

AFRICA INTERNATIONAL UNIVERSITY

INVESTIGATING THE SPREAD OF ISLAM IN THE EASTERN REGION OF
THE DEMOCRATIC REPUBLIC OF CONGO (DRC)

By
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the requirements for the degree of Master of Arts
in Missions (Islam Emphasis)

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July, 2017

STUDENT'S DECLARATION

INVESTIGATING THE SPREAD OF ISLAM IN THE EASTERN REGION OF THE DEMOCRATIC REPUBLIC OF CONGO

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

The views presented herein are not necessarily those of the Africa International University or the Examiners.

(Signed): _____
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ABSTRACT

This study investigated the factors and practices that favor the growth of Islam in Eastern region of the Democratic Republic of Congo (DRC). The study was prompted by the allegation that the spread of Islam in DRC has been ignored by scholars, due to the low population of Muslims in the country. The study intended to explore the factors favoring the spread of Islam in the Eastern region of the Democratic Republic of Congo and the strategic approaches employed by Muslims in spreading the Islamic religion in this region.

This study employed descriptive research methods. Questionnaires and interview question guide were used to do data collection. Data were then presented using frequency tables while relationships were examined using cross tabulation to examine approaches taken by different groups based on religion and gender.

The study found out that Muslims mostly target women for conversion to Islam and the children born in such marriage become Muslims thus spreading Islam. The study also revealed that people who do not earn much money (poor) are targeted by Islam through the offer of employment. The study found out that migrant Muslims deliberately reached out to convert them to Islam by giving aid and support and sponsoring projects such as construction of mosques. Alpers 1975 and Brode 1969 stress that the Swahili-Arab traders did not have religious conversion as their main goal, but were interested in the vast amount of ivory and slaves that could be obtained in Congo. The study established that Muslims offer conditional scholarship and employment to people of other faiths as well as engaging in TV debates to enhance the growth of Islam.

The study therefore concluded that the spread of Islam is slowly growing in the Eastern region of the Democratic Republic of Congo. This is because Muslims have well-calculated strategies of growth, individual Muslims are zealous and empowered to spread Islam and that Islam has financially integrated its faith such that their operations are well funded. As the growth of Islam increased, people still remained ignorant of strategies for responding to Islamic growth. Based on this study, the researcher recommended the need of inclusion of Islamic studies in Christian Colleges and the need for Christian evangelism among Muslims.

DEDICATION

“**Back to the sender**” is a common statement in mailing language to show that the letter did not reach the destined person; then it is to be sent back to the sender.

Hereby, I want to dedicate (send back) this thesis to God (the giver).

This work is also dedicated to my family, the Kavutwas, (Neema my dearest wife, Nathanael, and Nathalie) for the lovely support and understanding throughout this study. My dear mum Sarah Katungo, you are my inspiration and the reason for my hard work! Esther Kavutwa Maliro, Gloire Kataka, Ange and Sarah Musorongi you are not left behind.

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TABLE OF CONTENTS

ABSTRACT	iv
ACKNOWLEDGEMENTS	vi
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
LIST OF ABBREVIATIONS	xiii
LIST OF APPENDICES	xiv
CHAPTER ONE	1
INTRODUCTION	1
Background of Study	3
Research Problem	5
Purpose of the Study	6
Objectives	6
Grand Question	6
Sub-Questions	6
Significance of Study	6
Delimitations.....	7
Limitations	7
Assumptions.....	8
Definition of Terms.....	8
Chapter Summary	9
CHAPTER TWO	10
LITERATURE REVIEW	10
Theoretical Review	10
Theories of African Conversion.....	10
The Rise of Islam	11
Migration of the Muslims	12
The Entry of Islam into Africa.....	13
The Entry of Islam in the Eastern Region of DR Congo	14
Factors Favoring the Spread of Islam	15
Conversion Strategies of Islam	16

Specific Strategies used to convert people to Islam.....	18
<i>Islamic Religious Festivals</i>	18
<i>Use of Multimedia</i>	18
<i>Business Networking</i>	19
<i>Islamic Scholarship</i>	20
<i>Political Powers</i>	20
<i>Polygamy</i>	21
<i>Setting up of Associations</i>	21
Chapter Summary	21
CHAPTER THREE	22
METHODOLOGY	22
Descriptive Research	22
Population	23
Sampling Technique and Sample Size Determination.....	23
Data Collection Instruments	24
<i>Questionnaire</i>	24
<i>Observation</i>	25
<i>Interviews</i>	25
Pilot Survey.....	26
Validity	27
Reliability.....	27
Data Analysis Strategies	28
Ethical Issues	29
Chapter Summary	29
CHAPTER FOUR	30
RESEARCH FINDINGS AND ANALYSIS	30
Section One: Respondents' Profile	31
<i>Gender</i>	32
<i>Age in Years</i>	33
<i>Level of Education</i>	35
<i>Religion</i>	36
<i>Income Distribution</i>	37
Section Two: Respondents' Response in Regard to the Research Questions..	38
Factors Favoring the Spread of Islam in Eastern region of the D R.C.	38
<i>Respondents' Desire for another Child</i>	38
<i>Respondents' Duration lived in DRC</i>	39
<i>Respondents' Country of Origin</i>	41

<i>Respondents' Reason for Migration</i>	42
<i>Respondents' Reason for stay in DRC</i>	43
<i>Respondents' Freedom of Worship</i>	44
Strategies Employed by Muslims to Facilitate Growth of Islam.	45
<i>Television Debates</i>	46
<i>Marrying of Christian Girls</i>	47
<i>Muslims Offering Scholarship to Christians</i>	48
<i>Offering Employment Opportunities</i>	48
<i>Giving Birth to many Children</i>	48
Section Three: Discussions of the Findings	49
<i>Factors Favoring the spread of Islam in Eastern Region of the D.R C</i>	49
Strategies Employed by Muslims to Facilitate Growth of Islam.....	50
Chapter Summary	51
CHAPTER FIVE	52
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	52
Summary	52
<i>Demographic Groups most Targeted for Conversion</i>	53
<i>Factors Favoring the Spread of Islam</i>	54
<i>Strategies Employed to Facilitate Growth of Muslims</i>	55
Missiological Implication	55
Conclusion	56
Recommendations	57
Areas for Further Research	58
REFERENCE LIST	60
APPENDIX 1: QUESTIONNAIRE	64
APPENDIX 2: INTERVIEW QUESTION GUIDE	68
APPENDIX 3: INFORMED CONSENT FORM	70
APPENDIX 4: CURRICULUM VITAE	71

LIST OF TABLES

Table.....	Pages
4.1: Socio-demographic Factors	31
4.2: Duration lived in Congo by the Respondent.....	40
4.3: Respondents' country of origin.....	41
4.4: Respondent's reason for migration to DRC.....	42
4.5: Respondents' reason for staying in DRC.....	43
4.6: Rating on Respondents' Freedom of worship.....	44
4.8: Strategies employed by Muslims to facilitate growth	45

LIST OF FIGURES

Figure	Page
4.1: Graph showing respondents' gender.....	32
4.2: Graph showing respondents' age in years	33
4.3: Graph showing respondents' level of education.....	35
4.4: Graph showing respondents' religious background.....	36
4.5: Graph showing respondents' income distribution	37
4.6: Respondents' Desire for another Child.....	38

LIST OF ABBREVIATIONS

AIU	Africa International University
CBM	Canadian Baptist Ministry
CBCA	Communauté Baptiste au Centre de l’Afrique
DRC	Democratic Republic of Congo
MBB	Muslim Background Believers
NEGST	Nairobi Evangelical Graduate School of Theology
ULPGL	Université Libre des Pays des Grands Lacs
UN	United Nations

LIST OF APPENDICES

Appendix 1: Questionnaire

Appendix 2: Interview Question Guide

Appendix 3: Informed Consent Form

Appendix 4: Curriculum Vitae

CHAPTER ONE

INTRODUCTION

Muslims seem to have a united strategy for operating globally. It is worth noting that various groups such as banks and Islamic Non Governmental Organizations (NGOs) have embarked on promoting Islam in the Democratic Republic of Congo (DRC) as highlighted by Leinweber;

Over the past few years, the Islamic Development Bank of Saudi Arabia has been on the fore front in funding projects such as private schools in Kindu and a composite project in Kisangani that houses a kindergarten, primary school, secondary school, hospital, and mosque. In Kinshasa *Munazzamat el D'aawa el Islamiya* and *Al Maktoum* Foundation have funded the construction of a mosque, secondary school, primary school, and Arabic language school. Another organization with its headquarters in the Sudan while as the royal family of Dubai finances other projects. (Leinweber 2012, 20)

The spread of Islam in DRC is high in the Eastern part of DRC, which includes towns like Goma, Bukavu, Butembo, and Beni. Traditionally, this region has been known as a Christian area with a very little presence of Muslims. This is changing and Goma town is especially manifesting a strong Islamic movement to the extent that the number of mosques is increasing rapidly than any period before. Yet, many scholars and universities have not done enough research on this trend. One of the reasons for which Christian scholars in the region have not been so much interested in Islam is the assumption that DRC is an overwhelming Christian country with only less than 10% of Muslims countrywide. If that was the attitude of the Christians for the Northern Africa, the cradle of the Christendom but now the breeding ground for Islam, then DRC deserves to be researched on about Islam.

Several studies have been conducted on the spread of Islam in Africa. Ronzani and Onyango (2003) have studied how Islam entered Africa through three main routes; the first route was across the Sahara to west Africa, the second route was the coastal region of East Africa while the third route was across the narrow neck of the Red Sea to the lowland of Somali and Ethiopia (Ronzani and Onyango 2003, 16-17). Robinson (2004) has studied how Islam spread through trade. The Pew Forum Report (2010) has examined on the factors favoring the spread of Islam while Cheyeka (2007) examined conversion strategies of Islam.

Despite an increased interest in the study of the spread of Islam in Africa, it is surprising that so little descriptive survey has actually been conducted on the topic in the context of Eastern region of the Democratic Republic of Congo. Previous studies on the spread of Islam done by scholars such as Ronzani and Onyango, Robinson and Cheyeka amongst others have not given specific missiological implications on the spread of Islam in Eastern region of the Democratic Republic of Congo.

The scarcity of information on the spread of Islam in Eastern region of the Democratic Republic of Congo in published literature is regrettable because it is the sort of information that Christian missionaries need in order to reach out to the Muslim communities.

This study, therefore, attempted to contribute to the knowledge base by investigating the spread of Islam in Eastern region of the Democratic Republic of Congo. The results of the study will contribute towards filling the information gap on the subject matter and make valuable additions to the existing literature on the spread of Islam especially in developing countries. The findings of the study can also be used by individual believers to understand the strategies employed by Muslims and possibly be vigilant regarding these strategies.

Background of Study

Islam can be referred to as, “voluntary submission of one’s free will to Allah” (Qur’an 96:1-2; 22:225). This religion was founded by the Prophet Muhammad Bin Abdullah in the early seventh century A.D. According to Renard, “Since its formation, Islam has spread in most parts of the world. In Africa, it was first introduced to Egypt” (1999, 12). Subsequently to this fact, “since its introduction in Egypt, Islam has experienced gradual growth and spread across the entire African countries from coastal of red Sea to coastal of Indian Ocean”(Ronzani and Onyango, 2003, 16-17). Muslims have continued to grow in number and their influence extends from Saudi Arabia to other parts of the world. According to Pew Research report, “the Muslim population is expected to grow by nearly 60% in the next 20 years, from 242.5 million in 2010 to 385.9 million in 2030” (2013, 11). Pew Research attributes this growth to rapid growth of Muslim population in Africa. Scholars such as Alpers and Brode have attempted to explain the reason behind the spread of Islam and Islamic influence to the rest of the world from Saudi Arabia (Alpers 1975; Brode 1969).

