

**THE COMMUNITY DEVELOPMENT CHALLENGES FACED BY THE
BAPTIST CHURCH OF NGOUBAGARA (CAR) 2005-2011: A
MISSIONAL PERSPECTIVE**

by

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DEDICATION

I dedicate this work:

To God Almighty for the breath of life, love, grace and protection;

To the staff of the University of South Africa and to my Professors;

To my Supervisor, Professor Kalemba Mwambazambi, who kindly agreed to supervise my research in spite of his heavy schedule and to whom I am deeply grateful;

To Annette Synm who edited this work with love and understanding;

To my family in Christ

DECLARATION OF AUTHORSHIP

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I declare that the “The community development challenges faced by the Baptist Church of Ngoubagara (CAR) 2005-2011: A missiological perspective” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature

Date

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September 05, 2013

SUMMARY

The community development challenge faced by the Baptist Church of Ngoubagara in Central African Republic was the topic of this work. Due to multiple insecurity and political instability causes, it has created many negatives effects and especially on the poor population. Ideally, the mission of the Ngoubagara Baptist Church when faced with CAR tragic and successive socio-politic wars should have been to promote community development, peace, social justice, education, health, reconciliation, respect for human rights and to denounce all harm and discrimination against the human being. The church has a sacred mission to announce the gospel to all humanity and to assist the people towards the positive transformation of CAR. This study will be of help to missiological scholars and to the church so that it may better carry out its prophetic and holistic missions according to God's vision and with the purpose of positively transforming CAR society.

Key terms

Church; Mission; CAR; Community; Development; Conflicts; Reconciliation; Transformation; Leadership; People.

LIST OF ABREVIATIONS

| | |
|----------|--|
| 1 Cor: | 1 Corinthiens |
| 1 Th: | 1 Thessaloniciens |
| 2 Th: | 2 Thessaloniciens |
| 2 Tim: | 2 Timothée |
| AEBEC: | Association of central African Baptist Church |
| AFEB: | Association des Frères Baptists |
| AG: | Assemblée Générale |
| Apoc: | Apocalypse |
| ASBL: | Association Sans But Lucratif |
| BMM: | Baptist Mid-Missions |
| CAR: | Central African Republic |
| CCDC: | Comités Communaux de développement communautaire |
| CDC: | Comités de développement collinaire |
| DDR: | Désarmement Démobilisation et Recrutement |
| DPI: | Dialogue Politique Inclusive |
| HCR: | Haut Commissariat de Refuge |
| GPH: | General Population and Habitat |
| IMF: | International Monetary Fund |
| IPD: | Inclusive Politic Dialogue |
| LRA: | Lord Resistance Army |
| MEPCI: | Ministry |
| MESAN: | Movement of Social evaluation of black Africa |
| ONG: | Organisation Non Gouvernemental |
| ONU: | Organisation des Nations Unies |
| PIB/GDP: | Produit Intérieur Brut |

| | |
|----------|--|
| PPP: | Purchasing Power Party |
| PME/SME: | Petite et Moyen Entreprise |
| RWB: | Reporters Without Border Association |
| SECAAR: | Service Chrétien d'Appui à l'Animation Rural |
| SFGFP: | Strategic Framework for Growth and the Fight against Poverty |
| SIDA: | Syndrome d'immunodéficience Acquise |
| SSR: | Security Sector Reform |
| SNI: | Système National d'Intégrité |
| UFEB: | Union de Federation des Eglises Baptistes |
| UEB: | Union des Eglises Baptistes |
| UNICEF: | United Nations International Children's Emergency Fund |
| WHO: | World Health Organization |

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The dissertation that I present here is entitled: “The community development challenges faced by the Baptist Church of Ngoubagara (CAR) 2005-2011: A missiological perspective”. This dissertation marks the end of my current theological research at the University of South Africa (Unisa) for the degree of Master of Theology in Missiology.

This research began with my preoccupation with a hypothesis and to prove this hypothesis I was lead to investigate a number of factors which caught my imagination, some of which include: the socio-politico-economic issues in Central African Republic. However, in addressing the present context, Sanneh (1983:19) wrote: “if the present Church does not return to the spirit of sacrifice of the Primitive Church, it will lose its authenticity, betray the confidence of millions of believers and will be denounced as a mundane club that is meaningless for the 21st century”. Therefore, the church cannot be naïve and refuse to transform socially, economically and politically in relation to its direct environment under the pretext of its spiritual nature (Kalemba 2009:229). The church should be present in the world and guide the people. For that reason, I address my sincere gratitude to every individual that contributed to my spiritual, moral and intellectual education. My acknowledgement goes directly to God the Almighty, my Creator, who by His grace allowed me to complete my Master’s studies.

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CHAPTER 1: GENERAL INTRODUCTION

1.1 Introduction

Through this dissertation I will demonstrate different community development as well as socio, politic, economic and cultural issues faced by the Ngoubagara Baptist Church in Central African Republic and how these problems must be considered as a mission work calling. The Ngoubagara Baptist Church can be the voice of millions of voiceless people regarding poverty, joblessness, wars and to rethink community development issues and through its missionary work, can be the main factor in transforming Central African Republic society. The church should “face the difficulties of the present time, not with ready-made answers or simplistic, over-simplifying ideologies, but with a realistic attitude and with discernment. This is the church’s duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel” (Czerny 2012:70).

In community development, the term development is used to refer to a particular type of conscious effort to stimulate improvement. In this sense, all changes are not the result of development. The church mission is supposed to be a continuation of Jesus Christ’s ministry, which is total salvation. It is important to note that soteriology was, as Jesus Christ thought, about the salvation of the soul, spirit and body of the distressed person (Lema 2013:1). However, human being development is a church work matter, in touching body, soul and spirit. The Ngoubagara Baptist Church’s prophetic and holistic mission duty should be the life and dignity of the Central African people, as affirmed by Kalemba (2008:3) “the church can adapt itself to the socio-political and socio-economical requirements of the society where his members live”.

However, this dissertation does not pretend to resolve all the community development problems Ngoubagara Baptist Church faces, but can be considered as a contribution to the subject presented. Analysis, evaluation and suggestions are original in not resonating preceding research on this topic and missiologically, findings are an appreciable contribution to the church mission in Central African Republic. It is essential to target, aim to

reach and identify the subject through the research question found in the introduction of this work. That question will progressively be answered and finally propose a conclusion. Progression is made according to scientific methods. The theological and historic critical methods are used, meaning information contained in documents and interviews are the two principal methods considered. Sure conclusions cannot be reached without questioning documents and players in the studied subject. The work was limited to space and time. This is to avoid going beyond the context concerned (Lema 2013:1).

The study context is the Central African Republic and Ngoubagara Baptist Church. It also includes evangelism and a socio-political discipleship alongside the intercession aim at the transformation and development of spiritual leaders who can effect socio-political transformation in their community (Banza 2013:4). A wider presentation of these two contexts was strived for. In the first chapter of this dissertation, an overview for the problem statement of community development issues experienced by the Ngoubagara Baptist Church in Central Africa Republic will be provided. Research questions, the purpose and research methodology as well as the research design and theoretical framework will be explained. The appropriate methods, designed to address the research problem, will be provided. Literature review, purpose and objectives of the study and scope demarcation will be formulated.

1.1.1 Problem statement

Conceiving of communities as conventional systems is compatible with the idea of consciously induced systemic change. In some situations development is used as a synonym for growth. When used without reference to quality or consequences, development may be good or bad. However, in the context of community development, development is a concept associated with improvement. It is a certain type of change in a positive direction. But, the imbalances in politics and policy, at a global level, had very serious poverty consequences for the Central African Republic's

development. As well as Walmsley (2012:38) argues “we calculate people’s possible reactions and anticipate them. Economic rationality replaces morality as the basis of our interactions” Economic rationality is one of the most important reinventions of common sense in a more rigorous and robust form, but it is based on an old common sense idea: that everyone is out for themselves and interested in maximizing their own pleasure and minimizing their experience of pain (:38).

In fact, globalisation caused growing poverty in the Central African Republic. Prabhakar (2007:303) also argues “globalisation refers to [the] transformation of national capitalism [into] global capitalism. In the main, policy decision-making processes and choices are dictated by the international institutions of governance”. Consequently, the Central African Republic has been affected by developed countries’ domination and poverty, as well as underlines Prabhakar (2007:304) “globalisation policies contributed to increased poverty, as well as increased inequality between and within nations”. Linden (2003) affirm “the United States, in establishing global rules, the enormous and expanding power of transnational corporations, and the highly problematic roles that the World Bank and International Monetary Fund have played”. National development is therefore considered a multi-dimensional process using sustainable resources to relieve poverty and improve the nation’s socio-economic standard of living. Nevertheless, the Central African Republic remained a poor country, characterised by physical poverty because of a weak economy, due to the lack of domestic economic capacity and weak social infrastructure.

The Central African Republic weakened further due to low export prices, significant terms-of-trade, the debt crisis and the debt servicing burden. Conditions attached to loan rescheduling packages hampered the recovery of the Central African Republic and lead to a further deterioration in their social services and helpless people. Consequently, community members are suffering and goaled Ngoubagara Baptist Church for assistance. For this reason, the contribution of the Ngoubagara Baptist Church, in resolving

community development issues and their future role in positively transforming the Central African society, are demonstrated, analysed and evaluated. Central African Republic is in fact currently suffering from a predominantly poor leadership generally characterised by negative traits such as capitalism spirit, conflicts, wars, injustices, tribalism, immorality, corruption, selfishness, hatred and exploitation of the less fortunate. All these negatives are undergirded by low and unhealthy individual spirituality as well as in society.

1.1.2 Purpose and objectives of the study

The goal of this study is to analyse, demonstrate and evaluate the role of Ngoubagara Baptist Church in facing poverty problems and their contribution towards community issues. The research will therefore make a comparative study of certain theologians and Christians' contribution, from various Central African church communities. It will include their search for community development, in order to demonstrate the overall contribution of the Ngoubagara Baptist Church in resolving poverty issues in the Central African Republic, and the missiological implications. Because, "in every country, attitudes of the society before the church, are important in the determination of its growth degree" (McGavran 1976:88) as Fenton (1968: 218) affirms "an evangelism that refuses to see the social problems is by nature an incomplete and non-biblical evangelism, and it will very probably end up touching nobody".

By finding different avenues, this research can respond to poverty issues, suggest other ways to resolve poverty problems, and to clearly enlighten missiologists, theologians, Christians, church leaders and other Central African elites, in rethinking their role to positively transform the Central African Republic. The research aims to promote community development; where Christians can play an important leadership role in positively transforming CAR.

However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to play the role of light to the world and salt of the earth (Matthew 5:13-16), and should take responsibility in helping people become effective light and real salt in their communities by developing spiritual leaders, for both the church and the larger community. The lack of such leadership affects individuals and communities negatively. This challenge is glorious as it can bring the Church of God back to its “Great Commission” of making disciples of all nations, teaching them to observe all that the Master Jesus Christ taught (Matthew 28:18-20). Kalemba (2011:12) also rightfully stipulates “the Church is called to deal with spiritual and moral formation and take up the responsibility of developing effective leaders in the community”. Because, capitalism has a spirit that functions like a morality; it is the spirit of the hive. This is what makes it difficult to grasp happiness in the midst of affluence. It has demoralised people by making them blind to anything but material goods. This is not a moralistic point; it is an ethical and moral point. We can be consumed by this spirit (Walmsley 2012:38). Underlines Fevre (2000:205) “this is hardly a context in which personal morality and faith can flourish. We are continually distracted. The idea and reality of globalisation is used to raise fears that we are being left behind”.

1.1.3 Research questions

A process of contemplation brought about the idea for this research. The research question is actually composed of several questions, which will be responded on through investigations. The first questions sprang to mind while enquiring about the Ngoubagara Baptist Church tasks evoked due to the way the Church handled various communities’ development problems experienced between 2005 and 2011, but the main focus is on poverty. An inter-linked question was the Central African elites’ contribution in resolving poverty issues. Because, economic rationality has now given rise to a sham or ersatz morality which blights all possibilities of real moral invention but economic rationality cannot cope with morality and so seeks to replace it (Fevre 2000:209). The Church is called upon to revive its earthly mission and promote its immediate environment development through the Gospel and its holistic mission. Not only is man or woman individuals, but also part

of society and culture, the church also do not exist in itself, but to preach the transforming Gospel to all people. This Good News will have no relevance in human hearts if it falls outside their spiritual and physical core (Kalemba 2012:6). These relevant questions were finally distilled into the key question:

During times of poverty, what could the Ngoubagara Baptist Church do in assisting people and communities with development issues in the Central African Republic? Some secondary questions also surfaced, and included the following: How did the churches react to the poverty issues? What was the Church leaders' orthodoxy and orthopraxy in the midst of these intricacies? Has the Central African elites and theologians really played their leadership role and promoted community development? What can the Ngoubagara Baptist Church do in resolving community development issues?

These are the crucial questions this research will respond to, in the hope the outcome will contribute to Missiology discipline development and equip the Central African churches and community leaders with the missiological tools to realise the Christian mission. This research will hopefully help Ngoubagara Baptist Church to promote positive transformation and community development in the Central African Republic.

1.1.4 Scope and limitations of the study

From colonial times to post-colonial periods many, if not most African countries experienced troubled and painful. Some examples includes South Africa, which is still in a transition phase from apartheid to democracy; Rwanda, which descended into a nightmare of ethnic genocide; and Somalia, where interminable war caused great human suffering. However, this study will be limited to community development problems in the Central African Republic and the role the Ngoubagara Baptist Church played regarding poverty issues from 2005 to 2011.

The starting year of the study is 2005, as it is the year after military war

events plunged the Central African Republic into a national tragedy, which did not truly cease until 2011. After democratic presidential elections, the final year (2011) represented a time when the Central African people felt renewed hope and energy for tasks such as community development. Thematic boundaries are necessary in this study; therefore the analysis will be limited to the major themes of poverty and community development. Obviously, there are apparent relevant subjects as the research progresses, but these will not be the focus of the study. For example, the research may touch on the important subject of national reconciliation, but will not be discussed in depth.

1.1.5 Missiological theoretical basis

The role of Ngoubagara Baptist Church, who faced many poverty issues in the Central African Republic between 2005 and 2011, will be examined in terms of the theory of paradigm change, put forward by David Bosch and the community development theory by Sanders Irwin. These theories will not be critiqued in any depth, but it will be useful in this research as tools to compare and evaluate the missiological contribution of the Ngoubagara Baptist Church in resolving community development issues in the Central African Republic. In this context, the theory of paradigm change is an important tool in analysing as well as missiological critique.

Bosch (1995:245) argues, “Science does not progress in a cumulative manner, but by revolutions”. In other words, the solution to the poverty issues in Central African Republic does not lie in accumulating knowledge, but understanding the role everyone can play for better lives or positive transformation of communities. However, changing paradigms also imply the search for a new model or theoretical framework to replace the old model. As Hiebert (1985:12), points out “supporters of the old paradigm often tend to close the arguments of proponents of the new model” who, in turn, are resistant to the “deeply emotional challenges posed by the new model”. These challenges threaten the way old order supporters perceive reality and how they regard the world they built to be in jeopardy.

The Community Development Theory is “the most practical framework for social workers seeking lasting change for the individuals, communities and societies in which they live. It focuses on the centrality of oppressed people in the process of overcoming externally imposed social problems” (Kalemba 2009:228). The place of community development theory in missiological analyses cannot be understood without recognition of such deeply distrustful views among a considerable segment of practitioners. While these represent the extreme, they highlight normal tensions among those affiliated with community development as they face questions about the functions of theory in professional practice. Practice recognised as the *Sine qua non* of community development makes even those disposed to consideration of theory a little uneasy.

The community development theory expresses a unique perspective on development. It supplies, to those who would consciously intervene in community systems, a conceptual framework. It presents a logical basis for and general guides to the use of open system or democratic structuring, and the application of a holistic approach in efforts to stimulate the building of capacities, and to improve the performance of and in community systems. It is a theory of development that assumes the existence of a community system which, at the time of initial contact, has some semblance of order and is capable of performing at least a minimal level of production to serve its members. People are likely to display different patterns of participation that are subject to change over time and in situations.

A developing community system is in a continuous process of elaborating itself and of incorporating a wider range of participation patterns. It expands attention given to conscious structural adjustment and to the pulses of participation. The ability to vary structures and relationships among structures, according to the requirements of the function to be carried out is critical in effective community performance. The community development theory provides a guide to what should be done in a given situation (Pongo 2011:36). The role of the Ngoubagara Baptist Church will be critically

demonstrated, analysed and evaluated on the basis of these theories of paradigm change and community development. Bosch (1995:247) wrote:

We saw a turning point and we're giving away an understanding of reality to adopt another. And in the current context, we note, first, a growing neglect of theories developed during the enlightenment and, secondly, the search for a new approach and a different understanding of reality. So, they're looking for a new model that actually exists.

1.1.5.1 Previous research

The researcher is not aware of any previous studies on how the Ngoubagara Baptist Church coped with community development problems in Central African Republic. A number of descriptive, but not missiological studies, were carried out that proved helpful, but did not put forward concrete solutions. Studies consulted include: Zokwe Isaac, addressed the days of Christian thought in Bangui (CAR) January (2000) on "The liberation of the nations by the church" whose ecclesial perspective on all national issues (state, church, family or individual) and implementation of resolutions that result through extension activities. Unfortunately, the result was negative due to a lack of monitoring. Other researchers examined the Central African Republic on socio-political issues, namely Weanzana (1990) on "the groundwork for a biblical theology of development in rural African gospel"; Thirlwall A.P (2006) on "growth and development with special reference to developing economies"; Anderson J.C (2000) on "church development"; Kofi A (2005) on "in a large freedom towards development, security and human rights for all"; Mufer (1987) on "the development of people and countries in development paths"; Lengelo M (1987) on "Christian faith and human promotion"; Tidiane (1998) on "Africa is sick of herself"; Bone (1987) on "towards a theology of development"; and Papine (1995) on "Ethics and development: The contribution of Christian communities in Africa". Almond, G (1970) on "A functional approach to Comparative Politics: The Politics of the Developing Areas"; Abrahamsson, B (1977) on "Bureaucracy or Participation: The Logic of Organization"; Christenson, James A., and Robinson, Jerry W., Jr. (1980) on "Community Development in America"; Cook, James B. (1979) on "Democracy and Rural

Development"; Cook, James B (1975) on "Advocacy of Grassroots Citizenship"; Cox, Fred M et al (1977) on "Tactics and Techniques of Community Practice"; Dodge, Willard K (1980) on "Ten Commandments of Community Development"; Dunn, John (1979) on "Western Political Theory in the Face of the Future"; Laver, Michael (1981) on "The Politics of Private Desires"; Lewis, Michael (1979) on "The Culture of Inequality"; Lotz, Jim (1970) on "Training in Community Development"; Mayo, Marjorie (1975) on "Community Development A Radical Alternative"; Mezirow, J.D (1963) on the "Dynamics of Community Development"; Sanders, Irwin (1958) on "Theories of Community Development"; Anderson, B. (1991) on "Imagined Communities"; Arthur, J. with Bailey, R. (2000) on "Schools and Community"; Frazer, E. (1999) on "The Problem of Communitarian Politics and Unity and conflict".

Present research is missiological, and hence fills a void in the research, which can make a useful contribution. To achieve this, the research will rely on the scriptures to dissect and provide essential missiological perspectives for positive transformation of the Central African society, and to reinvigorate the Christian mission, according to God's ordinances.

1.1.5.2 Methodology and research design

Accordingly to Kritzinger (2007:11) "missiology is by its nature interdisciplinary" because as a theological discipline, it includes in its articulation more aspects of other disciplines such as Christian history, anthropology, religions, biblical, pastoral and practical theology. Considering the nature of the present research, the qualitative research methods, meaning, critical theological and analytic-historical methods will be used in a complementary way, in order to respond to research questions on poverty and community development issues, and the objectives of this research. As qualitative methods, the following tools will be used throughout the research: documentations, interviews, questionnaires, primary records and Church board meeting minutes (Bak 2004). Mouton (2001:81) also affirms that the "interview/conversation is one of the sources" most necessary, because it

“provides additional information to research”.

The analytic-historical methods will be used to provide the background to church mission in Central African Republic. This background provides an overview of Central African Republic, the Ngoubagara Baptist Church origins, as well as the growth, structure, organisation, theology and doctrine. The subject of this dissertation is in fact a reflection of both theological and historic-development concern. In a theological aspect, it is based on biblical texts and different missiological documentation. In the historic and development aspect, it will also appeal to the socio-politic approach.

Furthermore, the researcher's personal knowledge and missionary work experience will be exploited in developing this study, as Mouton (2001:63) recommends, “personal experience is a major source for the winner”. The books, scientific articles and internet sources selected for this study were examined with scientific vigour. Unlike experiments and surveys, in which the elements of the research design - hypothesis formation, measurement, and sampling - are specified prior to data collection, design elements in qualitative research are usually worked while investigating the study. A qualitative approach has the potential to supplement and reorient understanding of community development problems and the role played by the CA protestant theologians regarding these issues.

1.1.6 Study division

This study is divided into five chapters. Chapter one introduces the dissertation and outlines the different definitions of the research concepts. The second chapter presents the Central Africa Republic and Ngoubagara Baptist Church. The third chapter concentrates on a missiological analysis of the communities' development problems and the role played by the Ngoubagara Baptist Church of Central African. The fourth chapter examines the missiological implications and perspectives for the future. Chapter five will conclude the investigation.

1.2 Definitions of the key concepts used in the research

This section is devoted to explaining the key concepts used in the dissertation, including: Church as the missiological basis of this dissertation, because without church existence, nobody can speak with authority on Christian mission. The Christian mission view by different scholars will be examined to illuminate its etymological sense. In addition, community development will be examined for a better interpretation and understanding of the challenges Ngoubagara Baptist Church is facing.

When the people of God are engaged in the management of the community sphere, it is important to define the term ‘challenge’ in order to help Christians play a valid role in the positive transformation of Central African Republic. Thus, the concepts church, Christian mission, community, development, poverty and challenge will be defined and analysed in the following paragraphs.

1.2.1 Church

The word church “is the translation of “εκκλεσια” which identifies a group of people as an assembly in an autonomous state” (Derek 2001:9). According to Thiessen (1987:347), “[the] New Testament has spiritual content, so it means a people called out of the world and things sinful”. According to 1 Corinthians (12:13), the church includes all those who are “born of the Spirit of God” and, by the same Spirit, have been “baptised into the body of Christ” In this interpretation, the church is presented as a living body vitally connected with Christ, under His direction, a unit that is composed of men and women with a diversity of gifts and that cooperates in an idealistic way to accomplish a common task (Thiessen 1987:348).

Kalemba (2009:228) defines the church as “Christians, gathered to hear the Word of God taught, and to be corrected, trained, informed, to become a holy house, a family, building, etc.” The church is a gathering place yes, but more important, it is a place of belonging, a place where one’s true identity

is found, a place of openness, a place of mutual love, a place of healing and spiritual growth and a place of forgiveness and sharing. However, some characteristic features synonymous with the word “church” are outlined by the Dictionnaire Oecumenique de Missiologie (2001:103), “a community of baptised believers in which the word of God is preached, apostolic faith is declared, the sacraments are administered, the redemptive work of Christ to the world is shown, and a ministry of the bishop is exercised by bishops or other ministers in the community” *Free French translation {une communauté des croyants baptisés dans laquelle la parole de Dieu est prêchée, la foi apostolique est confessée, les sacrements sont administrés, l’œuvre rédemptrice du Christ pour le monde est témoignée, et un ministère d’épiscopat exercé par des évêques ou d’autres ministres dans la communauté}.*

According to Matthew (28:19, Luke 24:48, Acts 1:8), the church is a mandated entity commissioned to “go into the world” and “make disciples of all nations”. Thiessen (1987:370) affirms that “[the] Bible commands us not to convert the world, but to evangelise. This means that the church has a debt to the world, that is to say, the church is obliged to give the world an opportunity to hear the Gospel and accept Jesus Christ”. However, the mission of the church is not limited to evangelisation, but also includes a social mission. Bosch (1995:10) writes “the focal areas of action in the church are many and based on challenges the church faces. The salvation that Christians are meant to celebrate, and they can testify in word and deed, is manifested in the proclamation of the Gospel as the Gospel is also fighting against all forms of evil, either personally or in the social field”. Martin (1981:84) adds that “the church always has individuals sensitive to the needs of the poor, the excluded and minorities”.

In fact, it seems unwise to separate the concept of church from mission as they are so integral to one another, and hence these two concepts will be treated together. Because, church mission can be to glorify God and enjoy Him forever or to love God and neighbour, as they are the greatest

commandments. Mission is the central calling in the gospel message, with trust and obedience the essence of the church's mission.

1.2.2 Christian mission

Generally, this term is subject to several interpretations and it deserves explanation to grasp its true worldly and biblical meaning. In fact, “the mission is a bit trickier. On the one hand, the Latin verb *mittere* corresponds to the Greek verb *apostellein*, which occurs 137 times in the New Testament. In other words, mission is not exactly extra biblical. But, as a noun, mission does not occur in the Bible” (Deyoung & Gilbert 2011:17). However, Bosch (1991:1) argues, “since the 1950s there has been a remarkable escalation in the use of the word ‘mission’ among Christians. This went hand in hand with a significant broadening of the concept, at least in certain circles.” Mission previously narrowly referred to Christians sent out cross-culturally to convert non-Christians and plant churches. These days, mission is understood more broadly, namely evangelism; environmental stewardship; community development; transformation of society; social justice; people liberation; reconstruction, etc.. “Mission is here. Mission is there. Mission is everywhere” (Deyoung & Gilbert 2011:18).

Kostenberger (1998:199) argues, “Mission is the specific task or purpose which a person or group seeks to accomplish.” Stott (1975:30) understands mission to be “everything the church is sent into the world to do.” Church mission is to do the things God’s word recommends. It must be done in partnership with God and His will in redeeming the whole world. Deyoung & Gilbert (2011:26) affirm this, “the mission of the church is summarised in the Great Commission passages” because, the Church mission today must be a continuation of Jesus Christ’s mission for people’s salvation and the coming reign of God (John 14:12). This is supported by Bodho (1998:19) who advises that “the mission is a task, a vocation; a charge authorised and ordered by Jesus Christ. It is a mandate that Jesus Christ gave the disciples to evangelise the world”. Nzash (1999) estimates that “the word mission comes from the Latin word *mission* which means to send or post to action,

demonstrating that the mission is the act of sending a man (Christian) or a woman (Christian) in the name of Jesus Christ ... in a intercultural context." The mission is like a bird with two wings one is the spiritual and the other social. In other words, the evangelisation mission means to cross boundaries. But Barrett (1982:834) defines the Christian mission as "surpassing all boundaries, by men and women who love Jesus Christ, to proclaim the Good News to all peoples". Bosch (1995:22) thinks the task relates to the "*missio Dei* (Mission of God), the revelation of God's love, the love of God to the world, God's covenant with and for the world, the nature of God and His action in both the church and the world and that the church has the privilege of participating". The *missio Dei* expresses the good news that God is a God of humanity.

This reality is expressed in the words of Zorn (2004:67) when he wrote that "God has concern for the world and the world itself is the scope of the *missio Dei*. This concerns every human being in all aspects of existence". The mission reveals that God turns to His fallen creation and offers providence, redemption and completion. This happens in ordinary human history, not only in the church but also through the church. God's mission is broader than the mission of the church. The *missio Dei*, God's activity, embraces both the church and the world, and the church has the privilege of sharing in this. However, the Christian mission has its origin in God, who is the source, and the church is the result. Saayman (2009) states that the "Christian mission is first" and it comes from God to communicate to all men the love of the Father through Jesus Christ, who bestowed His full attention upon even the smallest among us through communion with the Holy Spirit.

Christian mission highlights the dynamic relationship between God and the world, particularly as recounted in the time history of the covenant, Israel, and then finally, in the coming, life, death, resurrection and exaltation of Jesus of Nazareth. Bosch (1995:13) adds that "one cannot establish the mission, without that continuous reference to the basis of our faith: God Himself in Jesus Christ". God is the foundation or corner stone of Christian missions, and missionary work is consistently concerned with the wider and

deeper needs and requirements of human life. Kalemba (2009:227) makes the interesting point that “God is the First Missionary par excellence, calling the humans to the task of maintaining the cultural development of the cosmos”. Christian mission means, in other words, spreading the Gospel message and multiplying churches. Obedience to the mission imperative contained in Matthew 28:18-20 is an act of faith that is based on the Supreme Order of Christ.

Testimony through word and deed universally publishes the Good News of the living God, the God of truth, Creator of all things visible and invisible, God of love and unity in Christ. As a ministry, mission has many facets: witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualisation, and many more. However, setting limits can indefinitely confine the *missio Dei* within our own narrow predispositions, which is why Kalemba (2009:229) said that “we must beware of any attempt to define the mission so determined.”

1.2.3 Community development

It is over 20 years since the human development approach emerged at the United Nations, with its goal to put people back into the centre of the developmental process. Before then, the main point of development had unquestionably been economic growth, and this seemed only haphazardly to translate into the development of people rather than just the expansion of the economy (Czerny 2012:66). During the post-world 2 economic boom, development was understood as basically increasing gross domestic product, and poverty defined exclusively as the serious lack of income. On this view, those who for whatever reason are unable to contribute to the gross (economic) product, are excluded from any share in it; even if a low income (or worse, no income) frustrates people’s development because they simply lack the means to acquire the basic goods they need to survive, much less to develop. Those without income would be maintained by some minimal distribution taking the form, traditionally, of charity and, in modern times, of welfare (:66).

With the new perspective, human development would focus on people and seek to enlarge their choices through income, education, basic health care, and access to communication (:67).

The word "community" is derived from the Old French word *communauté* which, in turn, is derived from the Latin word *communitas* (*cum*, "with/together" + *munus*, "gift"), a broad term for fellowship or organised society. Some examples of community service are to help in churches, tutoring, hospitals, etc. The community is a group of organisms or populations living and interacting with one another in a particular environment (<http://en.wikipedia.org/wiki/community>). The organisms in a community affect each other's abundance, distribution and evolutionary adaptation. Depending on how broadly one views the interaction between organisms, a community can be small and local, as in a pond or tree, or regional or global, as in a biome. Community, hamlet, village, town, city are terms for groups of people living in somewhat close association, and usually under common rules. Community is a general term, and town is often loosely applied. A commonly accepted set of connotations envisages hamlet as a small group, village as a somewhat larger one, town still larger, and city as very large. Size is, however, not the true basis of differentiation, but properly sets off only hamlet. Incorporation, or the absence of it, and the type of government determine the classification of the others (<http://en.wikipedia.org/wiki/community>).

