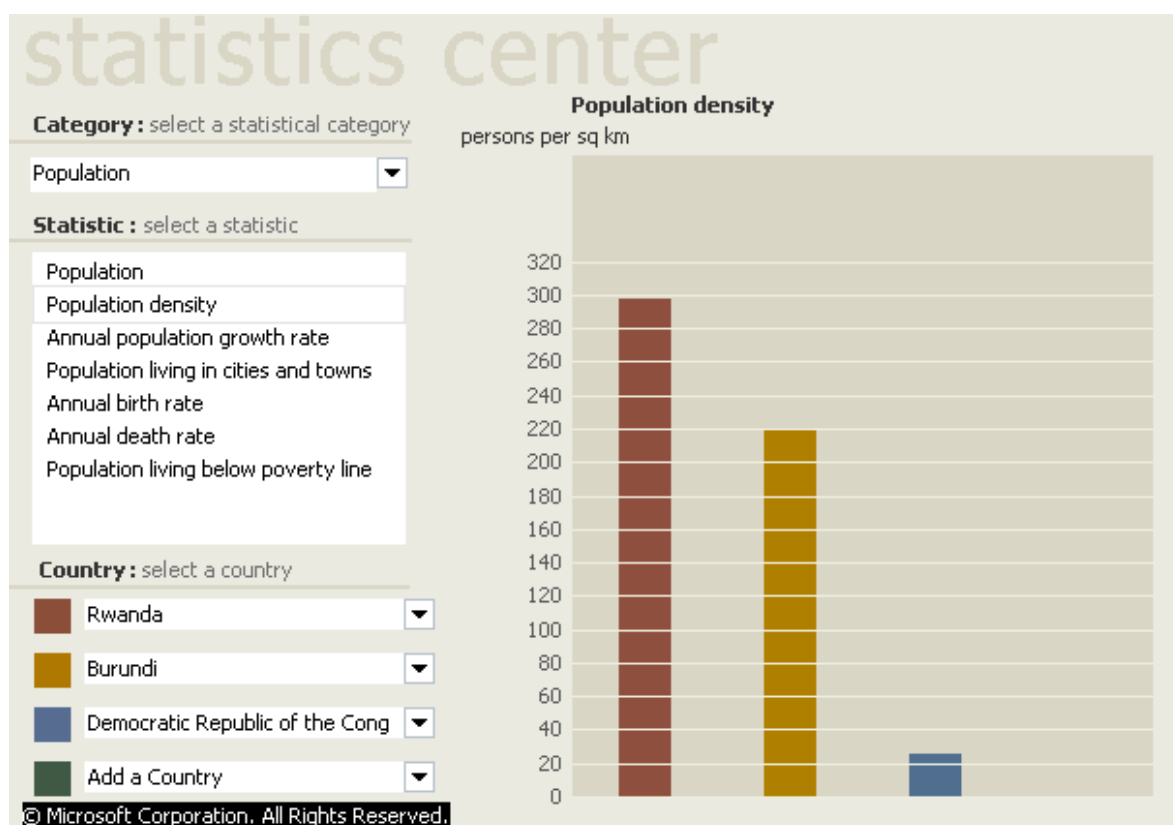
Source: Encarta (2004). Rwanda

Burundi is also a small country, geographically situated next to the DRC. The environmental context of Burundi is poor, while its population density is high. Fegley (2004) notes that:

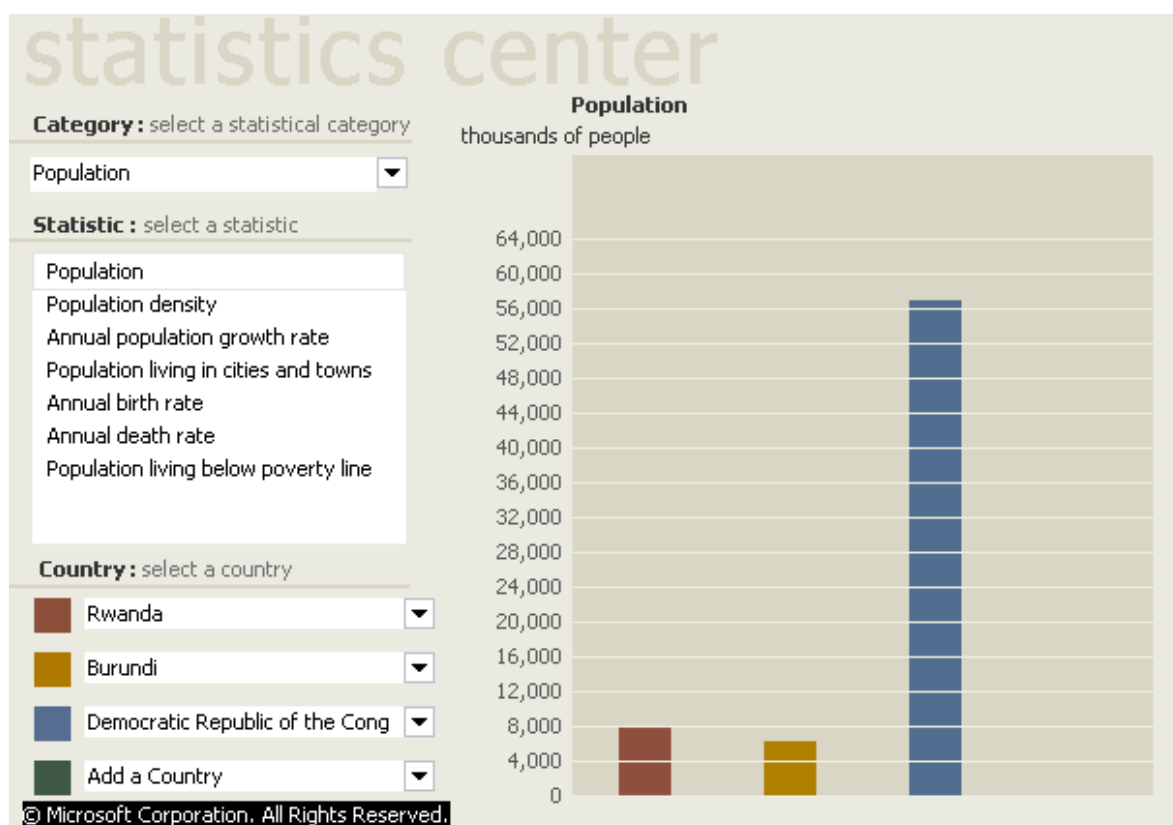
Poor land management has damaged the country's environment. Overgrazing and the expansion of agriculture into marginal lands have contributed to severe soil erosion. Most of the country's once extensive forests have been cleared for pastureland and farmland, and human settlements are encroaching upon the habitats of Burundi's wildlife [...] The main rivers are the Ruzizi, Malagarasi, and Ruvuvu, none of which are navigable. Dominating the South and West of the country, Lake Tanganyika is shared by Burundi, the DR Congo, and Tanzania. In the Northeast Lake Cohoha and Lake Rugwero straddle the border with Rwanda.

Contrary to Rwanda and Burundi, the DRC is known to have biodiversity that is among the highest in Africa, because of the vast extent of the country's biologically rich forests. In

comparison with Rwanda and Burundi, the DRC is very vast and rich in natural resources, with abundant rainfall throughout the year and vast, fertile lands, but has less density than Rwanda and Burundi, its direct neighbours. This environmental context may explain the clear appetite of Rwanda, Burundi, Uganda etc, for the Congolese environment in general, and especially for its natural resources. The following statistical figures on human growth in these countries (DRC, Rwanda and Burundi) of the Great Lakes region may explain the temptation for Rwanda to fight against the DRC for natural resources and land.



Source: Encarta (2004). Comparison of Population Density by Sq Km Between the DRC, Rwanda and Burundi.



Source: Encarta (2004). Comparison of Population Between the DRC, Rwanda and Burundi.

This situation of high density in Rwanda and Burundi may explain the reason for their existing appetite for the Congolese large, rich and fertile environment, which in turn fuels conflict in the Great Lakes Region. The UN experts on the plunder of natural resources in the DRC have accused Rwanda, Burundi, Uganda and their partners in Africa and in the world of plundering the natural resources in the DRC. Between 2000 and 2006, the UN General Secretary transferred more than four UN experts' reports to the UN Security Council for perusal and concrete action (see chap. 4, p. 506). These were reports on the looting of natural resources in the DRC. They confirmed what Prof. Mwesiga L. Baregu says: "Contrary to what should be expected resource endowment in the DRC has turned out to be a bane rather than a boon..." (see chap.1, p.18).

This research has confirmed the international character of the plunder of natural resources in the DRC. If the population in Rwanda continues to grow, and if Congolese do not find a peaceful solution for accepting Rwandans in their country, there is a danger of trade wars in the world, as predicted by Blondel (see p.127).

It is the contention of this study that the teaching of two-fold love could help the Congolese in terms of what to do to ensure peaceful dialogue and peace in their region. Furthermore, the teaching of twofold love could help all capitalists at national, regional and international levels to at least rethink humanity and change their attitudes towards Congolese people, in order to establish a culture of tolerance and forgiveness that should characterise a culture of peace in the Great Lakes region. In the following section, this study will identify Congo, Rwanda, Burundi and their needs for twofold love as a means to achieve a culture of peace.

2.2.1.6.3 The Democratic Republic of Congo

Can teaching twofold love contribute to a culture of peace in the Great Lakes region? The answer to this question needs a thorough investigation of historical facts in the Great Lakes region, and especially in the political, economic, sociological and ecclesiastical contexts. These historical facts, which explain the origins of conflicts in the Great Lakes region, will be able to determine whether or not there is a need for teaching twofold love in the region.

According to Deere (1984: 274), to love the Lord means “to choose Him for an intimate relationship and to obey His commands”. This command to love Him is often given in Deuteronomy (6:5; 7: 9; 10:12; 11: 1, 13, 22; 13: 3; 19: 9; 30: 6, 16, 20). Loving Him was to be wholehearted and was to pervade every aspect of an Israelite’s being, life and strength (if one has to love God, as explained above, one has then to love one’s neighbour as oneself). As already mentioned in chapter 1, it is necessary here to remember that the word ‘culture’ in this study should be understood in terms of Sir Edward Tylor Sir Edward Tylor (as cited by Shorter, 1988: 4), He defined culture as “A complex whole which includes knowledge, belief, art, moral, law, customs, and any other capabilities and habits acquired by man as member of society.” In the same way, the United Nations Educational, Scientific and Cultural Organization paraphrases Tylor’s definition (1871) in terms of “A related whole of more or less formalized ways of thinking, feeling and acting which, learnt and shared by a number of people, serve, both objectively and symbolically, to make of those people a special, distinct collectivity” (see chap.1 of this study, page 21).

With regard to what is meant by peace, [Ryken; Wilhoit; and Longman](#) (1998: 700) assert that

For the ancient Greeks and Romans, peace was more important in theory than in practice. They deified the concept in the goddess Pax or Eirene. She was a youthful female, holding in her left arm a horn of plenty, a cornucopia, and in her right hand an olive branch or the wealthy infant Plutus. She was one of the Horae, a goddess with power to make things grow, personifying the seasons. By contrast, in the Bible peace is a key characteristic of God and a prominent concept. As in its ancient counterparts, the Bible's prominent meaning of peace is political. But the political meanings of peace are associated with emotional and physical meanings and numerous images from the military, agriculture and home. The Hebrew shalom (from which comes the familiar Hebrew noun shalom) literally refers to being uninjured, safe and sound, or whole. The Greek eireneuo refers mainly to being in political peace.

It is clear that the word 'peace' shalom in the Bible is political, physical, material, emotional and spiritual. This is the meaning adopted in this study. This section deals specifically with the Democratic Republic of Congo.

2.2.1.6.3.1 Political Context

Politics in what is actually called "the Democratic Republic of Congo" has been something in the hands of the military and missionaries of all kinds. Politically speaking, in terms of the history of Congo, two schools of thought make their different contributions. One tries to condemn Westerners for everything they did (scramble for Africa, colonialism, evangelism and partial involvement in present conflicts in the Great Lakes region), while the other school tries to create a balance between positive and negative historical facts. In any case, this study is of the view that "hegemony," "divide and rule," "predation," "modernism" and "killings" are the five characteristics of the political history of the actual Democratic Republic of Congo, since the Leopoldian greediness.

As far as military leadership is concerned, the first military person who influenced the history of Congo was Diego Cão,* also known as Diogo Cam (Encarta, 2004) or Diego Cam, according to Stanley (1885:1).

*Cam, Diogo or Cão, Diogo (15th century), Portuguese navigator and explorer. During voyages made between 1482 and 1484 and again in 1485 and 1486, he discovered the mouth of the Congo River and was the first European to explore the western coast of Africa as far south as Cape Cross, near what is now Walvis Bay, in southwestern Africa. He marked the territories he discovered by erecting four pillars inscribed with the Portuguese royal arms, three of which have since been transferred to museums. In recognition of his services, John II of Portugal made Cam a noble in 1484, promoted him to the rank of cavalier, and granted him an annuity (Encarta, 2004).

In 1482, Diego Cam “arrives at the mouth of the Congo River and mistakes the latter’s local name of Nzadi “river” for “Zaire” (Ntalaja, 2002: 265). Stanley (1841-1904), an Anglo-American journalist, talks of “Diego Cão, or Cam, a Portuguese naval officer and gentleman of the household to Dom João II, King of Portugal” (Stanley, 1885: 1). When Diego Cam arrived at the mouth of the Congo, he annexed the Congo kingdom to Portugal. The Congo kingdom started the commerce of slaves on behalf of Portugal. It is important to note that Portugal used Congolese people in the business of selling human beings from Congo.

The arguments in the first school of thought start with a description of the hegemonic feelings of great powers of the time, such as England, America, French and German etc. Hegemony means “control by one country, organization, etc. over other countries, etc. within a particular group” (Oxford Advanced Learner’s Dictionary, 2005, s.v. ‘hegemony’). Diego Cam, the Portuguese naval officer, only wanted his country, the kingdom of Portugal, to have control of the Congo kingdom, and Congolese people, together with other Africans, to be sold in Europe and America etc.

The second important military man who greatly influenced politics, economy and culture (civilisation) in the history of Congo and Central Africa, and even Africa as a whole, was Sir Henry Morton Stanley (see the Encarta photo below).



Encarta Encyclopedia, THE BETTMANN ARCHIVE

Source: Encarta (2004)

Stanley (1841-1904) was an Anglo-American military man, journalist and explorer. In Europe, he was chiefly known for opening up Central Africa to exploration and commercialisation by European powers, and for locating Dr David Livingstone, a Scottish missionary and explorer, in East Africa. His military background before going to the Congo is interesting. In 1861, when the American Civil war broke out, Stanley joined the Confederate Army and, in 1862, was captured at the battle of Shiloh. As he agreed to join a federal artillery regiment, Union forces released him, but soon discharged him after he contracted dysentery (Wright, 2004).

What did happen after Stanley's recovery from dysentery? Stanley remained a man who sailed with different armies. He "sailed with the US Navy and on merchant ships before returning to the United States, where he traveled to the Rocky Mountains and took up descriptive writing". (Wright, 2004). In 1866, he was a correspondent for the Missouri Democrat, and travelled with the US Cavalry on campaigns against Native Americans in Missouri and Kansas. In 1867, Stanley got a job with the *New York Herald*, and accompanied a British military campaign against Ethiopian Emperor Theodore II. In 1868, Stanley was the first to relay news of the fall of Magdala, Theodore's capital, in Ethiopia (Wright, 2004). This was his first mission in Africa. Between 1869 and 1871, the Herald's proprietor, James Gordon Bennett, sent Stanley to report on the opening of the Suez Canal in Egypt, then to Crimea, Persia and India. His final assignment during this period (1869-1871) was to attempt to locate Livingstone, who had been out of touch for several years while he was exploring the Lake region of Central Africa. In March 1871, Stanley started to look for Dr Livingstone. He found him on November 10, 1871 in Ujiji, now known as Tanzania. (See the Encarta map below). As a soldier, Stanley was known in the Great Lakes region for being a ruthless killer of all opponents he met on his road. With regard to Stanley's ruthless character, Wright (2004) confirms this when he notes that "At the head of 2000 men, he set out eastward from Zanzibar toward Livingstone's suspected whereabouts in March 1871.



Source: Encarta (2004). *On November 10, 1871, the famous meeting shown here between Scottish explorer David Livingstone and Anglo-American military, journalist and explorer, Henry M. Stanley, took place in Ujiji, present-day Tanzania. Stanley was the leader of a search party sent to find Livingstone when he had not been heard from for some time. Stanley is reported to have said, when he saw Livingstone, “Dr. Livingstone, I presume” (Wright, 2004).

On the way Stanley ruthlessly crushed all opposition from Africans, a practice that he believed critical to his success but one which would taint his reputation”. The following Encarta map* shows how Stanley travelled in search of Dr Livingstone for eight months, from March to November 1871, and continued to Boma (DRC), which he reached in August 1877.



Source: Encarta (2004). *This map shows how the Anglo-American soldier, explorer and journalist, Henry Morton Stanley, led two major expeditions in East and Central Africa. In 1871, he found and resupplied the famed Scottish explorer, David Livingstone, returning to the Indian Ocean coast the way he had come in 1872. Then, between 1874 and 1877, Stanley successfully crossed the African continent from east to west, his party suffering great hardships along the way.

In 1873, the *Herald* sent Stanley to report on the British campaign against the Ashanti Kingdom in the Gold Coast (Ghana). In his book, written in 1874 and entitled: “Two British Campaigns”, he wrote about this Ghana episode and his earlier Ethiopian experiences in Coomassie and Magdala (Wright, 2004).

From October 1874 to August 1877, two newspapers, namely the *New York Herald* and *London Daily Telegraph* shared the cost of Stanley’s next venture, which was intended to answer geographical questions concerning Central Africa which remained to be answered after Livingstone’s death in 1873. Wright (2004) asserts that this expedition (October 1874-August 1877) was one of the most difficult ever undertaken by a European explorer in Africa. However, this was a mission that significantly advanced European understanding of the continent. Stanley left Zanzibar with a party of 359, and slowly travelled to Lake Victoria. On the west side of Lake Victoria, he visited Kabaka (King) Mutesa of Buganda, a

worthwhile experience that later prompted Stanley to summon missionaries to bring Christianity to the kingdom. Stanley then circumnavigated the lake, and was involved in several skirmishes with the inhabitants of the lakeshore. “In these encounters, Stanley again employed brutal methods of dealing with African resistance. In one such incident, Stanley responded to the defiance of a small island’s inhabitants with modern firepower, killing dozens and wounding many more”. Stanley then went south, circumnavigated Lake Tanganyika, and headed west to the Lualaba River, a headstream of the Congo River which Livingstone had located. Stanley led his party down the length of the Lualaba and Congo rivers to the Atlantic Ocean (nearly 3000 km or about 2000 miles), through equatorial forests and along uncharted waters. This mission was very painful, as the expeditioners suffered from disease, desertion, drowning and even attacks by Africans, including an ambush by thousands of cannibals. Of the 359 people who started the journey with Stanley, only 108 reached the Atlantic. In 1878, Stanley wrote about this adventure in a book entitled: “Through the Dark Continent”. This book, according to Wright (2004):

answered many of the major questions in European minds about Central African geography, including the size and drainage of Lakes Victoria and Tanganyika. The trip also revealed the existence of a navigable waterway, the Congo, reaching into a region of Central Africa that held commercial potential. This was information not lost on Belgian king Leopold II, who was eager to tap Africa’s wealth.

This book became an international bestseller. Wesseling (1996: 73) says that “In it Stanley extolled the great promise of Congo, which he says was more fertile than the Mississippi valley, and spoke of ‘a new India’, highly suited to trade and colonization.”

Since the 16th century, Europeans had had monstrous images of Africa. The image of Africa in Europe was based on the imagination of novelists who had never been to Africa and on exaggerations in the writings of Portuguese and other European explorers of Africa. According to these writings and images of Africa, all bad things symbolised the Dark Continent, a continent characterised by fierce animals and naked men and women (Randles, 1959). Africans and Brazilians were presented as primitive people without religion, law, alphabet and knowledge of money (Randles, 1959:13). In this context, Europeans were discouraged from going to such a place for any kind of business. Stanley was even charged with being quixotic, which means someone who imagines non-practical or impossible things. This is why Stanley had to convince Europeans about the economic benefit that the Congo

River could offer to Europeans traders. Stanley (1885a: v) said: “I do not quarrel with the phrases, but I certainly deprecate the uses to which they were applied. The charge of quixotism, being directed against my mission, deterred many noble men in Manchester* from studying the question of new markets, and deepened unjustly their prejudices against Africa and African projects.” In the *Daily Telegraph*, published on November 12, 1877, Stanley (1885: vi) talks about the Congo River, where he seeks to convince Europeans about the importance of the River for Western politics and trade:

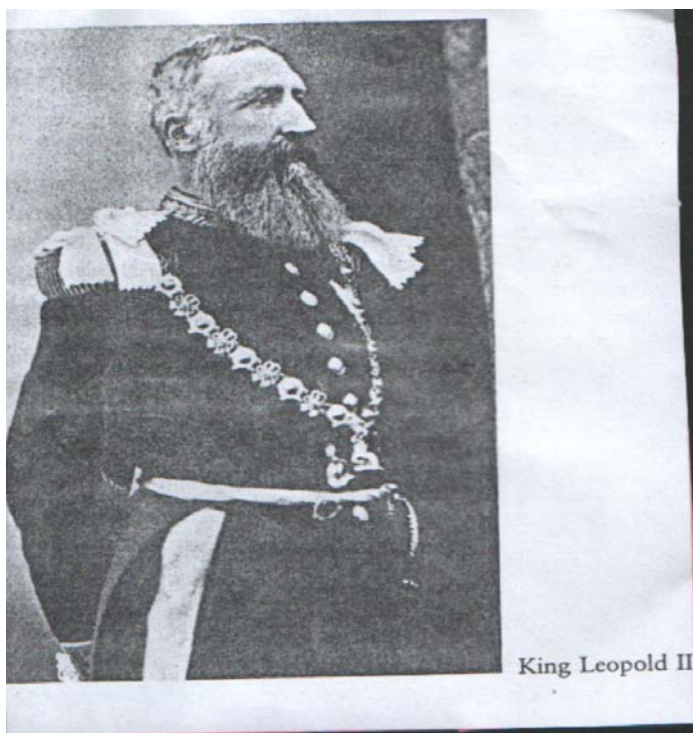
I feel convinced that the question of this mighty water-way will become a political one in time. As yet, however, no European power seems to have put forth the right of control. Portugal claims it because she discovered its mouth; but the great Powers – England, America, and France- refuse to recognise her right. If it were not that I fear to damp any interest you may have in Africa, or in this magnificent stream, by the length of my letters, could show you very strong reasons why it would be a politic deed to settle this momentous question immediately. I could prove to you that the power possessing the Congo, despite the cataracts would absorb to itself the trade of the whole of the enormous basin behind. This river is and will be the grand highway of commerce to West Central Africa.

The motives of Stanley for the scramble for Africa by great European powers are clearly revealed by him when he says: “I now commit my work to the public, in the hope that it will effect a happy change for Africa, and give a greater impetus to the true civilizing influences which are seen in the advancement of commerce and in the vitality of Christian missions” (Stanley, 1885a: xv).

*Manchester (England), a city in northwestern England, administrative centre of the metropolitan county of Greater Manchester, on the Irwell, Medlock, Irk and Tib rivers. Manchester is a major industrial centre and has long been known as the leading cotton textile manufacturing city in Britain. It is also an important English port, connected by the Manchester Ship Canal (completed in 1894) to Eastham on the Mersey River and accessible to oceangoing vessels. The city's diversified manufactures include paper products, pharmaceuticals, electrical and aircraft equipment, computers, electronic equipment, and food products. Manchester lies near a coal-mining region. The Roman outpost of Mancunium was established here in the 1st century. The medieval town was probably founded in the 10th century. Manchester was chartered in 1301, at which time it was developing an active wool industry. It was connected by railroad with the seaport of Liverpool in 1830. Manchester was the scene of the Peterloo Massacre (August 1819), in which a group of people petitioning for repeal of the Corn Laws and for parliamentary reform were killed by city authorities in Saint Peter's Field. Throughout the 19th century, the citizens of Manchester were notably active in the liberal-reform movement in politics and in the development of facilities for public education. The city also became a publishing centre; the esteemed daily newspaper, the *Guardian*, was founded here in 1821 as the *Manchester Guardian*. Declining textile production since the mid-19th century has been partially offset by the introduction of new industries. The city suffered damage from German bombing during World War II (1939-1945) but has since undergone extensive urban rebuilding. Population 439,500 (2000) (Encarta, 2004).

According to this summary by Sir Henry Morton Stanley, “commerce and Christian missions” can go together for a greater impetus to the true civilising influences and all these aiming at a happy change for Africa. Wright (2004) says: “Stanley was among the most accomplished and most noted European explorers of Africa. His work played an important part in bringing about the Scramble for Africa, the frenzied seizing of African territory by European powers in the late 19th and early 20th centuries”.

The message from Stanley was well understood by another very important soldier, King Leopold II of Belgium, who became in 1885 the recognised founder and first leader of the modern Congo State called “the Congo Free State”. Why did King Leopold II of Belgium originally name Louis Philippe Marie Victor as the official founder of the “Congo Free State” in 1885? In 1876, Leopold II convened the Brussels Geographical International Conference. Wesseling (1996: 85) notes that in 1875, when Leopold II started to hatch his African plan, explorers of Africa were still in the bush. Stanley’s journey from Zanzibar to Boma between 1874 and 1877 was still going on. Cameron went again to Africa in November 1875. The same month Brazza sailed for Africa, and was not to return until three years later in Gabon.



Source: A photo from Wesseling (1996: 78). King Leopold II (1835-1909) of Belgium (1865-1909)

However, the news of these travels did filter through to Europe. With regard to King Leopold II, who had a long beard, Ntalalja (2002:15) says: “the bearded monarch followed with great interest the travels and adventures of missionaries and people sent out on reconnaissance missions in the various areas of the continent”. There was in August 1875, for example, a Congress of the French Geographical Society from where Leopold II received detailed information on the exploration of Africa. On September 12, 1876, King Leopold II convened, in his palace in Belgium, an international, humanitarian and scientific assembly that was to become known as the Brussels Geographical Conference. The official objectives were of a scientific nature, humanitarian in terms of the struggle against slave trade in Africa, and international in terms of avoiding rivalry (Weisseling, 1996: 86). The members of this conference were mostly geographers from Russia, Australia, Italy, Germany, France, Great Britain and Belgium. The King invited, from Belgium, his faithful collaborators, Lambermont and Banning. Professor Ntalaja (2002: 15) reveals the non-official objectives of Leopold II’s convened Geographical Conference of September 12, 1876 as follows:

Aspiring to become a modern-day pharaoh, King Leopold began his African venture in September 1876, with the Brussels International Geographical Conference. Convened by the King, the Conference established an association of business entrepreneurs, geographers and physicians whose declared objectives were to learn more about Africa and to fight against the slave trade[...]He used his cunning and great diplomatic skills in disguising his colonial enterprise as humanitarian venture for scientific research and economic development in Central Africa.

The Brussels Geographical Conference decided to directly create the “Association Internationale Africaine” or, in English, the “International African Association”, led formally by King Leopold II. The official objectives of the Association were to better understand Central Africa, and to combat slave trade. Kankwenda (2005: 19) says that the real motives of this association are well revealed in the nature of its members and their actions in the remote future. The members were businessmen who, along with King Leopold II of Belgium, invested their personal money. The members were also physicians, geographers and explorers, whose main mission was to identify the natural resources in Central Africa and to extend Leopold’s influence in terms of the exploitation of these natural resources. In this context, the other struggle of the association was to get recognition from the great powers at the time.

On November 25, 1878, two years after the creation of the “Association Internationale Africaine” (the International African Conference), and having “lured Stanley to his side”, according to Ntalaja (2002:15), King Leopold II founded a “financial syndicate whose name sounded like a research group”. The name in French was the “Comité d’études du Haut Congo” or in English the “Committee for the Study of Upper Congo”. Ntalaja (2002: 266) says that, in 1878, King Leopold II took advantage of Britain’s lack of interest in the Congo. He set up this “Comité d’études du Haut Congo (CEHC)” with banker Léon Lambert, British shipping magnate, William Mackinson and others, for a feasibility study on colonising the Congo basin. This Committee for the Study of Upper Congo became the AIC, “Association International du Congo” (International Association of Congo) in 1889, when King Leopold II sent Stanley to the Congo. This was an international organisation with its own flag - a blue standard with a single gold star in the middle, according to Ntalaja. The mission of Leopold II in Congo was well known, as he said to the Belgians : ‘Nous devons être à la fois prudents, habiles et prompts à agir...[afin de] nous procurer une part de ce magnifique gâteau africain’ . This means “We must be careful, skillful and ready to act...[to] get us a slice of this magnificent African cake”(Wesselling, 1996: 71).

Wright (2004) notes that after Stanley’s mission of 1874-1877 in Central Africa, Leopold II offered him employment as soon as he reached Europe, but Stanley needed to rest and preferred to work for the interests of Britain. When Stanley found the British to be less interested in developing and colonising the Congo Basin in Central Africa, he returned to the Congo under Leopold’s sponsorship in 1879. For the next five years, Stanley worked hard to open the lower Congo to commerce. He constructed a road from the lower river to Stanley Pool (Pool Malebo, Kinshasa), where the river became navigable. This work earned him the African nickname “Bula Matari” or “breaker of rocks,” an epithet that also aptly reflected his ruthless tendencies, according to Wright (2004). Stanley explained his nickname of Bula Matari as follows:

Gangs of men with crowbars and sledge-hammers were engaged in prising the larger boulders over the precipitous steep to the depths below, and pulverising others for road beds, which should be presently covered with a few inches of clays soil. It is for this work of pulverisation of rok that the Vivi chiefs, wonderingly looking on while I taught my men how to wield a sledge-hammer effectively, bestowed on me the title of Bula Matari-Breaker of Rocks-with which, from the sea to Stanley Falls, all natives of the Congo are now so familiar. It is merely a distinctive title, having no privileges to

boast of, but the friend or "son" or "brother" of Bula Matari will not be unkindly treated by the Bakongo, Bateké, or By-yanzi, and that is something surely.

Stanley established treaties with local leaders, recognising the authority of the International Association of the Congo, a supposedly philanthropic organisation which Leopold had founded and headed. In the process, Stanley found himself competing in treaty gatherings with the French explorer, Pierre Savorgnan de Brazza, who was staking French claims in the region. This competition helped to bring about the Berlin West Africa Conference (November 15, 1884 - February 26, 1885), at which major colonial powers met to sort out competing claims in Africa. Because of Stanley's efforts, Leopold obtained rights to what was called the Congo Free State, which occupied most of the Congo Basin. Ntalaja (2002: 266) notes that even before the Berlin Conference, America was the first nation in the world to recognise the Leopold II claims to the Congo on April 22, 1882. The Berlin West African Conference, according to Ntalaja (2002:17), was "convened to discuss the freedom of navigation and commerce in the Congo Basin, with the AIC interests being represented by the Belgian delegation". Ntalaja (2002:266) describes how much easier it was for Leopold II to obtain the confirmation of all rights to his "Congo Free State" at the Berlin Conference on February 26, 1885 as follows: "At the closing of ceremony of the Berlin Conference, German Chancellor Otto Von Bismark reads a letter from the AIC informing the conference of its recognition as a sovereign state by the major powers, and the delegates respond with standing ovation and wild applause". In 1885, Stanley wrote about his work for Leopold II in two volumes entitled "The Congo and the Founding of Its Free State". However, from Leopold II's declarations to the Belgians and, as already mentioned earlier in this study, the real mission of Leopold II and the Belgians in Congo was to be careful, skillful and ready to act... [to get] for the King and Belgians the slice of Congo, the magnificent African cake (Wesselling, 1996: 71), which they did cruelly (Ntalaja, 2002: 20-26).

What kind of person was King Leopold II of Belgium before becoming the founder of the Congo Free State? First of all, the thoughts and mission of Leopold II in terms of Congo could be correctly captured in his speeches to the Belgians, as mentioned in the previous paragraph. It was for the King and Belgians a question of being absolutely careful, skillful and ready to act, in order to get for the King and his compatriate Belgians a slice of this magnificent African cake (Wesselling, 1996:71). Wesseling (1996:78) notes that on February

17, 1860, Leopold II* delivered his first great speech to the Belgian senate, in which he encouraged overseas trade and exports. The King of the Belgians concluded his speech “with a veiled but unmistakable plea for colonial expansion”. This is a military man who is speaking. The following passage provides a behavioural description of King Leopold II (Wesseling, (1996: 77):

The second King of Belgians had different ideas, however. Leopold II (1835-1909) was a strange character. To begin with, he was a man of gargantuan proportions. He was big and had big ideas, albeit he often acted in petty ways. He was tall and sturdily built, with a flowing beard and far too large a nose, of which his mother spoke slightly. The love she bore him was not very great, but considerable by comparison with that of his father, whom he was not allowed to see without a formal request for an audience. Not surprisingly, then, Leopold lavished his own overflowing affections on persons outside his marriage and family circle. His appetite was as insatiable in bed as it was at the table - and as indiscriminate. The precise number of his mistresses was unknown, but only too well known were his countless visits to brothels, where his predilection for minors caused a scandal even in a world renowned for its tolerance of royal excesses. For Leopold this turned out to be a special advantage: his reputation was so scandalous as to disguise the fact that his many visits to the capitals of Europe had objectives beyond the untiring search for new sensations in bed or at the table.

How then did the King of Belgians lead his Congo Free State? In other words, what did his leadership look like compared to the ideals of twofold love and a culture of peace, democracy and human rights of the people at the grassroots level? Duignan and Gann (1979: xiii) say that “the Free State was the personal creation of King Leopold II, who initiated an empire under the guise of international humanitarianism. Leopoldine colonialism came to be accounted as one of the worst in modern African history”.

*Leopold II (1835-1909), king of Belgium (1865-1909). The son of King Leopold I, he was born in Brussels and was originally named Louis Philippe Marie Victor. At an early age, he entered the Belgian army, and in 1853 he married Maria Henrietta, daughter of Joseph, archduke of Austria. In 1876, Leopold organised an international association to develop Central Africa, and he financed the expedition to the Congo River led by the British-American explorer Sir Henry Morton Stanley from 1879 to 1884. At the Berlin West Africa Conference of 1884 and 1885, Leopold was recognised as the sovereign of the Congo Free State, annexed to Belgium as the Belgian Congo in 1908, and now the Democratic Republic of the Congo (DRC, formerly Zaire). Leopold incurred widespread criticism for his exploitation of the people and natural resources of Congo and, because of international protests, he was forced to institute modest reforms. He was succeeded by his nephew Albert I.

Ntalaja (2002: 20-26) summarises the leadership of King Leopold II in terms of a “Congo holocaust” under the rule of the King. Many of the agents of the King were Italians and Scandinavians (Danes, Norwegians and Swedes). The King and his agents used torture, murder and other inhumane methods to compel the Congolese to abandon their way of life and to produce or accomplish the requirements for a colonial state. In his mission of 1874-1877, Stanley was accompanied through Africa, and especially in Congo, by Arabs from Zanzibar, including Hamed bin Muhammed el- Murjebi, the great Swahili magnate who is better known by his caravan name of Tippu Tip. There is evidence of collaboration, according to Ntalaja, between the Congolese Free State, Stanley and King Leopold II, who encouraged slave raids. The King collaborated with the Swahili Arabs, as they were providing the CFS (Congo Free State) with free slaves as labourers and soldiers in exchange for money. “Competition over the control of ivory, and not humanitarian impulse, pushed Leopold to change his Arab policy from collaboration to confrontation” (Ntalaja, 2002: 21). Then, between 1892 and 1894, the war against the Swahili Arabs, Ntalaja says, was just economic and political, but was disguised as a Christian anti-slavery crusade. The royal family and a few powerful trusts, including the “Société générale de Belgique” and the Baron Empain banking group, controlled the economy of the CFS for the sake of the King. During his tenure, the King achieved his wealth through the collection of rubber and ivory by forced labour. There was a high demand for rubber in Europe at this time, due to the invention of the pneumatic or inflatable rubber tyre by the Scottish veterinary surgeon, John B. Dunlop, in 1887-1888, and Edouard Michelin’s patent for a tyre in 1891. The rubber was in great demand for the mass production of tyres for bicycles and motor vehicles.

Beginning in 1891, the Congolese were required by law to supply labour, ivory and rubber. Those who could not meet the quotas required by Leopold’s agents were subject to rape, arson, bodily mutilation and murder. The tusks of elephants were in demand in Europe for the production of piano keys and other goods. As a result, according to Ntalaja (2002: 22), more than 10 million people died. According to Adam Hochschild (as quoted by Ntalaja, 2002: 22), “this death toll was caused by three interrelated causes: (1) murder; (2) starvation, exhaustion, and exposure; and (3) disease. A fourth cause of population decline in areas ravaged by the rubber campaign was a plummeting birth rate”. According to Ntalaja, this demands reparation was along the same lines as Jews who had to be paid by German people

for the Jewish historical holocaust. The Congo Free State “was a state where the inhabitants were not citizens with democratic rights, but enslaved subjects of a sovereign they never saw. During his 23-years tenure as the Congo’s King-sovereign, Leopold never put his feet on the Congo soil. He ruled the country as an absentee landlord...” (Ntalaja, 2002: 23). This plunder of the natural resources of Congo and its economy, based on predation by King Leopold II, became an international scandal. In 1890, George Washington Williams, an African-American historian and journalist, learnt about Leopold’s dictatorship during his journey to Congo. He brought home the details of the King’s leadership in Congo, which he characterised as “crimes against humanity”. Reverend William Henry Sheppard*, another African-American, played a prominent role against King Leopold II through the international human rights campaign. The campaign against the King continued until the world decided to end Leopold’s “Congo Free State”. Merriam (1961: 8) asserts that:

A great deal has been written about the 23-year rule of King Leopold II. Belgian sources hail it as an era of great progress which in some ways it undoubtedly was, but at the same time it was also an era during which the Congo was painted by outsiders as the worst possible example of brutality. Partly because of this, and partly because of the willed action of the King Leopold II, the Free State was officially transferred to Belgium as a colony on August 20, 1908; it remained a colony until June 30, 1960.

On October 18, 1908, the rule policy for Congo as a Belgian colony was promulgated.

This was a description of the founding father of the Congo Free State, which later became the Democratic Republic of Congo.

Two other military figures before the time of the Belgian Congo can be briefly mentioned. The first one is Msiri, who came to the Congo with his Swahili Arab partners in the 1840s and 1850s. Msiri was a Nyamwezi trader from Western Tanzania. Together with his Swahili Arab partners from Zanzibar, they brought the East African long distance trade in ivory and slaves to the interior of Central Africa.

*Rev. William Henry Sheppard was the 1st Presbyterian Missionary who opened the Ilebo Presbyterian Station (in Western Kasai Province in the DRC) in 1891. His colleague was a white American, Rev. Samuel Lapsley (Kasonga wa Kasonga).

Ntalaja (2002: 15) says that “In the mid-1850s, a Nyamwezi trader by the name of Msiri brought his caravan West of the Luapula River and settled in Katanga, where he founded the state of Garenganze, with its capital in the Bunkeya. Being Bantu speakers, the settlers were rapidly assimilated as a local ethnic group under the name of ‘Yeke’”. In addition to introducing Islam and Kiswahili to the Congo, these Swahili Arab traders sold thousands of people into slavery in the Indian Ocean region, the Arab world and the Orient.

The second military figure who invaded the Congo and subjected a very large part of the Eastern Congo was the magnate Swahili-Arab, Mr Hamed ibn-Mohammed, better known as Tippu-Tip (1837-1905). He sold Congolese to his fellow Swahili Arabs in the following Maniema markets: Kasongo, Kbambare, Ngandu, Baraka and Kirundi (Mandjumba, 1985:1-103). Captain Hinde (1897:8) notes that “Since Mr. Stanley in 1876 describes Tippu Tib as ‘fourty four years of age’, he was presumably born somewhere about the year 1832.” Wesseling (1996: 74) points out that “Tippu-Tip’s lieutenants ransacked large parts of the country in search of ivory and slaves while he presided over a veritable regime of terror”. He went to the Congo when he was still very young, and founded his empire on the Lualaba. Stanley met with Tippu-Tip at Nyangwe on the Lualaba in 1876 (Hinde, 1897:12). From about 1870 to 1890, this man was the most powerful person in the Eastern Congo. While in the Congo, he was answerable to the Sultan of Zanzibar. During the time of the Congo Free State, he wanted the sovereignty of the Sultan of Zanzibar over Eastern Congo to be recognised by the great powers, but he failed. Then he decided to side with King Leopold II. From 1877 to 1892, Tippu-Tip ruled Eastern Congo on behalf of the King of the Congo Free State. The father of Tippu-Tip was Arab, whereas his mother was Swahili, according to Wesseling (1996: 74). Hinde (1897:8) revealed some theories about the meaning of the name “Tipu Tip”. On the one hand, this name means “the gatherer together of wealth”. On the other hand, “according to some theories, the name originated in the frequent use he made of his guns, which the natives described as sounding like ‘tip-u-tip-u-tip’”. Captain Hinde*

*Sidney Langford Hinde was chevalier of the Belgian Royal Lion order, honorary member of the Belgian Society of Geography, medical officer of the interior for British East Africa and later, a captain in the Congo Free State’s forces. He has written a 308 page book to show how he was involved in struggling against slavery in the Congo on behalf of the Congo Free State.

(1897: 21) witnessed the cooperation between the Congo Free State and Swahili Arabs as follows:

Within the limits of the Congo Free State, as arranged by the Berlin Congress, was a great district often marked Kasongo or Manyema in the map of Africa, over which the Government of Congo Free State had no control, except through Tippu-Tib, Raschid, and one or two other Arabs, who were appointed officials in their own country by the Congo Free State Government. In this great district a powerful Arab organization was established, which was in constant communication with Zanzibar by the direct road through Ujiji, and by other more roundabout routes.

Hegemony, divide and rule, predation, modernism, talismans and killings, mainly on behalf of an economy based on predation, have characterised the political leadership of all these military figures, from Stanley to Tippu-Tip and the founding father of the Congo Free State. This has then formed a culture of “a good gun and violence” against weak people. This culture of territorialism and violence observed in the scramble for Africa by these military leaders was transferred to the Belgian Congo when the Congo became a Belgian colony on August 20, 1908, and remains so even today. Many authors argue that during the colonial times (August 20, 1908 - June 30, 1960), the Congo’s politics were just the continuity of lessons learnt from the founding father of the Congo Free State, King Leopold II. Tempels (1949:183), who was working in Katanga (DRC) as a Belgian Catholic father, says that Belgian administration does not have a real sense of administration, since every effort is purely directed towards the economic interests of the Belgians. Politics for the welfare of the indigenous people of the Congo has degenerated. This inclination towards the economic interests of the Belgians, Tempels continues, was already emphasised in the first discourse at the beginning of the colonisation of the Congo. The purpose of the colony in the Congo, Tempels concludes, was exploitation rather than administration or civilisation. Kalanda (1967:43) asserts that the colonial policy towards clever Congolese who, despite colonial power, were not among the meek, was to place them in opposition to each other by using tribal feelings. Ntalaja (2002: 103-104) mentions the Luba-Lulua conflict in 1959 as an example of the “divide and rule” policy of Belgian authorities. Before the Belgian Congo, the Luba had been a powerful empire since the sixteenth century, but this empire that dealt with commerce in Katanga:

disintegrated between 1860 and 1891 due to the combined effect of outside intervention in succession struggles and the encroachment on its central core and client states by ivory and slave traders. These comprised three major groups: the Swahili-Arab agents of Tippu Tip; the Yeke of Msiri's Garenganze; and the Ovimbundu traders from the Luso- African frontier in Angola (Ntalaja, 2002: 43).

It is unfortunate to realise that foreigners such as Tippu-Tip and Msiri had Congolese partners such as Ngongu Lutete, Lumpungu and Mpiana Mutombo, who sold the Baluba for slavery (Ntalaja, 2002:33). The “Luba”, “Lulua” and “Luntu ou bena Konji” are the three subgroups of the Luba Kasai. They trace their common origin to the pre-colonial Luba empire in Katanga. They have the same culture and speak the same language, Tshiluba (Ntalaja, 2002: 102). From their Luba headland in Katanga, the Luba migrants between Lake Tanganyika and the Kasai River spread their political culture in the seventeenth and eighteenth centuries. Although the Luba who went to Kasai never created a strong Luba unity, their different social groups remained attached to the genesis myth of having originated from the Sanga Lubangu in Katanga (Ntalaja, 2002:102). “Baluba” in this context means the three subgroups of Luba Kasai (Luba, Lulua and Konji) and the three subgroups of Luba Katanga which are divided into three different royal lineages: Kabongo, Kasongo and Mutombo Mukulu. Kanyoka and Songye are the Luba-related groups who emigrated to Kasai from Katanga, together with the Luba Kasai. In terms of politics and numbers, the most important group among all Luba-related groups is Songye, because they built town-states (Ntalaja, 2002: 102). Together with the Luba people who came to Kasai, they are called Kasaians. They left Katanga for Kasai before colonial rule. In order to show how the Lulua and Luba people are one ethnic group and not two, a Belgian Catholic scholar, Father A. Van Zandijcke (as cited by Ntalaja, 2002: 103) showed that up until 1870, “there was no generic term to designate the people who are now called Lulua. All of their separate groupings or chiefdoms groups used to identify themselves as Luba migrants from the South”. Jan Vancina (as quoted by Ntalaja, 2002: 103) specifies that “the Cokwe gave the name ‘Lulua’ to these groupings because of their settlements in the Lulua River valley.” The Luba- Lulua conflict arose in the context of the colonial political economy.

How did the conflict begin? The Luba living in southeastern Kasai fled to Western Kasai between 1880 and 1890, because of being decimated by the slave raids led by Cokwe and Songye, who were the auxiliaries of Swahili Arab slavers. These raids were implemented

under the leadership of chief Lumpungu. The Luba from southern Kasai went to Kananga and Luebo for safety, and were welcomed as kith and kin by the Lulua people, who gave them refuge and protection. As newcomers in the Lulua villages, they were more available than the locals for recruitment to wage labour, as well as to attend churches (that came to their rescue) and schools of missionaries. Colonial policies on land and labour resulted then in a differentiation based on separate groups: settlers and locals. In order to distinguish between the two groups, the settlers were called “Baluba” and the locals were called “Bena Lulua” (Ntalaja, 2002: 103).

In their policy of divide and rule between 1925 and 1930, colonialists grouped the Luba settlers into separate villages on the Lulua land. Ntalaja (2002:103) says that “to justify this policy of divide and rule, the colonialists invented the stereotype of the Luba as ‘progressive’ and ‘hardworking’ in contrast to the Lulua and other groups, who were said to be ‘conservative’ and ‘lazy’. One colonial administrator even claimed that when it came to farming, one Luba was as productive as seven Lulua”. Ntalaja (2002: 103) specifies that in the previous 60 years, Belgians had enlisted Luba as their auxiliaries in all three sectors of the colonial enterprise, which were: business, government and evangelisation. In the 1950s, Belgians started to fear the Luba people, who began to criticise Belgians for whom they were auxiliaries, accusing them of racism and discriminatory practices. Belgian authorities and the Catholic church developed a counterweight to the Luba elite, by helping Lulua in the creation of an exclusive ethnic association called ‘Lulua Frères’, meaning ‘Lulua brothers’, “with the double aim of improving the socio-economic position of the Lulua so they could ‘catch up with the Baluba’ and promoting a Lulua counter-elite” (Ntalaja, 2002: 104). As Ntalaja points out, this organisation finally reached a point of ethnic cleansing between 1959 and 1960.

How did this begin? The process of electoral politics in the Congo, which started in 1958, accelerated this ethnic cleavage. In 1959, a Luba clerk discovered a proposal written by a Belgian provincial official that consisted of the resettlement of Luba farmers from Lulua, the “economically booming center of the province back to their impoverished homeland in southeastern Kasai” (Ntalaja, 2002: 104). In August 1959, Luba demonstrated against this plan, and the Belgians banished Albert Kalonji, a Luba leader who was also an agricultural engineer. Kalonji was banished to a remote penal colony in the Sankuru district.

Lumumba, who was a number one national leader during the national and provincial elections in 1959, did three things (Ntalaja, 2002: 1004). Firstly, he went to Kananga and asked for the release of Kalonji, in spite of strained relations between them due to the split within the party being engineered by his rivals in Kinshasa. * Secondly, Lumumba gave his 51 votes for seats in the Kasai provincial assembly to Bartelemi Mukenga, who was a Lulua, and this was against 21 votes obtained by Kalonji in the same province. This second act of Lumumba took place after the war between Luba and Lulua had started and was still in progress. This Luba-Lulua war, which erupted on the night of October 11-12, 1959, continued during the general elections of May 1960, and resulted in the mass killing of Lubas. It was in this context of an ongoing war that Lumumba asked for the liberation of Kalonji (Luba), and gave his votes to Barteleme Mukenga (Lulua) during elections in the Kasai province. Then, Luba condemned Lumumba who, being a national leader, came to support one group (Lulua) that opposed Luba during this wartime. Thirdly, which the Luba considered as a blow to the relations between Lumumba and themselves, was the fact that Kalonji (Luba leader) was not given an “influential position” in the government that Lumumba formed in 1960 (Ntalaja, 2002: 1004). Ntalaja (2002:104) notes that “Ironically, Kalonji had rejected the agriculture portfolio in Lumumba’s cabinet, position that suited well his abilities as an agricultural engineer, and one that he accepted four years later in Tshombe’s cabinet.” Then there is room to wonder about what “influential position” Kalonji and the Luba people wanted from Lumumba. All this turmoil was the aftermath of the policy of “divide and rule” that was engineered by the Belgian authorities. It is important to note that, in the end, this war was ended without UN intervention or that of other external people, apart from mostly Luba and Lulua people themselves.

Finally, on August 8, 1960, Kalonji proclaimed from Lubumbashi the secession of the South Kasai province. Although the ANC’s (Congolese National Army) killing in 1960 of the Baluba in Southern Kasai, Kalonji enjoyed two years (1960-1962) of an autonomous Southeastern Kasai state.

*October 1959: Adoula, Ileo and Ngalula caused a split in the MNC which resulted in the two wings of the MNC, Lumumba and Kalonji. The split was caused by policy differences between the moderate leaders and Lumumba. The moderate leaders accused Lumumba of communistic and dictatorial tendencies.

Then, in 1962, according to governmental law, after Kalonji's own armies ended the secession, Southern Kasai became one of the 21 provinces of the Congo. Accusing Kalonji of great political ambitions regarding the idea of repatriation from Western Kasai to Southeastern Kasai, Ntalaja (2002: 105) says:

In Kasai, the Luba leaders had early rejected the idea of repatriation contained in the Lake Munkamba accords of January 1960, which was endorsed by Luba traditional rulers under the pressure of colonial officials. By 14 June 1960, these same leaders were ready to put out an emotional call to the Luba scattered all over the Congo to return to their South Kasai homeland. Anti-Luba violence all over Kasai and in Katanga only reinforced this basically self-serving and opportunistic drive by politicians seeking to make up for their own political failures.

With regard to the time of independence up until today, many intellectuals only see the continuity of the thoughts and actions of the founding father of the Congo Free State, Leopold II, and even more cruel in terms of hegemony, divide and rule, predation, modernism, syncretism and mass killings. Very few things are done for the benefit of ordinary people. The dictator Mobutu ruled the Congo from 1965, when he carried out his second military coup, until May 16, 1997 (32 years), when he fled from the DRC. Even before 1965, Mubutu was somehow already leading the country since his first military coup on 14 September 1960, when he neutralised both President Kasavubu and Prime Minister Lumumba. In describing Mobutu, Wrong (2000:3) says that "Joseph Désiré Mobutu, was a cook's son, but reinvented himself as Mobutu Sese Seko Kuku Ngbendu Wa Za Banga 'the all-powerful warrior who goes from conquest, leaving fire in his wake'". Again speaking about Mobutu, Wrong (2000:4) adds:

'Big Man' rule had been encapsulated in one timeless brand: leopardskin toque, Buddy Holly glasses and the carved cane so imbued with presidential force mere mortals, it was said, could never hope to lift it. He liked to be known as a Leopard, and the face of a roaring big cat was printed on banknotes, ashtrays and official letterheads. But to a population that has once hailed him as 'Papa, he was now known as 'the dinosaur', a tribute to how sclerotic his regime had become. Certainly, on a continent of dinosaur leaders, of Biya and Bongo, Mugabe and Moi, he rated as a Tyrannosaurus Rex of breed, setting an example not to be followed. No other African autocrat had proved such a wily survivor. No other president had been presented with a country of such potential, yet achieved so little. No other leader had plundered his economy so effectively or lived the high life to such excess.

The crisis of 1960-1961, which culminated in the cruel and savage assassination of Emery Patrice Lumumba, in the context of a lack of forgiveness and twofold love in essence, is considered by many as one of the events that continue to characterise Congo as a bloody country, a home of violence up to the time that this study was undertaken in 2006. In order to identify the political causes of mass killings in the Democratic Republic of Congo today, one should master the sources of the Congolese political crisis of 1960-1961.

In 1962, the DEVIN-ADAIR Company in New York published the 310 page book written by Miss Philippa Schuyler. This helpful and moving book is entitled “Who Killed the Congo?” Schuyler, whose research was undertaken between 1960 and 1961 in the Congo, provides an answer to her question as to “who killed the Congo” as follows: “Nine groups or people caused the slow murder of the Congo: the ghost of Leopold II, deeply imbedded Congolese tribal hatreds, the undisciplined Congolese mob, intriguing Belgian socialists, American pressures, Russian plotting, Ghanaian conniving, Lumumba’s ambition and instability, and the intervention of the United Nations” (Schuyler, 1962: 22).

The starting point of the 1960-1961 crises is the ideological split between radicals and moderates. According to Ntalaja (2002: 96):

Of all the cleavages within the Congolese nationalist movement, the most important historically was the ideological split between radicals and moderates. The radicals were progressive nationalists who sought to create nationally oriented and mass-based political parties, and saw independence as an opportunity for some changes likely to benefit ordinary people economically and socially. In African and international politics, they espoused the pan-African ideal of African unity and the Bandung principle of positive neutralism’ or non-alignment. For them, a strong central government in a unitary state was the most appropriate agency for fulfilling these aims.

The members of the radical coalition in Congolese politics were: MNC (Movement National Congolais or National Congolese Movement), Lumumba wing; PSA (Parti Solidaire Africain or African Solidarity Parti), Kizenga wing, represented by Antoine Kizenga and Pierre Mulele; Cerea (Centre de regroupement Africain or Center of African Rally), a party of which Anicet Kashamura (in the Kivu) was the chairman and Balubakat (Baluba Katanga), which was a Katanga cartel of unitarist parties led by Baluba Katanga, who made themselves known by fighting against separatism and the secessionist movement of Conakat (Moise

Tshombe). The principal leaders of Balubakat were: Jason Sendwe, Prosper Mwamba Ilunga, Ildephonse Masengwe and Laurent Kabila (Ntalaja, 2002: 96).

Moderates were generally conservative, although they had different tendencies in terms of unitarists and federalists (Ntalaja, 2002:97). The Congolese moderates were: Joseph Kasa-Vubu, Moise Tshombe, Albert Kalonji, Joseph Ileo, Cyrille Adoula, Cléopas Kamitatu, Victor Nendaka, Justin Bomboko, and Joseph Mobutu. With regard to these moderates, Ntalaja (2002: 97) says:

Given their readiness to accept Western tutelage, they did enjoy a high level of support from the Belgians and other Western governments and corporate circles. This backing was clearly evident in the aborted attempt to make Kasa-Vubu head of Government at independence; Western involvement in the Katanga secession; the UN endorsement of Kasa-Vubu's illegal dismissal of Lumumba as prime minister; and the US and Belgian roles in Lumumba's assassination.

Politics based on hegemony, divide and rule, predation, modernism, fetishism and killings lead Congolese politicians into tribal divisions, best expressed as so-called “political parties”.

In this split, Merriam (1960: 114) says that:

The multi-party system in the Congo presents a particularly confusing picture to those accustomed to thinking in simpler political terms. As September 1, 1959, DeBaker listed thirty one political parties in the Congo (66:153-57), but by January 11, 1960, this had grown to fifty-one (72: 265-80), and by May 20, 1960, Artigue listed no fewer than 120 Congolese political organizations (58: 115-31).

Merriam (1960:114-115) then adds that “Another problem was the tribal organization of political groupings. Almost every party formed in the Congo had its origin in a tribal group, and since there are many tribes there were many parties as well.” Merriam (1960: 15-16) explains the main four political tendencies that confused the Congolese. The first political tendency was “separatism”, exemplified by the Abako, led by Kasa- Vubu. The original idea of Abako was to divide Congo into completely independent and separate new states. Federalism was the second tendency. However, in Congolese politics, political parties changed from federalism to “separated states”. This is why Moise Tshombe declared the independence of Katanga as a separated State (July 11, 1960), while Albert Kalonji did the same with the Southeastern Kasai state (Aug. 8, 1960). The third tendency is the centralisation of power for a united Congo. This was the motto of Emery Patrice Lumumba. The fourth tendency was based on the principle of moderation expressed in the agreement

between the representative of Congolese political parties and the Belgian governmental declaration of January 13, 1959. This declaration, according to Merriam (1960:117), “stressed the Belgo-Congolese community and outlined no specific timetable for independence”. Being both so divided and hunted by Leopold II’s ghost, Congolese politicians killed the Congo by means of the 1960-1961 crisis. Hoskyns (1962:1-17) summarises this critical moment as follows. There was good will from Belgian authorities to pass on the power to the Congolese in a peaceful manner. For this peaceful purpose, on January 20, 1960, the Belgian government convened a round-table conference with Congolese political leaders in Brussels. The final resolutions of the conference were approved on February 19, 1960. The resolutions had the date of independence fixed at June 30, 1960, and included a provision for collaboration between the Belgian General Governor of the Congo and Congolese political leaders. Based on this spirit of peace, the “colonial charter was modified on March 8, 1960, in order to allow executive power to be exercised jointly by the Governor-General and the Executive College”. This executive college was established on March 14, 1960. Based on the resolutions of the round-table conference, a provisional law on the structure of power in the Congo was passed by the Belgian Chamber on May 10, 1960, and signed by the King on May 19, 1960, after it was passed by the Belgian Senate one day before its signature by the King. From May 11-25, there were then national and provincial elections in the Congo (Hoskyns, 1962:1). On June 15, the Belgian government modified the basic laws for provincial elections. The reason for this was that Katanga leaders did not want to participate in these provincial elections. Instead, they wanted amendments. On June 17, the Congolese Senate and Chamber met to prepare the next meeting for election of their leaders in a few days’ time. The same day, King Baudouin signed the basic law on public liberties in the Congo. Up to then, in terms of peace building, things were fair. Then, on June 23, 1960, Lumumba as Prime Minister formed the Government of National Unity. The Chamber, with 74 votes and 5 abstentions, approved this government. Surprising, however, was the absence of 57 members of the Chamber. They were from the Mouvement National Congolais (Congolese National Movement), Kalonji wing, Conakat, Tshombe wing, Confédération des Associations du Katanga (Confederation of Associations of Katanga), which was founded on October 25, 1958, and the Parti National du Progrès (National Party for Progress), Albert Delvaux wing. Albert Kalonji, the King of

Baluba from Southeastern Kasai, and Moïse Tshombe from Conakata in Katanga, were not in this government (See Annex IX). It has already been explained above that Albert Kalonji, the King of the Baluba in Eastern Kasai, who was an agricultural engineer, rejected the offer of being nominated as Minister of Agriculture in Lumumba's government. On June 24, 1960, as everybody was looking forward to seeing independence in six days' time, although there was the absence of Tshombe and Kalonji in the first Congolese political structure, the Senate approved Lumumba's government by 60 votes to 12, with 8 abstentions. The Senate, on the same day (June 24, 1960), by the joint vote of the two houses (the Senate and the Chamber), elected Kasavubu as the head of state by 159 votes to 43, over his rival candidate, Mr Bolikango. But what was happening in Katanga at this time, one day before the day of independence? In effect, on June 29, 1960, the Belgian administration in Katanga forestalled an effort by the provincial government to declare the total independence of Katanga. In Kinshasa, Belgian and Congolese ministers signed a treaty of friendship.



Source: Ludo De Witte (2002: 99). Lumumba's arrival at the Palais de la Nation in Leopoldville on Independence Ceremony Day, June 30, 1960 (Popperfoto).

This treaty stipulated, among other matters related to peace building, that the Belgian troops that were stationed at different military bases could only be used if the Congolese Minister of Defense requested them. Then, on June 30, 1960, the Republic of Congo obtained its

independence. As shown below, the Congolese Prime Minister, Patrice Emery Lumumba, and Gaston Eyskens, the Belgian Prime Minister, signed the independence act on Independence Day.

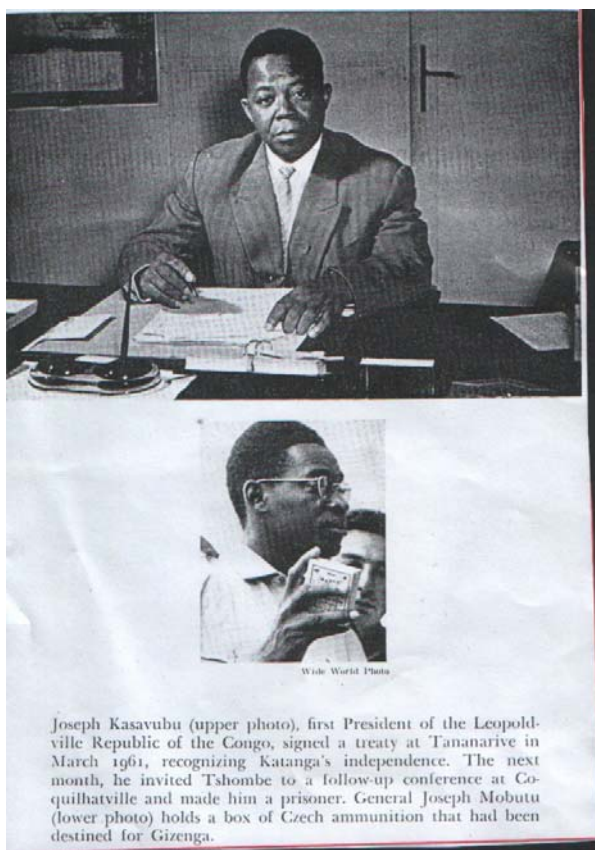


Source: Ludo De Witte (2002: 99).

On June 30, 1960, at the national independence ceremony, Lumumba delivered an unscheduled speech (see chapt 4) that spoiled all peace efforts between the Congolese and Belgians, and brought shame, conflict and death to the former Belgian Congo. What did in fact happen? President Kasavubu was the one who had to deliver an official speech at the independence ceremony. He did well, although without passion. However, Lumumba, the Prime Minister, who was not in the program for speeches, stormily responded to the patronising speech delivered by King Baudouin. He sought to tell the truth, showing that independence was not a gift, but the result of suffering and hard work by the Congolese, which the Belgians did not like to hear in the presence of their King. Lumumba went on and gave descriptions of Congolese turmoil and torture by Belgians and other non-African

imperialists. Although the historical facts in Lumumba's speech were accurate, Belgians noted that Lumumba's discourse was not timely. Belgian colonialists came to consider that Lumumba did not deserve forgiveness, but instead, he had to die. The events following Lumumba's speech heightened the Belgian view that Lumumba could never be forgiven and had to die.

On the fourth day after independence (July 4, 1960), the crisis began with the mutiny of soldiers of the Force Publique in Camp Leopold II in Leopoldville (Kinshasa). They wanted promotions, salary increases and dismissal of all Belgian officers. A Belgian general, Emile



Source: Schuyler (1962: 159)

President Joseph Kasa-Vubu (top) and General Joseph Mobutu (bottom).

Janssens, who was kept in his post by the Congolese government after independence, provoked this mutiny as he wrote on a big blackboard in front of excited troops that "before independence = after independence" (Natalaja, 2002: 98-99). On July 5, 1960, mutiny spread to Camp Hardy in Thysville (Banza Ngungu). Europeans were attacked and Congolese raped

several European women. On July 8, 1960, the mutiny continued everywhere in Kongolo, Matadi, Leopoldville (Kinshasa) etc. Belgian metropolitan troops then arrived in Katanga on July 10, in order to protect the Belgians. One day after their arrival in Katanga, on July 11, Moise Tshombe, the Katanga provincial leader, declared Katanga as an independent state.



Moise Tshombe, President of Katanga (left), is a devout Methodist, and a hard anti-communist. Tshombe's resistance to UN pressure evoked such enthusiastic response from Americans that he received numerous invitations to speak in New York, Dallas, Los Angeles. The State Department maintained that his passport was not in order, though Holden Roberto, Angolan red, was permitted to enter on a contrived Tunisian passport to address a Madison Square Garden rally. Right, the author is pictured with Mme. Tshombe and the President's daughters, Monique and Isabella.

Source: Schuyler (1962: 157).

On July 14, Lumumba and Kasa-Vubu broke diplomatic ties with Belgium, and signed an appeal to Russia, as America was not helping them in this uncontrollable chaos. Relationships between the UN and independent Katanga became strained. The latter initially refused UN intervention in Katanga's business. On August 7, 1960, Tshombe was elected Head of State of Katanga by his people. On August 8, 1960, just one day after Tshombe became an official Head of State, Albert Kalonji, who was visiting Tshombe in Katanga, announced the independence of Southeastern Kasai state from Elisabethville (Lubumbashi). Tshombe and the Belgians congratulated him.



Source: Schuyler (1962: 158) His Majesty Albert Kalonji wa Mukanya, King of Baluba, Southeastern Kasai (top). He was born on June 6, 1929 in Hemptine Kasai, and was actually living out of the Congo (America and Europe) in 2008, when this research was being concluded. At the bottom is King Baudouin of Belgium, who delivered a speech on Congo independence day, and to whom Lumumba responded with a stormy speech.

At this time, everybody wanted a solution to the mutinies and the Congo crisis. The UN, Congolese government and even Africa searched in vain for peace. According to Lumumba, Belgians had to leave Katanga, and he had to attack Katanga. On August 25, 1960, there was an All African Conference in Leopoldville, at which Lumumba asked for support. On August 26, 1960, 800 Congolese troops went to Luluabourg (Kananga) to commence their attack against Katanga. In order to go to Katanga from Luluabourg, one has to pass through Southeastern Kasai. This governmental army received an order from Kinshasa to first kill Baluba of Southeastern Kasai before going to Katanga. Schuyler says that these Baluba, who were forced to go to Southeastern Kasai from Kananga as the aftermath of the Lulua-Luba conflict, were dying at the rate of 200 per day because of famine and starvation (Schuyler, 1962: 190). Describing how the ANC army, with Lumumba being Prime Minister and

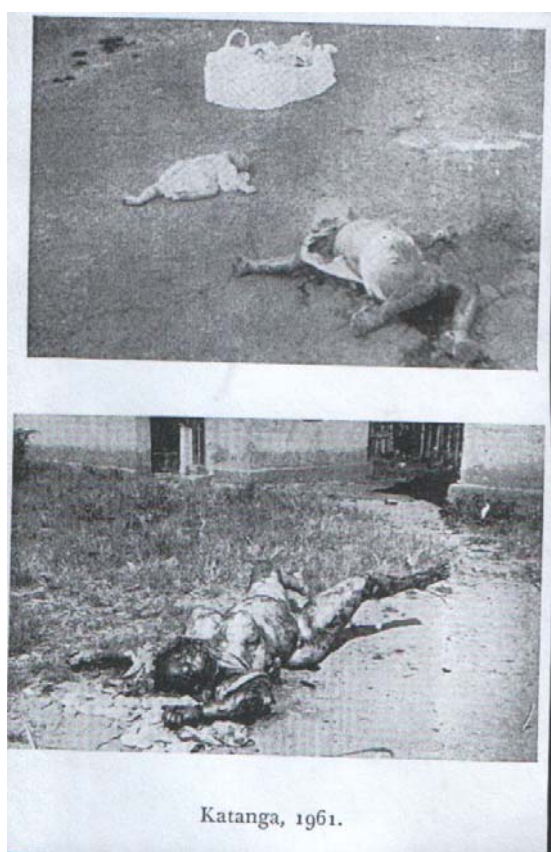
Minister of Defense, massacred Baluba in Bakwanga, the chief town of Southeastern Kasai, Schuyler says:

One day I found Kalonji at Bakwanga's airport furiously haranguing the Tunisian UN soldiers. His latest search plane had just come back from Luluabourg with no results. He blamed the UN for this, saying, 'Why did you get out? Go away! You don't help us. You accomplish nothing. The UN doesn't serve us, but simply impedes our actions. By tomorrow, Lumumba's men will be here, slaughtering us all. And what help will you be? I want no more UN forces to land!' Four days later, Lumumba's mobsters landed in Bakwanga, annihilated the resistance, defeated Kalonji's faithful Balubas, threatened Europeans. Two Europeans were shopped in little pieces. Despite an appeal to Belgium, that government refused to send paratroopers to save the situation. Carnage raged from then on. Bakwanga's streets were strewn with horribly ravaged corpses, stinking with decay. Terrible atrocities occurred. Churches were burned. Women and babies in a maternity hospital were bayoneted. The neat provincial town had turned into an incredible hell. I escaped. Later, in Katanga, I had many meetings with Kalonji, who flew over several times to ask Tshombe's help, and lived in a small house on the grounds of the Presidential residence.

The killing of Baluba in Bakwanga at the end of August 1960 by the governmental army (ANC) and Lumumbists caused the UN secretary-general, Mr Dag Hammarskjöld, to talk about genocide in Bakwanga (Mbuji-Mayi, Southeastern Kasai Free State). This was one of the two known causes of Lumumba dismissal by Kasa-Vubu. What happened? On September 5, 1960, President Kasa-Vubu, based on two accusations against Lumumba, namely the fact of being a communist and the genocide of Baluba in Bakwanga, dismissed the Prime Minister. On September 5, 1960, the day of constitutional crisis, Kasavubu announced in a broadcast that he was revoking the appointment of Mr Lumumba and setting up a new government under Joseph Ileo. Because of a lack of forgiveness, on the evening of the same day, Lumumba also announced in a broadcast that President Kasavubu had no constitutional power to revoke his appointment, and that President Kasavubu was in turn revoked (Hoskyns, 1962: 2-5). Before this, on September 4-5, 1960, from Stanleyville (Kisangani), the Soviet government provided ten planes manned by Russian crews to Lumumba. Ntalaja (2002: 106) says that, for Washington and Brussels, this collaboration between Lumumba and Moscow, and this gift that Lumumba received in August 1960 from them became like a straw that broke the camel's back.

At this point in time (August 1960), and up to 1961, Baluba Kasai were also killed in Katanga by Balubakat (Baluba of Katanga) who, being unitarists, were supporting Lumumba

against Tshombe, and considered Albert Kalonji to be a traitor. The reason was that Baluba Katanga and Baluba Kasai have a common ancestor known as “Muamba Nkongolo”. Therefore, being Luba Kasai, Balubakat thought that Kalonji should have sided with Baluba Katanga and not Tshombe, who is a Pende from Katanga. Unfortunately, the Conakat of Tshombe also hated Baluba from Kasai, and were rejecting and killing them in Katanga. This was mainly the work of Godefroid Munongo, Tshombe’s Minister of the Interior (grandson to M’Siri, the Tanzanian and Swahili Arabs’ partner), who was the architect of ethnic cleansing of Kasaians (Ntalaja, 2002:104-105). The following images show how Baluba from Kasai were killed in Katanga in 1961.



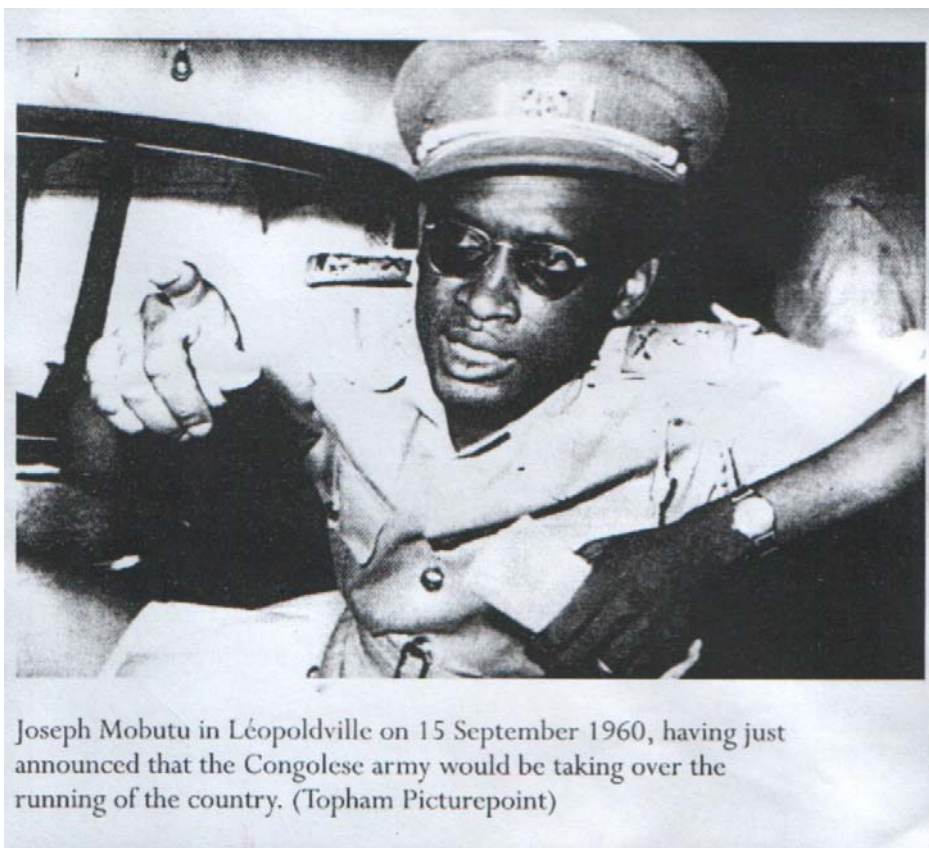
Source: Schuyler (1962:166). Balubakat kill the Baluba Kasai in 1961 in Katanga. Even innocent children were slaughtered, together with their mothers.



Source: Schuyler (1962: 165). In 1961, after the death of Lumumba, Luba Katanga slaughtered Luba Kasai and other Katangan people in Katanga.

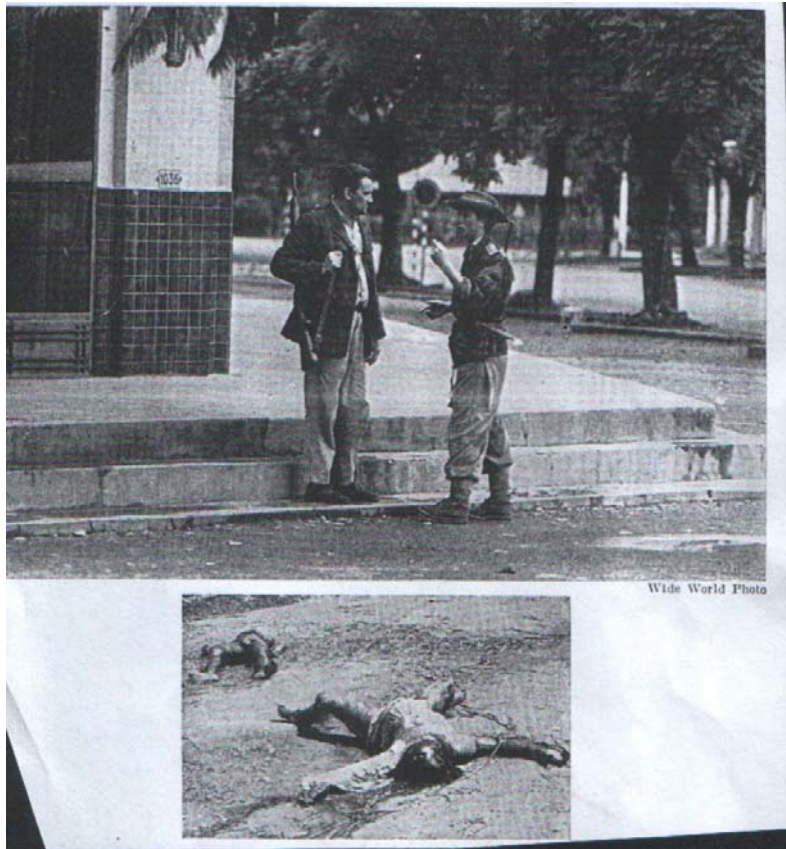
As the 1960 crisis continued (Hoskyns, 1962: 6-8), on-September 6, 1960, the council of ministers announced that it had annulled President Kasavubu's declaration, and accused him of high treason. On that day, at 1.30 pm, the UN also closed the radio station that had become a tool for troublesome announcements. On September 7, 1960, the chamber met and by a vote of 60 to 19, revoked both dismissals and set up a commission that tried in vain to reconcile Lumumba and Kasavubu. On September 8, 1960, the senate met and supported Lumumba by giving him a vote of confidence, with 41 votes against 2 and 6 abstentions. On September 9, 1960, President Kasavubu ignored the power of the chamber and stated that the chamber had no powers to annul his presidential ordinance. On September 12, 1960, Mr Ileo, nominated by Kasavubu as Prime Minister, announced his new government and on the same day, Lumumba was arrested and then released. This was also the day on which airports were opened to peaceful traffic. On September 14, 1960, President Kasavubu made a statement

that any meeting called by both the Chamber and the National Assembly was illegal, and that he was adjourning the House for one month. At 2:30 pm, Lumumba spoke on the radio.

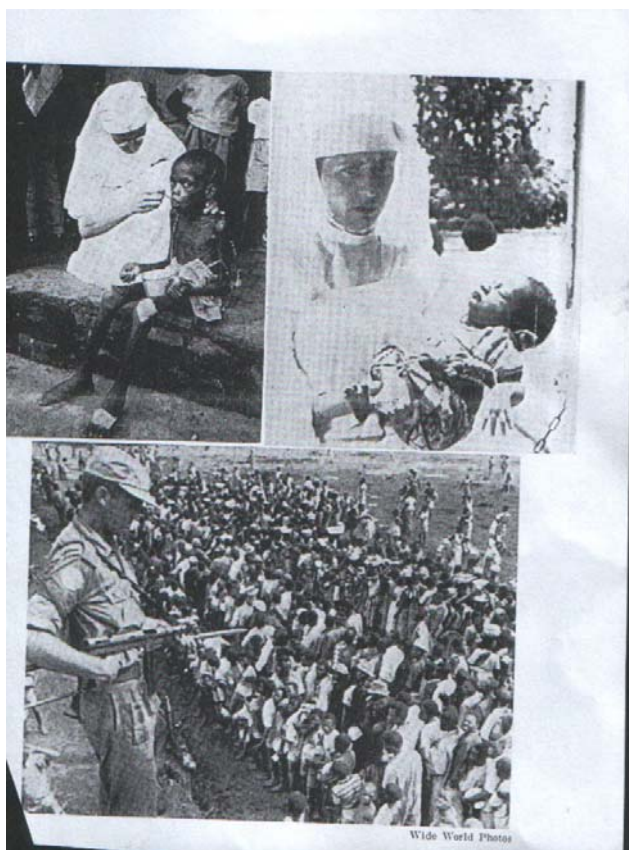


Source: De Witte (1962: 101). Colonel Mobutu, one day after his first military coup of September 14, 1960, when he neutralized both Kasavubu and Lumumba in Léopoldville.

Then, in the evening, Colonel Mobutu announced on national radio that he was neutralising both Prime Minister Lumumba and President Kasavubu. On the same day, Mobutu ordered the communist embassies to leave the country. He also announced that he was setting up a college of university students to run the country. On September 17, 1960, Czech and Russian diplomats left the Congo, and the same day, Lumumbist troops from Luluabourg, who were not in touch with the events in Kinshasa, attacked Kongolo in Katanga. Colonel Mobutu agreed to call off the invasion of Katanga, and the UN helped to set up a neutral zone. Kasavubu installed the college of university students called “College of Commissioners, on September 29, 1960” (Hoskyns, 1962:7). Kasavubu signed a decree pre-dated for 29th September 1960, creating the College of Commissioners and defining its powers.



Source: Schuyler (1962: 165). (Above) In 1961, volunteers of Elisabethville garde mobile meet on patrol in the embattled capital. Katangans, who rallied to defend their homes against UN white and black mercenaries, hired professional soldiers. BaLuba Kasai victims of Balubakat are shown (bottom) (1961).



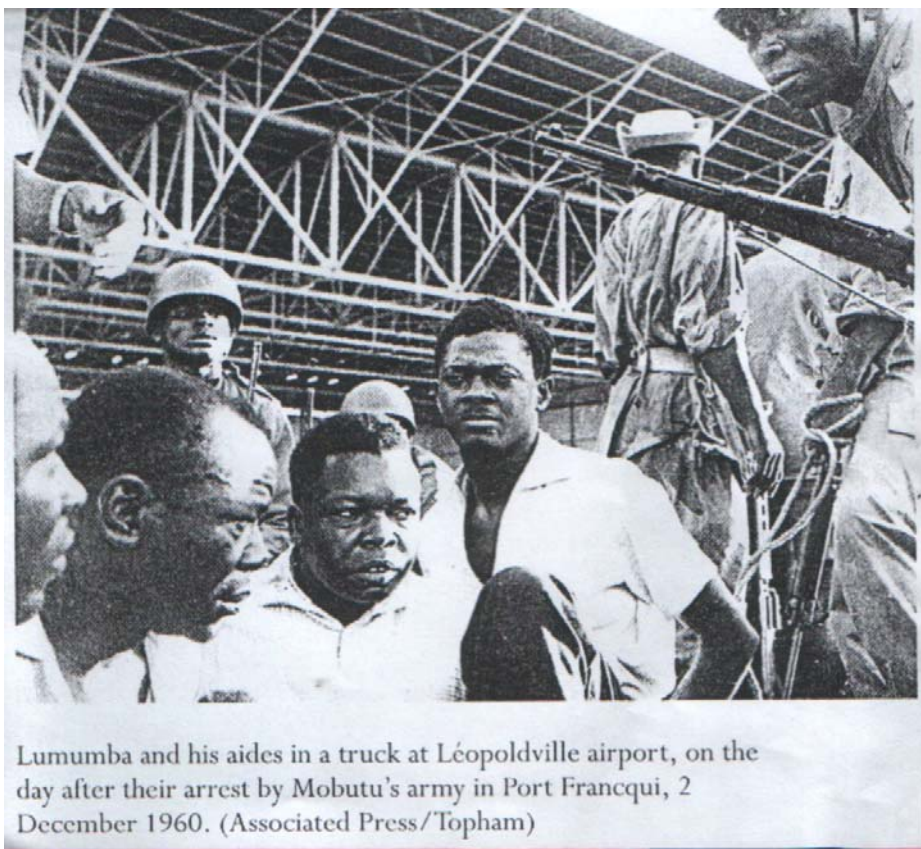
Source: Schuyler (1962: 163). In the top left photo, a Belgian nun feeds a undernourished Luba Kasai boy in the barbed-wire enclosed UN camp near Elisabethville (Katanga), where 40 000 starving Baluba Kasai were gathered together. In the top right photo, a nun carries a wounded child during a Katanga-UN clash. Bottom photo - a Swedish mercenary guards the helpless Balubas-Kasai in 1961.

In the midst of this trouble, on November 27, 1960, Lumumba and several of his supporters decided to leave Léopoldville (Kinshasa) for Stanleyville (Kisangani) by car. On December 1-2, 1960, local troops, which were loyal to Colonel Mobutu, arrested Lumumba at Lodi, on the left bank of the Sankuru River in Mweka, Western Kasai. A UN Ghanaian contingent in Mweka denied protection to Lumumba. Then Lumumba was flown back to Leopoldville. On December 3, 1960, Lumumba was imprisoned in Thysville (Banza Ngungu).

From non-Africans, a decision was taken in Washington that Lumumba should die. In Washington, there was the fear of Lumumba coming back to power. From Kinshasa, Lawrence Devlin reported to Washington by means of the following telegram:

“[The CIA] station and embassy believe present government may fall within few days. Result would almost certainly be chaos and return [Lumumba] to power. Lumumba’s release would inevitably mean his political victory: “The combination of [Lumumba’s] powers as demagogue, his able use of goon squads and propaganda and spirit of defeat within coalition [Kasa Vubu and Mobutu] which would increase rapidly, under such conditions would almost certainly insure [Lumumba] victory in parliament.” ...Refusal take drastic steps at this time will lead to defeat of [US] policy in Congo” (De Witte, 2002: 77-78).

This telegram was sent in order to enhance Washington’s earlier position that Lumumba should die. Washington’s earlier position officially started on July 22, 1960, when “CIA chief, Allen Dulles, had declared during a meeting of the US National Security Council presided over by President Eisenhower himself, that Lumumba was “Castro or worse ...”” (De Witte, 2002: 78).



Source: De Witte (2002: 103) Lumumba and his aides in a truck at Leopoldville airport, on the day after their arrest by Mobutu’s army in Ilebo (Port Francqui), 1-2 December 1960. (Association Press/ Topham).

On “18 August 1960, during another National Security Council meeting, Eisenhower had made it clear, without explicitly saying so, that he favoured Lumumba’s elimination. An assassination operation was planned with the support of CIA chief Dulles” (De Witte, 2001: 78). De Witte (2002: 78) adds that “But as soon as Lumumba had fallen into Mobutu’s hands at beginning of December, the risky operation against the former prime minister was called off”. De Witte (2002: xiii) says: “The blue berets protected Katanga and played a decisive role in overthrowing the Congolese government. Meanwhile, US President Dwight Eisenhower had instructed his aides to liquidate Lumumba and a top secret CIA unit was given the task of eliminating him. Brussels wholeheartedly agreed with this objective and also sent out a commando operation.”



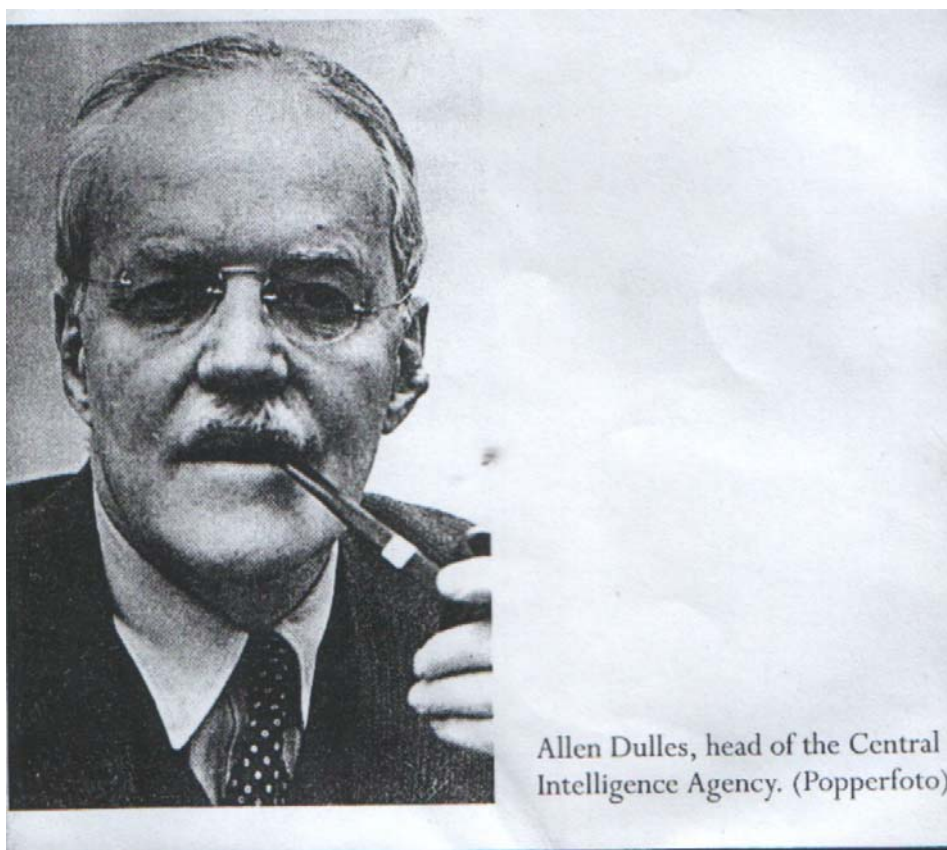
Source: De Witte (2002:103). The US President Dwight Eisenhower (left) decided on the death of Lumumba and left the execution to his CIA top secret services and Belgium (De Witte, 2002: xiii).

Ntalaja specifies that:

UN troops stood by as Lumumba was tortured by his captors at Ilebo on 2 December 1960, and at the Lubumbashi airport, when he was brought over to be handed to his

executioners following severe beatings on the plane, on 17 January 1961. Having sided with Kasa-Vubu in the constitutional dispute, Hammarskjöld himself told the Security Council on 10 December the UN could not do anything about Lumumba's arrest by Mobutu's troops, since his arrest warrant was approved by the head of State.

Ntalaja (2002: 111) adds: "Lumumba and his two companions, Youth and Sports Minister Maurice Mpolo and Senate Vice-President Joseph Okito, were severely beaten on the plane ride to Katanga, in the presence of two Luba-Kasai members of the College of Commissioners, Defence Commissioner Ferdinand Kazadi and Internal Affairs Commissioner Jonas Mukamba".



Source: (De Witte, 2002: 102). On July 22, 1960 in Washington at the National Security Council led by US President Dwight Eisenhower, Hallen Dulles, the Head of the CIA said "Lumumba was Castro or worse". Hallen is the one who organised the murder of Lumumba in order to execute the American state's plan through Belgian and Congolese services.



Source: De Witte (2002: 1002) British Prime Minister Harold Macmillan.

On September 19, 1960, Lord Home, the British Minister of Foreign Affairs, met with the American President (Dwight Eisenhower), who told him “Lumumba would fall into a river full of crocodiles” (De Witte, 2002: xiii). One week after President Dwight Eisenhower and Harold Macmillan, the British Prime Minister, accompanied by their respective ministers of foreign affairs, met again to talk about the death of Lumumba (De Witte, 2002: xiii). The report of this meeting says: “Lord Home raised the question of why we are not getting rid of Lumumba at the present time. If he were to come back to power, there would be immediate stress on the Katanga issue, which would get us into all sorts of legalistic differences. He stressed that now is the time to get rid of Lumumba” (De Witte, 2002: xiii-xiv). It is very difficult to see a spirit of forgiveness and love in this whole business.



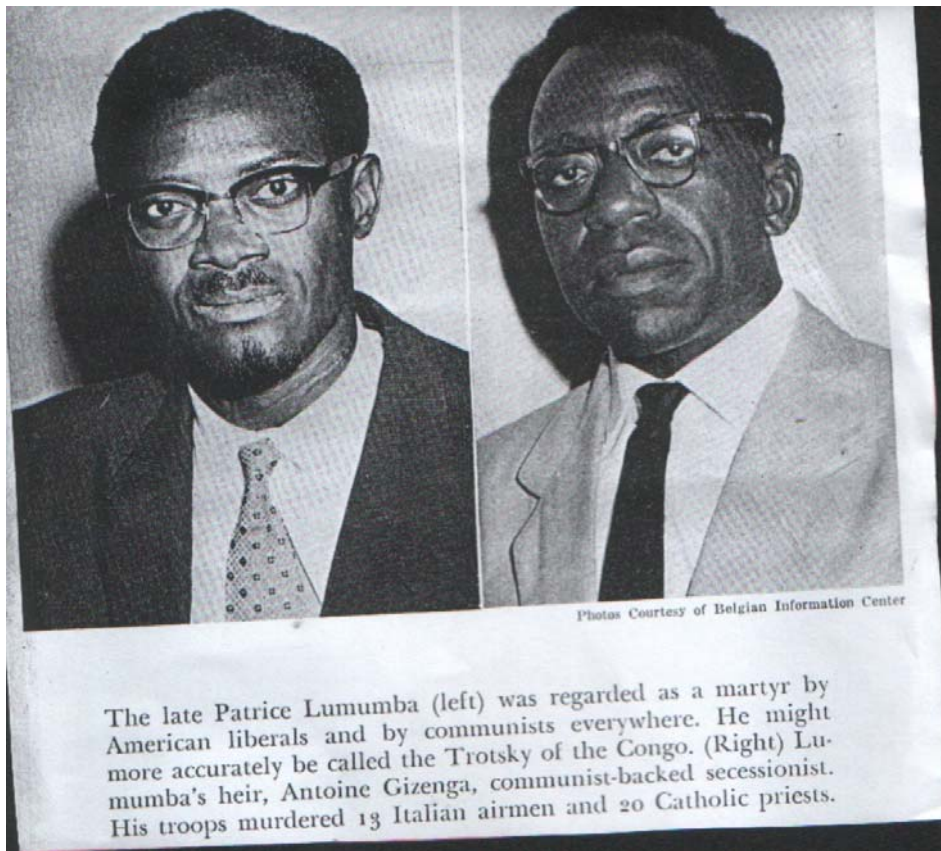
Lumumba with UN Secretary General Dag Hammarskjöld, after their conference at UN headquarters in New York on the critical situation in the Congo, 24 July 1960. (Topham Picturepoint)

Source: De Witte (2002: 101).



Officials next to the Ford sedan car alleged to have been used by Lumumba and his aides to escape prison, 10 February 1961. Left to right Pius Sapwe (commissioner of the Katanga police), an unidentified police commissioner, Jules Allard (a Belgian agent of the Katanga intelligence service), and the captain in charge of the prison guards Julien Gat. (Popperfoto)

Source: De Witte (1962: 104).



Photos Courtesy of Belgian Information Center

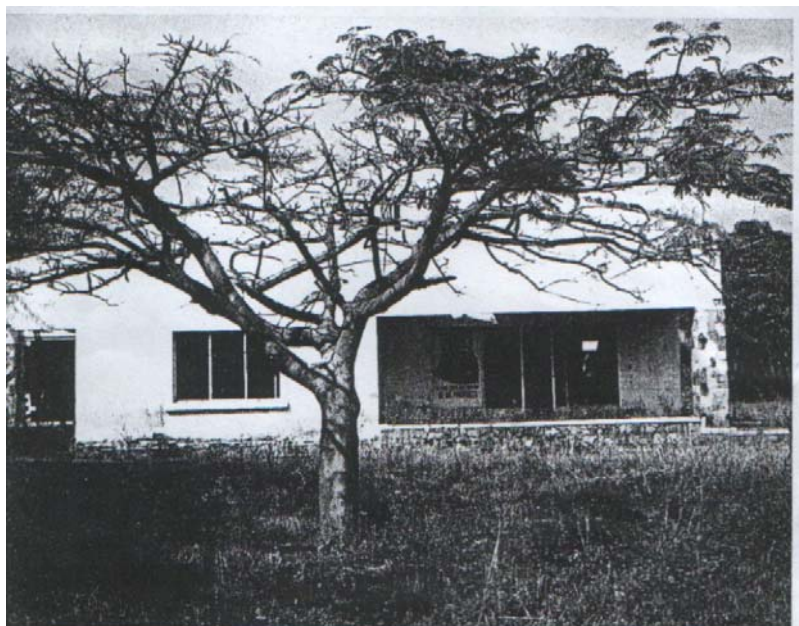
The late Patrice Lumumba (left) was regarded as a martyr by American liberals and by communists everywhere. He might more accurately be called the Trotsky of the Congo. (Right) Lumumba's heir, Antoine Gizenga, communist-backed secessionist. His troops murdered 13 Italian airmen and 20 Catholic priests.

Source: Schuyler (1961: 160) The late (left) Patrice Lumumba was regarded as a martyr by American liberals and communists everywhere. He might more accurately be called the Trotsky of Congo. (Right) is Lumumba's heir, Antoine Gizenga, communist-backed secessionist. His troops murdered 13 Italian airmen and 20 Catholic priests, and even more among Protestant missionaries in Eastern Congo.



Lumumba being interviewed with Maurice Mpolo, the new commander-in-chief of the Congolese army, at Ndjili airport, 17 July 1960. (Topham Picturepoint)

Source: De Witte (1962: 100).

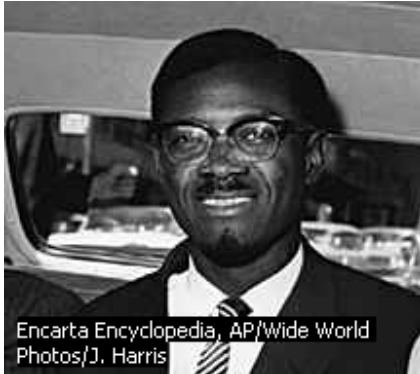


The Brouwez house where Lumumba, Okito and Mpolo were tortured on the evening of 17 January 1961, before being executed. The painted poster of Lumumba, just visible in the centre, is captioned "Le pays exige des martyrs. Je me présente". Today, the house no longer exists. (Photograph taken by Tom Küsters on 27 July 1977, © Tom Küsters, Holland)

Source: De Witte (2002: 105). Brouwez house, 3,5 kms from the Elisabethville Airport, belonged to a Belgian, Mr Brouwez, a poultry farmer who moved into another house at the time of Lumumba's persecution.

Tortured by Belgians and Congolese on the plane from Thysville to Elisabethville, and from 5 pm to 10 pm in the Brouwez house, situated 3,5 kms from the Elisabethville airport on January 17, 1961, Lumumba, Okito and Mpolo were sneakily assassinated in Tshombe's state on the same day at 10:45 pm in the savannah bush, 50kms from the Brouwez house. Their slaughtered bodies were cut into pieces and doused in sulfuric acid in order to erase the evidence (De Witte, 2002: 141-142). Their murderers, including Mobutu and his security services (Bobozo, Nendaka), were strongly supported, as mentioned above, both by Western countries (especially America, England, France and Belgium) and within the Congo (Tshombe's Katanga government, Luba-Kasai, Kasavubu etc), as shown in different photos. Patrice Lumumba had been First Minister for 67 days only (from 30 June to 5 September 1960, when the former President Kasavubu dismissed him). He died on the 201st day after

independence. Lumumba (1925-1961), the national hero, was slaughtered when he was only 36 years old.



Source: Encarta
Emery Patrice Lumumba



Source: Congo Archives.

Marshal Mobutu Sese-Seko Kuku Ngbendu wa Zabanga (1930-1997). He ruled from 1965-1997. On Sept 14, 1960, he staged his first military coup after the row between Kasavubu and Lumumba. On Nov. 24, 1965, he staged his second military coup after the row between Kasavubu and Tshombe. On Dec.1, 1992, he staged his third military coup by shutting all Tshisekedi's ministers out of their office and closing the Sovereign National Conference by force on Dec. 6, 1992. His soldiers arrested Lumumba in Mweka (Western Kasai) on Dec.1-2, 1960. In 1997, he died in Paris from prostate cancer, and was buried in Morocco.

Before he was slaughtered, Lumumba wrote the following message from his prison cell (political testament) to his wife, Pauline:

My Beloved companion,

I write you these words not knowing whether you will receive them, when you will receive them, and whether I will still be alive when you read them. Throughout my struggle for the independence of my country, I have never doubted for a single instant the sacred cause to which my comrades and I have dedicated our entire lives would triumph in the end. But what we wanted for our country-its right to an honorable life, to perfect dignity, to independence with no restrictions-was never wanted by the Belgian colonialism and its Western allies, who found direct and indirect, intentional and unintentional support among certain senior officials of the United Nations, that body in which we placed all our trust when we called on it for help.

They have corrupted some of our countrymen; they have bought others; they have done their part to distort the truth and defile our independence. What else can I say? That whether dead or alive, free or in prison by orders of the colonialists, it is not my person that is important. What is important is the Congo, our poor people whose independence has been turned into a cage, with people looking at us from outside the bars, sometimes with charitable compassion, sometimes with glee and delight. But my faith will remain unshakeable. I know and feel in my heart of hearts that sooner or later my people will rid themselves of all their enemies, foreign and domestic, that they will rise up as one to say no to the shame and degradation of colonialism and regain their dignity in the pure light of day.

We are not alone. Africa, Asia, and the free and liberated peoples in every corner of the globe will ever remain at the side of the millions of Congolese who will not abandon until the day when there will be no more colonizers and no more of their mercenaries in our country. I want my children, whom I leave behind and perhaps will never see again, to be told that the future of the Congo is beautiful and that their country expects them, as it expects every Congolese, to fulfill the sacred task of rebuilding our independence, our sovereignty; for without justice there is no dignity and without independence there are no free men.

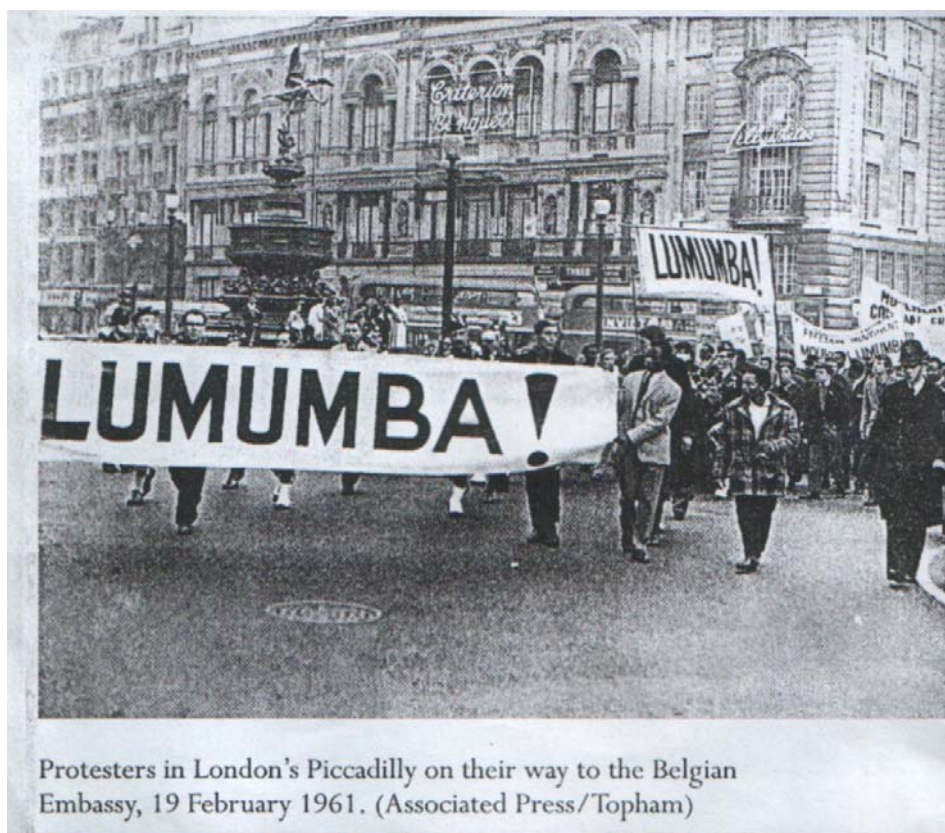
Neither brutal assaults, nor cruel mistreatment, nor torture have ever led me to beg for mercy, for I prefer to die with my head held high, unshakeable faith and the greatest confidence in the destiny of my country rather than live in slavery and contempt for sacred principles. History will one day have its say; it will not be the history taught in the United Nations, Washington, Paris, or Brussels, however, but the history taught in the countries that have rid themselves of colonialism and its puppets. Africa will write its own history, and both north and south of the Sahara it will be a history full of glory and dignity.

Do not weep for me, my companion, I know that my country, now suffering so much, will be able to defend its independence and its freedom.

Long life the Congo! Long life Africa.

Patrice (De Witte, 2002: 184-185)

This political testament encouraged his followers to continue the struggle for total liberation. Antoine Gizenga and Pierre Mulele continued Lumumba's ideology and many people, innocent whites and Congolese, died after Lumumba's death due to rebellions in the Oriental province (Kisangani), Katanga province and Kivu province. Lumumba's death had created indignation in the world and in the Congo. This crisis, characterised by the lack of a culture of tolerance and forgiveness, is the source of the turmoil that continues in the DRC. Because of this crisis, some of Lumumba's friends, such as Laurent Desiré Kabila, went into hiding from 1960 until May 17, 1997, when he overthrew Mobutu. Tutsis from Rwanda, Uganda, Burundi and Congolese Rwadaphone, called "Banyamulenge", accompanied Laurent Désiré Kabila to the Congo. The purpose was mainly to cast out Mobutu's government. The result of this war, which started at 10 pm on October 18, 1996 in Lemera (Southern Kivu province), was a figure of more than 4 million deaths in the DRC. It has become clear that vengeance and war cannot resolve the problem of peace in a country, but rather heighten and worsen the situation. Even the killing of a dreadful leader only serves to encourage his followers to continue in a vengeful way.



Protesters in London's Piccadilly on their way to the Belgian Embassy, 19 February 1961. (Associated Press/Topham)

Source: De Witte (2002: 98)



Source Schuyler (1962: 161)

In the top photo, people in Leopoldville (Kinshasa) demonstrate on Jan. 28, 1961, demanding the death of Lumumba, Gizenga and Kashamura. The demonstrators were also demanding the departure from Congo of R. Dayal, the UN chief in Congo. In the bottom photo, on the same day (Jan. 28, 1962), the citizens of Elisabethville (Lubumbashi) go about their business calmly.



Source: Encarta (2004)

The Late President Laurent Désiré Kabila was assassinated in Kinshasa on January 16, 2001 by Rachidi Kasereka, one of his bodyguards (Ntalaja, 2002: 278).

The political context of the Congo in the hands of soldiers who governed the country by the force of guns from 1885 up to now, being so long and rich in experience, this study will confine other important historical facts to the chronology in Appendix V. In the historical facts that deal with the DRC's political context, one can see how corruption, "hegemony", "divide and rule", indirect rule, "predation", "modernism" and "fetishism" have driven the country into a whirlpool (abyss) of despair and mass killings. The following section will deal with comments on the possibility of relying on twofold love as a mean to achieve a culture of peace in Congolese politics, through church action and theological discourse.

2.2 .1.6.3.1 Comments

From the perspective of twofold love and for the purpose of re-orienting sciences towards a culture of peace in the Democratic Republic of Congo in particular, and the Great Lakes region in general, the comments with regard to the political context will be based on

two points. The first point will be a brief tested-answer to the fundamental question of the role of teaching twofold love in achieving a culture of peace in this study. Knowing, in terms of historical facts, what has happened in Congolese politics, the issue is now to determine whether or not teaching twofold love could contribute to a culture of peace in the DRC. The second point will establish historically that “sin” is universal - the problem is the heart of humankind. Therefore, although it is historically true that Congo political leaders since 1885 or before, and up till now are predators (Kankwenda, 2004), what is now important is to forget the past and prepare today for a common future based on twofold love. This study will then propose a peaceful solution.

With regard to the first question in the context of the DRC, one could start by asking the following question: What would have happened in the political context of the DRC if politicians who were Christians strictly respected the Ten Commandments from the Bible? They would surely have listened to God, who says in His first Commandment: “You shall have no other gods before me “(Ex. 20: 3). The elephants from which ivory is obtained were created by God, and other natural Congolese resources that made Leopold II and Mobutu become crazy, would not have been preferred to the love of humanity. Mobutu would not have sacrificed the whole Congolese nation just for his selfish interests. He worked more for the cult of his personality, and Congolese intellectuals provided a structure and system in support of Mobutu’s ambitions. Mobutu was really worshipped by the Congolese. He created MOPAP (Mobilisation Propagande et Animation Populaire), which means “Mobilisation Propaganda and Popular Animation”, whose purpose was to make Congolese dance for him, although he was doing nothing for them. Congolese supported this idea and sang that: Mobutu wetu kabuyi bueba tuvua mua kusomba munyi mu ditunga dia ba Nkambua? This was a song composed in the Tshiluba language from Kasai and said: “Dearly beloved Mobutu, how could we live in this country of our ancestors without you?” When singing this, people were seriously dancing for Mobutu, forgetting that God is a jealous God! If the second commandment which says: “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below...” (Ex. 20: 4-8) was respected, it would have helped Congolese Christians to not boast of hegemonic ideology, which became more important to the Almighty God, Creator of all things on earth and in heaven. Tribalism, which took the place of God in the hearts of Congolese, would also have

been undermined if this second commandment was well taught and obeyed. From European colonialists, Congolese political leaders unfortunately inherited both predation and secret societies such as Freemasons and white magic, to which they added black magic and all kinds of fetishes, always forgetting that God, who liberated them from colonialism, is a jealous God. These Congolese politicians were Rosicrucians, a grade in Freemasonry. In these secret societies, there were a lot of non-biblical abstinences and some bad behaviours that made almost all of them divorce their first ladies or take more mistresses like King Leopold II, who was their model instead of Jesus Christ, had done.

The third commandment that says: "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name" (Ex. 20: 7) would have helped Congolese politicians and their people to not misuse the name of God by committing any evil in so-called "God's name". The obedience to this commandment would have protected Congo against some kinds of curses. The fourth commandment of God, which says: "Remember the Sabbath day by keeping it holy" (Ex.20: 8-11), would have made Congolese politicians rest on the Sabbath day and at least listen to the word of God, instead of attending numerous non-Christian meetings on the Sabbath day. If they had obeyed the fifth commandment of God that reads (Ex. 20:12): "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you", it would have enabled Congolese leaders, from Leopold II to Kabila II, to respect both their own parents and elderly people (Lev. 19: 32). In Congolese politics, since Leopold II up till now, young people who have neither a good reputation nor political experience despise accomplished and mature people, and only want to lead. The result is often chaos and mass killings. In 1960, Lumumba was 35 years old, Mobutu was 30 years and Adoula was 29 years old.

When he inherited the DRC in 2001, Kabila II was 29 years old. In the whole political history of the DRC, from Leopold II up to Kabila II, the sixth commandment of God, which says:"You shall not murder" (Ex. 20:13), has been one of the most frequently offended commandments. This study has historically shown how power in the hands of soldiers such as Diego Cao, Stanley, Tippu-Tip, M'siri, Leopold II, Gongo Lutete, Lumpungu, Piana Mutumba, Mobutu, Kabila I and Kabila II up till today, has led to them only using the example of predation and killing of Congolese as a way of expressing their leadership.

If this commandment had been well taught to these people, Congolese politicians could have ensured that the rich Congo did not become a house of violence and death. The seventh commandment of God, which says: "You shall not commit adultery" (Ex 20:14), is also one of the most often offended commandments among political leaders in the Congo, since before Leopold II up till now. Leopold II and Mobutu had a very bad reputation in this regard. Schuyler (1962:145), a Western lady and researcher who conducted an in-depth investigation in 1960 on all Congolese politicians of that time, only morally appreciated Mario-Philippe Cardoso, and says: "Radiantly handsome, Cardoso is a Catholic and a highly cultured man with a sincerity not often found in Congo politicians. He is the first Congolese official I met who treats his wife as an equal". In our times, rape has been identified in the DRC as a war weapon against women. In this case, if well taught and understood for application by all, obedience to this sixth commandment by politicians, who are at the same time soldiers in the DRC, could decrease the number of HIV/AIDS victims. The eighth commandment says: "You shall not steal"(Ex 20:15) and is, according to this study, the one whose disregard by Congolese politicians before Leopold II up till now, has caused the Congo to be identified by scholars such as Mbaya Kankwenda (2004: 7-424) and Georges Nzongola Ntalaja (2002: 1-278) with predation as a political, economic and social system. This is what this study has historically shown in the Congo's political context, when talking about "predation", "divide and rule", "modernism", "fetishism", and "mass-killings" as patterns of Congolese leadership before and since 1885. The false accusations among leaders and the splits that have characterised Congolese politics could be eradicated by their obedience to the ninth commandment of God which says: "You shall not give false testimony against your neighbor" (Ex 20:16). The tenth commandment reads: "you shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Ex. 20: 17). Due to the strong appetite of the great powers for economic potentialities in Congo, Congolese natural resources have turned into a bane instead of a blessing for this nation. Unless good Christians in America, England, France and Belgium (if they are still interested in helping) help their respective nations to read and respect this tenth commandment, it will be difficult for the Congolese to have a rest from the trade wars that started with Diego Cam in the 15th

century, and have continued since that time. What would have happened if all Congolese political leaders respected this tenth commandment, which prevents believers from coveting their neighbour's wife, manservant or maidservant, ox or donkey, or anything that belongs to their neighbour? They could certainly have been the peacemakers, instead of being troublesome leaders.

In this study, the historical facts in the Congolese political context have clearly shown the lack of biblical twofold love, and the need for the practice of God's Ten Commandments, in order to contribute to an orderly socio-political and economic situation in the DRC. In the Ten Commandments, the love of God is to be found in the first four, and the love of one's neighbour in the last six. Therefore, theology is not epiphenomenal – rather, it has an impact on society.

The second point of these comments seeks to show how, from the perspective of twofold love and a culture of peace, social and human sciences could be re-oriented in their interpretation of historical facts of Congolese political leadership before and since Leopold II. This should be done in such a way that God is seen in every Congolese story of the past, instead of only seeing God's absence in terms of Congolese suffering. The new interpretation of the historical facts of the Congo should first agree that countless criticisms against Westerners who came to Congo, mainly for economic exploitation, are true. However, at the same time, these criticisms should also consider the historical facts that clearly show the support of Africans in their own destruction and demise. This means “Tshishi tshidiadia lukunda tshidi munda mua lukunda”, which is a Luba Kasai proverb in the Tshiluba language of the DRC that literally means: “the insect that eats the bean is inside the bean”. This proverb is used in the context of traitors of their own families or societies. In the Luba culture, someone who is a foreigner cannot kill someone from a family, without the cooperation of a member-traitor of that potential victim's family. This reality will be dealt with in this section through historical facts.

By choosing this new approach to Congolese criticism of Westerners, this study takes into account the fact that new practical theology as a theory of action is defined, according to Heitink (1999: 6), as “The empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society.” Since 1960, practical theology has been a theological theory of action. It is a theory of crisis, and there is a crisis in the Congo. It is

better, from this perspective of action, to start with the fact that “there is none righteous, no, not one” (Rom. 3: 10). The prophet Isaiah (Chap. 53: 6) is also correct when he says: “We all, like sheep, have gone astray; each of us has turned to his own way; and the Lord has laid on him the iniquity of us all”. And the apostle Paul adds: “All have sinned and fall short of glory of God” (Romans 3:23).

What follows is a historical demonstration of how Africans in general and Congolese in particular are responsible for their own destruction, because unless one is aware of one’s responsibility in the demise of one’s enterprise, one cannot confess and change the direction of one’s actions. The first historical fact is the contribution of Congolese leaders to the shameful trade of slaves. In explaining how M’Siri, a Muyenzi from Tanzania, came with the Swahil Arab slavetraders to Congo and became Congolese, Schuyler (1962: 177) says:

The half-Arab M’Siri (or Mushidi) came in the early nineteenth century, in the footsteps of his father, Kalassa, to the territory of King Katanga, whose copper he bought and whose daughter he wed. Rapidly expanding his kingdom, King M’Siri soon stretched his hand from Lake Moero and the Luapula River on the east (frontier of today’s Katanga) to River Lulua on the north, Lualaba on the west, and the mid-Zambesi basin on the south-much farther south (into Northern Rhodesia).

It is clear that King Katanga, a Congolese, had given his daughter to this slavetrader M’Siri, a foreigner from Tanzania. But even having wedded a Congolese woman, King Katanga’s daughter, what did M’Siri start to do? Then Shuyler (1962; 177) says: “‘All trembled before him,’ says the French historian Roger Bodart. Indeed, King M’Siri (whose name means ‘the land’) sent caravans a thousand miles to link Bunkenya with the sea. Buying modern arms from the Arabs, he sold them in exchange for cooper, ivory, salt, iron and slaves.” This shows that King Katanga was happy to receive guns from his son-in-law, M’Siri, and to have his Congolese fellows sold to slavery. “Tshishi tshidiadi lukunda tshidi munda mua lukunda”, “the insect that eats the bean is inside the bean.”

Who saved the Congolese from M’Siri’s persecution? Schuyler (1962: 177) answers that:

In December 1891, Captain Bodson, a rapacious white agent for Leopold II’s Congo Free State, murdered M’Siri. Bodson had come to demand that King M’Siri sign a treaty of submission to the Congo Free State. Naturally, the ruler refused. Bodson shot him dead with a revolver. M’Siri’s son killed Bodson. Ironically, the Belgians buried Bodson and King M’Siri side by side.

In Sankuru (former Kasai province district), where Gongo Lutete was working for Tipu-Tip, there was a village called Pania Mutumba's village. Pania Mutumba was the chief of this village. Captain Hinde (1897: 78) explains how, on August 24, 1892, Pania Mutumba sold his people to them. He writes that:

We arrived at Pania Mutumba's village on the 24, and here rearranged the caravan. In reply to our demand that fifty men should be sent with us to serve as guides or extra porters, Pania raised many difficulties, but eventually said we could have the men if we paid for them. The Commandant thereupon bought sixty-three men for two cups of white beads each. A few of these men afterwards ran away, but many of them were promoted, and became good soldiers when they recognised the advantages of freedom. The advantage to be derived from freedom is one of the hardest things it is possible to explain to the ordinary Negro slave. His powers of reasoning never seem to get beyond this: "If I am free and don't get work, who is going to feed me? Whereas, if I have a master, he has to find me work, and when there is no work he has still to feed me".

