

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

THE VIEWS OF CHURCH LEADERS TOWARDS THE
CAUSES OF THE TRIBAL CONFLICT THAT AFFECTS
THE CHURCH IN NORTH-KIVU PROVINCE:
A CASE STUDY OF "CONNUNUATE DES EGLISES
BAPTISTES AU CONGO EST" (CEBCE)

BY

KATEMBO KYSSANDO

JULY, 1999

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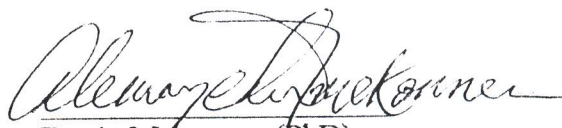
BY

KATEMBO KYSSANDO


A thesis submitted to the Nairobi Evangelical Graduate School of Theology
in partial fulfilment of the requirement for the degree of:
Master of Arts in Missions

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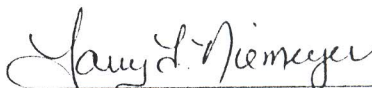
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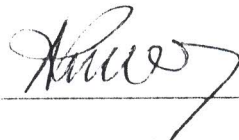
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Student's Declaration

THE VIEWS OF CHURCH LEADERS TOWARDS THE CAUSES OF
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NORTH-KIVU PROVINCE: A CASE STUDY OF "CONNUNAUTE
DES EGLISES BAPTISTES AU CONGO EST" (CEBCE)

I declare that this is my original work and has not been submitted to any
other College or University for academic credit.

Signed



Rev. Katembo Kyssando

Date, June 11, 1999

ABSTRACT

The aim of this research was to investigate the views of church leaders about the causes of tribalism in CEBCE church in Nord-Kivu province.

The Literature Review discussed the following subjects:

tribalism in the Old Testament, Israel and the Canaanites, tribalism in the New Testament, views of people about the causes of tribal conflict and effects of tribal conflict.

The population of this research were church leaders from CEBCE church and from the "Eglise du Christ au Congo" (ECC). 56 members of the population were selected for the study and a questionnaire and oral interviews were used.

The data was collected from church leaders by the use of closed and open ended questions which are recorded in tables in chapter four. The findings revealed that there were factors (causes) that are a basis for the tribal conflict in CEBCE church. These are lack of discipleship, tribal segregation in leadership, leadership greed, lack of structure, inferiority complexes, financial greed, and the creation of feudal societies.

Recommendations for CEBCE church leaders and for further studies are made in chapter five.

DEDICATION

This work is dedicated to:

My wife Masika Lusasa, our children, Paluku B. Kyssando, Kahindo Joyce, Kambale M. Kyssando, Kasereka O. Kyssando, Kakule D. Kyssando.

And

My late parents: Kambere M. Kyssando, Kabira Sibalingana, to my elder brother Isakara Ngahangondi.

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CHAPTER I

INTRODUCTION

African countries are going through many difficulties caused by different factors, but the factor most recognized by African leaders (State Leaders and Church Leaders) is tribalism. In his book, "Is Africa cursed?" Adeyemo cites President Museveni of Uganda who said that "One of the biggest weakening factors in Africa is tribalism and other forms of sectarianism" (Adeyemo 1997, 34). Quoted in the same book is the late Samora Machel, former President of Mozambique, who described tribalism as "the commander-in-chief of anti-African forces" (Adeyemo 1997, 34). John Gatu one of the church Leaders in Kenya called tribalism a cancer, "... then tribalism becomes a cancerous disease which must be attended to with all the urgency necessary before the disease spreads to the whole body" (Gatu 1978, 381). The church in Africa is not spared from this dangerous disease. Gatu goes on to say that "some church Leaders will appoint someone of his tribe in a certain post, regardless of any other qualifications, in order that a tribal balance be maintained" (Gatu 1978, 381). Commenting on a document about tribalism in CECA-20 church in the Democratic Republic of the Congo, Molyneux writes:

The paper insists that the CECA itself (particularly in its upper echelons) is full of tribalism tendencies and lists examples while not revealing names: favoritism in appointment of personnel, biased church discipline, preferential selection for grants for further study, and partiality in promotion (Molyneux 1993, 294).

In this way, the church is losing its flavor as salt and light which is at the heart of its

mission in the world. (Matt. 5:13-16). Tribalism has become a big issue, especially in Africa where it is leading to the loss of many lives in many countries.

This study will concentrate on the views of church leaders towards the causes of tribal conflict that affects the church in North-Kivu Province, especially the "Communauté des Eglises Baptistes Au Congo Est" (CEBCE), in English, "Community of Baptist Churches in the East of Congo". The researcher hopes that his findings and recommendations will provide an impulse to the church leaders to discover appropriate strategies of teaching the word of God to the members of their churches. The researcher hopes that this will help the church to focus on reconciliation among the various ethnic groups that form the church.

Historical Background of CEBCE Church

The CEBCE church is located in Nord-Kivu Province, one of the eleven provinces of the Democratic Republic of Congo. That province shares a long border with both Rwanda and Uganda and is located in what is known as the Great Lakes Region, an area particularly affected by civil war, tribal conflict and a great movement of refugees. CEBCE means in french "Communauté des Eglises Baptistes au Congo Est" (Community of Baptist Churches in the East of Congo).

The CEBCE church, known until 1970's as "Mission Baptiste du Kivu" (MBK), has been operating in the Great Lakes Region since 1928. In 1960, there was a first split of the church and the dissident group is known today as "Communauté Baptiste au Kivu" (CBK). However, CEBCE church, one of the seven major denominations working in the region, is one of the most affected by tribal conflict. The tribal crisis reached its climax during the election of the church leaders at the General assembly that

met in 1987. That day, some of the leaders left the meeting before the closing prayer as a sign of protest. Since then, tension started to increase more and more. Three examples can illustrate this: 1991, the church general assembly met in Kiwanza, but the meeting fizzled out because of tribal divisions. In 1995, the CEBCE superintendent was obliged to resign because of tribal tensions and multiple threats originating from tribal divisions. In December of the same year (1995) another church general assembly fizzled out again, this time resulting in a split of the denomination, with the election of two superintendents, each of them coming from two major ethnic groups. All means have been done to reconcile the two parties, but in vain.

The Statement of the Problem.

This study is to understand the views of CEBCE's church leaders on the causes of tribal conflict that is affecting the CEBCE church in Nord Kivu Province of the Democratic Republic of the Congo, with an attempt to propose a solution.

The Purpose of the Study.

The purpose of this study is to investigate the views of Church leaders about the causes of tribalism in the CEBCE Church in Nord Kivu Province (DRC).

Research Questions

1. What are the views of church leaders about the causes of tribal conflict in the CEBCE Church?
2. How does the tribal conflict affect the CEBCE Church?
3. How does the CEBCE church attempt to solve the problem?

4. What is the biblical/ theological understanding of the leaders about the situation?
5. What are the recommended solutions of the church leaders to the problem of tribal conflict?

Significance of Study

There is an urgent need to understand the phenomenon of tribal conflict in our African Churches in general, and in the Great Lakes Region in particular, where this phenomenon has torn up not only the Church but also the whole society. So far, both the church and the governments concerned have been unable to find an adequate solution to the problem of tribalism in our region, as a consequence, that society is broken up. It becomes important to understand the causes of tribalism in order to address it biblically. It is, therefore, hoped that the Church leaders of the CEBCE Church will benefit from the findings of this study in two different ways: to understand the causes of tribalism in the Church, and to address it biblically.

Assumptions

It is the hunger for power that contributes to the tribal conflict.

It is an attempt to keep ones identity, safety and security.

It is for religious reasons.

It is for economic reasons.

Limitations and Delimitations.

The study was limited to the CEBCE church and an overview of its secular

environment.

This study was limited to CEBCE because it is a primary area of concentrated conflict. The study was concentrated on and aimed to explain the spiritual needs of the affected churches in CEBCE. Because of insecurity and war that dominate the area and Nord-Kivu Province as a whole, the researcher could not be able to meet all the people he was supposed to meet with. He limited his research on those who were available.

Definition of Terms

Definitions will be helpful to give an understanding of some technical words used in this study. Definitions are important for the right understanding of this study.

Ethnicity: is an ascribed status, consciousness of kind, a sharing of values and traits, and limited interaction among groups (Hiebert 1976, 277)

Tribalism : M. Mercer defines this as a loyalty to or preference for one's tribe that results by being against other tribes in the nations within which it is practiced. He also adds that tribalism is prejudice against other tribes or nations (Mercer 1997, 86).

Webster's New Collegiate Dictionary defines tribalism as referring to the conception of only own tribe as the central focus of all things and tribal identity above all else. It is also a belief which regards one's tribe as superior and others as inferior (Webster's New Collegiate Dictionary).

Tribal conflict: Tribal conflict is a consequence of tribalism. In the church it is when members of an ethnic group are unhappy about the injustice that they perceive to be done to them, start protesting in one way or another, creating tensions in the church and looking for recognition among other ethnic groups. Buti defines tribal conflict as an ethnic conflict which should be seen in the light of one's kinship affinity. He says that it

is a conflict amongst people of the same color (Buti 1978,388).

Tribe: Gatut defines tribe as a group of people united in language, customs, and living as a community with the same ethnic background, whether of color, language or geography. (Gatu 1987, 140).

Majority: a political principle providing that the majority of an organized group shall have the power to make decisions binding upon the whole group. It specifically refers to the number in excess of half of all votes cast out of a total number (The New Britannica-Webster Dictionary and Reference Guide 1981)

Minority: a part of a population differing from others (as in race) and often treated differently (The New Britannica Webster Dictionary ...1981)

Segregation: The separation or isolation of a race, class, or ethnic group by discriminatory means (as restriction to an area, barriers to social intercourse, or separate educational facilities); (The New Britannica Webster Dictionary..1981).

Abbreviations.

CBFMS: Conservative Baptist Foreign Mission Society

CBI: Conservative Baptist International

CEBCE: Communauté des Eglises Baptistes au Congo Est

CBK: Communauté Baptiste au Kivu

CHAPTER II

LITERATURE REVIEW

The literature review of this study will be divided into four sections, i.e. introduction, tribal conflict in the Bible (OT and NT), views of people about the causes of tribal conflict, and the effects of tribal conflict on church and on local population.