The term community has two distinct commutative meanings: 1) Community can refer to a usually small, social unit of any size that shares common values. The term can also refer to the national community or international community, and 2) in biology, a community is a group of interacting living organisms sharing a populated environment. In human communities, intent, belief, resources, preferences, needs, risks, and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness. Since the advent of the Internet, the concept of community has less geographical limitation, as

people can now gather virtually in an online community and share common interests regardless of physical location. Prior to the internet, virtual communities (like social or academic organisations) were far more limited by the constraints of available communication and transportation technologies (<http://en.wikipedia.org/wiki/community>). Noun (plural communities):

- * A group of people living in the same place or having a particular characteristic in common;
- * A group of people living together and practicing common ownership: *a community of nuns*;
- * A particular area or place considered together with its inhabitants: *a rural community local communities*;
- * A body of nations or states unified by common interests: *[in names]: the African Community*;
- * *[mass noun]* the condition of sharing or having certain attitudes and interests in common: *the sense of community that organized religion can provide*;
- * *[in singular]* a similarity or identity: *the law presupposes a community of interest between an employer and employees*;
- * Joint ownership or liability: *the community of goods*;
- * *Ecology* a group of interdependent plants or animals growing or living together in natural conditions or occupying a specified habitat: *communities of insectivorous birds*;
- * A social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage;
- * A locality inhabited by such a group.
- * A social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists (usually preceded by the): the business community; the community of scholars;
- * Ecclesiastical, a group of men or women leading a common life according to a rule (<http://en.wikipedia.org/wiki/community>).

1.2.4 Poverty

Poverty is the state of lacking a certain amount of material possessions or money. Absolute poverty or destitution refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and education. Relative poverty is defined contextually as economic inequality in the location or society in which people live (<http://en.wikipedia.org/wiki/community>). For much of history, poverty was considered largely unavoidable as traditional modes of production were insufficient to give an entire population a comfortable standard of living. After the industrial revolution, mass production in factories made wealth increasingly more lucrative or desirable and accessible. Of more importance is modern agriculture, such as fertilisers, that improved yields to feed the population. The supply of basic needs can be restricted by constraints on government services such as corruption, tax avoidance, debt and loan conditions and by the brain drain of health care and educational professionals. Strategies of increasing income to make basic needs more affordable typically include welfare, economic freedoms, and providing financial services (Peter & Celia 2009).

Poverty can also apply to the state of mind a person is in. Poor concepts or understanding of thing can also refer to lack of knowledge and wisdom. Without knowledge and wisdom the people perish or starve. Bible also state that one cannot live from bread alone, but needs the living bread (Jesus Christ). In fact, reducing poverty is a major goal and issue for many international organisations such as the United Nations and the World Bank. The World Bank estimated 1.29 billion people were living in absolute poverty in 2008. Of these, about 400 million people lived in India and 173 million in China. In the USA 1 in 5 children also lives in poverty. In terms of regional population percentages, sub-Saharan Africa is at 47% and had the highest incidence rate of absolute poverty in 2008.

Between 1990 and 2010, about 663 million people moved above the absolute poverty level. Extreme poverty is still a global challenge; it is experienced in all parts of the world, including the developed economies

(<http://video.pbs.org/video/2306814133>). Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go too, not having land on which to grow food or a job to earn a living and not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation (<http://en.wikipedia.org/wiki/community>).

For the World Bank, poverty is pronounced deprivation of well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses poor health and education, little no access to clean water and sanitation, inadequate physical security, lack of a voice, and insufficient capacity and opportunity to better one's life (Fehler! Hyperlink-Referenz ungültig.). According to Copenhagen Declaration: *Absolute poverty* is a condition characterised by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to social services. The term 'absolute poverty' is sometimes synonymously referred to as 'extreme poverty'. Poverty is usually measured as either absolute or relative (the latter being actually an index of income inequality). Absolute poverty refers to a set standard which is consistent over time and between countries (<http://www.un.org/documents/ga/conf166/aconf166-9.htm>).

For a few years starting 1990, The World Bank anchored the absolute poverty line as surviving on 1\$ per day. This was revised in 1993, and through 2005, absolute poverty was \$1.08 a day for all countries on a purchasing power parity basis, after inflation adjustment to the U.S. dollar in 1993. In 2005, after extensive cost of living studies across the world, The

World Bank raised the measure for global poverty line to reflect the observed higher cost of living (Ravallion et al 2008).

Currently, the World Bank (2007) defines extreme poverty as living on less than US\$ 1.25 (PPP) per day, and *moderate poverty* as less than \$ 2 or \$ 5 a day (note that a person or family with access to subsistence resources, e.g. subsistence farmers, may have a low cash income without a correspondingly low standard of living – they are not living "on" their cash income but using it as a top up). It estimates that "in 2001, 1.1 billion people had consumption levels below \$1 a day and 2.7 billion lived on less than \$2 a day. A *dollar a day*, in nations that do not use the U.S. dollar as currency, does not translate to living a day on the equivalent amount of local currency as determined by the exchange rate (www.worldbank.org). Rather, it is determined by the purchasing power parity rate, which would look at how much local currency is needed to buy the same things that a dollar could buy in the United States. Usually, this would translate to less local currency than the exchange rate in poorer countries as the United States is a relatively more expensive country (Mukul 2007).

However, the relative poverty views poverty as socially defined and dependent on social context, hence relative poverty is a measure of income inequality. Usually, relative poverty is measured as the percentage of population with income less than some fixed proportion of median income. There are several other different income inequality metrics, for example the Gini coefficient or the Theil Index. Relative poverty measures are used as official poverty rates in several developed countries. As such these poverty statistics measure inequality rather than material deprivation or hardship. The measurements are usually based on a person's yearly income and frequently take no account of total wealth. The main poverty line used in the OECD and the European Union is based on "economic distance", a level of income set at 60% of the median household income (Blastland 2009).

Economic aspects of poverty focus on material needs, typically including the necessities of daily living, such as food, clothing, shelter, or safe drinking

water. Poverty in this sense may be understood as a condition in which a person or community is lacking in the basic needs for a minimum standard of well-being and life, particularly as a result of a persistent lack of income. Social aspects analysis of poverty links scarcity conditions to aspects of resources distribution and power in a society and recognises that poverty may be a function of the diminished "capability" of people to live the kind of lives they value. The social aspects of poverty may include lack of information access, education, health care, or political power (www.paho.org/english/sha/be_v23n1_glossary.htm). Poverty may also be understood as an aspect of unequal social status and inequitable social relationships, experienced as social exclusion, dependency, and diminished capacity to participate, or to develop meaningful connections with other people in society. Such social exclusion can be minimised through strengthened connections with the mainstream, such as through relational care provision to those who are experiencing poverty (Silver 1994:5).

1.2.5 Challenge

According to Dictionnaire de la langue Francaise (1958:328) "challenge is a provocation for a singular fight". The dictionary Pluridictionnaire Larousse (1983:389), on the other hand, defines the word "challenge" as "the action of declaring someone unable to perform a deed. Challenging is to dare and tell him that he is unable".

Hard questions are being asked in our communities and solutions must be found through in community members. In other respects, a difficult question is a case requiring a solution satisfying the community members. As long questions remains without any solutions it stays a challenge. The fight between David and Goliath had many challenges on both sides before resorting to blows (1 Samuel 17:43-48). The effects of the rebels' war in Central African Republic are a challenge for the government and the Ngoubagara Baptist Church must take up the challenge. The society must be organised in response to all problems faced. There should also be institutions, individuals, associations or corporations qualified to solve the

problem. According to this study, the challenge is the serious and difficult social or spiritual situation, which seems not to have a solution at first glance. It contains a kind of provocation, demonstrating that there is no solution. The still raging Central African Republic war and the war-displaced caretaking is and will stay a challenge for the Ngoubagara Baptist Church when and if not correctly addressed (Lema 2013:4).

1.2.6 Leadership

In a descriptive manner the term leadership is the combination of two words, “leader” and “ship”. The word “leader” is the substantive, coming from the word to lead that means to drive, lead and direct. The word “leader” therefore translates to driver, ringleader or controlling. The word “ship” means boat. This descriptive can define leadership in a preliminary way as the action to drive or the direction of a group of Bangui people in a boat, active of point A to point B. This second point B is called the objective to reach. If the leader doesn't manage to direct Bangui's people through an agitated sea, he risks losing direction or sinking the boat and therefore the objective won't be reached. The leadership notion gives us the idea of direction and action achievement with a real or virtual movement. The term “leadership” is present in the French vocabulary, and defines several things.

According to Haggai (1984:4) “leadership is the discipline that consists of exercising, in a reflexive manner, an influence inside a group, in order to mobilise it toward the advantageous and lasting objectives that satisfy the real needs of the group”. Maxwell (2002:11) affirms that “the influence is the real measure of leadership, no more any less”. The leader indeed exercises a special influence. Therefore, when/(if) Bangui's people need healthier or prosperous living conditions, they turn towards the leader to give direction in order to solve their problems and provide answers to their genuine questions. Shu (2004:21) specifies that “efficient leadership tries to influence lives by the social development, economic progress, moral transformation and spiritual awakening”.

Leadership cannot exist without vision because leadership is intrinsically bound to the leader's vision, meaning one cannot speak of leadership without speaking of vision. Haggai (1984:12) defines vision in these terms "a vision is a lucid picture of what the leader discerns his group's being or make: health against illness, knowledge against ignorance, liberty against oppression, and love against hate. The leader is completely advised by his vision to bring a change for his group". Burt, quoted by Shu (2004:228), thinks that "the vision is a realistic, believable and attractive future for your organisation. It is your expression of the destination toward which your organisation must move, a better future, more successful or more desirable, than the present for your enterprise". An organisation's leader can communicate a vision to Bangui's people. The vision must be followed by actions, according to Nelson Mandela cited by Kepatou (2011:4) "a vision that isn't accompanied by actions is only a dream. An action that doesn't ensue of a vision, is lost time; a vision followed by actions can change the world". Shu (2004:111) explains that "a leader's vision reveals his capacity to receive, to change and to innovate. It is the capacity to plan long-term, with clearly established objectives". The leader makes his vision the driving force of his leadership.

The Christian wants a leadership inspired by biblical revelation. The vision and the provision must come from God. This inspires the Christian leader to achieve his objectives with integrity. The God of the Bible is by excellence, the biggest Leader of all time (Exodus 15:11-13). He created man in His image to procreate with him and to continue managing creation with communal development of society life.

1.3 Partial conclusion

This first chapter introduced the challenges Ngoubagara Baptist Church faces regarding community development. . The purpose of this study outlined the research questions, delimited the study, and took a brief look at current research, theoretical background, sources, research methodology and the dissertation's subdivision.

From the theoretical point of view, the importance of Bosch's theory of paradigm analysis change, evaluation and review of the Ngoubagara Baptist Church's missiological contribution in resolving community development challenges in Central African Republic has been explained. The latter theory takes into account systems, experience, time and space. With regard to the research method, it was explained that books, articles and private conversations/interviews are the major sources of information upon which to build an analysis of the community development situation in Central African Republic and the missiological challenges faced by Ngoubagara Baptist Church.

The key concepts of the study such as church, mission, community, development and challenge were defined. It was considered that the Christian mission overcomes all borders through the men and women who serve Jesus Christ and preach the Good News to all peoples. The Christian Mission has its origin in God who is the source and the church is the result. Although the various authors writing on community development disagree on many things, they do agree on the general definition of development. However, for political purposes, the Central African politicians have generated a range of conflicts around ethnicity that has led to gross human rights violations and rebel wars. The concept of mission was analysed as the vertical relationship between man and his Creator and the horizontal relationship between man and his fellows. Politics originated as the art of organising and managing a city, and reconstruction is a necessity for the Central African Republic in the face of its recent troubled socio-political history.

In Chapter two, the focus of the first section will be an overview of the Central African Republic and the second section will be on background to the Christian mission in CAR and Ngoubagara Baptist Church's genesis and development.

CHAPTER 2: BACKGROUND TO MISSION IN CENTRAL AFRICAN REPUBLIC

2.1 Introduction

For better understanding of community development issues faced by the Ngoubagara Baptist Church (2005-2011), it's relevant to know the Central African Republic and the historical penetration of catholic and protestant missions in CAR as well as the background of the Ngoubagara Baptist Church.

In the first part, this chapter will therefore present the general situation of the CAR regarding the geographical, demographic and linguistics to demonstrate cultural and religious elements forming its world vision; the socio-economic situation presenting the socio-economic and major financial gauges in Central Africa for the period 2005 - 2011. The second part will briefly present Ngoubagara Baptist Church's organisation and theological profile before the last section on analysis and evaluation of different challenges faced by Ngoubagara Baptist Church.

2.2 Overview of the Central African Republic

2.2.1 Historical

It is relevant to give a brief historical overview of the CAR before presenting it from a geographical point of view. In effect, the Central African Republic (previously Oubangui-Chari) was established as a French colony in 1904, and the French expeditions' consequences boosted the Oubangui. According to Onimus (2006:8) "The borders of the Oubangui-Chari has fixed itself progressively to the South with the Congo-Leopoldville, for an Eastern border with Sudan (at the end of XIX century), a Northern border with Tchad (in 1937), and for a Western border with the Congo (in 1939)".

The colonial period which existed from 1904 until 1960, is a period marked by exploitation of the country by colonial societies, through multiple exertions like portage requisitions, road and route construction to Congo via

the ocean. These practices destroyed traditional social life and brought about epidemics such as palydism, meningitis, tuberculosis, etc. The development projects in the country during this time were few and far between, and the economic budget was disastrous. Onimus (2006:7) argues "These different abuses, leave out, movements of contestation of which insurrection has been a part, developed. It was established in 1928 around Bouar, and spread to the Congo, Cameroon and Tchad. Karnou took part in revolts through wars for liberation. Despite his precocious death, insurrection continued in various places of the country and could only be controlled at the end of 1930.

However, during the Second World War, the Oubangui-Chari joined France freely, by consequence, the Central African Republic participated in Palestinian, Syrian and Libyan (Bir-Hakeim), Madagascan and finally, in French conflicts. They became a territory and left in 1946, obtained internal autonomy in 1957, underwent the name change to the Central African Republic and became a community member on the 1st December 1958. During that time Baganda was the president of the government as well as executive council member of the French community. Independence only came into effect on 13 August 1960, and David Dacko was the first president (Kalck & Boganda 1995:9).

Born in 1910, Boganda, already an old Catholic priest, is voted in as member of Parliament at the French National Assembly in 1946, and re-elected in 1951 and 1956. He created the Movement of Social Evolution of Black Africa (MESAN). He militates for the end of forced labour, women and children labour, corporal punishments, as well as other exactions. He equally condemned certain African traditions such as polygamy or forced marriages (Onimus 2006:7). He could not realise his dream of creating a united states of central Africa, hence he proclaimed the Central African Republic within the French community on the 1st December 1958. Boganda died on 29 March 1959 in a plane crash. He implemented the CAR currency: Unity, Dignity, Labour, as well as the formula *Zo kwe zo*, which means "every man is a man" (Onimus 2006:8).

After Boganda's death, David Dacko was elected chief of government and state, and he had autonomous power. He promoted educational politics, created a central African cotton wool society, enhanced the exploitation and sale of diamonds and launched the construction of the Mpoko airport (Razafimaharo 2013:9). Colonel Jan-Bedel Bokassa came into power on 1 January 1966 through a coup of state. He became president for life in 1972, and made himself sacred emperor in 1976. He was confronted by various coups of state, made opponents disappear, was accused of youth massacres in 1979 due to imposed wearing of uniforms of which the estimated costs were very high. Yet, on 20 September 1979, a coup of state, supported by France, put an end to the reign of Bokassa due to a massacre of young students. David Dacko regained power by France's grace and re-established the Republic as well as multi-parties. He was elected president on March 1981. But, in September 1981, he resigned because of multiple political troubles and rumours of state coups.

After Dacko, Andre Kolingba took power and his mandate was marked by a lot of social tensions as well as strikes. In 1993, Ange-Felix Patasse became the newly elected president. Kolingba accepted the verdict democratically and left his position, but military mutiny moved into the country in April, May and September 1996 as well as suspicious deaths of various central African personalities. This lead to an open rebellion on the 15 March 2003, instigated by Francois Bozize, former major state chief of the army, with the aid of Chadians and reversed the election outcome which was in favour of president Patasse. Elections occurred at the end of 2004 and Bozize was elected President (Onimus 2006:8). For many years in the grip of a deep crisis, characterised by political instability with periods of conflicts and violence, the Central African Republic has a new perspective of normalisation in socio-political life as well as peace consolidation after the alternate political intervention in 2003. It therefore remains a fragile state. The political situation improved since the presidential and legislative elections of 2005, which enabled the beginning of a national reconciliation process. The recent (2007-2008) stretch-outs are translated by the peace

accords signature with the politico-military as principal group, the endorsement of a general amnesty law in 2008, and held assizes of Inclusive Politic Dialogue (DPI) in December 2008 (Razafimaharo 2013:13). However, this procedure of disarmament, demobilisation and recruitment of former warriors (DDR), compost the vast reform.

A component of the wider Security Sector Reform (SSR) was added, but the complexity of the land's situation weighs on the agenda. Consequently, conflict resurgences are observed in certain pockets of the Northern territory. Otherwise, sporadic violence in the South-east of the country, caused by the Ugandan rebel movement, the Lord Resistance Army (LRA), opens new channels whereby Government can act in order to contain these unexpected and uncontrolled phenomena. In 2011, Bozizé was re-elected as president of the Republic in a first round vote with a five year mandate, but continuous rebellion threatened the peace, national security and communal development.

2.2.2 Geographical and Topography

The Central African Republic is an enclosed country, bordered by Cameroon in the West (797 km border), Chad to the North (1.197 km border), to the East by Sudan (1.165 km border) and by the two Congo's to the South; (1.577 km border for the Democratic Republic of Congo and 467 km border for the Republic of Congo). The Central African Republic has a surface of 622.980 km (Razafimaro 2012:7). The map below presents the Central African Republic's borders.

Map 1: The CAR's borders

Two climatic zones exist in Central African Republic, namely sudano-sahelian to the North and equatorial to the South, with various agriculture (cotton, peanut, palm/oil, rubber, coffee, tea etc.), as well as livestock and fish. Its compact and humid forest comprises 3,8 million hectares of the forest zone in the Southwest and 2,4 million hectares in the Bangassou forest, as well as numerous gases (Razafimaharo 2013:7).



Vegetation varies from the equatorial forests of the South to dense savannah, sometimes dry, in the Central and Northern zones of the country. This favourable natural environment is probably the reason why the majority of the population (62%) lives in rural areas with an occupation rate of less than 1,3 people per ha of arable soil.

The hydrography of the country consists of two mountainous groups of which the first highest point (Mount Ngaoui, 1.410m) is in the Northwest (to the border of Cameroon), within the granitic massive of Yadé, rising from 1.000 to 1.400m in altitude and the second mountain range to the Northeast, formed by three chains forming the massifs of the Bongo drum and the Dar Challa, the highest point being the Toussoro Mount (1.330 m). Reliefs

passing 1.000m of altitude only covers 2% of the territory and the high plains (300 to 400m) only 6%. Plains are therefore predominant and the Oubangui river, an affluent of the Congo river, is the main fluvial of the country; it supplies the capital's water and represent, with the Mbomou river, a natural border with the Democratic Republic of Congo (Bissakonou 2008:4). On the meteorological side, the average yearly temperatures are around 26°C. Temperatures in Bangui vary between 15 to 40°C and the average rainfall is 226 mm in the rainy season (from May to November) and 5mm in the dry season (from December to April). The CAR has notably high mineral rich soil, namely gold, diamonds, uranium, oil, iron and chalks, etc. (Bissakonou 2008:4).

2.2.3 Population, languages, culture and religions

Nine big ethnic groups compose Central Africa's population which are Banda, Gbaya, Mandja, Mboum, Ngbaka, Ngbandi, Peul, Sara and Zandé-Nzakara (Onimus 2006:3). According to Ngoayo (2010:5) in 2010 the Central African population was 4.586.002 inhabitants, with a density of 6,3 inhabitants per km² of which 1.043.068 are predominantly in Bangui. The demographic growth rate is essentially weak because of an elevated death rate and the rural exodus is increasing, mostly to escape from weak security in rural zones, electricity and difficult working conditions. The Central African Republic is cut up in three demographic zones: to the East, a "human desert" with less than 1 inhabitant per km², to the middle, with intermediate densities of 4 to 5 inhabitants per km², and the west, a concentrated zone along the big access roads, but do not pass the 12 inhabitants per km². Urbanisation, constituting one of the demographic dynamics factors, experienced a fast growth from 32,4% in 1975 to 36,5% in 1988, and was 37,9% in 2003 (Ngoayo 2010:5). In 2010 the urban population was estimated at 39,2% of the total population. On May 2012, the website World-widestatistics.com estimated, in its article on the CAR, that Central Africa's population was 5.057.208 inhabitants in 2012 of which 1 000 000 live in the greater Bangui (Razafimaharo 2013:14).

The Central African Republic is divided in seven regions, composed of 16 prefectures and 66 under-prefectures. Region 1: Ombella MPoko and Lobaye. Region 2: Sangha Mbaere, Mambere Kadéi and Naana Mambere. Region 3: Ouham and Ouham - Pende. Region 4: Kemo, Nana Gribizi and Ouaka. Region 5: High Kotto, Bamingui Bangoran and Vakaga. Region 6: Mbomou, Low Kotto and High Mbomou and Region 7: Bangui (Saulnier 1977:33).

Central African languages belong to groups of Congo-Kordofanian languages and Nilo from the Sahara. Saulnier (1977:37) affirms, “90% of Central Africans speak one of the languages belonging to the Oubangian branch of the Congo-Kordofanian group of which Gbaya, Banda, Ngbaka, Yakoma, Zandé, Nzakara are spoken the most”. There are numerous languages spoken in CAR, but most inhabitants speak the Sango language that was transported there by the Sangos, big fluvial tradesmen on the Oubangui effluents, even before the arrival of the colonisers. Sango and French are Central African Republic’s national languages (Razafimaharo 2013:14). Saulnier (1977:38) adds “the Sango was born from Ngbandi, enriched by other Central African languages, especially Banda, Lingala and French”.

From a cultural and religious point of view, it is important to note that the challenges Ngoubagara Baptist Church have to cope with regarding community development are not only economic, but also cultural and religious, as time conception and different elements intervene, among others, weather, death, family relations, beliefs, etc. Kessy (2005:7) affirms, “certain African traditions such as family relations and time, oppose the capitalistic economic principles found on individualism and profit research”. The Central African Republic is indeed a multi-cultural society because of its geographical and historical situation. The population represents a large ethnical diversity. However, the Central African society again presents an animist world vision (Onimus 2006:4).

The animism, according to ethnology and comparative sciences, is defined as “the belief in existence and the efficiency of spiritual beings (souls and minds) conceived as anthropomorphic” (Käser 2004:15). In other words, according to Käser (2004:9) classification, Central African society animists can be sequenced as type II, because they venerate "ancestors in certain convenient of daily life, especially when believing in the existence and efficiency of spiritual beings, ancestors, geniuses, etc. "The hierarchical order of the cosmos inhabitants in the animist world vision is observed in Central African Republic: supreme beings, kind beings of elevated rank, minds of ancestors, human beings and their mates of spiritual nature and finally animals and evil-minded spiritual beings" (Käser 2004:64).

According to Vergiat (1981:34) the Supreme Being is Nzapa in Sango, Ébè at Banda, Galé in the Manja and Gbaya. He is the “Master of life”. Merlin (2001:14) demonstrated that Central African animists believe in the “deep unit” of the visible and invisible world. He also makes the distinction between hierarchical thinking beings, “Supreme Being, spirits, ancestors, living man”, and the other beings deprived of intelligence. “The presence of death among the living is obvious for this culture”. Vergiat (1981:12) adds that “the kind spirits or geniuses occupy the following order because they govern the natural and medical phenomena and own private or personal cult addresses”. It is for this reason that ancestors take a privileged place in the belief system of the Central Africans, as they think that the dead are in direct contact with the living (Giroud 1980:9). They look after and respect beliefs and customs and the cult is offered to deceased family ascendants whose shade joined the ancestors' village. The cult's function is to bind family ties between the living and dead: death sacrifices, memories of the living and the protection of the living by death to live in peace and harmony (Giroud 1980:39).

Saulnier (1977:202) explains this interdependence by the semantic field of the Sango word *kodoro*, translated in French as “village” or “district”. Firstly it is a physical and geographical space situated on a map but is also a sociological and mythical space where a group of people are bound by

blood ties and lives together but in the presence of those that were born there and lived there. “The anger of ancestors appears as misfortune because of a harmony rupture, while favour is expressed by the happy events”. Giroud (1980:41) affirms that “ancestors are also venerated as Supreme beings because they ensure the everlastingness of the clan”. Razafimaharo (2013:17) adds that “permanent taboo transgression entails death of infringing by his/her exclusion from the community and by actions of ancestors’ spirits. These taboos are: totemic animal consumption which contains the spirits of ancestors. Thus, the totemic animal contains strength, the existence and foundation of the community”. Razafimaharo (2013:17) underlines that Central Africans belief new-borns existed previously, and “pass by the ancestor world to the living one and the new-born is considered a spirit embodied upstart in the world of the living, an ambassador of ancestors. This viewpoint will last until the child speaks in a distinct manner that means communicating with the living to thus become a true human being”. In other words, soteriological concepts of the Central African animist basis concerns God, man, pain, sin and salvation.

However, in Sango Nzapa is God's name, Supreme Being, Creator of the universe, master of fertility (Giroud 1980:32). The biblical and Central African narration of creation differentiated in the narration absence of creation in Central African tales but the universe and man are presented as already existing. Most texts are more “myths of heaven’s remoteness and man's separation from God, of earth’s occupation and the origin of the mess on earth” (Saulnier 1977:201). The Supreme Being is good; he is not to fear, therefore, consequently no one is embodying him in cult (Vergiat 1981:34).

God creates and give life, at the time of a big harvest or big hunt, worshiping Him with offerings and sacrifices. As He is Life, disrespect could entail death “either by the infringement of the person, or depriving the man of progeny (Tshiluba 2012:18). Man is created in a unique manner and constitutes the body and soul, and translated in Sango body means “blood” or “destiny”. “Yingö” is also used which means “shadow” to designate the person with energy that is strength ensuring his/her bodily and psychic life or manna

(Saulnier 1977:202). This notion corresponds with the definition of Käser (2004:69) of manna like “a characteristic of phenomenon, objects, places, moments or beings that appears in what prove to be unexpected or funded of an outstanding efficiency”.

The soul is governed by two antagonistic strengths explained in the Bible as the flesh against the spirit, The first dynamic pushes man to act, while the second is static (the conscience), pulling up acts, while regularising desires, preventing madness, and the opposite creates the balance. However, Vergiat (1981:16) gives an indication of Central Africa's conception of evil. He advances that “the duality between the static strength and the dynamic strength, felt by any human being, would have been born, probably, as the idea of good and bad/evil”. Käser (2004:16) sustains "the wrong is the act committed by an individual or by the collective that harms the harmony between the living or against ancestors. This act will first entail the misfortune of the individual and then affects the collective".

The use of the word “sin” in Central African society started with the Christian influence. An equivalent to this word is absent in the various languages. Razafimaharo (2013:27) defines sin, according to animist cultures, as “inadmissible behaviour that is also considered immoral”. Because evil is not committed against Nzapa, but against ancestors, the word “sin” doesn't make sense in this culture (Saulnier 1977:201). Man's separation from God is seen in parallel to heaven's remoteness from earth due to the human's behaviour. God moves away and does not take care of human beings anymore (Razafimaharo 2013:27). Although The Bible declares in Romans (6:23a) that “for the wages which sin pays is death”. According to Giroud (1980:17) for Central Africans “death doesn't remove life from man but is the action of an outside agent's strengths, therefore it is necessary to always look for the responsible person”. Vergiat (1981:17) affirms in putting forward that “the suffering, illness and death are abnormal, and doesn't have any natural causes for the native”. It is for this reason that the Azandé qualify death as the act of witchcraft contrary to Banda that thinks that death is caused by a harmony birth. The Mandja, after a death, institute a

courthouse to look for the guilty. Thus, the death is not seen in relation to sin, however, death troubles and disorientates man, and also it is often because of evil actions (Tshiluba 2012:28).

However, in Central African culture, salvation is, among others, the deliverance from life's difficulties: illness, scarcity, relational trouble, infecundity, etc. and sin doesn't enter into the equation. In fact, salvation is not bound to man's perdition because of sin but to difficulty in his/her life which they cannot cope with alone. An invisible and superior strength is needed for that. For this culture the blood sacrifice is therefore a source of forgiveness not for sin towards God, but for the conflicting act committed by dragging disagreements between ancestors and communal life (Laurentin 1986:250). For the Central African animist, repairing mistakes is done by confession, follow-ups of forgiveness accompanied by offerings or sacrifices. The sacrificial animals are goats, white hens or the noble parts of a killed animal. Sometimes the demand for forgiveness is made by gestures or symbols (the cola for example) so the forgiveness will also be given by gestures or the receipt of the symbol offered. Thus, the fetishist or person with a superior manna will play a mediator's role (Razafimaharo 2013:33).

Generally speaking, Central Africans have a relations orientated conscience: Community life is the determining factor, in other words, the family is understood by the relationship to a common ancestor's posterity. In marriage it is necessary to see an alliance of two or more clans. The family also includes living and deceased members (Sabona 2012:14). The practice of tattoos or localised scarring in a precise manner on the body is a sign of recognising adherence to the clan. Razafimaharo (2013:38) affirms that the Central African "considers his/her existence more in his/her dimension as a member of a group than in his/her individuality". But, Merlin (2001:17) characterises this consideration as one of "all Africans" while mentioning father Gavrand that "the major project is one of life in harmony with humanity and nature". Evidently, Central Africans have their future embedded in the past: ancestors and ancestral traditions.

The future is forged in relation to traditions and customs, taboos etc. In the Central African animist's vision, the eschatological future is absent because the invisible world is in intimate relation with the living (Razafimaharo 2013:40). Regarding religion, the Central African Republic adopts religious liberty counted among the positively registered public liberties in article 5 of the Constitution of the Republic. The Constitution therefore considers all citizens equal before the law whatever their religious adherence (Constitution of the CAR). Razafimaharo (2013:42) demonstrates "that in 2004, animists represented about 60% of the Central African population, Christians 35% and Muslims 5%. According to the UNDP and Transparency International (2006:59) "the General census of the population and habitat (General Population and Habitat Census: RGPH 2003), the CAR has at least 90% believers who essentially consists of Muslims and Christians". The natural conclusion is thus that Central African society is animist in spite of some percentages demonstrating the advancement of Islam and Christianity in Bangui, the capital of the CAR.