Two things are noticeable in this story: one is that Pania Mutumba says that to have men is not a problem, but what is important is beads for him in exchange for men who he would easily deliver into slavery! The second thing is that the men themselves, according to Hinde, are willing to be slaves under Tippu-Tip through Gongo Lutete, rather than being liberated from them by the Congo Free State. And the reason for this is poverty and a lack of food. In the phrase "tshishi tshidiadia lukunda tshidi munda mua lukunda", "the insect that eats the bean is inside the bean", Arabs found Luba Tshief Lupungu and Bakusu (Tetela), chief from the former Kasai province, in order to achieve the objectives of their slavery enterprise. To illustrate this, Hinde (1897: 18-19) says that the Arabs "allied to themselves, as vassals of Tippu Tip, many powerful chiefs in the surrounding districts, among whom Lupungu and Gongo Lutete were of widest influence. These two chiefs, and Gongo Lutete in especial, were largely instrumental in shapping the subsequent course of events". On July 19, 1892, Gongo Lutete sent an invitation to Congo Free State authorities, who were based in Lusambo (Kasai), to come to his capital, Ngandu town (Sankuru), in order to see him and have a talk. Pania Mutumba's village was situated between Lusambo and Ngandu town, where the great chief Gongo Lutete was living. After two days of travel from Lusambo, the caravan that brought captain Hinde, his colleague, Captain Wouter and others, reached Pania Mutumba's village. What did Hinde see in this village apart from the men they bought from Chief Pania? Hinde (1897:71) says: "All the sick who die, and some before they are dead, I fancy are

thrown into the river, which passes in front of the village. Those who die violent deaths are generally eaten”. How awful!

On September 13, 1892, the caravan finally reached Ngandu town, the capital of Sankuru, where Gongo Lutete was the chief. Who was this Congolese, Gongo Lutete? Hinde (1897: 86-87) says that:

On the 13th of September we arrived at Ngandu, and received a splendid reception by Gongo Lutete: thousands of his people turned out to welcome us, firing guns, and dancing and yelling as if they were possessed. Gongo Lutete was born in Malela, and was by blood a Bakusu. He had himself been a slave, having as a child fallen into the hands of the Arabs. While still a young, as a reward for his distinguished conduct and pluck on raiding expeditions, he was given his freedom. Starting with one gun, at eighteen years of age, he gradually collected a band of brigands round him, whom he ruled with a rod of iron, and before long became Tippu-Tib's chief slave and ivory-hunter. He established himself at Ngandu on the Lomami, holding part of Malela for Sefu, and by raiding gradually extended his influence to the westward, which brought him into conflict with the State.

It is important to note that Tippu-Tip (1837-1905), who ruled the commercial empire in Congo from 1860 to 1890, born in Zanzibar and son of a Swahili merchant and an Arab mother (Encarta, 2004), turned to Zanzibar where he died. His son Sefu continued his work in Congo, and Gongo Lutete, who was Congolese, was holding part of Malela in Congo for Sefu. Gongo Lutete was a fighter, and was about 30 years old when Captain Descamps and later Baron Dhanis (Congo Free State) defeated him in April 1892 (Hinde, 1897:87).

Hinde also found something discouraging in Gongo Lutete's tribe and asserts that: “These Batetela, and more particularly one tribe called the Bakusu, are, as far as I could ascertain from making inquiries in every direction, the most inveterate cannibals.” And they were not alone in doing this, as the Bangala tribe in the Equatorial province (DRC) were also eating their fellow Congolese (Hinde, 1897:52). Who helped to stop Tippu-Tip from selling people in Congo? God used the same white people in America, England, France, etc. to rise up and stop this shameful trade. In Congo, for example, the Congo Free State, having sided with Lupungu, Gongo Lutete, Kolomoni and all their Congolese people, killed more than 3600 Arabs who were serving Sefu, Tippu-Tip's son. This took place on November 21, 1892 at Lomami River towards the actual Katanga province (Hinde, 1897: 111-112). It was in a village opposite Ngandu town, the capital of Sankuru. Captain Hinde (1897: 116), who was there that day, says:

Sefu himself had crossed before the fighting began, and so escaped. On counting the Arabs loss, we found it to be over 600 on the field of battle, and between 2000 and 3000 killed or drowned in the river. We took about 30 good repeating rifles and upwards of 2000 cap guns, with large quantities of powder and cartridges. Sergeant Albert Frees and Corporal Benga were the first to get to the palisades of the fort, Albert being three times touched by balls.

It is interesting to note that the black sergeant, Albert Frees, was a Monroviaian from Liberia, while Corporal Benga was from Sierra Leone (Hinde, 1897: 112). They were Congo Free State soldiers.

The point here is that the Congolese themselves are not holy - rather, they have contributed to their destruction and the demise of their nation. There is also the historical possibility of appreciating a few, but good, contributions of Westerners, and giving glory to God. The Baluba's (Kasai, DRC) wisdom contained in the proverb: "thishi tshidiadia lukunda tshidi munda mua lukunda", "the insect that eats the bean is inside the bean", is historically accurate and has been tested in the political context of both the DRC and Africa in general. African chiefs have always sold their people to someone who gives them a gun to kill his parents, sisters and brothers. Captain Speke and Captain Grant from the Indian Army, who came to Eastern Africa as Nile River explorers on behalf of the British government, had investigated how African kings could give them slaves and allow them everything in exchange for good guns. On May 24, 1862, Captain Grant reached Uganda from Karagwe. Karagwe was a kingdom led by King Rumanika in 1862. This king gave slaves and transporters to Captain Grant and Captain Speke. Men from Rumanika's kingdom of Karagwe transported Grant in a hammock on his way to Uganda. Jones (1875: 285) says: "The only real pleasant incident of the travelers' story in Uganda was the arrival of Grant, who, on learning from Speke of the chance of getting northward, left Karagwe, and performed the journey on a litter, reaching Mtessa's capital on the 24th of May."



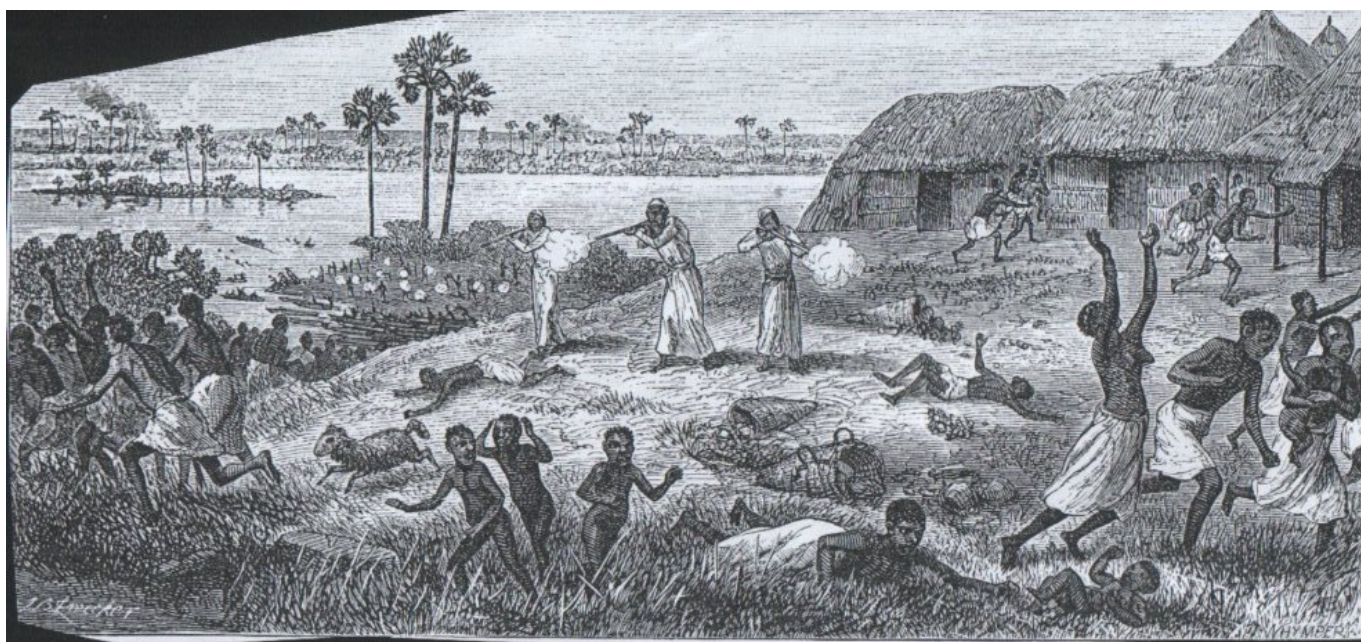
Source: Charles H. Jones (1875: 284). On a letter from King Rumanika's kingdom of Karagwe, in Uganda, not far from the River Nile, a Briton (from the Indian Army), Captain Grant, reached Uganda on May 24, 1862 from Karagwe.

Africans who would like to condemn Captain Grant for having been transported in our land like an African king, should start by asking themselves: Why did King Rumanika of Karagwe reserve such a welcome for Grant and Speke? First of all, white men had seen how African kings were transported - therefore, they did this in Africa. Secondly, in exchange for their rights as elders, African kings in the central and eastern parts of this continent only wanted guns for killing their people. With regard to the barbarity of the Ugandan king, Kabaka M'tessa, in 1862 in Uganda, where Captain Speke was at this time, and to whom Captain Grant was going to search for information about the Nile, Jones (1875: 285) says:

Four days after his first visit, Speke was again in the palace, and was requested to shoot four cows, which were loose in the enclosure. ' Having no bullets for my gun, I borrowed the revolving pistol I had given the King, and shot all four in a second of time; but as the last one, only wounded, turned sharply upon me, I gave her the fifth and settled her. Great applause followed this wonderful feat, and the cows were given to my men '.

In describing King M'tessa of Uganda in 1862, Jones (1875: 285) specifies that "The cruelty of this savage was equal to his rapacity and greed. He executed his wives and sisters

without remorse for the most trifling offences, or for no offense at all, and it was not uncommon for him to take upon himself the office of executioner". The problem has always been the heart of humankind, and not the white or black people, BaNyarwanda, BaLuba, Babira, BaHema, BaNgiti, etc. Good and bad hearts are found everywhere and at every time, depending on whether or not one fears God.



Source: Jones (1875: 132). On July 15, 1871, Dr David Livingstone received reports on the massacres of Congolese women in Nyangwe on the Lualaba River (Manyema country, in the DRC) by Swahili Arabs.

The picture of the killing of Congolese women in Nyangwe (above) and those below, show what the heart of the Swahili Arabs was like. However, in order to re-orient the human and social sciences towards a new interpretation of historical events for the sake of a culture of peace and positive action, it is important, in the researcher's view, to consider that God has never left Africa in its times of turmoil. He is the master of all history and loves us in Africa, and even in the Congo. For historical illustration and practically speaking, some of these slaves have become free American citizens, while many Africans today struggle and have difficulty in getting visas to go to America, a land of freedom. These former sons of slaves, such as Dr Martin Luther King, had a dream of reconciliation for American society and were respected throughout the world. God remains the judge of heaven and earth. All people die, weak and persecuted Africans, Arabs and Westerners such as King Leopold II, who killed many Congolese, and other cruel people in the world and in Congo, such as

Mobutu. God historically judges persecuters of Africa, unless they confessed before they died, which Mobutu cleverly did, or so it seems. Honoré Ngbanda Nzambo-ku-Atumba, who was Mobutu's adviser for security affairs, asserts that Mobutu confessed all his sins before he died, and should therefore now be in Heaven (Ngbanda, 1998). Therefore, we should thank God and criticise Africans who still persecute Africans in the Congo, in the physical absence of the coloniser.

There is always the question of the “tshishi tshidiadia lukunda tshidi munda mua lukunda”, “the insect that eats the bean is inside the bean”. On May 2, 1863, the British explorer, Mr Backer, discovered how King Katchiba, who was good towards the white men, was unfortunately travelling on the shoulders of his slaves in Africa. Katchiba was a sorcerer and the king of Obbo in Uganda, not far from the Nile River. With regard to Katchiba and the Obbo people, Jones (1875: 303) says:

They are courteous in their manners, and never ask for presents. They are ruled by a sorcerer named Katchiba, who is a most peculiar old man, and from whom the travelers obtained much information about the country. He has different seraglio at every village, in order that his wives should not quarrel, and boasts of one hundred and sixteen children living. His method of travelling is on the shoulders of one of his slaves, and whenever he starts on a journey a dozen or more of these bearers are among his retinue.



Source: Jones (1875: 302). On May 2, 1863, Katchiba, a sorcerer and King of Obbo in Uganda, not far from the Nile, whose method of travelling was on the shoulders of one of his slaves. He had many wives and boasted about having 116 children.

If Katchiba was found by white men in this state of travelling on the shoulders of his slaves, then to condemn only Westerners and other slave masters seems to be a one-sided judgment. Such a culture of predation will not change our actual situation in Africa, where people suffer at the hands of their fellow Africans, as is the case in the DRC, which is being sold slowly but surely by Congolese warlords.



Source: Jones (1875:56). A testimony by Dr Livingstone on June 27, 1866. These are the slaves abandoned because they were tired and could not march again. The Arab slavers' avenged their loss of money by tying them to a tree or killing them.



Source: Jones (1875: 56). A testimony by Dr Livingstone on June 19, 1866. Slavers revenging their losses.



Source: Stanley: "The Congo and Its Free State" Vol.1, p. 200.
 Two fetish wooden- idols that Stanley found on March 25, 1880 at Banza Uvana village
 (9½ miles from Vivi, Congo).

People such as Dr David Livingstone, a medical doctor and missionary, whose wife died in Africa from malaria because of their wish to serve humankind, deserve honour from Africans for what they achieved on this continent. He himself also died in Africa. Without their testimony and denouncement of slave traders in Africa, nobody today would have even discovered African suffering and turmoil at the hands of African kings and their Swahili-Arab partners. We could have been left alone in the hands of sorcerer kings such as Katchiba, and cannibal kings such as M'Siri, Tippu-Tip and Gongo Lutete. They could have killed more people. It is interesting to see a white doctor such as Dr Livingstone coming to serve in African villages, while many Congolese people hate their own villages and go to America and England, as they still have many reasons that prevent them from serving their parents in their own villages! Some even flee their own villages because of sorcerers in their villages! With regard to Dr Livingstone, Wright (2004) says:

As a missionary, Livingstone quickly came to believe that his primary task was not to

remain in one spot, preaching the gospel to the few local people willing to listen. Instead, he should keep on the move, reaching new groups and extending to them an acquaintance with Christianity. Eventually he would expand this idea into a belief that his role was to open up" Africa's interior to broader influences from Western civilization. Once that occurred, he reasoned, commerce and Christianity would work hand in hand to end slave trading and uplift African peoples. Such motives drove Livingstone ("I will open a way to the interior or perish," he vowed to his brother) and turned him into one of Europe's greatest African explorers.



Source: Encarta (2004). Dr Livingstone, David (1813-1873), Scottish missionary and physician, whose wife died from malaria in Africa.

Wright (2004) specifies that:

David Livingstone (1813-1873), Scottish missionary and physician, spent half his life exploring southern and central Africa. In addition to adding greatly to Europe's knowledge of the continent's geography, he heightened Western awareness of Africa and stimulated Christian missionary activity there. His activities helped bring about the Scramble for Africa, in which European powers seized virtually all of Africa in the late 19th century and early 20th century.

Instead of following Livingstone's humanitarian motives, American and Europeans were unfortunately attracted by Stanley's economic discourse for the benefit of Westerners only. They should have taught us (Africans) how to deal with commerce, since they came to Africa when Livingstone saw the possibility of a close relationship between Christianity and commerce, in order to eliminate slavery, which continues today in other ways because of poverty. Surprisingly, Westerners did not prevent their fellow Westerners from conducting commerce in Congo – rather, they prevented Protestants, especially evangelical churches, from conducting commerce! What Congolese are doing to their fellow Congolese today, after independence, as shown in this section, indicates that the heart of humankind is the problem,

and not a specific group. A person can also change if taught well about twofold love (love of God and one's neighbour). The following pictures provide a background to the lack of twofold love in the DRC. Despite the fact that only Hema photos of killings by the Lendu tribe were available during the time of this research, one should consider that even Lendu people died at the hands of the Hema (Annan, 2004).



Source: Hema Community, May 2003. An innocent old woman in Ituri Bunia has her leg amputated because of tribalism and a lack of humanity in Ituri Bunia



Source: Hema Community. Red Cross workers dig graves for bodies found in the market in Bunia, Sunday May 18, 2003.
Photo credit: Karel Prinsloo, AP



Source: Hema Community. Murder. Murder. Murder. Red Cross workers cover their mouths as they look at a dead body, May 18, 2003,



Source: Hema Community. A child soldier kills an innocent girl in Ituri Bunia (DRC). May 2003.



Source: Hema Community. A Congolese man walks past corpses in a street in Bunia town, May 17, 2003.

2.2.1.6.3.2 Economic Context

Due to the fact that the economic context is influenced by the political context of the DRC, this section will only use one word to summarise what is known about the economic context of the DRC in particular, and even the Great Lakes region in general. This word is “predation”. It is an economy of predation.

According to the dictionary, predation means “the act of an animal killing and eating other animals” (Wehmeier, 2005, s.v. ‘predation’). Mbaya Kankwenda (2005: 1-424), who is a renowned economist, has written a book entitled “L’*économie politique de la prédation au Congo Kinshasa: Des Origins à nos jours 1885-2003*” meaning “The Political Economy of Predation in Congo Kinshasa: from origins up to the present -1885-2003”. This book shows how, from the time of Leopold II (1885) up till Kabila II, nobody has put the needs of the common citizens of the DRC on their economic agendas. Everything is for Westerners and people they have put in political positions for the purpose of plundering of natural resources in the DRC. Kankwenda (2005: 7) asserts that today, the Democratic Republic of Congo is in total crisis, if not total bankruptcy, at all levels and in everything. More than anything else, the economy is in total ruins, according to Kankwenda. Tribalism, corruption of Congolese intellectuals and the International System of Predation (ISP) are the three elements that different regimes, since Leopold II, have used to settle the predatory system in the Congolese economy, Kankwenda asserts (2005:7). This system of predation has three dimensions: economic, social and political (Kankwenda, 2005: 17).

In the political context, this study has explained the motives that drove Leopold II in the Congo. Leopold II’s system of predation consisted of predation of land, predation of natural resources, and predation of human resources. The predation of land allowed Leopold II to chase away the natives from their own lands for his selfish use. He exploited natural resources such as rubber and ivory. His human predation consisted, in terms of Karl Marx, of the alienation of Congolese people. Economic alienation, in terms of Karl Marx, consisted of making people work hard and produce,

then keeping workers far away from their product, in such a way that they cannot profit from their labour. Leopold II made Congolese work hard for him, and did not pay them. Instead, they died. Clark (2003: 35) says: “Due to epidemic, famine, and state-sanctioned violence between 1887 and 1905, the population of Congo Free State plummeted to half of what it had been in pre-colonial times. It became obvious that the brutality of Congo Free State could not be ignored.” Kankwenda (2005: 24) specifies that the Congolese died from cold, disease and other mortal accidents in the forest, and those who could not produce were harmed and killed. Then, the old people were left alone in the villages and died, as they could not produce anything in order to stay alive.

Having learned predation from King Leopold II, the Belgian colony (Congo) was just a type of “Belgian democratization of predation”, according to Kankwenda (2005: 26). This is to say that the Belgian colony continued the predatory system based on the economic self-interest of Belgians. All these are the historical facts that cannot be denied. Unfortunately, however, after the departure of the Belgians (after the so-called independence of Congo), Congolese politicians did not bring about the expected changes for the welfare of ordinary people in the country. From Mubutu to Kabila I and Kabila II, Congolese at the grassroots level are still awaiting these expected economic changes. Leopold II, at least, when he was ready to die in 1909, and was tired in 1908, he transferred his Congo to the Belgians that year (1908), but Mobutu, for example, waited until he died without transferring “his Congo” to somebody else. People at the grassroots cry in vain and go into the street, only to be killed again. Kankwenda (2005: 36-38) mentions five points that he develops in his books to show what happened in the Congolese economy from Leopold II to Kabila II. The first point is the fact that an economy for the benefit of Congolese citizens has never been a preoccupation of Congolese political leaders. The second point is the privatisation of the economic structure for the leaders’ selfish ambitions. The third point is a strong dictatorship, in order to ensure that people at the grassroots level do not benefit. Fourthly, Kankwenda mentions that only a popular revolution changes the situation, as a dictator will never change without pressure from democratic and

popular movements. Fifthly, is the fact that the international community always supports their Congolese political partners in terms of the plundering of natural resources. This was true in 1885, 1960 and even today. Mobutu, for instance, was put in power by the international system of predation, according to Kankwenda (2005: 40). In order to establish his predatory system, Mobutu used both a spectacular accumulation of wealth for himself and the rivalry in the international system of predation during the Cold War. This made Mobutu unshakeable by Americans and Europeans, even though he was doing nothing for the economic peace of the Congolese. More than Leopold II, Mobutu's predation was not limited only to land, natural resources, financial resources and human resources, but rather was extended to material resources, immovable property and environmental resources. In the process of land predation, Mobutu established many memoranda of understanding between him and the buyers of government lands for his own pocket (Kankwenda, 2005: 41-42). He even sold lands reserved for the national environment, and carried on with deforestation. He privatised governmental societies. In terms of material predation, Mobutu sold government houses to individuals (Kankwenda, 2005: 44). Government vehicles were distributed to individuals (Kankwenda, 2005: 45). The product of governmental societies such as diamonds from MIBA and gold from Kilo-Moto became Mobutu's property. On November 30, 1973, Mobutu came up with a grave economic predation measure called "Zairianization", which was the confiscation of private societies belonging to foreigners. He then distributed these foreigners' societies to unaccomplished people among his Congolese friends. In his process of financial predation, Mobutu bought a monetary machine that was producing banknotes at home, which devalued Congolese money, managed public enterprises, and withdrew money from the national bank by telephone and through appointed people, without following the official procedure for money withdrawal at the bank (Kankwenda, 2005: 48). Mobutu also ordered Congolese banknotes from other gangs and money printers in Europe and South America (Brazil) etc. On October 14, 1994, for example, 14 tons of banknotes landed at the Mbandaka airport in the Equatorial province, which was Mobutu's province, without passing through the Central Bank in Kinshasa. In this business of laundering, there were ramifications

for France, Belgium, Brazil, Argentina and some businessmen and transporters from Liban, such as Mr Naim Kanhafer and Abdoul Karim. This then became an international network of mafia, organised by Mobutu (Kankwenda, 2005: 52).

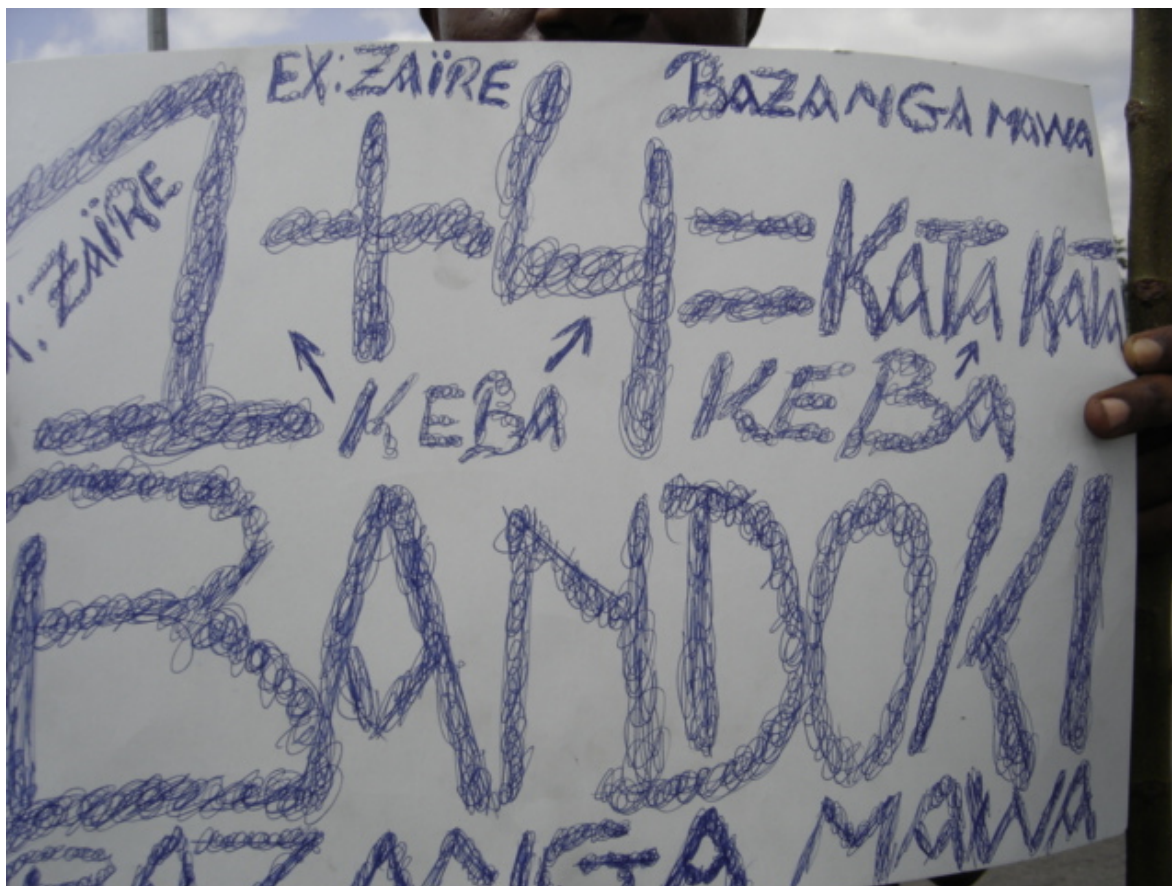
Kabila I and Kabila II brought wars of liberations to the Congo. Their history is just a continuity of predation Kankwenda (2005) thinks. The UN experts on the plundering of natural resources have already produced more than 4 reports on the plundering of natural resources in the DRC, showing how this plundering is internationally organised by all the warlords who are put in power for this very purpose. The result of the economy of predation is hunger for ordinary people who do not take guns for killing. This helps political leaders in the DRC to divide and rule. Otherwise, how does one explain repeated demonstrations like that of Wednesday March 22, 2006 in Kinshasa, when UN Secretary-General Mr Koffi Annan was visiting this country? According to Kankwenda, it will not be easy to succeed if these predators are still in power (Kankwenda, 2005: 387-424). Ntalaja (2002: 262-264) proposes that the solution is to chase away all these predators through democratic, popular protest movements. The criminals cannot provide solutions to Congolese problems through dialogue, because they meet in order to share power among them and to redistribute what they have stolen from the population, and nothing else, says Kankwenda (2005: 390). Many Congolese thinkers at the grassroots level say that the ICD cannot be the abbreviation for “Inter-Congolese Dialogue”, which was held in Pretoria in 2002, but should rather stand for “Inter-Criminal Dialogue”, because warlords met in order to protect their interests.

Before his death on March 14, 1883, Marx (as translated by Moore & Aveling, 1906: 719) observed the badly paid strata of the British industrial class as the aftermath of capitalism in the following words: “Among the agricultural labourers, those of England, the wealthiest part of the United Kingdom, were the worst fed. The insufficiency of food among the agricultural labourers fell, as a rule, chiefly on the women and children, for ‘the man must eat to do his work.’ Still great penury ravaged the town-workers examined”. Revolt in order to defend one’s rights was recommended by Karl Marx. The messages of these demonstrators below could express the views of the persecuted common people of Congo that the

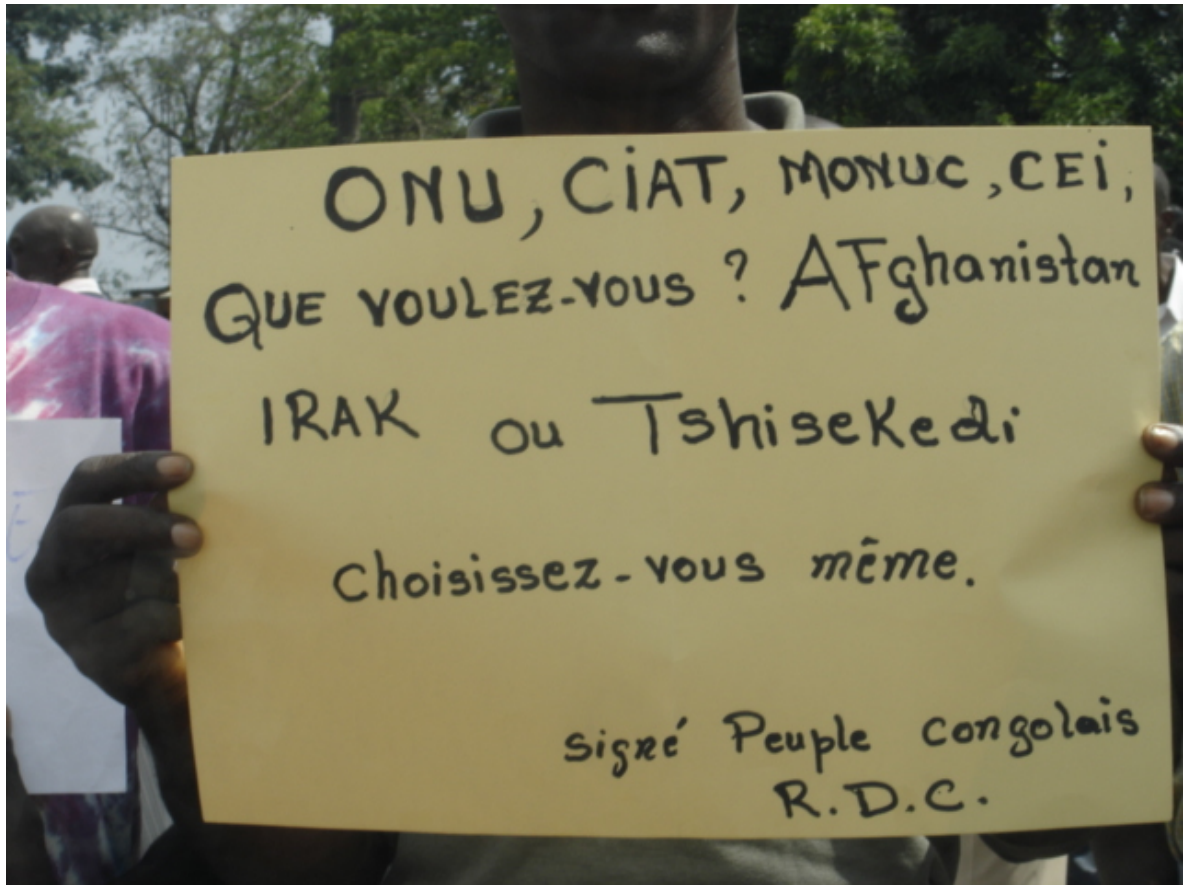
international community, as in 1885, 1860, 1961 and even today, is supporting the predation in Congo, while neglecting the will of the Congolese population.



Source: NGO members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006, when Mr Koffi Annan, the UN Secretary-General had been in the DRC since Tuesday 21st March, 2006.



Source: NGO members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan, the UN Secretary-General Secretary had been in the DRC since Tuesday 21st March, 2006. The writings in the Lingala language say: "Ex Zaire was People Without Compassion". "1+4= squalor". "Caution! Sorcerers without compassion". Their problem is that the actual leaders do nothing for the economy to benefit Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.



Source: NGO members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan had been in the DRC since March 21, 2006. The writings in the Lingala language say: UN (United Nations), CIAT (International Commission for accompaniment of Transition in Congo), MONUC (UN Mission in the DRC), CEI (Independent Electoral Commission). What do you want? Afghanistan, Iraq or Tshisekedi. Choose yourself. Signed: Congolese People, DRC. Their problem is that the actual leaders do nothing for the economy to benefit Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.



Source: NGO Members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, Wednesday March 22, 2006. Mr Koffi Annan, the UN Secretary-General, had been in the DRC since 21st March, 2006. The writings in the Lingala language say: The DRC is not for sale. Is Kofi Annan a Commissioner to sell Congo? Their problem is that the actual leaders do nothing for the economy to benefit Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.



Source: NGOS Members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan, the UN Secretary-General, had been in the DRC since Tuesday 21st March, 2006. The writings in French say: Tshisekedi or Iraq. Their problem is that the actual leaders do nothing for the economy to benefit Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.



Source: NGOS Members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan, the UN Secretary-General, had been in the DRC since Tuesday 21st March, 2006. The writings in French say: Tshisekedi or Iraq. Their problem is that the actual leaders do nothing for the economy for the benefit of Congolese citizens. Therefore, they should go and give Etienne Thsisekedi a chance to lead Congo.



Source: NGOS Members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan, the UN Secretary-General, had been in the DRC since Tuesday 21st March, 2006. The writings in French say: Etienne Tshisekedi wa Mulumba, a great president worthy to be president of a great country, DRC. Their problem is that the actual leaders do nothing for the economy for the benefit of Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.



Source: NGOS Members of UNESCO-PEER CPN Congo. Demonstrators in Kinshasa, March 22, 2006. Mr Koffi Annan, the UN Secretary-General, had been in the DRC since Tuesday 21st March, 2006. The writings in French say: Elections without Tshisekedi mean civil war from June 30, 2006. MONUC (UN Mission in the DRC) would be responsible for this. Their problem is that the actual leaders do nothing for the economy for the benefit of Congolese citizens. Therefore, they should go and give Etienne Tshisekedi a chance to lead Congo.

2.2.1.6.3.3 Sociological Context

Sociological elements in Africa in general, and in the DRC in particular, have positive and negative sides, depending on whether or not one neglects twofold love as a measurement of validity. Through some sociological aspects found in both Africa and the Congo (DRC), this study, in this section, will examine some Congolese sociological elements that could be used to build a culture of peace in the DRC. These are: the idea of God and the notion of “sacred” in Africa, hierarchy, tribalism and the idea of belonging to a community, symbolism and proverbs. This study will then seek to show how sociological elements that are not in conflict with twofold love could be used to build a culture of peace for everyone in the Great Lakes region in general and the DRC in particular.

The first sociological element is the fact that Congolese, before their encounter with Westerners, already had an idea of God and holiness. Concerning the idea of God, one should note that in Africa, God is generally known through revelations and is worshipped as the Supreme Being. Mbiti (1997: 29) specifies that "African knowledge of God is expressed in proverbs, short statements, songs, prayers names, myths, stories and religious ceremonies." Speaking of what God is like (the nature of God) in African traditional religion, Gehman (1989: 191-192) asserts, "God is present everywhere (omnipresent), Almighty, transcendent (extraordinary), Everlasting, Spirit, kind, protector of mankind and creatures. He is the savior in the times of crisis. He is king, Lord, and Judge. His statues are absolute". Africans want an Almighty God, who solves their material, social and spiritual problems, and not a sleeping or careless God. This understanding of God by the Congolese and Africans in general could be used by missionaries in their evangelization, in order to create a consistent and practical faith in Jesus Christ, and a culture of peace in Africa. Unfortunately, missionaries have only been interested in transmitting their own cultures to Africans in the name of Western civilisation and evangelisation. The point is that the Congolese had an idea of a Supreme Being, who could punish sinners. Although the fact that the historical Jesus Christ of Nazareth, who died for our sins, was not known in the African culture, Africans were sometimes able to identify their God with visible things, which was very positive. The idea of a transcendental Almighty God who provides everything and must be respected and worshipped was a good idea, in order to achieve a culture of peace. This idea could be very helpful in the process of establishing a culture of peace in the context of holiness or being sacred.

In the Congo (DRC), the notion of sacred, holy or taboo was integrated into the life, religion and philosophy of every person who wanted to live well and achieve success in everything he/she did on earth. Congolese traditions had their lists of sins. For instance, the Luba-Kasai considered this in terms of "tshibindi", meaning "prohibition" or "taboo". "Taboo" is an Australian and Polynesian word meaning "holy". According to Freud (as quoted by Kankolongo, 1978: 99-109), the word "taboo" is equivalent to the Roman word "sacer", the Greek word "aios" and the Hebrew word "kadosch", meaning "holy". The point here is that Congolese traditions had an idea of distinguishing good from evil, and the idea of holiness in order to live in harmony with God and one's neighbour. In this process of fearing

punishment from an Almighty God who provides for his people through an attitude of holiness and harmony with one's neighbour, a culture of peace was possible in traditional settings of the DRC.

How do Congolese and the people of Africa in general relate to God, and vice-versa? This is the sociological element of hierarchy, which is very important in Africa and in the Congo in particular. People used to communicate indirectly with God (most of the time). In some cases, people communicated directly with God through prayers. The reason for this, according to Mbiti (1987: 32), is that God is both transcendent (far) and immanent (near). To communicate indirectly means that both God and people have to pass through a hierarchical structure. Mulago (1978: 48-49) explains this hierarchical structure. It comprises the invisible hierarchy and a visible hierarchy of living people. The invisible hierarchy is made up of God, dead founders of tribes, spirits of old heroes, dead parents and geniuses. The hierarchy of living people is made up of the king or queen, chiefs of clans and patriarchs of the elderly branch in each clan, chiefs of families with the father in the centre of each family, members of different families, and clans in one community. In this way, God in African traditions and in Congo in particular, is not supposed to bypass the king and start talking to those who are inferior to the king. This structure of communication between God and people explains why the king deserved strict respect. The reason is that the king speaks on behalf of God and represents God to the other people in the hierarchy. In order to talk to God, people in general had to first talk to the king, in terms of this hierarchy. This hierarchal system is fundamental to African culture. A culture of peace is based upon the strict respect of this structure.

This study's observation is that up till now, democracy has not yet helped the Congolese to understand democratical rules and policies. The reason for this is that Congolese leaders and governors have not mastered democratical rule. There is an urgent need to educate Congolese through simple ways of everyday living, like South Africans and Kenyans do. For instance, regardless of their rank in society, people in Kenya and South Africa wait in a queue to get onto a bus or enter an office, bank etc. The one who comes first has the right to finish his business first. In the DRC, when the bus comes, everybody wants to run and be the first on the bus. The weaker people fall and miss the bus, although they might have been first to be at the bus stop. As this culture based on a scorn of elders occurs in both churches and

secular settings, the result is that, at election time, even in 2006, 73 and finally more than 40 people were given candidature to become president of the DRC. In Kenya, at the time of presidential elections, people, and especially the Kikuyu tribe, selected Mwai Kibaki over Uhuru, saying that Uhuru was young and therefore, Mwai should be president first. In the Congo, young men, in the name of foreign behaviours of so-called “democracy”, do not respect elderly people like Tshisekedi, who had fought first to dismantle Congolese dictatorship. In South Africa, people respect Mandela. In this study’s view, to respect elderly people is biblical (Lev. 18: 32). Sociologically, it can provide a good basis for a culture of peace.

The third sociological element in this section is a tribe or ethnic group. The word “tribe” means “a group of people of the same race, and with the same customs, language, religion, etc, living in a particular area and often led by a chief” (Oxford Advanced Learner’s Dictionary, 2005, s.v. ‘tribe’). Sociologically speaking, it is not bad to belong to a group. According to the American Heritage Dictionary (electronic CD), tribalism is “the organization, culture, or beliefs of a tribe”. In the same dictionary, tribalism is also defined as “the sense of entity of a tribe”. Tribalism, together with twofold love, can be a good way of uniting people for productive work and boosting of the national economy. What causes tribalism (organisation of a tribe, culture and beliefs of a tribe) to become a bad thing is just the lack of twofold love, where all evils against God’s Ten Commandments meet to create a struggle for hegemony and predation.

The fourth sociological element is symbolism. It is important, at this point, to understand the characteristics of culture, before dealing with symbolism. First of all, one should remember that in anthropology, culture means:

the patterns of behaviour and thinking that people living in social groups learn, create, and share. Culture distinguishes one human group from others. It also distinguishes humans from other animals. A people’s culture includes their beliefs, rules of behavior, language, rituals, art, technology, styles of dress, ways of producing and cooking food, religion, and political and economic systems (Bodley, 2004).

A culture also has distinguishing features, which John H. Bodley explains as follows:

(1) It is based on symbols—abstract ways of referring to and understanding ideas, objects, feelings, or behaviors—and the ability to communicate with symbols using language. (2) Culture is shared. People in the same society share common behaviors

and ways of thinking through culture. (3) Culture is learned. While people biologically inherit many physical traits and behavioral instincts, culture is socially inherited. A person must learn culture from other people in a society. (4) Culture is adaptive. People use culture to flexibly and quickly adjust to changes in the world around them (Bodley, 2004).

In this section, in terms of the issues of twofold love and a culture of peace, this study deals with symbolism, which means abstract ways of referring to and understanding ideas, objects, feelings or behaviours. In African religion, Froelish (1964:196) identifies four fundamental laws that lead to symbolism. The first is the law of similitude or law of sympathy. According to this law, similar things mutually influence each other. Second is the law of contrasts. According to this law, one thing may act upon its opposite. The third one is the law of contagion or law of continuity. This law holds that things that have once been in contact continue to be related. Fourthly, there is the law of succession of facts. According to this law, if “B” comes after “A”, then “A” is the cause of “B”. In other words, if someone drinks water in the house of somebody else and dies ten hours later, the whole village will say that the water that (A) drunk is the cause of death (B). In Congolese culture, death must have a direct cause. Sometimes it is not true, and creates conflict in societies. The point here is that without twofold love, the interpretation of symbols can create a lot of problems in Congolese societies.

The fifth sociological element is proverbs. In Congolese proverbs and songs, there is wisdom that can build a culture of peace. Unfortunately, there are also some proverbs that promote a culture of violence. In this case, this study proposes twofold love as a measurement of any Congolese wisdom. In order to promote peace, Kasaiian people say: “Udiadia wadia tshibi mmatandu”, which means in the Tshiluba language (Kasai, DRC) “Whoever eats can eat, quarrel is not tolerated”. This is good. However, some names and proverbs are only made for recalling past and bad events. For example, “Makila Mabe”, a Lingala (DRC) name meaning “bad luck”. “Bipendu” in Tshiluba is the name of a person and means “insult”. This means that a father or mother has given this name to his/her child following insults that he or she had been subjected to in the past. “Betu ku mesu”, a Tshiluba Kasai name meaning “They are not our true parents” - this is a name given to a child whose parents suffered a lot at the hands of other people in his/her family, tribe or society.

The ecclesiastical context of the DRC will deal mainly with how the church is criticised by both Christian lay people and clergy in terms of twofold love and a culture of peace in the DRC.

2.2.1.6.4.4 Ecclesiastical Context

When Diego Cão discovered the mouth of the Congo River in 1482, he did something which is today still the subject of wonder. According to Merriam (1961:4), the thing he did is: “On the right bank at a point since called Point Padrom, he erected a monolith bearing the coat of arms of Portugal and a Cross”. Merriam then notes that “the marker was knocked over by early Dutch explorers in 1642, rediscovered by a Swedish traveller in 1886, and is now in the Museum of the Lisbon Geographic Society” (Merriam, 1961:4). A “coat of arms of Portugal” and a cross seem to have symbolized, according to this study, what was going to happen in the DRC, “wars” and an “evangelism that was a mingle of gospel and Western patronizing culture”. The aftermath of such evangelism in the DRC was the birth of “hungry and angry warlords-Christians”, with very few exceptions. It is also important to recognise that evangelisation in the Congo has been a wonderful thing in terms of the number (quantity) of baptised people, in such a way that the majority of Congolese are Christians anyway (94% of the Congolese population in 1997 - see statistics in chap.1).

This section will provide insight into how Congolese scholars feel about Congolese evangelisation. Its importance lies in the fact that it tries to understand the background of wars in the Great Lake region. In their criticisms of Western evangelists in Congo, Congolese scholars do not make much differentiation between Western agents of evangelisation in Africa in general, and in the Congo in particular, and all other Westerners who came to Congo for economic purposes. Most Congolese scholars in general acknowledge that the message of evangelism was very important to the Congolese, but the following three things were very bad, and should not have occurred.

The first is the fact that Westerners used a methodology of evangelisation that was characterised by a total rejection of Congolese culture, while imposing their own as part of the gospel. The motives for evangelisation in the Congo were also not holy. Their methods of evangelisation also privileged the quantity of followers and not the quality of the baptised converts. The second thing with regard to Western missionaries, as seen in the criticisms by

scholars in the Great Lakes region, was the fact that economic and material needs of Congolese were not dealt with in the Christian curricula developed and brought from England, America or other European countries. This was a mistake in terms of the evangelisation of Africans who, before Western colonization, considered God to be the source of material blessings and power, as explained earlier in this study (see sociological context section). This means that the curricula of Christian education brought from Western countries were good for Westerners, but irrelevant to the Congolese's socio-cultural, socio-economic, socio-political and material needs. These Christian curricula, written by people who did not have any social, material and political turmoil, transported the welfare of the Congolese to heaven. Although Dr David Livingstone, who invited Western missionaries to come to Africa, found that commerce and Christianity could work hand in hand (see earlier in this chapter), missionaries who came to the Congo (especially Protestant missionaries such as evangelicals) prevented the Congolese from doing commerce. They did not help the Congolese to learn how to deal with commerce, but in general, they assisted quietly in the plunder of Congolese natural resources through their respective governments in America and Europe. And, many Congolese now know this by means of communication (Internet). The third criticism is that Westerners did all this because of the lack of twofold love. This study, in this section, will reveal some of the criticisms by scholars themselves.

With regard to the first criticism regarding the Westerners' method of evangelisation, Mushete (as quoted by Kasonga, 1988:3-6) explains the three theological theories of evangelization, which are: theology of conversion, theology of church implantation and theology of the local church. The theology of conversion is based on "the salvation of souls considered lost to heathenism. Grounded in the principle *extra ecclesiam nulla salus*, missions from this perspective have the function of converting, healing, and christianizing pagan people" (Kasonga, 1988:3). The theology of church implantation "is ecclesiocentric: its aim is to establish the church universal wherever in the world the church is called to be. According to the advocates of this school, missionaries are to establish, among those people considered to be 'without culture or civilization', 'the historical church as known in the West' (Ngindu, as cited by Kasonga, 1988:3). Kasonga (1988:3) specifies that "In this context, we are reminded that the church has unfortunately remained foreign to the people among whom it functions".

Mushete (as quoted by Kasonga, 1988: 4) asserts that “the theology of church implantation has given rise to paralytic Christian communities, carbon copies of European and American churches which have shown no initiative, creativity or originality”. In terms of the third theology, which is the theology of the local church, Mushete (as cited by Kasonga, 1988: 5) avers that “this theological position is concerned with the establishment of an indigenous church...Establishing local churches was a goal of missionary theology, yet it was not ‘colonialist’ in the sense of destroying local cultural identity and growth.” Kasonga (1988: 6) suggests that the theology of the local church was not initially bad, but it was subsumed under the more dominant theologies of conversion and church implantation.

How did this method of evangelisation contribute to the actual turmoil in the Congo? The answer to this question is simple. Westerners should have used the Congolese culture, instead of mingling the gospel with Western culture in Africa. The result is that Africans in general have not understood what the Western missionaries wanted to preach, and this is just a problem of methodology. This lack of the pure message of Christ in the heart of Africans in general and Congolese in particular is the cause of unrest in Congo. The motive for evangelization, as explained above, was not biblically correct. Talking of the Western missionary in general, Semujanga (2003:73) says that “‘to pagans’ he brings Christ’s message, and to ‘Christians’ who stayed in the home country, he gives information on the life of ‘savages’”.

Thus, to despise the evangelised (calling them pagans and ignoring the good elements of their culture) already marked the beginning of a culture of war, which continued in the Great Lakes until today. The church growth in numbers in Catholic and Protestant settings had made pastoral care impossible, to such an extent that parishioners were left to their own fate when it came to spiritual matters. Therefore, in this context, we are dealing with non-Christians who have been baptised and even become bishops.

Apart from the question of the method of evangelisation, the second criticism against Western evangelisation is based on their neglect of socio-economic and political questions of the evangelised. This is a question of the real needs of the evangelised population. Considering the neglect of the socio-economic needs of the Congolese by churches founded by Westerners, many intellectuals who had at least read the book by Karl Marx (*The Capital*) in its three volumes, then established a link between evangelisation in the Congo and

Western economic exploitation through King Leopold II. This concerns the issues of predation (political, economic and social), hegemony, cheap labour, poor salaries, exploitation of workers by capitalists, transportation of welfare to heaven, and a culture of poverty.

Many of these are Congolese who are not even paid for their work in the church, which sets a bad example for the world. This has contributed to a culture of war in this country, as all underpaid workers could easily be less spiritual and more corruptible. Otherwise, how does one interpret the common looting by both secular people and Christians in the DRC in 1991 and 1992? Some Christians even directed their riots and looting towards the houses of their Western missionaries in Rethy, Bunia, Kisangani etc, taking food and other things. The researcher will never forget the day when he was about to be killed by a bullet, as he was upset because of a member of a church of Bunia (CECA 20) who stole things belonging to a missionary from his church in Bunia (1992). Some days after this, as the researcher continued to talk to him, he returned something and confessed. Social questions should be taken into account in Christian education. Commerce, as Dr David Livingstone said, could resolve some Congolese questions for people at the grassroots level. This is because the Congo has to be understood in the context of its political leaders, who are predators and do not take care of their political responsibilities. Twofold love is the key for one to understand that it is good to do to one's neighbour what one would like to be done to oneself.

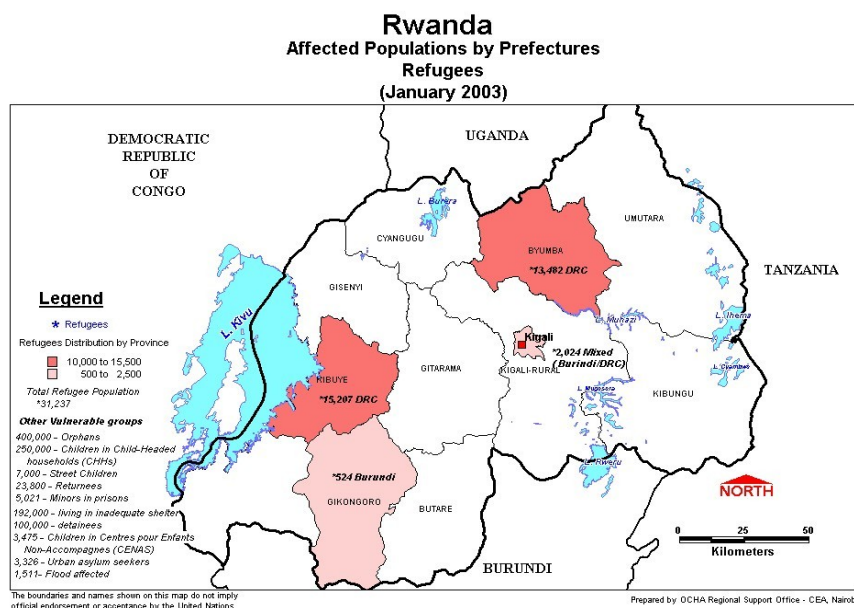
2.2.1.6.3.5 Summary

Hegemony, predation, indirect rule, divide and rule, corruption, killing, modernism and fetishism are the elements that have characterised the socio-cultural and ecclesiastical contexts of the DRC. The lack of twofold love through the disobedience of the Ten Commandments has disguised itself through the evils mentioned above. It has produced a culture of war, which has been built and nurtured in the country, mainly by political leaders since 1885. Since the colonial period and even before, the army, "La Force Publique", "The Public Force", which was the Belgian Army in the Congo, has been constituted as a repressive force and not for people's security. Soldiers have thus persecuted common Congolese for the sake of their selfish economic ambitions. They have sold Congolese people and their land, and continue to do so today. Their politics of predation has had a negative

influence on economic, sociological and ecclesiastical contexts in the DRC. In all this turmoil, solutions from the sciences are still to come. Common people continue to struggle for their total liberation.

Since 1956, the struggle for freedom, development and other democratic rights in the Congo has gone, according to Ntalaja (2002:253), through four distinct periods, namely: the fight for independence (1956-1960); the revolt against the failure of the postcolonial state to fulfill the expectations of independence (1963-1968); opposition to one-party dictatorship and support for multiparty democracy (1969-1997); and current resistance against external aggression and new forms of internal dictatorship. As the struggle continues, even after independence, it clearly shows how the problem is not only the colonialists or tribalism, but is a problem of the heart of humankind. If, in political science, the struggle is defined in terms of revolts to be undertaken again, this study theologically proposes that the heart of humankind should be tackled through consistent Christian education, based practically on twofold love. The following section will deal with the Rwandan contexts.

2.2.1.6.4 The Republic of Rwanda



Can teaching twofold love contribute to a culture of peace in Rwanda? The answer is a definite “yes” when one understands the historical background of this country in terms of political, economic, sociological and ecclesiastical contexts. As in the case of the Democratic Republic of Congo, corruption, hegemony, indirect rule, divide and rule, predation, modernism, fetishism and death have characterised politics in Rwanda since colonial rule up to the present (2007). Even before the colonial regimes of German and Belgium, the concept of hegemony and predation was rampant in Rwanda through the feudal Tutsi system that promoted the practice of “Ubughaka” and its consequences in the remote future. In this section, this study will show how twofold love could be the way towards a culture of lasting peace in Rwanda. In order to make this easier, it is helpful to hear again what Apostle Paul said about the love of one’s neighbour, before discussing Rwandan politics. The text of 1Cor. 13: 1-13 (NIV) reads:

[1] If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. [2] If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. [3] If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. [4] Love is patient, love is kind. It does not envy, it does not boast, it is not proud. [5] It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. [6] Love does not delight in evil but rejoices with the truth. [7] It always protects, always trusts, always hopes, always perseveres. [8] Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. [9] For we know in part and we prophesy in part, [10] but when perfection comes, the imperfect disappears. [11] When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. [12] Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. [13] And now these three remain: faith, hope and love. But the greatest of these is love.

Keeping the Ten Commandments and this text from Apostle Paul in mind, this study will now look briefly at how their non-respect in Rwandan politics has resulted in turmoil, death and unrest.

2.2.1.6.4.1 Political Context

As in the case of the Democratic Republic of Congo, “the first known inhabitants of Rwanda were Twa, the Pygmies”, according to Fegley (2004). The same author says that

many believe that Hutus probably came from the Congo Basin and settled in Rwanda in the 15th century. Tutsis came from the North of Africa (Ethiopia) and found Hutus already settled in Rwanda. They conquered the area, and the Tutsi kings known as Mwamis became the absolute monarchs, well-endowed with hegemonic thoughts. Tutsi kings established a system of chiefs and sub-chiefs, each ruling an “umusozi”, which was a fiefdom consisting of a single hill. They also established a political and economic policy based on an unequal feudal relationship known as “ubuhake”. According to this system, “Hutu became a caste of serfs forced into subjugation and economic dependency by the Tutsi. This caste system was rigidly upheld, and intermarriage was almost nonexistent. A similar feudal system was dominant in Burundi”.

How did Rwanda come into contact with Western explorers? As it has already been shown in the case of the DRC, explorers first came with the Catholic Church. Protestants followed afterwards. In 1858, “John Hanning Speke was the first European to visit the area. German explorers arrived in the 1880s, and Roman Catholic clergy established missions in the area in 1900 (Savé Hill). Later in the decade, Rwanda (then called Ruanda) and Burundi (then called Urundi) were incorporated into German East Africa” (Fegley, 2004). Germany ruled over Rwanda for 19 years from 1897 to 1916, when “Belgian colonial domination was effective on the ground with effect from 1916 military conquest” (Prunier, 1995: 25). The indigenous rulers maintained good relations with the Germans and later, they also maintained a good collaboration with the Belgians, who occupied the country during World War I (1914-1918). In 1919, after the war, the League of Nations mandated Belgium to control this area, which became known as the territory of Ruanda-Urundi. During German rule, the German government mounted a military expedition against the Hutus, who refused to pay royal tribute (Bodnarchuk, 2000:91). This could have just created and reinforced a split between the Hutus and Tutsis. After World War II (1939-1945), Rwanda–Urundi became a United Nations (UN) trust territory. “The Belgians continued previous policies of supporting education through missionaries and of ruling through the Tutsi chiefs. However, they also forced the Tutsis to phase out the “ubuhake” system by 1958” (Fegley, 2004). By the end of Belgian rule in 1959, 43 out of 45 chiefs in Rwanda were Tutsis, and in the same spirit of domination, 549 sub-chiefs out of 559 were Tutsis (Prunier, 1995: 25). In 1932, the Belgian administration came up with a new ethnic guideline, saying that anyone with 10 cows or

more was a Tutsi, and the one who had fewer than ten cows was a Hutu. Each citizen was also given an identification card stating his or her ethnic group (Bodnarchuk, 2000: 91). In 1954, the Belgian administration abolished the Ubuguhake feudal system, and in 1957, Hutu leaders drew up the Bahutu Manifesto, which criticised the political, economic and social dominance of the Tutsis (Bodnarchuk, 2000:91). Thus, after World War II, political consciousness increased among Africans. The Hutus grew more vocal in protesting against the social and political inequalities in Rwanda. The aftermath of the Hutu revolutionary movement was that in 1959, the antagonism between Tutsis and Hutus erupted into violence. In 1960, the Tutsi king fled the country, and an exodus of some 200,000 Tutsis followed. In January 1961, a republic was established. In September of the same year, elections were held and the Hutu-dominated party “Parmehutu” won a large majority of the seats in the National Assembly, and a 4-1 majority voted against the return of the king (Fegley, 2004).

What can one say about the independence of Rwanda? Fegley (2004) notes that, following the insistence of the United Nations trusteeship council, Belgium granted independence to Rwanda on July 1, 1962, with Grégoire Kayibanda, leader of the Parmehutu (now renamed MDR “Mouvement Démocratique Républicain”, “the Democratic Republican Movement”), as president. The MDR won the elections in 1965 and 1969. Some exiled Tutsis returned to Rwanda in 1963 as a rebel army. Although unsuccessful, their takeover attempt prompted a large-scale massacre of Tutsis by Hutus, followed by periodic ethnic violence. “At the same time thousands of Hutus persecuted in Burundi took refuge in Rwanda. In July 1973 the defense minister, General Juvénal Habyarimana, led a bloodless coup that ousted Kayibanda. Habyarimana, a Hutu from the north, charged that Kayibanda favored southern Hutus and was trying to monopolize power” (Fegley, 2004). Immediately after his coup, Habyarimana suspended both parliament and the MDR (Mouvement Démocratique Républicain). The MDR was leading the country during the time of Kayibanda. It became the main opposition party during the time of Habyarimana, but later, the MDR became the main coalition partner in Habyarimana’s government in July 1994. In 1975, the suspended political activities resumed with the formation of a new ruling party called the National Revolutionary Movement for Development (NRMD) (Fegley, 2004). In 1978, a new constitution was approved, and President Habyarimana was confirmed in office for another five years (Fegley, 2004). Having thwarted a coup attempt in 1980, he was re-

elected without opposition in 1983, and again in 1988. In 1990, Belgium and several Central African nations sent troops to Rwanda to oppose an uprising by the Tutsi-backed Rwandan Patriotic Front (RPF), a movement of Tutsi refugees and moderate Hutus invading from Uganda. In 1991, a new constitution authorising the establishment of a multi-party democracy became law, and a prime minister was appointed to organise a transitional government in preparation for multi-party elections in 1995 (Fegley, 2004).

How then did the lack of twofold love change peace building through different cease-fire agreements into violence and genocide in Rwanda? On April 6, 1994, the Rwandan government and the RPF (Rwandan Patriotic Front) concluded peace negotiations, which called for UN peacekeeping forces to be stationed in Rwanda. The same day, and shortly after the conclusion of this peace accord in Arusha, Tanzania, President Habyarimana and Burundian president Cyprien Ntaryamira were killed when their plane was shot down. The plane fell in the President's plot in Kigali. Responsibility for the attack has not been established. Fegley (2004) says:

Habyarimana's death provoked a wave of ethnic violence, prompting UN Secretary General Boutros Boutros-Ghali to accuse the Hutu-dominated Rwandan Army of genocide against the Tutsi. At the height of the violence, the UN forces, lacking a mandate to protect civilians, abandoned Kigali. Over the next few months, it is estimated that between 500,000 and 1 million Rwandans, mostly Tutsis, were massacred. The RPF army pushed toward Kigali, and a civil war ensued. In June the French government sent 2,500 troops to Rwanda to establish a safe area in the southwestern part of the country. But attempts to mediate a cease-fire failed as the RPF mounted a successful final assault.



Source: (Encarta, 2004). In November 1996, some 800,000 Rwandan Hutu refugees streamed home from camps in eastern Zaire (now the Democratic Republic of Congo). Most of the Hutus who returned had been held in camps against their will by armed Hutu militias seeking protection. Following a series of clashes between the militias and Zairian rebels, the militias fled and the refugees were free to leave.

After capturing the capital of Kigali, RPF troops drove the Rwandan Army and Hutu civilians northwest, towards the Rwanda-Zaire border. Retaliatory violence by Tutsis claimed several thousand lives. The Roman Catholic archbishop of Kigali, for example, was also killed in this Tutsi retaliatory violence. By mid-July, an estimated 1.2 million Rwandans had fled the advancing RPF army across the border and into Zaire. Enormous refugee camps around the city of Goma were formed. Congolese welcomed Hutus who came to Goma in good faith and without knowing it, the Congolese good faith turned into an expansion of the Rwandan conflict to Congo, with the shame and death of more than 4 million Congolese as an unexpected reward. Hutus went to Goma for their physical salvation. The result of this Rwandan conflict was that by early August 1994, an estimated one-quarter of the pre-war population of Rwanda had either died or fled the country. Furthermore, although international relief efforts were mobilised to care for refugees, the available supplies were inadequate. Then, in the midst of the squalour in the camps, more than 20,000 refugees died in a cholera epidemic (Fegley, 2004). This is just the result of a lack of twofold love that disguises itself in politics based on hegemony, divide and rule, predation, tribalism, modernism and mass killings. In July 1994, a ceasefire was declared, and an RPF-backed

government was established with Pasteur Bizimungu, a moderate Hutu, as president. The RPF thought it was a good idea to include other groups in the government. Many Tutsi refugees began to return to Rwanda, including those who had fled in the 1960s, but the repatriation of Hutu refugees was still slower, as many feared reprisals through “Gacaca” (a Rwandan traditional court) and the Arusha International Tribunal Court that judged mainly Hutus involved in the genocide of 2004. This fear continued, although there was the Cairo Summit in Egypt, which was supported by the former United States president, Jimmy Carter, in November 1995, on the issue of Rwandan refugees. The presidents of Burundi, Rwanda, Uganda and Zaire, and a representative from Tanzania attended the summit. An agreement was reached to work to return refugees to Rwanda. In the next few months, refugees began returning in large numbers from Burundi and Tanzania, but very few returned from Zaire. In March 1996, the UN mission in Rwanda ended. Throughout 1996, more than 1 million Rwandan refugees, most of them Hutu, remained in camps in Zaire. On October 18, 1996, an uprising erupted in Eastern Congo in Lemera (Southern Kivu). Tutsis from Rwanda, Uganda, Burundi and the DRC (Banyamulenge) manned this civil war. Some powerful hidden hands (hidden but easier to guess) in Western countries backed these courageous warriors. In order to start this war, Rwanda and Uganda used Laurent Désiré Kabila, a radical from the Balubakat party in Katanga, who was fighting Mobutu’s regime from the bush since the assassination of Lumumba on January 17, 1961. The Balubakat party was in the same cartel as Lumumba, a cartel of radicals (see above Congo politics, chapt. 2 or Ntalaja, 2002: 96). In the process, this American-Ugando-Rwandan invasion in the DRC revealed that the camps in Goma (DRC) contained small percentages of armed Hutu militias. Fegley (2004) says:

These Hutu, likely the same who led or participated in the 1994 massacres of Tutsi, used the huge refugee camps as places of refuge while they organized raids into Rwanda with the goal of overthrowing the RPF government. The Hutu refugees remained in the camps either out of fear of Tutsi retribution in Rwanda or because they were held against their will by the militias. The militias clashed with the largely Tutsi eastern Zairian rebels around Lake Kivu, often very close to the border between Rwanda and Zaire. The Hutu militias were aided by the Zairian government, the Tutsi rebels in Zaire by the Rwandan government. Cross-border artillery shelling was reported near Gisenyi, north of Lake Kivu.

In October and November 1996, the Tutsi rebels from Rwanda, Burundi, Uganda and DRC (Banyamulenge) successfully routed Hutu militias in several huge refugee camps near

the border. Some 800,000 Rwandans poured home, but several hundred thousand remained in Zaire. These Hutus who returned to Rwanda from Congolese camps in October 1996, are the ones who, since the beginning of April 2005, started to flee to Burundi and other neighbouring countries as a result of the Gacaca traditional court organised by the Tutsi-backed government. There is no pardon and therefore no peace. As the civil war spread and the mostly Tutsi warriors (Rwandan, Burundian, Ugandan and Banyamulenge) who accompanied Laurent Kabila's uprising together gained Congolese territory, the Rwandan Hutu refugees were forced west, deeper into the jungles of Zaire. Twofold love having disappeared since the beginning of this entire war, the constantly moving refugees remained largely beyond the reach of aid workers, despite an international outcry over their plight. Fegley (2004) notes that "By the end of Zaire's civil war in May, tens of thousands of Rwandan refugees had been killed in the fighting, or had died of disease or starvation". How awful! What no man can do, twofold love can do.

In late 1994, the UN voted to establish the International Criminal Tribunal for Rwanda, which opened in Arusha, Tanzania, in 1996. Trials began in early 1997, but due to UN tribunal mismanagement, poor organisation, and its slow pace, the RPF government began its own trials of more than 120,000 people accused of crimes related to the 1994 massacres in 1996. Fegley (2004) notes that "Meanwhile, Rwanda was again plagued with outbursts of ethnic violence in 1997. Hutu guerrillas, who presumably returned to Rwanda from Zaire with the flood of Hutu refugees in late 1996, slaughtered Tutsi in a series of attacks in 1997".

In March 2000, Bizimungu resigned the presidency. The reason for this was that he clashed with the RPF over the composition of a new cabinet. He also accused parliament of targeting Hutu politicians in its anti-corruption investigations. Albeit that he was married to a Tutsi wife, Bizimungu was arrested, put in prison and succeeded by vice president and defence minister, Paul Kagame. Kagame, the former head of the RPF rebels, had long been considered Rwanda's real political leader. Kagame became the first Tutsi president since the nation's independence.

2.2.1.6.4.1.1 Comments

As far as a culture of peace is concerned, scholars have sought to determine the real causes of killings in Rwandan politics. Two main schools have raised their voices. The first

school holds that tribalism is the problem. However, the second school rather insists on external causes such as the destructive interaction between Rwanda and Burundi, and the negative influence of colonialism. This aspect will be dealt with in the sociological context below. Meanwhile, and as far as the external cause of conflict is concerned, Melson makes the following comment in his foreword to the book by Scherrer (2002: xi):

Dr Scherrer is quite right in stressing the reciprocal interconnection between events Burundi and in Rwanda-a point often missed by scholars and journalists who have felt overwhelmed by the disaster in Rwanda. Some major examples make the point clearly: (1) The "revolution" of 1959 in Rwanda impelled the Tutsi army to seize power in Burundi; (2) the massacres of 1972 in Burundi had profound consequences in Rwanda, not the least of which was bringing Habyarimana to power; (3) Ndadaye's assassination in Burundi in 1993 had a direct connection to the unrest and subsequent genocide in Rwanda." Hence by implication Dr Scherrer would argue, studying the Rwandan genocide in isolation from Burundi is a serious mistake.

Recognising the external causes related to Belgian colonialists, Semujanga (2003: 16) says:

Of course, during the early colonial period, most Europeans believed that the Tutsi were born leaders. In 1957 the Hutu issued a manifesto calling for a change in Rwanda's power structure. In 1959, the "umwami", Mutara III, died and was succeeded by Kigali V. Tensions between the Tutsi and Hutu increased and finally resulted in the Hutu Revolution, which overthrew the Tutsi chiefs.

Scholars who believe in external causes argue that, regardless of the evidence of attacks between Hutus and Tutsis, Belgians are the ones who engineered the conflicts by sometimes supporting sometimes Tutsis against Hutus, and sometimes Hutus against Tutsis.

The war that started on Monday October 1, 1990 was also regional, as it started in Uganda as well.

Prunier (1995: 93) describes how this international war started:

At 2.30 on the afternoon of Monday, 1 October about fifty armed men came out of the bush near the Rwandese border post of Kagitumba and opened fire on the guards, killing one and setting the others to flight. Within minutes, hundreds more men clad in Ugandan army fatigues had joined the attackers and were crossing into Rwanda. The civile war had begun. The Rwandese Patriotic Army forces now on the move numbered around 2,500, out of about 4,000 Banyarwanda still in the NRA. They were led by Major-General Fred Rwigyema, Lt.-Colonel Adam Wasswa, five majors (Peter Banyingana, Christopher Bunyenyezi, Samuel Kanyemera, Paul Kagame and Stephen Nduguta) and about 150 other officers of various ranks.

The NRA stands for National Resistance Army, a Museveni guerilla movement. Prunier (1995:70) notes that “When Museveni’s National Resistance Army (NRA) took Kampala by storm on 26 January 1986, about 3,000 of its 14,000 fighters were Banyarwanda”. Prunier (1995: 93) also mentions that Major Paul Kagame was not part of the invading forces, as he was in the States for military training at that time. He then stopped his studies and rejoined the war at the end of October 1990.

The researcher’s understanding of the historical facts of politics in Rwanda has allowed him to say that the cause of conflicts in Rwanda is not only tribalism or external. However, it is the lack of twofold love. The causes, as this study will show in terms of the sociological context, Hutus and Tutsis are not sociologically different tribes. And, even if they were different tribes, the phenomenon of moderates and radicals, both in Rwanda and Burundi, has caused Tutsis to kill Tutsis and Hutus to kill Hutus. This is a strong enough reason to show that the problem is in the heart of humankind. All people can have flaws, be they Belgians or Rwandans, Tutsis or Hutus.

2.2.1.6.4.2 Economic Context

As the study showed in the Congolese case, predation is a word that best summarises the economy of Rwanda. It started with the “Ubugake system”, whereby Tutsis, through their hegemonic system, persecuted Hutus, and since 1959, Hutus, supported by Belgians, persecuted Tutsis. At the time of Habyarimana’s rule, the politics of predation with regard to the economy of the country could be seen through “Akazu”, which was, according to Scherrer (2002: xviii-xx):

Rwanda’s genocidal power elite (Rwanda: originally the royal court; since 1970s special inner circle of persons close to Juvenal Habyarimana and his wife Agathe; most originate from his northwestern Gisenyi home region, the communes of Karago et Giciye, or were relatives of his wife and her three brothers; close personal ties to the dictator made them the center of political, economic, and military power in Rwanda from 1972 to mid-1994; built informal parallel structure in the army, state party, administration and in the economy, controlling all major banks and import-export facilities.)

In this case, an economy of predation could explain, as in the case of the Congo, the Rwandan economy. In Rwanda, being also a naturally poor country, as already explained in the environmental section above, the economy of predation has only worsened this situation.

2.2.1.6.4.3 Sociological Context

In Rwanda, as with Burundi, the question of whether or not the sociological root cause of conflicts and mass killings is the tribalism of mainly Hutus and Tutsis, has captured the attention of human and social scientists. Since many authors side with one or other of the two assumptions, this study is interested in showing how the lack of twofold love in the heart of Rwandans and non-Rwandans, is in fact the cause of the crisis. Be they Rwandans or Belgians, it is not important, as the cause of conflict still comes from the heart and not from tribalism. Before dealing with this assumption, two views can be examined. The first holds that effectively, tribalism is the source of killings and turmoil in Rwanda. The second view highlights instead the interference of colonizers, and especially Belgians, in Rwandan affairs and socio-political structures as the root cause of the conflicts.

In terms of the first view that tribalism is the root cause of conflict in Rwanda, its protagonists base their assumption on the recurrent attacks by Hutus against Tutsis and vice versa in the history of both Rwanda and Burundi.

The second view, which says that external causes, such as the presence of the Belgians, is the main cause of conflict in Rwanda and not tribalism, is more attractive because of its unique character. The first response to this second view is based on one of the myths in Rwanda, that Tutsi, Hutu and Twa are the three children of one person. They are not from different tribes. The Banyarwanda or inhabitants of Rwanda believed that Kanyarwanda or Gihanga was their common ancestor, who began the monarchy in Rwanda. His three sons were then Gahutu, Gatutsi and Gatwa, who are the mythical ancestors of Ba Hutu, Ba Tutsi and Batwa (Semujanga, 2003:15). If Ba Hutu, Ba Tutsi and Batwa are children of one person in Rwanda, then authors who believe in this assumption conclude that it is not possible to talk of Tutsis, Hutus and Twa as different tribes. Therefore, tribalism is not the cause of conflict in Rwanda.

Secondly, there are other reasons, according to Scherrer, to support the external cause of conflict rather than tribalism. Scherrer (2002: 22-23) has determined that there are six or seven distinct social groups in Rwanda and Burundi, which are: Ba Tutsi, Ba Hutus, Batwa, BaHima, Ba Nyambo, and Ba Gogwe. Three of the smaller groups, which are: Hima, Nyambo and Gogwe, are assigned to Tutsis and are all endogamous, which means that they

do not intermarry with other groups. As a result, one should talk of three or four ethnicities that are to be found in both Rwanda and Burundi as follows. There are Hutu, Twa and Tutsi in Rwanda, who comprise Hima, Nyambo and Gogwe. In Burundi, these tribes are Banyarwanda, Twa, Hutu and Tutsi, who comprise mainly Ganwa, Hima and Mbo. By combining all these social groups in both Rwanda and Burundi, one should be left with four ethnic groups, namely: Twa, Hutu, Tutsi (Hima, Nyambo, Gogwe, Ganwa, Mbo) and Banyarwanda (in Burundi). If one adds other Rwadaphones in the DRC, one will then get Ba Nyabuisha (Tutsis and Hutus living in Northern Kivu) and Banyamulenge, found in Southern Kivu. Wealthy Tutsi landlords employed at least Hutus as herdsmen. However, the Hima, Gogwe and Mbo from Rwanda and Kivu in the DRC could not employ a Hutu as a herdsman. They (Hima, Nyambo and Gogwe) are endogamous, which means that they do not intermarry with other groups. However, only a small group of Mbo in Burundi, Rwanda and Kivu (DRC) intermarry with other Tutsis.

Why then did conflicts between these different groups and the Hutus exist? With regard to the three social groups (Hima, Nyambo and Gogwe) in Rwanda, and in response to this question, Scherrer (2002: 23) says:

All three groups were never recognized as “official minorities” by the Rwandan regime but they were discriminated against and, from 1990, systematically persecuted. The Habyarimana regime’s policy of genocide and eradication had been directed against the small Bahima group of Mutare in October 1990 and the small Bagogwe group in the northeast in January and February 1991, before ever the genocide was perpetrated on the Tutsi. About two thousand Bagogwe families were murdered. In May 1992, after the Cease-fire with the RPF (March 1991) and the political concessions by Mouvement Révolutionnaire National pour le Développement (MRND), the Tutsi in Bugera became the target of Interahamwe terror [...] Between 1990 and 1994, the regime incited the originally indigenous Batwa (twa) population against the ‘Inkotanyi’ “trouble-makers”.

In order to show that tribalism is not the cause of conflict in Rwanda, Scherrer argues that people who were attacked and persecuted by Kayibanda and Habyarimana’s regimes are the ones who came together as one to defend their rights. Habyarimana, as indicated in Scherrer’s above quotation, had killed people in the three small groups of Bahima, Bayambo and Bagogwe. Therefore, they responded as persecuted people, and not as Tutsi-related social groups. Even moderate Hutus were also members of the Rwanda Patriotic Front. This was like the Luba Kasai in the DRC and Tutsis in Rwanda, who could come together as people

persecuted by the Mobutu regime, which also supported Habyarimana in the war against the Tutsis. Therefore, tribalism was not the cause of war in Rwanda.

In his sociological effort to show that Tutsis and Hutus are not different tribes, Scherrer tested Tutsis and Hutus' so-called "tribes" against the following sociological attributes of an ethnic community, and the result was that Tutsis and Hutus are not different tribes or ethnic groups. These attributes of an ethnic community, according to Scherrer (2002: 26), are:

1) a historically generated or (in some cases) re-discovered community of people that largely reproduces itself, 2) a distinct name, which often simply signifies "person" or "people" in the ethnic community's language, 3) a specific, heterogeneous culture, including, particularly, a distinct language, 4) a collective memory or historical remembrance, including community myths (myths of foundation or emergence relating to shared ancestry), and 5) solidarity between members of the community, generating a feeling of belonging.

Having done this, Scherrer (2002:26) concludes that "Measured against this Hutu, Tutsi and Twa (the latter arguably with some distinction) are certainly not belonging to different ethnic entities but belong either to the Banyarwanda or to the Barundi ethnic group. In the case of the often 'forgotten' Hima of Rwanda, Gogwe and Mbo, most of the mentioned attributes seem to stick."

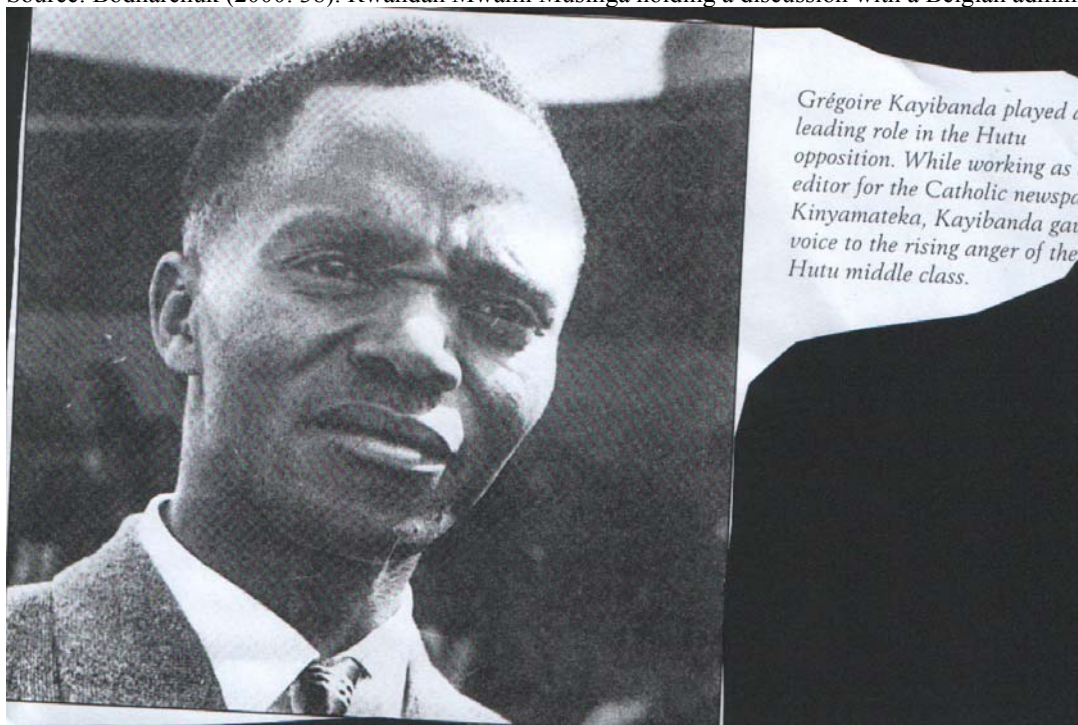
This complicated grouping in both Rwanda and Burundi cannot allow one to sociologically conclude that there are three tribes (Tutsis, Hutus and Twa), and that the Hutus and Tutsis were the cause of the conflict.

If tribalism is not even the sociological cause of conflicts between Tutsis and Hutus, the only criterion that can effectively explain conflict in Rwanda is the lack of twofold love. This is even supported by the fact of moderates and radicals within the Hutus and Tutsis. Hutus have thus killed Hutus, and Tutsis have killed Tutsis, both in Rwanda and Burundi.

2.2.1.6.4.4 Ecclesiastical Context



Source: Bodnarchuk (2000: 38). Rwandan Mwami Musinga holding a discussion with a Belgian administrator.



Source: Source: Bodnarchuk (2000: 43). Grégoire Kayibanda, the first Hutu president elected by a revolutionary Parliament at Gitarama (Rwanda Central) on September 25, 1961.

In terms of this section, this study is mainly indebted to Pierre Erny, who explains the relationship between the Rwandan genocide in 1994 and its colonial origin. Erny (1994) also explains the responsibility of the church of Rwanda in the conflicts since colonial times up to the 1994 crisis. Erny (1994: 113) suggests that the history of Rwanda is so close to its political evolution, in such a way that one can see the same things, both in the church and in political settings. At the beginning of the 20th century, Christianity in Rwanda was viewed as a success in Africa. However, in 1994, the church in Rwanda had been in trouble, and hundred of priests, nuns and other religious men were killed. Three bishops were massacred and churches were burnt. Churches served as a pitfall to the Tutsis. The fruits of the long and patient work of edification were methodically destroyed (Erny, 1994: 113). How then did this occur? Erny responds that in 1900, the first Catholic missionaries to come to the country were white Fathers. They arrived at the royal court of the Tutsi king, Musinga. They were accompanied by men carrying guns. To see men carrying both Bibles and weapons created ambivalent emotions among Rwandans from that day on. Rwandans, on the one hand, feared that these evangelists accompanied by armed people would destroy their culture, and on the other hand, they expected to profit from the scientific knowledge of these newcomers. Due to this ambivalent situation, King Musinga and his court made two decisions. The first decision consisted of sending these evangelists with armed men to the great hill called “Savé”, which was situated in the south, five hours (by foot) from Nyanza, where the king was living. The missionaries longed to stay in Nyanza, but the royal court refused. Savé was also known as a place inhabited by gangsters. The second decision of the royal court was to ask the missionaries to establish at least a school near the royal court in Nyanza for the instruction of young nobles, but it was required that this school should be profane and that religion should not be taught there. In order to have access to the royal court and for the purpose of some kind of latent evangelisation of the king and his court, the white Father opened the required school (Erny, 1994:113-114).

At the first Rwandan Catholic mission of Savé, the white Fathers opened a formal school and began training for catechumen. Hutu children came in great numbers for this training. The royal court refused Tutsis the right of attending this school. René (1994: 114) mentions the report by the white Fathers about the school at the Savé mission, saying that they admitted about fifty pupils from surrounding villages and could admit thousands more

if allowed in terms of economic means. The white Fathers mentioned in this report that the reason that these Hutu children came in great numbers was to “guhakwa”, which means in Kinyarwanda, “to serve a superior in order to get food and protection”. The white Fathers said that the children trusted them a lot, and that they had even started to teach a few lessons on religious instruction. The reason for this religious instruction was to gradually bring these Rwandan Hutu children into a truthful instruction.

Why did Rwandan Hutu children go along with the white Fathers and attend catechism? René (1994:115) suggests that Rwandan Hutu children had reasons other than the spiritual kingdom of heaven. This means that Hutu children from Rwanda trusted the white Fathers, whom they considered to be a source of food and liberation from “ubuhake” which was a kind of Hutu slavery by Tutsis. Hutu people considered the white Fathers to be noble people in Rwandan society, and could thus impose their views on the Rwandan Mwami. White Fathers found the sin of hegemony imbedded in “ubuhake” in Rwanda, although they were not the ones who established it there, according to René (1994: 114). At the Savé mission, Hutus started to work gradually as cooks, laundry-workers, horticulturists, carpenters and furniture makers. Those who were literate among the Hutus worked as catechists, scribes and schoolteachers (René, 1994: 114-115). According to Lager (as quoted by René, 1994: 115), a Catholic canon, the Hutu slaves were so elevated in the mission for which Lager hails the job of the Europeans as being successful. The fact that these slaves (Hutus) were allowed to apply for positions in the priesthood, like their European educators, was a subject of eulogy in terms of the elevation of the “slave Hutus” in Lager’s writings.

How did Rwandan Tutsi children get baptised? In 1907, Mr Kabare, a clever uncle to the Mwami, having observed how the school started to develop Hutu slaves, helped the royal court to change their decision of impeding Tutsi children from attending the schools established by the white Fathers and the classes of catechumen. As a result, in great numbers, Rwandan Tutsi children followed on Hutu children’s heels in terms of attending schools and catechism. They even became more diligent catechumen and pupils, as compared to Hutu children, to the satisfaction of the white Fathers. The prediction of Cardinal Lavigerie, the founder of the white Fathers’ community, was realised. When he sent the white Fathers to Central Africa, he told them that although the Apostles sowed the

first seeds of the gospel and gave them fertility through their prayers, Christianity became a universal religion only when political leaders were converted by the gospel. Therefore, to convert even one African chief was more wholesome to the development of the mission than to gain hundreds of poor, isolated Negroes. If the chiefs were converted, they would bring all their people to the mission (Lavigerie, as quoted by René, 1994: 115). With this method of obtaining a great number of parishioners through the conversion of their chiefs, the number of Christians increased remarkably. Then, in 1910, the white Fathers in Rwanda established thirty-three schools with 1250 pupils, among whom one quarter consisted of girls, and 50,000 were catechumen. Lavigerie (as cited by René, 1994: 115-116) had a big vision of a Christian kingdom in Central Africa that could even use guns. He even sent a caravan with Christian militaries, in order to support a Christian monarch who was in his dream. It is important to note that because of this dream of Cardinal Lavigerie, a “mingle of love of God and the potential use of war-weapons” was in the program of evangelisation.

What about Bishop Class’ vision of evangelisation and its impact on the provisions of the “divide and rule policy”? Bishop Class was the second apostolic vicar in Rwanda before the First World War. He advocated for a “church-school” in the administrative centres. The reason for this was to recruit, for their Catholic church, all young Ba-Tutsi and to follow them up. Because, Class concluded, the one who had the young Ba-Tutsi would possess the whole of Rwanda (Class, as cited by René, 1994: 116). In Class’s vision, the struggle for the soils of Rwandans and especially the Ba-Tutsi would be easier through schools everywhere in Rwanda. It is clear here that the Ba-Tutsis (plural of Mu-Tutsi) are favoured in Class’s discourse. This could have enhanced the division between the Ba-Hutu and Ba-Tutsi before Belgian leadership in Rwanda after the First World War. Bishop Class managed to do two things. Firstly, he created a school of administration called “Groupe Scolaire d’Astrida”, meaning “Scholarly Group of Astrida”, and he was the director of this school. Catholic brothers of charity managed the school after 1932. The school selected 80 % of children of Tutsi chiefs and taught them intensively about administration. To the young Ba-Hutu, however, only the door of the theological seminary was opened to them. This was to help Tutsis maintain their position of leadership over the Hutus. The second thing was that in 1931, when Belgians deposed Mwami Musinga, as they wanted to end up with the Tutsi feudal system, Bishop Class advocated for the maintenance of this system. In the end, the

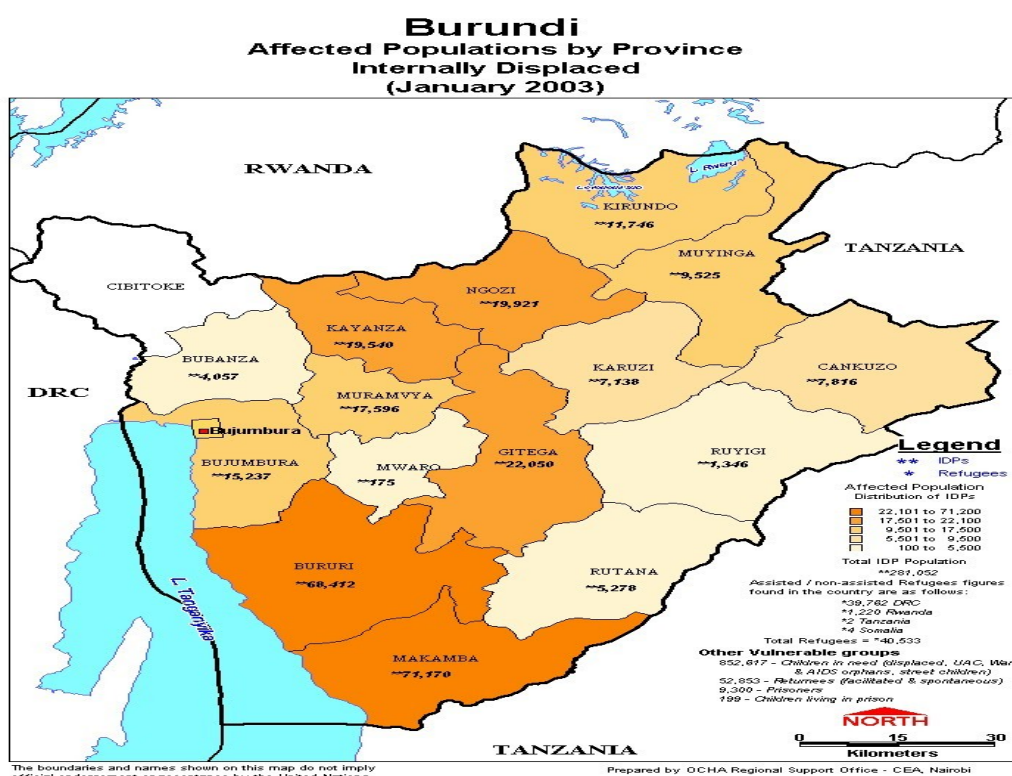
Tutsi feudal system was maintained and finally, Mr Mutara Rudahigwa, a Catholic missionary-backed man was installed as Mwami (King) of Rwanda (René, 1994: 116-117). This was finally, according to René (1994:117), the fulfillment of Cardinal Lavigerie's dream of a Christian kingdom in Central Africa. Mutara was considered to be the new Constantine.

How then does this ecclesiastical context help one to understand the general view among scholars that the church in Rwanda arranged the 1994 genocide? In the first place, the Catholic Church in Rwanda had visionary men such as Cardinal Lavigerie, who had a dream of a Christian kingdom with the possibility of using guns in the mission. Furthermore, the first day that white Catholic Fathers went to see King Musinga in Nyanza in 1900, they were accompanied by armed men. Secondly, the church in Rwanda had the educational power, and could do as much as possible to prevent the genocide through a Christian culture of peace. Thirdly, the Catholic Church in Rwanda, throughout its history, since German rule up to the genocide of 1994, supported the Tutsis against the Hutus (1907, 1931, 1932) at one time, and the Hutus against the Tutsis at another time (1900, 1959). Fourthly, the school-leavers of the two schools (Groupe Solaire d'Astrida for Tutsis and the Theological Seminary for the Hutus) developed an antipathy towards each other in social settings everywhere. Tutsis were boasting of being created for leading Hutus, while theologians who were generally better educated than students from the administrative school suffered for being ruled by less educated people (Tutsis). During the Belgian indirect rule, which was made possible through the Tutsi feudal system, instead of supporting the weak, the church heightened what had existed in Belgian Rwanda-Urundi. As a result, after having read books in the social sciences and humanities, many Christian intellectuals among the Tutsis and Hutus in Rwanda only considered the church to be a social and political group, and not a spiritual institution. Tribalism also divided the church in Rwanda, in such a way that every clergyman supported the political leader of his 'tribe'. Knowing this, political leaders killed religious people from the opposing tribe, and this was the situation until April 6, 1994. All this has its true origin in the lack of twofold love, which is the focus of this study.

2.2.1.6.4.5 Summary

The situation in Rwanda has also been characterised by the hegemonic trend of Tutsis and the repercussions of this. Politics based on a cycle of violence, without the notion of pardon, among so-called Christians, has contributed to mass killings in the country and to the genocide committed in 1994. This genocide was organised by different groups of extremist Hutus, and with the support of France. The death of Habyarimana was just an event that triggered what had already been planned. Tribalism is not the cause of the killings in Rwanda, but rather a lack of twofold love in the hearts of Rwandans. Rwandans and Belgians or other nations are responsible from their hearts, and not in terms of their social group identities.

2.2.1.6.5 The Republic of Burundi



2.2.1.6.5.1 Political Context

Lev. 19:18 (NIV) reads: "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD". When tested against this divine message, which is the revealed data of God with regard to the love of one's neighbour, the politics in Burundi fail dramatically and this has been the main cause of turmoil and mass killings since 1966. Even before 1966, although less rigidly than the "ubuhake" in Rwanda, the "ubugabire" practised in the feudal system of Burundian Tutsis was still harmful to any good relationship between Tutsis and Hutus in this country. With regard to myths that had provoked genocide and revenge in Burundian politics, René (1996: vii) says:

Mythmaking in Burundi is inextricably found with the experience-real or anticipated-of genocide. For the Tutsi it involves both inventing and forgetting: inventing one genocide (the 1993 killings of Tutsi) and forgetting another (the 1972 genocide of Hutu). For the Hutu it means viewing the 1972 genocide as the most likely scenario for future apocalypses. In Burundi as elsewhere in the world, mythmaking generates a constant interface between past and present, discourse and practice, ideology and violence."

As in the case of the DRC and Rwanda, the lack of love of God and one's neighbour has disguised itself through politics based on hegemony, divide and rule, tribalism, modernism, fetishism and mass killings. Scholars have viewed Rwanda and Burundi as false twins. They are twins because most of their history and culture are common. Based on this reality, this study is only interested in the important aspects that are related to the question of a lack of twofold love and peace. As in the case of Rwanda, this summary on Burundi is indebted to the article by Randall Arlin Fegley (2004). Other scholars have been consulted, apart from the experience of this author in the region. One of the most important differences between Rwanda and Burundi, according to Fegley, is the fact that "unlike in Rwanda, marriages between Hutu and Tutsi were common". This is a good step in the direction of twofold love.

Whereas the Hutus came to Rwanda in the 15th century, they arrived in Burundi in the early 14th century. These Hutus probably came from the Congo Basin. They immediately imposed their language and customs on the Twa, who are believed to be Burundi's original inhabitants. The Tutsis are believed to have migrated to Burundi from the north in Ethiopia during the 15th century. They (Tutsis) created an organised kingdom and established themselves as feudal rulers in this territory. Tutsi kings, also called "mwamis", became monarchs of distinct kingdoms in Burundi and Rwanda. As in the case of Rwanda, chiefs and

subchiefs enforced their rule, and each of them ruled an “umusozi”, a fiefdom consisting of a single hill. Political and economic relations were based on an unequal feudal relationship, known as the “ubugabire” system, in which most Hutus became serfs subjugated by and economically dependent on the Tutsis. There is, however, a difference between “ubuhake” in Rwanda and “ubugabire” in Burundi. Albeit that the fundamental principle is the same (subjugation of Hutus by Tutsis), Burundi’s economic and socio-political structures were not as rigid as those in Rwanda. The power of the “mwami” was not absolute, and various princely leaders, known as “ganwa”, often vied for the throne. Unlike in Rwanda, as mentioned above, marriages between Hutus and Tutsis were common in Burundi.

How did the colonisation of Burundi occur? In 1858, the British explorers Sir Richard Burton and John Hanning Speke were the first Europeans to visit Burundi. Explorers Oskar Baumann (Austrian) and Count Gustav Adolf von Götzen (German) arrived in the 1890s, and very soon after this, Roman Catholic clergy established missions in the area. After this visit of explorers, Burundi (then called Urundi) and Rwanda (then called Ruanda) were later incorporated into German East Africa. As in the case of Rwanda, indigenous Tutsi rulers maintained good relations with the Germans and later with the Belgians, who occupied the country during World War I (1914-1918). After the war, the League of Nations gave a mandate to Belgium to rule this area, which became known as the territory of Ruanda-Urundi. Following World War II (1939-1945), Ruanda-Urundi became a United Nations (UN) trust territory. In the same way as in Rwanda, the Belgians continued their previous policies of supporting mission education and ruling through Tutsi chiefs. Fegley (2004) says: “The colonial authorities strengthened precolonial inequalities and were late in seeking reforms. Nevertheless, the Belgians encouraged the “mwami” to phase out the “ubugabire” system in 1955.” Wolbers (1989: 10) confirms this chronology of events in Burundi.

As African political consciousness increased, the Hutus grew more vocal and protested against inequalities. The political situation in Rwanda often had an impact on the political situation in Burundi and vice versa. In 1959, for example, ethnic antagonisms in Rwanda erupted into violence. The Rwandan Tutsi king fled to Burundi, and an exodus of some 200,000 also fled to Burundi, while others went to the Congo (Banyamulenge). At the insistence of the UN Trusteeship Council, Burundi became an independent constitutional monarchy under Mwami Mwambutsa IV on July 1, 1962, and was admitted to the UN in

September of the same year. Political rivalry between Hutus and Tutsis threatened regional stability at that time in Burundi. Fearing a Hutu revolution similar to Rwanda's, with brutality, the Burundian Tutsis reacted. In 1963, they victimised thousands of Hutus in Burundi, who took refuge in Rwanda. Despite a Hutu majority in the legislature after 1965, the Burundian power structure remained in Tutsi hands. A group of Hutu police, accusing Mwambutsa of trying to strengthen his position, attempted a coup in October 1965. Because of the loyalist police, led by Captain Michel Micombero, a Tutsi, the Mwami fled the country. In July 1966, he was declared to be deposed by his son, Mwami Ntare V, and four months later, Micombero led a successful coup, declaring Burundi a republic, and appointed himself as president. He established a National Revolutionary Committee to help stabilise his regime and develop the economy.

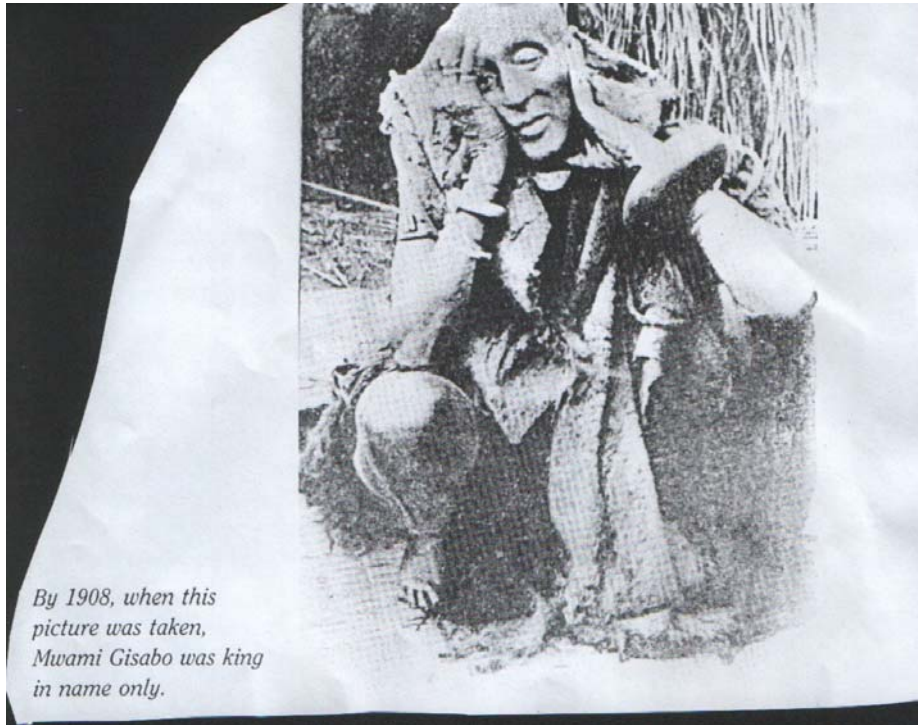
In April 1972, a Hutu uprising led to a widespread massacre, claiming at least 100,000 lives, mainly Hutus. During this massacre, Ntare, who was under house arrest, was also killed. The uprising was quelled but the unrest continued, and thousands of Hutu refugees found refuge in nearby countries such as Tanzania, Rwanda, Congo, Kenya, Uganda, Zambia and elsewhere. Micombero was ousted in a bloodless coup in November 1976. The ruling Supreme Revolutionary Council subsequently named Colonel Jean-Baptiste Bagaza as president, but peace between the ruling Tutsis and the Hutu majority remained precarious. A new constitution in 1981 declared Burundi to be a one-party state. Coming into conflict with the Roman Catholic Church, Bagaza became more authoritarian, persecuting clergy and forbidding masses. This policy led to an erosion of support, and in 1987, while on a foreign visit, he was overthrown by Major Pierre Buyoya, who ruled as head of the Military Committee for National Salvation. Buyoya suspended the constitution, freed political prisoners, lifted restrictions on churches, and toured the country in an effort to unite the people, quickly consolidated his power and dealt with political tensions. In 1988, stability was again threatened when the Tutsi-led army engaged in the massacre of Hutus that left at least 5,000 dead. Buyoya at least responded to this by appointing a Hutu prime minister and including Hutus in the cabinet. He controlled the military and planned a return to democratic, civilian rule. In March 1992, a constitutional referendum ratified a new constitution, providing for a multiparty system. During the same month, and from his exile in Libya, reportedly, Bagaza organised an unsuccessful coup (Fegley, 2004).

Instability in Burundi continued, regardless of the beginning of an idea of a democratic constitution. In June 1993, Burundi held its first democratic presidential elections since independence, in which Melchior Ndadaye, a Hutu and member of the Burundi Democracy Front, won the elections with 60 percent of the vote. Buyoya stepped down peacefully, retired from the army and remained politically active. In October 1993, Bagaza assassinated Melchior Ndadaye through army factions loyal to him, and instability in neighbouring Rwanda spread to Burundi. Ndadaye's death provoked waves of ethnic violence that sent thousands of refugees into neighbouring Rwanda. Cyprien Ntaryamira, a Hutu, took Ndadaye's job, and attempted to restore order by reining in the Tutsi-dominated security forces implicated in the violence. Unfortunately, on April 6, 1994, just shortly after concluding talks in Arusha, Cyprien Ntaryamira and President Juvénal Habyarimana were killed in a suspicious plane crash near Kigali, Rwanda. Then, Sylvestre Ntibantunganya, former head of the National Assembly, was named acting president and was formally elected in September 1994. However, Burundi was locked in a stalemate between the elected, Hutu-dominated government and the Tutsi-led army. The situation continued to deteriorate as it was exacerbated and worsened by the influx of thousands of refugees from Rwanda. Many government functions ceased (Fegley, 2004).

In July 1996, Pierre Buyoya again seized power in another military coup and suspended the constitution, claiming that extraordinary measures were necessary to ensure national survival. In September 1996, Hutu rebels killed Roman Catholic archbishop Joachim Ruhuna, a Tutsi, in an ambush. In response to a public outcry over the murder, Buyoya permitted some political party and parliamentary activity. In 1998, Buyoya and the National Assembly agreed on a transitional constitution under which Buyoya was again formally sworn in as president. In October 2001, a new transitional constitution was adopted. The use of good war weapons having failed to establish peace in Burundi, this constitution called for a three-year transitional government that should share power between Hutu and Tutsi parties. Under this system, Buyoya remained president for 18 months with Domitien Ndayizeye, a Hutu, as vice president. Then, in April 2003, Ndayizeye was sworn in as president, with a Tutsi vice president, to serve for the next 18 months. At the same time, Burundians carefully balanced membership in the legislature and military between Hutus and Tutsis. Fegley (2004) notes that "Violence continued despite the power-sharing agreement. Since 1993,

ethnic violence has claimed more than 150,000 lives in Burundi, and has led to the displacement of some 700,000 people.”

2.2.1.6.5.1.1 Comments



Source: Wolbers (1989: 39). Mwami Gisabo, photographed in 1908, when he was just a king by name because, at this time, he was tired and Mwami Mutaga IV, a 15 year old boy, succeeded him. Gisabo died in 1908 (Nsanze, 1980:1), shortly after this photograph.

Politics in Burundi have clearly shown that tribalism is not the cause of conflicts, but rather the lack of twofold love. This is a country in which the first elections in 1961 brought Prince Louis Rwagasore, the founder of UPRONA, into the position of prime minister, but he was assassinated weeks later on October 13, 2006 at Lake Ntanganyika Hotel in Bujumbura (Sibomana, 2006). Some ganwa (Tutis) have been cited as Rwagasore’s murderers. There were six murderers, but the names of four of them are well known in this study. These four murderers of Louis Rwagasore were Mr Ntidendereza, Mr Joseph Birori, Mr Ntakiyisa and and Mr Nahimana (Sibomana, 2006). The six people were judged in the Kitega province. They were hung and buried in the same province, which is located in the centre of the country. Their graves are still to be found in the Kitega province (Sibomana, 2006). Louis’father, Mwami Mwambutsa IV, continues to lead the country with another prime

minister, André Muhirwa. Ntare V (Charles Ndizeye) dethroned his father, Mwami Mwambutsa IV, in 1966. Two months after this, on November 28, 1966, Micombero, who was both prime minister and chief of the army, named by Ntare V, dethroned his king (Ntare V). At this time, Ntare was in the DRC where he was paying a state visit to president Mobutu. From that point on, military coups between Michel Michombero, Jean Bagaza and Pierre Buyoya, who were Tutsis from Rutove in the Bururi province, began. On November 1, 1976, Colonel Jean Baptist Bagazza dethroned Michombero and started the second republic of Burundi. Being a communist, Bagaza persecuted religious leaders. On September 3, 1987, Pierre Buyoya dethroned Jean Baptist Bagaza and started the third republic of Burundi. In February 1994, the Burundian parliament nominated Syprien Nataryamira in order to replace the assassinated Head of State, Ndadaye, who was the first democratically elected Burundian president. On April 6, 1994, Syprien and President Habyarimana of Rwanda were killed in a mysterious plane crash in Kigali (Rwanda). In June 1994, the Burundian parliament nominated Sylvestre Ntibantunganya as Head of State. Unfortunately, in 1996, Major Pierre Buyoya dethroned Sylvestre Ntibantunganya through a military coup.

When Burundi and Rwanda were granted their independence on July 1, 1962, Burundi was a kingdom dominated by hereditary Tutsi kings with a prime minister, while Rwanda was a Hutu-dominated republic. One of the non-specified reasons for Mwambutsa IV 's departure to Switzerland in 1966 was insecurity in Burundi among the power-hungry ganwas (Sibomana, 2006).



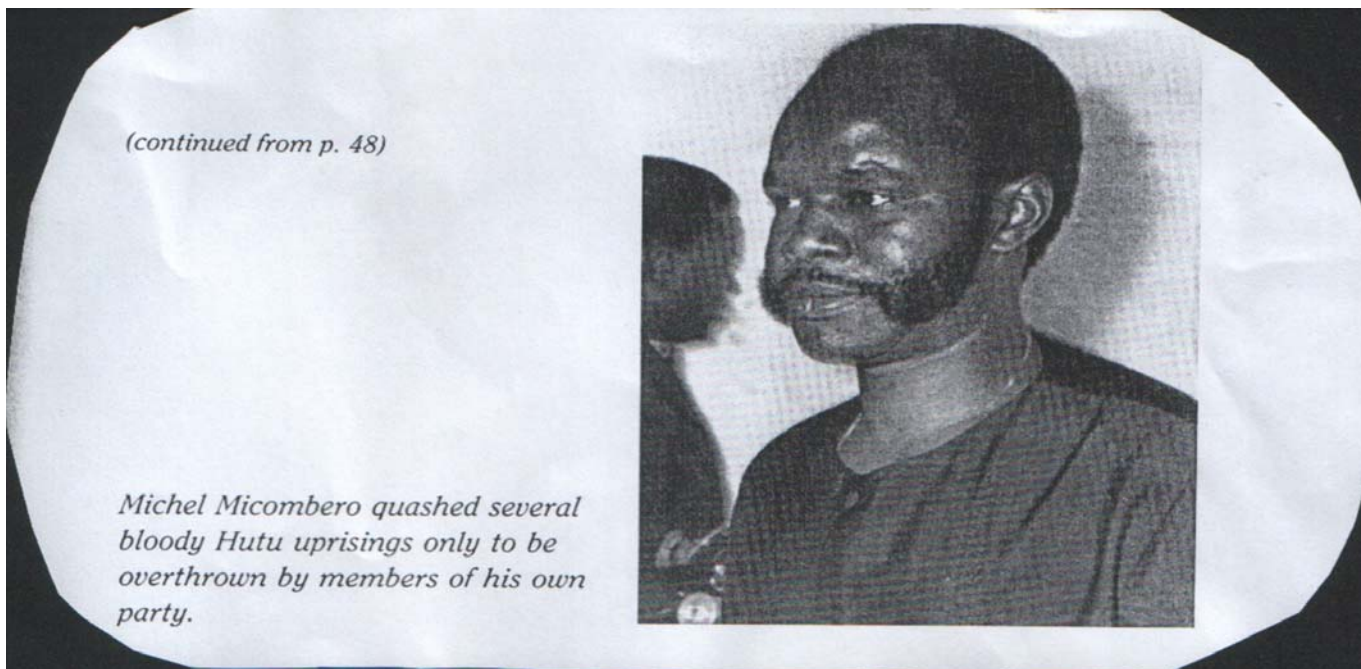
Accompanied by a Belgian officer, Mwami Mwambutsa IV and his wife leave church on the eve of their nation's independence. Mwambutsa was dethroned four years later.

Source: Wolbers (1989: 42). Accompanied by a Belgian officer, Mwambutsa IV and his wife leave church on the eve of their nation's independence (1962). As the lack of twofold love existed in Burundi, through a military coup, his son and heir, Charles Ndizeye, who was enthroned as a king under the name of King Ntare V, dethroned Mwambutsa IV in 1966. Mwambutsa IV was in Switzerland, where he probably went for his own health care. He never came back to Burundi - he died and was buried in Switzerland. According to Burundian tradition, Mwambutsa could not come back to Burundi knowing that there was another king in Burundi. Two kings could not both stay in Burundi.

His son, Louis Rwagasore, was assassinated, and before going to Switzerland, Mwambutsa IV also nominated the first Hutu Prime Minister in Burundi, Mr Pierre Ngendandumwe. Unfortunately, in January 1965, Pierre was savagely fusilladed at the door of the "Clinic Louis Rwagasore" in Bujumbura. Pierre was going out of the clinic after a visit to his wife, who had just given birth. It is clear that only the teaching of twofold love is a solution to the turmoil in Burundi.



Source: Wolbers (1989: 44) Louis Rwagasore, a Ganwa prince and Burundi's first Prime Minister. He was the founder of UPRONA, a Tutsi-dominated party. He was the son of King Mwambutsa IV. Six Tutsis among the power-hungry ganwa used Mr Kajorgis Iatrou, a Greek man, to fusillade Louis Rwagasore on October 13, 1961 at Lake Tanganyika Hotel in Bujumbura (Sibomana, 2006). The six persons who were named as Louis' murderers were judged, hanged and buried in Kitega province in the centre of Burundi.



Source: Wolbers (1989: 44). Captain Michel Micombero asked Mwambutsa IV, who went to Switzerland for healthcare, to return to Burundi instead of ruling Burundi from Switzerland. Mwambutsa also feared insecurity in Burundi. Micombero then helped Charles Ndizeye, Ntare V, to dethrone his father, Mwambutsa IV, in 1966. Two months later, on November 28, 1966, Micombero dethroned Ntare V.

2.2.1.6.5.2 Economic Context

Burundi and Rwanda are small and naturally poor countries. Politics based on predation can only lead to an economy of predation, which could also explain the repeated cycle of violence in the country. In Burundi, Hutu people had to fight an economic system called “Ubugabire”, which made Tutsis superior to Hutus. Today, there is at least an understanding between the Tutsis and the Hutus in Burundi.

2.2.1.6.5.3 Sociological Context

In this section, this study will briefly indicate how the lack of twofold love stands alone when compared to the sociological causes of conflict in the Republic of Burundi. The sociological causes of conflicts in the writings of scholars, both political scientists and sociologists, firstly suggest that tribalism, as practised by Tutsis and Hutus, is the root cause of conflict in the Republic of Burundi. The second view is that which sees the root cause of conflict in Burundi in terms of the external influence of Belgian colonisers through their “divide and rule” policy. However, as mentioned above, this study considers that the deeper cause is not one of the two, but rather, the scorn of twofold love in the hearts of evil-doers in this country. These evil-doers may be Belgians, Germans or Burundians. What matters is that the evil has occurred in the hearts of individuals.

With regard to the first sociological view whose assumption is that tribalism is the root cause of conflict, many authors, who are protagonists of this hypothesis, have based their views on historical facts such as the recurrent assassinations in both Rwanda and Burundi among Hutus and Tutsis. It is important to examine the second view, which is related to external causes of conflicts. This view attempts to answer the question of why conflicts in Burundi became explosive after colonisation and not before. Apart from this, Gahama (1983:18) suggests that before colonialism, Tutsis, who were cattlemen, and Hutus, who were farmers, lived peacefully in Burundi. They were not living in separate villages. One family lived in a “rugo”, which is known as a “*kraal*” in Southern Africa. A “*kraal*” is a group of huts and cowsheds surrounded by trees. Therefore, it was colonialism and not tribalism, Gahama concludes, which was the root cause of conflict in Burundi. Racist ideology came with the Belgians, especially Bishop Class, who considered Baganwa and Batutsi to be intelligent, and Ba Hutus to be mediocre. Although this was less marked in

Burundi than in Rwanda, it was harmful as it separated Hutus from Tutsis (Gahama, 1983: 257; Nsanze, 248). Gahama indicates that power in Burundi was shared between Ba Tutsi and Bahutu without as much discrimination as in Rwanda. The administrative structure in Burundi was well organised by King Ntare Rugamba, whose son, King Mwezi Gisabo (1852-1908) was his heir. Ntare divided his kingdom into great chiefdoms administered by his children (great Baganwa or his favourite people, who were selected from among Tutsis and Hutus. For example, Gahama (1983: 20) cites the case of Hutu Muswere, to whom the Bugufi chiefdom was given by the king. Ntare divided the chiefdoms into sub-chiefdoms which were administered by Hutus, Tutsis or other princes of negligible categories. Although all recognised the power of the king, the king had limited power and the chiefs and sub-chiefs had autonomy in their chiefdoms. The king in Burundi, according to Trouwborst (as quoted by Gahama, 1923: 21), had his power limited to his domains *ivyibare* (plural of *icibare*), which he controlled directly. *Icibare*, Gahama (1983: 21) says, comes from “kwibara”, a Kirundi verb meaning “to have full rights on something”. The “bishikira” (those who have direct access to the king without an intermediary) of the “mwami” manage his “ivyibare”. These “bishikira”, who were the direct advisers of the king, started to become a danger to the kingdom, as they began to become as powerful as the king himself, in such a way that King Mwezi Gisabo disbanded the administrative units in his entourage in 1903. The reason for this was that his son-in-law, Mwenengwe Macoco, who was one of Mwezi Gisabo’s “bishikira”, became more powerful and revolted against his father-in-law. Gahama (1983: 23) highlights the fact that the “mwami” in Burundi, as elsewhere in African kingdoms, had the right to be respected by all because his was a monarchy of divine origin. According to popular tradition in Burundi, continues Gahama, “umwami yavukana imbuto”, meaning in Kirundi “the king is born with sowing-seeds”. In Burundi, being an agriculture-based country, this proverb meant that the king had solutions to the material problems of the Burundians. The king was sacred. This is why one had to use special vocabulary for matters concerning the king (mwami). For instance, when the king died, a Burundian could not say that “mwami” was dead. He should say: “mwami aratanga”, meaning in Kirundi “the king transmits (power)”. The reason for this is that in Burundian culture, “mwami ntapfa” means in Kirundi “the king is not dead”. When mwami mourns, a Burundian will use the verb “kwikama” and not “kurira” or “mourn”. When mwami eats, a Burundian should use the verb

“kunogera” instead of “kurya”. Religiously speaking, the “mwami” in Burundi is the brother to Kiranga, whom the Burundians consider as mediator between “Imana” (God) and human beings (Gahama, 1983: 23). Gahama (1983: 20) goes on to say that this Burundian culture, which maintained a culture of peace for all in the country before colonialism, had slowly been destroyed by the Belgians, and especially in their administrative reforms of 1926-1933. Therefore, according to Gahama, tribalism was not the sociological cause of conflict, but rather external factors.

Scherrer (2002: 22) finds that there are at least six or seven distinct socio-cultural groups to be found in these twin countries. The seven distinct socio-cultural groups in Burundi are: Hutu, Tutsi, Ganwa, Twa, Hima, Mbo and Banyarwanda (Rwandans living along the border). Three of these seven groups could be considered as ethnic groups, but ironically, Tutsi, Hutu, and Twa are not exactly real ethnic groups (Scherrer, 2002: 23). In Burundi, the case of “Ganwa” is unique, whereby the nobility formed its own ethnic group called “Ganwa”, which was a true mixture of Tutsi and Hutu influences. “Ganwa” was a “politico-ritualist aristocrat” who identified himself with Hutu elements. Scherrer (2002: 23) specifies that:

There were only two Ganwa Kings during most of the colonial period, Mwezi Gisabo (1850-1908) and Mwambutsa IV (1915-1966). The Ganwa kept real power until the end of 1961, formally under king Mwambutsa IV until 1966, with his son Charles Ndizeye “ruling” from July 8 to November 28, 1966, when the Ganwa nobility was finally ousted from power by Captain Michel Micombero (Hima-Tutsi from Bururi) as the head of the new military power elite.

