

MISSION ON THE MARGINS:
THE WORK OF THE ANGLICAN DIOCESE OF BUJUMBURA IN THE COMMUNITY OF BWIZA

by

THIERRY BAHIZI

submitted in accordance with the requirements
for the degree of

MASTER OF THEOLOGY IN MISSIOLOGY-WITH SPECIALISATION IN URBAN MINISTRY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF JNJ KRITZINGER

CO-SUPERVISOR: DR CG SMITH

JANUARY 2012

COPYRIGHT

No part of this research-based dissertation may be reproduced, stored in any retrieval system or transmitted in any form or by any means for scholarly purposes without prior written permission of the author or the University of South Africa on behalf of the author.

DECLARATION

I declare that: *Mission on the margins: the work of the Anglican Diocese of Bujumbura in the Community of Bwiza* is my own work except where acknowledged and that it has never been presented anywhere else for the award of any university degree.

Bahizi Thierry (Rev.)

Date: August 2012

ACKNOWLEDGEMENTS

I owe a debt of gratitude to so many people for their helpful insights toward the writing of this research-based dissertation. I would like to single out some of them.

Professor J.N.J. Kritzinger and Rev. Dr. C.G. Smith for their motivation, their tireless efforts and skilful insights that helped me come up with this research. They read through my manuscript, corrected and guided me all the way through. I have the highest degree of respect for them. My sincere gratitude goes to the library staff members at UNISA for their help in the search for relevant material and posting them to me.

Ann and Stephen Stordy, Alison Gill, and Rev. Dr Andrew Davey bought me a number of urban books that I used in this study. It was impossible for me to get urban books in Burundi. Many of the urban books I used were bought and given to me by the aforementioned persons from the United Kingdom. May they find my registered appreciation of their support. This work would have been impossible if the Right Reverend Pie Ntukamazina of the Anglican Diocese of Bujumbura had not provided me with a leave of absence whenever needed for the purpose of this study and allowed me to carry out a research in the circumscription under his leadership. May he find my sincere thanks for his support. Interdenominational church leaders and my fellow inhabitants of Bwiza whom I approached were kind enough to provide me with any information I was looking for and answered my interview questions happily. May they find favour in God's sight. I am indebted to my colleagues at the Anglican Diocese headquarters and all those serving with me at Nyakabiga Parish for having been very supportive to me to an extent of filling in the gap when I was undertaking the research work. May the Lord Jesus bless them for such a loving heart. Professor JNJ Kritzinger supported the approval of the UNISA bursary from the Financial Aid Bureau that I used for university fees throughout my research. My meagre income, which must feed my wife and children, would not have covered these costs. May he find my heartfelt thanks for this. I also treasure the unique support of my dear wife, Telephone Nimpaye, and our beloved sons, Batel, Chris and Don for their love and great encouragement during this work. Despite my prolonged absence while carrying out the research and my prolonged hours in the office working on the computer, they remained patient and encouraging. May this work be a great joy to them too. I thank all the people who helped me in one way or another towards this achievement but who remain unnamed here. This success is theirs too.

Most importantly, I am grateful to God for being the reason why I am here today and for giving me the privilege to serve in His vineyard of which the marginal urban communities are a part.

SUMMARY

This study uses a praxis cycle approach to evaluate the work of the Anglican Diocese of Bujumbura in the community of Bwiza, a marginalised urban community in Bujumbura. In Chapter 2 it analyses the context of urbanisation in Burundi, with special reference to Bujumbura as capital. It then examines the work of the Diocese of Bujumbura in that urban setting in Chapter 3, against the background of Burundi's religious composition and the history of the Anglican Church in Burundi as a whole. Chapter 4, gives a review of publications devoted to urban mission and theology. Special attention is given to liberation theology and the particular way it addresses poverty. Chapter 5 reports the findings of interviews and focus groups conducted with members of various churches in the community of Bwiza. In Chapter 6 these findings are interpreted missiologically, and the final chapter (7) suggests some issues for further research.

The study explores the causes of poverty in Bwiza and suggests practical contributions that can bring about positive change. The main concern of the study is to bring awareness to the churches about the urgent need for urban ministry. It also explores possible solutions to urban poverty. The other concern of this study is to provide a basis for an urban mission strategy for the Anglican Church, which could assist other churches and all faith based organisations serving in urban settings.

Key terms

Refugees, liberation theology, urban ministry, urban theology, holistic mission, community transformation, marginal urban communities, poverty, Anglican Church, Bujumbura, Bwiza

TABLE OF CONTENTS

Copyright.....	i
Declaration.....	ii
Acknowledgements.....	iii
Summary.....	iv
Key terms.....	iv
List of abbreviations.....	vii
Chapter 1: Introduction.....	1
1.1 Background and motivation	1
1.2 Problem statement.....	3
1.3 Objectives of the study.....	4
1.4 Significance of the study.....	5
1.5 Theoretical framework.....	6
1.6 Boundaries of the study.....	8
1.7 Research procedure	9
1.7.1 Research instrument.....	9
1.7.2 Research design.....	10
1.7.3 Methods of data collection.....	11
1.7.3.1 Participant-observation.....	11
1.7.3.2 Interview	12
1.7.3.3 Focus groups.....	13
1.7.3.4 Literature.....	14
1.7.4 Data analysis.....	14
1.8 Organisation of the study.....	15
Chapter 2: Context analysis of urbanisation in Burundi.....	20
2.1 Urbanisation in Burundi	20
2.2 Urbanisation as a challenge to the marginal urban communities of Bwiza.....	24
Chapter 3: Ecclesial analysis	28
3.1 Religious background of Burundi.....	28
3.2 The history of the Anglican Church in Burundi	29
3.3 Urban mission in the Anglican Diocese of Bujumbura.....	33
3.4 Urban mission as a challenge to the Church: case of Bwiza.....	35
Chapter 4: Literature review.....	38
4.1 Literature on urban theology.....	38
4.1.1 Urbanisation awareness.....	38
4.1.2 Theological understanding of the city.....	39
4.1.3 Urban poverty.....	40
4.1.3.1 Social analysis on poverty.....	40
4.1.3.2 Theological reflection on poverty.....	43
4.1.3.3 Responses to poverty.....	46

4.2 Literature on liberation theology.....	49
4.2.1 An introduction to Liberation Theology.....	49
4.2.2 Addressing poverty: God’s preferential option for the poor.....	52
4.2.3 Liberation theology and the pastoral cycle.....	54
Chapter 5: Research findings.....	59
5.1 Research description.....	59
5.2 Life in Bwiza.....	62
5.2.1 Personal experience in Bwiza.....	62
5.2.2 Life of residents of Bwiza.....	63
5.3 Issues facing residents of Bwiza	66
5.3.1 Spiritual needs	66
5.3.2 Physical needs	70
5.4 Responses to issues facing residents of Bwiza.....	72
5.4.1 Responses of non-church based organisations.....	72
5.4.2 Responses of churches.....	73
5.5 Perceptions of the church and Ministry.....	77
5.5.1 The Church as a family.....	77
5.5.2 The church as an association.....	79
5.5.3 The church as a channel of God’s blessings to His people.....	81
5.6 Strategies for mission.....	82
5.6.1 Mission in the Churches of Bwiza.....	83
5.6.2 Suggestions for better ministry in the churches of Bwiza.....	92
Chapter 6: Data analysis.....	95
6.1 Insertion.....	95
6.2 Social Analysis.....	97
6.3 Theological reflection.....	101
6.4 Mission response.....	104
Chapter 7: General conclusion and recommendations.....	107
7.1 General conclusion.....	107
7.2 Recommendations	109
7.3 Recommendations for further research.....	111
References.....	113
Appendices	
Appendix 1: Interview schedule.....	118
Appendix 2: Kiswahili translation of introductory letter and interview schedule.....	120
Appendix 3: Kirundi translation of introductory letter and interview schedule.....	122
Appendix 4: List of named and unnamed interviewees.....	124
List of figures	
Figure 1: The Pastoral Cycle.....	6
Figure 2: The Cycle of Praxis.....	8

Figure 3: Map showing administrative division of Bujumbura municipality.....	16
Figure 4: Map showing the division of the Anglican dioceses in Burundi.....	17
Figure 5: Map of South-west Uganda, Rwanda and Burundi - The area of Ministry of CMS Ruanda Mission.....	18
Figure 6: Two pictures of houses of the slum of Bwiza.....	19
Figure 7: Composition of non-church goers.....	59
Figure 8: Composition of church leaders.....	60
Figure 9: Composition of focus groups.....	61
Figure 10: The Evangelical Church of Central Africa at Bwiza.....	83
Figure 11: Evangelical Church in Great Lakes Countries.....	84
Figure 12: Emmanuel local Church of Bwiza with extension and Emmaus Bible School.....	85
Figure 13: Apostles' Victory Church.....	86
Figure 14: The Community of Pentecostal Assemblies of God Church.....	87
Figure 15: The Seventh Day Adventist Church of Jabe at Bwiza.....	88
Figure 16: The Living Church of Jesus Christ.....	89
Figure 17: The Anglican Church of Nyakabiga in extension.....	91

List of abbreviations

ABLP: Association pour la Bonne gouvernance et la Lutte contre la Pauvreté
ADB: Anglican Diocese of Bujumbura
ADECOB: Association pour le Développement de la Commune Bwiza
ADR Burundi: Association pour la Défense des droits des Réfugiés au Burundi
ATR: African Traditional Religion
AVC: Apostles Victory Church
CADP: Communauté des Assemblées de Dieu Pentecôte
CEEM: Communauté des Eglises Emmanuel
CEPBU: Communauté des Eglises Pentecôtes du Burundi
CMS: Church Mission Society
CNDD-FDD: Conseil National pour la Défense de la Démocratie-Front pour la Défense de la Démocratie
COTEBU: Complexes Textiles du Burundi
CPD: Colonie des Pionniers de développement
CUM: Centre for Urban Mission
DME: Department of Mission and Evangelism
DRC: Democratic Republic of Congo
EEAC: Eglise Evangélique d'Afrique Central
EEPGL: Eglise Evangélique au Pays des Grands Lacs
EES: Eglise Emmanueliste du Saint-Esprit
ESEBU: Eglise du Saint Esprit au Burundi
FNL: Front National de Libération
FRODEBU: Front pour la Démocratie au Burundi
HIV/AIDS: Human Immune Virus/Acquired Immune Deficiency
IGA: Income Generating Activities
IUM: Institute for Urban Ministry
OCIBU: Office du Café du Burundi
OTB: Office du Thé du Burundi
RC: Roman Catholic
SDA: Seventh Day Adventist
SIPHAR: Société Industrielle Pharmaceutique
UNISA: University of South Africa

CHAPTER 1

INTRODUCTION

1.1 Background and motivation

My involvement in urban ministry is a result of my two-year ministry experience in the city of Bujumbura. I returned home in February 2006 from Nairobi where I was based as a student and minister of the gospel to Burundian and Rwandan refugees. I settled in Bujumbura, the capital city, trying hard to acquaint myself with life and seeking also to continue serving the Lord. I was finally employed by the Anglican Diocese of Bujumbura (ADB) in June 2006 to coordinate and revive the department of mission and evangelism, which had been non-functional due to the civil war that had been ravaging the country for more than a decade.

Heading the department of mission and evangelism was a challenge and an opportunity for me to apply what I had learnt at Carlile College in Nairobi and the University of South Africa (UNISA). Since ADB covers the city and part of the rural area, I decided to begin ministering to urban parishes and dwellers so that later on, when urban ministry is consolidated, I may move on to rural parishes. I thought it was easy and would take me a short time to minister to urban people so that I could take considerable time to minister in rural parishes. It was not until I got involved in urban ministry through door to door evangelism, discipleship and follow up, pastoral visitations, counselling, and workshop trainings that I found it tough and challenging. This became evident when I ministered to the poor of one of the city slums, namely Bwiza¹. Some of these people occasionally attend Nyakabiga Anglican Church, which started in a family house in Bwiza but moved to Nyakabiga which borders Bwiza and where a plot for a church building was obtained in 1962.

A good number of Christians attend Emmanuel Church and the Seventh day Adventist, which are the first Protestant Churches to be planted in Bwiza respectively in 1948 and 1951. The rest of the community are either non Church-goers, Muslims or attend African Institutes Churches (AICs) such as the Living Church of Jesus Christ known in French as *Eglise Vivante de Jesus Christ*, the Evangelical Church of Central Africa known as EEAC²,

¹ Bwiza is one of the 13 communes that make up Bujumbura Municipality (see the map showing the administrative division of Bujumbura municipality). The list of other communes includes Buyenzi, Nyakabiga, Kinama, kamenge, cibitoke, Mutakura, Ngagara, Rohero, Kanyosha, Kinindo, Gihosha, Kinanira. Bwiza is situated at the centre of Bujumbura Municipality and has a population of 42,000 people. (http://www.villedebujumbura.org/spip.php?article7&var_recherche=superficie%20et%20population%20de%20la%20commune%20Bwiza).

² EEAC stands for *Eglise Evangélique d'Afrique Central* or evangelical Church of Central Africa. It was started in 1989 by a Burundian named NZANIYE, A.

the Evangelical Church in Great Lakes countries known as EEPGL³, the Apostles' Victory Church known as AVC⁴, and the Emmanuelist Church of the Holy Spirit known as EES⁵.

It is very unfortunate that two main churches that have the biggest numbers of Christians in Bujumbura and Burundi are not included in my study for a simple reason that none of them started or are in Bwiza. These include the Roman Catholic Church (RC) and the Pentecostal Church. The Roman Catholic Church was established by the side of the quarter of Bwiza as early as in the 1880s, in a quarter currently known as Rohero (<http://www.buja-connections.com/en/bujumbura/history>). It is also present in many other quarters of Bujumbura, but not in Bwiza. Besides RC, the biggest Pentecostal Church of all the churches of the Community of Pentecostal Churches in Burundi (Communauté des Eglises Pentecôtes du Burundi-CEPBU) is also by the side of the quarter of Bwiza, in a bordering quarter known as Buyenzi. The Pentecostal Church is also present in many other quarters of the city, but not in Bwiza.

In Bwiza, I visited different Christians with several needs. Some of them can rarely afford to eat once a day. Their small business of cabbages, onions, peanuts, out of which they survive, collapsed mainly because of the civil war of 1993. They then failed to get some small capital to reopen. This affects their children who consequently miss school material and end up abandoning schools. Some of them sit on the street to beg. They live in very critical conditions as some of them are no longer able to pay the small rent of the least houses they live in. They felt so sorry and ashamed to welcome me in when I visited them because they do not even have a chair to offer a respectful guest. Their state of being has made them underestimate themselves and fear others.

When those poor Christians saw me visiting with them, they were overwhelmed with joy and narrated to me their life stories. Some of them were frank enough to tell me that the church preaches to them on Sundays but does not stand with them in their daily struggles. When it comes to life challenges, the church is nowhere to be found. They just struggle on their own.

Other Christians told me that the church does not introduce them to Income Generating Activities (IGA), but instead is quick to challenge them for sitting around idle. A few of these Christians have gone as far as renouncing Christianity and becoming Muslims.

³ EEPGL stands for *Eglise Evangelique au pays des Grands Lacs* or Evangelical Church in Great Lakes countries. It was started in 2002 by a Congolese living in Burundi named BIZIMANA, J.

⁴ AVC stands for Apostles Victory Church. It was started in 2005 by a Burundian named MUHIGIRA Jean Pierre.

⁵ EES stands for *Eglise Emmanueliste du Saint-Esprit* or Emmanuelist Church of Holy Spirit. It was started in 2006 by a Congolese living in Burundi named KAVUNA, J.

This change in religion benefits them in meeting life challenges in the absence of the church and offers some immediate assistance such as food, shelter and cheap medical treatment.

Another group of Christians I talked to have joined commercial sex work, not because they like it, but in order to get some food. When I talked to them, they were so sorry to tell me that the Church seems to associate with the rich and dissociate with the poor. They challenged Church leaders that they are visiting the rich at the expense of the poor. They told me that the Church does not visit them to discover why they became absent at the church or to find out what they are going through in order to encourage and help them in terms of finding out solutions to their problems. After my assignment to Nyakabiga in May 2009 as a parish priest and my regular visits to these poor communities of Bwiza, a good number of them have rejoined the church.

The sympathy with urban churches and thus the feeling to serve them regularly turned into a passionate calling. I was once privileged to take part in a *Re-imagining the City conference* followed by a *consultation on urban ministry in Nairobi* organised by the Church Mission Society (CMS)-Africa together with the Centre for Urban Mission (CUM) in Nairobi in April 2007. This was a catalyser experience as it helped me to identify my calling. Since then, I realised God was calling me to join a fully urban Ministry. I therefore concentrated on urban ministry though I still minister to rural parishes, once in a while, as a coordinator of the mission and evangelism department in the Anglican Diocese of Bujumbura (ADB). Besides my diocesan duties, I was attached to an urban parish, and continue to draw more attention to urban parishes.

Following the aforementioned challenges I have encountered in my practical experience as an urban pastor, I have decided to do a research on the marginal urban areas of Bujumbura through a case study on the communities of Bwiza with a view to helping the Anglican Diocese of Bujumbura and all those serving in urban settings develop a mission strategy for holistic mission.

1.2 Problem statement

In my urban ministry in Bujumbura, I have realised the existence of urban poverty witnessed by communities such as those of Bwiza where I live and serve. This poverty is evident at an economic level but also in a breakdown of community relationships.

The Anglican Diocese of Bujumbura is one of the oldest churches established to serve these communities of Bwiza. Unfortunately, it seems to me that the model of mission it used emphasised the gospel proclamation and thus failed to provide a holistic response to the needs

of these communities. It is from this context that I developed a problem statement related to how the ADB can develop a holistic mission approach to address urban poverty and alienation. In this study, special reference is made to the marginal urban communities of Bwiza. The breaking up of this problem statement brought the following sub-questions that the study seeks to answer:

- a. What is the context of urbanisation in Burundi? (Context analysis)
- b. What has the Anglican Diocese of Bujumbura done so far in urban Ministry? (Ecclesial analysis)
- c. How can the Anglican Diocese of Bujumbura reinterpret Scripture and its Anglican tradition in the marginal urban communities such as those of Bwiza to develop a relevant and transforming urban Ministry? (Theological reflection)
- d. What should the Anglican Diocese of Bujumbura do differently to produce a more transformative urban ministry in Bujumbura? (strategic planning)

1.3 Objectives of the study

As Hofstee (2006: 86) makes it clear, a research objective is what the researcher wants to achieve in his research based study. Thus, one of the objectives of the study is to bring awareness to the churches about the urgent need for urban ministry. Urban dwellers are drawn from all the parts of the country. In addition to the citizens of Burundi, a big number of foreigners from other countries live in urban centres among which Bujumbura, the capital city of Burundi, is the largest and the most preferred. This takes place while churches are busy and familiar with the ministry to churches in the rural area. Besides this, churches already involved in urban ministry seem to be serving in a way that is not relevant to the nature of the gospel and needs of the communities. Churches should take this opportunity to reach out to urban dwellers with a contextual gospel that meets their needs.

The second objective of the study is to explore the nature of the church's mission in contexts of urban poverty. While people migrate to the city, they have a lot of positive dreams about their future good jobs and life. However, the reality proves, in a number of cases, the opposite. People end up missing jobs, living on streets and in slums such as the communities of Bwiza. Poverty becomes the order of the day and ushers people into stealing, begging, illiteracy due to lack of school fees, selling their bodies in sexual abuse and sometimes getting affected with HIV/AIDS and with other sexually transmitted diseases, to name but a few.

The third objective of the study is to translate the second objective into key strategies for the ADB, all the churches and faith based organisations serving in urban centres, and all public institutions and individuals that would be working towards the well-being of urban communities in different ways.

1.4 Significance of the study

There are several reasons that make this study very significant. First, this is the first dedicated theological research on urban ministry in the Anglican Diocese of Bujumbura. There is no other person who has made such a study or written a dissertation about the marginal urban communities of Bwiza. There are a number of students in the Anglican Diocese of Bujumbura who have conducted different researches in different domains. But none of them, as far as the researcher knows, has so far conducted a research in the area of urban ministry.

Secondly, this study uses the praxis cycle (Holland & Henriot 1984) to reflect on urban mission, thus introducing this missiological framework to the ADB, where it is not known. As the coordinator of Mission and Evangelism in the ADB, the researcher has access to the strategies that have been and are still used in mission. He realised that the praxis cycle model is not known to the ADB and all the churches he visited in Bwiza. Consequently, the introduction of this missiological framework will be an important added value that can make a difference. One of the reasons why the praxis cycle is important to be introduced to the ADB is that it has proven itself to be an instrument of transformation and mobilisation in churches across the world (Bodewes 2005: 77, Karecki 2005: 159). Moreover, it can be a good strategy to work out peace and justice (Luna 2005: 49) which are a necessity for everybody.

Thirdly, this study could (indirectly) improve the situation of the marginal urban communities of Bujumbura such as those of Bwiza. It is the idea of the researcher that this study will inspire the residents of Bwiza to work together with both the church, faith-based organisations and the local government to transform their communities and ways of life. The researcher believes that the residents of Bwiza have a major role to play for the transformation to take place. This study will be one of the tools that will contribute to further reflections about what can be done to bring about the change that is needed.

Fourthly, this study could challenge the ADB to develop an understanding that informs the practice of mission in the urban marginal communities of Bujumbura such as those of Bwiza. It sometimes takes time to understand a new idea or framework, especially when a person is used to another way of working which s/he thinks is the best.

The way the ADB has been doing mission is thought to be a good one. This study proposes a mission framework that will address the needs of marginal urban communities more effectively. The researcher believes that once the ADB and whoever makes use of this study comprehend it, they will be challenged enough to have another understanding of mission, especially towards the marginal urban communities.

1.5 Theoretical framework

This study uses a *pastoral cycle or cycle of praxis method*, which is closely related to the one used by Holland and Henriot (1984) and adapted by Cochrane, de Gruchy and Petersen (1991) in the South African context. Initially, Joe Holland and Peter Henriot (1984: 7-9) first developed this method and used it in their approach to social analysis. As they describe it, the pastoral cycle comprises four moments⁶ namely insertion, social analysis, theological reflection, and pastoral planning. They argue that, in this pastoral cycle, all the four moments are linked up and overlap.

This is a diagram Holland and Henriot used to explain how the pastoral cycle works:

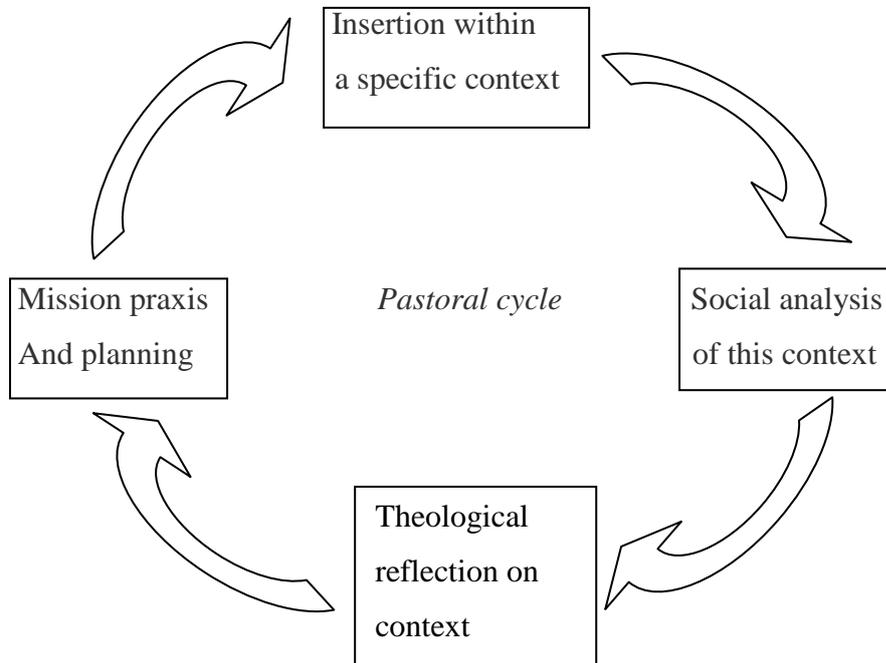


Figure 1: The Pastoral Cycle

⁶ Referred to as different steps a person goes through in a given study (Luna 2005: 49), *moments* are different elements of one body (Cochrane, de Gruchy and Petersen 1991: 14), different stages that make up the cycle of praxis.

Cochrane, de Gruchy and Petersen (1991) refer to the same cycle of Holland and Henriot (1984) to develop a pastoral cycle with seven dimensions as follows:

PRIOR COMMITMENT (FAITH)

a direction: towards the “kingdom” of God

THE MOMENT OF INSERTION

SOCIAL ANALYSIS

ECCLESIAL ANALYSIS

THEOLOGICAL REFLECTION

retrieval of the tradition

SPIRITUAL FORMATION/EMPOWERMENT

PASTORAL PLANNING & PRAXIS

In the approach of Cochrane, de Gruchy and Petersen (1991: 14), we note four additional moments namely *faith commitment* described as the pre-understanding and perspective which is brought to the task and which precedes the moment of insertion; *ecclesial analysis*, which locates the church and its ministry within their social context as part of the overall social dynamics of that context; *retrieval of the tradition*, which is part of theological reflection but does so in a particular way; *spiritual formation and empowerment*, which is a vital moment that relates theological reflection to pastoral planning and praxis. Later on, Cochrane, de Gruchy and Petersen (1991: 18) combined social and ecclesial analysis for a better understanding of the context. They thus remained with seven moments.

This study did not explore all seven of these moments. It only dealt with five moments namely insertion hereby referred to as identification (Karecki 2005: 162); social analysis hereby referred to as context analysis (: 162); ecclesial analysis (de Gruchy and Petersen 991: 14); theological reflection (Joe Holland and Peter Henriot 1984: 7), and pastoral planning hereby referred to as strategies of mission (Karecki 2005: 162). The following is the cycle of praxis the researcher explored and seeks to introduce and propose to the Anglican Diocese of Bujumbura:

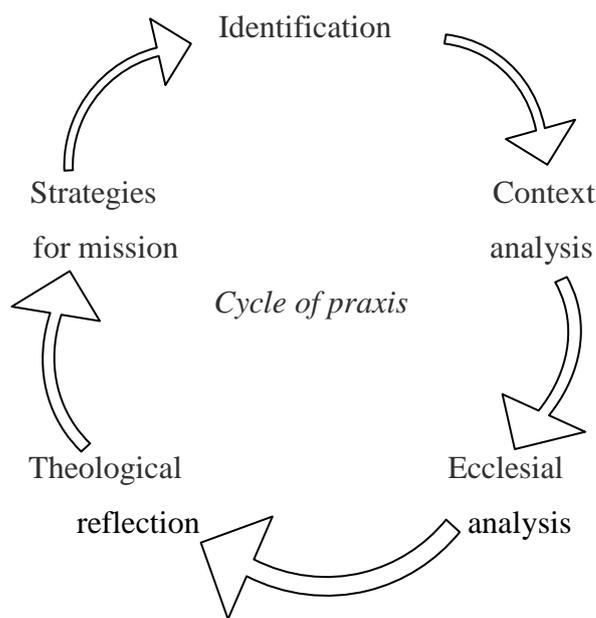


Figure 2: The Cycle of Praxis

This study is in the field of Missiology of which urban ministry is a sub-field. This study is missiological because it looks at the faith-based activities of the Anglican Church of Bujumbura aimed at transformation in marginal urban communities such as Bwiza.