There is a necessity of understanding the significance of tribalism that is destroying Africa and that has given a field to the devil to fight the church of Jesus Christ. Attacked by tribal conflict, the church in its mission of reconciling the world to God will only concentrate on the one part of its mission, that of solving conflict, and forget to reach out to the lost. The priority mandate of the church is to preach the Gospel of Jesus Christ to the lost world, but it has also the role of bringing peace in the world through the message of the Gospel. Turaki argues that, the challenge of addressing the issue of ethnicity, racism, and tribalism lies in the hands of the church. The church has spiritual and moral resources to tackle these issues effectively. The church of Christ has a purpose in this world and she lives under Christ's commission in both its mission and message (Turaki,1997, 146).

This is a big issue today in most of the churches in Africa, which needs to be addressed.

Tribalism in the Old Testament.

The Bible is not quiet about tribalism, it can be seen among the twelve tribes of Israel. But Israel is sometimes considered as one group. Mark Mercer in his paper presented to the Theological and Christian Education Commission says that:

...although the people of Israel consisted of tribes, clans and households (Josh.7:16-18), in reality Israel was one ethnic group, and not primarily a collection or assemblage of numerous ethnic groups (I am not denying, however, that other ethnic groups lived in the midst of the Israelites). An Israelite tribe can be defined as a group of people who had descended from one of the sons of Jacob (e.g. I Chron. 4:41-2) or it can be the territory of a tribe (e.g., Deut. 34:1-3) (Mercer 1997, 86).

Sometimes there was tribal conflict among the Israelites. We read this in the book of Judges whereby the Gileadites fought the Ephraimites and killed forty two thousand (Judges 12:1-6). Though Israel was considered as one ethnic group, because of their linguistic and cultural similarities; differences in dialects separated them. Another case of tribalism occurred during the monarchy in Israel. The first evidence of tribalism is in the division of the monarchy. The attitude of the northern tribes who split off is remarkably similar to the tribalism manifested during the rebellion of Sheba when David was a king (1 Sam 20:1). The war cry of Sheba and that of the Israelites when they broke away from Rehoboam is evidence of tribalism. "What share do we have in David" (Mercer 1997, 88).

When King Saul died, David returned from his refuge with his army to Hebron his home. Vos says that, "the men of Judah and representative elders invited David to be king over that tribe, and he accepted, while Abner, the commander-in-chief of Saul, took Ish-Bosheth, the youngest son of King Saul and made him king in Mahanaim, which is located to the East of Jordan and to the South of Jabbok river" (Vos, 1983,

104-5). But it did not take long before the tribal conflict broke out in fighting between Ish-Bosheth's forces and David's. Purkiser says that the campaign was begun by Abner the captain of Ish-Bosheth's forces against David's captain Joab (Purkiser, 1965,290).

After King Saul died, David was anointed to be the king over the tribe of Judah, and the son of Saul became king over Israel (2 Sam. 2:1-11). The people of Israel were divided into two kingdoms until the time David took over the whole of Israel, but underground the tension continued. This tension was on a tribal basis even if it was political.

Initially, David was wise and made a reconciliation by praising the people of Jabesh-Gilead for their courage in burying King Saul, which made him popular and stronger. Merrill says:

David next sought to gain the favor of the people of Jabesh-Gilead by commending them for their brave and devoted attendance to the body of Saul, which they had retrieved from BethShan and buried in their own city (2 Sam.2:4b-7). Success in this overture would give David a foothold in the Northern Trans-Jordan, a foothold that might result in a large-scale popularity in that distant but important region (Merrill 1996, 228).

Absalom, son of King David, was aware of the underground conflict that existed between Judah and Israel (2 Kings 16:3; 19:10). He considered himself to be one who would be able to solve the problem, that sent him to conspire against David his father (2 Kings 15:1-6). The Bible says that Absalom stole the hearts of the men of Israel from King David (2 Sam. 15:6). Even after his death, his rebellion ended but David was still in refuge. Brueggemann says that even in the face of all of David's political maneuvering, deep tribal differences continued to have power and pose a danger since the Northerners were resentful of the southern initiative. He adds that the Southerners plainly claimed that David was their own son, and that in him they had a close relation

more than with the Northerners. He finally argues that the division was already there all along covered by pious talk (Brueggeman 1990, 329).

In the same way, Tadmor thinks that Judah joined the rebellion of Absalom against David because the latter was unable to fulfil their tribal institutions. This made king David realize that he could not reign as king over the united kingdom of Israel without using Judah as a power basis for his rule. Therefore, David let only the tribe of Judah take him back to Jerusalem from his refuge and despised the ten northern tribes who first proposed to take him back to their Jerusalem capital. This disappointment provoked a tribal conflict that became a second rebellion against the kingdom (Tadmor 1982, 249).

After David and Solomon's rule, the united monarchy could not continue and was divided into two kingdoms of south and north Israel. Mercer states that the economic and political aspects were among the factors that led to the division of the united monarchy. He says that the forced labor and heavy tax imposed on the northern districts from which Judah and Jerusalem were spared brought in tribal jealousy as the primary cause (Mercer 1979, 55). He adds that Judah had a tax exempt status and was not obliged to participate in forced labor (Mercer 1997, 93-100). Patterson and Hermann J. Austel say that, the monarchy was divided during the reign of Rehoboam because of the sin of king Solomon who left the Lord his God by following the gods of the nations around him (Patterson and Hermann 1988, 107-8). By identifying the source of the tribal conflict among the people of Israel, Mercer says that rivalry existed beforehand between the two ancestors of Israel, who are Leah and Rachel the wives of Jacob. He adds that the jealousy is clearly revealed in their struggle (competition) to provide children for Jacob, and that, though Jacob was the father of all children, it

didn't prevent the inequality of the two different groups of them. Being the sons of a polygamous marriage distinguished by two different matriarchs, resulted in the origin of the inter-tribal jealousy between Ephraim (Rachel's tribe) and Judah (Leah's tribe) (Mercer 1979, 59-60). All through the history of Israel, the problem of tribal jealousy kept manifesting itself.

Although King David was able to unite the north and the south to become one monarchy, underground forces were at work, and it came to its consummation before Rehoboam son of Solomon was anointed to become king of Israel (1Kings 12:1-5). This confirms that the consequences of tribal conflict are evil and painful.

Israel and the Canaanites

If God or Yahweh gave the order to Hoshua to destroy all the inhabitants of Canaan, it was not on a tribal basis, or because God did not love these people, but because of their sin. Merrill says that this order was given for two reasons. One was to punish the Canaanites for their sin which had reached its full measure (Ge. 15:16), and the second was to protect Israel, a people set apart by God, from being influenced by Canaanite paganism, (Deut. 20:17-18), (Merrill 1996, 110). God chose the people of Israel when he called Abraham from his country, his people, and his household for his purpose (Gen. 12:1-3). Abraham's family was from a nation, his parents and relatives were not special people among other nations, but in his sovereignty God called Abraham from his nation so that he would be a blessing to all the nations. Anchor Bible Dictionary says:

These blessings might be said to equip Abraham and his descendants to fulfill their destiny. The nature of that destiny is stated in the cryptic expression,... (Gen. 12:3b), which can be translated either,

"all the families of the earth will bless themselves by you", or, "in you all the families of the earth will be blessed." The first of these would mean simply that other families and nations would be impressed by Israel's success and happiness that they would say "may you be blessed like Abraham/Israel." The second would mean that Israel's very existence would mediate a "blessing" to all the families on earth. (The Anchor Bible Dictionary, V.2, 436).

Abraham/Israel became a vehicle of God to carry his name to the nations, he was a witness to the true and living God (Gen. 23:6; 14:18-23). A confirmation of the choice and call of God to Israel is in Ex. 19:9. God selected them from the nations, like themselves, for the purpose of witness. To be holy would make them pull other nations around them to know the true God.

George W. Peters in his book, A Biblical Theology of Missions, says:

Israel became the people of God in the sovereign and gracious call to Abraham without any conditions attached to it. To become the servant of God to the nations of the world ... This servanthood of Israel is most fully described in Isaiah 40 - 55... God speaks of Israel as "my witness", Isa. 43:10-12 (Peters 1972, 112).

We should note that their choice and election does not exclude other nations from being God's possession. God is not limited to one nation or one tribe, He is the Lord of all nations (Ex. 19:5). Israel is not God's only possession, and is not ultimately unique. Israel is unique only in its and mission. Israel must keep this in mind and think of God neither in local, geographical terms, nor in tribal or national terms. He is God of all the earth, of all mankind. If the family (house) of Aaron was chosen for the priesthood, it was for a moment, and only a shadow of the priesthood of Christ, Heb. 7:11-16. God chooses in his sovereignty and not on a tribal basis.

Peters further argues that God's purpose to choose Abraham, Aaron's house and Israel as a nation was to draw other nations to himself. In other words, it was a God-

given mission. Peters again calls such election a "centripetal universality," which means that Israel was to operate like a magnetic force, drawing distant people to a central place, with the temple as the center for the worship of Yahweh (Peters 1972, 52, 112, 113).

Another thing that may cause people to think that God was favorable only to Israel is the fact that he used Israel to eliminate the inhabitants of Canaan (Deut. 7:5; 16-22). But we should know that God allowed their destruction not because they were tribes or nations other than Israel, but because of their evil (Gen. 15:16). Later on, we also see God punishing Israel because of their sins. The New Bible Dictionary says:

The prophets insisted tirelessly that what Yahweh required from his people was not sacrifices of fatted beasts but righteousness and covenant - loyalty, for lack of which the nation faced disaster greater than anything it had hitherto known (New Bible Dictionary 1982, 534).

God punished Israel as he did the Canaanites because of their sins (I Kings 17:22-25; 25:20-22). He is a holy God and doesn't favor sinners. Therefore he punishes people because of their unbelief and sins. He is a God of love and of righteousness. He is sovereign in his decision.

Tribalism in the New Testament

Yekonda Mimi and Ngarsoulede Abel in the paper that they presented to the Theological and Christian Education Commission, say that there is no tribalism in the New Testament. The word tribe mostly refers to clan entity, tribal entity and national entity, and to people who share the same culture, opinions, language etc ... (Mimi & Abel 1997, 212-213).