2.2.1.6.5.4 Ecclesiastical Context

Burundi was the first kingdom to be visited by white Fathers, as it was more accessible than Rwanda (Baur, 2001: 249). In 1898, the white Fathers established themselves in Muyaga, after attempting in vain three times to establish themselves in the Bujumbura region. In 1999, they opened a second mission station at Mugeru, not far from where Mwami Mwezi Gisabo lived. Baur (2001:249) notes that:

However, as in Rwanda, the King and his ruling nobility kept aloof; they left the Hutu commoner frequently at the mission stations but very few accepted the new faith. In 1912 Bishop Hirth was placed in charge of the country but his heart was more in Rwanda, where the majority of stations were built and where the Burundi seminarians had to go for their studies. However, after the war, Burundi was made a

vicariate of its own; its political development was more harmonious than that of Rwanda, and the missionary success turned out to be even greater.

Rwanda and Burundi, being twin countries, had in general the same ecclesiastical history during German and Belgian rule. Some differences did emerge just after the independence of these countries. Culturally speaking, they were incorporated into Francophone Africa, and ecclesiastically, the two vicariates “Ruanda and Urundi” were integrated into the conference of vicars, *Apostolic of the Belgian Congo* (Baur, 2001: 245).

2.2.1.6.5.5 Summary

This study has found that hegemony, predation, indirect rule, divide and rule, and killings have been the characteristics of political and socio-cultural structures in Burundi from the time that the Belgians ruled the country and after its independence, up till now. However, more so than Rwanda and the Congo, Burundi has shown a relatively positive trend in terms of the dialogue between belligerents. They actually have a born-again president, Mr Pierre Nguruzinza, former chief rebel. This dialogue was possible through the spirit of mutual pardon.

2.2.1.6.6. Similarities and Differences Between the DRC, Burundi and Rwanda

In this section, some points that signify similarities and differences between the three abovementioned countries will be dealt with. This will help to go into more detail in terms of the process of identifying the geographical and socio-cultural limits of this study.

2.2.1.6.6.1 Similarities

The lack of twofold love has proved by far to be the main cause of turmoil in the three countries being researched. The interaction between good and evil is also an element of comparison between these countries. Wars in Rwanda (1959, 1994) and Burundi (1972, 1993) etc have also resulted in emigration caseloads in the DRC, Burundi and Rwanda. The Congo, Rwanda and Burundi remain countries in which the suspicious death of political leaders is always evident (Prime Minister Lumumba, Pierre Mulele, Godefroid Munongo, President Laurent Kabila and Kisasi Ngandu in the DRC; King Mutare III and President

Habyarimana in Rwanda; and Prime Minister Rwagasore, Prime Minister Pierre Ngendandumwe, King Charles Ndizeye or Ntare V and President Ndadaye in Burundi etc). The question of refugees in Rwanda and the DRC has always been neglected. In the DRC, Congolese living abroad are refused their right to vote. In Rwanda too, during the Hutu regimes of Kayibanda and Habyarimana, this question was neglected until the war started in 1994. Even today, Hutus do not feel that they can return home to Rwanda and be safe. Burundi, at least, has a good policy regarding refugees. Rwagasore must die, Lumumba must die, because they are communists. This is the motto of Belgians in the Congo, Rwanda and Burundi. Thus, Belgians have maintained their politics of predation based on the “divide and rule” policy, in order to protect their own interests in Rwanda, Burundi and the DRC.

2.2.1.6.6.2 Differences

Pygmies in Rwanda and Burundi are integrated into politics, which is not the case in the DRC. Participation in the conflict by the population signifies a difference between the DRC and the twin countries, Rwanda and Burundi. In Rwanda, for example, the Hutu population, organised by the government, have killed Tutsis. This is not the case in the DRC. There was a difference between “Ubugabire” in Rwanda and “Ubugabire” in Burundi. In fact, socio-politically, economically and culturally speaking, the Ubugabire system, in which most Hutus became serfs subjugated by Tutsis and economically dependent on them, was not as rigid as Ubugabire in Rwanda. The power of the “mwami” in Burundi was not absolute, and various princely leaders, known as “ganwa”, often vied for the throne. Unlike in Rwanda, marriages between Hutus and Tutsis were common in Burundi. Therefore, “ubuhake” in Rwanda was different to “ubugabire” in Burundi. Another point of difference is the question of radicals and moderates. In Burundi and Rwanda, being geographically small countries, politicians were mainly divided into radicals and moderates. However, in the Congo, there were moderates that became separatists. These, for example, were the cases of Moïse Tshombe of Katanga and King Albert Kalonji of Southeastern Kasai in the DRC. The two men proclaimed their provinces as autonomous and separate states. This has not yet happened in Burundi or Rwanda.

2.2.1.6.6.3 Conclusion

For the purpose of comparison, four historic periods may help to explain the socio-cultural and ecclesiastical contexts of the DRC, Rwanda and Burundi today. These are: the mercantilism period (16-17 century AD); the feudal period (5-16 century AD); the Antiquity period (400 BC 476 AD), and the prehistoric period (before 4000 BC and the invention of writing).

Firstly, the word “mercantilism” stems from the Italian word “mercanti” or “mercante”, and means “merchant”, a person who buys and sells goods in large quantities, especially one who imports and exports goods (Wehmeier, 2005, s.v ‘merchant’). Mercantilism is thus an economic system which aims at excessive trade. This occurred in Europe from the middle of the 15th century AD to the middle of the 18th century AD. The characteristics of this period were: reformation movements (e.g. Luther); influx of diamonds and gold from the young America (Mexico), into Portugal and Spain; appearance of modern governance (state), and an abundance of wars. In comparison to the Congo, diamonds and gold were discovered in other provinces in 1990 (Oriental province, Bandundu province, Equatorial province etc.). Before 1990, and not knowing what they possessed as wealth, the Congolese thought that these mines were only found in the Kasai province. The consequences of the excessive trade in diamonds and gold were the same in both the Congo and Europe. These consequences were: excessive love of gain, supremacy of money, scorn of elders, illusion of liberty (false liberty), hatred of religion, scorn of agriculture, dislike of schools (education), illiteracy, famine (starvation) and increase in prostitution.

Secondly, in the Great Lake Region today, people live like those in the medieval (Middle Age) period. This was the period that started in the 5th century AD and went up to the 16th century AD. During this period, there was no government or well-organised state. Feudal lords reigned, and fought against each other. The common people had to fight under their feudal lord, and the latter provided them with security. The result of all those wars was poverty and death of the people. What were most important to the feudal lords were their economic interests. This medieval history is exactly like what has been going on in the Great Lakes region since 1885. The warlords are the ones leading by the force of weapons. They have caused the Great Lakes region to become a war-torn region. The reason for this is the lack of twofold love, which has disguised itself in other evils such as hegemony, divide and

rule, tribalism, predation, modernism and fetishism in all three dimensions of politics, economy and social reality. What is surprising in the Great Lakes region is the fact that church members follow this pattern of life. Some so-called Christian believers in churches support church leaders who fight amongst themselves and divide the church of Jesus Christ for selfish economic reasons (especially in Protestant and Catholic churches). The reputation of Priest Malu Malu as being partial in his position as president of the Independent Electoral Commission in the DRC for the presidential and legislative elections in 2006 is an example of deception in a church leader's involvement in politics. In Rwanda and Burundi, church leaders also continue to support political leaders from their tribes, and to divide Christian believers.

Thirdly, a comparison may be made between the secular antiquity period, secular Congo behaviour and church members' behaviour in the Great Lakes region. The Antiquity period was that between 4000 BC and 476 AD. The reign of Nero (54-68 AD), the Roman emperor (37- 68 AD), for example, was characterised by strong despotism and capital condemnation of wealthy people, in order to restock the public revenue department with money. This emperor often emptied the public treasury for his own extravagances. Nero's reign was also characterised by the persecution of Christians, whom he wrongly accused of having burnt down a Roman town. Keemer (1993: 707) specifies that "Accordingly, to the early-second-century historian Tacitus, who disliked Christians himself, Nero burned Christians alive as torches to light his gardens at night. He killed other Christians in equally severe ways (e.g. feeding them to wild animals for public entertainment." Even the Apostle Peter, who was hanged upside down, died during this period. The Apostle Paul also died during this period. However, he was probably beheaded and not burnt, because he had Roman citizenship (Nicole, ND: 15). The point to be made regarding the antiquity period is that secular Great Lakes leaders behave like Nero did in terms of despotism, greed, selfishness, killing of innocent people and false accusations. Although killing was not openly practised in the antiquity period, some of the bad behaviours have influenced churches in the Great Lakes region. These are especially: false accusations during church general assemblies, caseloads in secular courts, greed, despotism, tribalism and many more. One may clearly observe that, in these behaviours characterised by economic interests for selfish ambitions, there is a total absence of twofold love and the Holy Ghost.

Fourthly, there are grounds to compare the prehistoric period to people in the Great Lakes region in general. What happens is that during the prehistoric period (0-4000 BC), people survived on hunting and harvesting (picking of fruit). It is surprising that in the Great Lakes region today, many people fold their arms (refuse to work hard) and wait for help from the UN, America and Europe. People wait for others to come and solve their problems. They wait for economic, political and social solutions from abroad. As Western people can never quench the Great Lakes people's thirst by providing solutions to their political and socio-economic problems, the situation becomes worse every day. This means that many people in the Great Lakes region have not been taking the initiative to create new structures and means, in order to change their quality of life and the situation of unrest. In the DRC, for example, they are sitting on minerals and all kinds of natural resources, including large forests, but concentrate all their efforts on begging from external donors and on other distractions, such as the question of "who came before and who came after to Congo," "who should continue to be called Congolese and who should go out of Congo" after having been Congolese for a long time, and questions of "congolity", meaning Congolese nationality. Furthermore, in this country, many PhD professors in Congolese universities since Mobutu's reign have not consistently refused their bad salaries, but have instead continued to complain in private. They neither leave their work nor change their quality of life or go on permanent strike. There is a strong fear of death at the hands of politicians, and therefore people keep quiet. At least musicians have used their creative abilities in the Congo in order to maintain some cultural activities and a means of economic survival.

This mentality of folding arms, begging and waiting for others to help has caused people in the Great Lakes region to become hypocrites. This means that if one has money, one must be respected. One will then be called "papa" or "maman", which are the French words for "father" and "mother". These secular behaviours have a heavy impact on the Great Lakes region's churches in general. People who have money and are well-fed, such as traders, Western missionaries, politicians etc., are the only ones who really lead churches, even if they are not officially in a leadership position. As a result, people who give money also influence the decisions of church leaders in the Great Lakes region. On a secular level, Mobutu, the late president, made everybody dance for him, and in turn he used to give gifts

to those people who danced and applauded for him. Only twofold love can change this situation in Great Lakes churches. The reason is that twofold love encourages a work and not a begging culture (Prov.14: 23).

From what has been said above, one can deduce that this study has determined that socio-political behaviours in the Great Lakes region are caused more by the lack of twofold love, which disguises itself in evils such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, overtrust in modernism, and breaking God's Ten Commandments, more than anything else. Modernisation is characterised by an attempt to resolve the problems of society from the perspective of rationality. In this way, God is put to one side in order to promote human subjectivity, and religion is thus replaced by human reason. This process of modernism, which has been prominent since the 18th century, with the emergence of Enlightenment in the Western world, continues to harm African society. Through the process of secularisation, the political context has influenced churches in the Great Lakes region in such a way that only twofold love can be a reliable solution to the problems in this region, if it is well taught. The point here is that there is reason in faith, and theology is not epiphenomenal (not influential on society), but rather has influence on society in terms of the spiritual, political and economic welfare of all who endeavour to be obedient to God. The next chapter will deal with how to teach twofold love.

Chapter 3: Teaching and Twofold Love: Data Analysis and Discussion of Results

Can teaching twofold love contribute to a culture of peace in the Great Lakes region? In terms of the research question and assumptions (see chap. 1), chapter 2 of this study has confirmed that the love of God and one's neighbour (twofold love), as taught by Jesus Christ, is the biblical foundation of Christian ethics. It is of benefit to mankind in general and Christians in particular. Unfortunately, despite the insistence of the Bible on the primacy of love (Matt. 22: 47-40, 1Cor. 13:13; John 13: 34-35 etc.), and the multiplicity of Christians in the Great Lakes region, it has been demonstrated that there is probably no other more primary issue being neglected in the Great Lakes region's churches today than that of our Christian duty to effectively teach and practise the Lord's command to love God with all our heart, soul and mind, and to love our neighbour as ourselves (Mathew 22: 37-40; Lev. 19: 18). From the Leopold II regime up till now, the previous chapter has historically demonstrated that in the Great Lakes region, the lack of twofold love has disguised itself in corruption, hegemony, predation, indirect rule policy, divide and rule policy, prostitution, fetishism, modernism, tribalism and massive killings in particular, and in the breaking of the Ten Commandments of God in general. It has been emphasised in the second chapter that without the effective teaching and practice of twofold love, all sciences, philosophies, art and actions of mankind fail in their efforts to resolve the spiritual, socio-economic and political problems of people in the Great Lakes region.

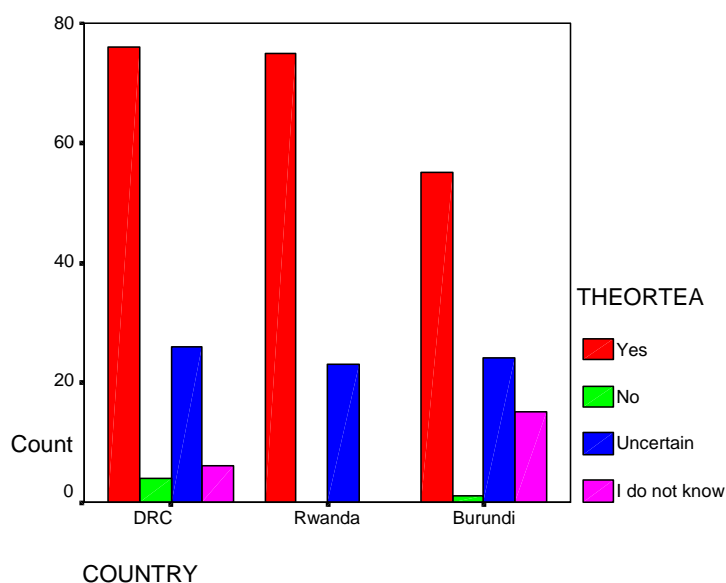
For this purpose, the third chapter will deal with how to effectively teach twofold love, and through this a culture of peace, in the Great Lakes region. It will take into account a holistic world view, by integrating philosophies, social and human sciences, material needs, spiritual needs and the culture of the addressee or beneficiary of the message, under the authority of the Bible. This means that this chapter, with its focus on how to teach effectively, will address, through the power of biblical twofold love, the constant bombardment of daily challenges, problems, desires and triumphs in establishing a culture of peace in the Great Lakes region. It will continue the interpretation of data collected during the research by means of the questionnaire, including interaction with the four key informants. The data interpretation in this chapter will also deal with the issue of the primacy of twofold love as an essential truth.

3.1 Theoretical Teaching

Dealing with theoretical teaching (THEORTEA), respondents were asked to indicate if it had dominated educational settings in their country and church since the time of colonisation up till now. Each of the respondents was required to tick the correct answer by choosing either “Yes”, “No”, “Uncertain” or “I do not know”. The following table presents the results of the data collected:

COUNTRY * THEORTEA Cross-tabulation

Count		THEORTEA				Total
		Yes	No	Uncertain	I do not know	
COUNTRY	DRC	76	4	26	6	112
	Rwanda	75		23		98
	Burundi	55	1	24	15	95
Total		206	5	73	21	305

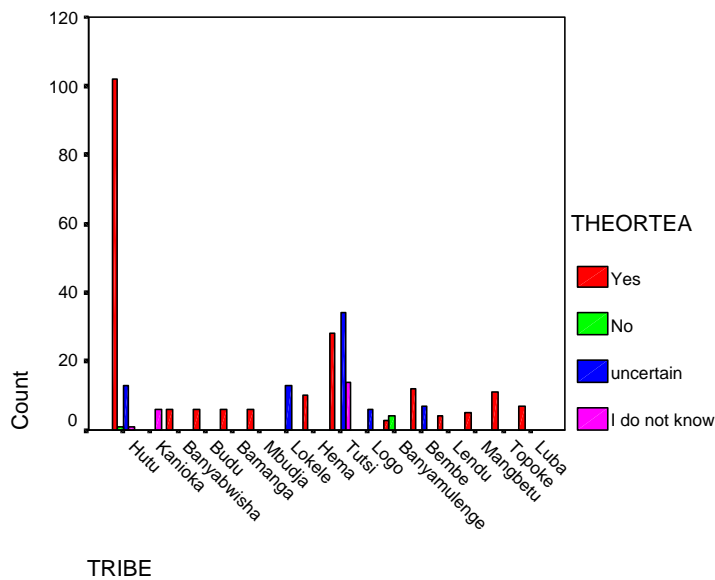


These results have shown that theoretical teaching dominates in the Great Lakes region. Pupils learn in a rote manner and just repeat what teachers tell them. In general, pupils copy what their teachers bring to school. Creativity is not encouraged. This was true in both secular and ecclesiastical settings. In 1966, Chomé (1966: 15), a Belgian journalist and author of many books, gives a reason for this situation. He says that a holy trinity was governing the Congo for 50 years. This holy trinity, which once had an economic colonial mission to accomplish, comprised the Belgian government, Belgian capital and Belgian

churches. The situation was the same in Rwanda and Burundi, which had also been colonised by Belgians. A hundred percent of Western key informants also agreed with the Great Lakes region respondents.

TRIBE * THEORTEA Cross-tabulation

Count		THEORTEA				Total
		Yes	No	uncertain	I do not know	
TRIBE	Hutu	102	1	13	1	117
	Kanioka				6	6
	Banyabwisha	6				6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele			13		13
	Hema	10				10
	Tutsi	28			14	76
	Logo			6		6
	Banyamulenge	3	4			7
	Bembe	12		7		19
	Lendu	4				4
	Mangbetu	5				5
	Topoke	11				11
	Luba	7				7
Total		206	5	73	21	305



3.2 Practical Teaching

The research intended to determine if practical teaching (PRACTEAC) was needed more than theoretical teaching in educational settings of these countries and churches since the time of colonisation up till now. Each respondent had to choose one of the following responses: “Yes”, “No”, “Uncertain”, “I do not know”. The respondents’ answers to this question are illustrated in the table below.

COUNTRY * PRACTEAC Cross-tabulation

Count		PRACTEAC				Total
		Yes	No	Uncertain	I do not know	
COUNTRY	DRC	76	4	26	6	112
	Rwanda	75		23		98
	Burundi	57		24	14	95
Total		208	4	73	20	305

The research has shown a real need for practical teaching in the Great Lakes region. The Western key informants also said ‘yes’ to the question of the absolute need for practical teaching in the Great Lakes region. The first evangelisation in the DRC took place in the fifteenth century in the Kongo kingdom, which “included part of the present-day Angola, lower Zaire, and part of present day Congo-Brazza” (Kasonga, 1988: 14). Some aspects can help us understand the non- practicability of this evangelism in the Kongo kingdom. This has continued to contribute to a confused Christianity in the DRC, Rwanda and Burundi.

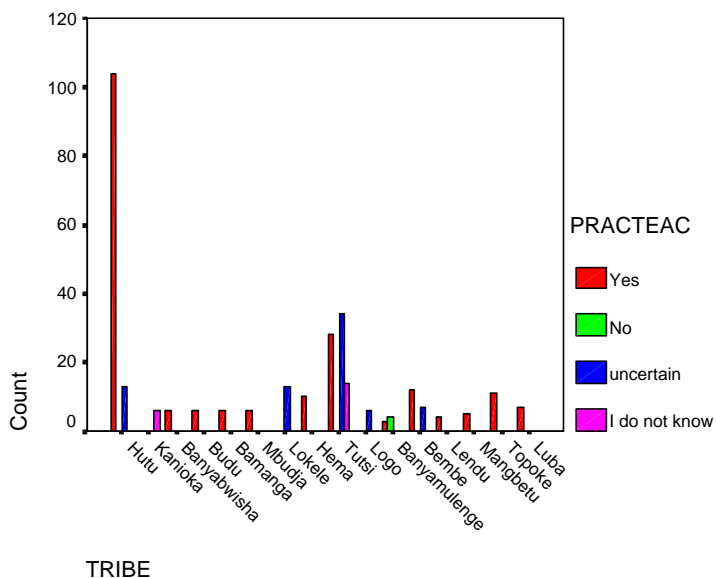
The first and surprising fact is that thousands of people in this initial evangelisation of the fifteenth century in the Congo kingdom were baptised without any catechetical instruction. Kasonga (1988: 15) notes with surprise that, instead of seeing the agents of the universal mission initiated by the risen Christ announcing the gospel as a convincing demonstration of the power of God’s Spirit, involving some form of catechisation before or after baptism, instead, thousands of people were baptised without it. Axelson (as quoted by Kasonga, 1988: 15) informs us that:

Ten thousands had been baptized without receiving any catechetical instruction either before or after baptism.... To the Congolese (Mukongo) convert, having “eaten salt” (been baptized) constituted the ultimate mark of difference, perhaps the only sign of his conversion to Christianity, which did not prevent him from clinging to the nkisi cult and polygamy.

During this fifteenth century evangelism in the Congo kingdom, there was a ministry provided to those who had been baptised. However, Kasonga (1988: 15-16) specifies that “the ministry to these people was limited only to the administration of baptism, preaching, and hearing confessions with the help of interpreters”. Many people who saw their chiefs being baptised, Kasonga continues, came in great numbers to be baptised, also without catechetical instruction. To a Mukongo, being baptised then became more important than the sacrament itself (Kasonga, 1988: 16). He explains this and states: “It was a special honour to have been among the first baptized: “*ntente dia mungwa muna Kongo*” (“I was the first in the Congo to eat salt”). Due to the lack of preliminary instruction, people easily offered themselves to be baptised, although they resisted the destruction of *nkisi* (fetish) and polygamy. Besides, Christianity was merely perceived as a new form of fetishism. For example, the crucifix replaced the fetish, and God was even understood as *Ne vunda*”. In his book, Axelson (as quoted by Kasonga, 1988: 16) explains *Ne vunda* as “a legendary figure in Congo tradition. He was the religious leader and mediator or intermediary between the living and the dead. The society continued to have a religious leader representing the legendary *Ne Vunda* in the cult to his honor”.

Secondly, the struggle against *Nkisi* (fetish) and *Banganga* (fetishists) may also show how this first evangelisation was not practical. Not having been exposed to the basic tenets of Christian faith, Congo people considered the renouncement of *nkisi* (fetish) and polygamy as both a contradiction to and an oppression by the foreigners (Kasonga, 1988: 17). The concept of fetish comes from the Portuguese word “*feitico*”, which in turn comes from the Latin “*factitium*”, meaning a fabricated or artificial object. The French lexicographer named Littré defines a fetishist in terms of “a person who worships fetishes”. To the Portuguese, continues Kasonga (1988: 18), a fetish is thus “a divinezed animal, wood, rock, or vulgar idol of worship”. Kasonga (1988: 18) holds that this was “the misconception of the missionaries concerning the African attitude toward fetishes”. Because, he continues, “An African carving or any fabrication recommended by a specialist to ward off worries and problems is not a divinity in itself; it is not a god. Africans do not carve for themselves images of gods that control them” Jahn and Hebga (as quoted by Kasonga, 1988: 18) say that “the people carve

images which they control. The fetish is not different from the Catholic crucifix or the Jewish phylactery”.



TRIBE * PRACTEAC Cross-tabulation

Count		PRACTEAC				Total
		Yes	No	Uncertain	I do not know	
TRIBE	Hutu	104		13		117
	Kanioka				6	6
	Banyabwisha	6				6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele			13		13
	Hema	10				10
	Tutsi	28		34	14	76
	Logo			6		6
	Banyamulenge	3	4			7
	Bembe	12		7		19
	Lendu	4				4
	Mangbetu	5				5
	Topoke	11				11
	Luba	7				7
Total		208	4	73	20	305

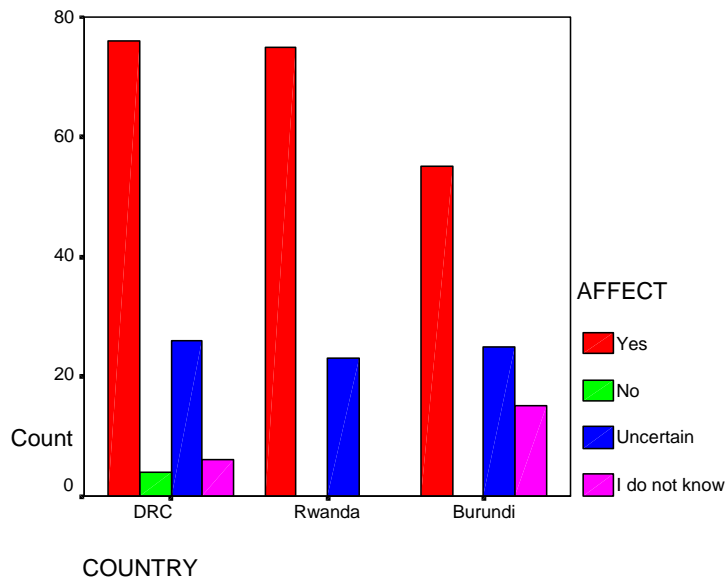
3.3 Affective Teaching

In the following question, “AFFECT” means affective teaching, according to the research codification. The respondents were asked to indicate whether or not, in the teaching practice (both in secular education and ecclesiastical settings), they noticed the non-application of psychological learning domains such as the affective domain. The questionnaire explained that the “affective domain” would like the emotions and attitudes of the learner to be considered by the teacher in curriculum development and the contents of the lessons to be taught. The respondents were then asked to tick “Yes”, “No”, “Uncertain” or “I do not know”.

COUNTRY * AFFECT Crosstabulation

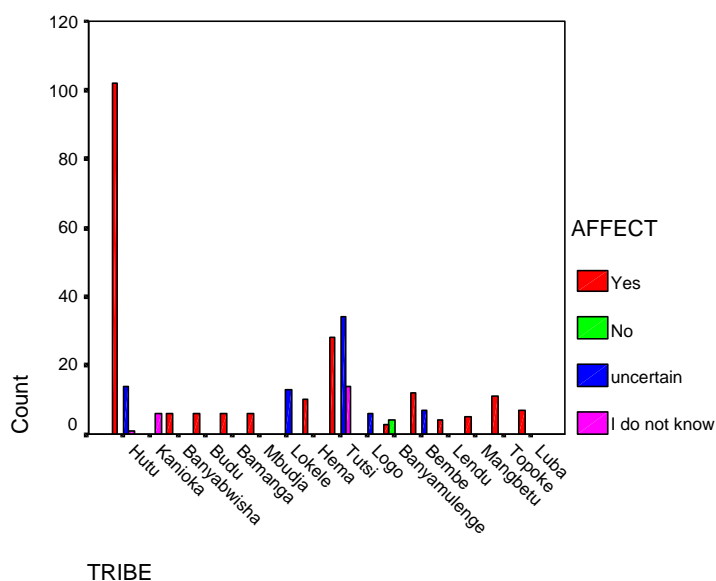
Count		AFFECT				Total
		Yes	No	Uncertain	I do not know	
COUNTRY	DRC	76	4	26	6	112
	Rwanda	75		23		98
	Burundi	55		25	15	95
Total		206	4	74	21	305

Both African and Western scholars such as Placide Tempels (1959: 1-189), Karl Marx (1906: 1-869), Tshibangu Tshishiku (1979: 23-25), Mudimbe V.Y (1978: 165-178), Vincent Mulago (1978: 43-63), Kasonga wa Kasonga (1988: 1-289), John Mbiti (1991: 1-216), Captain Hinde (1897), Mabika Kalanda (1967), Pai Obanya (1999: 1-620), Jean Marc Ela (2003:1-447), Benoit Awazi Mbambi Kungua (2002: 1-199), Mukuna (1979) and especially Ngindu Mushete (1979: 1-98) and Oscar Bimwenyi (1981: 1-682), to name but a few, have shown through their writings how the economic and cultural emotions and attitudes of the economically weak in general, and those of the Great Lakes region in particular, were not taken into account by colonisers and their educational curricula, including their “Christian education”, which was in general a pagan education with a chocolate coating of Christianity. This pagan education should be understood more in terms of behavioural and observational approaches to learning and teaching processes, which are explained in greater detail in this chapter (see chap.3. in 3. 9. 4.4 and 3.9.4.6.1.



TRIBE * AFFECT Cross-tabulation

Count		AFFECT				Total
		Yes	No	Uncertain	I do not know	
TRIBE	Hutu	102		14	1	117
	Kanioka				6	6
	Banyabwisha	6				6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele			13		13
	Hema	10				10
	Tutsi	28		34	14	76
	Logo			6		6
	Banyamulenge	3	4			7
	Bembe	12		7		19
	Lendu	4				4
	Mangbetu	5				5
	Topoke	11				11
	Luba	7				7
Total		206	4	74	21	305



3.4 Need- Oriented Teaching

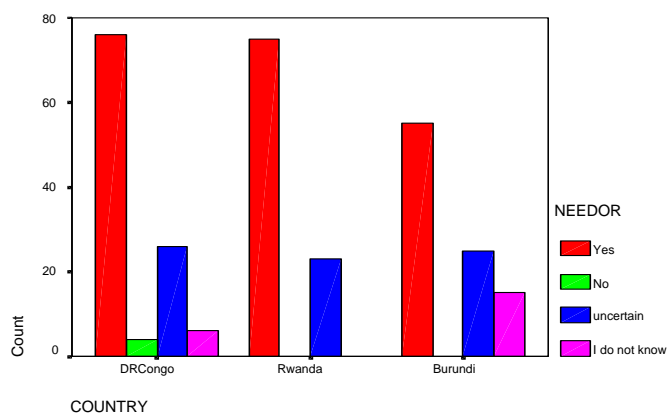
In terms of need-oriented teaching (NEEDOR), respondents were asked to indicate whether or not the lack of need-oriented teaching in their country, since formal education had been introduced in secular and church settings, was evident elsewhere. They were asked to tick the appropriate option, either “Yes”, “No”, “Uncertain” or “I do not know”. The results are illustrated in the table below.

COUNTRY * NEEDOR Cross-tabulation

Count		NEEDOR				Total
		Yes	No	Uncertain	I do not know	
COUNTRY	DRC	76	4	26	6	112
	Rwanda	75		23		98
	Burundi	55		25	15	95
Total		206	4	74	21	305

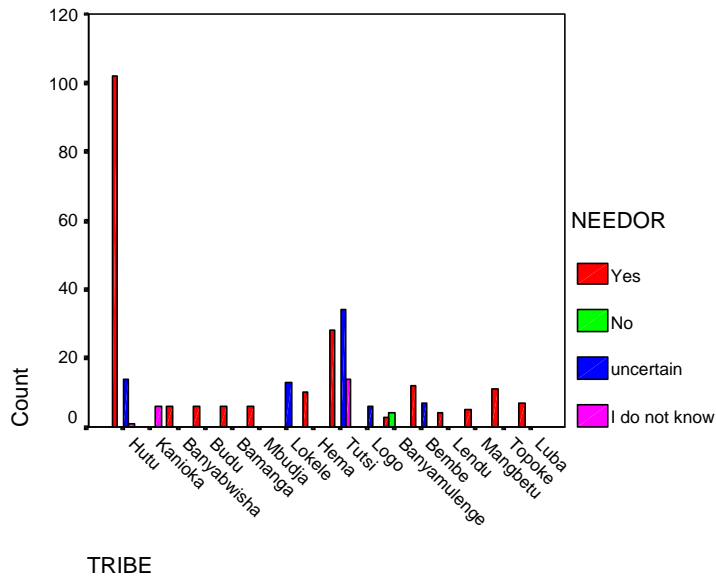
According to the results of this research, the needs of the learners were not taken into account in the Great Lakes region. 75% of the key informants also agreed that need-oriented teaching was still in need in the Great Lakes region. In particular, the question of “muoyo” (life) was not properly addressed in educational curricula, both in secular and ecclesiastical Western enterprises established in the Great Lakes region (Kasonga, 1918: 82-194). Tempels

(1959: 44-48) was the first erudite, working in the Congo, to observe this reality in terms of a neglected vital force. His research has shown that the Bantu people want to live in abundance, to have the power that will help them to dominate the spiritual and material world. Their emotions and attitudes are naturally directed by this reality. The colonial evangelisation did not address this fundamental problem in the Great Lakes region. Using a cognitive approach to learning and teaching instead, Western missionaries only dealt with a capitalistic interpretation of the Gospel, which they were able to understand. This interpretation ignored the social well-being of the proletarian, converted people.



TRIBE * NEEDOR Cross-tabulation

Count		NEEDOR				Total
		Yes	No	Uncertain	I do not know	
TRIBE	Hutu	102		14	1	117
	Kanioka				6	6
	Banyabwisha	6				6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele			13		13
	Hema	10				10
	Tutsi	28		34	14	76
	Logo			6		6
	Banyamulenge	3	4			7
	Bembe	12		7		19
	Lendu	4				4
	Mangbetu	5				5
	Topoke	11				11
	Luba	7				7
Total		206	4	74	21	305



3.5 Contextual Teaching

With regard to “CONTEACH” (contextual teaching), the question was as follows: “Effective teaching should be adapted to the context of the learner. However, in my country and religious group, contextual teaching was often ignored by the teacher”. Every respondent was asked to tick the correct answer from “Yes”, “No”, “Uncertain” and “I do not know”. The responses are shown in detail below.

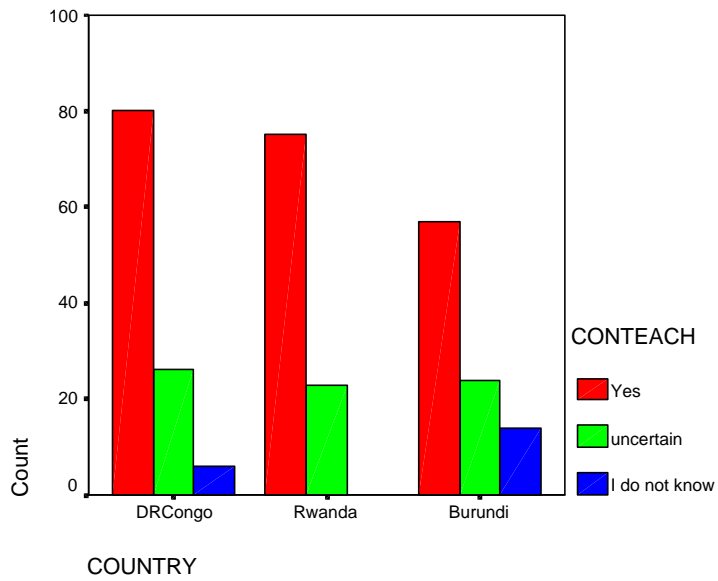
COUNTRY * CONTEACH Cross-tabulation

Count		CONTEACH			Total
		Yes	Uncertain	I do not know	
COUNTRY	DRC	80	26	6	112
	Rwanda	75	23		98
	Burundi	57	24	14	95
Total		212	73	20	305

The results of this research indicate that contextual teaching in the Great Lakes region was not promoted in secular or ecclesiastical settings. This non-contextual teaching has not helped natives to improve the quality of their lives. With regard to missionary education in colonial Africa in general, Kasonga (1988: 13) asserts that “it contributed more to what V. Mulago calls “decrease of life”, rather than “increase of life” in the African Bantu community”. In the DRC, for example, it was not until 1990 that people from the Oriental province (Kisangani, Banalia, Bafuansende, Bongoza etc) discovered that there were mining opportunities (diamonds, gold etc) in this province. Colonialists and their missions knew this and kept it to themselves. If such information was shared with the converts who struggled for their lives during and after colonialism, it would have been a positive reinforcement of the practical love of one’s neighbour in Christian missions. The reason for this is that the Bongoza Protestant mission, for instance, was built on diamond and gold sites, while the Christian converts from these areas continued to lack food, health care and garments. This unacceptable situation still continues, while the majority of churches and their missions praise their withdrawal from socio-economic and political affairs as a good deed, which is not even a biblical tenet in the Old and New Testaments. Mulago’s notion that life had decreased in quality is cause for reflection.

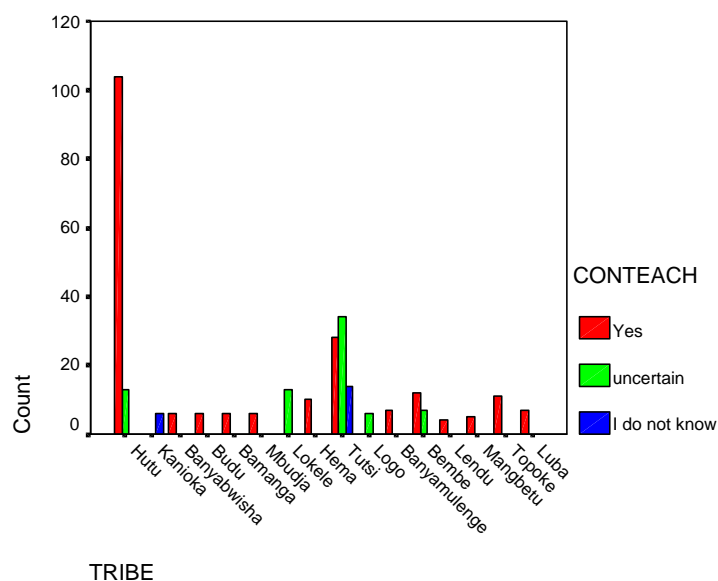
In terms of the Bantu worldview, Kasonga (1988:13) prefers Mulago's theory of "vital participation", which is an improvement on Tempels theory of a vital force, which the latter calls a "life force". The reason for Kasonga's reluctance to use Tempels' vital force concept is that he (Kasonga, 1988: 13) says that "it reflects Lucien Levy Bruhl's theory of 'magical participation' (Fonctions Mentales dans les Sociétés Inférieures, Paris, 1910) and Carnets (Paris, 1949). Explaining these negative theories of Bantu worldview, from Lucien Levy Bruhl's, Carnets and Tempels, Kasonga says: "All of these theories look at the African Bantu world view and way of life as being a matter of reciprocal magical influence which makes life either increase or decrease". What Kasonga (1988: 13) rejects, based on Mulago's good understanding,* "is this aspect of magical influence" in Tempels and Levy Bruhl. According to Kasonga (1988:14), hope and imagination should be emphasised in Christian education in order to transform African individuals. With regard to the history of evangelisation in the Congo during the fifteenth century, Kasonga continues and says: "the proclamation of the Gospel accompanied a broader conquest movement and was thereby associated with forces of economic, political and military domination. In short, evangelization implied the imposition of European (especially Portuguese) civilization in Congo land".

*Kasonga quotes Mulago, V.1969. Vital participation: the cohesive principle of the Bantu Community. In D. Kwesi and P. Ellingworth (eds). *Biblical revelation and African Beliefs*. Maryknoll, NY: Orbis Books: page 137. Kasonga also specifies that this article has been based on the following book: Mulago, V. 1965. *Le visage africain du christianisme-l'union vitale: Bantu face à l'unité vitale ecclesiale*. Paris: Presence Africaine.



TRIBE * CONTEACH Cross-tabulation

		CONTEACH			Total
		Yes	Uncertain	I do not know	
TRIBE	Hutu	104	13		117
	Kanioka			6	6
	Banyabwisha	6			6
	Budu	6			6
	Bamanga	6			6
	Mbudja	6			6
	Lokele		13		13
	Hema	10			10
	Tutsi	28	34	14	76
	Logo		6		6
	Banyamulenge	7			7
	Bembe	12	7		19
	Lendu	4			4
	Mangbetu	5			5
	Topoke	11			11
	Luba	7			7
Total		212	73	20	305



3.6 Good Patterns in the Behaviour of the Teacher

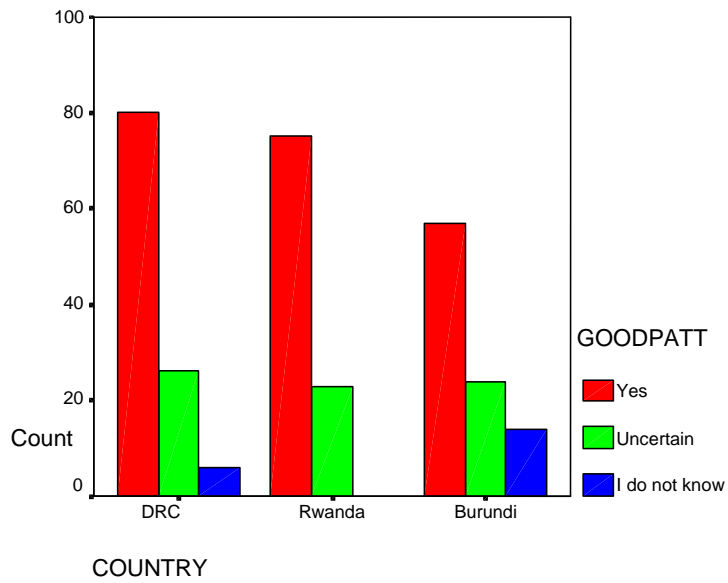
With regard to the “GOODPATT” (good pattern), the question was asked with the aim of determining whether or not “The scarceness of a "good pattern" in the behaviours of a “teacher” was a handicap for effective teaching in one’s country and church”. The respondents were asked to tick the correct answer by selecting either “Yes”, “No”, “Uncertain” or “I do not know”.

COUNTRY * GOODPATT Cross-tabulation

Count		GOODPATT			Total
		Yes	Uncertain	I do not know	
COUNTRY	DRC	80	26	6	112
	Rwanda	75	23		98
	Burundi	57	24	14	95
Total		212	73	20	305

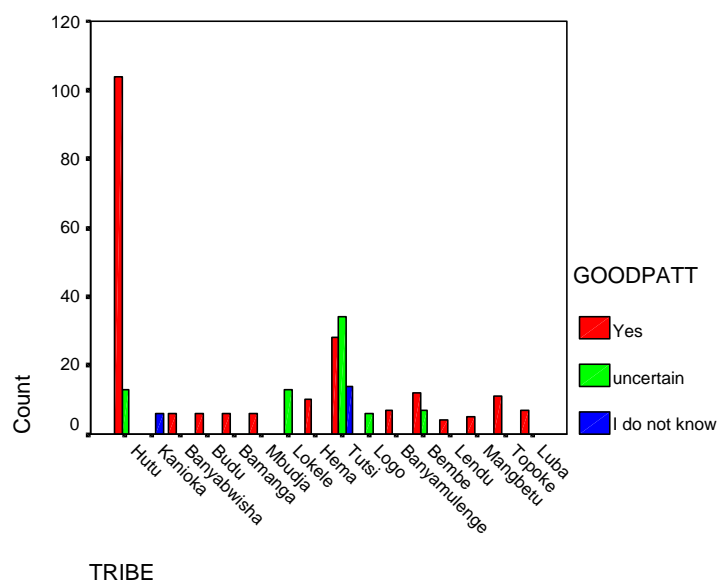
The question of the lack of a good pattern of teaching behaviour in Christian settings is fundamental to the Great Lakes region, according to these research results. Thus, a turkey hen cannot produce a pigeon. For instance, if one asks Baptist Christians from America to indicate how many divisions there are among Baptists in America, the answer will be that Baptists are divided into more than 250 Baptist denominations in America. This is just one denomination. The divisions within evangelism, in terms of Protestants in general, the

Orthodox Church, as well as Catholics, were made by the Western world without consulting African cultural legacy and history. These Westerners just took their Bibles and jumped into a plane and came to Africa, divided but talking about Jesus, who said that His disciples should be united. Bimwenyi (1981b: 6) complains that evangelisers from Western countries came to Africa after having divided their Western Christian believers into Protestants, orthodox communities and Catholics. Oddly enough, he says, when these evangelisers reached Africa, they invited Africans to throw stones against one another, just as they did in their Western countries. This was not right, Bimwenyi asserts, because the yesterday in Western Christianity cannot be claimed by Africans as their own yesterday. The reason, Bimwenyi continues, is that Africa did not participate in the antiquarian heresies and schisms which are evident in Western countries. This kind of evangelisation, according to Bimwenyi, has harmed the inculturation of the gospel in Africa because all these divided preachers from Western countries, who invited us to throw stones against one another, have dared, ironically, to talk about Jesus, who advised His disciples to be united and to practise love. Johnstone (1979: 29) also mentions that one of the tragedies in Africa is the denominational disorder which is found in all African countries. He specifies that all national divisions and doctrines from Western countries are imported to Africa, while African divisions in terms of personality or tribal issues have been reinforced. Africans have effectively learned this lesson on division from Western evangelisers through observation. Thus, turmoil in the Great Lakes region has an educational source, both in secular and ecclesiastical settings. Learning by observation is one of the most powerful ways used by people in the Great Lakes region to learn. The reason for this is that people have learnt a lot through the assassination of Patrice Lumumba of the DRC, the imprisonment and death of Simon Kimbangu, the assassination of Louis Rwagasore of Burundi, and Rwandan genocide, for example. Thus, fearing being killed by dictators, people silently learn this bad pattern through observation, and try to do the same things.



TRIBE * GOODPATT Cross-tabulation

Count		GOODPATT			Total
		Yes	Uncertain	I do not know	
TRIBE	Hutu	104	13		117
	Kanioka			6	6
	Banyabwisha	6			6
	Budu	6			6
	Bamanga	6			6
	Mbudja	6			6
	Lokele		13		13
	Hema	10			10
	Tutsi	28	34	14	76
	Logo		6		6
	Banyamulenge	7			7
	Bembe	12	7		19
	Lendu	4			4
	Mangbetu	5			5
	Topoke	11			11
	Luba	7			7
	Total	212	73	20	305



3.7 Christian Behaviours and Teaching of Twofold Love

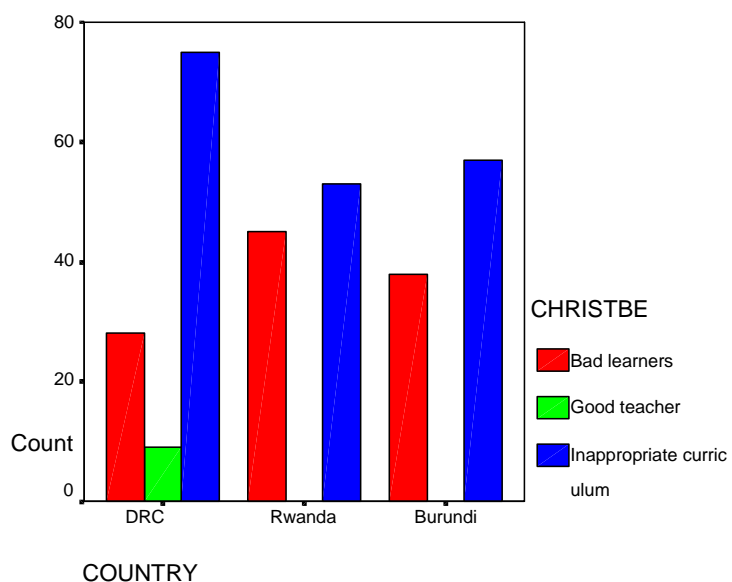
The question here dealt with the relationship between received teaching of twofold love (Matt 22:37-40) and Christian behaviors (CHRISTBE), before and since 1990 (beginning of new upheavals in the Great Lakes region). It intended to determine whether or not, before and after 1990, the teaching of twofold love (love of God and one's neighbour), according to Matt. 22: 37-40, in one's church and country, was practical and perfect, and if it was only the learners in the region, and especially in one's country, who were bad, while the teachers were perfect. Each respondent ticked the correct answer from "Bad learner", "Good teacher" and "Inappropriate curriculum". The results are indicated below.

COUNTRY * CHRISTBE Cross-tabulation

Count		CHRISTBE			Total
		Bad learners	Good teacher	Inappropriate curriculum	
COUNTRY	DRC	28	9	75	112
	Rwanda	45		53	98
	Burundi	38		57	95
Total		111	9	185	305

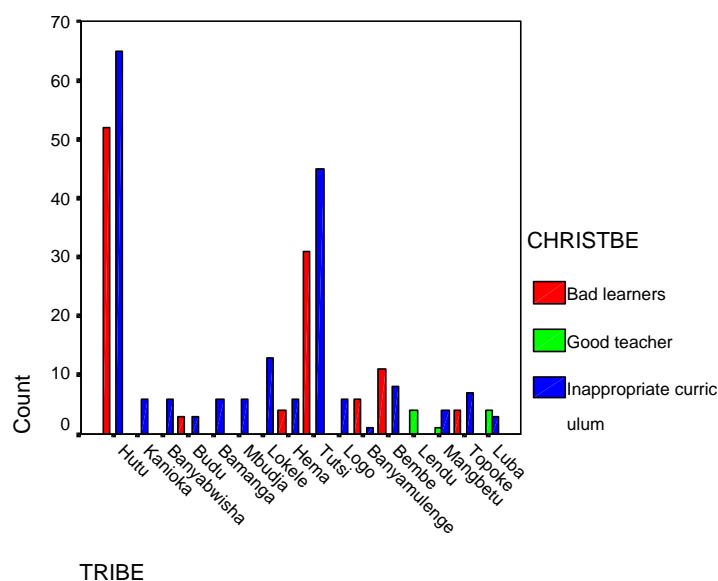
The research found that the problem was not really that of bad learners or bad teachers, but rather an inappropriate curriculum. Even the four key informants had the same understanding

of this problem. Teachers were even good in terms of the cognitive form of the teaching-learning process, but unfortunately, they did not have suitable Christian curricula for the context of the Great Lakes region.



TRIBE * CHRISTBE Cross-tabulation

Count		CHRISTBE			Total
		Bad learners	Good teacher	Inappropriate curriculum	
TRIBE	Hutu	52		65	117
	Kanioka			6	6
	Banyabwisha			6	6
	Budu	3		3	6
	Bamanga			6	6
	Mbudja			6	6
	Lokele			13	13
	Hema	4		6	10
	Tutsi	31		45	76
	Logo			6	6
	Banyamulenge	6		1	7
	Bembe	11		8	19
	Lendu		4		4
	Mangbetu		1	4	5
	Topoke	4		7	11
	Luba		4	3	7
	Total	111	9	185	305



3.8 Idleness as a Symbol of Ineffective Teaching

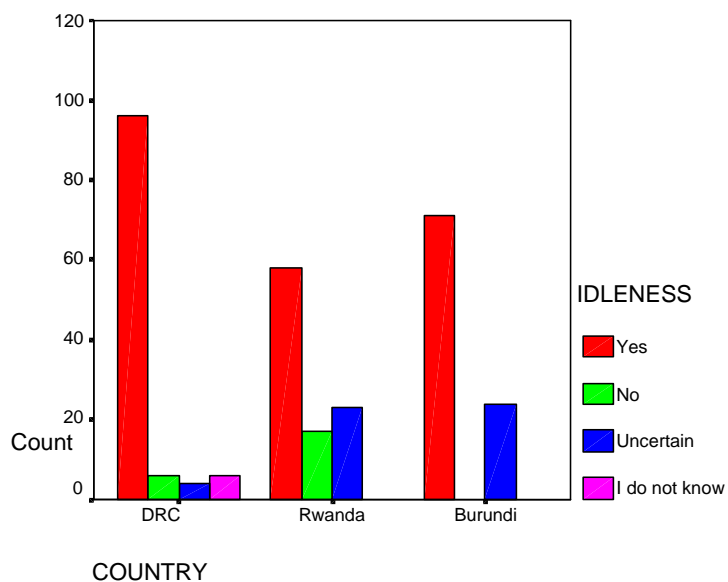
This question intended to determine whether or not idleness (IDLENESS) in each respondent's country or region was an indication that "teaching received was materially, culturally, socially, politically and economically ineffective". The respondent was asked to tick the correct answer from "Yes", "No", "Uncertain" or "I do not know". The results are illustrated below.

COUNTRY * IDLENESS Cross-tabulation

Count		IDLENESS				Total
		Yes	No	Uncertain	I do not know	
COUNTRY	DRC	96	6	4	6	112
	Rwanda	58	17	23		98
	Burundi	71		24		95
Total		225	23	51	6	305

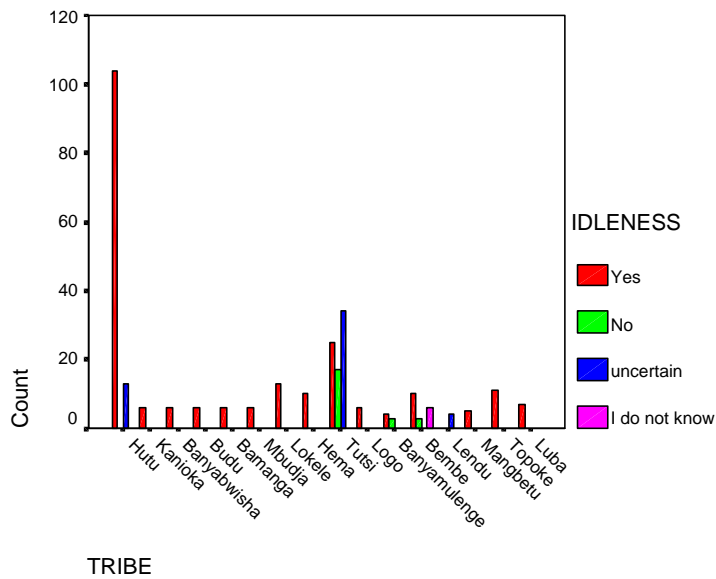
Having been non-contextual and thus ineffective, teaching received in the Great Lakes region, both in secular and ecclesiastical settings, did not help people to become busy and to work in peace in this region. Pai Obanya (see chap.1) dealt with this question in order to show that school-leavers are idle in their African home countries because of acculturation.

The consequences of idleness in the Great Lakes region are banditism and easy jobs such as being a military man, among others.



TRIBE * IDLENESS Cross-tabulation

Count		IDLENESS				Total
		Yes	No	Uncertain	I do not know	
TRIBE	Hutu	104		13		117
	Kanioka	6				6
	Banyabwisha	6				6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele	13				13
	Hema	10				10
	Tutsi	25	17	34		76
	Logo	6				6
	Banyamulenge	4	3			7
	Bembe	10	3		6	19
	Lendu			4		4
	Mangbetu	5				5
	Topoke	11				11
	Luba	7				7
	Total	225	23	51	6	305



3.9 Educational Psychology and Teaching Twofold Love in the Great Lakes Region

In his book, Eavey (1953) has dealt with the art of effective teaching from a Christian perspective. The aim of this book was to “present for use in Christian teaching what modern education acknowledges in general to be superior” (Eavey, 1953: 5). Educational psychology deals with teaching and learning processes. As with Eavey’s book, this section will deal with what effective teaching and learning process in general are, and how to use the principles of effective teaching to teach twofold love in the Great Lakes region. In order to get a complete picture of what educational psychology is, this section will interact mainly with educational and psychological scholars such as Santrock, Sdorow, Mazur, Erikson, Skinner, Piaget, James, Dewey, Thorndike and Kohlberg, to name but a few.

3.9.1 Educational Psychology and Effective Teaching

Santrock (2004: 4) defines educational psychology in the following terms: “Psychology is the scientific study of behavior and mental process. Educational psychology is the branch of psychology that specializes in understanding teaching and learning in educational settings. Educational psychology is a vast landscape...”.

3.9.1.1 Historical background

According to Santrock (2004: 4), several pioneers in psychology founded the field of educational psychology just before the start of the twentieth century. He remarks, however, that “three pioneers stand out in the early history of educational psychology”. These three pioneers are: William James, John Dewey and Edward Lee Thorndike.

With regard to William James (1842-1910), Santrock (2004: 4) says that James launched the first psychology textbook: *Principles of psychology*, in 1890, and he soon thereafter presented a series of lectures called “Talks to Teachers”, in which he discussed the application of psychology to educating children. James (as quoted by Santrock, 2004: 4):

argued that laboratory psychology experiments often can't tell us how to effectively teach children. He emphasized the importance of observing teaching and learning in classrooms for improving education. One of his recommendations was to start lessons at a point just beyond the child's level of knowledge and understanding, in order to stretch the child's mind.

In terms of John Dewey (1859-1952), who Santrock considers to be the second major figure in shaping the field of educational psychology, he (Santrock, 2004:5) describes Dewey as the driving force in the practical application of psychology. Not only did Dewey establish the first major educational psychology laboratory in the United States, at the University of Chicago in 1894, and later at Columbia University, but is also responsible for the following three educational innovations. Santrock specifies that:

First, we owe to him the view of the child as an active learner. Before Dewey it was believed that children should sit quietly in their seats and passively learn in a rote manner. In contrast Dewey believed that children learn best by doing. Second, we owe to Dewey the idea that education should focus on the whole child and emphasize the child's adaptation to the environment. Dewey believed that children should not be just narrowly educated in academic topics but should learn how to think and adapt to a world outside school. He especially thought that children should learn how to be reflective problem-solvers. Third, we owe to Dewey the belief that all children deserve to have a competent education. This democratic ideal was not in place at the beginning of Dewey's career in the latter part of the nineteenth century, when quality education was reserved for a small portion of children, especially boys and girls from wealthy families. Dewey was one of the influential psychologists-educators who pushed for a competent education for all children-girls and boys, as well as children from different socio-economic and ethnic groups.*

*Rote manner: Memorising process using routine or repetition, without full comprehension: learning by rote. Mechanical routine marked by unthinking repetition. (See the American Heritage Dictionary, Electronic CD).

It was hard to break through the barriers of racial exclusion and take up research in the field. With regard to Edward Lee Thorndike (1874-1949), who Santrock considers to be the third pioneer of educational psychology, Santrock (2004:5) describes him as the one who initiated an emphasis on assessment and measurement, and promoted the scientific underpinnings of learning. According to Santrock, Thorndike:

argued that one of schooling's most important tasks is to hone children's reasoning skills, and he excelled at doing exacting scientific studies of teaching and learning. Thorndike especially promoted the idea that educational psychology must have a scientific base and that it should focus strongly on measurement.

Santrock (2004: 5-6) notes that, as in most disciplines, the most prominent figures in the early history of educational psychology were white men such as James, Dewey and Thorndike, except for a very few non-white individuals who managed to obtain the necessary degrees prior to the changes in civil rights laws and policies in the 1960s.

Despite these cultural barriers, Mamie and Kenneth Clark, pioneering African-American psychologists, conducted research on African-American children's self-concept and identity. In 1971, Kenneth Clark became the first African-American president of the American Psychological Association.

George Sanchez, a Latino psychologist, conducted research in 1932 showing that intelligence tests were culturally biased against ethnic minority children. When he mentions the first woman in the field of educational psychology, Santrock says that Leta Stetter Holingworth was the first individual to use the term *gifted* to describe children who scored exceptionally high on intelligence tests. In America, Santrock (2004: 6) says that Burrhus Frederic Skinner's view was built on Thorndike's ideas, and strongly influenced educational psychology. In 1954, "Skinner developed the concept of programmed learning, which involved reinforcing the student after each of series of steps until the student reached a learning goal". He also created a teaching machine that could serve as a tutor and reinforce students' correct answers. In order to deal with the needs of classroom educators which had not been hitherto addressed, Benjamin Bloom came up, as early as the 1950s, with the "taxonomy of cognitive skills that included remembering, comprehending, synthesizing, and evaluating, which he believed teachers should help students use and develop". Santrock (2004: 6-7) specifies that the concepts of cognitive psychology are important in educational psychology, as they deal with domains like memories, thinking, reasoning and so on, in order

to help students learn. Santrock continues by asserting that towards the latter part of the twentieth century, many educational psychologists emphasised their research efforts regarding the cognitive aspects of learning, which had been advocated by James and Dewey since the beginning of the century. Not only cognitive and behavioural approaches, but also socio-emotional approaches to students, play a leading role in educational psychology. The socio-emotional aspects of students' lives have retained the attention of many twentieth century educational psychologists. They "have analysed the school as a social context and examined the role of culture in education" (Santrock, 2004:7).

The educational aspects pointed out by psychologists such as James, Dewey, Thorndike, Skinner and others could improve teaching and learning in the Great Lakes region, if carefully applied. The research in the second chapter of this study has already demonstrated how there has been a lack of twofold love, through a sectarian mindset, in the educational systems in the DRC, Rwanda and Burundi. Dewey's first idea that students should learn by doing was not applied in the Great Lakes region (see data collected and analysed with regard to theoretical and practical teaching, chap.3) - in fact, pupils and students learned most of the time in a rote manner, and in conditions of extreme poverty. Educational policy in the Great Lakes region since colonization has not emphasised the training of students in "reflective problem solving". School leavers hardly adapt themselves to their environments. This shows how the second idea of Dewey that "education should focus on the whole child and emphasize the child's adaptation to the environment" - that children should not just be narrowly educated in academic topics, but should learn how to think and adapt to a world outside school, and that children should learn how to be reflective problem solvers, is still lacking in educational settings in the Great Lakes region. The third idea of Dewey - that not only a small portion of children, especially boys and girls from wealthy families, but rather all children, from different socio-economic and ethnic groups, deserve to have effective education, has not been made possible by any political leader in Rwanda, Burundi and the DRC. This has resulted in students not having equal access to good education. During the time of colonisation, the lack of twofold love disguised itself in the sectarian mind, which was nurtured by a spirit of hegemony, predation, racism, tribalism, fetishism, modernism, and the breaking of the Ten Commandments of God (see chapters 2 and 4). This lack of twofold love only complicated education in terms of creating separate schools for Hutus and

Tutsis in Rwanda and Burundi (see chap. 2). In the DRC, the situation has always been the same, as children do not have equal access to good education in this country.

The idea of James that in order to improve education, a teacher should be creative and observe teaching and learning in the classroom, instead of relying on laboratory psychology experiments, is relevant to the Great Lakes region. If applied, this idea could help teachers in the region to create relevant curricula.

Thorndike's idea that a school should be honing in on children's reasoning skills is also something that needs to be applied in the region.

This historical background on what is meant by educational psychology lays the foundation for the section that will deal with teaching. Only those aspects of educational psychology that are relevant to this research will be dealt with here. The question is: How does one teach in general? And, more specifically, how does one teach twofold love and a culture of peace?

3.9.1.2 Teaching: An Art and a Science

The idea here can be summarised by saying that teaching is both an art and a science. Therefore, in order to be successful, a teacher should endeavour to be both scientific and practical. In terms of the scientific aspect of teaching, Santrock (2004: 7) says that the "field of educational psychology draws much of its knowledge from broader theory and research in psychology. For example, the theories of Jean Piaget Lev Vygotsky were not created in effort to inform teachers about ways to educate children". However, these theories are used in teaching. In the same way, other theories such as those of cognitive and language development are also used in educational psychology. According to Eavey (1953: 5), "the term 'art' denotes action".

Teaching is an art because the practical experiences of teachers, theories and research conducted by educational psychologists are used. Therefore, apart from the scientific theories used in the teaching context, there are also the personal experience of the teacher, including his or her personal wisdom and that of other teachers, which can be used in teaching. Effective teaching should depend on both art and science.

3.9.1.3 Effective Teaching

Diaz (as quoted by Santrock, 2004: 8) notes that due to the complexity of teaching and the variation among students, effective teaching “is not a one-size-fits-all sock”. Teachers have to master a variety of perspectives and strategies, and be flexible in their application. This, continues Santrock, requires two key ingredients. One is professional knowledge and skills, and the other is commitment and motivation.

3.9.1.3.1 Professional Knowledge and Skills

Effective teachers, according to Santrock (2004: 8), should have a good command of their subject matter and a solid core of teaching skills. They have to master the instructional strategies for goal setting. They should also be able to work hard and must master how to motivate, communicate, work with students from different cultural backgrounds, and use different levels of technology in the classroom. To master a subject matter means having a thoughtful and flexible conceptual understanding of the subject matter, and is much more than just the facts, terms and general concepts. This should also include “knowledge about organizing ideas, connections among ideas, ways of thinking and arguing, patterns of change a discipline, beliefs about a discipline, and the ability to carry ideas from one discipline to another” (Santrock, 2004: 8).

With regard to instructional strategies, Santrock says that the principle of constructivism was the focus of William James and John Dewey’s philosophies of education. According to this principle, the emphasis is placed on an individual and actively constructed knowledge and understanding. In the constructivist’s view, “teachers should not attempt simply to pour information into children’s minds. Rather, children should be encouraged to explore their world, discover knowledge, reflect, and think critically” (Brooks & Brooks, as quoted by Santrock, 2004: 8). Hickey, Moore & Pellegrino (as quoted by Santrock, 2004: 8) aver that the trend in educational reform is to teach according to the constructivist view. There should not be passive learners who sit and memorise irrelevant, as well as relevant, information.

Other experts in educational psychology argue for “the traditional direct-instruction approach”, which contradicts the constructivist view. These experts believe that teachers with a constructivist view have exaggerated their expectations regarding their students’ work. They cannot be sufficiently focused on basic academic tasks and have higher expectations for

children's achievement. Thus, these experts think that it is better to teach students using a traditional direct-instruction approach. Santrock (2004: 8) states that, apart from this discussion between constructivists and traditionalists, there are other educational psychologists who believe that one can use one of the two instructional strategies and still be an effective teacher. Being an effective teacher, Santrock concludes, involves many other domains and issues that are explained below.

Goal-setting and instructional planning skills are one of the domains that make effective teachers. These skills consist of helping both teachers with a constructivist view and those following a traditional direct-instruction approach to spend considerable time outside the classroom and do extra work in terms of setting higher goals for their teaching, and organising and planning this teaching for the purpose of achieving these goals (Pintrich & Schunk, as quoted by Santrock, 2004: 8).

Classroom management skills are also important in creating effective teachers. Algozzine & Gay, Emmer and Stough, and others (as quoted by Santrock, 2004: 9) explain this domain and emphasise that an effective teacher should keep the class as a whole, working together and oriented towards classroom tasks. He/she should maintain an environment in which learning can occur. In order to create this learning environment, an effective teacher "needs a repertoire of strategies for establishing rules and procedures, organizing groups, monitoring and pacing classroom activities, and handling misbehavior".

Motivational skills add value to other skills, in order to make a teacher effective. In terms of these skills, Boekaerts, Pintrich, Zeidner and others (as quoted by Santrock, 2004: 9) state that an effective teacher should possess effective strategies for helping students become self-motivated. Brophy (as quoted by Santrock, 2004: 9) specifies that "educational psychologists increasingly believe that this is best accomplished by providing real-world learning opportunities that are of optimal difficulty and novelty for each student". An effective teacher orients his teaching towards the interests of his student, in order to motivate the latter. He/she gives his students an opportunity to think creatively and deeply about projects (Runco, as quoted by Santrock, 2004: 9).

Communication skills are also very important in becoming an effective teacher. These are "skills in speaking, listening, overcoming barriers to verbal communication, tuning into students' nonverbal communication and constructively resolving conflicts". These skills are

critical in communicating with both students and parents. According to Alberti & Emmon and others (as quoted by Santrock, 2004: 9), when communicating with students, parents, administrators etc, effective teachers should keep criticism to a minimum and have an assertive, rather than an aggressive, manipulative or passive, communicative style. Collins (as quoted by Santrock, 2004: 9) suggests that “effective teachers work to improve students’ communication skills as well. This is especially important because communication skills have been rated as the skills most sought after by today’s employers”.

Working effectively with students from different backgrounds is also a necessary skill for an effective teacher. This is important in today’s world of intercultural contact, where an effective teacher should be sensitive to the needs of each student (Santrock, 2004: 9). Banks (as cited by Santrock, 2004; 9) clarifies what an effective teacher should do, and then says that “Effective teachers encourage students to have positive personal contact with diverse students and think of ways to create such settings. They guide students in thinking critically about cultural and ethnic issues, and they forestall or reduce bias, cultivate acceptance, and serve as cultural mediators”. Diaz (as cited by Santrock, 2004: 9) adds that “an effective teacher also needs to be a broker or middle person between the culture of the school and the culture of certain students, especially those who are unsuccessful academically”. For example, by spending extra time in helping students who are academically unsuccessful, an effective teacher plays the important role of being an intermediary between the culture of the school and that of certain students (Santrock, 2004: 10).

With regard to the cultural questions that an effective teacher should ask himself or herself, Pang (as quoted by Santrock, 2004: 10) provides the following list:

- *Do I recognize the power and complexity of cultural influences on students?*
- *Are my expectations for my students culturally based or biased?*
- *Am I doing a good job of seeing life from the perspective of my students who come from different culture than mine?*
- *Am I teaching the skills students may need to talk in class if their culture is one in which they have little opportunity to practice “public” talking?*

In 2001, Pang, who is an expert on cultural issues in schools, (according to Santrock):

believes that many teachers don’t adequately take into account the cultural context of the school and cultural backgrounds that students bring to the classroom. They may not share the same cultural experiences as many of the students in their classes because the teachers live in neighborhoods far from the school in which they teach.

The teachers and students also may have grown up in very different cultures [...] It is important, Pang continues, for teachers to become more familiar with the neighborhood in which the school is located if they live outside of it. They might shop at neighborhood stores, get to know the community leaders in the school area, and read community newspapers. In this way, teachers can become more in tune with the rhythm and culture of their students. Pang also recommends that teachers bring examples from the children's lives into their teaching. Though textbook teacher editions can be good sources for information about learning objectives and content that need to be taught, only the teacher can bring local, cultural meaning to such objectives and content.

One of the ways to help students learn about cultural aspects in the neighbourhood of their school is to invite an authority in the community, who has knowledge and a good reputation, to talk to the students. According to Santrock (2004: 11), this provides both important cultural role models and connections to the culture of their neighborhood.

Technological skills also help to make a teacher more effective. This means that effective teachers should also develop both their technological skills and those of their students, in order to effectively support their teaching (Santrock, 2004: 11). Technology itself cannot help students to improve their ability to learn. There is a need for other conditions to be added to it, according to Earle (as cited by Santrock, 2004: 11). These conditions include (International Society for Technology in Education, as cited by Santrock, 2004: 11): vision and support from educational leaders, teachers skilled in using technology for learning, content standards and curriculum resources, assessment of effectiveness of technology for learning, and an emphasis on the child as an active, constructive learner. Male (as quoted by Santrock, 2004: 11) states that "Effective teachers develop their technological skills and integrate computers appropriately into classroom learning". With computers, even communication between parents, students and teachers can be improved, as teachers can post students' work on Web pages, while parents can also send e-mails to their children and teachers at school (Santrock, 2004: 11).

3.9.1.3.2 Commitment and Motivation

According to Santrock (2004: 12), "Being an effective teacher also requires commitment and motivation. This includes having a good attitude and caring about students". Unless one has commitment and motivation, one cannot be an effective teacher. This

assertion is based on the reality of time invested and suffering that effective teachers, like other hard workers, have to endure in their work. Santrock continues by saying that “In the face of these demands, it is easy to become frustrated. Commitment and motivation help get effective teachers through tough and frustrating moments of teaching. Effective teachers also have confidence in their own self-efficacy and don’t let negative emotions diminish their motivation”. Thus, an effective teacher should work hard and ensure that he/she does not turn their initial enthusiasm into boredom, get into a rut and then develop a negative attitude because of frustration. Every day, effective teachers have to bring a positive attitude and enthusiasm into the classroom, in order to positively influence all students at all times. If teachers hold that “Success breeds success”, they can be successful in teaching and in terms the future of their students, according to Santrock (2004: 12).

3.9. 2 Social Contexts and Socio-emotional Development

With reference to Santrock’s (2004: 68-100) summary on social contexts and socioemotional development in general, this section will discuss how children are morally, socially and emotionally cradled and waved by their parents, peers, friends, teachers and society. These social worlds play an important role in children’s socio-emotional development. Teaching should take this reality into account, in order to achieve educational goals. There are many theories that address children’s socio-emotional development. Santrock (2004: 68-73) focuses on two main theories. The first one is “Bronfenbrenner’s ecological theory”, and the second is “Erikson’s life- span development theory”. This section will help to establish ways of effectively teaching twofold love in the Great Lakes region, by sensitising adults to their responsibilities in terms of educating young people through setting a good example and being a role model.

3.9 2.1 Contemporary Theories

Thompson (Encarta, 2004) provides a general overview of contemporary theories, including that of Bronfenbrenner, as follows:

Piaget’s theories led to other approaches to the study of child development. In the 1960s and 1970s, British psychologist John Bowlby and American psychologist Mary Ainsworth introduced the concept of attachment. They proposed that infants and

young children form emotional bonds to their caregivers because, throughout human evolutionary history, close attachments to adults promoted the survival of defenseless children. In the 1970s and 1980s, American psychologist Urie Bronfenbrenner sought to describe child development in terms of ecological and cultural forces. In his model, environmental influences on the child extend well beyond the family and peer group, and include schools and other community agencies, social institutions such as the media, political and economic conditions, and national customs. Other developmental scientists have studied how cultural values guide the skills and attitudes that children acquire as they mature, and how brain maturation influences the development of thinking and feeling.

Santrock (2004: 68) states that Bronfenbrenner's ecological theory "focuses on the social contexts in which children live and the people who influence their development. There are, in Bronfenbrenner's theory, five environmental systems that range from close interpersonal interaction to broad-based influences of culture, which he calls "the microsystem, mesosystem, exosystem, macrosystem and chronosystem"". The microsystem is a setting in which the individual spends his or her time. These include the individual's family, peers, school, neighbourhood and teacher. Bronfenbrenner believes that the individual is not a passive recipient of experiences from others within these settings. Rather, he or she interacts with others. The connections between different microsystems such as families and schools, families and peers etc, constitute the mesosystem (Bronfenbrenner, as quoted by Santrock, 2004:68). Children here are influenced by the joint impact of family and classroom experiences. For example, Epstein (as quoted by Santrock, 2004:68-69) undertook research that showed that children who were given a greater opportunity for communication and decision-making, whether at home or at school, showed more initiative and earned better grades.

Experiences in another setting in which an individual does not have an active role can have an impact on what students and teachers experience in their immediate context. This is the exosystem at work. For instance, the decision of boards can either help or hinder a child's development. In terms of the macrosystem, Bronfenbrenner (as quoted by Santrock, 2004: 70) specifies that "the macrosystem involves the broader culture. Culture is a very broad term that includes the roles of ethnicity and socioeconomic factors in children's development. It's the broadest context in which students and teachers live, including the society's values and customs". Bronfenbrenner cites the example of Islamic countries such as Iran or Egypt,

which emphasise traditional gender roles characterised by educational systems that promote male dominance. He notes that educational systems in the United States, on the other hand, focus increasingly on varied gender roles which promote the value of equal opportunities for females and males. In both cases, these broader systems have a cultural impact on children's socio-emotional development. Although some students from an impoverished background are remarkably resilient, poverty is one aspect of socio-economic status that overwhelms children's development and impairs their ability to learn (Santrock, 2004: 70).

Explaining the chronosystem, Bronfenbrenner (as quoted by Santrock, 2004: 70) states that this "refers to the sociohistorical conditions of students' development". Louv (as quoted by Santrock, 2004: 70) provides the example of today's students who:

are living a childhood of many firsts. They are the first day-care generation, the first generation to grow up in the electronic bubble of an environment defined by computers and new forms of media, the first post-sexual-revolution generation, and the first generation to grow up in new kinds of dispersed, deconcentrated cities that are not quite urban, rural, or suburban.

Santrock (2004: 70) specifies that "Bronfenbrenner has increasingly given attention to the chronosystem as an important environmental system. He has called attention to two alarming problems: (1) the large number of children in America who live in poverty, especially in single-parent families; and (2) a decline in values".

Santrock (2004: 70) has successfully evaluated Bronfenbrenner's theory as one that has gained popularity in recent years. It has provided one with a few theoretical frameworks that examine the social context systematically, both on micro and macro levels, bridging the gap between behavioural theories that emphasise small settings and anthropological theories that focus on larger settings. Bronfenbrenner's theory has been instrumental in calling attention to the importance of looking at more than one setting as far as their relevance to children's lives is concerned. Thus, Santrock says, "teachers often need to consider not just what goes on in the classroom, but also happens in students' families, neighborhoods, and peer groups". Santrock asserts that critics of Bronfenbrenner's theory hold that it pays "too little attention to biological and cognitive factors in children's development. They also point out that the theory does not address the step-by-step developmental changes that are the focus of theories like Piaget's and Erikson's".

How does one apply Bronfenbrenner's theory to educating children? Valsiner (as quoted by Santrock, 2004: 70) answers this question as follows:

1. *Think about the child as embedded in a number of environmental systems and influences. These include schools and teachers, parents and siblings, the community and neighborhood, peers and friends, the media, religion, and culture.*
2. *Pay attention to the connection between schools and families. Build these connections through formal and informal outreach.*
3. *Recognize the importance of the community, socio-economic status, and culture in the child's development. These broader social contexts can have powerful influences on the child's development.*

In the Great Lakes region, this theory can help to sensitise all environmental settings as to their role in and impact on children's socio-emotional development.

As far as children's socio-emotional development is concerned, the second contemporary theory is Erikson's life-span development theory. According to Santrock (2004: 71), Erik Erikson (1902-1904), an American psychoanalyst, complements Bronfenbrenner's analysis of the social contexts in which children develop, and the people who are important in their lives.

Erikson focuses on "a developmental view of people's lives in stages". He deals with eight stages of human development that unfold as people go through their life span. Each stage comprises a developmental task that confronts individuals with a crisis. The crisis, according to Erikson, is not catastrophic, but rather a turning point of "increased vulnerability and enhanced potential. The more successfully an individual resolves each crisis, the more psychologically healthy the individual will be. Each stage has both positive and negative sides". The first psychosocial stage is *trust versus mistrust*. This stage occurs in the first year of the child's life. In order to develop trust, the child requires warm and nurturing caregiving. The positive outcome of this love is the child's feeling of comfort and minimal fear. When infants are not shown this love, but rather treated too negatively or ignored, mistrust develops in this mistreated or ignored child. *Autonomy versus shame and doubt* is the second psychosocial stage. This stage occurs in late infancy and in the preschool (toddler) years. After having developed trusted in their caregivers, "infants begin to discover that their behavior is their own. They assert their independence and realize their will. If infants are restrained too much or punished too harshly, they develop a sense of shame and doubt". Erikson's third psychosocial stage is *initiative versus guilt*. This occurs during early

childhood, when the child is about three to five years old. At this time, as children begin to experience a widening social world, they encounter more challenges than when they were infants. In order to cope with these challenges:

they need to engage in active, purposeful behavior. In this stage, adults expect children to become more responsible and require them to assume some responsibilities for taking care of their bodies and belonging. Developing a sense of responsibility increases initiative. Children develop uncomfortable guilt feelings if they are irresponsible or are made to feel too anxious.

Industry versus inferiority is the fourth psychosocial stage. This happens approximately at the elementary school age of about six years old, and continues into puberty or early adolescence. At this age, initiatives bring children a wealth of new experiences. Due to the fact that they are now in their elementary school years, children are at this stage energetically interested in mastering knowledge and intellectual skills. As their imaginations become expansive during this period which marks the end of early childhood, children are more enthusiastic about learning. The danger during this period is that children can develop “a sense of inferiority, unproductiveness, and incompetence”. The fifth psychosocial stage is *identity versus identity confusion*. This happens between the ages of 10 to 20 years old, during adolescence. Adolescents try to determine who they are, what they are all about, and what they are going to be in life. They are confronted with many other and new adult roles such as vocational and romantic issues. “Adolescents need to be allowed to explore different paths to attain a healthy identity. If adolescents do not adequately explore different roles and don’t carve out a positive future path, they can remain confused about their identity”. *Intimacy versus isolation* is Erikson’s sixth psychosocial stage. This stage corresponds with the early adult period, between the ages of 20 and 30 years old. Forming close relationships with others is the positive task of this stage. Santrock (2004: 71) states that “Erikson describes intimacy as finding oneself but losing oneself in another person. The hazard of this stage is that one will fail to form an intimate relationship with a romantic partner or friend and become socially isolated. For such individuals, loneliness can become a dark cloud over their lives”. *Generativity versus stagnation* is Erikson’s seventh psychosocial stage. This stage corresponds to middle adulthood, which spans a person’s forties and fifties. Generativity means:

transmitting something positive to the next generation. This can involve such roles as parenting and teaching, through which adults assist the next generation in developing useful lives. Erikson, Santrock continues, described stagnation as the feeling of having done nothing to help the next generation (Erikson, as quoted by Santrock, 2004: 71).

The Erikson eighth and final psychosocial stage is *integrity versus despair*. This is the stage that corresponds with late adulthood, which starts in the sixties and continues until death. Older adults are interested in reviewing their lives and looking at what they have done. They develop a sense of integrity if the retrospective evaluations of their lives are positive. This means that they are satisfied about having had an integrated life and thus, one worth living.

“In contrast, older adults become despairing if their backward glances are mainly negative” (Erikson, as quoted by Santrock, 2004: 72).

Santrock (2004: 72) asserts that Erikson’s theory has been evaluated as one that captures some of life’s key socio-emotional tasks, placing them within the developmental framework. Erikson’s idea of identity helps one to understand older adolescents and college students. Another appreciation is that Erikson* has come up with a life span theory, and not a theory restricted to childhood. Despite this positive evaluation, Erikson’s theory is not without criticism. Some experts think that his stages are too rigid. According to Neugarten (as quoted by Santrock, 2004: 72), “identity, intimacy, independence and many other aspects of socioemotional development are not like a beads on a string that appear in a neatly packaged age intervals.

*Erikson, Erik (1902-1994), American psychoanalyst, who made major contributions to the field of psychology with his work on child development and on the identity crisis. Erikson was born in Frankfurt, Germany. He was an artist and teacher in the late 1920s when he met the Austrian psychoanalyst Anna Freud. With her encouragement, he began studying at the Vienna Psychoanalytic Institute, where he specialized in child psychoanalysis. In 1933 he immigrated to the United States, first joining the faculty of the Harvard Medical School and then moving to Yale University. During this period, Erikson became interested in the influence of culture and society on child development. He studied groups of Native American children to help formulate his theories. These studies enabled him to correlate personality growth with parental and societal values. His first book, *Childhood and Society* (1950), became a classic in the field. As he continued his clinical work with young people, Erikson developed the concept of the “identity crisis,” an inevitable conflict that accompanies the growth of a sense of identity in late adolescence. Among his other books are *Young Man Luther* (1958); *Insight and Responsibility* (1964); *Identity* (1968); *Gandhi’s Truth* (1969), which won a Pulitzer Prize and a National Book Award; and *Vital Involvement in Old Age* (1986) (Encarta, 2004).

Rather they are important issues throughout most of our lives”. According to Santrock (2004: 72), some critics have only tackled some stages, and not the full range of Erikson’s theory. For example, he says that “for some individuals (especially females), intimacy concerns precede identity or develop simultaneously. About the overall scope of Erikson’s theory, and especially when it becomes to determine whether the Erikson’s eight stages always occur in the order he proposed”. Santrock is of the view that there is still a need for more research in this regard.

How then does one apply Erikson’s theory to teaching children? This is an important question, to which Santrock (2004: 72-73), in five points, responds as follows:

1. *Encourage initiative in young children. For children in preschool and early childhood, education programs should be given a great deal of freedom to explore their world. They should be allowed to choose some of the activities they engage in. If their requests for doing certain activities are reasonable, the requests should be honored. Provide exciting materials that will stimulate their imagination. Children at this stage love to play. It not only benefits their socioemotional development but also is an important medium for their cognitive growth. Especially encourage social play with peers and fantasy play. Help children assume responsibility for putting toys and materials back in place after they have used them. Children can be given a plant or a flower to care for and be assisted in caring for it. Criticism should be kept to a minimum so that children will not develop high levels of guilt and anxiety. Young children are going to make lots of mistake and have lots of spills. They need good models far than harsh critics. Structure their activities and environment for successes rather failures by giving them developmentally appropriate tasks. For example don’t frustrate young children by having them sit for long periods of time doing academic paper-and-pencil tasks.*
2. *Promote industry in elementary school children. Teachers have a special responsibility for children’s development of industry. It was Erikson’s hope that teachers could provide an atmosphere in which children become passionate about learning. In Erikson’s words, teachers should mildly but firmly coerce children into the adventure of finding out that they can learn to accomplish things that they themselves would never have thought they could do. In elementary school, thirst to know. Most arrive at elementary school steeped in curiosity and a motivation to master tasks. In Erikson’s view, it is important for teachers to nourish this motivation for mastery and curiosity. Challenge students but don’t overwhelm them. Be firm in requiring students to be productive, but don’t be overly critical. Especially be tolerant of honest mistakes and make sure that every student has opportunities for many successes.*
3. *Stimulate identity exploration in adolescence. Recognize that the student’s identity is multidimensional. Aspects include vocational goals, intellectual achievement, interests in hobbies, sports, music, and other areas. Ask adolescents to write essays*

about such dimensions, exploring who they are and what they want to do with their lives. Encourage adolescents to think independently and to freely express their views. This stimulates self-exploration. Also encourage adolescents to listen to debates on religious, political, and ideological issues. This will stimulate them to examine different perspectives.

Recognize that some of the roles adolescents adopt are not permanent. They try on many different faces as they search for a face of their own. Also recognize that a successful identity is attained in bits and pieces over many years. Many adolescents in middle schools are just beginning to explore their identity, but even at this time exposing them to various careers and life options can benefit their identity development. Encourage adolescents to talk with a school counselor about career options as well as aspects of their identity. Have people from different careers come and talk with your students about their work regardless of the grade you teach.

4. *Examine your life as a teacher through the lens of Erikson's eight stages (Gratz & Bulton, 1996). For example, you might be at the age at which Erikson says the most important issue is identity versus indentity confusion or intimacy versus isolation. Erikson believed that one of identity's most important dimensions is vocational. Your successful careers as a teacher could be a key to your overall identity. Another important aspect of development for young adults is to have positive close relationships with others. Your identity will benefit from having a positive relationship with a partner and with one or more friends. Many teachers develop strong camaraderie with other teachers or their mentors, which can be very rewarding.*
5. *Benefit from the characteristics of some of Erikson's other stages. Competent teachers trust, show initiative, are industrious and model a sense of mastery, and are motivated to contribute something meaningful to the next generation. In your roles as a teacher, you will actively meet the criteria for Erikson's concept of generativity.*

How then does Erikson's theory fit into this study?

First of all, this chapter deals with teaching, and Erikson's theory, which deals with socio-emotional development, showing the impact of society on the child, can be applied to education, as shown above. Secondly, and based on transcendental phenomenology as a scientific method that emphasises the essence of any object, matter or fact, the researcher holds that love is the essential truth in Erikson's theory. The reason for this is that throughout the lifespan, Erikson's theory has shown, according to this study's understanding, that love produces positive attitudes, while the lack of love produces negative ones. Therefore, love produces love, while the lack of love produces evil and the lack of peace in the world. This means that in order to teach love to humankind, one must use love as the key element of

teaching. This is why even a child in the first year of life, according to the first psychosocial stage (*trust versus mistrust*), requires warm and nurturing caregiving in order to develop trust. Children need a good example to be set by other members of society, including their parents, school, peers, community and neighbourhood, according to both Bronfenbrenner's ecological theory and Erikson's life-span theory. In this study's view, biblical twofold love, which can be shown by respecting God's Ten Commandments, and total Christian love, could constitute a solid foundation for setting a good example for children in general, encouraging them to imitate and obtain peace for all. This twofold love is at the top of the hierarchy of all types of love that humankind can imagine. Only this love can be used to effectively teach love in all social contexts of development. What are these social contexts of development in educational psychology? The following section will briefly discuss this issue.

3.9.2.2 Social Contexts of Development

As Santrock (2004: 73) reasonably did, this section will also deal with the three contexts in which children spend much of their time. These are: family, peers and school.

Families are different, and consequently yield a variety of social problems, which have different impacts on children's socio-emotional development. As far as the variety of familial contexts is concerned, Cowan & Cowan and Morrison & Cooney (as cited by Santrock, 2004: 74) distinguish between families in which parents nurture and support their children and parents who treat their children harshly or ignore them. They specify that:

Some children have experienced their parents' divorce. Others live their entire childhood in a never-divorced family. Others live in a stepfamily. Some children's mothers and fathers work full-time and place them in after-school programs. Other children's mothers and fathers are present when they come home from school. Some children grow up in an ethnically uniform neighborhood, others in a neighborhood that is more mixed. Some children's families live in poverty, others are economically advantaged. Some children have siblings, others don't. These varying circumstances affect children's development and influence students in and beyond the classroom.

The idea here is that teachers should be able to identify the context of each child and advise parents on how to better rear their children and support their successful education. Teachers should even organise training sessions for parents on educational matters, and communicate with parents regarding television and children's development, in order to help parents select

educational programs on televisions and manage their children's study time. There are important issues concerning parenting that parents need to know. For this purpose, a leading authority on parenting, Diana Baumrind (as cited by Santrock, 2004: 74), "believes that parents should be neither punitive nor aloof. Rather, they should develop rules for children while at the same time being supportive and nurturant". Hundreds of research studies, according to Santrock and including Baumrind's own, support this view. Baumrind (as cited by Santrock, 2004: 74) describes the four main parenting styles as follows:

- *Authoritarian parenting is restrictive and punitive. Authoritarian parents exhort children to follow their directions and respect them. They place firm limits and controls on their children and allow little verbal exchange. For example, an authoritarian parent might say, "Do it my way or else. There will be no discussion!" Children with authoritarian parents often behave in socially incompetent ways. They tend to be anxious about social comparison, fail to initiate activity, and have poor communication skills.*
- *Authoritative parenting encourages children to be independent but still places limits and controls on their actions. Extension verbal give- and- take is allowed and parents are nurturant and supportive. An authoritative parent might put his or her arm on the child's shoulder in a comforting way and say, "you know you should not have done that. Let's talk about how you can handle the situation differently the next time. Children whose parents are authoritative often behave in socially competent ways. They tend to be self-reliant, delay gratification, get along with their peers, and show high self-esteem. Because of these positive outcomes, Baumrind strongly endorses authoritative parenting.*
- *Neglectful parenting is a parenting style in which parents are uninvolved in their children's lives. When their offspring are adolescents or perhaps even young children, these parents cannot answer the question "It is 10 PM. Do you know where your child is?" Children of neglectful parents develop the sense that other aspects of their parents' lives are more important than they are. Children of neglectful parents often behave in more socially incompetent ways. They tend to have poor self-control, don't handle independence well, and aren't achievement motivated.*
- *Indulgent parenting is a parenting style in which parents are highly involved with their children but place few limits or restrictions on their behaviors. These parents often let their children do what they want and get their way because they believe the combination of nurturant support and lack of restraints will produce a creative, confident child. The result is that these children usually don't learn to control their own behavior. These parents do not take into account the development of the whole child.*

Peers, after families and teachers, have an important impact on children's socioemotional development. Defining what peers are in the context of a child's development, Santrock (2004: 81) says that:

In the context of child development, peers are children of about the same age or maturity level. Same-age peer interaction plays a unique role. Age grading would occur even if schools were not age graded and children were left alone to determine the composition of their own societies. One of the most important functions of the peer group is to provide a source of information and comparison about the world outside of the family.

Families and teachers should make the effort to ensure that children have suitable peers. This will help to prevent them from dropping out of school and other delinquent behaviours in adolescence, such as drinking alcohol and being in any other substance abuse program, which will harm children's socio-emotional development. Developmentalists such as Bukowski & Parker and others (as quoted by Santrock, 2004: 81) have pinpointed four types of peer status, which are: "popular children, neglected children, rejected children and controversial children". Explaining these different types of peer status, they say:

Popular children are frequently nominated as a best friend and are rarely disliked by their peers. Popular children give out reinforcements, listen careful, maintain open lines of communication with peers, and are happy. Act like themselves, show enthusiasm and concern for others, and are self-confident without being conceited (Hartug, as quoted by Santrock, 2004: 81). Neglected children are infrequently nominated as a best friend but are not disliked by their peers. Rejected children are infrequently nominated as someone's best friend and are often actively disliked by their peers. Controversial children are frequently nominated both as someone's best friend and as being disliked.

A study by Buhs and Ladd (as quoted by Santrock, 2004: 81) specifies that:

rejected children often have more serious adjustment problems than do neglected children [...] The most important factor in predicting whether rejected children would engage in delinquent behavior or drop out of secondary school was aggression toward peers in elementary school. Aggression, impulsiveness, and disruptiveness characterize the majority of rejected children, although 10 to 20 percent of rejected children are actually shy.

In terms of what has been said about popular children, this study views it as important to point out the fact that these popular children are popular because of the love they show to their peer members by providing reinforcement, listening carefully, maintaining open lines of

communication with peers, and being happy. This again shows that in order to teach love, one has to apply love.

Schools constitute the third socio-emotional context of children's development. They exert a tremendous influence on the socio-emotional development of children, since the latter spend many years in school. Schools change the social development contexts of the child, as the latter interacts with his or her peers and teachers in the classroom during early childhood (nursery school). At this stage, the child lives in a protected environment, having his or her classroom and teacher as a boundary. Female teachers are especially powerful figures in the lives of children at this time (Minuchin & Shapiro, as quoted by Santrock, 2004:84). At the elementary level, the classroom still provides scope for children, although it is more extensive than it was during early childhood. The teacher is a symbol of authority, as he or she must manage the classroom and create order, in order to achieve instructional goals. During this time, children have more peers than before, and interact with both peers and teachers.

For adolescents at high school, the school environment increases in scope and complexity (Anfara, as cited by Santrock, 2004: 84), as the social setting is no longer just the classroom, but rather both the classroom and the whole school, including teachers, peers, clubs etc. In order to effectively educate children, schools should master developmentally appropriate education, which can be defined as "education based on knowledge of the typical development of children within an age span (age appropriateness) as well as the uniqueness of the child (individual appropriateness)" (Santrock, 2004: 84).

Apart from families, peers, and schools, which have an impact on the socio-emotional development of children, it is important to look at individual students and focus on their own self and moral development. This will be dealt with in the following section.

3.9 2.3 Socio-emotional Development: Self and Moral Development

According to the twentieth-century Italian playwright, Ugo Betti (as cited by Santrock, 2004: 91), "when children say "I", they mean something unique, not to be confused with any other". Santrock (2004: 91) then says that "Psychologists often refer to that "I" as the self. Two important aspects of the self are self-esteem and identity".

Self-esteem, Santrock continues, refers to “an individual’s overall view of himself or herself”. Self-esteem is also referred to as self-worth or self-image. For example, a child with high self-esteem might perceive that he or she is not just a person, but a good person. The work of Carl Roger (as quoted by Santrock, 2004: 91), a well-known psychotherapist, has demonstrated that “the main reason individuals have low self-esteem is that they have not been given adequate emotional support and social approval”. He especially thought that, as children grow up, they get told: “You did not do that right”, “Don’t do that”, “You should have done that better” or “How could you be so dumb?” Harter (as cited by Santrock, 2004: 91) states that “for many students, periods of low self-esteem come and go. But for some students, persistent low self-esteem translates into other, more serious problems. Persistent, low self-esteem is linked with low achievement, depression, eating disorders and delinquency”. Other school and family problems such as difficult school transition, divorce in the family and so on, can intensify the low self-esteem of students. Some researches have also found that self-esteem changes as children develop. Robins and others (as cited by Santrock, 2004: 91) found that “both boys and girls had high self-esteem in childhood but their self-esteem dropped considerably in early adolescence. The self-esteem of girls dropped about twice as much as that of boys during adolescence”. Kling et al (as cited by Santrock, 2004: 91) found in 1999 that “the self-esteem of girls drops more than that of boys during adolescence”. In terms of reasons for self-esteem decline in both girls and boys, Crawford & Unger (as cited by Santrock, 2004: 91) state that:

Among the reasons given for the self-esteem decline in both boys and girls are the upheaval in physical changes of puberty, increased achievement demands and expectations, and inadequate support from schools and parents. Among the reasons given to the gender disparity in the decline of self-esteem are the high expectations for physical attractiveness in girls, which becomes more pronounced with pubertal change, and motivation for social relationships that is not rewarded by society.

Teaching at home, in the community or at school should take into account the necessity of improving self-esteem in children. Bednar, Wells, Peterson and others (as cited by Santrock, 2004: 91) propose four keys to improving students’ self-esteem. The first key is to identify the causes of low self-esteem and the area of competence important to the self. Students do better in the area in which they feel they are competent. It is therefore wise to find out from them what area of competence they value. This identification will consist of finding out

whether or not the causes of low self-esteem in the child are, among others, poor school achievement, family conflict and weak social skills. Adolescents need approval from their parents, teachers and peer groups such as classmates. During adolescence, approval from social groups becomes even more important than approval from parents and teachers. The second key is to emotionally support students who have low self-esteem. The third is for teachers to help students achieve what they are capable of. The teacher, through the straightforward teaching of real academic skills, can help students to achieve. The fourth key is to develop children's coping skills. This means that by facing a problem and coping with it, a child improves his or her self-esteem, rather than avoiding the problem.

With regard to identity, which is the second important aspect of the self, Santrock (2004:92) starts by reiterating Erikson's belief that "the most important issue in adolescence involves identity development - searching for answers to questions like these: Who am I? What am I all about? What am I going to do with my life? Not usually considered during childhood, these questions become nearly universal concerns during the high school and college years". Having analysed Erikson's concept of identity, a Canadian researcher, James Marcia (as cited by Santrock, 2004: 92), concluded that it was important to distinguish between exploration and commitment. Exploration, according to Marcia's understanding, consists of examining meaningful alternative identities, while commitment means "showing a personal investment in an identity and staying with whatever that identity implies". The extent of an individual's exploration and identity is then considered in classifying him or her in terms of one of the four following identity statuses. *Identity diffusion* is the first identity status. It is one "in which individuals have neither explored meaningful alternatives nor made a commitment". Individuals here are undecided about occupational and ideological choices, and even show little interest in such matters. *Identity foreclosure* is the second identity status. In this identity status, "individuals have made a commitment but have not explored meaningful alternatives". This identity, according to Marcia:

Occurs when individuals have made a commitment but have not yet experienced a crisis. This occurs when parents hand down commitments to their adolescents, more often than not in an authoritarian manner. In these circumstances, adolescents have not had adequate opportunities to explore different approaches, ideologies, and vocations on their own.

Marcia (as cited by Santrock, 2004: 93) continues and specifies that *identity moratorium* is the third identity status. “It occurs when individuals are in the midst of a crisis but their commitments are either absent or only vaguely defined”. *Identity achievement* is the fourth identity status, according to Marcia. This “occurs when individuals have undergone a crisis and have made a commitment”. These identities, for adolescents, can be in different areas of life, including career, religious, vocational, intellectual, political, sexual, gender, ethnic etc. Parents and teachers have an important role to play in orienting adolescents.

In terms of moral development, which is the third aspect of socio-emotional development, this study holds that moral development occurs in children as a result of their respect of rules of society and social interaction. Santrock (2004: 94) asserts that:

moral development concerns rules and conventions about just interactions between people. These rules can be studied in three domains: cognitive, behavioral, and emotional.’’ In the cognitive domain, the key issue is how students reason or think about rules for ethical conduct. In the behavioral domain, the focus is on how students actually behave rather than on the morality of their thinking. In emotional domain, the emphasis is on how students morally feel. For instance, do they associate strong enough guilt feelings with an immoral action to resist performing that action?

Sdorow (1993: 171) states that recent theories of moral development have replaced Freud’s theory, which dominated the first half of the twentieth century. Freud’s theory of moral development holds that:

moral values arise from the resolution of the Oedipus conflict at the age of 5 or 6. During the Oedipus conflict, the child begins with an attraction to the parent of the opposite sex and, out of fear of punishment, identifies with the same-sex parent and adopts that parent’s moral teachings. There is little support for Freud’s view of moral development.

With regard to moral development, Thompson (Encarta, 2004) asserts that:

Moral development concerns the development of moral values and behavior. Moral values are beliefs about what is right and wrong; moral behavior refers to actions consistent with these beliefs. Moral development is closely tied to other aspects of psychological growth. The ability to think and reason enables moral judgment, social and emotional development leads to moral values and empathy, and personality development includes the growth of conscience. Moral development is a lifelong process, especially as individuals encounter new and more complex ethical dilemmas in relations with peers, at the workplace, and in intimate relationships.

After intensive research on children aged 4 to 12 years, and based on the cognitive perspective, Piaget (as cited by Santrock, 2004: 94-95) came up with a stage theory of moral development in 1932. Heteronomous morality is Piaget's first stage of moral development. This stage lasts approximately from four to seven years old. During this stage, children perceive justice and rules as unchangeable properties of the world, removed from the control of people. Autonomous morality is the second moral stage, according to Piaget. This stage starts at about ten years old or older. At this age, children determine that human beings are the ones who have created rules, and that the actors (children) should, by using judgment, consider the consequences of their actions. Children between seven and ten years are in a transitional period, and show some features of both heteronomous and autonomous morality. At a heteronomous age, children also think that justice is immanent, meaning that punishment will be meted out immediately if a rule is broken. This means that young children realise that the violation of a rule and punishment are connected. However, older children, being moral autonomists, believe that punishment is not inevitable, but occurs only when a relevant person witnesses the wrongdoing. According to Piaget (as cited by Santrock, 2004: 95):

Moral development is mainly advanced through the mutual give-and-take of peer relations. In the peer group, where all members have similar power and status, rules are negotiated and disagreements reasoned about and eventually settled. In Piaget's view, parents play a less important role in children's morale development because they have so much more power than children and hand down rules in authoritarian way.

This 1932 study that Piaget conducted on moral development influenced Lawrence Kohlberg. With regard to Lawrence Kohlberg, Santrock (2004: 95) says that "like Piaget, he stressed that moral development primarily involves moral reasoning and occurs in stages". Sdorow (1993: 171) specifies that in 1981, Kohlberg came up with his cognitive-developmental theory, which he believed was parallel to the child's cognitive development, and had to be similar from one culture to another among children of the same cognitive development level. Kohlberg also believed that moral development was a process that did not end in childhood. He based his theory on Piaget's proposal that "a person's level of moral development depends on his or her level of cognitive development".

In his stage theory of moral development, Kohlberg determines the individual's level of moral development by presenting a series of stories which each comprise a moral dilemma. The individual being tested has to suggest a solution to the dilemma, and give reasons for choosing this solution (Sdorow, 1993: 172). The individual's moral stage then depends on the reasons given for the solution, and not the solution itself. The following is an example of a dilemma proposed by Kohlberg (as quoted by Sdorow, 1993: 173) in 1981:

In Europe, a woman was near death from a very bad disease, a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid two hundred dollars for the radium and charged two thousand dollars for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could get together only about one thousand dollars, which was half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug, and I am going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife.

The following table summarises Kohlberg's theory of moral development.

Levels	Stages	Moral Reasoning in Response to Heinz's Dilemma	
		In favour of Heinz's Stealing the Drug	Against Heinz's Stealing the Drug
I. Pre-conventional Level: Motivated by Self-Interest	Stage 1 Punishment and obedience orientation: Motivation to avoid punishment	"If you let your wife die, you will get into trouble"	"You shouldn't steal the drug. Because you will be caught and sent to jail if you do."
	Stage 2 Instrumental relativist orientation: Motivation to obtain rewards.	"It wouldn't bother you much to serve a little jail term, if you have your wife when you get out."	"He may not get much of a jail term if he steals the drug, but his wife will probably die before he gets out, so it won't do him much good."
II Conventional Level: Motivated by Conventional Laws and Values	Stage 3 Good boy- nice girl orientation: Motivation to gain approval and avoid disapproval.	"No one will think you are bad if you steal the drug, but your family will think you're an inhuman husband".	"It isn't just the druggist who will think you're a criminal. Everyone else will too"
	Stage 4 Society maintaining orientation: Motivated to	"If you have any sense of honor, you won't let your wife die because	"You'll always feel guilty for your

	fulfill one's duty and to avoid a feeling of guilt.	you're afraid to do the only thing that will save her."	dishonesty and law-breaking."
III Post-conventional Level: Motivated by Abstract Moral Principles	Social-contract orientation: Motivation to follow rational, mutually agreed-upon principles and maintain the respect of others. Stage 6 Universal ethical principle orientation: Motivation to uphold one's own ethical principles and avoid self-condemnation.	"If you let your wife die, it would be out of fear, not out of reasoning." "If you don't steal the drug, ... you would have lived up to outside rule of the law but you wouldn't have lived up to your own standards of conscience."	"You would lose your standing and respect in the community and break the law." "If you stole the drug, you'd condemn yourself because you wouldn't have lived up to your own conscience and standards of honesty."

Source: Sdorow (1993: 172). Kohlberg's Theory of Moral Development

As shown in the table above, Kohlberg has identified three levels: pre-conventional, conventional and post-conventional. Each of these three has two stages, making a total of six stages of moral development. At the pre-conventional level, children usually concentrate on the consequences of moral behaviours for themselves. At the first stage of the first level, the child possesses punishment and obedience orientation, in which moral behaviour serves to avoid punishment (Sdorow, 1993: 173). This is heteronomous morality, whereby children obey because parents have told them to obey. They base their moral decisions on fear of punishment (Santrock, 2004: 96). The second stage of the first level is characterised by an instrumental-relativist orientation, in which moral behaviour serves to obtain rewards or favours in return. This is represented in a child's thoughts as follows: "You scratch my back and I'll scratch yours" (Santrock, 2004: 96). Santrock (2004: 96) talks of individualism, purpose and exchange. Individuals pursue their own interests, but let others do the same. What is relevant here is equal exchange.

At the conventional level, which is the second level of moral reasoning, people in late childhood or early adolescence uphold conventional laws and values by favouring obedience to parents and authority figures. There are two stages here. The first stage is, according to Kohlberg, the good boy - nice girl orientation. Moral behaviour is desirable when it is approved by the social group, and especially by parents (Sdorow, 1993: 173). Santrock (2004: 96) talks of "mutual interpersonal expectations, relationships, and interpersonal

conformity where individuals value trust, caring, and loyalty to others as a basis for moral judgment". The second stage is the society maintaining orientation. Here, the adolescent perceives moral behaviour as the result of "a way to do one's duty, show respect for authority, and maintain the social order" (Sdorow, 1993: 173). This is characterised by a social system morality, whereby moral judgments are based on understanding and social order, law, justice and duty (Santrock, 2004: 96).

At the post-conventional level of moral reasoning, people base their moral judgments on ethical principles that can conflict with either self-interest or social maintenance of social order. The fifth stage, or first stage of this third level, is the social-contract orientation. At this stage, "the person assumes that adherence to laws is in the long-term best interest of society but that unjust laws may sometimes have to be violated. The US constitution is based on this view, thinks Kohlberg" (as quoted by Sdorow, 1993:173). The idea here is that individuals reason that values, rights and principles underlie or transcend the law. Therefore, this stage is characterised by an emphasis on social contracts or utility and individual rights (Santrock, 2004: 96). The second stage of the post-conventional level is called the universal ethical principle orientation. It is the highest stage of moral reasoning. "The few people at this stage assume that moral reasoning must uphold human dignity and their conscience-even if that brings them into conflict with their society's laws or values. Thus, an abolitionist who helped run-away slaves flee from the South in the nineteenth century would be acting at this highest level of moral reasoning" (Sdorow, 1993:173). Santrock (2004:96) specifies that this stage is characterised by universal ethical principles and that "the person has developed moral judgements that are based on universal human rights. When faced with a dilemma between law and conscience, a personal, individualised conscience is followed".

Experts have evaluated Kohlberg's theory. Sdorow (1993:174) highlights some of the most important criticisms as follows. Walker (as cited by Sdorow, 1993:174) accepts that children appear to proceed through the stages described by Kohlberg. Again, a study of adolescents based on an Israeli *kibbutz* found that their stages of moral development were related to their stages of cognitive development, as predicted by Kohlberg.

Apart from these positive evaluations, Sdorow (1993:174) exposes some criticisms regarding Kohlberg's theory. The first comes from Blasi (as cited by Sdorow, 1993: 174). Blasi suggests that the theory explains moral reasoning and not moral action, in such a way

that a person's moral actions might not reflect his or her moral reasoning. It is also possible that there may be a relationship between moral reasoning and action, in such a way that people at a high level may behave more honestly and altruistically. The second criticism comes from Malinowski and Smith (as cited by Sdorow, 1993: 174). They say that not only the person's level of moral development, but also the situation, is very important in terms of moral decision-making and moral actions. In some tedious or difficult tasks, they found that "when provided with a strong enough temptation, even those at high stages of moral reasoning succumbed to teaching". Another criticism comes from Shweder (as cited by Sdorow, 1993: 174), who said that Kohlberg's theory might only be the view of an articulate, liberal, secular humanist. Shweder said this after having observed that Kohlberg's theory of the post-conventional level of morality condemns those with conservative views to no higher than the conventional level of morality. Students at the post-conventional level of morality have been found to be more liberal in their moral positions. They opposed capital punishment in America, for example.

Another criticism comes from Carol Gilligan (as cited by Sdorow, 1993: 174). She condemned the fact that Kohlberg's theory was underpinned by research based only on male subjects. She therefore accused Kohlberg's theory of being biased in favour of a male view of morality. She pointed out that "Kohlberg's theory favors the view that morality is concerned with legalistic justice (an allegedly masculine orientation) rather than with social care (an allegedly feminine orientation). Gilligan believes that women's moral reasoning is colored by their desire to relieve distress, while men's moral reasoning is colored by their desire to uphold laws". Sdorow (1993: 174) avers that "the results of a recent study supported Gilligan's claim that males and females differ in their notions of morality".

It was also found that not only the gender issue, but also age and culture, determine whether Gilligan or Kohlberg is correct in terms of male and female moral reasoning. In the end, and as far as an evaluation of Kohlberg's theory is concerned, Gibbs and Schnell (as quoted by Sdorow, 1993: 175) say that "Kohlberg's theory has become the most influential theory of moral development, but an adequate theory of moral development will probably have to include elements from socialization theories as well".

In this section, this study has found that the two aspects of the self, which are self-esteem and identity, are very important in the social context and socio-emotional

development of individuals. Self-esteem is the individual's overall view of himself or herself. This self-esteem, which is also referred to as self-worth or self-image, helps children and indeed anyone of any age to become what he or she thinks he or she is. This study agrees with Harter (as cited by Santrock, 2004: 91), who states that, for many students, periods of low self-esteem come and go, while persistent, low self-esteem in some students translates into other, more serious problems. He specifies that persistent, low self-esteem is linked to low achievement, depression, eating disorders and delinquency. Thus, the need for parents, schools and society in general to effectively teach self-esteem and support adolescents in their identity crisis becomes absolute.

However, the question is how to teach self-esteem to children for their socio-emotional development. Carl Rogers (as quoted by Santrock, 2004: 91), a Canadian psychotherapist, has come up with the response that the fact that children have not been given adequate emotional support and social approval is the main reason that individuals have low self-esteem. In particular, he indicates that as children grow up, they get told: "You did not do that right", "Don't do that", "You should have done that better" or "How could you be so dumb?" If one insults or despises people who one wants to teach, for example, one cannot show love for them. In light of this, and as this study goes phenomenologically to the essence of teaching, it finds that insulting or despising children in any way will not help them to develop higher self-esteem, but rather brings children to a lower level of self-esteem.

The way in which colonisers used to insult Bantu people in general and people of the Great Lakes region in particular, may explain the lowering of self-esteem in the region among Africans. A Congolese scholar, Oscar Bimuenyi (as quoted by Kasonga, 1988: 9-11), demonstrates how what he calls "colonial evangelism" in Africa consisted of four forms of reductionism vis-a-vis the subjected people. The first form of reductionism is ontological reduction. This consisted of the fact that "because of the skin color, the black African was reduced to a being of inferior status, axiologically and ontologically predisposed to servility and slavery". The dark skin led, continues Bimuenyi, to the affirmation of a pure "animal" status of the Negro, and facilitated the physical and moral exploitation of humans, as well as the natural resources of Africa. Kasonga avers that "one would recall the often-heard insult against the blacks by the Belgians colonizers: *Makak!* Or *Basenji* or *Basenzi*, standing for "sing", a French word for "monkey". The second form of reductionism is epistemological

reduction. Here, Bimwenyi (as quoted by Kasonga, 1988: 9) talks of *glothopathie*, which is a hierarchy of languages. Bimuenyi shows how, for Belgians, French, the language of the master, was superior to the Zairian (Congolese) language. For Belgians, a colonised person could not reach their level of knowledge and civilisation, unless he or she was introduced to it through French. Even certain pseudo-psychological and biological theories supported epistemological reduction, by trying to justify the intellectual inferiority of the black race. Furthermore, theories based on ethnic inequality consisted of trying to justify “the superiority and rights of the white colonizers over the colonized blacks” (Bimuenyi, as quoted by Kasonga, 1988: 9). As Bimuenyi goes on to explain, he suggests that the colonisers believed that black people were both intellectually deficient and genetically inferior to white people, and this belief contributed to an epistemological imposture in terms of native Africans. Therefore, “education consisted of conforming the minds of the subjected people to the mind of the master”. The third form of reductionism is theological reduction. This reduction of colonised people consisted of considering black people as enemies of Christ, immersed rather in superstition. The colonisers viewed Black people as those who did not know the true God (Bimuenyi, as quoted by Kasonga, 1988: 11). Bimuenyi reminds us that the church remained foreign to the people among whom it functioned. Salvation of the souls, according to Western theologians, meant then the conversion of Negroes. This theology of conversion “became a legitimation for slave trade, a practice which directly or indirectly characterized certain Christian missions - especially the Portuguese missions - since the fifteenth century” (Bimuenyi, as quoted by Kasonga, 1988: 11). Oddly enough, Bimuenyi’s research found that, besides the argument that blacks were ignorant of the supreme God, they were descendents of one of the three sons of Noah (Ham, the cursed), and were also considered to be damned and condemned by God, and therefore predestined to perpetual servitude (Bimuenyi, as quoted by Kasonga, 1988:11). Kasonga (1988:11) understands and concludes this theological reduction by saying: “thus, in colonial Christianity, education was the means through which the colonized people could be introduced to the true God for their eventual salvation”. Ethical reduction is the fourth form of reductionism, according to Bimuenyi. Kasonga (1988: 11) summarises Bimuenyi’s thoughts on ethical reduction as follows: “The ethical reduction which flows from the preceding can be assessed at two interrelated levels: first, the denial to

the colonized people of their own culture; and second, the intended consequence of that denial based upon the human relations of domination”.

In July 1945, Possoz wrote a preface to Rev. Faher Placide Tempels’ book, *The Bantu Philosophy*. He avers that “Up to the present, ethnographers have denied all abstract thought to tribal peoples. The civilized Christian was exalted; the savage and pagan primitive man was denigrated. Out of this concept a theory of colonisation was born which now threatens to fail everywhere” (Tempels, 1959: 14). Addressing the colonisers, who merely condemned Bantu culture, Tempels (1959: 28), who did his landmark research in Katanga (DRC) among the Luba people, the writer’s tribe, and other black people he generally called Bantus, states:

By having failed to understand the soul of Bantu people, we have neglected to make any systematic effort to secure for it a purer and more dynamic life. It is contended that in condemning the whole gamut of their supposed ‘childish and savage customs’ by the judgement ‘this is stupid and bad’, we have taken our share of the responsibility for having killed ‘man’ in the Bantu.

All these insults from non-Africans to Bantu people can explain the lowering of self-esteem and the identity crisis in the Great Lakes region. This is evident because one encounters many Black people in the DRC, Rwanda and Burundi who insult their own children, using the same harmful words such as *Makak* or *Ba senji*, meaning *singe*, which is a French word for monkey. This lowering of self-esteem in the Great Lakes region, which flows from the colonizers, is one of the causes of the lack of creativity and other behaviours that lead to a culture of poverty, hunger for power and war. The lack of twofold love remains phenomenologically a gap which needs to be filled in order for any effective teaching to occur.

As far as moral development in the Great Lakes region is concerned, this study has found that the lower self-esteem and identity crisis in the region have negatively influenced moral development in both children and adults. The reason, as explained above, is that moral development that takes into account cognitive, behavioural and emotional domains, results from the respect given to the rules in society and to social interactions. These interactions, having been biased through colonial reductionism, *ubuhake* in Rwanda and *ubugabire* in Burundi, means that moral development that flows from them cannot be holy.

Kohlberg’s theory of moral development can explain what is happening in the Great Lakes region in terms of moral behaviour. Nevertheless, this study has found that, instead of

only children, adults are also found at the pre-conventional level, where punishment and reward determine moral reasoning. Twofold love in teaching is strongly needed for success in reaching goals and for peace. Educational psychology should take into account individual variations, in order to ensure effective teaching. The following section will deal with these variations.

3. 9.3 Individual Variations

Can teaching twofold love contribute to a culture of peace in the Great Lakes region? The answer to this, in terms of this study, is yes. But how to teach this twofold love is the main focus of this third chapter. Intelligence, personality, learning and thinking styles are the four aspects of individual variations that will be dealt with in this section. These variations constitute a corpus of knowledge that is important to effective teaching. The understanding of what they should mean in the Great Lakes region in terms of twofold love and a culture of peace will be the focus in this section. The content of this section aims at showing that “teaching is love of the learner”. An effective teacher loves the learner. He or she must show a life based good pattern to the learner and gives a loving care to all learner’s needs. In the process of teaching, the effective teacher should respect the learner, listen to him or to her, and consider the practical ways of helping the learner to find practical solutions to spiritual, economical, intellectual, moral, and socio-political needs in a specific context. Such a liberationist education is still a need in the Great Lakes region. An effective teacher must know what are intelligence, personality, and learning styles. People learn more outside the classroom. Therefore, an effective teacher must master different techniques of learning process. All scientific techniques of learning and teaching can become more effective if love of God and love of the neighbour was respected. This is the assumption to be dealt with in details through educational psychology and Christian pattern in this section. For this purpose, this section will interact primarily with renowned authors in the area of psychology in general and educational psychology in particular, such as Douglas K. Detterman, Lester M. Sdorow and John W. Santrock.