The use of the cycle of praxis in this field of study explains the use of different disciplines but combines them into an integrated whole. It is in this perspective that this study uses insights from social sciences such as history, sociology, economics, and politics for a better in-depth analysis of the Burundian urban context with a view to transform the society.

1.6 Boundaries of the study

This study focused on the ministry of churches in Bwiza with particular reference to the Anglican Diocese of Bujumbura (ADB). There are five more Anglican Dioceses in the country (Buye, Musinga, Gitega, Makamba, Matana)⁷ and several other churches/denominations in Burundi that have their ways of serving urban people. Therefore, the end results of this study may not exactly reflect the same situation in these other Anglican Dioceses and churches, and conclusions drawn from the sampled population will be specific to the communities of Bwiza. They may, however, challenge and inspire not only urban ministry of the Anglican Diocese of Bujumbura but also other urban churches and ministries.

⁷See the map of Burundi which locates the six Anglican dioceses (Figure 4 on p.19).

The study also identified an appropriate mission strategy for the ADB to use in the marginal urban communities of the city such as those of Bwiza.

1.7 Research procedure

This research was conducted in the marginal urban communities of Bwiza. Within these communities, the focus was on the poor, regardless of denomination affiliation.

1.7.1 Research instrument

By definition, research instruments are means by which data is collected in social research while questionnaires, interview and observations are research techniques of primary data collection (Peter 1994: 77). Consequently, research instruments consist of a schedule and checklist respectively used in interview and observation, together with a questionnaire (: 77). In this study, the researcher did not prepare a checklist because it would limit and restrict the process of participant observation. The main visible research instrument the researcher used was an interview schedule. The researcher prepared a semi-structured interview schedule made of 6 questions for each of the three groups (church leaders, Christians and non-church goers) that were interviewed. He interviewed 30 non-church goers and 8 church leaders. He also conducted focus groups that involved 96 people.

Questions were conceived in terms of the cycle of praxis that the researcher seeks to introduce to the Anglican Diocese of Bujumbura. This cycle explored the praxis of the poor communities in Bwiza. It is comprised of five moments namely identification, context analysis, ecclesial analysis, theological reflection and strategies for mission.

In the moment of identification, the researcher joined the poor communities of Bwiza, identifying himself with them by living with them in the same neighbourhood. This helped him realise the different problems that marginal urban communities of Bwiza undergo. The moment of context analysis was concerned with questions about their social life while the moment of ecclesial analysis dealt with their church related experience. It is at this level that the researcher looked for reasons behind the poverty experienced by the marginal urban communities of Bwiza. He looked for wider social, economic, ecclesial, and political factors that contributed to the state of poverty that the poor communities of Bwiza experience.

The moment of theological reflection took the researcher back to the biblical scriptures, bearing in mind the different problems of the marginal urban communities of Bwiza, to find out responses to and new insights about dealing with those problems. Then came the moment called strategies for mission whereby action has to be taken to bring about

transformation of the present state of affairs. The marginal urban communities of Bwiza were able to decide on what God's will is for them, what they are called to be, and what actions this requires. At this level, they were called to take actions that could relieve their plight.

Since a good number of the residents of Bwiza speak Kiswahili, the researcher availed Kiswahili and Kirundi copies of the semi-structured interview schedule (See appendix, page 120, 122) in which all the questions were asked in Kirundi for those who are comfortable in Kirundi, and in Kiswahili for those who prefer Kiswahili. This presented no problem for the researcher since he speaks both Kirundi and Kiswahili. This made it easy and simple for respondents to understand the questions and provide relevant answers. The researcher had a laptop and a writing-pad to help collect the information provided.

1.7.2 Research design

The study used a qualitative approach because of its effectiveness in addressing social issues that affect individuals and families (Mugenda and Mugenda 1999: 197). This approach helped the researcher collect enough data and explain phenomena more deeply (: 197). Since respondents are human beings, this approach favours interaction between the researcher and the respondents who, in the process, influence each other. In this way the issues are not studied in a vacuum but come from within and are shaped by the society in the course of the interaction.

The strengths of qualitative research derive primarily from its inductive approach, its focus on specific situations or people, and its emphasis on words rather than numbers (Maxwell 2005: 22). It is the best tool for doing an in-depth study of the issues at stake in a society. This shapes the initial topic under investigation which is grounded in the society.

Since the qualitative approach involves an interaction between the researcher and the respondents, some ethical considerations need to be observed. The first ethical issue this study considered affirms that researchers should be people of integrity concerned about other people's quality of life in order to undertake research that has a positive effect on others rather than serve the researchers' personal gain (Mugenda and Mugenda 1999: 190). In connection with this ethical issue, the aim of the research is to help churches engage more effectively in Bwiza in ways that benefit the community.

The second ethical issue has to do with confidentiality and privacy (Mugenda and Mugenda 1999: 191). The researcher assured the respondents that he will keep the information shared with him confidential. The third ethical issue that this study considered is

anonymity, which is defined as a situation where a respondent's name is not disclosed (Mugenda and Mugenda 1999: 191). The researcher promised to mention names of those who wanted to be disclosed and keep anonymous, by using numbers, those who did not want their names to be disclosed. The researcher disclosed information about some individuals but protected their identity and privacy.

The fourth ethical issue that this study considered relies in a voluntary and informed consent where respondents willingly participate in the research (Mugenda and Mugenda 1999: 192). In this study, the researcher ensured that he introduced himself fully to the respondents and explains clearly the purpose of the research study in a way that there was a voluntary and informed consent. There was no case of a respondent who refused to respond willingly.

The fifth ethical issue the study considered relies in the use of vulnerable and/or special populations that include children, mentally disabled people, sick people, the poor and others with special needs like street children (Mugenda and Mugenda 1999: 192, 193). Since the researcher mainly interviewed the poor residents of Bwiza he lived with, he has familiarised himself with them and explained deeply the reasons of the interview such that they responded willingly with no forcing based on vulnerability or their social rank.

1.7.3 Methods of data collection

The research methods of this study include participant-observation, interviews and focus groups.

1.7.3.1 Participant-observation

By definition, the participant observation method refers to a study whereby the observer is a part of, or a participant in, the situation (Mugenda and Mugenda 1999: 172). This method carries considerable weight and contributes a great deal to final results since the participant-observer is not only told but also joins respondents and experiences the issues at stake (: 172).

The study used the participant-observation method because the researcher is part and parcel of Bwiza residents. He is immersed in their daily life (Leedy and Ormrod 2005: 137) and involved in whatever is going on in their setting (Mason 1996: 64). Apart from seeing with his own eyes the real problems that the residents of Bwiza undergo, the researcher encountered some of their problems as well. The researcher's five years experience as a resident of Bwiza shaped and broadened his understanding of the topic under investigation. This helped him become familiar with Bwiza residents and develop relationships. By the time of interview, it was easier to approach respondents.

The method of participant observation helped the researcher to understand the responses gained during the interviews with greater insight. As a resident of Bwiza, the researcher knew about some realities of Bwiza residents and thus understood their answers.

There was no formal observation checklist (Mugenda and Mugenda 1999: 172), but the researcher was flexible enough to make a free-flowing observation to be able to discover the unforeseen data sources as they surfaced (Leedy and Ormrod 2005: 145). Since the researcher was part of the residents of Bwiza and was involved in their daily struggles, he could make his observations without obstacles. His fellow residents did not suspect him of being a spy or somebody with bad intentions.

1.7.3.2 Interview

Apart from participant observation, a second method that this study used was interviews. Interviewing is an indispensable step in qualitative research (Peter 1994: 39). Since qualitative researchers are interested in collecting in-depth data, they undertake intensive interviews (Mugenda and Mugenda 1999: 202) that yield a great deal of useful information (Leedy and Ormrod 2005: 146).

To collect in-depth data, the researcher used a semi-structured interview (Mugenda and Mugenda 1999: 202) on the basis of a prepared set of questions that were put to the interviewees (See appendix page 118). Since interviewing all the 50,000 residents of Bwiza (http://www.interbankbdi.com/index.php?option=com_content&view=category&layout=blog&id=8&Itemid=9&lang=en&limitstart=115) would be an impossible task, the researcher chose a sample that included church goers and non-church goers, young⁸ and adult⁹ people in which both men and women were represented. The choice of church goers to be interviewed was done after inquiring from their pastors their social rank, and after the researcher himself had visited them to ensure their level of poverty. The representation of the poor of Bwiza in that sample was evident since the churches are scattered throughout the community of Bwiza.

For those people who do not attend the church (except Muslims, who were not included in this study), the representation was also clear since the interviewees were chosen in consideration of their state of poverty and of their area of residence in the different parts of the community of Bwiza.

In each church, a group of twelve people was interviewed in a focus group. On the side of church leaders, the researcher realised that each church has two or more leaders who

⁸Youth will include young men and ladies of ages varying between 15 and 30.

⁹Adult will include men and women of ages varying between 31 and 65

work together for the well-being of the church. He did not interview all the church leaders, but chose one in each of the eight churches present in Bwiza. On the side of the church which hosts a considerable part of Bwiza residents, the sample comprised of 96 Christians that are members of the Anglican Church, Emmanuel Church, the living Church of Jesus Christ, Seventh Day Adventist Church (SDA), EEAC, EEPGL, AVC, and CADP present in Bwiza.

On the side of non-church goers, the sample comprised 30 poor people among whom five each are from the South, North, East and West, and ten from the centre of Bwiza. The researcher found it very hard to put the church leaders and non-church goers into groups, so he conducted personal interviews with them. He also prepared a leading question to a group of non-church based organisations serving in Bwiza that he visited (See appendix page 119).

The researcher interviewed non-church goers individually at their respective areas of residence or places where they do their various small businesses. He interviewed church leaders on an individual level at their respective churches. Furthermore, he interacted with the representatives of non-church based organisations serving in Bwiza at their headquarters' offices to find out their contributions towards transforming the Bwiza community.

1.7.3.3 Focus groups

While individual interviews are good and yield good data, interaction among participants may also be very informative and bring about more contribution to the data from individually conducted interviews. Moreover, some people feel more comfortable talking in a group than alone. Consequently, for a rich data and in-depth study, the researcher interviewed several respondents simultaneously in focus groups at their respective churches to complement the individual interviews.

As Leedy and Ormrod (2005: 146) remind us, a focus group should comprise no more than 10 to 12 people, which the researcher invites to discuss a particular issue for 1 to 2 hours. Moreover, a moderator (who may or may not be the researcher) introduces the issue to be discussed, makes sure no one dominates the discussion, and keeps people focused on the topic (Leedy and Ormrod 2005: 146). In this study, the researcher himself conducted 8 focus groups consisting of 12 people each. Each focus group was made up of Christians from the same church and was conducted at that church. All the focus groups were held on different days.

Besides the participant observation, personal interviews and focus groups, the researcher also consulted a number of publications, as indicated in the next section.

1.7.3.4 Literature

Despite the fact that urban theology is new in Burundi, different authors from other parts of the globe have written on urban ministry and stated ways of coming to terms with challenges of urbanisation and urban poverty such as those that the marginal urban communities of Bwiza undergo. The researcher considered some of those books' input to address the matter.

The major areas of the researcher's reading included urban theology and liberation theology. Within liberation theology, his area of interest was Latin America. The choice of these two areas was strategic. Beginning with urban theology, the researcher chose that domain because his area of research is in the urban setting. He wanted to find out how urban practitioners from other parts of the globe comprehend and get involved in urban ministry, the challenges they encounter and how they deal with them.

The researcher's choice of the domain of liberation theology with special reference to Latin America was influenced by his prior reading of two major books namely *Introducing liberation theology* (1986) and *A Theology of Liberation* (1973) respectively by the twin brothers Leonardo and Clodovis Boff and Gustavo Gutiérrez. What caught the attention of the researcher was the extreme poverty that Latin Americans were undergoing and the strategy that liberation theologians used to address it.

Thus, the researcher read text books, dissertations, journals and visited internet to get more information to enrich the data collected through participant-observation, interviews and focus groups; and mainly to serve as example when looking for strategies to work out on identified problems.

1.7.4 Data analysis

As Huberman and Miles (2002: 309) put it, material collected through qualitative interviewing and observation is invariably unstructured and unwieldy. Consequently, data analysis is the process of bringing order, structure and meaning to the mass of information collected (Mugenda and Mugenda 1999: 202). Leedy and Ormrod (2005: 150) explain four steps to go through in qualitative data analysis. Creswell (1998) initially described them in a data analysis spiral that is still applicable, as Leedy and Ormrod (2005: 150) say, to a wide variety of qualitative studies. The first step consists in organising data using index cards or a computer database (: 150). Since qualitative data derived from reading, interviewing and participant-observation is voluminous, one may also organise it by breaking it down into small units. The second step consists of perusing the entire data set several times to get a sense of what it contains as a whole (Leedy and Ormrod 2005: 150). The third step is about

classification whereby the researcher groups the data into categories and themes (: 150). The fourth step consists in summarising the data for the readers (: 150).

Due to lack of skills in using a computer database to facilitate data organisation, the researcher used alternative ways of breaking the voluminous qualitative data into small units. He familiarised himself with the data by reading it thoroughly several times. He then grouped general themes according to the moments of the pastoral cycle in a summarised form out of which he made general conclusions and recommendations.

1.8 Organisation of the study

This study consists of seven chapters. The first chapter covers the introduction that includes the background and motivation, the problem statement, the objectives of the study, the significance of the study, the theoretical framework, the boundaries of the study, and the research procedure. The second chapter is concerned with the context analysis of urbanisation in Burundi. It explores urbanisation in Burundi and shows how urbanisation is a challenge to the marginal urban communities of Bwiza.

The third chapter deals with ecclesial analysis. It covered the religious background of Burundi; the history of the Anglican Church of Burundi; Urban mission in the Anglican Diocese of Bujumbura; and referred to the marginal urban communities of Bwiza to show how urban ministry remains a challenge to the Church. The fourth chapter deals with the literature review. The researcher first reviewed some material on urban theology whereby he explored different topics such as urbanisation awareness, theological understanding of the city and urban poverty. He then reviewed some material on liberation theology that is inspirational in terms of their use of the pastoral cycle as a mission strategy to deal with poverty experienced by the marginal communities. The study also considered God's preferential option for the poor as an example that the church should imitate.

The fifth chapter was concerned with research findings. The sixth chapter was about the analysis of the data which was organised around the pastoral cycle. The final (seventh) chapter contains general conclusions and recommendations. Within that chapter, the researcher also gives some recommendations for further research.

Figure 3: Map showing administrative division of Bujumbura municipality

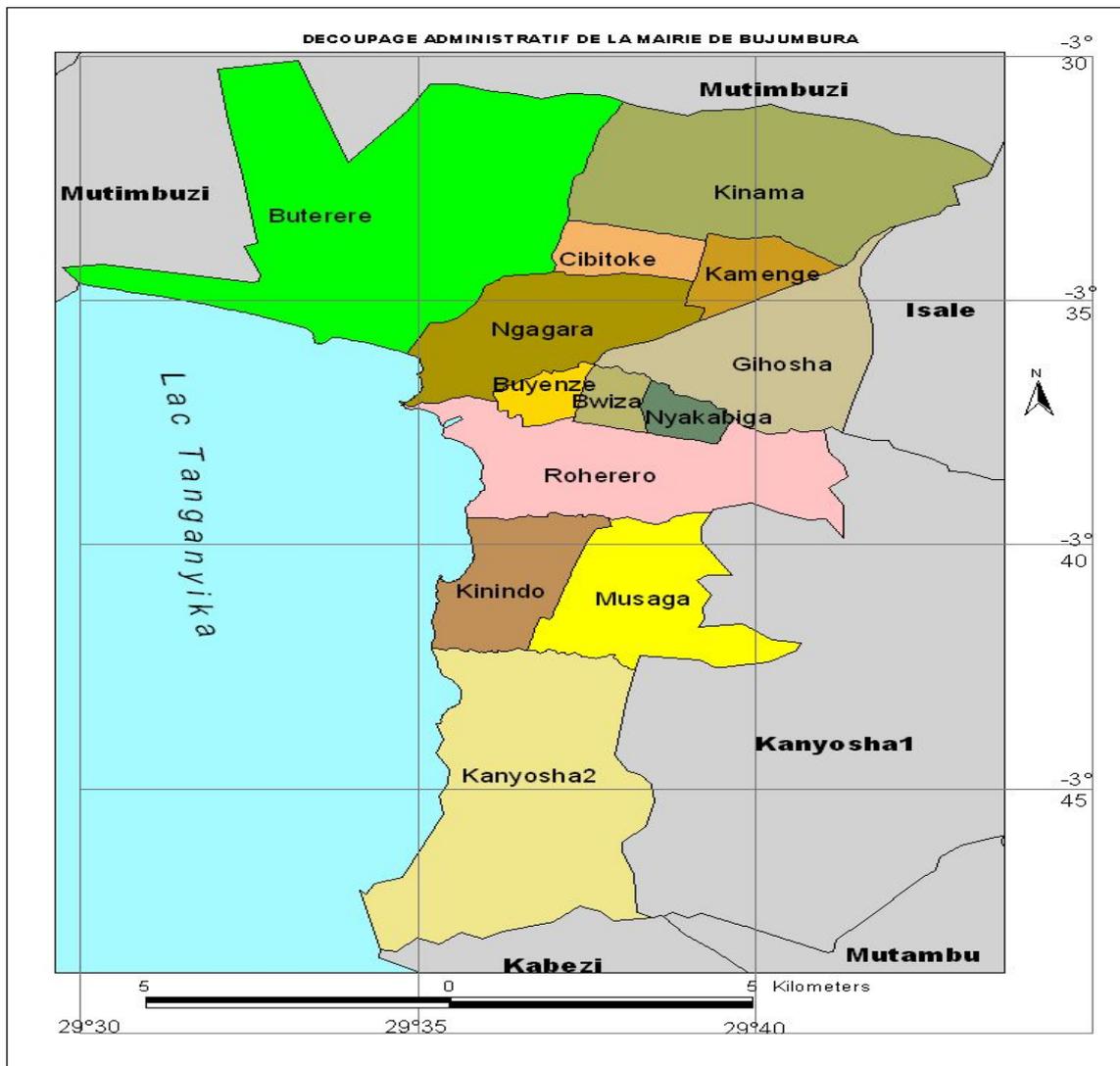
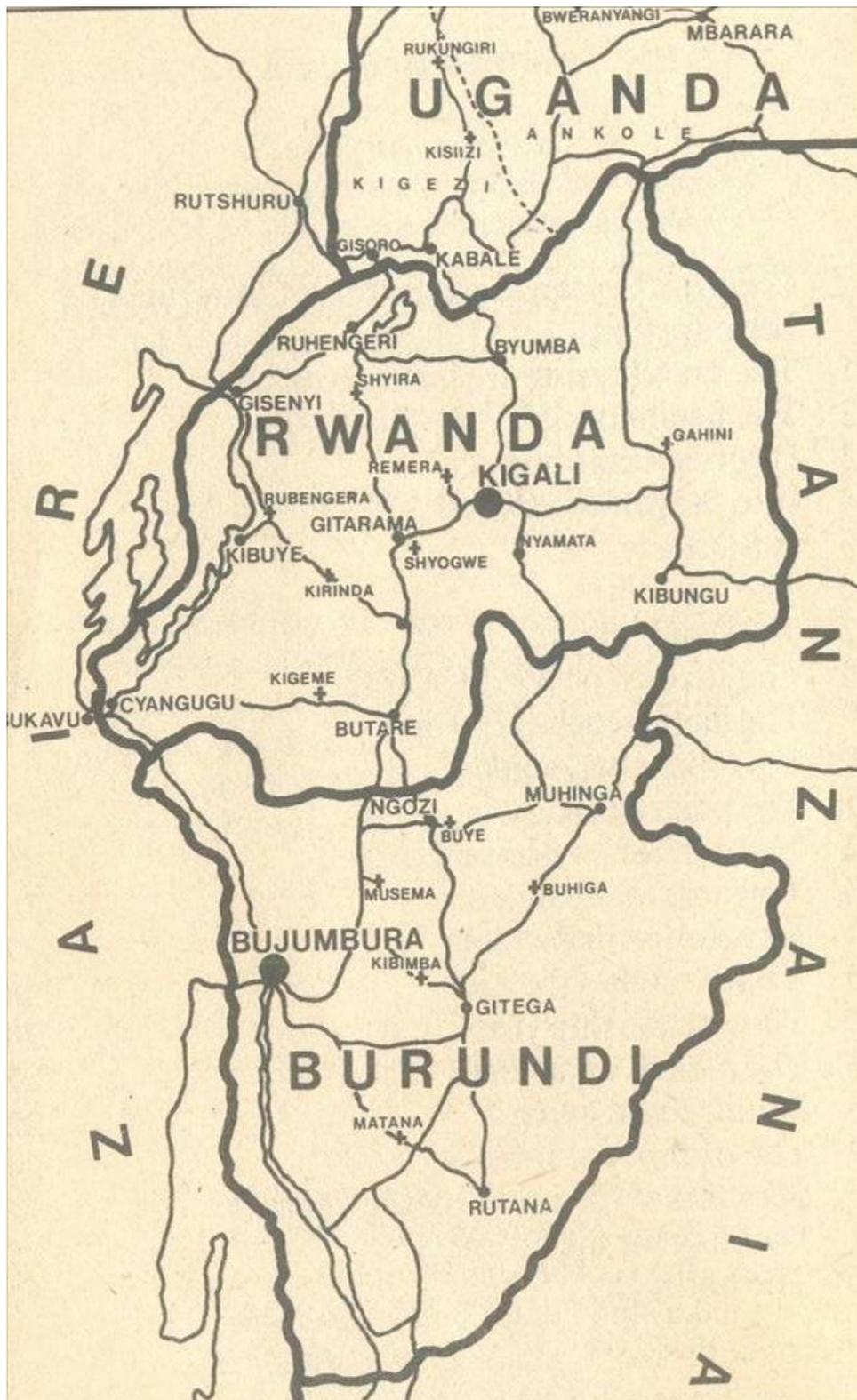


Figure 4: Map showing the division of the Anglican dioceses in Burundi¹⁰.



¹⁰ This map was adapted from Rev. Barnabé, K. 2009. *A study on the Christian healing ministry to the post war Burundi community in the Anglican Diocese of Bujumbura*. Unpublished MTh research paper. Kampala, Uganda Christian University.

Figure 5: Map of South-west Uganda, Rwanda and Burundi-The area of Ministry of CMS Ruanda Mission¹¹.



¹¹ This map was picked and adapted from Osborn, H. H. 1991. *Fire in the hills: the revival which spread from Rwanda*. London: Highland Books.

Figure 6: Two pictures of houses of the slum of Bwiza¹².



Houses like this are very common in Bwiza



This old woman wraps peanuts in small bags and sells them for about eight cents each

¹² These two photos are taken from Jones' album as he took them from Bwiza during his holidays in Bujumbura early July 2011 (<http://www.thejonesexperience.com/?tag=2011-bujumbura-burundi-africa-lake-tanganyika-holiday-vacation-jenny-ryan-pinnacle19-saga-plage-beach-karibu-club>)

CHAPTER 2

CONTEXT ANALYSIS OF URBANISATION IN BURUNDI

2.1 Urbanization in Burundi

The Republic of Burundi is a small country situated in the Great-Lakes Region of Eastern Africa. Although classified by the former colonial power (Belgium) as part of Central Africa, Burundi is more a part of East Africa. It borders on Rwanda to the north, the Democratic Republic of Congo to the west, and Tanzania to the south and east. Much of the southwestern border of Burundi is adjacent to Lake Tanganyika.

Economically Burundi is a landlocked, resource-poor country with an underdeveloped manufacturing sector. Burundi is one of the world's ten poorest countries, owing in part to its landlocked geography, poor legal system, lack of access to education, and the proliferation of HIV/AIDS (<http://en.wikipedia.org/wiki/Burundi>). According to the same source, approximately 80% of Burundi's population lives in poverty. The mainstay of the Burundian economy is agriculture, which supports more than 90% of the labour force, the majority of whom are subsistence farmers.

Although Burundi is potentially self-sufficient in food production, the civil war, overpopulation and soil erosion have contributed to the contraction of the subsistence economy by 25% in recent years (http://en.wikipedia.org/wiki/Economy_of_burundi). Large numbers of internally displaced persons have been unable to produce their own food and are largely dependent on international humanitarian assistance. As a result of poverty, Burundi is dependent on foreign aid (http://en.wikipedia.org/wiki/Economy_of_burundi).

Socially, Hutu¹³, Tutsi¹⁴, and Twa¹⁵ are the peoples who have occupied Burundi since the period before colonial times, nearly five centuries ago (Ndarubagiye 1996: xv). Burundi was ruled as a kingdom by the Tutsi for over two hundred years (Ndarubagiye: 17). However, at the beginning of the twentieth century, Germany and Belgian occupied the region, and Burundi and Rwanda became a European colony known as Ruanda-Urundi until 1962 (Ndarubagiye 1996: 22). Political unrest occurred throughout the region because of social differences between the Tutsi and Hutu, which provoked civil war in Burundi throughout the middle twentieth century (Barrett 1982: 206).

¹³ Hutu is the biggest ethnic community living in Burundi; it represents 85% of the total population of Burundi (Ndarubagiye 1996: xv)

¹⁴ Tutsi is the second ethnic community living in Burundi; it represents 14% of the total population of Burundi (Ndarubagiye 1996: xv)

¹⁵ Twa is the third ethnic community living in Burundi; it represents 1% of the total population of Burundi (Ndarubagiye 1996: xv)

Ecclesiastically, sources (<http://en.wikipedia.org/wiki/Burundi>) estimate the Christian population to be 67 percent. An estimated 23 percent of the population adheres to traditional indigenous religious beliefs. The Muslim population is estimated to be at 10 percent, the majority of whom live in urban areas.

Politically, Burundi has been lead under a kingship dynasty until 1966 when Tutsi Prime Minister, Captain Michel Micombero, took over and declared it to be the Republic of Burundi (Ndarubagiye 1996: 35). Ten years later, Colonel Jean-Baptiste Bagaza led a bloodless coup and went on to take power (Ndarubagiye 1996: 44). He was overthrown by Major Pierre Buyoya in 1987 (Ndarubagiye 1996: 47).