We have two stories in the Gospel of Matthew that might seem to bring an idea of

tribalism in the New Testament, but they in fact do not. When Jesus sent his disciples to preach the Gospel to the villages, he told them not to go to the Gentiles nor to the Samaritans (Matt. 10:5). This is not tribalism, but only shows that the gospel was to be preached to the Jews first before it went to the Gentiles (Acts 18:6). Jesus had to announce the Gospel to the people of Israel (Matt. 15:24). The case of the Canaanite woman raises other questions of favoritism. But Jesus said two things to the woman, firstly that he was not sent outside of Israel, and secondly, that it would not be proper to give Israel's blessings that belonged to the "children", to those who did not belong to Israel; and dogs, no matter how dear to the owner, are not children and have no right to be treated like children (Hendriksen 1973, 623). Jesus was also talking on the basis of relationship that exists between the members of the family and other things in the house. Both Jews and Gentiles are all included in God's plan of salvation.

The choice of the twelve disciples in the Gospel seems to be on a tribal basis because all spoke Galileans in Acts 2:7. We should know that at that time Palestine had more than five provinces, and the purely Jewish ones were Judea, Galilee and Perea (Aharoni & Avi-Jonah 1968, 140). Although all disciples with the exception of Judas, came from Galilee, it doesn't mean that they all were of one tribe, though it is not mentioned. Galilee was an area where more than four Israel tribes lived, namely Naphtali, Asher, Zebulun, half of Manasseh and Gad (Beitzel 1985, 100-1). Jesus Christ himself was from the tribe of Judah, but chose his disciples from Galilee. We may assume that the twelve disciples of Jesus were from different tribes of Israel.

Elwell gives three reasons to show that Jesus did not use ethnic favoritism in this choice. Two of the reasons are the following: first, Jesus grew up in the province of Galilee and the town of Nazareth. He was known by the people of Galilee and himself

knew them well. Second, he received his greatest response in this region (Elwell, 1988, 836). Freedman says that Galileans received Jesus more than the inhabitants of Judea did (Freedman 1992, 878). Therefore the receptiveness of the Galileans might have been one of the factors that contributed to the choice of twelve disciples.

The animosity between the Jews and the Samaritans that was reflected in tribalism had its source back in the history of Israel, which clearly shows that the people of Samaria worshipped many gods, contrary to Jews who worshiped only Yahweh (2 Kings 17:24,29-30). In John 4:4, because of his love to all people, Jesus had to go through Samaria. He wanted to disapprove the prejudice that existed against the Samaritans, and shared the Good News. Commenting on the Gospel of John, Clarke says that "the deadly hatred that subsisted between Jews and Samaritans is known to all." He adds that "the most merciful wish of Jews against their neighbors was that they might have no part in resurrection" (Clarke 1824, 539). Commenting on the same way, Harrison says that Jews avoided all dealings, and were not using vessels together with Samaritans; that they even refused to share in the rebuilding of the temple (Ezra 4:1) (Harrison 1962, 30). This paragraph on Jews and Samaritans demonstrates that tribalism was one of the factors that contributed to the hatred.

An issue rose up in the early church between the Jews and the Hellenistic Jews in the distribution of aid for widows in Jerusalem (Acts 6). About this issue, Longenecker argues that if the Hellenists spoke mostly in Greek, "then the issue about the distribution of food was only a symptom of a larger tension between the two groups; that opened up earlier prejudices. In his arguments, he says that there might have required separate meetings within the Christian community that resulted in the food distribution problem

(Longenecker 1994, 413). The Bible says that there was an inequality in food distribution. Acts 6:1,2. The matter was quickly discussed by elders and apostles and then solved.

Views About the Causes of Tribal Conflict

People have tried to find out the causes of tribalism and have come up with diverse views. Henry Bienen says that "Intertribal conflict can be economically based rather than rest on traditional animosities." He says that tribal conflict is often focused on land issues (Bienen 1974, 131, 32). On the other hand Yusufu Turaki in his view thinks that in Africa ethnic identity, affinity and loyalty are the causes of tribalism. He goes on and says that "core values" are the sources of ethnic tensions, violence and conflicts (Turaki 1997, 5). Stuart Fowler says that tribal conflict is caused by the dominant majority in oppressing minority group (Fowler 1991, 6). Ndarubagiye goes in the same way by confirming that in Mauritania, the Arabia-Berber minority group oppresses the Negro-African majority (Ndarubagiye 1996,80). Kasongo Kazadi thinks that the causes of tribalism lie in the self-consciousness of tribal groups, the feelings of belonging and cultural and social identity (Kazadi 1997, 3). Above, are the views of different people on the causes of tribal conflict. My view is not different from theirs, but I think that the cause of all evil is the enemy (devil), who influences a certain ethnic group to view itself better and above other ethnic groups. It can be seen on land grabbing. Another way in which it can reflect itself is when the dominant majority oppresses the minority or the minority oppresses the majority as argued above. The sinful nature of man has led him in all sorts of acts of sin (Gal.5:19-21).

Effects of Tribal Conflict

Tribal conflict has had effects on the church and African societies. News papers and magazines are reporting tribal clashes almost every day. The correspondent of the Kenya Times Newspaper says that the most direct cause of mass poverty in Kenya and the major obstacles before the government is tribalism (Correspondent 1998, 6-7). In his book, The Angels have left Us... Hugh McCullum explains how Christians killed their fellow Christians in Rwanda's genocide (McCullum 1994, 65).

Gatu says that tribal conflict is the major contributing factor to the ever developing refugee problem in Africa (Gatu 1978, 140). In the same way, Adeyemo observes that tribalism has contributed to bad politics and politicians, political assassination, civil wars, violence and genocide in Africa (Adeyamo 1997,34).

Tribalism has led many African governments into ethnic clashes with consequences of loss of many innocent lives. Kinoti cites tribalism as one of the contributing factors to the social and economic problems and serious obstacles to the development of Africa (Kinoti 1994, 55). Today in Africa, tribalism is one of the greatest factors that bring war, poverty and misery to the population of the black continent.

CHAPTER III

METHODOLOGY

This field research concentrated on the views of church leaders towards the causes of the tribal conflict that has affected the church in "Nord - Kivu" Province. The CEBCE church was taken as a case study.

Designing the Instruments

Two types of instruments for the purpose of data collection were formulated by the researcher. The first instrument was the interview with the president of CEBCE church, the chairman of the executive church council, and the cabinet Director of "Eglise du Christ au Congo" (ECC) in Goma. The second instrument was the questionnaire that was given to the leaders (pastors, elders, laymen) CEBCE church, and was also given to the lay leaders of ECC provincial office in Goma. The interview and questionnaire sought to ascertain the views of church leaders about the causes of the tribal conflict in the CEBCE church. The researcher collected the filled questionnaires from the informants.

Data Collection or Administrative instrument

This study was descriptive in approach and it sought to establish the views of church leaders on the causes of tribal conflict in the CEBCE church.

The researcher made an appointment to meet the General Secretary and the President of CEBCE church to explain to them the need of this study. The church president allowed the researcher to do his work among church leaders, missionaries and the office of "Eglise du Christ au Congo" in Goma town. This work was done through interviews, questionnaires and documents such as letters. Minutes of church meetings were also handed to the researcher through permission in order to facilitate the study.

The researcher did observe the evolution of the conflict the behavior and talk of those he met with (e.g. some of the observations were the criticisms towards the rival group and the lack of reciprocal visits among leaders). The questionnaire was formulated and was examined and approved by the supervisor.

Since there were records of minutes and other documents, the researcher did study them and after the study was done, a careful comparison between the researcher's observation and the collected data showed diverse views about the causes of the tribal conflict. In his observation, the researcher visited two CEBCE local churches in the town of Goma as a sample of all other local churches of the whole denominations. The researcher observed the behavior of church members and listened to the conversations.

This study is a field study. Data was collected from the CEBCE church. The information for this study was collected from:

1. a) The pastors of the CEBCE church
- b) The CEBCE Headquarters and the CEBCE missionaries in Goma.
- c) The "Eglise du Christ au Congo" office in Goma.

2. Records and documents of church meetings and seminars.
3. The researcher's own observations.

The information to be gathered from 1,2, and 3, above helped to get views about the causes of tribal conflict. A questionnaire was formulated, and the researcher together with his supervisor went through the questionnaire. This clarified the questionnaire before it was used for pre-testing. The questionnaire was given to four church leaders and the researcher explained the aim of the questionnaire to these leaders so that they comment on it. This tested and clarified its validity. A space was provided for independent comments on the questionnaire. The changes that they suggested may prove useful to improve the questionnaire.

A revised questionnaire was formulated and was then given to church leaders. Because the respondents use French and Swahili, the questionnaire was translated into these two languages to enable the researcher to get information.

Population

There are two types of population for this study. The first category were church leaders, including missionaries, and the President (Bishop) of the CEBCE church. In this first category eight were interviewed and forty-two were given questionnaires, from which thirty-seven responded. In the second category of six people from the office of "Eglise du Christ au Congo"(ECC), five responded. The total number of people who were interviewed and those who received the questionnaires were fifty-six. The responded were forty-one and the non response numbered fifteen.

The first category was chosen because they know well the problem of tribal conflict that has affected the church. The second category was chosen for this research because

of its interdenominational nature.

Sampling

The method of selection depended on the availability of the informants. Because of the insecurity in the rural areas, many church leaders were forced to flee from their homes and are now living in the town of Goma. Therefore, these and the CEBCE church leaders in Goma were selected as a selective sample for the whole denomination in this study.

Pre-testing

The researcher gave the questionnaires to four church leaders of CEBCE in Goma and explained to them the aim of his research. Their verbal suggestions and comments helped to revise and to formulate the questionnaires that he gave to the church leaders for collecting information. The researcher translated the questionnaire from English into two languages (Swahili and French) spoken in the area in order to enable the respondents to answer and to give their views.

Research Design

The needed information from the views of church leaders were collected with the help of two assistants who used the researcher's instruments.

CHAPTER IV

FINDINGS AND DATA ANALYSIS

The main aim of the researcher in this study was to know and to understand the views of church leaders towards the causes of the tribal conflict that has affected the church in Nord-Kivu Province. The study was peculiarly based on the “Communaute des Eglises Baptistes au Congo Est” (CEBCE) that is now going through a split. Data was gathered from verbal interviews of nine leaders and thirty two (32) questionnaires. Out of 56 who received the questionnaires, 41 only were able to give back responses. The researcher also received documents (letters and minutes) from church leaders and took a photocopy to them for his work. The interaction that the researcher had with different members of CEBCE church gave him an insight of what most people think to be root causes of the problem in the church.

In this chapter, interviews, documents and questionnaires (collected data) are analyzed to achieve the purpose of this research. The five research questions that were formulated by the researcher also aid for the research purpose. Below is the table of returned and not returned questionnaires.