3.9.3.1 Intelligence And Twofold Love

One of the domains that have created confusion and frustration in teaching twofold love in the Great Lakes region is the misunderstanding of what intelligence is and how to measure it. Many people have been insulted and considered as stupid and feeble-minded by colonisers, parents, husbands and so forth. This has created a situation of lower self-esteem and discouragement in many African children and adults in the Great Lakes region in particular. All these insults have both a high dose of the lack of twofold love and ignorance about what intelligence really is. The research has dealt with the issues of self-esteem, identity and moral development in the previous section. With regard to intelligence, this study is mainly indebted to Douglas K. Detterman's article, which will be discussed together with materials from other authors such as Tekkeveettil, Leonardi, Sdorow and Santrock. This section will try to show that there is intelligence involved in practising twofold love, and will make suggestions based on twofold love. The reason for this is to find solution to the lack of peace in the Great Lakes region in particular, and in Africa in general.

What is intelligence? According to Wechsler (as quoted by Sdorow, 1993:396), intelligence "is the global capacity to act purposefully, to think rationally, and to deal effectively with the environment". Sdorow maintains that this definition follows the spirit of the first American school of psychology (functionalism), which emphasises the importance of adaptive functioning in everyday life. According to Santrock (2004: 106), "some experts describe intelligence as problem solving skills. Others describe it as the ability to adapt to learn from life's everyday experiences. Combining these ideas we can arrive to a fairly traditional definition of intelligence: problem-solving skills and the ability to adapt to and learn from life's everyday experiences". Detterman (Encarta, 2004) defines intelligence as a "term usually referring to a general mental capability to reason, solve problems, think abstractly, learn and understand new material, and profit from past experience".

Experts have come up with different definitions of intelligence. Some people have an intuitive notion of what intelligence is, and use many English words to emphasise different levels of intellectual skills such as: bright, dull, smart, stupid, clever, slow and so on. Detterman suggests that there is still no universally accepted definition of intelligence, and people continue to debate about what exactly it is. The fundamental questions remain: "Is intelligence one general ability or several independent systems of abilities? Is intelligence a

property of the brain, a characteristic of behaviour, or a set of knowledge and skills?” Scientists always provide different definitions whenever they are asked to define intelligence in terms of what causes it or what it actually is. For example, in 1921, Detterman continues, an academic journal asked 14 prominent psychologists and educators to define intelligence. Although many experts emphasised the ability to learn from experience and adapt to one’s environment, 14 different definitions were received by the journal. The same situation was noted in 1986, when researchers repeated the experiment by asking 25 experts for their definition of intelligence. The researchers received many different definitions in terms of:

general adaptability to new problems in life; ability to engage in abstract thinking; adjustment to the environment; capacity for knowledge and knowledge possessed; general capacity for independence, originality, and productiveness in thinking; capacity to acquire capacity; apprehension of relevant relationships; ability to judge, to understand, and to reason; deduction of relationships; and innate, general cognitive ability (Detterman, 2004).

Some experts think that intelligence tests vary from culture to culture. Most intelligence researchers have defined intelligence as “what is measured by intelligence tests, but some scholars argue that this definition is inadequate and that intelligence is whatever abilities are valued by one’s culture. According to this perspective, conceptions of intelligence vary from culture to culture” (Detterman, 2004). The example of North Americans, who often associate verbal and mathematical skills with intelligence, while some sea-faring cultures on the islands of the South Pacific view spatial memory and navigational skills as markers of intelligence, is provided by Detterman. As a conclusion, those who believe that intelligence is culturally relative support the idea that “any one test could fairly measure intelligence across different cultures. Others, however, view intelligence as a basic cognitive ability independent of culture”. Detterman (Encarta, 2004) also notes that in recent years, numerous theorists have argued that standard intelligence tests measure only a portion of the human abilities that could be considered as aspects of intelligence. Other scholars believe instead that “such tests accurately measure intelligence and that the lack of agreement on a definition of intelligence does not invalidate its measurement”.

How did 20th century psychologists test intelligence? Detterman says that it may be ‘measured by many different kinds of tasks. Likewise, this ability is expressed in many

aspects of a person's life. Intelligence draws on a variety of mental processes, including memory, learning, perception, decision-making, thinking, and reasoning ‘’.

As far as the early history of intelligence testing is concerned, Fox (as quoted by Sdorow, 1993: 397) traces “the use of tests of mental abilities to 2200BC, when the Chinese used them to select the talented individuals to serve as civil servants”. However, the testing of intelligence became a subject of scientific study “a century ago when the English scientist Sir Francis Galton (1822-1911) set up his anthropometric laboratory at the 1884 International Health Exhibition in London. The word ‘anthropometric’ means ‘human measurement’” (Sdorow, 1993:397). Charles Robert Darwin and his theory of evolution influenced his cousin Galton. Darwin believed that “individuals who are the most physically well adapted to their environment, are the most likely to survive long enough to produce offspring with those physical characteristics”(Darwin, as quoted by Sdorow, 1993: 397). Sdorow notes that Galton, like his cousin Charles Robert Darwin, “assumed that people with superior physical abilities, especially sensory and motor abilities, are better adapted to survival. He viewed them as more intelligent than those with average or inferior physical abilities”. With a dose of the biased testing of physical beauty of women from different countries, Galton found that women from England, his country of origin, were the most beautiful.



Source: Encarta (2004): Alfred Binet.

In 1905, the French psychologist, Alfred Binet, and his colleague Théodore Simon devised one of the first tests of general intelligence. The test sought to identify French children likely to have difficulty in school, so that they could receive special education. An American version of Binet's test, the Stanford-Binet Intelligence Scale, is still used today.

The first formal test of general intelligence was called the Binet-Simon Scale. It was developed in 1905 by a French psychologist, Alfred Binet. According to Santrock (2004: 107), Binet's test was also called “the 1905 Scale”, and “it consisted of 30 questions, ranging

from the ability to touch one's ear to the abilities to draw designs from memory and define abstract concepts". Levine (as quoted by Sdorow, 1993: 398) explains the context of this test, by saying that in 1881, French law decided that all children had to attend school, even if they could not profit from the standard curriculum. However, educators found that many children were unable to learn effectively, which in 1904 led the French Minister of Public Education to ask Binet (1857-1911) to prepare a test that could identify children who needed special classes. Binet collaborated with psychiatrist Theodore Simon (1873-1961) in order to develop a test that could assess the ability of children to perform well in school. An American version of Binet's test, the Stanford-Binet Intelligence Scale, is still used today. Prior to 1881, most schoolchildren came from upper-class families. They had an onset of mass education, and so French teachers had to educate a much more diverse group of children. Some students were mentally retarded or incapable of benefiting from education. Teachers could not determine which of the "slow" students had true learning problems, and which simply had behavioural problems or poor prior education. "The government hoped that identifying children with learning problems would allow them to be placed in special remedial classes in which they could profit from schooling" (Detterman, Encarta, 2004). Binet and his colleague, Théodore Simon, took on the task. As far as differences with Galton were concerned, they found that "tests based on practical knowledge, memory, reasoning, vocabulary, and problem solving worked better at predicting school success than the kind of simple sensory tests that Galton and Cattell had used". Their test asked respondents to, among other things, perform simple commands and gestures, repeat spoken digits, name objects in pictures, define common words, indicate how two objects were different, and define abstract terms. In today's intelligence tests, similar items are used. In 1905, Binet and Simon published their first test. The tests were revised in 1908 and 1911. Test items were grouped according to the age at which most children could complete them. These tasks were included in the 1911 version of the test.

What then was Binet's concept? "Binet developed the concept of mental age (MA), an individual's level of mental development relative to others. Not much later, in 1912, William Stern, a German psychologist, created the concept of intelligence quotient (IQ), which refers to a person's mental age divided by chronological age (CA), multiplied by 100. That is,

$IQ = MA/CA \times 100$ " (Santrock, 2004:107). A quotient is the number that results from dividing one number by another. Sdorow (1993: 398) avers that:

each student received a mental age, based on the number of items he or she passed—the greater the number of items passed, the higher the mental age. A student with a mental age significantly below his or her chronological age was considered a candidate for placement in a class for slow learners. Binet urged that his test be used solely for class placement. He disagreed with those who claimed that the test measured a child's inherited level of intelligence or that a child's level of intelligence could not be improved by education.

Detterman (Encarta, 2004) states that Binet and Simon believed that all children follow the same course of intellectual development, but develop at different rates. In developing their test, they noted which items were successfully completed by half of seven-year-olds, which by half of eight-year-olds, and so on. Through these observations, they created the concept of mental age. If a 10-year-old child succeeded on the items appropriate for 10-year-olds, but could not pass the questions appropriate for 11-year-olds, that child was said to have a mental age of 10. Mental age did not necessarily correspond to chronological age. For example, if a 6-year-old child succeeded on the items intended for 9-year-olds, then that child was said to have a mental age of 9. Like Detterman, Sdorow (1993:398) also shows that the Binet-Simon scale was at times useful, but the mental age was not always correct. To illustrate this, he says:

Suppose that a 10-year-old child had a mental age of 8 and a 6-year-old child had mental age of 4. Both would be two years below their chronological age, but the 6-year-old would be proportionately further behind his or her age peers than would the 10-year-old. This problem was solved by the German psychologist William Stern (1871-1938), who recommended using the ratio of mental age to chronological age to determine a child's level of intelligence. A 10-year-old with mental age of 8 would have a ratio of $8/10 = .80$, and a 6-year-old with a mental age of 4 would have a ratio of $4/6 = .67$. This would indicate that the 6-year-old was relatively further behind his or her age peers. Stern eliminated the decimal point by multiplying the ratio by 100'. Thus, .80 becomes 80 and .67 becomes 67. The formula (mental age/ chronological age) $\times 100$ became known as the intelligence quotient-or IQ. As you can see, a child whose mental age is exactly the same with as his or her chronological age would have a IQ of 100, and a child whose mental age is higher than his or her chronological age would have an IQ above 100.

The IQ score, as originally computed, expressed a person's mental age relative to his or her chronological age. Although this formula works adequately at times for comparing children,

it does not work well for adults, because intelligence levels off during adulthood. For example, a 40-year-old person who scored the same as the average 20-year-old would have an IQ of only 50. Detterman (Encarta, 2004) specifies that in order to judge how effectively the test predicted academic achievement, Binet asked teachers to rate their students from best to worst. The results then indicated that students who had been rated higher by their teachers also scored higher on the test. Thus, Binet's test successfully predicted how students would perform in school.

“Ironically, the Binet-Simon scale was neither widely used nor widely known in France until after the Stanford-Binet had become popular in America. The test was revised in 1937, 1960, 1972 and 1986” (Wolf, as quoted by Sdorow, 1993: 398). For instance, different psychologists revised the test as follows. Henry Goddard (1866-1957), an American psychologist who was the director of the New Jersey School for Children with Mental Retardation, brought the Binet-Simon test to the United States. Sdorow (1993:398) notes that another American psychologist, Lewis Terman (1877-1956), revised the test by adapting some of Binet's questions, and added appropriate questions for adults. He established new standards for average performance at each age, which he did in order to obtain a revised version of the Binet-Simon Scale, which was more suitable for children reared in American culture. In 1916, Terman published his first adaptation, which was called the *Stanford-Binet Intelligence Scale*, and which is still in use today. This name derived from Terman's affiliation with Stanford University.

The milestone in Terman's adaptation of the Binet-Simon test to American culture consisted of converting performance into a single score, which he called the intelligence quotient or IQ, instead of giving a person's performance on the Stanford-Binet as a mental age. Sdorow (1993: 398) states that “Terman also redesigned the Stanford-Binet to make it suitable for testing both children and adults”. The items on the tests comprised practical, short-answer problems. The Alpha exam comprised:

arithmetic problems, tests of practical judgment, tests of general knowledge, synonym-antonym comparisons, number series problems, analogies, and other problems. The Beta exam required recruits to complete mazes, complete pictures with missing elements, recognize patterns in a series, and solve other puzzles. The army assigned letter grades of A through D- based on how many problems the recruit answered correctly. The army considered the highest-scoring recruits as candidates for officer training and rejected the lowest-scoring recruits from military service. By

the end of World War I, psychologists had given intelligence tests to approximately 1.7 million recruits. Modern critics have pointed out that the army tests were often improperly administered. For example, different test administrators used different standards to determine which recruits were illiterate and should be assigned to take the nonverbal Beta exam. Thus, some recruits mistakenly assigned to the Alpha exam may have scored poorly because of their limited English skills, not because of low intelligence (Detterman, Encarta, 2004).

What can be said about modern intelligence tests? Modern intelligence tests such as the *Wechsler Adult Intelligence Scale* continued to revise the Stanford-Binet Scale. Sdorow (1993: 399) reminds us that after World War I, Stanford-Binet continued to be used. It was adequate for representing the intelligence of children, but was inadequate for representing the intelligence of adults. The reason for this was the fact that growth in mental age slows down markedly after childhood, making the use of ratio IQ for adult people absurd. This means that the ratio for people with average or above-average intelligence becomes below average, because their chronological age has increased. As Sdorow continues to explain, the inadequacy of the Stanford-Binet Scale in computing the adult intelligence quotient can be seen in the example of a 15-year-old girl with a mental age of 20. She would have an IQ of $(20/15) \times 100 = 133$, which put her in the mentally gifted range (above 133). However, if the same woman, at age 40, has maintained the same mental age of 20, she would have a pitiful IQ of $(20/40) \times 100 = 50$. Thus, this example describes her as mentally gifted at age 15 and stupid at age 40.

Sdorow (1993: 399) says that:

This inadequacy of the ratio IQ was overcome by David Wechsler (1896-1981). He replaced Stern's ratio IQ with deviation IQ, which compares a person's intelligence test score with the mean score of his or her age peers. Those who perform at exactly the mean of their age peers receive an IQ of 100; those who perform above the mean of their age peers receive an IQ above 100; and those who perform below the mean of their age peers receive an IQ below 100.

Detterman (Encarta, 2004) notes that in America:

IQ scores do not predict occupational success as well as they predict academic success. Twenty-five percent or less of the individual differences in occupational success are due to IQ. Therefore, a substantial portion of the variability in occupational success—75 percent or more—is due to factors other than intelligence.

Misinterpretation and misuse of IQ tests are other criticisms of tests of intelligence. People forget that IQ tests were initially designed to predict performance in school. They mistakenly regard IQ as if it was a fixed, real trait such as height or weight, rather than an abstract concept. There is misinterpretation and misuse, critics of intelligence testing argue, because IQ tests reduce intelligence to a single number. Furthermore, some people view IQ as a measurement of a person's intrinsic worth or potential, even though many factors besides those measured by IQ tests contribute to success in life.

Critics also note that intelligence testing on a large scale can have dangerous social consequences when results are misused. Detterman (Encarta, 2004) provides the example of what happened in the USA during the 1920s IQ tests. The tests were used to identify "feeble-minded" persons. "These persons were then subject to forced sterilization. In the 1927 case *Buck v. Bell*, the United States Supreme Court upheld the right of states to sterilize individuals judged to be feeble-minded".

Another criticism of intelligence tests is that they sometimes lead to inflexible cutoff rules. In some states, for example:

a person with mental retardation must have an IQ of 50 or below before being allowed to work in a special facility known as a sheltered workshop. Although intelligence is important in determining performance, it is not the only determinant. People with an IQ of 50 vary widely in their skills and abilities. Using an arbitrary cutoff of 50 can make it difficult for people whose IQ is 51 to get essential services (Detterman, 2004).

Bias is another important criticism of tests of intelligence. Detterman (Encarta, 2004) notes that psychologists have known for a long time that ethnic and racial groups differ in their average scores on intelligence tests. For example, African-Americans as a group consistently average 15 points lower than whites on IQ tests. Because of these differences between groups, some people believe that intelligence tests are culturally biased. The reason is that many test items seem to require specialised information which might be more familiar to some groups than to others. Despite this assumption, defenders of IQ tests argue, however, that these same ethnic group differences appear on test items in which cultural content has been reduced. Researchers have then sought to define bias very precisely, and find ways of explicitly assessing it. As a way out, "An intelligence test free of bias should predict academic performance equally well for African Americans, Hispanics, whites, men, women,

and any other subgroups in the population” (Detterman, 2004). Disadvantages experienced by members of certain racial and ethnic groups in school and other settings may be the reason for bias. Tests are used for educational and employment testing. In America, tests have been challenged in many court cases. Detterman (Encarta, 2004) provides an example of the 1979 Larry P. v. Wilson Riles case. In this case:

a group of black parents in California argued that intelligence tests were racially biased. As evidence they cited the fact that black children were disproportionately represented in special education classes. Placement in these classes depended in part on the results of IQ tests. A federal judge hearing the case concluded that the tests were biased and should not be used to place black children in special education. The judge also ordered the state of California to monitor and eliminate disproportionate placement of black children in special education classes.

One should consider these criticisms and make a proper decision in judging the uses of intelligence tests. When tests are used to make a decision, there should be evidence that the decision made by using the test is better with the test than without it. It is also observed that in some cases, institutions use tests when they do not need to. There are, for example, some colleges and universities that require students to take admission tests, but then admit 80 percent or more of applicants. Thus, tests are of little use in selection decisions when there is little or no selection. What are the main theories of intelligence?

The question, as Santrock (2004: 110) explains, is to determine whether or not “to think of student’s intelligence as general ability or a number of specific abilities”. Sdorow (1993: 411) also frames the question as follows: “Is intelligence a general characteristic that affects all facets of behavior or are there different kinds of intelligence, with each affecting a specific facet?” Some psychologists in recent years have even tried to explain intelligence from a biological standpoint.

General intelligence was the option of psychologists such as the British psychologist Charles Spearman who, before Binet and Simon, influenced many later theories of intelligence in the early 1900s. He noted that all tests of mental ability were positively correlated. In psychology, correlation means the degree to which two variables are associated and vary with regard to one another. Spearman’s theory of general intelligence consists of the assumption that “individuals who scored high on any one of the mental tests he gave tended to score high on all others. Conversely, people who scored low on any one mental test tended

to score low on all others” (Detterman, 2004). Santrock (2004: 110) avers that after Charles Spearman:

Binet and Stern both focused on a concept of general intelligence, which Stern called IQ. Wechsler believed it is possible and important to describe both a person’s general intelligence and more specific verbal and performance intelligences. He was building on the ideas of Charles Spearman (1927), who said that people have both a general intelligence, which he called g, and specific types of intelligence, which he called s. Whether such a thing as g really exists is an ongoing controversy [...]

Detterman (Encarta, 2004) explains the meaning of ‘g’ and ‘s’ in Spearman’s reasoning as follows. Spearman thought that if all mental tests were positively correlated, then there must be a common variable or factor producing these positive correlations. He published a major article in 1904 about intelligence, in which he used a statistical method to show that the positive correlations among mental tests resulted from a common underlying factor. His method, which was based on a sophisticated statistical technique known as factor analysis, used statistics to identify clusters of tests that measured a common ability. Based on his factor analysis, he proposed that two factors could account for individual differences in scores on mental tests. General Intelligence (g) is the first factor that underlies all intellectual tasks and mental abilities. Spearman believed that all tests drew on g. The g factor then represented what all of the mental tests had in common. Scores on all of the tests were positively correlated. “The second factor Spearman identified was the specific factor or s. The specific factor was related to whatever unique abilities a particular test required, so it differed from test to test. Spearman and his followers placed much more importance on general intelligence than on the specific factor”.

In 1938, American psychologist Louis L. Thurstone came up with another theory of general intelligence. He proposed that intelligence was not one general factor, as Spearman claimed, but rather a small set of independent factors of equal importance. He called these factors *primary mental abilities*. In order to identify these abilities, Thurstone and his wife, Thelma, devised a set of 56 tests. They administered the battery of tests to 240 college students, and analysed the resulting test scores with new methods of factor analysis that Thurstone had devised (Detterman, 2004; Santrock, 2004: 110). The following are the seven primary mental abilities that Thurstone identified:

(1) verbal comprehension, the ability to understand word meanings; (2) verbal fluency, or speed with verbal material, as in making rhymes; (3) number, or

arithmetic, ability; (4) memory, the ability to remember words, letters, numbers, and images; (5) perceptual speed, the ability to quickly distinguish visual details and perceive similarities and differences between pictured objects; (6) inductive reasoning, or deriving general ideas and rules from specific information; and (7) spatial visualization, the ability to mentally visualize and manipulate objects in three dimensions (Sdorow, 1993: 412; Detterman, 2004; Santrock, 2004: 110).

Thurstone's results were criticised. The first criticism was against the fact that he only used college students as a sample. The reason for this is that college students perform better on intelligence tests than individuals in the general population. Therefore, his results could not represent the full range of intellectual abilities.

A second problem with Thurstone's results, according to Detterman:

was that, even in college students, the tests that Thurstone used were still correlated. The method of factor analysis that Thurstone had devised made the correlations harder to identify. When other researchers reanalyzed his data using other methods of factor analysis, the correlations became apparent. The researchers concluded that Thurstone's battery of tests identified the same g factor that Spearman had identified.

Fluid intelligence and crystallised intelligence theories were developed in the 1960s by American psychologists Raymond Cattell and John Horn. They applied their new methods of factor analysis, and concluded that there were two kinds of general intelligence: fluid intelligence (gf) and crystallised intelligence (gc). In their theory, the biological basis of intelligence is represented by fluid intelligence. The speed of reasoning and memory, which are the measures of fluid intelligence, increase in adulthood and then decline due to the ageing process. On the other hand, crystallised intelligence is the knowledge and skills obtained through learning and experience. "As long as opportunities for learning are available, crystallized intelligence can increase indefinitely during a person's life. For example, vocabulary knowledge is known to increase in college professors throughout their life span" (Detterman, 2004). Apart from identifying the two subtypes of general intelligence, Cattell also developed what he called investment theory. Through this theory, he tried to explain how an investment of biological endowments (fluid intelligence) could contribute to learned skills and knowledge (crystallised intelligence). However, Detterman (Encarta, 2004) notes that "it is very difficult to separate the biological basis of intelligence from what is learned".

The theory of multiple intelligences by Howard Gardner is another version of general intelligence. In 1983, Howard Gardner, an American psychologist, proposed a theory that sought to broaden the traditional definition of intelligence. He felt that the traditional concept of intelligence, which has been defined by mental tests, did not capture all of the ways in which humans can excel. He argued that humans do not have a general intelligence, but instead have multiple intelligences, each one part of an independent system in the brain. In his theory, Gardner placed more emphasis on the range of human abilities that exist across cultures, and less emphasis on explaining the results of mental tests. “He drew his conclusions on diverse sources of evidence to determine the number of intelligences in his theory. For instance, he examined studies of brain-damaged people who had lost one ability, such as spatial thinking, but retained another, such as language”. He noted that two abilities could operate independently of one another. This suggested the existence of separate intelligences. Gardner also proposed that evidence for multiple intelligences came from savants and prodigies. Savants are people who may score low on IQ tests, and may have only limited language or social skills, while demonstrating some remarkable ability, such as extraordinary memory or drawing ability. Prodigies are individuals who may show an exceptional talent in a specific area at a young age, while being normal in other respects. To Gardner, the presence of certain high-level abilities in the absence of other abilities also suggested the existence of multiple intelligences (Detterman, 2004). Gardner proposed seven intelligences and a person who exemplified each one. Sdorow (1993: 414) and Detterman (Encarta, 2004) present the seven intelligences initially identified by Gardner as follows:

Linguistic intelligence involves aptitude with speech and language and is exemplified by poet T. S. Eliot. Logical-mathematical intelligence involves the ability to reason abstractly and solve mathematical and logical problems. Physicist Albert Einstein is a good example of this intelligence. Spatial intelligence is used to perceive visual and spatial information and to conceptualize the world in tasks like navigation and in art. Painter Pablo Picasso represents a person of high spatial intelligence. Musical intelligence, the ability to perform and appreciate music, is represented by composer Igor Stravinsky. Bodily-kinesthetic intelligence is the ability to use one's body or portions of it in various activities, such as dancing, athletics, acting, surgery, and magic. Martha Graham, the famous dancer and choreographer, is a good example of bodily-kinesthetic intelligence. Interpersonal intelligence involves understanding others and acting on that understanding and is exemplified by psychiatrist Sigmund Freud. Intrapersonal intelligence is the ability to understand one's self and is typified by the leader Mohandas Gandhi.

In the late 1990s, Gardner added an eighth intelligence to his theory. This was naturalist intelligence, which he understood as the ability to recognise and classify plants, animals and minerals. “Naturalist Charles Darwin is an example of this intelligence. According to Gardner, each person has a unique profile of these intelligences, with strengths in some areas and weaknesses in others”. Gardner’s theory helps educators to understand that the domain of intelligence is wider than that which traditional education has adopted. With Gardner’s theory, educators have discovered that traditional school training may neglect a large portion of human abilities, and that students considered slow according to conventional academic measures might excel in other respects. This has helped schools to come up with relevant curricula that aim at assessing and developing students’ abilities in all of the intelligences identified by Gardner.

This theory has not gone without criticisms. Firstly, critics of the multiple intelligences theory argue that Gardner based his ideas more on reasoning and intuition than on empirical studies. No tests are available to identify or measure specific intelligences, and ignorance of decades of research that shows a tendency for different abilities to correlate, as well as ignorance of evidence for a general intelligence factor, characterise Gardner’s theory. Second, Critics argue that “some of the intelligences Gardner identified, such as musical intelligence and bodily-kinesthetic intelligence, should be regarded simply as talents because they are not usually required to adapt to life demands”.

The triarchic theory of intelligence, which was developed in the 1980s by Robert Sternberg, an American psychologist, proposed a theory of intelligence that, like Gardner’s theory of multiple intelligences, attempted to expand the traditional conception of intelligence. According to Sternberg, mental tests are often imperfect predictors of real-world performance or success. People who do well on tests sometimes do not do as well in real-life situations. In Sternberg’s triarchic (three-part) theory of intelligence, intelligence consists of three main aspects which are: analytic intelligence, creative intelligence and practical intelligence. These three are not multiple intelligences, as in Gardner’s theory, but are interrelated parts of a single system. Thus, many psychologists think that Sternberg’s theory is compatible with theories of general intelligence. In terms of analytic intelligence, which is close to the traditional conception of general intelligence, one has skill in reasoning, processing information and solving problems. This means that one will be able to analyse,

evaluate, judge and compare. Analytic intelligence draws on basic cognitive processes or components. To have creative intelligence means to have skill in using past experiences to achieve insights and deal with new situations. This helps people with high creative intelligence to be good in combining seemingly unrelated facts in order to form new ideas. “According to Sternberg, traditional intelligence tests do not measure creative intelligence, because it is possible to score high on an IQ test yet have trouble dealing with new situations”.

People with practical intelligence have the ability to adapt to, select and shape their real-life environment. It involves skill in everyday living (“street smarts”) and in adapting to life’s demands, and reflects a person’s ability to succeed in real-life settings. Sternberg gives the example of:

an employee who loved his job but hated his boss. An executive recruiter contacted the employee about a possible new job. Instead of applying for the job, the employee gave the recruiter the name of his boss, who was subsequently hired away from the company. By getting rid of the boss he hated instead of leaving the job he loved, the employee showed adaptation to his real-world environment. People with high practical intelligence may or may not perform well on standard IQ tests.

Sternberg’s view is thus that successfully intelligent people know both their strengths and weaknesses in the three areas of intelligence, and “figure out how to capitalize on their strengths, compensate for their weaknesses, and further develop their abilities in order to achieve success in life”.

Sternberg’s theory has been praised because it attempts to broaden the domain of intelligence. On the other hand, however, some critics believe that scientific studies do not support Sternberg’s proposed triarchic division. For instance, some critics think that practical intelligence is not a distinct aspect of intelligence, but rather a set of abilities predicted by general intelligence (Detterman, 2004).

The question of whether intelligence is determined primarily by heredity or one’s environment is the most controversial issue in the social sciences, according to Detterman (Encarta, 2004). As Detterman states, “the issue has aroused intense debate because different views on the heritability of intelligence lead to different social and political implications”. The strictest adherents of a genetic view of intelligence, Detterman continues, “believe that every person is born with a fixed amount of intelligence. They argue that there is little one

can do to improve intelligence, so special education programs should not be expected to produce increases in IQ". On the other hand, Detterman specifies that those who see intelligence as mainly determined by environmental factors hold that early intervention programs are critical in order to compensate for the effects of poverty and other disadvantages. They think that these programs help to create equal opportunities for all people. Detterman then correctly notes that the assertion by some people that genetic factors are responsible not only for differences in IQ between individuals, but also for differences between groups, has been the most controversial issue in terms of intelligence. The supporters of this view hold that genetic factors account for the poorer average performance of certain racial and ethnic groups on IQ tests. However, others regard genetic explanations for group differences as scientifically indefensible, and consider the implication that some racial groups are innately less intelligent than others as being racist.

Almost all scientists today agree that intelligence arises from the influence of both genetic and environmental factors. In order to attribute any influence to either environment or heredity, careful study is required. For instance, the number of books in the home is one measure commonly used to assess a child's home environment. However, Detterman correctly states that the parents' IQ may be the reason for there being many books in the home, as highly intelligent people tend to read more. Therefore, the child's intelligence may be due to the parents' genes, or to the number of books in the home. Parents may also buy more books in response to their child's genetically influenced intelligence. Detterman concludes that it is not an easy task to determine the amount of influence from both environment and heredity on intelligence, unless one goes deeper into this research.

With regard to intelligence tests for gender, many studies have examined whether or not gender differences exist in terms of mathematical ability, but the results have been inconsistent. In 1990, American researchers statistically combined the results of more than 100 studies on gender differences in mathematics, using a technique known as meta-analysis. They found no significant differences in the average scores of males and females on maths tests. Research also indicates that the average girl's grades in mathematics courses equal or exceed those of the average boy.

This study is of the view that intelligence is an individual variation that should be utilised in education to teach twofold love. When insulted through being considered to be a

“feeble-minded” person, a child will develop a lower self-esteem, which has negative consequences in his or her life. He or she will become confused about his or her identity. In the Great Lakes Region, during colonisation, as explained in the previous section, an African was insulted as being a *makak* (monkey), a person with mental retardation, and a primitive. Oddly enough, Africans themselves continued the tendency towards lower self-esteem after colonisation in Rwanda, Burundi and the DRC. For a long time, and without sufficient creativity, they have been thinking that better solutions to their own socio-economic problems would come from abroad, as explained in second chapter. Hegemonic theories and practices have continued in the DRC, Rwanda and Burundi, by those who consider themselves as having a higher intelligence quotient than other Africans.

This study now has scientific reasons for not relying only on the intelligence quotient in order to determine who is intelligent and who is stupid. First of all, intelligence quotient (IQ) computation was initially designed for the placement of students having difficulties into special classes (Binet-Simon’s task in France in 1904). It does not predict occupational success in the same way as it predicts academic success. All developments of intelligence computation have shown that there is not one general intelligence, but instead multiple intelligences, each part of an independent system in the brain. Howard Gardner felt that the traditional concept of intelligence, which has been defined by mental tests, did not capture all of the ways in which humans can excel.

Secondly, in terms of intelligence computation between men and women, and based on the cultural factor, many social scientists have argued that differences in intellectual abilities between men and woman arise from society’s different expectations of them, and from their different experiences. There is no conclusive research that has clearly shown that men are absolutely more intelligent than women. Experts in the intelligence domain have even shown girls doing better in mathematics than boys. Therefore, men should consider women as intelligent persons, in order to have a culture of peace in families and in societies. Only love can be used to teach love.

Thirdly, as far as the question of heredity is concerned, research indicates that this issue has aroused intense debate because the lack of twofold love has caused the strictest adherents of a genetic view of intelligence to believe that every person is born with a fixed amount of intelligence. Such a belief has led to different social and political implications, both in the

Great Lakes region and in the world in general. The strictest adherents of a genetic view of intelligence also argue that there is little one can do to improve intelligence, because it is already fixed by heredity. They thus think that special education programs should not be expected to produce increases in IQ.

Such a way of thinking cannot promote a culture of love and peace. The consequences of this destructive way of thinking are known both in the Great Lakes region and in the world at large. In the Central African Republic, handicapped people were thrown in the river during Jean Bedel Bokassa's (1921-1996) reign, because they were considered to be economically unproductive, feeble-minded persons, and were thus useless. Betterman (Encarta, 2004) has mentioned the example of what happened in the USA during the 1920s IQ tests. The tests were used to identify "feeble-minded" persons. "These persons were then subject to forced sterilization. In the 1927 case *Buck v. Bell*, the United States Supreme Court upheld the right of states to sterilize individuals judged to be feeble-minded" It is not possible to teach two-fold love through such acts based on a biased judgment of others' intelligence. This study agrees rather that both heredity and environment can equally influence intelligence. It cannot be said of a tribe or a race that it is genetically inferior to and less intelligent than another tribe or race.

Fourthly, in terms of the decrease in intelligence during adulthood, this study notes that there is a difference between Africans who respect old people as being generally more experienced and intelligent than young people, and Americans who think that intelligence decreases during adulthood. This means that those who use cross-sectional research designs (comparing young, middle-aged and older adults), which tend to find a decline in intelligence in old age, have in general a different view to the Bantu concept of intelligence in the Great Lakes region. In the Great Lakes region, the longitudinal research design based on following one and the same group through different stages of life, such as young, middle and late adulthood, is more convincing. This is because it finds little or no decline in intelligence in old aged people. Sdorow (1993: 403) had already suggested that researchers who use a cross-sectional design might be comparing samples of younger people to those of older people, which include old aged people, who perform worse in tests of intelligence because of their poor health, limited education or poor motivation to perform well in such tests. Because of such a biased approach, Sdorow concludes that "this would give the mistaken impression that

intelligence declines markedly in old age”. There is the conception in the Great Lakes region that old people are more intelligent than young people. This is underpinned by wise sayings and proverbs. Young people speaking the Tshiluba language in the Luba tribe from Kasai provinces in the DRC know that *nshingu katu upita mutu to*, meaning that “the neck cannot surpass the head”. This proverb is repeated to all young people who, based on their everyday experiences, internalise and accept it as a scientific truth that the neck, which is here a symbol of a child, cannot go beyond the head, which is the symbol of an old aged person. The Kongo tribe in the lower DRC province has the same proverb in their Ki-Kongo language. They say: *nua mbuta uvayikisanga nsudi kansi mambu matukanga mūna manzayikisu*, meaning “the mouth of a old man stinks, but at the same time, the words that come from it are wise”. The same proverb is found in the Lingala language from the DRC’s Equatorial province from where Mobutu Sese Seko comes. It says: *munoko ya mokolo elumbaka solo kasi maloba na ye ekweyaka pamba te*, “the mouth of a old man stinks, but the words that come from it cannot be useless”. The moral lesson in these two proverbs is that the old man is more experienced and thus more intelligent and wiser than young people. In order to make a neat difference between young people and old aged people, who are more intelligent and wiser than youth, the Ba Manga tribe in the Oriental province of the DRC just say: *Achomba keswo ma kwiga dhwa ma byame*, meaning “childhood is death” (Saidi, 2001: 11). To young people who try to show that they are more intelligent and wiser than their parents, the latter will seriously say: *kapingu na nkusonga wasa mesu wa ntabela!* This literally means “you statute, I am the one who hacked you, and now you are opening the eyes I gave you against me!” All young people fear such a warning in the Luba tribe, because it is an expression of emotional and angry remorse by parents against their children, which may bring a curse into the entire life of these children. However, Luba people also say in the Tshiluba language that *mukulu kutumba anu mulela wa mwabi*, meaning that the “first born hardly becomes materially and intellectually blessed”. The context of this proverb is that many first-born children are so loved by their parents that they forget about working hard for their own success. They do not continue their studies, for example, like the last born child does. They can be considered to be less intelligent than their younger siblings. However, these are just some cases and cannot be verified everywhere in the Luba tribe from the Kasai provinces. It cannot be regarded as a rule or principle.

Apart from this cultural view of intelligence in the Great Lakes region, and based on the definition of intelligence by internationally renowned psychologists and the number of killed, hung and slaughtered people in the region since 1960 because of poor political leadership in the hands of young people, this study finds it difficult to prove that intelligence decreases in old aged people, while increasing during childhood. It is not easy to prove that as far as general intelligence is concerned, the Binet–Simon or Stern’s intelligence quotient (IQ) tests can help people in the Great Lakes Region to correctly measure their intelligence, and these tests find that young people are more intelligent and wiser than old people. This is especially true when one understands that psychologists define intelligence as “the global capacity to act purposefully, to think rationally, and to deal effectively with the environment” (David Wechsler, as quoted by Sdorow, 1993: 396). As already quoted above, Santrock (2004: 106), says that “some experts describe intelligence as problem solving skills. Others describe it as the ability to adapt to learn from life’s everyday experiences. Combining these ideas we can arrive to a fairly traditional definition of intelligence: problem-solving skills and the ability to adapt to and learn from life’s everyday experiences”. Even when one also remembers the definition of intelligence by Detterman (Encarta, 2004) as a “term usually referring to a general mental capability to reason, solve problems, think abstractly, learn and understand new material, and profit from past experience”, it becomes hard to prove that young people, who have led in the Great Lakes Region since 1960, are more intelligent and wiser than old people.

One can, as David Wechsler (1896-1981) did, replace Stern’s IQ (intelligence quotient) with another true, effective, non-biased, peaceful, and holy measurement of intelligence. It should be a measurement that deals with the global and total capacity of intelligence for all human beings. David Wechsler, for example, has already started to look for another way to measure intelligence. He replaced Stern’s IQ (intelligence quotient) with a deviation IQ, which compares a person’s intelligence test score with the mean score of his or her peers (as quoted by Sdorow, 1993: 399). In this case, the one who performs at exactly the mean of his or her peers has an IQ of 100, while the one who performs below the mean of his or her peers is less intelligent and has an IQ of below 100. The one who is above the mean of his or her peers is beyond 100 and thus more intelligent. Having as criteria the non-resolved problems in the Great Lakes Region and in Africa in general, such as indirect rule, divide and rule,

predation, the number of killed, slaughtered and hung people, poverty, health problems and social turmoil, and following Wechsler's line of thought, one could create a new intelligence computation.

Tekkeveettil (2007 :1) distinguishes the intelligence quotient from the emotional and spiritual quotient. He notes that early 20th century psychologists have made people proud of the intelligence quotient. The reason for this is that these psychologists devised tests to measure intelligence. In terms of the emotional quotient (EQ), Tekkeveettil says:

in the mid-1990s Daniel Goleman revealed findings in neuroscience and psychology that stressed the importance of emotional quotient (EQ). This makes us aware of our feelings and that of others. It gives empathy, motivation, compassion and an ability to respond skillfully to pleasure and pain. Coleman argued that EQ was a basic requirement for the use of IQ. If the areas of our brain that feel are damaged, our ability to think effectively is diminished (Goleman, as cited by Tekkeveettil, 2007:1).

Leonardi (2007:1) says:

we all grew up knowing that IQ (Intelligence Quotient) was an important indicator for success. Later, EQ (Emotional Quotient) became equally important. Now, there is SQ (Spiritual Quotient), which transcends reason and emotion. It encourages us to see the bigger picture and be co-creators of the world we live in.

Leonardi explains the emotional quotient and specifies that "it allows us to judge the situation we are in and behave appropriately within society's prescribed boundaries". One should note that the terms 'intelligence quotient', 'emotional quotient' and 'spiritual quotient', in the minds of psychologists, are just modern and scientific terms, emptied of religious content and freed from religious control, which seems to be a bit strange to us. Thus, when talking about the difference between intelligence quotient (IQ), emotional quotient (EQ) and spiritual quotient (SQ), Tekkeveettil (2007:2) says that:

The transformative power of SQ distinguishes it from IQ and EQ. IQ primarily solves logical problems. EQ allows us to judge the situation we are in and behave appropriately. SQ allows us to ask if we want to be in that situation in the first place. It might motivate us to create a new one. SQ has little connection to formal religion. Atheists and humanists may have high SQ while someone actively religious may not.

In terms of the spiritual quotient, Leonardi (2007:1) asserts that "SQ helps us to extend and change the boundaries, question our assumptions and formulate new meaning". She adds that:

according to the International Institute for Transformation, 'SQ will increasingly determine success in the next decade and beyond'. A person with a high IQ and well-developed EQ will cope in a relatively static world. However, life's most challenging existential problems lie outside the expected and the familiar, outside the given rules, beyond past experience, beyond what we know to handle. An individual with a well-developed SQ living in a rapidly changing world will be able to transform the world into a whole new order of being, says the author of approaching the corporate Heart, Margot Cairnes (Cairnes, as quoted by Leonardi, 2007:1).

It is important to note that the spiritual quotient (SQ) is very important, as it has transformative power. For this reason, this study would like to suggest a spiritual quotient based on Christian twofold love. It can be called the "Theological intelligence quotient (TIQ)", and will help all Christians in general, and Christians in the Great Lakes region in particular, to have the global capacity to act purposefully, think rationally, deal effectively with their environment, and have peace. Based on twofold love, the spiritual quotient, which will be known as the Theological Intelligence Quotient (TIQ), is intended to prepare people who could be called Christians and then enable them to be called intelligent. These Christians and intelligent people will be so called because of their mental capability to reason, having skills to solve problems in their context and environment, to think abstractly, to adapt and learn from life's everyday experiences, to go beyond all existing rules, thoughts and structures, and then to transform the world in positive and peaceful ways.

Such intelligence needs a rich content in order to be effectively taught. The content of the Theological Intelligence Quotient (TIQ), which is to be effectively taught as the basis of Christian curricula, comprises: Justice, represented in this study by God's Ten Commandments (Exodus 20:1-17), peace, represented by the love "agape" for one's neighbour (1Cor. 13 : 1-13), forgiveness, as taught by the Lord Jesus Christ (Matt. 18: 21), Joy, represented by the fruits of the Holy Spirit, as taught by the Apostle Paul (Galatians 5: 22), grace of God, which must be effectively taught, good and hard work (Prov. 14: 23; 21: 25-26; 20: 13; 26: 13-14; 1Thess. 4:9-12), which will heal all lazy people in order to produce and at least have relative peace, and finally hygiene (Deut. 23:10-15), which will resolve enormous problems that are relevant to health and peace. The obedience to this spiritual quotient content can largely provide a peaceful world, a world of intelligent people in any culture on this earth in general, and in the Great Lakes region in particular. According to 1 Corinthians 13: 1-13, for instance, love ἀγάπη "agapē" has 17 attributes (see this text on

page 220). It shows that love *ἀγάπη* “*agapē*” is *patient, love is kind. It does not envy, it does not boast, it is not proud, it is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs, love does not delight in evil, it rejoices with the truth, it always protects, it always trusts, always hopes, always perseveres, love never fails. Love is the greatest as compared to faith and hope that are also fundamental in Christian faith. Speaking in tongues of men and angels, having the gift of prophecy that can fathom all mysteries and all knowledge, or having faith that can move mountains and not have this love agape, is useless according to Paul.* The elements that are given the name of the Theological Intelligence Quotient (TIQ) in this research are shown in the following table.

Justice (Ten Commandments, Exodus 20:1-17).	Peace (1Cor. 13:1-3)	Forgiveness (Matt. 18: 21)	Joy (Galatians 5: 22)	Grace of God	Good and Hard Work (Prov. 14: 23; 21: 25-26; 20: 13; 26: 13-14; 1Thess. 4:9-12).	Hygiene (Deut. 23:10-15)
1. EX. 20: 3 “No other gods before me”.	1. Love is patient.	One should forgive one’s neighbour 70X7, which makes 439 times.	1. Love			
2. EX. 20: 4-6 “No idol in heaven above or on the earth beneath or in the waters below...”	2. Love is kind.		2. Joy			
3. EX. 20: 7 “Do not misuse the name of God, for the Lord will not hold anyone	3. Love does not envy.		3. Peace			

<i>guiltless who misuses his name.</i>						
4. EX. 20: 8-11 "Remember the Sabbath day by keeping it holy."	4. Love does not boast.		4. Patience			
5. EX. 20: 12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you".	5. Love is not proud.		5. Kindness			
6. EX. 20: 13 "You shall not murder."	6. Love is not rude.		6. Goodness			
7. EX 20: 14 "You shall not commit adultery."	7. Love is not self-seeking.		7. Faithfulness			
8. EX 20: 15 "You shall not steal."	8. Love is not easily angered.		8. Gentleness			
9. EX 20: 16 "You shall not give false testimony against your neighbor."	9. Love keeps no record of wrongs.		9. Self-control			
10. EX 20: 17 "Do not covet your neighbor's house, wife, his or her manservant, maidservant, his or her ox, donkey or anything else belonging to your neighbor".	10 Love does not delight in evil.					
	11. Love rejoices with the truth.					
	12. Love always protects.					
	13. Love always trusts.					

	<i>14. Love always hopes.</i>					
	<i>15. Love always perseveres.</i>					
	<i>16. Love never fails.</i>					
	<i>17. Love is the greatest as compared to faith and hope, which are also fundamental in Christian faith.</i>					

Based on twofold love, this spiritual quotient called the Theological Intelligence Quotient (TIQ), is intended to prepare people who could be called Christians to be worthy of being called intelligent, because of their mental capability to overcome the problem of the lack of twofold love that disguises itself in all evils such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, overtrust in modernism, and breaking of God's Ten Commandments. The content of the matters that are subject to examination by the TIQ, as shown in the table above, constitutes the basic elements of proposed Christian education in order to achieve a culture of peace in the Great Lakes region in particular, and in the world in general.

3.9.3.2 Learning and Thinking Styles

This study has found that in order to teach love, one must use love as a means of teaching in everyday life and work. Students have different styles of learning and thinking. Learning and thinking styles also vary according to the subject matter to be learned. Teachers who ignore this individual variation in their students may not be helpful in teaching twofold love to their students. This section will deal with how to help students who have different styles of learning and thinking to improve their abilities, without any harm or lack of twofold love from teachers.

Kagan (as quoted by Santrock, 2004: 124) distinguishes impulsive/reflective styles from deep/surface styles of learning. Impulsive/reflective styles are referred to as a conceptual tempo that involves students' tendency either to act quickly and impulsively, or to take more time to respond and reflect on the accuracy of an answer. Impulsive students make more mistakes than reflective students. According to Jonassen & Grabowski (as cited by Santrock, 2004:124), reflective students do better in remembering structured information, reading comprehension and text interpretation, and problem solving. Reflective students are able to set their own learning goals and concentrate on relevant information, which impulsive students do not do. Because of this tendency toward learning, reflective students do better at school than impulsive students do.

Teachers should always remember that although reflective students are good thinkers, only some of them are really fast, accurate learners and decision-makers. And also, reacting quickly as impulsive students do is only bad when the answer is wrong. Reflective students may also have the negative tendency to ruminate forever without providing an answer. As far as teaching love is concerned, teachers should help impulsive students to be reflective, and recognise with love the efforts of these impulsive students to improve. In terms of reflective students, teachers should also give encouragement to them to remain reflective, while improving their capability to come up with solutions, and not to be ruminating on problems forever. All this advice for teachers in terms of changes needs to be made with an attitude of love, without psychological harm through condemnation and insults.

The second learning style is deep/ surface learning. This deals with the use of learning materials by students for the purpose of better understanding the materials. This is what goes by the name of deep learning. However, when one deals with what needs to be learned, he or she will be dealing with surface learning (Marton, Hounsel & Entwistle, as cited by Santrock, 2004: 124). Students using a surface style of learning tend to learn in a rote manner through memorising of information, while students using a deep style are able to reconstruct, in their own words, what they have learned. This means that deep learning style students take a constructive approach to learning, and are more self-motivated to learn, whereas surface learners cannot be self-motivated unless external rewards are used to motivate them (Snow, Corno & Jackson, as cited by Santrock, 2004: 124-125).

In order to teach love to impulsive students, an effective teacher should encourage them to take time and reflect before responding. The teacher himself or herself should be a pattern of the reflective style, in order to encourage impulsive students to become reflective. Recognising impulsive students' efforts to improve is a good way of encouragement. Encouraging impulsive students to be creative for their own improvement is important. In addition, helping reflective students to be problem-solvers and not to remain reflective forever is important.

In terms of surface learners, teachers should kindly and lovingly show the need for them to be deep thinkers. This means that teachers can help them to shift from learning by rote through memorising to self-motivated learning. Another individual variation in the teaching setting is personality and temperament. The following section will deal with this.

3.9.3.3 Personality

This section will deal with the importance of using the theory of personality in teaching love and a culture of peace. Personality is an important individual variation to be known and used by effective teachers in their work of teaching and transmitting love. According to Simons, Kalichman and Santrock (1994: 31), "Psychologists define personality as enduring, distinctive thoughts, emotions, and behaviors that characterize the way an individual adapts to the world". Santrock (2004: 126) points out that psychologists interested in personality studies have identified five major factors of personality, which are the "supertraits that are thought to describe the main dimensions of personality". These five factors of personality are "openness, conscientiousness, extraversion, agreeableness and neuroticism (emotional stability)" (Costa & McRay, as quoted by Santrock, 2004: 126-127). The following table by Santrock (2004: 127) may help one to understand the supertraits of personality, their respective narrow traits, and their characteristics.

Openess	Conscientiousness	Extraversion	Agreeableness	Neuroticism (emotional stability)
Imaginative or practical	<ul style="list-style-type: none"> • Organised or disorganised 	<ul style="list-style-type: none"> • Sociable or retiring 	<ul style="list-style-type: none"> • Softhearted or ruthless 	<ul style="list-style-type: none"> • Calm or Anxious
Interested in variety or routine	<ul style="list-style-type: none"> • Careful or careless 	<ul style="list-style-type: none"> • Fun-loving or somber 	<ul style="list-style-type: none"> • Trusting or Suspicious 	<ul style="list-style-type: none"> • Secure or insecure
Independent or conforming	<ul style="list-style-type: none"> • Disciplined or impulsive 	<ul style="list-style-type: none"> • Affectionate or reserved 	<ul style="list-style-type: none"> • Helpful or Uncooperative 	<ul style="list-style-type: none"> • Self-satisfied or Self-pitying

Source: Santrock (2004: 127). *The Big Factors of Personality*.

This framework of personality, as shown in the figure above, can help teachers to understand that students may differ in their emotional stability, based on how extravert or introvert, open to experiences, agreeable and conscientious they are. Santrock (2004: 127) also mentions that this list of five major factors of personality is not exhaustive. Some psychologists, he says, want to see included in this list such positive and negative factors that indicate how positive students are (joyous, happy) or how negative they are (angry, sad), or how self-assertive they are.

As far as personality is concerned, there is the concept of a *person-situation interaction* which holds that “the best way to characterize an individual’s personality is not in terms of personal traits or characteristics alone, but also in terms of the situation involved. Researchers have found that students choose to be in some situations and avoid others” (Ickes, Snyder & Garcia, as quoted by Santrock, 2004: 126). For example, Santrock (2004: 126) avers that:

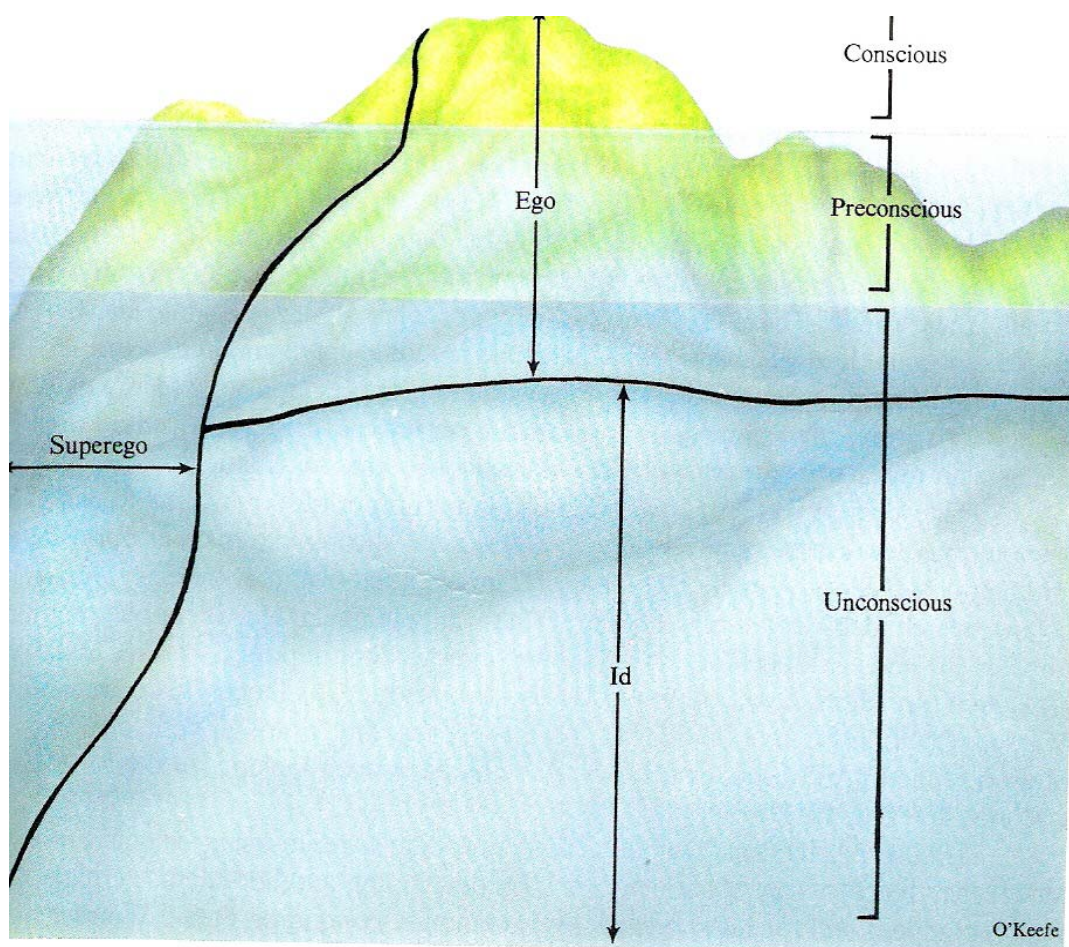
the theory of person-situation interaction predicts that the extravert will adapt best when he is asked to collaborate with others, and that the introvert will adapt best when he is asked to carry out task independently. Similarly, the extravert likely will be happier when socializing with lots of people at a party, the introvert when in more private setting alone or with a friend.

It is important to note that both traits of personality and situations in which students find themselves have an influence on their personalities. Teachers should determine the traits of

each student in order to give them individual support. For example, to encourage the introvert student to change his or her introversion if the latter dooms the student's school results.

In the Great Lakes region, during colonialism and neo-colonialism, which continues up to the present, love has often only been shown to introvert persons, who are considered to be docile and calm people. The reason for this is that most introvert people have the tendency to be "yes men" or "yes women". This means that they accept every proposal from a superior, and hid their true thoughts in their hearts.

The most original work, both controversial and inspiring, on personality comes from Sigmund Freud (1856-1939), a Viennese neurologist of Jewish origin. He was the founder of psychoanalysis, a "name applied to a specific method of investigating unconscious mental processes and to a form of psychotherapy. The term refers, as well, to the systematic structure of psychoanalytic theory, which is based on the relation of conscious and unconscious psychological processes" (Arlow & Herma, Encarta, 2004). Below is an illustration of Freud's structure of the personality.



Source: Sdorow (1993: 509). Freud's structure of the personality, shown by means of his Iceberg Analogy. Freud divided the personality into the id, ego, and superego. The id is entirely unconscious and demands immediate gratification of its desires. The ego is partly conscious and partly unconscious. This permits it to balance the id's demands with the external demands of social reality and the moralistic of the superego, which is also partly conscious and partly unconscious.

Knight (as quoted by Sdorow, 1993: 506) avers that the "psychoanalytic approach to personality has its roots in the biopsychological approach. Sigmund Freud, the founder of psychoanalysis, was a physician who hoped to find the biological basis of the psychological processes contained in his theory". Freud's theory of personality has to be understood in its therapeutic and historic context.

As far as therapeutic and pathological contexts are concerned, one should remember that Sigmund Freud, a medical doctor (neurologist), started by treating conversion hysteria, a mental disorder characterised by physical symptoms such as deafness, blindness or paralysis,

without any physical cause. In order to deal with this mental disorder, Charcot used hypnotic suggestion to help his patients regain the use of their lost senses or paralysed limbs.

Freud's colleague, the psychiatrist Josef Breuer, had successfully used a "talking cure" to treat conversion hysteria. "Breuer found that by encouraging his patients to talk freely about whatever came into their mind, they became aware of the psychological causes of their physical symptoms and as a result, experienced emotional catharsis. This led to the disappearance of the symptoms" (Sdorow, 1993: 507). This successful report from Josef Breuer intrigued Sigmund Freud. *

Historically speaking, Sodorow (1993: 507) mentions that Freud's personality theory should be understood in the context of the Victorians' ideas during the late nineteenth century. The Victorians (from 1837 to 1901, under the reign of Queen Victoria of England) believed that a rationality based on self-control of physical drives was a characteristic that separated human beings from animals. Freud disturbed this Victorian* holy mind that was developed during the reign of Victoria, the Queen of England. He rather:

Attributed the symptoms of conversion hysteria to unconscious sexual conflicts, which were symbolized in the symptoms. For example, paralyzed legs might represent a sexual conflict. Freud's claim that sexuality, an animal drive, was an important determinant of human behavior shocked and disgusted many of his contemporaries (Rapp, as quoted by Sdorow, 1993: 507). Yet, though Freud argued against the extreme sexual inhibitions of his time, he recognized the undesirability of sexual promiscuity (McCarthy, 1981).

*Sigmund Freud (1856-1939) was born in Moravia (now part of Czechoslovakia) to Jewish parents and moved to Vienna when he was 4 years old. Although Freud desired a career as a physiology professor, anti-Semitism limited his choice of professions to law, business or medicine. He chose medicine as a back door into biological research, and eventually practised as a neurologist. Freud became one of the most influential figures of the twentieth century, yet he refused to capitalise on his fame by taking advantage of commercial opportunities. These included financial enticements to write articles for *Cosmopolitan* magazine and to serve as a Hollywood consultant on movies about famous love affairs (PelTin, 1984). Instead, Freud remained in Vienna until the Nazis began burning his books and threatening his safety. In 1938, he emigrated to England, where he died the following year after suffering for many years from mouth cancer. Early in his career, Freud became interested in the effects of the mind on physical symptoms after studying with the French neurologist Jean Charcot, who demonstrated the power of hypnosis in treating conversion hysteria (Sdorow, 1993: 506).

*Queen Victoria ruled Britain from 1837 to 1901. Her reign was the longest of any monarch in British history and came to be known as the Victorian era. As embodied by the monarchy, this era was represented by such 19th-century ideals as devotion to family life, public and private responsibility, and obedience to the law. Under Victoria, the British Empire expanded, and Britain became an increasingly powerful nation. As the country grew into an industrialised nation, the length and stability of Victoria's reign gave an impression of continuity to what was actually a period of dynamic change (Weisser & Kishlasky, 2004).

Later in his career, Freud expanded his theory and held that inhibited aggressions, as well as inhibited sexuality, are important determinants of human behaviour. In order to understand Freud's theory of personality, one needs to start by mastering two important theories that Freud developed. The first is his theory of consciousness and unconsciousness. The second is Freud's theory of sexuality. In terms of the first theory (of consciousness and unconsciousness), Freud viewed consciousness as having three levels. Therefore, he divided the mind into three levels. The first is the "conscious mind that is merely the "tip of the iceberg," which represents a tiny part of the mind. The contents of the conscious mind are in a constant state of flux as feelings, memories and perceptions enter and leave. Just below the conscious mind lies the *preconscious mind*, which includes accessible memories, meaning, and memories that we can recall at will. Then, the *unconscious mind*, the bulk of the mind, lies below both the conscious and preconscious mind. It comprises material we cannot recall at will (Sdorow, 1993: 5007). Freud (as quoted by Sdorow, 1993: 507) held that threatening thoughts or feelings are subject to *repression*, which is the banishment of conscious material into the unconscious. He believed that "the theory of repression is the cornerstone on which the whole structure of psychoanalysis rests (Freud, 1914/1957, p. 16)." The reason is that, to Freud, unconscious thoughts and feelings are the most important influences on our behavior. This notion of repressed thoughts and feelings "led to the concept of psychic determinism, which holds that all behavior is influenced by unconscious motives". Thus, even behaviours that are apparently mundane or arbitrary are meaningful. Therefore, "Psychic determinism is exhibited in *Freudian slips*, unintentional statements that may reveal our repressed feelings. This might be the case if one person said to another, 'I loathe you ... I mean I love you'" (Sdorow, 1993: 507). What about the structure of personality according to Freud? Freud discovered three structures of personality: the id, the ego and the superego. The id represents total unconsciousness, and consists of our inborn biological drives and demands immediate gratification of drives, most notably sex and aggression. The id obeys the pleasure principle.

In regard to sex, the id says, "Now!" The word id is Latin for "it," reflecting the id's impersonal nature. The classic science fiction movie Forbidden Planet portrays the amoral nature of the id by having the unconscious anger scientist transformed into a being of pure energy, which runs amok on an alien blindly killing anyone in its path (Sdorow, 1993: 507).

The ego obeys the reality principle, directing us to express sexual and aggressive impulses in ways that are socially acceptable. The reason for this is the fact that society condemns unsocial behaviours through our life experiences, and we learn that acting on every sexual or aggressive impulse is socially maladaptive. As a consequence, each of us develops an ego, Latin for "I." In terms of sex, the ego says, "Not Now, later!" And in terms of aggression, "suppose that a teacher refuses to change your grade on an exam that was graded with an incorrect answer key. Your ego would encourage you to argue with the teacher, instead of punching the teacher in the nose" (Sdorow, 1993: 508).

The superego, Latin word for "over the I," counteracts the id, which is concerned with immediate gratification, and also neutralises the ego, which is concerned only with adapting to reality. The superego functions as our moral guide. It contains the *conscience* that makes us feel guilty for doing or thinking the wrong thing, and the *ego ideal*, which makes us feel good for doing or thinking the right thing. "In regard to sex, the superego says, "Not now, wait until you are married!" If parents do not teach their children right from wrong to their children, the latter may develop a superego too weak to inhibit aggressive behaviour. According to Freud, the one's personality is the outcome of the continual battle for dominance among the id, ego and superego. The following table explains Freud's concept of the defence mechanism.

The ego "may resort to defense mechanisms, which distort reality, to protect itself from the anxiety caused by id impulses, particularly those of sex and aggression. The ego may also use defense mechanisms to relieve the anxiety caused by unpleasant personal experiences and unacceptable personal characteristics" (Sdorow, 1993: 508).

<i>Repression</i>	<i>The banishment of threatening thoughts, feelings, and memories into the unconscious mind.</i>
<i>Denial</i>	<i>The refusal to admit a particular aspect of reality relevant to oneself.</i>
<i>Regression</i>	<i>The displaying of immature behaviours that have relieved anxiety in the past.</i>
<i>Rationalization</i>	<i>The providing of socially acceptable reasons for one's inappropriate behaviour.</i>

<i>Intellectualization</i>	<i>The reduction of anxiety by reacting to emotional situations in a detached, unemotional way.</i>
<i>Displacement</i>	<i>The expression of feelings toward a person less threatening than the true target of those feelings.</i>
<i>Projection</i>	<i>The attribution of one's undesirable feelings to others.</i>
<i>Reaction Formation</i>	<i>The tendency to act in a manner opposite to one's true feelings.</i>
<i>Compensation</i>	<i>The development of talent as response to a personal deficiency.</i>
<i>Sublimation</i>	<i>The expression of sexual or aggressive impulses through indirect, socially acceptable outlets.</i>

Source: Sdorow (1993: 511). *A summary of defence mechanisms, which distort reality to protect the ego from anxiety caused by non-social id impulses and especially sex and aggression.*

According to Tauschke, Merskey, and Helmes, (as cited by Sdorow, 1993: 508), we all use defence mechanisms to varying extents, and this contributes to the differences in our personalities. Our repertoire of defence mechanisms is developed in childhood. Defence mechanisms both protect us from experiencing anxiety, and prevent us from recognising and dealing with the true source of the anxiety. Certain psychological disorders are characterised by an excessive reliance on defence mechanisms. According to Clark (Sdorow, 1993: 508) “This means that one of the tasks in psychotherapy is to identify and modify the client defense mechanisms”.

According to Freud, repression is the main defence mechanism, which is common to all the others. Explaining this psychoanalytic view, Heilbrun and Pepe (as quoted by Sdorow, 1993: 509) provide the example of a memory of a traumatic event, such as an auto accident, that may be repressed in order to relieve the anxiety that the memory produces. And, as all defence mechanisms involve repression, we are not aware when we are using them. In fact, when we are made aware that we are relying on them, defence mechanisms become less effective.

Sometimes we rely on particularly immature types of defence mechanisms. In using *denial*, we simply refuse to admit a particular aspect of reality. Connor (as quoted by Sdorow, 1993: 509) gives the example of a smoker who may deny that smoking causes cancer. Terminally ill patients, by denying that they have a fatal disease, may initially reduce

their anxiety.

Another defence mechanism is *regression*. When resorting to this defence mechanism, the individual displays immature behaviours that have relieved anxiety in the past. For instance, a 10-year-old may respond to school pressures by thumb-sucking or engaging in baby talk. An adult may respond to job frustrations by crying or throwing temper tantrums (Sdorow, 1993: 509).

Rationalisation is another defence mechanism. It is one that relies on changing our perception of reality. When we resort to rationalisation, Sdorow (1993: 509) says that:

we provide socially acceptable reasons for our inappropriate behavior. For example, a student whose semester grades include one D and four F's may blame the four F's on studying too much for the course in which he received a D. People who use intellectualization reduce anxiety by reacting to emotional situations in a detached, unemotional way. Instead of reacting to the death of a loved one by crying, they may react by saying, "Everyone must die sometime." Intellectualization is an useful defense mechanism for medical personnel, who must continually deal with death and illness. And intellectualization may even be a useful defense mechanism in climbing the socioeconomic ladder.

Over four decades and three generations, a study of 278 working-class men found that the use of intellectualisation, more than other defence mechanisms, was most frequently associated with upward mobility (Snarey & Vaillant, as quoted by Sdorow, 1993: 509).

Sdorow (1993: 510) notes that “in some cases, defense mechanisms direct sexual or aggressive drives in safer directions. If a person fears the consequences of expressing his or her feelings toward a particular person, he or she may express them toward someone less threatening. This is known as *displacement*” Sdorow continues and gives the example of a worker who fears criticising his boss whom he hates. Instead, he constantly criticises his wife.

Projection is another type of defence mechanism. Explaining this defence mechanism, Sherwood (as quoted by Sdorow, 1993: 510) avers that “if we cannot accept our own undesirable feelings, we may resort to *projection*, attributing our undesirable feeling to others. There are two kinds of projection (The first, classic kind occurs when we project an undesirable impulse onto an unfavorable person”). Jun (1979, as quoted by Sdorow, 1993; 519) gives the example of a date rapist who might use projection to excuse his behaviour by saying that:

their victims were sexually provocative. Thus, the "bad woman" got what she was asking for. Classic projection lets us externalize and retaliate against our undesirable

impulses. In the second kind of projection, we project an undesirable impulse, which we admit having, onto a favorable person.' That is, we tell ourselves, "If I share this undesirable feeling with this admirable person, I shouldn't feel so anxious about it."

Reaction formation-acting is another type of defence mechanism. In order to explain this defence mechanism, Sdorow (1993: 510) refers to Shakespeare, who wrote in *Hamlet* that "The lady doth protest too much, methinks." This means that "a lady does protest too much, it seems". Sdorow notes that "Shakespeare was referring to what we now call *reaction formation-acting* in a manner opposite to our innermost feelings". Another example from Sdorow is that "A mother who engages in 'smother love' may hide her animosity toward her child by constantly doting on him and hugging him in public." Morris & Morris (as cited in Sdorow, 1993: 510) explain *the reaction formation* defense mechanism by giving the story of Samuel Johnson, the eighteenth-century writer and dictionary editor. Samuel reported a classic example of reaction formation as follows. "A pair of proper ladies who met him at a literary tea commented. "We see, Dr. Johnson, that you do not have those naughty words in your dictionary." Johnson replied, "And I see, dear ladies, that you have been looking for them."

Compensation is one of the defense mechanisms that may also affect one's life-style. "In using compensation, Sdorow (1993: 510) avers that "a person may react to a personal deficiency by developing another talent. Perhaps Napoleon compensated for his shortness by becoming a conqueror. Stevie Wonder may have compensated for his blindness by working to become a great singer and composer."

As Sdorow (1993: 510) continues, he asserts that:

According to Freud, the most successful defense mechanism is sublimation, the expression of sexual or aggressive impulses through indirect, socially acceptable outlets. The sex drive may be sublimated through creative activities, such as painting, ballet dancing, or composing music. And the aggressive drive may be sublimated through sports such as football, lacrosse, or field hockey.*

Vaillant & Vaillant (as cited by Sdorow, 1993: 510) found that sublimation was more common among creative women than among other women. The Vaillant and Vaillant study was a follow up of a study on aged women, at an average age of 77, from Lewis Terman's longitudinal study of the gifted.

*To sublimate means in psychology to modify the natural expression of an instinctual impulse in a socially acceptable manner.

After this Freudian theory of conscience and unconscious, it is important to understand the Freud's Theory of Sexuality that starts with the psychosexual Stages of Development. According to Freud (as cited by Sdorow, 1993: 510), personality development depended on changes in the distribution of sexual energy (libido) in regions of the body he called *erogenous zones*. A stimulation of these regions produces pleasure. Thus, Freud was concerned with stages of *psychosexual development*. One has to progress smoothly through a particular stage in order to avoid fixation, a tendency to continue to engage in behaviors associated with that stage. Freud called the first year of infancy the oral stage of development, because from oral activities such as biting, sucking, and chewing, the infant gains pleasure. *Weaning* is the most important social conflict of this stage. At this stage, an infant inadequately weaned, and might become fixated at the oral stage because of too much or too little oral gratification. Then fixation might lead to an *oral-dependent* personality that is marked by passivity, dependency, and gullibility. The person will start swallowing anything and may become a sucker. Also, fixation might lead to an *oral-aggressive* personality, marked by "biting" remarks, cruelty and sarcastic.

After the "oral stage", the second stage according to Freud (as quoted by Sdorow, 1993: 510) is "anal stage". It occurs at the age one, and is characterized by the fact that a child obtains pleasure from defecation and experiences an important conflict regarding toilet training.

Freud claimed that inadequate toilet training, either premature or delayed, may lead to fixation at the anal stage'' The main characters in the movie and television series "The Odd Couple" represent two kinds of anal fixation. Felix represents the anal retentive personality, marked by compulsive cleanliness, orderliness, and fussiness. Oscar represents the anal expulsive personality, marked by sloppiness, carelessness, and informality (Freud, as quoted by Sdorow, 1993: 510-511).

The third stage, which Freud (as quoted by Sdorow, 1993: 510) calls *phallic stage*, starts between the ages of 3 and 5. This is a stage in which a child gains pleasure from the genitals. "This stage is associated with the Oedipus complex, which is the child's desire for the parent of the opposite sex while fearing punishment from the parent of the same sex." Freud noted this conflict in Sophocles's play *Oedipus Rex*. In this Sophocles's play, "Oedipus, abandoned as an infant, later kills his father and marries his mother-without knowing who they are." Following is the table that explains the Freud's Psychosexual Stages of

Development. Sdorow (1993: 511) explains better the Freud's Oedipus story that originated from Sophocles*, the Greek tragic dramatist as follows:

Freud believed that the Oedipus story reflected a universal truth-the sexual attraction of each child for the opposite-sex parent. Resolution of the conflict leads to identification with the same-sex parent. The boy gives up his desire for the mother because of his castration anxiety-his fear that his father will punish him by removing his genitals. The girl, because of penis envy, becomes angry at her mother, whom she believes caused the removal of her penis, and becomes attracted to her father. This is known as the Electra complex, after a Greek character who helped kill her mother. But, fearing the loss of maternal love, the girl identifies with her mother, hoping to still attract her father. Through the process of identification, boys and girls adopt parental values and develop a superego.

The *latency stage* is the fourth stage that occurs during the period between age 5 and puberty according to Freud (as quoted by Sdorow, 1993: 511). Freud was relatively uninterested in this stage because during it, he believed; the child experiences little psychosexual development. Instead, the child develops friendships and social skills during the *latency stage*.

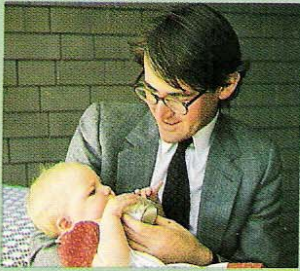




Finally, *genital stage*, which occurs during adolescence, is the Freud's fifth psychosexual development stage. At the genital stage, the child becomes sexually attracted to other people. To Freud, "the first three stages are the most important determinants of personality development. He assumed that personality is essentially fixed by the age of 5" (as quoted by Sdorow, 1993: 511). Following is the Freud's psychosexual stages of development

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? For this research, although the reality of some insights concerning the overwhelming role of defense-mechanisms such as *sex* and *aggression* both in the Great Lakes region and in the world, Freud's psychoanalysis is an example of how far a human being can go away from twofold love and confuse many social and human scientists about the theory of personality.

**Sophocles (496?-406? bc), one of the three great tragic dramatists of ancient Athens, the other two being Aeschylus and Euripides. He introduced several important advances into Greek theater during the 5th century bc. His richly developed characters often exhibit tragic flaws that ironically support their unwelcome destinies. In Oedipus Rex (Oedipus the King), Sophocles dramatized the famous story of Oedipus, the Greek mythological figure who killed his father, the king, and married his own mother. The blind prophet Teiresias speaks the words in the following excerpt, "How dreadful knowledge of the truth can be when there is no help in truth!". These words of the blind prophet Teiresias came at the point in the play when he is asked to divine who has offended the gods by killing the former king (recited by an actor) (Gordon, Encarta, 2004).*

First of all, one should recall that Freud's theory of psychoanalysis advocates for the immediate satisfaction and gratification of the inborn biological drives that are in the "id", an unconscious structure of the personality. This advocating for the satisfaction of pleasures, which for Freud, are most notably sex and aggression brought him in calling for the suppression of moral and religious laws, including Mosaic laws (Freud as cited in Clement, Bruno, & Sevell, 1973: 208). Historically, Freud's personality theory was born in the context of an opposition to the Victorians (from 1837 to 1901, reign of the Queen Victoria of England) who believed that a rationality based on self-control of physical drives was a characteristic that separated human beings from animals. Freud disturbed this Victorian holy mind that was built during the reign of Victoria, the Queen of Great Britain (Sodorow, 1993: 507). The reason for Freud being the fact that the superego, Latin for "over the I", the Freudian structure that is the moral branch of personality (Simons, Kalichman & Santrock, 1994: 32) counteracts the immediate satisfaction of the id and then prevent the psychotherapists from curing hysteria and other mental sicknesses (Freud, 1938). In 1939, and as he goes far away from the Mosaic law, and Biblical twofold love, Freud writes a book titled "Moses and Monotheism" in which he undermines the historical foundation of Judaism, demonstrating on one hand that Moses would be in reality an Egyptian, but on the other hand he was murdered by the Levites during their entry into the promised land (Freud as cited in Clement, Bruno, & Sevell, 1973: 208). Freud uses his psychosexual stages of development to explain not only his notion of personality, but also he uses it to explain even the scientifically unpredictable phenomena such as dreams. Thus it is clear that this German Jewish did not believe in God of his ancestors and His word.

Secondly, even many social and human scientists have criticized Freud when he explains the acts of conscious and conscientious people, the behaviors of mental sick people who suffer from the neuroses (hysteria and other mental sicknesses), and even the content of the dreams; in terms of the symptoms of non-satisfied sexual desires (Freud as quoted by Sodorow, 1993: 507). Even those social scientists that were initially the Freudian followers abandoned him because of his "psychic determinism" that consists of considering the non-gratified sexual desire as the cause of actual individual acts of personality.

<u>Stage</u>	<u>Age</u>	<u>Characteristics</u>
	Oral Birth to 1	Gratification from oral behaviors, such as sucking, biting, and chewing. Conflict over weaning.
	Anal 1 to 3	Gratification from defecation. Conflict over toilet training.
	Phallic 3 to 5	Gratification from genital stimulation. Resolution of the Oedipus complex.
	Latency 5 to puberty	Sexual impulses repressed. Development of friendships.
	Genital Puberty on	Gratification from genital stimulation. Development of intimate relationships.

Source: Sdorow (1993: 512). Freud's Psychosexual Stages of Development.

It should not surprise us that so many scholars deserted Freud because of his theories, especially that of sexuality, as explained above. In 1902, a Viennese physician, Adler (1870-1937), joined the regular Wednesday evening group discussions of psychoanalysis at Freud's home. Adler became a devoted disciple. But in 1911, he broke with Freud over revisions he made in Freud's theory that played down the importance of sexual motivation and the unconscious mind. Adler (1827) developed his own theory, which he called *individual psychology*. *He became so popular at the point where his theory provoked Freud to complain, "I made a pygmy great"* (Hergenhahn, as quoted by Sdorow, 1993: 513). While Freud (as quoted by Lelay, 1989: 38) emphasized sexuality to interpret dreams for example, his student Adler a psychologist and medical Doctor 1870-1937, holds that what preoccupies mankind is not sexuality as Freud says, but rather “the feelings of inferiority.” This means according to Adler that the preoccupation of mankind is the feeling to move from inferior to the superior status. Mankind wants to be superior and strong. Therefore, according to Adler, the dream, the character, sensation, affection, and nervous symptoms follow the human final goal, the goal towards achieving superiority.

This research finds it very difficult to consider as scientific the Freudian famous story of Oedipus, the Greek mythological figure who killed his father, the king, and married his own mother. Although this story originated from Sophocles (496?-406? bc), a tragic dramatist of ancient Athens who dramatized it in a play, Freud believed that the Oedipus story reflected a universal truth: the sexual attraction of each child for the opposite-sex parent. There is nobody in the Great Lakes Region cultures, who can assume the responsibility of teaching such both tragic drama and incestuous thoughts, and accept it as scientific. Only Freud was initially able to think so and share this with others in his Western culture. Professor Roland Dalbiez (1936: 50) is right when he says that the books of Freud have two big defaults. The first is that Freud does not know how to separate method from doctrine. He is confusing scientific method and his own doctrine. The second default is seen in the fact that Sigmund Freud does not know how to prove what he says. He does not know how to conduct his readers from the known to unknown. To convince people continues Dalbiez, Freud would have accumulated many examples.

This research has shown how historically, Freud's personality theory has to be understood in the context of the Victorians' thought at the era of the late nineteenth century,

a time the Victorians (from 1837 to 1901, reign of the Queen Victoria of England) believed that a rationality based on self-control of physical drives was a characteristic that separated human beings from animals. Freud disturbed this Victorian holy mind that was built during the reign of Victoria, the Queen of Great Britain. Although the fact Freud recognized the undesirability of sexual promiscuity, he rather advocated for the satisfaction of the pleasures and saw especially social laws including law of Moses in the Bible, and especially the non-satisfaction of sexual drive as the cause of the symptoms of conversion hysteria. Then Freud argued against the extreme sexual inhibitions of his time (McCarthy, as quoted by Sodorow, 1993: 507).

Carl Jung (1875-1961) was the Freud's favorite disciple. He was a native of Switzerland and came from a family in which the men traditionally pursued careers as religious pastors. But he obeyed a dream that directed him to pursue a career in medicine (Byrne & Kelley, as quoted by Sodorow, 1993: 513). Later, he decided to become a psychoanalyst after reading Freud's book, "*The Interpretation of Dreams (1900/1955)*." Since 1906, Freud and Jung carried on a lively correspondence, and Freud believed that Jung would become his successor as head of the psychoanalytic movement. Unfortunately, in 1914, "they parted over revisions Jung made in Freud's theory, especially Jung's de-emphasis of the sex motive. Jung called his version of psychoanalysis *analytical psychology*." Jung agreed with Freud that each of us has his or her own unconscious-mind- (the personal unconscious). But differently from Freud, Jung claimed that:

we also share a common unconscious-mind-the collective unconscious. Jung held that the collective unconscious contains inherited memories passed down from generation to generation. He called these memories archetypes, which are images that represent important aspects of the accumulated experience of humankind. Jung claimed that archetypes influence our dreams, religious symbols, and artistic creations (Ryback, as quoted by Sodorow, 1993: 513).

For more details on Freud, the research recommends the reading of the books indicated below. *

* These are some of Freud's books one could read to understand him: -Freud, Sigmund. 1938. *Fragment of an Analysis of a Case of Hysteria*. Collected papers. Vol.III. London: Hogarth. (First published in German in, 1904.). -Freud, Sigmund. 1938. *The psychopathology of Everyday life*. Basic Writings of Sigmund Freud. New York: Randon House. (First published in 1904.) -Freud, Sigmund. 1943. *A general introduction to psychoanalysis*. Garden City, New York: Garden City Publishing Co. (First published in German, 1917). -Freud, Sigmund. 1953. *Three essays on sexuality*. In J. Strachey (ed.), Standard Edition of the complete psychological works. London: Hogarth.(first published in German, 1905). -Freud, Sigmund. 1953a. *A general introduction to psychoanalysis*. New York: Permabooks.

Although the fact that Freud remains both loved by some people and hated by others, they are still some insights in all these psychoanalytic theories on the personality. But, this research suggests a theory of personality that takes in account twofold love. Beck (1999: 9-263) has already made an important research on Jesus and personality. He has found ten Jesus' teachings that address the five big traits of personality, which are known as "Five-Factor Model theory" or, "Big Five theory" by psychologists. This theory comprises five human traits in the personality theory. OCEAN is the acronym of the five traits of the human personality according to psychologists. They are as already mentioned above in this section (see personality, p.): "openness to experience, conscientiousness, extraversion, agreeableness and neuroticism" (Beck, 1999: 17). The term personality says Beck (1999: 18) " refers to those emotional and psychological features of our immaterial selves that influence and indeed govern how we relate to others". Traits avers McCrae and Costa (as quoted by Beck, 1999: 22), are "dimensions of individual differences in tendencies to show consistent patterns of thoughts, feelings, and actions." In other terms, Hogan, DeSoto, and Solano (as quoted by Beck, 1999: 22), give precision that "traits are components of our personality that enable us to be consistent over time in our behavior and reactions to life." According to Brody (as quoted by Beck, 1999: 22), "Research shows us that counseling and therapy generally do help people change in a desired direction, but traits remain rather constant for these clients." In the following table, Beck (1999: 36) summarizes the ten teachings of Jesus on the big five traits of human personality. The ten teachings of Jesus (see the third column of the table) show how Christians should be in terms of personality.

	Big Five Factor	Theme	Teaching of Jesus
O	openness to experience,	The Experiential Life	1. Spread Joy 2. Experience Hope
C	conscientiousness	The Motivational Life	3. Display Mercy 4. Pursue Justice
E	extraversion	The Interpersonal Life	5. Show Love 6. Be Trustworthy
A	agreeableness	The Attitudinal Life	7. Enjoy Peace 8. Live in Acceptance
N	neuroticism	The Emotional Life	9. Offer and accept confession 10. Seek and Grant Forgiveness

Source: Beck (1999: 36). *The Big Five and the ten teachings of Jesus.*

In terms of the first domain of personality, which is openness to experience, Beck (1999: 38) notes that “We can be either open to experience or closed to it. We can learn from what happens to us and grow thereby, or we can resist change and remain relatively unaffected by experience”. How people learn is another very important variation in educational psychology. The following section deals with this.

3.9.4. Learning

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? With relevance to this research question, and in order to understand better how people in the Great Lakes Region learnt about Christian education in general and especially about two-fold love and culture of peace, this section will both expose and interact with the five main forms of learning in psychology according to professor James E. Mazur. He has competently dealt with theories and applications of five main forms of learning in educational psychology. Mazur (Encarta, 2004) has also shown five factors that influence learning ability. They are: age, motivation, prior experience, intelligence and learning development disorders. The five main forms of learning Mazur dealt with are: simple forms of learning, classical conditioning, operant conditioning, learning by observation and other forms of learning (language learning, learning by listening and reading, concept formation and motor skills). The understanding and mastering of these theories and their applications in educational psychology is fundamentally important in this thesis. The reason is that it will help one understand how evangelisers and theologians in the Great Lakes region worked hand in hand with the colonialists and business people from abroad in order to transmit sometimes a program of pagan education with a chocolate coating of Christianity, but, which by ignorance and error, maybe, they unfortunately called “Christian education”.

Before all what is learning in educational psychology? Trying to forge the fundamentals of educational psychology, Travers (1970: 3) says that:

The child, the learning process and teaching are related and interactive aspects of education. To teach effectively requires extensive knowledge about man, the means by which he learns, and methods of communication. If a teacher's comprehension of any of these aspects of the teaching-learning process is deficient, then his classroom performance will undoubtedly suffer.

Kimble (as quoted by Travers, 1970: 190) divides definitions of learning into two classes. He

distinguishes the factual definitions that relate learning to observable phenomena from theoretical definitions that attempt to penetrate the unobservable intervening variable. Kimble specifies that factual definitions “always explain learning as a more or less permanent change in behavior that results from practice.” He notes that,

The dependent variable (behavioral change) and the independent variable (practice) are observable. Learning itself is an unobservable, intervening variable that links the observable phenomena. As an example of these definitions he mentions that of McGeoch and Irion (1952); learning, as we measure it, is a change in performance which occurs under conditions of practice; or that of Guthrie (1952): these changes in behavior which follow behavior we shall call learning. Adherents of these definitions feel that they eliminate irrelevant and temporary behavioral changes caused by motivation, and help to stress learning as an intervening variable (Kimble as quoted by Travers, 1970: 190).

The second class of definitions as said above is theoretical definitions. According to Kimble, this class of definitions “attempts to penetrate the unobservable intervening variable. It tries to specify exactly what the nature of learning is. Many of these definitions are essentially physiological” (Kimble as quoted by Travers, 1970: 190). But, Berelson and Steiner (as cited in Travers, 1970: 191) “define learning as changes in behavior that result from previous in similar situations, and not changes that result from physiological variations such as growth, deterioration, hunger, fatigue, alcohol, or sleep.” Usually they continue, “behavior becomes more efficient after exercise than it was before. Consequently, learning reflects the effects of experience, either direct, or symbolic, upon subsequent behavior.”

Mazur* (Encarta, 2004) defines learning as “acquiring knowledge or developing the ability to perform new behaviors”. He competently notes that “It is common to think of learning as something that takes place in school, but much of human learning occurs outside the classroom, and people continue to learn throughout their lives”. Learning is rather a life span process. Mazur notes that even before they enter school, young children learn many things such as to walk, to talk, and to use their hands to manipulate toys, food, and other objects.

* Mazur James E., B.A., Ph D., has been Professor of Psychology at Southern Connecticut State University in the USA. He is the author of “Learning and Behavior” and other publications.

They use also all their senses to learn about the sights, sounds, tastes, and smells in their environments. They learn a lot about how to interact with their parents, siblings, friends, and other people who are important in their surroundings. Then when they enter school, children learn about basic academic subjects such as reading, writing, and mathematics. They still continue to learn a lot about outside the classroom. They for example learn about which behaviors are likely to be rewarded and which are likely to be punished. They learn about social skills that allow them interact with other children. And even after finishing school Mazur says that “people must learn to adapt to the many major changes that affect their lives, such as getting married, raising children, and finding and keeping a job”. For Mazur, in many different fields, learning theory and practice becomes then very important as it affects almost everything we do throughout our lives. If the learning theory is mastered, then teachers will understand the best ways to educate children. Learning process knowledge helps also social workers, psychologists, criminologists, and other human-service workers understand how certain experiences change people’s behaviors. Even employers, politicians, and advertisers says Mazur, need to make use of the principles of learning in order to influence the behavior of workers, voters, and consumers. There is a close interplay between learning and memory that is the storage of information in the brain. Psychologists who study learning are more interested in behavior and how behavior changes as a result of a person’s experiences. In contrast, psychologists who study memory rather, deal with how the brain stores knowledge, where this storage takes place, and how the brain later retrieves knowledge when it is need.

Mazur (Encarta, 2004) has discussed many forms of learning, ranging from simple to complex. He has distinguished simple forms of learning that involve a single stimulus from complex forms of learning that involve complex stimuli. Mazur defines a stimulus as “anything perceptible to the senses, such as a sight, sound, smell, touch, or taste’. In a form of learning known as classical conditioning for example, people learn to associate two stimuli that occur in sequence, such as lightning followed by thunder. And in a form of learning known as “operant conditioning”, people learn by forming an association between a behavior and its consequences (reward or punishment). According to Mazur, both people and animals can also learn by observation, which consists of watching others perform behaviors. Learning languages, concepts, and motor skills are among the more complex forms of

learning. This section exposes and discusses general principles of learning according to professor Mazur (Encarta, 2004).

3.9 4.1 Simple Forms of Learning

Habituation and sensitisation are the two simple forms of learning identified by Mazur (Encarta, 2004).

3.9.4.1.1 Habituation

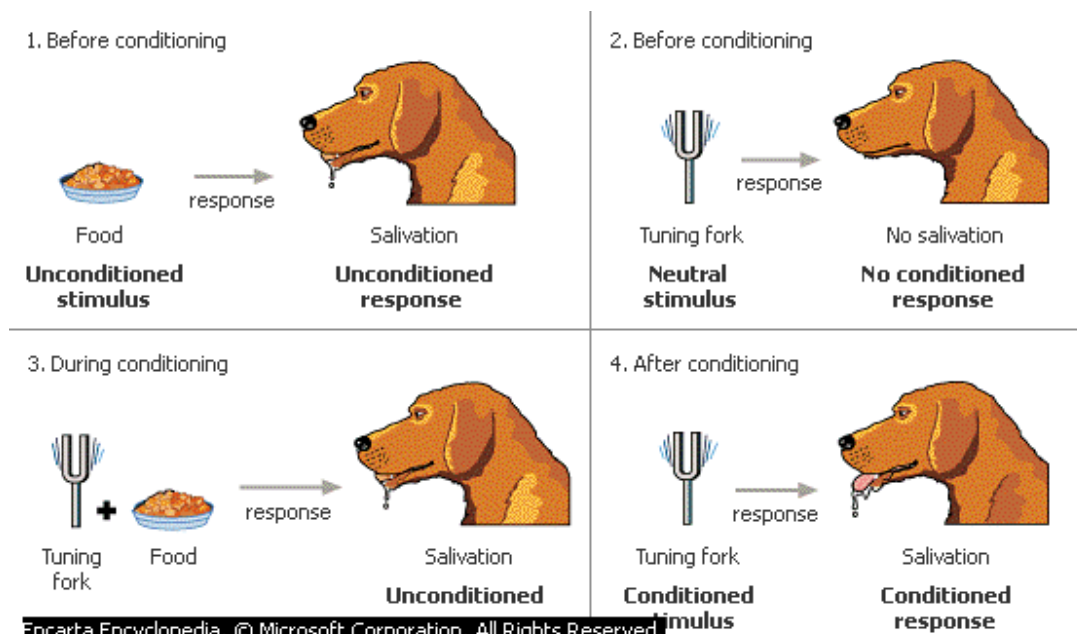
It is one of the simplest types of learning. In this simple form of learning, one becomes familiar with a stimulus after repeated exposure to it. For example, a person who moves in a house situated in a busy street can be distracted, captured by a loud or sudden stimulus (orienting response) that may be a louder noise of a vehicle. But after being habituated to this noise, the person will no longer be distracted by it. This is learning (change of behaviour) by habituation. Since our environments are full of sights and sounds, habituation helps us to ignore repetitive, unimportant stimuli. Otherwise we would waste a tremendous amount of time and energy if we paid attention to every stimulus each time we encountered it.

3.9.4.1.2 Sensitisation

Following an especially intense or irritating stimulus, sensitization, another simple form of learning, is the increase that occurs in an organism's responsiveness to stimuli. Mazur gives the example of a sea snail that receives a strong electric shock and afterward withdraws its gill more strongly than usual in response to a simple touch. The period of increased responsiveness can last from several seconds to several days, depending on the intensity and duration of the original stimulus.

3.9.4.2 Classical Conditioning

This is the second main form of learning, according to Mazur (Encarta, 2004).



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Source: Mazur (Encarta, 2004). Classical conditioning is a type of learning in which an animal's natural response to one object or sensory stimulus transfers to another stimulus. This illustration shows how a dog can learn to salivate to the sound of a tuning fork, an experiment first carried out in the early 1900s by Russian physiologist Ivan Pavlov. For conditioning to occur, the pairing of the food with the tuning fork (step 3 in the illustration) must be repeated many times, so that the dog eventually learns to associate the two items.

Pavlov spent the rest of his life studying this basic type of associative learning, which is now called classical conditioning or Pavlovian conditioning. In this form of learning, a reflexive or automatic response transfers from one stimulus to another. Mazur cites an example of a person who has had painful experiences at the dentist's office and may become fearful at just the sight of the dentist's office building. "Fear, a natural response to a painful stimulus, has transferred to a different stimulus, the sight of a building." Most psychologists says Mazur, "believe that classical conditioning occurs when a person forms a mental association between two stimuli, so that encountering one stimulus makes the person think of the other." Mazur also notes that "People tend to form these mental associations between events or stimuli that occur closely together in space or time".

Usually, Mazur specifies, conditioning process follows the same general procedure. To condition a dog to salivate at the sound of a bell for instance, a psychologist will start by an unconditioned stimulus (food in the mouth) that will automatically produce an unconditioned response (salivation) in the dog. The term unconditioned here indicates that there is an unlearned, or inborn, connection between the stimulus and the response. But during

conditioning, the experimenter rings a bell before giving food to the dog. Then the bell stands for *neutral stimulus* because it does not initially produce any salivation response in the dog. However, the bell alone eventually causes the dog to salivate as the experimenter repeats the bell-food association over and over again. “The dog has learned to associate the bell with the food. The bell has become a conditioned stimulus, and the dog’s salivation to the sound of the bell is called a conditioned response” (Mazur, Encarta, 2004).

3.9.4.2.1 Principles of Classical Conditioning

Mazur (Encarta, 2004) notes that Pavlov and his associates identified four main processes of classical conditioning, which are: acquisition, extinction, generalization, and discrimination. This discovery was the result of more than three decades of Pavlov’s research on the processes underlying classical conditioning.

3.9.4.2.1.1 Acquisition

The dog learns to salivate at the sound of the bell. This is the acquisition phase, which is the initial learning of the conditioned response. During the acquisition phase, several factors can affect the speed of conditioning. The order and timing of the stimuli are the most important factors. “Conditioning occurs most quickly when the conditioned stimulus (the bell) precedes the unconditioned stimulus (the food) by about half a second.” When there is a long delay between the presentation of the conditioned stimulus and the unconditioned stimulus, conditioning takes longer and the response is weaker. “If the conditioned stimulus follows the unconditioned stimulus—for example, if the dog receives the food before the bell is rung—conditioning seldom occurs” (Mazur, Encarta, 2004).

3.9.4.2.1.2 Extinction

An experimenter can gradually extinguish the dog’s response by repeatedly ringing the bell without presenting food afterward, if a dog has learned to salivate at the sound of a bell. “The term extinction is used to describe the elimination of the conditioned response by repeatedly presenting the conditioned stimulus without the unconditioned stimulus.” Once learned, a conditioned response is not necessarily permanent. Extinction does not mean, however, that the dog has simply forgotten or unlearned the association between the bell and

the food. Rather, if the experimenter lets a few hours pass and then rings the bell again, after extinction, the dog will usually salivate at the sound of the bell once again. Spontaneous recovery is the name given to this reappearance of an extinguished response after some time has passed (Mazur, Encarta, 2004).

3.9.4.2.1.3 Generalisation

Without further training after an animal has learned a conditioned response to one stimulus, it may also respond to similar stimuli. For instance, if a large black dog bites a child, the child may fear not only that dog, but other large dogs. “This phenomenon is called generalization. Less similar stimuli will usually produce less generalization. For example, the child may show little fear of smaller dogs” (Mazur, Encarta, 2004).

3.9.4.2.1.4 Discrimination

An individual may learn to produce a conditioned response to one stimulus but not to another stimulus that is similar. This is the opposite of generalisation, which is called discrimination. “For example, a child may show a fear response to freely roaming dogs, but may show no fear when a dog is on a leash or confined to a pen” (Mazur, Encarta, 2004).

3.9.4.2.2 Applications of Classical Conditioning

When the stimuli are associated with unpleasant experiences, humans can learn to fear seemingly unimportant stimuli. After studying classical conditioning in dogs and other animals, psychologists became interested in how this type of learning might apply to human behavior. Mazur avers that:

Psychologists now know that classical conditioning explains many emotional responses—such as happiness, excitement, anger, and anxiety—that people have to specific stimuli. For example, a child who experiences excitement on a roller coaster may learn to feel excited just at the sight of a roller coaster. For an adult who finds a letter from a close friend in the mailbox, the mere sight of the return address on the envelope may elicit feelings of joy and warmth. Psychologists use classical conditioning procedures to treat phobias and other unwanted behaviors, such as alcoholism and addictions. To treat phobias of specific objects, the therapist gradually and repeatedly presents the feared object to the patient while the patient relaxes. Through extinction, the patient loses his or her fear of the object. In one treatment for alcoholism, patients drink an alcoholic beverage and then ingest a drug that produces nausea. Eventually they feel nauseous at the sight or smell of alcohol

and stop drinking it. The effectiveness of these therapies varies depending on the individual and on the problem behavior (Mazur, Encarta, 2004).

3.9.4.2.3 Contemporary Theories of Classical Conditioning

There are several ways in which modern theories of classical conditioning depart from Pavlov's theory. Whereas modern theories acknowledge that the conditioned and unconditioned responses frequently differ, Pavlov's theory stated that the conditioned and unconditioned stimuli should elicit the same type of response. In some cases, the conditioned stimulus elicits the opposite response, especially when the unconditioned stimulus is a drug. "Modern research has also shown that conditioning does not always require a close pairing of the two stimuli. In taste-aversion learning, people can develop disgust for a specific food if they become sick after eating it, even if the illness begins several hours after eating" (Mazur, Encarta, 2004).

Today, psychologists also recognize that classical conditioning does not automatically occur whenever two stimuli are repeatedly paired. For instance, Mazur explains:

suppose that an experimenter conditions a dog to salivate to a light by repeatedly pairing the light with food. Next, the experimenter repeatedly pairs both the light and a tone with food. When the experimenter presents the tone by itself, the dog will show little or no conditioned response (salivation), because the tone provides no new information. The light already allows the dog to predict that food will be coming. This phenomenon, discovered by American psychologist Leon Kamin in 1968, is called blocking because prior conditioning blocks new conditioning" (Mazur, Encarta, 2004).

3.9.4.3 Operant Conditioning

Operant conditioning* is one of the most widespread and important types of learning. This type of learning involves increasing a behavior by following it with a reward, or decreasing a behavior by following it with punishment. For instance, if every day, a mother starts giving a boy his favorite snack that he cleans up his room, the boy before long, may spend some time each day cleaning his room in anticipation of the snack.

*The term 'operant conditioning' refers to the fact that the learner must operate, or perform a certain behavior, before receiving a reward or punishment. The boy in the above example will not get his snack unless he first cleans up his room (Mazur, Encarta, 2004).

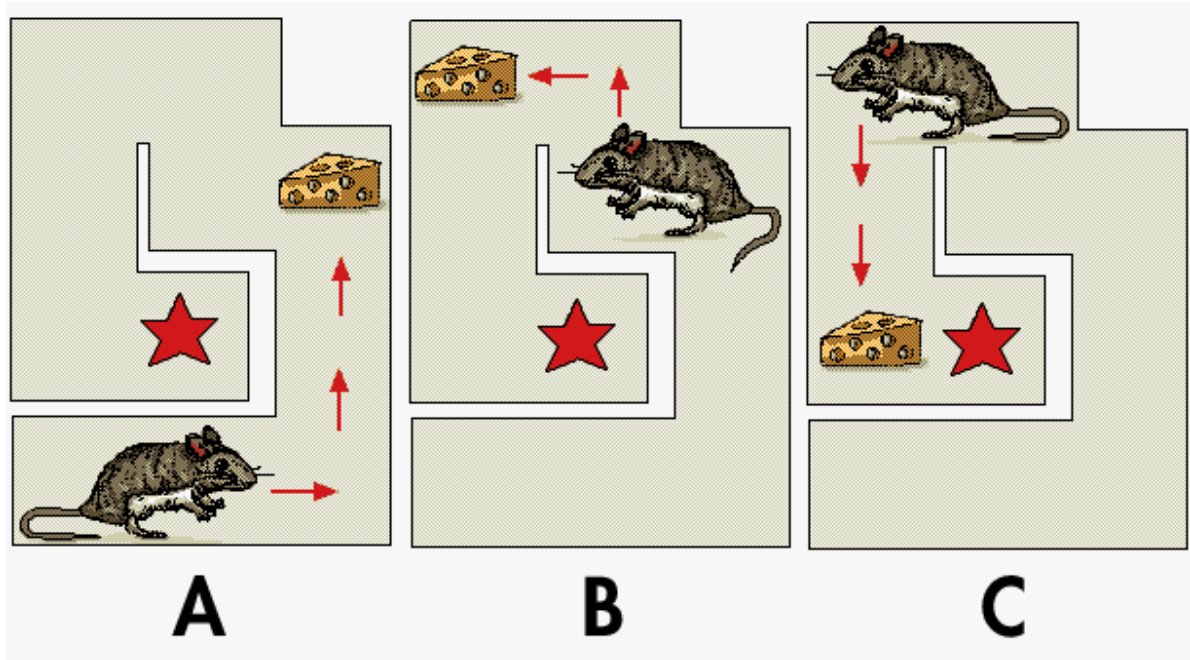
In this example, the reward or reinforcer is the one making the boy's room-cleaning behavior increase. Therefore, unlike classical conditioning, operant conditioning requires action on the part of the learner (Mazur, Encarta, 2004).

3.9.4.3.1 Thorndike's Law of Effect

In the late 19th century, American psychologist Edward Lee Thorndike* conducted some of the first experiments on animal learning. Based on these experiments, he formulated the law of effect, which states that behaviors that are followed by pleasant consequences will be more likely to be repeated in the future. This principle he called the law of effect, states that, "behaviors that are followed by pleasant consequences will be strengthened, and will be more likely to occur in the future. Conversely, behaviors that are followed by unpleasant consequences will be weakened, and will be less likely to be repeated in the future" (Mazur, Encarta, 2004). Mazur avers that this Thorndike's law of effect is another way of describing what modern psychologists now call operant conditioning.

*Edward Lee Thorndike (1874-1949), an American psychologist and educator, born in Williamsburg, Massachusetts, and educated at Wesleyan, Harvard, and Columbia universities. At the end of the 19th century, he conducted some of the earliest scientific research on operant conditioning. Thorndike's research subjects included cats, dogs, and chickens. To see how animals learn new behaviors, Thorndike used a small chamber that he called a puzzle box. He would place an animal in the puzzle box, and if it performed the correct response (such as pulling a rope, pressing a lever, or stepping on a platform), the door would swing open and the animal would be rewarded with some food located just outside the cage. The first time an animal entered the puzzle box, it usually took a long time to make the response required to open the door. Eventually, however, it would make the appropriate response by accident and receive its reward: escape and food. As Thorndike placed the same animal in the puzzle box again and again, it would make the correct response more and more quickly. Soon it would take the animal just a few seconds to earn its reward. By using trial-and-error experiments with animals, Thorndike formulated his so-called law of effect—the more satisfying the result of a particular action, the better that action is learned—and applied it to the development of special teaching techniques for use in the classroom.

3.9.4.3. 2 Burrhus Frederic Skinner's Research



Source: (Mazur, Encarta, 2004). Operant Conditioning.

Operant conditioning, pioneered by American psychologist B. F. Skinner, is the process of shaping behavior by means of reinforcement and punishment. This illustration shows how a mouse can learn to maneuver through a maze. The mouse is rewarded with food when it reaches the first turn in the maze (A). Once the first behavior becomes ingrained, the mouse is not rewarded until it makes the second turn (B). After many times through the maze, the mouse must reach the end of the maze to receive its reward (C).

Burrhus Frederic Skinner designed an apparatus, which is now called a Skinner box. It allowed him to formulate important principles of animal learning. An animal placed inside the box is rewarded with a small bit of food each time it makes the desired response, such as pressing a lever or pecking a key. A device outside the box records the animal's responses. During his 60-year career, Skinner discovered important principles of operant conditioning, a type of learning that involves reinforcement and punishment. A strict behaviorist, Skinner believed that operant conditioning could explain even the most complex of human behaviors. Skinner became famous not just for his research with animals, but also for his controversial claim that the principles of learning he discovered using the Skinner box also applied to the behavior of people in everyday life. He acknowledged that many factors influence human behavior, including heredity, basic types of learning such as classical conditioning, and complex learned behaviors such as language. However, rewards and punishments control the

great majority of human behaviors, and that the principles of operant conditioning can explain these behaviors Skinner* maintained.

3.9.4.3.3 Principles of Operant Conditioning

“Operant conditioning, which is pioneered by American psychologist B. F. Skinner, is the process of shaping behavior by means of reinforcement and punishment” (Mazur, Encarta, 2004). The six basic principles of operant conditioning that Skinner identified in his career spanning more than 60 years are: reinforcement, punishment, shaping, extinction, discrimination, and generalization. These Skinner’s principles explain how people learn new behaviors or change existing behaviors. Positive reinforcement is a method of strengthening behavior by following it with a pleasant stimulus (Mazur, Encarta, 2004).

3.9.4.3.3.1 Reinforcement

In operant conditioning, reinforcement is referred as to any process that strengthens a particular behavior. It increases the chances that the behavior will occur again. There are two general types of reinforcement, positive and negative.

The experiments of Thorndike and Skinner illustrate positive reinforcement, a method of strengthening behavior by following it with a pleasant stimulus Positive reinforcement is a powerful method for controlling the behavior of both animals and people. For people, positive reinforcers include basic items such as food, drink, sex, and physical comfort. Other positive reinforcers include material possessions, money, friendship, love, praise, attention, and success in one’s career ”(Mazur, Encarta, 2004).

*Skinner, Burrhus Frederic PhD (1904-1990), American psychologist, born in Susquehanna, Pennsylvania, and educated at Harvard University, where he received (1931) a Ph.D. degree. He joined the Harvard faculty in 1948. Skinner became one of the most famous psychologists in history for his pioneering research on operant conditioning. In fact, he coined the term operant conditioning. Beginning in the 1930s, Skinner spent several decades studying the behavior of animals—usually rats or pigeons—in chambers that became known as Skinner boxes. Like Thorndike’s puzzle box, the Skinner box was a barren chamber in which an animal could earn food by making simple responses, such as pressing a lever or a circular response key. A device attached to the box recorded the animal’s responses. The Skinner box differed from the puzzle box in three main ways: (1) upon making the desired response, the animal received food but did not escape from the chamber; (2) the box delivered only a small amount of food for each response, so that many reinforcers could be delivered in a single test session; and (3) the operant response required very little effort, so an animal could make hundreds or thousands of responses per hour. Because of these changes, Skinner could collect much more data, and he could observe how changing the pattern of food delivery affected the speed and pattern of an animal’s behavior (Mazur, Encarta, 2004).

Positive reinforcement can strengthen either desirable or undesirable behaviors, and this depends on the circumstances. Because of the praise they receive from parents and teachers for good performance, children may work hard at home or at school for example. However, when approved by their peers, children may also disrupt a class, try dangerous stunts such as smoking. Money is one of the most common reinforcers of human behavior. Because of the paychecks they receive in return, most adults spend many hours each week working at their jobs. Money can also for certain individuals, reinforce undesirable behaviors, such as burglary, selling illegal drugs, and cheating on one's taxes Mazur says (*Mazur, Encarta, 2004*).

Explaining the Skinner's negative reinforcement, Mazur (*Encarta, 2004*) avers:

Negative reinforcement is a method of strengthening a behavior by following it with the removal or omission of an unpleasant stimulus. There are two types of negative reinforcement: escape and avoidance. In escape, performing a particular behavior leads to the removal of an unpleasant stimulus. For example, if a person with a headache tries a new pain reliever and the headache quickly disappears, this person will probably use the medication again the next time a headache occurs. In avoidance, people perform a behavior to avoid unpleasant consequences. For example, drivers may take side streets to avoid congested intersections, citizens may pay their taxes to avoid fines and penalties, and students may do their homework to avoid detention.

3.9.4.3.3.2 Reinforcement Schedules

In Skinner's operant conditioning, a reinforcement schedule is a rule that specifies the timing and frequency of reinforcers. There are two types of reinforcement schedules: continuous and partial reinforcement. Dealing with continuous reinforcement, Skinner rewarded animals with food every time they made the desired response. He tried soon rewarding only some instances of the desired response and not others, which he is known as this partial reinforcement. Mazur (*Encarta, 2004*) notes that:

Skinner and other psychologists found that partial reinforcement schedules are often more effective at strengthening behavior than continuous reinforcement schedules, for two reasons. First, they usually produce more responding, at a faster rate. Second, a behavior learned through a partial reinforcement schedule has greater resistance to extinction—if the rewards for the behavior are discontinued, the behavior will persist for a longer period of time before stopping. One reason extinction is slower after partial reinforcement is that the learner has become

accustomed to making responses without receiving a reinforcer each time. There are four main types of partial reinforcement schedules: fixed-ratio, variable-ratio, fixed-interval, and variable-interval. Each produces a distinctly different pattern of behavior.

On a fixed-ratio schedule, each time they make a fixed number of responses, individuals receive a reinforcer. For example, for every 100 items assembled, a factory worker may earn a certain amount of money. “This type of schedule usually produces a stop-and-go pattern of responding: The individual works steadily until receiving one reinforcer, then takes a break, then works steadily until receiving another reinforcer, and so on” (Mazur, *Encarta*, 2004).

On a variable-ratio schedule, individuals have also to make a number of responses before receiving a reinforcer, but the number is variable and unpredictable. Examples of variable-ratio schedules include among others, slot machines, roulette wheels, and other forms of gambling. “Behaviors reinforced on these schedules tend to occur at a rapid, steady rate, with few pauses. Thus, many people will drop coins into a slot machine over and over again on the chance of winning the jackpot, which serves as the reinforcer” (Mazur, *Encarta*, 2004).

On a fixed-interval schedule, only after a fixed amount of time elapses, individuals receive reinforcement for their response. “For example, in a laboratory experiment with a fixed-interval one-minute schedule, at least one minute must elapse between the deliveries of the reinforcer. Any responses that occur before one minute has passed have no effect” (Mazur, *Encarta*, 2004). At the beginning of the interval, on these schedules, animals usually do not respond, but they respond faster and faster as the time for reinforcement approaches. “Fixed-interval schedules rarely occur outside the laboratory, but one close approximation is the clock-watching behavior of students during a class. Students watch the clock only occasionally at the start of a class period, but they watch more and more as the end of the period gets nearer” (Mazur, *Encarta*, 2004).

In the end, variable-interval schedules also require the passage of time before providing reinforcement, but the amount of time is variable and unpredictable. “Behavior on these schedules tends to be steady, but slower than on ratio schedules. For example, a person trying to call someone whose phone line is busy may redial every few minutes until the call gets through” (Mazur, *Encarta*, 2004).

3.9.4.3.3 Punishment

Mazur (*Encarta, 2004*) notes that in the Skinner's operating conditioning, "whereas reinforcement strengthens behavior, punishment weakens it, reducing the chances that the behavior will occur again. As with reinforcement, there are two kinds of punishment, positive and negative." By delivering an unpleasant stimulus if the behavior occurs, positive punishment involves reducing a behavior. When they spank, scold, or shout at children for bad behavior parents use positive punishment. And when they fine or imprison people who break the law, societies use positive punishment. By removing a pleasant stimulus if the behavior occurs, negative punishment, also called omission, involves reducing a behavior. "Parents' tactics of grounding teenagers or taking away various privileges because of bad behavior are examples of negative punishment."

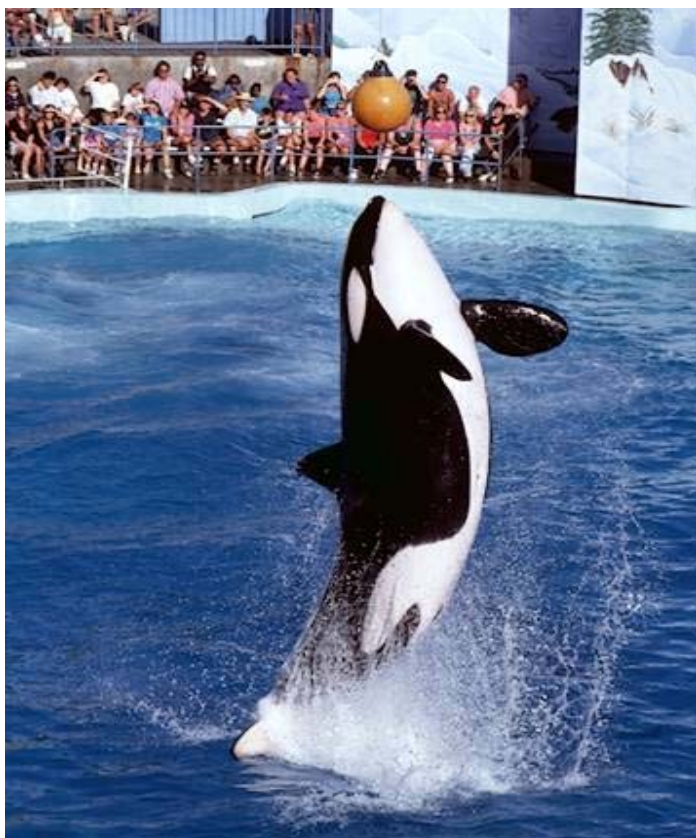
There is considerable controversy about whether punishment is an effective way of reducing or eliminating unwanted behaviors. Careful laboratory experiments have shown that, punishment can be a powerful and effective method for reducing behavior when used properly. It has several disadvantages nevertheless. The reason is that, people may become angry, aggressive, or have other negative emotional reactions when they are severely punished. They may even try to hide the evidence of their misbehavior or escape from the situation, as when a punished child runs away from home. In addition, Mazur (*Encarta, 2004*) continues, "punishment may eliminate desirable behaviors along with undesirable ones. For example, a child who is scolded for making an error in the classroom may not raise his or her hand again." For these and other reasons, Mazur avers, "many psychologists recommend that punishment be used to control behavior only when there is no realistic alternative.

In the Great Lakes Region, punishment with its negative consequences in the learning process was generally the only methods of reducing behaviors. Unfortunately, Belgians used strongly fimbo, a tshiluba (language of the writer) word for flagellation (whipping) to reduce behaviors in the DR Congo, Rwanda and Burundi.

3.9.4.3.4 Shaping

Shaping is referred as "a reinforcement technique that is used to teach animals or people behaviors that they have never performed before. In this method, the teacher begins

by reinforcing a response the learner can perform easily, and then gradually requires more and more difficult responses” (Mazur, *Encarta*, 2004). For example, in the process of teaching a rat how to press a lever that is over its head, “the trainer can first reward any upward head movement, then an upward movement of at least one inch, then two inches, and so on, until the rat reaches the lever.” To teach children with severe mental retardation to speak, psychologists have used shaping. In the process, psychologists start by first rewarding any sounds these children make, and then gradually requiring sounds that more and more closely resemble the words of the teacher. Animal trainers at circuses and theme parks use shaping to teach elephants to stand on one leg, tigers to balance on a ball, dogs to do backward flips, and killer whales and dolphins to jump through hoops. The following photo of a killer whale gives an example.



Killer Whale Performing

Source: Photo Researchers, Inc./Renee Lynn, in Mazur (Encarta, 2004).

A killer whale jumps out of a pool at Marine World, a theme park in Vallejo, California. Through shaping, a type of operant conditioning, a trainer can teach killer whales and other animals behaviors they have never performed before. Shaping uses rewards to gradually guide an animal toward a desired behavior. In this case, the desired behavior is touching the ball above the water, and the reward for the killer whale is fish.

3.9.4.3.3.5 Extinction

Responses learned in operant conditioning are not always permanent, which is the same as in classical conditioning. Mazur (*Encarta, 2004*) avers that, “in operant conditioning, extinction is the elimination of a learned behavior by discontinuing the reinforcer of that behavior.” He gives an example of a rat that has learned to press a lever because it receives food for doing so. Then its lever-pressing will decrease and eventually disappear if food is no longer delivered. It is the same with people, Mazur says, that the elimination of some unwanted behaviors may occur when the reinforcer is withheld. For instance, Mazur explains, “parents often reinforce temper tantrums in young children by giving them attention. If parents simply ignore the child’s tantrums rather than reward them with attention, the number of tantrums should gradually decrease.”