The country has undergone a series of civil wars since its independence in 1962. The most serious one dates from October 1993, when a Hutu-President, Melchior Ndadaye, elected in June 1993, was assassinated by a Tutsi-dominated army (Ndarubagiye 1996: 70). This started further years of violence between Hutus and Tutsis. It is estimated that some 300,000 people, mostly civilians, were killed in the years following the assassination (<http://en.wikipedia.org/wiki/Burundi>). A good number of other Hutu Burundians fled to the neighbouring countries of Rwanda, Tanzania and the Democratic Republic of Congo. Another remaining group, mainly made up of Tutsi Burundians, was displaced within the country.

In early 1994, the parliament elected Cyprien Ntaryamira, also a Hutu, to the office of president (Ndarubagiye 1996: 83). He and the president of Rwanda were killed together when their airplane was shot down at *Kanombe*, the International Airport of Rwanda (Ndarubagiye 1996: 84). More refugees started fleeing to Tanzania. Another Hutu, the parliamentary Speaker, Sylvestre Ntibantunganya, was appointed president in October 1994 (Ndarubagiye 1996: 86). Within a few months, a wave of ethnic violence began, starting with a massacre of Hutu students at the University of Bujumbura, causing many Hutu in Bujumbura to be displaced.

In 1996, Major Pierre Buyoya, a Tutsi, took power again through a *coup d'état* (Ndarubagiye 1996: 89). He suspended the constitution and was sworn in as president in 1998. In response to the rebel attacks, the population was forced by the government to relocate to refugee camps. Under his rule, protracted peace talks started, mediated by South Africa. Both parties signed agreements in Arusha, Tanzania and Pretoria to share power in Burundi (<http://en.wikipedia.org/wiki/Burundi>). The agreements took four years to plan, and on August 28, 2000, a transitional government for Burundi was agreed upon, as a part of the Arusha Peace and Reconciliation Agreement. The transitional government was placed on a

trial basis for five years. After several aborted cease-fires, a 2001 peace plan and power sharing agreement proved to be relatively successful. A cease-fire was signed in 2003 between the Tutsi-controlled Burundian government and the largest Hutu rebel group, CNDD-FDD¹⁶ (<http://en.wikipedia.org/wiki/Burundi>).

In 2003, FRODEBU¹⁷ Hutu leader Domitien Ndayizeye was elected as president (<http://en.wikipedia.org/wiki/Burundi>). In early 2005, ethnic quotas were agreed on for determining positions in Burundi's government. Throughout the year, elections for parliament and president took place. In the same year, Pierre Nkurunziza, once a leader of a Hutu rebel group, was elected to the office of president (<http://en.wikipedia.org/wiki/Burundi>). He brought about a cease-fire between the government and the last fighting rebel movement namely FNL¹⁸ (known in French as *Front National de Libération*), which was officially accepted as a political party in 2009 (<http://en.wikipedia.org/wiki/Burundi>). Since his installation in 2005, President Nkurunziza started to rebuild the country and called for refugees to return.

Following the efforts initiated by the government of President Nkurunziza to rebuild the country, many Burundian refugees have returned to their country, with 450,000 refugees having returned by the year 2008 (<http://en.wikipedia.org/wiki/Burundi>). Those returning, however, found some properties had been occupied by people who remained in the country, while other plots of land were too small for the returning refugees. Unable to find a home or make a living in rural areas, a considerable number of these returning refugees took refuge in the city thinking it would be easier to get jobs and earn a living. Some of them went to Bujumbura and to other urban centres to find work. For a good number this journey finally led to urban slums.

In addition to returning refugees, other rural migrants come to the city after completing school hoping to find work. Unfortunately, they find many other urban graduates who have no job. They struggle to get friends or relatives who can host them as they continue to look for work. Some find casual or low paid employment while awaiting answers to job

¹⁶CNDD-FDD is known as *Conseil National pour la Défense de la Démocratie-Front pour la Défense de la Démocratie*. It is translated as National Council for the Defense of Democracy-Forces for the Defense of Democracy

¹⁷FRODEBU stands for *Front pour la Démocratie au Burundi*. It is translated as Forces for Democracy in Burundi

¹⁸FNL is known as *Front National de Libération* in French. It is translated as National Liberation Forces

applications. When these fail, some move from families they have lodged with and look for a cheaper place in an urban slum where more than five people share a room.¹⁹

In Burundi many villages have no electricity, tap water, gas stoves or other amenities. Consequently some other Burundians, especially young people, come to the city in the hope of finding a better life. As Greenway and Monsma (2000: 16) point out, they are intrigued by the night life, entertainment, excitement, jobs and the ambiance of the city. However, their financial situation does not allow them to afford life in the city. They also group themselves in groups of three and more people and live together in urban slums where life is a bit cheaper but not better. Some eventually resort to crime in order to get money for rent, daily survival and enjoyment²⁰.

There are many other factors that attract Burundians to urban centres, and especially to the capital city of Bujumbura. These include education, health care, information, entertainment, trade, industry and warfare (Greenway and Monsma 2000: 15). Access to the media is also an attraction. Since electricity is only available in Bujumbura and the provincial headquarters, television is only available for urban residents. Similarly magazines and newspapers are mainly found in the city. The biggest manufacturing industries and processing companies of the country are also in Bujumbura. They have a large workforce and keep drawing people from different parts of the country that come, searching for jobs. These factors draw many Burundians to Bujumbura and other urban centres. Once in Bujumbura city, it becomes hard for these people to go back to the rural area.

In addition to migration, urban growth also takes place through what Greenway and Monsma (2000: 16) describe as internal growth, from the surplus of births over deaths within a city. In Burundi, this is encouraged by the new programme of free childbirth instituted by the government in 2005 (<http://www.presidence.bi/spip.php?article2229>). Prior to 2005, pregnant women were paying for medical treatment when giving birth. But since 2005, mothers pay no fee for giving birth in any governmental hospital or medical centre. Moreover, children under five years get treated free of charge in the same governmental hospitals and medical centres (<http://www.presidence.bi/spip.php?article2229>). This motivated Burundians to have more children, thus contributing to the growth of the urban population.

¹⁹ Interviews with unnamed university students sharing residence in Bwiza. A group of five of them from the Community of Pentecostal Assemblies of God Church was interviewed on 20/5/2011; another group made of four of them from the Seventh day Adventist Church was interviewed on 4/6/2011.

²⁰ Interview with unnamed commercial sex workers of Bwiza on 13/5/2011; interview with pastor Edmond about the life of the street people that come to Church once in a while for help on 18/6/2011.

2.2 Urbanisation as a challenge to the marginal urban communities of Bwiza

The quarter of Bwiza is within Bujumbura. Bujumbura is also a province on its own known as *Bujumbura Mairie* or Municipality of Bujumbura. It is situated in the plain of *Imbo* at the shores of Lake Tanganyika and was populated with 500,000 people living on 11,000 Hectares as in 2005 (<http://fr.wikipedia.org/wiki/Bujumbura>). By the year 2007, the urban population was already 550,000 (www.villedebujumbura.org). Two years later, the population of Bujumbura had reached 600, 000 (www.villedebujumbura.org, Dossier technique et Financier: programme de pavage 2009: 9). The municipality of Bujumbura is governed by a community council and community administrator. It is further divided into 13 *communes*, or neighbourhoods, each with its own neighbourhood council and administrator.

From the colonial time up to now, the city of Bujumbura experienced significant growth. Originally known as *Buzige*, the current Bujumbura was virtually unoccupied until the end of the 19th century due to its tropical-disease-friendly hot and damp climate (<http://www.buja-connections.com/en/bujumbura/history>). Although Bujumbura was largely uninhabited, both traditional and modern history (<http://www.buja-connections.com/en/bujumbura/history>) refer to a market known as *Mukaza* located on the actual site of the Bujumbura central market, and around which gatherings would have started to appear during the 1850s. After that, Arabs from Zanzibar who had managed to establish trading posts along the shores of Lake Tanganyika, tried many times to control Bujumbura and the whole plain of Imbo, but they were defeated by the royal army known as *Abadasigana* (Ndarubagiye 1996: 22). These Arabs engaged in commerce and slave trade.

Other people who occupied Bujumbura around the 1880s were the *missionaries d'Algers* of Cardinal Lavigerie. They set up the parish of *Saint Antoine de l'Uzige mission* now known as *Saint Michael Parish of Bujumbura* which is close to the quarter of Bwiza (<http://www.buja-connections.com/en/bujumbura/history>). They were followed by famous explorers such as Richard F. Burton and John Speke (1985), Henry M. Stanley and David Livingstone (1871 and 1876), and Oscar Baumann whose visit in 1892 was shortly followed by the establishment of the first German military station in a place called *kajaga* at the edge of Bujumbura (<http://www.buja-connections.com/en/bujumbura/history>).

It was the Germans who succeeded in penetrating Burundi by force in the 1888 (Ndarubagiye 1996: 22). The royal army tried to fight them but were defeated at *Nkondo-Kiganda* because Germans used fire arms while the royal army used spears and arrows (Ndarubagiye 1996: 22). Burundi as well as Rwanda were joined to the German colonial

territory known as *Deutsche Ostafrika* with Dar-Es-Salaam, the present capital city of Tanzania, as the capital of the German colony (Ndarubagiye 1996: 22). The territory of Rwanda-Burundi was called *Ruanda-Urundi* by the Germans (Ndarubagiye 1996: 23).

Bujumbura grew from a small village of 100 hectares after it became a military post in German East Africa in 1889 (<http://fr.wikipedia.org/wiki/Bujumbura>). In 1912, the capital of Urundi, as Burundi was known during the colonial period, was moved to *Kitega* (Gitega) the centre of the country while *Usumbura* (the current Bujumbura) was maintained as the Capital of the district of Ruanda-Urundi (Ndarubagiye 1996: 23)

Germans had started to work on Bujumbura as early as 1897 when they left *Kajaga* and started to build the port of Bujumbura. Their workforce was from Tanzania and the Democratic Republic of Congo. By 1914, they were joined by Asian merchants and occupied the first quarter to be created in Bujumbura known as *quartier Swahili* (Swahili quarter) because all those inhabitants were Swahili speaking. *Usumbura* grew from an uninhabited area in the early nineteenth century to 3,000 people by 1914, populated mainly by non-Burundians (<http://www.buja-connections.com/en/bujumbura/history>).

By 1916, the Germans lost Ruanda-Urundi to the Belgians, who maintained *Usumbura* as the political and economic capital of the colony. The city continued to develop on sites characterized by the separation of racial communities. In June 1925, an edict set the creation of *Cités Africaines* (African cities), and the Africans who lived in the *quartier Swahili* were moved to two newly created quarters, namely *Buyenzi* in 1928 and *Kabondo* in 1932. The *quartier Swahili*, then exclusively for Asians, was renamed *quartier Asiatique* (Asian Quarter) in 1930 and retains the name until today. (<http://www.buja-connections.com/en/bujumbura/history>). The two African quarters *Buyenzi* and *Kabondo* declined and lasted only for a decade. Two more quarters were being created for them in 1941. These were *quartier Belge A* (the actual Bwiza quarter), and *Buyenzi* which was rebuilt according to a new layout (<http://www.buja-connections.com/en/bujumbura/history>). These two quarters were exclusively for Africans. The Belgians occupied the German centre which kept expanding in residences, administrative offices and trading quarters as the city grew. *Usumbura* kept growing with more quarters being created. The extension and development of Bujumbura required more Burundian and African workers, yet the increase of African clerks meant that African quarters became very crowded. That is how more quarters including *Nyakabiga*, *Kamenge*, *Kinama*, *Ngagara* were created between 1952 and 1957 specifically for Burundian clerks (<http://en.wikipedia.org/wiki/Bujumbura>).

Bujumbura grew from 100 hectares in 1897 to 11,000 hectares in 2005 and from three quarters that are within the communes of Bwiza, Nyakabiga and Rohero to 13 communes. Bujumbura became independent in 1962 when it changed its name from *Usumbura* to Bujumbura (Ndarubagiye 1996: 31). It became a municipality on 30th July 1977 upon the decree n° 1/26 (<http://fr.wikipedia.org/wiki/Bujumbura>). As the city kept expanding, boundaries were no longer drawn along racial lines, but rather along economic realities and administrative organisation (Dickerman 1988: 6). Hence, there were, on one side, very clean and developed quarters inhabited by the rich. These include quarters such as Rohero, Kiriri, Kinanira, Kibenga, Mutanga, Ngagara. On another side, there were very underdeveloped quarters rented by the poor. These include among others quarters of Bwiza, Buyenzi, Nyakabiga, Kinama, Mtakura, Buterere.

Despite the creation of more quarters, the less well-off people preferred the *quartiers populaires* (Popular quarters). In her research paper in Bujumbura, Carol Dickerman (1988: 6) notes that the by then *quartiers populaires* included Bwiza, Buyenzi, Kamenge, Kinama, Cibitoke, and some parts of Ngagara. Dickerman (1988: 6) defines *quartiers populaires* as areas in which rents and housing prices are apt to be lower than elsewhere in the city and thus areas which attract the less well-off of Bujumbura's population. These are areas where facilities are quite inadequate compared to the more recent and more comfortable housing areas; places where most of the roads are unpaved; areas where houses lack electricity or plumbing; areas where communal facilities for water are inadequate for the numbers of residents occupying the quarters; areas where lighting on the streets is poor, and other amenities lacking altogether. Dickerman (1988: 6) continues to observe that out of those *quartiers populaires*, many people preferred Bwiza which was more crowded. Currently Bwiza has a population of 42, 000 to 50,000 (<http://www.villedebujumbura.org>).

A number of factors have drawn many people to the quarter of Bwiza. Its geographical situation in the centre of Bujumbura Municipality makes it easy for its inhabitants to walk through to the central city market and other places of employment. Bwiza is also one of the few quarters surrounding the city centre that has a local market which is rich in diverse small commodities. This market, named *Jabe*, is situated at the centre of Bwiza quarter. Bwiza also has the advantage of being close to more affordable health care as the quarter is next door to the national hospital.

All these factors have drawn many people with less financial means to live in Bwiza. Hence, Bwiza has developed to become an informal settlement appreciated by the poor. But

its condition presents dangers and challenges to its inhabitants and needs the attention of both the government and the church.

CHAPTER 3

ECCLESIAL ANALYSIS

3.1 Religious background of Burundi

Before any European mission stations were established in Burundi, Burundians had their traditional religions whereby they knew and worshipped God as a Supreme Being known as *Imana*. *Kiranga*, literally translated as *indicator*, was referred to as the one who indicates Burundians to God, hence the mediator between people and *Imana*.

Mworoha (1987: 14) notes that the Roman Catholic White Fathers were the first missionaries from the West to bring the gospel to Burundi as early as 1898. Most of them worked hand in hand with the colonizers. When they arrived, they ignored the culture of Burundians who knew God as *Imana* or rather a Supreme Being, the owner of all things, creator and powerful. They were not only Eurocentric in their evangelisation, but also applied the euro-American culture that tends to undermine and supplant local indigenous cultures (Scherer and Bevans 1991: 57). They taught Burundians to forget about *Imana* with an explanation that it was an untrue God, and that all who worship him are pagans. Instead, they taught Burundians that God is *Mungu*, a *Kiswahili* word but which means the same as *Imana* in Kirundi (Mworoha 1987: 195). Burundians could not understand, but because of fear, they worshiped the God (*Mungu*) that missionaries taught them during the day and continued to worship *Imana* through traditional religions at night (Mworoha 1987: 195).

The first Protestant mission came in Burundi around 1907 made of Bethel Lutherans from Germany (Barrett 1982: 206). In 1911, they were joined by missionaries of Neukirchener Mission also from Germany (Mworoha, E. et al 1987: 15). When Germany was defeated in the First World War, the Neukirchener left and Belgians occupied Burundi as their colony (Barrett 1982: 206). Then, there came different Protestant missionaries. The list included the Seventh Day Adventists (SDA) who came as early as 1921, Danish Baptist missionaries who came in 1928, the Friends known as Quakers in 1932, American Free Methodists in 1935, the Pentecostals of the Swedish Free Mission in 1935, the World Gospel Mission in 1938 (Barrett 1982: 206).

Osborn (1991: 73) notes that the Roman Catholics had warned Burundians not to listen to the *enemy* that is Protestantism, rather to chase him away. In fact for a Catholic, Protestant often meant English, and that meant a quasi-enemy in colonial conflicts (Comby 1996: 139). Tensions between Catholics and Protestants can be seen in that a Protestant could

not marry a Catholic, and vice-versa. In some places, Roman Catholics were not even allowed to participate in a wedding ceremony of a protestant relative or a friend. There were separate schools for Roman Catholics and for Protestants.

When Protestants preached, they used the word *Imana* to mean God. This was understood by all Burundians, while Roman Catholics were still using *Mungu*, a Kiswahili word. Therefore, a number of people understood the Protestant message and joined their churches. Protestants gave Bibles to new Christians and taught them how to read it, whereas in the Catholic Church this was restricted to the priest. It was not until Vatican II that those dividing issues began to be resolved (Moreau 2000: 1863). Henceforth, they all began to use *Imana* as an equivalent word in Kirundi for God. Intermarriages were accepted, co-operation between families, participation in life of the community; Protestant children could attend Roman Catholic schools and vice-versa. Although the Roman Catholic Church and Protestant churches did not come together as one Church, they resolved their differences. New Protestant and Catholic Churches and centres were opened in many parts of the country.

3.2 The History of the Anglican Church in Burundi

Alongside Roman Catholic and Protestant Churches was the Anglican Church that was brought to Burundi by *the Rwanda General and Medical Mission* of the Church Missionary Society (CMS) from England in 1934 (Barrett 1982: 206). *The Rwanda General and Medical Mission*, later known as *Ruanda Mission*, was operational in the South-West Uganda, Rwanda and Burundi (Osborn 1991: 7, Nthamburi 1991: 114). Two British doctors, namely Dr and Mrs Algernon Charles Stanley Smith and Dr and Mrs Leonard Ernest Stiegenberger Sharp, were the pioneers of the work (Osborn 1991: 10, 23).

Following the Edinburgh Missionary Conference of 1910, the two doctors, who were still students at Cambridge University and committed Christians, gathered information about ways in which God was opening up the world to the gospel (Osborn 1991: 24). They joined others in a student camp associated with the Keswick Convention that took place soon after the end of the Edinburgh Missionary Conference. These confirmed their call to mission overseas (Osborn 1991: 25). Their call was specifically to pioneer missionary work in Rwanda and Burundi, which were by then known as one territory namely *Ruanda-Urundi*, which was a part of the German East Africa colony.

Leaving the UK in November 1920 (Osborn 1991: 32), the two doctors and their wives started the work of evangelism in Kabale within Kigezi district in the south-west corner of Uganda in February 1921, with the intention of extending the work southwards into the

countries of Rwanda and Burundi (Osborn 1991: 10). CMS missionaries had been working in the centre and north of Uganda since 1870s, leaving the south-west largely untouched by Protestant Missionary activity (Osborn 1991: 33). Having consolidated the work in south-west Uganda, Dr Algie C.S. Smith and Dr Leonard E.E. Sharp moved to start the work in Rwanda in September 1922. They started from Eastern Rwanda and later extended the work to the whole of Rwanda, establishing mission centres at different places including Gahini, Kigeme, Kirinda, Remera, Shogwe, Shira.

In 1927, the East African Revival started at Gahini in Rwanda and swept its way throughout south-west Uganda, Rwanda and extended to Burundi. The East African Revival is recognised to be an extraordinary work of the Holy Spirit in the lives of the people (Hohensee 1977: 90). Those who had the experience of the East African Revival were changed and transformed. They were nicknamed *abaka*, meaning those who had been set alight or the burning ones (Osborn 1991: 87). As the experience and the perception on those in leadership positions developed, many things developed too. They included the change of the name *abaka* into *abakijjwe* in Rwanda and Burundi, and *abalokole* in Uganda (Osborn 1991: 97), both the two words meaning *the saved ones* (St John 1971: 156). These saved ones sought to share their experience with others with a view to bringing them into the same experience.

The East African Revival was unique in unifying Christians of different denominations and breaking physical and spiritual barriers that divide both people and churches. Within the experience of this revival, Osborn (1991: 89) says that barriers were removed between missionaries, between African workers, between black and white, between ethnic groups of *Hutu* and *Tutsi*, predominant in Burundi and Rwanda, between feuding families and between inhabitants of adjoining districts.

The experience of the East African Revival movement did not only consolidate Christianity in Burundi, but also the whole of East Africa. Mugambi (1995: 127) gives credit to Protestant Christianity in Eastern Africa saying that it has creatively accommodated the East African Revival movement so well as to make it an instrument for strengthening the Church. This is how the East African Revival contributed a great deal to the maturity of Christianity in Burundi and in East Africa.

Within this wave of spreading the gospel, the two doctors, Smith and Sharp, came to Burundi in early 1934 to look for suitable sites (Osborn 1991: 72). With the full support of the Danish and American missionaries, who had respectively occupied the ex-German stations of Musema and Kibimba, the two doctors obtained Government permission to establish

Anglican mission centres at Buhiga and Matana respectively, situated in the north-east and south of Burundi (Osborn 1991: 72). On the 27th December 1934, they were joined by a group of seventy-two Rwandans “on fire” with the revival from Gahini. They managed to establish the first Ruanda Mission station in Buhiga in 1935. Bill Church, a missionary based in Rwanda joined the team and helped them build houses, a hospital and a school (Osborn: 73). They moved on to Matana, some 90 miles further south where they set up the second Ruanda Mission station.

After working in the different mission stations of that region of South-west Uganda, Rwanda and Burundi, Dr Algie C.S. Smith and Dr Leonard E. E. Sharp searched and opened the last mission station of occupation at *Buye* in the North of Burundi in 1937 (Anderson 1984: 230). *Buye* station was situated near the geographical centre of south-west Uganda, Rwanda and Burundi and near the important north-south road linking Rwanda and Burundi (Osborn 1991: 101). It could be reached in one day’s car travel from every station of the mission (Osborn 1991: 101). *Buye* was made the administrative centre both for the mission and also for the growing church (Osborn 1991: 101). Therefore, the first building to be constructed was a house for the Archdeacon which included a large room for meetings and conferences. This was followed by more houses, a hospital and a school (Osborn 1991: 101). In 1938, the centre for clergy training of catechists from South West Uganda, Rwanda and Burundi moved to *Buye* until 1962 when Burundi and Rwanda got political independence.

In 1951 Jim Brazier from Britain was consecrated as a Bishop in charge of the churches of south-west Uganda, Rwanda and Burundi (Osborn 1991: 161). His residence was at *Buye*. Until then, there were only three African clergy in the *Rwanda Mission*, the rest were the white clergy from the Church of England. These three African clergy from Uganda and Rwanda were Ezekiel Balaba, Blasio Kigozi and Kosiya Shalita who had been trained and ordained in Uganda. Kosiya Shalita, originally from Rwanda, was the first African clergy to be posted at *Matana* in Burundi to pioneer the missionary work besides the two doctors. *Buhiga* and *Buye* mission stations were without African clergy. As an administrative centre for *Rwanda Mission* in the Region, *Buye* mission station became famous in that the first cathedral²¹ for the Diocese²² of Ruanda-Urundi was later built there (Osborn 1991: 107). At an

²¹ **Cathedral:** It is a principal church of a Diocese, with Bishop’s throne (Fowler and Fowler 1954: 186).

²² **Diocese:** A Diocese or See is a county sized area or geographical entity under the guidance of a Bishop who has his *cathedra* or seat in the Cathedral Church (<http://www.anglicancommunion.org/>). In other words, a Diocese is a territorial unit of the church administered by a Bishop. Mckim (1984: 318) reminds us the fact that the word, Diocese, was adopted from the territorial divisions of the Roman Empire but only gradually achieved common usage in the church. He goes on to mention

ordination on 7th November 1954, Sebununguri Adoniya from Rwanda and Yohana Nkunuzwami from Burundi were among the 14 ordinands from the region.

Burundi and Rwanda were separated and got independence from Belgium on 1st July 1962. They were no longer one country namely *Ruanda-Urundi* with *Usumbura* (now Bujumbura) as the capital city. But Rwanda had become a country on its own and had Kigali as the capital city while Bujumbura remained the capital city for Urundi (now Burundi). From 1962 onwards, the Diocese of Rwanda and Burundi undertook the responsibility for the training of their own teachers and clergy, at *Gahini* in Rwanda and at *Buye* in Burundi (Osborn 1991: 174). The General Secretary of Ruanda Mission, Canon Lawrence Barham from Britain, was consecrated on the 8th March 1964, in the Namirembe Cathedral, Kampala as Bishop of Rwanda and Burundi until African Bishops were consecrated for the future separate dioceses (Osborn 1991: 175). In the preparation of that event, five African clergy from Rwanda and Burundi were selected and, in September 1964, began a period of training in England (Osborn 1991: 175). Among them were Reverends Adoniya Sebununguri and Yohana Nkunuzwami who later were respectively consecrated on 6th and 7th June 1965 to become the first Bishops of the Anglican Church of Rwanda and Burundi (Osborn: 175). While Reverend Adoniya Sebununguri was consecrated at Kigeme in Rwanda to be the first Bishop of Rwanda, Reverend Yohana Nkunuzwami was consecrated at *Buye*, which became the headquarters of the first Anglican Diocese, covering the whole of Burundi.

Meanwhile, Samuel Sindamuka was pursuing his studies in Brussels, Belgium for further Church leadership responsibilities in Burundi. He was ordained in 1974 and was consecrated as the Bishop of the second Diocese of Burundi, namely Bujumbura on 26th October 1975 (Martin 1985: 7). Thus, the Anglican Diocese of Bujumbura falls in the category of the mission churches that evolved directly from the outreach of western denominations, and still represent the collegial traditions concerned (Robert 2003: iii).

As the work of evangelism continued, more dioceses were created. The Diocese of Gitega came into existence in 1985 followed by Matana in 1990 and Makamba in 1997 and Muyinga in 2005. These six Anglican dioceses are combined to form an Anglican body called a Province²³ lead by an Archbishop.

that it is currently the basic unit of the Roman, Anglican, Old Catholic, and some Lutheran churches. Usually the Diocese is subdivided into parishes, which may be grouped into deaneries and archdeaconries.

²³ **Anglican Province:** It is a geographical group of Anglican Dioceses. Each diocese is part of a province, which is led by its overall spiritual leader, known ecclesiastically as the Primate or Archbishop. The Province of the Anglican Church of Burundi covers the whole country. It is comprised of six Dioceses namely Bujumbura,

3.3 Urban mission in the Anglican Diocese of Bujumbura

Since the introduction of the Anglican Church in Burundi in the 1930's by the CMS missionaries, the focus of church planting was not in the city. The centres of *Buhiga*, *Matana* and *Buye* were not set in a town or at the district headquarters, but rather in the interior of the country. It was not until missionaries left that the church thought of putting the church headquarters at the district headquarters. Thus, the diocesan headquarters of the six Anglican Dioceses are at the district headquarters except *Matana* which remains where the first church was planted by CMS missionaries. Given that the diocesan headquarters are now in urban centres, we need to consider the mission of the church in urban areas.