2.2.4 Community development problems in Bangui

In a country where insecurity reigns the peace is nearly non-existent, the population lives in almost permanent fear and it is difficult to promote communal development programs. Concerning insecurity, Wawaye (2013) affirms that:

Without exception every leader of the Central African Republic arrived nearly to the power and always finished to be reversed by a military State holdup. Nothing that to the course of these four decades the Central African Republic lived at least more of about ten military uprisings to which is added today an almost permanent rebellion no yet eradicated (Own translation from French).

While writing this survey, the military and political conflict created by the armed rebel group coalition is currently continuing. By mediation of State Presidents of central Africa, the government, political parties' objectors and armed rebel coalition representatives are negotiating to restore the peace and the social stability in Central African Republic. The social peace is a main requirement for development. According to research done by Boute-Mbamba (2013), with the title "Bangui is it our future? 26 June 1889-26 June 2010: Hundred and twenty one years", the author presents an analysis of development problems of the city of Bangui under 13 points with supporting statistics:

(1) Energy

- 91,7% of the energy needs of Bangui households are satisfied with wood as a heat source.
- 8% of Bangui households use coal compared to wood.
- 0,3% of Bangui households use other resources namely oil, gas and electricity.

(2) Water

- 75% of Bangui households get water supply from the SODECA boundary-marks with an estimated 30 minute middle journey delay;

- 8% of Bangui households possess an individual branching to the current water supply;
- 12% of Bangui households use the so-called “protected wells” with an average of one well for every eight households.
- 5% of Bangui households get water supply from non-protected sources.
- Most use water without precaution: water from tap, traditional wells and rain.
- Absence of local politics influence access to drinking water.
- Insufficiency of the Boundary-mark affects water supply
- System of treatment and distribution not very reliable.

(3) Electricity

- 85,5% of Bangui households use the gas lamps lamp
- 10% of Bangui households have arranged access to electricity.
- Low district electrification.
- Permanent diversion.
- Difficulties with provision because of lacking clear policies.

(4) Accommodation

- The city of Bangui consists predominantly of the poor.
- 34% of Bangui households live in dwellings qualified as slums of which more than 80% don't have access to the drinking water in districts non-viable to about 60%.
- Only 44,2% of Bangui lodgings has arranged sanitary installation systems.
- 1,6% of Bangui lodgings have roofs/walls of tiles
- 3,2% of Bangui lodgings has walls of straw.
- 9% of Bangui lodgings have walls of clay.
- 79,8% of Bangui lodgings have brick walls.
- 2,9% of Bangui lodgings have cement walls.
- 2,5% of Bangui lodgings have baked brick walls.
- 1,4% of Bangui lodgings have wooden walls.
- 86,8% of Bangui lodgings have a coating of corrugated iron.
- 12,3% of Bangui lodgings have a coating of straw of which 24% are in the 7th District.

- About 1% of Bangui lodgings have a coating of tiles or cement.

(5) Health

- The hospital capacity for people of Bangui agglomeration is 1001 beds, this is 29,64% of the national hospital capacity of which 25% serves mothers to be.
- An unequal distribution of sanitary education (public and private): 25% are situated in the 1st District with the two main hospitals whereas the demographic weight places it on the 8th rank of Bangui Districts and is precisely 1,87% of the Bangui population. This District arranges only 458 beds to itself, that is to say 45,75% of the hospital capacity of Bangui and 13,56% of the national hospital capacity distributed between the Communal Hospital (150 beds), the National and Academic Hospitable Centre of Bangui (105 beds) and the Pediatric Complex (203 beds).
- There is 50 physicians for the Bangui agglomeration, what gives a report of one physician for 20 833 Bangui people.
- HIV/AIDS prevalence rate in Bangui is 14%.
- Prevalence rate of the Typhoid is 15%.
- 9,34% of Bangui's population endures skin disorders.
- Malaria is still responsible for the most deaths in Bangui. One in two hospitalisations is bound to be due to malaria.
- 40% of the medical consultations in Bangui have a malarial origin.
- Malaria is the mayor reason of children mortality from the age of 0 to 5 years in Bangui.
- Bangui is the town (capital) in the world with one of the highest infantile death rate: 201%.
- 27% of births are exercised at home.
- Fertility rate rose among the youth from 14 to 20 years old: about 35%.
- Insufficient health staff (physicians, paramedical).
- Insufficient specialist physicians.
- Insufficient and ageing public sanitary infrastructures.
- Insufficient ambulances in the sanitary centres for evacuation of serious cases to hospitals.

- A lack of population education on the elementary precautions regarding hygiene and purification.
- Absence of hygiene and health strategies in national policies.
- The unbridled sexual behaviour of teenagers in Bangui.

(6) Hygiene

a) Stagnant water

- The waters overflow resulting from road network works.
- The anarchical holes throughout districts for the manufacture of bricks.
- Restraints of water (larval resting places).

b) The faecal peril

- 80% of Bangui households use some form of traditional latrines.
- 89% of Bangui households don't arrange for any adequate hygienic sanitary facilities.
- 72% of latrines in Bangui don't have a tile surface and lack roofing to shelter them against rain.
- The management of human excretions.
- The soil contamination from water dripping/emanating from latrines.
- The construction level of latrines to 0° of soil.
- Gray water management (bathrooms, sinks, cesspools, etc.)

c) Environment

- Accelerated deforestation of the natural canopy forest and plantations of urban trees, knowingly kept by certain economic structures in Bangui;
- Deterioration of soils due to erosion;
- No measure to reduce the sandiness of the Oubangui;
- Disappearance of certain rivers and certain water sources for Bangui's people.
- The pollution of the water table and wells;
- Absence of an evacuation system and treatment of the worn-out water systems and rain water;
- Unsanitary accommodation;
- Increase of the alcoholism level;

- Insufficient distribution markets and sale conditions of consumable products;
- Absence of measures to manage and treat the familial and industrial garbage situation/problem;
- Familial garbage incineration;
- Bushfires on hills in and around Bangui and the surrounding forests that encourage water drip and aggravate the effect of erosions;
- Use of gutters as public discharge ends by individuals;
- The cohabitation with polluting industrial units (example of UCATEX and now SAVEX).

(7) Food security, poverty and unemployment

- 52,9% of Bangui's population cannot afford basic food.
- 11,29% of Bangui's population suffers malnutrition.
- 12,4% of Bangui's children are considered gaunt.
- 37% of Bangui children records delayed growth.
- 21,5% of Bangui's children have a ponderable insufficiency,
- 79% of Bangui's population endures poverty of which 56% falls in the extreme poverty bracket.
- 33% of Bangui's population are poor.
- Bangui represents 70% in the grid of national urban poverty; 7 out of 10 people are poor in Central African Republic are mostly Bangui residents compared to the 10 other main cities of the country.
- The casual sector constitutes the biggest job supplier with close to 90% of assets.
- The unemployment rate in Bangui is 21%.
- The underemployment rate in Bangui is 51%.
- 54% of the active working population of Bangui has remunerations lower than the SMIG, meaning less than 35.000 FCFA per month is less than 53 Euros per month.
- 60% of job claimants in Bangui are people between 15 and 30 years old.
- The military and political crises of 1996 to 2003 entailed the loss of closely 7 000 jobs in the casual sector.
- 60% of the active working people in Bangui don't completed studies.

- 30% of the active people of Bangui have a school level equivalent to primary school.
- 9% of the active people of Bangui have a school level equivalent to High school.
- 1% of the active people of Bangui have a school level equivalent to University.

(8) Education

- Insufficient school infrastructures.
- Insufficient teaching staff.
- Low percentage of girls in schools.
- Insufficient technical teaching establishments.
- Pletoric number of pupils by class and in establishments.
- The school situation in fundamental Level I:
 - 124 schools;
 - Global Total: 112 000 pupils by the end of 2009
 - Number of classrooms: 1 329 for 60 335 seats expected;
 - 1 300 teachers;
 - 1 teacher for 86 pupils;
 - 53% boys and 47% girls.
- The situation in fundamental Level II and general secondary school:
 - 21 establishments;
 - Global Total: 35 000 pupils by the end of 2009
 - Number of classrooms: 177 for 12 000 seats expected;
 - 800 teachers;
 - 1 teacher for 43,75 pupils.
 - 61% boys and 39% girls.

(9) Transport

- Poor road condition in nearly all districts of Bangui.
- Ineffective or insufficient transportation.
- Communication networks in disrepair and unusable during the rainy season.
- High price of public transport unaffordable for the middle class population of Bangui.
- Absence of tangible/effective local transportation politics.

(10) Unprepared for urbanisation

- 67% of Bangui city's urban area is undivided.
- Perhaps unsafe and precarious living conditions.
- Ineffective equipments: drainage and road networks, facilities, urban services, water, electricity, etc.
- The slackness of urban planning politics.
- Absence of effective strategies of urban management.
- The fundamental regime's archaism regarding building registration property titles, the domain Code and rules of urbanise.
- No built-in district development and anarchical zone occupations and no constructions (especially with regards to flooding).

(11) Serious risks of flooding

- The city of Bangui's configuration doesn't permit easy evacuation of massive water quantities falling in and around the entire basin during storms in the rainy season. Being essentially swampy and predisposed to flooding, the territory of Bangui would have benefitted from particular attention given to water works taking this into account.
- 1/3 of the urbanized area is a set of old swamps of which 60% are situated in flooding zones.

(12) Ghettos and shelters

- The religion aspect.
- Ethnic concentrations by district.
- The exponential development of Bars (dancing, Night clubs, indigenous fast foods etc.).

(13) Insecurity

- Insufficiency security elements in districts.
- The distrust opposite defence and security strengths.
- The lack of locals and suitable instruments for security services.
- The use of auxiliaries which are mostly delinquents, authors of exactions and burrs on populations.
- Holdups.

- Police harassments.

This research and analysis will help the Church leaders to locate and to consequently act in domains where they could contribute to the community development in CAR.

2.3 Historical backgrounds to mission in Central African Republic

2.3.1 First contact with Christianity

To get a better understanding of Ngoubagara Baptist Church, it's necessary to understand the historical penetration of catholic and protestant missions in CAR. It, in fact, follows the exploration of the Bangui region by Mgr Augouard, a apostolic Catholic priest of Oubangui, in 1893, who founded a mission to St Paul of Rapids, close to Bangui, the following year. In 1895, a second Catholic mission was founded in Djoukou (Onimus 2006:4). After his arrival in 1884, a Pastor Grenfell of English nationality prepared the way for the arrival of the Protestant mission in Central African Republic, long before the French expedition. In other words, the first Baptist missionary station was founded in 1953, under the name of Baptist Middle Africa Missions, abridged Baptist Mid-Missions (BMM), although some American pastors, whom originated the implantation, arrived in 1920 (Sabona 2012:2).

In 1931, the first evangelist school formation by the BMM opened its doors in Kanga-Bandoro. The New Testament was translated in Sango (1927-1935) followed by the Old Testament. Clinics and hospitals also came with evangelism. According to Saulnier (1997:211), "by the end of the 1940's, the BMM planted 200 churches with Central Africans pastors and evangelists". But following divisions due to various crises and misunderstanding between leaders, different branches developed as well as among others, the Baptist Evangelist Mission in 1970, the association of Central African Baptist Evangelical Churches "AEBEC" in 1972, and the Brotherly Baptist Church Union "UFEB" in 1977. Thus, the UFEB also experienced division and gave birth to the Baptist Church Union "UEB". However, the Evangelical Churches of Brothers regrouped into two denominations "UFEEF" or Brotherly Union

of the Evangelical Churches and the Federation of the Evangelical Churches of Brothers “FEEF” (Saulnier 1997:212). Ngoubagara Baptist Church however came from the missionary work of the Baptist Mid-Mission.

2.3.2 Overview of the Ngoubagara Baptist Church

There were indeed a lot of misunderstandings from a doctrinal point of view as well as material possession management between several leaders of the Baptist Mid Mission. This is the reason why in November 1977, fourteen of the local Churches descended of the Baptist Mid-Mission, decided to separate and regroup into another pre-occupation: to work whole heartedly for the advancement of God's mission and for mutual help between pastors and Churches concerned (Sabona 2012:4).

In fact, at the time of a meeting held in November 1997, called the Church Battalion 2 in one of the local Baptist churches where responsible mission people usually met, several propositions was the object of debate. Finally, all agreed that instead of keeping in place the Brotherly Baptist Church Association “AFEB”, it would be better to simply replace the word “Association” with “Union”. This gave rise to the Brotherly Baptist Church Union (UFEB) (Sabona 2012:6). The UFEB was born and recognised by the government and had the authorisation to engage its activities freely in all of the Central African Republic, by ministerial decree No 019/80/MIAT/CAB/SG/DAPA/SA of October 16, 1980.

It is necessary to note that during the different debates on the mission's direction and the administrative working, some student pastors, studying at the founded mission school and studying under missionaries, but sustained dissidents, were all excluded from mission. All dissidents pastors decided to take relief from the teaching framework in order to not only allow prohibited students to finish the program, but also to immediately create their own Biblical School. The first directors were consecutively Pastors Marc Caparang and Joseph Kotro (Sabona 2012:6). From its creation on 3 September 1978, the first committee board of the UFEB composed of:

President: Pastor Paul Change (Ngoubagara Church),
Vice-president: Pastor Jerome Tabissi (Dékongo Church),
General Secretary: Pastor Joseph Kotro (Assana 2 Church);
Assistant General Secretary: Pastor Marc Caparang (Dombia Church);
General Treasurer: Deacon François Gamo (Ngoubagara Church);
Assistant General Treasurer: Pastor Jacques Pounayo (Kina Church);
1st Auditor: Deacon Jean-Jacques Nemeziambi (Dékongo Church);
2nd Auditor: Pastor Edouard Fali (Kassaï 1 Church);
3^d Auditor: Pastor Antoine Ngondo (Ngaragba Church);
Spiritual Advisers: Pastor Thomas Abouka (Sica 3 Church), Pastor Thomas
Adrisse (Bataillon 2 Church), Pastor Pierre Vouma Biri (Kpokpo
Church) and Pastor Joseph Koyamba (Gremboutou Church);
Messengers: Pastor Levy Kanga (Ndangué Church) and Peter Kete-Gaza
(Kassaï 1 Church).

Two fundamental amplified Bible texts were chosen to constitute the back-cloth of their engagement: "Two are better than one, because they have a good [more satisfying] reward for their labour. For if they fall, the one will lift up his fellow, but woe to him who is alone when he falls and has not another to lift him up! Again, if two lie down together, then they have warmth; but how can one be warm alone? And though a man might prevail against him who is alone, two will withstand him. A threefold cord is not quickly broken." (Eccl 4:9-12), and "Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed [exclusively] his own, but everything they had was in common and for the use of all" (Act 4:32).

It is therefore pertinent to specify that these 14 Baptist Churches and their Pastors were:

Church of ASSANA 2 (Pastor Joseph KOTRO),
Church of BATTALIONS 2 (Pastor Thomas ADRISSÉ),
Church of BENGO (Pastor Pierre OUMBISSI),
Church of DEKONGO (Pastor Jerome TABISSI),

Church of DOMBIA (Pastor Marc CAPARANG),
Church of GALABADJA 3 (Pastor Jerome YABADA),
Church of KASSAÏ 1 (Pastor Edouard FALI),
Church of KINA (Pastor Jacques POUNAYO),
Church of KPOKPO (Pastor Pierre BIRI VOUMA),
Church of GREMBOUTOU (Pastor Joseph KOYAMBA),
Church of NDANGUE (Pastor Levy KANGA),
Church of NGARAGBA (Pastor Thomas ABOUKA),
Church of NGOUBAGARA (Pastor Paul CHANGE), and Church of WALINGBA (Pastor Michel LALA).

However, it is important to note that Ngoubagara Baptist Church was one of foundations of the UFEB. Ngoubagara Baptist Church has its origin in numerous local implanted Churches and played a big role in influencing the UFEB. Ngoubagara Baptist Church was indeed founded by Pastor André Komesse after his breakup with the present Baptist Church of Gobongo because of succession. After internal misunderstandings abounded from many factors, Pastor Komesse left the church and Pastor Isaac Zokoué, with a Master's Degree in Theology at that time, followed him up from 1973 to 1979 (Tshiluba 2012:7). From time to time Pastor to Ngoubagara Baptist Church, Isaac Zokoué called on Pastors Paul Change of the Galabadja 3 church and Edouard Fali of the Kassaï 1 Church in order to train members and also to reinforce their common vision and strengthen their relationship. Affected by ecclesiastical responsibilities in the Ivory Coast, Isaac Zokoué left his pastoral responsibility in Ngoubagara Baptist Church in Central African Republic. He therefore contributed a lot to the growth of Ngoubagara Baptist Church and played an important role in creating the UFEB and the recognition of its status by the Central African State (Sabona 2012:24). After the announcement of the imminent departure of Pastor Isaac Zokoué to his new position, Pastor Thomas Abouka, founder of the Ngaragba church, was solicited to succeed him at Ngoubagara Baptist Church but they couldn't come to a compromise. In the end Ngoubagara Baptist Church voted and chose one of the three Pastors presented: Joseph Mberio, Michel Ndemazou and Paul Change (Tshiluba 2012:19). The elected Pastor Paul

Change served at Ngoubagara Baptist Church from September 26, 1976 (the official date of appointment in front of a large number of guests, including Baptist Mid Mission missionaries), until the date of his death on August 13, 2006. In fact, Ngoubagara Baptist Church, with its responsible persons, was involved with the planting of almost 15 local churches around Bangui. On the other hand, the central parish of Ngoubagara Baptist Church is directed by David Koudounguere (Doctor in Theology); Philippe Dokofiona (Honours Bachelor of Theology) and Maurice Gazayeke (Honours Bachelor of Theology) (Sabona 2012:24).

2.3.2.1 Organisational structure at national level

The head-office of Ngoubagara Baptist Church is situated in the 4th Borough of Bangui city, Independence Avenue, north exit in Central African Republic. The Church consists of 5 departments:

1. The advice of Ancients;
2. Central committees;
3. Coordination's;
4. Zones;
5. Chapels (Koundou).

The advice of Ancients is the supreme structure of the church. It regroups all deacons and deaconess and is directed by the three Pastors of the church. Its decisions are irrevocable. Central committees are assigned to coordinate different groups' activities: catechists, the virtuous women (B.T.O. Sisters Union), youth (J.E.A. Choirs), and T.N. coordination offices take care of the working order of the 4 zones that composes Ngoubagara Baptist Church. Zones are assigned to direct chapels or Koundou. Chapels or Koundou are places for members, distributed in the different districts of the city of Bangui. They are places of prayers, praises and the sharing of God's Word (Church report 2010).

2.3.2.2 Organisation in the Ecclesiastical Provinces

Ngoubagara Baptist Church is divided in 4 ecclesiastical provinces (called zones) that include 14 chapels/Parishes:

Province A with 3 chapels

Province B with 3 chapels

Province C with 5 chapels

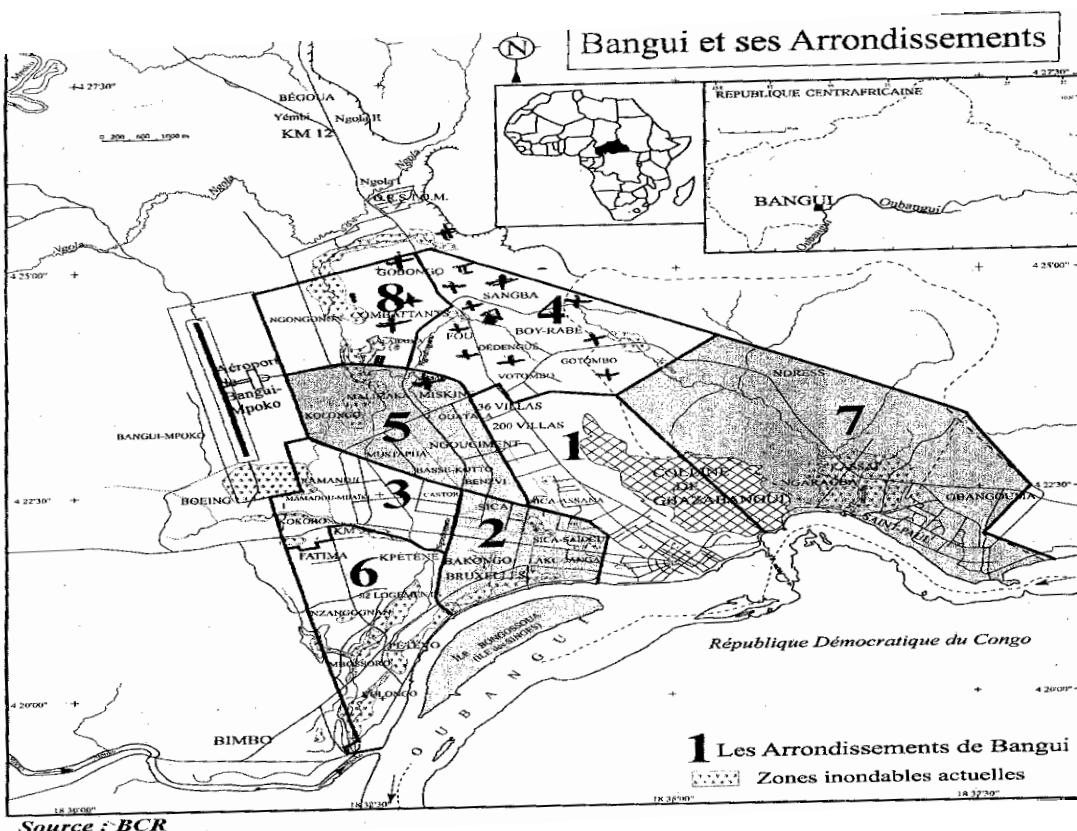
Province D with 3 chapels

Persons responsible for chapels are designated among deacons of the chapel. They form, with deacons and deaconess, the Parish Council.

| Province | Parish | President | Members |
|-----------------|---------------|------------------|----------------|
| A | PK 10 | GNINIMBALA | 133 |
| | GOBONGO 1 | MAMOU MOTE | 657 |
| | GOBONGO 2 | MARADA | 312 |
| B | NGUINDA | BEFIO | 295 |
| | NGÔH | KOULOU | 352 |
| | CITE Jean 23 | BADAKA | 272 |
| C | FOÛH | SEDONO | 360 |
| | DEDENGUE 5 | FARABANA | 395 |
| | YASSARA | NGBALE | 297 |
| | BONDORO 2 | MARINO | 85 |
| D | MANDABA | PIRI | 356 |
| | KAÏMBA | SOLIA | 376 |
| | ISSA | NGALA | 455 |

Source: Church Report (2010).

3.2.3 Map showing the Ecclesiastical Provinces' implementation of the Church



Legend: † Chapel Ngoubagara Baptist Church

2.3.2.4 Missionary works

According to a yearly activities report of the top management team, Ngoubagara Baptist Church which started with 300 members since its creation in 1964, currently account for more than 7 000 members. The foundation for this growth during the last 40 years lies in different programs, namely: The first place is reserved for evangelism, social and missionary works. Newly planted local churches in the peripheral zones of Bangui with endowment of (bicycles) to pastors,

In evangelism program for unreached groups (PEGNA) or minority of central African society traced on the model of Jesus Christ, embodied in man. This program is implanted in Peul and Pygmy surroundings under the appellation of: Soobaajo initiative meaning friendship bearer of life and hope for the

Peul community in the savanna. The Béka initiative for the Central African Pygmy community of the forest, whose activities consist of supporting disinherited families and following up on children attending the public school. In partnership with Peul communities, schools were established in Zacko II PK13, Bahadadj, in Boubou PK45 and Harande in Boali PK 95. Adult's literacy Centres and familial teachings was set up in villages and camps around Bangui. Regarding the school plan, in partnership with the ministry of National Education, massive enrolments and an appreciable increase of Peul and Pygmy pupils are observed every year. On the side of sanitation plans, Ngoubagara Baptist Church periodically organise some itinerant cares in Peul villages and camps. On the social level activities are generated and maintained from income in order to take care of families who are equipped with agricultural implements, seeds etc.

2.3.2.5 Ngoubagara Baptist Church's doctrine

In its strategic plan, Ngoubagara Baptist must, by God's grace, stay an evangelical Baptist church in the community, multi-ethnic, multi-cultural and multi-ethnical, in continual quantitative growth, well-coordinated and built, being led by the Holy Spirit in all things, love and hope, excelling in quality service to God and the human community (Eph 4:11-16).

According to the statutory arrangements titles I article 3, adopted on 25 October 1980 and the faith confession of the Brotherly Union of the Baptist Churches (UFEB), Ngoubagara Baptist Church's founding members believe:

- In only one unique God: A God who existed throughout eternity in three persons: Father, Son and Holy Spirit (Mathews 28:19, 2 Corinthiens13:13 and Ephesians 4:1-6);
- In Jesus Christ: Jesus Christ is God's unique, only Son. He is God in flesh, fully man and fully God, born of the virgin Mary. Ngoubagara Baptist Church believes in His humanity, without sin, His divine miracles, His expiatory and substitutive death, His bodily resurrection, His ascension, His mediating work

and His future return in person to earth in power and in glory (1 Cor. 15:3-4; 1 Timothy 2:5-6; 2 Cor. 5:21);

- In the Holy Spirit: The Holy Spirit lives in the hearts of believers, enabling them to live a holy life, testify of and to work of Christ (Romans 8:14; 15:13);
- In the Holy Scriptures: Written Word of God. The Bible is divinely inspired, infallible, entirely truth and confidence worthy and sovereign authority concerning faith and conduct (2 Timothy 3:16; 2 Peter 1:21);
- In the Salvation of the lost man and sinner: This salvation is received not by works but by faith in Jesus Christ who poured His blood for the remission of sins and by Holy Spirit regeneration (John 1:13; 3:16, Romans 3:24, Ephesians 2:8-9);
- In Satan's existence: Satan is the fallen angel whose desire is to take God's place, to thwart His intention as Saviour to all and whose end will come when Jesus returns for His bride. As punishment Satan and his followers will be banished to Hell for eternity (Esaïe 14:12; John 8:44; Revelations 20:2);
- In the church: The local church, community of believers baptised on their faith profession is members of the universal church that is the body of the Christ (1 Cor 12:12-27), Worshipping Jesus Christ as their Supreme leader (Eph 21:22; Colossians 1:18);
- In the Baptism: The Baptism is an act by which the believer, led by the Holy Spirit, demonstrates publicly that he is dead to sin, delivered from evil and revived in Jesus Christ (Mathews 28:19; Acts 2:38, Romans 6:3-4);
- In the Last Supper (communion): A spiritual communion meal with Christ. While taking the bread and wine, the Christian remembers the death and the resurrection of the Lord, express their union with Him by faith as well as their communion with other believers (Mathews 26-26ss; John 6-54ss);

- In the Resurrection of all dead: All who died will be revived, believers for the Heavenly eternity and infidels for the eternal punishment in Hell (Daniel 12:2; John 5:28-29; Romans 2:5-10; 1Cor 15:1-16).

In order to stay in the faith and to play its role as shepherd, Ngoubagara Baptist Church efficiently has a triple mission:

(1) The prophetic mission

Since its origin, Ngoubagara Baptist Church had a strong prophetic teaching, in other words a “spokesman” for God. The church is called to pursue at all times its ministry through the announcement, proclamation and communication of God's Message inside and/or outside the community and by all available means of communication.

(2) The ministerial mission

Its ministerial mission consists of encouraging and motivating members and all those who accepted Christ as their Saviour to testify and express their recognition and gratitude towards God in prayer, praise and worship, for their lives, talents (appraisals, expertise, intelligence etc.), their time and material and financial possessions.

(3) The human promotion mission

With increasing disrespect by humanity towards each other, with visible demonstrating signs of injustice, corruption, exploitation with consequences, suffering and increasing communal poverty, etc. Ngoubagara Baptist Church reacts with its so-called mission of humanity promotion. The goal with this mission is to restore humanity's dignity, rights and all its prerogatives of creation co-management with God (important lines of the strategic plan of 2007-2008).

2.3.2.6 Ngoubagara Baptist Church's theological profile

The Ngoubagara Baptist Church is an evangelical denomination, meaning it shares the cardinal doctrines of other evangelical churches world-wide which were inherited from the Baptist mid-mission from which it originated. In a country where Pentecostal and charismatic churches dominate, the

Ngoubagara Baptist Church stands out as a fundamental evangelical denomination. In general, the Scripture and scripture-based teaching is central to all meetings and all members are encouraged to conduct their lives according to the truth that is found in Scripture (Church Report 2010).

Sabona (2012:8) outlines the theology of the Ngoubagara Baptist Church as consisting of the following major tenets:

The Evangelical Credo is a common genetic heritage, with most convictions based on the Bible. The Church acknowledges that statements should not be interpreted in isolation, for example, the instruction that a woman must cover her head when she prays and may have a ministry within the church is open to diverse interpretations;

Relies on the same foundation as the Protestant reformers of the sixteenth century (Martin Luther, John Calvin ... etc.): *sola scriptura*, *sola fide*, *sola gratia*. In addition, the Church readily acknowledges it adheres to the so-called radical reform or “Anabaptist-Mennonite” which developed at the same time as the idea of the separation of Church and state and invited men to a personal faith commitment;

The Ngoubagara Baptist Church has no monopoly on truth. As a church they believe in the existence of a single absolute truth, that of Jesus Christ, who, when speaking of Himself, says: “I am the Way, the Truth and the Life, and no man come to the Father except through me” (John 14:6). For evangelicals, the truth cannot be owned by any church or any group of people. Just follow Christ, who came to reveal God the Father;

The Church follows the teaching and example of Christ, who enjoined us to love our neighbour as ourselves. This Christian love leads to respect for others and their beliefs, and eschews violence and bigotry. They have no intention of forcing their beliefs on others;

The Church has a firm position on the principle that marriage is reserved for heterosexuals, and the protection of life until natural death. However,

the Church draws from Biblical values of undeniable modernity. Respect for the rights of every creature of God, regardless of its origin, has practical implications for the Church's social and humanitarian action, and its fight against discrimination. It indicates a growing interest in issues related to ecology and an economy that respects the dignity of man;

The celebration and joy of being forgiven and freed from guilt. The centrality of the Cross and Jesus' work is fundamental for the Ngoubagara Baptist Church; there is no authentic Christianity without the keystone of history. Moreover, the Ngoubagara Baptist Church loves life, especially as it is a gift of God;

The Church derives its value from the Bible and the desire to practice the teachings of Jesus Christ as discovered in the Gospels;

The authority of the Bible lies in the field of faith and covers all aspects of life: personal, morality, ethical choices and values. The Bible usually occupies a prominent place in Ngoubagara Baptist Church's spiritual foundation, as it nourishes the believer's faith. Daily personal Bible reading is encouraged. Public reading during worship and Bible studies are the backbone of the Ngoubagara Baptist Church's existence.