3.9.4.3.3.6 Generalisation and Discrimination

In operant conditioning as in classical conditioning, generalization and discrimination occur in much the same way. Mazur (*Encarta, 2004*) explains this better and says that, “in generalization, people perform a behavior learned in one situation in other, similar situations. For example, a man who is rewarded with laughter when he tells certain jokes at a bar may tell the same jokes at restaurants, parties, or wedding receptions.” Discrimination rather, Mazur (*Encarta, 2004*) asserts, “is learning that a behavior will be reinforced in one situation but not in another. The man may learn that telling his jokes in church or at a serious business meeting will not make people laugh. Discriminative stimuli signal that a behavior is likely to be reinforced.” The man then may learn to tell jokes only when he is at a loud, festive occasion (the discriminative stimulus). Therefore, learning when a behavior will and will not be reinforced is an important part of operant conditioning.

3.9.4.3.4 Applications of Operant Conditioning

In many areas of human life, operant conditioning techniques have practical applications. Mazur (*Encarta, 2004*) avers that, “parents who understand the basic principles of operant conditioning can reinforce their children’s appropriate behaviors and punish inappropriate ones, and they can use generalization and discrimination techniques to teach

which behaviors are appropriate in particular situations.” With small rewards or privileges, many teachers reinforce good academic performance in the classroom. Companies also, continues Mazur, have used lotteries to improve attendance, productivity, and job safety among their employees. To treat children or adults with behavior problems or psychological disorders, psychologists known as behavior therapists use the learning principles of operant conditioning. They use shaping techniques to teach basic job skills to adults with mental retardation. To teach self-care skills to people with severe mental illnesses, such as schizophrenia, therapists use reinforcement techniques. They also use punishment and extinction to reduce aggressive and antisocial behaviors. Mazur mentions competently that “psychologists also use operant conditioning techniques to treat stuttering, sexual disorders, marital problems, drug addictions, impulsive spending, eating disorders, and many other behavioral problems.”

One of the problems of learning in the Great Lakes region is impunity of killers. Evildoers are in general reinforced through rewards. This culture of impunity has encouraged many people in the Great Lakes region to “divide and rule”, and learn about other means of disturbing their societies. Church leaders who encouraged tribal killing in their ecclesiastical settings in the Great Lakes region have also pinched Christian education learning process in the region.

3.9.4.4. Learning by Observation

After simple forms, classical conditioning, and operant conditioning, the fourth learning group or main principle of learning is “learning by observation”. People in the Great Lakes region have more observed the behaviours of evangelisers than just to hear from the pulpits, or to memorise from the readings in the rote manner. Then the cacophony between the biblical twofold love preached through cognitive approach by missionaries of the Gospel, and the behaviours of these evangelisers, and those of their followers, in the areas of consistent Christian spirituality, social welfare and justice, have just helped people from the region to learn more about a pagan education with a chocolate coat of Christianity. The fourth chapter will give details of problems faced by evangelisers, which problems caused them to transmit by error maybe, a pagan education with a chocolate coat of Christianity,

instead of appropriate Christian education in Africa and especially in the Great Lakes region. One of these problems is the non-application of techniques of teaching-learning process by the evangelisers.

But what is learning by observation in educational psychology? Mazur (*Encarta, 2004*) asserts that in learning by observation, “people learn much of what they know simply by observing others...Although classical and operant conditioning are important types of learning, people learn a large portion of what they know through observation.” Learning by observation is different from classical and operant conditioning as it does not require direct personal experience with stimuli, reinforcers, or punishers. Watching the behavior of another person, called a model, and later imitating the model’s behavior is the only technique learning by observation involves. Mazur specifies that, “both children and adults learn a great deal through observation and imitation. Young children learn language, social skills, habits, fears, and many other everyday behaviors by observing their parents and older children. Many people learn academic, athletic, and musical skills by observing and then imitating a teacher.’



Learning by Observation

Source: Liaison Agency/Spencer Grant, in Mazur (*Encarta, 2007*).

People learn much of what they know simply by observing others. Here a child learns to use a lawnmower by observing his father’s behavior and imitating it with a toy lawnmower.

To explore more on the learning by observation techniques, this section will focus on Albert Bandura who is a pioneer in this type of learning.

3.9.4.4.1 Bandura's Experiments

Bandura and other researchers conducted in the early 1960s, a classic set of experiments that demonstrated the power of observational learning. A preschool child in one experiment, worked on a drawing while a television set showed an adult who was behaving aggressively toward a large inflated Bobo doll (a clown doll that bounces back up when knocked down). "The adult pummeled the doll with a mallet, kicked it, flung it in the air, sat on it, and beat it in the face, while yelling such remarks as "Sock him in the nose ... Kick him ... Pow!" The child was then left in another room filled with interesting toys, including a Bobo doll" (Mazur, Encarta, 2004). Then through one-way glass, the experimenters observed the child. "Compared with children who witnessed a nonviolent adult model and those not exposed to any model, children who witnessed the aggressive display were much more likely to show aggressive behaviors toward the Bobo doll, and they often imitated the model's exact behaviors and hostile words".

Based on a variant of the original experiment, Bandura and colleagues examined the effect of observed consequences on learning as follows.

They showed four-year-old children one of three films of an adult acting violently toward a Bobo doll. In one version of the film, the adult was praised for his or her aggressive behavior and given soda and candies. In another version, the adult was scolded, spanked, and warned not to behave that way again. In a third version, the adult was neither rewarded nor punished. After viewing the film, each child was left alone in a room that contained a Bobo doll and other toys. Many children imitated the adult's violent behaviors, but children who saw the adult punished imitated the behaviors less often than children who saw the other films. However, when the researchers promised the children a reward if they could copy the adult's behavior, all three groups of children showed large and equal amounts of violent behavior toward the Bobo doll (Mazur, Encarta, 2004).

Bandura's conclusion was that, even those children who did not see the adult model receive a reward had learned through observation. However, "these children (especially those who

saw the model being punished) would not display what they had learned until they expected a reward for doing so” (Mazur, Encarta, 2004). Then the “term latent learning describes cases in which an individual learns a new behavior but does not perform this behavior until there is the possibility of obtaining a reward.”

3.9.4.4.2 Bandura’s Theory of Imitation

According to Bandura’s* influential theory of imitation, which is also called social learning theory, four factors are necessary for a person to learn through observation and then imitate a behavior. They are: attention, retention, reproduction, and motivation. The learner must first pay attention to the crucial details of the model’s behavior. A young girl who watches her father baking a cake will not be able to imitate this behavior successfully unless she pays attention to many important details such as ingredients, quantities, oven temperature, baking time, and so on. Retention is the second factor. Until it is time to use it, the learner must be able to retain all of this information in his or her memory. Reproduction is the third factor, the learner here, must have the physical skills and coordination needed for reproduction of the behavior. In order to bake a cake on her own, the young girl for example must have enough strength and dexterity to mix the ingredients, pour the batter, and so on. Finally, motivation is the fourth factor. The learner must have the motivation to imitate the model. This means that, “learners are more likely to imitate a behavior if they expect it to lead to some type of reward or reinforcement. If learners expect that imitating the behavior will not lead to reward or might lead to punishment, they are less likely to imitate the behavior ” (Mazur, Encarta, 2004).

3.9. 4.4.3 Theory of Generalised Imitation

The theory of generalized imitation is an alternative to Bandura’s theory. It states that:

*According to Canadian-American psychologist Albert Bandura, a pioneer in the study of observational learning, this type of learning plays an important role in a child’s personality development. Bandura found evidence that children learn traits such as industriousness, honesty, self-control, aggressiveness, and impulsiveness in part by imitating parents, other family members, and friends. Psychologists once thought that only human beings could learn by observation. They now know that many kinds of animals—including birds, cats, dogs, rodents, and primates—can learn by observing other members of their species. Young animals can learn food preferences, fears, and survival skills by observing their parents. Adult animals can learn new behaviors or solutions to simple problems by observing other animals.

people will imitate the behaviors of others if the situation is similar to cases in which their imitation was reinforced in the past. For example, when a young child imitates the behavior of a parent or an older sibling, this imitation is often reinforced with smiles, praise, or other forms of approval. Similarly, when children imitate the behaviors of friends, sports stars, or celebrities, this imitation may be reinforced—by the approval of their peers, if not their parents. Through the process of generalization, the child will start to imitate these models in other situations. Whereas Bandura’s theory emphasizes the imitator’s thought processes and motivation, the theory of generalized imitation relies on two basic principles of operant conditioning—reinforcement and generalization (Mazur, Encarta, 2004)

3.9.4.4.3 Factors Affecting Imitation

There are many factors that determine whether or not a person will imitate a model. As already demonstrated above, when the model’s behavior has been reinforced, children are more likely to imitate it than when it has been punished. However, the expected consequences to the learner are the more important. A person will imitate a punished behavior if he or she thinks that imitation will produce some type of reinforcement. The likelihood of imitation is also influenced by the characteristics of the model. According to studies, children are more likely to imitate adults who are pleasant and attentive to them than those who are not. In addition, Mazur (Encarta, 2004) says, “children more often imitate adults who have substantial influence over their lives, such as parents and teachers, and those who seem admired and successful, such as celebrities and athletes. Both children and adults are more likely to imitate models who are similar to them in sex, age, and background.” For this reason, when behavior therapists use modeling to teach new behaviors or skills, they try to use models that are similar to the learners.

3.9.4.4.5 Influence of Television

The average American child has, by early adolescence, watched thousands of dramatized murders on television. Television, in modern society, provides many powerful models for children and abundant opportunities for observational learning. Many television programs include sex depictions, violence, drug and alcohol use, vulgar language, and behaviors that most parents do not want their children to imitate. Then many parents are concerned about the behaviors their children can observe on TV. Studies have found that by

early adolescence, thousands of dramatized murders and countless other acts of violence have been watched on television by the average American child. Psychologists for many years have debated the question of whether watching violence on television has detrimental effects on children. Mazur says that:

a number of experiments, both inside and outside the laboratory, have found evidence that viewing television violence is related to increased aggression in children. Some psychologists have criticized this research, maintaining that the evidence is inconclusive. Most psychologists now believe, however, that watching violence on television can sometimes lead to increased aggressiveness in children (Mazur, Encarta, 2007).

It is important to select on television, which program is good for educational purpose.

3.9.4.4 Other Forms of Learning

Psychologists who study learning have focused the most attention on classical conditioning, operant conditioning, and observational learning. Although this special focus, they have also studied other types of learning, such as language learning, learning by listening and reading, concept formation, and the learning of motor skills. “These types of learning still involve the principles of conditioning and observational learning (Mazur, Encarta, 2004).

3.9.4.5.1 Language Learning

One of the most complex types of learning is learning to speak and understand a language. Yet, in the first few years of their lives, all normal children master this skill. Mazur notes that “the familiar principles of shaping, reinforcement, generalization, discrimination, and observational learning all play a role in a child’s language learning.” He also mentions that “in the 1950s American linguist Noam Chomsky proposed that these basic principles of learning cannot explain how children learn to speak so well and so rapidly.” Chomsky (as quoted by Mazur, Encarta, 2004), “theorized that humans have a unique and inborn capacity to extract word meanings, sentence structure, and grammatical rules from the complex stream of sounds they hear.” Although Chomsky’s theory is controversial, some scientific evidence that, specific parts of the human brain are essential for language has supported him. This

scientific evidence holds that when these areas of the brain are damaged, a person loses the ability to speak or comprehend language.

3.9.4.5.2 Learning by Listening and Reading

From Mazur (Encarta, 2004), learning by Listening and Reading can be summarised as follows. People communicate through language; therefore, they can learn vast amounts of information by listening to others and by reading. Learning through the spoken or written word is not different from observational learning; the reason is that people still learn not simply from their own experiences, but also from the experiences of others. For instance, by following parent or instructor's advice, children can learn to avoid busy streets and to cross the street at crosswalks without first experiencing any positive or negative consequences. Children can learn skills such as tying a shoelace, swinging a baseball bat, or paddling a canoe, just by listening to and observing others. Essential parts of most classroom learning are based on listening to the teacher and reading. We quickly forget much of what we read and hear. To learn new information requires that one retains the information in memory and later be able to retrieve it. Depending on the nature of the original information and on how much a person rehearses or reviews the information, this process of forming long-term memories is complex.

3.9.4.5.3 Concept Formation

Mazur (Encarta, 2004) asserts aptly that "Concept formation occurs when people learn to classify different objects as members of a single category. For example, a child may know that a mouse, a dog, and a whale are all animals, despite their great differences in size and appearance." Mazur continues and says that Concept formation helps us identify stimuli we have never encountered before; therefore, it is very important. Thus, Even a child who sees an antelope for the first time will probably know that it is an animal. Young children also learn a large number of such concepts, including food, games, flowers, cars, and houses, Mazur avers. The ability to speak is not essential for concept formation; although language plays an important role in how people learn concepts. "Experiments with birds and chimpanzees have shown that these animals can form concepts" (Mazur, Encarta, 2004).

This kind of learning has helped people from the Great Lakes region to understand and distinguish stimuli and behaviours that belong to capitalist culture from purely Christian behaviours.

3.9.4.5.4 Learning Motor Skills

Mazur (Encarta, 2004) defines correctly a motor skill as “the ability to perform a coordinated set of physical movements. Examples of motor skills include handwriting, typing, playing a musical instrument, driving a car, and most sports skills.” To learn a motor skill is usually a gradual process that requires practice and feedback from a teacher or coach. A teacher or coach have to play an important role by telling the learners which movements they are performing well and which need improvement. Mazur continues and specifies that “While learning a new motor skill, the learner should direct full attention to the task. Some motor skills, if learned well, can be performed automatically. For example, a skilled typist can type quickly and accurately without thinking about every keystroke.”

People from the Great Lakes region and especially Congolese people have waited for long and in vain during the colonialist period to see motor skills learning based on their wealthy environment, an environment rich in mineral and other rich ecosystems. Such learning for the sake of a practice of twofold love, could have resolved the problem of poverty in the DR Congo.

3.9.4.6. Theories of Learning

Behavioral and cognitive theories are the two theories of learning psychologists have identified in the course of history. Mazur notes that early in the 20th century, some psychologists believed that a single, general theory based on the so-called “one-factor theory” such as reinforcement could explain all instances of learning. They believed that reinforcement controlled whether learning would or would not occur. But some forms of learning such as latent learning and similar phenomena contradicted this theory by showing that learning could occur without reinforcement (Mazur, Encarta, 2004).

In recent years, psychologists have developed both some smaller and more specialized theories that focus on classical conditioning, operant conditioning, observational learning, and on other specific forms of learning. The major debates in learning theory concern which

theories best describe these more specific areas of learning. As said above, two main theoretical approaches: the behavioral approach and the cognitive approach appear to be followed by psychologists who study learning. Then learning remains an “acquiring knowledge or developing the ability to perform new behaviors.” Dealing with behavioral and cognitive learning, Mazur (Encarta, 2004) specifies that:

Behavioral psychologists focus on the change that takes place in an individual's behavior. Cognitive psychologists prefer to study the change in an individual's knowledge, emphasizing mental processes such as thinking, memory, and problem solving. Many psychologists combine elements of both approaches to explain learning.

3.9.4.6.1 The Behavioural Approach

John B. Watson, an American psychologist believed psychologists should study observable behavior instead of speculating about a person's inner thoughts and feelings. He was the first psychologist to use the term “behaviorism” in the early 1910s. Later, the behavioral approach was expanded and popularized by B. F. Skinner. Mazur (Encarta, 2004) asserts that:

The essential characteristic of the behavioral approach to learning is that events in the environment are understood to predict a person's behavior, not thoughts, feelings, or other events that take place inside the person. Strict behaviorists believe that it is dangerous and unscientific to treat thoughts and feelings as the causes of a person's behavior, because no one can see another person's thoughts or feelings. Behaviorists maintain that human learning can be explained by examining the stimuli, reinforcers, and punishments that a person experiences. According to behaviorists, reinforcement and punishment, along with other basic principles such as generalization and discrimination, can explain even the most advanced types of human learning, such as learning to read or to solve complex problems.

3.9.4.6.2 The Cognitive Approach

Unlike behaviorists, cognitive psychologists believe rather that “it is essential to study an individual's thoughts and expectations in order to understand the learning process.” In 1930 for example, Edward C. Tolman, an American psychologist investigated cognitive processes in learning by studying how rats learn their way through a maze. He found evidence that “rats formed a “cognitive map” (a mental map) of the maze early in the experiment, but did not display their learning until they received reinforcement for completing the maze—a phenomenon he termed latent learning.” From his experiment, Tolman suggested that “learning is more than just the strengthening of responses through

reinforcement.” To modern cognitive psychologists, “learning involves complex mental processes, including memory, attention, language, concept formation, and problem solving. They study how people process information and form mental representations of people, objects, and events” (Mazur, Encarta, 2004).

3.9.4.6.3 Evaluation of the Two Approaches

Behaviorism was the dominant theoretical approach in the field of learning during the first half of the 20th century. However, cognitive psychology has steadily gained in popularity since the 1950s, and now more psychologists favor a cognitive approach than a strict behavioral approach. Behaviorists and cognitive psychologists will continue to debate the merits of their different positions, but in many ways, these two approaches have different strengths that complement each other. Mazur notes that:

With its emphasis on memory and complex thought processes, the cognitive approach appears well suited for investigating the most sophisticated types of human learning, such as reasoning, problem solving, and creativity. The behavioral approach, which emphasizes basic principles of conditioning, reinforcement, and punishment, can provide explanations of why people behave the way they do and how they choose between different possible courses of action.

3.9.4.7 Factors that Influence Learning Ability

It is important to know that there is a variety of factors that determine an individual’s ability to learn and the speed of learning. Mazur (Encarta, 2004) gives four important factors, which are: the individual’s age, motivation, prior experience, and intelligence. In addition, Mazur avers, “certain developmental and learning disorders can impair a person’s ability to learn.”

3.9.4.7.1 Age

Mazur (Encarta, 2004) says that “Animals and people of all ages are capable of the most common types of learning—habituation, classical conditioning, and operant conditioning. As children grow, they become capable of learning more and more sophisticated types of information.” He quotes Swiss developmental psychologist, Jean Piaget who theorized that children go through four different stages of cognitive development as follows.

In the sensorimotor stage (from birth to about 2 years of age), infants use their senses to learn about their bodies and about objects in their immediate environments. In the preoperational stage (about 2 to 7 years of age), children can think about objects and events that are not present, but their thinking is primitive and self-centered, and they have difficulty seeing the world from another person's point of view. In the concrete operational stage (about 7 to 11 years of age), children learn general rules about the physical world, such as the fact that the amount of water remains the same if it is poured between containers of different shapes. Finally, in the formal operational stage (ages 11 and up), children become capable of logical and abstract thinking (Piaget as quoted by Mazur, Encarta, 2004).

The learning ability of older adults generally does not decline with age if older adults remain healthy. Rather, throughout their lives, adults continue to learn new knowledge and skills. Most adults can for example successfully learn a foreign language, although children usually can achieve fluency more easily. However, “age-related illnesses that involve a deterioration of mental functioning, such as Alzheimer’s disease, can severely reduce a person’s ability to learn” (Mazur, Encarta, 2004).

3.9.4.7.2 Motivation

When the learner is motivated and attentive, Mazur avers, “learning is usually most efficient and rapid.” He also asserts that, “Behavioral studies with both animals and people have shown that one effective way to maintain the learner’s motivation is to deliver strong and immediate reinforcers for correct responses. However, other research has indicated that very high levels of motivation are not ideal.” Some psychologists believe that an intermediate level of motivation is best for many learning tasks. A person may give up quickly if his or her person’s level of motivation is too low. And “at the other extreme, a very high level of motivation may cause such stress and distraction that the learner cannot focus on the task” (Mazur, Encarta, 2004).

Many scholars quote the lack of motivation in terms of significant salary as the cause of educational deprivation and multidimensional crisis in the DR Congo in particular, and in the Great Lakes region in general. The reason is just that many educators have given up because of their low level of motivation. Even the learners have also lost their motivation for learning since they do not see economic future after their learning. Many have even left Africa for America and Europe. This is the same in churches where the muoyo (tshiluba word from Kasai, DR Congo, for life) of church workers is just forgotten. Learning process in terms of

“Christian education” has just turned to be a transfer of pagan education with a chocolate coating of Christianity, to the believers. This means that the learners do not see their evangelisers loving them as they love themselves in terms of economic and spiritual stabilities, as did Jesus to his disciples.

3.9.4.7.3 Prior Experience

The person’s previous experience with similar tasks may heavily influence this person’s learning of new task. People can learn new behaviors more quickly if the behaviors are similar to those they can already perform; it is just as a response can transfer from one stimulus to another through the process of generalization. This phenomenon is called positive transfer. For example, someone who has learned to drive one car will be able to drive other cars, even though the feel and handling of the cars will differ. However, in cases of negative transfer, a person’s prior experience can interfere with learning something new. For instance, after memorizing one shopping list, it may be more difficult to start memorizing a different shopping list.

In the Great Lakes region, Congolese from the Eastern Congo used African hospitality to welcome Rwandans Hutus in 1994, immediately after the Rwandan genocide. Rwandans Tutsi who took power in Kigali organized themselves to fight Hutus in Congo. This is how the Rwandan war was officially transferred in the DR Congo, in what is being called the third world war from African continent, leaving more than 4 millions of Congolese dead. Based on this prior experience, Congolese from Eastern Congo in particular, and all Congolese in general are now so reluctant to resume such an experience of being again good hospitable, very warmly people. This is how learning hospitality as Christian value has become confusing to many Congolese Christians.

3.9.4.7.4 Intelligence

This thesis has already dealt in details with heated debates among psychologists, about what intelligence is and should be (see chap. 3, intelligence, p. 307-331). Under this point, the research wants just to recall through Mazur that in 1980, Howard Gardner, an American psychologist proposed that there are many different forms of intelligence, including linguistic, logical-mathematical, musical, and interpersonal intelligence; and that a person

may easily learn skills in some categories but have difficulty learning in others. “Psychologists have long known that people differ individually in their level of intelligence, and thus in their ability to learn and understand” (Mazur, Encarta, 2004).

3.9.4.7.5 Learning and Developmental Disorders

There are varieties of disorders that can interfere with a person’s ability to learn new skills and behaviors. Usually, learning and developmental disorders first appear in childhood and persist often, into adulthood. Mazur (Encarta, 2004) mentions that, “children with attention-deficit hyperactivity disorder (ADHD) may not be able to sit still long enough to focus on specific tasks. Children with autism typically have difficulty speaking, understanding language, and interacting with people.” In the same order, and characterized primarily by very low intelligence, people with mental retardation, may have trouble mastering basic living tasks and academic skills. Then, “children with learning or developmental disorders need often a special education, which is tailored to their individual needs and abilities.

3.9.5 A Conclusion On Learning and Twofold Love

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? In this section, as far as the learning process is concerned, the answer is yes. Despite the fact that psychologists start by studying animals such as cats and rats and then apply the conclusions of their researches to human being, classical and operate conditioning techniques of learning could contribute to the learning process in the Great Lakes region. Thorndike’s law of effect that behaviors followed by pleasant consequences will be strengthened, and will be more likely to occur in the future, while behaviors that are followed by unpleasant consequences will be weakened, and will be less likely to be repeated in the future is even biblical. In the Bible, from Old to New Testament, the Skinner operant conditioning that uses *stimuli*, *reinforcers*, and *punishments* to explain human learning is also a reality. This means that reward and punishment are biblical. In relation to the idea of judgment, Thomas (1881: 1530-1617) mentions that in the Old Testament for instance, there are some repeated Hebrew words such as yakach, meaning rebuke, (Gen. 31: 42), mishpat

meaning judgment, sentence, trial (Exodus 28: 15; 28: 29; 28: 30; Lev. 19: 15; Lev. 19: 15; Lev.: 35), shephot meaning also judgment (2 Chr. 20: 8). Robert L. Thomas continues and specifies that there are 86 quotations in the Old Testament that have the meaning of “judgment”. He has also indicated that there are 35 quotations in the New Testament that mean “judgment.” The judgment of God according to the Bible is both already at work in man’s life (presently) and in the future (Amos 5: 18; Matt 25: 31; John 8: 50; Rom. 1: 18, 22, 26, 28; Rev. 18: 8). Man’s response to the word of God during earthly life is the basis of judgment. Christians will be accountable to God for their stewardship of the talents, gifts and any responsibility given to them by God (Matt. 25: 14-30, 31-46; Luke 19: 12-28; 1 Cor. 3: 12-15 etc) (Thomas, 1881: 1530-1617). This is how Jesus taught that his disciples were to be hated by everyone because of his name, but the one who endures to the end will be saved (Mark 13: 13). This means that Christians should endure and then be saved.

This section on learning has shown that cognitive approach of learning, which has been used by Christian educators in the Great Lakes region, is not the only form of learning. There are many other forms of learning including simple forms, classical conditioning, operant conditioning, learning by observation, language learning, learning by listening, concept formation, learning motor skills. There are also factors that influence learning such as age, motivation, prior experience, intelligence, learning and developmental disorders. In the Great Lakes region, a pagan education with a chocolate coating of Christianity is made daily possible through learning by observations and other forms of learning, including factors that influence learning ability, such as prior experience and others. When church leaders for instance are at the appeal court to accuse each another, they have taught violence to the believers; unless the church dismisses them on time, they cannot transmit Christian education to the learners. Unfortunately this kind of behaviours including terrorism, are rampant in the DR Congo, Rwanda and Burundi.

While all these forms of learning are naturally important, their result can be termed to be good or bad depending on whether love and especially twofold love is taken in account or not. The research holds that any educational psychology without twofold love produces injustice, war, poverty, and death of multitude. One cannot say, “I am a good Christian educator because I preached and taught well on the pulpit, or in the classroom and used cognitive form of teaching-learning process.” Unless one is a good Christ-like servant who

takes seriously the love of God and love of the neighbour in account, one cannot teach Christian education to somebody. This means for example that any true evangeliser in the Great Lake region should address the question of muoyo (tshiluba language from Kasai in the DR Congo, for total life) for the sake of the Great Lake region inhabitants. What is very difficult in the whole history of the humankind is to love the neighbour as himself or herself. In the Great Lakes region for instance, the lack of twofold love has caused confusion in the learning process. Then those who could be punished such as the warlords and all plunderers of the natural resources have been reinforced, while those who deserve reward such as peaceful citizens like teachers and all civil workers are rather economically punished and die.

It is observed for most of the times that classical and operant conditioning techniques have been negatively used in the Great Lakes region to reinforce negative behaviours such as the fear of the political leaders, fear of great powers in the world and great terror. Then corruption, predation, hegemony, indirect rule, divide and rule, modernism, fetishism, mass killing and the breaking of the Ten Commandments have been promoted and well learnt both in secular and ecclesiastical settings in the Great Lakes region. This is why more than 4 millions of people have already been killed in the DR Congo, in the presence of silent missionaries and church leaders, who could have talked to the decision-makers as Jesus and prophets did (Luke 4: 18-19; Mark 10: 45; Amos 3: 9-12; Hosea 7: 3-7; Isaiah 1: 10-17; Micah 2: 1-3; Jer. 5: 26-29). In Rwanda and Burundi also the effects of wars are very bad.

Since psychologists have correctly found that much of the human learning occurs outside the classroom and not in school, educating people should not be limited to classroom. Rather theologians and all Christians should find a way of talking about the twofold love to the western countries through missionaries working in the Great Lakes region and Africa in general. The reason is that turmoil in the Great Lakes region has an international source that is characterized by the international plunder of the natural resources in the DR Congo. Children and even adults can still learn and really change their behaviours for the sake of the twofold love and culture of peace in the Great Lakes region. William Bruce from the University of Virginia encourages us that:

Since the contributions of the home environment occur through a learning process, it therefore follows that any habit, attitude, or idea that has been learned is susceptible of re-learning and even un-learning. From these considerations we reach the conclusion that no child is bound by fixed, predictable hereditary processes to be very

much like his parents in intelligence, temperament, interests and other aspects of his personality''(Bruce, 1961: 83).

After investigation on what teaching is in educational psychology and in the Bible, this research has found that teaching is love of the learner. An effective teacher must respect the learner, listen to him or to her, and consider the learners' social needs. Further more; there are dilemmas of teaching Christian education in the Great Lake Region. Based on the whole discussion on the research question from chapter 1 up to chapter 3, the fourth chapter that is a conclusive chapter, will deal with a suggestion to these dilemmas of education in the region, and will propose in the same line a curriculum development for Christian education.

Chapter IV: Towards Solutions to the Dilemmas Of Teaching Christian Education In The Great Lakes Region: Love-Culture of Peace-Secularization-And Poverty

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? In relation with twofold love, the second chapter has dealt with data analysis and discussions of their results, with an emphasis on identification of the Great Lakes region, in terms of its environmental, political, economical, sociological, and ecclesiastical contexts. As practical theology cannot be dealt with in a social vacuum, this in terms of Heitink (see chap.1, p. 31) was fundamental in this empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society. In this line, the chapter two has then empirically demonstrated that socio-political behaviours in the Great Lakes region are more caused by the lack of two-fold love that disguises itself in all evils such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, breaking the God's ten commandments more than anything else.

The third chapter has continued the data analysis and discussions of the results based on teaching-learning process and twofold love. It has then empirically demonstrated that the lack of twofold love or its ignorance in the teaching-learning process is the essential cause of wrong transfer of the Gospel by missionaries during what is better known as “the colonialist evangelisation” in the Great Lakes region. For example, instead of having the teachers that should have been interested in the learner's social interests (muoyo, mayisha, tshiluba and Swahili words meaning, life), which is orthodox in teaching-learning process, evangelisers of the Gospel in the Great Lakes region transferred more western capitalism and modernism than Christianity itself. Like Professor Gordon Clark, an evangelical erudite defines what goes by the name of Christian education in America (see chap.1, p. 24-25); the third chapter has empirically demonstrated that “a pagan education with a chocolate coating of Christianity ” has been transferred from western missionaries in general, to Christian churches in the Great Lakes region. This pagan education went through different technical ways of learning (see teaching and learning in chap. 3). And as a duck cannot yield a holy pigeon, the whole world, and especially Great Lakes region whose populations are mainly

“Christians”, are in unnamed confusion and trouble. It is also true in this research that the situation could have been the worst if these western missionaries did not come to Africa. Very few among missionaries were evangelicals and good. But Africans also have been never holy for long time; rather, they have participated in their own disaster in different ways. There is then a need of dealing more in our criticisms, with Africans themselves than with these western evangelisers who have done their best in giving us at least the Bible, which we have not done for the pygmies from the DR Congo, Rwanda and Burundi who still live in the forests, in their uncultivated life. Nevertheless, criticism on colonialist evangelisation is very important in this chapter for the purpose of knowing bad things to avoid, and for changes in Christian education in the Great Lakes region.

The purpose of this concluding fourth chapter is to make a suggestion to the dilemmas of teaching Christian education in the Great Lakes region. These dilemmas of Christian education revolve around the four sub-questions (see chap. 1, pp. 22-27) of the research question. The first sub-question of the research question was to determine whether or not to believe, that the killings and unrest protracted in the Great Lakes Region is the correct result of ineffective Christian education. The reason for this sub-question was the fact that there is a cacophony between the high percentage of Christians and non-Christian behaviours in the region. Could it be a problem of ineffectiveness of Christian education in the Great Lakes region? (see chap.1, pp 22-23). The answer according to the research is yes.

The second sub-question (see chap.1, pp. 23-25) was to discuss the origin of secularisation in the Great Lakes region churches and suggest solutions. It has then dealt with the relationship between Christian education and the causes of secularisation within the African churches in general, and in the Great Lakes region churches in particular. This has been done and the results are exposed in the cross-tabulations. The declaration of Adeyemo (1997: 8), the former general secretary of Association of Evangelicals of Africa saying that, “the church in Africa is described as being one mile long but one inch deep, ” suggests an insight that there is secularisation in African continent; which is very true in the Great Lakes region.

The third sub-question was of determining whether the teaching of twofold love in Africa in general and in the Great Lakes region churches in particular was effective. And if “no” was the response, which is the case in the Great Lakes region, does Jesus have

something to teach people about how to teach better twofold love and consequently, culture of peace today? What is twofold love and how did Jesus teach it? What kind of actions should we take then in order to correct atheists thinkers like Epicurus, Democritus, Hegel, Feuerbach, Bauer, Ruge, David Strauss, Karl Marx, Jean Paul Sartre, Sigmund Freud, Robert Darwin, Emmanuel Kant, and even Friedrich Nietzsche a German atheist and son of a pastor; who have tried different ways to emphasize the horizontal aspect of love.

The problem of poverty both in ecclesiastical (especially evangelicals) and secular settings was the fourth sub-question (see chap. 1, p. 25-27) that revolves around the problem of Christian education in this research. Especially it was the question of what to tell Christians in the Great Lakes region about their undesirable material poverty while by contrast, God has given a very rich country to Congolese for example? A very rich country inhabited by very poor people, having Bible in hands! Clearly, what kind of response do theologians and church leaders in the Great Lakes region have for Karl Marx who has thoroughly dealt with historical materialism, dialectic, alienation, social classes, political economy, and especially religion as opium of the people, which makes people asleep and transports the social welfare of the people to heaven, after death? How to differentiate capitalist alienation from Christianity brought to Great Lakes region by western ‘evangelisers’? The socio-economic questions asked to religion by Karl Marx, a Jewish German whose ‘ancestors on both sides had for generations been rabbis’ (McLellan, 1983: 3) need practical and logical answers from Great Lakes theologians and their churches. Problem of twofold love and its clear application in social life, *muoyo*, *mayisha* (Tshiluba and Swahili words for life) is still a present need. Apart from teaching in universities, many erudites from the DR Congo, Rwanda and Burundi have also published numerous scientific books and articles in the areas of anthropology, literature, criticism of ‘colonialist evangelisation,’ and especially economy of predation in the DR Congo, in particular, and in the Great Lakes region in general since Leopold II up to now (2008). Even though, can we conclude that social development means peace on the earth? If yes, how to understand wars in the developed countries? And especially how do we understand Jean Jacques Rousseau who demonstrated that the development of industry in Europe did not help the social development of the poor?

All these constitute the basis of the dilemmas of teaching Christian education in the Great Lakes region in this chapter. The research in this fourth chapter has empirically found that teachings that take in account twofold love are the solution to all the dilemmas of teaching Christian education in the Great Lakes region. Even secular education also needs twofold love that is in this thesis considered as the universal truth. It is the lack of twofold love that has made people to hate and reject God in the name of something else such as modernism, fetishism, breaking of the Ten Commandments, and then kill other people, and die for going to hell. And it is also the lack of twofold love that has in the history of humankind caused people to hate the neighbour, maintain him or her in a state of an economical misery, through a kind of useless, unsafe and non-liberationist education.

Before dealing with the dilemmas of teaching Christian education in the Great Lakes region the research needed to tell whether or not, teaching-learning process as science and art in general, and teaching Christian education in particular have failed in the Great Lakes region. For this purpose, it is good to give an idea of what the objectives of any teaching-learning process are in educational psychology, and compare these objectives to what has been reached in this region. Dealing with the first of his 8 aims of educational psychology, Anderson (1961: 15) aptly says:

To develop a conviction and realization of the extent that growth can be promoted, learnings acquired, social behavior improved, and personality adjustments effected. The realization of this objective will produce an increasing appreciation of what educational psychology contributes to the teacher.

When tested against this educational objective, education in the Great Lakes region both in secular and ecclesiastical settings fail to stand. Because of a culture of violence that has characterized the region, it becomes clear that conviction has not been developed, growth has not been promoted, learning for social welfare has not taken place, social behaviors have not been improved, and even personality adjustments were not positively affected. The reason is the lack of twofold love in the teaching-learning process. Dealing with teaching as the art of guiding experiences, Trabue (1961: 41) concludes that “ Learning is a natural process of growth. The directions in which growth takes place are determined chiefly by the interests, curiosities, and needs felt by the individual.” This Trabue’s statement can help one understand that learning is a purposive process. People learn if the teacher and its teaching

are interested in the social welfare of the learners, which was not the case in colonialist and post-colonialist education in the Great Lakes region.

One of my key informants, a European missionary who in 2004 accomplished 31 years of experience as missionary, and especially 20 years in Africa, of which 8 years in the DR Congo, and 12 years in the Ivory Coast, has come up with a seminal insight as she responded to the research questionnaire from France. She had in 2004, 9 years of experience as missionary in France. She insisted on the fact that according to her experience both in Africa and Europe, the heart of the humankind is the problem and not failure in effectively teaching Christian education. This is a seminal insight that it is good to deal with human heart. But in an empirically oriented research like this doctoral thesis, there is still need of asking why does human heart become like that? What kind of education did this human heart receive? At what extent twofold love was involved in the education received by that specific human heart? Nevertheless, in the process of making a suggestion to the dilemmas of teaching Christian education in the Great Lakes region, this fourth chapter will also deal later on with biblical psychology that deals with heart, soul, mind and strength, as Jesus understands it in his statement on the twofold love (see Cahp. 4. at 4.1.6.1, p.409-413).

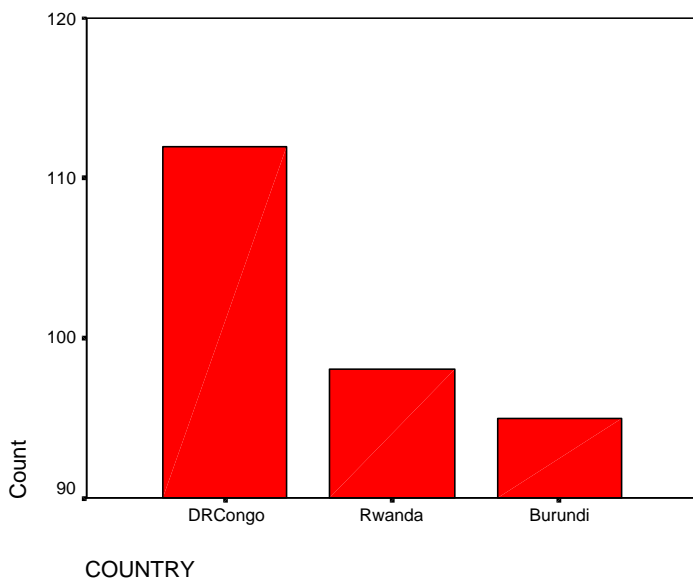
4.1 Love

4.1.1 Vernacular Word for Love in the Great Lake Region and in the Bible

VERNLOVE is a research codification for “vernacular word for love”. The research question intended to know if the word “love” was found in one’s vernacular. The respondents were to tick beside “Yes---” or “No---” and give the meaning in French if the response was “yes”. The results appear in the following cross-tabulations.

COUNTRY * VERNLOVE Crosstabulation

Count		VERNLOVE	
		Yes	Total
COUNTRY	DR Congo	112	112
	Rwanda	98	98
	Burundi	95	95
Total		305	305



TRIBE * VERNLOVE Crosstabulation

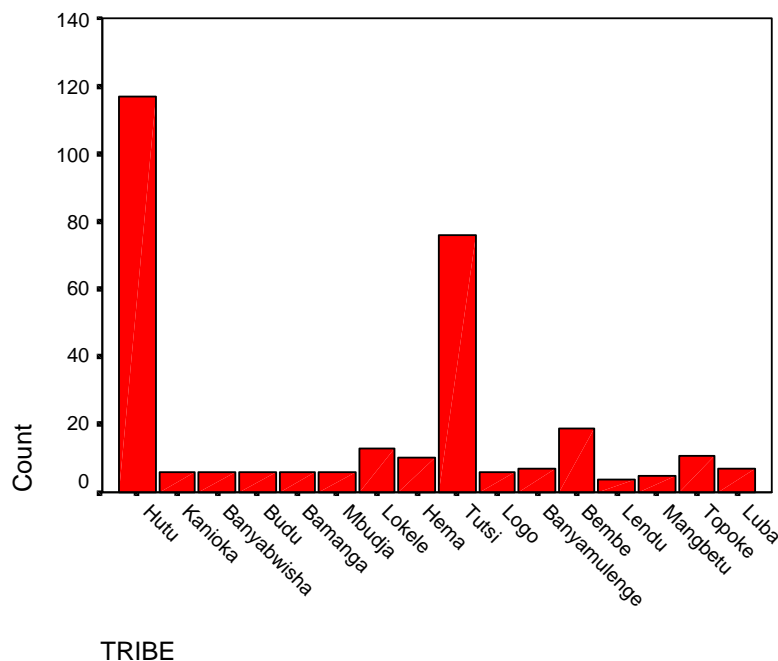
Count

		VERNLOVE	
		Yes	Total
TRIBE	Hutu	117	117
	Kanioka	6	6
	Banyabwisha	6	6
	Budu	6	6
	Bamanga	6	6
	Mbudja	6	6
	Lokele	13	13
	Hema	10	10
	Tutsi	76	76
	Logo	6	6
	Banyamulenge	7	7
	Bembe	19	19
	Lendu	4	4
	Mangbetu	5	5
	Topoke	11	11
	Luba	7	7
	Total	305	305

According to the research results as shown in the statistical figures, it was very interesting to find that hundred percent of both key informants and African respondents from the Great

Lakes region confirmed to have in their cultures, a meaning for the word “love”, and proverbs talking about it. This makes the word love a universal deal. For the key informants who were among experienced Welsh (people of Wales), American and Canadian missionaries, the word “love” has multiple meanings. Among people of Wales (Welsh) for example, “its significance today is just about everything that God’s love isn’t”. As the Welsh key informant continues, she says, “Love is something sentimental, sexual, tolerant...Agape is the love of God”. For American key informants, love means “strong affection for another arising out of kinship or personal ties. It is unselfish loyal and benevolent concern for the good of another.” Some proverbs expressing love from Canadian key informant say, “Forgive and forget,” “love finds a way,” “one good turns another”. Africans respondents from the Great Lakes region also have the word love with different meanings as Americans and Welsh people. Some proverbs from Kizande language in the Eastern province, Poko territory, in the DR Congo say, *lia akingolo, ni dukina saa*, meaning, “the love of millipede is shown on its small meal”. The sense here is socio-economic love, or reciprocal love that the millipede shows when it shares its small meal with other millipedes. Zande people also say, *idinamo nayanga te ngbito gilayo*, meaning, “who loves you cannot criticise your humpback”. This is to say that love of brothers and sisters does not allow one to spend time on criticising their weaknesses. Another Zande proverb says, *zalo niya mulayo*, meaning, “who prevents you from going on evil way, prolongs your life”. This means that some one who gives good advice to prevent somebody from doing evil shows love. Luba people from Kasai provinces in the DR Congo differentiate *disua*, “reciprocal love, desire” from *dinanga*, “deep love”. They say, “*biakusua mukueba wadisua nandi*”, meaning “if somebody loves you, love him or her also”. The word *disua*, “desire, love” comes from the verb *kusua*, meaning, “to love, to desire”, which is used in this proverb. The reciprocal love is also expressed in a Rwandan proverb that says, *aho umwaga utari uruhu rwa’ urukwavu rwi sasira batanu*, meaning, “where there is not bad heart, the skin of a hare can fit for five people to sleep on.” A hare is a small animal, thus, if five people can share its skin to sleep on, then there is love. Burundians also understand love in different horizontal ways. They say, *ubugirigiri bugira babiri*, meaning, “unity makes strong.” This research has got many proverbs from the Great Lakes region about love and peace. They all

express more horizontal and reciprocal love, like in words and proverbs from key informants from America, Canada and Wales.



What is the dilemma for Christian educators and learners in the Great Lakes region in relevance with vernacular words for love? As there is not a concept of true unmerited love in human cultures, the dilemma is based on the questions like who can be loved? When to love the neighbour? How should Christians love? Where should Christian love the neighbour? The way each tribe and nation try to give their cultural answers to these questions that deal essentially with other kinds of love than agape, bring Christianity in the Great Lakes region in a dilemma of teaching twofold love. It is the dilemma of whether to follow our cultural loves of neighbour or the biblical twofold love? To lend a weight to this argument, two examples can give a general idea on the fact that each positive proverb on love has another proverb that contradicts it, putting then people in the dilemma of choice. In the “Kibunja”, at Bumba Territory, Mongala district, Equatorial province, in the DR Congo they have proverbs for love of their wives. One of these says *obalaka koko obala sete*, literally meaning “the man who likes to eat chicken, will sweep its excrements.” The sense is that the man who loves his wife will accept to make sacrifices and spend money for her. But Ba-Bembe people in Fizi territory in the Southern Kivu who have the same good proverbs on the love of their wives say contrary in their *Kibembe* language that, *M'lume wā_m'maci úmo*

a'le mute wā sakondā, literally meaning that, “ a man married to one wife is like a non-married man.” The sense here is that a man should not be limited to one wife, but to many wives. The wife is not allowed to have also many men as husbands. Though Luba from Kasai the writer’s tribe in the centre of the DR Congo, say to their spouses that, *bia kusua mukueba wadisua nandi*, meaning, “if somebody loves you, you should love him or her also, ladies have a song for their little baby sons when they wash them. They say to them, *mbayenda wa bakaji*, meaning, “you will be husband of many wives and not one”. They do not say to their little baby girls that they will also have many husbands. Then in Luba culture, a man can have right to polygamy while a woman must have one husband. This kind of love is a bit tricky and unjust. It is the same both in other countries of the Great Lakes region and in the world. For instance, Hurst (1998: 216-217) tells us that, “love” in Jesus’ command does not mean that Christians should have the same feeling for a Nero or a Hitler that they have for their family or friends.”

The research suggestion to this dilemma is the practice of twofold love. The Christian catechesis and nurture should emphasize on twofold love and show to men that one wife for one husband is a justice because the man would not allow his wife to have many men as husbands, this being psychologically painful and socially troublesome. And the love of neighbour means that one has to love another person like himself or herself. This will foster a culture of peace in the family, and per extension in the society.

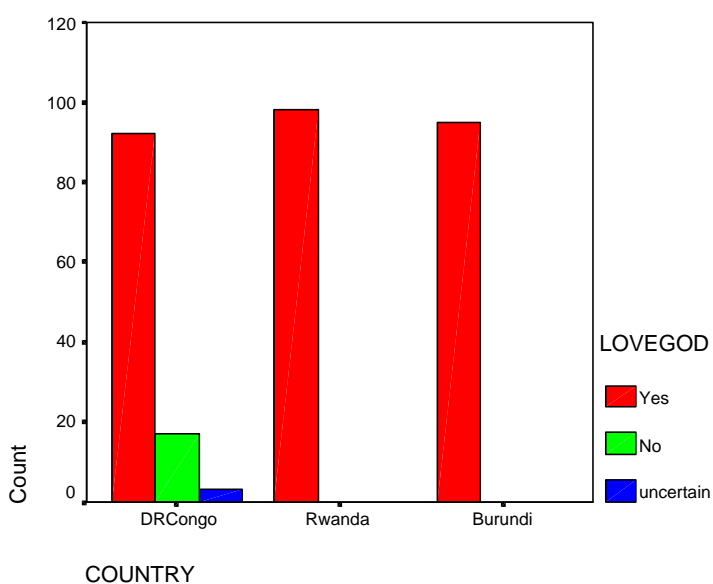
4.1. 2 Love of God and Peace on Earth

The research questionnaire intended to know if to love God could provide peace on the earth and especially in one respondent’s country? Respondent were asked to give a correct answer by ticking on one of the following responses. a) Yes----- b) No-----c) Uncertain----- d) I do not Know-----.

The codification symbol here is LOVEGOD, meaning “Love of God”.

COUNTRY * LOVEGOD Crosstabulation

Count		LOVEGOD			Total
		Yes	No	uncertain	
COUNTRY	DRCongo	92	17	3	112
	Rwanda	98			98
	Burundi	95			95
Total		285	17	3	305



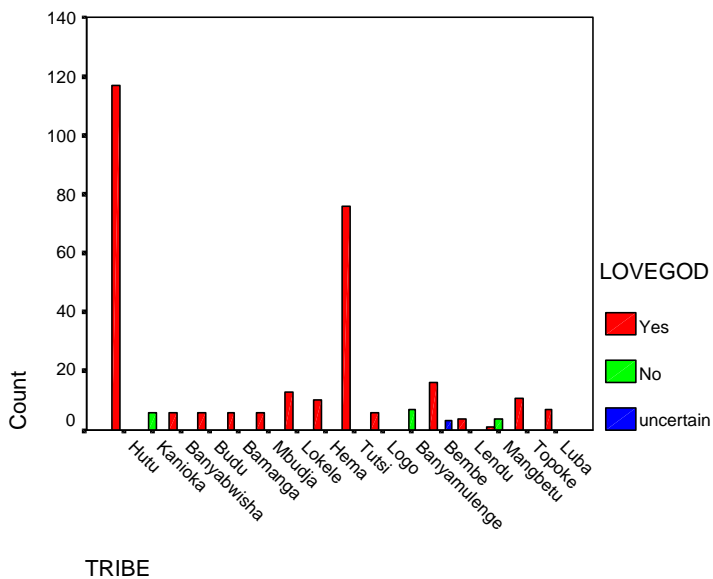
According to this research question, all key informants have said yes. All respondents from Rwanda and Burundi have also said yes. But It is interesting to note that all other Congolese tribes said “yes”, except *Banyamulenge* from the DR Congo. A discussion with my respondent *Banyamulenge* (Congolese Tutsi from Rwanda et Burundi) after their negative answer to the question revealed that *Banyamulenge* had difficulties to accept that their love for God alone could bring peace to them. Despite their love of God, they said, they had in history an experience of threat of being stateless persons in the DR Congo, in Rwanda and in Burundi, for which they had to fight and have peace. Actually Banyamulenge continue to fight for theirs rights they believe are not yet respected. Because of killings, rape of innocent women and young girls and other misbehaviours against vulnerable people, committed in the Great Lake region, the dilemma of teaching Christian education in the region is rampant. It is

a dilemma of whether or not to love God without fighting, and then have peace on the earth. It is the influence of learning by prior experiences (see chap. 3, p. 379).

The suggestion to this dilemma is that twofold love through obedience to God by respecting the Ten Commandments, and dialogue with the enemy can help for a culture of peace in the region. Because we should forgive when we are still here on the earth and not in the heaven. Christian education in the Great Lakes region should address this fundamental question of killing innocent people because of land issue, through the deepest dialogue based on twofold love.

TRIBE * LOVEGOD Crosstabulation

Count		LOVEGOD			Total
		Yes	No	uncertain	
TRIBE	Hutu	117			117
	Kanioka		6		6
	Banyabwisha	6			6
	Budu	6			6
	Bamanga	6			6
	Mbudja	6			6
	Lokele	13			13
	Hema	10			10
	Tutsi	76			76
	Logo	6			6
	Banyamulenge		7		7
	Bembe	16		3	19
	Lendu	4			4
	Mangbetu	1	4		5
	Topoke	11			11
	Luba	7			7
Total		285	17	3	305



4.1. 3 Science Alone and Peace on the Earth

Under the research codification ‘‘country science’’, the research sought to know if sciences alone can provide-socio economic and political peace on the earth. The respondents were asked to tick beside one of the two proposed answers: Impossible----- or Possible-----.

COUNTRY * SCIENCE Crosstabulation

Count		SCIENCE		Total
		Impossible	Possible	
COUNTRY	DRCongo	96	16	112
	Rwanda	98	0	98
	Burundi	95	0	95
Total		289	16	305

According to these results, 100% of respondents from Rwanda and Burundi agreed that it is impossible for science alone without God, to provide socio-economic and political peace on the earth. The majority of respondents from the DRCongo (85.7%) also agreed. But it is also eloquent to note that 14.2 % of the respondents from the DRC said that it is possible for science alone to provide peace on the earth. Among these 14,2%, were found 100% of Banyamulenge, 54.5% from the Topoke tribe (in Kisangani), and 42. 8% from Luba tribe (in Kasai provinces). 75% of the key informants from America, Canada, and Great Britain

agreed that science alone couldn't provide socio-economic and political peace on the earth. But 25% of the key informants who were from Wales remained neutral, without any claim. Although this, the general tendency is clear that science alone cannot provide socio-economic and political peace on the earth.

In chapter 1 of this thesis (see p. 26) the research started discussing the philosophy of Jean Jacques Rousseau (1712-1778), born in Switzerland, but French by culture, who wrote in 1950 (a document titled "the discourse on the sciences and the arts." Cahoone (2003: 32) correctly specifies that in this document, Rousseau argued that "modern learning does not improve, but on the contrary, harms, human morals." He also wrote in 1754 an important paper on "discourse on the origins of inequality among mankind." In this document, Cahoone (2003: 32) avers that Rousseau "revealed his concern for social equality, foreshadowing the views of Marx, and roundly condemned modern culture". For having said this, Rousseau, continues Cahoone:

was chastised by the great Voltaire, who wrote to Rousseau: "no one has never been so witty as you are in trying to turn us into brutes: to read your book makes one long to go on all fours. Since however it is now sixty years since I gave up the practice, I feel that it is unfortunately impossible for me to resume it".

In his two papers quoted above, Rousseau demonstrated how the development of industry in Europe has rather enhanced the inequality among people. Rousseau concluded thus, that the solution to the problems of the poor was not resolved by the development of industry in western countries. Poor becomes very poor and rich becomes very rich. This is the fruit of enlightenment and modernism. What do mean enlightenment and modernism? Heitink (1999: 19) says that "the enlightenment (Dutch *verlichting*; German *Aufklärung*) is a period of the history of European culture, more or less coinciding with the eighteenth century and ending at the time of the French Revolution in 1789." An enlightened person continues Heitink, "has become a different kind of person. Each has become the subject of her or his own experience. This leads to a new understanding of religion and church that rebels against all forms of authoritarian faith and develops through subjective reflection and rational deliberation." For Kant enlightenment meant that human beings had to release themselves from immaturity they had inflicted on themselves. In 1784 Kant (as quoted by Heitink, 1999: 20) said in German language that, *Habe Muth, dich deines eigenen Verstandes zu bedienen*

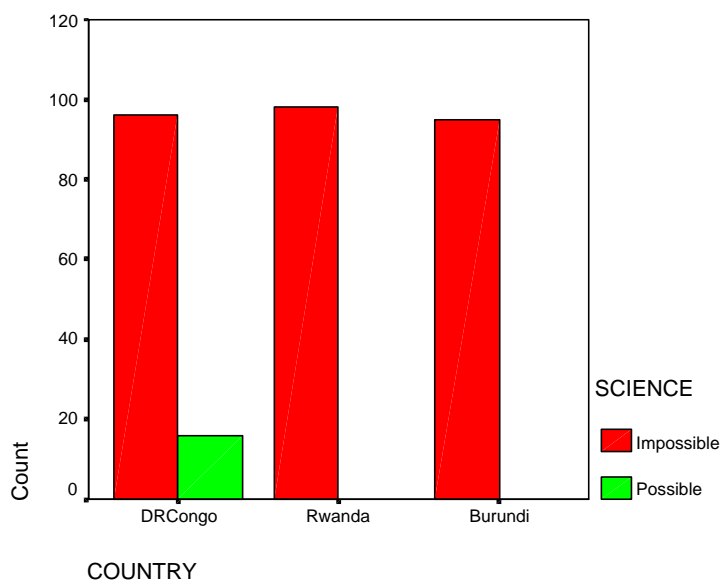
meaning, “have the courage to use your own brain”. Cahoone (2003: 9) talks of the positive self-image modern western culture born in the enlightenment and characterised by:

a civilization founded on scientific knowledge of the world and rational knowledge of value, which places the highest premium on individual human life and freedom, and believes that such freedom and rationality will lead to social progress through virtuous, self-controlled work, creating a better material, political, and intellectual life for all.

Dealing with what modernization is, Cahoone (2003: 8), says that the term modern derives from the Latin word *modo*, meaning “ ‘of today’ or what is current as distinguished from earlier times.” What is current here is just this thought of enlightenment, which is based on the human reason and subjectivity. Modernization in Western countries or development in the non-Western world continues Cahoone (2003: 8), is characterized by “free markets, a largely secular culture, liberal democracy, individualism, rationalism, humanism, etc” It is this culture of rebellion against religion, and against all dictatorial forms of management that has been transferred from western to the Great Lakes region both in secular and ecclesiastical settings. This lesson from western world, on modernization about rebellion, and reaction against dictatorship and division, has been well learnt by people in the Great Lakes region.

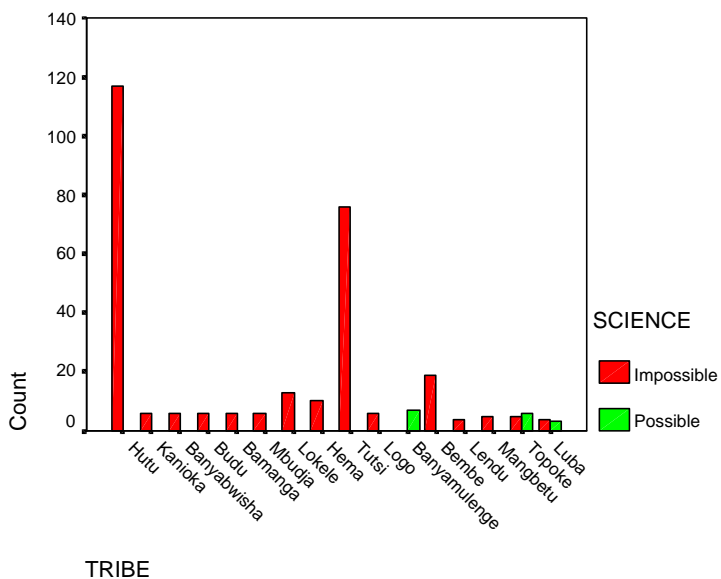
In the Great Lake region, science has not brought development but rather, guns, reinforcements and rewards to the pitiless murderers, international plunder of natural resources in the DR Congo at the open sigh of silents evengelizers, class-struggles, and death, giving then reason to Jean Jacques Rousseau that technology has just harmed human morals, which is true even with television and its pornographic films today. The dilemma of teaching Christian education in the Great Lakes region is situated in the fact of whether to follow this modernism that praises sciences while rejecting religion and God on behalf of a subjective freedom, or to follow twofold love. In the process of getting to a suggestion, one should ask the question of knowing why does the class of bourgeois give a low salary to the labourers in their industrialized companies and churches? The essential raison is that a rich human being would like to alienate his neighbour, and would not want his or her neighbour to be like him or her. This is the lack of twofold love that disguises itself into corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, breaking the God’s ten commandments more than anything else. Thus, this is why I suggest that twofold love with its rich content (see the TIQ in chap. 3, p. 330-

333) only could bring a culture of peace in the Great Lakes region. Modernization has just harmed morals, which has contributed to a culture of individualism and violence. Through an integrative Christian theology based on twofold love, sciences will be given a new orientation and collaboration in the process of a very new Christian education in the Great Lakes region.



TRIBE * SCIENCE Crosstabulation

Count		SCIENCE		Total
		Impossible	Possible	
TRIBE	Hutu	117		117
	Kanioka	6		6
	Banyabwisha	6		6
	Budu	6		6
	Bamanga	6		6
	Mbudja	6		6
	Lokele	13		13
	Hema	10		10
	Tutsi	76		76
	Logo	6		6
	Banyamulenge		7	7
	Bembe	19		19
	Lendu	4		4
	Mangbetu	5		5
	Topoke	5	6	11
	Luba	4	3	7
Total		289	16	305



4. 1. 4 Good Christians and Two-fold Love

The symbol for “good Christian and twofold love” in this question is GOODCHRI. The question asked was: A good Christian should: Love God---b) Love neighbor -----c)

Love both God and neighbor-----d) I totally disagree. The respondents were asked to tick one of the above-indicated answers, which they did as shown by the statistical results below.

COUNTRY * GOODCHRI Crosstabulation

Count		GOODCHRI			Total
		Should love neighbor	Should love both God and neighbor	I totally disagree	
COUNTRY	DRCongo		105	7	112
	Rwanda		98		98
	Burundi	14	81		95
Total		14	284	7	305

This crosstabulation shows that 93,7 % (105 over 112) of the Congolese respondents agreed that a good Christian should love both God and neighbour. But again, 100% of the Banyamulenge disagreed. 85% of the Burundian respondents agreed while 14,73% (14 over 95 from Burundi) disagreed. And they were Tutsi from Burundi. 100% of Rwandan respondents, Tutsi and Hutu agreed. Also 100% of the key informants agreed that a true Christian should love both God and the neighbour. During this research Banyamulenge proved to be more and more sceptical about pacifism based on relying on God without human struggle for peace, and this, because of what happened in the night of August 13, 2004 in Gatumba Tutsi refugee camp in Burundi. In this day, Banyamulenge who are Tutsi from the DR Congo were surprised by an attack with heavy weapons in the night and 160 died. As it is customary in the Great Lake region, one may die without knowing who has killed who and why? FNL (Force National de Liberation) a Burundian Hutu extremist politico-military party at least claimed this attack. But Banyamulenge's investigation has confirmed that both Mayi-Mayi militia from the DR Congo, extremist Hutu from Rwanda who are in the DR Congo and FNL from Burundi have been the organizers of this attack. Three years after, in 2006, the survivors of the Gatumba massacre were promoted by the United Nations of America that gave them a massive asylum for at least a good rest in this country of traditional freedom.

The dilemma under this question for Christian and their educators in the Great Lakes region is of whether to love God and neglect the practical love of the neighbour or to love the neighbour and reject God. It has been very easier in the Great Lakes region to make a lot of

an empty noise on the pulpit about the love of God and the love of the neighbour. But it has been very difficult to give practical ways of living this twofold love in the society. In western world, at the point of even denying their health and social advantages, many among atheists and liberal theologians have really tried to love the mankind and hate God. We know about Denis Diderot (1713-1784), an eighteenth-century French philosopher and writer who was an erudite educated by Jesuits. He compiled the *Encyclopédie ou dictionnaire raisonné des sciences, des arts et des métiers*, an encyclopedia that reflected the European intellectual movement known as the Age of Reason. This *Encyclopédie* in French language is the Diderot's 35-volume work, for which he spent much of his life writing and editing. Martin* (Encarta, 2004) specifies that, “aided by the most celebrated writers of the day, including Voltaire and Montesquieu, the skeptical, rationalist Diderot used the *Encyclopédie* as a powerful propaganda weapon against Ecclesiastical authority and the superstition, conservatism, and semifeudal social forms of the time.”

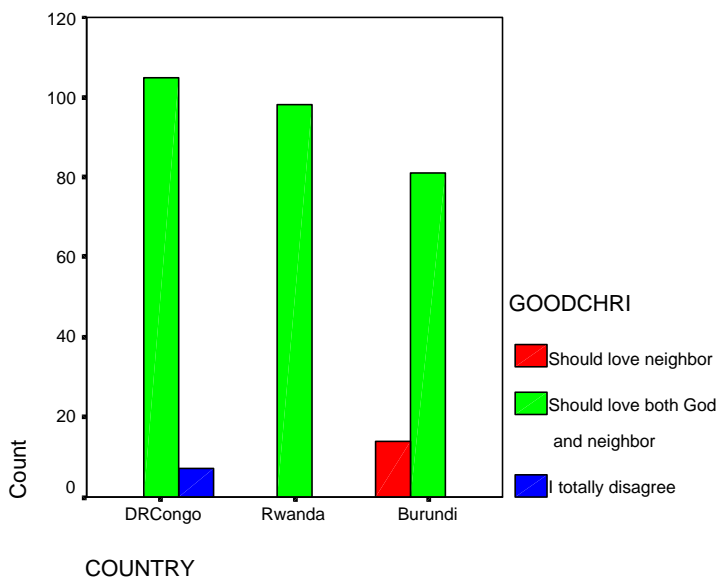
To love and serve mankind better, the French atheist Jean Paul Sartre (1905-1980) one of the French founders of existentialism, gave up teaching in 1945 and founded the political and literary magazine *Les Temps Modernes*, of which he became editor in chief. He was active after 1947, as an independent Socialist who criticised both the USSR and the United States in the so-called cold war years. He supported later Soviet positions but still frequently criticized Soviet policies. Sartre was so committed to love the mankind at the point of even rejecting “the 1964 Nobel Prize in literature, explaining that to accept such an award would compromise his integrity as a writer.” The Sartre's philosophic works was a combination of “the phenomenology of the German philosopher Edmund Husserl, the metaphysics of the German philosophers Georg Wilhelm Friedrich Hegel and Martin Heidegger, and the social theory of Karl Marx into a single view called existentialism” (Martin, Encarta, 2004). For Jean Paul Sartre, existence precedes essence. Cahoon (2003: 169) specifies that, “Sartre endorsed the absolute freedom and responsibility of the individual subject to create itself in a world without guidance from God or nature ”.

* Michael Martin, B.S. M.A. PhD professor of philosophy, Boston University. Author of *Atheism: A philosophical justification*.

From 1941 to 1945, Cahoone continues, Sartre “wrote for the French resistance against the German occupation.” We have from Cahoone (2003: 169) the excerpt of Sartre’s public lecture he gave in October 1945 only few months after the liberation of Paris from Germans. In some phrases of this excerpt Sartre says:

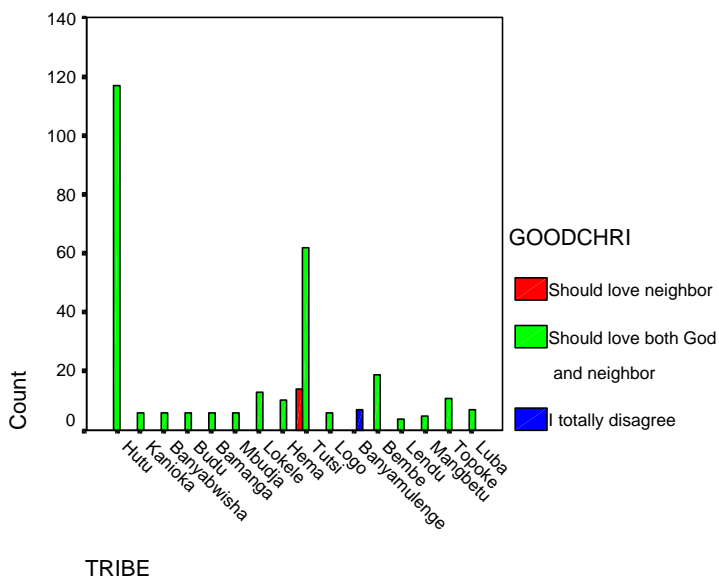
“Man is nothing else but what he makes of himself. Such is the first principle of existentialism. It is also what is called subjectivity, the name we are labelled with when charges are brought against us. But what do we mean by this, if not that man has a greater dignity than a stone or a table? For we mean that man first exists, that is, that man first of all is the being who hurls himself toward a future and who is conscious of imagining himself as being in the future. Man is at the start a plan which is aware of itself, rather than a patch of moss, a piece of garbage, or a cauliflower; nothing exists prior to this plan; there is nothing in heaven; man will be what he will have planned to be.”

Oddly enough, while these atheists accept sacrifices, and work hard to improve the social welfare of the humankind, Otto de Bruijine (see page 26, chapter 1 of this thesis) who is evangelical reminds us that evangelicals who hold the Bible in their hands have three errors, which are: firstly an ephemeral spirituality (they begin by spirituality but this spirituality does not last, they finish quickly in flesh and impurity); secondarily, a quietism which is a religious devotion based on a calm and passive acceptance of life and the abandonment of all desires; and thirdly, a militancy that is the tendency to fight against others for nothing, and even for reasons that are not really biblically based! This seems to be a love of God without love of the social welfare of the neighbour. Thus, the research’s suggestion remains twofold love. Because loving God without loving neighbours or loving neighbours without loving God with all heart, soul, mind and strength cannot provide peace on the earth. By telling people that there is no God and his transcendental laws for a better world, all these modern atheists have just harmed human morals while economic wars continue in the Great Lakes region as the aftermath of modernism among other root causes of this international conflict.



TRIBE * GOODCHRI Crosstabulation

TRIBE	GOODCHRI			Total
	Should love neighbor	Should love both God and neighbor	I totally disagree	
Hutu		117		117
Kanioka		6		6
Banyabwisha		6		6
Budu		6		6
Bamanga		6		6
Mbudja		6		6
Lokele		13		13
Hema		10		10
Tutsi	14	62		76
Logo		6		6
Banyamulenge			7	7
Bembe		19		19
Lendu		4		4
Mangbetu		5		5
Topoke		11		11
Luba		7		7
Total	14	284	7	305



4.1.5 Five Languages of Love

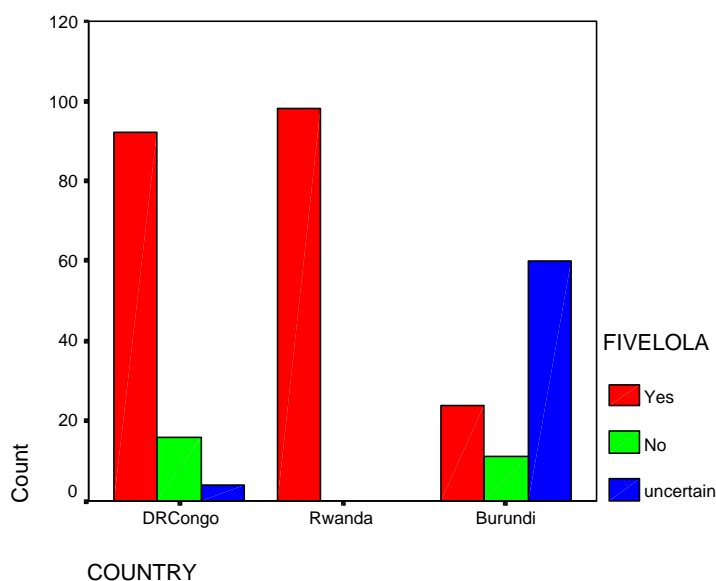
FIVELOLA is a codification word for “five languages of love” in this question. The question was formulated as follows. I feel loved when one does the following five languages of love: -words of affirmation (kind word), quality time (when one takes time to talk to me), receiving gifts from some one, acts of service (when one takes time to serve me) and physical touch. Then respondents were asked to tick one of the following answers.

- a) Yes-----
- b) No-----
- c) Uncertain-----
- d) I do not Know-----.

The results appear in the following statistical figures.

COUNTRY * FIVELOLA Crosstabulation

Count		FIVELOLA			Total
		Yes	No	uncertain	
COUNTRY	DR Congo	92	16	4	112
	Rwanda	98			98
	Burundi	24	11	60	95
Total		214	27	64	305



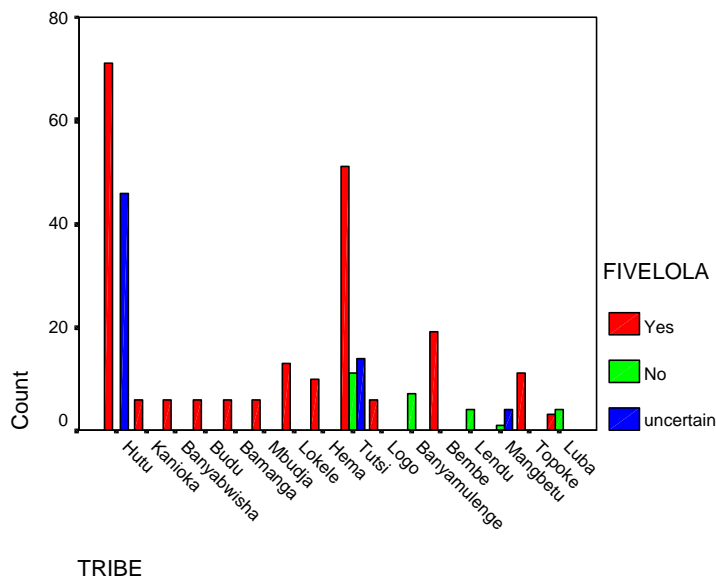
As how to show love practically is concerned, the analysis of the results for this question shows that 82 % of the Congolese feel loved when one uses for them the words of affirmation (kind words), quality time (when one takes time to talk to them), when one gives them a gift, serves them, and touches them. 14, % of the Congolese have said “no” while 4% could not decide. Among the 14% who said “no”, it is found 100% of the Banyamulenge (South-eastern Kivu province) respondents, 100% of the Lendu (Bunia District, oriental province) respondents, 57% of the Luba respondents (the writer’s tribe in Kasai provinces), and 20% from the Mangbetu tribe (oriental province in the DR Congo). From Burundi only 11,5% of the respondents said yes, 63% were uncertain while 25% said “no”. From Rwanda 100% said yes. 75% of the key respondents from Great Britain, America and Canada said yes. But 25% of the respondents who were from Wales said nothing.

Despite the fact that the general tendency is yes, the research tried to find why many from Burundi and DR Congo chose “no” and “uncertain” to the question. It was found that people were very suspicious, fearing fetish, poison and bad luck that could be transmissible by interaction with the enemies without knowing. In page 214 of the second chapter, this research dealt with four fundamental laws of symbolism in African religion according to Froelich (1964: 196). They are: law of similitude or law of sympathy (similar things mutually influence each other; the law of contrasts (one thing may act upon its contrary); the law of

contagion or law of continuity (things that have been once in contact continue to be linked), and law of succession of facts. According to this law of succession of facts, if “B” comes after “A”, therefore “A” is the cause of “B”. For instance, if some one has headache, or any bad luck and death after having greeted somebody with hands, or after having eaten in the house of somebody, the conclusion is that greeting or food eaten (A) is the cause of headache, bad luck or death (B). In Goma, Bukavu, Kisangani, Beni, Butembo in particular and in the Eastern Congo in general, and also in Rwanda and Burundi, people use a poison called *Karuho*, from Rwanda. They apply this poison in their hands to greet people with the hands and kill them. They even apply this poison to the door. If one touches this door or poisoned hands without washing his or her own hands before eating, he or she will die after some days. Now the dilemma for Christian educators and Christian learners in the Great Lakes region is: should Christian use the five love languages in the Great Lake region or not? This research suggests that by the power of the Holy Spirit, all these dilemmas could find a solution through teaching effectively two-fold love, without which, even the interpretation of symbols can create a lot of problems. In the Great Lake region cultures, it is known; bad luck and death must have a direct cause from the enemies. But sometimes all these suspicious attacks may not be true, and just create conflicts in the societies.

TRIBE * FIVELOLA Crosstabulation

Count		FIVELOLA			Total
		Yes	No	uncertain	
TRIBE	Hutu	71		46	117
	Kanioka	6			6
	Banyabwisha	6			6
	Budu	6			6
	Bamanga	6			6
	Mbudja	6			6
	Lokele	13			13
	Hema	10			10
	Tutsi	51	11	14	76
	Logo	6			6
	Banyamulenge		7		7
	Bembe	19			19
	Lendu		4		4
	Mangbetu		1	4	5
	Topoke	11			11
	Luba	3	4		7
	Total	214	27	64	305



4.1. 6 Two-fold Love in the Great Lakes Region

This section will deal with a suggestion on how to practice twofold love for a culture of peace in the Great Lakes region. For that purpose, the section will first from the Bible, expose the Jesus' teaching on what twofold love (love of God and love of the neighbor) is. From there, the section will show clearly how a pagan education with a chocolate coating of Christianity could be avoided through faith based on twofold love in Jesus Christ.

4.1.6.1 Biblical Concept of Love

What is twofold love in the Bible? The first kind of love according to the New Testament is expressed by the Creek word ἀγαπή “agapē”. It is an unmerited love, true love, which is the love of God. This is a new commandment brought to world by Jesus Christ. The love “agapē” does not take in account actions of its beneficiaries. This is how “God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (NKJV, Jon 3:16). God does not love the world because Jesus died, but, rather, God planned the death of Jesus through His true love “agapē”, ἀγαπή.

Morris (1998: 492) correctly says that:

Jesus brought into the world a new emphasis on love which he demonstrated in his own life and which he made clear he expected his disciples to produce too. For him love depends on the nature of the lover rather than that of the beloved. Jesus loved because he was a loving person, not because he found attractive qualities in those he loved. His followers are to be loving people, not simply to be drawn to attractive people.

This love “agapē”, ἀγάπη, in the Gospels comes from the verb “agapaō”, ἀγαπᾶω_ meaning to love. Dealing with the terminology of the word love in the Gospels, Morris (1998: 492) shows that the usual verb for “to love” is *agapaō* (sixty-three times) while *phileō* occurs twenty-one times. The noun *agapē* “love” is found nine times while the noun *philia* “reciprocal love” is not at all found. The adjective *agapētos* meaning “beloved,” is found fifteen times in the Gospels. The verb *agapaō* was replacing *phileō* in Even the LXX, where Hatch and Redpath (as quoted by Morris, 1962: 492) have four columns of references to *agapaō* with about half a column for *phileō*, *agapaō* predominates. Coates (1962: 699) also demonstrates that *agapē* (love) and *agapaō* (to love) are the commonest Greek words in the NT for all forms of love . He shows also that this love agapē, is one of the least frequent words in classical Greek. In few occasions where it appears in classical Greek, it expresses the highest and noblest form of love, which sees something infinitely precious in its object. Thus, Coates concludes, “its use in the NT derives not directly from classical Greek so much as from the LXX, where it occurs in 95% of all cases where EVV translate the Hebrew by ‘love’, and in every case of love from God to man, man to God and man to his neighbour.” Thus, there is a clear majority of references to the *agapē* words in the Gospels. But the important thing says Morris (1998: 492), “is not so much the words chosen as the meaning and associations the Evangelists put into them. Matthew has the love words a total of seventeen times, Mark nine, Luke eighteen and John fifty-seven; John has them more than all the others put together.’ The use of the word “love” in the New Testament has been influenced by the sense it had in the Old Testament.

Dealing with word love and its meaning in the Old Testament, Coates (1962: 699) mentions the Hebrew word *āhēb* “which is in every way as broad in its usage as the English word, and easily the most common word for every range of its meaning.” The other Hebrew words for “love” according to Professor Coates from Oxford University are: *dôd* and *ra’ yâ* that respectively mean “passionate love and its female object. In this line it is also found in

the Old Testament, words like *yādad* (Ps. 127: 2), *hāšaq* (Ps. 91: 14), *hābab*, which is found only in Dt. 33: 3), *āgab* (Jer. 4: 30 of paramours), and *rāham* (Ps. 18: 1). Whether human or divine, the OT “love”, says Coates (1962: 699), “is the deepest possible expression of the personality and of the closeness of personal relations.” However, in the non-religious sense, Coates specifies, *āhēb* is most commonly employed for mutual urge of the sexes, in which there is no restraint or sense of uncleanness. “It is also used of a multitude of personal (Gn. 22:2; 37:3) and sub-personal (Pr. 18:21) relations which have no connection with the sexual impulse.” The sense of *āhēb*, love in the old Testament is fundamentally “an inner force (Dt. 6:5, ‘might’) which impels to performing the action which gives pleasure (Pr. 20:13), obtaining the object which awakens desire (Gn. 27:4), or in the case of persons to self-sacrifice for the good of the loved one (Lv. 19:18, 34), and unswerving loyalty (1 Sa. 20:17-42)” (Coates, 1962: 699).

Being rooted firmly in the personal character of God himself, the love God has for the humankind in the Old Testament is deeper than that of a mother for her children (Is. 49:15; 66:13; Ho. 1-3). Being part of his personality, God’s love “cannot be swayed by passion or diverted by disobedience (Ho. 11:1-4, 7-9; this passage is the nearest the OT approaches to a declaration that God is love). Israel’s unfaithfulness can have no effect upon it, for ‘I have loved you with an everlasting love’ (Je. 31:3).” And Coates (1962: 699) specifies that, “the threat to love them no more’ (Ho. 9:15) is best interpreted as one to be their God no more.” To love God is a religious duty for humankind. Therefore, God demands that humans have to love him with the whole personality (Dt. 6:5). This cannot be “understood as meaning merely a punctilious observance of an impersonal divine law but rather as summoning to a relationship of personal devotion created and sustained by the work of God in the human heart (Dt. 30:6).” Daily obedience to God’s law, and to serve him, is more fundamental to the nature of love for God than any feeling (Jer. 2:2; Pas. 18: 1; Ps. 116: 1, Dt. 10: 12, Jos. 22: 5 etc). And God alone will be the judge of the sincerity of human love for him (Dt. 13:3). In the Old Testament, God also has ordained love to be the normal, ideal human relationship. For this purpose, love is given “the sanction of the divine law (Lv. 19:18), though the parallel prohibition of hatred with its reference to the heart (Lv. 19:17) shows clearly that this too is deeper than a merely legal relationship.” However, it is important to note that in the Old Testament, “ an enemy is never commanded to be loved, though he is to be helped (Ex.

23:4f.), even if for somewhat selfish motives (Pr. 25:21f.)”(Coates, 1962: 699). Therefore, the Jesus’ love command is very important and new. In the law, in Jesus’ day the Jews discerned 613 commandments, and there were vigorous discussions about the relative importance of some of these. But, “Jesus swept aside all such deliberations with his revolutionary insistence on the centrality of love, and for good measure he added that the teaching of the prophets is included in this command” (Morris, 1998: 494). Morris correctly reminds us that:

On the eve of the crucifixion John tells us that Jesus said to the disciples, “A new commandment I give you, that you love one another; as I have loved you, that you love one another.” He goes on to say that people will know that they are his disciples if they “love one another” (Jn 13:34–35). A little later he repeats it: “This is my commandment, that you love one another even as I have loved you” (Jn 15:12). It is love that marks out the Christian from other people. Perhaps nothing was more revolutionary in Jesus’ teaching than his command that his followers love their enemies (Mt 5:44; Lk 6:27, 35). In every age it has been normal to love one’s friends and hate one’s enemies, and Jesus points out that words about hate have in popular understanding been added to God’s command to love (Mt 5:43). The Qumran scrolls contain the explicit command to “hate all the sons of darkness,” a contemporary expression of the thought. But Jesus will have none of this. To love those who love us is nothing more than the way of the world and even sinners do this (Lk 6:32). Repeatedly he insists that people must love their neighbors as they love themselves, as the commandment tells them (Mt 5:43; 19:19; 22:39; Mk 12:31). Love, not hate, is the mark of the Christian (Morris, 1998: 494).

This is the kind of love this thesis deals with and suggests to be emphasised in the Christian education curricula in the Great Lakes region. As Morris said above, Jesus has taught this love through his life and not only through theoretical discourse based on cognitive learning approach, as it was the case in the Great Lakes region. A striking insight is the fact that Jesus teaches how humankind should use love “*agapē*”, *ἀγαπή*, to love God and neighbour. Morris (1998: 494) aptly avers, “love to God is no tepid affair, scarcely raising a ripple in life. It is wholehearted devotion, involving all of life. Love for God suffuses the whole person. This kind of love matters much more than even the most important outward ceremonies (Mk 12:33)”. Jesus uses four deep words about how we should love God. One should love God with all his or her *heart*, with all his or her *soul*, with all his or her *mind* and with all his or her *strength* (Mark 12: 29-30; Luke 10: 27; Matt 22: 37-38). Heart, soul, mind and strength are very significant words in general psychology. This research will not

spend time on the long dispute by theologians on biblical anthropology about the question of what a human is and especially the different parts of a human. Is a human made of body, soul and spirit (trichotomy)? * Is a human made of body and spirit only (dichotomy)? Although the fact that the position of having a human with three parts (body, soul and spirit) seems attractive to me, the research will rather deal with the biblical psychology that is in the Jesus' statement (heart, soul, mind and strength) on love for God.

Banwell (1962: 456) formerly lecturer in Old Testament at Rhodes University; and methodist minister (Fort Beaufort) in South Africa, gives a good summary on what a heart is according to the Bible. In the Old Testament, the word heart comes from the Hebrew word *lēb* or *lēbāb* that has the same sense with the Greek word *kardia*, meaning “the center of things” (Dt. 4:11; Jon. 2:3; Mt. 12:40). In the Bible, the references to the physical organ as such are not specific, and they are few. Some of them are 1 Sa. 25: 37; 2 Sa. 18: 14 and 2 Ki. 9:24. In their thoughts, Hebrews avoided the modern error of over-departmentalization. They thought in terms of subjective experience rather than objective, scientific observation. To them the heart:

was essentially the whole man, with all his attributes, physical, intellectual and psychological, of which the Hebrew thought and spoke, and the heart was conceived of as the governing centre for all of these. It is the heart which makes a man, or a beast, what he is, and governs all his actions (Pr. 4:23). Character, Character, personality, will, mind are modern terms which all reflect something of the meaning of 'heart' in its biblical usage.

Brain in modern time is the centre of consciousness, but, in the Bible it is the heart that means brain. Mind is even the closest modern term for heart in the Bible (e.g. Ec. 1:17; Pr. 16:23).

- “*Dichotomy or Trichotomy?* From the days of the Church Fathers until about 1850 this question was the main focus in discussions of Paul’s anthropology: Does the person consist of two parts (body and soul) or of three (body, soul and spirit)? The Greek fathers favored the latter option, the Latin fathers the former. Through the influence of Augustine and the Protestant reformers, dichotomy became the established view in Western theology; but the debate has continued (Berkouwer, 194–233; Hoekema, 204–10). In one version of trichotomy God inhabits the spirit (“the inner person”), releasing it from bondage to the soul (“the outer person”) and the body (“the outermost person”) and making them subservient to the spirit instead. Dichotomy, however, remains the dominant view. J. G. Machen, for example, affirmed that the Bible “unquestionably ... recognizes the presence of two distinct principles or substances in man—his body and his soul” (Machen, 143); *soul* and *spirit* denote the same reality (Machen, 159–73). More recently Hoekema, however, has rejected the word *dichotomy* (“to cut in two”), arguing that “the Bible describes the human person as a totality, a whole, a unitary being” who “in this present life cannot be so cut” (Hoekema, 210)” (Chamblin 1998: Software)

Based on this generalisation, Ryder Smith (as quoted by Banwell*, 1962: 456) suggests that:

The First great Commandment probably means ‘You shall love (agapān) the Lord your God with all your heart—that is with all your soul and with all your mind and with all your strength’ (e.g. Mk. 12:30, 33). The heart of man does not always do that, however. It is not what it should be (Gn. 6:5; Je. 17:9), and the OT reaches its highest point in the realization that a change of heart is needed (Je. 24:7; Ezk. 11:19), and that, of course, is fulfilled in the NT (Eph. 3:17).

H. Wheeler Robinson (as quoted by Banwell, 1962: 456) gives at least the following classification of the various senses in which the Hebrew words *lēb* and *lēbāb* are used. They mean physical or figurative (‘midst’; 29 times), personality, inner life or character in general (257 times, e.g. Ex. 9:14; 1 Sa. 16:7; Gn. 20:5), emotional states of consciousness, found in widest range (166 times); intoxication (1 Sa. 25:36); joy or sorrow (Jdg. 18:20; 1 Sa. 1:8); anxiety (1 Sa. 4:13); courage and fear (Gn. 42:28); love (2 Sa. 14:1); intellectual activities (204 times); attention (Ex. 7:23); reflection (Dt. 7:17); memory (Dt. 4:9); understanding (1 Ki. 3:9); technical skill (Ex. 28:3) (the two latter mean ‘mind’ in RSV), and volition or purpose (195 times; 1 Sa. 2:35), this being one of the most characteristic usages of the term in the OT. Robinson specifies also that “the NT usage is very similar.” Ryder Smith (as quoted by Banwell, 1962: 456) writes of the heart as follows, “It (the heart) does not altogether lose its physical reference, for it is made of ‘flesh’ (2 Cor. 3:3), but it is the seat of the will (e.g. Mk. 3:5), of the intellect (e.g. Mk. 2:6, 8), and of feeling (e.g. Lk. 24:32). This means that ‘heart’ comes the nearest of the NT terms to mean ‘person’.” In the Bible, the heart is then a wider term.

Apart from heart, “soul” is the second word used by Jesus as a *lieu* (place) from where human should love God. Cameron (1962: 1124) Professor of New Testament language, literature, exegesis and theology, at Free Church of Scotland College in Edinburgh, has given a reasonable summary of what soul is as follows.

In the Old Testament, with the exception of *nesāmā*, in Is. 57:16, the usual Hebrew word is *nephesh*, which occurs 755 times. It is clear from Gn. 2:7, that the primary meaning is ‘possessing life’. “Thus it is frequently used of animals (Gn. 1:20, 24, 30; 9:12, 15-16; Ezk. 47:9).” Sometimes, *nephesh* is identified with the blood, as something that is essential to physical existence (Gn. 9:4; Lv. 17:10-14; Dt. 12:22-24). It stands in many cases for the life-principle. This is a common sense in the book of Psalms, though not confined to it. With

reference to a psychical state, the numerous occurrences cover various states of consciousness, where *nephesh* means the seat of physical appetite (Nu. 21:5; Dt. 12:15, 20-21, 23-24; Jb. 33:20; Pss. 78:18; 107:18; Ec. 2:24; Mi. 7:1); the source of emotion (Jb. 30:25; Pss. 86:4; 107:26; Ct. 1:7; Is. 1:14); and the associated with the will and moral action (Gn. 49:6; Dt. 4:29; Jb. 7:15; Pss. 24:4; 25:1; 119:129, 167). In addition, *nephesh* designates an individual or person (e.g. Lev. 7:21; 17:12; Ezek. 18:4). It is also employed with a pronominal suffix to denote self (e.g. Judg. 16:16; Ps. 120:6; Ezek. 4:14). A remarkable extension of the latter continues Professor Cameron, is the application of *nephesh* to a dead body (e.g. Lev. 19:28; Nu. 6:6; Hg. 2:13). The *nephesh* is usually “regarded as departing at death (e.g. Gn. 35:18), but the word is never used for the spirit of the dead. Cameron notes that, since Hebrew psychology lacked precise terminology, there is some overlapping in the use of *nephesh* (soul) *lēb* or *lēbab* (heart) and *rûah* (spirit).

In the New Testament, the Greek word *psychē* is the corresponding term to the Hebrew *nephesh*. The meaning in the Gospels is similar, but in certain instances, indicating more life than just physical life. It (*psychē*) ceases at death (Mt. 10:39; Mk. 8:35; Lk. 17:33; 21:19; Jn. 12:25). In all four Gospel pneuma, which is the equivalent of *rûah*, denotes sometimes the principle of life, although in other cases it means the higher level of psychical life. Of 12 occurrences in Paul says Professor Cameron, 6 represent life (Rom. 11:3; 16:4; 1 Cor. 15:45; 2 Cor. 1:23; Phil. 2:30; 1 Thes. 2:8), while 2 are personal (Rom. 11:3; 13:1); and 4 are psychical while 3 of these representing desire (Eph. 6:6; Phil. 1:27; Col. 3:23), and the remaining one indicating emotion (1 Thes. 5:23). Paul uses *pneuma* for the higher aspects of ordinary life and especially the higher life of a Christian. In this line, he uses the adjective *psychikos* meaning “natural person”) as at different level from *pneumatikos*, meaning spiritual person (1 Cor. 2:14-15). This is the same in 1 Thess. 5: 23, where he employs *psychē* along with *pneuma* to merely describe the same immaterial part of man in its lower and higher-aspects.

Other NT writers provide examples of some heightened use of *psychē* where the Word of God can save it and recovery from error, and rescue it from death (James 1:21; 5:20). The salvation of the *psychē* is the outcome of faith (Heb. 10:29; 1 Pet. 1:10), while fleshly desires are inimical to it (1 Pet. 2:11). The hope of what shall be anchors it firmly (Heb. 6:19). And to still show the overlapping reality between *psychē* (soul) and *pneuma* (Spirit), Cameron

specifies that, “in the description of what follows the opening of the fifth seal, *psychē* is used in the sense with reference to the martyrs seen below the altar (Rev. 6:9)” (Cameron, 1962:1124).

Mind is the third word used by Jesus in his statement on love (Mark 12: 29-30; Luke 10: 27; Matt 22: 37-38). Mind also means an incorporeal part of the human being. It is not totally different from Heart and soul. There is overlapping of the terms in Paul’s psychology. Chamblin (1998: Software) has dealt with the Apostle Paul’s biblical psychology that takes in account both Hebrew and Greek views and then has brought Paul in the dichotomist view of the person as both corporeal and incorporeal. Paul’s favorite word for the corporeal is “body” (*sōma*). He uses also “flesh” (*sarx*) in this same sense: “always carrying around in our body (*sōma*), the death of Jesus ... that the life of Jesus may be manifested in our mortal flesh [*sarx*]” (2 Cor 4:10–11).” Being absent in flesh” (Col 2:5; cf. Col 1:22, “the body of his flesh”), is the same as being “absent in body” (1 Cor 5:3). The “thorn in the flesh” (2 Cor. 12:7) and the “weakness of the flesh” (Gal 4:13–15) describe the same physical infirmities. Gundry and Kümmel (as quoted by Chamblin, 1998: Software), have correctly found out that by various terms whose meanings overlap considerably Paul describes incorporeal activity as follows:

*There is no significant difference between the apostle’s presence “in spirit [pneuma]” (1 Cor 5:3) and his presence “in heart [kardia]” (1 Thess 2:17). One reasons and understands with “the mind [nous]” (1 Cor 14:14–16), but the heart (kardia) may likewise be “enlightened” (2 Cor 4:6; Eph 1:18), and “the spirit [pneuma] of the person” understands “the things of the person” (1 Cor 2:11; cf. Eph 4:23, “the spirit [pneuma] of the mind [nous]”). In 2 Corinthians 6:11–12 *splanchna* (NIV “affection”) and *kardia* are synonymous expressions of love. Obeying “from the heart [kardia]” (Rom 6:17; 1 Tim 1:5) is the same as obeying “from the soul *psychē*” (Eph 6:6, Col 3:23; NIV “heart”) and serving “with my spirit [pneuma]” (Rom 1:9; NIV “whole heart”). To stand “in one spirit [pneuma]” is to struggle “with one soul *psychē*” (Phil 1:27), though Paul’s concern here is not personal psychology but believers’ harmony of purpose. Paul distinguishes the incorporeal from the corporeal in several ways. He speaks of being devoted to the Lord “in body (*sōma*), and spirit [pneuma]” (1 Cor 7:34); of “being absent in body but present in spirit” (1 Cor 5:3), and of being separated “in person, not in heart [kardia]” (1 Thess 2:17 NRSV). He exhorts readers to purify themselves “from every defilement of flesh [*sarx*] and spirit [pneuma]” (2 Cor 7:1).*

Ryken, Wilhoit, & Longman (1998: 554) have correctly shown the overlapping meaning between heart and mind in the biblical language. In the dictionary of biblical imagery, they edited, they say that today, mind is associated to the brain. The brain and the head provide a number of stock images of the mind and its functions. Modern people are surprised that in the imagery of the Bible there is no awareness of the brain as the centre of consciousness, thought or will. Then “the processes of the “mind” are frequently associated with an organ that for us evokes the emotions, that is, the heart.” This is why English translations of the Bible preserve more the word “heart” rather than substitute a word or image associated with the mind. In the Bible, Ryken, Wilhoit, & Longman aver correctly that, “*heart* encompasses more than what we mean by *mind* (for which there is no word in biblical Hebrew). The heart is the center of the being, where the will, affections, thoughts, purposes and imagination reside. Human emotions are more frequently associated with the lower organs.” The Greek NT usually uses “mind” *nous* in reference to the cognitive, rational and purposive aspects of a person as well as the less concrete aspects such as heart, soul, opinion and understanding or reflection. Then Ryken, Wilhoit, & Longman (1998: 554) aptly note that the overlap between “mind” and “heart” is evident in Philippians 4: 7 where it mentions that, “the peace of God ... will guard your hearts and your minds in Christ Jesus” (NIV).” In 2 Corinthians 3:14–15 “Paul can speak of the Israelites, whose “minds are made dull” because “a veil covers their hearts” (2 Cor 3:14–15; for OT examples, cf. 1 Sam 2:35; Job 10:13; 38:36).”

What does strength mean in Jesus statement on love (*Mark 12: 29-30; Luke 10: 27*)? It is the opposite of weakness. Ryken, Wilhoit, & Longman (1998: 821) aptly note that strength in the Bible is applied to natural as well as supernatural and human beings, which is different from an attribute such as righteousness. “But the fullest development of strength imagery is found in its application to humankind, especially as human strength is related to God’s.” God is the source of all human strength (1 Chron 29:12; Ps 63:3–5), “whether it is thought of as common vital strength (Deut 8:17–18; Ps 90:10), unusual physical power (Judg 16:28) or the military might of an enemy army (Is 28:2). How fitting that response to this gift is to love God with all one’s strength (Deut 6:5; Judg 16:30; 2 Sam 6:5, 14; 2 Kings 23:25; Eccles 9:10).” Samson (Judg 14–16; Heb 11:34), David (1 Sam 17–19), Saul and Jonathan (2 Sam 1:19–27) are the persons especially endowed for example. They notably become symbols of strength. Despite the fact that it is God’s gift, strength is inferior to wisdom.

The theme of strength is dealt with along psychological lines as well as physical. Thus, “strong faith is informed (Rom 15:1) and resolute (Rom 4:20; 1 Jn 2:14). Strength is courage (Josh 1:6; Lk 22:43; 1 Cor 16:13; Col 1:11), confidence (Prov 31:25), knowledge (Acts 18:24) and convincing proclamation (Mic 3:8; Lk 24:19; Acts 7:22; 2 Cor 10:4).”

Since there is sometimes overlapping in the biblical psychology between heart that is the whole human including the body, soul mind and spirit, and even strength, it becomes clear that what Jesus says in his statement on the love of God (*Mark 12: 29-30; Luke 10: 27, Matt. 22: 37-40*), is that human should love deeply God, without any domain left in them, for any modernism, which is based on human subjectivism that is often characterised by the rejection of religion and God’s commands. It is very serious like a matter of choosing life, or death.

To conclude this section, one may hold that the Bible distinguishes main four kinds of love. They are love ” “*agapē*”, love *eros*, love in the sense of *philia*, and love in the sense of *epithymia*”. The “love” “*agapē*”, is different from “eros” that is sexual love. The Bible convicts this kind of love if it is not applied in marriage context (1 Cor. 6:18, Lev 20:10-12). Another kind of love according to the Bible is “*philia*” that is a reciprocal love. The noun *philia* does not appear in the New Testament, but its verb *phileō* does. And sometimes the verb *agapaō* whose noun is *agapē*, was replacing *phileō* to express deep love of friends. The sense of “*philia*”, love, and its verb *phileō* is a love of friends that steers from instinctive and emotional life. It is a sentimental love. In this case, if one is fond of someone, he loves. Jesus has used this kind of love in the case of Lazarus from Bethany (John 11:3). The Bible speaks also of *epithymia* that is love in the sense of desire, longing, lust, passion, and covetousness (Col. 3:5; 1 John 2:16; 3:17). Thus, all those kinds of love are different from the love- *agapē*, that is true love, the love of God, unmerited love. In this research, both key informants and respondents from the Great Lakes region gave only the expressions of love *philia* (reciprocal love), love *eros* (sexual love), and love *epithymia* (longing, lust). The lack of *agapē*, love, in human culture in general, and in the Great Lakes region in particular, confirms the “yes answer” to the research question of knowing whether teaching two-fold love could contribute to a culture of peace in the region. At horizontal level, what is difficult or very rare, if not impossible to find in the Great Lakes region is a pattern of politicians, church leaders, western missionaries, and people who love their neighbours like themselves.

This is why the DR Congo for example is very rich country, but inhabited by very poor people who suffer without any Christian education that take in account their spiritual, political, social, anthropological, philosophical, psychological, economical and environmental liberations. At the vertical level, it is the fact that people do not love God with all their heart, soul, mind and strength as taught by Jesus Christ that the whole thing has collapsed in the process of a practical Christian education in the Great Lakes region in particular, and in the world in general (see Gordon Clark, about pagan education with a chocolate coating of Christianity in America, p. 24-25).

It should also be made clear in this research that to love does not mean to encourage the evildoers to sin more. Dealing with the ethical side of Jesus' law of non-retaliation (Mt 5: 38–42), Hurst (1998: 216) avers that it “appears to be a reversal of the *lex talionis* of Exodus 21:24 (“an eye for an eye, a tooth for a tooth”), Leviticus 24: 20 and Deuteronomy 19:21, and thus has implications for Jesus' view of the Law (see 4. below).” Dungen (as cited in Hurst, 1998: 216) notes the fact that some commentators have pointed out that “to refuse to resist evil, even to encourage it (implied by turning the other cheek, inviting another blow), has often seemed unrealistic, if not outright immoral. Then Hurst (1998: 216-217) gives an important precision on this question of non-retaliation law in two points as follows. First, he says:

“love” in Jesus' command does not mean that Christians should have the same feeling for a Nero or a Hitler that they have for their family or friends. What Jesus requires is the unnatural act of putting others first, an act which will not be frustrated even by the abuse and hatred of an antagonist. This is the very nature of God. He does not return evil for evil (Mt 5:43–45; Lk 6:27–31); he expects no compensation (Mt 5:46–48; Lk 6:32–36); he does not prematurely condemn (Mt 7:1–5; Lk 6:37–38; cf. 1 Cor 13:4–7).

As he continues, Hurst explains that “those, on the other hand, who harbor hatred in their hearts are guilty in God's eyes of murder (Mt 5:21–26), a precept the world cannot accept. While those who retaliate think that they have heroically resisted aggression, in fact they have made a complete surrender to evil.” Dealing with the importance of this law of non-retaliation, Caird (as cited in Hurst, 1998: 217) shows how only love can stop the contagious character of evil. He says, “where before there was one under the control of evil, now there are two. Evil propagates by contagion. It can be contained and defeated only when hatred, insult and injury are absorbed and neutralized by love.”

Second, Hurst (1998: 217) says,

“turn the other cheek” is almost certainly an aphorism (see Chreia/Aphorism). Aphorisms are a common feature of human speech, and at times they are mutually contradictory (e.g., “Penny wise, pound foolish”; “look after the pennies, and the pounds will take care of themselves”). Such sayings are true of a certain person or situation. Elsewhere, Jesus implies that it is legitimate to resist evil. Rather than accepting the teaching of the Pharisees, for instance, he repudiates them for the wrongs they have committed against the people of the land (Lk 11; Mt 23). When struck on the cheek at his trial (Jn 18:22–23; see Trial of Jesus), Jesus is not seen to accept the affront quietly or to encourage another blow, but protests against its injustice. In Matthew 18:15–17 wrongs committed within the church are to be confronted and resolved, with the possible punishment of excommunication. It would seem that there are some instances in the Gospels where it is right and proper to remonstrate with an evildoer rather than let evil go unchecked.

At this point of twofold love, what are the dilemmas of teaching Christian education in the Great Lakes region? And again what is the suggested solution? As dilemmas of teaching twofold love in the Great Lake region is concerned, two kinds of dilemmas are articulated as follows. The first dilemma for Christian educators and believers in the Great Lakes region is of whether to follow the twofold love in the Bible or traditional African proverbs and western culture on love? The problem is that western missionaries and Africans have sometimes good and bad proverbs or thoughts from their cultures, on the love of the neighbour, which they believe to be right for practice. They do not have a correct concept of the true love of God in their cultures. Also there is the question of different ways people learn as explained in third chapter. For instance, learning by observation and learning by previous experiences etc have made people in Europe, America and in the Great Lakes region to change their mind against the biblical love. The question of whether to engage in war or not for example, has always divided Christian educators since Augustine (his concept of just war) up to now. The second dilemma in which African Christian educators find themselves in, is of whether to follow the traditions of western missionaries who brought the gospel to Africa, or to follow the biblical truths on love in African context? To these dilemmas, the research suggests that Christians educators in Africa should take twofold love as a screen through which all truths should be evaluated, and then retain only a thought or wisdom that stand when tested against the love of God and love of the neighbour as Jesus understands it.

4.1.6.2 Faith According to James Fowler and Twofold Love in the Great Lakes Region

Although his status as born again Christian, minister and teacher of theology, James W. Fowler (1981: xi-xii) explains the panic he underwent during his seemingly dying experience when he was very sick at his thirty third year as follows:

Had you met me on the day before this happened you would have come to know one who understood himself- and was understood by others – as man of faith. A Christian, a minister, a teacher of theology, a counselor, yes, even a witness for his faith. But in the distancing of that strange awakening my faith, like my wife and children, seemed remote and detached from me. I looked at it as one might look at an overcoat hanging on the far side of a room. During those moments I was not in my faith. I seemed to stand completely naked-a soul without body, raiment, relationships or roles. A soul alone with-with what? With whom? Faith is a coat against this nakedness.

From this experience Fowler says that “Faith helps us form a dependable “life space,” an ultimate environment. At a deeper level, faith undergirds us when our life space is punctured and collapses, when the felt reality of our ultimate environment proves to be less than ultimate” (Fowler, 1981: xii). Faith has a universal character. Dealing with the universal character of faith, Fowler (1981: xiii) affirms the largeness and mystery of faith. He found that faith is so fundamental that “none of us can live well for very long without it, so universal that when we move beneath the symbols, rituals and ethical patterns that express it, faith is recognizably the same phenomenon in Christian, Marxists, Hindus and Dinka, yet it is so infinitely varied that each person’s faith is unique.”

To grow, faith according to Fowler needs the contribution of others. For this purpose, he says, faith is inexhaustibly mysterious. And “Liveliness and continuing growth in faith require self-examination and readiness for encounter with the faith perspectives of others.” Fowler (1981: xii) says that “any of us can be illuminated in our efforts to relate to the holy by the integrity we find in the faith stances of others, whether they are religious or nonreligious.” Faith is a human universal. At birth, we are endowed with nascent capacities for faith. Depending to a large extent on how we are welcomed into the world and what kinds of environments we grow in, these capacities are activated and grow (Fowler, 1981: xiii).

Thus he says, “faith is interactive and social; it requires community, language, ritual and nurture. Faith is also shaped by initiatives from beyond us and other people, initiatives of spirit or grace.” As he was preparing a workshop on faith in America Asheville, North Carolina, ten year before 1981, Fowler (1981: 3) has come up with a set of questions to test faith in our lives. Those questions are:

-What are you spending and being spent for? What commands and receives your best time, your best energy? - What causes, dreams, goals or institutions are you pouring out your life for? As you live your life, what power or powers do you fear or dread? What power or powers do you rely on and trust? To what or whom are you committed in life? In death? With whom or what group do you share your most sacred and private hopes for your life and for the lives of those you love? What are those most sacred hopes, those most compelling goals and purposes in your life? Fowler (1981: 3).

These questions according to Fowler (1981: 4), aim at helping us “get in touch with the dynamic, patterned process by which we find life meaningful. They aim to help us reflect on the centers of value and power that sustain our lives.”

What is then faith according to Fowler? Explaining faith, Fowler (1981: 4) says:

The persons, causes and institutions we really love and trust, the images of good and evil, of possibility and probability to which we are committed – these form the pattern of our faith. Faith is not always religious in its content or context. To ask these questions seriously of oneself or others does not necessarily mean to elicit answers about religious commitment or belief. Faith is person’s or group’s way of moving into the force field of life. It is our way of finding coherence in a giving meaning to the multiple forces and relations that make up our lives.

Fowler (1981: 4) says, “ we do not live by bread alone, sex alone, success alone, and certainly not by instinct alone. We require meaning. We need purpose and priorities; we must have some grasp on the big picture.”

Explaining faith deeper again, Fowler (1981: 4-5) says:

Pushing aside a too easy identification of faith with religion or belief, Tillich challenges his readers to ask themselves what values have centering power in their lives. The “god values” in our lives are those things that concern us ultimately. Our real worship, our true devotion directs itself toward the objects of our ultimate concern. That ultimate concern may center finally in our own ego or its extensions-work, prestige and recognition, power and influence, wealth. One’s ultimate concern may be invested in family, university, nation, or church. Love, sex and a loved partner

might be the passionate center of one's ultimate concern. Ultimate concern is a much more powerful matter than claimed belief in a creed or a set of doctrinal propositions. Faith as a state of being ultimately concerned may or may not find its expression institutional or cultic religious forms.

If faith is defined in terms of our ultimate daily concerns like that, which is true, the research's suggestion is that twofold love should be the screen through which all our cultures and faiths must be evaluated. One may understand why this research agrees with professor Gordon Clark when he says that a pagan education with a chocolate coating of Christianity is sometimes the characteristic of what by error goes by the name of Christian education in America. This is also true in the Great Lakes region. The reason is just that each evangelizer has transmitted to Africa, by the means of verbal and non-verbal communications, a number of faiths that are not simply religious faiths. To the Christian learners, many educators have just transferred capitalism, modernism, division, divide and rule, indirect rule, economic, political and social predation, hegemony, African traditions etc., but not Christianity. This is why Africans theologians have vigorously reacted against the "colonialist evangelization" that replaced African cultures by western cultures that is dominated by modernism and capitalism instead of a pure Christianity in Africa. Professor Oscar Bimuenyi Kueshi PhD can represent all other African theologians for the purpose of illustration in this thesis. In 1980, This Congolese erudite defended his PhD thesis at the Université Louvain of Belgium with the highest distinction never reached since this European university exists; which he did in the presence of Anta Diop, the internationally renowned Africanist. The Bimuenyi's thesis which has been published in a 682 pages book in Paris is titled, "Discours Théologique Négro Africain: Problème des fondements", meaning "Negro African Theological Discourse: Prolem of Foundations". The research just gives here an idea on what Bimuenyi says about culture and evangelization in Africa.

To show that Jesus respects all cultures and that Jesus's missionaries could have done the same if they really wanted to be effective teachers of the Gospel, Bimwenyi (1981: 52-78) competently speaks of two important examples. The first is the Pentecost of the Nations in the book of acts. In this book of Acts, Jewish Christians thought that the physical circumcision was an absolute requirement for the non-Jewish Christians to be baptised and saved (Acts 15:1). The Gentiles, according to Jewish Christians, had to follow the Mosaic tradition before baptism and salvation (Acts 15: 1; 15: 5). Being Jews, even the Apostles had

the same conviction. But the Holy Spirit in contrary taught a new lesson to the Jewish Disciples of Christ. The lesson was that the Holy Spirit is for everybody who believes in Jesus, no matter his or her tribe and culture. And the condition for salvation was just faith in Jesus who saves by His grace. This is why all, Jews and non-Jews, male and female, young and old people spoke in tongues, and were baptised in the name of Jesus (Acts 10: 44-46). This was, says Bimwenyi, the Pentecost of the nations, which confused all Jewish Disciples who wanted everybody to be culturally assimilated to Jewish culture before being baptised and receiving salvation in Jesus Christ. Therefore, it is not fair for the messengers of the Gospel to talk more about the cultures of their nations to Africa instead of talking about the Gospel of Jesus Christ. Unfortunately, Bimwenyi notes that other Jesus' messengers who came to Africa represented more the economic and cultural interests of their nations more than the kingdom of God they were supposed to talk about! To the Apostle Peter, Bimwenyi (1981: 55) says the Holy Spirit taught that he had to stop considering some animals and people as impure or unclean (Acts 10: 28).

The second example after the Pentecost of the nations is made of official discourses from different Popes and Catholic Church leaders at high levels. Missionaries who went to Africa did not unfortunately follow these discourses that Bimwenyi considers as good advices. In this line, Bimwenyi (1981: 64) notes that since the great explorations by Portuguese and Spanish at XV and XVI centuries, Catholic Church at high level gave its position on the doctrine of salvation of the nations. Some of these advices were good. Bimwenyi continues and mentions that in 1537, Pope Paul III reacted to the missionaries of the new world whose the world spread opinion was that Indians were not normal human beings, that they were not able to adopt Christian faith. Therefore Indians had to be treated as animals. The reaction of the Popes according to Bimwenyi (1981: 64) was that such an opinion was from the enemy of the humanity, and that him, Pope III in his position as the unworthy Vicar of Christ considers that people from the western India were human persons, and that they were not only able to adopt Christian faith, but also they had the aspirations for the Christian faith. Bimwenyi (1981: 65) quotes also Pope Alexander VII who gave wonderful advice in 1659, to the Apostolic Vicars who were appointed as missionaries and were to go to Chine kingdom of Tonkin and Cochin China. In his document, The Pope Alexander VII Bimwenyi (1981: 65) avers, insisted on the principle of the dissociation

between faith and European interests. He insisted that missionaries should not confuse the economic interests of their European nations and the pure message of the kingdom of God they are supposed to bring to the people. Bimwenyi continues and says that this document insisted on the necessity of training the autochthon clergy, avoiding the idea of superiority of European race and inequality of the rights. The document insisted on the respect of all local patriotisms, and cultures of the people to evangelise in order to respect the principle of political equality. Bimwenyi (1981: 67) avers that different discourses of the Popes revisited recurrently the three points of the 1659 document. They are: the training of the local clergy, the respect of customs and traditions of the autochthons, and the separation between the faith and the interests of the missionaries' nations (faith and the nationalism of the missionary).

Concerning the necessity of training the local clergy, Bimwenyi (1981: 67) quotes Pope Leon XIII who wrote on June 24, 1893 two centuries after, an apostolic letter in which he recalled the 1659 document. In his letter, the Pope insisted on the foundation of theological Seminaries in India. Léon XIII refers to the thought of François Xavier who said that the Christian faith will never have a secured future among Indians if autochthons in India will not be effectively trained as priests to both help missionaries and manage effectively the interest of religion among their own people.

Dealing with the question of the respect of customs and traditions of the autochthons by the missionaries, Bimwenyi (1981: 70) insists on the Jerusalem Apostolic Council (Acts 15: 6-12) where the Holy Spirit helped the Apostle Peter understand effectively the truth about the salvation of the gentiles (salvation without following Jewish missionaries' traditions). To the Apostle Peter, Bimwenyi (1981: 55) says the Holy Spirit had also taught that he had to stop considering some animals and people as impure or unclean (Acts 10: 28). In his Evangelii Proeones, the Pope Pie XII insisted that the missionaries should not destroy or extinguish any good, honest and beautiful cultures of the evangelised people (1981: 71). In 1969, Pope Paul VI called for African Christianity, which should not be, avers Bimwenyi (1981: 74), neither a separated and secessionist Christianity, nor a western Christianity transplanted in Africa after *tropicalization*, bronzed color, and wearing an African Boubou (African Shirt).

Concerning faith and the nationalism of the missionary, which came to be known as “the missionary nationalism” consists of the fact that missionaries did put the cultures of their

nations and the interests of their countries into the first place, meaning, before the Kingdom of God they were supposed to talk about seriously and deeply (Bimwenyi, 1981: 75). The 1659 document made a hint to this question and mentioned that naturally, all human being prefer, love and put on top of everything, the traditions of their nations and their countries, especially during the colonial exploitation of Africa. The 1659 document threatened of expulsion missionaries sent to India if they would be found in confusion based on imposing their cultures and the socio-economic and political interests of their countries to the Indians (Bimwenyi, 1981: 75). The rest of his book shows empirically how evangelisers who came to Africa in general and to the Great Lakes region in particular did not follow either the advice from the Gospel nor good advice from Popes as explained above. Instead, colonialists and their compatriot missionaries humiliated the African chiefs, destroyed Congolese, Burundian and Rwandan cultures, imprisoned and condemned to death protestant believers like Simon Kimbangu and replaced only African culture by their own culture. This is what they shamefully called Christianity in Congo, Rwanda, Burundi! The two biblical texts below have been quoted by Bimwenyi as basis for his discussion on how evangelisers and Christian educators in Africa should behave if they still want to be effective teachers of the gospel of Christ. The first is in Actes10: 27-29. It says:

Talking with him, Peter went inside and found a large gathering of people. He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?"

The second biblical text quoted by Bimwenyi is from Actes15: 1-2 and says:

Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

Scholars in the Great Lakes region in particular and in Africa in general react at the point of confusing colonialists and western evangelisers just because of silence of missionaries before the never ending international plunder of the natural resources in Congo by western countries, lack of pardon for talkative people like Emery Patrice Lumumba and Kimbangu, lack of social welfare programs in the Christian education curricula planned from

England, America and other European countries who were involved in what is better known by the name of “colonialist evangelisation”; and brutal replacement of African cultures by western cultures without dialogue based on a correct biblical exegesis for a real and deeper conversion of the souls in the Great Lakes region. Thus, to have peace in the Great Lakes region, only an effective teaching of the twofold love will help Africans to understand western evangelisers as human beings and forgive them, and then not to react and go so far in criticizing them again. The reason being the fact that Jesus who came to liberate the poor (Luke 4: 18-19) at least is still alive. He can still hopefully liberate Africans totally (spiritual, political, economical and social liberations) if appropriate actions to better follow Jesus Christ are taken by both African and western theologians and missionaries to correct through twofold love all the past mistakes and faiths that are not religious faiths. The following section will deal with a practical way of applying twofold love for a culture of peace in the Great Lakes region.

4.1.6.3 Five Love Languages According to Gary Chapman and Their Practice in the Great Lakes Region

In this practical section, the research is indebted to Gary Chapman Ph.D. who found out five love languages, which are words of affirmation (kind words), quality time (when one takes time to talk to one he or she loves), receiving gifts from some one, acts of service (when one takes time to serve), and physical touch. Although his book is based mainly on marriage relationship, the principles may be used in any area of fundamental love (if adapted). For the sake of a practice of the *agapē* love in the Great Lakes region, Chapman’s material will be adapted and interacted with other thinkers. Plueddeman (1987: 2-4) encourages a teaching that uses both idealism of Plato and realism of Aristotle. He explains this concept in the terms of top rail and bottom rail and says that; “top rail idealists value contemplation of ideas, while bottom rail realists value experimentation and the practical.” Jesus Christ was both idealist and realist he concludes. It is interesting to revisit the five love languages that have been statistically analysed in the research questionnaire above (see chap. 4, p. 405-408).