The Causes of the Tribal Conflict

TABLE 1: Returned & not returned questionnaires

Category	Frequency	Percent %
Returned	41	73.2%
Not returned	15	26.8%
Total	56	100.0%

Research Question 1: What are the views of the church leaders about the causes of the tribal conflict in CEBCE Church?

Answered in item 8 on the questionnaire, (Appendix A was designed to respond to this research question). The aim of the above question was to seek and to know the opinion of the leaders of the church about the causes that have brought tribal conflict in the CEBCE Church. Table 2 below explains and demonstrates the opinions and ideas of the respondents concerning the crisis.

TABLE 2: Causes of tribal conflict

Causes of Tribal Conflict	Frequency
1. Lack of discipleship	19
2. Tribal segregation in leadership	17
3. Ambition for power	15
4. Lack of structure (the non-clear regulations)	13
5. Inferiority complex	11
6. Financial greed	12
7. Creation of feudal societies (secular from environment)	2

N = 41

The above table indicates that there are seven main factors that were mentioned by the respondents to be the root causes of the tribal conflict that are raging in CEBCE Church. Under these seven factors, there are some other minor causes that can be considered as effects of all others. Following are the comments on how these seven have contributed to the downfall of the church into tribal crisis.

Lack of discipleship

The illustration below may help to understand this subtopic. When a child is born, he is a baby and doesn't physically know anything about himself and even cannot help himself from any danger. The mother is obliged to take care of the baby she gave birth to, by feeding, dressing and providing him with all other necessities that make the baby to grow up and to be a mature person who is able to help or to bear others, and also to enjoy the culture of this society in which he was brought up. The newly born again who is a spiritual Christian baby needs to be treated in the same manner by those

who lead him to Christ, as a mother who nurses her baby; and this is done through discipling. Those who grow spiritually in the church without going through discipleship are not mature in God's word, and childish traits may from time to time be seen in their Christian life. The apostle Paul mentioned this kind of immaturity of Christians in the Corinthian Church, (1 Cor. 3:1-4; 1:11-12) when he wrote to them following the report he received from Chloe's family.

The above subtopic was taken from the views of the respondents who see it as one of the root causes for the tribal conflict in CEBCE Church. CEBCE missionaries were accused of being the first contributors to this issue because of their ignorance in how to disciple their new believers. According to the respondents, the missionaries from the Conservative Baptist Foreign Mission Society (CBFMS) known in Congo as Mission Baptiste au Kivu (MBK) could not strengthen those who accepted the Gospel from their preaching. Instead these new converts were sent to villages to convert others after they only knew how to read John 3:16, which became their ministry's life message to preach without maturity in God's Word. Later on, they were the ones who became evangelists, pastors and church leaders. They themselves could not disciple those who came to Christ, making some of the believers (followers) to live in hypocrisy and carnality. Most joined the church in order to be exempted from the heavy laden work of the colonialists (Belgians). This also made them to cover evil in order to keep their interests in the church. Wambua, a lecturer of African Traditional Religion (ATR) at Nairobi Evangelical Graduate School of Theology (NEGST) in the lecture he gave to his class of ATR on 18th, January 1999 said that lack of teaching doctrine to the new African believers made many converts to live two religions: to have one foot in African religion and the second in Christianity (lecture of 18/1/99). That lecture confirmed the views of the respondents about CEBCE and about other

churches in the East Congo. Interviewed in his room at the Methodist Guest House in Nairobi, Kasereka Lusi praised the Baptist missionaries for their commitment of preaching the Gospel of Jesus Christ to many people who are now Christians but regrets that there was a lack of discipling of the new converts. He says that the emphasis in preaching was the prohibition from adultery or prostitution, from drinking and the danger to come of eternal fire for sinners. Once any one leaves the above vices he was worthy of baptism. Some of these believers lived in the mission station and any one who was caught in adultery or taking beer was chased from the mission station. He added by saying that many were baptized even without faith in Christ, only because they had left adultery and the drinking of beer. Another weakness that he raised was the emphasis that the missionaries placed on the competence of the church leaders while neglecting the qualifications that they required. Because perfecting was emphasized instead of discipling (doctrine), church members were exposed to the devil's attacks without enough of a full armor of God to defend themselves (Eph. 6:13). He said that other things were done in ignorance by missionaries because of their own low level of education resulting in the immaturity of their followers. Even a believer of one week could discuss the matters of the church while he himself was not yet mature. (Personal interview on 12th, March 1999). His views of implicating missionaries in the crisis because of their inadequate education in God's word seems to be supported by Herbert Kane who said that the Moravians Missions were sending people with little formal education to the mission fields (Kane 1982, 79).

Some of the respondents in this recent crisis said that missionaries have showed favor to one group in the conflicts instead of being neutral and reconciling the two groups (majority and minority) together in love. Muhima one of the Pastors in Goma, and chairman of the Executive Council of CEBCE, interviewed at his residence

on the 18th August 1998, said that missionaries who have labored in the CEBCE church for years can now themselves see the level of maturity in which they have brought up the CEBCE. He called them to be the instruments of this tribal conflict. He added by saying that a lack of teaching had left many of the believers and church leaders unable to distinguish sin (personal interview on 18th August 1998). Winston Hurlburt who was born, grew up and worked in the mission field interviewed on 18th February 1999 in Kampala said that one of the factors among others that contributed to the crisis is the coming of some of the missionaries to the field without a call from the Lord. In a crisis like this, they would stand with one group and increase the problem or they would just flee from the mission field. Another missionary who had been working with the CEBCE church in Congo and whom I wanted to have an appointment for interview, refused to meet with me or to answer any question by phone. She only said that she doesn't know anything about the CEBCE church. Though she has been working with the CEBCE church for about four years, she did not want to share any information concerning the tribal conflict she knew about.

The lack of discipling and maturity in this community from its origin has plunged the whole church into disputes over leadership. Such unstable times in the church are also a lesson to the church leaders to focus and to teach with energy the future new believers in order to bring them to maturity in God's Word. Those who are mature in God's Word will always confront such attacks from the enemy. Because of the maturity that they have, they will come together in humility and obedience to God and to his word for a building solution. The lack of maturity and faith makes believers to act in ignorance thinking they are serving God (John 16:2). It is dangerous for the church to lack teaching for believers in its programme. Peters says that Christian discipleship is a vital expression of the Christian life, to teach it is imperative and to

neglect it is tragic. He states that a Christian disciple is more than a believer, more than a follower and imitator of Christ, more than a holy enthusiast for Christ, and even more than one who lives in full devotion to the Lord. He defines the disciple as follows:

A disciple is a believing person living a life of conscious and constant identification with the Lord in life, death and resurrection through words, behaviors, attitudes, motives and purpose, fully realizing Christ's absolute ownership of his life, joyfully embracing the savior hood of Christ according to the imprinted pattern and purpose of Christ for the chief end of glorifying his Lord and Savior (Peters 1972, 184, 7).

If such Christlike Christians would have been brought up in the church, tribalism or ethnicity, and the so-called majority and minority, would have no place in the church. We should know also that it takes time to produce such disciples as stated by Peters (1972, 189). Matthew defines clearly the threefold discipleship: carrying the cross, denying oneself and following Christ, Matt 16:24. The undisciplined Christians are always harsh regarding church issues.

There is truth in some of the accusations against missionaries. However, CEBCE missionaries did teach their followers and this is confirmed by the Rwanguba Bible Institute where they trained and are still training church leaders. Training should, however, go hand in hand with follow up and seminars to church leaders and to local church members to strengthen them in faith through God's Word. Hosea the prophet says that lack of knowledge of God's Word leads to destruction, (Hosea 4:6). Lack of God's word in a believer's life strengthens the negative and evil desires (James 4:1-2) that is not in conformity with the positive desire of leadership (1 Tim. 3:1-7).

Tribal Segregation in Leadership

Tribal segregation in leadership is another source of tribal conflict as mentioned by some of the respondents. It was discovered that some ethnic groups who are CEBCE church members have been separated and rejected from benefiting in the privileges by one ethnic group that has seized almost all services in CEBCE church. This ethnic group is larger among the fifteen ethnic groups that constitute the CEBCE church members. Two terms (majority and minority) have been used in describing these two groups. Janvier Barawigenera Rujana, one of the CEBCE pastors and theologians explains in his thesis that he presented to the "Universite Libre des Pays de Grands Lacs - faculte de theologie protestante" (ULPGL - F.T.P), in obtaining his "Licence en theologie" how these two terms happen to be used in CEBCE. He says that there was an affront between missionaries and the autochthonous church in the late fifties and early sixties that resulted in a split into two denominations. The mission lost a good number of its local churches to the north and south of the field (old Kivu Province). The central local churches dominated by one ethnic group remained faithful to the missionaries, with only a few members in the north and the south who were also faithful to missionaries. He confirms that the dissident group called "Communaete Baptiste au Kivu" is ten times bigger than the CEBCE church (Rujana 1996, 98).

Muhindo Hangi interviewed at his residence in Goma says that the split of 1960 gave birth to the majority and the minority in the CEBCE church. He said that since that time and after the split the minority has never had any access to the leadership. He continued to say that during the election in the General Assembly when the mandate of President (Bishop) ended, the preferred leader by the majority ethnic group from the group, whether he is immature or incompetent, would be elected. The elected was not chosen because of the capabilities or potentiality seen in him by all

assembly members, but on a tribal basis. He stated that the recent clash in the CEBCE church is due to the voluntary resignation of the CEBCE President in 1995 that allowed his deputy from the minority group (assistant) to take over to complete the mandate of the former according to their CEBCE regulations. Because the assistant came from the minority group, he was rejected by the majority group which had already chosen their own President. He said that unwillingness to be led by one from a different ethnic group is a form of segregation and sin (personal interview on 14th August 1998).

This kind of behavior comes from pride that has infected humankind and that always wants to rise to the top, to wield power over others, and that makes those in power to get it at all costs (Adeyemo 1989, 30). Separation (segregation) does not only come from a majority. The experience from the secular world of South Africa before the nineties and Rwanda today demonstrates that it may also come from minority.

Most of those who responded were not happy with these two terms to be used in the church, because it doesn't give glory to God. One of the recommendations from the Executive Committee of "Eglise du Christ au Congo" (ECC), Nord-Kivu Province branch that they made to CEBCE leaders against segregation was to warn them from using the terms such as minority, majority and nationality in Jesus Christ's church (letter no. 241/ECZ/SR/CAB/PR/96 of 07/10/1996 addressed to the Governor by ECC President). In the same letter the Executive Committee of ECC also warned the CEBCE leaders to revise their constitution and to let the whole body of Christ in the church participate equally without segregation in leadership and church activities in CEBCE.