“The spread of Islam in the North and West was mainly as a result of the conquest of Byzantine imperial forces in the middle of the seventh century that gave Arabs control over coastal North Africa” (Levtzion and Pouwels 2000, 1). After this, they set up religion as they pursued the trade with African communities along the East Coast. This growth was slow but progressive. Ronzani and Onyango argue that, “From Egypt, Muslim influence extended to the Eastern coastal region over the Nile Valley, Sudan and the Western desert to the Maghrib. It was followed by the establishment of trade routes connecting Egypt and Arabia along red Sea and later connected the Indian Ocean” (2003 16-17). The conversion of Africans to Islam

increased as those who intended to join trade networks were converted to this religion. Through traders and settlers on the east coast, new trading partners were introduced to the Islamic religion. According to Phiri, Islam penetrated the interior of Southern Africa via Muslim traders from the coast of the Indian Ocean together with the Yao from around Lake Malawi at the beginning of the nineteenth century (2008, 34).

According to Alpers (1975) and Brode (1969), Islam came to Congo in the late 19th century through Swahili-Arab traders from the East African coast. The primary role of penetration of Islam in Africa was not religious but ivory trade. Alpers and Brode stress that the Swahili-Arab traders did not have religious conversion as their main goal, but were interested in the vast amount of ivory and slaves that could be obtained in Congo. Young maintains that, “Tippu Tip’s objectives were always primarily commercial; he assumed political authority in the region because his trading aims could be best served in this way” (Young 1969, 254).

During colonial rule, the Belgian colonial force effectively conquered the Swahili-Arabs. Young (1969) keeps on confirming that the regime remained hostile toward the local Muslim community when it appeared active. Partly due to their weakness, the community preferred to maintain a low profile so as not to receive reprisals from the administration. The community began to grow and increase its proselytizing mission in the 1920s as it had more interaction with the outside Muslim world. According to Leinweber, “Qur’anic schools were opened, men were sent to Islamic institutions in other countries to receive education so as to teach upon their return, and the Qadiriyya Sufi order made important inroads in the area for Congolese Muslims, who are primarily Sunni” (Leinweber 2012, 6).

Leinweber points out that, “Many Congolese Muslims are descendants of those converted in the 19th Century through the influence of Swahili-Arab traders and

raiders” (Leinweber 2012, 7). He goes on saying that, “Other Muslim groups in the DRC are composed of Arabs from Oman and Zanzibar (Sunnis), Pakistanis and Indians (Ismailis), and some West Africans” (Leinweber 2012, 7).

Religious studies conducted in DRC Congo have looked at the aspect of the representation of each religious group in the country but overlooked the strategies used to spread the religions. Leinweber has noted increased Islamic activities in the DRC (Leinweber 2012, 10).

The Democratic Republic of Congo is located in Central Africa. According to Cordell:

The country has a 25-mile (40-km) coastline on the Atlantic Ocean but is otherwise landlocked. It is the second largest country on the continent with 2, 345,000 square kilometer after Algeria in Africa. The capital, Kinshasa is located on the Congo River about 320 miles (515 km) from its mouth. The largest city in central Africa, it serves as the country’s official administrative, economic, and cultural centre. (Cordell et al 2012, 1)

According to Leinweber, “Muslims in the DR Congo are a small minority group (comprising about ten percent of the country’s people) living in an overwhelmingly Christian nation where Catholics comprise fifty percent of the total Congolese population, Protestants twenty percent and Kimbanguists ten percent” (Leinweber 2012, 518).

Research Problem

The slowly growing appearance of Islam in the last twenty years in Eastern region of the Democratic Republic of Congo has been viewed as a relatively curious development in the study area. This research investigated reasons for the spread of Islam in Eastern region of the Democratic Republic of Congo.

Purpose of the Study

The purpose of this study was to investigate the factors and practices that led to the spread of Islam in Eastern region of the Democratic Republic of Congo.

Objectives

The specific objectives of the study are:

1. To determine the demographic groups in Eastern region of the Democratic Republic of Congo that are most targeted for conversion by Muslims
2. To investigate the factors favoring the spread of Islam in the Eastern Democratic Republic of Congo.
3. To find out the strategic approaches employed by Muslims in spreading the Islamic religion in Eastern Democratic Republic of Congo.

Grand Question

What factors and practices favor the spread of Islam in Eastern region of the Democratic Republic of Congo?

Sub-Questions

1. What demographic groups in Eastern region of the Democratic Republic of Congo are most targeted for conversion by Muslims?
2. What factors favor the spread of Islam in the Eastern Democratic Republic of Congo?
3. What strategies are employed by Muslims in spreading the Islamic religion in Eastern Democratic Republic of Congo?

Significance of Study

Islam in Africa has varying degrees which incorporated tribal and pre-Islamic practices, and the Muslims of Africa have accepted claims of several self-proclaimed

Mahdis (saviors). Understanding of factors and practices favoring the spread of Islam is the first step to counter Islamic influence and religious beliefs.

The findings of this study will be used by the church in Africa to understand the slowly growing spread of Islamic beliefs in the Eastern Democratic Republic of Congo. The findings of the study can also be used by individual believers to understand the strategies employed by Muslims and possibly be vigilant regarding these strategies.

The findings of the study can also be used by churches and missionaries in Congo to develop manual content for training Christians and pastors to aid understanding of Islam in DRC Congo.

Finally, the results of the study will contribute towards filling the information gap on the subject matter. It is hoped that the findings of the study would make valuable additions to the existing literature in the spread of Islam especially in developing countries.

Delimitations

The research focuses on factors influencing the spread of Islam in Eastern region of the Democratic Republic of Congo. It sought to explore the strategic approaches employed by Muslims in spreading the Islamic religion in this part of DRC as well as the demographic segment targeted for conversion by Muslim proselytizers.

Limitations

This study relied on interview methods targeting the general public in Goma, the capital city of North Kivu Province in DRC Congo. Since the respondents are not English speakers; the questionnaire was translated into French, and the responses retranslated into English. This was a cumbersome but necessary task. Financial

constraints have been obviously experienced because the area of data collection is located over 4,000 kilometers from the researcher's school library and supervisors.

Assumptions

This study was based on several assumptions. Firstly, the study assumed that all factors not included in the study, such as Islamic strategies and responses to the spread of Islam among others, remain constant. Secondly, the study assumed that all the Christians and Muslims interviewed provided information close to the reality and, therefore, the conclusions to be made are true representations of the effective spread of Islam in Eastern region of the Democratic Republic of Congo.

Definition of Terms

Some key terms and concepts that are important in this study are defined below:

Muslim: A Muslim is one who associates with the Islamic faith. In the context of this paper, Muslim means the person who has agreed to accept and associate with the Islamic faith.

Islam: This term refers to the religion of those who "submit themselves" to the doctrine of Allah as founded and taught by Muhammad.

Muslim background believer: This is descriptive term that refers to a Christian who was initially a Muslim before converting to Christianity.

Christian- Muslim relations here refer to the relation between the two faiths and their followers as well as with the state and government which can lead to the promotion of harmony or disharmony.

Faith in this research describes the religious group, particularly the major ones such as Christianity, Islam, Hinduism, Buddhism and traditional religions.

Mahdi- is the prophesied redeemer of Islam who will rule for five, seven, nine or nineteen years before the Day of Judgment and will rid the world of evil (Momen 1985, 75).

Sunniare are considered as those who follow the preaching of the Prophet and the shrine given by God through him. Sunnis complete name is Ahl al-Sunnah wa l-Hadith. (Rahman, 1996, 1)

Chapter Summary

In the chapter, the background and the statement of the problem are discussed. The historical spread of Islam in the DRC is established. The continuous growth of this religion in Eastern region of the Democratic Republic of Congo is also presented. The chapter has also highlighted the purpose, objectives, questions, limitations and assumptions of the study.

CHAPTER TWO

LITERATURE REVIEW

This chapter summarizes literature on the spread of Islam in Eastern region of the Democratic Republic of Congo. The section reviews some findings of scholars on factors and practices that led to the spread of Islam. It focuses specifically on religious factors and strategies employed by Muslims in spreading their faith in Eastern region of the Democratic Republic of Congo. Theories supporting the subject of the study are discussed in this chapter. An attempt has also been made to review the existing scholarly work on the rise, migration and entry of Islam into Africa.

Theoretical Review

This study is based on the theories of African conversion. The four theories are all based on human influence and choice in making decisions as well as an economic influence on ones' choice. These theories provide a theoretical approach that can be used to identify and manage the spread of Islam.

Theories of African Conversion

According to Robin Horton's theory of 1997, African conversion, African cosmology comprises lesser spirits (microcosm) and the Supreme Being (macrocosm). Robin argues that the Africans conversion to either Christianity or Islam is as a result of changes which came along with the colonial rule such as business, education institutions, medical facilities and infrastructure. According to Fisher, "Conversion is a continuing process which leads into the Quarantine, the Mixing, and the Reform stages" (1973, 31).

There are several things that take place during Quarantine stage. These may include trading, building, preaching, and education. The local people just help the newcomers in all these activities, but no conversion takes place at this stage. In the quarantine period, converts are few since one has to break from traditional society to become a Muslim. The quarantine stage can last for hundreds of years. In this stage, Muslim traders, merchants, and religious teachers or ritualists come into an area but are more or less isolated from the wider society.

In the mixing phase, the locals gradually start to adopt the new belief. This stage commences with the breakdown of barriers to conversion. Fisher observes that conversion during the mixing stage requires a less radical break with the past. Fisher presents that in the mixing stage, people associate the old faith with the new faith and making conversion to Islam easier. The last phase is a reform phase which often emerges in the form of jihad (or religious war) movements. It demands exclusive devotion to Islam and the doctrinal and behavioral purity of “high” Islam. During this phase, syncretistic (mixing stage) aspects of traditional local cultures are forcefully denounced and eradicated. Fisher asserts that, “A major factor commencing the reform phase is literacy, as more Muslims become trained in the Qur’an and other Muslim texts” (Fisher 1973, 78).

The Rise of Islam

According to Mvumbi, “Muhammad is not the only Prophet of Islam. There were several messengers preceding him. However, he is the paramount and the last, serving as the seal of the prophets” (2008, 7-8). Muhammad was born in 570 A.D to Abdullah and Amina. In 590 A.D, he married Khadijah. In 610 AD, He received the divine revelation in the Cave of Hira in a nearby mountain during the meditation on

the mysteries of the universe and the destiny of man on earth, in a nearby mountain which marked the beginning of Islam. He lived in Mecca until 622 A.D.

Islamic tradition holds beliefs that Gabriel, an angel sent by Allah, appeared to the Prophet Muhammad. They also believe that Muhammad was revealed by Gabriel. This is an Islamic teaching that claims Muhammad as the last of Allah's revelations to human beings. The collection of these revelations is written in the Quran (Renard, 1999). Muslims and their religion have significantly influenced the political, economic and social life. Also the military overthrows that shelter all aspects of human life in the Muslim world mainly in the Middle East.

Though it is believed by non-Muslims to have originated in Mecca and Medina, Muslims believe that Islam has been there since the time of the Prophet Adam (Mvumbi, 2006, 8). The Islamic world expanded to include people of the Islamic civilization and the inclusiveness of non-Muslims living in that civilization of the Byzantine Empire era. It is worth noting that the process of Islamisation process was well under way in the ancient urban commercial cities of the west and central Asia (Renard, 1999).

Migration of the Muslims

Due to increased persecution encountered by the Prophet Muhammad and his attendant in Mecca, they migrated to Medina in the early fall of 622 A.D. Muhammad consolidated the religion he founded and remained in Medina until 632 AD when he met his death. The conquering of Mecca marked the beginning of Islamic era and cleaning the *Kaaba*, for the Prophet Muhammad and the Muslims in general (Ronzani and Onyango 2003, 11). At Medina, Muhammad consolidated the religion of Islam.

The Entry of Islam into Africa

The African continent has been vulnerable to major world religions since the first century. Baur cited by Carmody argues that, “In 64 A.D, there was the establishment of the first Christian community in Africa” (Carmody 2001, 61). Shortly after that, Muslims conquered the Maghrib region in 614 A.D leaving North Africa predominantly Islamic up to date. Millions of Africans have forsaken their African traditional beliefs and converted to either Christianity or Islam. According to Ronzani and Onyango, “Islam entered Africa through three main routes”(Ronzani and Onyango 2003, 16). The first route was across the Sahara to West Africa and later reaching Mauritania in 1000 and River Niger. Islam was experienced in northern Nigeria in the second half of the fourth century. According to Robinson, “Islamised Berber traders with northern origin established a business in southern of the south of Sahara and later introduced Islam to the people of Ghana, Mali, Songhay, and Kanem” (Robinson Rodriques, 2006, 16).