4.1.6.3.1 Words of Affirmation

Chapman (1992: 39) asserts that “one way to express love emotionally is to use words that build up. Solomon, author of the ancient Hebrew wisdom literature, wrote, ‘the tongue has the power of life and death’ (Proverbs 18:21) . . . Verbal compliments, or words of appreciation, are powerful communicators of love.” It is true in the Great Lakes region that verbal compliments, or words of appreciation could be powerful communicators of love and peace. This could be a practical way of sustaining a culture of peace. It is really true that the tongue has the power of life and death. To empirically lend weight to this biblical reality, let us look at a discourse that has become the cause of turmoil and death in the DR Congo. In chapter 2, (see page 158) the research speaks of Lumumba’s unscheduled and stormy speech on June 30, 1960, at the National independence ceremony. Lumumba delivered an unscheduled speech that spoiled all peace effort between Congolese and Belgians in the former Belgian Congo and death in this country up today. After president Kasavubu’s polite speech, and King Baudouin’s speech, Lumumba, the Prime Minister who was not in the program for speeches, stormily responded to the patronizing speech by the King Baudouin. Merriam (1961: 352-354) provides us with a correctly translated (from French) version of the Lumumba’s speech as follows.

Ladies and gentlemen of the Congo who have fought for the independence won today, I salute you in the name of the Congolese government.

To all of you, my friends who have struggled continuously on our side, I ask you to make this day, June 30, 1960, an illustrious day which you will keep indelibly engraved in your hearts—a date of which you will proudly teach your children the significance so that they in their turn may make known to their sons and grandsons the glorious history of our struggle for freedom.

Because this independence of the Congo, as it is proclaimed today in agreement with Belgium—the friendly country with whom we stand on equal terms—no Congolese worthy of the name will ever forget that independence has been won by struggle, an everyday struggle, an intense and idealistic struggle, a struggle in which we have spared neither our forces, our privations, our suffering, nor our blood.

This struggle of tears, fire, and blood makes us profoundly proud because it was a noble and just struggle, an indispensable struggle to put an end to the humiliating bondage imposed on us by force.

Our lot was eighty years of colonial rule; our wounds are still too fresh and painful to be driven from our memory.

We have known tiring labor exacted in exchange for salary which did not allow us to satisfy our hunger, to clothe and lodge ourselves decently or to raise our children like loved beings.

We have known ironies, insults, blows which we had to endure morning, noon, and night because we were “Negroes.” Who will forget that to a Negro the familiar verb forms were used, not indeed as with a friend, but because the honorable formal verb forms we reserved for the whites?

We have known that our lands were despoiled in the name of the supposedly legal texts which recognized only the law of the stronger.

We have known that the law was never the same depending on whether it concerned a white or a Negro: accommodating for one group, it was cruel and inhuman for the other.

We have known the atrocious sufferings of those banished for political opinions or religious beliefs; exiled in their own countries, their end was truly worse than death itself.

We have known that there were magnificent houses for the whites in the cities and tumble-down straw huts for the Negroes, that a Negro was not admitted in movie houses or restaurants or stores labeled "European," that a Negro traveled in the hulls of river boats at the feet of the white in his first class cabin.

Who will forget, finally, the fusillades where so many of our brothers perished or the prisons where all those were brutally flung who no longer wished to submit to the regime of a law of oppression and exploitation which the colonists had made a tool of their domination?

All that, my brothers, we have profoundly suffered. But for all of that, we who by the votes of your elected representatives have been approved to direct our beloved country, we who have suffered the colonial oppression in body and heart, we say to you, all of that is henceforth finished.

The Congo Republic has been proclaimed and our beloved country is now in the hands of its own children.

Together, my brothers, we are going to begin a new struggle, a sublime struggle which is going to lead our country to peace, prosperity, and grandeur.

Together we are going to establish social justice and assure that everyone receives just remuneration for his work.

We are going to show the world what the black man can do when he works in freedom, and we are going to make the Congo the center of radiance for the whole of Africa.

We are going to awaken to what the lands of our beloved country provide her children.

We are going to re-examine all the former laws and from them make new laws which will be noble and just.

We are going to put an end to the oppression of free thought so that all citizens may enjoy fully the fundamental liberties provided for in the declaration of the Rights of Man.

We are going to suppress effectually all discrimination, whatever it may be, and give to each person the just place which his human dignity, his work, and his devotion to his country merit him.

We are not going to let a peace of guns and bayonets prevail, but rather a peace of courage and good will.

And for all that, beloved compatriots, rest assured that we will be able to count not only on our enormous forces and our immense riches but also on the assistance of many foreign countries with whom we will accept collaboration so long as it is honest and does not seek to impose any politics whatever.

In this domain, even Belgium who after all understands the meaning of history has not tried to oppose our independence further and is ready to give us her help and her friendship; and a treaty with this understanding has been signed between our two equal and independent countries. This co-operation, I am sure, will be profitable to both countries. While remaining vigilant, we will be able for our part to respect the promises freely given.

Thus, as much at home as abroad, the new Congo which my government is going to create will be a rich, free, and prosperous country. But in order that we may arrive at this goal without delay, I ask all of you, legislators and Congolese citizens to assist me with all your strength.

-I ask all of you to forget the hazardous tribal quarrels which exhaust our strength and make us contemptible to the foreigner.

-I ask the parliamentary minority to help my government with a constructive opposition, and to stay strictly in legal and democratic channels.

-I ask all of you not to retreat in the face of any sacrifice necessary to assure the success of our great undertaking.

-I ask you finally to respect unconditionally the life and well being of your fellow citizens and of the foreigners settled in our country; if the conduct of these foreigners leaves something to be desired, our courts of justice will be prompt to expel them from the territory of the Republic; if on the other hand their conduct is good, they must be left in peace, because they also work for the prosperity of our country.

The independence of the Congo marks a decisive step toward the liberation of the

entire African continent.

There, Lord, Excellencies, Ladies, Gentlemen, my brothers in ancestry, my brothers in struggle, my compatriots, there is what I have wanted to tell you in the name of the government on this magnificent day of our complete and sovereign Independence.

Our government, strong, national, popular, will be the hope of this country.

I invite all Congolese citizens, men, women, and children, to devote themselves resolutely to their work with a view toward creating a national economy and building our economic independence.

Homage to the Champions of National Liberty!

Long live African Independence and Unity!

Long live the Independent and Sovereign Congo!

My God Jesus! The speech of Lumumba was not bad. What Lumumba said in terms of colonial rule was true. This is why Lumumba's discourse was met by a standing ovation and applauses in the all cities of Congo where people listened to him through radios. He even preferred peace of courage and good will to peace of guns and bayonets. But there was a difference between Lumumba's discourse and Kasavubu's. President Kasavubu praised the King of Belgians and thanked Belgians for the independence and good work they did. He promised collaboration with Belgian government. His discourse was not harmful. In the contrary, as he could not be patient and close his mouth, Lumumba, a baptised Methodist Christian from south eastern Kasai in the DR Congo was finally shot dead. He had his body cut in pieces in Katanga and immersed in sulphuric acid to raze the evidence! What an awful! Where was forgiveness? Where was love of enemies and peace? Just only empty noises on the pulpits in Sunday mornings on love!

Thus, for the purpose of a culture of peace in the Great Lakes region, this research suggests that twofold love should clean our mouths before any talk. The reason is that the Bible is empirically right when telling us that 'the tongue has the power of life and death', it is a deadly poison (Proverbs 18:21, Jam. 3: 6-9). People in the Great Lakes region have lost many people just because of their uncontrolled use of the tongue. But there is here a dilemma of deciding whether to close our mouths as Christians in the Great Lakes region or to speak like John the Baptist who was beheaded did? This is really a dilemma of teaching Christian education in the Great Lakes region, a region where democracy is still to come. But again, twofold love can help us control our verbal and non-verbal communications in accordance with the will of our Holy God, and according to the faith of each of us (Rom 12:3).

4.1.6.3. 2 Quality Time

Quality time is the second language of love according to Chapman (1992: 61) who asserts that, “a central aspect of quality time is togetherness. I do not mean proximity. Two people sitting in the same room are in close proximity, but they are not necessarily together. Togetherness has to do with focused attentions. The quality time according to Chapman, has different components such as quality conversation, learning to talk and personality types. Dealing with quality conversation Chapman (1992: 61) says: “ By quality conversation, I mean sympathetic dialogue where two individuals are sharing their experience thoughts, feelings, and desires in a friendly, uninterrupted context.” Learning to talk is seen by Chapman as the importance one to disclose himself to other people (Chapman, 1992: 64). Speaking of personality type Chapman asserts having observed two basic personality types: Dead Sea who does not speak and Babbling Brook who speaks everything he sees or hears (Chapman, 1992: 67). The main principle for quality time as love language is the fact people spend time for love.

The research suggests that each family and each church in the Great Lakes region should spend time for love of God and love of the neighbour through prayers, bible studies, listening to each other, deep dialogue and discussion about behavioural changes and empowering. Church leaders should empower lay people at all levels of their societies. Shwarz (1996: 22) also expresses the necessity of empowering both church leaders and lays workers at all levels of the societies. To be effective in teaching twofold love through close dialogues, big churches with thousands of members should use holistic small groups. Explaining What is meant by holistic small groups, Shwarz (1996: 22) says: “they must be holistic groups which go beyond just discussing Bible passages to applying its message to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns.” Gibbs (1981: 235) asserts correctly that solitude and independence are not what God made man to live in. “Neither he continues, does he intend him to be best in a crowd and so made to feel a nonentity. From the very beginning of the Christian church small groups have played a significant role in helping Christians build up their fourth and extend their witness.” In those groups, people will practice twofold love by reducing the dimensions of stratifications. According to Sherpard (1984: 250), dimensions of stratification means “the differential distribution of wealth, prestige, power and privilege

based in the ranking of status.” Thus, each individual in the church will feel loved, and will have opportunity to interact with others on biblical truth and on any subject of personal life. People will be part of socialization process. Steward and Glin (1985: 100-108) correctly say that interaction with others, need of affection and language, are the three essential elements of socialization. Time in any productive management is very important, husbands and wives, church leaders and political leaders who do not have time to seat, listen and dialogue with the people they lead, are responsible for bad learning in their houses, churches or governmental settings.

4.1.6.3. 3 Receiving Gifts

The third love language proposed by Chapman is receiving Gifts. Chapman (1992: 74) says:

A gift is something you can hold in your hand and say, “look, he was thinking of me,” or “she remembered me” You must be thinking of someone to give him a gift. The gift itself is a symbol of that thought. It doesn’t matter whether it costs money. What is important is that you thought of him.

Chapman speaks of gift of money and gift of self. Concerning gift of self, he asserts that, “physical presence in the time of crisis is the most powerful gift you can give if your spouse’s primary love language is receiving gifts.” Although he speaks in marriage context, the principle remains valid. It may be applicable in hard time and in joyful time in the church. To show love of the neighbour, Christians in the Great Lakes region should be physically present in order to rejoice with those who rejoice and to mourn with those who mourn (Roman 12:15). Since gifts express love, every Christian should have what to give (Matt. 25: 31-45). In order to love God and to love the neighbour through gifts and in peace, the research suggests two things. The first thing is to avoid non-biblical thoughts about wealth, and the second is to apply the word of God and possess wealth (in peace) for the glory of the King of kings (1 Chr 29:11-13, Matt 13:12).” Actions and works according to the Bible produce wealth (Gen. 2:15, Prov 6: 5; Pro 20:13). This will be dealt with under poverty in this fourth chapter. We must work hard to possess what to give to the church and to the neighbour. Practically, this work will be done in holistic small groups as explained above. Then believers will have what to give to God and to the neighbour.

4.1.6.3. 4 Acts of Service

To explain what he meant by acts of service as a love language, Chapman (1992: 88) says:

Jesus Christ gave a simple but profound illustration of expressing love by an act of service when he washed the feet of His disciples. In a culture where people wore sandals and walking on dirt streets, it was customary for the servant of the household to wash the feet of guests as they arrived. Jesus, who had instructed His disciples to love one another, gave them an example of how to express that love when he took a basin and towel and proceeded to wash their feet (John 13:3-17).

The church leaders should show a pattern of humbleness to their parishioners and political leaders. In the process of catechesis and nurture, each family in the Great Lakes region should at home teach his boys to cook and wash utensils after eating and let them understand that ladies are also human being and need help. Such a Christian nurture will help boys to become helpful husbands in the future and not to think they are the kings and the bosses who just will consider their wives and sisters like bests who must work without rest. Christians should learn from home and churches how to be humble and serve freely and willingly in the church, for a culture of peace in their families and societies.

4.1.6.3. 5 Physical Touch

The fifth love language according to Chapman (1992: 103) is physical touch. He asserts:

We have long known that physical touch is a way of communicating emotional love. Numerous research projects in the area of child development have made that conclusion: babies who are held, hugged, and kissed develop a healthier emotional life than those who are left for long period of time without physical contact. The importance of touching children is not a modern idea. In the first century, the Hebrews living in Palestine recognizing Jesus as a great teacher brought their children to Him to have him touch them.

In chapter 3, the research dealt with Sigmund Freud who has developed the notion of personality based on sexuality and aggression. What will happen if Christians do not talk about sexuality according to the Bible? The devil will wrongly teach it to Christians through

pornographic films and Internets. This is why this section will address one of the neglected biblical matters in the Great Lakes region churches. That is the responsibility of mature husband about sexuality in marriage. This domain of physical touch in marriage is considered as shameful. Although it is the source of adultery, polygamy, turmoil, and divorces in the region, and in Africa, nobody teaches it.

4.1.6.3. 5 .1 Sexuality

Two principal points are to be developed under this important realm in Christian marriage. The first is to set a side the negative ideas about sex. The second will deal with how the husband will play his role practically in the realm of sexuality. It is important for a mature husband to be acquitted with the negative ideas about sex, which will help him to practice twofold love in marital sexuality.

Materialism is the first negative idea this section will deal with. According to the doctrine of materialism, there are no rules for sex. A husband may have sex with women and can divorce his wife at any time. Miles (1997: 23) speaks of materialism doctrine in these terms:

Man is essentially an animal, love is only an expression of the flesh. Health requires that the sex desire be satisfied immediately after puberty. When a man chooses a wife, he simply selects a good sex partner. Extra marital sex relations are normal. When sex attraction no longer exists between husband and wife, divorce is in order.

The husband should refute these wrong ideas in his inner heart and in the heart of his wife. The reason is that there is only one true God. And this God wants man and woman to be one flesh (Gen. 2:24) and to be together (Gen. 2:18). Mankind is not animal, but he is created in the image of God (Gen. 2:26). Twofold love is the love of God and love of the neighbour. To love God is to obey His commandments.

Asceticism is the second wrong idea about sex in the marriage. Dealing with the explanation of asceticism, Miles (1997: 24) specifies that, “according to ascetic ideas, matter is evil and flesh is evil. Therefore, a person must rigidly deny the expression of the flesh and of sex, in order to reach a high state of morality intellectually and spiritually”. The mature husband has a role to play against those wrong thoughts. Wheat (1977:16), a Christian medical doctor, and counsellor is helpful in this domain. He says:

As a Christian physician, it is my privilege to communicate an important message to unhappy couples with wrong attitudes and faulty approaches to sex. The message, in brief is this: You have God's permission to enjoy sex within your marriage. He invented sex, he thought it up to begin with. You can learn to enjoy it, and husbands, you can develop a thrilling, happy marriage with "The wife of your youth.

The message of Dr Wheat has biblical foundations (Pro 5:18-19, Gen. 2:24-25; Deut. 24:5; 2 Cor 7:45). That was the first point to be set in the mature husband's heart. He has a role here, to learn and to teach his wife how to practically enjoy sex in marriage.

After the refutation of wrong and negative thoughts against sex in the marriage, the second point concerning sex in marriage is the role of mature husband in sexuality. Husbands now know that God has given permission to enjoy sex in marriage. It is then important for mature husband to know how to deal with sex in marriage. For this purpose, a mature Christian husband should learn about four phases in sexuality and about his responsibility.

Arousal is the first phase. Sex in marriage has to be associated to the effective wife. During this first phase, which takes place before intercourse, the role of husband is to prepare his wife toward that act (intercourse). Wheat (1977:17), says, "The man is to be totally committed to his one wife." Husband will deal with sexual stimulation by playing with his wife before intercourse. And Wheat (1977:17) says, "Husband I caution you not to be hurried, crude, rude, mechanical or impatient." As he continues, Wheat says that touching, caressing and tender words from husband will prepare and stimulate sexual desire of his wife. Husband will resolve conflict before going to bed. Emotional state of his wife should be good before intercourse time.

Time of increasing Excitement is the second phase according to Dr Wheat.

At that phase, the husband will increase excitement by fondling his wife's breasts, caresses, and kissing and touching nipple area. "The clitoris" says Doctor Wheat "rather than the vagina, is the center of feminine response, and its stimulation will produce orgasm in almost all women." (Wheat, 1977:78). The husband will ask his wife if she is ready before the entrance of penis in the vagina of his wife. That implies the necessity of communication.

Orgasm is the third phase in Christian sexuality. It is a climax of sexual excitement. Husband has a must to bring his wife into orgasm during each sexual intercourse. That is his role as a husband. He has also a must to reach orgasm for his personal advantage in pleasure. To reach his wife's orgasm, husband has to know that wife's sexual excitement rises slowly

and cools slowly. Therefore, he should not be in a hurry during the intercourse (Trobish, S.D: 15; Fredricks, 1999: 1). According to Dr. Waxenberg (as quoted by Trobish, SD: 15), the entrance of penis in vagina is preferred by most of wives more than excitement through clitoris. Somehow, husband has the responsibility of studying his wife through communication and to learn how to bring her into orgasm everyday of intercourse.

Relaxation is the fourth phase according to Doctor Wheat. After intercourse Wheat (1977: 82) says “Let this be a time when the husband shows tenderness toward his wife with hugs, kisses and love pats” One should notice that in all those matters, husband has to practice love in order to seek the welfare of his wife psychologically, physically and spiritually (Phi 2:1-11). This is the twofold love in Christian marriage. If applied by mature husbands and mature wives who have also to be taught, it will bring peace in the family, in the church and in the society. In this way a non-Christian like Sigmund Freud will not be again the only one who will be leading Christian minds in the Great Lakes region, concerning sexuality.

4.1.6.3. 5.2 In the Marriage Only

As already explained in this chapter, the love *eros*, (sexual love) is expressed in the marriage only. This is how to apply twofold love in this kind of love for the glory of God and for our good health. Christians should be holy like our God. The Apostle Paul (1Cor. 6: 18-19) has correctly insisted to show that any other sin is outside the body but sexual immorality makes the adulterer and adulteress becoming one body and impure before God. Christians are required to flee sexual immorality and glorify God in their bodies and spirits. Christians’ bodies are temple of the Holy Ghost. Human body and spirit Paul says; are from God, they are not from us. Our bodies are not truly ours; they have been bought at a price Paul says. People can learn here by a technique of operant conditioning (punishment and reward) as Paul specifies that by being involved in sexual immorality, one sins against his or her own body. The HIV today can be an eloquent tool to use as example of how empirical the effective teaching of twofold love for peace in our modern societies is. The reason is that the consequences of the lack of twofold love are socially verifiable. The church in the Great Lakes region has to be based on twofold love and use it to refute all modern thoughts from western cultures that have encouraged sexual intercourse outside marriages and single

couples to stay unmarried because of the modern ideals of freedom, humanity and feminism. McLellan talks of Charles Fourier, a French socialist before 1796 (before Marx's influence) who condemned not only the European industry because of its dehumanised man's labour, but also marriage is condemned by him because of its keeping women in a subordinate state, which also limits the sexual desires of the married. McLellan (1983: 134) says, "Charles Fourier had preached the essential goodness of man, the free expression of whose passions was currently frustrated by industry which dehumanised man's labour, and by marriage which limited sexual drives and kept women in a subordinate state." This kind of sexual freedom in western cultures is the cause of multitude of prostitutes and single mothers and fathers in the world today. The church in the Great Lakes region should help single ladies to get married on the basis of twofold love.

4.2 Education and the Culture of Peace

How to sustain peace in a troubled world is one of the most complicated dilemmas of teaching Christian education in the world in general and in the Great Lakes region in particular. Three elements can explain the complexity of the dilemma of whether to kill in other to avenge or defend oneself, or just give another cheek for the next blow? Following are the three elements of the dilemma in the context of the Great Lakes region. The first element is the Old Testament's positive position to wars, where even God himself is described as a man of war (Ex. 15: 3; Is. 42: 13). He has as one of his titles: Lord of Hosts (1Ki. 22: 19). The second element is pluralism of position between pacifists and theorists of just war. Both sides use the Bible. In this way, people who are involved in wars in the Great Lakes region feel comfortable to be both warriors and evangelizers full of Holy Ghost. The third element is a prior experience of six mortal wars manned by Rwandans, Burundians, and Ugandans in Kisangani, DR Congo. This economic wars manned by foreign countries who killed innocent people like cockroaches in Kisangani, in the presence of the Mission des Nations Unies au Congo (United Nations Mission in Congo) had really put these killed Christians and theirs odd families in a dilemma of talking again about love of enemies and their habitual deep hospitality.

Concerning the first element, which is the Old Testament's positive position towards war, Gordon (1996: 1229), a professor at the University of Cambridge has provided us with

fresh biblical data that the word war in the Old Testament comes from the Hebrew word *milhāmā*, which appears 313 times in it (Old Testament). This word *milhāmā* comes from the Hebrew verb *lāham*, meaning to fight. In Arabic language also *lahama* means “fit close together” in the sense of the army in battle array. In Greek of the New Testament, *polemos* is the word used for war, Gordon says. The people of Israel were in a situation that they could not secure their kingdom, unless they embarked themselves on wars of conquest followed by defensive wars to fend off the philistines who were challenging their claim to the title deeds of Canaan (Gordon, 1996: 1229). Then God is in the Old Testament, a God of armies of Israel (1Sa. 17: 45). He is involved in the struggles for his people than Marduk or Asshur could do (2Chr. 20: 22). God is described as a man of war (Ex. 15: 3; Is. 42: 13). He is called also “Lord of hosts”, which may refer to heavenly hosts (1Ki. 22:19) or to Israelite armies (1Sam. 17: 45). And as Gordon (1996: 1229), continues, he says, “ it was God who led the armies of Israel into battle (Jdg. 4: 14) so that the earliest account of Israelite triumphs was called ‘the book of the wars of the Lord (Nu. 21: 14).’” And again Gordon says, “ indeed, at every stage in preparations for battle Israel’s dependence upon God was acknowledged. First, enquiry was made as to whether this was the propitious moment for attack (2Sa. 5: 23-24); the sacrifice had to be offered.” Even the battle cry Gordon (1996: 1229) says, “had a religious significance (Jdg. 7: 18, 20) and further, acclaimed the presence of God as symbolized in the Ark of the Covenant (Sa. 4: 5-6, cf. the manner in which the arrival of the ark in Jerusalem was greeted, 2 Sa. 6: 15). All wars in the Great Lakes region are both international and economical. They are based on the claim to the denied land title-deeds and natural resources in the DR Congo. People fight having then the Old Testament in mind.

The second element of the dilemma is the pluralism of positions between pacifists and theorists of just war. Both sides use the Bible. In this way, people who are involved in wars in the Great Lakes region feel comfortable to be both warriors and evangelizers full of Holy Ghost. General Kunda for example is an evangelist and confounder of an evangelical church called “Mission Evangelique Pentecotiste en Afrique (MEPAC), meaning, “Evangelical Pentecostal Mission in Africa”. In 2003, in Goma, Kunda organized a public campaign to preach the Gospel together with other pastors such as Rev. Mosolo, an UNISA student who was the writer’s student at Bunia Shalom University in the Eastern DR Congo. Mobutu was baptised on December 2, 1930 at the Saint Hermès Catholic parish at Lisala, Equatorial

province, in the Northwestern of the DR Congo (Mulumba & Mutamba, 1986: 13). Patrice Lumumba was Methodist from Kasai. Moise Tshombe who was strongly involved in Lumumba's last hour's torture and assassination was also from Methodist Church in Katanga. Ruberwa the leader of RCD, a politico-military movement is a great leader in a Church called "Restoration Church". The Burundian President, Pierre Nkuruzinza, is known as a born again president. He continues to preach and sing in his church. Almost all Congolese, Rwandan and Burundian politicians were from church schools and were baptized. These men of God can still hear a message of dialogue and peace based on twofold love if well explained. But the division between pacifists and theorists of just war does not make things become easier. The research has already discussed through Robin Gill (see chapter 1, p. 42) the position of Ambrose and St Augustine (as quoted by Gill, 1997: 36), that a just war is possible. Welty also supported his view of just war on the basis of his understanding of the Old Testament and New Testament. In the New Testament if considered in its entirety, Welty said neither Christ nor his apostles did condemn war or military service. Raven also said that as Satan could ever cast Satan, Christians should not fear death. They should cast Satan through war. Hauerwas (1985: 170) thinks that it is not possible to eliminate war. Both pacifists and just war theorists also embarrass him. He gives an example of Mihael Novak, a just war theorist who denies that:

Pacifism, even of an individual sort, is required by the New Testament. The peace offered by Jesus is not the absence of war, but a form of knowing and being in union with God. It is a mistake, though one that is honored, to believe that we are called to imitate Jesus's nonviolence, as it is a misreading of scripture as well as the Catholic tradition. Novak argues "sharply distinguish between pacifism as a personal commitment, implicating only a person who is not a public figure responsible for the lives of others, and pacifism as a public policy, compromising many who are not pacifists and endangering the very possibility of pacifism itself. It is not justice if the human race as a whole or in part is heaped with indignities, spat upon, publicly humiliated, destroyed, as Jesus was. It is not moral to permit human race so to endure the injustice of passion and death of Christ" (Novak as quoted by Hauerwas, 1985: 204).

Military services in the Great Lakes region have been provided with chaplains who pray before, during, and after wars. Many Christians in the Great Lakes region as Novak and Eberhard Welty have supported the culture of war through the just war theorists or political

leaders who think like them. Pacifists are among evangelical who often keep quiet about social problems and avoid discussing difficult questions.

The third element of the dilemma of teaching Christian education in the Great Lakes region is a prior experience of six mortal wars manned by Rwandan, Burundian, and Ugandan armies in Kisangani, DR Congo. Muamba (2003: 4-8) the writer provides us with a prior experience as follows. Six major wars and whose key players are non-congolese, took place in Kisangani, which is the headquarters of the writer's church, in the DR Congo. The context was that Eastern DR Congo (Kisangani, Goma, Bunia, Bukavu, Kindu, North Katanga, etc) was under RCD, a Rwandan backed armed movement in Congo. RCD is a Tutsi dominated armed movement that helped Laurent Desire Kabila to take power in 1997. The same armed movement rebelled against Laurent Kabila since August 2, 1998 and established its basis in the Eastern Congo. Then Ugandan army joined RCD in Kisangani as an allied. But because of a dispute concerning the ownership of Kisangani diamond, gold, and other natural resources, the two armies (Rwandan and Ugandan) fought each against another, using heavy weapons in the town, which killed innocent Kisangani people who were not part of the war, including Rev. Pastors from the writer's church.

The first war took place on March 1997. During this war, Laurent Kabila and his movement *Alliance des Forces Démocratiques pour la Libération du Congo (AFDL)* removed Désiré Mobutu Sese seko's army from Kisangani. Innocent civilians died in Kisangani. The Tutsis from Rwanda, Burundi, Uganda and Banyamulenge from the DRC who are also Tutsis from Rwandan and Burundian origins, accompanied Laurent Kabila in the DR Congo to remove Mobutu from power. All these militaries including Mobutu's, killed many innocent people from Kisangani including rape of women.

The second war, from 15th to 17th August 1999 was exercised between the armies of Rwanda and Uganda in Kisangani. Like the war of March 1997, innocent people suffered unspeakable loss and damages affecting not only their material status but also their psychological, social dispositions, and spiritual lives.

The third war took place on May 5th, 2000 at 4: 00 a.m. between the armies of Rwanda and Uganda. This war differed slightly from the other two wars by usage of heavy military equipment. Although this war lasted for 24 hours, the damage was as expected, destruction of resources and countless lives of innocent civilians.

The fourth war is said to be accidental (fortuitous). A governmental rocket-propelled plane from Kinshasa wanted to bomb Rwandan and Ugandan soldiers in Kisangani. But instead of fighting from the earth, on the ground, the pilot decided to release the high - explosive shells at high altitude in the air. As result, innocent civilians died. This took place on 10th January, 1999 in Kisangani.

Like in the previous wars, the fifth war manned between the armies of Rwanda and Uganda of which surprised the inhabitants of Kisangani town on Monday 6th June, 2000 at 10:00 in the morning. This war was the worst. Its duration was six days (from Monday sixth to 11th June, 2000). The warriors used heavy weapons in Kisangani town. This war managed to destroy health and service facilities and educational institutions. Many people and even many servant of God died. An Eyewitness specifies that I000 people lost their lives in addition to numerous houses destroyed, 7,000 people were gravely injured, more than 18,000 people have fled in the bush toward right side of Tshopo river, more than 25,000 people fled toward right side of Lindi river. As result, the Eyewitness who did not want his name quoted, concluded that famine, AIDS, endemic and epidemic diseases killed and threatened other many people. Old people, pregnant women and children who did not know how to run away died.

The sixth war took place on Tuesday 14th May, 2002, when Congolese armed men who identified themselves as dissidents from the Rwandan-backed RCD (Rebel Congolese Rally for Democracy), which was leading in Eastern Congo (Kisangani, Goma, Bukavu, Katanga, Kindu etc); mounted and failed a mutiny in Kisangani town. This mutiny failure, was repressed, and followed by a number of slaughtered, mutilated and then thrown into the river over a period of three days (Herver, AFP: Internet).” This information has been spread through many international radios. After the mutiny, RCD rebels made many people prisoners. The prisoners were killed, mutilated and then thrown in the Tshopo River in Kisangani. On Friday 17th May 2002, at 9 in the morning, Kisangani inhabitants who did not see their relatives from the day of mutiny came to Tshopo River in order to look for the dead bodies without heads, and which have been thrown. Then Mr Ngongi, the head of United Nations Mission in the Democratic Republic of Congo (MONUC), suggested that the Security Council should bolster MONUC’s mandate from that of peacekeeping to that of peace enforcement. This would enable for the UN to lead the demilitarisation of Kisangani,

he concluded. The official number of killed and mutilated persons was more than 250 persons, but families that did not find their relatives increased day after day.

What has been said above has undoubtedly shown how the Christian inhabitants of Kisangani town have been in unrest because of murderous and surprising wars. As any victims and war affected persons, Kisangani people live in peace building dilemma.

The first point of view holds to the assumption that Kisangani people should have liberated themselves from unrest by collective violence against the rebels who led them by force. The second point of view is held by those who think that to have a lasting peace in Kisangani, the inhabitants of this town should promote pacific ways through never-ending dialogues, unceasing forgiveness and justice through national, regional and international structures. The research thinks that the last position seems helpful and close to twofold love. To be friend of God the creator of everything and to be after that, friend of international community should be the wise way of resolving conflicts today. Following are the results to the questions about peace.

Why do I suggest twofold love as solution to all these dilemmas of teaching twofold love as a means of culture of peace in the Great Lakes region? My answer is that there is empirical proof in the history of mankind that pacifism taught by Jesus Christ can prevent and save people from death and sustain a culture of peace than just war position cannot do.

Firstly, dealing with those who take the Old Testament as their basis for encouraging wars, I think that the Old Testament also gives many patterns of avoiding wars. Among these, are included: peaceful separation as a solution to strife in the case of Abraham and Lot (Gen. 13: 1-12), fleeing as in the case of David (2 Sam. 15: 13-15), words of affirmations (good words), dialogue and gifts like in the case of Jacob to his brother Esau (Genesis 33: 1-11). From the Old Testament we know that for his personal security, Abraham was able to say that Sarah was his sister and not his wife, and God protected Sarah from any defilement (Gen. 20: 2). Isaac the Abraham's son who thought that he could be killed if it was known that the beautiful Rebekah was his wife hid this reality for his personal security as did his Father. And again God protected Rebekah from any defilement (Gen. 26: 8-11). Although the facts that there are many cases of a culture of peace in the Old Testaments, the main reason I can give definitely is the fact that the New Testament, which is the accomplishment of the Old Testament makes a good balance to the Old Testament in support of pacifism. And there,

Jesus explains better the empirical reason for pacifism through twofold love. As a logical reason is concerned, the case of the Apostle Peter who stretched his hand, drew his sword and struck the servant of the high priest, and cut off his ear, is eloquent. To this Peter who cut off the ear of one of their invader enemies Jesus said, “put your sword in its place, for all who take the sword will perish by the sword” (Matt. 26: 52). This is how Jesus Christ taught twofold love and culture of peace. He does not only say “put your sword in its place”. But he gives a reason that I consider as empirical, meaning that it is a truth that can be verified through human history. This reason is, “for all who take the sword will perish by the sword”. Each of us can make a list of dictators he knows in history and see how their end was both catastrophic and dramatic. We know that the Austrian Emperor Francis Joseph I, king of Hungary, was the last important ruler of the Habsburg dynasty in Europe. His reign was beset by nationalist strife and personal tragedy. He lost Lombardy and Venetia during his rule. “His brother, Emperor Maximilian of Mexico, was executed; his wife Elizabeth was assassinated; his only son, Archduke Rudolf, committed suicide; his nephew, Francis Ferdinand who had replaced his son as heir apparent, was also assassinated (Encarta, 2004). We know that Nicolae Ceausescu (1918-1989), president of Romania (1967-1989) tempted unsuccessfully to flee Bucharest on December 22, 1989 with his wife Elena. They unfortunately were captured and tried secretly and executed on December 25, 1989. We know that Musoloni was executed with his wife Clara Petacci on April 28, 1945; and Hitler (1889-1945) committed suicide at Berlin on April 30, 1945. The list of African dictators who died in dramatic ways is so long and still fresh in our minds. The war in Iraq has shown how thousands of both Iraqi people and Americans have already died and continue to die, which is very bad. Jesus’ teaching was not a joke. It takes in account both life and death. When one obeys him, he or she has life on earth and in heaven. If one resists Jesus’ teaching then he or she will die truly. Christian should not consider only some truths about wars in the Old Testament, which would be like to preach a half-truth. They should rather, look at the accomplishment of the Old Testament in the New Testament through the effective teaching of the twofold love.

Secondly, this argument above is also a response to the pluralism of positions between pacifists and theorists of just war, which is the second element of the dilemma. This research has opted for the biblical pacifist position before the oppressor. In this case, as practical ways

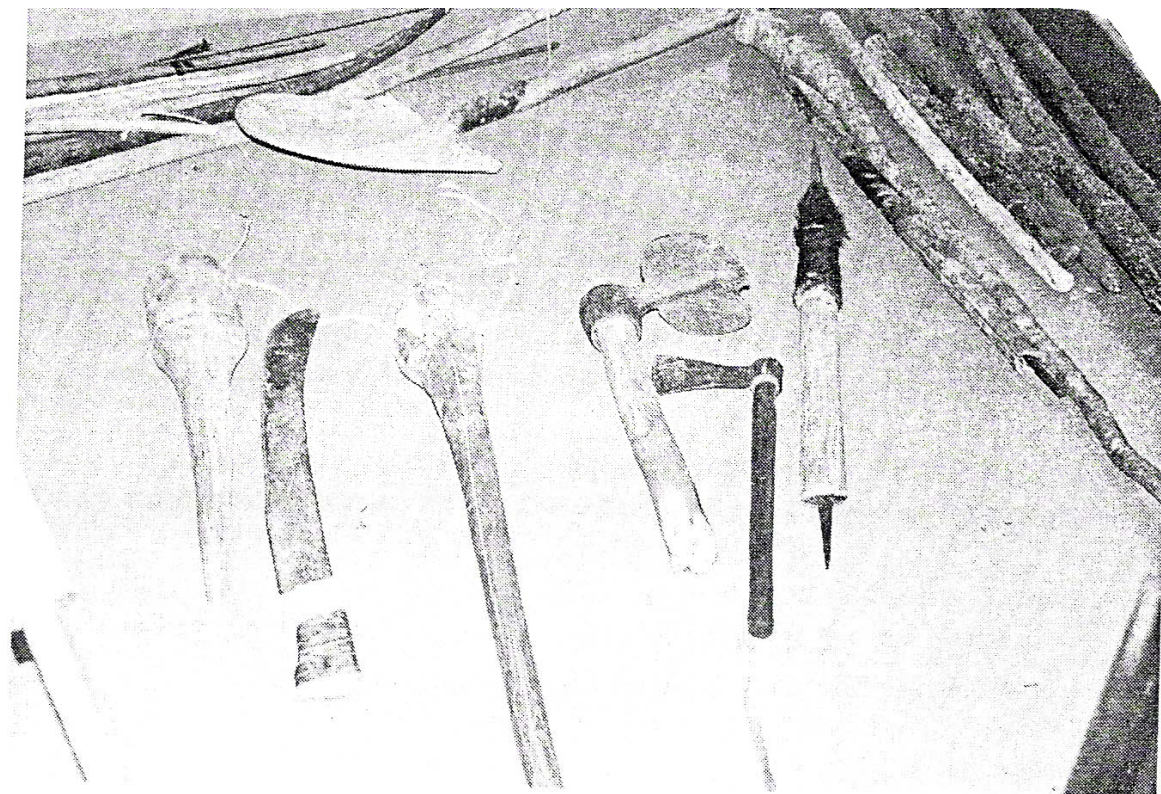
of this pacifist is concerned, I suggest biblical ways of avoiding national wars and personal conflicts. As said above, they are among others: peaceful separation as a solution to strife like in the case of Abraham and Lot (Gen. 13: 1-12), fleeing like in the case of Jesus and David (Matt. 2: 13-18, 2 Sam. 15: 13-15), and words of affirmations (good words), dialogue and gifts like in the case of Jacob to his brother Esau (Genesis 33: 1-11). A good biblical exegesis could find even more ways of avoiding conflicts and loss of materials and human lives on behalf of twofold love. The third element of the dilemma which is made of prior experiences in the Great Lake region such as the case of six mortal wars manned by Rwandans, Burundians, and Ugandans in Kisangani, DR Congo, or the denying of land title-deeds to Banyamulenge and others such as Kasai people in Katanga etc, can find a solution in pacifist position based on twofold love. One should remember that when talking about what *agapē* love is (see chap 3, p, 346) the Apostle Paul, according to 1 Cor. 13: 1-13, has given 17 attributes saying: love is patient, love is kind. It does not envy, it does not boast, it is not proud, it is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs, love does not delight in evil, it rejoices with the truth, it always protects, it always trusts, always hopes, always perseveres, love never fails. Love is the greatest as compared to faith and hope that are also fundamental in Christian faith. Speaking in tongues of men and angels, having the gift of prophecy that can fathom all mysteries and all knowledge, or having faith that can move mountains and not have this love agape is useless according to Paul. This is why in this thesis; this text of 1Cor. 13: 1-13 has a symbol of peace (see chap 3, pp. 330-333).

In fact, Kisangani people avoided any resistance and welcomed all their oppressors with applauses. They said: "oyo akobala maman azali kaka tata", a lingala proverb for peace meaning , "any man who will marry my mother is always my father". This means that any strong person who will lead Congo will be my president, I will not go against him. Kasai people who were killed and persecuted in Katanga in 1961, and from 1991 to 1993 have never avenged. Because of this pacifist mind of Kasai people, it is historically known that wars were avoided in Kasai and many lives were saved. It is empirically known that all wars in the Great Lakes region between 1994 and 2006 were ended through dialogues in Zambia (Lusaka), Tanzania (Arusha and Dar Es Salaam) Nairobi and mainly in South Africa (Sun City and Pretoria). This shows that guns cannot give peace. And again, should we kill and

then dialogue after huge losses of people and materials? I think it is better to listen to the master Jesus Christ and dialogue first to avoid death and loss of materials. This is why the research holds that the effective teaching of twofold love can contribute to a culture of peace in the Great Lakes region and even in the world. Following are the results of research in the Great Lakes region about culture of peace and twofold love.

4.2.1 Good Educated Christian and Killing

GOODEDUC is the codification word for good educated Christian. The question intended to know if under some critical circumstances or oppression, a well educated Christian can use machete to kill, mutilate, and slaughter his neighbor? The respondents were asked to choose one of the following four answers. a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----. The results are given in the following cross tabulation.

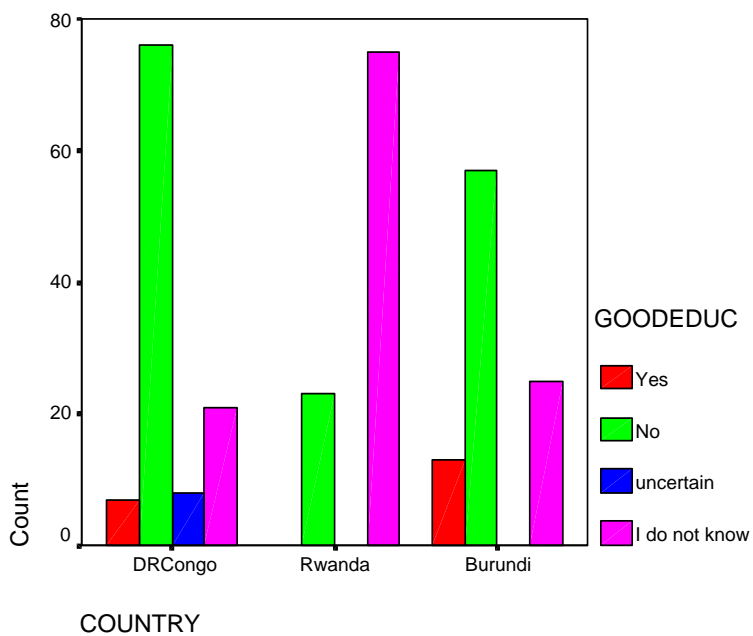


Examples of the types of weapons used in the genocide, from Gisozi Genocide Museum, Kigali.

Source: Waugh (2004: 77).

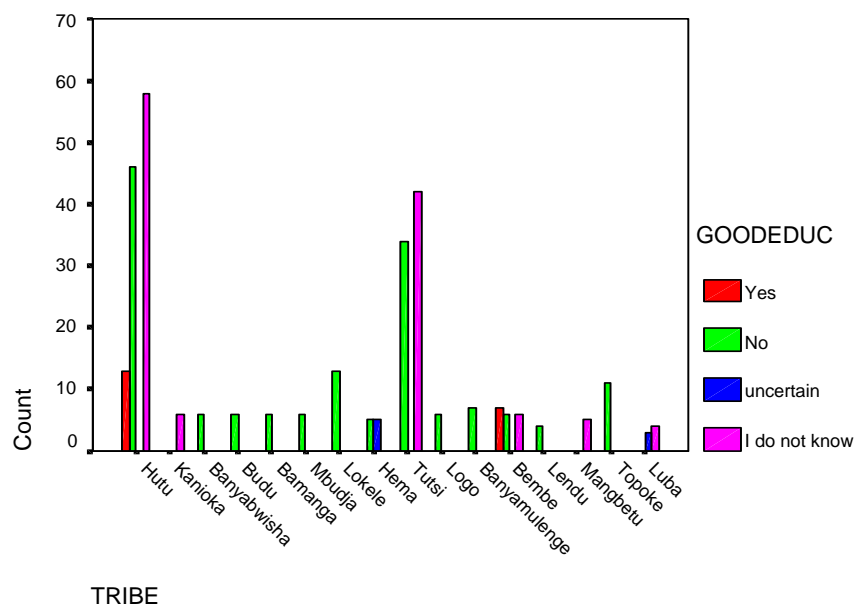
COUNTRY * GOODEDUC Crosstabulation

Count		GOODEDUC				Total
		Yes	No	uncertain	I do not know	
COUNTRY	DRCongo	7	76	8	21	112
	Rwanda		23		75	98
	Burundi	13	57		25	95
Total		20	156	8	121	305



TRIBE * GOODEDUC Crosstabulation

Count		GOODEDUC				Total
		Yes	No	uncertain	I do not know	
TRIBE	Hutu	13	46		58	117
	Kanioka				6	6
	Banyabwisha		6			6
	Budu		6			6
	Bamanga		6			6
	Mbudja		6			6
	Lokele		13			13
	Hema		5	5		10
	Tutsi		34		42	76
	Logo		6			6
	Banyamulenge		7			7
	Bembe	7	6		6	19
	Lendu		4			4
	Mangbetu				5	5
	Topoke		11			11
	Luba			3	4	7
Total		20	156	8	121	305



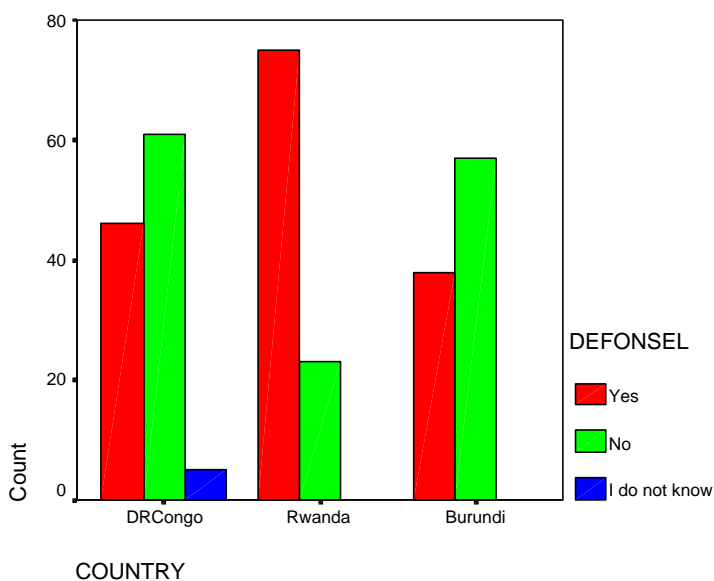
2.2 Good Educated Christians and Self-Defence

This question dealt with the dilemma of defending oneself while in a danger.

The respondents were asked to tell what they should do when people who have killed their relatives want to come and kill them also. In this case, when attacked by enemies, is the use of machete for self-defence possible to well educated Christian? The respondents had to tick on of the following answers. a) Yes----- b) No-----c) Uncertain----- d) I do not Know-----. DEFONSEL is the codification word for ‘‘defend oneself’’ in this question. The results are exposed in the following statistical figures.

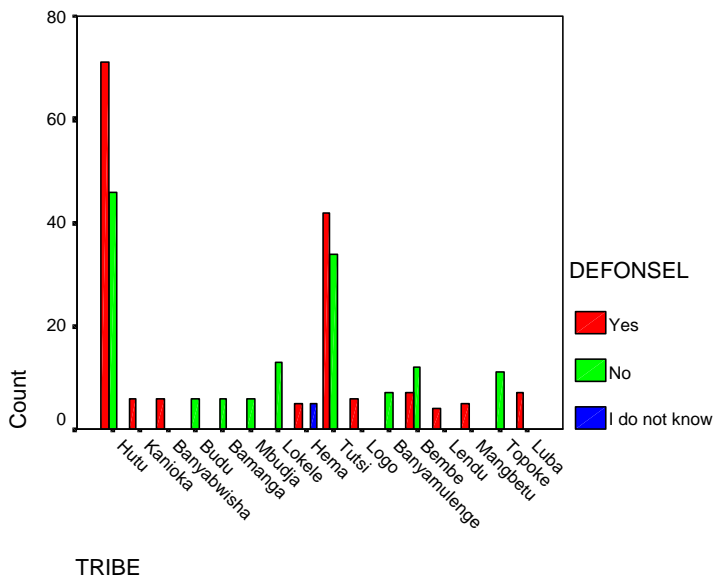
COUNTRY * DEFONSEL Crosstabulation

Count		DEFONSEL			Total
		Yes	No	I do not know	
COUNTRY	DRCongo	46	61	5	112
	Rwanda	75	23		98
	Burundi	38	57		95
Total		159	141	5	305



TRIBE * DEFONSEL Crosstabulation

Count		DEFONSEL			Total
		Yes	No	I do not know	
TRIBE	Hutu	71	46		117
	Kanioka	6			6
	Banyabwisha	6			6
	Budu		6		6
	Bamanga		6		6
	Mbudja		6		6
	Lokele		13		13
	Hema	5		5	10
	Tutsi	42	34		76
	Logo	6			6
	Banyamulenge		7		7
	Bembe	7	12		19
	Lendu	4			4
	Mangbetu	5			5
	Topoke		11		11
	Luba	7			7
	Total	159	141	5	305

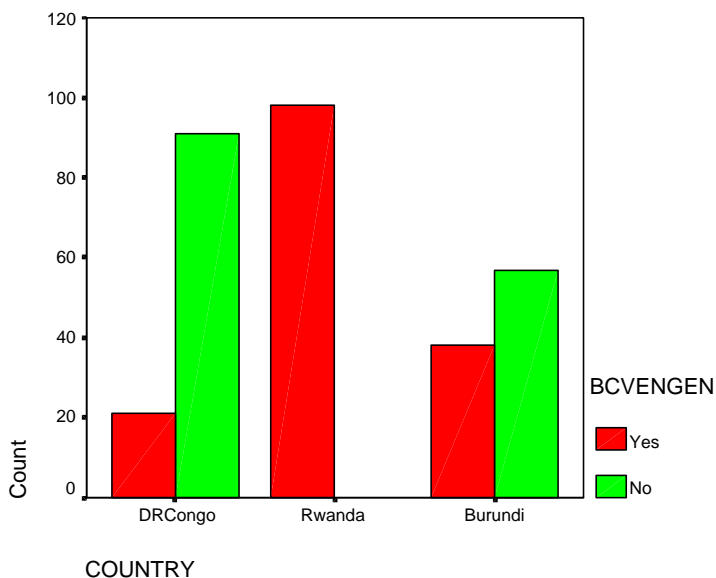


4.2.3 Good Educated Christians and Vengeance

This question dealt with a dilemma situation where an another tribe, a social structure or a social group that just hates one's own tribe or social group, would like one to be and remain both inferior and inexistent socially, economically and politically. The question intended to know if in this case, to be a vengeful Christian with a machete or any other weapon is possible. The respondents had to tick one of the answers besides. a) Yes-----b) No-----. BCVENGEN is the codification word for "being Christian vengeful". In the following statistical figures, the results are shown as follows.

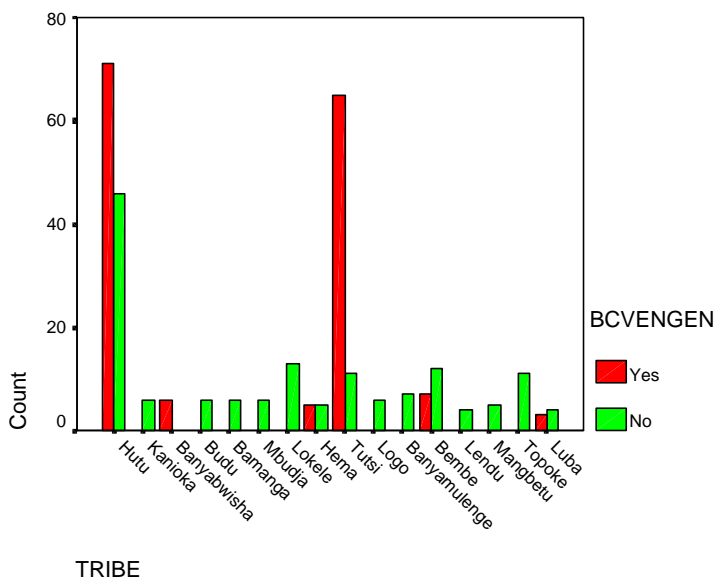
COUNTRY * BCVENGEN Crosstabulation

Count		BCVENGEN		Total
		Yes	No	
COUNTRY	DR Congo	21	91	112
	Rwanda	98		98
	Burundi	38	57	95
Total		157	148	305



TRIBE * BCVENGEN Crosstabulation

Count		BCVENGEN		Total
		Yes	No	
TRIBE	Hutu	71	46	117
	Kanioka		6	6
	Banyabwisha	6		6
	Budu		6	6
	Bamanga		6	6
	Mbudja		6	6
	Lokele		13	13
	Hema	5	5	10
	Tutsi	65	11	76
	Logo		6	6
	Banyamulenge		7	7
	Bembe	7	12	19
	Lendu		4	4
	Mangbetu		5	5
	Topoke		11	11
	Luba	3	4	7
Total		157	148	305



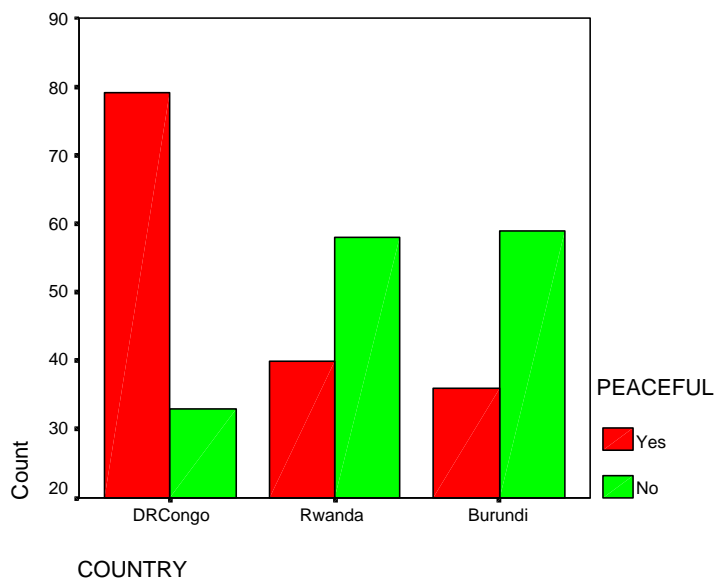
4.2. 4 Are Peaceful Means Before the Oppressors Possible?

The question intended just to know if the peaceful means as conflict resolution before one’s oppressor are possible. And the respondents were asked to choose one of the answers besides. a) Yes-----b) No-----c) Uncertain-----d) I do not Know-----.

PEACEFUL is the codification word for peaceful means. The following cross-tabulation shows the results.

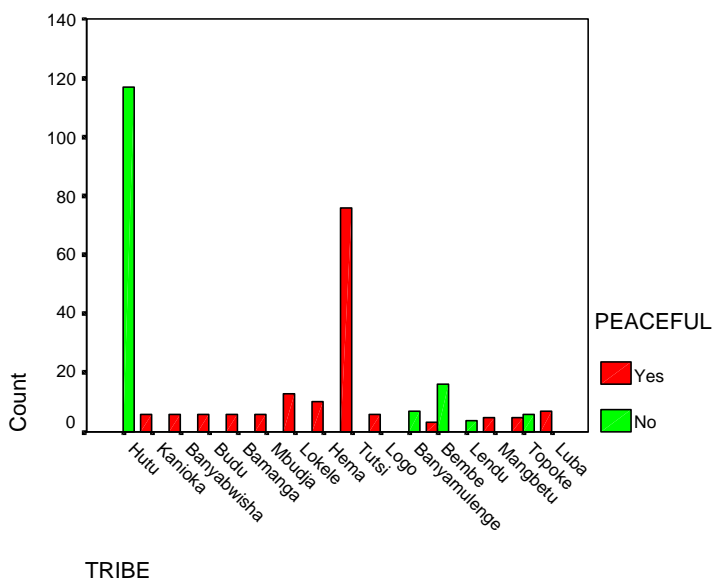
COUNTRY * PEACEFUL Crosstabulation

Count		PEACEFUL		Total
		Yes	No	
COUNTRY	DRCongo	79	33	112
	Rwanda	40	58	98
	Burundi	36	59	95
Total		155	150	305



TRIBE * PEACEFUL Crosstabulation

Count		PEACEFUL		Total
		Yes	No	
TRIBE	Hutu		117	117
	Kanioka	6		6
	Banyabwisha	6		6
	Budu	6		6
	Bamanga	6		6
	Mbudja	6		6
	Lokele	13		13
	Hema	10		10
	Tutsi	76		76
	Logo	6		6
	Banyamulenge		7	7
	Bembe	3	16	19
	Lendu		4	4
	Mangbetu	5		5
	Topoke	5	6	11
	Luba	7		7
Total		155	150	305

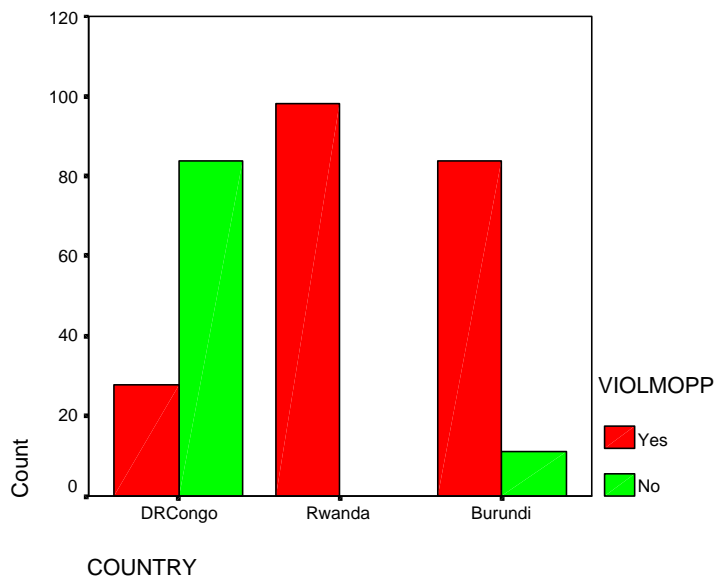


4.2.5 Are Violent Means Possible Before the Oppressors?

The intention in this question was to know if before an oppressor, violent means is the concrete solution. The respondents were asked to tick one of the answers beside: a. Yes--- --b. No-----. VIOLMOPP is a symbolic word for ‘‘violent means before the oppressor.’’ The following statistical figures give the results of the question.

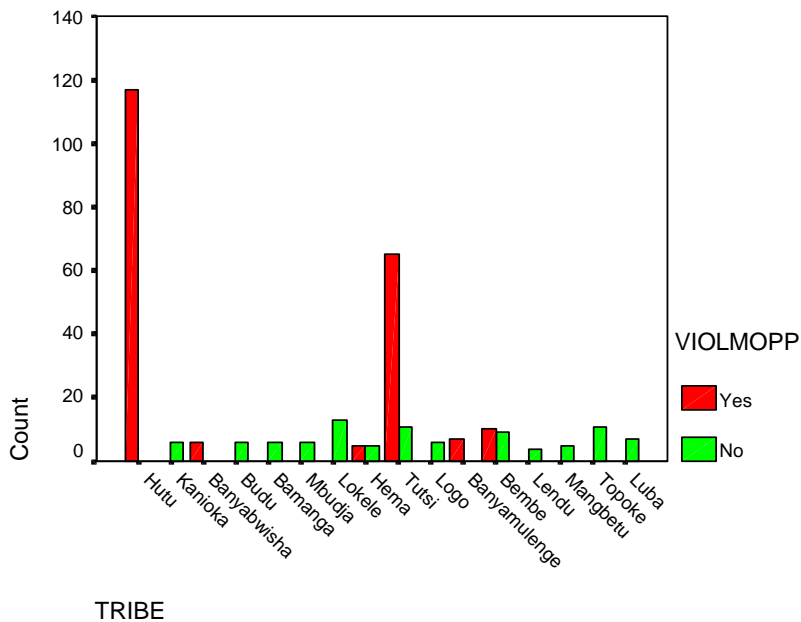
COUNTRY * VIOLMOPP Crosstabulation

Count		VIOLMOPP		Total
		Yes	No	
COUNTRY	DR Congo	28	84	112
	Rwanda	98		98
	Burundi	84	11	95
Total		210	95	305



TRIBE * VIOLMOPP Crosstabulation

Count		VIOLMOPP		Total
		Yes	No	
TRIBE	Hutu	117		117
	Kanioka		6	6
	Banyabwisha	6		6
	Budu		6	6
	Bamanga		6	6
	Mbudja		6	6
	Lokele		13	13
	Hema	5	5	10
	Tutsi	65	11	76
	Logo		6	6
	Banyamulenge	7		7
	Bembe	10	9	19
	Lendu		4	4
	Mangbetu		5	5
	Topoke		11	11
	Luba		7	7
Total		210	95	305



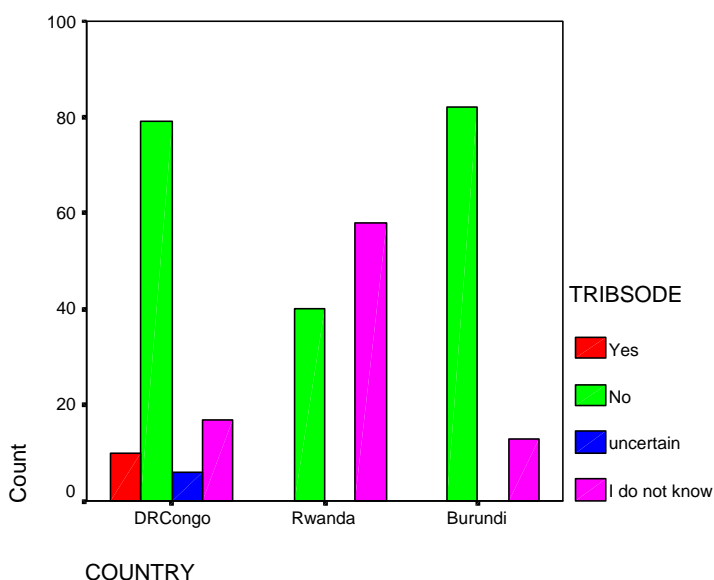
4.2. 6 Is Tribalism an Objective Way of Social Development?

The respondents were asked to tell what they think about the following statement. “If some one from my tribe becomes the country head of State, or a governor in our province, the majority from my tribe will become psychologically, economically and socially very happy and strong. Therefore, tribalism is considered as a way of social development in your country, tribe or village.” The respondents were required to tick one of the answers besides: a) Yes-----b) No-----c) Uncertain-----d) I do not Know-----. In this question, TRIBSOD is the codification word for “Tribalism as way of social development.” The following statistical figures show the results.

COUNTRY * TRIBSODE Crosstabulation

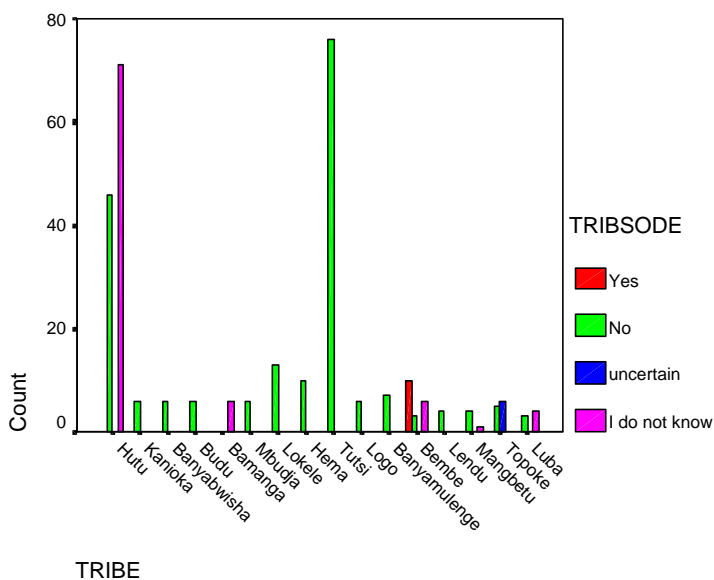
Count		TRIBSODE				Total
		Yes	No	uncertain	I do not know	
COUNTRY	DRCongo	10	79	6	17	112
	Rwanda		40		58	98
	Burundi		82		13	95
Total		10	201	6	88	305

When Jesus defines who is his mother and brother (Luke 8: 19-21); and when he defines who is the neighbour according to his parable of the good Samaritain (Luke 10: 25-37), the love of God and the love of the neighbour is the important common factor and not the tribe.



TRIBE * TRIBSODE Crosstabulation

Count		TRIBSODE				Total
		Yes	No	uncertain	I do not know	
TRIBE	Hutu		46		71	117
	Kanioka		6			6
	Banyabwisha		6			6
	Budu		6			6
	Bamanga				6	6
	Mbudja		6			6
	Lokele		13			13
	Hema		10			10
	Tutsi		76			76
	Logo		6			6
	Banyamulenge		7			7
	Bembe	10	3		6	19
	Lendu		4			4
	Mangbetu		4		1	5
	Topoke		5	6		11
	Luba		3		4	7
Total		10	201	6	88	305



4.2.7 Culture of Peace and Twofold Love In The Great Lakes Region

Culture, peace and love are so related in such a way that twofold love can have an effective impact on a culture of peace through a genuine faith in Jesus Christ. When peace

and culture interrelate as product of twofold love, they will also continue to sustain that love for the whole society. With relevance to culture and peace, this section will define important terms and will give a suggestion to the dilemma of teaching a culture of peace in the Great Lakes region. The section will define the terms such as contextualisation, enculturation, inculturation, acculturation, accommodation, assimilation, cultural domination, catechesis and nurture. The word culture in this thesis has been already defined in terms of Tylor (as cited in Shorter, 1988: 4) who defines it as “A complex whole which includes knowledge, belief, art, moral, law, customs, and any other capabilities and habits acquired by man as member of society” (see chap. 1. p 21). With relevance to culture in the Great Lakes region and Christian faith, the dilemma of teaching Christian education in the region and in the world is expressed in the question of at the what extend should we go with our contextualisation of Christian faith into African and worldwide cultures.

What is contextualisation? Witmer (1986: 3) says that “contextualisation concerns both the Bible as a contextualized message from God and contemporaries theologies as contextualized messages for modern man.” Bruce (as quoted by Witmer, 1986: 4) correctly says: “Evangelical communications have often underestimated the importance of cultural factors in communication. Some have been so concerned to preserve the purity of the gospel and its doctrinal formulations that they have been insensitive to the cultural thought patterns and behavior of those to whom they are proclaiming the gospel.”

The words enculturation an inculturation are synonymous according to Shorter (1988: 5) who says:

Enculturation (sometimes spelt ‘inculturation’ is a sociological concept which has been used analogously by theologians for the theological notion of inculturation. Enculturation, then refers to the cultural learning process of the individual, the process by which a person is inserted into his or her culture. It is a process that is closely related to that of socialization, another term employed by social scientists to refer to the education of an individual by society.

Although the process of inculturation includes both formal teaching and learning, it is very largely an informal, and even an unconscious, experience (Shorter, 1988: 5). To Shorter (1988: 4), inculturation has to do with the interaction between faith on one hand, and culture on the other hand. Steward and Glin (1985: 93) define socialisation as “the process by which people acquire the beliefs, attitudes, values, and customs of their culture. It also involves the

development of a distinctive personality for each individual because the traits of group are never absorbed in precisely the same way by all the people.” Explaining in details this definition the same authors say that “cultural and subcultural experience, family experience, and unique personal experience interact in complex ways upon individuals whose hereditary endowments differ. The process, then, creates a bewildering variety of personalities, but always within cultural and subcultural frameworks ” (Steward and Glin, 1985: 93-94). Thus, one may understand that it is common to have a bewildering variety of personalities within capitalists in western cultures, and a bewildering variety of personalities within African traditionalists. Acculturation is “ the encounter between one culture and another, or the encounter between cultures. This is perhaps Shorter believes, the principal cause of cultural change (Shorter, 1988: 7). Explaining what goes by the name of Cultural domination, Shorter (1988: 8), asserts that, “ various terms are used, e.g. ‘transculturation’, ‘cultural imperialism’, ‘cultural alienation’ and so one. All of them express the idea of one culture dominating another culture, or other cultures.” It is here the place to understand the revendicative cries from African theologians, who hold that western evangelizers have not only crushed African cultures, furthermore, they have more transmitted western capitalism and modernism than Christianity to Africa. But this needs humility through twofold love, from western people to understand these African empirical observations.

The process of adaptation has two parts, one is *assimilation*, when a person deals with new knowledge by changing that knowledge to fit what is already understood; and *accommodation* is another part that is meant when a person changes by modifying his own concept in order to fit present understanding. Here, internal thought structures are changed to fit incoming knowledge (Dirks, 1997: 75). Assimilation is then a process in which one tries to take some cultural and other traits of a larger group to fit in his or her own culture. It is the new culture that has been changed to fit the one’s cultural framework. To accommodate is simply to adapt to something new and then, accommodation is an adjustment. Through accommodation, one adjusts or changes his or her own culture to fit in the new culture. In the process of Christian education, assimilation and accommodation may change Christian behaviors through catechesis and nurture. Defining what catechesis and nurture are in Christian education, Pazmino (1988: 51) correctly says, “ catechesis is instruction that foster the integration of Christian truth with life. Nurture is the interpersonal sharing among

Christians characterized by love and spiritual nourishment.” It is clear that without love and especially twofold love; there is no Christian catechesis and nurture. Each people have their cultures. McQuilkin (as quoted by Witmer, 1986: 2) has honestly confessed when he says, “we failed to develop principles for applying Scripture the way we developed principles for interpreting its meaning, principles that would safeguard the authority of Scripture.”

In the process of helping missionaries to think about principles for applying Scripture in the Great Lakes region, the research is going to give an example of the ten commandments of the American culture and Ten Commandments of the Luba (the writer’s tribe from Kasai) culture, which is African thought in general. Although the pluralism of cultures in America, an American antropologist and ethnologist, Nussbaum (1998: 1-4) has analysed 234 american proverbs and then has come up with ten proverbs or wise saying that summarise the America culture, which he called, “the ten commandments of the American culture.” The first is:

“*You can’t argue with success (Be a success)*”. For Americans, success is an obsession. This includes individualism, liberty, goals setting, progress, experiment, and social mobility; making money, pragmatism (doing what works well), hope in success, and success of Americans for themselves. The second is “*Live and let live (be tolerant)*”. Stan says that Americans want liberty and privacy. This is why Americans say, “*we love to be left alone. We don’t want anyone interfering in our affairs, giving us advice, or trying to run our lives*”. The third is “*time flies when you’re having fun (have lots of fun).*” Americans respect time, but during a recreation time, or when they are buying things, or at lunchtime when they are a bit free, they like funs. The fourth is “*Shop Till you drop.*” Americans use purchasing things as means of distration. They like it. The fifth is, “*Just dot it.*» They say, “*We are people of action. We do not like too much planning*”. The sixth is, “*No pain, No gain (Get Tough, Don’t Whine).*” Americans here says, “*if someone often complains about how hard something is, we call that person a ‘wimp’. We look down on such people.*” The seventh says, “*Enough Is Enough (Stand Up For your Rights).*” Stan Nussbaum says that this is how Americans liberated themselves from Britains. The heighth says, “*Time is Money*” (*Don’t Waste Time*). The nineth says, “*Rules Are Made to be Broken*” (*Think for yourself in every Situation. Do not Just Obey rules*). Stan says that the rules here are not the official rules, which are respected by Americans. Other other policies can be broken by an American in

other to gain just success. The tenth commandment says, “*God Helps Those Who Help Themselves*” (*Work Hard*).

I have tried to get the ten commandments of Luba culture that are also African in general and common in the Great Lakes region in particular. The first is, *Mvidi Mukulu udi ku muto kua malu onso*, meaning “God is above all.” John Mbiti and Mulago have shown that God is supreme being above all and that the hierarchy in Africa is absolutely respected (see chapter 2, p. 212). A young person must respect elders. He or she cannot call “brother or sister” some one who is age-mate with his or her parents as western missionaries who reject African cultures do.” When young western missionaries call elder people in Africa, “brothers in Christ”, they are seen as impolite and proud people who cannot be trusted. Even their good preaching will be rejected because they are impolite before somebody’s father or mother. And this strongly jeopardizes the transmission of the gospel by western missionaries to Africans. For Africans, Paul is right when he says, consider young as young, old people like old etc. (1Tim. 5: 1-4). Africans understand better the advice from Jethro to Mosese, and they respect old people as in Jewish culture (Lev.19: 32). A chief must also be respected.

The second is, *Muoyo wanyi mmupita malu onso*, meaning “my life is important than other things.” It is a general policy in African cultures that *muoyo*, “life” is very important. Kasonga (1988: 82-172) has deeply explained what means *muoyo* in Tshiluba language. What I have explained from pages 427 to 431 about overlapping between heart, soul, mind and strength can apply to the Tshiluba word *muyo*. There is also similar meaning between the Tshiluba word “*muoyo*”, which also is the greeting word and the Hebrew *sālôm*, which means *peace*. Like The Tshiluba word *muoyo*, *sālôm* means :

completeness, soundness, well-being. It is used Foulkes says, ‘when one asks of or prays for the welfare of another (Gn. 43: 27; Ex. 4: 18; Jdg. 19: 20), when one is in harmony or concord with another (Jos. 9: 15; Ki. 5: 12), when one seeks the good of a city or country (Ps. 122: 6; Je. 29:7) It may mean material prosperity (Ps. 73: 3) or physically safety (Ps. 4: 8). But also it may mean spiritual well-being. Such peace is the associate of righteousness Ps. 85: 10; Is. 48: 18, 22; 57: 19-21) (Foulkes, 1982: 901-902).

Peace comes from *muoyo*, heart, soul, and mind. The word *muoyo* is the total person. The Gospel should aim at reaching *muoyo*. Reaching *muoyo* in the Great Lakes region through the gospel is still a need up to now, as the social well being of the believers has not been put

in the agenda of the evangelizers. The third commandment is, *teka tshianza pa keba, pa kabenda nkukeba diyoyi*, meaning, “Put your hand on your possession and not on some body else’s possession. Otherwise you get into problem”. To have peace, Luba people advise their children to follow this proverb.

The fourth says, *panu mpa mushiya wa mushiya*, meaning “this earth will be left by everybody”. This proverb is repeated to all people in order to help them remember that each of us will die, therefore it is good to be wise in the society. The fifth says, *wamanyia kulu kupia tshibindi, wewa munaya ne ufua*, meaning, “you should not jock with taboo, if you play with this you will die”. In Luba culture as Tempels (1959: 18) says life and death are the apostles of fidelity. Jesus could better preach Bantu people when he explained to Peter why not to use sword. The reason was, whoever kill by sword will be killed also. A Luba wife who commits adultery knows that she must say this publically to avoid death in the family. She will also lose her marriage. African culture has taboo as the way of maintaining peace among people. The sixth commandment says *kupa nkuteka nansha mupesha kapumba*, meaning “Even if you give to an insane, know that to give is to invest.” This is a very good encouragement for peace and sharing life with the other through giving and helping. The seventh says, *Udiadia wadia tshibi mmatandu*, meaning “whoever wants to eat should eat, but avoiding quarrel is a must.” The eighth commandment says, *Balela walela peba*, meaning, “others have got children, you should have yours.” This encourages people not to rely on somebody’s children. One must have his or her children. The ninth says, *Sela babidi ufua lukasa*, “*Be married to two wives and then die quickly*”. This is a good advice for people who want to have more than one wife. Many Luba men have more than one wife, but they are told that if one has two wives, he will die quickly. The reason is that one wife has already enough problems. If you add a second wife, you will have more than one problem to resolve. This help Luba people to stay married to one wife in order not to die quickly. Here again the fear of death regulates moral in the Luba society. The tenth commandment says, *tshikuyi tumukulula musenga, muntu wa tshilema tumubelela pa Bantu*, “*a guilty person should be advised in public*.” Luba people criticize publically people not in order to hate them but to get changes in their behaviours after punishment. There is a dilemma on how far we should go in our endeavor to contextualize the gospel in Africa. The suggestion is that we should judge every culture by using twofold love as measure.

4.2.8 Problem and Problems: The Case of Twofold Love

There is just one problem that is the source of all problems. This is the lack of twofold love, which is the source of corruption, predation, killings, modernism, fetishism, divide and rule, indirect rule and tribalism. Therefore, it is the research suggestion that to have peace, one should love God and the neighbour as himself. This is even a way of maintaining any peace among all people from their families to the entire society in which people live. All sciences need twofold love for them to promote love and peace. The following section will deal with secularization.

4.3 Secularization

According to Shepard, (1984: 523) secularization is “ the process through which religion loses influence over society as a whole. During this process other social institutions are emptied of religious content and freed from religious control. Religion itself becomes a specialized, isolated institution. In preindustrial society, religion and social life were inseparable.” In the Great Lakes region as everywhere in the world, the behaviors of theologians, church leaders and Christians who do not practice twofold love have been the cause of the secularization. Some theologians have for example supported modernization as process of differentiation. Explaining what differentiation is, Dekker (as cited in Heitink, 1999: 36) specifies that it is:

the process by which social entities are split into separate units, which, often with their own distinct functions, begin to lead life of their own.’ The ‘unitary structure of life’ has been broken, and relatively autonomous sectors, such as the economy, science, and politics, come into being through a social division of labor (Laeyendecker, as cited in Heitink, 1999: 36).

Each of these three sectors will respectively deal with profit, knowledge and power. The three sectors constitute the public domain while religion has been confined to the private domain (Heitink, 1999: 36) by the modernists. Theologians have for long time accepted that religion should not talk about politics, which is not biblical. In the Great Lakes region, the death of Lumumba, the death of Simon Kimbangu and other killings in Rwanda and Burundi, without compassion and forgiveness have given an opportunity to the process of

secularization to increase. The reason is that church leaders, and politicians who were baptized in Christian churches were involved in assassination without forgiveness, which is also true both in Rwandan and Burundian different massacres. Solution is again confession, forgiveness and practice of twofold love. Following are the results of research on secularization in the Great Lakes region.

4.3.1 The Three Ways of Defining Secularization

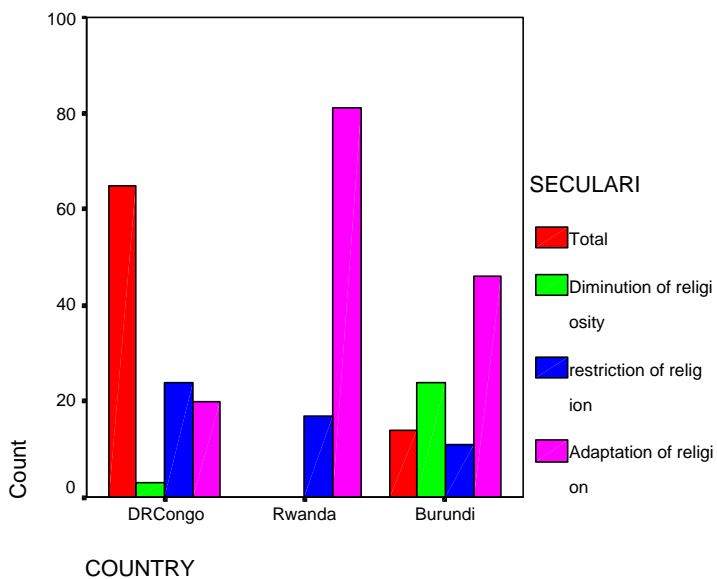
In this question, SECULARI is the symbolic word for secularization. The word secularization is understood in terms of Dekker (as quoted in Heitink, 1999: 43), a prominent Dutch sociologist of religion. He used the term secularization in three different ways as follows.

- a. Secularization as a decrease in the religiosity of the people. Here, religious activities and convictions decrease in number and intensity.
- b. Secularization as a restriction of the scope of religion. Here, sectors of society gain their independence and religion is pushed back to the private sphere of life.
- c. Secularization as adaptation of religion. Here, religion adapts its content to developments in society and to the ways in which modern people see themselves.

The respondents were asked to indicate the correct answer (s) after the explanation of the three definitions of secularization as indicated beside: a) Total (all)----- b) Diminution (Decrease) of religiosity)-----c) Restriction of the scope of religion-----d) Adaptation of religion.

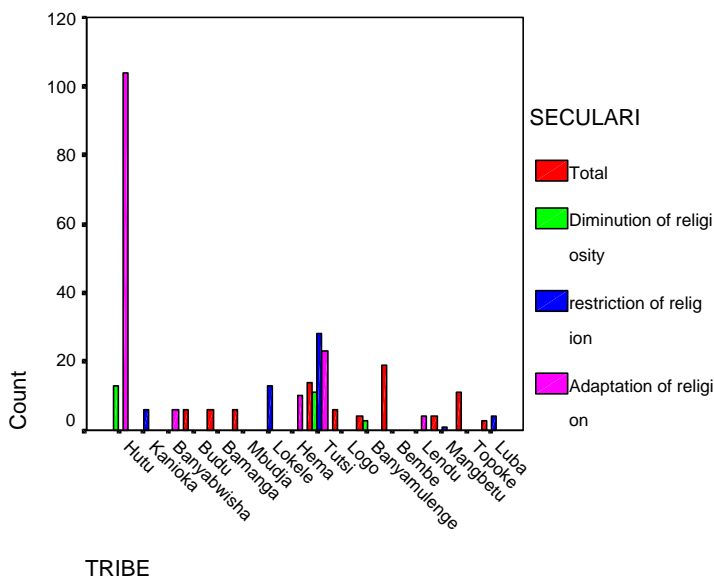
COUNTRY * SECULARI Crosstabulation

Count		SECULARI				Total
		Total	Diminution of religiosity	restriction of religion	Adaptation of religion	
COUNTRY	DR Congo	65	3	24	20	112
	Rwanda			17	81	98
	Burundi	14	24	11	46	95
Total		79	27	52	147	305



TRIBE * SECULARI Crosstabulation

Count		SECULARI				Total
		Total	Diminution of religiosity	restriction of religion	Adaptation of religion	
TRIBE	Hutu		13		104	117
	Kanioka			6		6
	Banyabwisha				6	6
	Budu	6				6
	Bamanga	6				6
	Mbudja	6				6
	Lokele			13		13
	Hema				10	10
	Tutsi	14	11	28	23	76
	Logo	6				6
	Banyamulenge	4	3			7
	Bembe	19				19
	Lendu				4	4
	Mangbetu	4		1		5
	Topoke	11				11
	Luba	3		4		7
	Total	79	27	52	147	305



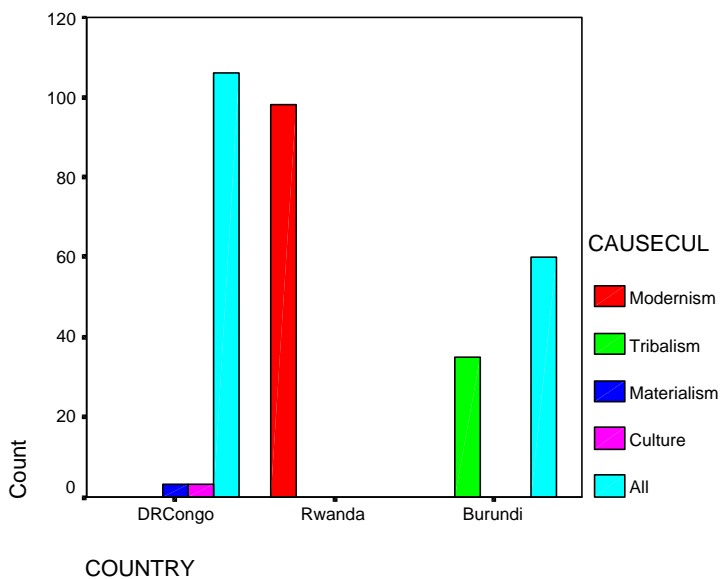
4.3.2 Causes of Secularisation in the Great Lakes Region

The respondents were asked to indicate the causes of secularization (CAUSECUL) in their countries among the following causes:

- a. Modernism-----b)-Tribalism-----c) Materialism-----d) Culture-----e) War---f) Lack of trust of church leaders-----g) conflicts between church leaders and members----h) Dishonesty of political leaders----- i) Globalization-----j) Ignorance-----k) All these causes. The results are shown in the following statistical figures.

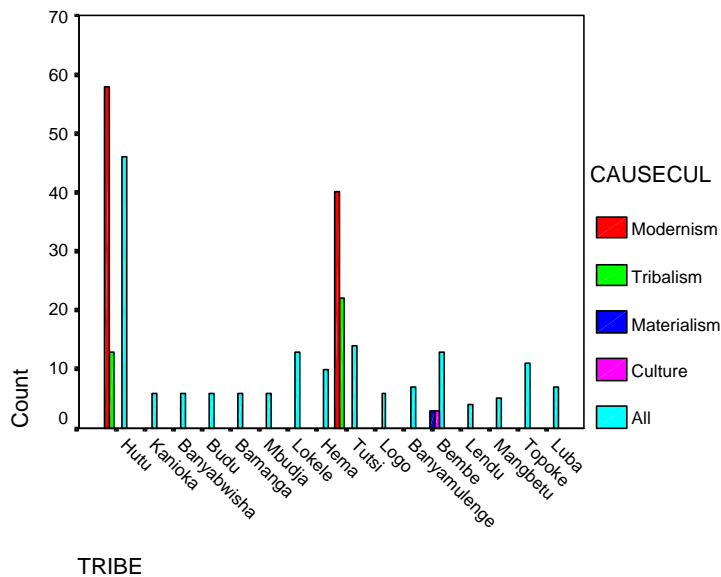
COUNTRY * CAUSECUL Crosstabulation

Count		CAUSECUL				Total
		Modernism	Tribalism	Materialism	Culture	
COUNTRY	DR Congo			3	3	106
	Rwanda	98				98
	Burundi		35			60
Total		98	35	3	3	166



TRIBE * CAUSECUL Crosstabulation

Count		CAUSECUL					Total
		Modernism	Tribalism	Materialism	Culture	All	
TRIBE	Hutu	58	13			46	117
	Kanioka					6	6
	Banyabwisha					6	6
	Budu					6	6
	Bamanga					6	6
	Mbudja					6	6
	Lokele					13	13
	Hema					10	10
	Tutsi	40	22			14	76
	Logo					6	6
	Banyamulenge					7	7
	Bembe			3	3	13	19
	Lendu					4	4
	Mangbetu					5	5
	Topoke					11	11
	Luba					7	7
Total		98	35	3	3	166	305



4.4 Poverty and Health Problems

This section will deal with poverty in the context of the Great Lakes region and will suggest a solution. To start, it is important to observe first the results of the research questionnaire that deal with poverty matters.

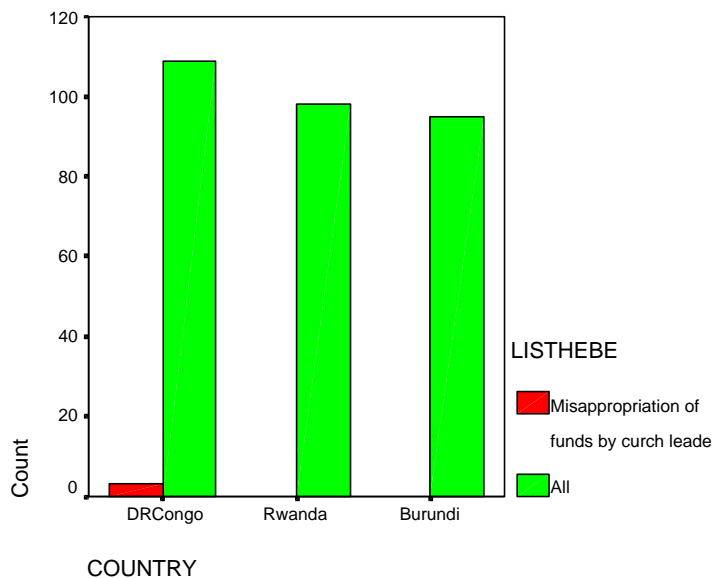
4.4.1 List of Hellish Behaviours Among Church Leaders

The question intended to know if the respondent has found the following hellish behaviours in the life of church leaders and Christian from his or her country:

a. Power Hungry----, b. Misappropriation of funds by church leaders (Embezzlement)-----, c. Despise of servants of God by public authorities and politicians-----, d. Covetousness of material things by servants of God-----, e. Immorality of church leaders' children-----, f. Xenophobia-----, g. Hypocrisy in order to gain some gifts and money from Western missionaries-----, h. Practice and encouragement of tribalism by church leaders and Christians-----, i. Division-----. The respondents were asked to tick the correct answer as indicated below: All cited points have been observed-----b) Only following points have been observed (quote them). List of hellish behaviors has LISTHEBE as codification word in this question. Following are the results of this research question.

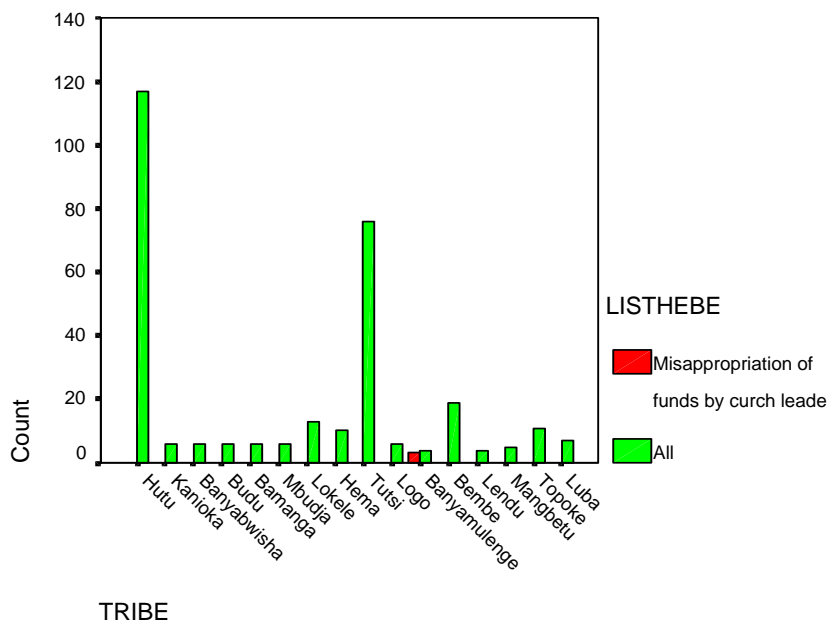
COUNTRY * LISTHEBE Crosstabulation

Count		LISTHEBE		Total
		Misappropriation of funds by church leaders	All	
COUNTRY	DRCongo	3	109	112
	Rwanda		98	98
	Burundi		95	95
Total		3	302	305



TRIBE * LISTHEBE Crosstabulation

Count		LISTHEBE		Total
		Misappropriation of funds by church leaders	All	
TRIBE	Hutu		117	117
	Kanioka		6	6
	Banyabwisha		6	6
	Budu		6	6
	Bamanga		6	6
	Mbudja		6	6
	Lokele		13	13
	Hema		10	10
	Tutsi		76	76
	Logo		6	6
	Banyamulenge	3	4	7
	Bembe		19	19
	Lendu		4	4
	Mangbetu		5	5
	Topoke		11	11
	Luba		7	7
Total		3	302	305

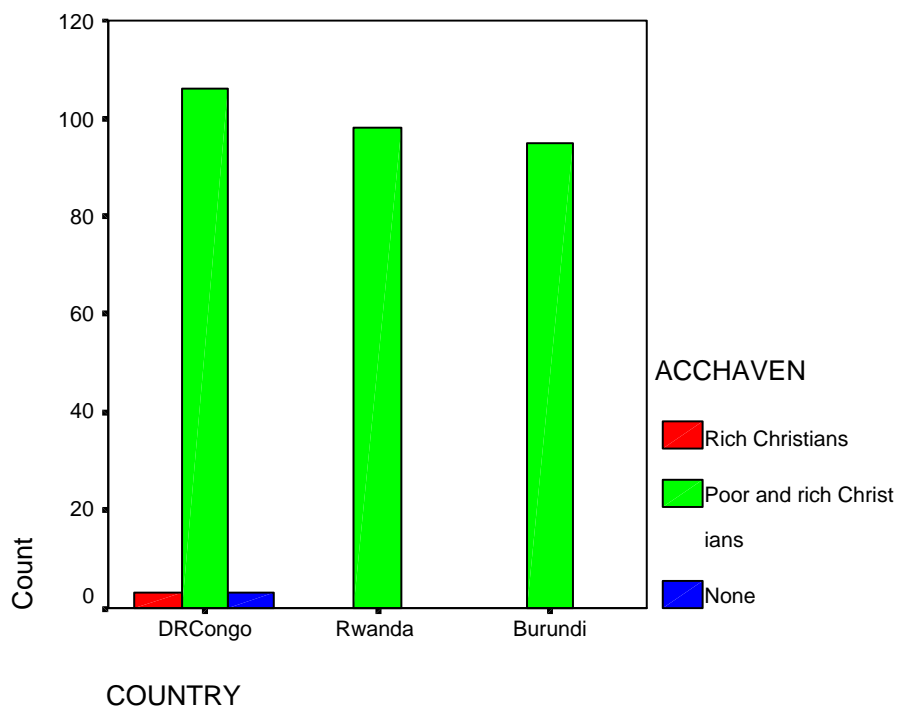


4.4.2 Access to Heaven

The question sought to know if, as Christians, it is correct to teach that “access to heaven (ACCHAVEN)” is only subject to: a. Being Poor Christian on the earth-----b. Being rich Christians on the earth----c. Poor and rich Christians on the earth-----d. None-----
 ---. Following statistics show the results of this research question.

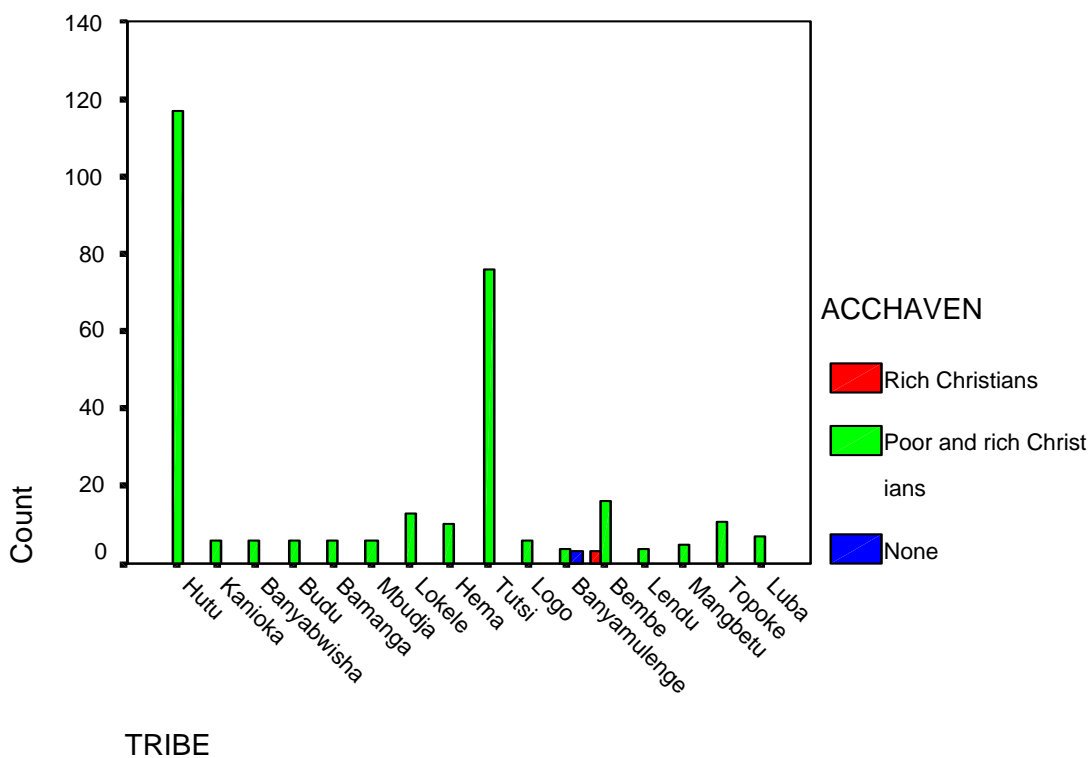
COUNTRY * ACCHAVEN Crosstabulation

Count		ACCHAVEN			Total
		Rich Christians	Poor and rich Christians	None	
COUNTRY	DRCongo	3	106	3	112
	Rwanda		98		98
	Burundi		95		95
Total		3	299	3	305



TRIBE * ACCHAVEN Crosstabulation

		ACCHAVEN			Total
		Rich Christians	Poor and rich Christians	None	
TRIBE	Hutu		117		117
	Kanioka		6		6
	Banyabwisha		6		6
	Budu		6		6
	Bamanga		6		6
	Mbudja		6		6
	Lokele		13		13
	Hema		10		10
	Tutsi		76		76
	Logo		6		6
	Banyamulenge		4	3	7
	Bembe	3	16		19
	Lendu		4		4
	Mangbetu		5		5
	Topoke		11		11
	Luba		7		7
Total		3	299	3	305

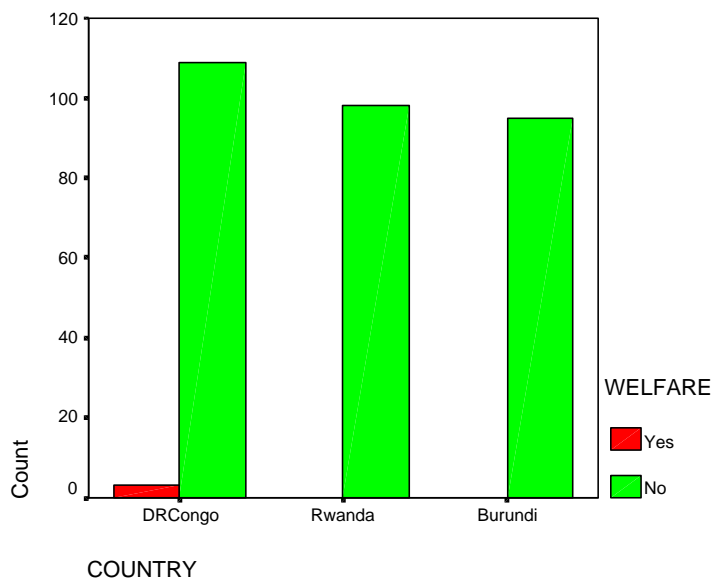


4.4. 3 Welfare on Earth

With regard to welfare on earth (WELFARE), the question to the respondents sought to know if it is fair as Christian leader, to teach and advise Christian believers not to eat well, not to have good security on the earth, not to sleep well in comfortable houses but just wait for better life at the second coming of Jesus Christ (or after the final judgment). Then the respondents were asked to tick the correct answer among those indicated besides: a. Yes-----b. No-----c. Uncertain-----d. I do not Know----. They did this and the results are given in the following statistical figures.

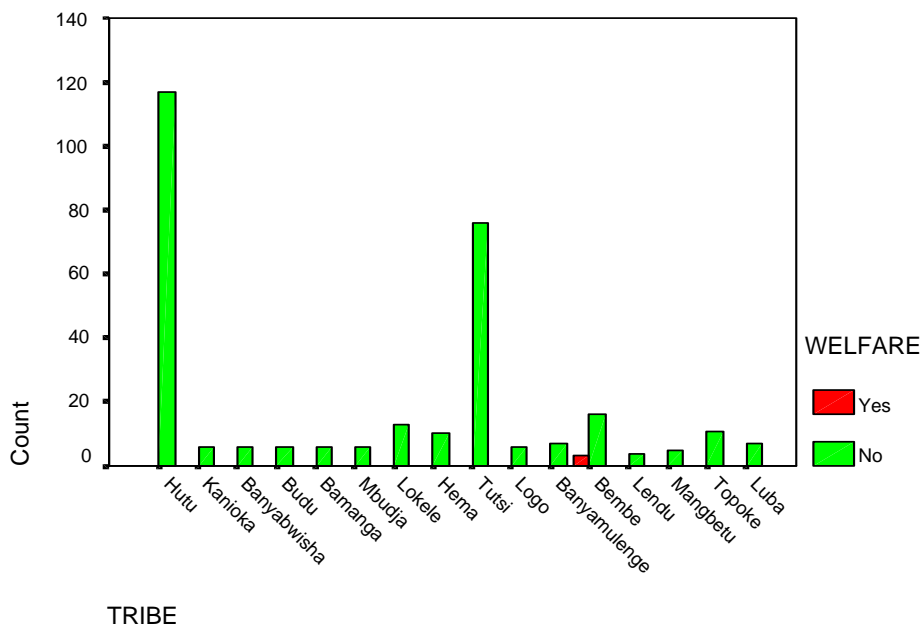
COUNTRY * WELFARE Crosstabulation

Count		WELFARE		Total
		Yes	No	
COUNTRY	DRCongo	3	109	112
	Rwanda		98	98
	Burundi		95	95
Total		3	302	305



TRIBE * WELFARE Crosstabulation

Count		WELFARE		Total
		Yes	No	
TRIBE	Hutu		117	117
	Kanioka		6	6
	Banyabwisha		6	6
	Budu		6	6
	Bamanga		6	6
	Mbudja		6	6
	Lokele		13	13
	Hema		10	10
	Tutsi		76	76
	Logo		6	6
	Banyamulenge		7	7
	Bembe	3	16	19
	Lendu		4	4
	Mangbetu		5	5
	Topoke		11	11
	Luba		7	7
Total		3	302	305

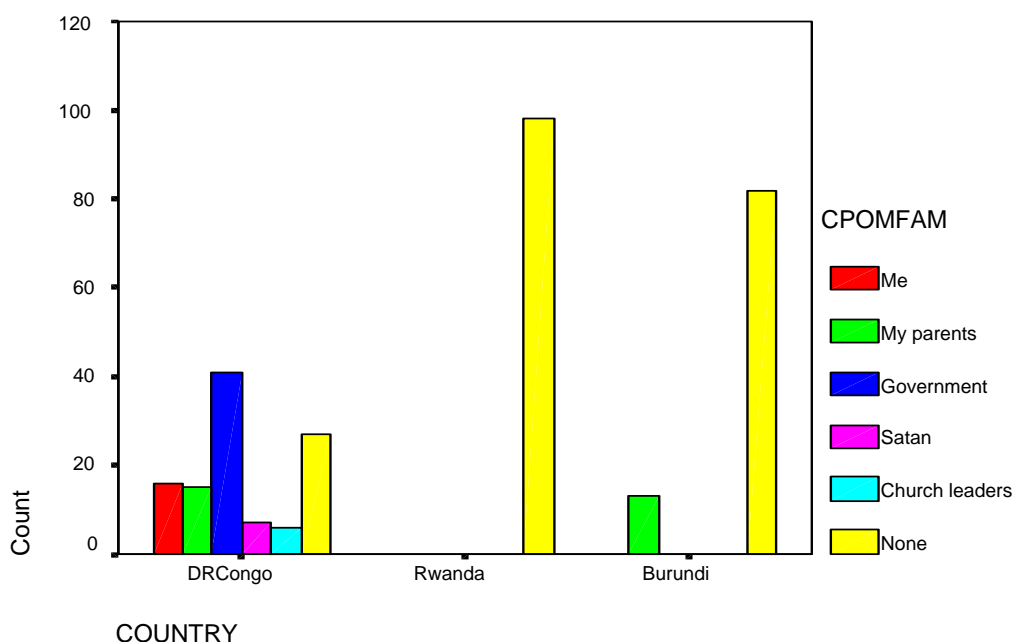


4.4.4 Cause of Poverty in the Family

The question was about knowing if the cause (s) of poverty in the family of the respondent (if applicable) was (were) the child himself or others such as parents, government, foreigners, etc. Each respondent was required to tick the correct answer as indicated besides: a. Me-----, b. My parents-----, c. Government----, d. Foreigners-----, e. Others---, f. None-----. CPOMFAM is the codification word for “cause of poverty in my family.” The results are given in the following statistical figures.

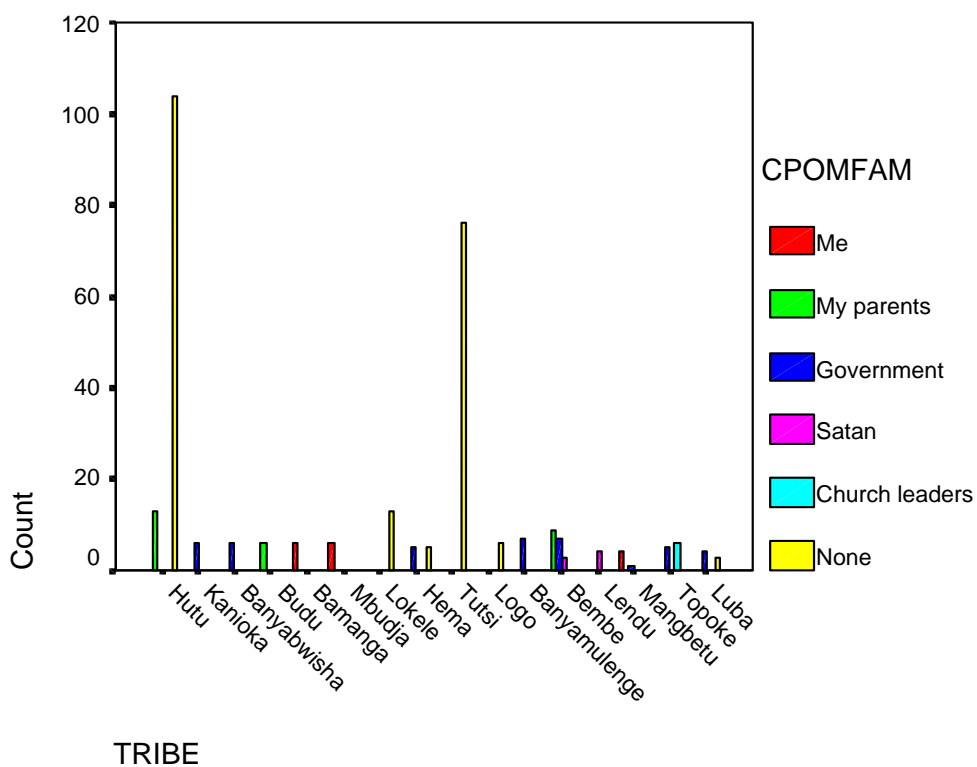
COUNTRY * CPOMFAM Crosstabulation

Count	CPOMFAM						Total
	Me	My parents	Government	Satan	Church leaders	None	
COUNTR' DR Congo	16	15	41	7	6	27	112
Rwanda						98	98
Burundi		13				82	95
Total	16	28	41	7	6	207	305



TRIBE * CPOMFAM Crosstabulation

Count		CPOMFAM						Total
		Me	My parents	Government	Satan	Church leaders	None	
TRIBE	Hutu		13				104	117
	Kanioka			6				6
	Banyabwisha			6				6
	Budu		6					6
	Bamanga	6						6
	Mbudja	6						6
	Lokele						13	13
	Hema			5			5	10
	Tutsi						76	76
	Logo						6	6
	Banyamulenge			7				7
	Bembe		9	7	3			19
	Lendu				4			4
	Mangbetu	4		1				5
	Topoke			5		6		11
	Luba			4			3	7
Total		16	28	41	7	6	207	305

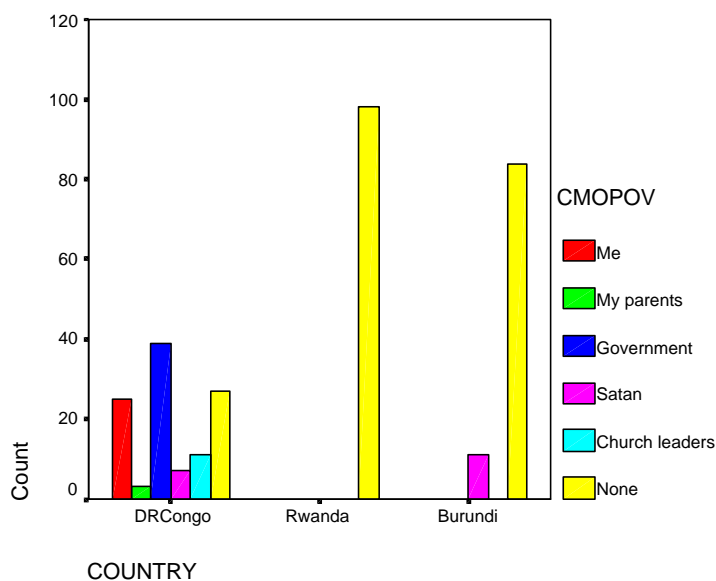


4.4.5 Causes of One’s Poverty

“What are the causes of your own poverty (if applicable)?” This was the question asked to the respondents. They were required to tick the correct answer as indicated besides: a. Me---, b. My parents-----, c. Government---, d. Foreigners---, e. Other----, f. None---. “Cause of my own poverty” is symbolized in this question by CMOPOV for statistical purpose (codification). The results are reflected in the following statistical figures.

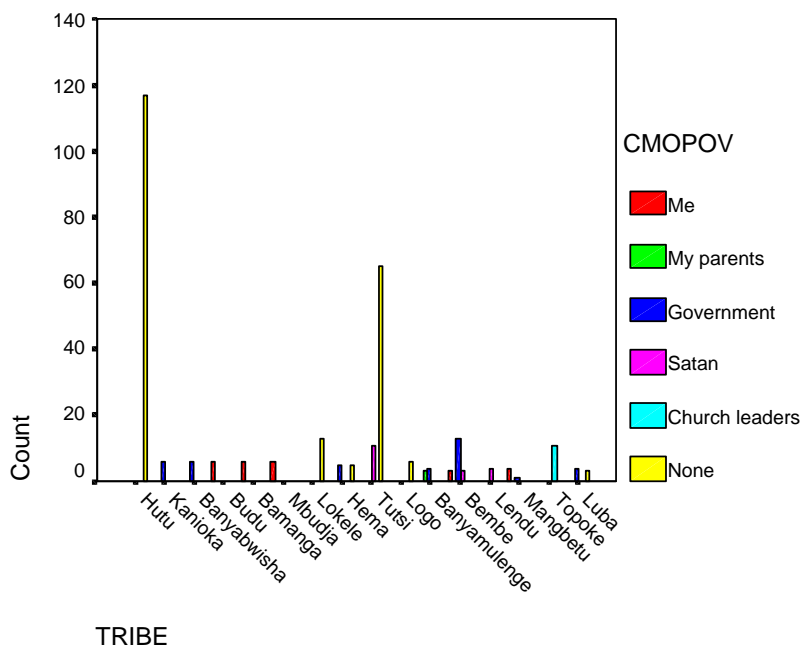
COUNTRY * CMOPOV Crosstabulation

Count		CMOPOV					Total	
		Me	My parents	Government	Satan	Church leaders		None
COUNTRY	DRCongo	25	3	39	7	11	27	112
	Rwanda						98	98
	Burundi				11		84	95
Total		25	3	39	18	11	209	305



TRIBE * CMOPOV Crosstabulation

Count		CMOPOV					Total	
		Me	My parents	Government	Satan	Church leaders		None
TRIBE	Hutu						117	117
	Kanioka			6				6
	Banyabwisha			6				6
	Budu	6						6
	Bamanga	6						6
	Mbudja	6						6
	Lokele						13	13
	Hema			5			5	10
	Tutsi				11		65	76
	Logo						6	6
	Banyamulenge		3	4				7
	Bembe	3		13	3			19
	Lendu				4			4
	Mangbetu	4		1				5
	Topoke					11		11
	Luba			4			3	7
Total		25	3	39	18	11	209	305



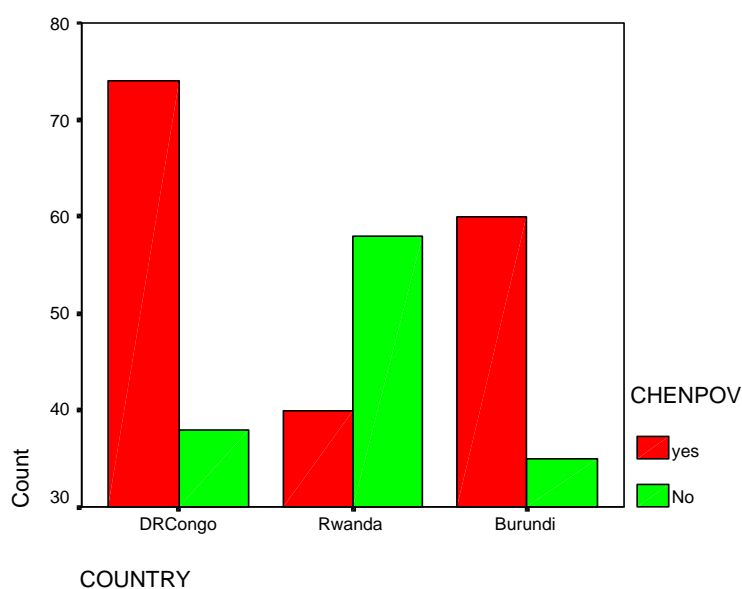
4.4.6 Did Church Teaching Encourage Poverty in the Great Lakes Region?

“Did church teachings encourage poverty in your area or country?” Respondents gave answers to this question. CHENPOV is the codification word for “Church encourages

poverty ”in this question. a. Yes-----, b. No-----, c. Uncertain-----, d. I do not Know-----, were the answers to be ticked by the correspondents, which they did. The results are shown in the following statistical figures.

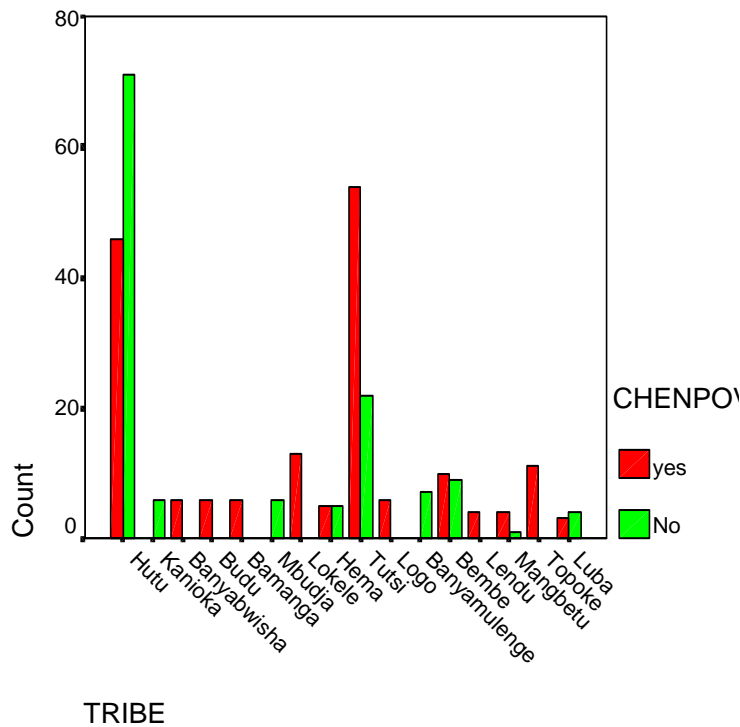
COUNTRY * CHENPOV Crosstabulation

Count		CHENPOV		Total
		yes	No	
COUNTRY	DR Congo	74	38	112
	Rwanda	40	58	98
	Burundi	60	35	95
Total		174	131	305



TRIBE * CHENPOV Crosstabulation

Count		CHENPOV		Total
		yes	No	
TRIBE	Hutu	46	71	117
	Kanioka		6	6
	Banyabwisha	6		6
	Budu	6		6
	Bamanga	6		6
	Mbudja		6	6
	Lokele	13		13
	Hema	5	5	10
	Tutsi	54	22	76
	Logo	6		6
	Banyamulenge		7	7
	Bembe	10	9	19
	Lendu	4		4
	Mangbetu	4	1	5
	Topoke	11		11
	Luba	3	4	7
Total		174	131	305

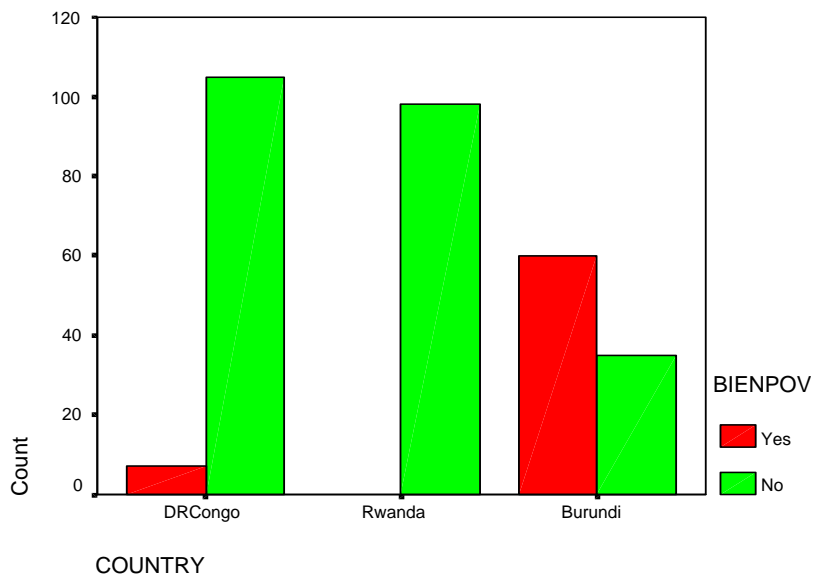


4.4.7 Does the Bible Encourage Poverty?

The question to the respondents was: “Do you have impression that the Bible teaching itself encourages poverty?” And they were required to tick one of the following answers: a. Yes----, b. No-----, c. Uncertain-----, d. I do not know-----. BIENPOV is the symbolic word for “Bible encourages poverty”. Results are shown in the following cross-tabulations.