Selfishness or seeking one's own advantage, pleasure, or well-being without regard for others has promoted tribal conflict among the leaders of CEBCE. It is clear

that such things have happened because some other ethnic groups are seeking their right of recognition as CEBCE church members and who also qualify to be considered as all others. The denial of that right of belonging to the leadership by the privileged ones has created this tribal crisis. Haselden says that:

Segregation is the denial of the right to belong on the basis of irrelevant considerations. It is the breaking of a union which ought to be, on grounds which have nothing to do with the union or with those who should participate in it. The abandoned child, the outcast brother, the neglected parent, the betrayed Lord, the forsaken country, these are spectacles of broken union of those who ought to be united by arbitrary exclusion of the one party by the other. Segregation is that act, or those acts, which separate a person or persons from those to whom they belong on the ground of circumstances irrelevant to the union which ought to be (Haselden 1960, 121).

Our Lord Jesus Christ taught about the dignity and work of every human being in Mark 8:36, 37. Thus any saved child of God in the church has the right of participating in the blessings and privileges that the Lord has given to his saints. The problem occurs when those in responsibility in the church recruit people to work in the church on an ethnic basis. This becomes an obstacle to the church or country development (Rujana 1996, 35). It reminds us of what Mutunga says of the Swahili word, “*wa kwetu*”, which he defines as “connectedness” in English and which he explains in three levels: blood bonds, social (respect) practice bonds, and sub-culture bonds. He says that Africans and not only Africans have always had that tendency of considering these bonds. According to him there is nothing bad in the term but it becomes bad when negatively used (Mutunga 1997, 72). The “*wa kwetu*” behavior is not only found in CEBCE, but also in other churches and mostly in secular Nord-Kivu Province politics.

The “Mission Baptiste au Kivu” (MBK) missionaries are also accused of having laid the egg of segregation in CEBCE church which has now produced bitterness in the whole community. Rujana, when talking about the tactics of the

missionaries in CEBCE in order to maintain paternalism, says that the missionaries used a weapon of favoring one tribe by use of gifts. He confirms that the missionaries since then have had for a long time a strong attachment to the Rwandese (Hutu of Zaire) than the other seven principal tribes that compose the CEBCE. He quotes Lukwangomo Itanga Kwandya who said that the Rwandese are loved by missionaries because of being submissive and close-mouthed. He argues that this favor has made the Rwandese to consider themselves superior over other ethnic groups and also to regard themselves as the owner of the CEBCE church. He adds by saying that in every meeting of the General Assembly they keep telling other tribes that: “ni communaute’ yatsu” “it is our community church” (Rujana 1996, 115). Kahindo Kyeya, one of the CEBCE pastors and director of the President Cabinet of “Eglise du Christ au Congo”(ECC) Nord-Kivu Province branch said in an interview that their Hutu brothers say that the CEBCE church is theirs and that they have to lead it. (Personal interview in Nairobi on 31st, 1, 1999).

These accusations against missionaries are proved by their incompetence to reconcile the two parties together. In his report of the visit he did to CEBCE at the helm of the conflict, Glenn R. Kendall, director of CBI Africa Ministries exhorts the leaders of CEBCE as an outsider and not as one of that body of Christ that is going through deep trials and temptations (Kendall 1997, report).

Another issue that was raised under this root cause by respondents was the problem of nationality. Some of the respondents claimed that they have been called foreigners because of their origin. The case of nationality is not something that should be discussed in the church of Jesus Christ. It is something that should not be mentioned in the church. The church is the united body of Christ of saved people of all ethnic groups on earth. In the church all races and tribes become one race and one tribe in

Christ, and are all sisters and brothers in Christ (Matt. 16:18; Gal. 3:28,29). This kind of term has also in it an idea of excluding other church members from the unity that is found in Christ and that makes all Christians to be one in Christ. It is true that the issue of nationality in Nord-Kivu Province has become a real problem, but it is a matter of politics that the church should avoid and leave to the government of Congo. Christians are heavenly citizens as it is stated in the Bible (Phil. 3:20-21). Only three respondents raised the issue of nationality, but all other respondents from both sides condemned the term and considered it as devilish which should not be heard in the church.

Ambition for Power

Ambition for power is another main factor that contributes a lot to tribalism. This hunger for power is a human disease that is seen not only in the church but obviously in the secular world with blood shed. It is shameful for such behavior to be heard among the people of God. Such Ambition for power manifests itself in the church during the elections time when candidates go through campaigns and give bribes to voters in order to win elections not because God chose them in his church under the leading of the Holy Spirit as it was in the early church (Acts 13:2,3) but because of ambition.

In his letter to the minister of Justice in Kinshasa, Katakya Mutahinga, the President of CEBCE church puts it to be number one of all the other three, calling it the root cause of the recent crisis in CEBCE that is raging in the whole community (letter no. 132/55 CEBCE/RL/97 of 14/10/97). Winston Hurlburt, one of the CEBCE founder's sons and a missionary, argues that there are four causes of the conflict and hunger for power takes the lead (personal interview 18/2/99). Bamoleke the former

president of CEBCE church confirmed that hunger for power is the problem that has plunged the CEBCE church into this⁷ crisis and acknowledges it as a spiritual sickness. He added that hunger for power is well understandable in the secular world but that when Christians slowly use it, they dishonor their Lord Jesus Christ. He argued that some church leaders are looking for power in CEBCE, not because they want to serve Jesus Christ in his church, but because of interests. Others are not willing to lose power because of the same desire.

In this open questionnaire, fifteen gave nearly the same responses from their views. They said that in this leadership greed, most of the leaders are seeking for titles, and others are seeking and fight for it just to dominate other ethnic groups in the church. Still others who are fighting for it, seek it in order to always maintain their interests and to cover evil in the church, and also for the pride of being always on top in the church. According to their views, they say that these bad desires have raised tribalism, ethnicity, and nationality in the CEBCE church and is the ground of the recent crisis.

Structure

Structure is one of the causes of tribal conflict according to the views of CEBCE church leaders. In an open questionnaire, thirteen stressed that this factor has also contributed to the misunderstandings in CEBCE. Concerning the constitution, some of the respondents considered it to be poor and also biased. It was written to benefit not the whole community but individuals and is not clear about many of the CEBCE services. The documents that were given in Goma by the CEBCE President and which stress more about the revision of the regulations (Reglement d'ordre Interieur) are analyzed below.

The Executive Council (EC) which had more attendees than its normal size met in Goma on 25/9 - 2/10/96 in which the Executive Committee of "Eglise du Christ au Congo" (ECC) was invited to intervene because of misunderstandings that dominated in the meeting of the EC. Among other warnings stated by the ECC executive committee, those about regulations read as follows; "Revoir le Reglement d'ordre Interieur de la communaute et l' adapter aux realites actuelles (apres le conseil executif, en une autre seance de travail car maintenant cn'est pas possible), considerant qu'il a ete elabore en faveur d' un individu d'un groupe"; which means, "to revise the constitution of the church and to adapt it to the present realities, because the present constitution was elaborated to the favor of an individual of one group. This recommendation comes of all others because of its importance to the leadership of this church."

In the letter that the moderator together with the president of the regional synod of ECC Nord-Kivu sent to the Governor to inform him about the recommendations that the Executive Committee had given to CEBCE leaders for peace and unity; he invited these leaders to revise their constitution to amend it and to adapt it to the present realities (letter no. 241/ECZ/SR/NK/CAB/PR/96 of 7/10/96).

In the declaration of leaders of five church districts (secteurs), on 23/7/97, on its first page, it expresses the critical situation in CEBCE at its no. 7 that reads: "Un reglement d'ordre interieur inadapte, plein d'irregularite' creant de confusion et de tiraillement pour avoir ete' concu par et en faveur d'un graupe" or "their concern was about the old constitution that their rival group was-insisting to be used at the present before its revision as it was proposed by the ECC executive committee and suggested by Glenn R. Kendall who is the director of Africa Ministries of Conservative Baptist International (CBI) former CBFMS (His report of 2-8/4/97), and which is regarded by

the former to be inadapted, full of irregularity that creates confusion and fiction because of its favoritism.”

In the “Protocole d’ Accord” of 11/6/98 that brought together a delegation from National Office of ECC Kinshasa, the delegation of the Government and that of the CEBCE itself and its missionaries suggested and ordered seven things to be done and from which eight people were designated by two groups of CEBCE as a college to take over from the present leaders for three months in order to work on three things of which two of them follow and are concerned with constitution:

- a). “de preparer le projet d’amendement des status et du reglement d’ordre interieur a’ soumettre a’ l’ assemblee generale. (commissions the college of the 8 people to prepare an amendment project of statutes and regulations that should be submitted to the general assembly).
- b). “de convoquer l’ assemblee generale et de proposer l’ordre du jour qui devra traiter, notamment de l’adoption de statuts et reglement d’ordre interieur et de l’election de nouveaux dirigeants.” (commissions the same college to invite the general assembly and to propose an agenda which should to adopt the statutes, the regulations, and elect the new leaders of CEBCE church).

This information is taken from the letter of transmission of Protocole d’ Accord to the Governor by the Provincial Director of NK Province, letter no. 091/193/CAB/GP-N-K/98. The college is still at work, and has gone over three months because of the war in the region. Only six continued in the college meeting, the two missionaries left because of the war.

Structure also means organization or to put things or a society in order for better functioning. Kasereka Lusi said in an interview that the neglect of structure or

organization in Baptist churches has become the source of the crisis in CEBCE. He also argued that other denominations who follow the same system of leadership as CEBCE are also facing the same problems of tribalism, clanism, regionalism and even nationalism. According to him, the churches that are structured and organized, such as Presbyterian, Anglican, Roman Catholic, Methodist and others do not face much conflicts. He stated that the Baptist churches are always in danger of conflicts because of their weak system of leadership. He continued to argue that associations without structure (hierarchy) are always open to trouble and are unstable, because where there is no organization, sinners and backsliders have a say in the church; even any new person who joins the Baptist church has a say. He thought that the present crisis or conflict in CEBCE may lead them to better organization and structure for their leadership. He concluded by suggesting an alternative system. (Personal interview on 12/3/99).