Ronzani and Onyango further noted, “The second entry point was the coastal region of East Africa through the long-established trade routes between the Persian Gulf, the Arabian Peninsula, and the coast of East Africa. Christian kingdoms in southern Egypt and Sudan prevented it from penetrating along the river Nile until early sixteenth century” (Ronzani and Onyango 2003, 17). The third route for Islam was across the narrow neck of the Red Sea to the lowlands of Somalia and Ethiopia.

From Egypt, Islam also spread southward along the Nile River valley into present day Sudan and Ethiopia. The population of Christians in Nubia resisted the expansion of Islam for many hundreds of years. However, by the fifteenth century, a good number of northern Sudan and Eritrea had converted to Islam (Ronzani and Onyango 2003, 17). Conversion to Islam in East Africa was gradual. Trade made

conversion to Islam a necessity for those who longed to join commercial networks. It was initiated by religious men who interacted mostly with indigenous community leaders. Islam remained confined to the coast of East Africa till the 19th century as opposed to West Africa where it pierced inland spaces. Phiri argues that, “Traders and other settlers on the east coast constituted the Indian Ocean Diaspora whose links were with lands around the Indian Ocean rather than with the African interior” (2008, 18). Despite the political, economic and cultural success of the Arab-Swahili city states, Islam for many years did not spread into the interior of Central Africa. The acceleration of the economy of East Africa in the 19th century seems to have ignited the spread of Islam into the heart of Central Africa.

The Entry of Islam in the Eastern Region of DR Congo

The entry of Islam in Congo was through Maniema in the eastern part of the country. In this perspective, Ashley notes that, “Maniema province is the historic birthplace of Islam in the Congo” (2012, 518). Comparing the number of Muslims in this province to other parts of the country, he goes on saying that “Maniema is still home to the majority of Muslims today. Evidence comes from the provincial capital of Kindu, where Muslims approximate twenty-five percent of the population, Kasongo, where Muslims constitute a clear majority of between eighty and ninety percent” (Ashley 2012, 518). Yet Congo is known to have less than ten percent of Muslims on the national range. This means that the Eastern part of Republic Democratic of Congo is the real entry-point for Islam from which the spread is possible throughout the country.

From Maniema, Islam spread rapidly to the large eastern region of DRC including Kisangani which is “the second largest Muslim community in Congo where approximately fifteen percent of the city’s populations are Muslims” (Ashley 2012,

524). After Kisangani some other parts of the eastern Congo such as Kasongo were converted to Islam. As stated before, the spread of Islam in Eastern Congo has been a consequence of the Ivory trading work. This is because Islam had not been the primary objective of the traders. For this reason, Islam in Eastern Congo faced so many organizational challenges. Many conflicts were observed within the Islamic community at the very beginning stages. Ashley states even that some conflicts led to a separation between the “autochtones” (natives) against the newcomers (Ibid, 524).

Factors Favoring the Spread of Islam

Muslims believe in the practise of brotherhood; Islam teaches the principle of community, the *Umma*. The Qur’an (Sura, 49 *Ayah*, 10) elaborates on this brotherhood. Those who embrace Islam therefore, are regarded as brothers and sisters in their uniting faith in Allah and the Prophet Muhammad as well. According to Mvumbi, “*The Umma*, resonates with the African traditional community life” (Mvumbi 2008, 7).

Mvumbi says that Islamic community forms permeate, surround and exalt the Muslims from all over the world (2008, 8). Thus, Muslims profess a common creed and share common pillars of faith as they are keenly aware that they belong together.

According to the Pew Forum’s Report, the fertility rate for Muslim in sub-Saharan Africa is the highest in the world for both countries with the majority being Muslim and non-Muslim-majority countries (2010, 10-11).

Women in countries who the majority of citizens are Muslims in sub-Saharan Africa are estimated to have more than twice as many children as compared to women in other countries in the rest of the world (Pew Forum’s Report 2010, 11). According to Pew Research report, during the 1990s the non-Muslims in sub-Saharan Africa grew faster than Muslims (2013, 11). However, the trend has changed over recent

years where the growth of Muslims has recorded a higher growth than that of non-Muslims in the region. The study attributed this growth to high fertility rate among the Muslim community. Pew Research report asserts further that, “If this trend is not checked and with the campaign on family planning and small family size the Muslim population will finally overshadow the non-Muslim in the region by 2030” (Pew 2013, 8).

Migration is another activity that has accelerated the spread of Muslims in Eastern region of the Democratic Republic of Congo from the 1990s. This migration coincided with the collapse of Somalia state (Pew Forum’s Report 2010, 22). Muslim migration was mainly for religious work related and economic reasons (Alpers 1975 and Brode, 1969).

Pew reports also record that the age structure of Muslims favors Muslims over non-Muslims. The median age in Muslim-majority countries in sub-Saharan Africa in 2010 was just 17; in non-Muslim-majority countries in the region, it was 19. The median age in all Muslim-majority countries worldwide is 24, while the median age in non-Muslim-majority, less-developed countries is 27, and in more-developed countries, it is 40. Among the Muslim-majority countries in the region, Niger had the youngest median age (15) in 2010.

Conversion Strategies of Islam

Cheyeka asserts that “the spread of Islam in post-colonial Africa is a peaceful process of persuasion and consent” (2007, 76). Some factors have been identified as aiding the spread of Islam in Africa, and these factors are twofold; there are the conversion strategies used by Muslims, and there is the context of poverty, disease, and moral decay. Oil wealth in Saudi Arabia, Iran, Libya and other parts of the world has helped the cause of Islam in Africa through the support of substantial projects in

Africa. Cheyeka points out that, “Schools and mosques have been built, clinics subsidized and scholarship offered. There is more in store for Africa, Zambia included, in the 21st century” (2007, 76).

The victory of Islam in Africa is to some extent as a result of its ability to respect and understand other traditions. The African converts have often sustained some aspects of African traditional religious practices at the same time adopting the core principles and teachings of Islam. Despite the Islamic requirements of submission to the five pillars, the religion seems to accommodate other beliefs and practices unless they contradict these basic principles. It is also worth noting that the “spread of Islam was also made easy by the fact that many traditional African religions are also flexible and adjustable” (Phiri 2009, 105-119).

Education is an important strategy. A study by Phiri (2008) which has been confirmed by Mertens (1980) observed extensive travel of Islamic scholars from Africa and other areas in the Islamic world debating and sharing ideas. Phiri postulates that, “The propagation of Islamic literature has offered an opportunity for religious ‘seekers’ to embrace Islam following knowledge gained through reading and personal research” (2008, 88-89). This means that Muslims believe that they offer pragmatic religious and moral principles readily accessible to common believers.

Mertens identified the following as accelerating the spread of Islam in Africa: schools, the building of mosques, training of Muslim missionaries, proselytisation, mass media, control of political and economic power, subsidizing pilgrims to Mecca (a practice in Islamic states) and setting up National Islamic Associations (NIA) (Mertens 1980, 13).

Specific Strategies used to convert people to Islam

The strategies for Muslims to convert people to their religion are of different forms. Especially in a country like the Democratic Republic of Congo where the war has affected the life of majority, poverty and political insecurity make the population easy to be caught up by Muslims. Let us discover some of the various strategies to convert people to Islam.

Islamic Religious Festivals

Islamic religious festivals are used to convert people to Islam. “During the two Islamic important feasts; the Feast of Sacrifice (Id al Adha and Id ul Fitr) the Festival of Fast-Breaking, various incentives are given to those who attend” (Fisher 2001, 27). It is during these festivals that Muslims give out alms to the poor as they greatly value those who are generous givers of alms and food to the needy through works of charity. According to Fisher “Many local people participate in the Ramadhan for almost the whole month because they appreciate the spirit of sharing promoted through the gifts they receive. Giving alms is one of the pillars of Islam. The Islamic religious festivals lead to the process of conversion by placing the people in both the Quarantine and Mixing stages” (Fisher 2001, 29-38).

Use of Multimedia

In the context of recurrent war and permanent political instability, the population of the Democratic Republic of Congo of all the ages have developed a strong culture of seeking for and searching for news on a daily basis. That is why there is even a high rate of proliferation of radio stations in the country. Although the cost of life is high in the region due to the war conditions; each family would try their best to acquire a radio receiver to get the news. The Muslims have taken advantage of this attitude to pass their messages more often.

Muslims in Democratic Republic of Congo try to make Islam known to the public through radio stations such as Kivu One, Radio Mishapi Voice TV and RTNC (National Radio and Television of Congo). The same strategy seems to be used in numerous countries. That is what we can find out from the writings of Matiki who also identifies the use of media as a conversion strategy to Islam in Malawi and reveals that a radio station called Radio Islam was established especially during the reign of President Bakili Muluzi (Matiki 2012, 125). In the Eastern Democratic Republic of Congo, Muslims have even established their own radio stations. More specifically, in Goma, Muslims have several spaces in local radios stations to conduct discussions related to very sensitive issues in young people's lives such as marriage, wealth, studies in a foreign country, etc. Each broadcasting is concluded by interactive questions and answers on the telephone live from the studio. An appeal will be made to whoever would want to have more clarifications to meet them at the mosque. This is one of the fruitful strategies used in the Eastern Congo.

On this same note, of the use of media to spread Islam in the Eastern region of Congo, the young people obviously use the social media to discuss Islamic related topics. They will use short messages to invite their Christian friends to attend their meetings or create groups of discussion on whatsapp and on facebook to discuss Islam. This strategy seems to be more effective for the young people since they have more time with their mobile phones than they do with any other activity.

Business Networking

According to Phiri, "Muslims frequent particular mosques for religious as well as business networking purposes" (2008 72-73). This seems true given that Muslims have been associated with business all over Africa (Cheyeka 2007; Phiri 2008; Matiki

2012). It is possible that people who wanted to get ahead in business may fall prey to joining Islam so as to further their business interests.

Islamic Scholarship

According to Matiki, many people of DRC were converted to Islam because of the literacy in Swahili that the traders offered (2012, 125). When Christian missionaries arrived in Malawi towards the end of the 19th century, Islamic education was already firmly established. For example, by 1891, Mponda, one of the earliest centers of Islam in Malawi, had 12 *madrassas* (Islamic schools). Matiki adds that, “the provision of bursaries and scholarships has also contributed to conversion to Islam” (2012, 124). For example, he points out that some of the successful students of the Muslim Association of Malawi (MAM) have been awarded scholarships to undertake advanced studies in North Africa and the Middle East. Muslims have successfully used charitable organizations to endear themselves to the people and therefore win them over to the religion (Matiki 2012, 124).

Political Powers

Attaining political power is another strategy that Muslims use to spread their faith. Cassim Chilumpha, a Muslim, served in Bakili Muluzi’s cabinet for ten years and later became the state Vice President. He was influential and a role model to other Muslims. Muslims also take advantage of situations where African governments appeal for help in alleviating poverty. According to Kealotswe, “the highest contributors to this advantage were the Muslims who own big business and multi-million companies such as Chop pies” (Kealotswe 2012, 132).

Polygamy

Mapuranga states that polygamy which is allowed in Islamic practice contributes to the spread of Islam in Africa (2012, 98). In Republic Democratic of Congo this has been more often because of the civil war that has killed many young men. Mapuranga reports that Muslim women are only allowed to marry within their religion while men are not restricted to marry from within Islam (Mapuranga 2012, 98). This means that they can marry women from other faiths and convert them and then have children who become Muslims.

Setting up of Associations

The other means used to convert people to Islam is that of the setting up of National Islamic Associations (NIA) in every country. The Secretariat coordinates the activities of the various associations and promotes religious-cultural aspects and organizations of pilgrimages to Mecca for the new members of their religion (Phiri 2008, 111). Moreover, it is through this secretariat that the funds of the World Islamic League (WIL) are being channeled into the country (Phiri 2008, 115).

Chapter Summary

This chapter reviewed relevant literature on the factors and practices favoring the spread of Islam in various parts of Africa with a special focus on the eastern region of the Democratic Republic of Congo Africa. The next chapter will focus on the methodology used in the research.