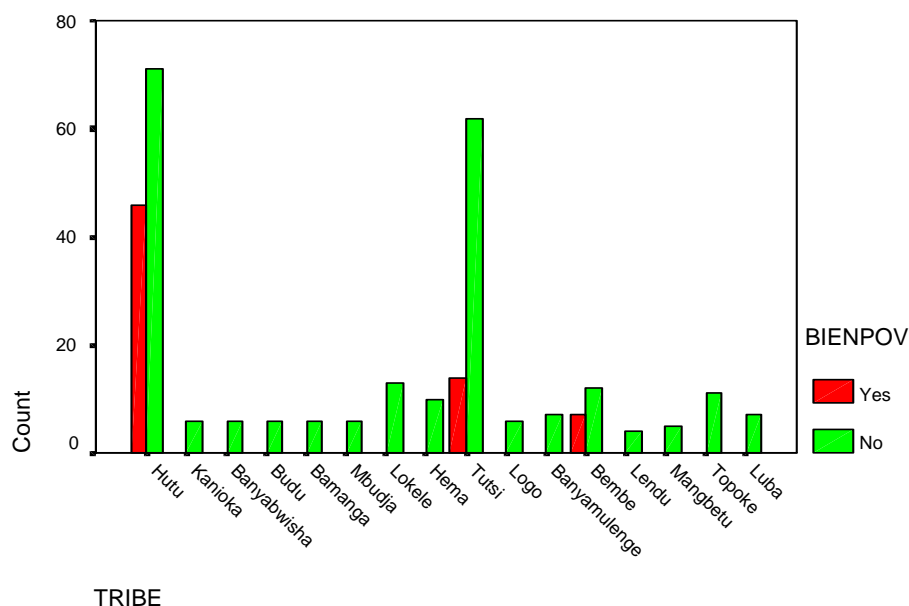
COUNTRY * BIENPOV Crosstabulation

Count		BIENPOV		Total
		Yes	No	
COUNTRY	DR Congo	7	105	112
	Rwanda		98	98
	Burundi	60	35	95
Total		67	238	305



TRIBE * BIENPOV Crosstabulation

		BIENPOV		Total
		Yes	No	
TRIBE	Hutu	46	71	117
	Kanioka		6	6
	Banyabwisha		6	6
	Budu		6	6
	Bamanga		6	6
	Mbudja		6	6
	Lokele		13	13
	Hema		10	10
	Tutsi	14	62	76
	Logo		6	6
	Banyamulenge		7	7
	Bembe	7	12	19
	Lendu		4	4
	Mangbetu		5	5
	Topoke		11	11
	Luba		7	7
Total		67	238	305

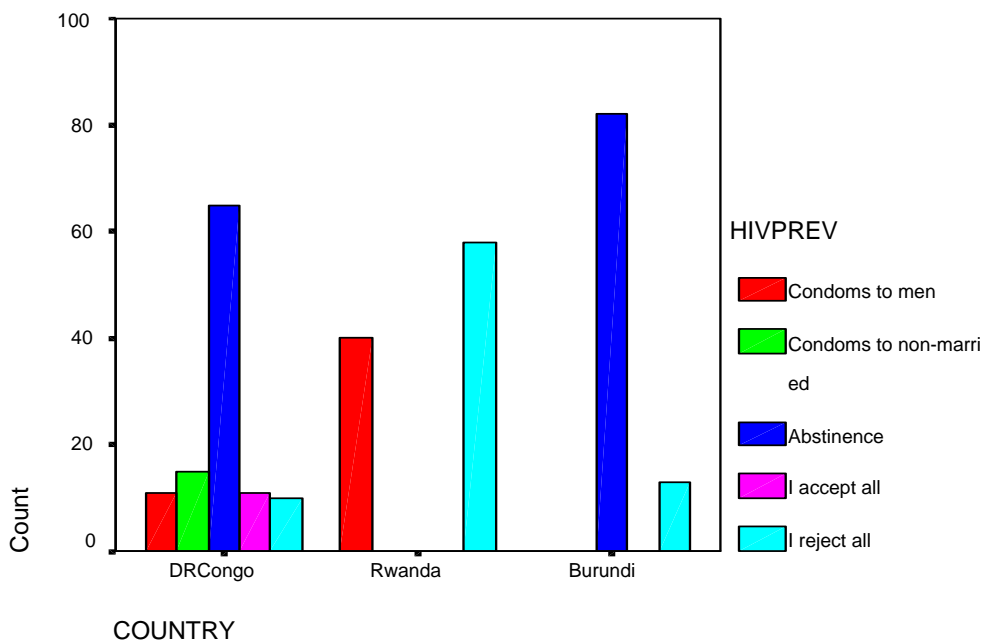


4.4.8 HIV Prevention

“As a Christian, do you agree with the following approaches to HIV prevention?” This was the question to the respondents. And they were asked to tick their correct answers as indicated besides: a. Condoms to men----, b. Condom for married people: Yes -----No-----, c. Condom for non-married: Yes-----No-----, d. Abstinence (only) for non-married and married: Yes ----No-----, f. I accept all-----, g. I reject all. HIVPREV is the codification word for HIV prevention. The results appear in the following cross-tabulations.

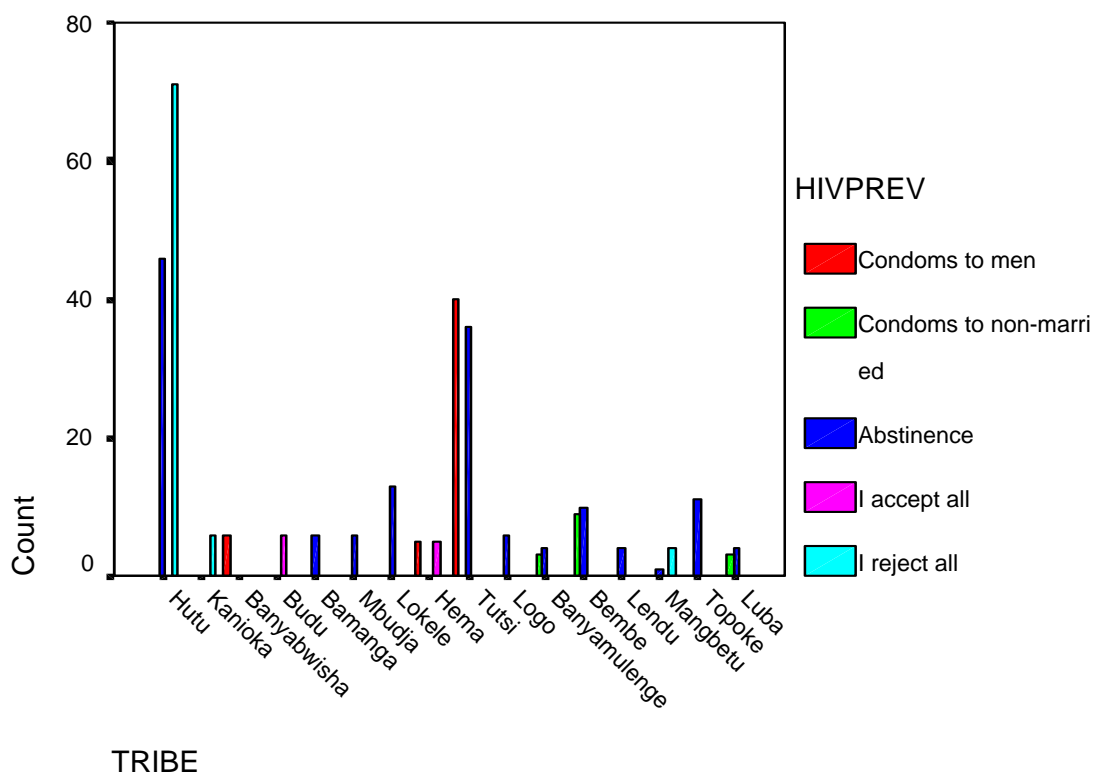
COUNTRY * HIVPREV Crosstabulation

Count		HIVPREV					Total
		Condoms to men	Condoms to non-married	Abstinence	I accept all	I reject all	
COUNTRY	DRCongo	11	15	65	11	10	112
	Rwanda	40				58	98
	Burundi			82		13	95
Total		51	15	147	11	81	305



TRIBE * HIVPREV Crosstabulation

Count		HIVPREV					Total
		Condoms to men	Condoms to non-married	Abstinence	I accept all	I reject all	
TRIBE	Hutu			46		71	117
	Kanioka					6	6
	Banyabwisha	6					6
	Budu				6		6
	Bamanga			6			6
	Mbudja			6			6
	Lokele			13			13
	Hema	5			5		10
	Tutsi	40		36			76
	Logo			6			6
	Banyamulenge		3	4			7
	Bembe		9	10			19
	Lendu			4			4
	Mangbetu			1		4	5
	Topoke			11			11
	Luba		3	4			7
Total		51	15	147	11	81	305



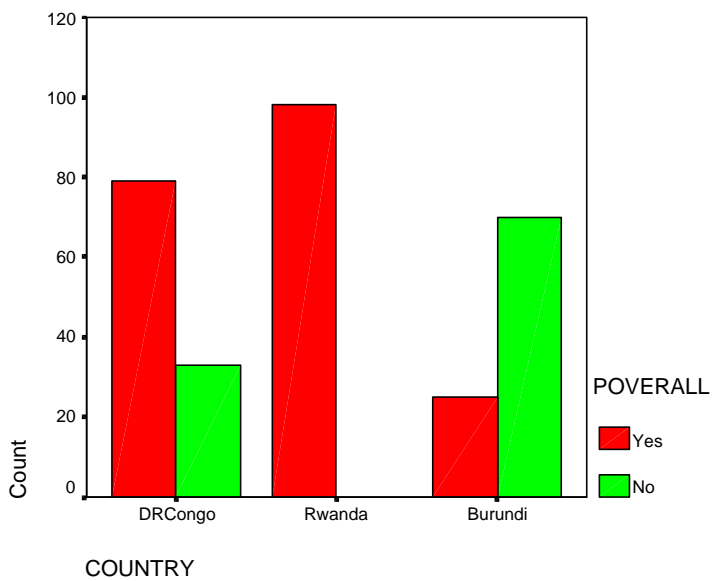
4.4.9 Poverty Alleviation and HIV Prevention

The question intended to know if the “poverty alleviation” (POVERALL) for men and women from the respondent’s area or country, could be a good approach to HIV prevention. Then respondents were invited to tick one of the following answers as shown below:

a. Yes-----, b. No-----, c. uncertain-----, d. I do not know. The results are shown in the following statistical figures.

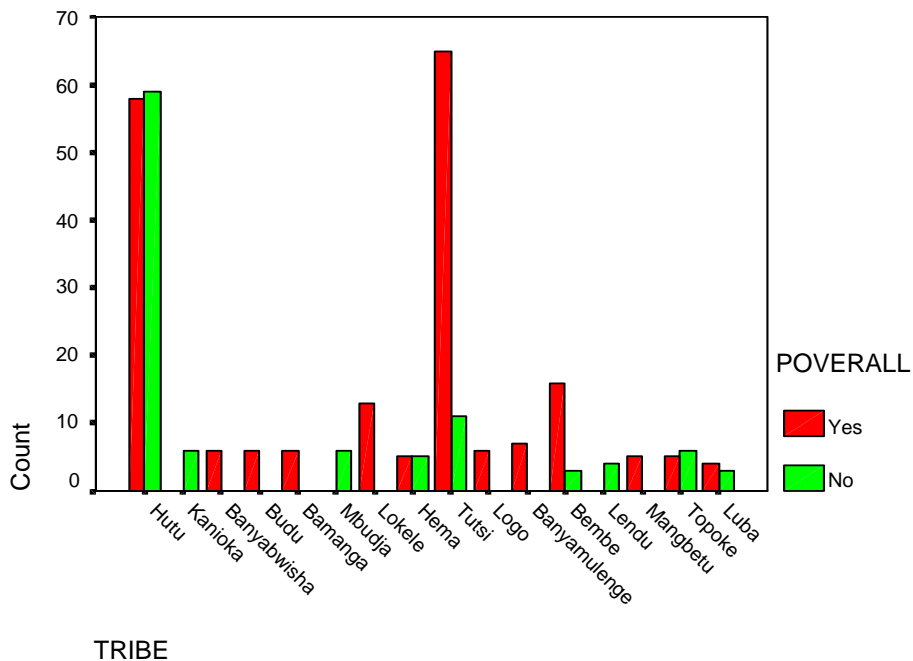
COUNTRY * POVERALL Crosstabulation

		POVERALL		Total
		Yes	No	
COUNTRY	DR Congo	79	33	112
	Rwanda	98		98
	Burundi	25	70	95
Total		202	103	305



TRIBE * POVERALL Crosstabulation

		POVERALL		Total
		Yes	No	
TRIBE	Hutu	58	59	117
	Kanioka		6	6
	Banyabwisha	6		6
	Budu	6		6
	Bamanga	6		6
	Mbudja		6	6
	Lokele	13		13
	Hema	5	5	10
	Tutsi	65	11	76
	Logo	6		6
	Banyamulenge	7		7
	Bembe	16	3	19
	Lendu		4	4
	Mangbetu	5		5
	Topoke	5	6	11
	Luba	4	3	7
Total		202	103	305

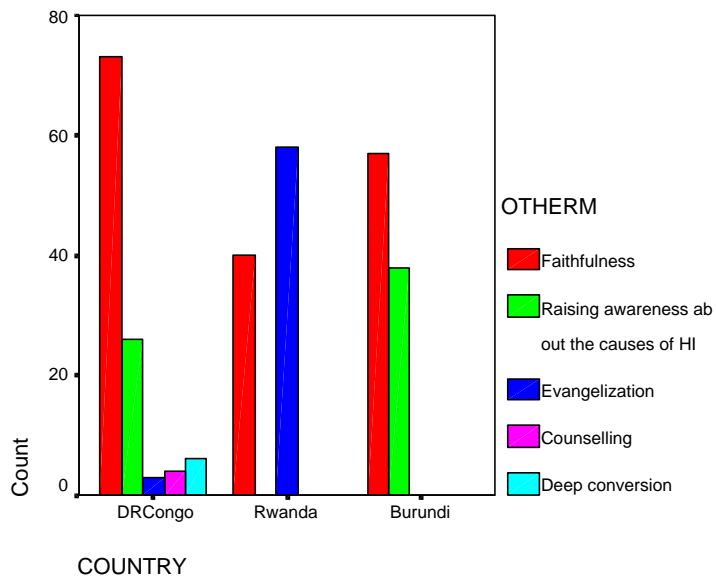


4.4.10 Other Means of HIV Prevention

Other means of HIV prevention is symbolized by the word OTHERM in this question. The intention in the question was to know if respondent could imagine other special means of prevention against HIV /AIDS and just quote them. The results appear in the following cross-tabulations.

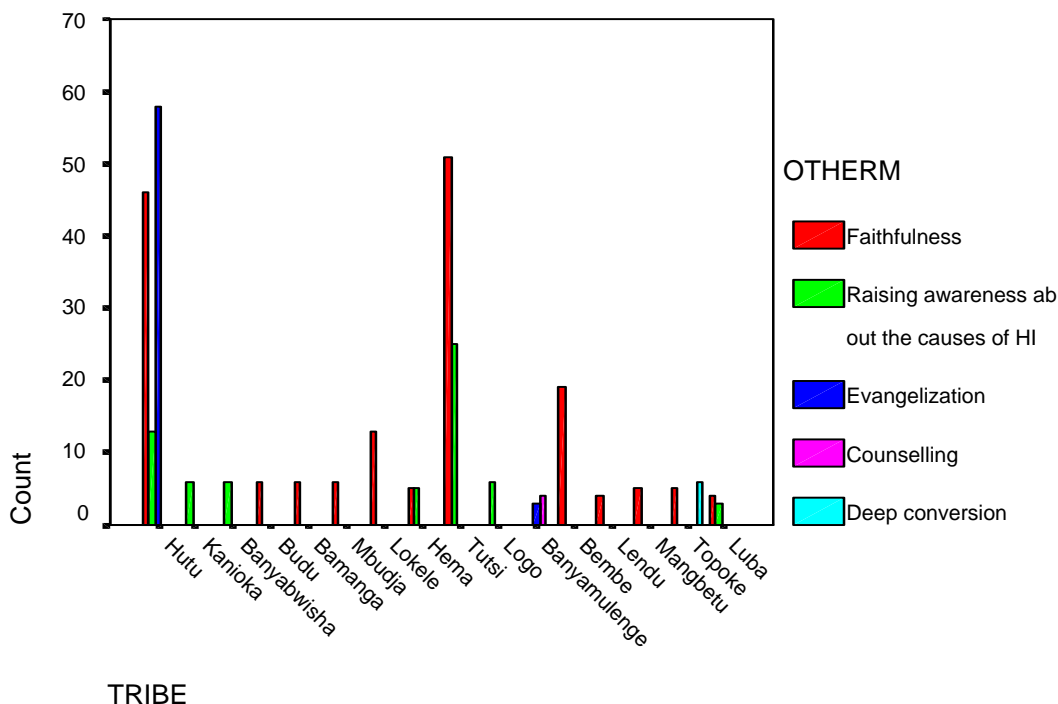
COUNTRY * OTHERM Crosstabulation

Count		OTHERM					Total
		Faithfulness	Raising awareness about the causes of HIV infection	Evangelization	Counselling	Deep conversion	
COUNTRY	DR Congo	73	26	3	4	6	112
	Rwanda	40		58			98
	Burundi	57	38				95
Total		170	64	61	4	6	305



TRIBE * OTHERM Crosstabulation

Count	TRIBE	OTHERM					Total
		Faithfulness	Raising awareness about the causes of HIV infection	Evangelization	Counselling	Deep conversion	
	Hutu	46	13	58			117
	Kanioka		6				6
	Banyabwisha		6				6
	Budu	6					6
	Bamanga	6					6
	Mbudja	6					6
	Lokele	13					13
	Hema	5	5				10
	Tutsi	51	25				76
	Logo		6				6
	Banyamulenge			3	4		7
	Bembe	19					19
	Lendu	4					4
	Mangbetu	5					5
	Topoke	5				6	11
	Luba	4	3				7
	Total	170	64	61	4	6	305

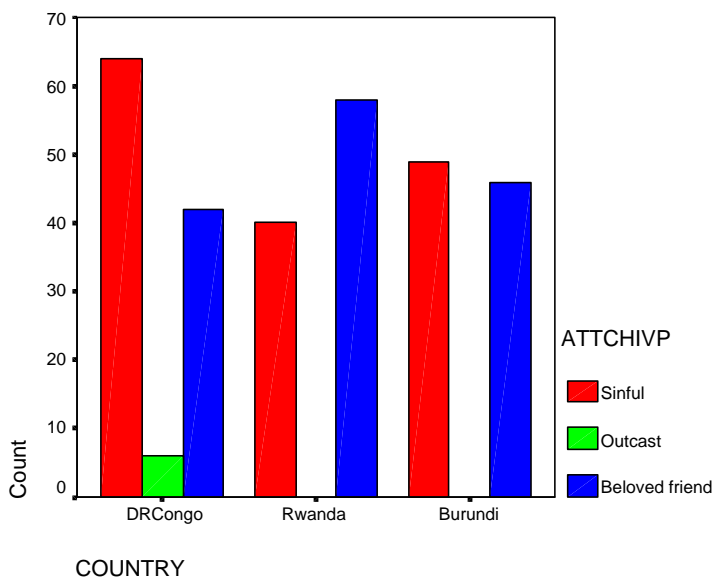


4.4.11 Attitude of the Community Towards HIV Positive People

The question to the respondents was: “what is the attitude of your community towards HIV positive (ATTCHIVP)?” The intention was to know how people approach HIV positive men and women in the Great Lakes region. They were asked to tick one of the following answers: a. Sinful-----, b. Outcast-----c. Beloved friend. The results of this last question in the research questionnaire appear in the following cross-tabulations.

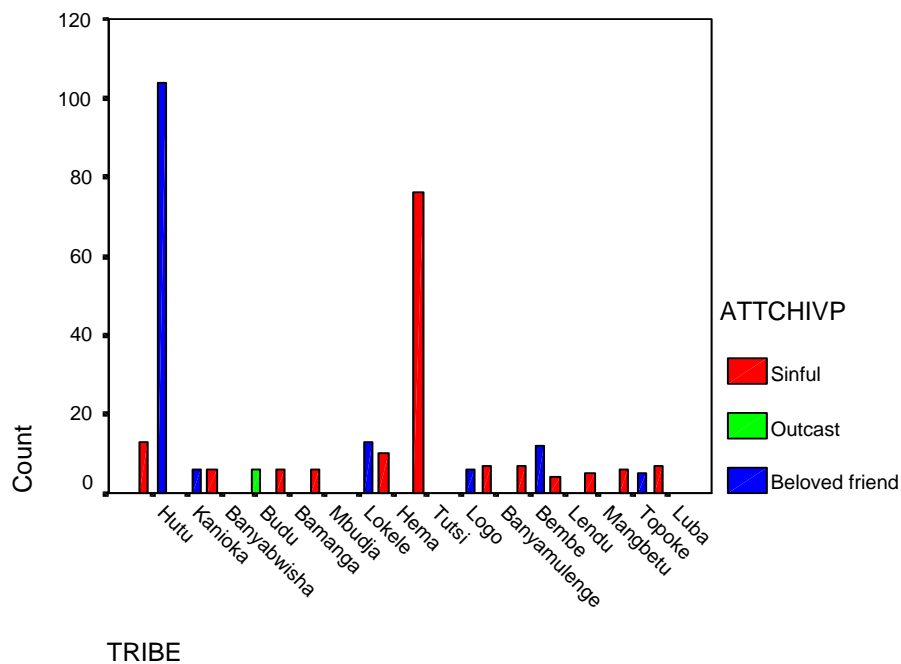
COUNTRY * ATTCHIVP Crosstabulation

Count		ATTCHIVP			Total
		Sinful	Outcast	Beloved friend	
COUNTRY	DRCongo	64	6	42	112
	Rwanda	40		58	98
	Burundi	49		46	95
Total		153	6	146	305



TRIBE * ATTCHIVP Crosstabulation

Count		ATTCHIVP			Total
		Sinful	Outcast	Beloved friend	
TRIBE	Hutu	13		104	117
	Kanioka			6	6
	Banyabwisha	6			6
	Budu		6		6
	Bamanga	6			6
	Mbudja	6			6
	Lokele			13	13
	Hema	10			10
	Tutsi	76			76
	Logo			6	6
	Banyamulenge	7			7
	Bembe	7		12	19
	Lendu	4			4
	Mangbetu	5			5
	Topoke	6		5	11
	Luba	7			7
Total		153	6	146	305



4.4.1.2 A Suggestion For The Dilemma of Capitalism and Marxism in Christian Education

People with capitalist mind struggle for three things: their profit, their free enterprise, and their free market. They may seem to believe in God but in reality, success for selfish purpose (as shown in the ten commandments of the American culture, see chap.4, p.460- 461) at the expense of the neighbour to be crushed and forgotten takes the main part of their time, their heart and energy, more than their religious beliefs do not. In the contrary, people with the pure Marxism mind want to resolve the social welfare of the neighbour without involving God, which is the worst. Christian education curricula brought to Great Lakes region from western countries have been perceived in this region as having put an emphasis on capitalist mind more than on Jesus' mind, which is based on twofold love. This becomes a dilemma for Christian educators in the Great Lakes region. They do not know whether to believe in capitalism or in the biblical Jesus, while Karl Marx seduces them with a succulent scientific discourse, but rejecting God unfortunately. Karl Marx seems to be preoccupied with the social problems of the neighbour while capitalists talk about God but are reluctant to the social

welfare of the neighbour. In the midst of this dilemma, this section will explain what is capitalism, Marxism, origin of the evangelical thought about social questions, and the cause of poverty and war in the DR Congo according to the international community. After this, the section will give a double suggestion before the return of Jesus Christ.

This is very important in this research because the results of the research about poverty and health problems are so eloquent. 100% of Rwandans and Burundians respondents have shown that there are hellish behaviours in the life of church leaders and Christians from the Great Lakes region. And, that these behaviours show the negative side of poverty. 97% of Congolese have also agreed. At the question of knowing if only poor people will have access to heaven, 95 % of Congolese respondents, 100% of Rwandans, and 100% of Burundians said that going to heaven is not matter of being materially poor, not having food and good garments. It is question of believing in Jesus Christ. Both people who eat well now and those who do not have food can go to heaven if they believe in Jesus Christ. At the question of knowing if it is biblically fair to transfer their social welfare at the second return of Jesus, after the final judgement or to heaven, and forget for it here on the earth, 97% of Congolese respondents said that such a teaching was not fair. 100% of Rwandans and Burundians respondents also said 'no' to such a teaching. When asked to know the cause of poverty in one's family, 100% of Rwandans respondents hesitated to name the cause. 86% of the Burundians respondents did not know, but 14% of them thought their parents were the cause of poverty in the family. According to the Congolese respondents, 37% accused the government as responsible of their poverty in the family, 24% did not know. Only 14,2% said that they had contributed to the poverty in their family. 13% accused their parents, 6% accused Satan, while 5% accused the church leaders. And when asked to tell the cause of one's poverty, 35% of Congolese respondents accused the government, 24% did not know, 22% said that themselves were the cause; 10% accused the church leaders, 6% accused satan while 3% accused theirs parents. 100% of Rwandan respondents did not know, and 88% of the Burundians also did not know. But 12 % of Burundians accused Satan. It was interesting to ask if the church teaching encouraged poverty in one's area or country. The general tendency was clearly 'yes', although the fact that higher percentage came from Burundi and the DR Congo than from Rwanda. Does the Bible teaching encourage poverty? 'No' was the answer from the respondents (94% from the DR Congo, 100% from Rwanda and 63% from

Burundi. But it is also interesting to note that 37% of the Burundians respondents said that biblical teaching encourages poverty, which is not true. But this shows the need of teaching the entire biblical truth in the Great Lakes region. How to prevent HIV AIDS? The general tendency (DR Congo, Rwanda, and Burundi) of a response to this question is that: 48% only advocated for abstinence, 27% did not care for HIV/AIDS prevention, 17% advocated for distribution of condoms to men only, 5% proposed the distribution of condoms to non-married persons, while 4% advocated for any means of HIV prevention without specification. When asked then to tell if poverty alleviation could be a way of HIV prevention, the general tendency for the three countries studied is that: 66% said “yes” while 34% said “no.” This answer has largely shown that poverty for both men and women should be eradicated from the Great Lakes region in order to combat HIV. Concerning the other means of HIV prevention, the general tendency is: 56% advocated for faithfulness in the marriage. 21% advocated for raising awareness on the causes of HIV infection. 20% said that evangelization could help. 2% only thought that deep conversion could help, while only 1,3% thought that counselling could help. When asked to tell how people approach HIV positive in the Great Lakes region, 57% of Congolese respondents said that HIV people are considered as sinful people outcast (5,3%), beloved friends (38%). For Rwandans: beloved friends (59%), and sinful (41%). To Burundians respondents, HIV positive are considered as sinful people (51%) and beloved friends (48%).

The results of this research on poverty and health problems have clearly shown that the origin of poverty in the Great Lakes region exists from the earth and not from above in heaven. Capitalism, Marxism, Evangelical withdrawal from the socio-economical needs of the neighbour, UN report and the international peace report on the international plunder of the natural resource in the Democratic Republic of Congo as the cause of wars in the Great Lakes region will help the research to suggest a double solution to all the dilemmas.

4.4.1.2.1 Capitalism

Capitalism is the consequence of the appearance of merchants during the Middle Ages period. In his book written in 1981, Hirst (1981: 13) explains that 1000 years ago, the lords and kings led Europe. Lands belonged to them. After death, these lords and kings left lands to their children as heirloom (inheritance). All people who were living on these lands

had to work for the landlords who had in return to give protection and security to their workers. This was feudalism. * In this system, serfs or slaves had to work hard for their daily food. This is why these poor workers had to liberate themselves from these lords, through commerce. The workers started their commerce by small boutiques and they became Richs or capitalists. Finally, they built towns enclosed by big walls for protection. These towns built like fortress were called burgs, which is the origin of the word bourgeoisie (middle class). The bourgeois rejected the custody (guardianship) of the small lords and placed themselves under the direct power of the King.

They started since 1000 and spent 700 to 800 years to struggle for their liberation from the lords, through commerce. What did happen economically? The response is that “money”, meaning “capital”, which is the possession of goods replaces exchange (swapping). Then the bourgeois built the factories (companies) where the paid workers used theirs hands to knit (contrive) or produce other materials for sale. The invention of steam engine in 18th century, caused these factures to become industries. Already since 15th and 16th centuries, bourgeois and traders coosidered the capital as something above religion and even more important than kings. It is this bourgeois movement and its ideal of freedom that is the roote cause of French revolution that took place from 1789 to 1799 (Hirmer, 1981: 19). The steam engine* helped capitalists to start liberal capitalism. There are three important words that summarize the liberal capitalism.

*Feudalism, contractual system of political and military relationships existing among members of the nobility in Western Europe during the High Middle Ages. (It had nothing to do with blood feuds; the two words came to be spelled alike in the 17th century, but have no etymological relationship.) Feudalism was characterized by the granting of fiefs, chiefly in the form of land and labor, in return for political and military services—a contract sealed by oaths of homage and fealty (fidelity). The grantor was lord of the grantee, his vassal, but both were free men and social peers, and feudalism must not be confused with seigniorialism, the system of relations between the lords and their peasants in the same period. Feudalism joined political and military service with landholding to preserve medieval Europe from disintegrating into myriad independent seigneuries after the fall of the Carolingian Empire (Encarta, 2004).

*Steam Engine. The first piston engine was developed in 1690 by the French physicist and inventor Denis Papin and was used for pumping water. In 1698, the English engineer Thomas Savery built a steam engine that used two copper vessels alternately filled with steam from a boiler. The first practical steam engine, the so-called atmospheric engine, was built by the English inventor Thomas Newcomen in 1712. In the course of making improvements to the Newcomen engine, the Scottish engineer and inventor James Watt produced a series of inventions that made possible the modern steam engine. Watt's first important development was the design of an engine that incorporated a separate condensing chamber for the steam. This engine, patented in 1769, greatly increased the economy of the Newcomen machine by avoiding the loss of steam that occurred in alternate heating and cooling of the engine cylinder (Encarta, 2004).

The first is the *profit*, of which the capitalist becomes slave, looking for it day and night at the expense of the very underpaid worker. The second word is *free enterprise*, which is the fact the capitalist rejects any exterior interference in his or her economical business. The capitalist excludes even God and government in his or her economical affairs. The third word is *free market*, which makes the capitalist the only person to have the last say on what to sell, how and to whom to sell in order to gain more money.

The *Capitalism* has got many forms including the *collective capitalism, colonialism and imperialism, controlled capitalism and multinational capitalism*. The *collective capitalism* appeared in 1890. It is characterized by the fact that several capitalists put together their money (capital) for a joint venture or a common project. The *colonialism and imperialism* are the consequences of *collective capitalism* according to Lenine (as quoted by Hirmer, 1981: 34).

The reason for Lenine's assumption is the fact that the traders in Europe were the ones who made pressure on their governments to acquire colonies in order to satisfy their longing for raw materials at cheaper price, which could help their new industries to produce more for sale. The *controlled capitalism*, which had at least government and syndicate to control the traders and owners of the companies, is another type of capitalism. The multinational capitalism is another type of capitalism, which hides the real agenda of accumulation of capital behind social motives such as procurement of peace and abolishment of racism through big companies such as General Motors, Ford, Philips, Coca-Cola etc. In all these types of capitalism the *profit*, the *free enterprise* and the *free market* are the only real agenda for these western traders called *capitalists* (Hirmer, 1981: 34).

4.4.1.2.2 Marxism

Karl Marx fought against capitalism in order to save the poor. But what is Marxism? First of all, Marx has been educated in an environment of Jewish and Christian families. In 1816, his father Hirschell Marx was baptized in a protestant sect under the name of Heinrich. Heinrich's children were baptized in 1824, while his wife, the Karl Marx's mother was baptised in the same protestant sect in 1825. Therefore Karl Marx was a child of both Jewish and protestant parents Marx (1976: 89) says, "this work, whose first volume I now submit to

the public, forms the continuation of my book *Zur Kritik der Politischen Ökonomie*, published in 1859. The long pause between the first part and the continuation is due to an illness of many years' duration, which interrupted my work again and again'' From London, on July 25, 1867, these are the Karl Marx words in the preface to the first edition of his book the "capital: a critique of political economy." These words show how Karl Marx* was a hardworking man who was from the middle class, but accepted enormous sacrifice in order to side with the poor, forgetting even his welfare and inless of many years that interrupted his work again and again. Denied the right of citizenship here and there in Europe because of his love of the neighbour, Karl Marx endured many sacrifices in his life as he continued to defende the economical rifgts of the poor. Unfortunately, he did not know that to love the neighbour and hate God couldn't work effectively. Let us look briefly to some tenets of Karl Marx thoughts that are important in relationship with the research question in this thesis, and especially the question of poverty in the Great Lakes region. For this purpose, this section will briefly help to just catch up an idea on Marx's thought about such questions like histotical materialism, alienation, religion, revolution, socialism, communism, some interpretations of Marxism and a suggestion to Churches from the Great Lakes region.

Historical Materialism is an important thought in Marxism. Marx preferred to talk of *the materialist conception of history*, or *materialist conditions of production* instead of *the historical materialism* (McLellan, 1983: 135).

*Karl Marx, German political philosopher and revolutionist. Born in Trier, Germany, on May 5, 1818 and died on March 14, 1883. Marx was known for having proposed that the excesses of capitalism would lead to conflict between the lower and middle classes. He advocated communism.

Milestones: In 1841, he received his Ph.D. in philosophy from the University of Jena. From 1842-1843, he served as editor of the radical publication *Rheinische Zeitung* in Cologne, until it was suppressed by the Prussian government. From 1843-1845, he lived in Paris after being exiled from Prussia. From 1845-1848, Karl lived in Brussels after being expelled from France for revolutionary activities. In 1848 With German political economist Friedrich Engels, published the Communist Manifesto, the central text of modern communism. In 1848, he founded the *Neue Rheinische Zeitung* in Cologne, but the magazine was again suppressed by the government the following year. In 1849, he settled in London after his German citizenship was revoked. From 1851-1862, he served as a European correspondent for the *New York Daily Tribune*. In 1864 in London, he helped found the International Workingmen's Association (First International), a revolutionary socialist organization that aspired to represent the working class across national lines 1867 Published the first volume *Das Kapital*; the second and third volumes were edited and published by Friedrich Engels after Marx's death. In 1844, in the Preface to "A Contribution to the Critique of Hegel's Philosophy of Right, Marx said, "Religion ... is the opium of the people." Marx did meticulous background research for *Das Kapital* in the reading room of the British Museum in London. Marx lived much of his life in exile and poverty, and his ideas were not widely recognized until after his death. Marx came from a Jewish family that converted to Christianity to avoid persecution (Encarta, 2004).

Engels (as quoted by McLellan, 1983: 134) says that for him and Karl Marx, their idea of historical materialism was composed of three elements. The first element was the German idealist philosophy that was shaped by thinkers like Kant (freedom of mind for peaceful society), Fichte who considered human history as a rational development, and mainly Hegel, Georg Wilhelm Friedrich (1770-1831), German idealist philosopher who came up with his dialectical thought. The second element is the thought of Gracchus Babeuf from France who “had in 1797 attempted to establish communism by means of a revolutionary coup.” From France again were the thoughts of socialists such as Charles Fourier who advocated for free expression and passions frustrated by the exploitation of the laborer in the industries (see *in the marriage only*, chap. 4, p. 432). The third element of Engels and Marx’s historical materialism came from England. From England, Marx has been influenced by the economist Adam Smith and Ricardo. Smith had explained the principle of laissez-faire capitalism. What does the Adam’s principle of laissez-faire capitalism mean? According to Smith (as quoted by Cahoon, 2003: 38):

the central idea, which had been suggested by earlier writers such as Bernard Mandville, was that the economic progress of society is promoted not by the design of authorities but by the uncoordinated, largely self-interested activities of independent agents, whose competition will tend toward higher and better production at lower prices.

This idea of Smith has not only promoted the capitalism, but also it promoted the socialism as it has helped Karl Marx to understand that government is not necessary for the economic welfare of the poor. Government should then go and leave place to socialism and communism. Hegel, Georg Wilhelm Friedrich (1770-1831), German idealist philosopher and theologian became one of the most influential thinkers of the 19th century. Although influenced greatly by Kant and Schelling, Hegel’s system of absolute idealism was based on a new conception of logic and philosophical method. He believed that the “absolute truth, or reality, exists and that the human mind can know it. This is so because “whatever is real is rational,” according to Hegel. He conceived the subject matter of philosophy to be reality as a whole, a reality that he referred to as Absolute Spirit, or cosmic reason” (Encarta, 2004). Then he conceived the world of human experience, whether subjective or objective, as the manifestation of Absolute Spirit (Encarta, 2004). What philosophy has to do is according to Hegel, to chart the development of Absolute Spirit from abstract, undifferentiated being into

more and more concrete reality. To do this, one must go through a dialectical process “that is, a process through which conflicting ideas become resolved—which consists of a series of stages that occur in triads (sets of three).” Hegel then specifies that:

Each triad involves (1) an initial state (or thesis), which might be an idea or a movement; (2) its opposite state (or antithesis); and (3) a higher state, or synthesis, that combines elements from the two opposites into a new and superior arrangement. The synthesis then becomes the thesis of the next triad in an unending progress toward the ideal (Encarta, 2004).

Thus, to Hegel, this dialectical logic applies to all knowledge, including science and history. His discussion of history was particularly influential, especially because it supported the political and social philosophy later developed by Karl Marx. To Hegel, “human history demonstrates the dialectical development of Absolute Spirit, which can be observed by studying conflicts and wars and the rise and fall of civilizations” (Encarta, 2004). Marx found that Hegel* was too idealist and hopeless for the social change that is based on economical production. He “rejected the notion of Spirit and replaced its supposed antithesis to external world by the antithesis between man and his social being” (McLellan, 1983: 118). The historical materialism of Engels and Karl Marx consists of the idea that the history of the world is marked by conflicts that are fueled by economical interactions between two social classes of rich and poor (bourgeoisie and proletariat). Störig (as quoted by Heitink (1999: 54) avers that:

Marx maintained the Hegelian dialectic as his method, but filled it with a new content, diametrically opposed to that of Hegel. That content was his materialistic worldview. Hegel regarded the idea as reality, while matter was only the external form; but Marx turned around this relation between thinking and being: the material determines the spiritual. This is referred to as historical or dialectical materialism.

In terms of *alienation*, McLellan (1983: 118-119) summarises that Marx started in his earlier writings with several types of alienation moving from religious alienation, to philosophical, political and finally economical alienation, which he found as the fundamental alienation.

*Hegel was born in Stuttgart on August 27, 1770, the son of a revenue officer with the civil service. He was brought up in an atmosphere of Protestant Pietism and became thoroughly acquainted with the Greek and Roman classics while studying at the Stuttgart gymnasium (preparatory school). Encouraged by his father to become a clergyman, Hegel entered the seminary at the University of Tübingen in 1788. There he developed friendships with the poet Friedrich Hölderlin and the philosopher Friedrich Wilhelm Joseph von Schelling. Having completed a course of study in philosophy and theology and having decided not to enter the ministry, Hegel became (1793) a private tutor in Bern, Switzerland. In 1797 he assumed a similar position in Frankfurt. Two years later his father died, leaving a financial legacy that was sufficient to free him from tutoring.

The common idea in all forms of alienation is that man has forfeited to some or something that was essential to his or her nature. In economical alienation for instance, man is held as alien to the product of his labor. He or she is alienated, meaning held far from the products of his or her hands, considered as an alien from his or her products. Capitalists make people suffer and work hard and then underpay them; this is economical alienation, problem of unjust salary. Having in mind the speculative philosophy of Hegel, Marx criticised the philosophical alienation that consists of speculative thought that reduces history and man to mental process, putting the idea in the place of God, which was to Marx, no better than a secularized theology.

Religion is the place of alienation (Shepard, 1984: 250). It is one of the means used by the capitalists to get cheap labor and asphyxiate and calm people's real needs. Explaining this alienation through religion and other capitalistic enterprises in Marx's thought,

Shepard (1984: 250) says:

In short, capitalists would both rule and exploit the working class because they owned the means of production; the working class would have nothing to sell but its labor. Marx's analysis went much deeper: he contended that all aspects of capitalistic society—work, religion, government, law, morality—were economically conditioned. Consequently the capitalists controlled all social institutions, which they used to their advantage. They could structure the legal system, educational system, and government to suit their own interests. In a word, Marx saw all of capitalistic society as a superstructure resting on an economic foundation; the economy was the society to him.

Concerning religious alienation, Marx thinks that religion is opium of people as it transfers the welfare of the poor in heaven. Marx (as quoted by McLellan, 1983: 118) says, “in religion for example, it was God who had usurped man's own position; religion served the double function of a compensation for suffering and a projection of man's deepest desires. Religion was the ‘imaginary realization of the human essence because the human essence possesses no true reality.’” Then Marx suggested the abolition of religion, because it is the “illusory happiness of the people”. By abolishing this illusory happiness, people are asking for their real happiness. He continues and says, “The demand to give up the illusion about their condition is a demand to give up a condition that requires illusion” (McLellan, 1983: 118). Thus, religion in Marx's thought is invented by church people who are part of the bourgeoisie in order to appease the misery of workers by giving them an

illusionary hope in the future in heaven. Therefore, when poverty is effectively eliminated here on the earth, people will cease to talk about this illusion, which is religion. It will pass away (desappear).

Socialism will take place when the workers will become the only masters and beneficiaries of the product made from theirs hands. The means towards this ownship of their product is revolution of the proletarians. The socialism in Marx's thought is a transitional stage towards the communism.

Communism will be a parfait and finale society without social classes. There will not be a class of proletarians again. Everything will be in common. The communism of Karl Marx is much similar to the Christian idea of paradise. The revolution of all workers in the world is the means to reach communism (Muamba, 1990: 10). Explaining how his socialism-communism will work, Marx (1976: 171-172) says:

Let us finally imagine, for a change, an association of free men, working with the means of production held in common, and expending their many different forms of labour-power in full self-awareness as one single social labour force...The total product of our imagined association is a social product. One part of this product serves as fresh means of production and remains social. But another part is consumed by the members of the association as means of subsistence. This part must therefore be divided amongst them.

Such a society will eliminate the social stratification, which is according to Shepard (1984: 250), "the differential distribution of wealth, prestige, power, and privilege based on the ranking of status." Speaking of difference between Karl Marx and Max Weber 's conception of how people rank in society, Shepard (1984: 250) avers:

Although both Marx and Weber were concerned with inequality, their emphasis was quite different. For Marx, the economic factor was an independent variable explaining the existence of social classes. Weber on the other hand, viewed the economic dimemision as a dependent variable. That is, Weber was more concerned with the economic consequences of stratification.

Revolution is the solution towards socialism and communism according to Karl Marx.

Dealinf with revolution, in 1848 Marx and Engels who want to be practical publish a pamphlet under the title of *Manifesto of the Communist Party* (Communist Manifesto). Heitink (1999: 54) says, "the dominant ideas of an era were always just the ideas of ruling class, 'the manifesto of 1848 states. Consciousness becomes detached from being, and thus turns into a false consciousness.'" As he insists on the practical mind of this revolutionary document by Marx and Engels, Heintik (1999: 54) says that "it begins with the words: ' A Phantom haunts Europe,' and ends with: ' Proleterians of all countries, unite!'"

Cahoone (2003: 75) has provided us with an excerpt of this practical document. Following are the Karl Marx and Engels' words in some phrases from this excerpt:

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes. In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: it has simplified the class antagonisms: Society as a whole is more and more splitting up into two great hostile camps, into two classes directly facing each other: Bourgeoisie and Proletariat.

4.4.1.2.3 Hiatus Between Christian Education and Environmental Issues in the Great Lakes Region: The Case of 20th Century Evangelical Thought and Poverty in the DRC

As the dilemma of whether to see the influence of capitalism in colonial evangelization or to see men and women of God at Christian action is concerned, the hiatus between Christian education and environmental issues is interesting for deep reflection and suggestion. The Case of Evangelical's thought and poverty in the DR Congo can help to suggest a solution after analysis of what goes by the name of evangelical's thought on social questions. The reason is that many missionaries from western countries of Europe and America including evangelicals had evangelized the eastern part of the DR Congo. They have built churches on diamond, gold in the fertile large forests, lands and besides lakes and rivers full of fishes while Congolese die from starvation and ignorance of how their rich natural environment could help them to find economical solutions. Such a strange Christian educational curricula! Robert Pazmino, an evangelical erudite has in a constructive way, but competently criticised the Biblicism of evangelical churches based on the conversion of the souls in Africa. He has given a poem discovered by Michael Green on the door of a chaplain's office at a hospital in Africa. The poem is:

Your Holiness and My Loneliness

*I was hungry and you held meetings to discuss my hunger.
 I was imprisoned and you crept of quietly to pray for my release.
 I was persecuted and you explained to me how Christ was persecuted.
 I was sick and you knelt down and thanked God for your health.
 I was homeless and you preached to me of spiritual shelter of the love of God.
 I was lonely and you left me alone to pray for me.
 You seem so holy and I'm still very lonely (Green, as quoted by Pasmino, 1988: 54).*

This poem describes correctly what happens in the Great Lakes Region's churches. Such a love of God at the expense of the love of the neighbour is not the biblical twofold love, but rather the impact of capitalism and individualism in the incorrect transmission of the gospel of Jesus Christ in Africa. This is why such a way of thinking and acting has been challenged and considered as *capitalist actions* by African erudites through African theology movement.

It is important in this section to demonstrate that such a Biblicism without practical action in Africa is not the product of a hazard. Rather, it is the outcome of capitalist culture, which is historically, theologically and philosophically constructed before what African scholars better know by the names of colonialist or capitalist evangelization in Africa, or colonialist missionary methods (Kasonga, 1888:1; Mushete, 1979: 70-71). There is a need for peaceful changes in the name of Jesus Christ through his twofold love. Who are evangelicals? What is the origin of their neglect of social welfare? The author is also an evangelical who led evangelicals for many years and tries now to find solution to the social crisis in the context of the Great Lakes region.

Historically speaking, it is important to understand that Anabaptist movement in Europe is the origin of evangelical churches. Nicole (ND: 157) specifies that the Lutheran, Calvinist, and Anglican movements ended in formation of the churches protected by the State and whose all citizens had to be members. Thus, some evangelicals from Zurich (in Switzerland) planned to found a church totally separated from the State and in which only a small number of true converted could be baptized. As a consequence, they contrasted with baptizing children. They were re-baptizing their new members. This is why they had the nickname of *Anabaptists*,* meaning people who rebaptise. This movement is the origin of many sects that tardily specified their doctrines in 1527 in the confession of Schleitheim (Switzerland). In this confession it is question of baptizing only adults people and not children, to separate

radically from the state, not to accept the function of magistrate, soldier, etc. Thus, while Martin Luther thought that the State has God as origin (Munduku, 1984: 34), people from Schleithem (Anabaptists) held, Leonard (1961: 90) avers, that a separation from the evil and perversity that satan has implanted in the world must be operated effectivelly. These evil and perversity Leonard continues are everything that is papal, or not, church services and ceremonials, meetings, house for beverages, civic affairs, emprisonments and other similar things such as sword, armour, and all their usage neither for the friends or against enemies. Grebel, Manz, and Blaurock are the first leaders of Anabaptists. Grebel died in prison, Blaurock was chassed away from the town, Manz was drowned into the Lake of Zurich. It is during this period Sattler wrote from Schleithem the first confession of the Anabaptist faith (Greed). After this work, he died as martyr. Thus it was in 1527 when as one force, Protestants reformers, Catholics, Protestants and German Lords, decided to annihilate and persecute the Anabaptists. They then fled and got scarttered in Europe, and mainly in the Northern America. Notwithstanding this persecution, the Anabaptists* multiplied in German and in other European counties through Thomas Munzer. Three main groups subsisted the persscution until after 1550.

*Anabaptists, name applied to certain religious sects that arose in Europe, particularly in Germany, the Netherlands, and Switzerland, during the Reformation. The name means “one who baptizes again”; it refers to the Anabaptists’ practice of adult baptism, even of persons who had been baptized in infancy. Orthodox reformers, such as Huldreich Zwingli of Zürich and Martin Luther, and their followers often used the name Anabaptist as an opprobrious designation for any radical or unorthodox Protestant sect. Anabaptists advocated nonviolence and opposition to state churches. Like Lutherans and Calvinists, the Anabaptists believed in the paramount importance of personal faith in God, as opposed to ritualism, and to the right of independent personal judgment. The Anabaptists differed from Lutherans and Calvinists, however, in that they advocated, among other practices, nonviolence and opposition to state churches. They based their movement on voluntary congregations of converts (those who had undergone believer’s baptism). The state church was organized hierarchically, based on the geographic parish, in which the members are all those born and resident in the parish. Some Anabaptists wished to establish communal and egalitarian Christian communities and opposed participation in civil government and the taking of oaths. The ultimate form of church discipline, the ban, was excommunication and ostracism of unrepentant sinners.

The history of the Anabaptists can be summarized as follows. In the early 1520s, several religious leaders began to preach against church and social practices in Switzerland, Germany, and Austria. Among them were the Zürich-born Konrad Grebel, the Bavarian Hans Denck, and the German Balthasar Hubmaier. Somewhat younger than Zwingli and Luther, they were caught up in the wars of the peasants and of the empire under the Habsburgs (see Habsburg). Known as the Brethren or the Swiss Brethren, they believed the Bible negated the practice of infant baptism and the celebration of the Mass. Instead, Anabaptists insisted on believer’s baptism and a memorial Lord’s Supper (see Baptism; Baptists; Eucharist). Because they rejected the hierarchy of the church and the authority of civil bodies in religious matters, they were accused of sedition and heresy, persecuted, and often martyred (Encarta, 2004: Software).

They are the Hutterites or Hutterian brethren who hold this name from their leader Jakob Hutter from Moravia, Evangelical Brethren who sprang up in Switzerland and Southern Germany, and finally the third group is that of the Mennonites who have this name from their leader Menno Simons (1496-1561), a Dutch Catholic priest who was ordained as Roman Catholic in 1524, but became Anabaptist in 1537 (Leonard, 1961: 90-91). This history of Anabaptist founders that could be also read in the book of Heussi and Peter (1967) is very important, as it has shown that Evangelicals at the beginning were able at least to challenge politics and to defend their faith on the basis of their understanding of the Bible, but they disliked church collaboration with the State. Anywhere, historically, they are known for their withdrawal from public affairs. In his 487 pages book on *Evangelicals and politics in Antebellum America*, Carwardine (1993: ix) has argued that in the American political history of 1840-1850, “evangelical Protestants were amongst the principal shapers of American political culture”.

Theologically speaking, what did cause the 20th century evangelicals to become more and more warmish and even so cold concerning socio-economic development of their neighbours in Africa? The answer is that the theological background of the Evangelicals did not allow them to deal with economical needs of the neighbours, but they at least felt that even though, they loved God. What was this theological background? The theological doctrine of *premillennialism*, which says that Jesus comes soon, after what we will live in joy here on the earth during 1000 years, while Satan will be tied up (Ap. 20:1-6) (Pache, 1968: 326) has played a negative role against socio-economic progress among evangelicals. The reason is that if Jesus comes back soon, then Christians do not need to spend times and energy on material goods and better life on this earth. Premillennium view is biblical, but evangelical missionaries in the Great Lakes region discouraged any commerce, any good material life among the African believers. One may note that apart from the Premillennium view, two other views are postmillennialism and amillennialism. The postmillennialism appeared in the 18th century. It holds that the 1000 years would be in the future and will start an era of justice and happiness due to the efforts of people of good will. The return of the Lord Jesus would intervene at the end of this happy epoch as a final coronation. This peaceful era will then be possible due to the progress through technology; social progress, religious progress, and then Jesus will come to introduce us directly in his kingdom (Nicole,

1983: 312). The *amillennialism* denies even the possibility of having 1000 years of joy during which Satan will be tied up. It argues that the vision of the reign of 1000 years for christians to live on the earth (Ap. 20: 1-6) would be the description of the time of the church between the ascension of the Christ and his return on the earth. This is the position of the Saint Augustine, oriental theologians, which is also the official position of the Roman Catholicism. As one should expect, postmillennialists and amillennialists highlight the importance of socio-economical development while Evangelicals who are mainly Premillennialists do not see why to promote social welfare knowing that Jesus comes back soon. This is how the evangelical preachers in the DR Congo for example transferred the social welfare of Congolese believers to heaven. Mazaburu, a Church leader (1988) provides us with a salient case from his church (Communauté Evangelique du Christ au Coeur de l’Afrique, a church founded by the HAM (Heart of Africa Mission) in Oriental province. According to Rev. Mazaburu, the Congolese church leader, these missionaries from America and England denied and refused absolutely commerce and any trade for economical purpose to their believers. Mazaburu gives the case of Mr Amboko from Degana village at Wamba territory in the district of High-Uele, in the DR Congo. This happened in 1955. Amboko was chased away from the HAM mission. The reason was that he cultivated cotton to sell and gain money for his life. For the missionaries to do commerce meant to follow Satan for going to hell. Before entering the mission Mazaburu continues, these Anabaptists asked the new members to sign a memorandum of understanding that consisted of accepting to work as a volunteer without salary. Wearing trouser was denied to the believers at Ibambi biblical Institute. Only dismembered breeches (shorts) were allowed. In 1931, there was split even among missionaries of the HAM because of economical hardship imposed to these faithful missionaries by their leader, Mr Stutt. Stutt was refusing to his missionaries from America and England etc, not to beg for money from home churches and friends. They had just to pray God for their material needs. One of the HAM missionaries, who left Stutt in 1931, is the one of the men of God who founded the writer’s church in the DR Congo. He is also the one who sacred the writer as Rev pastor, when he was 90 years old in 1986. This was Rev. Jenkson from England who is better known in the DR Congo by his nickname of Kinso.

John Stott has correctly given five reasons for which evangelicals who were sometimes committed to social development become careless. The first is the fight against liberalism

(1910-1915), which neglected the gospel. So evangelical became very busy with fundamentalism. The second reason was the evangelical reaction against the so-called social gospel preached by Walter Rauschembush, professor of church history at Rochester Seminary (New York from -1897-1917). He advocated for communism or Christian socialism.

The third reason was the widespread disillusion and pessimism, which followed World War 1. People were discouraged to develop again, because what was built was destroyed. The fourth reason was the Darby's teaching of premillennial scheme. He taught that this world would just deteriorate. Therefore, people should just wait for Jesus Christ who comes soon to restore the world. The fifth reason for evangelical alienation from social concern was the fact that many evangelical came from middle class. Therefore, development was not interesting word because they had enough standard of life. They wanted also the poor to live in the status quo (Stott, 1990: 6-8).

If the reason for neglecting social matters among evangelicals were like that, there is no ground to be discouraged for social actions today. The reason is that the Bible is not authority in this affair, rather human historical reactions. Karl Marx has tried to love the neighbour, but he became atheist, which could not help him achieve his objectives. This is why he has failed. Nevertheless churches in the Great Lakes Region have to respond to Marx's challenges. Unless twofold love is practiced, people from Africa cannot differentiate capitalism from the colonialist evangelization. One should love God first and then love himself or herself and love the neighbor. All non-biblical thoughts, which are against wealth, should be corrected through twofold love in Christ Jesus. This means that educational curricula that integrate all spiritual and material needs of the people in the Great Lakes region through imagination and hope (Kasonga, 1988) in Jesus should be put on place.

To have money on earth is not the ultimate end of Christians, but means of practice the word of God (Matt 25:31-46). According to this text (Matthew 25:31-46), people who do not deal with hungry, thirsty, foreigner, giving clothes, sick people, prisoner are called "goats" and put at the left hand of Jesus Christ for hell. However, people who deal with those things are called "sheep" and put at the right hand of Jesus Christ the judge for heaven. To give to the neighbor (the needy) is to give to Jesus himself.

4.1.2.4 The UN Report on the Plunder of Natural Resources in the DRC as a Cause of Wars in The Great Lakes Region

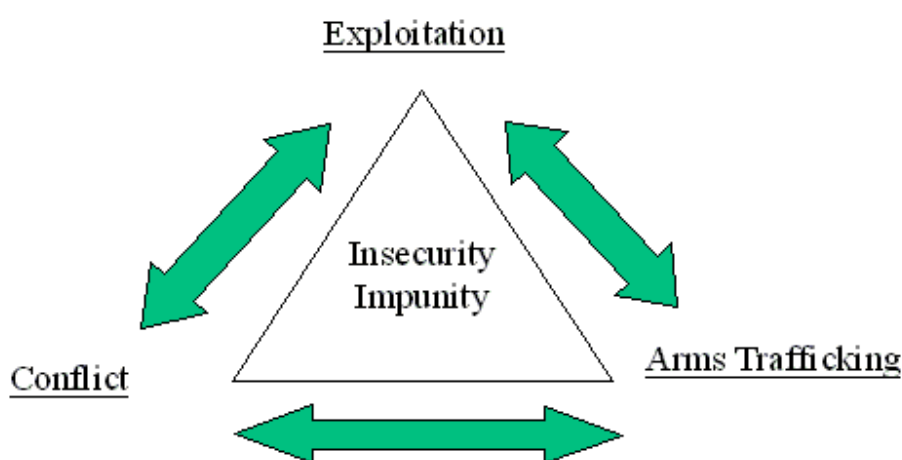
According to UN experts, the cause of unrest in the Great Lakes region in general and in the DR Congo in particular is the international plunder of the natural resources in the DR Congo. Based only on a one-sided truth, which is an experiential truth, this UN economical analysis makes a sense. But this research holds that one may go beyond the box and still ask a question of why does the sharing of natural resource created by God become a matter of killing each another, a bane and not a boon for the Congolese and their neighbours? Based on the UN panel of experts on the plunder of the natural resource in the DR Congo, Mr Koffi Annan, the former UN General Secretary had presented more than four reports to the UN Security Council on the international plunder of the natural resources in this country. Talking about exploitation, arms flow and conflict in the Great Lakes region, Koffi Annan (2003: 10-11) says:

43. Since the Panel's last report of 16 October 2002, a number of significant developments have taken place in the Democratic Republic of the Congo. Following the withdrawal of foreign forces, the Congolese parties signed in December 2002 the Global and Inclusive Agreement, which provided for the establishment in July 2003 of the Government of National Unity. The new Congolese Parliament convened for the first time on 22 August. At the same time, that period also witnessed intensified fighting in the eastern Democratic Republic of the Congo, notably in the Ituri district.

44. Illegal exploitation remains one of the main sources of funding for groups involved in perpetuating conflict, especially in the eastern and northeastern regions of the Democratic Republic of the Congo. Over the last year, such exploitation has been characterized by intense competition among the various political and military actors as they have sought to maintain, and in some instances expand, their control over territory.

45. In that connection, the power vacuum caused by the withdrawal of the Rwandan Defence Forces (RDF) and later by the Ugandan People's Defence Forces (UPDF), spurred the proliferation of militias. Those militias have vied for control over strategic zones where lucrative resources are located, and which were formerly held by the foreign forces. The Panel is of the opinion that the deteriorating security situation in the eastern Democratic Republic of the Congo, which resulted from intensifying armed confrontations among the militias, has had a direct impact on the level and nature of resource exploitation, compared to previous years. Overall, the transition of control from foreign forces to the armed groups has led to a temporary reduction in the volume of illegally exploited resources.

46. Fact-finding and field inquiries into the actual situation on the ground were hampered by the fighting in the most bitterly contested areas. The Panel, nonetheless, understands, based on information from a variety of sources, that during the current period, much of the resource exploitation has concentrated on gold and diamonds. Those minerals have a high revenue yield per unit weight, are easily transported and can be used in lieu of hard currency in transactions. Sites for artisanal mining of those precious minerals remain active in many regions: Ituri, other parts of Oriental province, North and South Kivu and Maniema. Combined with moneys raised at customs border posts, political and military actors have been able to fund their military activities, including the supply of arms, as illustrated in the diagram below.



47. The Panel's fact-finding indicates that those relationships, which were analyzed in detail in its earlier reports, continue to be as important as ever. In breaking that cycle, it is very difficult to stem or halt illegal exploitation without also tackling the issue of arms trafficking. Accordingly, the focus of the Panel's fieldwork and fact-finding has been on the patterns and trends in arms trafficking and the groups involved, including an analysis of their strategies and plans. The Panel has gathered detailed information and documents showing how those groups have been, and are adjusting to recent political developments, especially the establishment of the Government of National Unity. It is clear that they are developing strategies to build and extend their political and economic control in various parts of the Democratic Republic of the Congo, in particular the east and north-east. The details on exploitation and arms trafficking have been made available to the President and members of the Security Council. The Panel's information and documentation could be useful for an arms monitoring mechanism, should the Security Council decide to establish one.

4.4.1.2.5 A Practical Suggestion Based on the Twofold Love

The first suggestion is to help socialist Christians to replace the atheism of Karl Marx by twofold love. And again, instead of saying: proletarians from everywhere in the world unite,

let us say Christians in the world *unite*. The reason is that if Christians on the earth have failed to show the love of God and the love of the neighbour, one should not hold that God is responsible and hate Him, which Karl Marx did unfortunately. Religion is not the opium of people although the historical fact that capitalists used Christianity as opium of people. Christianity is a liberationist religion according to Jesus Christ (Luke 4: 18-19).

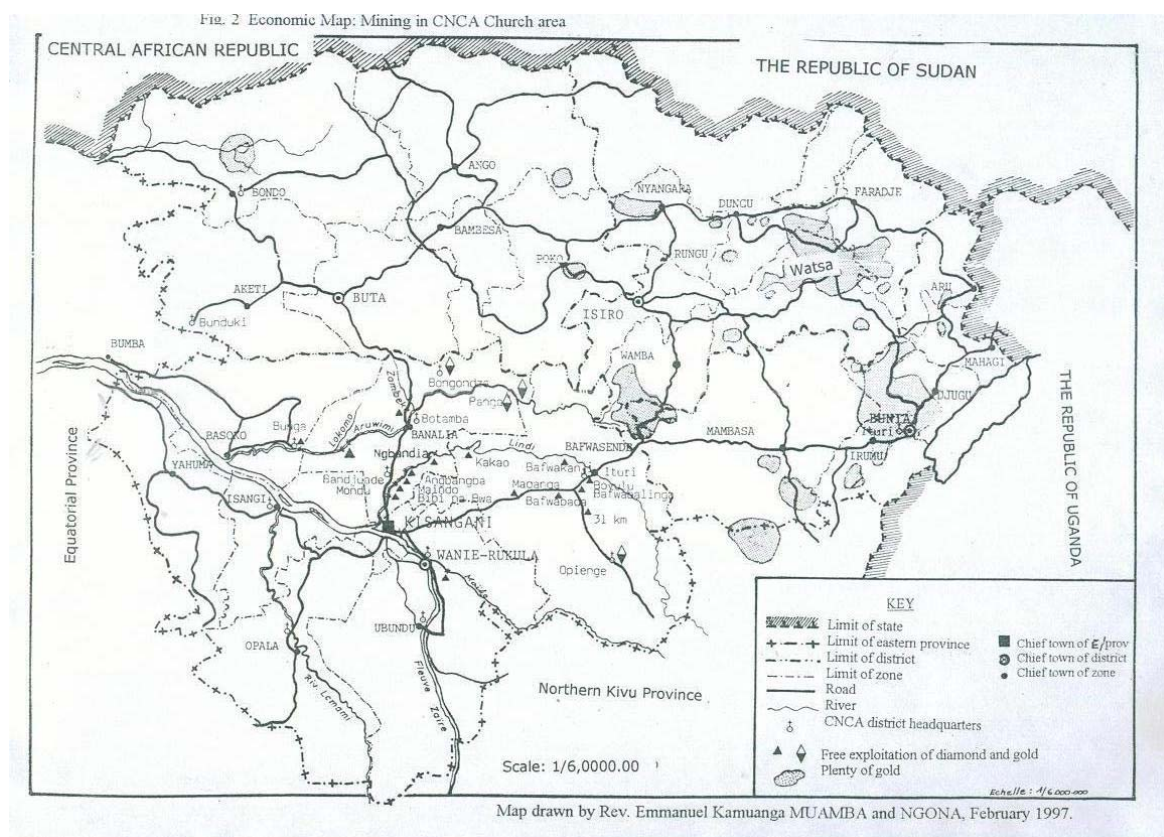
To capitalists, the research suggests also twofold love. In this way, they should put first God and then deal with the profit. The neglect of social welfare of the neighbour has ended in the Great Lakes region in the rejection of the both all capitalists enterprises, including unfortunately the gospel they brought to this region. This is the main cause of spiritual, political and economical crises in the Great Lakes region. Therefore a change is needed to correct the non-biblical thoughts that are against the social development of the neighbour.

My second suggestion is practical. The CrossWorld Mission in America has founded in 1931, in the DR Congo, a church, which is actually called “Communauté Nations de Christ en Afrique”, meaning, “Christ’s Nation Community in Africa.” This church, which is the writer’s church, has been built mainly in areas where there are plenty of diamond, gold and natural resources of many kinds. But people have never been empowered and educated about how they could use their natural resources to face their economical problems and thank God. In the DR Congo each citizen can register a company and deal with diamond and gold and any mineral. My suggestion is that Christians from South Africa, America, England and Kenya should see the MAP below and come through a registered evangelical agency like GRAPEDECO International to organize Christian business men and women in the area of legal mining enterprise. To do this, what good Christian business men and women from South Africa, Kenya, America, England and then others from the whole world need is just to show their twofold love by bringing knowledge, technicians and funds for a good exploitation of mineral in the DR Congo with the purpose of advancing the kingdom of God and not for buying guns to fuel mortal wars and economic alienation of people at the grass-root levels. Unfortunately, trade and exploitation of natural resources in the DR Congo has been used by different oppressors for buying good guns to fuel mortal wars and economic alienations of people at the grass-root levels since Diego Cao (15th Century, see p. 134), Tipu Tip (1837-1905, see chap 2, p. 147), M’siri in the 1840s and 1850s (see chap. 2, p. 147) and Leopold II (1835-1909, see chap. 2, p. 140) up to now. As already explained in details in

chapter 2 (quoted in p. 140), the scramble of Africa by the great European powers had the motives that Stanley clearly exposes when he says: “ I now commit my work to the public, in the hope that it will effect a happy change for Africa, and give a greater impetus to the true civilizing influences which are seen in the advancement of commerce and in the vitality of Christian missions” (Stanley, 1885a: XV). According to this good summary by Sir Henry Morton Stanley, “commerce and Christian missions” can go together for a greater impetus to the true civilizing influences and all these aiming at a happy change for Africa. In the daily telegram published on November 12, 1877, Stanley talks about the Congo River where he seeks to convince Europeans about the importance of the River for Western politics and trade (see Chapt. 2, p. 140). One can historically notice that since Leopold II of Belgium up to now, Western capitalists have followed the advice from Stanley. This was the real, but latent purpose of the Brussel's Geographical Conference that Louis Philippe Marie Victor known as King Leopold II convened on September 12, 1876. But unfortunately, the poor at the grass-root levels has been forgotten because of the lack of twofold love. Thus, this commerce has been an affair between big bosses in the governments and kingdoms.

Christians from South Africa, America, England and Kenya should rise as one person in the name of Jesus Christ and His biblical twofold love, in order to try following the Stanley's call, but, with the purpose of following definitely Jesus' call (Matt. 28: 18-20) of advancing the kingdom of God in the Great Lakes region and in the world. The Congo belongs to God. I think we are all children of God and do not need to leave Congo wealth to those who cannot advance the kingdom of God on the earth. It is well known that Christians from England, Canada, and America who implanted the CNCA church in the Eastern DR Congo have in their countries, siblings (brothers and sisters), daughters, sons, fathers, mothers, nephews and nieces who have the needed knowledge, and appropriate materials for logical and legal exploitation of natural resources. The only thing missionaries need is just to be equipped with the *twofold love, which will give them power* to start acting through giving appropriate connections to the forgotten Christian villagers of the DR Congo. This is the time for missionaries to come again and restart with new Christian energy, the very new evangelical missions that can go beyond the historical withdrawal box and help people to learn by observing genuine Christian personalities and good behaviours based on the twofold love in the daily lives of the true evangelizers (westerners and Africans living in the Great Lakes

region) of the Gospel of Jesus Christ. People from the Great Lakes need to learn, by concept formation, and all behavioral and cognitive techniques of learning indicated in this thesis (see chap. 3, p.351-383). Following is a MAP I produced. This MAP shows how CNCA church for instance is built in areas where there are plenty of diamond and gold. Oddly enough, CNCA Christians are among the poorest in the world, because of their loneliness and ignorance of appropriate technology for legal mining and trade.



Explaining Jesus' politics, Storkey (2005: 7) competently says,

Christianity has had political influence throughout much of the world and especially touched over a quarter of the world's population. Yet the history of Christianity in relation to politics is odd. On the one hand it seems subversive. In the Magnificat we read, '[God]' has brought down rulers from their thrones' (Like 1: 52), and he has so done. Within a relatively short time, the Roman Emperor Constantine moved from his throne to his knees before God. For centuries other kings and emperors knelt before God as popes and archbishops crowned them. Sometimes the dethroning became violent; God-fearing men in the seventeenth century chopped off the head of an English King in the first revolution of modern times. In another move, the Pilgrim

Fathers left Britain with a Christian vision, seeking a better 'kingdom' but definitely without a King, and were the precursors of American government.

Education is a means of doing politics. When dealing with similarities between Gramsci and Paul Freire, Mayo (1999: 100) competently avers that "among these similarities, one discovers an emphasis on the political nature of educational activity and on the role that institutions of civil society play in processes of social transformation." Let us do something to eradicate poverty. In this way the world will differentiate capitalism from the gospel brought to the Great Lakes region from westerner countries.

4.4.13 Need of Transcendental Phenomenology: A way Towards Solutions

Twofold love should be the essential phenomenological truth in the Great Lakes Christian educational curricula. Transcendental phenomenology can help people from the Great Lakes region to have a culture of going beyond the box (traditions and human rules) and find solutions through the essential truth, which is twofold love. What is Transcendental phenomenology? Transcendental phenomenology as innovated by Edmund Husserl (1859-1938) distinguishes the sciences of the world that are experiential sciences, sciences of matters of fact, changing sciences, from the true sciences, which are eidetic sciences, sciences of essence, sciences of the universal truth, a truth that remains truth everywhere and in every time. These sciences of essence use eidetic approach (using both intuition and experiences) (Husserl, 1952: 12). Transcendental phenomenology or pure phenomenology distinguishes then the world of experience or world of natural truth from the world of essence. In the process of getting a total and complete truth, the two worlds are inseparable according to Husserl (1982: 7); but, to get to the pure phenomenology and have the pure ideas, which are the pure scientific truth, one has to go through the process of purification of experiential ideas and phenomena. According to Husserl (1952: 11), this process of purification, which he called "phenomenological reduction", is a method of approach to the sphere of transcendental phenomenology. The reason for "phenomenological reduction" being the fact that experiential sciences can only provide a one-sided and incomplete truth if they are not purified on the basis of the phenomenological reduction. The latter consists of purifying the studied phenomenon from what have been said by others, then investigate personally, and come up with scientific findings that are based only on the unimpeachable (beyond doubt or

reproach) rationality, and truth. Dealing with matter of fact and its inseparability with essence, Husserl (1982: 7), says that experiential sciences, which are sciences of ‘matters of fact’, insist on the something that exists spatiotemporally. This means that things exist in times and places. These things that exist in a limited time and place are linked to their inherent and unchangeable nature, which, is their essence. Something that comes to existence respects its essence that can exist, or could have existed in other places and other times. Therefore, existence is inseparable from its essence. Fact can change in time and place, but not their essence. In his first essay, Husserl’s ambition as translated with an introduction by Quenter Lauer, is to establish philosophy on a basis of unimpeachable (beyond doubt or reproach) rationality, and this is possible only through a complete dedication to the truth.

According to Husserl, (1965: 4-5),

Only a phenomenology can be truly scientific, and only a scientific philosophy can be truly philosophy. Phenomenology, then will be satisfied only with a cognition that is absolutely certain, and it will be concerned only with an object that is absolutely necessary, in no way contingent or “factitious,” which is but another way of saying that it is the object of absolutely certain (ultimately ‘rational’) cognition. This sort of philosophy will refuse to accept any conclusion that has not been verified as absolutely valid for all men and for all times; thus it wants to be a science in direct contact with absolute being”

According to Husserl* (1952: 12) Phenomenology deals with “an a priori science (eidetic, that is “directed upon the universal in its original intuitability), which appropriates, though as pure possibility only, the empirical field of fact of transcendental subjectivity with its factual (faktischen) experiences, equating these with pure intuitable possibilities that can be modified at will, and set out as it’s a priori the indissoluble essential structures of transcendental subjectivity, which persist in and through all imaginable modifications.

As to go to the essence of the phenomena (eidetic sciences) is concerned in this thesis, this qualitative research approach and its phenomenological research design have helped me to find that the essential root cause of conflicts and turmoil in the Great Lake region is not

*Edmund Husserl (1859-1938), German Philosopher, founder of phenomenology. He studied sciences, philosophy and mathematics at the universities of Leipzig, Berlin and Vienna, and wrote his doctoral thesis on the calculus of variations. (Dreyfus, Encarta, 2004).

tribalism, racism, socio-economic hardship, or any other causes as often described by political scientists, politicians, economists and lawyers. Rather, the root cause of conflicts and turmoil in the Great Lake region is essentially the lack of twofold love (love of God and love of the neighbour) that has disguised itself in all experiential and historical evils such as hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, and breaking of the God's ten commandments more than anything else. In this case, an effective teaching of twofold love as understood by Jesus Christ could contribute to a culture of peace in the Great Lakes region. Up to now, in the Great Lake Region (The DR Congo, Rwanda and Burundi), this effective teaching of twofold love is still to be a subject of a deep research in a multidisciplinary way.

4.5 A Curriculum Development

Throughout this thesis from chapter 1 to chapter 4, the research question has been discussed, and concret propositions have been made. In this section the research will give just a orientation on how the Christian educational curricula in the Great Lakes region should be.

4.5.1 A Philosophy of Christian Education: Gordon Clark

Dealing with what is meant by Christian philosophy of education, Clark (1988: 124-125) asserts:

The first and basic point in Christian philosophy of education, or a Christian philosophy of anything, is biblical authority. Just as a Platonism is defined by what Plato wrote, and not by the decadent skeptical academy of later years, so the ultimate definition of Christianity is not the decadent confusions of the liberal church, not the pronouncements of the pope, not the inconsistent opinions of so called Christian community, as is so frequently asserted in ecumenical circles, but what is written in the Bible.

This statement gives the main orientation of Clark's philosophy of Christian education. It is about an education whose philosophy is enlightened by the Bible, which is the word of God. From Werner C. Graendorf, Pazmino holds that:

Christian education is a Bible based Holy Spirit empowered (Christ centered) teaching learning process. It seeks to guide individuals at all levels of growth through contemporary teaching means toward knowing and experiencing God's purpose and plan through Christ in every aspect of living. It also equips people for

effective ministry, with the overall focus on Christ the master educator's example and his command to make mature disciples (Graendorf, as quoted by Pazmino 1988: 80).

Philosophy helps to enlighten and to precise the goals of Christian education. The question of the ultimate reality (afforded by metaphysics), the problem of how to know (epistemological problem) and the problem of what is value (axiological problem) are addressed in philosophy. My suggestion is that twofold love should lead our philosophy of education. This will be a response to metaphysical, epistemological and axiological questions. By doing so, our Christian education will have a solid basis. It will be different from Feuerbach, Ludwig Andreas' (1804-1872), German philosopher and pupil of Hegel who substituted religious psychology for orthodox religion. In *The Essence of Christianity* (1841; trans. 1854), his chief work, "Feuerbach stated that the existence of religion is justifiable only in that it satisfies a psychological need; a person's essential preoccupation is with the self, and the worship of God is actually worship of an idealized self" (Carpenter, Encarta, 2004). Nietzsche, Friedrich Wilhelm (1844-1900), German philosopher, poet, and classical philologist, also founded his morality on what he saw as the most basic human drive, the will to power. He criticized Christianity and other philosophers' moral systems as "slave moralities" because, in his view, they chained all members of society with universal rules of ethics. Nietzsche offered, in contrast, a "master morality" that prized the creative influence of powerful individuals who transcended the common rules of society (Carpenter, Encarta, 2004). In *An Enquiry Concerning Human Understanding* (first published in 1748 under a different title), David Hume (Carpenter, Encarta, 2004), a Scottish philosopher offers several criticisms of religious belief, including an argument against belief in miracles. According to Hume, testimony about the occurrence of miracles should be subjected to rational standards of evidence.

My definition of Christian education will be based on one philosophy: *the love of God and the love of the neighbour as Jesus understands it*. Thus following is my definition of Christian education: "Christian education is a non-satanic instruction based on Jesus Christ while aiming at fostering a holy contextualization of the love of God with one's all heart, one's all soul, one's all mind, and one's all strength; and love of the neighbour; in the entire daily life as the holy children of God."

4.5.2 Intelligence

In chapter three (see pages 330-333) the research has suggested the content of what should be taught concerning intelligence. It takes in account twofold love and culture of peace. This suggested content of spiritual quotient aims at helping christians to find effective solutions to the problems of the lack of twofold love, which disguises itself in all social evils found in the Great Lakes region.

4.5.3 Needs in the Great Lakes Region

In the Great lakes region, we need educational curricula that are need oriented.

4.5.4 Applying Socratic Method in the Great Lakes Region

It is good to be able to think twice and ask many questions before any actions. James Fowler has tried to come up with a series of questions about faith (see chapt 4, section 4.1.6.2). Christian educators in the Great Lakes region should imagine a way of giving their students an opportunity of reflecting on their problems and propose christian solutions.

4.6.5 Theology of Creation and the Modern Environmental Issues

The theology of creation shows that not God is the creator of everything but he also protects the environment he has created (see the covenant of Noah, Gen. Chapter 8). Wealth comes from the environment created by God. We are children of God; therefore, we should not neglect the wealth of our Father who is in the heaven. All fighters because of land title deeds should be reminded that God is the creator of these lands and everybody will die. Through twofold love people should be taught how to master the ecosystem management for their lives.

4.5.6 Developmental Psychology

Good educational curricula in the Great Lakes region should take in account the developmental psychology, which is the study of changes in human behavior and thought from infancy to old age. It studies how people change over time, but it also investigates how and why certain characteristics remain consistent over the life course. A child changes

dramatically in size, physical coordination, and thinking capacity while maturing into an adult, for example, but may also maintain the same basic temperament while growing up (Encarta, 2004: Software). In her 477-page book, Elizabeth B. Hurlock has competently used chronological, life span perspective to give a complete picture of developmental psychology from conception to death (Hurlock, 1993: 1-477). It can be used to have details.

4.5.7 Sociological Aspects

This thesis has in long demonstrated that education is a variable as it changes following the sociological context (see literature revue in chap. 1).

4.5.8 A Philosophy of Management

The philosophy of management is creativity. Christian educators should be creative, relying on the Holy Ghost and having twofold love as the screen through which the content of the Christian educational curricula to be taught will be evaluated. To create something productive and effective, one must have the four kinds of resources in management. They are: human resource, financial resource, material resource and temporal resource. Through a spirit of imagination and hope, Christian curricula in the Great Lakes region should put on place a contextualized means of organizing practically these resources for the glory of God.

4.5.9 Abnormal Psychology in the Great Lakes Region

Special education is much needed in the Great Lakes region because of the emotional problems caused by wars. The involvement of the governments and international community in order to get enough finances is a must. All Christians in the world as a body of Jesus Christ should constitute a lobbying body that involves people of good will and governments of the world in the process of counselling, restoration and material contributions.

4.5.10 The Concept of Foretaste of Great Development for Christians

The educational curricula in the Great Lakes region should strongly deal with the refutation of non-biblical thoughts, which are against wealth and material wellbeing of Christians on the earth. The writer suggests his concept of the “foretaste of great development, instead of wealth. Great development according to the writer is described in Revelation 21. That is the

New Jerusalem in heaven. This is a beautiful town that has never been seen on earth. It is a wonderful town in which there will no more death or mourning or crying. It is a town in which God will dwell, a developed town built with precious stones. It is clear that people who will live in such a town will be developed people. That is the “great development.

The concept of the foretaste of great development for Christians consists of an assumption that Christians in the Great Lakes Region will be different from capitalists who put often their own profit above love of God at the expense of the love of the neighbour. They will be also different from Marxists who want to take per force somebody’s possessions (belonging to the bourgeoisie class). Rather as Jesus deals with the welfare of a total human (spiritual and material) in Mathew 6: 32, Christians with the concept of the foretaste of great development in mind, will aim first at spiritual life in Jesus Christ in order to be members of the heavenly kingdom of God, which has of course two aspects: the present and the future life. For the sake of the present aspect of the kingdom, Christians must have money to live as children of the King of kings. In this way, to have money on earth is not bad, but at the same time, it is not the ultimate end of Christians. To have money is rather a means of practicing the word of God through sharing and giving (Matt 25:31-46). In this biblical text (Matthew 25:31-46), people who do not deal with the hungry, thirsty, stranger, giving clothes, sick people, prisoner are called “goats” and put at the left hand of Jesus Christ for hell. However, people who deal with those things are called “sheep” and put at the right hand of Jesus Christ the judge, and set apart for a departure to heaven. To give to the neighbor (the needy) is to give to Jesus himself. The expression “foretaste of great development” means that every Christian should have money but consider it as small thing and not great development, which is heaven. He or she must have in mind the idea of foretaste. Thus, Christian educational curricula in the Great Lakes region must avoid non-biblical thoughts about wealth, and then show how to apply the word of God on how to possess wealth legally and in a holy and peaceful way for the glory of the King of kings like the king David did (1 Chr 29:11-13).

4.5.11 An Integrative Theology in Christian Education for the Great Lakes Region

Talking about the resolutions of some P.A.C.L.A. (Pan-African Christian Leadership Assembly) 800 rising christians leaders assembled in Nairobi in December 1976, Gottfried

Osei-Mensah says that they “ gave a quiet assent to assertion that imported Christianity will never, never quench the spiritual thirst of African peoples. And they represented the privileged class of educated Africans who can worship in a foreign culture as well as their own (Mensah as quoted by Adeyemo, 1997: 7).” Why did 800 African leaders say that imported Christianity would never, never quench the spiritual thirst of African peoples? This is to say in other terms that there is still a need for the Gospel of Jesus Christ to be fostered and integrated in African culture and daily life. What is integration? According to the Oxford Advanced Learner’s Dictionary (1989, s.v. ‘integrate’), to integrate something into something else, means “combine something in such a way that it becomes fully a part of something else.” In the Great Lakes region, the gospel should become a part of African culture, which has never been done true the imported Christianity. A good Christian educational curriculum should go through the process of inculturation and catechesis and establish a dialogue between the Gospel and the African culture.

4.5.12 A logical and Practical Answer to Karl Marx That: Religion is Not an Opium of People

Twofold love is the only solution to the dilemma of whether to reject Karl Marx while he seems to be right about different alienations, class struggle, to be socially practical in the Great Lakes region, or not. This means that if Christians could practice twofold love as taught by Jesus Christ, the marxist criticism of religion would cease to be very important in the Great Lakes region as it is now.

4.5.13 A Theology of Reconstruction: The Case of Kä Mana

To reconstruct Africa, Kä Mana (1991: 32; Kä Mana as cited in Mwambazambi, 2008: 131) starts by showing that there is a chao in Africa, which he describes in terms of "a central paradox " from which other paradoxes such as economical paradox, political paradox, scientific research paradox, social and cultural paradoxes, flow. Dealing with the central paradox, Kä Mana (1991: 32) says that it concerns a pit (hole) between overabundance of speeches and the barrenness of our practice for social transformation. And quoting Boulaga, Kä Mana (1991: 32) continues to explain his central paradox in Africa by saying that it is a disproportion between theory and practice, the established and the lived, the conceived and

the experienced. Dealing with other paradoxes that flow from this central paradox, Kā Mana (1991: 33) starts with economical paradox in Africa where he faces a continent full of natural resources, but whose inhabitants live in extreme poverty. Politically speaking, Kā Mana (1991: 34) finds a political paradox in the fact that there are in Africa talented and charismatic leaders, while the real problems of the people at the grass root level are ignored. Their power has just turned out to be mythologist and fetishist. The religious paradox he says (1991: 34) is as striking as we have quantitatively baptized a lot of people while our Christianity has just excelled in dance and theological contradictions. The scientific paradox Kā Mana (1991: 35) continues, becomes obvious when Africa needs reconstruction while the rate of scientific researchers is so small. Social paradox Kā Mana (1991: 35) says, is so disturbing when he faces Africa, a continent of misery, sufferings, social injustice and inequality, but having at the same time a reputation of an inner drive of solidarity, a preoccupation for wisdom, a will for social equilibrium and security. Culturally, Africans concludes Kā Mana (1991: 35), want cultural identity, but they do not create new things, which is a cultural paradox. These crises need a theology of reconstruction in Africa.

Dedji (2001: 254) has competently summarized the Kā Mana's theology of reconstruction as follows:

In KM's project the ultimate objective of the theology of reconstruction in Africa consists in training anti-crisis human beings who are equipped with new models of rational, ethical and spiritual convictions. This implies first the re-evangelisation of the institutions and structures that determine the existence of African societies today, and second the re-orientation of the global imaginaire of African people according to the fundamental vision of humankind that the word of God proposes through the revelation of a new reality embodied by Jesus Christ.

The re-orientation of the global imaginaire of African people is fundamental in Kā Mana's writings. What is *imaginaire* in the Kā Mana's thought? Dedji (2001: 254) aptly answers as follows:

The French word imaginaire relates more closely to certain patterns of ideas than to facts. In most of KM's writings, imaginaire is extensively used as psycho-anthropological attribute by which he attempts to categorise and analyse a social group's world views, their patterns of thought or "inner drive" motivating their behaviour in specific circumstances.

In his different books Kā Mana "remains persistent and consistent in his approach to African broken imaginaire" (Dedji, 2001: 257). To find solutions to human crises, Kā Mana argues for re-reading of biblical scriptures and for applying biblical hermeneutics to specific cases of human and social crises (Dedji, 2001: 257). What are the major characteristics that emerge throughout Kā Mana's thought and writings? Dedji (2001: 258) answers the question:

Three major characteristics emerge throughout KM's thought and writings. First, the 'redemption' of African imaginaire is one of his prime concerns. There is a critical lucidity in his analysis of the harrowing realities of contemporary Africa. Instead of eschewing problems or blaming western countries and missionary enterprises for all African failures, KM does not hesitate to question the African social imaginaire with its magico-religious mentalities. He even overtly criticises some eminent African church leaders for their lack of prophetic vision and action, as well as their connivance with corrupt political structures. Secondly, KM's work is impressive, not only for its global approach (a fruit of his joint philosophical and theological training), but also for his reluctance to dissociate religion from social realities in Africa. In that perspective, he deals even handedly with those realities in the interaction of their political, economical, social, cultural, ethical and spiritual dimensions. Thirdly, KM's reflection is practical, with an ethical emphasis. His ethics is rooted in an innovative and lucid re-reading of the Bible, in order to search for a new and relevant way out of the existential crisis that is undermining the culture and society as well as the churches of Africa.

According to Kā Mana (as quoted by Dedji, 2001: 259),

African society is undergoing a 'mega-crisis' that starts from our 'inner disintegration' and leads us to 'establish completely dream-like relationships with our life, our work and our actions'. Moreover, 'Thinking that we are predetermined by the fatality of contemporary social and political contingencies, we cut ourselves off from the principle of innovation and liberty... We abdicate in regard to the exigencies of a new beginning.'

The underlying principle in the Kā Mana's theology of reconstruction is his belief that "

people's re-integration into the horizon of God's creative and renovative Spirit is a precondition for the revitalization of a human society in all its dimensions. From that revitalization will flow a new social dynamic and a new perspective on God's utopia: the necessity to include the 'labour of faith' in the reconstruction of the city" (Kā Mana as quoted by Dedji, 2001: 265).

From this underlying principle there are four principles that have to be taken into account in the Kā Mana's paradigm as well as a concept of reconstruction. These principles have following aims:

Rebuilding the conscience of builders who are themselves forged by a vision of God's utopia and by an active faith in his word; reforging a new spirit that carries with it the energy that moves through peoples' history; reshaping an imagination capable of escaping from ethnicity and tribalism in order to live the faith in God in relationship with the whole cosmos; restructuring new institutions proportional to the dimensions of the conscience, the spirit and the imagination which our faith in God requires, in order to avert crises (Kä Mana as quoted by Dedji, 2001: 265).

Chapter 5: Conclusion

The Bible, word of God, best explains the condition of mankind. It is written, “there is none righteous, no, not one”(Romans 3:10). In Isaiah 53: 6 it is said, “All we like sheep have gone astray; we have turned, every one, to his own way.” “All have sinned and fall short of the glory of God” (Romans 3: 23). This biblical truth can help one to understand that western missionaries, colonialists and capitalists who came to the Great Lakes region to take some responsibilities for educating native people have contributed to the actual unrest in the region. Autochtones in the Great Lakes region also have contributed to their own unrest, as they have been associated to all kinds of alienations and assassinations. *Tshishi tshidiadia lukunda tshidi munda mua lukunda*, a Tshiluba proverb from Luba tribe in Kasai provinces (at the center of the DR Congo), the researcher’s tribe. It literally says, “the insect that eats the bean is in the bean.” This means that the traitor comes from within home or family. One cannot say that missionaries have not done something good. They have tried as they have even given at least the Bible to the native people of the Great Lake region. But as the Canon Riches (as quoted by Mushete, 1979: 70), correctly says, often, Christian evangelizers who went to Africa were more colonialist than servant of people. And even where they appeared to be servant of people, they were servant that had pre-conceived thoughts about the services to render and the persons they had to serve. They were servant that felt themselves that they were superior to the persons they wanted to serve. They were servant who thought they had nothing to receive from Africans and, thus, had no intention to listen to Africans.

In this topsy-turvy situation; and after having empirically shown the problems, and described the need for servants of God in the Great Lakes region to work hard so that people may return to the fold and have peace, this research has suggested a solution in terms of twofold love. Stein (1978: 109) is right when dealing with the originality of Jesus’s ethical teachings. He says, “that his ethical is glorious and noble is admitted by many people who make no claim to be Christians. The problem with Jesus’s ethic does not lie in the ethic itself but in the fact that few Christians live this ethic.” What was the research question in this thesis?

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? This was the research question. Using qualitative research approach with transcendental phenomenology (also called pure phenomenology) as research design, the research has dealt

with this research question, which had four sub-questions. It is good to start this conclusion by reminding the reader about the background of this thesis. One should briefly notice that, after a long political process of peace in the Great Lakes region that resulted in both a permanent slice of peace and a relative peace in Rwanda (2002), Burundi (2005) and DR Congo (29 October, 2006), the effective teaching of two-fold love has proved by far to be a necessity for lasting peace.

After this long process of peace in the DR Congo, and as the idea of relative peace or non-lasting peace is concerned, one should notice that, using Portugal Boeing 727 with his wife and five children, on Wednesday April 11, 2007, at 3 AM, Jean Pierre Mbemba, the former rebel and one of the four former vice-presidents in the DR Congo has left the country for Lisbon (Portugal), after combat between President Kabila's guards and his own militia (March 21-23, 2007). He was hidden in South African Embassy in Kinshasa during and after the March 21-23, 2007 attack between Joseph Kabila's army and his army. The skirmish and confrontation left again more than 450 dead persons (civil and soldiers) in Kinshasa town, while we are still mourning more than 4 millions of Congolese killed in this country since 1996 up to 2007. UN Peacekeepers transported Bemba from the South African Embassy to Njili Airport in Kinshasa. Mbemba was both hidden and then saved by the South African Embassy in the DR Congo (in Kinshasa). In the Southern and Northern Kivus, killings between general Kunda's army, Mayi- Mayi militia, Congolese army and Rwandan rebels (FDLR) in the DR Congo continue to fuel unrest to the Congolese populations. This war has given headache to South African leadership that tries to help where it is possible. In the whole peace process, Congolese have generally quoted church leaders in the DR Congo as having been partial instead of being objective. The plausibility of the church has been questioned.

On Friday, July 20, 2007, two Rwandan considered as having committed genocide in 1994 have been arrested and put in prison in France, and then released after 11 days. There are: Laurent Bucyibaruta, 62 years old, Prefect (governor) of a prefecture called "Gikongoro", and Rev Wenceslas Munyeshyaka, a 49 years old Catholic Priest who, during the 1994 genocide was the vicar of *Sainte Famille* Parish (Holy Family Parish) in Kigali. The two have been heard and freed from the prison by French Appeal Court in Paris on Wednesday August 1, 2007. Hutus from Rwanda continue to fear and flee to other countries as they consider the Rwandan Cacaca traditional court as unfair and dangerous. The same

day (Friday July 20, 2007), the FNL (Front National de libération) a former Burundian rebel party decided to boycott peace talks with the Burundian government and returned to the bush on Saturday July 21, 2007. They then occupied their former rebel position in Bubanza area and Bujumbura rural in Burundi.

Oddly enough, this part of the Great Lakes region (DRC, Rwanda and Burundi) is inhabited by 95% of Christians in the DR Congo, more than 80% in Rwanda and more than 85% of Christians in Burundi. Dealing with American Christian education Clark (as quoted by Knight, 1998: 80), an internationally renowned evangelical philosopher, theologian, and educator concluded that “what goes by the name of Christian education is sometimes a program of pagan education with a chocolate coating of Christianity”. This Clark’s claim, through a continual process of acculturation, because of the contact between westerner and African cultures has proved by far to be a reality in the context of the Great Lakes Region. In his search for a Christian philosophy of education, Clark (1988:1) interviewed American students concerning the bewildering university programs and departments that had just one common denominator: modernism and hatred of religion (Robbins, in Clark, 1988: xii). The students criticized their professors and gave the following answers to professor Clark. They said, “those who can, do; those who cannot, teach; those who cannot teach, teach Education.” This shows a need for good selection of who can teach, and who cannot teach, to avoid harmful teaching. America, this wonderful country full of compassion for the whole world, a country, which, together with Great Britain, did also very well to send missionaries to Great Lake region.

Transcendental phenomenology as innovated by Edmund Husserl (1859-1938) distinguishes the sciences of the world that are experiential sciences, sciences of matters of fact, changing sciences, from the true sciences, which are eidetic sciences, sciences of essence, sciences of the universal truth, a truth that remains truth everywhere and in every time. These sciences of essence use eidetic approach (using both intuition and experiences) (Husserl, 1952: 12). Transcendental phenomenology or pure phenomenology distinguishes then the world of experience or world of natural truth from the world of essence. In the process of getting a total and complete truth, the two worlds are inseparable according to Husserl (1982: 7); but, to get to the pure phenomenology and have the pure ideas, which are

the pure scientific truth, one has to go through the process of purification of experiential ideas and phenomena. According to Husserl (1952: 11), this process of purification, which he called “phenomenological reduction”, is a method of approach to the sphere of transcendental phenomenology. The reason for “phenomenological reduction” being the fact that experiential sciences can only provide a one-sided and incomplete truth if they are not purified on the basis of the phenomenological reduction. The latter consists of purifying the studied phenomenon from what have been said by others, then investigate personally, and come up with scientific findings that are based only on the unimpeachable (beyond doubt or reproach) rationality, and truth. Dealing with matter of fact and its inseparability with essence, Husserl (1982: 7), says that experiential sciences, which are sciences of ‘matters of fact’, insist on the something that exists spatiotemporally. This means that things exist in times and places. These things that exist in a limited time and place are linked to their inherent and unchangeable nature, which, is their essence. Something that comes to existence respects its essence that can exist, or could have existed in other places and other times. Therefore, existence is inseparable from its essence. Fact can change in time and place, but not their essence.

As far as to go to the essence of the phenomena (eidetic sciences) is concerned in this thesis, this qualitative research approach and its phenomenological research design have helped the researcher to go beyond the box and find that the essential root cause of conflicts and turmoil in the Great Lake Region is not tribalism, economy or other causes as often described by political scientists, politicians, economists and lawyers. Rather, the root cause of conflicts and turmoil in the region is essentially the lack of twofold love (love of God and love of the neighbour) that has disguised itself in all experiential and historical evils such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, and breaking of the God’s ten commandments more than anything else. In this case, an effective teaching of twofold love as understood by Jesus Christ could contribute to a culture of peace in the Great Lakes region?” Up to now, in the Great Lakes region (The DR Congo, Rwanda and Burundi), this effective teaching of twofold love is still to be a subject of a deep research in a multidisciplinary way.

As specified above: “Can Teaching twofold love contribute to a culture of peace in the Great Lakes Region?” This is the research question, which the four chapters of this thesis

dealt with. For it to be focused and more specific, this research question in the domain of practical theology, with a focus on Christian education had four sub-questions. The first sub-question of the research question was to determine whether or not to believe, that the killings and unrest protracted in the Great Lakes Region is the correct result of effective Christian education. The reason for this sub-question was the fact that there is a cacophony between the high percentage of Christians, and non-Christian behaviours in the region. Could it be a problem of ineffectiveness of Christian education in the Great Lakes region? (see chap.1, pp 22-23). The answer according to the research is yes.

The second sub-question (see chap.1, pp. 23-25) was to discuss the origin of secularisation in the Great Lakes region churches and suggest solutions. It has then dealt with the relationship between Christian education and the causes of secularisation within the African churches in general, and in the Great Lakes region churches in particular. The research has demonstrated that Jesus taught both by word and actions. But in the Great Lakes region teaching was more based on cognitive approach while the behaviors were emptied of Christian pattern. Modernism and lack of good Christian patterns in the life of both people who brought the gospel to Africa, Great Lakes theologians and their church leaders, is the cause of secularization. The solution is to return to the fold and practice twofold love. The declaration of Adeyemo (1997: 8), the former general secretary of Association of Evangelicals of Africa saying that, “ the church in Africa is described as being one mile long but one inch deep, ” suggests an insight that there is secularisation in African continent; which is very true in the Great Lakes region.

The third sub-question was of determining whether the teaching of twofold love in Africa in general and in the Great Lakes region churches in particular was effective. And if “ no” was the response, which is the case in the Great Lakes region, does Jesus have something to teach people about how to teach better twofold love and consequently, culture of peace today? What is twofold love and how did Jesus teach it? What kind of actions should we take then in order to correct atheists thinkers like Epicurus, Democritus, Hegel, Feuerbach, Bauer, Ruge, David Strauss, Karl Marx, Jean Paul Saltre, Sigmund Freud, Robert Darwin, Emmanuel Kant, and even Friedrich Nietzsche a German atheist and son of a pastor; who have tried different ways to emphasize the horizontal aspect of love. Here again twofold love has been suggested. Jesus has effectively taught twofold love through his life. Dealing

with the means of transmission of Jesus' message, Byrskog (1994: 321) says that Jesus used verbal and behavioural transmission in the story. He continues and specifies:

Matthew speaks about two means of appropriating Jesus' teaching, through hearing (ἀκούειν) and doing (ποιεῖν). When teaching is carried on, it becomes a tradition, which is transmitted. Hearing and doing therefore corresponds to what B. Gerhardsson calls "verbal tradition" and "behavioural tradition." The two aspects of the tradition imply two means of transmission: by words and by actions."

For instance, by his incarnation, Jesus has taught us twofold love. He came to live with us on the earth, in our human conditions.

The problem of poverty both in ecclesiastical (especially evangelicals) and secular settings was the fourth sub-question (see chap. 1, p. 25-27) that revolves around the problem of Christian education in this research. Especially it was the question of what to tell Christians in the Great Lakes region about their undesirable material poverty while by contrast, God has given a very rich country to Congolese for example? A very rich country inhabited by very poor people, having Bible in hands! Clearly, what kind of response do theologians and church leaders in the Great Lakes region have for Karl Marx who has thoroughly dealt with historical materialism, dialectic, alienation, social classes, political economy, and especially religion as opium of the people, which makes people asleep and transports the social welfare of the people to heaven, after death? How to differentiate capitalist alienation from Christianity brought to Great Lakes region by western "evangelisers"? The socio-economic questions asked to religion by Karl Marx, a Jewish German whose "ancestors on both sides had for generations been rabbis" (McLellan, 1979: 3) need practical and logical answers from Great Lakes theologians and their churches. Problem of twofold love and its clear application in social life, *muoyo, mayisha* (Tshiluba and Swahili words for life) is still a present need. What "Christian education" to present to Ph.D. secular professors and internationally renowned erudites from the Great Lakes region such as Etienne Tshisekedi wa Mulumba, Mudimbe, Georges Nzongola Ntalaja and Mbaya Kankwenda, John Mbiti, to name but a very few, who have mastered social sciences and humanities and have then thorough knowledge of what education both in secular and ecclesiastical settings was planned for. They have convinced thousands of intellectuals from this region on the socio-economic hopelessness of colonial evangelisation. They have accomplished this work of convincing multitude of intellectuals from the Great Lakes region

on the hopelessness of colonial enterprise through their teachings in different universities in the world, and in the Great Lakes region universities. Apart from teaching in universities, many erudites from the DR Congo, Rwanda and Burundi have also published numerous scientific books and articles in the areas of anthropology, literature, criticism of “colonialist evangelisation,” and especially economy of predation in the DR Congo, in particular, and in the Great Lakes region in general since Leopold II up to now. Even though, can we conclude that social development means peace on the earth? If yes, how to understand wars in the developed countries? And especially how do we understand Jean Jacques Rousseau who demonstrated that the development of industry in Europe did not help the social development of the poor? The four chapters of the thesis dealt in details with the research question and its four sub-questions. A summary can be made as follows.

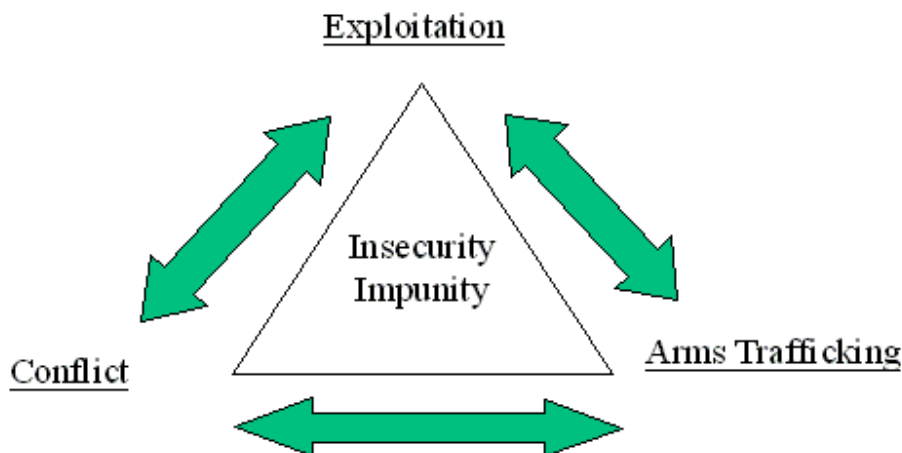
Using a qualitative research approach and transcendental phenomenology of Husserl as research design, the first chapter starts by defining, limiting and explaining clearly the research question. It (first chapter) starts by a general review that has demonstrated the lack of twofold love through the presence of armed conflicts and their aftermath in the Great Lakes region. This region has never been so close to peace, following years of wars and arduous political negotiations. The protracted conflicts in the DR Congo, Burundi as well as other disputes in Rwanda have resulted however, in millions of deaths and consigned dozens of millions people, regardless of their religious background, to deplorable conditions of living. The study has observed how Christianity that forms the majority of populations in the region is at bay, in terms of spiritual, cultural, socio-economic, political and material crisis. Politicians and International Organizations, including UN, have tried to find political solutions to the problem of a culture of peace. But those political solutions are so relative and do not stand for long. Theologians could find the lasting solutions through teaching effectively the love of God and the love of the neighbour.

According to UN experts, the cause of unrest in the Great Lakes region in general and in the DR Congo in particular is the international plunder of the natural resources in the DR Congo. Based only on a one-sided truth, which is an experiential truth, this UN economical analysis makes a sense. But this research holds that one may go beyond the box and still ask a question of why does the sharing of natural resource created by God become a matter of killing each another, a bane and not a boon for the Congolese and their neighbours?

Based on the UN panel of experts on the plunder of the natural resource in the DR Congo, Mr Kofi Annan, the former UN General Secretary had presented more than four reports to the UN Security Council on the international plunder of the natural resources in this country. For instance, on 12th April 2001, the then UN Secretary General, Mr Kofi Annan addressed a letter to UN Security Council in order to publish the report on the plundering of Congolese resources including diamond and gold (Mrs Safiatou from Ivory Coast was the president of the commission that wrote this report. The other members were Mr François Ekoko from Cameroon, Mr Hel Holt from USA, Mr Henri Maire from Switzerland, and Moustapha Tall from Senegal). This report has 57 pages. As required by the UN Security Council, Mr Kofi Annan the UN Secretary General wrote on 10th November, 2001 a second letter to security council, in order to present the second report on looting of Congolese resources (41 pages). Mr Mahmoud Kassem from Egypt was the president of this new commission of experts mandated by UN in order to name the looters of Congolese natural resources, which they did. The other members were General Mujahid Alam from Pakistan, Mr Mel Holt from USA, Mr Henri Maire from Switzerland and Mr Moustapha Tall from Senegal. On 15th October 2002 the UN general secretary wrote the third letter to the UN Security Council in order to present the third and detailed report on the looters of DRC natural resources. The reading of the three reports may convince readers of how national, regional and international mercantilism is the main cause of the continuation of wars in DR Congo in particular, and in the Great Lakes region in general. *

The third report for example, gives an explanation on the plunder of natural resources in the DR Congo through the following figure that shows the relationship between exploitation, arms flow and conflict in the Great Lakes region (Annan, 2003: 10-11)

*Quoted with permission of the UN Representative of the General Secretary for the Great Lakes region (see letters in Annex).



For political scientists such as Prof. Mwesiga Baregu, the Great Lakes region has become the home of violence and prolonged conflicts that have caused untold suffering and have also blocked meaningful socio-economic progress (Baregu, 2004:1). Conflicts in this region constitute together “a conflict formation or a system”, which he defined as “ a set of interlinked conflicts”. These conflicts in the Great Lakes region feed upon and fuel each other. Such conflicts according to Baregu, straddle across borders of individual countries and are normally driven by the same actors in the pursuit of their particular interests. In the past, strategies for the conflict resolutions in this region were concentrated on politics and especially “power sharing” among the warlords, without even involving the bulk of the populations, which is made of people at the grass-root levels in particular and the entire civil society in general. This means that hitherto, state and political party actors have dominated the negotiation space of all peace agreements. Civil society that is the principal stakeholder in peace agreement has been marginalized. This explains the failure for some of the agreements in the region (Baregu, 2004:1). Baregu (2004:2) holds that the cause of the conflicts in the Great Lakes region is the question of the interests of the Great power in the region. He thinks that the solution is to put sufficient emphasis on the role of actors, their interests and their strategies in the Great Lakes region conflicts. He insisted on the fact that “any potentially successful attempt to address the conflicts in the region must recognize that the propensity for an agreement to be implemented does not depend on the proverbial ‘political will’ but primarily on the interests of actors.” He talks about the following three categories of actors that obstruct the implementation of peace agreements in the Great Lakes

region, depending on the dictates of their interests. According to Baregu (2004:2), the first category of actors is “peace-makers” who are the victims of the conflict with everything to gain with the end of the conflict. These include civil society, the internally displaced persons and refugees. The second category is “the peace-spoilers” who have a lot to lose with the termination of the conflict. These comprise mercenaries, plunderer, arms dealers, private militaries, etc. The third category of actors, which is between the previous two categories, is “‘the peace-opportunists’ who may support peace when it serves their interests and obstruct it when it blocks their interests. These include according to Baregu, the ambulance chasers, imperialist countries, warlords, blue berets, etc.” Conflicts in the Great Lakes region according to Baregu (2004:2), are interrelated, they stem from common or at least inter-related root causes and are propelled by common driving forces. And then, through a diachronic framework, Baregu has identified the root causes and driving forces of conflicts in the Great Lakes region in terms of historical “organic dimension” and “conjectural dimension.” Baregu explains the organic dimension of conflicts in terms of causes and driving forces that emanate from historical legacies, some of which can go back several centuries. The legacy of colonialism is a clear example of this organic dimension he specified competently. Talking of Great Lakes region Baregu (2004:2) says that in the 19th century, the onset of colonialism’s legacy:

defined the region essentially as an area for resource exploitation and established metropolitan access to human (cheap labor) and material (mineral, flora, fauna, etc) resources. In this sense, European imperialism defined the position and role of the region in the international division of labor under the capitalist world economy. The system of economic exploitation was under-girded by a parallel system of government, which placed strong emphasis on divide and rule tactics in order to ‘pacify and control the natives’.

Dealing with the description of historical conjectural dimension, Baregu talks of root causes and driving forces that are rooted in contemporary or more recent developments. These recent developments according to Baregu (2004:3) include the:

dissolution of the socialist block of countries, the rise to near exclusive dominance of the United States and the transformations in the capitalist world system generally identified as globalization ...the development in the regional power structure(hegemonic rivalry particularly where there is no clear hegemon (sic) and the potential one (DRC) is reeling in protracted conflict, regional socio-political norms (e.g. the decline of authoritarianism and ascendancy of democratic norms),...dismal

economic performance and the ideological hegemony of neo-liberalism (resulting in de-industrialization, massive retrenchments and generalized unemployment) and mounting pressure for access to land as the only means of earning a livelihood on the part of Rwanda and Burundi in particular. Rwanda's appetite for the Eastern DRC and talk of an ancient Greater Rwanda should, at least in part be understood in these terms.

Dealing with resource struggles in the DRC, as cause of prolongation of conflicts in the Great Lakes region, Prof. Baregu (2004:6) ably asserts that:

Contrary to what should be expected resource endowment in the DRC has turned out to be a bane rather than a boon. These resources include minerals such as cobalt, copper, diamonds, cadmium, petroleum, gold, silver, manganese, tin, germanium, uranium, radium, bauxite, iron ore and coal and large forests for exploitation of timber. In the DRC the resource have attracted all manner of plunderers who have combined with gun-runners, drug pushers, money launderers, war entrepreneurs (mercenaries and private military companies), generating endless cycles of violence and predation and spawning growing numbers of warlords. This unholy alliance has not only obstructed the Lusaka peace process but has also created entrenched interests or elite-networks that fuel the proliferation and widespread availability of arms.

How then to end conflicts in the Great Lakes region? Baregu (2004: 10-11) thinks that the UN/ AU International Conference should look at deep causes of the conflicts such as the interests of great power countries in such a way these imperialists who fuel conflicts in the region should accept to facilitate the establishment of a responsible government in the DR Congo and visibly treat with that responsible governmental structure for the exploitation of natural resources instead of signing invisible treaties for selfish interests with warlords who do nothing for the populations at the grass-roots levels. He talks also of looking at the environmental source of conflicts, especially the question of high density of the population per square km in Rwanda and Burundi as compared to that of DR Congo, which is lower. This research intervened then in this context of regional and international unholy alliances, which embezzle people from their love for God and their neighbor, obstruct a culture of peace and a peace process in the Great Lakes region, in the name of some sequel of enlightenment (since 18th century, human reason and not God is useful), modernism (source of enlightenment), and greed, it seems. Therefore, to complete, political scientists and sociologists, the first chapter has contributed to the research question by holding that the cause of turmoil in the Great Lakes region is rather the lack of twofold love that has

disguised itself into the all historical evils known in the region, such as hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, breaking the God's ten commandments more than anything else. It is true that economy can influence the socio-political context, but this may just become a one-sided and incomplete truth that is based on experiential thought and not on an essential endeavor. To get to an eidetic science that can give a complete truth, one should go beyond and ask the question of why does the sharing of natural resources created by God in the DR Congo, has turned out to be a bane rather than a boon. The lack of twofold love could be a problem. Then the lack of twofold love is the transcendental truth about the root cause of conflicts in the region.

As to be relevant to the importance of teaching twofold love and contribute by doing so, to a culture of peace in the Great Lakes Region, the overview in the first chapter has demonstrated that the study can hold to following seven seminal insights. Can teaching twofold love contribute to a culture of peace in the Great Lakes region? This is the first and main question of this thesis. The study has held that most problems encountered in the Great Lakes region, which are some kind of a bane, revolve around the lack of two-fold love (love of God and love of the neighbor). And Christianity, religion to which we belong is held into focus. Secondly, the perspective we have adopted is regional. This is why the research has chosen to talk of Christianity in the Great Lakes region instead of one church in a corner or in one country. The reason is that Christianity is not limited to a church but rather, to the entire society. For instance, the impact of Pope John II in the world because of his Christian testimony was striking for all. At the funeral of this Pope on Friday April 8, 2005, at St Peter's Square in Rome (Vatican), even his Excellency President Robert Mugabe of Zimbabwe, who is still under Western embargo when this thesis is being written, was among the 70 presidents, five kings and one queen who attended the biggest burial of our time. This funeral has made many people come back to the Lord and reflect on the sense of every life and practical actions in this world. The event was beyond church limit. But, this was just one theologian and Christian, Pope John II, who influenced the world in many ways through his Christian testimony. It is known however that the majority of the population in DR Congo, Rwanda and Burundi are "Christians". Theologians and all Christians should live Christian-like-life and influence the society for a culture of peace on the earth.

Thirdly, the study has observed the absolute need of teaching effectively the love of God and the love of neighbor to all actors (peace-makers, peace-spoilers and peace-opportunists) in the Great Lakes region. This could be a means of culture of peace in the region in this post-modern period. The research has observed the fact that the heart of humankind deserves a special attention, as there are a lot of hidden agendas and falsehood in the peace agreements that just serve the interests of warlords, and those of their regional and international partners. God who created all things should be called upon for advice on how to sort out our problems. Hitherto people at the grass-root levels are ignored. But these people at the grass roots levels are also responsible for the bane in the region. They should be addressed through a sound Christian education. Fourthly, the study has noticed the absolute need of practical actions on how to help Christians in the region, know what to do in order to be totally free (spiritually, politically, economically, socially and anthropologically), while remaining theologian, Christian and friend of God.

Fifthly, the research has observed how the culture of hunger and the ineffectiveness of teaching the love of God and the love of neighbor have better served the tactic of “divide and rule” in the Great Lakes region. The sixth observation is that the aftermath of a lack of twofold love has caused countless people to be psychologically sick in the Great Lakes region. In this case the study believes that any research on teaching a culture of peace in this region has to deal with some practical ways of counseling the victims (widow, orphan, poor, raped women, old people, child, HIV positives, underpaid people, idle, etc) of wars and persecution. These victims of wars in the Great Lakes region should be healed first, if peace building is really needed. Seventhly, the study has noticed that practical theology, teaching, education, culture and peace, are the domains that call for a scholarship and interdisciplinary endeavor, as they are both sciences and arts. This is why this research took in account an interdisciplinary aspect and scholarship in its endeavor to address the problem of teaching twofold love and culture of peace in the Great Lakes region.

As a contribution to the research question, and apart from the research review, the first chapter has also in details addressed the research question through research methodology, potential benefits of the thesis, and thesis presuppositions. This research methodology comprises the problem statement and rationale for the thesis, research problem and objectives, preliminary literature review, research design and research methods.

Dealing with the problem statement and rationale for the thesis, the first chapter has held that Christians have been called to mature in Jesus Christ and consequently to love deeply, the almighty God and the neighbour. Matthew 22: 37-39 (New International Version) reads, “Love the Lord your God with all your heart and with all your soul and with all your mind ... Love your neighbor as yourself.” According to Jesus Christ, “All the law and the prophets hang on these two commandments” (Matthew 22: 40). The apostle Paul has even explained how Christians should better practice love (1Cor. 13: 1-13). Undoubtedly, the practice of love of God and love of humankind could be the best way of establishing a culture of lasting peace for both Christians and non-Christians. The meaning of the word culture has been given.

Can teaching two-fold love contribute to a culture of peace in the Great Lakes region? This is the research question. At this point in the first chapter, the study sought to deal with this problem of effective teaching of the love of God and the love of people as Christian education and a means of culture of peace in the Great Lakes region (the DRC, Rwanda, Burundi).

The literature has addressed the research question by dealing with the needed information that is also relevant to the significance and development of the key words of the thesis. These include the key words such as, practical theology, education, Christian education, teaching, learning, twofold love, love, peace, culture, educational psychology, capitalism and socialism. The seminal insight that is developed in the research review is that theology in general and practical theology in particular; education, teaching, peace and culture are both dependent and independent social variables. Practical theology cannot be dealt with in a social vacuum. The thesis has chosen Gerben Heitink as a model for dealing with practical theology. The reason is that the thesis has to deal with crisis in the Great Lakes Region. And the Gerben Heitink’s definition of practical theology fits in this research question. According to Heitink (1999: 1-2), since 1960 the content of practical theology has changed in America and Europe, by using empirical research in addressing political, economical, and sociological issues. Practical theology is defined as theory of crisis since 1960 (Heitink, 1999:2). According to G. Rau (as quoted by Heitink, 1999: 3), “ In times of crisis, when we see major upheavals in society and when the traditional approaches within the church lose their plausibility, we find a great need for advice as to how we should act.”

Friedrich Schleiermacher was the first theologian who tried to address the crisis created by Enlightenment in Western world. He became then one of the founders of practical theology (Heitink, 1999: 4).

How does Heitink define practical theology? He asserts that “practical theology as a theory of action is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society” (1999: 6). First of all, one should be acquainted with the fact that in Heitink’s book (1997: 9), practical theology should not be limited to a clerical paradigm because Christianity is not limited to the church; rather it (practical theology) has society as its horizon.