John Baur supports this view when he talks about divisions and splits that protestant churches have known for years. He says that the Roman Catholic church with its emphasis on unity, hierarchal order, clerical leadership, etc, could not allow or favor independency in the similar way (Baur 1994, 354). It should be admitted that lack of structure in the church is also a causal factor of trouble makers in the CEBCE church. The five books of Moses and historical books in the Old Testament demonstrate how God put order in Israel community. The people of Israel were under a theocracy, God's rulership, until rebellion against God came in. The church itself is under God's leadership or theocracy. God in his nature never allowed democracy where everybody wants to say or to lead as he wills. God alone is Lord and King in his church in spite of the human weakness that we experience today. King Saul lost his kingship because of trying to listen to people and to leave God's order, theocracy was

the system (1 Sam 15:15-17). The church that would be stable and strong in spreading the Gospel needs an interior structure that will make it to serve God in unity. Without this, many churches have become like an arena of the devil, where divisions dominate. Therefore structured leadership in the church is better than group leadership. Group leadership has never been without and exempt of disasters.

Inferiority Complex

According to the New Britannica - Webster Dictionary and Reference Guide (NBWD) an inferiority complex is an acute sense of personal inferiority resulting either in timidity or in exaggerated aggressiveness.

This is one of the causal factors of conflict in CEBCE. It is an inward feeling that makes somebody to feel ashamed to talk on a subject or anything for fear that other may despise him because of his weak argument in a discussion and makes him keep quiet. It makes a person to be aggressive and sometimes to view himself lower than others.

Eleven responses to the open questionnaire emphasized that the subtopic above is largely contributing to the conflict. According to the respondents, the inferiority complex makes one lack humility, love and even unity. One feels incompetent and unqualified. Consequently one thinks others are looking down on him. Hence tends to aggression. Some of the CEBCE leaders are trying to cover up their sin in the church by being aggressive, and especially to those who are against their behaviour. This has often led to tribal conflict.

Injustice in the church is also a sign of an inferiority complex explained other respondents. It is a weapon used for one's self interest because of the fear of unworthiness. Winton Hurlburt, said that in his knowledge about the two groups,

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majority and minority in CEBCE, one group fears the second (minority) because of its commitment, zeal and fidelity in church leadership. This fear always makes the person who is involved in church ministry without spiritual qualification and competence to feel unstable.

Financial Greed

This is another root cause of tribal conflict plunging societies and many church leaders into failure in their ministry. It is not strange for this vice to divide brothers and sisters in Christ and to promote self defense in the church.

In the open questionnaire, views of respondents indicated that financial greed is the most common cause of the tribal unrest in the CEBCE church. This include the non sharing of materials (bierns materiels) of CEBCE among its members. This is a financial greed appeared in the early church (Acts 5), as did trouble in the distribution of materials (Acts 6).

Dr. Lusi, said that funds reports were not always clear on the part of the MBK Missionaries in the CEBCE and that it was one of the causes of the first clash in CEBCE in the early sixties. In the present time, he continued, mismanagement of church funds and materials is one cause of the misunderstanding between the ethnic groups. According to him the issue of the fund report started with missionaries

Glenn R. Kendall in his report about the clash in CEBCE church acknowledges that there was a problem of finance when he appealed for CEBCE leaders to invite some of their former missionaries to come and help in their fund account. Bamoleke confirms that an evil desire for money pushed CEBCE leaders to fight for leadership. Winston Hurlburt said that the spirit of covering and mismanagement of finances from both sides makes this crisis to continue. From a document entitled, "Declaration"

signed by eighteen church leaders of five church districts (secteurs), it is reported that one of the CEBCE departments' directors was sacked because of mismanagement and theft of project funds. This sacking led to misunderstandings from the supporters (declaration of 23/7/1997).

A letter addressed to the governor of the province and signed by two leaders, (Muhima Sombya and Katakya Mutahinga) on 21/3/97 described the desire for material interest that started to manifest itself in 1965 based on tribalism from those who were leading at that moment and which had now become an incurable wound in the CEBCE church. Mismanagement of church fund is one of the evil factors that brings to shame the church of Jesus Christ. It is always said that a Christian should avoid the love of money, because love of money leads to many evil acts. Somebody said that a Christian should not love money but like it, in other words, he needs money for his survival, but not in a bad way or for bad uses.

Creation of Feudal Societies

In the early nineties, after the proclamation of a democracy system by the late President of Zaire (Democratic Republic of Congo today), ethnic mutuality (mutualite') rose up, and every tribe in Congo had their council in every city and town in the country. Positively, it helped the government to control every tribe. The president would ask the ethnic group to propose one of their own who would become a minister in his government. In the ethnic groups, some tribes that were not known in cities found their recognition at this period because every group promoted their culture that has been hidden for years. Every Congolese saw "mutualite" as an occasion and a way where he could express his views democratically. They saw it as a process for real democracy. But the population did not know that there was a hidden agenda in the

government politics. After the proclamation of democratization, the population was given an open door to commence their political parties. Immediately there were more than three hundred parties. Every ethnic group had its own political party. Political parties were created on a tribal basis. The population of Congo that was united as one nation for thirty years was now divided into small feudal societies. “Mutualities” that were known in Nord-Kivu Province, says Rujana were: Bushenge for the Hunde tribe, Magrivi for the Hutus, Acuba for the Nyanga and Umoja for the Tutsi (Rujana 1996, 31). He left Kyaghandu for the Nande because his studies concentrated on three districts of Rutshuru, Masisi and Walikale. This liberalisation of “Mutualities” on a tribal basis later became bitter to the population. With it came nationalism, regionalism, tribalism and even clanism. Tribal clashes with mass killings began to be reported in Masisi District. In every province people who had positions in government and who were not natives were replaced by the natives of that province. This new form of politics enhanced tribalism in Zaire now Congo. It was even worse in the three districts of Masisi, Walikale and Rutshuru in Nord-Kivu, and in Shaba (now Katanga) Province. Though the church “Eglise du Christ au Congo” (ECC) kept its stand against this new wind of politics, some church communities got confused in distinguishing between church and ethnic mutuality politics and lost the salt and light witness described in Matthew 5:13-16.

The views of church leaders (Pastors) say that the secular feudal society has been practiced in the CEBCE, and can be seen in the choice and designation of leaders, in the adoption of decisions in the church assembly, and in recommendations, etc. Therefore it is the source of the divisions and conflicts in the CEBCE church. Bamoleke says that the political system that is prevailing in Congo has contributed to the crisis in the community (personal interview 12/3/99). Pauluku Musubaho

Dieudonne confirms this by saying that the urgent problem of divisions in churches has its basis in ethnic conflicts (Dieudonne 1998, 23).

The seven causal factors above from views of the CEBCE church leaders and which are considered to be the source of the tribal conflict are also mentioned by Dieudonne in his book, "Essai d'une Approche de Resolution du Conflict Actuel au sein de la CEBCE". He adds that "the search for truth is the detonator element that has launched the present conflict in CEBCE" (Dieudonne n.d, 2). His observation is true.

The Effect of the Tribal Conflict on the CEBCE Church

Research Question 2: **How does the tribal conflict affect the CEBCE Church?**

Answered in items 3, 4, 5, 6, 7, 9 on questionnaire, Appendix A.

Item 1: How many years have you been pastoring the church? This question was to understand the length of respondents in church ministry. Table 3 below shows the results.

TABLE 3: Length of service for the respondents:

Length of Service	No of Respondents	% Respondents
1 - 5 years	9	22%
6 - 15 years	10	24 %
16 - 25 years	7	17 %
26 - Above Years	8	20 %
Above 50 Years	1	2 %
No respond	6	15 %
Total	41	100

The respondents as indicated in this table are leaders with a good experience in church ministry; and who know well their church. The given information is from their understanding of the tribal conflict.

Item 3: How many ethnic groups are represented in your congregation? Which of these groups is most dominant in your congregation? R/Question 2

Table 4 below shows the number of tribes in local churches of the respondents.

TABLE 4: Number of tribes in local churches of respondents

Congregation - CEBCE	Tribes Frequency
Signers - Swahili / Goma	11 +
Signers - Francais / Goma	8 +
Virunga / Goma	14
Salemi "	7
Hermoni "	6
Penueli "	7 +
Vungi	3
Bukavu / Sud-Kivu	9 +
Nyakakoma	6
MGL - Butembo	4
Luseke / Nduta	1

N = 41

The six first congregations mentioned in Table 4 show the frequency of the participant tribes in the town of Goma. Other congregations are in the interior of the province (Nord-Kivu). Bukavu is in Sud-Kivu Province. The congregations who have more members of one or two ethnic groups than others in the same congregation as it was indicated by the respondents are: Signers that has more Hutu and Nande than other groups, Virunga has more Nande than other groups, Salemi has more Hunde, Hermoni has more Nande, and Penueli has more Hunde and Tembo than other groups in the congregation.

According to the interview with Katakya Mutahinga, President and CEBCE Legal Representative, CEBCE as a denomination works in Nord-Kivu, Sud-Kivu, and Katanga provinces, with more than fifteen ethnic groups. Some of the ethnic groups in Nord-Kivu province in which CEBCE Headquarters is are Nande, Hutu, Hunde, Nyanga, Tutsi, Mbuba, Bapere, Bakobo, Batalinga, Bahumu, Babila and Bapakombe.

Item 4: Is your church affected by tribal conflict? R/Question 2

Table 5 below shows the responses from the respondents.

TABLE 5: Acceptance of tribal conflict in the church

Respondents	Frequency	% Percent
YES	19	46.3%
NO	9	22.0%
NOT SURE	7	17.07%
NO RESPONSE	6	14.63%
TOTAL	41	100

Table 5 above shows the awareness of leaders about the tribal conflict that has affected their church. 19 responded yes, the 9 and 7 who responded no or not sure referred to their congregations (local churches), but in their comments that they gave, they stressed that there is tribalism in the CEBCE church through general assemblies, elections and designations of leaders, hatred among leaders on a tribal basis, divisions in meetings, etc. Six did not respond to the question and did not comment. Therefore

35 out of 41 or 85.3% admit there is a tribal crisis in their church.

Item 5: What event took place that can prove that there is tribalism? R/Question 2.

TABLE 6: Events confirming tribal conflict

EVENTS	FREQUENCY	% PERCENT
Fizzling of General Assemblies by quarreling	7	17.07%
Covering of sins	4	9.75%
Government intervention to settle the issue	1	2.44%
Grabbing of positions in HQ office by one ethnic group	5	12.20%
Hatred & criticism on tribal basis among leaders	6	14.63%
Diminishing church attendance	1	2.44%
Creation of other churches	2	4.87%
No response	15	36.60%
TOTAL	41	100%

The 63.4% confirm that the above events have taken place showing that there is tribalism in the CEBCE church.