CHAPTER THREE

METHODOLOGY

This chapter describes and justifies the research design and methodology used for this study. The methodology covers research design, target population, sampling design, data collection instruments, data collection procedure, and data analysis and presentation. The methodology serves to utilize proposed approaches and methods to investigate the spread of Islam in Eastern region of the Democratic Republic of Congo.

Descriptive Research

The study employed the descriptive survey method. A descriptive research design determines and reports the way things are and use a pre-planned design for analysis (Mugenda and Mugenda 2003, 197). Orodho observes that a descriptive research design is used when data is collected to describe persons, organizations, settings, or phenomena (Orodho 2004, 32). Other scholars such as Kothari (2007) and Cooper and Schindler (2003) observed that a study concerned with what, when, which and how of a phenomenon is appropriate for application of descriptive research design. The descriptive design has enough provision for the protection of bias and maximizes the reliability of data (Orodho 2009, 32). This makes it appropriate for this study as it sought to investigate the spread of Islamic in DRC Congo; explored the spread of Islam, role played by Christians in spread of Islam and the strategies used by Muslims to spread Islam.

Population

According to Mugenda and Mugenda, “population refers to an entire group of individuals having a common observable characteristic”(Mugenda and Mugenda 2003, 9). In other words, population is the aggregate of all that conforms to a given specification. Mbwesa points out, “The target population is defined as an entire group of people, events or things that the researcher wishes to investigate” (Mbwesa 2006, 20). The target population for this study comprises of people living in Goma in Democratic Republic of Congo (DRC). According to statistics released by World Bank in 2012, Goma has a population of over 1 million.

Sampling Technique and Sample Size Determination

The researcher carried out an in-depth literature review to design the questionnaire for the survey; the questionnaires incorporated open-ended sections to capture respondents’ opinions. The constructs generated from literature review were used to design a structured questionnaire.

According to Kerlinger and Lee, “Sampling entails processes of selecting sub-sections of a population to represent the entire population to obtain information regarding the matter of interest” (2000, 18). A sample thus refers to a portion of a population representative of the entire population. This research employed probability and non-probability sampling procedures to settle on respondents. Probability sampling was done to ensure that each case in the population had a known probability of being included in the sample. In particular, random sampling was used to accord individuals in the target population equal and independent chances of being included.

The researcher carried out in-depth literature review to design the questionnaire for the survey; the questionnaire incorporated open-ended sections to

capture respondents' opinions. The constructs generated from literature review was used to design a structured questionnaire. The researcher applied Slovin's formula to determine sample size. Slovin's formula is a formula commonly used in research for calculating or obtaining sample size for a population estimate being studied. For this formula to be used, it requires the size of the population being studied. This number is what is used in carrying out the calculation in the formula. The formula is such as follows:

$$n = N / (1 + N * e^2)$$

Where N: population size, n: sample size, e: desired margin of error, for e.g. (0.05)

$$n = \frac{1000000}{1 + (1000000 * 0.05^2)}$$

$$= 399.84$$

$$n \approx 400.$$

Data Collection Instruments

The researcher utilized two instruments of data collection. They are: questionnaire and field observation. He also used interviews.

Questionnaire

The researcher designed a questionnaire based on the literature review in consultation with his supervisor. He then administered it to 400 people in Eastern region of the Democratic Republic of Congo, mainly Goma town. All the questionnaires were administered within two months and were administered to three categories of respondents: Christians, Muslim Background Believers (MBBs), and Muslims. Through their responses, the researcher was able to access data that were important to this study. The data was finally analyzed together with the data from the interviews and observations.

The questionnaires were self-administered to the sample respondents. However, assistance was offered by the research assistant for clarification sought by the respondents. The filled questionnaires were checked for completeness before they were analyzed. Also, verification was done every evening, collectively with the research assistants, for rectification of any irregular information. Where gaps were identified, confirmation was sought from the respective respondents. After that, the tools were serialized in readiness for data entry and analysis.

Observation

The researcher, in the course of the study, went around looking at the number of mosques, their sizes, the duration of construction, the number of attendants in different mosques and the number of shops and butcheries on which is written Islamic words like *Bismillah* (the transliteration of the Arabic word which is translated into English as "In the name of God" or "In the name of Allah" and is the first word in the Qur'an and the incipit). Eventually, the researcher was able to incorporate and analyse the phenomena observed together with data from questionnaires and interviews.

Interviews

The researcher used interviews because of several advantages as explained by Mugenda and Mugenda;

Interviews provide in-depth data which is not possible to get using a questionnaire; makes it possible to obtain data required; meeting specific need objectives of the study; guard against confusing the questions since the interviewer can clarify the questions thereby helping the respondent give relevant response; are more flexible than questionnaires because the interviewer can adapt to the situation and get as much as information as possible; very sensitive and personal information can be extracted from the respondent by honest and personal interaction ...Interviews yield higher response rates mainly because it is difficult for a subject to refuse completely to answer a question or ignore the interviewer. (Mugenda and Mugenda 2009, 83-84)

In carrying out these interviews, the researcher identified and interviewed five people of whom two were Muslim Background Believers and the remaining three were Muslims. These five participants were from different regions away from Goma such as Maniema, Kisangani and Bukavu. These are the main cities in the Eastern region of the Democratic Republic of Congo. All the interviews were done within one week. The researcher clarified to the interviewees the purpose of the interviews and the research at large. The data from the interviews was analyzed together with data from the questionnaires and observation.

Pilot Survey

According to Mugenda and Mugenda, “A pilot study denotes the pre-testing or 'trying out' of draft research tools on the field before the actual data collection starts” (2012, 17). Nachmias and Nachmias argues that, “Piloting of data collection instruments is the most important stage of questionnaire design because it reveals what works and what doesn't, such as vague questions and unclear instructions” (Nachmias and Nachmias 1996, 146). According to Orodho, “The pilot also helps to establish how the instruments assist a researcher to draw up coding frameworks for open-ended questions” (Orodho 2009, 126-132). The researcher presented ten questionnaires to targeted population to evaluate the reliability of the tool in gathering the data that was required for this study. The questionnaires were presented to the general public. The researcher wanted to find out if the respondents understood the questionnaires.

Validity

Validity refers to, “the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration” (Babbie and Mouton, 2007, 152). According to Orodho, “Validity is the degree in which a test measures what it purports to measure or the accuracy and meaningfulness of inferences, which are based on the research results” (Orodho 2009, 132). Validity is thus an indication of the extent to which results obtained in a study are a true reflection of what is real and whether the findings can be generalized beyond the sample used. To enhance validity, the research instruments were developed in close consultation with academic supervisors. Also, the instruments were piloted and revised before actual data collection.

Content validity was employed by this study as a measure of the degree to which data collected using a particular instrument represented a specific domain or content of a particular concept. Mugenda and Mugenda contend that the usual procedure in assessing the content validity of a measure is to use a professional or expert in a particular field (Mugenda and Mugenda 1999, 23). To establish the validity of the research instrument the researcher sought opinions of experts in the field of the study, especially the researcher’s supervisor, and lecturers. This facilitated the necessary revision and modification of the research instruments thereby enhancing validity.

Reliability

Reliability of instruments of data collection is very important for the validity of the research findings. Kerlinger explains reliability as;

Reliability of measurement concerns the degree to which a particular measurement procedure gives equivalent results over some repeated trials. In this regard, if a researcher measures the same set of object repeatedly, with the

same comparable measuring instrument, one is expected to arrive at similar results. (Kerlinger and Lee 2000, 599-619)

Reliability is increased by including many similar items on a measure, by testing a diverse sample of individuals and by using uniform testing procedures. Reliability of the research instrument will be enhanced through a pilot study done on the study area. The pilot data was included in the actual study. The pilot study was given a room for pre-testing of the research instrument. The clarity of the instrument items to the respondents was established so as to enhance the instrument's reliability.

According to Neuman, "Reliability is mainly concerned with accuracy, consistency, stability and repeatability of variable and data measurements in presenting the true score of the subject being assessed" (Neuman 2006, 209). Of several methods of testing reliability, this study measured the reliability of the questionnaire using the split-half method, an approach that required only one testing session to estimate internal consistency (Orodho 2009, 32). The researcher did this by identifying 20 people among the targeted population and administering the questionnaire to them. Of these 20 people, 10 were Christians, 6 were Muslims, and 4 were MBBs.

Data Analysis Strategies

Data generated from open-ended questions was coded to facilitate computer input. Once verification was completed, the final data was transferred to Statistical Package for Social Science (SPSS) for analysis. Quantitative data was analyzed using SPSS Version 20 because it is a flexible programme that allows for management of data into various formats. The original dataset was reserved before manipulation was done on the data set. Both qualitative and quantitative techniques were used to analyze the data using the Statistical Package for Social Science (SPSS). Data was

summarized using proportions and presented using frequency tables and charts. The researcher used case and respondents samples where the question in the questionnaire attracted multiple responses.

Ethical Issues

Before embarking on a research process, the researcher, and the participant are required to enter into an agreement that clarifies obligation and responsibilities through informed consent (Kerlinger and Lee 2000, 45).

Ethical principles were observed by the study. Respondents were made aware of their basic rights that needed to be protected during the research process.

Respondents were clearly told about the nature of the study. This involved making respondents aware of any positive and negative aspects or consequences of their participation in the study (Nachmias and Nachmias 1996). Once the researcher fully explained the nature of the study, participants were asked to provide consent of their willingness to participate in the study.

The researcher obtained the necessary permit for the study from Africa International University. The researcher also observed logistical and ethical issues in this study to protect the integrity of the researcher and ensure honest results. The respondents were assured of confidentiality and that the information given was to be used purely for study purposes.

Chapter Summary

This chapter dealt with the methodology that was used to investigate the spread of Islam in Eastern region of the Democratic Republic of Congo. The following chapter presents the findings of the study in relation to the research questions and discussion of the findings.

CHAPTER FOUR

RESEARCH FINDINGS AND ANALYSIS

This chapter presents the findings and analysis of the research data. The purpose of this study was to investigate the spread of Islam in the Eastern region of the Democratic Republic of Congo. In order to accomplish this purpose, three research questions were formulated as follows:

RQ 1: What demographic groups in Eastern region of the Democratic Republic of Congo are most targeted for conversion by Muslims?

RQ 2: What factors favor the spread of Islam in Eastern region of the Democratic Republic of Congo?

RQ 3: What strategies are employed by Muslims in spreading the Islamic religion in Eastern region of the Democratic Republic of Congo?

The chapter presents the findings of the study in relation to the research questions. The findings were presented in the form of tables, figures and discussions. The findings were followed by analysis. This chapter is divided into three sections. The Section one presents the respondents' profile. Section two presents the descriptive analysis of the response to the research questions while section three presents the discussion of the findings.

Section One: Respondents' Profile

This section presents the demographic characteristics of individuals who participated in the study. The characteristics include gender, age at the time of the study, level of education, religious affiliation and the income distribution. This information offers a general understanding of the population under the study. An analysis of these variables provides the socioeconomic context within which other subsequent factors fall

4.1: Socio-Demographic Factors

Attributes	Category	Frequency	Percentage %
Gender	Male	187	46.8
	Female	213	53.3
	Total	400	100.0
Age	18-24 Years	78	19.5
	25-29 Years	75	18.8
	30-34 Years	89	22.3
	35-39 Years	67	16.8
	40-44 Years	45	11.3
	45-49 Years	25	6.3
	50-54 Years	12	3.0
	Above 54 Years	9	2.3
	Total	400	100.0
Level of Education	No formal education	1	0.3
	Primary school–incomplete	5	1.3
	Primary school – complete	18	4.5
	Secondary school–incomplete	79	19.8
	Secondary school–complete	113	28.3
	University–incomplete	80	20
	University–complete	76	19
	Post-secondary college education	28	7
	Total	400	100.0
Religion	Christian	330	82.5
	Muslim	50	12.5
	Traditional African Religion	16	4
	Other	4	1
	Total	399	100.0
Monthly	50-100\$	148	37

	101-200\$	136	34
	201-300\$	80	20
	301\$ and above	36	9
	Total	400	100

Gender

The result of the respondents' gender is presented in figure 4.1.