CMS missionaries emphasized evangelism and social work when they started the Anglican Church in Burundi. Generally their gospel went hand in hand with medical and education services. Thus, in all the mission stations (*Buhiga*, *Matana*, *Buye*) in Burundi, the first things to concentrate on were the building of houses, hospitals and schools (Osborn 1991: 73). Joe Church noted that the clergy, the teacher, the doctor or nurse were of equal importance in presenting the gospel (Osborn 1991: 69). Using a picture of a three-legged stool, he says that medical work is seen as a ministry to the *body*, education as a ministry to the *mind*, and church work as a ministry to the *spirit*. Building the church was the primary task, education and medical works are important in so far as they contribute to that end.

The Anglican Diocese of Bujumbura inherited the tradition of the CMS missionaries who planted it. The diocese has since sought to build on that foundation by emphasising the five marks of mission (<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>) in the Anglican communion²⁴. These are stated as follows:

- To proclaim the good news of the kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service

Buye, Gitega, Makamba, Matana, and Muyinga. The Primate of the Province of Burundi is currently Archbishop, the Most Reverend Bernard NTAHOTURI.

²⁴ **Anglican Communion:** It is a historical fellowship of Anglican churches worldwide. They meet formally at Lambeth Conferences (named after the Lambeth Palace, where the Archbishop of Canterbury as Primate of the Church of England presides) once every 10 years for fellowship and to discuss matters concerning church doctrines and issues that may impact the church and/or society (<http://www.anglicancommunion.org/>). Provinces are represented at these Conferences by their bishops and Primates. There are altogether 38 Primates in the Anglican Communion. In between Conferences, Primates meet for consultations.

- To seek to transform the unjust structures of the society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

The overall goal of the Anglican diocese of Bujumbura is a community transformed by a holistic gospel (ADB leaflet 2007). Its vision is summed up as looking for the spiritual and physical wellbeing of the society (ADB leaflet 2007). Thus, the mission of the Anglican Diocese of Bujumbura is to preach the good news to the whole population, educate them, train and help them to develop themselves in an integral and harmonious manner. A person who encounters the holistic gospel is transformed spiritually, physically and emotionally. In this endeavor the Anglican Diocese of Bujumbura tried to maintain the church buildings, schools and hospitals that were built by CMS missionaries in rural areas. More primary and secondary schools have been built and water supplied in some secondary schools. Sewing schools were opened and a programme of literacy and development was initiated for non-educated adults. Some more health centres were built in rural areas and a school of theology was started also in the interior of the country (Nyaboho 1985: 10; ADB leaflet 2007). Christian witness in terms of gospel proclamation has continued. A society for the production of biblical literatures and selling of bibles known as Ceprolic was started and continued in Bujumbura. This society has recently opened a Christian University operating in Gihosha quarter within Bujumbura capital city (http://ulbu.bi/?page_id=699).

The church also opened a small restaurant in Bwiza with a view to sharing the good news with clients who came for breakfast and lunch. This strategy of evangelism was effective and brought many people to the faith. It has now developed into a guest house and was moved from Bwiza to Rohero quarter at the Diocesan headquarters (ADB leaflet 2007). From this time onwards, the focus in Bwiza was no longer on development activities, but mainly on gospel proclamation. The rest of the development activities are mainly in the rural area. This left the poor quarters of the city like Bwiza lacking development initiatives from the Church. By 2007, at Nyakabiga Parish under which Bwiza falls, there was only a small chapel built with the help of missionaries in the 1960s when the Anglican Church started in Bujumbura. A number of Christians had left the Church while others rarely attended church services and activities.

In 1993 civil war broke out and continued until 2005. Inevitably, the years of the conflict did not only affect the country but also the Church. Church buildings were damaged and destroyed and schools and hospitals got damaged and vandalised. Church leaders and

members were injured or killed while others were internally displaced or became refugees in neighboring countries such as Tanzania, Democratic Republic of Congo, Rwanda. In some places, insecurity and attacks frequently disrupted the life and work of the Church. Clergy were unable to travel easily to visit those in need and often risked death to do so. This affected the church's holistic mission in general and urban ministry, which was already weak. Since the end of the civil war, the Church now has opportunities to make a crucial contribution to the rebuilding of the country during a time of rapid political, economic and social change.

3.4 Urban mission as a challenge to the Church: case of Bwiza

While new churches and Christian associations emerge and increase numbers of adherents, the Mission Churches (MCs) and African Instituted churches²⁵ (AICs) also continue to expand and multiply their members. Some are added as new converts while others are also returning refugees²⁶ and displaced Christians who were members of those churches. These factors contribute to urban church growth.

In Bwiza, the African Instituted Churches I am referring to are Evangelical Church of Central Africa, Evangelical Church in the Great Lakes countries, Emmanuel Church of the Holy Spirit, the Apostles' Victory Church and the Living Church of Jesus Christ. The Mission Churches I considered include the Anglican Church that originates from England, and both Emmanuel Church and the Seventh Day Adventist Church that originate from the United States of America.

The Mission Churches have been in Bwiza longer than the AICs. The oldest church among the MCs in Bwiza is Emmanuel local Church, which was established in 1948 when the quarter of Bwiza was mainly inhabited by a mixture of Arabs and Burundians of Islamic affiliation, and Congolese who were still practising African Traditional Religion (ATR) (Interview with Pastor Cankwa Déo of Emmanuel Church, 29/6/2011). Emmanuel local Church of Bwiza belongs to the larger Community of Emmanuel Churches known as CEEM²⁷, *Communauté des Eglises Emmanuel*. The Seventh Day Adventist Church was brought by American missionaries in Burundi as early as 1921 (Barrett 1982: 206), it was established at Jabe, a sublocation of Bwiza, in 1951.

²⁵ AICS are churches that were begun by Africans in Africa for Africans (Robert 2003: iii)

²⁶ Returning refugees are those refugees who had run to other countries during the war who started returning since 2005 when the war stopped

²⁷ CEEM stands for *Communauté des Eglises Emmanuel* which is a community of Emmanuel churches. It originated from the United States of America.

Within the Municipality of Bujumbura, Anglicans started in Bwiza in the 1960s and worked in good collaboration with Emmanuel Church. They were meeting at a place in Bwiza bought by an Anglican pastor namely Paulo Rutwe²⁸ who planted the first Anglican Church in the municipality of Bujumbura (interview with Dorothée Rutwe, 21/5/2011). This place developed into a *café nkurunziza* meaning *good news café* where they built a small restaurant in which the pastor would share the good news with people coming for breakfast, dinner or supper. People liked this place because it was very cheap. But at the same time, they heard the good news and many of them became Christians. They increased so much that the place grew into a church. As the place was too small for them, the pastor looked for a big plot in a neighbouring quarter, namely Nyakabiga, where the first Anglican church was finally built (interview with Dorothée Rutwe, 21/5/2011).

The focus of mission in the past has been on evangelisation in terms of proclaiming the good news. The emphasis has been on reaching out to unbelievers and sharing the good news with Muslims. Different strategies such as open air crusades, door to door evangelism were added to *café nkurunziza*. The aim was to preach the gospel with a view to get converts and later start churches. The church's role in the development of the whole quarter was largely neglected.

The absence of an Anglican Church building in Bwiza was also another handicap. Anglicans from other parts of the city have failed to engage with the community. One reason for this is linguistic. Anglicans of other quarters rarely speak Swahili, yet, some residents of Bwiza do not even speak Kirundi, but only Swahili. Contrary to other mission centres that have been started by CMS missionaries, there was no church or a school nor any other developmental activity started by the Anglican Church to foster the physical development of residents of Bwiza. The church only used *café Nkurunziza* and this was destroyed by the civil war of 1993 and later illegally occupied. As a church we were only able to regain its use in 2007.

Emmanuel Church, which is older than other churches in Bwiza, established its headquarters in Bwiza and later built a medical centre. Unfortunately, this medical centre was built far away from Bwiza, in a place called Gasenyi at the limit of the Municipality of Bujumbura and rural Bujumbura. Emmanuel Church was built and runs, in collaboration with the headquarters of Emmaus in the United States of America, Emmaus Bible School that

²⁸ Pastor Paulo Rutwe is a Burundian Anglican Priest who started the Anglican Church in the Municipality of Bujumbura. He started it precisely in Bwiza quarter in *Café Nkurunziza* and implanted the first Anglican parish in a neighboring quarter namely Nyakabiga. He has passed away. But His wife Dorothée Rutwe is still alive and old enough to give some church information needed.

provides distance learning Bible teachings (Interview with Pastor Cankwa Déo of Emmanuel Church, 29/6/2011). This school helps evangelists and those who want to learn the word of God. It continues to emphasise the spiritual side of the Gospel but does not address the physical development of the resident of Bwiza.

Among the older churches in Bwiza, only the Adventist Church managed to build a primary school within the church compound in 1954, three years after its establishment in Bwiza (Interview with Pastor Miharurwa Alfred of the Seventh Day Adventist, 6/6/2011). This was initially benefiting children from families that are members of SDA church and teachers who were also members of that Church. But later, the situation changed so that now children of both SDA church members, those of other churches and non-church-goers can attend the school. Moreover, the primary school developed into a secondary school that is still functional.

The AICs in Bwiza also emphasise the spiritual aspect of the gospel but often fail to address the physical development of the residents of Bwiza. However, some of them, like the Living Church of Christ and the Evangelical Church of Central Africa, have developed activities that contribute to the spiritual and physical development of the residents of Bwiza. Generally, the churches in Bwiza are growing numerically but seem unprepared and lacking strategies in terms of addressing urbanisation and meeting the needs of urban people.

CHAPTER 4

LITERATURE REVIEW

The literature surveyed in this chapter is classified in two parts, one focusing on urban theology and the other on liberation theology. The section on liberation theology particularly focuses its emphasis on social transformation and its relationship to the pastoral cycle.

4.1 Literature on urban theology

4.1.1 Urbanisation awareness

Writers such as Linthicum (1991), Davey (2001), Greenway (1992) and Monsma (1989), Bakke (1997), Grigg (1992) and Seabrook (2007) refer to how cities of Third World countries are facing unprecedented growth. Our world, as Linthicum (1991: 19) says, is irresistibly and inevitably becoming urban. In chapter 2 of this dissertation, I highlighted how urbanization is affecting Burundi. I also referred to some reasons behind urbanization in Burundi in general and in the slum of Bwiza in particular. Those reasons are not very different from what these authors describe.

Seabrook (2007: 12-13) notes that one of the reasons for urbanization is migration from rural areas to urban settings. Some migrants are joining relatives, former villagers and neighbours, who have been settled for some time in the city. Others migrate in response to falling farm incomes; declining productivity of land; the takeover by the state of land required for dams, airports or roads; a dearth of water; lack of resources to buy the inputs required for crops or an inability to switch to higher-value crops. Monsma (1989:16) refers to these as the “push” factors of urban growth.

The second reason is the natural increase of people within the city itself (Seabrook 2007: 13). The city inhabitants are productive and have children who increase the urban population. The third cause of growing numbers is the constant expansion of city boundaries, which absorbs former villages and rural areas into the city and thus permits the construction of new suburbs for both middle-class escapees from the central city area and the relocated urban poor. There are also other contributing factors to urbanisation mainly observed in developing countries. They include violence, war, ethnic problems, religious persecution as well as climatic disasters such as earthquakes and landslides (Seabrook 2007: 13).

Other causes of urbanization are summed up by Monsma (1989: 14-16) who points to the “pull” of the city. The first one is education, whereby many people migrate to cities in

search of better education. Secondly there is the attraction of better healthcare whereby the best hospitals that offer wide and good services are based in cities. The third one is information whereby the best centres of information are found in cities. People will appreciate living in cities where different radio-stations and television channels, magazines, newspapers and books can be easily accessed (Monsma 1989: 15). Similarly, there is the entertainment found in cities through museums, popular music, sports, and theatres. Trade is also an attraction along with access to transport and communication. Cities generally host the best airports, ports and railway stations where commerce and the transportation that it involves contribute to the growth of those cities (Monsma 1989: 15). Linked to trade is the availability of industry and employment. Manufacturing was key to the growth of Western cities and some cities of the developing World. In the case of Burundi, the best factories are also based in Bujumbura and draw people into the city for work and hence contribute to its growth.

4.1.2 Theological understanding of the city

Linthicum (1991: 26) draws our attention to the biblical understanding of every city as a battleground between God and Satan for domination of its people and their structures. He perceives the city as a place of conflict between the Yahwehs' and the Baals' of life, a conflict between the forces of freedom and of license, between the forces of justice and of exploitation, between the forces of love and of lust, between the forces of God and Satan (Linthicum 1991: 28). However, Linthicum (1991: 28) holds onto the fact that the battle of the city is not a battle between two equals; God is far more powerful than Satan.

Linthicum (1991: 34) shows the positive side of the city in scripture whereby it is portrayed as the abode of God's love and creative energy. The Bible uses the image of the New Jerusalem to symbolize this type of city and how it should function (Linthicum 1991: 25). It functions under the authority of God and reaps the blessings of its submission to its Creator. Linthicum (1991: 24) also highlights the negative side of the city which is portrayed as Babylon and characterised by evil. This is seen from the first book of the Bible, when the tower of Babel is built in Genesis 11, to the very last book-Revelation, when Babylon is called 'The Mother of Prostitutes and of the Abominations of the Earth' (Rev.17:5). In a similar way, John Nunes (1999: 93) defines cities as places of widely varying social and ethnic strata, offering both the best of the best and the worst of the worst.

Seabrook (2007: 8) also notes the same two different sides of the city. On the positive side, he says that the average income of cities remains higher than that of rural areas. However, on the negative side, Seabrook (2007: 8) notes that conditions and the quality of life

for some groups of urban poor are now worse than those of many rural people. Although the promise of wealth and the possibility of improvement draw people to urban areas, the actual experience is often of declining health and new kinds of impoverishment. With higher urban populations, pressure on land, declining employment opportunities, less secure livelihoods and demands by officials for bribes, it is impossible for the poorest to provide themselves with secure accommodation (Seabrook 2007: 82).

In exploring a theology of the city, Conn (1992: 13) starts by exploring the existence of cities right from the book of Genesis and explains how they affect urban ministry. Conn (1992: 15) sees God's urban intention in the Garden of Eden as a mandate given to Adam and Eve to build the city under the Lordship of God Himself. But, this was shattered by the fall of Adam and Eve recorded in Genesis 3. Instead of building cities that are the best places of human enjoyment controlled by God, corrupted human beings such as Cain sought to exalt their own name instead of God's and built cities dominated by violence, injustice, oppression. Conn (1992: 22) shows that this dark picture of the city in Genesis called for God's mercy and redemption. Thus the patriarchs were used by God as active participants in matters of pointing people back to God.

Despite the fact that they lived in cities of violence and injustice, flowing from the arbitrary wills of urban kings representing the arbitrary god they worshipped, the patriarchs called the people of God to display their faith by doing what is right and just so that justice and peace would be restored. They also became active participants in the economic and political life of cities to an extent that urban royalty from Pharaoh to Abimelech were touched by their influence (Conn 1992: 32). They were so influential to an extent that an urban world of famine was saved by their wisdom (Conn 1992: 32). Patriarchs were like light in the darkness, playing a considerable intermediary role in the redemption of the city.

4.1.3 Urban poverty

4.1.3.1 Social Analysis on Poverty

Urban poverty is a reality for communities such as Bwiza where many lack adequate housing, food, or employment. This poverty includes poor sanitation systems; poor refuse disposal; poor provision of power and water. Linthicum (1991:19) makes it clear that such conditions characterize slums that are observed in developing countries.

Seabrook (2007: 24) notes that in the past 20 years, much of the urbanisation of sub-Saharan Africa has been characterised by the chaotic growth of slums, and at the same time by an increasing tendency for family units to survive on a mixture of rural and urban livelihoods (Seabrook 2007: 24). Seabrook (2007: 11) realises that the challenge of slums is one of the most far-reaching implications of urbanisation. Seabrook (2007: 10) observes that the United NUN Habitat report of 2003, where the statistics show that in 2001, 924 million people, 31.6 per cent of the urban population were living in slums. In developing countries 43 per cent of urban populations lived in slums. The report forecasts that if no action is taken, the number of people living in slums will grow to 2.5 billion within 30 years (Seabrooke 2007: 12).

Seabrook (2007: 70) says that the urban poor build their own shelters as they cannot enter the official housing market because of poverty. Many bring techniques learned in rural areas where houses are built by the occupants out of local materials, including earth, cowdung, bamboo, straw and wood (Seabrook 2007: 70)²⁹. These shelters develop into temporary settlements which sometimes become permanent slums.

The urban poor in Burundi are found in slums such as Bwiza even though the people in the slums are not necessarily all poor. Grigg (1992: 42) reminds us that among the poor there is a class structure or ranking such that we can still talk of first, second and third degrees of poverty and malnutrition and of absolute poverty. As Grigg (1992: 42) explains, absolute poverty is a term used to describe poverty when people have an absolute insufficiency to meet their basic needs such as food, clothing and housing.

While this type of urban poverty is mainly observed in developing countries, there is relative poverty which is found in the developed countries and understood as secondary poverty as it is measured by looking at a person's standard of living relative to others in the community or nation (Grigg 1992: 42). This measure of relative or secondary poverty is not at a material or economic level, but rather of capacity to own and consume goods and services and have opportunities for development (Grigg 1992: 42). Thus, when talking of poverty in Third-world squatter areas, we are generally talking of something that occurs at a level not even to be seen among the poor areas of western countries (Grigg 1992: 42).

Grigg (1992) goes further to point to the international causes of poverty and considers dependency theories whereby the Third-world cities depend on Western cities for a continued industrialization. The Third-world countries thus have to import goods for domestic

²⁹ See also the photographs of some houses in Bwiza on page 20

consumption while exporting raw materials and industrial goods; and set up manufacturing sectors to produce goods for developed countries (Grigg 1992: 83-85). Grigg (1992: 86) also highlights the mediating role of banks whereby foreign banks prefer to focus on high turnover trade activities, including trade in agricultural products. They work within the export-oriented sectors of the society to provide loans to Third-world countries. This fosters a flow of credit from rural to urban to overseas and hence discourages local initiative (Grigg 1992: 86).

The third international cause of urban poverty relies in the weakness of Third-world governments to deal with the growing international dependency. As Grigg (1992: 86) explains, those governments are weakened in the following three ways. First they become incapable of independent decision-making because of foreign dependence and collusion with the monopolies. Second, they become handicap by increased debt and reduction in their investment capacity. Third, those governments in their roles as investors find themselves less able to orient their countries towards maximum growth and authentic national development. They live in constant fear of outside intervention from the Western countries and fail to consolidate their governments.

The fourth international cause of urban poverty relies in the New Economic International Order (NEIO) (Grigg 1992: 87). The NEIO concept emerged at the sixth special session of the United Nations whereby the Third-world nations joined to express their opposition to the prevailing international economic system, which they claimed was unfair to their interests (Grigg 1992: 87). Within that concept, Grigg (1992: 87) reminds us that the Third-world countries that contain 70% of the world's population command 12% only of the gross world product while the Western countries control 80% of the world's trade and investment, 93% of the world's industry, and almost 100% of the world's research. It is this system that NEIO proponents argue that it should be restructured so that historical wrongs be righted, wealth be transferred from rich to poor, and developing countries be given far more voice and power in the world (Grigg 1992: 87).

Contrary to assumptions which reduce poverty to the absence of things like money, water, food, housing and the lack of a just social system, Myers (1999: 5) searches for a genuinely biblical understanding of poverty. He considers the understandings of poverty as expressed by Chambers (1983), John Friedman (1992), and Jayakumar Christian (1994) where poverty is understood as deficit, entanglement, lack of access to social power, powerlessness, and as lack of freedom to grow (Myers 1999: 67-81). Myers (1999: 67) defines poverty as a network of broken relationships with self, others, the community, the environment, and with God that entrap people. He highlights the fact that both the poor and

the non-poor undergo poverty since they are all made in the image of God, are fallen and are all in need of redemption (Myers: 63, 89). Despite the fact that their type of poverty is expressed in different ways, they all have their shortfalls which lead them to dissociating with one another and with God. Realizing that poverty distorts the image of God in people, Myers (1999: 88,188) argues that poverty is fundamentally spiritual. Myers (1999: 81) notes that poverty is a complicated social issue which involves all areas of life-physical, personal, social, cultural and spiritual.

4.1.3.2 Theological reflection on poverty

When reflecting on the poor theologically, Linthicum (1991: 35) invites the Church to imitate Christ who became poor. He notes Philippians 2: 6-8 where Christ became one of us, lived among us, voluntarily took upon himself our limitations, and was humbled, even to accepting death on the cross. If we are to win the city's poor for Christ, he suggests we become one with them, live among them, voluntarily take upon ourselves their limitations and join with them in addressing our common problems and issues (Linthicum 1991: 35). Grigg (1992: 12) similarly insists on an incarnational approach to ministry whereby men and women work and live among the poor to bring them the bread of life by both word and deed.

Linthicum (1991: 40) argues that the church and its people are called to become God's presence in their city and bless it by being children of God. He cites Jeremiah's instruction to the captive Jews in Babylon to build houses, settle down; plant gardens and eat what they produce; take wives and have sons and daughters (Jer. 29: 5-6). They were to enter fully into the life of the city, enter its economics and make a contribution as they invest themselves and their families. Linthicum (1991: 40) goes on to say that the church is also called to pray for the city. The Psalter in Psalm 122: 6 calls on God's people to pray for peace in Jerusalem. And one prays for God's city's peace by praying for its poor and oppressed, its economic conditions and for political justice, for those city dwellers who do not know either God or their filial relationship with God's people (Ps 122: 7-9).

The Church is also called to proclaim in the city its faith in Christ (Linthicum 1991: 41). At the inauguration of his ministry recorded in Luke 4: 14-22, Jesus brought good news to the poor, liberty for the captives, new sight for the blind, freedom to the downtrodden. Jesus' words describe the breadth of the church's proclamation in the city. The end results of the church's presence, prayer, practice and proclamation in the city ought to be the liberation and empowerment of the city's poor (both spiritually and physically).

Linthicum notes that the poor are not only to be thought of in terms of political and socio-economic categories, but also biblically. Bosch (1991) helps us with this biblical reflection noting how the poor are perceived as those who are poor in spirit, the ones who recognised their utter dependence upon God (Bosch 1991: 435). In this sense, then, the rich could also be poor. Luke, in his gospel, has particular interest in the poor and other marginal groups (Luke 6: 20). In his reflections on Luke, Bosch (1991: 98-99) has shown that, whenever Luke recorded words of Jesus about those who suffered, he either put the poor at the head or at the very end of the list, a reality that seems to suggest that the poor were an all-embracing category for those who were victims of the society. In fact, the word poor is moreover often a collective term for all the disadvantaged, all who experience misery (Bosch 1991: 99).

As Bosch (1991: 98) points out, Luke is so concerned with the poor that the term poor occurs ten times in his gospel compared to five times each in Mark and Matthew. Luke is so concerned with the poor that we even find many terms referring to the poor like *want* and *need* abounding in his gospel. Luke's concern with the poor made scholars like Schottroff and Stegemann (1986: 67) comment that if we did not have Luke, we would probably have lost an important, if not the most important, part of the earliest Christian tradition and its intense preoccupation with the figure and message of Jesus as the hope of the poor.

Analysing the relationship between poverty, persecution, and righteousness, Mugambi (1989: 98) observes that, in most cases, material prosperity is impossible to achieve without corruption and exploitation. As Mugambi (1989: 98) goes on to say, material wealth in itself is not evil, for human beings need bread to live. But material wealth can reduce those who have it to become exploiters and oppressors in order to accumulate more. This is one of the reasons why Luke and James warn the rich: "Woe to you that are rich, for you have received your consolation (Lk 6: 24); "Come now, you rich, weep and howl for the miseries that are coming upon you" (Jam 5: 1-6). Gutiérrez (1973) and Miguez Bonino (1975), among other Latin American theologians, have shown that in their continent the social, political and economic situation is interwoven with the ecclesial status quo. Likewise, Cone (1984) has shown that the low social and economic status of black communities in the United States is not accidental but rather the consequence of centuries of exploitation and oppression.

Both the Old and New Testaments are deeply concerned about the poor. Their teachings show that Christ has a unique concern for the poor and the oppressed. We see in the Old Testament that God was deeply concerned with the poor and the oppressed of all kinds. Although the Old Testament stresses that God blesses those who keep his commandments (Dt

28: 1ff) and that the righteous are prospered with material possessions (Ps 112: 1ff), there were numbers of poor people within the people of God. Poverty could be caused by natural disasters, invasions by enemies and through oppression by powerful neighbours. But the wealthy were always commanded to support the poor, especially the most vulnerable, orphans, widows, and people who owned no land (Dt 15: 1ff, Am 2: 6ff).

God himself stood against oppression and wrong domination over others when he saved the Hebrew migrant laborers in Egypt from the Pharaoh's yoke: *let my people go that they may serve me* (Ex 3-5). The deliverance of the Israelites demonstrates that all people together should be stewards of the resources of the earth such that no poor person is found among them (Dt 15: 5). God was radically against exploitation and oppression that he instructed, through the Mosaic Law, that there should be no injustice ever arising among God's people (Dt 6: 20-25; 15-1ff). However, the institution of the monarchy centralized power and wealth and impoverished large sections of Israelite society (I Sam 8: 10-22, I Kin 12: 4, Am 2: 6-8). The king who was meant to protect the poor from exploitation (Prov 31: 1-8) became one of its great agents (I Kings 21).

Though Israel went against God's will, God was never pleased with them but kept insisting, through the prophetic voice, that justice to the poor should prevail and all his commandments kept. As Israel kept disobeying, the prophetic hope grew of a king who would bring justice to the poor. This king was no other than Jesus coming in the New Testament era with the good news to the poor in particular and to the whole world in general.

Jesus' focus was on the poor. He himself became poor to bring meaning to his good news to the poor (II Cor 8: 9). He was born in a very despised place (manger) and even his parents were poor rural dwellers (Mugambi 1989: 91). As the Melbourne Conference (1980: x) puts it, Jesus was the only real king of the world who was born outside any king's palace, outside the house of the wealthy in which there was no place for him. He grew up and spent most of his youth in the rural areas in the province of Galilee.

Jesus launched his public ministry in Galilee, a place of the dispossessed and the outcast (Packer 1988: 523). Most of the time of his public ministry was devoted to the rural society in a place where the population was predominantly rural and poor even though the seat of political and religious leadership was in the city of Jerusalem (Mugambi 1989: 92). Even his first four disciples were chosen from among petty fishermen (Mugambi 1989: 92). Jesus' ministry was with the sick, the Samaritans, those branded as sinners and the socially rejected (Packer 1988: 523). Jesus Christ was and brought the good news to those at the periphery namely the poor, the sick, the Samaritans, the sinners, the prostitutes and the impure

who were excluded from the community and the kingdom of God (Melbourne Conference 1980: x). It was made explicit in the Melbourne Conference (1980: x) that there is no periphery in God's reign for, the poor are promised the kingdom, sinners are forgiven, women become part of the community, children are replaced in the centre, the sick are healed, the impure have access to God. This is God's preferential option for the poor!