Socio-economic change is taking place in many evangelical communities, and some evangelical communities accept homosexual and lesbian marriages, and authorise official celebration of gay and lesbian worship, contrary to what the Bible says in Leviticus (18:22) "thou shalt not lie with a man as one lies with a woman". In the researcher's view, it would be hypocritical for the Ngoubagara Baptist Church to pretend that it does not have a stand on this controversial issue. If it raises its voice against an active homosexual or lesbian lifestyle, it will be in honest defence of the Church's evangelical theology and out of a desire to protect the souls of these men and women from danger, not out of any wish to persecute or discriminate against homosexuals and lesbians. Then, we can love the sinner but hate the sin.

Evangelism is an essential dimension of mission and involves the proclamation of salvation in Christ to those who do not yet believe, and it further involves the call to “repentance and conversion, the forgiveness of sins, and the invitation to become living members of the community of Christ's earthly life and to serve others through the power of the Holy Spirit. If leaders are self-aware it will help them to make the necessary changes. It would be productive if the General Assembly, in their upcoming session, gives attention to the following problem areas:

To implement a uniform structure in all the parishes and local churches for stable community organisation;

The commitment of the servants of God and the youth to consolidate the fraternal bonds between members of different parishes;

The adoption of new strategies for mission and new implementation techniques in churches throughout the various provinces;

Begin effective programmes to take care of or offer support to orphans, widows and other vulnerable members of the community, and to prioritise and undertake a variety of community development projects;

Train future leaders and missionaries;

Call on the support of other servants of God to serve full time. They somewhat neglected their mission to inspire, train and “put the other foot in the stirrup”. It must not fall behind the other churches that have the wisdom to come together and address the highly relevant topics related to the prophetic mission of the church in Burundi. The Ngoubagara Baptist Church is called to reorganize its structures, rethink and take responsibility for its Christian mission and community development.

2.4 Partial conclusion

In this chapter the basis of the Christian mission in CAR, the historic and present workings of Ngoubagara Baptist Church were demonstrated and, in short, projections were made regarding the future of this community. Before describing the Christian mission implantation in CAR, the general situation of the CAR, characterised by geographical aspects, demography, languages, culture and religions, were presented. Regarding languages, the CAR's main languages are Sango and French. CAR's population composes of 9 ethnics, namely: Banda, Gbaya, Mandja, Mboum, Ngbaka, Peul, Sara and Zandé-Nzakara. The country is known for a weak demographic growth rate due to the high mortality rate and the rural exodus caused by the harsh conditions of life.

From a cultural and religious point of view, the CAR is a multi-cultural society with a predominance of animism (60%) in spite of some percentages demonstrating Christianity and Islam advancement. Therefore Ngoubagara Baptist Church has a big responsibility in proclaiming and sharing the Good News message of Christ's salvation and the positive transformation of the society. Concerning Christianity penetration, the Catholic mission was planted first in 1893, while the first Protestant missionary station was founded in 1953 by the Baptist Middle Africa Mission. At the end of the year 1940, the Baptist Mid Mission already implanted 200 churches with autochthonous pastors and evangelists.

Therefore, Ngoubagara Baptist Church was born from the BMM missionary work. From the 14 churches regrouping in the Brotherly Baptist Church union (UFEB), Ngoubagara Baptist Church, founded by Pastor André Komesse, played an influential role in the UFEB. According to a yearly report of the church, Ngoubagara Baptist Church started with 300 members since its creation and recorded a remarkable growth with 7,000 current members. It must be noted that this growth is owed to the different programs, mainly evangelism and social works. Ngoubagara Baptist Church is an evangelical church according to its confession of faith. To stay in the Christian faith and to efficiently accomplish its vocation, Ngoubagara Baptist

Church assigned itself a triple mission: prophetic (to proclaim God's Word); ministerial (celebration by prayer, praise and worship towards God); social (to restore human dignity, rights and alternatives of managing God's creation). What precedes, is the theological profile of Ngoubagara Baptist Church to be considered and summarised in a few points: Its creed is an inheritance of convictions based on the Bible as the only authority of faith; its doctrine and teachings are based on Christ and heterosexual marriages is the only biblical model in this matter.

Accordingly, Ngoubagara Baptist Church must implement common structures in all parishes for the community to prosper. In order to plant new churches, an adoption of new strategies in provinces and outside the country proves to be important. Setting up different development projects and taking charge of disinherited community members (orphans, widows, etc.) and the formation of future leaders and missionaries are amongst the priorities to promote communities. However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to play the role of 'light of the world and salt of the earth' (Matthew 5:13-16), and should take responsibility in helping people to become effective light and real salt in their communities by developing spiritual leaders both for the church and for the larger community. The development of this spiritual leadership required the use of what Kä Mäna (2000:78) calls 'New Evangelism in Africa' or what Kalemba (2011:2) calls 'In-depth Evangelism' where moral leadership principles and formation can be offered. As well as Czerny (2012:65) underlines "people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations. Christians and others collaborate for the integral development and liberation of people".

The lack of such leadership affects individuals and communities negatively. This challenge is glorious as it can bring the Church of God back to its "Great Commission" of making disciples of all nations, teaching them to observe all that the Master Jesus Christ taught (Matthew 28:18-20). Kalemba (2011:12) also affirm "the Church is called to deal with spiritual and

moral formation and take up the responsibility of developing effective leaders in the community”.

CHAPTER 3: MISSIONAL ANALYSIS OF COMMUNITY DEVELOPMENT CHALLENGES (2005 - 2011)

3.1 Introduction

Ngoubagara Baptist Church faces different community development challenges because of many socio-political, economic and cultural factors. This chapter analyses and values the big challenges that prevented balanced development in the Central African Republic between 2005 and 2011, which also hampered the spiritual and physical growth of a number of Ngoubagara Baptist Church members. This chapter is divided into four parts of which the analysis object(s) are as follows: the problem of communal development from a political, economic, social and cultural viewpoint in order to give a missiological answer that may stimulate a positive transformation of Central African society. As well as the church tasks are “duty to seek peace; development and liberation of peoples; improvement in forms of world and national governments; construction of possible forms of listening, living together, dialogue and collaboration by various cultures and religions; safeguarding of the rights of persons, entire peoples and, above all, minorities; support for the most vulnerable in society” (Czerny 2012:74).

On the political side, the problem areas of security, peace, and corruption will be demonstrated, analysed and valued. All are necessary pillars for communal development, because without guaranteed security, lasting peace and fighting against corruption, investors cannot trust the country. The consequence is the country will not attract needed investments to work towards balanced communal development. However, on the economic side, the poverty problem and financial issues will be analysed in order to determine the causes of the decreasing economy. At the social level, the public health and national education problem will be valued which describe the general situation of education and employment in Central African Republic. In the final section, the cultural problem will be elaborated on as one of factors preventing strong and healthy communal development in CAR.

3.2 Causes and challenges of community development

3.2.1 Political issues

Politics occupies an important place in the research regarding causes and challenges of community development in Central African Republic (CAR) as it manages the socio-political, economic and cultural life of all Central African citizens. The political situation in 2010 was marked by the postponement of three presidential and legislative elections resumptions. The foreseen 25 May 2010 elections were postponed due to main opposition parties and development partners' demands in order to guarantee regularity. UNDP (2011:16) affirms "The intervention of the National Assembly and the Constitutional Court was asked to allow president Bozizé to remain in power constitutionally whereas his mandate came to term in June 11, 2010". The presidential and legislative elections took place on 23 January 2011. The outgoing president was re-elected during the first voting. This double voting took place and allowed the CAR to strengthen processes of peace and political stabilisation after returning to constitutional legality in 2005. However, after the 2012 elections there were contentions by main political parties and some rebel troops. In fact, security problems, lasting peace and good governance preoccupy all Central African's minds in order to positively transform their society. The church should face the community challenges of "the present time, not with ready-made answers or simplistic, over-simplifying ideologies, but with a realistic attitude and with discernment. This is the church's duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Czerny 2012:70).

3.2.1.1 Security and conflict prevention

The secular understanding of development expand from economic growth to assuring people greater choices in basic areas such as security, income, education, health and communication (Czerny 2012:72). In the Central African Republic's history, the military and political crises destroyed the economy and elements constituting social levels in the CAR. The different

coup d'états and mutinies during April and May 1996, 2001 and 2003 lead to serious insecurities, dragging rural exodus as well as possession destruction (i.e. houses, equipment etc.), cultivation and stock farming (Razafimaharo 2013:26). This situation brought not only the distrust of the population towards government and politicians, but destroyed CAR on various levels. But, the church is an expert in humanity, it has often been affirmed, and her expertise is rooted in her active engagement in human affairs, ceaselessly looking towards new heavens and a new earth, which the church points out in order to help people live their lives in the dimension of authentic meaning (Czerny 2012:73).

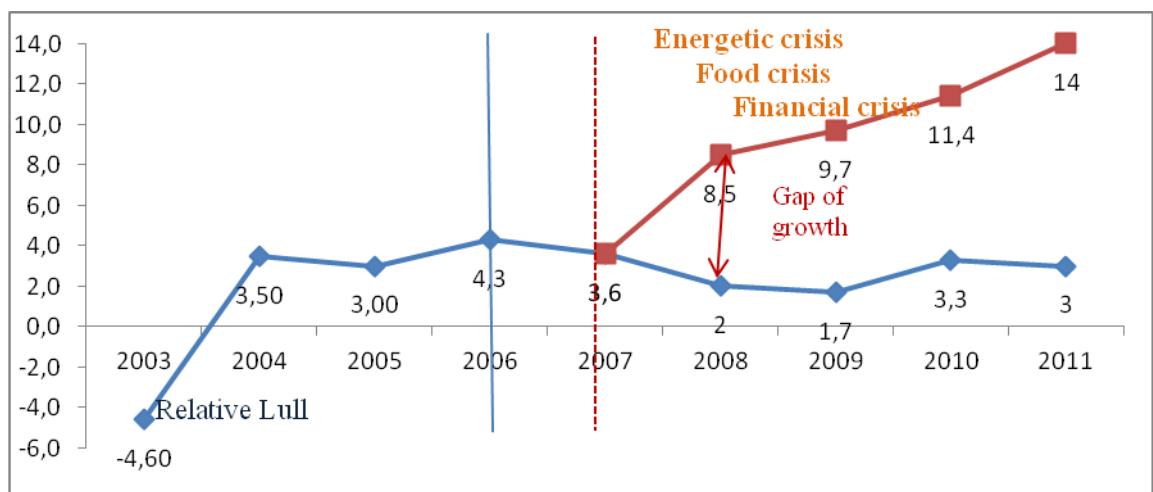
Razafimaharo (2013:26) demonstrates that “the political situation improved with the return to the constitutional legality in 2005 by organising elections for a democratic institution setup, after the transition of 2003 to 2004” (own translation from French). Despite these efforts, pockets of insecurity still persist, animated by rebel groups and some political activities. Negotiations were held which led to a successful cease-fire and a search for peace. The organisation of political dialogue included all taking part and aiming for national reconciliation, the restoration of security and the strengthening of the peace. For funding the peace treaty, the Central African Republic, assisted by the international community, invested a total amount of FCFA 34,6 billion from 2008 until 2011 as well as 8.6 billion of FCFA for year 2008; 10.4 for year 2009; 15.6 for 2010 and 9.8 for 2011 (IMF 2009:30)

The financing of this peace fund only began in 2008. Before this year, no internal or external financing was agreed upon; however from 2008 the amount increased from year to year, as shown in the chart above. This increase shows the necessity to enhance maintenance and restoration efforts for security and peace, especially in under-developed areas of the country where difficult road construction restrict the population's free circulation, rebel movements and inhibits agriculture and stock farming practices, but also shows the precariousness/unstability of this peace. The Minister of Defence, at the time of the DSRP presentation to Brussels on 17 June 2011, declared that “the CAR, at its geographical situation in the

bottom region of Central Africa, is exposed to repeated conflicts” and according to him the country “is used for rebellions from different bordering nationalities” in order to exercise “activities to destabilise” while passing “a massively long and porous border to others” (Bozizé 2011:7). He adds that it dragged “a political instability with fragmented Government institutions; very little presence of Government in the hinterland; poor efficiency of the FDS facing the different threats; and of numerous displaced people living in precarious conditions and in extreme poverty” (Bozizé 2011:7).

The existence of a rebel army called “Ugandan Lord Resistance Army” to the East of the Central African Republic underlines this reality and often compromises the security and the peace in CAR. This report confirms the increasing need to finance this sector in order to fight against insecurity. Indeed, the absence of peace in Central African Republic entails many consequences for the population, demonstrated in the diagram below:

Chart 1: Insecurity and the growth rate of the real GDP (PIB) from 2003 to 2011



Growth rate of real GDP (PIB) in %, DSRP Projection (Razafimaharo 2013:58)

The interpretation of the insecurity index and GDP growth demonstrates that between 2000 and 2003, during the military political crises, the growth rate of the real GDP fell strongly from 2,7% to -4,6 %. From 2003 a relative lull

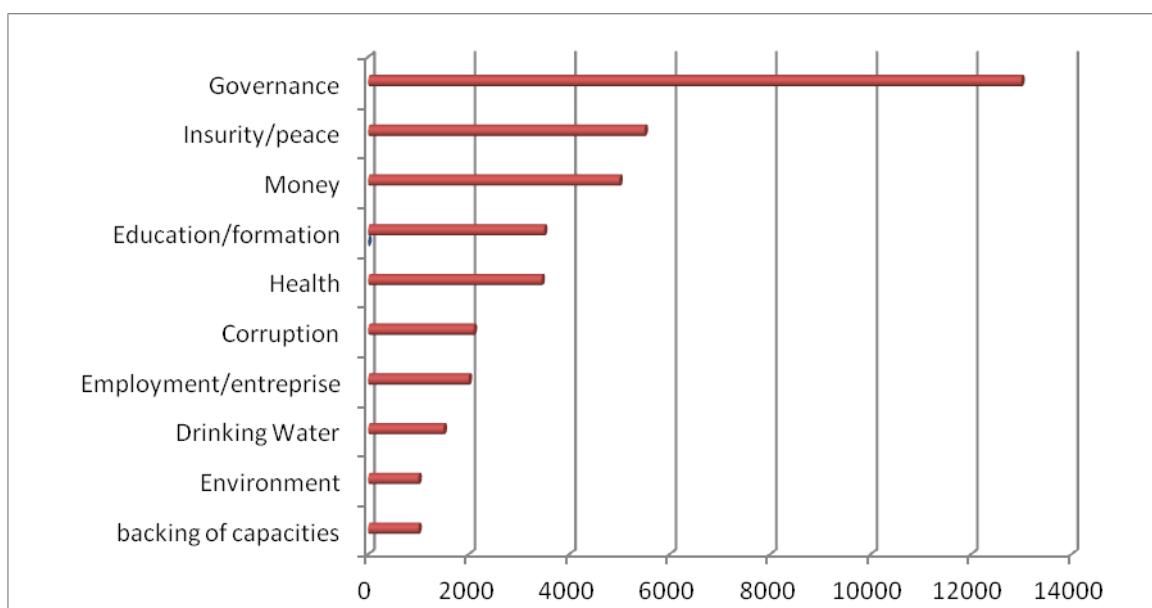
settled, allowing a rate growth from -4,6% to 4,3% in 2006. From 2007, on the other hand, pockets of rebels and insecurity became insistent and added to the electricity, food and financial world crisis that restricted rate growth to a steady variation relatively around 3,3%, although rates planned for this period between 2007 - 2010 should have been up to the DSRP expectations at 4,3% (2007) and 11,4% (2010), thus creating wider and wider growth gapes or margins of growth.

In spite of projections foreseen in the DSRP, these rates were not reached because of insecurity, electricity, food and financial crises. Also, in 2005, according to the reports of the High Police of Nations United for refugees (HCR) in Chad, the displacement in the northwest was estimated at close to 45 000 Central Africans that fled toward Chad and Cameroon while in 2008, these refugees numbered 105 745 according to UNICEF. This increase of the number of refugees confirms the existence of political insecurity and moral and physical suffering of a population that cannot circulate freely and enjoy the liberty of living in their own country (Razafimaharo 2013:39). Describing this situation shows poverty challenges among the population, especially in the insecure zones. This poverty and insecurity also affects members of the Ngoubagara Baptist Church. But, as “an expert in humanity, the church seeks new pedagogical means, new communicative strategies, to reach its children and everyone it sees affected – in danger of being reduced – by destructive forces” (Czerny 2012:73).

The recent political crisis due to the onward move of Séleka rebels in 2012 who reached Damara and lead to a prime minister change in January 2013. This in turn lead to a national union government including the democratic opposition, rebels of the Séleka, the presidential majority as well as the preparation for a legislative election which confirms the fragility security in CAR. Evidently, investigations were done by the UNDP and Transparency International in collaboration with ministries of economy, planning and international cooperation to determine the classification elements of the Central African population and the reasons of non-community development. These investigations were conducted with 2 500 individuals residing in 960

households; a 1 000 people in Bangui and Bimbo; a 1 000 in the other cities and 500 in the rural environment. The population target constituted all active members of the household aged 18 years or older, including pensioners and persons of independent means (Razafimaharo 2013:59). Enterprises, on the other hand, were categorised as follows: Construction and Building Public Works; Transportation and Transit; Extraction and Transformation, Mines, Water, Energy and Forests; Trade and Services; Banks, Insurance and Cooperatives; NTIC; others like Clinics, Pharmacies and Hotels. The investigation was essentially done in Bangui with 39 big enterprises investigated on the 89 and 66 PME-PMIS investigated on the 166 existing. However, these investigations demonstrate the classification done by people as follows:

Chart 2: The ten important domains revealed by participative investigation



Ministry of the economy, planning and international cooperation (2012)

Chart 2 indicate the ten priorities causing community development challenges in Central African Republic. Evidently, this investigation permits known population opinions concerning the different poverty causes in CAR

and the order thereof. The first three quoted causes, according to interviewees, have the biggest impact on community development as they are mentioned by at least five thousand people questioned.

In the document presented by the ABD, the OECD, UNDP, CEA, *The economic Perspectives in Africa 2011*, CAR, the CAR is presented like a “Fragile Government and in post conflict” in spite of efforts opened up by the ruling authorities. The implementation of the program called “Disarmament, Demobilisation and Reinsertion” [DDR], as the outlet of the Inclusive Political Dialogue (IPD) in December 2008, hampered by many delays from the start, because the program was only operative in 2010. The DDR, aiming to demobilise more than 8 000 ex fighters, collided with many political disagreements and, in particular, on food subsidy amounts allocated to rebels. Attacks on 17 July and 23 November 2010, with the takeover of Birao and its liberation, recall the security precariousness (Razafimaharo 2013:59).

3.2.1.2 Good governance

Combined with peace, good governance, the struggle against corruption and all kinds of injustices must be considered at this political level. Transparency of management and impartiality in nominating the high executive staff of Government and in managing Government are the big challenges in Central African Republic. Ineffective governance is mentioned by the people investigated in Chart 3 as one of the major reasons that impoverishes the Central African population and undermines national development. The power abuse by political authorities and Government agents in the different regions is the element most mentioned as well as nepotism which also occupies a determinative place in this governance (MEPCI 2007:10).

Thus, the statement of all these causes preventing balanced communal development is necessary as they generate tensions and give an impression of disinterestedness in governing the population. Also, the

different inequalities (regional, ethnic, economic, social, etc.) are used as national destabilisation sources because they lead to exclusion (especially for those that are not or that were never in power). The instability of countries in the bottom region adds to the different socio-political problems of every country involved and is used to destabilise other countries in order to maintain the ‘home’ balance. For this reason, it is estimated that balance in the under-region and narrow cooperation and agreement not to sustain military rebels of other bordering countries, proves to be necessary.

Another matter to consider and initialise is promoting political dialogue: it is important to let all components of society express themselves freely and that they know an entity exists that listens to them and is ready to converse and search for a set of solutions to the different communal problems. It also requires of political opponents to be aware and effectively search for solutions regarding the well-being of the same population, even to the detriment of personal interests.

Moreover, *Doing Business* (2012), while writing on governance and business in Central African Republic, placed the CAR at the 185th either place out of 185 registered countries. In view of this classification, the Embassy of France, in its presentation of the economic and financial situation of CAR, affirm “the numerous failings noted concerning governance of the CAR have indeed contributed to maintain an ominous environment, characterised by poor management of finances and public services, an elevated level of corruption and a lack of efficient intervention of the Government”. In fact, this quote reinforces the link between governance and corruption in clearly understanding the poverty problems in CAR, being one of the under-development causes in CAR. This demonstrated the responsibility that political decision-makers must take on public financial management.

As corruption occupies the sixth place in Chart 3 as a reason of under-development, quoted by 2 000 people interviewed out of 13 000 (or 14,29%), said it doesn't lessen its importance in the struggle against poverty

and under-communal development in CAR, as Christensen (2007) attests “the corruption in Africa is practiced under the table, with fraud and in misappropriations”. UNDP (2005) published an investigation report on corruption by households and enterprises. Four levels are evident in this investigation “the level of the corruption in CAR, the acceptability of corruption practices, reasons of the corruption and the struggle against the corruption. The police, customs, the ministry of Justice and public health have been judged among the most corrupt”. Investigations reveal that corruption is indeed generally accepted in Central African Republic in order to avoid administrative “red tape” and that politics is used to become richer and not to serve the country.

As reasons for corruption amongst Government officials, the investigation mentions wages, impunity, absence of transparency and personal enrichment and the worst corruption touches the big enterprises especially. The investigation reveals that “72,5% of enterprises declared to have made a non-official remittance during the last twelve months, either for the obtaining of a service, to avoid a problem or to get a permit to construct or demolish” (Razafimaharo 2013:46). Lesser corruption concerns households which include administrative situations (act of marriage, passport, etc.) and access to public services. However, results of the investigation demonstrates that Central African populations condemns the corruption while exercising it consciously or unconsciously as affirmed by Kalemba (2012:3) “the corruption is currently accepted as a normal way of life and the people lost their feelings of guilt”.

This paradoxical situation explains the corruption classification to the sixth place of poverty reasons in Central African Republic and it is becoming an accommodating practice. In fact, Central Africans are amongst the people oriented toward a culture of shame and also relational solidarity, so they find the settlement of administrative harassments by corruption as normal, in keeping good relations. On the other hand, corruption is seen in Galatians (6: 8) as a description of the temporary character or the deterioration of the creation “its eternal ruin”, and on the other hand, it shows hearts, altered by

sin, that are corrupted and drag men into reprehensible acts causing their loss (Romans 8: 21; 2 Philippians 2: 12 & 19). In other words, “bad company corrupts good morals” (1 Corinthians 15:33). Evidently, corruption can be considered as an indication of moral decadence or a depravity of morals.

The adaptation to corruption shows how hearts are depraved by sin. It can therefore be deducted that corruption is also an element of the Central African animist culture. Kalemba (2012:3) argues that corruption is practiced by distinguished personalities especially to “elevated levels of responsibility and the second report is that children grow up in this corrupt environment and lean towards these strong, intelligent and valorous bribers, therefore they choose the way to success by corruption more than by studies and work”.

Ngoubagara Baptist Church can therefore play the role of a neutral, but exacting intermediary in order to promote social justice, peace and the equality of all Central African citizens in all communal life plans. Then, Ngoubagara Baptist Church leaders can make it their special business of making true disciples of Jesus Christ, people who really know him and fear him as suggested by Katongole (2011:46-47), love other people and enjoy serving them, and practise mercy and justice (Micah 6:8; Matthew 28:19-20). This process is also essential for the empowerment of Christians. Speaking of power, empowerment and cultural acquiescence, Edet (1994:124) maintains: “Theologically every Christian is empowered by Jesus at his or her Christian initiation to function fully as a child of God”. He further adds: “Christ empowered all who turned to him...” (Edet 1994:125). Nowadays, Jesus still empowers all those who turn to Him to develop a real character of Christ in them in order to lead a life worthy of Christ’s glory.

The deeper and more balanced the conversion is, the more spiritually strong a Christian becomes. The more holistically spiritual, psychologically and socio-politically healthy a church leader is, the fitter she/he will be to contribute to others’ transformation and consequently to that of their community. Dorr (1990:8) and Phan (1996:114) point out that conversion

needs to be a full one in order for someone to enjoy a strong relationship with God and with one's neighbour, both in word and deed. A full conversion means the one which affects these different dimensions of personal and spiritual, interpersonal and socio-political life. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political.

3.2.2 Economical issues

Previously, in the first chapter, the Central African Republic was presented as being a rich country in soil and minerals, but is paradoxically classified as amongst the poorest countries according to the ordering of the UNDP (2011) "the CAR is classified to the 179th place out of the 187 countries counted by this organisation". Basically, a population's needs have two dissociable aspects: food constituted by products of first necessity (PPN) or by the food basket and the non-food aspect constituting well-being as conditions of dwelling, expression of opinions, security, communication, access to drinking water and the health environment.

3.2.2.1 Poverty problems

Poverty can exist at any level of human life and not just that of human security. It is an absence of full participation in human life whether at the economic, social, physical, psychological, relational, cultural, political, or indeed spiritual level. The absence of any or all of these forms of participation creates human situations of yearning and need fulfilment, which causes people either to sink into lassitude and hopelessness, or to search beyond themselves for help. This is the essence of poverty (Bate 2012:89).

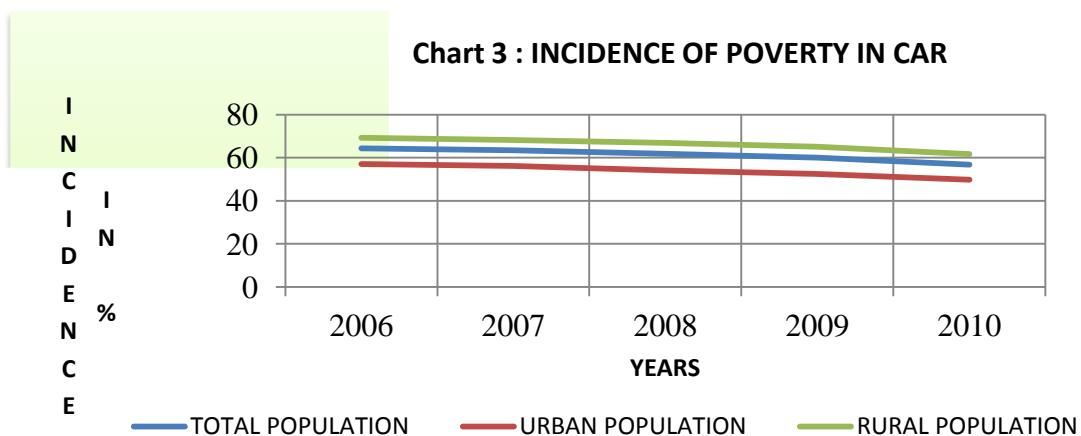
The complexity and gravity of the present economic situation rightly cause us concern, but we must adopt a realistic attitude as we take up with confidence and hope the new responsibilities to which we are called by the prospect of a world in need of profound cultural renewal, a world that needs

to rediscover fundamental values on which to build a better future (Czerny 2012:69). As demonstrated in the definition of poverty, meaning is bound to the condition where a human being is deprived “of lasting or chronic manner of resources, means, choices, security and the necessary power to enjoy a sufficient standard of living and other civil rights, cultural, economic, political and social” (UNESCO 2011).

The poverty profile integrates three monetary dimensions, non-monetary (based on life conditions) and subjective to the perception of poverty. It appears through investigations done by the ECASEB (2011:30) that “poverty touches 62% of CAR’s population with a 33,1% depth rate. Indeed, the Gross National Product (GNP) per capita of the CAR in 2010 was US \$707 with a GDP(PIB) per capita of US \$688 (using the 2005 \$ value)”. The “proportion of the population proprieted of less than one dollar per day is 62% in 2008, 2,6 million of the 4 200 000 population estimated in 2008, whereas it was 67% in 2003. According to the DSRP II, non-monetary poverty remains important with a middle incidence of 75%; 37% in the urban environment and 94% in the rural environment” (Razafimaharo 2013:49).

Obviously, the poverty concerns at the same time the middle class households in Bangui, the region and also some specific features of households like age, sex, education level, activity sector of the household chief and households possessing agricultural land or not. Chart 3 below shows poverty incidence curves in CAR in the urban and rural environment for the years 2006 to 2010. A comparative survey demonstrates that poverty touches all of Central Africa’s population but with certain nuance in the urban environment than in the rural environment.

Chart 3: Incidence of poverty in CAR



(Razafimaharo 2013:20).

These curves show that the poverty incidence in percentage decreases slowly and again poverty touches more than half of the Central African population and besides, it affects the rural population more. During a period of five years survey, the incidence of poverty remains in the fork of 50 to 70%, in the urban environment close to half of the people are poor (49,6%) and in the rural environment this rate is valued at 69,4% - a few more than two thirds of people in the rural world. The depth of poverty (average distance to the national poverty line) is 33,1% with an poverty intensity of 53,4% either a middle deficit by poor adults of 138 000 FCFA (www.cf.undp.org).

However, this reduction doesn't show that this poverty depth is only non-monetary but also monetary. Poverty has a bigger effect on the household when the family head is a woman, in the rural or urban environment. In the DSRP II, the UNDP notes that even though the poverty profile for 2008 shows a incidence set-back, however an increase in terms of depth and severity of poverty was noticeable in four of the seven regions of the country: Region 1 (Ombella, MPoko and Lobaye), Region 4 (Kemo, Nana Gribizi and Ouaka), Region 5 (High Kotto, Bamingui Bangoran and Vakaga) and Region 7 which is Bangui, the capital of the CAR (Razafimaharo 2013:20-21).