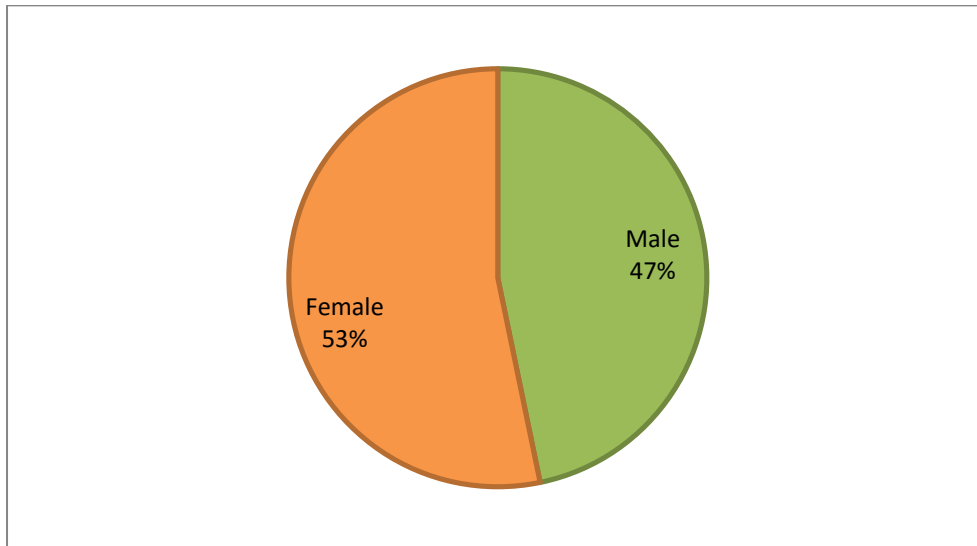


Figure 4.1: Graph showing respondents' gender

The findings in figure 4.1, shows that 187 (46.8%) of the respondents were male while 213 (53.3%) were female. This observation shows that the percentage of male and that of female were about even, much as women were slightly more. This suggests that there is about fair representation of views as a result of this almost even demographic but slightly tilted towards women.

Nonetheless, the fact that women are more than men, by 30 persons, attracts some discussion. One of the things it possibly suggests is that more women than men have ideas and confidence on awareness of Islam. This seems to confirm the fact that one of the major ways Muslims spread Islam is by targeting Christian women for marriage and procreation. This aspect was discussed in the reviewed literature and is

reflected in the data below. This situation makes women the primary target for Muslims in spreading Islam because they come into contact with many Muslims and as a result get better informed on Islam. In the event that they get children with the Muslim men, but do not get married, they still remain in touch with the Muslim men. Their children will be influenced to become Muslims. This explains where they are the majority of those who showed confidence of knowledge of Islam and accepted participation in research. There are people who refused to participate because they thought they did not have enough knowledge or useful information about Islam.

Age in Years

The result of the respondents' age is presented in figure 4.2.

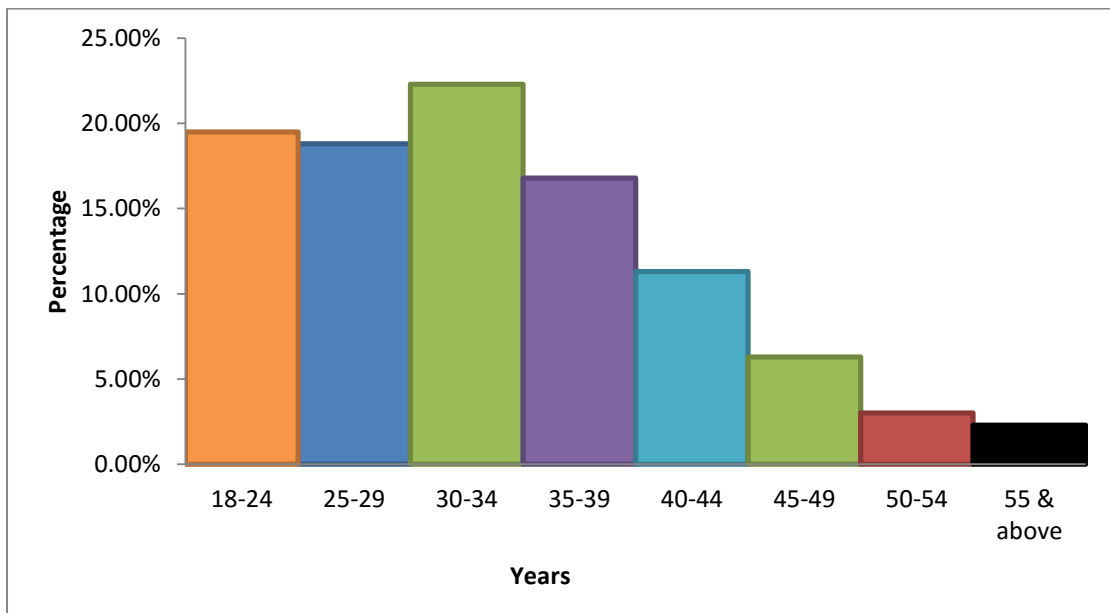


Figure 4.2: Graph showing respondents' age in years

The findings in figure 4.2 reveal the majority of the respondents 89 (22.3%) were aged between 30-34 years. This was followed closely by 78 (19.5%) who were aged between 18-24 years. The lowest population 9 (2.3%) were aged above 54 years.

Age is an important demographic factor because it helps in determining the size of the population of Muslims that play a particular role to advance the Islamic faith.

We can also observe the majority of respondents were young people. That shows that they have confidence they know about Islam, much as their knowledge is limited to some extent compared to those who are aged above 54 years. Why do the majority of young people in a presumably Christian community claim they know about Islam? A fair response says that there has been an exposure somewhere. The first place of exposure is in school where they are taught about Islam as part of the curriculum. The second possible point of exposure is that they have met Muslims in one way or another. A third possible reason is that they have seen mosques in the community either being constructed or people attending. They could have also been sponsored by Muslim persons or organizations in schools. This needs to be compared with the views of an elderly man as contained below in this discussion. The elderly man claims that there were two mosques in Goma in 1990 but by 2015, 25 years down the line, there are twenty five mosques. On average, there has been one mosque per year built during this period. The young people, therefore, have had sufficient exposure to make them feel they know and can give ideas about Islam and Muslims in Eastern Congo.

Level of Education

The result of the respondents' level of education is presented in figure 4.3.

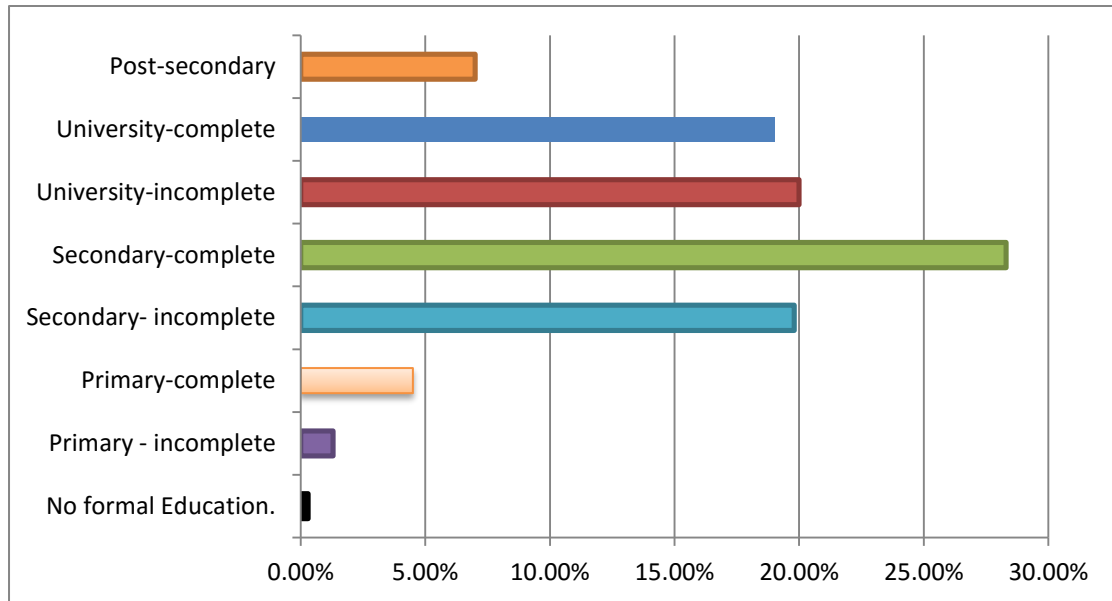


Figure 4.3: Graph showing respondents' level of education

The result of figure 4.3 shows that the majority of the respondents, about 70%, had at least completed secondary school, some proceeding to get post-secondary education and others to the university. About 30% had not managed to complete their secondary school education where only one respondent had no formal education at all. This finding suggests that most of the respondents had knowledge or at least an idea regarding the spread of Islam in Eastern region of the Democratic Republic of Congo, which possibly gave them confidence to fill in the questionnaire. It can be presumed that the respondents who are not Muslims learnt about Islam in schools as part of the educational curriculum. Other reasons could be interaction with Muslims in the community or observation of the construction of mosques or even worship by Muslims. When one observes the kind of response to Islam young people are giving to Islam or their verbal explanation of what they believe about them as the researcher was able to ask them, it was apparent that respondents knew very little about Islam. It was like their knowing the face value and not anything deeper.

Religion

The result of the respondents' religious background is presented in figure 4.4.

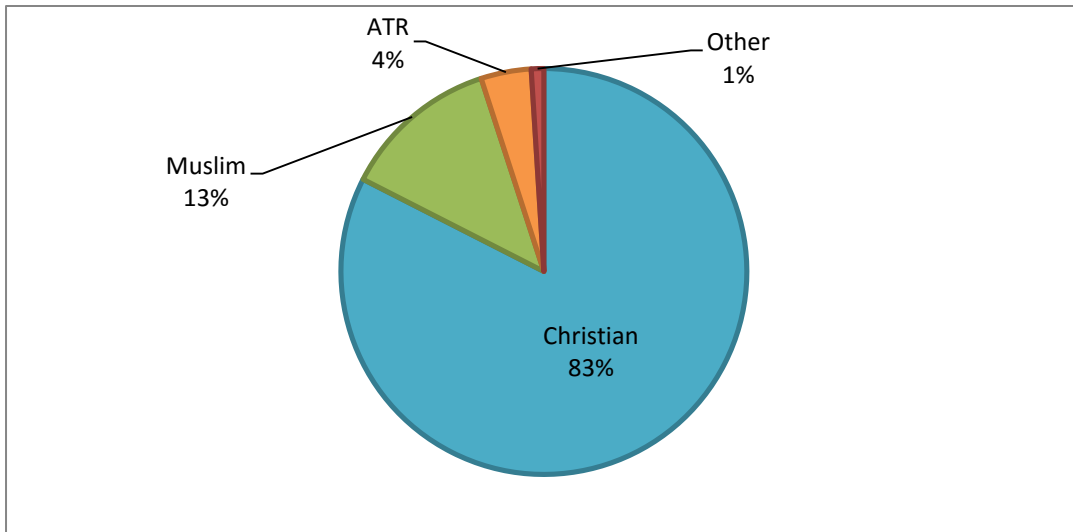


Figure 4.4: Graph showing respondents' religious background

The results of figure 4.4 reveals that the majority of the respondents 330 (82.5%) were Christians while 50 (12.5%) of the respondents were Muslims. The remaining 20 (5%) of the respondents were either African Traditional Religion adherents or other unmentioned religion. This finding reveals that the majority of people sampled in the eastern region of DRC were Christians.

This study sought to know their opinions of the development of Islam in eastern region of the Democratic Republic of Congo and as such the randomly picked sample of respondents had to be picked from the residents of the place. The fact the majority of those picked, 82.5% were from a Christian background is a reflection of its dominance in the area. In such a situation any sign of growth in Islam, for instance, construction of mosques or increase in people going to mosques can easily be observed. If Islam is growing, then that can be construed to mean that the Christians are ignorant of the Islamic agenda or they are not disciplined well enough to know the difference.

Income Distribution

The result of respondent income distribution is presented in figure 4.5.