Jesus' ministry does not however exclude the rich. Among the people who brought the sick to Jesus was a centurion, a high-ranking officer in the Roman army stationed at Capernaum (Mat 8: 5-13). The incident of the centurion is a clear indication that Jesus was concerned with the high-ranking people, the rich. But the significance of the good news for the rich was to come through what Jesus was doing among the poor. The meaning of Jesus' ministry among the poor would give the meaning of what he was doing among everybody else (Packer 1988: 523). Henceforth, how a tax collector who was normally socially poor, experienced forgiveness, was to determine how the Pharisee ought to experience it (Luke 18: 9-14), not vice-versa. This shows that the good news of the whole gospel of the kingdom is to be introduced to a whole community through the poor (Packer 1988: 523). It becomes apparent therefore that the way a community will be changed and experience the grace of God is through the poor. The poor replace Israel as the focus of the gospel (Packer 1988: 524). As the poor experience the good news of the kingdom, the real nature of the gospel becomes evident to others (Packer 1988: 524). The New Testament gives attention to what that means in terms of children, women, Samaritans, social outcasts, the sick, the lost sheep of the house of Israel (Packer 1988: 524).

We see that the poor are given special attention by Christ and remain the focus of God's mission. This is what the task of the Church should be, to mind about the poor and the oppressed. The Church should follow the footmarks of Jesus Christ by preaching the good news to the world. The good news which does not focus on the poor and those rejected by the society is not Christ's gospel.

4.1.3.3 Responses to poverty

Davey (2001: 61) notes that cities, however corrupted, can be restored, regenerated and redeemed. They can become home to the exile, offer sanctuary to the stranger and justice to the oppressed and persecuted. This begins with the imagination of God's new order breaking in; reconciling and giving rights to the unemployed, underpaid and those caught up in debt, migrants seeking security and work, refugees seeking safety and welcome (Davey 2001: 106).

In his book, *Empowering the Poor*, Linthicum (1991: 21) proposes three different church responses to poverty. The first response of the church to its city is to see itself as being *in* that city and *in* that community (Linthicum 1991: 21). At this level the Church may have no particular relationship yet to the people of that community, but simply be physically present in that community. This level may be referred to as the stage of insertion where the church enters the community, looking for its establishment. Linthicum (1991: 20) refers to this point of entry as a stage where bricks and mortar meet the ground.

This church that has established itself in the community will soon realise that it needs to interact with the community so that it may survive and be of importance to that community. This brings us to the second stage where the church perceives itself as a church *to* the city and *to* the community (Linthicum 1991: 22). At this level, the church finds some ways of reaching out holistically to its neighbourhood. It begins to become concerned about its city, its neighbourhood and its problems (Linthicum 1991: 22). As much potential as this approach has, it has a danger of being paternalistic. It undertakes to minister to that community out of its own understanding of their needs. This denies the community the responsibility for dealing with their own corporate issues. This process can result in dependency and lack of ownership by the community.

The third response of the church in the city is to be the church *with* the city (Linthicum 1991: 23). When a church takes this third approach, it incarnates itself in that community (Linthicum 1991: 23). It enters into the life of that community and becomes a partner with the community in addressing that community's needs. That means that the church allows the people of the community to instruct it as it identifies with the people. Furthermore, it respects those people and perceives them as being people of great wisdom and potential. Such a church joins with the people in dealing with issues that the people have identified as their own.

Thus, the task of the church is to come alongside the poor, empowering communities, both becoming their advocates before the rich and joining with the poor in their struggle to deal with the forces that are exploiting their community (Linthicum 1991: 24). It is in the midst of such power and wealth, vulnerability and poverty, that the church makes its home to address more effectively the neighborhood's most substantive problems. Nunes (1999: 39) suggests that some of these substantive issues such as violence, injustice, the crisis of dependency, and legitimate paths to empowerment of the poor should be addressed squarely in prophetic urban pulpits.

Nunes (1992: 39) offers what he suggests is a Gospel response to a frightening climate of profound urban defeat when he calls us to live out our faith by loving our neighbours. In this sense, the pervasive problem of poverty does not provide an escape or an excuse, but to the person of faith, it is an invitation to action. Though Nunes' (1999: 22) emphasis is on gospel proclamation as a way to respond to urban poverty, he touches on compassion and charity showing that the biblical ethic of love for neighbor should stimulate Christians to hear and attend to the cries of urban dwellers (Nunes 1999: 36, 38). He shows that God commands His people to be openhanded toward the poor and needy in the land (Deut. 15: 11). Thus, Nunes (1999: 36) calls God's redeemed people to be openhanded and tenderhearted toward those in need.

In terms of response, Grigg (1992: 163) is mainly concerned with church planting among the urban poor with a view to bringing about transformation. He argues that the most strategic way to reach the growing urban poor with the gospel and to break the bonds of injustice, sin, oppression, and poverty, is by modeling Jesus' approach of establishing movements of disciples among the poor (Grigg 1992: 4). Grigg (1992: 159) calls the church to follow Jesus' example who left His glory and lived among the poor. He argues that such an incarnational ministry of living among the poor is the first step towards transforming their community and addressing unjust structures of oppression (Grigg 1992: 162). Grigg's view of living among the poor is shared with Ortiz (1992: 85) who emphasizes the need for urban ministers to become a part of the communities they want to reach and to develop personal relationships instead of relying on programmes and other less personal techniques. Similarly, I found that living with the residents of Bwiza did not only help me have a clear understanding of the real problems they undergo, but also made me more aware of the kind of ministry that is needed.

Continuing with this theme of incarnational presence, Greenway (1992) applies this to theological education. He proposes that professors and church leaders should become personally involved with the poor and with ministry among and to them (Greenway 1992: 36). They should teach others both theoretically and practically. In this way students and church members also will imitate their teachers in serving urban poor communities. They will practice urban discipleship that works towards eliminating squalor, slums and every depressing condition that dishonors God by degrading human life (Greenway 1992: 46).

Addressing the question of how we are to respond to poverty, Myers' (1999) provides a holistic approach in which physical, social, and spiritual developments are seamlessly interrelated. This is what Myers (1999: 4) refers to as Christian witness whereby the gospel is

proclaimed by life, word and deed. Myers (1999: 211) relates Christian witness to transformational development which focuses more, but not exclusively, on the relationships with the self, community, others, and our environment. In this sense, there is no separation between the physical and the spiritual. The poor, the non-poor, and ourselves will be able to recover our true identity as children of God and restore our true vocation as productive stewards in God's creation. Bakke (1992: 134) similarly notes that discipling the urban world must include both spiritual and social transformation. Success in urban ministry, he argues, results from a combination of the spiritual and physical good. Grigg argues that this proclamation of the word should precede what he calls deeds of mercy (Grigg 1992: 163).

4.2 Literature on liberation theology

Liberation theology is key to this research for two main reasons. Firstly such theology addresses the concrete situation of Latin Americans who were experiencing poverty in similar ways to the residents of Bwiza. Secondly, liberation theology has strong linkages to the pastoral cycle as a strategy to address poverty. The fact that liberation theology not only reflects on poverty but also leads to action, as in the pastoral cycle, made it significant for the research and complements the theological reflection on poverty already highlighted in the literature review.

4.2.1 An introduction to liberation theology

Liberation theology, in its origins, is particularly associated with Gustavo Gutiérrez (1973) and his book *A Theology of Liberation*. Elwell (1984: 635) calls it a movement that attempts to unite theology and the socio-political concerns while Conn (1988: 378) refers to it as a movement that seeks to interpret the Christian faith from the perspective of the poor and the oppressed. Similarly, Brown (1978: 3) defines liberation theology as an attempt to look at the world in terms of involvement with the under-privileged and oppressed, and to find within the Christian gospel both the analytic tools and energising power to work for radical change.

According to Boff and Boff (1988: 69) liberation theology started when Catholic theologians such as Gustavo Gutiérrez, Segundo Galilea, Juan Luis Segundo, Lucio Gera and Protestants like Emilio Castro, Julio de Santa Ana, Rubem Alves, and José Míguez Bonino met to reflect on the relationship between faith and poverty, the gospel and social justice. Meetings of these theologians began in the early 1960s in the climate of worldwide political action. Central to the development of liberation theology was a March 1964 statement by Gustavo Gutiérrez at a meeting of Latin American theologians held in Petrópolis (Rio de

Janeiro), which described theology as critical reflection on praxis (Boff and Boff 1988: 69)³⁰. This line of thought was further developed at meetings in Havana, Bogotá, and Cuernavaca in June and July 1965. Many other meetings were held as part of the preparatory work for the Medellin conference of 1968 where Latin American Bishops spoke of the Church's need to listen to the cry of the poor and become the interpreter of their anguish (Boff and Boff 1988: 69). Also lectures given by Gustavo Gutiérrez on the poverty of the third World and the challenge it posed to the development of the pastoral strategy of liberation were a further powerful impetus toward a theology of liberation (Boff and Boff 1988: 69).

The first Catholic congresses devoted to liberation theology were held in Bogota in March 1970 and July 1971 (Boff and Boff 1988: 70). In May, Hugo Assman had conducted a symposium, *Oppression-liberation: the challenge to Christians* in Montevideo, and Leonardo Boff had published a series of articles under the title *Jesus Cristo Libertado* (Boff and Boff 1988: 70). Then in December 1971, Gutiérrez published his seminal work, at Lima, *theologia de la liberacion* originally in Spanish, later published in English (Dekoster 1984: 47). This opened the door for the development of a theology from the periphery dealing with the concerns of this periphery, concerns that presented a challenge to the evangelising mission of the church.

Gutiérrez (1988: xxxviii) distinguishes three levels of liberation whereby people should be liberated from social situations of oppression and marginalisation, from every kind of personal servitude, and from sin. In the first level, liberation expresses the aspirations of oppressed peoples and social classes, emphasizing the conflictual aspect of the economic, social, and political process which puts them at odds with wealthy nations and oppressive classes (Ferm 1986: 15). Looking at Latin Americans, they were oppressed economically, socially, and politically. In the economic sphere, oppressed Latin Americans were those people with little material riches, or those who had almost nothing as material possession. This class of people includes the unemployed and those without land, those who have no income but rather survive on what they beg or even steal. Mugambi (1989: 98), writing from an African context, argues that this kind of poverty is a result of exploitation and oppression by those in political and economic power.

In the social sphere, the poor include those whose identity is denied, those who are exploited and oppressed on the basis of gender, social class belonging. Addressing the

³⁰ Praxis is an important term in theology. In the context of liberation theology particularly, it is used to combine theory, reflection and action with a view to advocate for the marginal communities of the poor (Gutierrez 1980: 22). The praxis on which liberation theology reflects is praxis of solidarity in the interest of liberation of the poor and is inspired by the gospel (Gutierrez 1980: xxx).

socially poor, Schreiter (1985: 13) uses an *ethnographic approach* pointing to the need to reconstruct an identity that has been denied or considered inferior. Apart from several examples in Latin America, more practical examples include black power in South Africa, women's rights, issues of supratribal identities and loyalties that were controlled by the North Atlantic Nations, rights for refugees and urban people (Schreiter 1985: 13).

In the political sphere, Latin Americans were experiencing oppression and exploitation. They were treated unjustly by the political system with many people being exploited, discriminated against and denied the right of expression. Mugambi (1989: 100) gives examples of the people who are poor because of being politically exploited. He mentions thousands of refugees (mainly from Africa) who flee their homes for fear of being killed or tortured by leaders. At this level, there is a need of socio-politico-economic liberation from poverty, oppression and dependency (McGovern 1989: 10).

In the second level, there is a need of personal transformation whereby a person is liberated from every kind of personal servitude (Bosch 1991: 443). This type of liberation can be applied to an understanding of history (Ferm 1986: 15). In other words, there is need for liberation in history of all dimensions of human freedom, with humans becoming responsible for their own destiny and living in solidarity (McGovern 1989: 10). This understanding provides a dynamic context and broadens the horizons of the desired social change (Ferm 1986: 15). In this sense, the gradual conquest for true freedom leads to the creation of new women and men and a qualitatively different society (Ferm 1986: 16).

The third level, is liberation from sin, which is the ultimate root of all injustice (McGovern 1989: 10), the breaking of friendship with God and with other human beings (Bosch 1991: 443). At this level, the term liberation allows for another approach leading to the biblical sources which inspire the presence and action of humans in history (Ferm 1986: 10). Apart from liberation seen when God rescued Israel from the house of bondage in Egypt, Christ is also presented as the One who brings us liberation. Christ the Saviour liberates humankind from sin, which is the ultimate root of all disruptions of friendship and of all injustices and oppression (Ferm 1986: 16). Christ makes persons truly free. He enables them to live in communion with Him, a fact which is the basis for all human solidarity.

These three levels of meaning are intimately interconnected but they are not the same (Bosch 1991: 443). They are three levels of meaning of a single, complex process, which finds its deepest sense and its full realization in the saving work of Jesus Christ.

4.2.2 *Addressing poverty: God's preferential option for the poor*

The phrase *God's preferential option for the poor* was coined during the second and third general conferences of Latin American Bishops at Puebla (Bosch 1991: 435). The phrase *God's preferential option for the poor* implies that the poor are the first, though not the only ones, on which God's attention focuses (Bosch 1991: 436). In fact, as Gutiérrez (1988: xxv) has explained the very word preference denies all exclusiveness, as though God would be interested only in the poor, whilst the word option should not be understood to mean optional. In simple terms, the phrase *God's preferential option for the poor* implies the place God has for the poor. This is very crucial since the poor are neglected and rejected by the society. Even the church aligns itself, in some cases, with the oppressors of the poor instead of following God's instructions of helping the poor. There is therefore a need to understand further that statement *God's preferential option for the poor and how it might apply to communities of Bwiza*. There is a sense in which this phrase should inspire the church as to how to serve the poor.

One of the characteristics of the Melbourne Conference (1980) was its methodological dimension. In this dimension, an attempt was made to draw the implications of what it means to be sent in mission by the resurrected and ascended Lord as disciples of the crucified Jesus, having received the power of the Holy Spirit (Melbourne Conference 1980: ix). The Great Commission recorded in Matthew 28: 18-20 required Christ's disciples to further the good news to all nations. This is the task of the Church today, to proclaim the good news to the poor, the prisoners, the oppressed of all kinds (Luke 4: 18). The Church today is God's instrument that should carry the good news to the poor.

When the Church got richer and more privileged, after Constantine, the poor were increasingly neglected or treated condescendingly (Bosch 1991: 436). Instead of advocating for the poor, the Church became part of their oppression. Today's church therefore needs to demonstrate a different attitude with a liberating message to the poor, the despised, the outcasts, the handicapped, and those for whom our modern societies have little care. To achieve this, the Church should identify herself with the poor and the oppressed, as Jesus did.

The Melbourne Conference (1980: x) records that Jesus incarnated the message by becoming impure through eating with the impure people, sharing meals with them. As Mugambi (1989: 99) puts it, Jesus proclaims a new social order in which a person's worth is not determined by the material s/he possesses but a society in which all individuals respect and value one another as brothers and sisters, as children of God. In this new social order, namely the kingdom of God, Mugambi (1989: 99) explains that people who are endowed with

material wealth share it freely and willingly with those less wealthy; and those with other non-material endowments also share whatever they have with their fellow men and women. In this way, a new harmonious society is created in which economic, social, cultural, religious and racial distinctions exist but are rendered insignificant by the strong bond of universal brotherhood. This is the society that Jesus Christ was referring to when he encouraged hospitality (Luke 14: 12ff) and giving charitable aid (Luke 18: 22).

In an attempt to create such a new society, the apostle Paul not only preached the good news of the kingdom but also raised money for the poor Christians in Jerusalem (Gal 2: 10). Similarly, James encouraged such a society when he vehemently condemned those who allow distinction between rich and poor in the church (James 2: 1ff). James challenges the Church not to favor the rich because of their wealth and despise the poor because of their poverty. He exhorts the church to mind both the rich and the poor without distinction. James goes further to say that the gospel to the hungry and the naked is non-other than feeding and clothing them. In a preferential option for the poor solidarity with the poor and oppressed comes at the forefront. The mission of the church consists in dealing with the powers oppressing the poor whether they are economical, religious, or socio-political.

The issue of spiritualizing poverty which tends to look at the poor as *the poor in spirit* is strongly rejected by Gutiérrez (1973: 166, Melbourne Conference 1980: 109) who confirms that the way to the spiritual is God's material creation, the temporal, secular reality. As the Melbourne Conference (1980: 109) goes on to demonstrate, we can only enter the spiritual realm through the historical gate inaugurated by Jesus Christ. This is very crucial since the good news that Jesus brought to the poor consists not only in proclamation of the word of God but also in feeding them: *the hungry he filled with good things* (Luke 1: 53). The salvation that Christ brought, and in which we participate offers a fullness of life. It is the salvation of the soul and the body, of the individual and the society (Melbourne 1980: 17). The Melbourne Conference (1980: xi) stated that the mission under the kingdom of God cannot be faithful today if it is not formulated as good news to the materially poor. Emphasizing this reality, Emilio Castro (1980: xi) repeatedly said that the frontier to be crossed today is not primarily to be defined in religious terms, but in bluntly material terms: it is that which defines whose children will die, whose husband will be tortured, whose wife will be raped, whose home will be built on the garbage heap, whose life will be short.

The church's participation in God's mission is therefore seen and understood primarily as joining the poor in their struggles for liberation and self-determination, for self-reliance (Melbourne Conference 1980: xii). The church should identify herself with those people

whose human rights are violated and suppressed by denouncing injustice. In other words, the church should ally with the poor in terms of advocating for them.

A community where the church has proclaimed the good news should be characterized by restoration of the dignity and personality of humankind, restoration to wholeness, to humanness (Melbourne conference 1980: 110). This is the society that is worth the statement *God's preferential option for the poor*. God's mission done in this perspective should reflect a church whereby the poor regain their position as bearer and object of the gospel (Melbourne Conference 1980: 110). The Melbourne conference (1980: 110-111) refers to such a church as,

A church immersed in today's world; a church amidst the deprived world of the poor, a church obedient to the word of God and attentive to signs of the times; a church that partakes in the sacrament of the poor; a church that lends its voice to the voiceless, a prophetic church that can say: do not oppress your brother; a church that fulfills in itself the passion of Christ; a church that provides an institutional space for liberating practice; a church that sees itself as the people of God; a church that is born amidst the people by the Holy Spirit; a church which is more pastoral, popular and charismatic.

4.2.3 *Liberation theology and the pastoral cycle*

Liberation Theologians have developed and used the pastoral cycle to address poverty. This cycle consists of four interrelated moments namely insertion, socio-analysis, theological reflection, and pastoral planning. These four moments form a pastoral cycle initially formulated by Holland and Henriot (1980). This pastoral cycle emphasizes an on-going relationship between reflection and action as practically shown below.

Starting from the first moment of insertion, which consists of practical involvement or living commitment with the oppressed (Boff and Boff 1986: 22), people of different kinds and status join the popular liberation movement on the road to liberation. These people include lay and religious groups, bishops and theologians. Here we see some connections to Linthicum's (1991: 118) discussion of community organization, which he defines as a process that enables the church to be with its neighborhood. There is also some resonance with Grigg's thinking on incarnational ministry among the poor whereby Grigg (1992: 163) invites us to live among the poor as the first step towards transforming their community. Grigg's (1992: 163) primary emphasis however is with church planting among the urban poor rather than the forms of solidarity found in liberation theology.

The second moment of socio-analysis referred to by Boff and Boff (1986: 24) is a stage whereby liberation theology informs itself about the actual conditions of the oppressed. At this level, people try to find out why the oppressed are in such a state, asking more basic

questions about the nature of actual oppression and its causes. Again there is some parallel to Linthicum's (1991: 118) discussion of community organizing where a team leads the people to reflect on and analyse their problem, seeking to understand why it exists.

In the search for the causes of socio-economic poverty, liberation theology describes three approaches, namely *empirical*, *functional*, and *dialectical* (Boff and Boff 1986: 25). The *empirical* approach sees poverty as a vice. It attributes causes of poverty to laziness, ignorance, or human wickedness. This approach advocates for "aid" since the poor are treated, in this case, as objects of pity. The *functional* approach sees poverty as caused by economic and social backwardness (Boff and Boff 1986: 25). Although this approach observes that poverty is a collective phenomenon, it fails to see that this poverty is a product of economic, social, and political situations and structures. The social and political solution that this approach puts forward is "reform" in the sense of progressive betterment of the existing system.

The third approach is the *dialectical* one, which sees poverty as oppression (Boff and Boff 1986: 25). This approach considers poverty to be the product of the economic organisation of society, which exploits some (workers) and excludes others (the underemployed, unemployed and all those marginalised) from the production process. The way out of this type of poverty is "revolution", which is understood in terms of transformation of the bases of the economic and social system. Besides the socio-economic aspect of oppression, the socio-analysis moment goes further to identify more levels of social oppression such as racist oppression, ethnic oppression and sexual oppression. Boff and Boff (1986: 31) see the poor as the degraded and deprived people. They identify the poor with the disfigured Son of God whereby the poor are beings called to eternal life, thus bearers of an evangelising potential.

In addressing poverty and oppression, liberation theology borrows from Marxism certain methodological pointers that have proved fruitful in understanding the world of the oppressed. These include the importance of economic factors, attention to the class struggle, and the mystifying power of ideologies, including religious ones (Boff and Boff 1986: 28). While writers such as Linthicum (1991) and Grigg (1992) share an understanding of poverty as resulting from injustice and oppression they do not share this Marxist analysis.

When we come to the socio-analytical interpretation, the situation of the oppressed is defined not only by their oppressors but also by the way in which they react to oppression, resist it, and fight to set themselves free from it. In the context of Latin America; the oppressed sectors within each country were becoming aware of their class interest and of the

painful road they had to follow to break their status of oppression. They were aware that alienation and exploitation in which they were living required an urgent path towards economic, social, ecclesiastical, and political liberation. Oppressed Latin Americans realized, after being conscientised, their socio-economic poverty. They could understand their state of poverty as the degraded and deprived, the neglected and the rejected people of the community.

The kind of poverty that Latin Americans experienced is, in many ways, similar to the poverty that residents of Bwiza experience. Some of the residents of Bwiza suffer from land insufficiency or practically have no land at all on the basis of some ethnic oppression and exploitation. The economic status of the residents of Bwiza is extremely difficult as a good number of them lack food, shelter and housing. They cannot afford to rent a decent house, but rather live in inadequate houses with no electricity or sanitation. The lack of employment and extremely low salaries for some employees are a result of a poor political system and have made some residents of Bwiza opt for commercial sex work, street begging, and crime. The returning refugees and displaced Burundians now living in Bwiza are a result of a political poor system that fosters poverty. In so many ways, the poor residents of Bwiza and other several slums depend on the minority rich Burundians who are feeding on the riches of the country that were meant to be shared by all.

The third moment of the pastoral cycle, theological reflection, is referred to by Boff and Boff (1986) as *hermeneutical mediation*. This moment seeks to discern what God's plan for the poor is. Once liberation theologians have understood the real situation of the oppressed, they are concerned with what the word of God has to say about that. In the words of Boff and Boff (1986: 32), theological reflection is a question of seeing the oppression-liberation process in the light of the word of God. Liberation theologians go to the scriptures bearing the whole weight of the problems, sorrows, and hopes of the poor, seeking light and inspiration from the divine word.

In the theological reflection approach, liberation theologians draw from the Bible themes that speak to the poor. These themes include among others: God the Father of life and advocate of the oppressed, liberation from the house of bondage, the prophecy of a new world, the kingdom given to the poor, the Church as total sharing (Boff and Boff 1986: 32). These themes are referred to as *hermeneutics of liberation* or rather *liberative hermeneutics* (Boff and Boff 1986: 32-33). They may not be seen by some as the most important themes in the Bible but they are the most relevant to the poor and the oppressed in their situation of oppression.

The importance of theological reflection relies in its liberative hermeneutics. The liberative hermeneutics favor *application* rather than *explanation*. As Boff and Boff (1986: 72) say, good liberation theology presupposes the art of going beyond theories and come to practice. It is the most progressive theology in Latin America, which is more interested in being liberative than telling about liberation (Segundo 1975: 9). It is a theology which is more committed to *action* than *theory*. Liberative hermeneutics read the Bible as a book of life, not as a book of strange stories (Boff and Boff 1986: 34). In this sense, liberation theologians read the Bible with a view to finding a contemporary practicality for the textual meaning.

More than this, liberative hermeneutics seek to find an interpretation that will lead to individual change in terms of *conversion* and *change* in history in terms of *revolution*. Thus, liberative hermeneutics seeks to discover and activate the transforming energy of biblical texts (Boff and Boff 1986: 34). Liberative hermeneutics also emphasize the social context of the message. They place each text in its historical context in order to construct an appropriate translation into one's own historical context. For example, liberative hermeneutics will stress the social context of oppression in which Jesus lived to bring in relevance in the context of oppression experienced in the Third World (Boff and Boff 1986: 34).

In the context of Bwiza, the moment of theological reflection can be reflected in the ministry of the various churches serving the residents of Bwiza. They put more emphasis on mission as gospel proclamation. Their problem is that they do not use relevant texts that Liberation theologians use, and hence fail to provide relevant practical solutions that liberation theologians describe.

The fourth moment of the cycle, referred to by Boff and Boff (1986:39) as *practical mediation*, is pastoral planning. This moment requires the taking of action. Pastoral planning tries to discover the courses of action that need to be followed so as to overcome oppression in accordance with God's plan (Boff and Boff 1986: 24). This moment is very crucial in the sense that liberation starts with action and leads to action- action of justice, the work of love, conversion, renewal of the Church, transformation of the society (Boff and Boff 1986: 39). The definition of the action to be taken depends on the theological level on which one finds oneself. These levels are *professional*, *pastoral* and *popular* (Boff and Boff 1986: 40).

On the *professional level*, professional theologians point only to the broad lines of action. In the context of Latin America, scholars and theologians did not only reflect on written materials, but also identified themselves to some extent with the poor, the *non-persons* as termed by Gutiérrez (1988: xxix). On the *pastoral level*, a pastor-theologian can be more

definite as to courses to be followed. In Latin America, priests and bishops did not only address, in general terms, the oppressing factors that overwhelmed Latin Americans, but were more specific in advocating for justice. In connection to this, many priests considered it a duty to adopt some positions in politics in order to fight for justice for the oppressed (Gutiérrez 1973: 61). Some bishops joined the poor in the fight for justice. This is made explicit at Puebla where Bishops said that the love of God must become first and foremost a labour of justice on behalf of the oppressed, an effort of liberation for those who are most in need of it (Boff and Boff 1986: 61). For these priests and bishops the word of God, the message of love is a liberating force that attacks the roots of all injustices (Gutiérrez 1973: 61).