The non-monetary poverty key touches the population deeply as their basic needs are not met, for example inaccessibility to clean drinking water, of which one person out of 10 000 dies every year because of water pollution (Sabona 2012:6). Another factor is the difficult access to basic social services (health, school) either because of the high costs and/or the remoteness of these centres. They use rudimentary materials in constructing houses (natural soil for the walls and roofs) and toilets used are sometimes derisory or non-existent. Moreover, communication accessibility is often difficult as well as the fuel used for fire (coal of wood, faggot or other). The liberty of religion and freedom of expression are basic needs as well: the Government declared that this liberty exists while political opponents think it unsatisfactory because it is tendentious. In a memorandum of January 06, 2013 the political opponents denounced serious infringements of fundamental liberties by, among others, the voluntary exclusion of the opposition from the Government's Media and in spite of the numerous protests raised by the opposition against all these practices, the High Council of Communication (HCC) remains indifferent according to (Fehler! Hyperlink-Referenz ungültig.). In its world report, the reporters without border association (RWB) sequence for the year 2012 the CAR to the 62nd place out of 179. This rank explains the controversial declarations of the government and the political opponents. The RWB indeed affirms that "relations between the media and local authorities are extremely stretched and radio stations are pushed to auto-blame" (<http://fr.rsf.org/report-rca, 8.html>).

Multi-dimensional poverty is a subjective approach of measuring non-monetary poverty, as underlined in Sabona (2012:8) "the multi-dimensional poverty incidence is the percentage of the population presenting a weighted deprivation level of 33% or more and is 86,4% for the CAR, which indicates that 86,4% of Central Africa's population live without their basic needs being met". Therefore, multi-dimensional poverty is the combination of two or more indexes of human development. This is how the UNDP (2011:171) in its report on the human development counts: 55,4% of Central African's population live in extreme poverty, affecting 3 198 000 people. 53,6% of

Central African's population live in multi-dimensional poverty with default drinking water, 53,3% does not have access to improved purification systems and 86,1% doesn't have access to modern fuels. 62% have an income below the national poverty line and 62,8% have an income lower than 1,25\$ per day. Also, the UNDP sequences these types of inequality as manifestation of poverty.

The Central African Republic is ranked at 138th place out of 146 countries counted by the UNDP in 2011 because it has an index of 0,669 with a maternal death rate of 850‰. Regarding contraceptive methods, only 19% of women who got married between the ages of 15 and 49, are using them. A paradox also reinforces this mortality: 100% of women benefits from at least one prenatal visit, but only 44% of women give birth with attending qualified nursing staff. Central African women get married very young, out of 1 000 teenagers aged between 15 and 19 years, 106,6% of them gave birth in 2011. The activity rate of woman 25 years and older, is 71,6%. However, the proportional percentage of women for whom it is possible to pursue studies to a secondary or academic level, is 10,3% and 75% of girls of a school going age are not able to do so. There are only 9,6% women occupying a seat in parliament or who are in charge of ministries (Tshiluba 2012:41).

In Central African Republic women are more numerous than men with a rate of 50,2% of the total population. However, women are left on the margins when it comes to socio-economic development. To this effect polygamy is increasing in order to stimulate labour in the agricultural sector. Trincaz (1983:196) affirms this when demonstrating the economic advantages in having many wives "their increased numbers can be a source of profit, insofar as it doesn't represent a supplement of work for the spouse, but on the contrary, a supplement of labour". These inequalities influence the overall development of the country as women play a big educational role in the family and they also teach cultural elements to the society, in spite of these major roles, most of them are still illiterate. In this regard, the Ngoubagara Baptist Church can make a big contribution in organising

educational structures for Central African women of whom the majority are members of the church.

In fact, the mentality conversion has big importance for everybody to be able to combat political irresponsibility and positively contribute to social justice and long-lasting transformation of the community. Analysing leading Africans' psychology and what undergirds their wrong socio-political attitudes, behaviours and actions, Banza (2003:45-48) demonstrates that "there are glaring cases of political irresponsibility among them. Indifference towards their nations or communities suffering from poor leadership, for example, or from unjust wars, economic and socio-political exploitation is some of the signs of the lack of this conversion". Conversely, transcending the mere talks about or listening passively to talks about victimised nations or communities to take an initiative and/or an action for joyful resolution of such unfortunate situations as listed above are signs of political conversion in someone's life. Prevailing prayer for the socio-political transformation of a community is also a good sign. Combating this irresponsibility in order to develop in people a heart for their own good and that of their community, is also church workers' Christian responsibility as well as the socio-political responsibility of all (Banza 2003:46).

3.2.2.2 Macro-economic and financial causes

The Central African Republic is a country with vast untapped arable agricultural surfaces as resource with the potential to produce more food like cassava, maize, other grains (eg. rice, millet) and/or imported plants like cotton and coffee. The CAR has enormous forest space which is one of its income resources. The country also has uranium, gold, diamonds and oil as main sub-soil resources but they remain mostly unexploited on the one hand and on the other hand the income is poorly distributed. In a memorandum the political opponents declared that "the mining sector became the symbol of a mafia management and the privileged place of illicit practices to the profit of the nomenclature closely bound to the power" (Sabona 2012:11).

The International Crisis Group NGO, in its report on the Central African Republic, also made the following statement:

His seizure [president Bozizé] of the diamond sector reinforced his power and encouraged the enrichment of a minority, but doesn't contribute to attenuate the poverty of thousands of casual miners. The combined effect of a predatory Government, criminality and the extreme poverty result in cycles of violence, while inciting the rival political factions to enter in rebellion and allowing them to draw profit from the illegal trade of diamond (Razafimaharo 2013:58).

This quote, in general, explains the situation of diamond exports in relation to Central African exports, in billions of FCFA, and is summarised in the following table from 2005 to 2011:

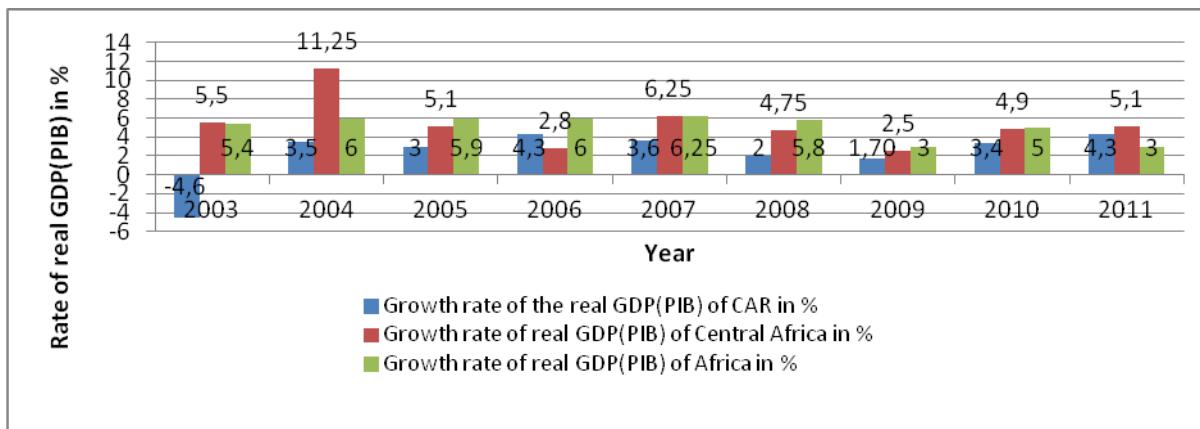
Table 1: Principal Central African exports in FCFA (in Milliards)

| Year | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 |
|-----------------------------------|------|------|------|------|------|------|------|
| Exportations Free on Board | 67,3 | 82,3 | 85,4 | 64,3 | 52,1 | 62,6 | 74,3 |
| Diamond | 32,8 | 32,7 | 29,8 | 22,2 | 19,6 | 23,3 | 27,6 |
| Forest Products | 25,7 | 39,8 | 41,9 | 31,8 | 21,7 | 27,5 | 34,2 |
| Other | 8,8 | 9,8 | 13,7 | 10,3 | 10,7 | 11,8 | 12,5 |

(Razafimaharo 2013:45)

It is evident that diamonds and forest products constitute the two principal export products of the CAR and secondary is gold, uranium, cotton, coffee, etc. In fact, the Chart below shows the growth rate evolution of the GDP (PIB) in real terms compared to the average rate of the CAR under-region and Africa.

Chart 4: Growth rate of the real GDP (PIB) of the CAR from 2003 to 2011



(Razafimaharo 2013:46).

This diagram above demonstrates the Central African Republic's GDP (PIB) growth rate in real terms with a previous distinctly negative rate of 4,6% in 2003 whereas the entire central region and the rest of Africa had a positive rate. Although the rate grows in 2004, it doesn't reach the rates of Central Africa and Africa. This situation reinforces the perception that the CAR is still one of the countries with major difficulties and struggles regarding communal development.

Margins show that the real GDP (PIB) did not join estimated growth rates for every year. In 2008, the growth rate experienced a decrease of 1,6% whereas estimations was an increase of 4,9% in relation to 2007. Reasons of this decrease are insecure rural zones leading to run-away inhabitants, stealing of animals and agricultural products. Besides, the world-wide financial crises accompanied by an energy and food crisis aggravate this situation. However, these margins can be compensated for by other financings, in other words, some new indebtedness is necessary. It was the reason for an instituted round table to expose the Central African economic situation, security as well as its human development by Brussels sponsors in October 2007 in order to contract the supplementary financings. The synthesis of this round table affirms:

The compared analysis of the budgetary estimations as the DSRP 2008 - 2010 for infrastructures sectors, rural development, health, education and social situation with needs estimated to reach the OMD in the six (06) sectors created the need of supplementary financing of about 107 billion FCFA (212 million US \$) in the implementation period of the DSRP. (Ministry of Economy 2007:7).

The Central African Republic is searching for supplementary financing of 107 billion CFA. The excessive debt is going to become more pronounced in reaching these hardly attainable OMD in most cases, according to the estimation of the UNDP (2010:16) demonstrating that “only two of the twelve OMD can possibly be reached, one of the twelve can probably be reached and nine are impossible to achieve in 2015”. The table below gives the real GDP growth rate. This table will present the economic instability of the CAR while analysing the real growths of the GDP (PIB) and growths of the real GDP per capita.

Table 2: GDP (PIB) growth in %

| INDICATORS / YEARS | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 |
|--|------|------|------|------|------|------|------|
| Real growth of GDP (PIB) in % | 2,4 | 3,8 | 3,7 | 2,2 | 2,4 | 3,3 | 3 |
| Growth of real GDP (PIB) per capita (%) | 0,4 | 1,8 | 1,7 | 0,2 | 0,4 | 1,4 | 1,1 |

(Ministry of Economy 2012)

The analysis demonstrates the fragility of Central Africa's economy because although the GDP underwent a fluctuation in its growth, per capita, it previously did not pass 1,8% (GDP in 2006). In spite of a real GDP growth of 3%, this growth is only 1,1% per capita. In addition, the previous does not reach the population's annual growth (qualified as slow) that is 1,8%. So, to really understand this weakness it is necessary to demonstrate the middle growth of the GDP by activity's sector from 2004 to 2011.

Table 3: Middle Growth per Sector of CAR 2004 – 2011 (in GDP %)

| | Primary | Secondary | Tertiary | CAR GDP | Fragile States | African Sub-Saharan |
|--|---------|-----------|----------|---------|----------------|---------------------|
| | | | | | | |

| | | | | | GDP | Countries GDP |
|------------------------------|-----|-----|-----|-----|-----|---------------|
| 2004 to 2011 (Average) | 1,1 | 0,5 | 0,9 | 2,8 | 2,9 | 5,7 |

IMF (2012:4)

The middle growth of the primary sector GDP translates the growth of the GDP per capita because the majority of Central Africa's population are involved in agriculture and raising livestock, however this sector produced only 1,1% of the GDP between 2004 - 2011. From the table above it is important to note that during these eight years, the GDP average of CAR, in percentage, doesn't surpass the other so-called fragile countries and only reaches half of that achieved by sub-Saharan African countries. Therefore, the growth remains weak. The IMF (2012:4) affirms that "For the year 2011, the CAR was insufficient and had the weakest internal resources related to its GDP in comparison with the other sub-Saharan African countries". The CAR doesn't have the capacity to create new jobs and its economy will depend on outside involvement. Its GDP by sector for the year 2011 was as follows:

Table 4: 2011 Gross domestic product (GDP) (PIB) per sector (in %)

| SECTORS | % |
|--|------------|
| Agriculture, forests, fishing and hunting | 55,2 |
| Mines and extraction | 2.8 |
| Manufacturing industries | 6.5 |
| Electricity, gas and water | 0.9 |
| Construction | 4 |
| Wholesale and retail, hotels and restaurants | 12.2 |
| Transportation, warehousing and communication | 5.2 |
| Financial commission, real estate services, services to enterprises and other services | 6.1 |
| Public administration services | 5.1 |
| Others services | 1.9 |
| Gross domestic product (GDP) to basic prices / to the factors cost | 100 |

(Economic Perspectives 2011:2).

The above table shows that forest products remain the top income source of Central African Republic, with more than 55% of the GDP. On the other hand, the mining sector only provides 2,8% to the GDP whereas before it held the second place. This situation reveals the insufficiency of controlling the exploitation; random exploitation is detrimental to common purchasing and legal agencies' sales as well as the fiscal system. The private financial sector also present only 6,1% of the GDP. Otherwise, the consumption price increased considerably in 2008 by 9,3% in relation to 2007. Prices didn't decrease from 2009 to 2010, but are calculated on the 2008 big rise. The spending power of Central Africa dwindled because production increased slowly (1,1% in 2010) whereas prices increased on average 8% from 2008 to 2010 (Razafimaharo 2013:67).

National production can only ensure 12,4% investment and therefore cannot save. According to this report, transformation industries (liquors, sugar-refinery, cigarette manufacture, flour-mills, sheet metal and household aluminium article manufacture) remains embryonic and unforeseen new

investment reinforces this inability to save and invest. Besides, public expenses constantly remain superior to public returns. It is the same for goods and services where import is superior to export: this situation shows the insufficient local industry production to yield goods and services. The CAR commercial balance remained in deficit since 2005 and the deficit increases year on year, arriving at 8,1% of the GDP in 2010.

Taking this fact into consideration, the country will go into debt facing this financial insufficiency in its economy, and foreign debt often weighs more and more on Central Africa's economy. CAR's outside debt was 225 billion CFA francs in 2010 after intervening annulments to reach the completion point of the PPTE initiative in 2009 and by bilateral agreements. But the debt remains constraining in the Central African Republic, for example, in 2011 the additional financing needs were 22 billion CFA francs. Toward this debt gravity the PPTE are forced to pay interests and therefore, borrowing countries become recipients of a consistent increasing pension in repaying debt services. For example, the debt of the public sector was 37,8% of the GDP in 2010 and in 2011, it was 39,6% of the GDP (IMF 2012:8).

Table 5: State financial operations in GDP percentages

| TITLES / YEAR | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 |
|------------------------------|-------------|-------------|-------------|-------------|-------------|-------------|
| TOTAL RETURNS AND GRANTS | 22,9 | 14,4 | 15,2 | 16,1 | 17,9 | 15,4 |
| FISCAL RETURNS | 7,9 | 7,3 | 7,9 | 8,7 | 9,3 | 9,5 |
| GRANTS | 13,4 | 4,1 | 4,8 | 5,3 | 6,3 | 3,6 |
| TOTAL EXPENSES AND NET LOANS | 13,9 | 13,2 | 16,2 | 15,4 | 19,3 | 17,8 |
| CURRENT EXPENSES | 9 | 9,6 | 11,7 | 10,5 | 12,5 | 11,3 |
| WITHOUT INTEREST | 8,1 | 8,2 | 9,8 | 9,6 | 11,5 | 11,3 |
| SALARIES | 4,8 | 4,6 | 4,3 | 4,5 | 4,4 | 4,6 |
| INTERESTS | 0,9 | 1,4 | 1,9 | 0,9 | 1 | 0 |
| GLOBAL BALANCE | 9 | 1,2 | -1 | 0,7 | -1,4 | -2,4 |

From the above, it is clear that in absence of outside financing, the total returns in 2011 decreased in relation to 2009 and 2010. On the other hand, the fiscal returns, although they are considered insufficient, underwent an improvement in 2006 and 2007. This improvement is due to the application of a simple fiscal system for the SME's (Small and Middle Enterprises PME). Because of election preparations, the total expenses in 2010 reached a peak of 19,3% of the GDP for the six years, reduced to 17,8% of the GDP, due to the lack of outside financing. Otherwise, expenses in treatments and wages are steady; this stability indicates the weakness in the new civil official recruitments (physicians, male nurses, midwives, teachers, etc). Even if the public expenses were compressed in 2011, the global public deficit of the GDP is 2,4%. This deficit is raised in relation to 2010 and 2008 when the CAR faced financial, energy and food crises.

On the other hand, the private sector doesn't have an access privileged banking credit, it only represented 6,5% of the GDP in 2009 and it improved in 2010 while exercising bank transfer wages. Therefore, the financial intermediation is weak (IMF 2010:17). The UNDP (1997:19), in calculating the human poverty index (HPI), doesn't include the GNP because: The GNP taken in account in the HPI is in fact an amalgam of public and private sources, public services being financed from the national income in its whole. The private income would not give a correct account of the economic resources which an individual can take advantage of, which include some essential public services (as medical infrastructures and providing drinking water).

An indicator, solely taking State offered services as a basis, will only give a poor evaluation of poverty. The UNDP made this choice according to their explanation to avoid conforming to the notion of necessity, which varies according to countries. In order to reach the OMD, solutions offered by the UNDP are grouped in eight sections of which the first is to reduce extreme poverty and hunger, the following five (2 to 6) contains the social plan/(s) (education, health, gender and the studies added the seventh objective is to guarantee environmental durability and the last one is partnership

development. But, in order to realise the OMD in CAR in 2010, the UNDP presented that by 2015 (the fixed date of achievement), most of the OMD won't be reached. Only the girls and boys ratio in the primary schools and the prevalence rate of malaria can be reached in 2015 (Sabona 2012:16). The population proportion not having access to the drinking water in 2008 was 65%. The other areas were classified as impossible to be reached in 2015. There are various reasons for this impossibility and sometimes divided opinions exist. In my opinion, monetary indicators and human development cannot be disregarded, and cannot be understood separately. These indicators can assist in understanding the full scope of poverty in Central African Republic. Onana (2013:97) makes the following general statement on the UNDP's advanced human development for development of Africa and for Central African Republic in particular: "This approach remains evidently superficial and less satisfactory; for two essential reasons. It doesn't explain the structural specifications of the Third World in general and of Africa in particular, not more than the complex mechanisms they originated from". Besides, it leads too easily to assimilative abridgments between developing and developed countries considered to the previous stages of their evolution, as if the development didn't induce some qualitative transformations in addition to a quantitative increase of income.

On the one hand, this African poverty mentality generally first emerged when colonists started interacting with natives and on the other hand, forcefully intervened between African executives and the population but especially, in the distribution of resources and profits. Schaff (1994:197) makes the following statement regarding this: for the European capitalist "Poor would again become poorest, and the strong more powerful. However, Africa is, according to western norms, majority populated by weak and poor" and he adds "moreover, capitalism implies that capital is necessary. This means that Africa, being deprived, would be permanently dependent on the European and American capital suppliers". Kalemba (2011:7) underlines that "it sometimes occurs with the complicity of certain African elites and churches".

While the industrialised or developed countries continue to grow, they still stigmatise developing countries in being the authors of their own poverty and denying abusive exploitations during the colonial and post-colonial times. Help to developing countries is above all an economic act for them, so they manage to pay their debt as a moral action. Sharing the same view, Sabona (2012:12) affirms “all the poverty of the contemporary world is really a human rights problem. From the moment that poverty exists, extensively by others - by conduct and rich country governance - it would be necessary to consider it a human rights violation”. Sabona underlines the fact that in general, developed countries refuses to take up a moral and economic responsibility regarding poverty in Africa and in Central African Republic in particular. The industrialised States have the means to supply the necessary resources to avoid higher rates of poverty in the Central African Republic, but it didn't come to light. Advanced solutions to help existed, but, according to Sabona (2012:21), while supplying financial help of FCFA 8 billion they overlooked the 28,000 billion of accumulated GNP.

Accordingly, the industrialised countries can finance without complaisance needs of Central Africa's population in order to encourage an adequate national development. Evidently, the developed countries, with their economic system of free exchange, whose principle is maximum profit with minimum expense, cannot deny this logic otherwise they condemn their vital principle. As underlined above, the IMF, World Bank and, on the other hand, the UNDP all previously attempted to maintain and bring the capitalistic system of free exchange back to the under-developed countries. They are therefore not expeditious to change and deliberate profit loss, as Lhez (2007:7) affirms:

Countries that advocate free exchange proceeded to an asymmetric opening of their savings; suggesting liberalisation of manufactured products which they already control, but at the same time, they subsidise their agriculture, carrying in? a way the decrease of the agricultural product process: thus, they are always beneficiaries while liberalising and protecting. This decried economic inequality requires some political and social decisions.

3.2.3 Social issues

In general, the social problems that Central Africa's population and Ngoubagara Baptist Church face, comes from many sources. In this study it will be limited to the public health and national education sectors. These two sectors are indeed considered the most meaningful in understanding the socio-economic impacts of reforms, appose to the national development. The UNDP (2006:2) considers these sectors as "the most important social sectors in addition to cleaning up". In other words, public health and national education translate the communal Development State in Central African Republic.

3.2.3.1 Public health

Members of Ngoubagara Baptist Church in Central African Republic, as their fellow citizens, live in a precarious sanitary environment. The weak health sector in CAR is definitely translated by a timeworn and deficient sanitary infrastructure, associated with an insufficient number of qualified medical staff. According to Razafimaharo (2013:71), it includes "669 public health establishments with 4 central hospitals in Bangui, 5 regional academic hospitals, 11 prefectural hospitals, 235 health centres and 330 public health stations." These premises and equipment are outdated and insufficient. The x-ray machine(s) are almost non-operational in Bangui, scanning equipment in all of Bangui's public sector, exist only in obstetrics. Deterioration and looting of sanitary structures during the armed conflicts contributed in part to this situation.

The infrastructure condition and health staff situation therefore entails mediocre care quality. As an example "in one year 46% or less children are not vaccinated against Diphtheria, the Whooping cough and Tetanus, and 38% are not vaccinated against Measles". In the same thought line, the UNICEF reported in 2009 that "every 10 days about 500 children die of curable and avoidable illnesses" of which malaria and diarrhoea are the main causes (Razafimaharo 2013:73). In addition, in 2009 the Central African Republic was sequenced 16th out of 169 countries with a AIDS prevalence rate of 4,7% in adults. The rest of Central Africa occupies the

first place. In 2009 the UNAIDS, in its fourth balance sheet, estimated the number of children with AIDS at 290 000 who lost both parents for all disconcerted reasons and 72 000 whose parents died because of HIV/AIDS in the year 2007 - a rate of 24,82%. In the struggle against HIV/AIDS, the Central African Republic depends 99% on outside help regarding care and treatment of the pandemic (Onusida 2012:9). This outside dependence sometimes entails the lack of anti-retroviral drugs and at times these medicines are sold whereas they should be distributed freely.

The population has in fact enormous difficulty in accessing health centres because of financial reasons. However, in spite of the outdate infrastructure and the insufficient nursing staff, the percentage health expenses in the Government budget is on average only 7% since 2006. The Central African population growth was very slow during these seven years. It is on a yearly average rate of 1,8% (Razafimaharo 2013:27-28).

Table 6: Central African population growth from 2005 to 2011

| Year | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 |
|-------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| Population | 4.017.880 | 4.087.534 | 4.160.940 | 4.237.961 | 4.318.128 | 4.401.051 | 4.482.137 |

(Razafimaharo 2013:28)

In valuing data established by the UNDP in HDR 2011, Table 4, page 179, this slow growth is self-explanatory. The death rate of adult women is 470 out of 1 000 (out of a population of 1 000 adults in one year, 470 adult women die before their sixtieth birthday). The infantile death rate (children younger than five years) is 171 out of 1 000(out of 1 000 living births, 171 children does not reach the age of 5 years), and 850 mothers out of 1 000 die at childbirth. The life expectancy adjusted according to health is 42 years meaning that on average the adult population dies around the age of 42 years and one considered reason could be a lacking sanitary sector (Razafimaharo 2013:28).

According to evaluations, this growth shows the lack of consistent and consequent public health politics, taking into account insufficiency nursing

staff as well as absent investments and amortisation in the health centres. Evidently, some salient points causing the absence of fairness in CAR's public health politics can be, among others, the omission of fair public health politics when choosing public health agents. Cooperation agencies look for higher efficiency and fairness so scheduling occurs according to available resources and not according to the population's needs or social change. Health agents are also uninterested and unmotivated in their work which affects free access to the poorest and, on the other hand, central decisions are made without dialogue, are not followed up nor valued, and finally the fairness concept is discerned differently according to the various role-players and involved politics.

3.2.3.2 Education

As well as Bate (2001:67) underlines "it is the task of pastoral theology to examine ways in which the ministry of the church responds to its social and cultural context". An upsurge of plans to reevaluate the national education demonstrated shortcomings and the problem areas in CAR's educational sector. In 2005, the roughly estimated schooling rate was 4% for preschool, 75% for Fundamental I and 29% for Fundamental II. The ministry of the national education's report noted that "a child of four never attended school" (Sabona 2012:28). In 2010 the situation seemed to improve for Fundamental I when 91,3% of children were registered, but the number of pupils in Fundamental II decreased to 12,4%. In other words, the school numbers are dwindling. This situation is definitely due to financial poverty and the population's lack of resources and family constrains which forces integration of children in agriculture at sowing or harvesting time.

Another problem is the ratio between pupils and teachers - 84 pupils to one teacher. In 2010, tertiary and professional education (which includes a mere seven establishments of which four are public), only enrolled 4 781 pupils of which 1 692 were girls. Only 2,5% Central African students reached university level. Of Central Africa's population, 44,8% adults aged 15 years and older are illiterate (UNDP 2011:187). All these indicators show a

qualified native crises at all levels. These numbers also show the insufficient efforts by Central African ecclesiastical and Government executives to look for efficient remedies regarding education. For example, a pupil's unit cost to the F1 is 7% per capita of the GDP (it means 7% of the inhabitant's production is destined to a schoolchild); it is 17% per capita of the GDP for the F2. For higher education, this unit cost was overvalued because it was 225% per capita of the GDP (UNESCO 2008:19).

These numbers shows poor distribution of public resources to fundamental education at the time, but also public resource inequality, as demonstrated: 10% of higher educated people benefit 63% of public resources whereas 23% of non-schooled children cannot benefit from any public resource. Besides, two thirds of public resources are destined to boys and pre-school teachers benefit only 37% of the current public expenses (UNESCO 2008:19-20). In 2008, the CAR only spend 1,5% of its GDP on education. 67% of the budget pays the teaching staff's salary, 27% to non-teaching staff and 6% for goods and services. For F2 the teaching staff required more than 50% of the budget. In higher education a sizeable portion of the budget is used for social expenses (Razafimaharo 2013:30).

Especially for/in higher education, the DSRP II final Version (FV) underlines "the deterioration of professor vs student ratio, the unsuitable formation-employment, etc" (Razafimaharo 2013:30). The lack of healthy education politics integrated harmoniously in development politics is one of the raised challenges. The poverty notion in CAR is indeed bound to culture and mentality. Teachings in schools and churches contributed in promoting a culture of dependence and begging. The Central African population therefore needs development agents/agencies to work towards positive transformation in the population's mentality and to promote communal development. As Kalemba (2011:2) underlines it "the highest goal of education and human transformation should be the goal of religious dedication, public powers and our entire creative powers in society to constitute, construct powers and forge minds and characters so that these powers can open the path to our future". Education can contribute to

improve Central Africa population's vision and the rest of the developed countries wherein Ngoubagara Baptist Church can actively participate on different levels. Education systems in CAR are exposed to different serious problems due to the lack of efficiency, fairness and efficiency (Kalemba 2011:4).

For this reason education has been a worry for successive governments, as show in the different plans or strategies: in June 1999 the National Plan of Development of education (PNDE), National Plan of action for education for all (PNA EPT) of April 2004, the statement of the Central African National's education system (RESEN/CAR) and the DSRP I and II, National Strategy of the Education Sector in 2008 (UNESCO 2008:9). The problem nevertheless consists in centralising the education system with Central African needs and economic development. In 2009 the rate of unemployment, according to the Africa department of the IMF, was 40% of the active population (Keller et. al 2010:14). Education should be in harmony with the private sector development and foreign investment growth. On the one hand this harmony supposes a Government responsibility in the State agent recruitment programme but on the other hand, establishing some legal, financial, commercial and economic frameworks to attract national and international private investments. Personal observations indicate that unemployment in CAR is due to the non-existence of employment and professional formation politic/policies, the lack of enrolment capacity in the private sector and by the absence of economic and good governance diversification.

Evidently, Hengsbach (1982:71) presents employment as the right to maintain life while obtaining necessary subsistence, the right as man who has "the plural-dimensional obligation" to work as God ordered him and work participates in addition to his/her subsistence development, and finally the right of all men to work is "an authentic obligation of the indirect employer". Hengsbach (1982:74) defines the indirect employer as all national or international institutions that "are responsible for the orientation of work politics" like governments, banks, the IMF, unions, body of

employers, the GATT (General Agreement on Tariffs and Trade or General Agreement on the Customs Tariffs and the Trade) and others". Martin (2007) estimate that "unemployment denies God's image in man because work expresses and enriches man's personality, while giving value to his/her potential, becomes true to himself and in creating man in His image, while associating with him like intended, God honoured man". It is therefore estimated that every political, social, economic and ecclesiastic responsible person has the duty to promote employment creation because God condemns those who deprive men of work whereas they economically detain the power in giving and granting them a salary (Deuteronomy 24:14-15; James 5:1-5).

As underlined in the first chapter, the Central African Republic is a multi-cultural country and has an animist vision of the world. Animism means believing in a supreme being "Nzapa", meaning God, and venerates deaths at the same time. The Central African animist is oriented more toward relationships than toward rules; he/she worries more about events than about chronological time. Honour holds a more important place than realising a task. As the culture is affected by sin, sometimes some cultural elements constitute economic development agents breaking while seeking for death or failure reason, disregarding own responsibility; time consideration (carelessness of chronological time to the detriment of the event; the place of the family and the power of one's individual life. Yang (2010:89) affirms "African families, seen in negative dimensions, can be worse off by the poisonous effects of the IMF, the World Bank, neo-colonialism, and multinationals united on daily reality of the productive, courageous, and enterprising persons".