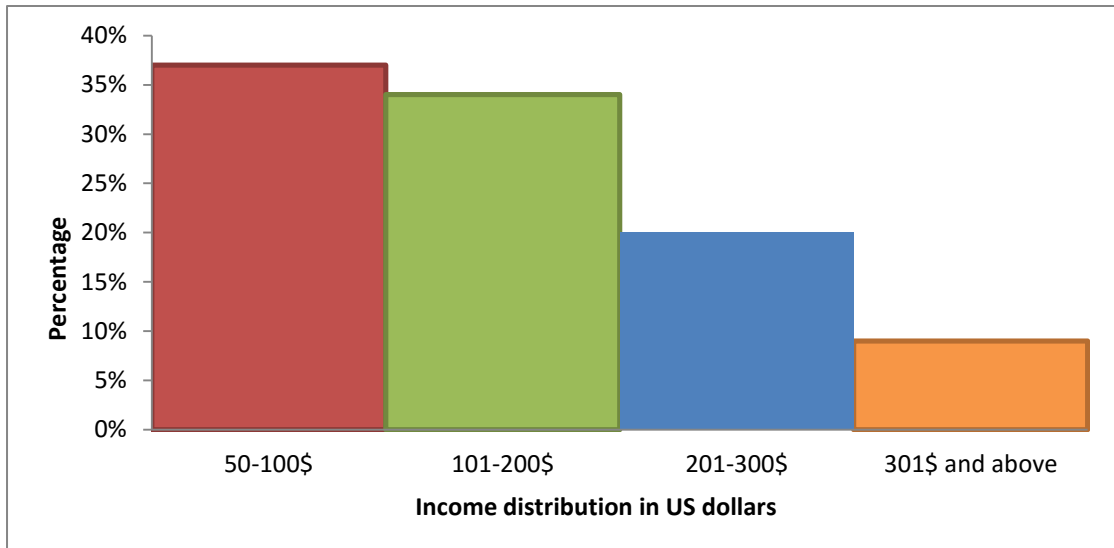


Figure 4.5: Graph showing respondents' income distribution

The level of income is one of the key determinants of status that one enjoys in the society. It also determines the level of choices and decisions that one makes. The study, as presented in figure 4.5 found that most of the respondents (37%) had an income of \$ 50-100 per month, 34% had an income of \$ 101-200, 20% had an income of \$ 201-300\$ and 9% only had an income of \$ 301\$ and above.

Looking at these figures in general, it suffices to say that the majority of the 400 respondents, that is 91%, earn less than \$ 300. This signifies a rather poor community. A low socio-economic status in any society makes the members of that society vulnerable to unconventional ways of earning a living. Searching of other alternatives becomes the norm. In a Christian society, a search of alternatives can mean trying out a different religion. Muslims in Eastern Congo, being able to offer financial support even in form of scholarship and employment can easily lure people into their faith. This is the case that can be observed in various parts of Eastern region of the Democratic Republic of Congo.

Section Two: Respondents' Response in Regard to the Research Questions

This section presents the results of the findings in regard to the three research questions.

Factors Favoring the Spread of Islam in Eastern region of the D R.C.

In order to investigate the factors favoring the spread in Eastern region of the Democratic Republic of Congo, respondents were asked questions such as; the number of children they have, the desire to have another child, time of stay in DRC, reason for migration and stay in DRC and the level of their freedom to practice their religion.

Respondents' Desire for another Child

The respondents were asked to indicate whether they have a desire for another child. The result of the findings is presented in figure 4.6.

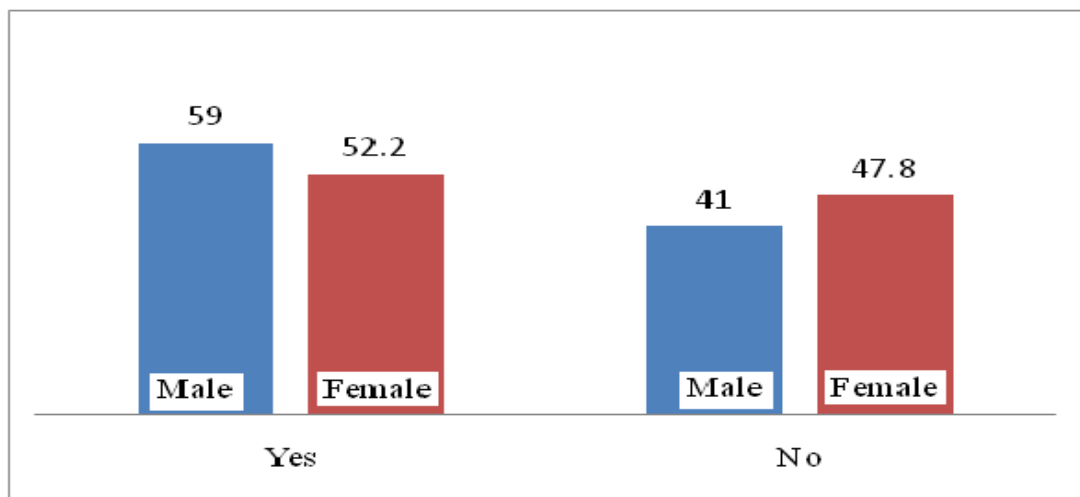


Figure 4.6: Respondents' Desire for another Child

The findings, as can be seen in figure 4.6 on the respondents' desire for another child found out that men are most likely to desire more children than women. These findings were such that of all the men interviewed, 59 percent desired more children and of all the women interviewed, about 52.2 percent desired more children. This finding suggests that there is likelihood to experience an increase in population. Since the study included people from various religious backgrounds (Christians, Islam, ATR and others), an increase in population would favor the growth of a particular faith that cherishes more children. This means it will favor the growth and spread of Islam in Eastern region of the Democratic Republic of Congo.

On a closer look on the agenda of giving birth to many children, it has to be remembered that Islam promotes polygamy. Muslims are deliberate in spreading their faith through procreation and family setting. As such, it is possible that the large percentage of men compared to that of women, that's 59% versus 52.2 wanting more children, is because of Islamic influence. Further, it is possible some of these men who want children are married to wives who do not want more children. But since they are the head of families, they will possibly force their wives into giving birth to more children. This will definitely be extrapolated by Islamic pressure for more children born to the *Umma*.

Respondents' Duration lived in DRC

The respondents were asked to state the duration that they have lived in DRC. The result of the findings is presented in Table 4.2.

Table 4.2: Duration of time Respondents lived in Congo

Attribute	No of Years	Frequency	Percentage
Duration of stay in DRC	0-5 years	33	8.3 %
	6-10 years	17	4.3%
	Born in DRC	350	87.5%
	Total	400	100.0%

The study found that 87.5% of the respondents were born in DRC Congo with the remaining proportion constituting immigrants from foreign countries. The immigrants reported having been in the country for the time that did not exceed ten years before the study period. Of these, those who had been in DRC for the period between 0-5 years had come for various reasons. Duration of stay in the country was considered an important factor when it comes to the spread of Islam because the more one stays in an area for long; the chances are for establishment of religion. In an interview, one respondent asserted that, “I have grown up in DRC since I was born and am in a Christian family, and we have been going to church since I was young. However, with my interaction with UN workers and foreigners I have come to appreciate it and joined Islam”.

It is clear, therefore, that the incoming of foreigners have contributed a great deal to the establishment, growth and spread of Islam. Continuous incoming of these foreigners means that there will be more strength towards this Islamic growth. This coming of foreigners has increased since 1996 which is the time when war broke out in Eastern Congo. The war brought to the country foreign aid officers brought by various non-governmental organizations (NGOS) and inter-governmental organizations. These foreign officers increased the numbers, the strength and rate of growth of Muslim communities in the Eastern region of the Democratic Republic of Congo.

Other than foreigners coming and interacting with locals in rural areas, there are Congolese people who work with them at the UN or other offices of foreigners. This has become one of the key points of contact that locals have with foreigners.

Respondents' Country of Origin

The respondents were asked to mention their country of origin, whether from a foreign country or native. The result of the findings is presented in Figure

Table 4.3: Respondents' country of origin

Attribute	Attribute	Frequency	Percentage
Country of Origin	DRC	348	87%
	Foreign Country	52	13%
	Total	100	100%

The study found out that 87% of the respondents were natives of DRC while 13% of the remaining respondents were from foreign countries. From the findings, it is hard to see how the minority group of 13% can influence the 87% majority who double up to have the strength of being the natives. But yet that is the reality, the minority influences the majority. This phenomenon can partly be explained in terms of power and money.

The foreigners come with both the power of their sponsors whether it is a foreign nation like the United States or the inter-governmental organization like the United Nations or the Africa Union. If it is Non-Governmental organizations, they are still covered and empowered by foreign policies. Secondly, these organizations and personnel are well funded and remunerated. Further, when they employ locals, they remunerate them very well. Because of this, the locals subject themselves to them in various ways, including on matters related to religion. Islam capitalizes on this.

The 13% minority has therefore influenced the 87% majority so much that the 87%, natives have started joining Islam. We can therefore comfortably assert that as is investigated in this study, foreigners were and are a factor for the spread of Islam in Eastern region of the Democratic Republic of Congo.

Respondents' Reason for Migration

The respondents who had migrated to DRC were asked to mention the reason for their migration. The result of the findings is presented in Table 4.4.

Table 4.4: Respondent's reason for migration to DRC

Attribute	Reason for Migration	Frequency	Percentage
Reason for migration to DRC	To spread religious belief	20	38
	Work	30	58
	Sought hiding place from religiously cultivated unrest	2	4
	Total	52	100

The study reveals that 52 respondents who had migrated to DRC had various reasons for migration. The majority of the foreigners 30 (58%) reported that they had moved to DRC Congo for work related reasons while 20 (38%) had moved for religious purposes. The remaining 2 (4%) had moved to DRC to find a hiding place from a religious-related unrest. The finding reveals that while the majority of the people migrated to DRC for work, there was a significant number who migrated to spread their religious beliefs. In addition, the Islamic practice of infusing everything they are and do with their faith makes the work related migration part of Islamic expansion. This is a factor that would also have contributed to the spread of Islam in Eastern region of the Democratic Republic of Congo.

It is important to learn more about the particular group of foreigners who come specifically to spread their religious belief. As the researcher interacted with those respondents, all of them were Muslims who are sent by their various foreign Muslim communities. We can regard them as missionary Muslims. These missionary Muslims are experienced in that they were serving in high positions in their countries of origin. Therefore, they come to give leadership capacity to the local leaders and strengthen the new converts. While they are well supported by their sending communities, they also gain a lot from other foreigners working in international organizations.

Respondents' Reason for stay in DRC

The respondents who had migrated were also asked the reasons for their stay in DRC. The result of the findings is presented in Table 4.5.

Table 4.5: Respondents' reason for staying in DRC

Attribute	Reason for Migration	Frequency	Percentage
Reason for stay in DRC	UNICEF Support	12	23
	Community Based Organization	24	46
	Anti-Children-Militia Campaigners	10	19
	Others	6	12
	Total	52	100

The study found out that the 52 respondents who had migrated had various reasons to stay in DRC. Twelve (that is 23%) of respondents stayed because they were involved in United Nations Children Fund (UNICEF) support. Twenty-four of them (46%) stayed because they were engaged in Community Based Organizations while ten (19%) of the respondents were working as anti-Children-Militia campaigners.

The United Nations Children Fund (UNICEF) works a lot in schools, helping to sustain the educational system, especially in primary level. They build schools and champion children's human rights.

The work of the foreigners who work as anti-Children-Militia campaigners need to be explained. The work in essence is that there are foreigners who have come, working with NGOs and Para-church organizations which focus on sensitizing children to avoid joining the militia groups in the forests. They also campaign for the children who have already joined the militia groups and once those children leave, they rehabilitate and orient them to go back to school. The work itself is sensitive and dangerous. These campaigners do their sensitization and campaign mainly through the media.

Respondents' Freedom of Worship

The respondents were asked to rate their freedom to practice religion. This freedom to practice religion precisely refers to two situations: First, it refers to the inner peace or freedom of heart for anybody joining any religion. Secondly, it refers to the freedom granted by the government. The result of the findings is presented in Table 4.6.