On the *popular level*, a popular theologian is in a position to be able to go deep into the particular course to be followed in a specific case (Boff and Boff 1986: 40). On this level, more actions are done by the ordinary people as they fight for their justice. In Latin America, it was clear that the oppressed Latin Americans were yearning for emancipation. It is in this regard that the poor, organized and conscientised, began to knock at their masters' doors, demanding bread, liberty, and dignity (Boff and Boff 1986: 6). Liberation was emerging as a strategy of the poor themselves, confident in themselves and in their instruments of struggle such as local associations, free trade unions, base communities, popular political parties (Boff and Boff 1986: 6). They were joined by groups and individuals from other social classes who had opted to change society and join the poor in their struggle to bring about change. In the moment of pastoral planning, it is noted that wisdom and prudence are more useful than in analytical reasoning since this moment involves the taking of action. It is also noted that, more knowledge is gained in practice than in theory.

This cycle of praxis, as outlined above is a vital tool within Liberation Theology to dig deeper and address poverty. This strategy can inspire us on how to deal with poverty in Bwiza more effectively where all forms of poverty are addressed by joint efforts of the government, faith-based organisations, the Church and the residents of Bwiza.

CHAPTER 5

RESEARCH FINDINGS

5.1 Research description

The interview schedule was initially set in English but was translated in Kirundi and Kiswahili to help interviewees that mainly speak these two languages. The interview was conducted in Kirundi for the majority of the interviewees, especially church goers who met in focus groups. For a few people in the groups of non-church goers and church leaders that mainly grew up in Bwiza, lived in Bwiza for more than 15 years or those who have a Congolese or Tanzanian background chose to be interviewed in Swahili. Only one interviewee, namely Pastor Kivuye Edmond who is the *International Apostolic Leader* of the Living Church of Christ, chose to be interviewed in English. However, all the interviewees were allowed to respond in any language with which they felt comfortable. These languages included, among others Kirundi, Swahili, French and English. Consequently I wrote down responses in a mixture of these languages then translated these into English.

Personal interviews were conducted with 30 non-church goers, 8 focus groups of 12 church goers each, and 8 church leaders from 8 different denominations present in Bwiza. Starting with non-church goers, I chose those that are very poor, evidenced in their families, the type of work they do and the needs they have. The total number included 12 adult men, 9 adult women, 5 young ladies and 4 young men. I then proceeded with church leaders. Since most of the churches had two pastors, I selected one pastor from each of the 8 churches. A faced a challenge with Emmanuelist Church of the Holy Spirit known as *EES-Eglise Emmanueliste du Saint-Esprit*. When I started the study, the church was in Bwiza, but by the time I was identifying pastors for interview, that church had moved to Cibitoke. I found another church had rented the same place for a period of five years from 1st April 2009. I decided to continue the work with that new church namely *CADP-Communauté des Assemblées de Dieu Pentecôte* (Community of Pentecostal Assemblies of God).

The following are two diagrams that sum up the composition of non-church goers and church leaders:

Composition of non-church goers				
Non-church goers	Adult women	Adult men	Young women	Young men
	9	12	5	4

Figure 7: Composition of non-church goers

Composition of church leaders		
Church	Adult women	Adult Men
Emmanuel local Church of Bwiza		1
The Anglican Church of Nyakabiga	1	
The Living Church of Jesus Christ		1
CADP Church		1
EEAC		1
EEPGL		1
AVC		1
SDA Church		1

Figure 8: Composition of church leaders

Coming to choosing Christians to be interviewed in focus groups, I had to approach their respective pastors to help me identify those that are the most poor. Thus, members of the focus groups were selected by their pastors after explaining to them the purpose of the research. The process of choosing members to interview went up to November 2010. The final results showed that more women were selected than men.

The focus groups were composed as follows:

Composition of focus groups				
Church	Adult women	Adult men	Young women	Young men
Emmanuel local Church of Bwiza	5	3	3	1
The Anglican Church of Nyakabiga	5	4	2	1
The Living Church of Jesus Christ	5	3	3	1
CADP Church	4	3	3	2
EEAC	6	2	3	1
EEPGL	5	2	3	2
AVC	4	3	3	2
SDA Church	4	2	4	2

Figure 9: Composition of focus groups

The next step was to develop relationships with the interviewees. I realised that interviewing people I am not very familiar with may not yield good results. This led me to cultivating more relationships through several visits prior to the more formal process of interviewing. It was not until 2nd April 2011 that I started the process of interview.

Initially a month was set aside for interviews. However, the time period for interviewing non-church goers, church goers, and church leaders took four months. It was completed on 4th July 2011. The extended time was mainly due to problems in organizing focus groups. In the end I had to organize with their respective pastors to hold the focus groups at times when churches meet for prayers which were generally on Thursdays and Saturdays. I had to reschedule two focus groups when insufficient people came on the first occasion.

In December 2011, I realised that I needed to talk to the Administrator of Bwiza Commune and directors of four identified non-church based organisations from whom I needed complementary information regarding their contributions to the development of Bwiza and its residents. I therefore visited the administrator of Bwiza commune and four associations based in Bwiza. The first association is called *ABLP-Association pour la Bonne*

Gouvernance et la Lutte contre la Pauvreté (Association for Good Governance and Fight against Poverty). The second association is called ADR Burundi-*Association pour la Défense des droits des Réfugiés au Burundi* (Association for the Defense of the Rights of Refugees in Burundi). The third association is called ADECOB-*Association pour le Développement de la Commune Bwiza* (Association for the Development of Bwiza Commune). The fourth association I visited is called CPD-*Colonie des Pionniers de Développement* (Colony of Pioneers of Development). With some difficulty I was able to meet some members of their associations but could not access the directors. But I was able to get the Administrator of Bwiza Commune from whom I got important information about the contribution of the commune in the development of Bwiza and its intervention in peoples' struggles.

5.2 Life in Bwiza

Before I came to research the experience of the residents of Bwiza, I was living in Bwiza; thus I had a history and personal experience of life in that community. In the logic of the circle of praxis, a description of my own experience in Bwiza serves as a moment of identification whereby I became a member of the community and acted as an insider rather than an outsider. This was my point of entry in the community and the foundation of my research.

5.2.1 Personal experience in Bwiza

Having been forced to flee Burundi in 1994 because of the civil war, I returned with my wife and two children on 2nd February 2006, with the help of UNHCR. After arriving in Bujumbura, UNHCR gave me (and my family) a support of US\$ 150 and handed us over to the government of Burundi that only assisted us with identity cards to recognise us as Burundians and facilitate all our travelling within the country.

Having lost the land and a good number of my family members in my home village because of the civil war, I decided to stay in Bujumbura city to know the next step to take. In the search for an affordable place in Bujumbura to stay, I was directed to Bwiza. That is where I got a one roomed house for us to stay. Life in Bwiza was very difficult for us with the US\$ 150 from the UN being our only source of income. This money was insufficient for our basic needs and we soon had nothing to live on.

I therefore started to visit residents of Bwiza to find out whether they can be of help to us. Some shared with us the little food they had, but others were also suffering as much or more than us. In this way we easily familiarized ourselves with the residents of Bwiza with

whom we shared a lot. As with other residents of Bwiza we walked everywhere as we could not afford transport and struggled to find help when our children became sick. Similarly, we struggled to educate our children relying on poor quality local schools and spent much of our time searching for work.

Finally, my wife was employed by a governmental school as a teacher. Though she earned very little, it helped us in the hard circumstances we were undergoing. After four months, I was also employed by the Anglican Diocese of Bujumbura as a coordinator of Missions and Evangelism. In this way, I and my wife could earn together US\$ 150 per month.

When I got a job, my main concern was the challenges facing Bwiza. I started giving a considerable time to searching reasons behind that life in Bwiza. I kept visiting and consolidating relationships with my fellow residents. I started questioning the Anglican ministry to Bwiza residents as a place where the Anglican Church started in Bujumbura. I wanted to know ways of helping residents of Bwiza to come out of their plight. As I lived in the midst of the residents of Bwiza and experienced the same problems, I was finally accepted. My identity as a Burundian of similar social status who exercises a Christian ministry in their midst increased my acceptance.

5.2.2 Life of residents of Bwiza

This subsection is mainly constituted with answers provided by groups of church goers and non-church goers to question number one (See Appendix, page 119) that asked them on how they came to live in Bwiza. The responses that these two groups of interviewees gave captured mainly reasons behind their migration to Bwiza and the kind of life they live.

Some people came to live in Bwiza in their search for work. Two non-church goer interviewees aged 56 and 59 mentioned that they migrated to the quarter of Bwiza before the city was properly developed. Answering the question, the interviewee aged 59 years mentioned ‘I came from the neighbouring mountains of Bujumbura looking for work. I lived in Bwiza where I found many Congolese and a handful Burundians that were employed as clerks in the extension of Bujumbura. Both the Congolese and Burundians were speaking Swahili as a language of communication at work and in the quarter. I took quite some time to learn Kiswahili. I approached those Burundians to teach me every evening. They are the ones who helped me get and coached me in work’ (Interviewee #1 02 04 2011). The same interviewee added, ‘After I knew Kiswahili and became familiar with the work and life in Bwiza, I teamed up with other Burundians to look for more workers from the rural area as there was a great need of workers’ (Interviewee #1 02 04 2011).

In the search to know more on how the residents came to live in Bwiza, I asked an interviewee aged of 56 why he did not live in Buyenzi quarter which was created at the same time and borders Bwiza. He replied 'Buyenzi was almost entirely for African Muslims while in Bwiza there was a mixture of both Muslims and non-Muslims with a flexibility of choosing whichever religion to belong to' (Interviewee #2 13 04 2011).

The rest of interviewees aged from 30 onwards in the groups of both church goers and non-church goers came to live in Bwiza sometime later when Bujumbura city was much larger. They chose Bwiza because life was cheaper compared with life in other urban quarters. One church goer aged 31 from Emmanuel local Church of Bwiza said 'When I failed *concours national* (national primary exam), life became difficult to me as I had to cultivate land every day. One day, a business man from my home village who lives in Bujumbura came to look for a person who can work in his shop. I came with him and found his shop in Bwiza. Now I sell articles in that shop during the day and sleep in it at night as a watchman' (Interviewee #3 15 04 2011). Another church goer interviewee aged 34 from Apostles' Victory Church commented, 'I never went to school. At the age of 20, life was very hard for me. I came to Bujumbura to look for work. Since then, I have done different jobs in several places. Once I was helping builders who construct different houses in the city, I worked on urban public vehicles as a *kigingi* (the person who looks for clients to get in the vehicle and who helps to collect their money), I worked as a watchman, and now I help to sell articles in an Asian shop in town. In my uncertain different casual jobs, I looked for a cheaper place in Bwiza where I have been living since I arrived in Bujumbura' (Interviewee #4 25 04 2011).

For women, the reasons for coming in the city were also mainly to look for work. In interviews with both church goers and non-church goers, women came to the city by themselves or were brought by relatives looking for *ubuyaya* (housegirl) where their work was either to look after children of a rich family, to help in washing clothes or cook. In some cases, a lady combined looking after children and cooking for a rich family. One non-church goer aged 45, said, 'I was brought in Bujumbura by a friend when I was 16 to work as a housegirl. After working for 3 years, I got married to a houseboy. We lived in Bwiza where life, though cheaper compared with other quarters, was a big struggle to us given our poor sources of revenue' (Interviewee #5 23 04 2011).

In the category of young people aged 15 to 30, some were born in Bwiza, another group came for reasons of study, whilst others constitute a group of unschooled or those with primary school education who migrated to the city to look for jobs. The latter normally work

as house girls, watchmen, shop keepers, helpers in the domestic work, and workers in some kiosks and shops. They also get involved in small business such as selling water, tomatoes, and other vegetables. In an interview with a non-church goer, one young man aged 20 explained that he was born in a rural area but migrated to Bujumbura to look for work. He is renting a house in Bwiza. When I asked him where he gets money for food and rent, he replied 'I normally get four friends I work with in the selling of *ibarafu* (ice-cream); we also buy some small items generally made of biscuits, juice and toys for children that we carry with ice-cream and cold water to different families of Bwiza quarter' (Interviewee #6 02 05 2011). One lady, a non-church-goer aged of 18, commented, 'I lost my parents and elder brothers during the civil war of 1993. I joined other ladies who came to Bujumbura for house-girl jobs. For a period of two years and four months, I worked in 5 different families who all treated me harshly and gave me a very low payment. I abandoned that work and started commercial sex work with two other ladies who had also given up their house-girl jobs. We now rent a house in Bwiza where we have been living over two and a half years' (Interviewee #7 13 05 2011).

Those who are under 25 constitute a group of students in primary and secondary schools who generally struggle with school fees. Still explaining how they came to live in Bwiza, a young lady aged 15 explained in a focus group held at Nyakabiga Anglican parish that she was born and brought up in a poor family of Bwiza. When asked what she does to earn her living, she said, 'I am only a student in standard 6. Whenever I come from school, I help my mother sell tomatoes, peanuts and vegetables in front of our house. When we break for holidays, I go with my mum at the central market to help her buy a lot of articles to sell because I get school fees out of that small business' (Interviewee #8 16 05 2011). Her answer had a lot in common with the one of a secondary school young man aged 20 of the Evangelical Church in Great Lakes Countries who was also born and brought up in Bwiza under difficult circumstances' (Interviewee #9 18 05 2011).

In the focus groups held in all the eight churches, some young people were University students who either are not allowed to lodge at the campus or whose universities are private and have no campus. They opt to live in Bwiza where rent is a bit cheaper. In a focus group held at the Community of Pentecostal Assemblies of God church, a young man aged 28 said 'I came to pursue my studies at Hope University. Since I had no relative family to host me, I teamed up with four university students. We rented a cheap house in Bwiza where we have been living for the past 2 years' (Interviewee #10 20 05 2011). Another young lady aged 25 of the Living Church of Jesus Christ said, 'I came to continue my studies at the National

University. But I am not qualified to stay at the campus in my first year. My family looked for a family friend living at Bwiza to host me until I qualify for lodging in campus' (Interviewee #11 25 05 2011). Similarly, a young man aged 29 from the Seventh Day Adventist Church had to team up with three other students to rent a house in Bwiza after being disqualified to be hosted at the National University campus' (Interviewee #12 04 06 2011).

It is clear that most of the residents of Bwiza are not natives of the city but rather migrants. The main reason behind their migration was the search for work. They live a life of struggle based on shop keeping, small business, and house-girl/house-boy jobs. Part of the younger generation is made of students of primary, secondary and university. The residents of Bwiza experience poverty and chose to live in Bwiza because life is cheaper there compared with other quarters.

5.3 Issues facing residents of Bwiza

This section considers responses to question number 2 of all the three groups of interviewees. For church goers, the question was, 'What are the major needs you have in your daily life?' For the non-church goers, the question was, 'What are the major needs you have in your daily life and how do you meet them?' For the Church leaders, the question was, 'In your ministry in the marginal communities of Bwiza, what are the main issues that were brought to your attention?' In an attempt to answer those questions, it became clear that residents of Bwiza have several needs. They range from the spiritual sphere to the physical ones.

5.3.1 Spiritual needs

While the group of non-church goers concentrated on the physical needs, the groups of church goers and church leaders touched both the physical and spiritual needs. Since the question was directed to the church goers asking them their own needs, they tended to enumerate the needs without explanation and thus shorten the discussion. At some junctures, I was indirectly asking them to explain by asking them probing questions (Mugenda and Mugenda 1999: 90). I noted that these kinds of questions such as '*how is that?*', '*in what ways?*', '*would you like to elaborate on that?*', '*how did that happen?*' helped me get deeper information. Moreover, I noticed that the church goers that were interviewed in focus groups were reticent to share their needs amidst other people. Therefore, the spiritual needs they brought about were mainly the general ones. For adults, they were mainly about spiritual hunger, counselling, the sick, drunkenness and sexual immorality.

Two main spiritual issues that many adult interviewees shared in all the focus groups held in the eight churches were spiritual hunger and counselling. In a focus group held at the Living Church of Jesus Christ of Jabe, a woman aged of 45 said, 'I always feel in need of the Word of God to satisfy my desire to know more about God' (Interviewee #13 25 05 2011). Similarly, an adult man aged 39 at the Apostles' Victory Church said, 'One of my greatest needs is to learn the Word of God so that I come to know better about the kingdom of God and what I should do to be a qualified Christian' (Interviewee #14 25 04 2011). Many other people in the different focus groups had the same need of knowing about God's Word.

On the issue of counselling, it became clear that families have so many problems that need church leaders' advice and counselling. An adult woman aged of 42 in Emmanuel local Church of Bwiza contributed in a focus group and said, 'I and my husband got married when we were non-believers. I later got saved, but my husband is not yet saved. We normally have so many things on which we disagree and sometimes collide so much that I feel extremely down spiritually. I feel I need to hear a word of encouragement and sometimes advice on how to behave as a Christian in such circumstances' (Interviewee #15 15 04 2011). Commenting on the same point in a focus group held at the Evangelical Church in Great Lakes Countries, an adult man aged 40 said, 'I need some Christian guidance from a spiritual leader when the devil brings misunderstandings between me and my wife' (Interviewee #16 18 05 2011).

Apart from the two points that were common to the adults of all the focus groups, issues of praying for the sick, drunkenness and sexual immorality were touched on in some focus groups. In one held at the Anglican Church of Nyakabiga, a newly married man aged 34 commented, 'I normally need prayers of a pastor whenever I am sick. I also need pastor's visits and prayers when I am admitted in a hospital' (Interviewee #17 16 05 2011). In the Evangelical Church of Central Africa, an adult woman aged 35 commented, 'Drunkenness and adultery seem to be finding a way in our church. We need to be alert and stand against such sins' (Interviewee #18 27 05 2011). The same perceptions were indirectly commented upon by two interviewees in the Community of Pentecostal Assemblies of God Church. In a focus group held at their church, a man aged 36 commented, 'Adultery is rapidly invading our people. We should stand as the church of Christ and speak against that' (Interviewee #19 31 05 2011). In the same focus group, a woman aged of 41 was more specific to men and said, 'Drinking so much alcoholic beer is rampant among men and destroying our families. We should reject that sinful behaviour and pray for healing of our families' (Interviewee #20 31 05 2011).

For young people, their main issues were Christian morality and worship. In a focus group held at the Seventh Day Adventist Church of Bwiza, the dominant issue was Christian morality whereby love and behaviour worthy of a Christian were discussed. A young lady of 16 commented ‘One of my spiritual needs is love. When I have enough love from God, I will be able to love Him with all my strength and all my heart. I will also be able to love others’ (Interviewee #21 04 06 2011). Three other young people (one lady and two men) in the same focus group commented in the same line of thought, emphasising that love should be a Christian identity (Interviewee #22 04 06 2011). In a focus group held at the Evangelical Church of Central Africa, a young man aged of 19 said, ‘Christian love should be dominant especially among young people to unify them and call them to serve Christ as one body’ (Interviewee #23 31 05 2011).

However, in the focus groups held at the Apostles’ Victory Church and Emmanuel local Church of Bwiza, youth added that their love should be illumined by the Word of God so that it is not contaminated by the devil. In a focus group held at Emmanuel local Church of Bwiza, one young lady aged of 26 commented ‘I think Christ gave us love as He told His disciples that I am giving you my love. But we should be careful on how we use that love. Some of us get confused in the process and use it wrongly to an extent of getting trapped in sexual immorality. My desire is that I use the God-given love in ways that please Him’ (Interviewee #24 15 04 2011). In a focus group held at the Apostles’ Victory Church, a young man aged 28 was of the same view; he commented ‘I feel that sometimes we misunderstand and use God’s love against His will. We should pray God to help us use His love in ways that are pleasing to Him’ (Interviewee #25 25 04 2011).

Adults also challenged each other, especially young people, to be careful in using God’s love. One adult man in the same focus group at the Apostles’ Victory Church commented, ‘We all need God’s gift especially love. But we should be aware that the devil is always around to make us misuse love and thus fall. The devil normally wants to bring confusion in making us mix up God’s love with the devil’s evil practices. We should watch that God’s love always leads us to doing good to our neighbour and love God’ (Interviewee #26 25 04 2011).

The issue of worship was also pointed out, mainly by youth, in all the focus groups. In focus group at the Evangelical Church in Great Lakes Countries, a young man of 18 said ‘I need a lively worship whereby young people have a place and are active enough to contribute to the wellbeing of the church’ (Interviewee #27 18 05 2011). Emphasising the same point, a young lady aged 15 at Nyakabiga Anglican church commented, ‘I feel so much blessed in a

service where young people conduct praise and worship. I pray that the Church will give more freedom to young people and enough place in the church especially in the praise and worship ministry' (Interviewee #28 16 05 2011).

While the point of worship seemed an issue in all the focus groups, not all were dissatisfied. One young lady of the Living Church of Jesus Christ commented, 'I thank so much the church leaders for the place of praise and worship reserved in our church. It is through this ministry that I came to know Christ. I pray that this ministry will continue to excel and bear more fruits' (Interviewee #29 25 05 2011). Adults also commented on worship. At Nyakabiga, one adult man aged 45 commented, 'I agree with you that praise and worship is an important church ministry. But it should not be done by young people only. It should be comprised of both young and adult people.' (Interviewee #30 16 05 2011).

The question to church leaders asked the main issues that the communities of Bwiza bring to their attention. Two main issues that emerged, and were common for all the Church leaders in the 8 different Churches, were demonic attacks and marriage breakups for adults, and courtship and marriage for youth. On the issue of demonic attacks, all the pastors interviewed mentioned that so many people are demon possessed and come to church for prayers. Revd Hakizimana Sylvestre, of the Evangelical Church of Central Africa, said 'Demonic attacks are one of the problems that both our Church members and community members bring to our attention both in the course of the week and on Sundays. At the beginning, those people start having symptoms like those of cerebral malaria and go to their nearby medical centres for treatment. But later they notice it is not malaria. Some go to traditional healers but with no success. They end up coming to us...' (Sylvestre 10 06 2011).

In the Living Church for Christ, I found an adult man brought for prayer claiming demonic attacks. Interviewing Pastor Kivuye Edmond of that church, he said, 'Exorcising demons is a daily activity here. We have other pastors and mature Christians who are ready to attend demons possessed people every day' (Edmond 18 06 2011). When asked whether all the cases of sickness that are brought to his attention are related to demonic attacks; he replied 'We realised that sometimes people come to the church thinking that they are demon possessed, but they are not. We just give them counselling and refer them to medical centres and hospitals. Some people also come to the church knowing that their sickness is not related to demons. These people are looking for prayer and financial support to go to medicals centres or hospitals. We also pray for them and refer them to the medical centres and hospitals for further attention' (Edmond 18 06 2011). In all eight churches, leaders highlighted the frequency of demonic attacks among the problems they deal with.

Another main issue that all the church leaders brought about was marriage breakups. Pastor Miharurwa Alfred of the Seventh Day Adventist Church commented, ‘Apart from praying for the demon possessed people, we have so many cases of married people whose marriages are threatened to break up because of family problems. These people come every day to ask for help’ (Alfred 06 06 2011). Pastor Cankwa Déo of Emmanuel local church of Bwiza, said, ‘The most cases that our church members bring to us are related to problems in the families whereby cases of marriage breakups are becoming so many if relevant counselling and teachings are not given’ (Déo 15 06 2011).

On issues of courtship and marriage, all church leaders were of the same view that it is a dominant point that youth raise. Ruganirwa Sunzu Paul of the Evangelical Church in Great Lakes Countries said that young men have been coming to ask for guidance in their courtships (Paul 21 06 2011). Commenting on the same issue of courtship, Pastor Edmond of the Living Church of Jesus Christ said that the main concern of youth is about getting a Christian partner who is also financially stable (Edmond 18 06 2011). Elaborating on the same point, Pastor Alfred of the Seventh Day Adventist Church said that young people need particular attention since they are the leaders of both the church and nation of tomorrow (Sylvestre 06 06 2011). The rest of the church leaders also identified courtship as a key counseling issue.

In summary, Church goers generally identified their needs in terms of spiritual hunger whereby the word of God, praise and worship and love should have a priority. Church leaders, on the other side, perceived the needs of the community in terms of being demon possessed and personal morality whereby issues of courtship and marriage and family breakups are dealt with on a daily basis.

5.3.2 Physical needs

All three groups (church goers, non-church goers and church leaders) placed the most stress on physical needs particularly in respect of poverty. The pastor of the Apostles’ Victory Church noted, ‘Both believers and non-believers always come to this church to ask for food and financial support. They come with different stories. Some just ask for material relief such as food, clothes, kitchen utensils, whatever material stuff may be available for use. Others come for financial support to do different things. There are even those who come and ask for work. When I look at them, they are hopeless, hungry, desperate and vulnerable. To me, all those people are poor’ (Jean Pierre 23 06 2011). All the church leaders that were interviewed mentioned the needs of many orphans and widows, due to the civil war. They come to the church to ask for support. They enumerate different needs such as lack of food, clothes, fees

to pay for rent, fees to pay for their children at school. Pastor Sylvestre of the Evangelical Church of Central Africa added that some people come to ask for fees to pay for medical treatment. He noted that both church goers and non-church goers come to the church to ask for financial support for treatment (Sylvestre 10 06 2011).

Commenting on physical needs, Pastor Mutwale Sadock of the Community of Pentecostal Assemblies of God Church said, 'The poor state of the residents of Bwiza and so many Burundians is a result of the poor economy of our nation' (Sadock 15 06 2011). Pastor Sadock added, 'This affected so much our people both spiritually and physically. Due to the poor economy of our country, there is retrenchment and lack of employment. Consequently, people sit idle and struggle to get jobs. This affects them spiritually as they spend days looking for work and miss time for the church. Their spirituality continues to go down on a daily basis to an extent that some end up backsliding' (Sadock 15 06 2011).

Pastor Edmond, of the Living Church of Jesus Christ, went further and talked about street children. He commented, 'The city has so many jobless people. Part of these people form bands of thieves and gangsters. They form another group of street people who are meandering during the day to snatch peoples' wallets and their belongings; they spend nights under the bridges and on the streets waiting for any passenger they may kill and get his money' (Edmond 18 06 2011). He continued, 'There is also a group of street people who came about as a result of poverty in families; they opted to beg and ended up living on streets. Some other street people have had no parents while others rebelled against their families. Sometimes, there are street people who come to us at the church to ask for bread and financial support' (Edmond 18 06 2011).

In addition to those physical needs that church leaders highlighted, so many people have been coming to the Anglican Church of Nyakabiga to ask for support. Some are housegirls and houseboys who explain that they were chased away by their employers and would want to go back in the village; they ask for fare. Others are newcomers to the city from the rural area who are robbed all their things and thus come to church for transportation fee to go back to the village. There are also Christians who come to ask for support to start some small business. Some of them are new Christians who have been in Islam but have got converted to Christianity while others were involved in commercial sex before getting converted.

Church goers, non-church goers and Church leaders realised that the residents of Bwiza experience poverty. They identified different groups of people that are the most vulnerable. These include orphans, widows and street children. Some of the causes of this

poverty are due to the civil war that has struck Burundi and the poor economy of the country which brings about retrenchment and lack of employment. People mainly approach the different churches present in Bwiza to ask for financial support to cover the fundamental needs in life, which include food, shelter and medication.