This affirmation, although extreme, allows us to understand the importance of culture in the struggle for adequate communal development. This is why the cultural aspect is considered as one of the important elements to promote national development. Evidently, some economic and financial solutions were put into place and structural and technical solutions have also been implemented, but the under-development situation in CAR

became more critical than before. It is therefore necessary to examine other factors that negatively contribute to the under-development of Central Africa's population, as affirmed by Adesky (1998:1) "the multiple reasons that prevent Africa to develop sums up to a cultural order blockage in not managing to link tradition and modernity". Weber (2009:3) insists on culture's place in development and he attests that "non-development, or poor development, of certain African countries does not depend exclusively on economical, ecological, social or political parameters, but on cultural - motor or brake - exercises which has an enormous influence and covers with equal importance, healthy public management, to the equality of sexes or education". Central to the question of culture is education as well as Bate argues "people learn their own culture by being educated into it. Education is also central to our response to the needs of a developing society as has been noted. Education has been an important aspect of the church's missional activities (Bate 2012:95). Along this line of thought it is pertinent to analyse cultural impact in relation to the communal development opposite the family and the sense of time and work in the Central African population's world vision.

(i) The family

In general, the family occupies a major place in the African society. Kalemba (2012:3) advance that "the family remains an important reality in Africa from the past until today, centred on alliance, customs, tradition, community and solidarity". The Central African family is understood like all African family in the larger sense. Kalemba (2012:3) underlines that "the restricted family exists, but like a fraction in the clan, as constituent element of marriage, or as generator of the new clan through birth or procreation. However, a clan structure doesn't erase the family nucleus". It rests on the patriarchy. Sabona (2012:13) esteem for his part that "man considers his existence more in the dimension of a group member than in individuality".

This group identity entails the responsibility of every male member to take charge of the family's constituent people, especially when there are difficulties. Käser (2004:151) goes further by clarifying that "a father, who

does not carefully provide sufficient food, puts his family's well-being in danger and, consequently, its future existence". This can therefore generate the phenomenon of parasitism. The one who succeeded education wise and is in a profession, supports the whole family. This is why, in his survey on the African family, Binet (1979:6) makes the statement that "the individual must subordinate his/her personal interest to one of the group, so, the individual becomes the financial and social support of the whole family". However, the mutual aid is itself appreciable and one that can be encouraged, but if it entails parasitism or apathy of the others, it becomes a source of problems. This family's predominance is the characteristic of the animist African solidarity, with an orientation toward the group.

God created the first man to constitute a family (Genesis 1:26-27 and 2:24). Genesis (2:24) indicates that at a certain moment of a child's life, when they become an adult, the man is solicited to leave his own family, start a new family of whom he will be the chief. He will be the procreator. The apostle Paul emphasised this verse by giving the man the role of the heart, meaning to take care of his wife and family (Ephesians 5:25-31). In other word, the family is considered to be self-governing in all domains of life, that it has an economic plan and make decisions about life orientations. However, Central Africans consider children as wealth, but various calamities overturn this consideration (Vergiat 1981:64). Wars destroy children as they are often forced to enrol as child soldiers and to fight like adult soldiers, with derisory wages. The family falls apart and children lose the family reference that could change their world vision. HIV/AIDS is also another reason of the family's destruction when it decimates parents and children are dispersed to other family members and thus becomes a supplementary burden.

In certain cases they become street kids, living a life of begging and theft. The family's protection is thus absent. A new world vision is in the process of being formulated by street education and life. Poverty sometimes forces parents to use their children to palliate the insufficiency manpower, in other words, children often stop frequenting school, especially during sowing and harvest periods. Female children at fourteen years of age are sometimes

proposed by parents to marriage. The dowry that the spouse must provide to validate the marriage, constitute one of the reasons of these precocious marriages. The dowry is valued by work done to provide for the girl if she remained in her family. In a sense, these marriages are economic outcomes (Trincaz 1983:195). Besides, the marriage allows the two families to broaden their economic and sometimes political scope, therefore female children seems to become a solution against poverty. The marriage doesn't procure security for the woman because, in case of her spouse's death, she is sometimes accused of his death and doesn't inherit her husband's possessions. In addition, re-marriage often seems to be the recourse because of this insecurity and she doesn't have the intellectual and professional capacity to cope. This situation is detrimental to communal development and promotes, in a direct and indirect manner, the unhealthy culture in the family context. Regarding transformation of individuals and communities as essential, A.J. Ramasamy makes a few proposals in order to relate theories and appropriate actions. Suggesting how Christian principles and 'ubuntu' can positively contribute to transformation in Africa, he proposes that the gospel value of human solidarity that recognises the importance of all human beings - who are therefore deserving of compassion and justice regardless of tribal, ethnic or cultural allegiances - be associated with effective living out of 'ubuntu'. The gospel must be used to liberate women from oppression, a practice that is often grounded in culture (Banza 2013:7).

(ii) Time and work

Central Africans deems relationships with others, events and people more important than to rules, regulations and chronological time. Therefore, rain can be a reason for work abstinence or late arrival for work. Widely speaking, it also happens when there is death of a family member, work stops because the family is afflicted. This varies according to the time needed for funeral preparation: from a few days, a week or up to a month. It takes time to inform the family members and then to have them contribute towards the expenses (transportation, mortuary renting and food during the

ceremony/service, etc.). Käser affirms that the burial only takes place when the family attending is big enough to show family solidarity.

If a public holiday falls on a Saturday or Sunday, without any official statement, for most people the next Monday will be an automatic holiday. For Central Africans it is more important to finish a job/task together than finishing it on time. The economic losses caused by these absences are enormous because in Central African Republic the rain season can last up to seven months. On the other hand, hierarchical organisation is difficult to understand for people with a relations oriented world vision, because the relationship predominates all: be it parental, tribal or clan relations. The parental relationship could be very large because it includes all people who were raised by a parent (cousins, brothers and sisters, neighbours, etc.). It would be difficult to a younger person with a lower rank relationship to rebuke an older person that him, who is hierarchically under his responsibility, in spite of the professional mistakes he made. This is the reason why Binet (1979) affirms that "the individual is always in guardianship: the one who has the total legal personality is the family's chief". The other, even household chiefs are subordinated in general: "the capacity is merely delegated to them". Sometimes, they get around the problem by being involved in the occults, thereby avoiding parental relations. Central Africans oriented toward relation also doesn't plan to realise his/her work. His work progresses according to the ambiance of his work group and according to the outside conditions. Personally it sounds like pure laziness ... using excuses not to work ... it is also perceived in Bangui with the new government. People are lazy and useless in the work environment.

Maybe the modernisation, with its scheduled techniques and management, using strict temporal limits and very fixed budgets led to this situation. Central Africans are embarrassed on the one hand, and desire of foreign investor partnerships decrease on the other hand. Efficient, profitable economy look for maximum profit in the minimum amount of time while the Central African's profitability is not the main objective, time spent is not

important, but the ambiance to be together. Thus, the challenge that Central African's must cope with there is to make time profitable because since creation, God gave the mandate to work in the garden given to man (Genesis 1:28-29 and 2:15). Paul in Ephesians (5:16) and Colossians (4:5) exhort the Christian to surrender the time, that is, to really use the time that has been given to us or to make better use with what we have in the least time possible. Thomas, in his commentary on Ephesians (5:16) go further "one can never make up for lost time. A lost opportunity never represents itself again. Opportunities will present themselves again, but they won't be those that we lost. The sage thinks about the best way to use his time. This is God's granted gifts; let's not waste it". The given time to work must be quantitatively and qualitatively used.

3.4 Partial conclusion

The problematic and communal development analysis in CAR is presented and different causes which creates the difficult struggles against the national under-development, is demonstrated. These causes are as follows:

Political causes: insecurity, poor governance and corruption.

Economic and financial causes: growth, debt and its effects, the redistribution of income. Poverty affects more than half of the population and moreover, it leads to depth.

Sanitary causes: the maladjusted infrastructure, insufficient qualitatively and quantitatively nursing staff, and HIV/AIDS.

Educational causes: Hesitant education politics, inadequate employment and joblessness.

Social causes: the different social sections, the inequality between men and woman, multi-dimensional poverty and non-monetary poverty.

Cultural causes: the family, work and time.

Ngoubagara Baptist Church can therefore play the role of a neutral, but exacting intermediary in order to promote social justice, peace and the equality of all Central African citizens in all communal life plans. Then, Ngoubagara Baptist Church leaders move into the special calling of making

true disciples of Jesus Christ, people who would really know Him and fear Him as suggested by Katongole (2011:46-47), love other people and enjoy serving them, and practise mercy and justice (Micah 6:8; Matthew 28:19-20). This process is also essential to empower Christians. Speaking of power, empowerment and cultural acquiescence, Edet (1994:124) maintains: "Theologically every Christian is empowered by Jesus at their Christian initiation to function fully as children of God". He further adds: "Christ empowered all who turned to him..." Edet (1994:125). Nowadays, Jesus still empowers all those who turn to Him to develop the real character of Christ in them in order to lead a life worthy of Christ's glory.

The deeper and more balanced the conversion is, the more spiritually strong a Christian becomes. The more holistically spiritual, psychologically and socio-politically healthy a church leader is, the fitter she/he is and be able to contribute to other's transformation, and consequently to the community's transformation. Dorr (1990:8) and Phan (1996:114) point out that conversion needs to be a true one in order for someone to enjoy a deeply personal relationship with God and with neighbour, both in word and indeed. A real conversion means the one which changes the different dimensions of personal and spiritual, interpersonal and socio-political life. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political. The development of this conversion requires intentional and constant actions from church leaders and missiologists and from Christians who need transformation.

Church leaders can thus teach, exhort, intercede, organise intercession for this purpose and follow everything through/up? Taking this advice into consideration, the new Christian can read, meditate, study and, where necessary, memorise sections and/or verses of the Bible and pray for purpose insight. They can also learn special scriptures supporting their particular skills, careers or occupations in order to protect and defend their faith and/or to use that faith for the spiritual and socio-political good of many. Practically, they will contribute to this conversion development, using Bible text, by connecting any socio-cultural or political event and community

happening in order to help them realise what right must be done and what wrong to avoid. The Ngoubagara Baptist Church mission, relative to community development issues in CAR, requires a paradigm shift in both practice and teaching.

To revitalise the Christian mission and pave the way for positive transformation of the Central African Republic, a method review and mission strategy is relevant because the Church's mission is to create disciples, to evangelise people, bring them to a deeper faith, promote truth, justice, peace, reconciliation, reconstruction, development and defend the poor and oppressed. Thus, people should always be central to the Church's commitment regarding evangelism and social advancement. The Ngoubagara Baptist Church mission should be to glorify God and enjoy Him forever and to love God and neighbour, as they are the greatest commandments. Because mission is the central calling in the Gospel message, trust and obedience is the essence of the Church's mission (Kalembo 2012:3). These days, mission is understood more broadly, namely, as evangelism, environmental stewardship, community development, society transformation, social justice, people liberation, reconstruction, et cetera. As Deyoung & Gilbert (2011:18) said, 'Mission is here. Mission is there. Mission is everywhere'. Ngoubagara Baptist Church missions today should be a continuation of Jesus Christ's mission for people's salvation and the coming reign of God (John 14:12). The Church should be instrumental in making a difference in non-Christian institutions because Christ commissioned it. Matthew (5:13–16) says, be 'the light of the world and salt of the earth'. Then, Ngoubagara Baptist Church should be the light for CAR's people to develop their country.

Another important Ngoubagara Baptist Church mission is to strengthen the body of believers and equip them for Christian responsibilities. Christ's body is called to hear the distressed, oppressed and poor's cries (Kalembo 2012:4). The 'church should be an atmosphere of spiritual edification, where God's word is taught, where believers are grounded' (Robbins 1995:2). According to God's Word, each member of the body of Christ is called to

serve in some aspect of service (Rom 12:6). Ngoubagara Baptist Church must bear with the sick's suffering, war displaced people excluded from society, refugees, prisoners and those in ethnic trouble. For this reason, Christians must rise as one man to fight against the scourge of corruption, social injustice, poverty, bad governance, et cetera. Christians represent the interests of God's Kingdom on earth, and should influence society with Christ's ideals. Likewise, "the presence of the church in the world is Christ's antiseptic to sin, and the church is intended to represent God interests in the affairs of society. It was not intended to be passive, nor to be confined within four walls of a building, but to be involved as a catalyst of God's high ideals in the world" (Robbins 1995:3).

Educating people is an important factor when addressing community development issues and in creating better lives for all. In fact, a country that does not educate its people is well known as a country remaining in mediocrity, stays ignorant and underdeveloped. Clearly, in the current context, providing quality higher education to people should be a church priority in Central African Republic. Mediocre education is a disease and there is no cure in sight. Thus, to avoid the various issues and diseases currently ravaging Central African Republic, proper education is of utmost importance. Solidarity must prevail over selfishness. The fight against all diseases can be overcome by returning to God's heart and sowing community seeds of true love, harmony, justice, happiness, security, collaboration and reconciliation (Kalembo 2012:6).

The Ngoubagara Baptist Church should also initiate and stimulate new ways of implementing a stronger sense of morality in people's lives. Moral theology can play a major role in transforming Central African Republic. It can highlight sin and reject visible spiritual complacency. It can inform and initiate reconstructive practices and promote CAR, who are obviously children of God and created in His image. The church therefore needs to find the dimension allowing them to 'judge the world' by means of its political, prophetic and apocalyptic vision. Not only does liberation and transformation affect individuals in their daily lives, but it also unites them with their

interwoven cultures and the structures that manage their lives (Kalembo 2012:5). Dolamo (2001:294) affirms ‘implicitly and explicitly, religions usually include both the spiritual and physical aspects in salvation and liberation. Adherents are also expected to contribute towards the creation and enhancement of the communal life in terms of personal and public morality’.

For this reason, promoting moral action can bring about a change of mind and heart regarding poverty levels by proclaiming and living the Gospel. This attitude change would act as ‘leaven’ for companies by lifting them spiritually higher when they turn back to God. In this sense, moral theology can decidedly look to Central African Republic and clarify guiding ethical principles. Through commitment, People must allow God to ‘cut’ through their hearts, in other words, remove the hearts of stone and give them a heart of flesh again. Change start with the individual who turns back to God; repent of sin in his/her lives and turning their backs on sin as well as depending only on Jesus Christ as their Saviour. He wants our total commitment, and then things will change in communities and countries and the world for that matter. People are blinded by the ‘god’ of this word (Satan) and cannot see the truth. Our fight is not against flesh and blood but against the evil spirits in the air (scriptural). People must stop blaming each other, leaders, other countries and start getting their own lives in order.

Central African Republic should be reconstructed and delivered from misery and suffering created and maintained by selfish local and foreign powers. Instead of just appreciating the ethical heritage of traditional Africa and demonstrating its compatibility with the Christian ethos, Ngoubagara Baptist Church can also build an ethical discourse (Kalembo 2012:6). By implementing the above approach, the Church can stay in touch with the society it is incorporated into, and remain attentive to the society’s concerns, strengths and challenges. As emphasised by Kä Mana (2005:19) “we need a comprehensive look at what we've been and what we are all to invent what we want to be, and what we really are’. This spiritual and physical rebirth is vital to the Church in Africa today”.

Central African Republic should leave behind the era of endless criticism, unnecessary and unsustainable socio-politico-economic crises and internal rebel wars, and enter into a paradigm shift with a new mentality and vision. This will be possible only if the Ngoubagara Baptist Church can play her prophetic and holistic role in transforming CAR's people and society. The one-dimensional focus of evangelical missions on personal salvation and the hereafter much change. People's immediate and pressing survival needs cannot be ignored. In other words, teach people how to fish, do NOT always just give fish. That only strengthens a beggar mentality. The aim of evangelisation should also be to change people's mentality. A true spiritual relationship with God (in Jesus Christ) will inevitably lead to a new social attitude and mentality. The people's hearts must be one with Jesus Christ, only then will they follow in His footsteps and His examples (Kalemba 2012:6).

In the fourth chapter, all these different causes of missiological implications will be valued in order to propose some solutions that can assist the church to really and fully accomplish holistic and prophetic missions.

CHAPTER 4: MISSIONAL IMPLICATIONS AND SUGGESTIONS

4.1 Introduction

This fourth chapter presents different missiological implications regarding different communal development problems Ngoubagara Baptist Church deals with and proposes some solutions that could influence positive transformation in Central African society through the church. Thus, changes are aimed at Central African's nature that is determined to do good and the perverse effects on Central Africa's people so that they will adhere to justice application and daily life equality.

As demonstrated in the third chapter, poverty is wide spread and affects more than the half of Central Africa's population. Members of Ngoubagara Baptist Church are not exempted from it. Yet, the missionary program presented by Jesus in Luke (4:18-19) stipulates that "he sent me to heal those who have a broken heart, to proclaim to captives' deliverance, and to restore the sight of the blind, to set the oppressed free, to publish one year of the Lord's grace" doesn't reflect itself in Central Africa's daily reality: poverty, corruption, insecurity, political instability, social injustice, etc. still exist in a country declared to be 76,37% Christian of which 32,2% are evangelical (Mandryk 2013:1). In this chapter detailed work of transformation evangelism will be suggested. This approach includes cognitive, emotional, bodily and moral functions of the man (Mandryk 2013:2). Some missionary implications, susceptible in helping Ngoubagara Baptist Church to play its valid prophetic and holistic role in the social, political, economic and cultural field, in order to participate in the full development of the CAR, must be considered.

4.2 The social field

Missiological implications and suggestions will be focused on two key sectors of communal development; the public health and national education sectors. These two sectors translate the social level of Central Africa's population development, because without stable health the population cannot produce

sufficiently and without a good education, the development level will be almost hopeless because of incompetence and intellectual aptitude lack that encourage an adequate reflection for a balanced development. In addition, without a developed strong intellect and excellent spiritual and physical health, Ngoubagara Baptist Church will be unable to accomplish its mission validly as the majority of church members are without education and in poor health. As well as Czerny 2012:65) affirms “people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations”.

4.2.1 Public health

Public health in CAR is in a difficult situation as the country lacks pertinent sanitation politics. The old infrastructures, quantitatively insufficient and qualitatively obsolete health staff, recurrent illnesses and a life expectancy of only 48,4 years with an infantile death rate of 171% (UNDP 2011:155). In general, precarious public health has repercussions in Central Africa's Churches, and Ngoubagara Baptist Church in particular, because people with poor health don't invest themselves in the Christian mission, as stated in Romans (12:1) “to offer your bodies like a living, holy sacrifice, pleasant to God” In other words, believers' poor physical health will be a handicap for the Christian mission because it generates weak spiritual health.

The Bible certainly puts the spiritual, physiological and psychological state of the man in relation and Proverbs (4:20-22) illustrates this truth “my son, be attentive to my words, lend an ear to my speeches. That they don't move away from your eyes; keep them in the bottom of your heart; because it is life for those that find them, it is health for all their body”. Health is also part of the divine blessing as attested in Jeremiah (33:6) “Here it is, I will give him the recovery and health, I will heal them, and I will open for them an abundant source of peace and fidelity”. In the time of Moses, a sanitation code has also been given to Jews: “Provision in water, the worn-out of used water, the control and the choice of foods and infectious illness surveillance. The incineration of excrements (Ex 29.14) and the interdiction to eat dead

animal meat naturally was especially important for the prevention of epidemics" (Biblical Dictionary for all 2005:83).

Evidently, public health affects people's daily life and it consists of public hygiene, vaccination against certain illnesses, maternal and infantile health, access to clean drinking water, environmental health, and briefly, communal health. As demonstrated and analysed in chapter three of this dissertation, the sanitation problem in CAR is one of the major challenges undermining communal development that Ngoubagara Baptist Church has to cope with. However, Ngoubagara Baptist Church doesn't replace the State's role of good health guarantor for Central Africa's population and community administrator, but can play a meaningful role in mobilising authoritative sanitation and educate Christian community members to take up their responsibility according to God's order which is to take care of each other. In achieving its holistic mission, the church can attend to the population while creating communal health centres and hospitals, motivate members to fight against malnutrition by working in collaboration with government in reducing the infantile death rate. The Church can help with education and the vaccination of children as it is within easy proximity of mothers and children through the woman and youth ministries.

The information and Christian education go hand-in-hand and must first happen within the church while striving towards the objective that all children church members of less than five years of age are vaccinated according to vaccines and calendars determined by the World Health Organization (WHO). This will happen in the vicinity of the church with local community collaboration (township, village or other). If there is no suitable place for vaccinations, the church can provide the hall, usually used for ecclesiastical service, to sanitation agents in facilitating church members and the local population to vaccination access.

The church will implement methods combining caring (vaccinations etc) and evangelism as Jesus explained it in Luke (4:18) "the Spirit of the Lord is upon on Me, because it anointed Me to announce good news to the poor; It sent

Me to heal those who have a broken heart, to proclaim to captives the deliverance, and to restore the sight of the blind, to set the oppressed free". Ngoubagara Baptist Church can, according to its financial capacity, open clinics in the provinces identical to those established in Bangui through the Baptist churches union. These clinics in Bangui help the population significantly, especially as they are specialised centres for women and children's health, ophthalmology and addressing illnesses attacking the population. By implementing clinics, the church will be able to employ young Medical Science graduates, among others, male nurses, physicians, assistants; health technicians, etc. and at the same time, through the different medical centres, provide care in townships and villages, which will reduce maternal and infantile mortality. The installation of basic obstetric services and motherhood care in cities will also be a relief for township inhabitants, and re-ignite the Christian mission to a distressed population.

However, to finance such sanitation services, collaboration with the government, the ministry of public health, the WHO and other NPOs, donations and voluntary contributions of Christians are needed by Ngoubagara Baptist Church to initiate these projects. Teaching (education?) and promoting maternal nursing will limit diarrhoea and toxicity and will procure micro nutriments increasing needed antibodies for the baby (UNICEF 2010:17). Besides, the church can revive its old project of "small pharmacy" while enrolling local people to sell and administer common medicines to the population. Previously pastors did it themselves, but because of non-availability, the church abandoned the project.

To re-ignite this program, training in hospital management, pharmaceuticals, and primary care accompanied by spiritual formation is necessary in order for these sanitation agents to be role models in executing their daily tasks. Evidently, caring for physical illness is only part of the person and it is necessary to consider the spiritual side in the same way, and vice-versa. Rensburg (2002:4) insists on the consideration of the two aspects as underlined "the pastoral attention and the other aspects of the ministry, including Christian charity, evangelism and authoritative actions should be

seen as aspects of the same action, of the same existence, as the expression says, sides of the same coin". Charity is indeed part of a Christian's daily life; it should not be a supplementary effort, because, in daily life, the Christian is especially called to take care of others and those who are in need. Herein also the church must play its role of catalyst and adviser.

In villages where the church cannot open a clinic, the church can implement a special financial contribution of members or a mutual savings account that could support families. The subscriber could be put in charge of caring and medical consultations in cities where the church has clinics or hospitals. The local parish will also contribute towards the care of needy persons, widows and orphans. The church contribution, in the fight against poverty, won't limit itself to the offering but will give every member the insurance to be taken care of in the same way as other Central African citizens, thereby empowering them in the process.

Facing the struggle against the HIV/AIDS pandemic, the church can, in addition, as far as possible elaborate an empowering strategy for every parish to be a welcoming place, monitoring and supporting carriers of the HIV virus. Looking at marginalisation and condemnation in society, and the social reactions provoked by this illness, the church is called to demonstrate the love of the Christ and neighbour to these sick people, while helping them integrate and allowing them to serve and invest themselves in God's assembly. Therefore, to love God and thy neighbour, according to Mathew (22:37-40) won't be a slogan anymore but a reality. In refusing to speak and welcome a Samaritan woman in John 6, to come and eat in the publican Zacchary's house of Luke 19, to eat with many publicans in Luke (5:30) but also to say "because I didn't come to call the just, but the sinners" (Mathew 9:13), is to identify with Christ. Besides, while marginalising and stigmatising these people, the church condemns them whereas it is called to reach out to all as Christ did "God didn't send His Son to the world so that He could judges the world, but so that the world could be saved by Him" (John 3:17). To become a place of welcome, the biblical teaching on love of neighbour and HIV/AIDS will work hand in hand. It is the church's responsibility to teach

the people, in line with God's Word, about AIDS and HIV, how it's transferred and the best protection.

As it is widely accepted that HIV is transmitted sexually and causes AIDS, Ngoubagara Baptist Church can facilitate outreach programs on sexual behaviour issues while insisting on single partner necessity (fidelity), but also on sexual abstinence before marriage. Marriage will be the platform to develop in depth correction, to illuminate and to direct life ethics in general and marital in particular. Partner's uniqueness, the Christian marriage and culture, the Christian home and big families will be topics to integrate in this subject survey. Kalemba (2013:167) affirms the pandemic brings about collateral effects that "also touch the environment, ethics, communal development, economy, sanitation politics, all the way to social, social justice and the mission of the church". To this fact, the church will look for necessary Christian education strategies to alleviate this pandemic.

The biting struggle against prostitution has to be addressed through teaching first that prostitution is not the solution at all because it touches the deepest soul and destroys a person's dignity. It joins the thoughts of Paul the apostle in 1 Corinthians (6:18) "escape impurity. A few other sins that a man commits, is sin outside the body; but the one that delivers himself to impurity sins against his/her own body". The Greek word *porneia* used for "impurity" has as verb *pornew* which means "to prostitute his/her body to the lust of another" or "to deliver themselves into an illicit sexual relation" (Tshiluba 2012:2). Ngoubagara Baptist Church can help women understand that prostitution is not the answer to their problems and teaching the physical, spiritual and moral consequences of prostitution. After this phase the church could train them different skills and help them start up small communal development projects in order to reintegrate them into society. Writes Haspel (2004:490) "to change sexual behaviours, it is necessary that the church teaches the truth (Gospel, medical, sanitary, sexual etc.) to have a just knowledge healthy and good morality".

Another program to consider could be clean drinking water campaigns, initiated at first by the church then in medical centres and the surrounding parishes. As a model, parishes will use water collected for all domestic and agricultural uses. As already mentioned in the third chapter, one of mortality reasons in CAR is impure, toxic water. Paradoxically, rain falls in abundance constituting a sufficient water table but it is often untapped and irresponsibly used. With this mind, safe drinking water projects in CAR will contribute largely in reducing mortality. The infantile illnesses/deaths caused by germs and adults diseases will be largely avoided as well.

This well managed water sources can constitute a source of income for parishioners and contribute in reducing unemployment. It is also necessary to promote latrine use in order to avoid water table contamination. In this same range it is necessary to teach Christians that God loves spiritual (and physical) cleanliness. Thus, God prescribes an example in Leviticus (14:8) “the one who purifies himself will wash his clothes, will shave all sound hair, and will bathe in water; and he will be pure. Then he will be able to enter in the camp, but he will remain seven days out of his tent”, and the bodily property and environment of which Leviticus (14:40) writes “he will order that one takes off stones attached to the wound, and throw them out of the city, in an uncured place”. Also, when a person accepts/loves Jesus Christ, He restores self-love in us which in turn develops self-respect and lead to living a clean life inside and out. In other words, it all starts within a person. Also text in proverbs: A healthy spirit houses a healthy body. First spirit then body, just as God is a three entity so are we ... God is Father, Son and Spirit; we are soul, spirit and body. Therefore each and every Christian is called to clean living in all domains. For coherent development, good spiritual and physical health of the population evidently accompanies itself through educating the nation.

4.2.2 National education

CAR's national education is in a crisis. The different indications which were presented in the third chapter demonstrated that primary schooling's raw rate is 29%, on average there is one teacher for every 84 pupils. Technical and

professional teaching establishments numbers only seven only 2,5% Central Africans attends university and 44,8% 15 year olds are illiterate (Tshiluba 2012:5). According to this information the population is intellectually blind and CAR's Christians are composed of an illiterate majority. Because of this Christians are often victims of false doctrines and they don't have the intellectual capacity to verify given information. With such a low level education, there will not be academic defenders of the Christian faith. The lack of Bible translators and Christian thinkers as well as educated Christians leaves people feeling inadequate and unable to go on evangelism missions to positively transform the CAR.

However, Kalemba (2011:1) thinks that "the adequacy of education systems" constitutes the essential piece of "all socio-economic, cultural and political development" of all people, in particular, Africans. For this reason it is necessary to assist government in its educational constraints to influence political decision-makers and Christian elites and take into account CAR's education reality in order to promote education for all. At this point, Ngoubagara Baptist Church can pursue its teaching involvement while striving to reach at least a major part of Central African society, with the goal of helping government implement strong standing educational policies and laws for all. To achieve this, the church will have to prepare a training program with the aim to forge responsible citizens, technically and cognitively trained, just and committed to live according to established laws and rules and in addition, they will be a people loving and fearing the living God. To achieve its holistic mission, Ngoubagara Baptist Church can propose to the Central African government a national education program bringing harmony between teaching and the socio-economic needs of the country. This will, in turn, allow the youth to move towards development poles which requires specialised workers and/or superior technicians. However, as CAR is very strong in the agricultural vocation, the church can move toward agricultural technical teaching. Because of maintenance restraints in agricultural sector, training in farming techniques, , machines and agricultural tools manufacturing as well as chemicals and organics for agricultural production

exists. As mentioned previously, this will also create some new jobs and stimulate region development.

The goal of education should therefore be to develop mentally, pragmatically and ethically able people. This balance must also establish itself in church teaching to ensure Christians are biblically competent, witnesses for Christ in their daily and professional lives and in their socio-cultural actions. Jesus Christ, in His teachings, was a role model because He had a goal to reach the cognitive level in man, by using words like ‘ginwskw’ meaning “to know, understand, see, feel, insure, learn to know, come to the knowledge, have the knowledge of...” (Tshiluba 2012:9). At the same time, He aimed to remodel the individual’s personality (the case of Zachery in Luck 19:1-10). In short, He taught him right from wrong, “go and don’t sin anymore” (John 8:31) and the parable conclusion of the Good Samaritan “go, and you do the same way” (Luke 10:30-37).

In order to reach a quality education level in a holistic mission, it is necessary to have a teacher training (normal school) centre, especially for preschool and secondary levels. These trained teachers will bring about the necessary changes to the educational and ethical plan. To arrive at ethics complying with God's Word, the Bible gives a foundation in Proverbs (22:6) “instructs the child according to the way that he must follow. And when he is older, he won't divert from it”. This divine educational principle promises a result complying with one who is instructed. The verb קָנַה ((Khan - eeth ') (chanak) which can be translated as “dragging, to dedicate, to autograph, to inaugurate, to initiate, to instruct”, indicate the necessity to bring/teach change and it is fundamental to start in “early childhood” trough the initiation, instruction and then practice in order to bring about this paradigm change (Sabona 2012:4). Moreover, ‘knowledge’ gained will take root during this life-long teaching and so the church will forge integrated men and women. It is for this reason that the church, in its prophetic mission, must denounce (take a strong stand against) fraud and corruption that often happen during existing official exam periods.