Robin Gill also has tried to explain how society influences theology and vice-versa. In his book, “Theology and Social Structure” Gill has dealt with social context of theology and social structure of theology. About the social context of theology Gill (1977: ix) asserts that “Theologians have generally remained unaware of the ways in which society determines their discipline and the ways, in turn, in which their discipline determines society”. He concludes that “theology is never written in a vacuum but always within a certain social context”. This boils down to saying that there is correlation between sociology and theology; theology is not only influenced by philosophy, story etc. Dealing with social structure of theology, Gill (1997: x) says, “theology is regarded at the outset as a socially constructed reality”. Theology is a human product and as such, subject to sociology of knowledge, the sub-discipline of sociology which attempts to analyse the relationship between human ideas and social structures. This discipline is the theoretical core in Gill’s book (1997:x). The research method and research design are respectively qualitative approach and phenomenological research design as already specified above (see pages 1-4). They have greatly contributed to the research question in terms of description and understanding of this research problem.

The thesis has the potential benefit, it was hoped, which has been accomplished, that this research will chart a path for churches in the Great Lakes region in particular (DRC, Rwanda and Burundi), and in Africa in general, to both emphasize the teaching of the twofold love and to teach it effectively and practically as Jesus Christ did (John 15: 13-14). Since Jesus Christ is apologetically (demonstrating the truth of Christ Jesus through reason) the “universal logos, the true raison”, the research will help also both the non- Christians and the Christians in the same region of Africa, to understand that the twofold love is the

excellent way toward the culture of peace on the earth. Sciences, non-Christian religions, philosophies and culture in the Great Lakes region provide non-consistent tenet against Jesus' teaching of two-fold love as culture of peace on the earth.

Dealing with the presuppositions of the thesis, the research has shown that the love of God and the love of neighbor (two-fold love) as taught by Jesus Christ is the biblical foundation of Christian ethics. It is of benefit to all mankind in general and to the Christians in particular. Without the effective teaching and practice of twofold love, all sciences, philosophies, art, and actions of mankind would fail in their efforts to resolve spiritual, socio-economic and political problems in the Great Lakes region and in Africa. Unfortunately, despite the insistence of the Bible on the primacy of the love (Matt. 22: 47-40, 1cor. 13:13; John 13: 34-35 etc.), there is probably no other more primary matter of negligence in the Great Lakes region churches today than our Christian duty to teach and practice effectively the Lord's command to love God with all our heart, all our soul and all our mind, and to love our neighbor as ourselves (Mathew 22: 37-40; Lev. 19 18).

It may be said that to be an effective teacher of the twofold love, one should start by being practically both 'messenger' and 'message' of twofold love, taking in account a wholistic world view, integrating under the authority of the Bible; philosophies, sciences, material needs, spiritual needs and culture of the addressee or beneficiaries of the message.

Secondly, The research has shown that the lack of pattern in both the churches and political leadership; in terms of the teaching of twofold love, and culture of peace, is the main cause of trouble in the Great Lakes region churches and in those countries as a whole.

Thirdly, trying to love God while failing to love neighbor, or claiming to be lover of neighbor while hating God, cannot be the solution to the problem of unrest and turmoil among people of the earth in general and in the Great Lakes region in particular. Nothing but effective teaching and practice of the twofold love as taught by Jesus Christ could be the effective solution to the problem of the lack of peace in the Great Lakes Region.

In relation with twofold love, the second chapter has dealt with data analysis and discussions of their results, with an emphasis on identification of the Great Lakes region, in terms of its environmental, political, economical, sociological, and ecclesiastical contexts. As practical theology cannot be dealt with in a social vacuum, this in terms of Heitink (see chap.1, p. 31) was fundamental in this empirically oriented theological theory of the

mediation of the Christian faith in the praxis of modern society. In this line, and starting from Leopold II (1835-1909), king of Belgium (1865-1909) up to 2008, the chapter two has empirically demonstrated that socio-political behaviours in the Great Lakes region are more caused by the lack of two-fold love that disguises itself in evils of many kinds such as corruption, hegemony, predation, indirect rule, divide and rule, tribalism, fetishism, mass killings, prostitution, over trust in modernism, breaking the God's ten commandments more than anything else.

The third chapter has continued the data analysis and discussions of the results based on teaching-learning process and twofold love. It has then empirically demonstrated that the lack of twofold love or its ignorance in the teaching-learning process is the essential cause of wrong transfer of the Gospel by missionaries during what is better known in the Great Lakes region as “the colonialist evangelisation” (Ngindu 1979: 70-71) or colonialist missionary methods in Christian education (Kasonga, 1988: 1). For example, instead of having the teachers that should have been interested in the learner's social interests (muoyo, mayisha, tshiluba and Swahili words meaning, life), which is orthodox in teaching-learning process, evangelisers of the Gospel in the Great Lakes region transferred more western capitalism and modernism than Christianity itself. As Professor Gordon Clark, an evangelical erudite defines what goes by the name of Christian education in America (see chap.1, p. 24-25); the third chapter has empirically demonstrated that “a pagan education with a chocolate coating of Christianity ” has been transferred from western missionaries in general, to Christian churches in the Great Lakes region. This pagan education went through different technical ways of learning (see learning in chap. 3, p. 351-383). And as a duck cannot yield a holy pigeon, the whole world, and especially Great Lakes region whose populations are mainly “Christians”, are in unnamed confusion and trouble. It is also true in this research that the situation could have been the worst if these western missionaries did not come to Africa. Very few among missionaries were evangelicals and good. But Africans also have been never holy for long time; rather, they have participated in their own disaster in different ways. There is then a need of dealing more in our criticisms, with Africans themselves than with these western evangelisers who have done their best in giving us at least the Bible, which we have not done for the pygmies from the DR Congo, Rwanda and Burundi who still live in the forests, in their uncultivated life. Nevertheless, criticism on colonialist

evangelisation has been very important in this thesis for the purpose of knowing bad things to avoid in Christian education in the Great Lakes region. The third chapter has shown that biography and social context of an individual play an important role in the teaching-learning process of that individual. The impact of individual variations such as intelligence, learning styles and personality, in the process of teaching two-fold love and culture of peace in the Great Lakes region has been dealt with in this third chapter.

Dealing with the seminal insight that “what goes by the name of Christian education in the Great Lakes Region was in general a program of pagan education with a chocolate coating of Christianity”, the third chapter has dealt with the five following demonstrations.

The first demonstration came through the results, interactions and interpretations of the research questionnaire in the context of the Great Lakes region. These research results have demonstrated that through the process of acculturation, psychological and socio-political interests of the evangelisers, there was a lack of Christian pattern of twofold-love in such a way that both evangelisers and evangelised could be sometimes “messengers of the Gospel” but not the “message” (Bimwenyi, 1979: 195-199). They were then very different from Jesus who was both “messenger” and “message”, problem of the lack of the Christian pattern of twofold love. The research found that while talking about love of God and love of people on the pulpits and in the books, Belgian government (Administration), Belgian Societies (Capital), and Christian missions (Belgian Church) were the three colonialist organizations that worked hand in hand with all other missionary societies in order to promote the economic interests of their countries of origin.

Secondly, Western missionaries and evangelizers ignored the African cultures, the Bantu culture that is based on a single value that is “vital force” according to an erudite Catholic Father, Tempeles (1959: 44). Explaining what vital force means to Bantu people, Placide Tempels, a Belgian catholic father in Katanga (DR Congo) during Belgian colonialism, says that to live for a *muntu* (African human), is to be strong economically, have power on spiritual forces, and have in abundance, and in permanent way, children and materials (1959: 44-45). Sociologically, for Bantu people, it is to have a strong God who is expressed in proverbs, short statements, songs, prayers, names, myths, stories and religious ceremonies...a God who is present everywhere (omnipresent), Almighty, transcendent (extraordinary), Everlasting, Spirit, kind, protector of mankind and creatures, a God who is

the savior in the times of crisis. He is king, Lord, and Judge, a God whose statues are absolute (Gehman, 1989: 191-192).

As Already said in the second chapter (see p. 211-216), the third chapter demonstrated that Western messengers of the Gospel used a methodology of evangelization that was characterized by total rejection of the Great Lake region's cultures while imposing their own, as part of the gospel. The motives of evangelization in the Great Lakes region also were not holy. Their methods of evangelization also privileged the quantity of followers and not quality of the baptized converts.

Thirdly, evangelisers brought to Africa such Christian education curricula that ignored economic and material needs of people from the Great Lake region in particular. These Christian education curricula were developed from America, England, or other European countries, and then transplanted to Africa without any serious economic contextualization. This was a mistake for evangelisation of Africans who before Western colonization considered God as source of material blessings and power as explained in this study (see sociological context, p. 211-216). Thus, teaching Christian education became so confusing.

The fourth demonstration of the seminal insight that “what goes by the name of Christian education in the Great Lakes Region was in general a program of pagan education with a chocolate coating of Christianity” came out through the role twofold love can play in educational psychology, which is the branch of psychology (the scientific study of behavior and mental process) that specializes in understanding teaching and learning in educational settings (Santrock, 2004: 4). In educational psychology, psychologists have found that love is naturally needed in the process of effective teaching, with reference to the variations of students, importance of patience for an effective teacher, hardworking skills for research and love for the students of different backgrounds, good motivation (includes having a good attitude and caring about students), encouraging students to explore their world, discover knowledge, reflect, and think critically instead of attempting to simply pour information into children's minds. (Brooks & Brooks as quoted by Santrock, 2004: 8). In educational psychology, this is called “constructivism” as an instructional strategy. The effective teacher orients his teaching toward the interests of his student to motivate the latter. He gives his students an opportunity to think creatively and deeply about projects (Runco, as quoted by Santrock, 2004: 9). The love is needed in all these.

As social context and socioemotional developments of children are concerned, psychologists and educationalists have found that children are cradled and waved morally, socially and emotionally by parents, peer, friends, teacher and society Santrock's (2004: 68-100). Then to transfer love to children for their socioemotional development, these social worlds have to use love. In the life span Erikson's theory for instance, there is an insight that love produces positive attitudes while the lack of love produces negative attitudes. Therefore love produces love, while the lack of love produces evil and lack of peace in the world. "Erikson's life span development theory" has shown how even a child needs love for his or her socioemotional development during the life span. This is why even a child in the first year of his life, according to the first Erikson's psychosocial stage (*trust versus mistrust*); requires warm and nurturant caregiving to develop trust. Then the positive outcome of this love shown to the child is a child's feeling of comfort and minimal fear. When infants are not shown this love, but rather, treated too negatively or ignored, mistrust develops in the mistreated or ignored child.

The work of Carl Roger (as quoted in Santrock, 2004: 91), a psychotherapist, has demonstrated that "the main reason individuals have low self-esteem is that they have not been given adequate emotional support and social approval. He especially thought that as children grow up, they get told, "You did not do that right, "Don't do that," " You should have done that better," or " How could you be so dump?" Harter (as cited in Santrock, 2004: 91) avers, "for many students, periods of low self-esteem come and go. But for some students, persistent, low self-esteem translates into other, more serious problems. Persistent, low self-esteem is linked with low achievement, depression, eating disorders, and delinquency." During the colonialism period and even after colonialism the relation between teacher and student was characterized by a dictatorship, which has created low self-esteem in the Great Lakes region. The DR Congo for example is a rich country, but its population has low self-esteem in general. This has shown the importance of love in building a psychological peace and development in a nation.

Fifthly, one of the domains that have created confusion and frustration in teaching two-fold love in the Great Lakes region is especially the misunderstanding of what intelligence is and how to measure it. Many people have been insulted and considered as *stupid* and *feeble-minded* by the colonizers, parents, husbands and so forth. This has created a status of lower

self-esteem and discouragement in many African children, and adults from the Great Lakes region in particular. And all these insults have both a high dose of the lack of two-fold love, and ignorance of what intelligence really and essentially is. According to David Wechsler (as quoted by Sdorow, 1993: 396), intelligence “ is the global capacity to act purposefully, to think rationally, and to deal effectively with the environment”. According to Santrock (2004: 106), “ some experts describe intelligence as problem solving skills. Others describe it as the ability to adapt to learn from life’s everyday experiences. Combining these ideas we can arrive to a fairly traditional definition of intelligence: problem-solving skills and the ability to adapt to an learn from life’s everyday experiences.” Detterman (Encarta, 2004) defines intelligence as “term usually referring to a general mental capability to reason, solve problems, think abstractly, learn and understand new material, and profit from past experience.” Detterman avers that, there is yet no universally accepted definition of intelligence and people continue to debate what, exactly, it is. The fundamental questions remain: “is intelligence one general ability or several independent systems of abilities? Is intelligence a property of the brain, a characteristic of behavior, or a set of knowledge and skills?” Further more, is intelligence a product of heredity or an outcome of environmental influence? Is intelligence a property of classroom exams in formal education or a result of general exam based on life skills? Apart from intelligence quotient, the research has dealt also with emotional, and spiritual quotient that are socially more important than intelligence quotient. Dealing with emotional quotient (EQ), Tekkeveettil says :

in the mi-1990s Daniel Goleman revealed findings in neuroscience and psychology that stressed the importance of emotional quotient (EQ). This makes us aware of our feelings and that of others. It gives empathy, motivation, compassion and an ability to respond skillfully to pleasure and pain. Coleman argued that EQ was a basic requirement for the use of IQ. If the areas of our brain that feel are damaged, our ability to think effectively is diminished (Goleman as cited in Tekkeveettil, 2007 : 1).

Leonardi (2007: 1) says , “we all grew up knowing IQ (Intelligence Quotient) was an important indicator for success. Later, EQ (Emotional Quotient) became equally important. Now, there is SQ (Spiritual Quotient), which transcends reason and emotion. It encourages us to see the bigger picture and be co-creators of the world we live in”.in this third chapter

The research’s suggestion has been that, “there is intelligence in twofold love.” Such an intelligence needs a rich content to be effectivelly taught. This content of what the

research has named as “*Theological Intelligence Quotient (TIQ)*”, which is to be effectively taught as the basics in Christian educational curricula comprises : Justice represented in this research by the God’s Ten Commandments (Exodus 20:1-17), peace, which is represented by the love “agape” for the neighbour (1Cor. 13 : 1-13), forgiveness as taught by the Lord Jesus Christ (Matt. 18: 21), Joy that is represented by the fruits of the Holy Spirit as taught by the Apostle Paul (Galatians 5: 22), grace of God, which must be effectively taught, good and hard work (Prov. 14: 23; 21: 25-26; 20: 13; 26: 13-14; 1Thess. 4:9-12), which will heal all lazy people to produce and have at least a relative peace, and finally hygiene (Deut. 23:10-15), which will resolve enormous problems that are relevant to health and peace. This means that people in the Great Lakes region could resolve the problem of unrest (lack of peace) on the earth if they could obey God through the content of the suggested “theological intelligence quotient, which combines both intelligence quotient (IQ), emotional quotient (EQ) and spiritual quotient (SQ) in order to resolve the problem of unrest in the Great Lakes region.

The research in the third chapter has dealt with what kind of personality a Christian should have. Learning process ends the third chapter. It helps one to understand different ways of learning, and how people of the Great Lakes region learnt about twofold love and culture of peace. Thus, the third chapter with a focus on how to teach effectively has addressed through the power of biblical twofold-love, the constant bombardments of daily challenges, problems, desires, and triumphs of getting the culture of peace in the Great Lakes region. Jesus’ way of teaching has been interacted with any other negative teaching in order to show the way of effective teaching. Jesus has taught by verbal and behavioural means. His life was a strong teaching of twofold love.

The fourth chapter, a conclusive endeavor whose purpose was to make a suggestion to the dilemmas of teaching Christian education in the Great Lakes region, has dealt with research questionnaire with relevance to the problems of love, culture of peace, secularization and poverty in the Great Lakes region. To love God according to Jesus is to involve the whole person in terms of “ all heart, all soul, all mind and all strength.” This is love *agape*, a love without interest, which is not in a human culture in general and in the Great Lakes region in particular. To love God is like a question of a choice between life and death. After discussion, the research has suggested twofold love as a means of culture of

peace in the Great Lakes region. The research has also through the fourth chapter suggested different ways of practicing twofold love from the house, to the society for a culture of peace.

Dealing with culture of peace and theories of wars, and after discussion, the research has suggested the pacifist viewpoint as a good one to be valued. This means that between the theory of just war and the theory of pacifism, the research has found that the pacifist viewpoint could avoid killings more than the theory of just war could not. The research has suggested practical ways of dealing with pacifism in the Great Lakes region (see chap. 4, p. 442). It is empirically known that all wars in the Great Lakes region between 1994 and 2006 were ended through dialogues held in Zambia (Lusaka), Tanzania (Arusha and Dar Es Salaam) Nairobi and mainly in South Africa (Sun City and Pretoria). This shows that guns cannot give peace. And again, should we start by killing more than 4 millions of people in the DR Congo and add more deaths in Rwanda and Burundi; and after than, rush to Pretoria in South Africa for a reconciliation based just on power sharing and wealth sharing between the warlords? The research suggests that it is better to listen to the master Jesus Christ and dialogue first to avoid death and loss of materials. This is why the research holds that the effective teaching of twofold love can contribute to a culture of peace in the Great Lakes region and even in the world. When the Apostle Paul explains what the love *ἀγάπη* “*agapē*” is, he gives 17 attributes (see this text on page 220) showing that love *ἀγάπη* “*agapē*” is patient, it is kind. It does not envy, it does not boast, it is not proud, it is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs, love does not delight in evil, it rejoices with the truth, it always protects, it always trusts, always hopes, always perseveres, love never fails. Love is the greatest as compared to faith and hope that are also fundamental in Christian faith. Speaking in tongues of men and angels, having the gift of prophecy that can fathom all mysteries and all knowledge, or having faith that can move mountains and not have this love agape, is useless according to Paul (1Cor. 13: 1-13). Individual with such a high spiritual quotient (SQ) can easily dialogue and procure peace, starting from home to the entire society in the Great Lakes region, and even in the world. Thus, there is intelligence and wisdom in twofold love.

To give peace to people from Great Lakes region whose good cultures have been harmed by the westerners through the tabula-rasa, the research has found that contextualization of theology is a must not only for the region but for the whole Africa and

the world (Cole, 1998: 13), but it must be done carefully in such a way Jesus through the twofold love should control our cultures. As Bimuenyi (1979b: 195) explains better what he means by African Christianity, he says, it is not a heresy, but it is “to be faithful to Christ without ceasing to be African, and to be faithful to Africa without betraying Christ.” Integrating carefully Christian truth in the daily life of the believers is the role of a sound catechesis. It is an urgent need in the Great Lakes region.

Dealing with the question of secularization, the research has first demonstrated how the lack of twofold love brought people from the Great Lake Region into the situation of secularization, poverty and HIV stigmatization. In this research the word secularization* is understood in terms of Dekker (as quoted in Heitink, 1999: 43), a prominent Dutch sociologist of religion. He competently used the term secularisation in three different ways. According to Shepard, (1984: 523) secularization is “the process through which religion loses influence over society as a whole. During this process other social institutions are emptied of religious content and freed from religious control. Religion itself becomes a specialized, isolated institution.” In preindustrial society, Shepard continues, “religion and social life were inseparable.” In the Great Lakes region as everywhere in the world, the behaviors of theologians, church leaders and Christians who do not practice twofold love have been the cause of the secularization. Some theologians have for example supported modernization as process of differentiation. Explaining what differentiation is, Dekker (as cited in Heitink, 1999: 36) specifies that it is:

the process by which social entities are split into separate units, which, often with their own distinct functions, begin to lead life of their own.” The ‘unitary structure of life’ has been broken, and relatively autonomous sectors, such as the economy, science, and politics, come into being through a social division of labor (Laeyendecker, as cited in Heitink, 1999: 36).

Each of these three sectors will respectively deal with profit, knowledge and power. The three sectors constitute the public domain while religion has been confined to the private domain (Heitink, 1999: 36) by the modernists.

*Secularization: Firstly, it is a decrease in the religiosity of the people. Here, religious activities and convictions decrease in number and intensity. Secondly, secularization is regarded as a restriction of the scope of religion. Here, sectors of society gain their independence and religion is pushed back to the private sphere of life. And finally, secularization is defined as adaptation of religion. Here, religion adapts its content to developments in society and to the ways in which modern people see themselves.

Theologians have for long time accepted that religion should not talk about politics, which is not biblical. In the Great Lakes region, the death of Lumumba, the death of Simon Kimbangu and other killings in Rwanda and Burundi, without compassion and forgiveness have given an opportunity to the process of secularization to increase. The reason is that church leaders and politicians who were baptized in Christian churches were involved in assassination without forgiveness, which is also true both in Rwandan and Burundian different massacres. Solution is again confession, forgiveness and practice of twofold love. Evangelicals may also remember that the ‘‘Puritans’’ *, whom they look like, these God-fearing people who are also the founders of the American government, beheaded their King Charles I (1600-1649)* before going to America, they wanted God to be feared by the English politicians (Encarta, 2004). This is why politicians do not want again religion to control public affairs, as genuine religious are so serious and do not tolerate the sin (Storkey, 2005: 9). But since biblical prophets dealt with kings, a genuine practical theology in the Great Lakes region should put order in the region and retribute to theology and religion what has been stolen from it by the modernists, meaning: public domain, which is economy, science and politics. Archbishop Bakola wa Ilunga is right when he concludes that if applied, the word Jesus brought to the world could bring spiritual, socio-economic, and cultural liberations (Bakola, 1978).

*Puritans: The essence of Puritanism is an intense commitment to a morality, a form of worship, and a civil society strictly conforming to God's commandments. Puritan theology is a version of Calvinism. It asserts the basic sinfulness of humankind; but it also declares that by an eternal decree God has determined that some will be saved through the righteousness of Christ despite their sins. The term Puritanism is also used in a broader sense to refer to attitudes and values considered characteristic of the Puritans. Thus, the Separatists in the 16th century, the Quakers (see Friends, Society of) in the 17th century, and Nonconformists after the Restoration may be called Puritans, although they were no longer part of the established church. The founders of New England, for whom immigration to America constituted withdrawal from the mother church, are also commonly called Puritans. Puritanism became a political as well as a religious movement during the English Revolution (1640-1660, also called the Puritan Revolution), when Parliament rebelled against the despotism of Stuart king Charles I. This rebellion gave the Puritans a chance to demand the abolition of bishops in the Church of England. Both in England during the Commonwealth (government established by Parliament, from 1649-1660) and in 17th-century New England, Puritanism meant the direction and control of civil authority. (Encarta, 2004)

*Charles I (1600-1649), King of England, Scotland, and Ireland (1625-1649) who was deposed and executed during the English Revolution, which was also called the Puritan revolution.

Dealing with the influence of Christianity on public affairs in the history, Storkey (2005: 8) says:

The Roman Empire became the 'Holy' Roman Empire. Christians pray for rulers. Archbishops become part of the apparatus of the political establishment. Cathedrals or abbeys sit alongside parliaments, or in the case of Russia, four cathedrals sit inside the Kremlin. Most Christians act as model citizens-voting, paying their taxes, and being strongly in favor of law and order. What is going on here? What does this mixture mean? Is the acquiescent model or the subversive model right, or is neither?"

Storkey (2005: 8) continues and says, "How Christians relate to these models is also confusing. Church service make reference to Jesus as King of kings and with obvious concern about world events pray to God, who is sovereign over the whole creation. In some sense, Christian seem to have a perspective that addresses the broad sweep of politics." Talking of Jesus' influence on the world politics, Storkey (2005: 8) says, " each week in a million or more churches his thoughts are taught and pondered, and hundreds of millions, from presidents to peasants, have been in some sense guided by him." Storkey (2005: 8-9) has correctly observed that:

for two thousand years political rulers have often been told how their faith should be lived in relation to politics. Usually these outsiders want Christians to do what they are told. Sometimes, using Paul's statements in Romans 13, they have conveyed that Christians are supposed to obey and support their government, and that should settle the question. Often Christians were far from compliant, but generally this has been a remarkably successful policy. "

Storkey (2005: 9) correctly says that:

the underlying message of many politicians is that Jesus's life and teaching are not about politics; he is portrayed as otherworldly or as simply the friend of little children. The latter may be true, but this apolitical Jesus is often fabricated by the attitudes of those who want to tame Christianity in order to leave the political scene free for their own views.

Storkey (2005: 9) competently continues to explain the non-biblical foundation of considering Christianity as apolitical. He shows that considering Christianity as apolitical is rather an outcome of modernism, or result of politicians' desire. For this purpose (Storkey (2005: 9) asserts:

more recently we observe the developing assumption that religion and politics do not mix. This attitude seems to have arrived in Britain in about 1660, when the

authorities were worried at the radicalism of Christian groups and decided to keep them out of politics as nonconformists. Political thought and ideology were gradually divorced from theology

After all, God is the Creator of heaven and the earth, and we are his children. We should deal with the affairs of the Kingdom of God, which comprises according to the biblical theology, the present and the future aspects of life. It is not even logical to be asked to pay taxes and accept corruption, or any mismanagement of the money we have paid for the taxes, and after this to be silent when more than 4 millions of our fathers, sisters, brothers and children are killed in the DR Congo, beside other millions of people killed in Rwanda and Burundi. Henceforth, practical theology in the Great Lakes region should look at biblical and peaceful ways of practicing the word of God (show good Christian pattern), regain the public domain (economy, science and politics) and lead through twofold love the destiny of people to God, the King of kings, their heavenly Father.

Concerning the question of poverty in the Great Lakes region, the research has found that both ecclesiastical and secular settings have a common view that Africa needs to come out of poverty first before talking about idea as Hegell or Plato without Karl Marx could do. From the Great Lakes region, Habyarimana (1988: 35) the former president of Rwanda explains better the first needs of Africans when he responded to the *Jeune Africa* journalist as follows:

I have never been convinced by all these ideological principles. May be because I have come to power by accident. I do not know why do people give us all these labels? At the Organization of the African Unity, we hear people say: this one is progressist, that other one is moderate, capitalist, socialist, while we rather, expose the same problems of famine, scarcity of water in the villages, lack of schools, lack of clothing. Our problem is not socialism, but cassava.

Cassava bread is the main food both in Rwanda, Burundi and the DR Congo. It is like the South African pap. A voice from a theologian, Jean Marc Ela shows the same that, “food first before discussing complicated idea of heaven.” Ela (2003: 7-8) explains the source of the question that haunts whole his theology as follows. On a mountain in the north of Cameroon, in the village of Kirdi, in a very hot area, Jean Marc Ela used to chart in the African palaver mood about any subject concerning life and Christianity with any kind of people (men, women, young, old). One day he asked people to discuss about God. A woman

got angry when Ela introduced God in the discussion and said “God, God and after?”. Ela says he could not initially understand why this woman was angry when it became the time to talk about God. After questioning the woman and deep investigation, Ela discovered that the woman wanted that the question for discussion had to be re-formulated as follows. “What does God mean for people who are in the situation of poverty, aridity, starvation, injustice and oppression?” Ela (2003: 8) says that since this night, the anger of this woman from Kirdi village haunts whole his theology. Apart from this important question, another question of whether African theology is legitimate or not had been closed in a speech by professor Tshibangu Tshishiku, the then rector of Congolese national university and archbishop, when he was given an *honoris causa* doctorate from the University of Strasbourg in France on July 22, 1977 Ela says (Ela, 2003: 9). Canon Vanneste who resisted African theology for long, Ela (2003: 9) specifies, has finally been converted in African theology. Nobody can again deny the contextual character of theology Ela (2003: 9) says. African theologians have now to deal with the question of their total liberation, which is cultural, political and economical (Ela, 2003: 9). Africans have to deal with the question of their total liberation and take their destination seriously. To achieve this goal of finding solution to the African problems, Ela (2003: 11) suggests that African theologians have to be connected to, and ask Jesus who died for us and then leave other evangelizers of the Gospel, because the Apostle Paul says that this Palestinian man called Jesus who died is still alive. This is the way to rethink African theology. This means that to rethink African theology is to deal with total liberation of African and find solutions to African problems.

The research has found that the problem of poverty in the Great Lakes region has been anthropologically, theologically, politically and philosophically created by the colonialist and capitalist mind, a mind that has failed to love the neighbour as oneself. Karl Marx, an atheist who could not talk in order to defend the right of the power, is the one who unfortunately tried to advocate for the right of the power, exploited through economical, political, and cultural alienations. And the evangelizers from westerners who could talk to defend the exploited were silent, and even some, such, as the evangelicals preferred the withdrawal from social problems, leaving their converts in a dilemma of teaching Christian education in the Great Lakes region. In this topsy-turvy situation, the research has come up with two suggestions based on the twofold love.

The first suggestion is to help socialist Christians to replace the atheism of Karl Marx by twofold love. And again, instead of saying: proletarians from everywhere in the world *unite*, let us say Christians in the world *unite*. The reason is that if Christians on the earth have failed to show the love of God and the love of the neighbour, one should not hold that God is responsible and hate Him, which Karl Marx did unfortunately. Religion is not the opium of people although the historical fact that capitalists used Christianity as opium of people. Christianity is a liberationist religion according to Jesus Christ (Luke 4: 18-19).

To capitalists, the research suggests also twofold love. In this way, they should put first God and then deal with the profit. The neglect of social welfare of the neighbour has ended in the Great Lakes region in the rejection of the both all capitalist enterprises, including unfortunately the gospel they brought to this region. This is the main cause of spiritual, political and economical crises in the Great Lakes region. Therefore, a change is needed to correct the non-biblical thoughts that are against the social development of the neighbour.

My second suggestion is practical. The CrossWorld Mission in America has founded in 1931, in the DR Congo, a church, which is actually called “ Communauté Nations de Christ en Afrique”, meaning, “Christ’s Nation Community in Africa.” This church, which is the writer’s church, has been built mainly in areas where there are plenty of diamond, gold and natural resources of many kinds. But people have never been empowered and educated about how they could use their natural resources to face their economical problems and thank God. In the DR Congo each citizen can register a company and deal with diamond and gold and any mineral. My suggestion is that Christians from South Africa, America, England and Kenya should see the MAP I have drawn on page 512 of this research and then act. This MAP shows how CNCA church for instance is built in areas where there are plenty of diamond and gold. Oddly enough, CNCA Christians are among the poorest in the world, because of their loneliness and ignorance of appropriate technology for legal mining and trade.

This is just a practical case, while it is the same in Rwanda and Burundi as President Habyarimana the former Head of State in Rwanda correctly said (see this section p. 547). Christian Business men and women should come for example through a registered evangelical agency such as GRAPEDECO International (Great people for Community Development International) to organize Christian business men and women in the area of legal mining enterprise. The mission of GRAPEDECO International is to further the love of

God and the love of the neighbor in the area of peace, education, health and food to the needy without any discrimination. The role of GRAPEDECO International would be of connecting business men and women with the Congo government and villagers who have diamond and gold in their forests and need to have their poverty eradicated. To do this, what good Christian business men and women from Canada, South Africa, Kenya, America, England and then others people of good will from the whole world need is just to show their twofold love by bringing knowledge, technicians and funds for a good exploitation of mineral in the DR Congo with the purpose of advancing the kingdom of God and not for buying guns to fuel mortal wars and economic alienation of innocent people at the grass-root levels. Good exploitation means in this suggestion, an exploitation of natural resources that aims at the advancing the kingdom of God, taking in account the need of people at the grass-root levels and respecting the international advices on the protection of environment.

Adam Smith is right as he (as quoted by Cahoone, 2002: 38) correctly says that, “the economic progress of society is promoted not by the design of authorities, but by the uncoordinated, largely self-interested activities of independent agents, whose competition will tend toward higher and better production at lower prices.” I think this can help our politicians to achieve at least their social programs. They always have good social programs which we never see the achievement. For instance Tshintshianku village in Oriental Kasai province, in the DR Congo, since Tipu-Tip and Leopold II who colonized the DR Congo up to now (2007), people just hear by radio that there are other people in this world who drink potable water from the water tapes. Tshintshianku people have never seen a good road. They have never seen electricity in their village. Many villages from the DR Congo are in the same situation. It is also the same in many other villages from the African continent, while the continent is rich in natural resources.

Unfortunately, trade and exploitation of natural resources in the DR Congo has been used by different oppressors for buying good guns to fuel mortal wars and economic alienations of people at the grass-root levels since Diego Cao (15th Century, see p. 134), Tipu Tip (1837-1905, see chap 2, p. 147), M’siri in the 1840s and 1850s (see chap. 2, p. 147) and Leopold II (1835-1909, see chap. 2, p. 140) up to now (2008). As already explained in details in chapter 2 (quoted in p. 140), the scramble of Africa by the great European powers had the motives that Stanley clearly exposes when he says: “ I now commit my work to the

public, in the hope that it will effect a happy change for Africa, and give a greater impetus to the true civilizing influences which are seen in the advancement of commerce and in the vitality of Christian missions” (Stanley, 1885a: XV). According to this good summary by Sir Henry Morton Stanley, “commerce and Christian missions” can go together for a greater impetus to the true civilizing influences and all these aiming at a happy change for Africa. In the daily telegram published on November 12, 1877, Stanley talks about the Congo River where he seeks to convince Europeans about the importance of the River for Western politics and trade (see Chapt. 2, p. 140). One can historically notice that since Leopold II of Belgium up to now (2008), Western capitalists have followed the advice from Stanley. This was the real, but latent purpose of the Brussels Geographical Conference that Louis Philippe Marie Victor known as King Leopold II convened on September 12, 1876. But unfortunately, the poor at the grass-root levels has been forgotten because of the lack of twofold love. It is unfortunate that this commerce has been an affair between big bosses in the governments and kingdoms.

In the early biblical education, commerce, daily life, ethical and religious life were inseparable according to Payne (1997: 292-293) who was the academic dean of London Bible College in 1997. He competently asserts:

The boy would learn ordinary moral instruction from his mother, and a trade, usually agricultural, plus some religious and ritual knowledge, from his father. The interplay of religion and agricultural life would have been self-evident at every festival (cf. Lv. 23, passim). The festivals also taught religious history (cf. Ex. 13:8). So even at the earliest period everyday life and religious belief and practice were inseparable. This was the more so in the synagogue, where Scripture became the sole authority for both belief and daily conduct. Life, indeed, was itself considered a ‘discipline’ (Heb. Musar, a frequent word in Proverbs). Education, then, was and remained religious and ethical, with Pr. 1:7 its motto. To read was essential for the study of Scripture; writing was perhaps less important, although it was known as early as Jdg. 8:14. Basic arithmetic was taught. Languages were not taught per se, but note that, as Aramaic became the vernacular, study of the Heb. Scriptures became a linguistic exercise. Girls’ education was wholly in their mothers’ hands. They learnt the domestic arts, simple moral and ethical instruction, and they were taught to read in order to become acquainted with the law. Their education was considered important, however, and they were even encouraged to learn a foreign language. King Lemuel’s mother apparently proved an able teacher to him (Pr. 31:1); this chapter also shows the character of the ideal woman (see chap.1, page 84).

As far as practical suggestion is concerned, Christians from Canada, South Africa, America, England and Kenya should rise as one person in the name of Jesus Christ and His biblical twofold love, in order to try following the Stanley's call, but, with the purpose of following definitely Jesus' call (Matt. 28: 18-20) of advancing the kingdom of God in the Great Lakes region and in the world. The Congo belongs to God. I think we are all children of God and do not need to leave Congo wealth to those who cannot advance the kingdom of God on the earth. It is well known that Christians from England, Canada, and America who implanted the CNCA church in the Eastern DR Congo have in their countries, siblings (brothers and sisters), daughters, sons, fathers, mothers, nephews and nieces who have the needed knowledge, and appropriate materials for logical and legal exploitation of natural resources. The only think missionaries need is just to be equipped with the *twofold love, which will give them power* to start acting through giving appropriate connections to the forgotten Christian villagers of the DR Congo. This is the time for missionaries to come again in a great number and restart with new Christian energy, the very new evangelical missions that can go beyond the historical withdrawal box and help people to learn by observing genuine Christian personalities and good behaviours based on the twofold love in the daily lives of the true evangelizers (westerners and Africans living in the Great Lakes region) of the Gospel of Jesus Christ. People from the Great Lakes need to learn, by concept formation, and all behavioral and cognitive techniques of learning indicated in this thesis (see chap. 3, p.351-382).

Thus, this research in the domain of practical theology, which is the theological theory of crisis, has come up with practical suggestions in the context of the African Great Lakes region in order to address the lack of twofold love that has disguised itself in evils such as, corruption, hegemony, indirect rule, divide and rule, mass killings, modernism, fetishism, secrete societies, tribalism, prostitution, increase of HIV/ Aids, and breaking of the ten commandments of God in general. The research has held that there is intelligence in the love of God and love of the neighbour, which is necessary for a culture of peace in the Great Lakes region and in the world. A culture of forgiveness is absolutely needed. Jesus is the only teacher to imitate and be saved totally. Every educational system has a purpose. Anderson (1961: 15) is right when he says that the purpose of education is:

To develop a conviction and realization of the extent that growth can be promoted, learnings acquired, social behavior improved, and personality adjustments effected. The realization of this objective will produce an increasing appreciation of what educational psychology contributes to the teacher.

When tested against this educational objective, education in the Great Lakes region both in secular and ecclesiastical settings fail to stand. Because of a culture of violence that has characterized the region, it becomes clear that conviction has not been developed, growth has not been promoted, learning for social welfare has not taken place, social behaviors have not been improved, and even personality adjustments were not positively affected. The reason is the lack of twofold love in the teaching-learning process. Dealing with teaching as the art of guiding experiences, Trabue (1961: 41) concludes that “ Learning is a natural process of growth. The directions in which growth takes place are determined chiefly by the interests, curiosities, and needs felt by the individual.” This Trabue’s statement can help one understand that learning is a purposive process. People learn if the teacher and its teaching are interested in the social welfare of the learners, which was not the case in colonialist and post-colonialist education in the Great Lakes region. A philosophy of Christian education based on the love of God with all one’s heart, all one’s soul, all one’s mind and all one’s strength; and on the love of the neighbour like oneself as taught by Jesus Christ (Mark 12: 29-30; Luke 10: 27; Matt 22: 37-38) can contribute to a culture of peace in the Great Lakes region in particular, and in the world in general. It is absolutely important to note that this philosophy of Christian education based on the love of God and the love of the neighbour allows Jesus to go beyond the traditional boxes. We can see this when Jesus defines who is his mother and brother (Luke 8: 19-21); and when he defines who is the neighbour according to his parable of the good Samaritan (Luke 10: 25-37). May God help us to confess and change for His glory only. My hope is that this thesis will be a practical contribution for a change to a Christian education in the Great Lakes region.

APPENDIX I:

Research Questionnaire (Translated from French)

This questionnaire has been prepared for doctoral research at the University of South Africa (Pretoria) in the department of practical theology. In collaboration with social sciences, the research is oriented towards Christian education and especially the question of the effectiveness in educating and teaching love and Culture of peace in the Great Lakes Region, which has been a war torn region for many years. As we try to find theoretical and practical solutions through practical theology as theological theory of action and theory of crisis, please, you are kindly asked to respond sincerely and freely after having carefully read and understood how to respond accordingly. Your answers will be kept in a strict discretion. Kindly, note that there is no good or bad answer. You are the only one who knows the best answer. Your contribution is highly appreciated.

Section 1: Identification

Please Just tick the right answer for you:

1.1 Sex: a) Male-----. Female-----.

1.2 Country & Age:

1.2.1 DR Congo: a) Younger < 40 years----b) Middle- age 40-50 years----c) Mature: 50-60 years----d) Old >60 years-----

1.2.2 Rwanda: a) Younger < 40 years----b) Middle- age 40-50 years----c) Mature: 50-60 years----d) Old >60 years-----

1.2.3 Burundi: a) Younger < 40 years----b) Middle- age 40-50 years----c) Mature: 50-60 years----d) Old >60 years-----

1.3 Country & Marital Status

1.3.1 DR Congo----a) Single----b) Married---c) Divorced---- d) Widower

1.3.2 Rwanda: a) Single----b) Married---c) Divorced---- d) Widower---

1.3.3 Burundi: a) Single----b) Married---c) Divorced---- d) Widower---

1.4 Country & Occupation:

1.4.1 DR Congo: a) Government Official----b) Business man----c) Student---d) None---

1.4.2 Rwanda: a) Government Official----b) Business man----c) Student---

- d) None---
- 1.4.3 Burundi: a) Government Official----b) Business man----c) Student---
d) None—
- 1.5 Country & Denomination:
1.5.1 a) Catholic----b) Protestant---c) Independent Churches----d) African
Traditional Religions-----f) Orthodox-----g) Baha'i Faith----- h) Islam-----
- 1.6 Tribe: a) Hutu----- b) Tutsi----- c) Other ----

Section 2: Teaching

- 2.1 Did theoretical teaching predominate educational settings in your country and in your church since the time of colonization up to now? NB (THEORTEA= Theoretical Teaching). Please tick the correct answer.
a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 2.2 Is practical teaching needed more than theoretical one in educational settings of your country and in your church since the time of colonization up to now? NB (PRACTEA= Practical teaching). Just tick please.
a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 2.3 About affective teaching (AFFECT =Affective teaching according to my codification).
In the teaching practice (both in secular education and ecclesiastical settings), did you notice the non-application of psychological learning domains such as “affective domain”? NB Affective domain would like the emotions and attitudes of the learner o be considered by the teacher in the educational curriculum development and contents of the lesson to be taught. Please tick your correct answer.
a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 2.4 About need-oriented teaching (NEEDOR= Need-oriented teaching in this research).
The lack of need-oriented teaching in my country since formal education started in secular and church settings was evident else where. Please tick the correct answer for you.
a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 2.5 About contextual teaching (CONTEACH=Contextual teaching in my codification).
Effective teaching should be adapted to the context of the learner. But in my country and in my religious group, the contextual teaching was most of the time ignored by the teacher. Please tick the correct answer for you.

a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

2.6 The scarceness of "good pattern" in the behaviors of " teacher " was a handicap for effective teaching in your country and your church. Just tick the correct answer for you. NB The shortcut for good pattern in this research is: GOODPATT. Please tick the correct answer.

a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

2.7 About a relationship between a received teaching of twofold love (Matt 22:37-40) and, Christian behaviors (CHRISTBE)before and since 1990 up to now. Before 1990 (beginning of new upheavals in the Great Lakes Region) and after this remarkable year of new democracies, the teaching of twofold love (love of God and love of the neighbor) according to Matt. 22: 37-40 in your church and country was practical and perfect. But the learners in the Great Lakes Region and especially in your country were bad while teachers were perfect. Tick the correct response below.

a) Bad learners-----b) Good teacher----- c) Inappropriate curriculum-----

2.8 If applicable, Idleness in your country or region is an expression that, " teaching received was materially, culturally, socially, politically and economically ineffective".

NB: IDLENESS is the symbol word for this question in my codification. Tick the correct answer please.

a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

Section 3: Love

3.1 Do you have the word " love" in your vernacular? If yes give it and explain in French.

(VERNLOVE=VERNACULAR WORD FOR LOVE, p.7)

a) Yes-----b) No-----

3.2 To love God can provide peace on the earth and especially in your country. (LOVEGOD=Love of God in this question). Tick the correct answer please.

a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

3.3 Science alone can provide-socio economic and political peace on the earth.

a)Impossible----- b)Possible-----

3.4 A good Christian should:

- a) Love God----b) Love neighbor ---c) Love both God and neighbor----
- d) I totally disagree.

NB The symbol for this question is GOODCHRI.

3.5 I feel loved when one does the following five languages of love:-words of affirmation (kind word), quality time (when one takes time to talk to me), receiving gifts from some one, acts of service (when one takes time to serve me) and physical touch. (FIVELOLA= Five languages of love)

- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

Section 4: Education and Culture of Peace

4.1 Do you think that under some critical circumstances or oppression, a well educated Christian can use machete to kill, mutilate, and slaughter his neighbor? (GOODEDUC=Good educated Christian)

- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

4.2 About defending oneself while in a danger.

People who have killed your relatives want to come and kill you again. In this case, when attacked by enemies, is the use of machete for self-defense possible to well educated Christian? (DEFONSEL=Defend oneself)

- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

4.3 An another tribe, a social structure or a social group that just hates your own tribe or social group, would like you to be and remain inferior and inexistent socially, economically and politically. In this case, to be a vengeful Christian with a achete or any other weapon is possible. (BCVENGEN= Being Christian vengeful).

- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- Yes-----

4.4 Are peaceful means as conflict resolution before your oppressor possible? (PEACEFUL)

- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

4.5 Before an oppressor, violent means is the concrete solution (VIOLMOPP=violent means before the oppressor p,16).

- a. Yes

b. No

4.6 What do you think about the following statement? “If some one from my tribe becomes country head of State, or a governor in our province, the majority from my tribe will become psychologically, economically and socially very happy and strong. Therefore, tribalism is considered as way of social development in your country, tribe or village.” (TRIBSODE=Tribalism as way of social development).

a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

Section 5: Secularization

5.1 In this question the word secularization is understood in terms of G. Dekker (1968: 32), a prominent Dutch sociologist of religion. He used the term secularization in three different ways as follows. (SECULARI is the symbol here).

Please give your opinion by ticking the correct answer after this explanation.

- d. Secularization as a decrease in the religiosity of the people. Here, religious activities and convictions decrease in number and intensity.
 - e. Secularization as a restriction of the scope of religion. Here, sectors of society gain their independence and religion is pushed back to the private sphere of life.
 - f. Secularization as adaptation of religion. Here, religion adapts its content to developments in society and to the ways in which modern people see themselves.
- a) Total (all)----- b) Diminution (Decrease) of religiosity)-----c) Restriction of the scope of religion-----d) Adaptation of religion.

5.2 The causes of secularization (CAUSECUL) in your country are:

- b. Modernism----b)-Tribalism-----c) Materialism-----d) Culture----e) War-----f) Lack of trust of church leaders-----g) conflicts between church leaders and members----h) Dishonesty of political leaders----- i) Globalization-----j) Ignorance-----k) All these causes.

Section 6: Poverty

6.1 Did you observe the following list of hellish behaviors among church leaders and Christians from your country? (LISTHEBE=List of hellish behaviors).

- a. Power Hungry.
- b. Misappropriation of funds by church leaders (Embezzlement).
- c. Despise of servants of God by public authorities and politicians.
- d. Covetousness of material things by servants of God.

- e. Immorality of church leaders' children.
- f. Xenophobia.
- g. Hypocrisy in order to gain some gifts and money from Western missionaries.
- h. Practice and encouragement of tribalism by church leaders and Christians.
- i. Division

Please, chose the correct answer as indicated below:

- a) All cited points have been observed-----b) Only following points have been observed (quote them)
- 6.2 As Christians it is correct to teach that access to heaven (ACCHAVEN) is only subject to:
- a) Being Poor Christian on the earth-----b) Being rich Christians on the earth----
 - c) Poor and rich Christians on the earth-----d) None-----
- 6.3 About Welfare on the earth. Is it fair as Christian leader to teach and advise Christian believers not to eat well, not to have good security on the earth, not to sleep well in comfortable houses but just wait for better life at the second coming of Jesus Christ (or after the final judgment)? (WELFARE in the earth before second coming). Please tick the correct answer for you.
- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 6.4 What are the causes of poverty in your family (you as child and your parents) (if applicable)? (CPOMFAM =Cause of poverty in my family).
- a) Me-----b) My parents----c) Government----d) Foreigners-----e) other---f) None
- 6.5 What are the causes of your own poverty (if applicable)? (CMOPOV=Cause of my own poverty).
- a) Me-----b) My parents-----c) Government---d) Foreigners--- e) other----f) None--
- 6.6 Did church teachings encourage poverty in your area or country? (CHENPOV=Church encourages poverty)
- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----
- 6.7 Do you have impression that the Bible teaching itself encourages poverty? (BIENPOV=Bible encourages poverty).
- a) Yes----- b) No----- c) Uncertain----- d) I do not Know-----

Section 7: HIV/AIDS

- 7.1 As a Christian, do you agree with the following approaches for HIV prevention? (HIVPREV=HIV prevention)
- a) Condoms to men.
 - b) Condom for married people: Yes -----No-----

- c) Condom for non-married: Yes-----No-----
- d) Abstinence (only) for non-married and married: Yes -----No-----
- f) I accept all
- g) I reject all.

7.2 Poverty alleviation for men and women from your area or country. NB POVERALL means “poverty alleviation” as HIV prevention.

- a) Yes-----
- b) No-----
- c) Uncertain-----
- d) I do not Know-----

7.3 Could you imagine other special means of prevention against HIV /AIDS? Just quote them. (OTHERM=other means of HIV prevention).

7.4 What is the attitude of your community towards HIV positive? (ATTCHIVP=Attitude of the community towards HIV positive, p.45).

- a) Sinful-----b) Outcast-----c) Beloved friend

NB Please send your answers to the following address

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Kenya

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Thank you very much indeed. May God bless you.

APPENDIX II

Conferences and Focused Groups

1. Prophetic Dream: From problematic to reality. Published in Ushuhuda, Journal of Bunia Theological School in 1988.
2. The Income of Evangelical Churches in Africa: Ethical problem according to historical, socio-economical; and biblical point of view. Lecture given at Limuru, Kenya during the consultation of Ethics professors sponsored by AEA in 1990.
3. Ecumenism: Evangelical point of view. Lecture given at the Catholic Seminary in 1989.
4. The Trial of Sigmund Freud: Problem of interpretation of dreams, critical study in the light of the God's word. Lecture given at the Faculty of Psychology and Educational Sciences at Kisangani University in the series of major academic lectures, (March 8, 1990).
5. The Christian and work for social development. Academic lecture given at Butare in Rwanda during the consultation of Ethics professors on 19 July 1990.
6. The Taylorism, Fayolism, Fordism and church administration: Case of founding churches in Bunia Theological Seminary. Lecture given at the Bunia Theological School (actually the Shalom University of Bunia) in 1993.
7. Tribalism in church: A squadron of death published in June 1994, in Dialogue, a Journal of Bunia Theological School (USB).
8. The text of Mark 10:33-3: Solution to the socio-economical and spiritual problems in Zaire. Academic lecture given in May 1995 at the Anglican Superior Theological Institute (ISTHA) in Bunia (DRC).
9. Reflection of the theologian about the misery of Zaire. Published in Monts Blues, Journal of Bunia Theological School (Shalom University).
10. The place of theology in the liberation of Congo. Academic lecture given in Bunia in May 1997
11. The type of hero in Congo in the 21st century: An interdisciplinary approach. Academic lecture given at Bunia Theological School, in March 1999.
12. The introduction of management in upper Congo church province. An unpublished material (100 pages). With the intention of helping people from Congo eastern province to know how to use the good principles of management sciences in their organizations.
13. Coordinator of UN- UNESCO PEER meeting on Peace between Rwanda-Burundi and DR Congo (Held on 26 -31 January 2001 at UN Gigiri, Nairobi).
14. Researcher on culture of peace in the Great Lakes Region for the purpose of DTh from UNISA (University of South Africa) from February 2002.
15. Twofold Love: Key for Lasting Peace in DR Congo, published in the Mediator, a Peace journal of MAP international.
16. The Church's involvement in Socio-political issues, published in the Mediator, a peace journal of MAP International, Nairobi in 2000.
17. The Dilemma of Culture of Peace in Kisangani published by All Africa News Agency on 19th August 2002.

- 18 UNESCO-PEER Culture of Peace Network, academic paper delivered to UNISA scientific committee of Practical theology on 4th March, 2003 at Pretoria.
19. The Dilemma of education in the DR Congo, a paper presented at United Nations Office in Nairobi, Kenya in the presence of the DR Congo Government, UN agencies and learned Congolese living in the five continents; on August 16, 2007.

APPENDIX III:**Pilot Study**

APPENDIX III: Pilote Study (P. 90).

Country Name	Tribe	Male	Female	Number for one Country	Total Number for three Countries
Rwanda	-Tutsi	2	-	4	
	-Hutu	1	1		
Burundi	Tutsi	1	1	4	
	Hutu	2	-		
DRC	-Luba Kasai	-	1	6	
	-Rega	-	1		
	-Hema	1	-		
	-Lendu	1	-		
	-Bafuliiru	1	-		
	-Ba-Nyamulenge	1	-		
					14

APPENDIX IV

Chronology of the DR Congo and the Problem of Twofold Love

DATE	HISTOROY
1400	The Kongo kingdom, whose name would eventually be adopted for the country as a whole, arose as a major state in Central Africa during the fifteenth century due to part to a prosperous economy based on agriculture and long-distance trade.
1482	First known encounter between the Kongo and Europe, when the Portuguese traveler Diego Cao arrives at the mouth of the Congo River. He mistakes the name of Congo River, which was 'Nzadi' for "Zaire".
1665	The Battle of Ambuila in which the Portuguese defeat the Kongo would eventually lead to the disintegration of the Kongo Kingdom into autonomous chiefdoms.
1700	Kimpa Vita, a young woman prophet, leads resistance to foreign domination in an effort to restore the unity and integrity of the Kongo Kingdom.
1855	Msiri, a Nyamwezi trader, brings his caravan west of the Luapula river and settles in Katanga, where he establishes the state of Garenganze with its capital at Bunkeya.
1871	Henry Morton Stanley, an American journalist, finds Dr David Livingstone, the British missionary, at Ujiji on the Tansanian shores of Lake Tanganyika, and rekindles through his reports European interest in colonizing Africa.
1874	Stanley begins his travel across the continent from Zanzibar, and is accompanied through eastern Congo by the Zanzibari slave trade Harned bin Muhammed el-Murjebi, who is better known by the caravan name of Tippu-tip.
1876	King Leopold II of the Belgians convenes the Brussels International Geographical Conference, which decides to establish the <u>Association Internationale Africaine (AIA)</u>
1877	Stanley reaches the mouth of the Congo River, and returns to Europe with the aim of reclaiming the Congo basin for his native Great Britain.
1878	Taking advantage of Britain's lack of interest in the Congo, king Leopold sets up the <u>Comité d'études du Haut-Congo (CEHC)</u> with Belgian banker Leon Lambert, British shipping magnate William Mackinnon and others, for a feasibility study on colonizing the Congo basin.
1879	The CEHC becomes the Association Internationale du Congo (AIC), an international organization with its own flag, a blue standard with a single gold star in the middle, and Stanley leads its expedition to acquire for the Belgian monarch a slice of this magnificent African cake between 1879 and 1884
1882	Tippu-Tip establishes a Swahili political estate east of the Lualaba River.
1884	22 April: The United States becomes the first country in the world to recognize King Leopaold's claim to the Congo. 15 November: The Berlin West-African Conference is convened to discuss the freedom of navigation and commerce in the Congo basin, with the AIC interests being represented by the Belgian delegation.
1885	26 February: At the closing ceremony of the Berlin conference, German Chancellor Otto Von Bismarck reads a letter from the AIC informing the conference of its recognition as a sovereign state by the major powers, and the delegates respond with a standing ovation and wild applause. 29 May: The Congo Free State (CFS) is officially established by royal decree. 1 August: King Leopold's official accession as king- sovereign of the Congo.
1888	John Dunlop, a Scottish veterinary surgeon, invents the pneumatic or inflatable rubber tyre, leading to Edouard Michelin's patent of a tyre in 1891, a growing world market in rubber tyres and high demand for natural rubber in Europe.
1890	George Washington Williams, an African American historian and journalist, travels across the Congo and brings to the world the first detailed account of rubber related and other atrocities, which he characterizes as "crimes against humanity" Tippu Tip returns to retire in his native Zanzibar and leaves control over his political estate to his son Sefu and other Swahili- Arab lieutenants.

1891	18 April: the Reverend William Henry Sheppard, an African American, and the Reverend Samuel Lapsley found the American Presbyterian Congo Mission (APCM) at Luebo, in the Kasai region. 28 December: King Msiri's resistance against Leopold's rule is ended by his assassination by a CFS military officer.
1892	Resistance to the colonial conquest in the Swahili- Arab estate east of the Lualaba River, until 1894.
1893	Ngongo Lutete, former Tippu-Tip's Tetela auxiliary turned CFS collaborator, is summary executed by a Force publique (FP) officer
1895	Kanyok uprising, led by Chief Kalenda, is put down by the FP 4 July: First major FP mutiny under Sergeant Kandolo at the Kananga (Luluabourg) garrison, would eventually lead to 13 years of armed resistance led by Corporals Kimpuki and Yamba-Yamba and Luba chief Kapepula.
1897	14 February: second major mutiny of the FP at Ndirfi in north eastern Congo, results in a major anticolonial resistance in the east lasting until 1900.
1898	The lower Congo railroad (between Kinshasa and the sea) is completed, at the cost of thousands of lives, including those of labourers from West Africa, Barbados and China.
1900	17 April: Third major FP mutiny at the Shinkakasa garrison at Boma, is quickly repressed, thanks to the collaboration of West Africans under the leadership of Nigerian businessman Hezekiah Andrew Shanu. Outbreak of resistance by the Shi kingdom, which was not brought under control until 1916.
1901	Edmund Dene Morel, a young British shipping clerk decides to devote himself to full time investigative journalism on the gross violations of human rights in king Leopold's Congo.
1903	Shanu begins to collaborate with Morel by sending him documents and other relevant information on atrocities in the Congo.
1904	23 March: First meeting of the Morels Congo reform association (CRA) is held in Liverpool's Philharmonic hall. Shanu is entrapped by the police chief of Boma, denounced as Morel's accomplice and ostracized by Europeans, who boycott his businesses.
1905	July: facing economic ruin, Shanu commits suicide.
1906	18 October: Establishing of the Union Minière du Haut-Katanga (UMHK), the giant mining company, with Belgian and British capital.
1907	Outbreak of resistance in the Luba-Katanga kingdoms of Kabongo and Kasonga Nyembo, which were not 'pacified' until 1917.
1908	The 23 year Leopoldian regime ends as the Congo Free State becomes the Belgian Congo, a colony of Belgium
1909	Dr William Sheppard's trial and acquittal in the libel suit the Compagnie du Kasai, a rubber collection monopoly in western Kasai
1916	The FP defeats German troops and occupies Rwanda and Burundi
1921	6 April: Simon Kimbangu, a Baptist catechist and one time manual worker, begins a prophetic ministry in Lower Congo, which leads to his arrest and life imprisonment, and gives rise to religious protest as one of the means of anticolonial resistance.
1923	Kitawala, a religious movement born out of the Watch Tower movement in Malawi and Zambia, quickly begins to spread in the eastern half of the Congo. As Ruanda-Urundi, Rwanda and Burundi become a mandated territory of the League of Nations under the administrative control of Belgium.
1925	Belgium annexes the mandated territory to the Congo to create a single administrative entry known as Congo-Belge et Ruanda-Urundi.
1931	Pende uprising one of the major rural revolts in the Belgian Congo, takes place in the Kwilu region against the economic hardships imposed by the colonial state and the concession companies
1941	4-9 December: UMHK mineworkers' general strike begins in Likasi and ends with the massacre of over one hundred strikers in Lubumbashi.
1944	February to May: Insurrection by soldiers, workers, peasants and white-collar employees along the line of rail from Kananga to Lumbashi, begins on 20 February as a mutiny at the FP garrison in Kananga.
1945	Dockworkers' strike and demonstration at Matadi.

	Ruanda-Urundi becomes a UN trust territory under Belgian supervision.
1946	Joseph Kasa-Vubu, a Kongo intellectual and middle level civil servant, gives a lecture in Kinshasa on the right of the first occupant.
1948	The process of assimilating educated Africans or <u>évolués</u> begin in the Belgian Congo with the introduction of the social merit card.
1950	ABAKO is established as an association for the promotion of Kongo language and culture.
1951	Simon Kimbangu dies in jail at Lubumbashi after 30years of detention, a world record for a political prisoner.
1952	Another step in the assimilation process is taken with the introduction of the status of 'matriculation' or the designation of a certain category of <u>évolués</u> as honorary Europeans
1954	The controversy over the establishment of public schools in Congo plays a major role in politicizing the evolues, who are now beneficiaries of the importation of Belgian political organizations and quarrels in the colony. Kasa-Vubu takes over the presidency of ABAKO with a determination to go beyond its original cultural agenda to deal with more general issues of social and political emancipation in the Congo
1955	King Baudouin's visit to the Congo and his willingness to listen to the voices of the <u>évolués</u> help to strengthen those advocating political liberalization and power sharing with the African elite within a 'Belgo-Congolese community'.
1956	February: Professor A.A.J Van Bilsen's pamphlet with a 'thirty-year plan for the political emancipation of Belgian Africa is published in French translation. 2 July: A group of Catholic intellectuals known as <u>Conscience africaine</u> responds favourably to the Van Bilsen plan, with a manifesto published in <u>Courrier d'Afrique</u> , a Kinshaa newspaper. 23 August : A counter-manifesto by Abako rejects the plan and in presenting the group's position, Kasa-Vubu calls for immediate independence.
1957	ABAKO wins an impressive victory in the municipal elections in Kinshasa
1958	20 April: At his inauguration as the mayor of the Dendale commune or municipality in Kinshasa, Kasa-Vubu calls for the recognition of the Congo as a nation. October: Patrice Lumumba, Joseph Ileo, Cyrille Adoula and Joseph Ngalula found the <u>Movement National Congolais (MNC)</u> , a nation wide political party. December: Lumumba, Ngalula and Gaston Diomi attend the All African People's Conference in Accra, Ghana. 28 December: Lumumba, holds a mass rally in Kinshasa, to report to the nation on the Accra conference and to agitate for independence.
1959	4 January: Popular uprising for independence in Kinshasa. 13 January: The Belgian King and government announce their willingness to consider independence for the Congo. April: First conference of Congolese political parties is held in Kananga. July: King Mutara Rudahigwa of Rwanda dies in mysterious circumstances. August: Violence erupts in Kananga, and Albert Kalonji, the MNC provincial leader, is relegated to Kole, in the Sankuru district. October: Adoula, Ileo and Ngalula cause a split in the MNC, resulting in two wings, respectively led by Lumumba (MNC-Lumumba) and Kalonji (MNC-Kalonji) 11-12 October: The Luba-Baluba war erupts in the Kasai province.

	<p>29-30 October: The MNC-Lumumba Congress in Kisangani is followed by a popular insurrection, Lumumba's arrest and his relegation to the infamous underground prison at Likasi.</p> <p>2 November: The Hutu uprising turns into a veritable pogrom against the Tutsi in Rwanda, and the FP occupies the territory</p> <p>December: Most political parties boycott elections for local government councils.</p>
1960	<p>20 January to 20 February: The Roundtable Conference on Congolese independence is held in Brussels, resulting in the decision for the Congo to obtain a total and unconditional independence on 20 June 1960.</p> <p>26 April to 16 May: The Economic Roundtable Conference, held in Brussels to determine the economic future of the country, is virtually relegated to secondary importance by most political parties.</p> <p>May: Elections for provincial assemblies and the national parliament are held.</p> <p>June: Political jockeying following national elections results in Lumumba becoming prime minister and Kasa-Vubu the ceremonial head of state.</p> <p>30 June: At the national independence ceremony, Prime Minister Lumumba responds to a patronizing speech by King Baudouin, with an unscheduled speech on the meaning of independence for the Congolese.</p> <p>5-9 July: Mutiny of FP soldiers plunges the new state into crisis, but Lumumba attempts to control the situation with promotions and the restructuring the force into a national army, the <u>Armée Nationale Congolaise (ANC)</u></p> <p>10 July: Unilateral Belgian military intervention worsens the crisis.</p> <p>11 July with Belgian support, Moise Tshombe president of the Katanga provincial government, declares the secession of the province from the Congo.</p> <p>12 July: President Kasa-Vubu and Prime Minister Lumumba appeal to the United Nations for UN troops to protect the country against external aggression and to restore its territorial integrity, an appeal to which the UN would later respond favorably.</p> <p>8 August: The Luba King, Albert Kalonji proclaims the Free State of South-Kasai, (Etat autonome du Sud Kasai), a secession of South-Kasai from the Kinshasa National government.</p> <p>18 August: US President Dwight D. Eisenhower authorizes the assassination of Prime Minister Lumumba.</p> <p>August – September: ANC troops on their way to Katanga are given orders to end the secession of South-Kasai, and their actions result in large-scale massacres at Mbuji-Mayi and Kasengulu.</p> <p>5 September: Using the Mbuji-Mayi massacre and its characterization as 'genocide' by UN Secretary-General Dag Hammarskjold, President Kasa-Vubu dismisses Lumumba as prime minister, illegally.</p> <p>14 September: With parliament having refused to endorse Kasa-Vubu's decision and renewed its confidence in Lumumba, ANC Chief of Staff Joseph-Desire Mobutu stages his first military coup and replaces the legitimate government with a college of commissioner composed of university graduates and students.</p> <p>24 November: In a credentials vote, the UN General Assembly favours Kasa-Vubu's delegation</p>

	<p>over the one representing the democratically elected government, thus endorsing Lumumba's dismissal.</p> <p>27 November: A virtual prisoner in his own official residence in Kinshasa, Lumumba tries to break out of his isolation by fleeing to his political stronghold of Kisangani, where Deputy Prime Minister Antoine Gizenga had already established the legitimate government.</p> <p>1-2 December: Lumumba is captured at Lodi, on the left bank of the Sankuru River, denied UN protection by the Ghanaian contingent at Mweka, and flown back to Kinshasa.</p> <p>3 December: Lumumba is taken to the armoured brigade camp at Mbanza-Ngungu.</p>
1961	<p>16 January: Acting on behalf of the Congo Committee chaired by Prime minister Gaston Eyskens and including African Affairs Minister Harold d'Aspremont Lynden and Foreign Minister Pierre Wigny, d'Aspremont Lynden issues an order to transfer Lumumba to the custody of secessionist leaders in Katanga.</p> <p>17 January: Lumumba and two companions, Senate Vice-President Joseph Okito and Youth and Sports Minister Maurice Mpolo, are severely beaten on the aeroplane flight to Katanga, tortured and assaulted by Katanga official at the villa not too far from Lubumbashi's Luano Airport, and shot by an execution squad made up of Belgian military and police officers.</p> <p>August: US and UN officials succeed in arranging for the formation of a government of national unity, with Adoula as Prime minister and Gizenga as deputy prime minister.</p>
1962	<p>January: Gizenga is dismissed from the government, arrested relegated to the Congo River Island prison of Bula-Bemba.</p> <p>September: Kalonji's own chief of staff ends the South- Kasai secession, acting on instructions and with help from Kinshasa.</p>
1963	<p>January: after a month of fighting, UN troops defeat Tshombe's soldiers and white mercenaries to end the Katanga secession.</p> <p>July: Pierre Mulele returns home after 15 months of guerrilla training in China and begins making preparations for a revolutionary struggle in Kwilu.</p> <p>13-15 August: A popular uprising known as "Three Glorious Days" ends the reactionary regime of the priest-president Fulbert Youlour in Congo-Brazzaville, and creates space for political organization by progressive forces across the river.</p> <p>29 September: Kasa -Vubu dismisses parliament for the second time during his tenure in a move intended to weaken the Lumumbist forces.</p> <p>3 October: The Lumumbist establish the Conseil National de Liberation (CNL), an umbrella organization designed to coordinate their struggle to regain power, and move to establish its headquarters in Brassaville.</p>
1964	<p>January: Mulelist forces begin a full-fledged guerrilla war in Kwilu, while Gaston Soumialot and Laurent Kabila start preparations for the armed struggle in the east.</p> <p>15 April: The CNL's easter begins with insurrections under he leadership of Soumialot and Laurent Kabila.</p> <p>15 May: The CNL takes over the city of Uvira and begins expanding its operations geographically.</p> <p>30 June: UN troops leave the Congo, as their peacekeeping mandate expires.</p> <p>July: Tshombe returns home from exile in Spain to become prime minister of the Congo.</p>

	<p>4 August: The CNL scores its biggest victory by taking over the city of Kisangani</p> <p>September: Establishment of the People's Republic of the Congo in Kisangani, with Christophe Gbenye as president, Soumialot as defence minister, and Thomas Kanza as foreign minister</p> <p>24 November: Operation Red Dragon, with US planes dropping Belgian paratroopers at Kisangani and providing air cover for a column of mercenaries and elite units of the Congolese army led by Belgian Colonel Frederic Vandewalle, ends the People's Republic and demoralizes the CNL</p>
1965	<p>May: Free and fair elections are held in the Congo, with the results widely accepted nationwide and Tshombe's popularity on the increase.</p> <p>24 November: Using as pretext the row between Tshombe and Kas-Vubu, Mobutu stages his second coup and becomes Congo's ruler.</p>
1966	<p>May: Four prominent leaders – Jerome Anany, Emmanuel Bamba, Evariste Kimba and Alexandre Mahamba – are publicly hanged in Kinshasa on trumped-up charges of plotting a coup. The Bakajika Law establishes the state's rightful claim to all land and mineral rights in the country, thus ending all colonially inherited concessionaire system.</p>
1967	<p>January: Using the Bakajika Law, Mobutu nationalizes UMHK by transforming it into a state enterprise.</p> <p>May: Mobutu's establishes his own political party, the MPR.</p>
1968	<p>3 October 1968: Mobutu's generals assassinate Pierre Mulele after returning to Kinshasa under a false promise of amnesty by the Congolese president.</p>
1969	<p>4 June: Massacre of University students in Kinshasa, following a peaceful demonstration.</p>
1970	<p>Mobutu reneges on his promise to step down after five years of military rule and establishes a single-party regime</p>
1971	<p>June: Kinshasa and Lubumbashi University students are forcibly enrolled in the army, for daring to commemorate the 1969 massacre.</p> <p>July: The Catholic University of Lovanium and the Protestant Congo Free University are nationalized to create a single state University with campuses at Kinshasa, Lubumbashi and Kisangani</p> <p>27 October: Mobutu unilaterally changes the country's name from "Congo" to "Zaire".</p>
1972	<p>Arbitrary measures associated with the policy of 'authenticity' are announced and include the ban on 'foreign' or Christian names and the ban on Western suits and ties for men and Western dresses and trousers for men.</p>
1973	<p>30 November: By his 'Zairianisation' measures, Mobutu expropriates foreign owned small and medium businesses and gives them to members of his momentklatura</p>
1974	<p>Mobutu intervenes in Angola as an ally of the CIA and apartheid of South Africa.</p>
1975	<p>The military debacle in Angola is followed by the first major purge of the armed forces against young and well-educated officers, under the pretext of an aborted coup that never was.</p>
1977	<p>March: First Shaba War is ended by Moroccan troops with French logistical support.</p> <p>November: Parliamentary elections are relatively free, with candidates no having to be endorsed by the MPR Politburo.</p>
1978	<p>March: Several officers are executed in the second major purge of the armed forces.</p> <p>May: second Shaba war is ended by French and Belgian paratroopers</p>
1979	<p>Massacre of artisanal diamond diggers at Katekalayi, in Eastern Kasai province brings forth calls for an international inquiry by some parliamentarians.</p>
1980	<p>December: 13 parliamentarians send a 52 page letter to Mobutu demanding democratic change.</p>
1982	<p>The Group of 13 parliamentarians, under the leadership of Etienne Tshisekedi, establishes an opposition political party, the UDPS.</p>
1988	<p>17 January: Tshisekedi leads a major pro-democracy demonstration in Kinshasa</p>

1990	<p>24 April: Bowing to internal and external pressure, Mobutu announces the end of the one-party regime.</p> <p>11-12 May: Massacre of university students (especially Luba from the two Kasai provinces) at Lubumbashi.</p>
1991	<p>July: Mobutu's nomination of Tshisekedi as prime minister is vetoed by the population as demonstrators convince the later to decline.</p> <p>7 August: The sovereign National Conference (CNS) begins in Kinshasa</p> <p>September-October: Looting and violence by poorly paid soldiers around the country.</p> <p>October: Tshisekedi is once again named prime minister, but is dismissed after a few days due to disagreement with Mobutu.</p>
1992	<p>19 January: The Mobutu regime suspends the CNS.</p> <p>16 February: Christian demonstrators march in Kinshasa and in other cities to demand the reopening of the CNS, and security forces commit a massacre in Kinshasa.</p> <p>6 April: The CNS resumes its work.</p> <p>4 August: The CNS adopts a provisional constitution for the transition and votes to give the country its original name of 'Congo'</p> <p>14-15 August: The CNS elect Tshisekedi as prime minister, with 71 per cent of the vote cast by the 2,842 delegates.</p> <p>1 December: Because of a feeble dose of twofold love, Mobutu carries out the third coup of his political career by shutting all the Tshisekedi's ministers out of their offices; demanding the naming of a government acceptable to the head of state; and ordering Mgr Laurent Monsengwo, the CNS president, to bring the conference to an end.</p> <p>6 December: the CNS closes prematurely</p>
1993	<p>28-30 January: During the second wave of looting and violence by soldiers, the French ambassador is assassinated and hundreds of people are killed in Kinshasa. Because of the lack of twofold love also, Christians who were also poor and hungry as everybody participated in riots and lootings everywhere in the DR Congo, including in the evangelical churches (the writer church) found in Kisangani, Bunia and Rethy. Congolese Christians looted all rich and well fed people, including their Western missionaries who brought the gospel to them!</p> <p>9-19 March: A political conclave by the MPR and its political allies results in the establishment of a dual constitutional framework, a dual legislature, and a dual executive, with Etienne Tshisekedi Wa Mulumba and the CNS related institutions as legitimate, while Mobutu's illegal government under Faustin Birindwa has effective control of the reins of power.</p> <p>September: Negotiations between the forces of the status quo and those of change agree on ways of ending the dual authority structure.</p>
1994	<p>23 January: A single Legislature of over seven hundred members is established as the provisional parliament, <u>Haut Conseil de la République-Parlement de transition (HCR-PT)</u>. A Catholic Archbishop, Laurent Musengo Pasinya, who was named by Mobutu, led it.</p> <p>April-July: Genocide in Rwanda results in over one million Hutu refugees fleeing into the Congo, including remnants of the former national army (FAR) and the interahamwe, the extremist Hutu militia.</p> <p>9 April: A single fundamental law is adopted as the Constitutional Act of the Transition.</p>

	6 July: Leon Kengo wa Dondo the longest-serving prime minister of Mobutu's party-state (1982-86 and 1988-90) is once again sworn into office as the prime minister of the transition to democracy.
1995	June: The HCR-PT prolongs the Kengo government for two years, until 30 June 1997, to allow it to fulfill its mandate of holding free and fair elections.
1996	1 January: the National Electoral Commission (CNE) is inaugurated, with 44 members, 22 for each of the two political 'families' the Mobutu camp and the democratic opposition. 17 March: After weeks of political wrangling, the CNE finally elects its six member bureau. 3 September: the deputy president of the CNE and head of the opposition group resigns. 6 October: Rwandan troops begin to dismantle the Hutu refugee camps in North and South Kivu and to pursue those refugees and fighters fleeing westward. 18 October: AFDL is established at Lemera, with Laurent-Desire Kabila as its spokesperson, with the aim of overthrowing the Mobutu regime.
1997	17 May: With Rwanda and Ugandan backing, The AFDL takes over Kinshasa, Kabila changes the country's name to 'Congo' and proclaims himself its president.
1998	13 July: Kabila removes commander James Kabarebe, A Rwandan military officer, as chief of the staff of the Congolese army. 27 July: Kabila decides to send Commander James and his comrades-in-arms back home to Rwanda. 2 August: War erupts once more, as Rwandan and Ugandan troops cross the border into the Congo, and Rwandan officers and their Congolese allies stage rebellions inside the Congo 6 August – 1 September: Rwandan and their allies seize Kitona and start march on Kinshasa, but are beaten back by Angola and Zimbabwe, whose intervention saves the Kabila regime. Meanwhile, Congolese rebels in Goma are organized first under Arthur Zahidi Ngoma and then under Professor Ernest Wamba-dia Wamba as the Rassemblement congolais pour la democratie (RCD) November: Disappointed with the lack of popular support for the RCD, President Yoweri Museveni of Uganda sponsors the establishment of another rebel group, the Mouvement pour la liberation du Congo (MLC) under Jean-Pierre Bembe, son of millionaire businessman Benmba Saolona, a close associate of Mobutu.
1999	18 April: Presidents Kabila and Museveni sign a ceasefire agreement in Sirte, Libya, but the RCD and Rwanda do not accept it. 20 April: Kabila dissolves the AFDL, which is to be replaced by people's power committees. 16 May: Wamba is replaced as RCD president by Dr Emile Ilunga, but refuses to step down and then moves to Kisangani to form his own faction of the RCD backed by Uganda. 26 May: After heavy losses, Chad takes advantage of the Sirte agreement to pull out of the DRC. 10 July: Lusaka Agreement is signed by all the state belligerents (Angola, DRC, Namibia, Rwanda, Uganda and Zimbabwe), but rebels refuse to sign. 1 August MLC leader Bemba signs the Lusaka Agreement. 7-17 August: Fighting over turf between Rwandan (RPA) and Ugandan (UPDF) troops in kisangani kills over tow hundred innocent civilians and destroys much of the city's infrastructure. 31 August: 50 RCD 'founding members' sign the Lusaka Agreement.

	<p>1 October: Following its flight from Kisangani, the Wamba faction of the RCD establishes its headquarters at Bunia, a district town close to Uganda's border.</p> <p>15 December: Sir Ketumile Masire, the former president of Botswana is appointed as the neutral facilitator of the inter-Congolese dialogue by OAU Secretary-General Salim Ahmed Salim.</p>
2000	<p>25 January: A UN mini-summit is held in New York on the Congo peace process.</p> <p>31 January-6 February: Civil disobedience against the RCD in Goma and Bukavu. The RCD Goma responds by preventing Roman Catholic Archbishop Emmanuel Kataliko to return to his parish in Bukavu.</p> <p>5-22 May: A second wave of heavy fighting breaks out between RPA and UFDF troops in Kisangani</p> <p>5-11 June: A third wave of heaving fighting between RPA and UPDF in Kisangani</p> <p>9-14 June: Violent demonstrations take place on 9, 10 and 14 June outside the <u>Mission des Nations Unies au Congo</u> (MONUC) headquarters in Kinshasa to protest UN inaction during the destruction of Kisangani by the RPA and the UPDF.</p> <p>16 June: UN Security Council passes Resolution 1304, which designates Rwanda and Uganda as aggressors in the Congo, condemns their actions in Kisangani and calls upon the two countries to withdraw their troops from the Congo.</p> <p>19 July: Brigadier Edward Katuma Walumba replaces Brigadier James Kazini, the UPDF chief of staff, as the commander of the UPDF operation in the DRC.</p> <p>21 August: Kabila installs his hand-picked constituent and legislative assembly in Lubumbashi.</p> <p>28 October: Dr Adolphe Onusumba, a political unknown, replaces Emile Ilunga as RCD-Goma president.</p> <p>November: Challenge to Wamba's Leadership by his deputy, Mbusa Nyamwisi turns violent and the two factions are summoned to Kampala to resolve the dispute.</p>
2001	<p>16 January: Rachidi Kasereka, one of his bodyguards, assassinates President Laurent Désiré Kabila.</p>
2002	<p>- Tuesday 17th December, Congolese belligerents signed a peace agreement at Pretoria in South Africa.</p>
2005	<p>-Thursday June 30, Pacific demonstration in Kinshasa, eastern and western Kasai, Goma, Shaba and paralysis of activities in the all DRC by UDSP (UDPS). Six persons were killed in Tshikapa (Western Kasai) and four in Kinshasa by Kabila government.</p> <p>-Saturday July 9, 2005: DR Etienne Tshisekedi the leader of UDSP (UDPS) gathered more than 15000 members of his party at Tata Raphael Stadium in Kinshasa where he announced the end of transitional government, a government of killers of more than 4 millions people in the DR Congo. He criticized also the international community saying that they deserve gratitude for their help in the ongoing Congo peace process, but unfortunately, international community is so one-sided and so sectarian minded as it supports only the government of killers against the will of Congolese people. And this is against democratic pattern in Western countries Etienne Tshisekedi concluded.</p> <p>-Saturday July 9, in the night: 39 persons are burnt in their houses, in the Mtulumamba village found in South Kivu. MONUC (Mission de l'Organisation des Nations Unies au Congo) says that this has been attributed to the Hutu militia from Rwandan rebel group.</p> <p>-Tuesday July 12: Mai- Mai militia and FDLR in Rushuru (Northern Kivu) attack official Congolese army.</p>

2006	<p>-Saturday Feb. 18: In the presence of President Thabo-Mbeki of South Africa, the new constitution of the DR Congo is promulgated after a constitutional referendum contested by UDPS.</p> <p>-December 15: In Gigiri UN Complex in Nairobi, Kenya, the UN/AU International Conference on peace and security, Good Governance and democracy, socio-economic development and regional integration, humanitarian and social questions in the Great Lakes region closes its three years debate. The same day Heads of States sign a pact on peace in the Great Lakes Region.</p>
2007	<p>-March 21-23: Attack between Joseph Kabila's army and Jean Pierre Bemba's army in Kinshasa town. The skirmish and confrontation left more than 450 dead persons (civil and soldiers) in Kinshasa town. The reason: after the declaration by the contested electoral commission that Joseph Kabila won presidential election, Jean Pierre Bemba, one of the four former vice-presidents refuses to have his army disarmed and integrated in the governmental army.</p> <p>-Wednesday, April 11: Bemba left Congo at 3 AM, on Boeing 727 for Lisbon, with his wife and five children. He was hidden in South African Embassy in Kinshasa during and after the March 21-23, 2007 attack between Joseph Kabila's army and his army. UN Peacekeepers transported Bemba from the South African Embassy to Njili Airport in Kinshasa. Being Senate Member, Bemba was given 60 days of leave by the Congolese Senate. This travel authorisation had been granted to Bemba for an official reason of medical treatment in Portugal. But up to now (Feb. 2008) he has not yet come back to the DR Congo.</p>
2008	<p>January 23: An International Conference on peace and development in the Southern and Northern Kivus is closed by President Joseph Kabila in Goma. The conference started its preparation on December 27, 2007 (the day when problematic elections in Kenya started). It was to start on January 6, 2008. But it really started on January 9, 2008. A cease-fire between Laurent Kunda's army and governmental army is signed to get peace through dialogue.</p>

Main Source Ntalaja (2002: 265-278).

APPENDIX V

Chronology of Rwanda and the Problem of Twofold Love

Date	History
1890	Beginning of the German conquest of Rwanda.
1896	King Yuhi IV Musinga signed an accord with the Germans
1900	The white Fathers founded the first mission at Save
1907	German opened up a residence in Rwanda
1916	Belgian troops attacked Shangi in Cyanguu, within the framework of operations which were undertaken by the allies against Germany
1926	Suppression of the triple traditional chieftaincy by the Mortehean Law. The latter excluded any Hutu from positions in the colonial administration. Politically speaking, before 1926, some Hutus were in the administration. But from 1926 to 1957, Belgians had favoured the Tutsis at the expense of Hutus. Economically speaking, even before 1926, Hutu people could not have access to economical development as the <u>ubuhake</u> system (see glossary) was applied to them.
1931	As they wanted to end up with the Tutsi feudal system (ubuhake), Belgians deposited King Yuhi IV Musinga who was so traditional and pagan. But Bishop Class influenced the Belgians to maintain the Tutsi feudal system through Musinga's son, a new Constantine in Africa: Rudahigwa under the dynastic name of Ntara III (Mutara III).
1936	Introduction of the identity card mentioning ethnic membership
1954	Suppression of ubuhake by King Mutara III Rudahigwa
1957	The "manifeste des Bahutu" was published with the encouragement of the Catholic church. -Since 1957, Catholic priests support Hutu people and helped them to create some NGOs that become latter in 1959, the political parties.
1958	Suppression at akazi and uburetwa (colonial corvee) by king Mutara III
1959	<p>Three historical events took place in 1959 as follows:</p> <ol style="list-style-type: none"> 1. July 25: Mwami Charles Rudahigwa Mutara III who reigned from 1931-1959 as Tutsi King in Rwanda died in Usumbura (Bujumbura) where he went to, for medical care. He collapsed suddenly after being given an injection by a Belgian Doctor at the moment Belgians were supporting Hutus uprising in Rwanda. This is why the Mwami's death becomes so suspicious. The Mwami Charles Rudahigwa Mutara III was sterile. Therefore, his wife queen Rosalie Gicanda left no child. Thus, the Mwami's young brother, Jean-Baptiste Ndahindurwa under the dynastic name of Kigeli V succeeded him (Prunier, 1995: 54). Kigeli V was 20 years old in 1959 when he succeeded his brother Charles (Prunier, 1995: 54). 2. Assassination of many Hutus under the guidance of King Kigeli V. 3. Hutus become rebels and upraise against the king and all Tutsis. Hutus then chased away Tutsis and continued their Hutu popular revolution against <u>ubuhake</u>. The Hutus killed some Tutsis. They burnt the houses belonging to Tutsis and ate the Tutsi's cows. Thus, due to the Hutus' uprising, which was supported by Belgian catholic church, Mwami Kigeli V who was king from 1959 to 1961 fled to Bujumbura in 1961 and from there went to USA where he is still alive up to now (2008). It was not possible to see twofold love at this moment. <p>I.</p>

1960	Colonel Logiest dismissed all Tutsi chiefs and replaced them by exclusively Hutu administrators. PARMEHUTU victory in communal elections. Massacres intensified. Many Tutsis went into exile in neighboring countries. Kigeli V was forced into exile by the colonial administration.
1961	<p>-January 28: Coup d'Etat organized by Hutus. Knowing that king Kigeli fled to Bujumbura, Hutus convoked a meeting this day at Gitarama, in the center of the country, at 50 kms from Kigali. In this meeting, Hutus elected an interim government. They nominated Mr Dominique Mbonyumutwa as the president of this interim government. They also elected a provisional National Assembly, and a provisional supreme court of justice. And Gregoire Kayibanda becomes prime minister.</p> <p>- September 25: Under the supervision of the UN, national referendum is organized. There was one question asked to Rwandans. The question was to tell whether or not to allow king Kigeli come back to Rwanda as a king again. The king who was still in Burundi (Bujumbura) wanted to come back to Rwanda. But 80 % of the voters said " no" to the return of this Tutsi King to Rwanda. The same day (Sept. 25, 1961) members of parliament are elected. These members of the Rwanda parliament elected the first president of Rwandan republic: Mr Gregoire Kayibanda.</p> <p>-From 1961 to 1968, Tutsis tried in vain to regain power by the force of arms. Every time Tutsis from abroad tried to attack the Hutu government, Tutsis living in Rwanda were killed by Hutus as a way of punishment.</p>
1962	Proclamation of independence (1 July). Colonel Logiest became first ambassador of the Kingdom of Belgium of Rwanda.
1963	Summary execution of political leaders of parties that were opposed of PARMEHUTU and massacre of Tutsi peasants, principally in Bugesera, Bufundu, and Cyangugu, under the supervision of Kayibanda's minister (Otto Rusingizandekwe in Cyangugu and prefect Nkeramugaba in Gikongoro). Attack of inyenzi in December.
1964	Dorsinville Report presented to the UN Secretary General on the massacre of Tutsis. Report recommended avoiding reprisals against Tutsis even if the inyenzi attacked a new.
1966	Last inyenzi incursions in Buyenzi and imprisonment of Tutsi civilians who were accused of "complicity with the aggressors".
1969	Adoption by the Tenth PARMEHUTU congress on the policy of ethnic equilibrium in the secondary school education and in the public civil service. Kayibanda wants to change the 1961 constitution and remain a life president (1969-1972).
1973	<p>New waves of anti-Tutsi persecutions were launched, under the supervision of Committees for Public Safety, in February and March. The Tutsi elite fled abroad. In July, General Juvenal Habyarimana took power in a military coup. Former President Grégoire Kayibanda was placed under house arrest. He died there of starvation three years later, but the question of refugees was not addressed.</p> <p>Habyarimana was supposed to find solution to the division between Hutus from North (Gisenyi) and Hutu from South; the problem of Hutus against Tutsis; and the problem of Tutsis living out of the country. Up to the day of his death, on April 6, 1994, Habyarimana did not find practical solution to theses real problems.</p>
1974	Summary execution of former PARMEHUTU dignitaries from Gitarama Prefecture.
1975	Creation of the MRND (National Revolutionary Movement for Development). Revision and official application of the policy of ethnic and regional equilibrium
1978	Promulgation of a new constitution stipulating that any Rwandan was compulsorily a member of MRND. Just like the Mubutu's MPR (mouvement populaire de la revolution).
1979	Birth of the Rwandan Alliance for National Unity (RANU) in Kenya. It was later transformed

	into Rwandan Patriotic Front (RPF) in 1987
1980	Attempted military coup by Major Lizinde. Flight of Colonel Kanyarengwe, suspected of having collaborated with the alleged perpetrators of the coup.
1982	Twentieth anniversary of independence. General Habyarimana took side on the refugee question, and came up with a decision of a conditional return (visa in order to enter one's own country) and reinstallation in host countries. Total disappointment in refugee circles.
1988.	Meeting of an international congress on the refugee question in Washington; Rwanda boycotted the meeting. For the first time, return by force was publicly discussed by all delegates and seriously considered by delegates from Eastern Africa.
1989	Intensification of the crisis: famine, corruption, arrest of opponents
1990	The Rwandan Patriotic Front attacked from Byumba (during the night of 30 September to October 1, 1990). Arrest of ten thousand Tutsis and political opponents in Kigali. Death of General Fred Rwigema, president of the RPF, and his replacement by Colone Alexis Kanyarengwe. First massacre of Tutsis in Kibilira. Foreign military intervention: Belgian, French and Zairean. December Kangura journal published "The Ten Commandments of the Hutu".
1991	January FPR opened a new front in the Byumba region, in the Northeast attack on Ruhengeri prison (liberation of Major lizinde, who joined the RPF freedom fighters) in June. The constitution was modified: acknowledgement of multipartism and freedom of the press. Appearance of several opposition parties: the republican Democratic Movement (MDR), the Liberal Party (PL), the Social Democrat party (PSD), the Democrat-Christian Party (PDC.), etc.
1992	March, Creation of a party: the coalition for the Defense of the Republic (CDR) an extremist Hutu party. Massacre of Tutsis in Bugesera. July: Signature of the first accords in Arusha August: Massacre of Tutsis in the Kibuye region October: The MRND and CDR militia organized violent demonstrations November: Léon Mugesera delivered an inflammatory speech in Kabaya in which he appealed to the Hutu population to massacre Tutsis. December: Massacre of Tutsis in Gisenyi and Kibuye regions
1993	January: The Protocol of the Arusha Accords on the maintenance of rule of law, the end of massacres, and the constitution of a broad-based transition government including the RPF was signed. February: The RPF triggered a new offensive in order to make the massacres stop. Its troops stopped at Shyorongi (just outside Kigali) because of the French military intervention. March: Conclusion of a new accord between the Rwandan Government and the RPF, providing for a cease-fire, the resuming of negotiations in Arusha, and the departure of foreign troops. Adoption of UN Security Council Resolution 812, which provided for the establishment of a peacekeeping force. Publication of the <u>Rapport de la commission internationale d'enquête</u> . It clearly established the responsibilities of the presidency of the Rwandan Republic in the massacres of Bagogwe Tutsi in Gisenyi and Ruhengeri Prefectures. May: new accords on the formation of a national army combining the Rwandan armed forces and the RPF fighters. June. A new transition government was set up under the leadership of Agathe Uwilingiyimana (MDR). The RPF did not participate in it.

	<p>August: The Arusha Accords in their entirety were signed by General Habyarimana and Colonel Kanyarengwe. Beginning of anti-Tutsi broad casts on RTL. M.</p> <p>December: French troops quit Kigali, and the United Nations Mission for Rwanda (UNMIR) was established. Triumphant entry of a contingent of “six hundred’ RPF military into the capital city.</p>
1994	<p>January: President Habyarimana was sworn in, in Kigali. Blocking of the Arusha accords</p> <p>February: The leader of the PSD, Felicien Gatabazi, and the president of the CDR, Martin Bucyana, were assassinated.</p> <p>April 6: A regional summit was held in Dar-es-Salaam. Attack on General Habyarimana’s airplane. Massacres began in Kigali at 8:30pm</p> <p>April 7: Assassination of prime Minister Agathe Uwilingiyimana and of ten Belgian Blue Berets; execution of several ministers and political officials belonging to opposition parties. The massacres were general except in the Butare and Gitarama Prefectures.</p> <p>Aprils 9: France and Belgium sent troops to evacuate expatriates.</p> <p>April 19: Inflammatory discourse by President Theodore Singdikubwabo in Butare. Massacres began. The prefect (who was opposed to them) was killed. With the assault on Butare, the plan of genocide was totally implemented.</p> <p>April 21: The security Council reduced the number of Blue Berets in Rwanda.</p> <p>May 17: Security Council voted for the deployment of other Blue Berets in Rwanda and imposed an arms embargo.</p> <p>May 22: The RPF took Kanombe (the Kigali airport)</p> <p>May 25: The United Nations Human Rights Commission decided to send a reporter, M. Rene-Degni-Segui, to investigate the violations of international humanitarian rights.</p> <p>June 23: <u>Operation Turquoise</u>, French forces penetrated into Rwanda and attempted to take the four prefectures in the South and the Southwest.</p> <p>June 28: The United Nations Report on Tutsi Genocide in Rwanda was published in Geneva.</p> <p>July 4: The RPF simultaneously took the cities of Butare and Kigali.</p> <p>July 14: The RPF took Rehengeri.</p> <p>July 17: The RPF took the town of Gisenyi and declared the end of the war.</p> <p>July 19: A government of national union was formed in Kigali. Pasteur Bizimungu became the third president of independent Rwanda.</p> <p>July 28: The United Nations Secretary General announced the creation of an investigation commission to identify those who were responsible for acts of genocide committed in Rwanda.</p> <p>August 22: Operation Turquoise in Rwanda came to an end.</p>

1995	February 9: The United States presented to the United Nations a resolution providing for the arrest abroad of the alleged authors of the genocide. The resolution was adopted, but without any constraining character. The United Nations chose Arusha as seat of the International Penal Tribunal on Rwanda (TPIR)
1996	January. The Rwandan Government multiplied appeals to the United Nations to disarm refugee camps in Kivu. Beginning of war in Congo-Zaire against Mobutu December: Return of Rwandan refugees from Congo-Zaire and Tanzania.
1997	The whole year was marked by the resumption of fighting between the RPA and the ex-RAFs in the Northwest of the country.
1998	March 25. President Bill Clinton's visit to Kigali. President Clinton apologises to the victims of genocide and said: "The international community, together with nations in Africa, must bear its share of responsibility for the tragedy, as well. We did not act quickly enough after the killing began. We should not have allowed the refugee camps to become safe havens for the killers. We did not immediately call these crimes by their rightful name: genocide. We cannot change the past. But we can just do everything in our power to help you build a future without fear, and full of hope." May: Public debate on the future of the country. Official condemnation of PARMEHUTU ideology. Project for changing the national anthem and the country's flag. September 2: Condemnation of Jean-Paul Akayesu, former mayor of Taba commune, by the TPIR for "crimes against humanity". It was the first time condemnation against genocide had been pronounced since 1948. September 4: Condemnation by TPIR of Prime Minister Jean Kambanda for crimes against humanity and genocide.
1999	The United Nations Security Council recognized its responsibility with regard to the genocide in Rwanda.
2000	April 22: Major general Paul Kagame became the fourth president of independent Rwanda.
2002	January : Adoption of the new national anthem and flag.

Main Source: (Semujanga, 2003: 21-27).

APPENDIX VI

Chronology of Burundi and the Problem of Twofold Love

Before 7 th century AD	Burundi is inhabited by small tribal groups of the Twa, Pygmy-like hunters who live in the forests.
7 th Through 10 th centuries	Groups of Bantu people from the Congo River Basin migrate into the region. They dominate the Twa and introduce a culture of farms and villages.
By 14 th century	The Hutu did establish many small agricultural kingdoms.
15 th and 16 th centuries	The Tutsi, a tall, warlike people from the north, migrate into Burundi and the neighbouring country of Rwanda. They dominate the Hutu, set up the country of Rwanda, and set up a complex society based on cattle herding. Then the Tutsis become the rulers and nobles while the Hutus become just the workers.
Mid-16 th century	The first Tutsi King, Ntare I Rushatsi, comes to power over the entire region.
1858	Explorers John Hanning Speke and Richard Burton, searching for the source of the Nile River, reach Lake Tanganyika.
1871	David Livingstone and Henry Morton Stanley explore western Burundi.
1884-1885	The Berlin Conference grants Germany the right to extend its control of East Africa into Rwanda and Burundi.
Early 1890s	Two German explorers, Oskar Baumann and Count von Cötzen, map much of Rwanda and Burundi and claim the region for Germany.
1898	The First Roman Catholic missionaries arrive in Burundi.
1916	During the World War 1 (1914-1918), Belgian troops occupy the East Africa.
1923	The League of Nations gives the control of Rwanda and Burundi, then known as Ruanda-Urundi, to Belgium.
1946	Ruanda –Urundi becomes a United Nations trust territory under Belgian administration.
1950s	Conflicts increase between the Tutsi and the Hutu. The Hutus are more numerous, but the Tutsis control most of the wealth and power. The lack of twofold love is rampant.
1959	Hutus dominate in Rwanda and thousands of Tutsis flee from Rwanda to Burundi. The presence of Tutsis from Rwanda increases the conflict between the two peoples in Burundi.
1961	-Under the supervision of the United Nations, the first elections are held in Burundi. Prince Louis Rwagasore is elected prime minister. -October 13, Louis Rwagasore is assassinated, just weeks later, after his election as prime minister of his father, the King Mwambutsa IV.
1962	-The United Nations General Assembly votes full independence for two new nations of Burundi and Rwanda. -July 1: Independence of Burundi and Rwanda. Rwanda becomes a republic, which was dominated by Hutus, while Burundi becomes a kingdom with a hereditary king (Mwambutsa IV) and an elected prime minister (Prince Louis Rwagasore). The king, his prime minister, and other leaders are Tutsis.
1963	-December: the JNR (Jeunesse Nationalist Rwagasore, the Rwagasore Nationalist Youth), the FTB (Fédération des Travaileurs du Burundi, the Federation of workers in Burundi), and the Union of Agents of the Burundian Administration demonstrate against the fact that the King Mwambutsa had nominated Pierre Ngendandumwe, a Hutu, as prime minister.
1965	-January 7: The JNR, the FTB and the UAA (Union des agents de

	<p>l'administration, Union of Agents of the Burundian Administration) sent a violent letter to Mwambutsa IV to let him know that they were never happy to see Pierre Ngendandumwe a Hutu, in his position of prime minister in Burundi. Pierre was the first Hutu to occupy this position in Burundi, after the assassination of Louis Rwagasore. Problem of the lack of the twofold love continues in Burundi.</p> <p>-Although this Tutsi moodiness, Pierre Ngendandumwe goes ahead and forms a government of 13 members with 7 Tutsis and 6 Hutus. Mwambutsa IV leads the Army through Michel Micombero (Hima) and the police through Pascal Magenge (Ganwa/ prince).</p> <p>-January 15 at Noon: Pierre Ngendandumwe publishes the list of his government. The group of the extremist Tutsi (also called the pro-chinese group) meet four hours latter to protest against this government led by a Hutu prime minister.</p> <p>-The same day (January 15, 1965) Pierre Ngendandumwe the Burundi prime minister is assassinated at 8: PM at the hospital Prince Rwagasore in Bujumbura. He went to pay visit to his wife who just gave birth to his third baby. From there he was killed when he was about to enter his car and go back home! The son of Muhakwanke Mathieu who witnessed the death of Pierre Ngendandumwe said that the murderer run away after the assassination while full of joy and saying in Kirundi language: "Ndaguhaye jewe umwana w'abatutsi", meaning: I, son of Tutsis, have killed you !" Muhakwanke Mathieu was a Hutu member of CASABLANCA group; a group made of the extremist Tutsis who were against the prime minister Pierre Ngendandumwe. No compassion, no pardon, no peace: problem of love of God and love of the neighbour.</p> <p>-January 20: Joseph Banina, a Hutu from CASABLANCA group takes the position of prime minister to replace Pierre Ngendandumwe who was killed.</p>
1966	<p>Captain Michel Michombero, the king Mwambutsa's prime minister dethrones the king through a military coup, takes over the government and abolishes the kingship.</p> <p>-One of the Michombero's Tutsi ministers, Mr Arthemon Sinbananiye, came up with a plan of killing all educated Hutus while excluding Hutus from access to education. All killings of Hutus in Burundi were known under the name of : "Simbananiye's plan"</p>
1970s	Several coups are attempted against the Michombero government, which cracks down on the Hutu population in a series of brutal massacres. Many Hutus flee the country.
1974	<u>UPRONA (Union pour le Progrès National)</u> or "The National Progress and Unity Party" becomes the only party permitted by the law in the country.
1976	November 1: The army seizes the government, removes Micombero from the power, and names Jean-Baptist Bagaza as president. Bagaza was communist and persecuted religious in Burundi.
1984	Running as the unique candidate, Bagaza is elected president of UPRONA and then president of Burundi.
1987	September 3: A coup led by the army throws Bagaza out of office and makes

	major Pierre Buyoya the new president. He suspends the constitution, dismisses the national Assembly, and sets up the Military committee for National Salvation and the Council of Ministers to govern the country.
Late 1980s	Buyoya continues in power. The Tutsis minority control the government and its resources. Violent confrontations between the Hutus and Tutsis continue to occur.
October 21, 1993	The first democratically elected president Ndadaye is assassinated.
Sunday 10, 2005	Pierre Nguruziza the CNDD-FDD political and military party leader in Burundi, a protestant and man of prayers according to Charles Ndayiziga, has been chosen in his party to be the presidential candidate at general election to be held on Friday August 19, 2005 by the parliament members.
Friday August 19, 2005	Pierre Nguruziza, 41 Years old, Born in the northern province of Ngozi has been elected by parliament members as Burundian president. His father was elected as member of parliament in 1965 and killed in 1972 by Tutsi. He joined liberation movement called Conseil National pour la Défense de la Démocratie (CNDD-FDD) in 1995. In 2001, he became the chairman of CNDD-FDD.

Main source: Wolbers (1989: 11-13)

APPENDIX VII:

**Letter of the Researcher to the UN Special Representative
of the Secretary General in the Great Lakes Region**

Nairobi, October 10, 2005.

To: His Excellency Ambassador Professor Hibrahim Fall
The Special Representative of the UN Secretary General for the
Great Lakes Region
P.O. Box: 30218
UN Complex, Gigiri -Nairobi
Kenya

From: Rev. Emmanuel Muamba Kamuanga
Doctorate Candidate
University of South Africa (UNISA)
C/O UNESCO PEER Block C-101
P.O. Box 30592 UN Complex, Gigiri Nairobi
Kenya

His Excellency,

**OBECT: SEEKING AUTHORIZATION FOR QUOTING UN GREAT LAKES
REGION SOURCES IN MY DOCTORATE THESIS FOR ACADEMIC
PURPOSE ONLY.**

I would like to seek authorization for quoting UN –Great Lakes region sources in my doctorate thesis for academic purpose only.

I am writing my doctorate thesis at the University of South Africa (UNISA) in Pretoria. My thesis deals with how to teach effectively a culture of peace in the Great Lakes region and especially in the DR Congo, Rwanda and Burundi. The thesis is being written under UNISA department of practical theology with an orientation towards educational basis.

Since 1960 when Western society went through a deep authoritarian crisis demonstrated through the rejection of authoritarian culture everywhere in political setting as well as in religious settings and in the society as a whole, practical theology was redefined. Practical theology was then redefined as an empirical theological theory of crisis, and specifically a theory of action. It (practical theology) has to come up with practical- empirical- theological research in order to address the political, religious, socio-economic, anthropological, sociological, psychological, environmental, humanitarian and social problems in our human common world. Social sciences and their methods became so linked to practical theology (as together with practical theology), they have to use the same road in their research endeavors (quantitative and qualitative research approaches).

It is in this context, my thesis would like to come up with practical solutions on how to teach practically a culture of peace in the Great Lakes region that is my region of origin (DR Congo, Rwanda and Burundi). Since 2000 up to now, I am the UNESCO- PEER Culture of Peace Network

program coordinator for the Great Lakes region. Being participant on behalf of UNESCO in the process of the International Conference on the Great Lakes region that is under your office for UN sake, I have then become also a participant observer in the process of scientific research, monitoring, implementation and assessment of peace in this region. I fill that the UN materials on the International Conference in the Great Lakes region should not be ignored in my thesis. This is why I am seeking your written authorization that should allow me quote some of the IC/GLR materials, for academic purpose only.

May the Almighty God bless you.

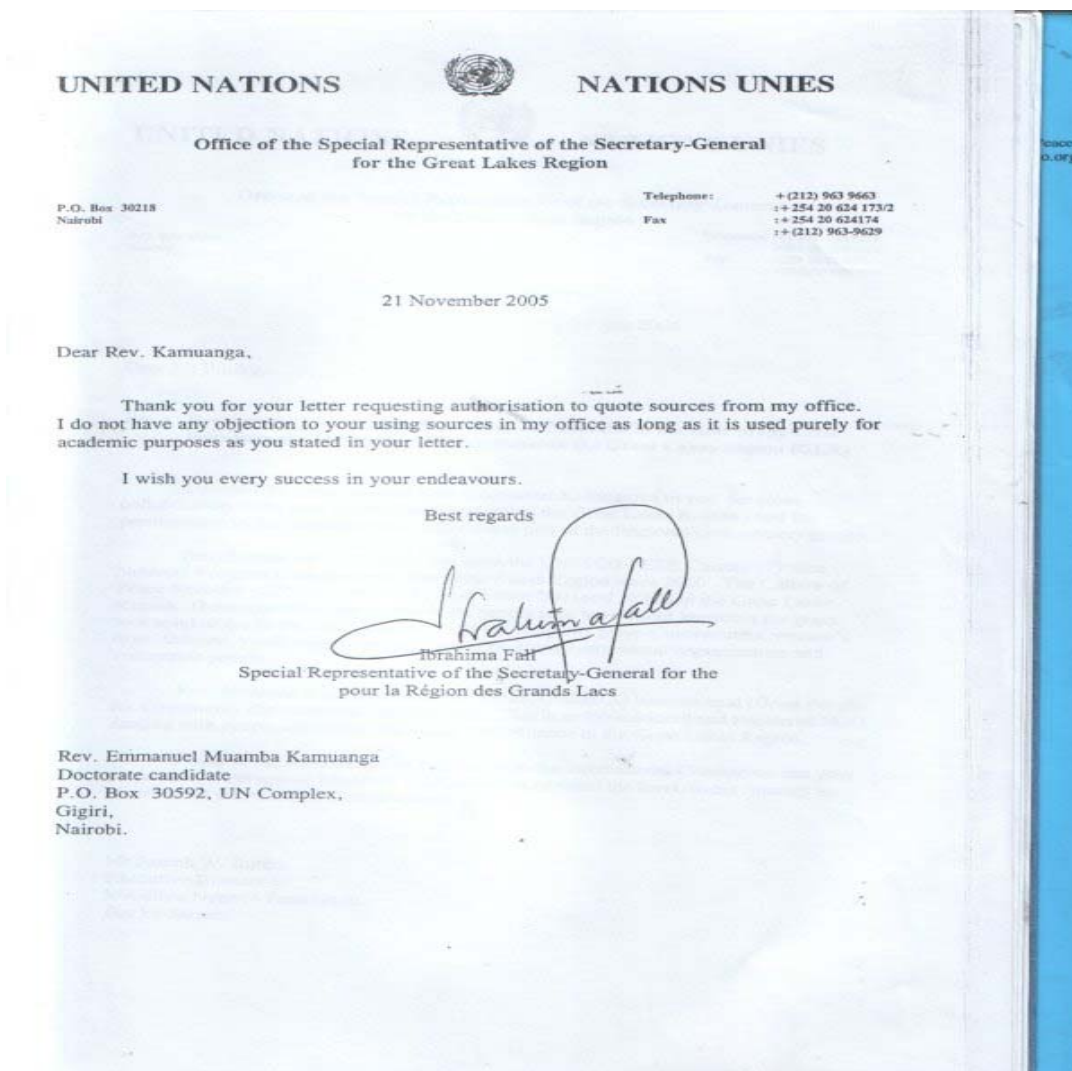
I thank you in advance.

Sincerely Yours,

Rev. Emmanuel Mwamba Kamuanga

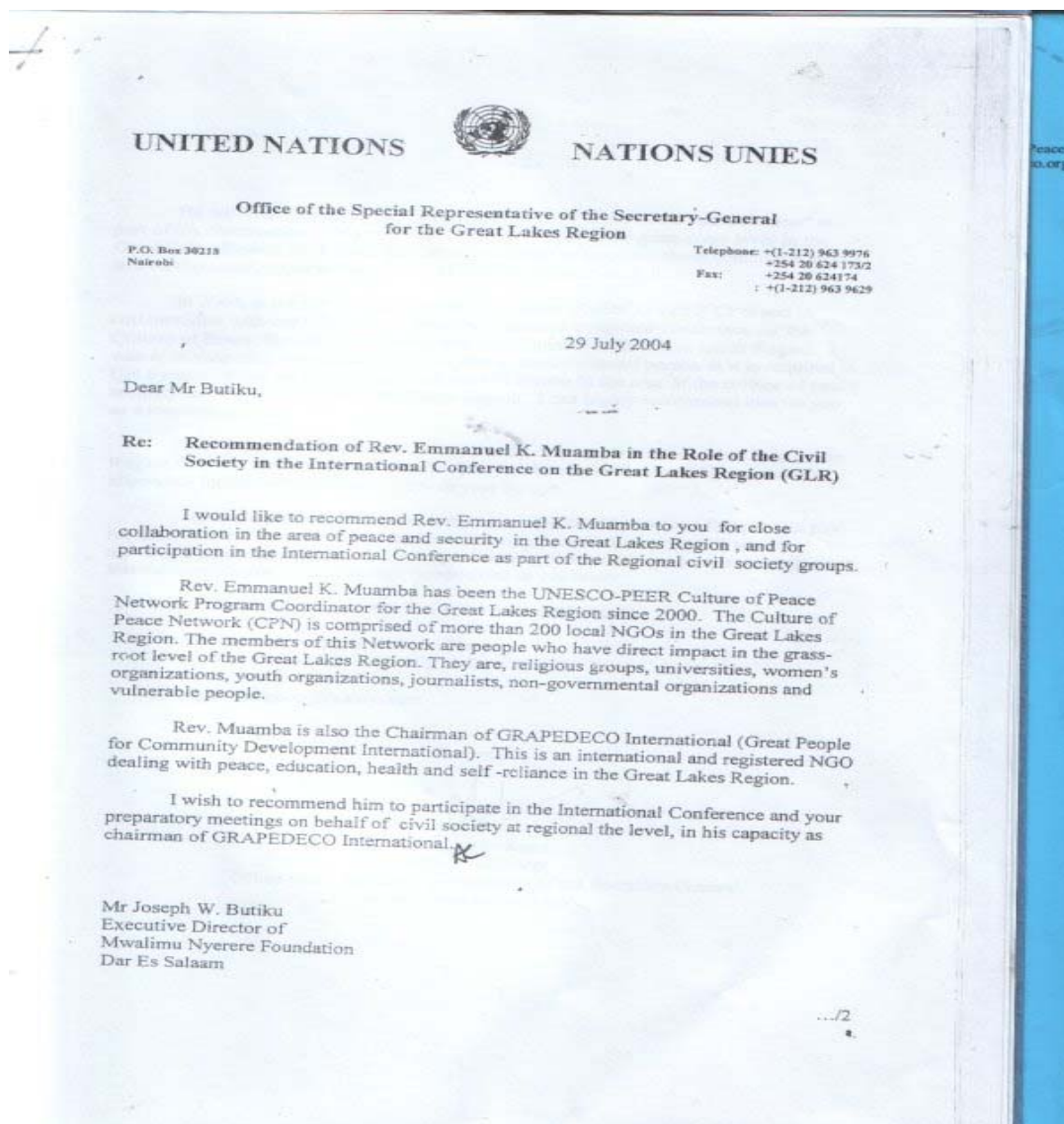
Doctorate Candidate/ UNISA and
The UNESCO- PEER Culture of Peace Network Program Coordinator
for the Great Lakes Region

APPENDIX VIII:

Letter from the UN Special Representative of the Secretary
General to the Researcher

APPENDIX IX:

Participation and Research During The UN /African Union's International Conference on Peace, Security, Development and Social questions in the Great Lakes Region (2003-2006).



- 2 -

He will submit a paper on "Peace and Security in the Great Lakes Region" as part of his contribution. This will focus on what people at the grass-roots level in the Great Lakes Region think about this theme, and how to empower these vulnerable people and let them participate in the process of Culture of peace in GLR.

In 2001, at the UN Complex in Nairobi, under UNESCO-PEER CPN and in collaboration with our office, Rev. Muamba organized a regional conference on the Culture of Peace, Security, Democracy and Development in the Great Lakes Region. I was at this meeting and noted that he is a non-sectarian minded person as it is required in UN System. Since he is well known in the UN system in the area of the culture of peace security and education in the Great Lakes Region, I can highly recommend him to you as a resource person.


He is going to send you his CV and the list of member NGOs in the Great Lakes Region that will give you further details. It would be useful if you could also make an allowance for the participation of CPN in your budget.

Due to the present financial constraints in OSRSG/GLR, Rev. Muamba will pay for his ticket and accommodation in Arusha during your forthcoming civil society meeting. He may be accompanied by approximately 6 experts on various issues regarding International Conference. This will be specified to you later.

Rev. Muamba can be reached at the following address:

P.O. Box 30592, Gigiri, Nairobi, Kenya
Tel : + 254 20 622724 / 622613, Cell : + 254 722 722604
Fax : + 254 20 622324
Email : grafadeco@yahoo.com

Sincerely,



Amadou B. Keita
Officer-in-Charge

Office of the Special Representative of the Secretary-General
for the Great Lakes Region



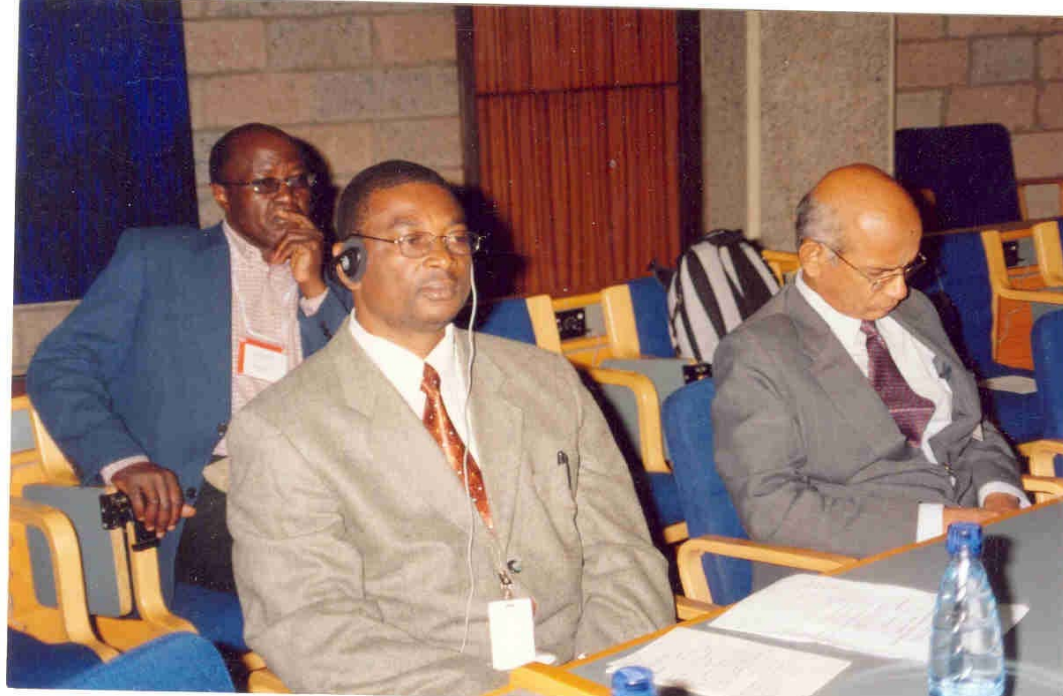
Source UN Photos. Meeting of UN and International community experts for peace and development. During the research period, Sept. 5-11, 2005 in Nairobi. From left to right, Prof. Mwesiga Baregu, the political scientist from the Dar Es Salam University and the researcher (Emmanuel Muamba Kamuanga) who represents UNESCO in the International conference are having here a thorough discussion about peace and security in the Great Lakes region.



Source: UN Photos. During the research period, experts from UN, International Community and different governments of Africa and the world meet in April 2004 in Mombasa, Kenya. From left to right, on the front line, Dr Mudiapassamy Devados and the writer (Emmanuel Muamba Kamuanga) represent UNESCO in the UN/ AU International Conference on peace, security and development in the Great Lakes region (2003-2006). This conference has helped the writer to discuss the research data with the needed persons.



Source: UN Photos. During the research period, September 20, 2004, in Arusha UN/ AU meeting; the researcher (in glasses) discusses deeper with Banyamulenge community whom he invited in this International Conference in his capacity as the UNESCO-PEER Coordinator for Culture of Peace Network Program for Great Lakes region and Horn of Africa.



Source: UN Photos. During the research period, September 5- 11, 2005, in Nairobi UN Gigiri Complex, the researcher (first from left to right) who represents UNESCO, listens carefully to different experts on political and economical peace in the Great Lakes region.



Source: UN Photos. During the research period, September 20, 2004, in Arusha UN/ AU meeting, the researcher (first from right to left) who represents UNESCO, listens carefully to different experts on political and economical peace in the Great Lakes region.

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