5.4 Responses to issues facing residents of Bwiza

This section consists of responses to problems facing the residents of Bwiza. For the group of church goers the question was, ‘How do the Church and the community around you help to address those needs?’ For the group of non-church goers, the question was ‘How does the community around you (including the Church) intervene to meet your major needs of life?’ For the group of church leaders, there were two questions, ‘How did you attempt to address them (the main issues brought to your attention)? What was your biblical basis in responding to those issues?’ For the group of non-church based organizations, the question was ‘What do you do to alleviate poverty of the residents of Bwiza and bring about their development?’

5.4.1 Responses of non-church based organizations

Mrs Espérance Ngerageze, the administrator of Bwiza Commune, works with the communal council made of 10 people to bring about development in Bwiza. She commented, ‘We work in direct collaboration with the Ministry of Public Works on a project of rehabilitation of the roads of Bwiza. With this project, household water and water from the rain will be well drained, hence ending sicknesses resulting from lack of hygiene and stagnant water and sewages’ (Espérance 20 12 2011). Mrs Espérance added that the project has already started and is financed by the government of Belgium. She also mentioned community work that all Burundians are called to do every Saturday. She said, ‘We are building a good national high school known as *Lycée Communal* where the students from Bwiza will be studying. We also plan to rehabilitate the national medical centre of Bwiza commune in the near future’ (Espérance 20 12 2011).

In the endeavour to develop Bwiza Commune, Mrs Espérance said that they are developing relationships with the government of Belgium for further support. Mrs Espérance commented, ‘The ambassador of the Kingdom of Belgium in Burundi has put together his commune namely *Kapelle-Op-Den-Bos* and ours for more support and partnership. On 3rd May, a delegation from *Kapelle-Op-Den-Bos* in the Kingdom of Belgium came to visit Bwiza Commune and check eventual projects of development that they can support. They visited the

national medical centre of Bwiza commune and the communal college that we are developing to be a *Lycée Communal*' (Espérance 20 12 2011).

I also visited ABLP-*Association pour la Bonne gouvernance et la Lutte contre la Pauvreté* (Association for Good Governance and Fight against Poverty). I met the field coordinator who said that the association started in 2003 and had done much in the area of good governance but little in the area of fighting against poverty. He said, 'We have got support in the area of good governance where we have been holding seminars of local administration leaders, church leaders, lawyers, and representatives of the community. We once got one off grant of US\$ 7,400 to invest in income generating activities for the extremely poor of the community' (Interviewee #31 22 12 2011).

On 15th December 2011, I visited the second association called ADR Burundi-*Association pour la Défense des droits des Réfugiés au Burundi* (Association for the Defense of the Rights of Refugees in Burundi), but could not obtain any useful information from them. I then visited the third association called ADECOB-*Association pour le Développement de la Commune Bwiza* (Association for the Development of Bwiza Commune). I met one of the members of the association. When I asked him what they do as members of the association, he replied, 'We mobilize residents of Bwiza to attend the community works. We are also divided into groups of carpenters, architects, and drum dancers whereby every group does their career-related activities' (Interviewee #32 08 12 2011).

The fourth association I visited is CPD-*Colonie des Pionniers de Développement* (Colony of Pioneers of Development). I met the deputy assistant and asked him what they do to help the community of Bwiza develop. He said 'The association specifically deals with removing fired weapons from within the population' (Interviewee #33 17 12 2011). He added that the association is financed by the Kingdom of Belgium. I quickly realised that the association is concerned with the security of Bwiza residents.

5. 4. 2 Responses of churches

While aware of physical problems, church leaders tended to first suggest "spiritual" solutions. Pastor Jean Pierre of the Apostles' Victory Church commented, 'In my attempt to respond to the problems of the church and community that are brought to me, I refer to the word of God that calls us to seek first the kingdom of God, that the rest will be given to you (Matthew 6: 33). We mainly minister to them spiritually as we pray for and encourage them with the word of God. We do not provide physical support as such since we are not financially able. We only intervene in a very limited way and in extreme cases. That is where the Church

committee meets and decides on a very little support to give' (Jean Pierre 23 06 2011). Pastor Déo of Emmanuel local Church of Bwiza added, 'We can never miss to advise and pray for whoever comes at the church. Even when they have financial needs, we still hope the Lord can provide. We teach Christians to be grounded in the word of God and think through possible ways to feed and develop themselves. We only give some financial assistance to those we judge unproductive. This task of assistance is done by the department in charge of development and projects (Déo 29 06 2011). Explaining about the criteria to be eligible for financial assistance, pastor Déo added, 'One of the criteria to give cash money is for people to have 60years and beyond. Then the department of development and projects visits them at home to ensure whether they require that assistance. Depending to the level of need, the department decides which amount to give' (Déo 29 06 2011).

Pastor Miharurwa Alfred of the Seventh Day Adventist Church indicated a similar policy 'Yes, we assist physically through the desk of church elders. But we put much emphasis on teaching the church the word of God. We have a special school called *Sabbath* where we spend more time teaching people the Bible using, *Indongozi zo kwiga Bibiliya*, which are Bible study guides appropriate for children, youth and adults' (Alfred 06 06 2011). Sadock of the Community of Pentecostal Assemblies of God Church indicated a similar emphasis 'Our basis for the emphasis of teaching the word of God derives from the Bible *my people perish because of ignorance* (Hosea 4: 6). Our first concern is to teach people the word of God. It is the basis of all knowledge. I believe that people who have a sober mind illumined by the word of God know how to work to earn their living' (Sadock 15 06 2011). He added, 'People should differentiate between churches and Banks or microfinance and cooperative. When they want some financial support, they should go to banks to ask for loans to start up business. The church should encourage and pray for them, teach and accompany them in their daily struggles' (Sadock 15 06 2011).

Pastor Sunzu Paul of the Evangelical church in Great Lakes Countries was more explicit in his comments, 'This parish is called *Rembo Ryiza* (Beautiful Gate) because our prior concern is to feed christians and the community around us with spiritual food' (Paul 21 06 2011). All the other church leaders confirmed also that the priority in their churches is to preach and teach the word of God. But they are also concerned with physical needs.

In the endeavour to assist church members and the community, the Evangelical Church of Central Africa, put up a cybercafé specifically for the youth. 'The cybercafé is managed and autonomously run by the youth department; they only give the church a report of and a tenth from the total monthly income', said Pastor Sylvestre. He went on to say that

the church continues to pay special attention to the physical needs through the church committee, the departments of youth, men, and women which are all headed by pastors. As Pastor Sylvestre explained, the department of youth can organise to visit and assist one of their young people who is hit by catastrophes or any other problem in need of church attention.

In respect of adults, pastor Sylvestre said, 'Women can organise themselves and visit their fellow woman who has borne a child or who is in a problematic situation and assist her with material and/or financial riches. Men also organise themselves and help their fellow men in different situations' (Sylvestre 10 06 2011). In terms of ministry to widows and orphans, wherever there is such a need to assist, they do not give money, but rather material support such as clothes, school material, kitchen utensils. Pastor Sylvestre added that the church had given some loans to identified church members to start some small business, but they failed to repay them. Consequently, the church stopped that kind of assistance.

While the Evangelical Church of Central Africa stopped loans, in Emmanuel local church of Bwiza, the department of development, which is also concerned with social assistance, gives loans only to widows with an aim of investing in small business. The department of development visits these widows to ensure that the business is going on. Pastor Déo confirmed that they have been faithful in repaying that loan with an interest of 3%. The same department cares for orphans, especially students, by paying their school fees, buying their pens, copy books, and school uniforms.

The Anglican Church of Nyakabiga has used two ministries from the Anglican Diocese of Bujumbura to help alleviate social needs of the church and community. One of the two ministries is a Literacy and Development programme run by the church's Mothers' Union. This ministry is helping adult women and men who are very poor and do not know how to read or write. There are, so far, 21 women and 6 men who are undergoing that programme. This programme is also identifying and bringing together poor women from the church to train in starting income generating projects. Once they have done that, the parish will give them some reimbursable capital to start.

The second ministry the Anglican Church of Nyakabiga uses is a programme called *Baho*, meaning 'live', which identifies and helps children and families in difficulties. This programme also rehabilitates street children into families, cares for orphans and widows. For the time being, the programme has not been fully established as it is still depending on the main office in the Diocese.

The Anglican Church of Nyakabiga has also started a programme of Mens' association that is bringing men together for fellowship and support in times of crisis and need and to promote development. They have also built a pre-unit school to help children have a balanced background training. The church has a group of Christians who organised themselves and take food to patients in hospitals and pray for them.

In the Seventh Day Adventist Church, two main departments were specifically created to address the physical needs of church members and the community. The first desk was named after *Good Samaritan*. This department is started and run by men to do charity work as the Good Samaritan did. It votes a budget annually and gives cash for financial support. It has been active mainly in paying hospital bills to poor patients who cannot leave hospital until they have paid their bills. The second department is named after *Dorcas* of Acts 9. This department is owned by women who try to do good and help the poor, the widows and orphans, following the example of Dorcas. The department only provides support in terms of material things.

Pastor Miharurwa Alfred narrated to me a recent story of how the Dorcas department helped patients at *chez le Gentil*, a hospital in Bujumbura that looks after patients with mental sicknesses; he said 'A woman has been looking after her patient at *chez le Gentil* for a whole year. She started touring different churches for support. When she came to our church and shared her problem, Dorcas department made a visit to the patient. They came back and took 1,500,000 Burundian Francs (an equivalent of nearly US\$1,500) to buy clothes, soaps, and so many other material to distribute to that patient and so many others that were in the similar conditions' (Alfred 06 06 2011). The Seventh Day Adventist Church has also built in its compound Nursery, primary and secondary schools that are attended by both church members and non-church members. Since these schools are within the church compound in Bwiza, residents attend them in good number as they walk to the school, thus pay no fare.

In the Living Church of Jesus Christ, attention to the physical needs is also addressed through the building of primary and secondary schools within the church compound and provision of financial support to the neediest people who come to the church for support. The church elders visit them at their areas of residence to investigate and assess their level of poverty before administering any support. They then sit together to decide the kind of support and/ or amount to give them.

The Living Church of Jesus Christ has a medical clinic and a centre for HIV/AIDS testing. In an attempt to address the physical needs, this Church built a modern medical clinic which is well equipped and offers cheap services compared with other medical centres. The

medical staff is made of Christians mainly from the Living Church of Jesus Christ. As a church based medical clinic, pastors come to comfort and encourage patients with the word of God. They also pray for them.

Within the research it became clear that non-church based associations such as the administration of Bwiza Commune, ABLP and ADECOB sensitise the residents of Bwiza to fight against poverty by providing employment. Their emphasis is on development activities in terms projects of road rehabilitation, community work, starting income generating activities, and the building of social infrastructures such as national high schools and medical centres. The church leaders however emphasise the spiritual aspect of ministry such as teaching the word of God and prayer. They also talk of social assistance and charity work to help the poor.

5.5 Perceptions of Church and Ministry

This section captures answers that were provided by church goers, non-church goers and church leaders. Church goers answered two questions. The first was Nr 3 Which church do you attend? Why? The second was Nr 5 How do you assess the evangelistic mission of your church in Bwiza? Non-church goers answered question Nr 4 Would you mind sharing reasons why you do not attend a church? Church leaders answered question Nr 5 In your experience as an urban pastor, do you think the church is giving due attention to the marginal urban communities?

According to the different answers provided, it became clear that church goers perceive the church as a family while non-church goers perceive it as one of the associations that provide multifaceted support to the community. Church leaders perceive the Church as a channel of God's blessings to His people.

5.5.1 The Church as a family

In the different focus groups Christians feel a strong sense of belonging to the church. One adult woman aged 58 in the focus group held at Nyakabiga commented 'The Anglican Church is my home since I was born and raised up in it. In whatever situations of life I go through, the Church has been giving me and my family members all the support we need. We feel we are in a loving and caring family' (Interviewee #34 16 05 2011). A young man at Living Church of Jesus Christ said, 'I am like the prodigal son that came back to the family. I attend the Living Church of Jesus Christ because that is where I got saved for the first time. The church continued to care for me and nurture my faith. I am familiar to my pastors, sisters and brothers

we fellowship together. I feel I am in a very important family of Christ' (Interviewee #35 25 05 2011). A young lady at Emmanuel local Church of Bwiza also noted the care given by the church, 'I was lost in prostitution, but I am glad now I am found. A Christian friend of this church shared with me the word of God several times. I got saved. I became a faithful member of this Church. Since then, I feel in the right place, a family of God's children' (Interviewee #36 15 04 2011)

Coming to the question about the assessment of evangelistic mission of the church, all the focus groups emphasised the spiritual side. A member of Apostles' Victory Church of Bwiza, commented, 'Our church is mission oriented, we organise ourselves under the leadership of our pastor to share the good news with the unbelievers and those who belong to the religion of Islam. We rejoice in the Lord because some people get saved. As the church continues to grow and increases members, I realise the church is doing well in its evangelistic mission' (Interviewee #37 25 04 2011). A member of Community of Pentecostal Assemblies of God Church similarly commented, 'Our pastor teaches us how to evangelise as we sometimes accompany him to do house to house evangelism in the church neighbourhood. The pastor shares with them the word of God and gives us time to share our testimonies about how we got saved, where we fellowship and the benefits of salvation and attending the church' (Interviewee #38 20 05 2011). The pastor involving the church in evangelism was also noted by a member of Evangelical Church in Great Lakes Countries, he commented, 'The pastor of this church has an authentic message of salvation. People get saved and are prayed for. He has been challenging us to go with him in different families to witness for Christ' (Interviewee #39 18 05 2011). In the same focus group, another young lady added, 'The evangelistic mission in our church goes well. But we do not have many churches. I think our church should continue to evangelise and start more churches in the city and rural area' (Interviewee #40 18 05 2011).

Members of Emmanuel Local Church of Bwiza also wanted to plant more churches but felt constrained by finances. One member noted, 'Our church is well organised in doing evangelism. We are organised in groups of people who visit and evangelise families such that youth attend youth, women attend women and men attend men. This kind of evangelism has been so effective to an extent that people increased considerably. We have been encouraged to start so many local churches in different quarters. But this is a difficult task to us that needs a lot of money' (Interviewee #41 15 04 2011). In an attempt to get a clear understanding about reasons why starting many other churches is very difficult and requires a lot of money, he explained, 'Emmanuel church has a tradition of never renting a church building. Christians

should organise themselves and buy a plot of land, build a church and lead it. This task requires a lot of money. Yet Bwiza residents are poor. It becomes so difficult for us to extend our church to new quarters' (Interviewee #41 15 04 2011).

The view of not renting a church was shared by Christians in focus groups held at the Anglican Church of Nyakabiga, the Evangelical Church of Central Africa and Seventh Day Adventist Church. In a focus group held at that church, one person said 'The work of evangelism in our church is very satisfying. Our local church alone has so far started 9 churches in the municipality of Bujumbura. None of them is renting' (Interviewee #42 04 06 2011).

In a focus group held at Nyakabiga Anglican Church, interviewees had different ideas. Some were satisfied with the evangelistic work while others were not. One stated, "The Anglican church in the whole Municipality of Bujumbura started at Nyakabiga. But now, the Church has extended to 7 urban parishes. The Anglican Church has grown so much in numbers of Christians and churches. Christians of Nyakabiga Anglican parish have also increased so much that the church is being extended' (Interviewee #43 16 05 2011). Others disagreed with the previous view. One man commented 'Other Anglican parishes have made considerable growth and have even started some daughter churches³¹. But Nyakabiga Anglican Church has started no daughter church; yet it is the oldest parish in Bujumbura. There is a lot of development in other parishes but Nyakabiga parish is still behind. We have so many poor Christians that the church is not capable to help' (Interviewee #44 16 05 2011).

In a focus group held at the Evangelical Church of Central Africa, the assessment of evangelistic mission was said to be 'in progress'. One young man commented, 'When I look at the way the work of evangelism is done, the developments our church is making, the increase of church members, plans of planting more churches throughout the country and in other countries, I can say that the work of evangelism in our church is in progress' (Interviewee #45 31 05 2011).

5.5.2 *The Church as an association*

In their attempt to share reasons why they do not attend church, non-church goers provided several answers. 19 persons out of the 30 persons interviewed individually said that they were baptised as infants in the Roman Catholic Church, but when they grew up, they did not

³¹A daughter church is a geographical entity made of believers led by a lay person. Talking of a daughter church implies a mother church which starts it. In the Anglican Church, a daughter church is started by a parish and evolves to become, later, a parish.

continue to go to church. The other 11 said that they were born of non-believers and do not attend churches. From those 11, 8 said that they happened to go to churches for curiosity purposes, but did not become church members or regular attendees. Only 3 said that they have never attended any church for prayer. However, they went to church for other reasons such as getting food relief. They seemed to perceive the church as one of the associations that provide multifaceted support to the community. One man said 'I see a church as an association of people with certain codes of conduct. I am free to belong to it or not. I did not choose to adhere to churches because they restrict me on so many things such as drinking, smoking that I would not like to stop' (Interviewee #46 06 04 2011). Another young man similarly commented, 'I like Christians, but I find no liberty in churches, they are so demanding. They give us no freedom in choosing friends, they do not permit us to attend night clubs, they restrict us in the way we should wear, they do not want us to enjoy life' (Interviewee #47 02 04 2011). When I asked him whether he finds any good deeds in the church, he replied, 'I do not know much about churches. But sometimes, they provide food relief to the community' (Interviewee #47 02 04 2011). In the same line of thought, a young lady of 16 said, 'Christians have sets of rules that hold people captives. They also want their members to be at the church several times. However, I appreciate their love and solidarity. I have some Christian friends, we study together. They visit me so many times and invite me to their church. When there is social assistance such as copy books, pens, given to students at their churches, they invite me too' (Interviewee #48 09 04 2011).

One adult woman of 31 said, 'I grew up as a non-believer. I later got married to a person who had another wife. So many believers have pleaded with me to get saved. When I tell them that I am a second wife, they tell me that I have to renounce the husband. We already have 3 children. Bringing them up alone would be an impossible task. I do not attend any church now. But I am so glad to have Christian friends' (Interviewee #49 11 04 2011). In the same line of thought, an adult man commented 'I have two wives and like beer so much. I feel I would be cheating myself if I come to church. But I have some Christian friends who always tell me the beauty of Christianity' (Interviewee #50 13 04 2011). When asked whether he sees any beauty in churches, he answered, 'Yes, my Christian friends do tell me whenever there are material things such as clothes or food distributed as humanitarian aid from churches. They have gone to some extent of bringing to my family some clothes and food when I failed to go myself. Even if I do not attend churches, they are good associations that care about people' (Interviewee #50 13 04 2011).

Among those interviewed, two people seemed to have a negative view about the church though they also agree that some churches provide social support in some difficult situations. One of them, a woman aged 36, commented, 'The main reason why I do not attend churches is that I have seen Christians misbehaving and doing more bad things than non-church goers. I'd rather not attend a church than say that I am a good Christian, yet I fail to observe what the church requires of me' (Interviewee #51 21 04 2011). When asked whether she finds any good thing within churches. She said that she does not know much about churches but thinks that they have some good deeds as well. She also added, 'Since churches have got so many members, there must be good things they do. I know that they intervene when people are sick even if they put much importance on prayers' (Interviewee #51 21 04 2011). Elaborating on this point, another interviewee said 'One of the reasons I do not attend churches is that they have less attention to earthly things and emphasise heavenly things. I think we need earthly things because they are so important to us here. We know so little about heaven, if it exists at all. Churches are exaggerating, they refuse what they see and promise heaven that they do not have and do not know where it is' (Interviewee #52 23 04 2011).

5.5.3 The Church as a channel of God's blessings to His people

This subsection is made of responses to question number five that was addressed to church leaders. The question asked, 'In your experience as an urban pastor, do you think the church is giving due attention to the marginal urban communities?' It became clear from the responses that church leaders perceive the church as a channel of God's blessings to His people. Pastor Sylvestre of the Evangelical Church of Central Africa commented, 'The church cares for the marginal urban communities in its capacity. I cannot say it supports them at hundred percent, but it provides what it has and motivates them to work' (Sylvestre 10 06 2011). Pastor Jean Pierre of Apostles' Victory Church seemed to have the same answer when he said, 'The Church does not provide satisfactory help to the needs of marginal urban communities, but it tries its level best to give what it has especially on the spiritual side. Since problems of the community extend from the spiritual sphere to the physical one, we try to satisfy the spiritual needs and intervene in extreme physical needs especially when a tenant has been expelled from a house for failure to pay rent or when a student has been chased from school for failure to pay fees' (Jean Pierre 23 06 2011).

Pastor Miharurwa Alfred of the Seventh Day Adventist Church was more explicit and said, 'The Church does not belong to us, but rather to Jesus Christ; where we cannot satisfy, Jesus can. We are just channels of God's responses to the needs of the marginal urban

communities. We can only give to them what God gives us. And I believe we do a lot as a church to meet the needs of the people' (Alfred 06 06 2011). Pastor Sunzu Paul of the Evangelical Church in Great Lakes Countries said, 'Both believers and unbelievers have so many spiritual and physical needs. They come to the church expecting to meet all of them. Most of the time, the church is more concerned with the spiritual needs which is its first priority. For physical needs, the church gives what it has. I think we need external support to help us especially in the area of physical needs' (Paul 21 06 2011).

Not all pastors seemed to be too concerned about meeting the physical needs of the community. Pastor Edmond Kivuye commented 'Jesus himself said that *the poor you will always have with you*...Mark 14: 7. We are already aware that, much as we try to meet the needs of the marginal urban communities, we can never finish their problems. We are happy with the step already made. But we would be most happy if we could finish all problems of the community. Unfortunately, we still have so many street people, family break ups, widows, orphans, the hungry' (Edmond 18 06 2011). Likewise, Pastor Déo of Emmanuel Local church of Bwiza commented, 'Peoples' needs can never get finished because they continue to arise depending to the circumstances one goes through in life. My church accompanies people on a daily basis, giving them due spiritual and physical attention' (Déo 29 06 2011).

Pastor Sadock expressed a somewhat different view to the other pastors. He commented, 'I think we have to teach the people to change mentality. Our first task as church leaders should be to preach the Word of God to people so that they believe in Christ and belong to the church. It then becomes their responsibility to look for answers to their problems. Another role of the Church will be to work with them in terms of guidance and/or advice about what they should do to come out of their plight' (Sadock 15 06 2011). Pastor Sadock notes that due attention to marginal urban communities is only given when they are taught about salvation and principles of work' (Sadock 15 06 2011).

5.6 Strategies for mission

This section contains responses to four questions in the interview schedule. For the group of church goers, the question was number six, 'In your view, what should the Church improve for a better ministry to the marginal urban dwellers such as those of Bwiza?' For the group of non-church goers, there were two questions, number five and six, 'In your view, how would the Church participate in the daily struggles of the communities of Bwiza towards social transformation? In your view, what should be done by whom and how to improve the standards of life of the marginal urban communities of Bwiza?' For the group of church

leaders, the question was number six, ‘What are your suggestions forward for an effective urban ministry in Burundi in general and particularly to the marginal urban communities such as those of Bwiza?’

An overview of the responses that the interviewees provided shows how the different churches do their mission. It also provides suggestions about what to improve for a better ministry.

5.6.1 Mission in the churches of Bwiza



Figure 10: The Evangelical Church of Central Africa at Bwiza

The Evangelical Church of Central Africa, which is at the same time the local church of Bwiza and headquarters of EEAC churches in Burundi, Rwanda, and the Republic Democratic of Congo, is a vibrant church with departments of Sunday School, youth, men and women. All these departments are headed by pastors. They all develop different strategies to reach out to the rest of the community around them and beyond. Pastor Sylvestre who also oversees churches of the Northern district³² of Burundi commented, ‘I was in the committee that started EEAC in 1989. We were a group of 25 when we started in a small house that we were renting at Bwiza. Now we own the place and have enlarged it. We have 700 regular

³² The Northern District comprises EEAC churches that are in four provinces of Burundi. These four provinces are Bujumbura, Ngozi, Karuzi and kayanza.

church members in EEAC Bwiza only. We also have so many churches throughout the country, in the Republic of Rwanda and in the Democratic Republic of Congo' (Sylvestre 10 06 2011).

However, Pastor Sylvestre was against "sheep-stealing", which he notes is practiced 'I realize that emerging churches continue to get Christians from other churches instead of reaching out to non-believers. I think church leaders of different denominations should meet and stop this bad practice' (Sylvestre 10 06 2011).



Figure 11: The Evangelical Church in Great Lakes Countries

Pastor Ruganirwa Sunzu Paul of EEPGL explained that the church was born in DRC and was brought in Burundi in the year 2,000. It started at Nyakabiga but later was moved, in 2005, to Bwiza where it is based until now. Pastor Paul explained that, EEPGL's mission is to spread the good news in the Great Lakes countries. He commented, 'Mission stands on two legs, spiritual and financial means. We started the church in Burundi with a view to spread it throughout the country. Due to limited finances, we have so far extended the church to three places namely Ruziba³³, Nyanza-Lac³⁴ and Rugombo³⁵. But we thank God, the church is

³³ Ruziba is located in the Municipal of Bujumbura, in Kanyosha Commune.

³⁴ Nyanza-lac is located in upcountry, one of the communes of the province of Makamba

growing; in the local church of Bwiza, Church members are now 347. We continue to pray and look for sponsors to help pay church rent and support mission and evangelism' (Paul 21 06 2011).



Figure 12: Emmanuel local church of Bwiza with extension and Emmaus Bible School

Originally from the United States of America, Emmanuel Church was brought by American missionaries early 1948. It is the oldest church in Bwiza. Pastor Cankwa Déo of Emmanuel local Church of Bwiza explained that the mission of the church has been to preach the good news to unbelievers. The chapel that was built by missionaries in 1948 and was rebuilt five times because it was too small to contain all Christians.

By the time of the interview with pastor Déo, the church had been recently rebuilt again so that it may be extended to fit increasing Christians. As pastor Déo said, the church members go beyond 600 in Bwiza local church alone. He also explained that the Church started, with the help of American missionaries, an international Bible school called 'Emmaus' which receives both members of Emmanuel Church and other churches. When I asked Pastor Déo how far the church has been extended throughout the country, he said, 'Our church is slow to be planted throughout the country because we have no support from outside,

³⁵ Rugombo is located in upcountry, one of the communes of the province of Province

we depend on local means; yet we are not allowed to rent, we should buy our own plot of land and build on it' (Déo 29 06 2011).



Figure 13: The Apostles' Victory church

Pastor Muhigira Jean Pierre, the Senior Pastor of the Apostles' Victory Church, said 'I was initially an elder in FECABU³⁶ Church. After leaving it, I started Apostles' Victory church in the year 2,000 in Bwiza. I had a strong committee of church elders who worked with me in door to door evangelism and holding open air meetings. Until 2005, the church was progressing and had 150 registered members' (Jean Pierre 23 06 2011).

When asked whether such Evangelism brought about church growth and extension in different parts of Burundi, he said, 'Evangelism helped so much. But there was church split... As per now, we have 70 members. I am teaching them the principles of evangelism and church planting so that they will later help me start other churches' (Jean Pierre 23 06 2011). Pastor Jean Pierre also said that they are renting the church building, but hope to buy their own plot of land in the future.