Item 7: To what extent is that tribal conflict affecting your church? R/Question 2.

For this item 7 in Appendix A, the respondents were given a questionnaire to indicate on a five point scale the extent to which they have known the tribal conflict in CEBCE. The frequency counts from the respondents were then arranged by inverse

sense. The scale was:

Very great extent	5
Great extent	4
Small extent	3
Very small extent	2
Not at all	1

The maximum response at every point on the scale according to the respondent population of 41 was:

$$41 \times 5 = 205$$

$$41 \times 4 = 164$$

$$41 \times 3 = 123$$

$$41 \times 2 = 82$$

$$41 \times 1 = 41$$

A response that was rated above 123 was adopted as a tribal conflict affecting the church. A score at or below 123 was not adopted as a tribal conflict affecting the church.

TABLE 7: The Extent of Tribal Conflict.

	VERY GREAT EXTENT	GREAT EXTENT	SMALL EXTENT	VERY SMALL EXTENT	NOT AT ALL	TOT AL
Extent of tribal conflict	[16] 80	[5] 20	[9] 27	[5] 10	[6] 6	[41] 143

N = 41

The result of Table 7 indicates that tribal conflict occurs at a great extent in the church. Church leaders scored a lot higher than the critical cut-off point of 123.

Item 9: In what ways do you think tribal conflict is affecting your church?

R/Question 2.

TABLE 8: Effects of Tribal Conflict upon the church

EFFECTS	FREQUENCY	%
Lack of unity among leaders	24	58.53%
Enmity among members	7	17.07%
Non- Christians attracted by the church	14	31.14%
Some members get discouraged	17	41.46%
To sack others without reason	2	4.87%
No response	7	17.07%

N = 41

The effects in Table 8 mentioned by the CEBCE church leaders indicate that there is tribalism in the church.

Attempts of the CEBCE Church

Research Question 3: How does the CEBCE Church attempt to solve the problem?

Answered in items 10 and 11 on the questionnaire, Appendix A.

Item 10: What has been your reaction to tribal conflict, you as one of the leaders in the church? (R/Question 3).

This item seeks to get the reaction of the church leaders towards the conflict. This is mentioned in Table 9 below:

TABLE 9: Reaction of leaders against tribal conflict

REACTIONS	FREQUENCY	%
Neutral, not biased	15	36.6%
Tolerance	1	2.44%
Preaching	9	22.00%
Prayer	8	19.51%
Seminars	8	19.51%
Fellowship and working together in church	4	9.75%
Visiting one another	6	14.63%
Retreat for youth	1	2.44%
Others	5	12.2%

N = 41

Table 9 presents the reaction of CEBCE church leaders towards tribalism. It shows how the pastors and other church leaders are doing their best to combat the conflict.

Item 11: What is your church doing to solve the problem of tribal conflict?

(R/Question 3).

TABLE 10: Church's solutions

SOLUTIONS	FREQUENCY	%
Through Seminars	7	17.00%
Through Bible study	5	12.19%
Through Pulpit	12	29.20%
Through prayer	4	24.30%
Through church meetings	3	10.00%
Never addressed it		7.31%
TOTAL	41	100.00%

Table 10 shows that the CEBCE has tried to bring themselves together in unity. Respondents mentioned in this item the struggles the CEBCE as a whole denomination is going through in fighting the crisis.

The Biblical Understanding of the Church Leaders

Research Question 4: What is the biblical understanding of the leaders about the situation?

Item 8: What are the causes of tribal conflict? This item answered Research Question 1 and also responded to Research Question 4 from church leaders understanding of the situation.

TABLE 11: Biblical & Theological understanding of the leaders

BIBLICAL / THEOLOGICAL UNDERSTANDING	FREQUENCY	%
Lack of commitment to salvation	5	12.20%
Lack of fearing God	5	12.20%
Lack of unity	7	17.07%
Lack of love among leaders and congregations	21	51.21%
Tolerance of sins	7	17.07%
Yielding to corruption	12	29.26 %
TOTAL	57	139.00%

N = 41

The leaders' perspective on the causes of tribal conflict and its biblical understanding is that sin is the root cause while all others are manifestations of sin. Therefore, this suggests that church leaders should encourage and emphasize the teaching of God's word that has power to change stubbornness to humility. This biblical awareness shows them the way to follow.

Recommended Solutions of the Church Leaders

Research Question 5: What are the recommended solutions of the church leaders to the problem of tribal conflict?

Answered in items 12 and 13 on questionnaire, Appendix A.

Item 12: What strategies do you think the CEBCE as a denomination should use to

solve the problem? This item seeks to lead towards strategies or solutions.

TABLE 12: Strategies to solution

Strategies to solution	Frequenc y	%
Organize conference of reconciliation	16	39.02%
Teach unity and encourage it among church members	14	34.14%
Impartiality in church leadership	11	27.0%
Impartiality in church discipline	8	19.51%
Decentralization of the church government	10	24.4%
Amending the constitution to the present time	11	27.0%
No response	7	17.07%

N = 41

The above table shows the wishes of the church leaders towards strategies which they hope can bring unity in the church. The percentage of the response is enough to explain the willingness of the leaders towards reconciliation.

Item 13: How do you think that, the proposed solutions can contribute to bring unity of the church? (R/Question 5).

TABLE 13: Acceptance of church leaders about the potentiality of the solutions.

	Frequency	%
YES	22	53%
NO	2	5%
NOT SURE	8	19.5%
NO RESPONSE	9	22.5%
TOTAL	41	100.00%

The above table shows how the proposed solutions are acceptable by leaders, and are useful for reconciliation.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter is a reminder of the earlier chapters, a concise summary of the findings, the conclusions, and discussions for the findings, the recommendations made for implementation and suggestions for further research.

The Statement of the Problem

This study is to understand the views of CEBCE's church leaders on the causes of tribal conflict that is affecting the CEBCE church in Nord Kivu Province.

The Purpose of the Study

The purpose of the study was an attempt to investigate the views of church leaders about the causes of tribalism in CEBCE church in Nord-Kivu Province

The Significance of the Study

It is hoped that the church leaders of the CEBCE church will benefit from the findings of this study in addressing the issue of tribalism in the denomination.

Research Questions

To accomplish the above purpose the researcher formulated the following questions

1. What are the views of church leaders about the causes of tribal conflict in the CEBCE church?
2. How does the tribal conflict affect the CEBCE church?
3. How does the CEBCE church attempt to solve the problem?
4. What is the biblical/theological understanding of the leaders about the situation?
5. What are the recommended solutions of the church leaders to the problem of tribal conflict?

Summary of the Findings

From the views of church leaders about the causes of tribalism in CEBCE, seven root causes were found to be at the basis of all misunderstandings and tribal differences among church leaders. All leaders who responded to the questionnaires accepted that there is tribalism, and the reasons that paved the way for it are the below root causes:

1. Lack of discipleship. It is believed that the first converts who became leaders later were not well disciplined in doctrine after leaving the evil behavior. Perfecting was emphasized rather than disciplining.
2. Tribal segregation in leadership. It was discovered that some of the CEBCE ethnic groups are not benefiting in the privileges of the church for one ethnic group considers CEBCE church to be their own community. This injustice towards others is unsafe for the

church.

3. **Ambition for power.** Is among the root causes of the tribalism. This hunger for power incites divisions between church leaders and sows a seed of hatred. At the church leaders elections every tribe campaigns for their own candidate.
4. **Structure.** In this factor, regulations and by-laws of CEBCE seem not to be clear. Some of the respondents cried for the revision of their constitution that they believe favors one group in the church. Leadership is not well structured as it is in sister churches.
5. **An inferiority complex is fear of unworthiness in leadership** that pushes some leaders to cover up the sins of brothers in order to keep positions instead of accepting church discipline. It includes lack of humility, love, unity and promotes pride.
6. **Financial greed.** Lack of funds reports inherited from missionaries is one of the contributors to tribal conflict. The mismanagement of finances makes this crisis to continue.
7. **Creation of feudal societies or the liberalization of ethnic mutuality on a tribal basis, initiated by the government's politics** has also affected the church. It includes the ignorance of other groups in the church, and emphasizes the choice of leaders from one ethnic group.

According to the findings, CEBCE church is really affected by tribalism. 85% of the respondents accepted that the disease mostly lies among leaders. The negative events that are taking place in CEBCE are eye witnessed, and confirmed that there is no longer unity and relationships among leaders as well as among members. Discouragement of members from attending services is also reported.

It was discovered that, though the crisis continues among leaders, congregations continue to meet for Sunday services. Bible study, prayer meetings, seminars and youth retreats are all encouraged in order to keep people from conflict and to try to bring them in unity, but the trip is still long. Few of the members and leaders try to be neutral and to avoid bias. At the community level, the above activities are also done for members.

The biblical/theological understanding of church leaders was as follows:

1. Lack of commitment to salvation, lack of the fear of God, and disobedience to God's word are signs of unbelief.
2. The unity of God's children emphasized in the Bible and taught in church is kept out, and hatred has been given place.
3. The yielding to corruption is a factor that brings disturbances in the church.
4. The decreasing of love among Christians promotes differences and hatred among brothers and sisters in the church. It judges others and excludes them.
5. Tolerance of sins is dangerous in the church of Jesus Christ. It is a covering of sins and favoritism towards those who deny repentance.

It was discovered that if CEBCE church or its leaders from both groups forget about their tribal differences, come together to the cross of Christ through which Christ won victory over Satan in his humility, organize conferences of reconciliation, teach unity and encourage it among church members, keep impartiality in church leadership, in church discipline, decentralize the church government, and revise the constitution of the church, this would be a great victory over sin and Satan and a blessing to many in Nord-Kivu.

It was also discovered that the conflict in CEBCE is a lesson to CEBCE itself and to other churches working in the same area among the same people, in order to avoid such behavior in the future. The conflict is an alarm signal to inform CEBCE that there is something wrong that has blocked the way to productive results (Dieudonne, n.d, 7).

It was revealed that missionaries in CBI/CEBCE are biased and unable to be neutral in the crisis, which has become a bombshell.