Table4.6: Rating on Respondents' Freedom of worship

Attribute	Category	Frequency	Percentage
Freedom to practice religion	Free to practice	321	82.1
	Somewhat free	69	17.6
	Not at all free	1	0.3
	Total	391	100.0

The results show that 321 (82.1%) respondents are free to practice their religion. Most of these people have grown up as Christians. A few are Muslims who

have equally embraced Islam and they are comfortable. The other 69 (17.9%) of the respondents who are somewhat free to practice their religion, represents people, especially students who have been supported by a religion that is not their primary choice. For example, a Christian sponsored by Muslims ends up acting as Muslim and going to the mosque for worship. Such a person is not convinced in his heart to be a Muslim. The one respondent (0.3%) who is not free to practice Islam is because he is denied by his parents most likely because of his age.

This finding suggests that the majority of the people in Eastern region of the Democratic Republic of Congo have the right to practice their religion, which reflects the State's law or bill of rights of freedom of worship.

The explanation on this is that DRC as a state exercises freedom of worship. That means anybody anywhere in Congo DRC is free to choose any religion. As such, anybody can shift from being a Christian to being a Muslim or vice-versa without any hindrances. This has become a basis for natives trying out an "alternative religion" which is Islam. The other aspect is that there is peaceful co-existence between Christians and Muslims without awareness that there can easily be serious conflicts as have been experienced in other countries like Nigeria.

Strategies Employed by Muslims to Facilitate Growth of Islam.

Table 4.8: Strategies employed by Muslims to facilitate growth

Attribute	Category	N	Case %	Response %
Strategies employed by	UN workers offering monetary support to Muslim by building mosque	312.0	78.0	23.1

	Marrying from Christian families	356.0	89.0	26.4
	Offering Scholarships to Christians	123.0	30.8	9.1
	Offering Employment opportunities	85.0	21.3	6.3
	Giving births to many children	78.0	19.5	5.8
	TV debates	396.0	99.0	29.3
	Total	1350.0		100.0

The researcher examined the factors that encouraged growth of Muslim in Eastern region of the Democratic Republic of Congo. The study evaluated the contribution of United Nations workers offering monetary support to Muslims by building mosques, marrying from Christian families, offering scholarships to Christians, offering employment opportunities, giving births to many children, and TV debates.

The study found that TV debates standing at 29.3% was the most highly used strategy that was employed to enhance growth of Islam in the Eastern region of the Democratic Republic of Congo. It was followed closely by marrying of Christian girls (26.4%) and thirdly, by UN workers offering monetary support to Muslims by building mosques (23.1%). Coming fourth is the strategy of offering scholarships to Christians (9.1%), fifth is offering employment opportunities (6.3%) and the sixth is giving birth to many children (5.8).

Television Debates

Muslims have capitalized on the use of television interviews and debates. Muslims are robust, straightforward and very practical in their debates on their TV programs. They are robust in the sense that they sound highly enthusiastic and authoritative in their teachings and appeals. They appear not to struggle in paying for their various television programs. In their programs, they do not appeal for financial support to support their programs.

They are also straightforward in what they claim, whether they are saying something popular is wrong or right. Their assertions sound final. They are also very practical in that they can cite cases and instances where they have actually done good things for people, communities, and schools in practice of their Islamic teachings.

With these kinds of characteristics in their TV programs, people choose to follow their teachings even without further inquiry. Some, who do not have mosques around their neighborhoods, just choose to claim to be Muslims.

Marrying of Christian Girls

Muslim men as observed during the research prefer marrying Christian girls because they are able to be converted to Islam easily. But all the reasons are considered with conscious awareness that the children will definitely be Muslims and the mother will most likely convert to Islam or support the Islamic course. In this perspective, one does not only obtain a wife but also expand Islam. Further, the Muslim man will have a chance to assert religious influence over the other members of the family where the wife comes from. The other reasons they give why they marry Christian women are just secondary reasons.

UN workers offer monetary support to Muslims by building mosques. There is a proliferation of mosques in various areas around Goma and in the other parts of the Eastern Democratic Republic of Congo. When the question of who is funding is asked, UN workers are always mentioned. Indeed a number of them worship in those mosques. These UN workers may not necessarily be funding from their pockets but rather are connected with various Islamic communities that can easily fund the mosque constructions in RDC.

Muslims Offering Scholarship to Christians

Islamic institutions such as schools, hospitals and community projects seem to have more money. In their educational programs they show no bias on grounds of religion when choosing who to give scholarship. However, they are deliberate in choosing Christians because to them that is a clear demonstration of love and kindness to people irrespective of their faith. And indeed, the students who get scholarships either go to Islamic schools or participate in programs that lead them to being Muslims.

Offering Employment Opportunities

Muslims offer jobs in their business enterprises, mosque constructions sites, non-governmental organizations (NGOs), and financial schemes, their homes and so on and so forth. Once they employ people, they orient them to or demand that they subscribe to or they practice Islamic beliefs. Most of those employed eventually are won over by the good face of Islam presented to them. A number of them become staunch Muslim adherents but with minimum knowledge.

Giving Birth to many Children

While giving birth to many children is more of an African characteristic compared to Western societies, it is exacerbated among the Islamic community. According to this research, a number of Muslim respondents confirm that their children, born to their different wives will become Muslims and therefore contribute in expanding Islam in DRC. However, there are some Muslims who do not consider more children than the average number of 6 for everyone around Goma. Some of them are not even polygamous. Some reasons for this are actually economical. The lesser the economic strength of a Muslim, the more they opt for a single wife and an average number of children if not fewer.

Section Three: Discussions of the Findings

Factors Favoring the spread of Islam in Eastern Region of the D.R C

According to the living expenses in Goma index, only people who have an income above \$ 300 could be said to be having a good standard of living. If one gives a chance to the ones who earn over \$ 200, one is still left with about 71% of people who could be described to be living in poverty. This means that their income does not exceed \$ 200 per month. Poverty has been a major weakness that has been capitalized by most people in changing one's perception about life. Muslims equally capitalize on it. Muslims come with a sense of generosity and hospitality. As such they manage to attract many people who eventually embrace Islamic teachings and convert to Islam. Considering, therefore, this 71% of the population in Goma and the few participants contacted in other cities like Maniema in the south and Kisangani in the north, it can therefore be concluded that the eastern region of DRC is vulnerable to mass conversion to Islam.

Lack makes one vulnerable, reducing his power to make a choice of not only life to live but also what to believe. Swahili Arabs being businessmen capitalized on poverty and needs of Africans. They provided conditional employment and opportunities that led to slow but the gradual assimilation of Africans to Islamic beliefs.

Part of those who had come to work, some came to work with UN agencies and others with Non-Government Organizations (NGOs). This data is important because it directly and indirectly contributes to the spread of Islam. This happens in various ways. Some migrants and Muslims themselves deliberately reach out to people to convert them to Islam. Some give aid and support, some sponsor projects and some sponsor construction of mosques. One big indicator as observed by the

researcher who lives in Goma is that in 1990, there were only two mosques in Goma, but currently there are over 25 mosques. We may conclude that migration for work significantly contributes towards the spread of Islam. So, while the percentage of foreigners is small, (13%) their contribution towards the spread and growth of Islam in Eastern Congo is remarkable.

On the question of the freedom of worship, the study found that majority (82.1%) indicated the slightly high degree of confidence in freedom of worship. 17.6% felt that they had no control over the choice of worship. Freedom of worship is highly exercised in DRC Congo so much so that intermarriage between Muslims and other faiths is common. Once these couples are married both are free to continue holding on to and worshipping according to their faith. This freedom among the married Christians to Muslims is not very common in other communities.

Strategies Employed by Muslims to Facilitate Growth of Islam

This study provokes thinking and a question on what enables Muslims to do popular works such as running their own TV station but still paying airtime in other stations. Muslim regular TV debates cannot be under-rated as to the influence it can likely cause in the community. Repetitive engagement in these debates may weaken other faiths by showing them as inferior compared to Islam. Scholarships and employment also create a good agenda for TV conversation and as such attracts bigger audiences.

Other works include construction of mosques, offering scholarships, creating jobs and employments opportunities. They also use various social media avenues to advance their agenda.

Chapter Summary

This chapter started by introducing basic information of the respondents before focusing on the respondents' response to the research questions. The findings were then followed by discussions. The discussions not only reflected on the data presented but also clarification on parameters involved and explanation of what could not easily be understood by people outside Eastern region of the Democratic Republic of Congo. The reflection also sought to consider and create congruence with the literature review.

The next chapter presents the summary of the finding of the study, conclusion and recommendations of the findings.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter gives a summary of the study, conclusions, recommendations and suggestions for further studies. The chapter begins with the summary of the study according to chapters and then followed by a section on the conclusions drawn from the discussions and finally a section on recommendations arising from the study.

Summary

This study is an investigative study which is entitled “Investigating the spread of Islam in Eastern Democratic Republic of Congo”. The first chapter discussed the background and the statement of the problem under the study, particularly giving the historical spread of Islam to Africa, then to DRC in general and finally to Eastern region of the Democratic Republic of Congo in particular. Further, it discussed the phenomenon of the seemingly accelerated growth and expansion of Islam in Eastern region of the Democratic Republic of Congo. With that background information, the chapter highlighted the purpose, objectives, questions, limitations and assumptions of the study.

The second chapter presented the reviewed literature relevant to the study. That is an exploration of the writings of other scholars on the subject matter. The literature reviewed not only focuses on DRC but also other parts of the continent. The particular topic focused on is about the factors and practices favoring the spread of Islam in various parts of Africa.

The third chapter presented the descriptive research as a methodology used in this study. It therefore discussed the population, the sampling technique and the sample size determination. With the principle of narrowing the scope of the study, the researcher considered the town of Goma in Eastern region of the Democratic Republic of Congo as a place to collect data. The research tools discussed include questionnaires, interviews and observation.

The fourth chapter presented the findings from data collection and the resulting analysis and discussion. The data was responding to the following research questions: “What factors and practices favor the spread of Islam in Eastern region of the Democratic Republic of Congo?” This main question was broken down into three sub-questions which are as follows:

1. What demographic groups in Eastern region of the Democratic Republic of Congo are most targeted for conversion by Muslims?
2. What factors favor the spread of Islam in the Eastern Democratic Republic of Congo?
3. What strategies are employed by Muslims in spreading the Islamic religion in Eastern Democratic Republic of Congo?

The data therefore covered the various areas as discussed below:

Demographic Groups most Targeted for Conversion

From the study it would seem that Muslims mostly target women for conversion to Islam. Muslim men who seem to have economic power marry non-Muslim women and convert them to Islam. In addition, the children born in such marriages become Muslims thus spreading the numbers of people in Islam. This situation seems to be quite normal in a post-conflict country where several young men

had registered for militias or died on the field of battle. Some of the young ladies do not hence consider religion to be a threat to life. They prefer getting a husband regardless of his religion or how many wives he has.

The study shows that people who do not earn much money (the poor) are targeted by Islam. Once a job opportunity is available most of them will not think critically on the religion of the job giver, they will see an open door to prosper their life. A large number of the eastern Democratic Republic of Congo population lives unfortunately in poverty. Their resistance towards Islamic conversion seems weak. The study found that a majority of the respondents were born in the DRC while a smaller proportion; slightly more than 10% were foreigners. Most of the foreigners had migrated to DRC in 5 years or less, followed by those who had been their auxiliaries for 6 to 10 years prior to the study period. A great majority of the foreigners migrated to DRC for work related reasons followed by those who are in DRC for religious purposes. No foreigner migrated to DRC to seek refuge from religious cultivated unrest. Those who have migrated to DRC for work motives are mostly those who work with the United Nations, mainly the MONUSCO (United Mission for DRC).

Factors Favoring the Spread of Islam

The study sought to find factors that facilitated the spread of Islam and the actions taken by the Muslims to spread the religion. The study revealed that Muslims come to Eastern region of the Democratic Republic of Congo with a sense of generosity and hospitality. As such they managed to attract many people who eventually embraced Islamic teachings and converted them to Islam. The study found out that migrant Muslims deliberately reached out to people to convert them to Islam by giving aid and support, sponsor projects and sponsor construction of mosques.

This study established that Muslims have confidence in the freedom of worship. Freedom of worship is highly exercised in DRC so much that intermarriage between Muslims and other faiths is common. This on return has led to the spread of Islam in the Eastern region of the Democratic Republic of Congo.

Strategies Employed to Facilitate Growth of Muslims

The study found out that Islam enjoyed support from UN workers who come from Islamic countries such as Bangladesh, Sri Lanka etc. These workers build mosques to worship in and these mosques are also used by local Muslims. In addition, these UN Muslim Peacekeepers sponsor students for study at different levels of education, thus attracting many young people to Islam.