In this same idea order the church and State can put a civic education in place to teach Central Africans respect of the law, communal possessions and obedience to God. This will curb violence, flights and depredation. The church can also adopt strategies that take in account the local knowledge basis such as the social, psychological, ethical, cultural problems and education. The church must consider institutional structures as well as business development, trade and markets, while considering environmental preservation techniques and different policies namely food (security and qualitative), sovereignty, agrarian and fundamental reforms (Hurst 2011:62-63). Through these different efforts, Ngoubagara Baptist Church strives to bring the communal development problem into context by helping with struggle against poverty, education level improvement and sanitation of Central Africa's population, but also allowing the church to play its role of light to the world validly and transforming people and their society.

4.3 The political field

Biblical teaching on Christian mission in terms of peace, practice of justice and government's responsibility should be one of missionary work in Ngoubagara Baptist Church regarding community development problems in the political field. Evidently, all Christians should be peace ambassadors, while reconciling the world with God as well as proclaiming Christ's Gospel of reconciliation between all people as underlined in 2 Corinthians 5:18. Peace is not separated from justice; this is why Christians must work towards peace and justice in order to encourage communal development. And, as they are citizens of the country, they will be held accountable concerning the State's place and the church's role in the different socio-, economical- and political activities in the city.

4.3.1 Peace and Reconciliation

The CAR is a country weakened by several wars, years of rebellions, mutiny and State holdups. The government enjoys little presence in some provinces because of the rebellions. In spite of funding efforts undertaken by the national government, in collaboration with the international community, peace remains

precarious. Rebel pockets continue with terror and violence in certain border regions. The existence of these instabilities provokes the population to flee toward the border countries or into the forests. This makes it difficult for the church to evangelise and consequent disciples because of the insecurity and the mobility of people. Missionaries sometimes hesitate to go into zones with no security because of the attack risks leading to the flight of people towards the forest and adjacent countries. Different socio-political conflict consequences also have repercussions in churches namely ethnic and political origin divisions. Sometimes parishes are abandoned by pastors and believers that flee because of military and political unrests.

Under these conditions, the central Bangui parish's Christians have the same mission to promote peace as Christ declared: first there must be peace between man and God, and then peace between all people as stipulated in Mathew (5: 9) "happy are those that procure peace, because they will be called sons of God". He uses the Greek word "οἱ εἰρηνόττοιοί" that means "pacifiers", those trying to procure peace between the world and God and also between man (Tshiluba 2012:19). By living out this role they demonstrate that they are God's children. Pacification is one of a Christian's features. The apostle Paul takes this teaching of Jesus Christ, affirming "all that comes from God, who reconciled us with Him through Christ, and who gave us the ministry of reconciliation" (2 Corinthians 5:18). Kalemba (2012:208) esteems the Lausanne declaration that affirms evangelism as "... to persuade men to come personally to Him, to be reconciled with God and that man's reconciliation with man is a duty".

This reconciliation through Jesus Christ in God requires to be lived out authentically by Christians in general and must be applied by Ngoubagara Baptist Church in particular in Central African society experiencing perpetual different socio-political and economical conflicts. To be ambassadors of peace validly, the church in general and Ngoubagara Baptist Church must strive to apply God's written Word in Galatians (3:28) "there is no more Jew nor Greek, there is no more slave nor free, there is no more man nor woman; because all of you are now one in Christ". And Colossians (3:11) "There is

no Greek or Jew here, nor circumcise nor uncircumcised, nor barbaric nor Scythe, nor slave nor free; but Christ is all and in all” meaning there must be unity in Christ without destroying or disregarding individual ethnic identity while considering others more than oneself (Philippians 2:3). In other words, practice loving one’s neighbour as oneself (Mark 12: 33). Every Christian is also called to be an ambassador of peace in his/her own home and in his/her neighbourhood. Each individual living in peace with all spheres of life will produce appeasement and quietude with all those in his/her immediate environment.

It is the duty of Christians to work towards peace in the city as written in Jeremiah (29:7) “look for the peace of the city where you’ve been transported to you, and pray the Eternal for it; because in her peace, your peace will be”. While writing on peace, the translated Hebrew word “*שָׁמֶן*”, being a wide concept, means amongst others: happiness, well-being and prosperity, are what Christians must search for; not only to stop evil but to contribute to the well-being and joy of city living people. This is not only a spiritual concept but includes man in his entirety. The church therefore have the duty to help fellow citizens while giving them all inclusive skills in marriage, youth education and teenagers, sexuality, job creation, management and many other factors concerning man in/and his environment.

This duty of reconciliation doesn't stop with spiritual aspects only, but applies to the socio-political life of the country. The church must try to bring different groups of people, implicated in different State holdups, mutinies and perpetual rebellions, to converse and forgive themselves and each other mutually. This demand of forgiveness is to be made by all sections of the population that experienced collateral damage without being partisans (depredation and different exactions). The church can be the necessary tool in this reconciliation because of its' capacity to demonstrate from inside what forgiveness between members and towards fellow citizens is. The church can also work in collaboration towards peace keeping and conflict resolution. Regulating many troubled as well as it generates tension and gives an impression of disinterest and banishment, because of different inequalities

(regional, ethnic, economic, social, etc.). Central African politician's uses this destabilisation to specifically exclude those who are not or never were affiliated to political powers/parties. A balance in the under-region and a narrow cooperation will be necessary and agreement to not sustain other rebels from adjacent countries.

Effort must also be put into promoting political dialogue meaning it is necessary to allow all social groups freedom of expression and knowing that an entity exists that listens to and will converse with them in finding solutions together. But, it also requires conscience led politicians to search for effectively solutions to the different political problems imposing on the well-being of the population. The church can be a neutral mediator that demands from each party to apply justice, peace and equality of all Central African citizens by all means. As a task, the church will have to sustain leaders of the Church Association in Central African Republic (AEC) in efforts of reconciliation where they are called to do so.

Evidently, this reconciliation was initiated by different political and military players of the country because of the different mutinies, several State holdups and rebellions. In this process the duty of the church is prayer and dialogue, but translated in the daily lives of Christians and in parishes. As peace is a permanent challenge in CAR, this reconciliation can be evident in the church and in their relation with others because it is a challenge and will continue to be a challenge (Coninck 2013:2). Peace is closely bound to justice, as demonstrated in Psalms (85:10) “where goodness and fidelity meet, justice and peace kiss each other”.

4.3.2 Good governance and justice

Bad governance, abuse of power, nepotism, ethnic favouritism and tribalism are often applied by certain responsible State people at various levels as well as divisions within Central African population produces unequal financial distributions of fund. High levels of corruption at various administration levels and public services (UNDP 2005) also impacts society. Some Christians benefit from these partialities, and this favouritism is also practiced in certain

churches of CAR which provokes inequalities and injustice in society. In fact, the Christian testimony of being the salt and light of the world is found shacked and compromised which hinders the expansion of the Gospel. In other words, these Christians distinguish themselves from the population and become stones obstacles while being bad examples and this situation has repercussions on the church's mission. On the other hand, oppressions and the various extortions exercised on the population by civil and political authorities continually impoverish them and indirectly exclude them from the political and administrative decision process. This conjuncture causes frustration and sometimes incites violence, resignation towards assignments or apathy and hinders appropriate production. These resentments can also influence Christians so they cannot accomplish their mission to honestly share God's love because their own hearts harbours violence.

Coninck (2013:3), as presented by Martin Luther King, therefore affirms that "without justice there is no peace and there is no peace without justice", because according to him peace is a "social harmony" which reigns where some just relations between men exists. He proposed denouncement without violence. By practicing this denunciation, the church can develop biblical teachings in addition to justice while following the following five basis soteriological concepts: God, man, sin, evil and redemption and demonstrate being the salt and the light of the world while acting as model and guide. Therefore, in its prophetic mission, the church must first oppose all kinds of corruption, directly inside its organisation or indirectly in the ecclesiastical management in order to be an example. However, as illustrated in the third chapter, Central Africans are condones corruption and their orientation toward relation and shame explains this concept. To change this conception the Christian mission have to be re-ignited again with systematic biblical teaching programmes and a spiritual and ethical balanced education.

The church can also organise biblical training sessions for Christians, civil servants and public service agents on the practice of corruption and their role as Christians in society. These trainings will have a conscientious goal and to help Christians exercise God's Word in their professional life, as Kalembe

(2012:3) affirms "... the church can play an important transforming role in the situation where it accomplishes the *missio Dei* while educating members and their leaders, taking away ignorance, poverty and corrupted political leaders while promoting discipleship". Evidently, the church can consider corruption as an injustice because owing to the same situation; citizens are also not treated well or considered. Some people can resolve a problem while corrupting and others are not able to do so because they don't have the financial means to corrupt. For this reason the church must denounce evil but also teach and educate its members to live corruption free. To do so, Harimenshi (2013:157) proposes "educate Christians to denounce corruption at the ecclesiastical authority level first in order to be the model and the moral guide for people and the nation".

The church can also, according to its financial situation, produce booklets with biblical teachings on bad governance and corruption struggles, and demonstrate the ominous effects of such governance and corruption. Also, it could denounce, through these booklets, all kinds of corruption, unhealthy governance and management, and exhort church members and Central African society to fight against all things preventing communal development. In the same way, they can organise radio and televised broadcasts for mobilisation and to share proven ways to follow as well as public awareness. Besides the existing State controlled organisms against corruption, the population will have another recourse which is the church, a voice that speaks in their name and an ear that listens to the people. The church will therefore be the voice of the voiceless.

The church can also be a model of good governance in its transparency and justice management, without ethnic or familial tendencies. This impartiality will strengthen the church in its prophetic role. The church can therefore form responsible members on biblical leadership and management principles. Ka Mäna (2005:216) mentions the example of Pastor Timothy Angonma Gandounou when he argues on "the importance of education to promote a just society". Because Gandounou thought that "the ethical and religious education pass on a model of prophetic courage" (Ka Mäna 2005:216). This

comes into effect through the prevention, denunciation and public protesting to all injustice, bad governance and other evils of society. The church will teach its members to take part in discussions and debates on certain given political and philosophical ideologies in CAR but also to converse convincingly through biblically based arguments. Because, according to Human (2001:301), to speak the truth one must engage “a process implying history, culture, man and God”. The entire man must express this truth in all domains of his/her life and daily behaviour.

4.3.3 Responsibility of government

In general, French speaking African States and in CAR particularly, represents powerful leaders or a powerful government instead of strong institutions. Because of this ‘power’, the population awaits all problem solutions without participating. This conception brings the population to indolence or apathy because they hope for miracle solutions coming from the governing bodies. These governments often use demagogical promises to find solutions without informing or involving the people. Sometimes, this situation drives the church to become indifferent and to only take care of spiritual aspects. But, in Romans chapter 13 apostle Paul doesn't follow this dichotomy and affirms that “all authority comes from God” and it has been given to harmonise and regularise society life (Romans 13:1-7).

Indeed, the State doesn't play the role of State-providence from whom everybody waits for all needs, but in this sense it is the one who initiates, regulates and mentor. Evidently, the earthly government is a divine institution established by God to guarantee order and to prevent anarchy (Judges 17:6). This function of the State can motivate the church to establish its place in society promoting man's complete development. They should therefore teach its members according to Romans 13, to pay taxes, be good citizens, and to look after and respect own possessions as well as of their fellow citizens. For this reason the church have the duty to be involved and active in the social, political, economical and spiritual lives of the Central African Republic whilst exercising its prophetic mission and challenging government when there is

default and injustice as Coninck (2013:2) affirms “it is right to denounce injustice... without... violence... while offering a hand,... while proposing to others to change behaviour” and Harimenshi (2013:157) “to not speak out loudly and strongly against the corruption is to keep a guilty silence”.

The church is indeed present and active in the teaching sense of the word and to shape its members in their roles as citizens of earth and heaven. Teaching will incite its members in addition to invest themselves in the complete development of the country. The church must look for ways and means to help believers in bringing services to their contemporaries, among others houses to store goods, micro lending to help members become self-sufficient, transportation cooperatives etc. Evidently, the church gathers different expertise and various potentialities internally and if used and organised, will be effective in communal development. also mention that church members must bring their knowledge, talents and skills to the church, refine it and then sow it back into the community. In this sense Tshiluba (2012:25) affirms that “evangelism constantly goes together with medical work and communal health, education, professional training, the cultural improvement for more balanced food security, etc.” While being the salt and light of the world, the church, in its socio-political actions for man’s efficient development, must avoid falling in the dualism as Tshiluba (2012:25) underlines “the ‘Spiritual’ doesn’t mean celestial, immaterial or even religious, but designates behaviour under the ascendancy of the Holy Spirit that claims all measurements of our existence. An unconscious dualism sometimes incites us to separate the soul of the body, the here below of the beyond, the spiritual of the material”.

The church has this immense action field “integral man” with Christians and the world. This dichotomy can be lived unconsciously so researching this balance requires a balanced teaching of the entire man. However, these roles of the church can be supportive and helpful in the economic sector.

4.4 The economic field

The Central African economy, as demonstrated in the third chapter, has experienced numerous difficulties. On the one hand, a real GDP growth of

around 3% from 2007 to 2011 without the possibility of creating new jobs and while getting into debt, driving the country to continually reduce its imports, investments and consumption. It is for this reason that the UN, in its declarations on Action 21, notes that “the outside indebtedness became the main factor in the economic dead end in developing countries” (UN 2009:24). On the other hand, the poor mining resource distribution with unregulated exploitation permits wide exploitation of basements and fraudulent sales of different mines, notably gold and diamond mines. Consequently, the Central African population sees its spending power decreasing, prices increased by 8% in 2008 on average to 2010 while its national production only increased by 1,1% in 2010 (Tshiluba 2012:29). This reduction of the spending power also affects Ngoubagara Baptist Church members with the consequence that they struggle to financially sustain efforts of evangelism. It also affects the general financial situation of the church due to reduced offerings, tithes and donations which leads to regressed social activity and missionary work marking its holistic mission in Central African society. Evidently, various solutions are proposed by different economic and financial entities, among others the World Bank and the International Monetary Fund who centralised their development politics while submitting countries classified as “poor” to structural reforms on economic and financial plans. These included the liberalisation of change restrictions while allowing the market fix the currency parity; tariff and non tariff gate reduction; restructuring and privatisation of public corporations; adoption of fiscal reform and a policy of interest rate governed by the market (IMF 2010). These measures are certainly necessary to grow back the economy and although they succeeded in increasing the raw GDP of the CAR, in general, its effects didn't improve the population's spending power. On the contrary, they decreased it because in the effort to grow the GDP entailed an increase of consumption and it also needs an increase of prices, but salaries often remained unaltered while household expenses increased.

However, the problem doesn't only reside with economic growth, as Desmetreau (2002:39) states “the problem is at the level of distribution of income” because this distribution is often unequal between government and

the population. Also, this minimal portion given to the population by the governing policies is very quickly recovered by consumption taxes or directly by inflation. For this reason, Desmetreau (2002:39) sustains the practice of “redistributive politics” just because everyone acquires “primary needs” necessary to their individual lives without removing “the absolute level of certain layer incomes, to the profit of others”. This solution is certainly acceptable but it doesn't follow the capitalistic logic with the tendency to accumulate more money and to spend less. Central African reality is that the distribution is unequal and the growth often does not reach the population layer in a meaningful manner, therefore it uses the casual sector to survive. As job creation is not government's first preoccupation, by necessity of survival, the middle class and the proletariat take part in remunerative income activities that don't require an enormous investment but stay outside of the traditional economic circuits that leads to tax evasion (Tessandier 2011:32). Also, in researching solutions, it is necessary to consider examples of certain emerging countries like Brazil, China and India that adopted independent economic and monetary politics of the World Bank and the IMF system, as Cheru (2010:7) affirms in general “they are countries that followed a clean path, and not one drawn up by international institutions, which recorded a marked poverty reduction. China, India and Vietnam disobeyed the main instructions decreed by the International Monetary Fund and the World Bank, while evolving towards a free market economy” Evidently, an economic paradigm change is necessary while making political decisions focused on strengths and internal population capacities and while adopting thought adapted to Central African reality. It is for this reason the church can play a catalyst role to mobilize these strengths and capacities to be put in place to encourage inclusive development. The Brazilian, Chinese and Indian example can inspire Central Africa to reconsider their working manner regarding national development and empowerment of all. Evidently, reasons for these emerging countries' economic take-off took a strong State and intervention as a basis, a free and accessible basic education to all, entrepreneurship in an harmonious agriculture industry, agrarian reform to the service of industries, national saving sustaining enterprise and an specialised export with numerous manual labour but less costly.

For this reason the church can teach and motivate its members to promote job creation and strong economic solidarity by creating cooperatives and supplying micro-finances. These two propositions are based on the application of Psalms 133 “Oh! That it is pleasant, that it is soft for brothers to stay together and blessings that ensue”. Tshiluba (2012:36) annotates this unity while demonstrating that “the understanding between brothers is an admirable spectacle. But this doesn't require these brothers in question to have precisely the same outlook on everything. It is fundamental that they agree on the main issues. One can tolerate some divergent opinions on the secondary questions, but in all love must enliven them”. Therefore, this unity doesn't reject diverse opinion, race and education levels, but rather it shows adherence to Christ (John 13:34-35). It is therefore necessary to work towards church and member unity, because to belong to Christ doesn't limit one to the company of the church only but also to observes member's interpersonal relations and in applying God's Word in daily life.

4.4.1 Communal development project

Unemployment, job creation, famine, malnutrition, education, health, etc. are some major challenges which the church is facing because the majority of its members experience these daily and this catastrophic situation negatively impact Central Africa's complete development. Unemployment has major negative repercussions on Central Africans, their lives as well as their families. Being unemployed affects a person on all levels, morally (hopelessness), physical (languor settles in), social (disregarded feelings) and spiritual (feelings of guilt). Because of these inferiorities, an unemployed person often has difficulty serving the church amply in evangelism as he is ashamed, in financial need and cannot donate, make offerings, tithes and other necessary contributions to sustain the mission. To this fact, the unemployed often becomes a source of problems to the ministry whereas he is available in terms of time.

As for job creation, it must be a frame of mind which enables people to find remunerative activities of incomes in their daily realities. The absence thereof

entails waiting for central government intervention or existing national or international private organisation s which if often belated and does not fit into the reality. This ‘waiting’ entails a mind of dependence and it results in hope for help that politicians can exploit during the electoral periods. This problem also exists within the church where people wait for help from others whereas he doesn't take the first step, as was the case of the “health slot” project (supplying medicine stock and fresh agricultural products in Bouali), which was aborted due to insufficient and mismanagement of funds (Tshiluba 2012:39).

This lack of finance is often a source of paralysis in several families and churches. The conventional financial organisms require some drastic rules and regulations before financing a development project. To this point, the church sometimes evokes the lack of financing and doesn't make the effort to start realising communal development projects. This problem also resides in the Central African's mentality as demonstrated in the third chapter, as well as financial capacity ignorance of church members. These two reasons are interdependent because dependence overlooks own capacity knowledge, and vice-versa. Facing these different challenges, it is once again important to mention that the church must promote its mission whilst motivating establishing development projects with the accent on job creation and micro-lending.

According to economic principle, job creation indeed stimulates growth in the economy and reduces unemployment thus tendering toward full employment. In its holistic mission the church can play a stimulant role through its members in order to promote job creation. In this optics, members can be taught the relevance of creating small development projects and how to elaborate value and execute such a development project. This could be done with exploratory feasibility studies, followed by market research, financial and commercial studies and, in short, the administrative documents constitution of the project as well as enforcing laws. Church members could also be motivated to enroll in short courses through Universities like Unisa (Unisa has a satellite campus in Addis Ababa) which has several available courses

in Economy, finances, taxation, management etc. I personally think studies and learning is the first step in understanding how finances etc. work.

It is proposed that the church stimulates the creation of small financial and cooperative aid projects like bank saving and credit, meaning to create a micro credit system. Evidently, the church won't play the role of bank but can teach members to use own financial resources before investing elsewhere. They can also be taught how to repay received credit faithfully on allocated time and to initiate in the investment a part of the profit in order to perpetuate and increase the capital. To this fact church members will invest departure funds to constitute a mutual case of micro credit in order to generate jobs and act at the beginning as auto-finance for small projects and circulate capital and becoming profitable, it will permit financing of small and middle project enterprises.

For this reason, the church's role will be to promote healthy financial and administrative management. In the long term, this reciprocity will become loan institution belonging to the church and able to contribute positively to national development. But, to perpetuate the project, the teaching must quickly elaborate information on monetary circulation and strict necessity to plough capital back in circulation and share the profit for domestic needs and investment in order to increase the capital. The financial contributions towards projects must firstly help/sustain/empower Christians before investing into financial Institutes like the Reserve Bank, World Bank or International Monetary Fund. Because of particularity, low interest rates as well as brief terms, this micro credit instituted by the church will teach people not to depend continually on loans but, after having straightening out their financial situation, they must be able to cope and even help others overcome this dependence. Therefore, the mission and development projects accompanying this will first depend on the church to achieve the "three autonomies which are financial, administrative and of extension" (Venn 1995:208) principle. In other words, microcredit and job creation can be coupled with setting up one or a couple of cooperatives.

4.4.1.1 Cooperatives

Cooperative is another kind of job creation and credit mobilisation. Reason for which it is proposed the church can establish cooperatives in place. The FAO (2012:2) defines a cooperative as “an autonomous association of united people answering to aspirations and common economical, social and cultural needs within a collective, enterprise where the power is exercised democratically”. Personal opinion indicates that cooperatives is often practiced and exercised by some Africans without being formal. In other words, this modern version is only a formalisation of a usual help habit between peasant Africans and Central African people must be motivated towards involvement.

According to the definition above, the church definitely possess all the constituent elements to form a cooperative. Thus, cooperatives could be created in agriculture, transportation, female issues, money collection, purchases and sales constituting one of the processes of which solidarity and common stake, either of possessions and production means, or exploitation and trade of productions, together. Consequently, for Christians the big challenge would be to manage and concretize Psalms 133 while working together. In the farming zones cooperative creation in collecting and storing of agricultural products will require waiting for the auspicious moment to sell at favourable prices. A transportation cooperative will also allow the disposing of products towards a more profitable market. For enterprises to be successful, biblical teaching on financial integrity and management must be taught and requires rigorous follow-up. Testimonies of Christians working together and experiencing success, would justify the veracity of divine blessing on this association. Their existence would increase mutual confidence and motivate other Christians to adhere themselves hereto. Never the less, a continuing spiritual and technical education must exist before members are accepted.

Cooperatives in basketwork and plaiting will allow women to generate income and improve financial returns. These cooperatives will take care of spiritual and technical education as well as raw material purchases, work quality

frameworks as well as sales. In this situation women will experience the pleasure of being and working together as sisters and disciples. Sewing shops can become a profession for girls and young boys and could help them survive. As indicated previously, spiritual, professional and ethical education must, above all, be in place.

Furthermore, the CAR is a country where rain occurs seven months of the twelve; the agriculture in activity to promote. The raising of broilers and layers, the intensive culture will help with sufficient food supplies at first and could then be exported to countries in the bottom region. From these different activities and different types of professional and technical education accompanied by a spiritual framework for exemplary management will translate into financial and commercial integrity. One of the tasks the church can assume is to also help members create and generate income activities. The church must strive towards the complete development of Christians while forming them spiritually, mentally and technically. Micro credits will also sustain short-term projects.

Finally, cooperatives can, at all times, act as a development model and be Christian communal life testimony to the population. This could lead to the population desiring participation and understanding the reasons of success. The Gospel will therefore also make more sense as people see it in action contemplates it and feel in touch (1John 1:1). While promoting job creation, encouraging members with available micro credits and contributing to positive communal development in CAR through cooperatives, the church will, at the same time, be the salt and light to the world while propagating the Gospel. These actions can allow member's standard of living to improve and therefore, they will be able to financially participate in realising the Christian mission. In the meantime,, while achieving these economic plans together, it will demonstrate God's love between them as Christ's disciples, affirmed in John (13:35) "to this all will know that you are My disciples, if you have love for one another". In short, the blessing to be a whole person, according to Psalms 133, will confirm itself and affect everything surrounding them.

On the cultural side, Central Africans are confronted by continuous tension from antagonistic sources which are the tradition and modernity (Chanson 2001:155). Besides, for the Central African Christian, in addition, this tension resides between identities forged by traditional culture and being a Christian. For this reason Ndjerareou (2007:78) translates this dilemma while affirming that “In the African churches, tribal blood is actually worth more than Christ's blood”. It is under this permanent pressure that Central Africans live their family lives, their conception of time and their conception of work. In fact, these three aspects of Central African cultural life includes nearly all cultural elements in existence as orientation toward the relation (hierarchy, family), toward an event, death, honour and towards God.

4.4.1.2 The family

As demonstrated in the third chapter, the existence of parasitism by certain extended family members, or nucleus family is one of the factors not contributing to communal development. It was also indicated that the family can split up because of rebellion, war and HIV/AIDS. Precocious children leave the family to join the military, become street kids or are dispersed in the extended family. In other words, poverty intensifies in these families that take them in and in the cities where they end up in. Chapter 3 also demonstrated how some families use children in manual labour at sowing and harvesting time because they lack the financial resources to hire farm workers and this causes frequent halts to or abandoning of their studies. In the end some parents sacrifice their children's future directly or indirectly.

The economic/financial difficulties evidently force parents to marry off precocious girls who lack the knowledge/wisdom of married life. They only possess insight of basic domestic practices in their own families. When difficulties appear, illness or death of the spouse, the only way out is usually to remarry or to return to their families and become an extra mouth to feed. People in the above stated cases situations mostly have difficulty to invest themselves financially in the church and in its holistic mission. The feelings of inability to face excessive domestic challenges prevent these people from participating or sustaining church missions. Where the family is supposed to

be place of blossoming, it becomes a place of frustration due to the unproductive people's presence in the nucleus family. For this reason these people will first look to attain domestic balance before thinking about sustaining themselves in Christian mission.

The family, as a foundation is a favourable place the church can use to teach all basic life elements as well as godly relations, and can become a basis for evangelism and new church implantation. The book of Acts indeed explains that churches began in families. This is how The New Illustrated Biblical Dictionary (2011:24595) mentions it "in the primitive church the family was an important growth and stability factor" and that "the church took its birth within families" (Ac 16:15, 31-34) "because they are the foundation" where teaching is dispensed (Ac 5:42). A failing family will sprout unbalanced people will have negative repercussions in their realization of the Christian mission.

In the beginning when God created man in His image, He also created the family balance. According to The New Illustrated Biblical Dictionary (2011:25562) "through marriage, God stops the human society from being a confused multitude of dispersed individuals" thus "He organises man/woman in the family basis of which the couple is the centre, united according to His will". The life-long union of a man and a woman through marriage constitutes the family foundation". The fifth and seventh commandment of God governs children's domestic relations with their parents but also between parents themselves to perpetuate the security in the family (Exodus 20:12, 14; Deuteronomy 5:16, 18). Although the Bible doesn't explain about a couple's complete autonomy (financial, decisional, emotional, directional), verse 24 in Genesis Chapter 2 suggests it.

There is the probability that this verse gives the order to the man אָזַב, ('azab) which can be translated as "to leave, to renounce, to quit, to leave off, to let behind, to let only, to let, does to set free" and this shows a couple's autonomy. The Bible Annotated interpret this first part of the verse as follows "from the very beginning a new family must detach itself the trunk that carried it to become a trunk themselves" (Genesis 2:24). But, at the same time

Tshiluba (2012:48) notes the woman even leaves her family to join the man but insists that the man “himself, without ceasing to love and honour his parents” must join his wife and become the new family chief”. The non-existence of this balance will ultimately be an obstacle in any couple’s growth. To keep this balance healthy/profitable a couple must exclude the bigger family. According to this conception the bigger family can prevent African’s economic development. Yang (2010:2) writes “for those who lived in Africa, their daily contact with various ethnic populations, social categories and professions could be devastated due to the social parasitism, rapacity of cousins and those called brothers; and it applies to all levels of society, the powerful and the social hierarchy”.

Africa therefore chooses this option the “whole - individual – the large growth family” is, according to him, the least expensive and easiest to apply although it is not the only solution. According to Trincaz (1983:196) “Christianity brought distresses into the African society while transforming the family notion”. Therefore, according to the author, the parental authority moves in “individual” responsibility, in other words “traditional mechanisms were imposed with conjugal, monogamous family, restraint, where the couple became the social foundation centre”. The author identifies Christianity with the western tradition of marriage, even imposing laws on them promulgated by the general governor.

Personal opinion indicates the nucleus CAR family is not in conflict with the extended family because these two entities were instituted by God to exist together. The problem is to establish harmony, meaning, priority must be given and accepted by every family member. As some parents accept that, once married, their children are autonomous and will now live with them in a new relation of love and mutual respect. It is the same for the children to whom their parents remain parents which they would always respects as such but are not under the direct authority and a financial strain to them anymore (Ephesians 6:2-3). Therefore, whatever the age of the bride, it is necessary, as a Christian, to continue honouring parents and attend to them as referred to in Exodus (20:12) and Deuteronomy (5:16) that stipulate

"honour your father and mother, as the eternal, your God, ordered you to, so that your days continue and you are happy in the country the Eternal, your God, gave you".

In order to address these economic problems in families, fight against familial poverty and to develop the community, it is necessary for the church to organise biblical teaching sessions regarding each family members' role in the nucleus family (the father, mother, children and others in the extended family) and learn/understand how to manage relations between children, adults and parents. Parents will thus become their children's counsellors. To arrive at a unanimous acceptance by parents and children, in-depth teachings on marriage, the role of the man and the woman in marriage, the relation of parents with their children (roles, duties and limits) will be necessary. For this reason it's necessary for the nucleus family, while living harmoniously in a big Central African family, to especially remove his financial dependence.

In other words,- the success of every nucleus family, including the extended family, will be a joy for all. Helping each other won't be imposed but will be reached by understanding. This teaching will be biblically based while taking into account the Central African culture. But, before teaching commences, pastors, deacons and deaconess will have to show/explain harmonious marriage models and balanced relations between the nucleus family and the bigger family. The teaching will therefore start with the deacon's advice, the assembly of the church, the youth and will then be distributed to the bigger public through conferences, seminaries, proceedings, broadcasts, tracts, or newspaper articles.