Conclusions and Suggestions for Implementations

1. The research has revealed that the root cause of the conflict in CEBCE church is a spiritual problem (sin).
2. There is a possibility of reaching reconciliation and this will depend on leadership with a vision of managing the conflict as Christians and God's children through doctrine teachings, seminars, home Bible studies, systematic prayer meetings, and listening to neutral leaders from sister churches.
3. There is potential for communication between the two groups which will help to bring to them inner healing, spiritual healing and psychological healing.
4. The recommendations below would help the CEBCE church and with unceasing prayer by seeking God's face and obeying His word, would let them find where stumbling blocks came in.

Recommendations to the CEBCE Church

The study of seeking the views of CEBCE church leaders about the causes of tribal conflict seeks to give awareness to pastors and lay-men working in this church and to help them to live the love of Christ in the conflict and also to help them to come to a reconciliation. The following are the recommendations:

CEBCE church leaders should promote the love of Christ, not by feelings, but by a deep love that should manifest itself in behavior (John 13:14-15, 34-35). To put it in practice, it would include physical, social, emotional and voluntary acts, such as eating together at homes, playing together, and encouraging equality in church projects and church leadership. People should also be willing to share in occasion of joy such as weddings and birthdays, as well as in times of sorrow as in the case of bereavement. Sin should be condemned without showing partiality in the community.

It should give glory to God for each Christian leader and member to recognize his fault and wrong before his Lord Jesus Christ, and seriously to repent of it. This will make him or her to be open to his/her brother and sister. Forgiveness towards the repentant person should be genuine, and should include grace and mercy with restitution from any one who is a debtor to the community (Lk. 19:8).

It is required for CEBCE leaders and members to accept failure (1 Cor. 6:7) as one of the Christian victories over sin which manifests itself in humility. Our Lord Jesus Christ accepted incarnation and death on calvary as a criminal in shame. But his death on the cross was a victory over the devil that was revealed in the resurrection. However, to accept failure or loss for the sake of Christ is to take victory over sin and Satan (Heb. 2:14; 12:2-3).

It is recommended for the CEBCE church to renew their relationships that have been hurt and injured by lies, judges, and wrong accusations without basis.

Relationships are a mark of Christianity and are also human. Relationships are not accidental or external to who we are. It is in Christ that true humanity is fully revealed to exist in three-fold relationship to God, creatures, sinners – reconciled to God and preserved to an external and determinative purpose., humanity exists from God, through God, with God and for God. Humanity was created for union and communion with God, through God, and horizontally to live in relationship among themselves (Okholm ed, 1997, 59).

CEBCE church should overcome the inside spiritual fights that want to hinder them from the victory of the cross. That victory from God is able to remove fear, power of self and grudges against other tribes. Because humanity was created for communion with God, reconciliation is at the heart of God's eternal purposes wherever there is a broken relationship. Resisting is to resist the essence of who we are and who God is. It is to reject the grace of God and his essential purposes. Where true reconciliation dominates, tribalism doesn't exist, but tribes are there, because the rejection of the idolatry of tribalism does not mean the denial of our differences in cultural and tribal value (Okholm, ed. 1997, 65-6). Tribes are from God and it is a joy to belong to a particular tribe. We as different tribes are proud to meet in unity and love in Christ as a new and highly regarded tribe and temple of God. (1 Cor. 3:16-17; Gal. 3:28).

CEBCE church should recognize the tribal conflict that it is experiencing now as an alarm for reform and renewal of spiritual life. This change should manifest itself on the outside.

CEBCE church should agree for a mutual process of meeting together and listening to one another as brothers and sisters in Christ. It would be encouraging to be sensitive to the Holy Spirit's teaching. In this process of meeting, God's children will

be given a chance to express their emotions in order to unload themselves from spiritual and psychological injustices.

CEBCE church should spend more time and systematically in prayer and in reading God's word, to seek the face of the Lord and his will, in unity and seriousness; and ask God for forgiveness and for revival in the church.

CEBCE church should practice discipline towards those who are proved of sin without preference to tribal and biological lines. Sin is sin, and the church without discipline is a dead church. The true church preaches the true word of God and keeps discipline in order to bring growth in the church and peace to the community and to the country.

CEBCE church should choose new executive-council members, and new general assembly members from fresh Christians; people who love and fear God, and people who love God's church and who love to serve Jesus Christ our Lord, recommended by their congregations. Congregations should receive the teaching of God's word for almost three months or more by neutral Christians from other churches. The president and his deputy should also be fresh people who are not implicated in the recent conflicts. Before this can take place, a transition of one year should be given to those who are leading now.

The CEBCE church should decentralize its government into four or more regions with its own leaders and organizations. If decentralization is admitted or preferred, then the positions of President and his deputy should rotate from region to region as we read in Luke 1:8-10 to give a period of mandate to each region for keeping equality. The two people chosen to lead the community will play a role of coordinating the services of the self-government regions. All departments would function at regional levels. Only national education will coordinate its work from the

office of the president and his deputy because it is an entity of the government of the country. If this system is not preferred, CEBCE church should adopt a structure of hierarchy in order to bring them to unity. Although hierarchy is misused by other churches, it seems to be preferred by Africans because it fits their culture. It is also biblical as seen in the first church in Acts and in Paul's letters: 1 Cor. 12:27, 28; Acts 1:26; Phil 1:1b; Eph 4:11-12.

CEBCE church should revise its constitution in order to make it reliable at the present time, and to let all ethnic groups benefit in the privileges and blessings that God offers to his church. Constitutions or regulations of any church can all the time be revised because it is not God's word that it cannot change, it is only a human creation in order to organize their society for good leadership.

In matters of scholarship, CEBCE should equally divide it without preference to those who prepare themselves for further church leadership. Recruitment for church work should not be based on tribal or biological lines, but on gifts, qualification and on the competence the candidate possesses.

Youth, pastors and other church leaders (laymen) retreats should always be organized by CEBCE church leaders in order to have a spiritual growth of the future church and to be in contact all the time with church leaders. These retreats, Bible studies and prayer meetings should be emphasized and encouraged at all levels of the CEBCE church.

CEBCE church should elect a collegial management at the community level that will deal with the funds that come from the local churches and that come from outside to support the church. This college should know about all entries and withdrawal of money for work. The church should have one account for all departments. Any accounts outside the country should be opened by the church itself not by individuals.

This will be of much help to avoid theft of funds and accusations. Faithful people who are qualified and competent should be members of the college.

Recommendations

1. There is a need to do a study on the tribal clashes that took place in Masisi in which more than three hundred CEBCE church members and non CEBCE were massacred.
2. Since this study is limited to the CEBCE church, there is a need for study about other denominations in Nord-Kivu Province along the same line.

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APPENDIX

Questionnaire for Church Leaders

Instruction: Would you please answer the following questions to the best of your knowledge.

My aim in conducting this research is to find out the causes of tribalism and to come up with a workable solution. For this purpose your contribution in filling this form will be helpful. Your views will be kept confidentially.

Section One

1. Name: -----
2. District: -----
3. Date of birth 19 ____
4. Male/Female:-----
5. Marital Status: -----
6. Educational level: -----
7. Local Church: -----

Section Two

1. How many years have you been pastoring the church?
a) 1-5: ____ b) 6-15: ____ c) 16-25 ____
d) 26 or more: ____
2. How many members do you have in your congregation? Between:
a) 20-50: ____ b) 50-100: ____ c) 100-180: ____
d) 180-300: ____ e) 300-500: ____
3. How many ethnic groups are represented in your congregation?: ____
Which of these groups is most dominant in your congregation?: ____
4. Is your church affected by tribal conflict?
yes: ____ no: ____ not sure: ____
5. If yes, for how long has tribal conflict been evident in your church?
a) 6 months-3 years: ____ b) 4-8 years: ____ c) 9-16 years: ____

6. What event took place that can prove that there is tribalism (you can use a separate sheet or the back of this paper to answer).

7. To what extent is that tribal conflict affecting your church?

- a) very greater extent: _____
- b) great extent: _____
- c) small extent: _____
- d) very small extent: _____
- e) not at all: _____

8. In your view, what are the causes of tribal conflict? (You can use a separate sheet or the back of this page to answer this question).

9. In what ways do you think tribal conflict is affecting your church?: (fill the space with 'x')

- a) lack of unity among the church leaders: _____
- b) enmity among the members, sometimes resulting in fightings: _____
- c) non-Christians are not attracted by the church: _____
- d) some members get discouraged and leave the church: _____
- e) any other way, (state it): _____

10. What has been your reaction as one of the leaders towards tribal conflict in the church? (You can use a separate sheet or the back of the page to answer this question).

11. What is your church doing to solve the problem of tribal conflict?

- a. The church addresses the issue through seminars: _____
- b. The church addresses the issue through Bible Study: _____
- c. The church addresses the issue through the pulpit: _____
- d. The church addresses the issue through prayer meetings: _____
- e. The church addresses the issue through church meetings: _____
- f. The church has not yet been able to address the issue: _____
- g. Others, (state it): _____

12. What strategies do you think the CEBCE as a denomination should use to solve the problem?

- a. Organize conference of reconciliation: _____
- b. Teach unity and encourage it among church members: _____
- c. Impartiality in church leadership: _____
- d. Impartiality in church discipline: _____
- e. Decentralization of the church government: _____
- f. Others, (state it): _____

13. How do you think that, the proposed solutions can contribute to bring unity of the church?

14. Do you have any further comments on the issue of tribal conflict in your church?
(You can use a separate sheet).

CURRICULUM VITAE

Personal Data

Name	:	Rev. Katembo Kyssando
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Nationality	:	Congolese
Marital status	:	Married
Name of Spouse	:	Masika Lusasa
Children	:	Paluku Bagheni, Kahindo Joyce, Kambale Mbita, Kasereka Omuwatiky, Ane and Kakule Diguna

Academic Background

1977 - 1979	:	Dip in theology, Institut Theologique de Banjwade Haut-Congo Province, Democratic Republic of Congo
1988 - 1992	:	B.A. in Bible and Theology, Pan Africa Christian College, Nairobi Kenya
1997 - 1999	:	M. A. in Missions, N.E.G.S.T., Nairobi Kenya

Ministerial Experience

1975 - 1976	:	Teacher, Linga Bible School
1976 - 1977	:	Consecrated as Pastor and Pastor of CECA-20 Kyatsaba
1980 - 1983	:	Ordained Minister, and Pastor of CECA-20 Mangina-cite and finance inspector of Beni District
1984 - 1988	:	Responsible Pastor CECA-20 Beni and Beni church District superintendent
1993 - 1997	:	Pastor, CECA-20 Urban Ministry, Goma town Democratic Republic of Congo.