The study also revealed that Muslim men were engaged in the inter-religious marriage with the Christians with the intention of converting them to Islam.

The study also established that Muslims offer conditional scholarship and employment to Christians as well as engaging in TV debates to enhance the growth of Islam as a religion. The study revealed that there was a high fertility rate by the Muslim women to increase the Islamic population.

Missiological Implication

This study investigated the spread of Islam in Eastern region of the Democratic Republic of Congo. This study therefore suggests a missiological response on how Christians can be better equipped on Islamic strategies and at the same time evangelize Muslims. The study showed that the Christians in the Eastern DR Congo particularly in Goma are not showing concern over the growth and the spread of Islam. Their reaction is passive. Some of these Christians actually think that Islam is an alternative path to heaven and as such, it is dependent on the choice any

individual or family makes on which path to follow. This is exacerbated by the state's law of freedom of speech and the fact that most of the pastors are not trained sufficiently on the Islamic teachings and their agenda.

There is a need for inclusion of Islamic studies in Christian colleges and faculties of theology because this will help pastors and church leaders gain understanding of Islamic matters as well as equip them to develop appropriate church responses to the Islamic movement.

There is the need to engage strong discipleship among Christians. The impression created by the entire response to the whole matter is that Christians would want their pastors to be equipped for the task so that by the time they are coming to do discipleship for their members they are doing it from a sufficiently informed point of view. What can be expected if action follows this response is that there will be adjustments on pastoral training curriculum to accommodate the training course on knowledge of Islam and the Christian approaches to curb Islamisation.

Secondly, discipleship curriculum and programs in churches that are set to solidify Christians in Christianity inform them sufficiently about Islam and equip them to resist and actually thwart Islamisation should be rolled out. These two actions will shift understanding of Christian about Islam.

Conclusion

From the findings of this study, I conclude that the spread of Islam is slowly growing in the Eastern region of the Democratic Republic of Congo. In this conclusion, it is good to emphasize on some of the highlights that result from this research.

First, the spread of Islam is becoming a big concern to many people even outside the academia. While information regarding growth and spread of Islam is

reaching researchers and people in the academia, it is interesting to note that even people who are not privileged to be in the academic circle are also informed of the advances and the threats occasioned by the Islamic movements.

Secondly, Muslims have well-calculated strategies of growth. Muslims are spreading Islam in well planned and attractive styles. The ability to spread Islam through TV, scholarship, employment, construction of mosques are well thought-out strategies and it is on that basis that it is attracting many people especially the youth in the Eastern Congo. As a matter of fact, these indirect but powerful approaches are similar to the strategies of Arabs who brought Islam to Africa.

Thirdly, individual Muslims are zealous and empowered to spread Islam. Muslims who live far from where there are mosques are still obedient to keep their faith and time for prayer. They also still channel their offering to their mosques. They openly share their faith and act in ways that make an impression that Islam is the best religion in the world.

Fourthly, Islam has financially integrated its faith such that their operations are well funded. Islam can be said to be a very rich religion. In Goma, they are able to offer humanitarian help to those who are suffering, they are able to offer scholarships as well as being able to build mosques and be donors in other community projects. All this is because, for a long time, they have been able to integrate or establish financial foundations and systems into their faith.

Recommendations

1. The inclusion of Islamic religious education in schools and colleges to enable the Christians to gain knowledge on Islam.

2. To ensure a strong body of Christians. In fact, there is need to embrace more teaching and proper discipleship to ensure that the Christians are built on strong foundation of the word of God.
3. To engage young people especially young ladies in the seminars and conferences on marriage. This will help them fix the traps used by Muslims to get the Christian ladies into Islamic marriage.
4. Employment of proper strategies such as preaching and teachings through various media (such as TV, radio, social media) to reach both the Christians and the non-Christians.
5. Seeking support from proper bodies such as the Non-Governmental Organizations' to build churches and other Christian based amenities.
6. There is a need for inclusion of Islamic studies in Christian colleges and faculties of theology because this will help pastors and church leaders gain understanding of Islamic matters as well as equip them to develop appropriate church responses to the Islamic movement.

Areas for Further Research

This thesis is just a contribution towards the research in the field of Islam in the Eastern region of the Democratic Republic of Congo. The field is yet wide and open to any other research on this vast ground. I suggest that further study be carried out on the need and methods of how the churches can build up a strong Sunday school curriculum for children. This can be compared with how the Muslim engages in teaching their children in Madras classes. This is based on the premise that the success of the church mission lays mostly in the way children will be raised and rooted in the word of God.

Another realm of research should be also the examination of the zeal and commitment of Muslims in obeying their rules (prayer times, offerings, etc) and the way they implement their plan such as dawaa, jihad, Haj, etc. even the commitment of some people to sacrifice themselves for the sake of Islam (Camikaz, etc). In my view, there is something the Christians lack which makes them unable to demonstrate sufficient zeal and commitment enough to sacrifice their belongings or even lives the way Muslim do for their faith. While it is not appropriate for Christians to really sacrifice their lives because that is the work Christ established, Christians should at least stand and not compromise in the face of trials and life-threatening temptations. Hypocrisy and denials should not be seen among Christians. A research therefore on the zeal of Muslims should come up with recommendations for Christians so that at least they, even in Eastern Congo, can raise their standard of zeal, steadfastness and commitment to the work of ministry.

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APPENDIX 1: QUESTIONNAIRE

The purpose of this questionnaire is to find out about the factors favoring the spread of Islamic religion in Eastern region of the Democratic Republic of Congo.

The information collected from this questionnaire will be confidential. Please check the box that best describes your feelings about the statements using the codes provided, where applicable.

SECTION A. General information and groups targeted by Muslim conversion

1. a. What is your gender?
 - a. Male
 - b. Female

2. What is your age
 - a. 18-24 years
 - b. 25-29 years
 - c. 30-34 years
 - d. 35-39 years
 - e. 40-44 years
 - f. 45-49 years
 - g. 50-54 years
 - h. Above 54 years

3. What the highest level of education you have attained?
 - a. No formal education
 - b. Primary school – incomplete
 - c. Primary school – complete

- d. Secondary school – incomplete
 - e. Secondary school – complete
 - f. University – incomplete
 - g. University – complete
 - h. Post secondary college education
4. What is your religion?
- i. Christian
 - ii. Muslim
 - iii. Traditional African
 - iv. Other
5. What is your estimated level of income per month?
- a. 5000-10000 []
 - b. 10001-20000 []
 - c. 20001-30000 []
 - d. 30001-above []

SECTION B: Factors favoring the spread of Islamic in DRC.

6. How many children do you have
- How many siblings do you have?
7. Do you have desire for another child in the near future
- a. Yes
 - b. No
8. How long have you been in DRC Congo

- a. 0-5 years
- b. 6-10 years
- c. Born in DRC Congo

9. What is your country of origin?

a. Foreign country

b. DRC Congo.

10. If you have migrated to Congo, what best describe your reason for migration.

a. To spread religious belief

b. To do business

c. Sought hiding place from religious cultivated unrest.

d. Other specify.....

11. If you have migrated to DRC Congo recently, what have made your stay in Congo?

a. UNCF support

b. Community based organization

c. Funding from militia groups

d. Others (specify).....

12. How free are you to practice your religion?

a. Somewhat free.

b. Not too free,

c. Not at all free

Section C: Strategies adopted to encourage spread of Islam in Eastern region of the Democratic Republic of Congo

Strategy	Yes	No
UN workers offering monetary support to Muslim by building mosque		
Marrying from Christian families		
Offering Scholarships to Christians		
Offering Employment opportunities		
Giving births to many children		
TV debates		
Other specify.....		

APPENDIX 2: INTERVIEW QUESTION GUIDE

1. What is your gender?
2. What is your age
3. What the highest level of education you have attained?
4. What is your religion?
5. What is your estimated level of income per month?
6. How many children do you have
7. How many siblings do you have?
8. What is your desire for another child in the near future?
9. How long have you been in DRC Congo?
10. What is your country of origin?
11. If you have migrated to Congo, what best describe your reason for migration?
12. If you have migrated to DRC Congo recently, what have made your stay in Congo?
13. How free are you to practice your religion?
14. Do you think Christian movements practices have facilitated spread of Islamic in Eastern region of the Democratic Republic of Congo
15. If your answer is yes in quiz 14. Above, what Christian movement practices would attribute to spread of Islamic religion in Eastern Congo?
16. What strategies does Islamic group employ to facilitate their growth?

APPENDIX 3: INFORMED CONSENT FORM

I volunteer to participate in a research project conducted by **Mr. KASEREKA KAVUTWA Néhémie** from **Africa International University**. His thesis Topic is; “Investigating the spread of Islam in the Eastern region of the Democratic Republic of Congo (DRC)”.

I understand that this project is designed to gather information for his Thesis work. I will be one of the people who shall be interviewed this research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no one will be told.
2. I understand that most interviewees will find the discussion interesting and thought-provoking. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. The interview will last approximately 35-45 minutes. Notes will be written during the interview. An audio tape of the interview and subsequent dialogue will be making. If I don't want to be taped, I will not be able to participate in the study.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.
5. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
6. I have been given a copy of this consent form.

Name of the participant

Signature of the participant

Date

For further information, please contact:

MR. KASEREKA KAVUTWA Néhémie
AFRICA INTERNATIONAL UNIVERSITY
P.O. BOX 24686-00502,
KAREN, NAIROBI-KENYA

APPENDIX 4: CURRICULUM VITAE

Personal data

Names: Rev. KASEREKA KAVUTWA Néhémie

Date of Birth: May 1st, 1979.

Place of Birth: Katwa/ Butembo, North-Kivu, DRC

Nationality: Congolese (DRC)

Parents: Muhindo Matuku and Katungo Ndemere

Family Situation: Married to Kahindo Ngundo Neema (May 16th, 2009)

Father of: Matuku Isse Kavutwa Nathanael (M) and Matuku Nya Kavutwa Nathalie (F)

Mailing Address:

Emails: nehemikavutwa@yahoo.fr/nehkavut@gmail.com

P.O Box: 485 Goma/ DRC and 168 Gisenyi/ Rwanda

Profession:Pastor.

Educational Background

1986- 1991: Primary Studies Certificate (Tuadibishe Primary School/ Mabasele-Oicha, DRDC)

1992- 2000: State Diploma in Bio-Chemistry (Kirimavolo High School, Katwa-Butembo, DRC)

2001- 2005: Bachelor of Theology (BTh) at ULPGL Butembo

2006- 2008: Master of theology (MTh) at ULPGL Goma

2013- 2016: Master of Arts in Missions (Islamic Emphasis) at Africa International University, AIU.

Work and Professional Experience

1999- 2006: Director of Emmaus Bible School in Butembo, DRC

2000-2005: Chaplain at Bulumbi High School in Butembo, DRC

2002- 2006: Journalist and Chief Editor of the Evangelical Radio of Butembo, DRC

2005-2006: Chaplain at Katwa High School in Butembo, DRC

2007- 2008: Acting Chaplain at Metanoia High School, ULPGL- Goma, DRC.

2006-2008: Presbyter in charge of the Youth Pastoral Care at ULPGL- Goma, DRC.

2007- 2012: National Coordinator of the Great Lakes Youth Interreligious Cooperation, courtesy of the United Evangelical Mission (UEM) Regional office Dar Es Salaam.

2008- 2010: Radio Manager of the Evangelical Radio of Butembo (REB)

2008- 20010:Lead Pastor of the CBCA English Service in Butembo, DRC.

2008-2010: Teacher's Assistant at ULPGL Butembo, DRC.

Nov 2010- 2012: Youth officer at the CBCA Heard Quarter in Goma, RDC

2012- 2013: Children and Youth Department Director of CBCA Church, Goma, DRC.

March 2013- Sept 2013: Chief Editor of the CBCA **Magazine** "La trompette", CBCA Office.

September 2015 to date: Pastor at CBCA Goma ville Parish in Charge of English Service, Goma, DRC.

Spoken Languages

Kiswahili (National Language)

Kinande (Mother tongue)

French (Official Language)

English (Learnt at School)

Lingala (National Language)