On the other hand, Central African society's woman constitutes a handicap in the struggle against economic poverty. As already demonstrated in the third chapter, woman is marginalised in the teaching and health areas whereas society loads big responsibility on her when it comes to the children's cultural and traditional education. Incoherence at this level explains/shows the perpetual inequality between men and woman regarding education received.

Therefore the woman is not content with education received by tradition and habit without understanding the content or the importance. Women struggle to value culture and but they merely communicate because they lack information. Here the church can add value by supplying a formal education basis to women which will allow them to improve on the cultural and traditional messages they transmit to their children. This, in turn, will improve the cultural quality and heighten the society development level. Women will then value traditional practices by using biblical ethics.

A demonstrated in the third chapter, the use of the culture encouraging the marriage dowry to meet financial ends constitutes a stoppage to the woman's development. In this tradition woman is considered by husbands and sometimes family-in-law as goods that can be returned if not satisfactory. Husbands therefore often exploit them in an abusive manner because they've been bought. In such circumstances woman lose their human dignity and cannot fully bloom or support the mission financially. This conception opposes the Bible that considers woman, made in God's image (Genesis 1:26-27), like "a bone of his bones and flesh of man's flesh" (Genesis 2:23) and by God the Creator, "similar help" to the man (Genesis 2:18). God, while creating man and woman, made them in "His image" (Genesis 1:27) and He gave them the same mandate to dominate over all other creatures as well as to procreate (Genesis 1:28). The church must therefore teach members about woman and her place in creation, marriage, society and these teachings will be based on God's Word. The goal is to encourage parents in sending their children (girls and boys) to school, receiving equal primary and secondary education, because disregarding woman in this manner also depreciates culture and limits her contribution to the nation's economical and social development.

To prevent family's splitting apart at enrolment time of children soldiers; the church can make parents aware to educate their children not to become militia recruiters' prey. As these children often only know how to use weapons, they perpetuate a war and violence culture and therefore cannot be balanced contributors in the nation's development. The church must

exhort parents to take charge of their own children and send them to schools or professional education centres. Strong family relation and respect of elders sometimes hinder hierarchical respect in the professional environment, even in the church. A “parent” cannot be punished by a “son”; the familial relation excels on/in professional relations, causing economic losses and injustice. The notion of authority and obedience without considering all other relations, will firstly be taught and applied in the church and then in all other life compartments, professional, familial, etc. (Romans 13).

4.5 Relevance of transformational leadership

A clear understanding of transformational leadership in the Central African Republic is an important factor for community development because it affords the exact concept knowledge and the qualities required of trainer and trainee as well as the necessary social context for effective results. Such understanding can also encompass and suggest the training programme’s first elements, which can be used for community development and how to use those elements for reliable results. A transformational leader is one able to recognise and enhance an existing need or demand of a potential follower. Describing this type of leadership, Burn observes that the leader looks for potential motives in the followers, seeks to satisfy higher needs, and engages the follower fully. The result is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents (Burn 1978:4). Explaining later what moral transforming leadership amounts to, he proceeds by saying:

Transforming leadership becomes “moral” in that it raises the level of human conduct and ethical aspiration of both the leaders and the led, and thus has a transforming effect on both. Perhaps the best modern example is Gandhi, who aroused and elevated the hopes and demands of millions of Indians and whose life and responsibility were enhanced in the process (Burn 1978:20).

A transformational leader is a leader who understands moral responsibility as that of contributing to the transformation and enhancement of individuals and communities for a higher communal good. In connection herewith, Mathafena

(2007:75) said: "Transformational leaders transform followers by creating changes in their goals, values, beliefs and aspirations". Commenting then on their behaviour, action, role and influence she emphasised that these leaders behave according to transformational leadership principles in viewing followers as admired role models, who are respected, emulated and trusted. One of the key things a leader does to earn credibility, is considering the needs of communities over their own personal needs. Leaders share risks with followers and are consistent rather than arbitrary; they must be counted upon to do the right thing, demonstrating high ethical and moral conduct standards; they avoid using power for personal gain – and then only when needed. Leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work. Team spirit is aroused and enthusiasm and optimism are displayed.

Leaders get followers involved in envisioning attractive future situations. She equally posits that transformational leaders engender trust, seek to develop leadership in others, exhibit self-sacrifice and serve as moral agents, focusing their attention, and that of their followers, on objectives that transcend the more immediate needs of work groups. Transformational leadership can produce significant organisational changes and results, because this form of leadership fosters high levels of intrinsic motivation, trust, commitment and loyalty from followers than mostly practices leadership. Speaking on the evaluation of this leadership, Mathafena (2007:74-75) argues "transformational leadership is measured by both the leader's performance and development, and by the degree to which associates are developed to their full leadership potential. The associates are encouraged to use the techniques of effective leadership".

Transformational leaders are those who generally observe principles of human dignity and worth, good governance, respect of human rights, strong social values, and individual and community transformation; such leaders are able to recognise and enhance existing needs or demands of potential followers as suggested by Burn (1978:4). The issue of leadership is a very important one because individual and socio-political success depends on

whether the leadership is strong or weak. Supportively, Maxwell (2007: v-vi) observes: "I wholeheartedly believe that everything rises and falls on leadership. By that I mean more than anything else, the leadership of any group or organisation will determine its success or failure". The concern for a contributing leadership to the Central African Republic's transformation is even more important; such a leadership can contribute to economic development, to rampant conflict and human development resolution and to socio-political transformation. Rotberg (2004:9) especially suggests that "because of weak economies and weak institutions in Africa, the problem of a transformational leadership matters more for this continent than for other parts of the world".

The issue of an effective transformational leadership for Central African Republic is so important, not only for the present, but also for the future of the continent. Given the importance of a transformational leadership, it is essential to step beyond mere discussions on leadership theories and assessment and start exploring how to develop the needed leadership for the continent. Commenting on the urgency of developing a needed leadership, Linthicum (1991:93) insists "without leadership development, everything you have done will pass away. But with it, the future is constantly being created anew for the people of your community". Personal transformation and self-leadership of any person being essential for individual and communal good, these features remain seminal for leader's self-development and for other people's development for an efficacious leadership (Walker 2008:9). A careful consideration of these elements in Central African Republic's leader development allows the elimination of poor leadership causes and enjoying effective leadership in the continent.

Contributing to the necessary leadership development from within the very community needing these leaders will demand of church leaders to know/identify church members who can contribute to leadership development and also apply their expertise effectively and purposefully. They will need to equally understand community problems and potential as well as cultural issues which can lead unnecessary clashes. Van der Walt (2001:103)

qualifies “African Christianity as being escapist when Christians often run from socio-political realities; their involvement to solve socio-political problems can rid the church of such escapism”. Various social community groupings can also be informed and educated about acceptable and unacceptable leadership issues. They must be educated about current socio-political realities to enable full understanding of their living situations in order to act and respond responsibly to any socio-political and economic-cultural situations.

4.6 Partial conclusion

Marriage doesn't procure security for the woman because, in case her husband dies, she can sometimes be accused of his death and then she will no inherit her husband's possessions. In addition, re-marriage often seems to be the recourse because of this insecurity and she doesn't have the intellectual and professional capacity to cope. This situation is detrimental to communal development and promotes, in a direct or indirect manner, an unhealthy culture in the family context. Regarding transformation of individuals and communities as essential, A.J. Ramasamy makes a few proposals in order to relate theories and appropriate actions. Suggesting how Christian principles and ‘ubuntu’ can positively contribute to transformation in Africa, he proposes that the gospel value of human solidarity recognises the importance of all human beings - who therefore deserves compassion and justice regardless of tribal, ethnic or cultural allegiances - be associated with effective living out of ‘ubuntu’. The gospel must be applied to liberate women from oppression, a practice that is often grounded in culture (Banza 2013:7). Restoring ‘ubuntu’ by developing a strong sense of political conversion in Central African Republic would create a healthy and harmonious sense of community in which unconditional love can be expressed in practical terms. It was demonstrated that a transformational leadership is therefore a leadership who is selfless and ethical in intent, behaviour and in action. Such a leadership can also use their own skills, qualities and values as well as those of others to positively influence the followers' lives into a solid transformational leadership capable of transforming individuals, organisations and communities.

Ngoubagara Baptist Church currently faces many community development issues because of poverty, corruption, poor governance, unacceptable educational system, immorality, political unrest, etc. There is a real need for life changes and spiritual and physical transformation must occur. Ngoubagara Baptist Church is therefore called to proclaim the Gospel of God's Kingdom with uncompromising determination to reach the unreached people and taking into account various challenges currently preventing positive transformation of Central African Republic. However, Ngoubagara Baptist Church should understand the difference between Gospel culture and salvation culture because "a gospel culture is a culture shaped by following Jesus, by living under Jesus as King. A Gospel culture includes personal salvation, but it is also so much more. A Gospel culture can only be created if we are thoroughly converted ourselves" (McKnight 2011:159).

Salvation is the intended result of the Gospel story about Jesus Christ and when the result overshadows the story, we have entered a 'salvation culture' which McKnight (2011:62) argues is designed by God to be a subculture and not a dominant culture. The dominant culture is the Gospel culture. Evangelical Christianity has been shaped by a "salvation culture" but should strive for a Gospel culture' (Kalemba 2012:2). A Christian is one who follows Christ's Way. "We learn to describe situations, people and the world through our ongoing participation in the life of a community that seeks to reinterpret the world according to God's victory over sin and death in the person and work of Jesus Christ" (McKnight 2011:153). However, to perform its prophetic and holistic mission properly, the Ngoubagara Baptist Church should commit to a new form of in-depth discipleship by responding to the various hard-hitting issues facing Central African Republic today and by proposing appropriate solutions at all levels, according to God's Word (Kalemba 2012:2).

The world Church mission should be 'leaven in the dough' by being in total solidarity with the people, sharing in their problems and destiny and working together for positive transformation. It must move from unnecessary protest

to positive reconstruction. Mugambi (1995:6) also affirms “it’s clear that Jesus, in His public ministry, was actively involved in the reconstruction of individuals and their communities. He mobilized His disciples to get involved in social transformation”. Argues Villa-Vicencio (1992:12) “the church is not forced to promote social justice; she may also have in mind the active vision of what society can become”. Also Dolamo (2001:295) affirmed this when he wrote “we Christians have to offer a critical and prophetic support for Government’s agenda; we must support the government in those projects whose main objectives are to improve the quality of life for all, especially those which give preferential treatment to the poor”. This is the reason why the Ngoubagara Baptist Church should participate in the struggle against all debilitating obstacles in the way of CAR’s community development issues (for example political conflicts, rebel wars, low income, poor governance, health, educational system, unemployment, etc.)

The Church must then revive its earthly mission as it follows the *missio Dei* and promote the immediate environment development through the Gospel and its holistic mission. In the same way that man or woman is not only an individual, but also forms part of society and culture, so does the Church not exist for itself, but to preach the transforming Gospel to all people. This Good News will have no relevance to human hearts if it falls outside their spiritual and physical core (Kalembe 2012:197). As Dolamo (2001:292) states “the Church, by its nature, must remain a beacon of hope for those who are struggling from the bottom and margins of society”. It is important to rethink CAR’s future in terms of rebuilding socio-political, economical, ethical and spiritual concerns. In other words, in the light of its decay, real personal transformation in the social, political, economic and cultural lives of people must develop. The Church should preach the Gospel of transformation “which will liberate and heal the inner wounds of the people. It is also important that the Church let its light shine in the world – to love, care for, and to meet humanity’s needs, while upholding the redemptive truths and righteousness of Christ” (Robbins 1995:3). Given the continual human rights violations in Francophone Africa, the Church should, through preaching, highlight the importance of all people according to the Gospel.

The knowledge that they are created in God's image will restore people's dignity, and play an active role in the fight against human rights abuses. The Church's mission is to provide biblical answers for 'worldly needs like sickness, poverty, oppression, unemployment, loneliness, evil spirits, sorcery, etc' (Kalembo 2011:23). The Holy Spirit led Church can, in addition, enhance community life by sharing and living together in love and communal harmony and thus become a true fellowship - a community of peace, justice and shared joy. However, to achieve this, Francophone Africa needs Spirit filled men and women. The Church must promote/enhance spiritual and moral education in all social life areas. This is pointed out by Kiki (2007:70) when he says 'The Church is in a constant struggle against the temptation to set themselves up in an institution rather than remaining static in motion, but it cannot fulfil its mission without getting in touch with its head in total communion with the Holy Spirit'. The hope "the Gospel gives is that of a population that sees every human as useful, every individual being prepared to abandon every form of selfishness, to promote the well-being of all" (Pongo 2006:14).

The current, obvious role of the Ngoubagara Baptist Church in CAR is to follow, with a critical mind, the missionary enterprise in order to examine its motives, goals, behaviour, message and methods for evangelism. Thus, the Church mission, in relation to the dynamic relationship between God and humanity, can consciously continue its work in a context of deeper faith and an increased holistic mission. As stated by Bosch (1995:10) 'salvation that Christians are meant to celebrate, and they can testify in word and deed, is manifested in the proclamation of the Gospel as the Gospel is also fighting against all forms of evil, be it personal or social matters'. The Church must re-involve itself in education and developmental strategies.

CHAPTER 5: GENERAL CONCLUSION

The topic of this study was community development challenges faced by Ngoubagara Baptist Church in Central African Republic.. Due to multiple insecurity and political instability issues, it created many negatives effects, especially on the poor population. This work, among many others relating to this matter, is social, political, economic and cultural challenges faced by the Ngoubagara Baptist Church. No pretence exist in answering all related questions, except concentration on the church's mission and actions regarding community development issues in Central African Republic. This work contributes to the missionary works and studies achieved in this field and the future of Ngoubagara Baptist Church.

Accordingly, Ngoubagara Baptist Church must implement common structures in all parishes for the community to prosper. An adoption of new strategies in order to plant new churches in provinces and outside of the country proves to be important. Setting up different development projects and taking charge of disinherited members of the community (orphans, widows, etc.) and the formation of future leaders and missionaries are amongst the priorities for community promotion. However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to play the light of the world and salt of the earth role (Matthew 5:13-16), and should take responsibility to help people become effective light and real salt in their communities by developing spiritual leaders in both the church and the larger community. The development of this spiritual leadership requires the use of what Kä Mäna (2000:78) calls New Evangelism in Africa or what Kalemba (2011:2) calls In-depth Evangelism where moral leadership principles and formation can be offered.

The lack of such leadership affects individuals and communities negatively. This challenge is glorious as it can bring the Church of God back to its “Great Commission” of making disciples of all nations, teaching them to observe all that the Master Jesus Christ taught (Matthew 28:18-20). Kalemba (2011:12) also affirms “the Church is called to deal with spiritual

and moral formation and take up the responsibility of developing effective leaders in the community”.

Theologically speaking, although God is the centre of everything, the community development issues should be considered here. While working, Church leaders should present daily life realities, and deliver expected answers. Focussing only on temporary issues satisfies the human mind but diverts attention away from Jesus Christ. On the other hand, focussing only on the spiritual one again loses touch with man’s social needs. It is therefore noticeable that missionally, and in today’s context of poverty, deficient education and health, low-income, poor governance, corruption, insecurity and political challenges, etc. church members and central African people need church action and theological speech which responds adequately to their spiritual and social needs.

This dissertation is divided into five chapters. In the first chapter, which is the general introduction, the noticed problems with ongoing community development issues in Central African Republic and Church missions, was presented. This first chapter introduced the challenges Ngoubagara Baptist Church faces regarding community development and the purpose of the study. Research questions was outlined and the study delimited, as well as a brief look at current research, theoretical background, sources, research methodology and the subdivision of the dissertation. From a theoretical point of view, the relevance of Bosch’s paradigm change theory to analysis, evaluation and review of the Ngoubagara Baprist Church’s missiological contribution in resolving community development challenges in Central African Republic, was explained. Regarding research sources, it was explained that books, articles and private conversations/interviews were the major information sources upon which an analysis of community development problems in Central African Republic and the mission challenges faced by Ngoubagara Baptist Church could be build.

The key concepts of the study, such as church, mission, community, leadership, development and challenges, were defined. It is considered that

the Christian mission overcomes all borders/obstacles through men and women serving Jesus Christ and preaching the good news to all peoples. The Christian Mission has its origin in God who is the source and the church. Although various authors writing on community development disagree on many things, they do agree on the general definition of development. However, for political purposes, the Central African politicians generated a range of politico-military conflicts throughout the country that led to gross human rights violations and a rebels' war. The concept of mission was also analysed as the vertical relationship between man and God and the horizontal relationship between man and his fellow man. Politics originated as the art of organising and managing a city, and therefore national reconstruction of CAR is a necessity in the face of its recent rebellions and troubled history.

Chapter two introduced the Central African Republic Christian mission basis, demonstrated the historic and present workings of Ngoubagara Baptist Church and, in short, made projections regarding this community's future. Before describing Christian mission implantation in Central African Republic, the CAR's general situation, characterised by geographical aspects, demography, languages, culture and religions, were presented. The CAR's main languages of Sango and French as well as others were listed'; CAR's population consists of 9 ethnics namely: Banda, Gbaya, Mandja, Mboum, Ngbaka, Peul, Sara and Zandé-Nzakara. The country is known for weak demographic growth rates due to high mortality rates and rural exodus caused by the harsh living conditions. From a cultural and religious point of view, the CAR is a multi-cultural society with a predominance of animism (60%) despite some percentages demonstrating Christianity and Islam advancement.

Ngoubagara Baptist Church therefore has a big responsibility proclaiming and sharing Christ's Good News salvation message to positively transform society. Christianity penetration, as underlined, started with a Catholic mission first planted in 1893, while the first Protestant missionary station was founded in 1953 by the Baptist Middle Africa Mission. At the end of the

year 1940, the Baptist Mid Mission (BMM) already implanted 200 churches with autochthonous pastors and evangelists. Ngoubagara Baptist Church was born from the BMM missionary work. Out of the 14 churches regrouping in the Brotherly Baptist Church Union (UFEB), Ngoubagara Baptist Church, founded by Pastor André Komesse, played an influential role in the UFEB. According to a yearly report of the church, Ngoubagara Baptist Church started with 300 members since its creation and recorded a remarkable growth with 7 000 current members. It must be noted that this growth is owed to the different programs, mainly evangelism, and social works.

However, Ngoubagara Baptist Church is an evangelical church according to its faith confession. To stay strongly rooted in the Christian faith and accomplish its vocation efficiently, Ngoubagara Baptist Church assigned itself a triple mission: prophetic (to proclaim God's Word); ministerial (celebration by prayer, praising and worshipping God); social (restoring human dignity, rights and alternatives in managing God's creation). Ngoubagara Baptist Church's theological profile precedes to be considered and summarised on certain levels: Its creed is inherited convictions based on the Bible as the only faith authority from God; its doctrine and teachings are based on Christ and heterosexual marriages is the only biblical model to follow. But, for the community to prosper, Ngoubagara Baptist Church must implement common structures in all parishes. An adoption of new strategies in order to plant new churches in provinces as well as outside the country proves to be important. Setting up different development projects and taking charge of disinherited community members (orphans, widows, etc.) and forming future leaders and missionaries are amongst the major priorities to promote the community.

Chapter three presented the challenges Ngoubagara Baptist Church faces on the different ways to develop the community because of the many socio-political, economic and cultural factors. The most important challenges preventing balanced development in the Central African Republic from 2005 to 2011 and hampering a number of Ngoubagara Baptist Church members' spiritual and physical growth was analysed and valued. This chapter,

divided in four parts, was the analysis object: the communal development problem from a political, economic, social and cultural viewpoint in order to give a missiological answer that might stimulate positive transformation in Central African society.

On the political side, the problem areas of security, peace and corruption being necessary pillars for any community development was demonstrated, analysed and valued, because without guaranteed security, lasting peace and fighting corruption, investors cannot have trust in the country. The consequence is that the country will not attract the needed investment to develop and sustain balanced communal development. On the economic side however, the poverty problem and financial issues was analysed in order to determine decreasing economy causes. At the social level the public health system and national education problem were valued by describing the general education and employment situation in Central African Republic. And finally, the cultural problem was demonstrated and analysed as one of factors preventing strong and healthy communal development in Central African Republic.

CAR's community development issues were presented in different ways and the political causes are insecurity, poor governance and corruption. Ngoubagara Baptist Church can therefore play the role of a neutral, but exacting intermediary to promote social justice, peace and the equality of all Central African citizens in all communal life situations. Ngoubagara Baptist Church leaders can then live out their special calling of making true disciples of Jesus Christ, people who really know and fear Him as suggested by Katongole (2011:46-47), love other people and enjoy serving them and practise mercy and justice (Micah 6:8; Matthew 28:19-20). This process is also essential for the empowerment of Christians. Speaking of power, empowerment and cultural acquiescence, Edet (1994:124) maintains: "Theologically every Christian is empowered by Jesus at his or her Christian initiation to function fully as a child of God". He further adds: "Christ empowered all who turned to him..." Edet (1994:125). Nowadays, Jesus still

empowers all those who turn to Him, thereby developing a real Christ character in them in order to lead a life worthy of Christ's glory.

The fuller and more balanced the conversion is, the more spiritually strong a Christian becomes. The more holistically spiritual, psychologically and socio-politically healthy a church leader is, the fitter they will be in contributing to the transformation of others, and consequently to that of their community. Dorr (1990:8) and Phan (1996:114) point out that a complete conversion is necessary in order for someone to enjoy a strong relationship with God and one's neighbour, both in word and indeed. A complete conversion means change in all the different personal and spiritual, interpersonal and socio-political life dimensions. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political. The development of such a conversion requires intentional and constant actions from church leaders and missiologists and from Christians desiring transformation.

Church leaders can thus teach, exhort, intercede and organise intercession to this purpose and follow up on everything. Taking this advice into consideration, the new Christian must pray, read, meditate, study and, where necessary, memorise sections and verses of the Bible for this purpose. They can also learn special scriptures according to their particular skills, careers or occupations in order to be able to protect and defend their faith and/or to use that faith for the spiritual and socio-political good of many. Practically, leaders also contribute to this conversion development by connecting any socio-cultural or political event and community happening with a Bible text in order to make them understand the reasons why good is to be done and wrong is to be avoided.

As well as contributing to the necessary leadership development from within the very community needing such leaders, demands from church leaders to know which church members can contribute to community development and who can also apply their expertise effectively. They will equally need to understand community problems and potential as well as cultural issues

which can lead to unnecessary clashes. Van der Walt (2001:103) qualifies African Christianity as being escapist when Christians often run from socio-political realities; their involvement to solve socio-political problems can rid the church of such escapism. Various social groupings of the community can also be informed and educated about acceptable and unacceptable leadership issues. They would have to be educated about current socio-political realities to fully understand their living situation in order to act and respond responsibly to any socio-political situation.

Economic and financial causes hampering development are usually growth, debt and its effects and income redistribution. Poverty affects more than half of the population and moreover, it leads to increased depth. Sanitation causes are the malfunctioning, insufficient qualitative and quantitative nursing staff and HIV/AIDS. Educational causes include stuttering education politics, inadequate employment and joblessness. Social causes include the different social sections, inequality between men and woman, multi-dimensional poverty and non-monetary poverty. The family, work ethics and time distribution falls under cultural causes. The inequalities influencing the overall development of the country was explained as women play a major educational role in the family and also teach cultural elements to society but, in spite of these major roles, most of them are still illiterate. In this regard, the Ngoubagara Baptist Church can make an enormous contribution in developing and organising educational structures for Central African women whom are the majority of church members.

Mental conversion is in fact of major importance in combating political irresponsibility and positively contributing to social justice and full community transformation. Analysing leading Africans' psychology and what undergirds their wrong socio-political attitudes, behaviours and actions, Banza (2003:45-48) demonstrates that "there are glaring cases of political irresponsibility among them. Indifference towards their nations or communities suffering under poor leadership, for example, or from unjust wars, economic and socio-political exploitation is a few signs indicating a lacking conversion". Conversely, transcending mere talk or listening

passively to talks about victimised nations and communities to taking initiative and actions in solving such above listed unfortunate situations, are signs of political conversion in someone's life. Prevailing prayer for a community's socio-political transformation is also seen as a good sign. Combating this irresponsibility in order to develop people's and the community's hearts for their own good, is the Christian responsibility for all church workers and also everyone's socio-political responsibility (Banza 2003:46).

Marriage doesn't procure a woman's security because, in case of spousal death, she can be accused of his death and doesn't inherit the husband's possessions was also discussed. In addition, because of this insecurity, re-marriage often seems to be the recourse as she doesn't possess the intellectual and professional capacity to cope. This situation is very detrimental to communal development and promotes, in a direct and indirect manner, the unhealthy culture in family contexts. Regarding individual and community transformation as essential, A.J. Ramasamy makes a few proposals relating to theories and appropriate actions. He suggests how Christian principles and 'ubuntu' can positively contribute to transformation in Africa, and proposes that the gospel value of human solidarity recognises the importance of all human beings - who therefore deserves compassion and justice regardless of tribal, ethnic or cultural allegiances - be associated with effective living out of 'ubuntu'. The gospel must be applied to liberate women from oppression, a practice that is often culturally grounded (Banza 2013:7). Restoring 'ubuntu' by developing a strong sense of political conversion in Central African Republic would create a healthy and harmonious community sense where unconditional love can be expressed in practical terms. The Ngoubagara Baptist Church mission, relative to community development issues in CAR, requires a paradigm shift in both practice and teaching.

As demonstrated, in order to revitalise the Christian mission and pave the way for the positive transformation of the Central African Republic, a method review and mission strategy is relevant because the Church's mission is to

create disciples, to evangelise people, bring them to deeper faith, promote truth, justice, peace, reconciliation, reconstruction, development and defend the poor and oppressed. People should therefore always be central to the Church's evangelism and social advancement commitment. The Ngoubagara Baptist Church mission should be to glorify God and find joy in Him forever and to love God and neighbour, as these are the greatest commandments. Because mission is the central calling in the Gospel message, trust and obedience is the essence of the Church's mission (Kalembe 2012:3). These days, mission is understood more broadly, namely, as evangelism, environmental stewardship, community development, society transformation, social justice, people liberation, reconstruction, etc.. As Deyoung & Gilbert (2011:18) said, 'Mission is here. Mission is there. Mission is everywhere'. Ngoubagara Baptist Church's mission today should be a continuation of Jesus Christ's mission for people's salvation and the coming reign of God (John 14:12). The Church should be instrumental in making a difference in non-Christian institutions because Christ commissioned it. Matthew (5:13–16) says, be 'the light of the world and salt of the earth', in other words Ngoubagara Baptist Church should be the light to CAR's people in developing their country.

Another important Ngoubagara Baptist Church mission is to strengthen the body of believers and equip them with regards to Christian responsibilities. Christ's body is called to respond to the distressed cries of the oppressed and poor (Kalembe 2012:4). The 'church should have a spiritual edification atmosphere, where God's word is taught and where believers are grounded' (Robbins 1995:2). According to God's Word, each member of the body of Christ is called to serve in some aspect of service (Rom 12:6). Ngoubagara Baptist Church must therefore bear with the suffering of the sick, those displaced by war and excluded from society, refugees, prisoners and those in ethnic trouble. For this reason, the Christian must rise as one man to fight against the corruption scourge, social injustice, poverty, poor governance, et cetera. Christians represent the interests of God's Kingdom on earth, and should influence society with Christ's ideals. Likewise, "the presence of the church in the world is Christ's antiseptic to sin, and church intent should be to

represent God interests in society's affairs. It was never meant to be passive, nor confined within four walls of a building, but involved as a catalyst of God's high ideals for the world" (Robbins 1995:3).

Educating people is an important factor when addressing community development issues and to creating better lives for all. In fact, a country that does not educate its people is well known as a country that remains in mediocrity, ignorance and underdevelopment. Clearly, in the current context, providing quality, higher education to people should be a church priority in the Central African Republic. Mediocre education is a disease and there is no cure in sight. Thus, to avoid the various issues and diseases currently ravaging Central African Republic, proper education is of utmost importance. Solidarity must prevail over selfishness. The fight against all diseases can be overcome by returning to God's heart and sowing community seeds of true love, harmony, justice, happiness, security, collaboration and reconciliation (Kalemba 2012:6).

The Ngoubagara Baptist Church should also initiate and implement new ways of growing a stronger moral sense in people's lives. Moral theology can play a major role in transforming Central African Republic. It will highlight apparent sins and reject visible spiritual complacency. The church, which are obviously God's children and created in His image, can identify and initiate reconstructive practices and promote CAR. The church in other words need to search and find dimensions allowing them to 'judge the world' by means of its political, prophetic and apocalyptic vision. Not only does liberation and transformation affect individuals in their daily lives, but also unites them with their interwoven cultures and managing structures in their lives (Kalemba 2012:5). Dolamo (2001:294) also affirms 'implicitly and explicitly, religions usually include both the spiritual and physical aspects in salvation and liberation. Adherents are also expected to contribute towards the creation and enhancement of communal life in terms of personal and public morals'. For this reason, promoting moral action can bring about a change of mind and heart regarding poverty levels by proclaiming and living the Gospel. This change of attitude would act as 'leaven' for companies by lifting them

spiritually higher if they turn back to God. In this sense, moral theology can decidedly look to Central African Republic and clarify guiding ethical principles. Through commitment, the Central African Republic should be reconstructed and delivered from misery and suffering created and maintained by selfish local and foreign powers. Instead of just appreciating the ethical heritage of traditional Africa and demonstrating its compatibility with the Christian ethos, Ngoubagara Baptist Church can also build an ethical discourse (Kalembo 2012:6). By implementing the above approach, the Church can stay in touch with the incorporated society and remain attentive to society's concerns, strengths and challenges. As emphasised by Kä Mana (2005:19) "we need a comprehensive look at what we've been and what we are all to invent what we want to be, and what we are really'. This spiritual and physical rebirth is vital to the Church in Africa today".

The Central African Republic should leave behind an era of endless criticism, unnecessary and unsustainable socio-political-economic crises and internal rebel wars, and enter into a paradigm shift with a new mentality and vision. This will be possible only if the Ngoubagara Baptist Church can play her prophetic and holistic role in transforming CAR's people and society. The one-dimensional evangelical mission focus on personal salvation and the hereafter much change. People's immediate and pressing survival needs cannot be ignored. The aim of evangelisation should also be to change people's mental state. A true spiritual relationship with God (in Jesus Christ) will inevitably lead to a new social attitude and mentality. The people's hearts must be one with Jesus Christ, only then will they follow in His footsteps and live out His examples (Kalembo 2012:6).

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