³⁶ FECABU stands for *Eglise Fraternité Evangélique du Christ en Afrique au Burundi* meaning Fraternity Evangelical Church of Christ in Africa in Burundi



Figure 14: The Community of Pentecostal Assemblies of God Church

The Community of Pentecostal Assemblies of God church originally started in the United States of America. It was brought to Burundi in 2008 by a Congolese missionary namely Mutwale Sadock Makuza who has been a pastor of one of the CADP churches in the Republic Democratic of Congo since 1994. The church was renting an office in Bujumbura city centre from July 2008 until April 2009 when it got a place in Bwiza to rent.

In terms of mission and evangelism, the Community of Pentecostal Assemblies of God Church is well organized; it reaches out to the community through the departments of youth, men, and women that organize themselves and do door to door evangelism. They also have special weekly church programmes whereby each of the mentioned departments takes the lead. When asked whether this way of mission and evangelism is effective, Pastor Sadock said, ‘The church organizes a shared meal where we evaluate ourselves and improve our ways of doing mission and evangelism. We also evaluate the church programmes of the different departments. After each department’s weekly programme, they give a report after the church service of the following week. During this report, each and every church member is invited to say what was good and bad to help the department concerned make corrections next time

(Sadock 23 06 2011). Pastor Sadock added that the church is growing and that church members are amounting to 300.



Figure 15: The Seventh Day Adventist Church of Jabe at Bwiza

The Seventh Day Adventist Church is the oldest church to be planted in Burundi by American missionaries in 1921, at a place called *Ndora* in the province of Cibitoke. It was brought to Bujumbura in 1930 and planted at Bwiza in 1951. Pastor Miharurwa Alfred is the pastor of the Seventh Day Adventist Church in Bwiza and the overseer of SDA Churches that are in the Evangelical District of Bujumbura³⁷, he commented, ‘Our church has different ways of doing mission and evangelism. Apart from sharing the good news in words and deeds through the coordination of the elders of the church, the departments of Dorcas and Good Samaritan, we have a weekly programme called *Ijwi ry’ubuhanuzi* (Voice of Prophecy) where we have a programme of 45 minutes on the National Radio. We have also open our own Christian Radio namely *Radio Agakiza* (Salvation Radio) which broadcasts from within the church compound’ (Alfred 06 06 2011). Pastor Alfred added that the Church is concerned with qualified pastors who can be effective in mission and evangelism. In his comments, he said, ‘We have opened a university within the church compound where pastors are trained. We have started with a faculty of Theology, but will add other faculties as time goes by. And we plan to take it to the doctorate level (Alfred 06 06 2011).

³⁷ Evangelical district of Bujumbura contains 36 churches that are in the provinces of Bujumbura, Rural Bujumbura, and Muramvya

In terms of strategies of mission and evangelism, pastor Alfred said, ‘We never rent a place, our strategy of evangelism starts with buying a place, then hold crusade, teaching by projecting using films and then planting a church. We leave there a pastor or evangelist to look after it and continue the work of evangelism in that area’ (Alfred 06 06 2011). In the local Church of Bwiza, Pastor Alfred said that the church members are now 669.



Figure 16: The Living Church of Jesus Christ

The Living Church of Jesus Christ was found by pastor Nikiza David in July 1992. He died a few months later and left the leadership to pastor Kivuye Edmond who took over in December 1992. In the interview Pastor Edmond, who is at the same time the pastor in charge of the local church of Jabe at Bwiza and the international apostolic leader of the Living church of Jesus Christ worldwide, he said ‘The church has the headquarter at Jabe in Bwiza and extends to different places in Burundi, Rwanda, Democratic Republic of Congo, Senegal, Europe, United States of America and Canada. It has a mission strategy which is powerful enough that it has the biggest number of Christians in all the churches in Bujumbura. The local church of Jabe alone counts 8,000 members’ (Edmond 18 06 2011).

In asking pastor Edmond the strategies they use to get such a big growth, he responded ‘One of the strategies we use in evangelism is cell church whereby Christians do meet together in families for fellowship and prayer. They share the word of God, testimonies and prayer requests’ (Edmond 18 06 2011). Pastor Edmond also mentioned youth Bible study. In his explanations, pastor Edmond said, ‘We have youth groups that organise themselves and

meet in different places of the quarters to pray together and study the word of God. In their fellowships, they also identify other youth that are in need of the gospel and think through how they can reach out to them. They share prayer requests and plan to visit one another for solidarity and spiritual edification. They have a *Youth special day* when they do collective work and pay for the fees and school material of 50 school children' (Edmond 18 06 2011).

Pastor Edmond also develops strategies of mission and evangelism through programmes for children, women, men and businessmen. The special programme for children is called *Ba nyenubwami* (the owners of the kingdom) called after the biblical story whereby Jesus said that the kingdom of God is for those who are like children (Mk 10: 14). The special programme for women is called *Nyina wanje* (my mother), referring to the biblical texts such as (Joh 19: 26, Joh 2: 4) whereby Jesus gave a special place to women. The special programme for men is named after Boaz who is perceived from the biblical perspective as a generous, rich and good man (Ruth 2, 4). The special programme for business people is called *Umugwizatunga*, a Kirundi name which gives a considerable place to those who get rich as a result of doing business. This programme also originates from the Bible, referring to business people like Lydia who feared God (Acts 16: 13-15). All these programmes have special strategies of reaching out to the people of their respective categories (Edmond 18 06 2011).

When asked whether those strategies were enough to get so many Christians, Pastor Edmond added 'We also use the media to propagate the good news. On the National Radio, I have a one hour programme every week; I have 30 minutes per week on National Television in a very exciting preaching programme called *Igihe c'impemburo* (Revival time) . I also have a programme of 30 minutes every day on a Christian Television called '*Heritage*'. Besides that, I have a programme of 2 hours every 1st and 3rd weeks of every month at the same *Heritage Television*' (Edmond 18 06 2011).

Moreover, Pastor Edmond said that they also use internet and cell phones as strategies of mission and Evangelism. In his explanations, Edmond said, 'I signed a contract with three mobile phone companies namely *smart, Leo, Econet* in Burundi to be channelling biblical verses freely to whoever would like to get one. I also use website, Facebook, and Twitter to share the word of God' (Edmond 18 06 2011).

Further mission strategies that The Living Church of Jesus Christ uses focus on Evangelism through medical centres, schools, and weekly church programmes. In his comments on those strategies, pastor Edmond said, 'I and my fellow pastors have days of sharing the word of God in our medical centre and the primary and secondary schools we

have. We also have a one hour morning glory every day, church fellowships on Thursdays and the normal fellowships on Sundays' (Edmond 18 06 2011).



Figure 17: The Anglican Church of Nyakabiga in extension

In Nyakabiga, the Anglican Church has departments of Sunday school, youth, men and women that participate in different ways to reach out to the people of their respective categories. There is a special department of mission and evangelism that was trained through the programme of Explosive evangelism. This department has got 3 days per month when people go out wherever people are to share the good news. The church also has groups of secondary school and university Christian students who meet to strengthen their fellowship and study together about ways of reaching out to their fellow students. The church has put up a pre-unit school as a way of getting their parents to church. There is also a group of women who reach out to patients in hospitals.

The church committee headed by the pastor in charge deliberates together with the leaders of those different groups on strategies of reaching out. These strategies are given, together with other points of prayer, to a church intercessory prayer team that has got two days per week to fast and pray for the church. Since 2008 the church has known considerable growth. It had around 150 church members in 2008, but now the number has increased to 600 hundred. A program of expanding the church building has started for the first time since 1963 when it was built. With the continuous increasing number of adherents, there should be further extension immediately after finishing the ongoing one.

Throughout the eight churches serving in Bwiza, mission is understood in terms of Evangelism, Church planting and Church growth

5.6.2 Suggestions for better ministry in the churches of Bwiza

The groups of church goers, non-church goers and church leaders had many suggestions to make; but most focused on ways of strengthening social assistance to the people, working on social infrastructures, improving spiritual attention and extending their ministries of reach out to the unreached areas of Burundi and beyond.

In the area of strengthening ways of social assistance to the people, the focus groups suggested that there should be a department in charge of assisting widows and orphans. In a focus group held at the Evangelical Church in Great Lakes Countries, 8 people out of 12 were of the idea that the church should create a department that helps widows, orphans and those who got saved out of commercial sex work. In focus groups held at the Evangelical Church of Central Africa and the Apostles' Victory Church, interviewees elaborated on the creation of a department concerned with social assistance. They insisted that such a department should give priority to widows and orphans even though it is created to deal with all the cases of the people in extreme needs.

In considering how to provide social assistance, some interviewees encouraged loans to start small income generating business such as selling charcoal, tomatoes, vegetables, and sewing. This was mainly proposed in focus groups held at the Evangelical Church of Central Africa and the Apostles' Victory Church. Other interviewees proposed cash money especially in situations whereby orphans are still students without any family members.

A good number of non-church goers suggested that social assistance should be given to all people in need without considering their church affiliation or religion. One widow aged 45 described going to a church to ask for financial support to help treating her sick son, but was rejected. In her comment, she said 'The person I found in the office asked me whether I am a member of that church. When I said no, he told me that there is no such assistance' (Interviewee #53 23 04 2011).

On improvement of social infrastructures, all the church leaders that were interviewed were so concerned about building church based schools and hospitals. Pastor Sylvestre of the Evangelical Church of Central Africa said, 'We have a church school in the Rural Bujumbura at *Rweza* and a medical centre in Kanyosha Commune at *Ruziba* that are supported by all our churches in Burundi. But we are planning to start our own schools and hospitals particularly in Bwiza and in other places' (Sylvestre 23 04 2011). In the same line of thought, Pastor

Alfred of Seventh Day Adventist Church said, 'Apart from the schools we have in our church compound and in many other places, we have a medical centre at *Rohero* in Bujumbura and more medical centres in the rural area. We hope to start building a hospital in March 2012 to radically deal with sickness challenges. We also plan to add many faculties to our freshly started University and continue until the doctorate level' (Alfred 06 06 2011).

Only the Apostles' Victory Church, the Evangelical Church in Great Lakes Countries and the Community of Pentecostal Assemblies of God Church have so far not built either a school or a medical centre. But they also see the need and would like to build some. Pastor Jean Pierre of the Apostles' Victory Church commented, 'We would like to invest in activities of development such as schools and dispensaries. But, we are financially unable as we are still renting the church. We pray God to give us sponsors to start such activities' (Jean Pierre 23 06 2011).

All church goers that were interviewed in the focus groups appreciated church based schools and medical centres for Christian education, prayers and careful attention they give to students and patients. Non-church goers found the buildings and infrastructure well built compare to the national ones. They also appreciated the fact that all children are allowed to join those schools where they learn better than elsewhere. One woman said, 'My children study at the Seventh Day Adventist church and are behaving well. They work well and have good teachers. I was hesitant to take them to that school because I thought they did not accept students who are not their church members. But as I live near that church, I took them and they were accepted' (Interviewee #54 30 04 2011).

Concerning the improvement of spiritual attention to the people, all church leaders were of the same mind to continue encouraging Christians and preaching the good news. While Pastor Alfred of the Seventh Day Adventist Church, Pastor Sylvestre of the Evangelical Church in Central Africa and Pastor Jean Pierre of the Apostles' Victory Church put more emphasis on the teaching of the Word, pastor Sadock of the Community of Pentecostal Assemblies of God Church insists on evangelism and reaching out particularly to so many unbelievers of Bwiza. He commented, 'Bwiza residents are still poor spiritually. Bwiza is a second Muslim dominated area with so many mosques after Buyenzi, there are so many drunkards because bars are so many at each and every avenue, there are so many commercial sex workers, there is a high rate of tobacco smokers and users of drugs who are thieves and gangsters. We should first reach out to them by visiting them at those areas, showing them love and share with them the word of God' (Sadock 15 06 2011).

Concerning extending church ministries of reaching out to the unreached areas of Burundi and beyond, this was a concern of all church leaders. Pastor Déo of Emmanuel local Church of Bwiza, commented, ‘We continue to reach out to the unreached. Our local church of Bwiza has plans to extend the church to the neighbouring quarters and upcountry. We are now targeting Buyenzi, our bordering quarter and Muyinga province in the Northern Burundi’ (Déo 29 06 2011). Likewise, Nyakabiga Anglican church would like to extend the church to the neighbouring quarters where there is no Anglican church and where there is a need for Christian mission, beginning with Buyenzi.

CHAPTER 6

DATA ANALYSIS

As indicated in chapter one of this dissertation, the cycle of praxis was used as the tool or to give shape and structure to the analysis. The main moments around which I organised the data analysis are insertion, social analysis, theological reflection and mission response.

6.1 Insertion

In my life experience at Bwiza, I noted the presence of various churches that primarily minister to the community of Bwiza. In the interview with some residents, it became clear that both believers and unbelievers go to churches for help. ‘...both believers and non-believers always come to this church to ask for food and financial support... Some just ask for material relief such as food, clothes, kitchen utensils, whatever material stuff may be available for use. Others come for financial support to do different things’ (Jean Pierre 23 06 2011). ‘...My Christian friends do tell me whenever there are material things such as clothes or food distributed as humanitarian aid from churches. They sometimes bring to my family some clothes and food when I failed to go myself...’ (Interviewee #50 13 04 2011). This shows that the community of Bwiza considers churches as a source of solution to their problems, be they spiritual and physical. In the material on urban ministry, Linthicum (1991: 21, 22, 23) talks about the church *in, to* and *with* the city and the community as having a responsibility to reach out and minister to urban dwellers. Grigg (1992:253) goes further to talk about incarnational ministries in city-slums whereby he emphasises planting churches among the urban poor as the route to community transformation.

During the research I visited the various churches serving in Bwiza and interviewed their church leaders and some of the church members to establish how far they were addressing the needs of the residents of Bwiza. It became clear that the churches in Bwiza are trying to reach out to the communities and address their needs. However, the main concern of those churches was to share the word of God with Bwiza residents so that they believe in Christ. ‘Both believers and unbelievers have so many spiritual and physical needs. They come to the church expecting to meet all of them. Most of the time, the church is more concerned with the spiritual needs, which is its first priority...’ (Paul 21 06 2011). ‘...We mainly administer to them spiritually as we pray for and encourage them with the word of God. We

do not provide physical support as such since we are not financially able...' (Jean Pierre 23 06 2011). Yet the needs of Bwiza residents included both physical and spiritual concerns. Those who responded to the gospel message and those who were yet to believe had so many physical needs that needed attendance.

Some of the answers the church leaders gave suggested that the residents of Bwiza should not only look to churches, but also for other sources to meet their physical needs. Pastor Sadock recommended that they should go to banks to ask for credit to initiate some business and avoid sitting idle '...When they want some financial support, they should go to banks to ask for loans to start up business. The church should encourage and pray for them, teach and accompany them in their daily struggles...' (Sadock 15 06 2011). Even if there is some truth in this, the Churches still have a responsibility to teach the residents of Bwiza the principles of approaching banks and using given loans.

Some churches like Emmanuel Church provide aid to disabled and elderly people '...We only give some financial assistance to those we judge unproductive... One of the criteria to give cash money is for people to have 60 years and beyond...' (Déo 29 06 2011) while others like EEAC give assistance to widows and students. Pastor Sylvestre said that the Church is very much concerned particularly with widows and orphans. Wherever there is such a need to assist, the Church does not give money, but rather material support such as clothes, school material, and kitchen utensils (Sylvestre 10 06 2011). It is good to give such assistance especially to those who are disabled and elderly, but those who are still productive should be given teaching on starting businesses and income generating activities so that they may develop their self-independence in dealing with their physical needs. This can fit in the ministry of the church *to the city* whereby Linthicum (1991: 22) reminds us that the church should recognise that the people who are best able to deal with a problem are the people most affected by that problem. Church leaders should empower the residents of Bwiza as they think through and work on projects that can help them meet their needs. As Linthicum (1992: 118) puts it, the Church should come alongside the people, support and work with them in their endeavors, and share with them the particular gifts and strengths it has to contribute.

While churches like AVC and EEPGL limit themselves to gospel proclamation, the Living Church of Jesus Christ, SDA, and Anglican Church have extended their ministries to social actions in terms of building medical centres and schools to attend to the needs of Bwiza residents. The services that are offered in those medical centres and schools help to indirectly deal with some of the fundamental needs of Bwiza residents. Therefore such initiatives should be encouraged so that they get well established in the community.

As the proponents of liberation theology suggest, both lay people and church leaders should be the first to denounce injustices that the poor communities experience (Gutiérrez 1988: 56) and join them on the road to liberation (Boff and Boff 1986: 22). While Witvliet (1985: 20) gives examples of bishops from Central-West Brazil who denounced injustices and thus influenced other bishops, priests and religious people to join the poor in seeking their liberation, the case seems different in Bwiza. From observations and interviews, leaders of churches in Bwiza, in most cases, wait for the poor to come to denounce their challenges at the church. Instead of addressing that problem from within the community, church leaders address it individually in terms of aid, which does not deal with the root cause.

Moreover, very little is done by the church leaders in terms of working together with the local government and all faith based organisations to advocate for the residents of Bwiza. There was no evidence of a platform where the churches serving in Bwiza meet with the local authorities and associations serving in Bwiza to discuss ways of curbing poverty. This served as an indication that church leaders, local governments and associations serving in Bwiza fail to collectively address poverty.

6.2 Social analysis

One of the things the residents of Bwiza were clear about was the way they came to Bwiza. A good number of reasons behind their migration to Bwiza were found to be related to industrialisation, the search for employment, natural population growth, violence, war, medical treatment, ethnic problems, and persecution. These reasons are similar to theories about urbanization discussed by authors such as Linthicum (1991), Seabrook (2007), Grigg (1992), Bakke (1997), Davey (2001), Greenway (1992), Christensen (1988), Nunes (1999). The idea that people migrate to urban centres in search for a better life was observed in the research findings. Burundians spoke of leaving rural areas to look for jobs in Bujumbura. ‘I came from the neighbouring mountains of Bujumbura looking for work’ (Interviewee #1 02 04 2011). ‘I was brought in Bujumbura by a friend when I was 16 to look for a place where I can work as a housegirl.’ (Interviewee #5 23 04 2011).

Unfortunately, the reality of what they find in the city is, in so many cases, different from their expectations. Instead of a better life, they end up living on streets and in slums where conditions of life are difficult and undesirable. With poor housing, short or non-existent provision of safe water, poor sanitation, poor hygiene, declining employment opportunities and less secure livelihoods, life in the city and especially in slums becomes very hard. The research findings showed that many of the Burundians who migrated to Bujumbura live in the

slum of Bwiza where life is hard but affordable compared to other quarters of the city. The research findings revealed people who ended up involving themselves in commercial sex work, drunkenness, stealing, and in drug abuse. Two comments particularly illustrate this, 'The city has so many jobless people. Part of these people form bands of thieves and gangsters. They form another group of street people who are meandering during the day to snatch peoples' wallets and their belongings' (Edmond 18 06 2011). 'For a period of two years and four months, I worked in 5 different families who all treated me harshly and gave me very low payment. I abandoned that work and started commercial sex work with two other ladies who had also given up their house-girl work.' (Interviewee #7 13 05 2011).

Other Bwiza migrants find it difficult to get food, treatment, school fees for their children as it is evidenced with these interviewees, 'I am only a student in standard 6... When we break for holidays, I go with my mum at the central market to help her buy a lot of articles to sell because I get school fees out of that small business' (Interviewee #8 16 05 2011); '...I came to continue my studies at the National University... My family looked for a family friend living at Bwiza to host me until I qualify for lodging in campus' (Interviewee #11 25 05 2011).

Whilst some urban dwellers become rich, there is another group that continue to get poorer. This was evidenced in the interviews with pastors who noted that some of Bwiza residents' physical needs include lack of food, clothes, fees to pay for rent and fees to pay for their children at school. It became evident from interviewees that Bwiza residents live a life of poverty in general. Moreover the conditions of their quarter are far below the life of residents of developed quarters of Bujumbura.

As cities keep expanding, communities at the margins continue to multiply. Section 2.2 of the study explored how Bujumbura expanded and became a city. As the city expanded, many people who served as the labour force increased. Many of them came to live in Bwiza due to their poor financial means. Some of those people got established in Bwiza and started families while others live in Bwiza having their children at their rural home. Unfortunately, they are still renting and remain poor struggling to get food or afford school fees for their children.

The majority of Bwiza residents are unemployed, others are underemployed. '...Due to the poor economy of our country, there is retrenchment and lack of employment. Consequently, people sit idle and struggle to get jobs...' (Sadock 15 06 2011). When they want to start some small activities that can bring them some income, they still cannot find the start up capital.

Another thing that came out clearly is the religious aspect of Bwiza residents. A good number of residents attend different churches that are present in Bwiza. Even non-church goers sometimes visit those churches, seeking assistance such as food, medical assistance, school material and the likes. However the churches seemed to lack resources to help. Pastor Jean Pierre commented 'We do not provide physical support as such since we are not financially able. We only intervene in very limited (and extreme) cases' (Jean Pierre 23 06 2011). Many of them are renting the church buildings because they do not have plots of land in the city to build their own churches. This is the case for the Apostles' Victory Church, the Evangelical Church in Great Lakes Countries and the Community of Pentecostal Assemblies of God Church. Furthermore, they fail to rent good church buildings because they cannot afford them. In fact, some churches like the Apostles' Victory and the community of Pentecostal Assemblies of God are not cemented inside.

The main problem that came out clearly throughout the interview from both church goers and non-church goers is poverty. This issue of poverty affects residents of Bwiza at all levels of life whether socially, politically, economically, and spiritually. Myers (1999: 67) defines this type of poverty as a network of broken relationships with self, others, the community, the environment, and with God. He searches for a genuinely biblical understanding of poverty, noting that poverty distorts the image of God in people and argues that poverty is fundamentally spiritual (Myers 1999: 88,188). Myers (1999) proposes that transformation should affect all areas of a person since the biblical worldview is holistic in the sense that the physical world is never understood as being disconnected or separate from the spiritual world and the God who created it (Myers 1999: 8). Myers (1999: 36) argues that transformational development that does not declare the good news of the possibility of both personal and corporate liberation and redirection towards God is a truncated gospel, unworthy of the biblical text.

While Myers (1999) emphasises transformational development as a way forward to come out of poverty, Grigg (1992) proposes the presence of churches among the poor as a solution to their problems. However, the research revealed that while Churches are many in Bwiza, poverty remains a reality for many, including Christians. There needs to be more than church planting since the Church alone may not eradicate poverty in urban centres. The church should work together with the local government, faith-based and non-church based associations and the community itself to radically address poverty.

The main area that churches in Bwiza emphasise is spirituality which seems to limit itself to reaching out to unbelievers and verbal proclamation of the gospel. But some churches

have begun to consider social initiatives aimed at promoting the development of the community of Bwiza. The latter include the Living Church of Jesus Christ, the Seventh Day Adventist and the Anglican Church of Nyakabiga. They have provided schools and/or medical centres building. One of the practical examples is seen in the programme of *Baho* 'live' in the Anglican Church of Nyakabiga and the Anglican Diocese of Bujumbura. This programme helps and advocates for children and families in difficulty. It integrates those children in families and provides them with food, school material and helps them to obtain medical treatment. It also speaks on their behalf to the Ministries of Education, Health and Lands respectively addressing rights to education, health and land tenure. There is also a Literacy and Development programme within the Anglican church of Nyakabiga to teach adults to read and write. Similarly the SDA church has departments of assisting the poor such as the Dorcas and Good Samaritan ministries.

The local government and non-church based organisations were trying to address the poor on environmental issues and foster development. Mrs Espérance Ngerageze, the Administrator of Bwiza Commune, talked about a project of roads rehabilitation in Bwiza. She said that this project not only brings about development of Bwiza Commune and provides employment, it also addresses environmental issues such as pollution, poor hygiene, and stagnant water that adversely affect Bwiza residents.

Mrs Espérance added that community work, which is meant to be done by every resident of Bwiza contributes to the development of Bwiza Commune and the welfare of its inhabitants. It is in the community work that Bwiza residents come together to work, pick rubbish, work on roads and sewers, and build community schools and medical centres. Residents of Bwiza are sensitized to come and work themselves rather than calling people from somewhere else to work on their behalf.

The non-church based organisations have also embarked on activities that foster the development of the community of Bwiza and challenge the local administration to bring about good governance for the people they are in charge of. Examples include ABLP-*Association pour la Bonne gouvernance et la Lutte contre la Pauvreté* (Association for Good governance and Fight against Poverty) that is sensitising, through seminars and workshops, both government authorities and religious leaders to be good leaders that care about the people they lead and their needs. This association also calls people to participate in their self-development by starting some income generating activities. Alongside ABLP is ADECOB-*Association pour le Développement de la commune Bwiza* (Association for the Development

of Bwiza Commune) that also promotes activities geared to the development of Bwiza Commune and its residents.

Besides the ABLP and ADECOB are ADR Burundi-*Association pour la Défense des droits des Réfugiés au Burundi* (Association for the Defense of the Rights of refugees in Burundi) and CPD-*Colonie des Pionniers de Développement* (colony of pioneers of development) that respectively deal with defending rights of refugees and removal of fired weapons from the community. All these associations have an aspect of working towards the wellbeing and development of the poor and returning refugees of Bwiza.

One role of the church is to foster a holistic liberation of the urban poor. This view is expressed by liberation theologians such as Gutiérrez (1973), Leonardo and Clodovis Boff (1988), Ferm (1986), and MacGovern (1989) who, after analysing different levels of poverty that particularly befell Latin Americans and still dominate people of the Third-world countries, advocate for a socio-politico-economic and spiritual liberation (McGovern 1989: 10). They draw an emphasis on the solidarity with the poor from Luke 4: 18-21 whereby the poor are the first ones to whom Jesus' mission is directed. Consequently they redefine the relationship between the proclamation of the gospel and the struggle for justice, the relationship between salvation and justice for the poor (Ferm 1986: 46) whereby evangelisation of the poor becomes the supreme sign and proof of Christ's mission (Lk 7: 21-23). This is the reason why the Puebla Conference affirmed that Latin American poor needed an evangelisation which disposes them to fulfil themselves as children of God, liberates them from injustices, and fosters their integral advancement (Ferm 1986: 46). This kind of evangelisation in the context of Latin America is understood as *liberating evangelisation* since it is articulated within the framework of the three interrelated plane of integral liberation namely socio-politico-economic kind of liberation, liberation from personal servitude, and liberation from sin. It is in this context that the preferential option for the poor lies. This proclamation of Christ the Saviour was not only in mere uttering of the word of God, but also in the solidarity with the poor on their road to liberation. The proclamation of the gospel was a contribution to liberation from whatever oppresses the poor in their social injustices (Ferm 1986: 47).

6.3 Theological reflection

This section considers some of the biblical texts that speak into the realities of Bwiza and the kind of mission response that will address poverty in the community. In the literature review on urbanisation, it can be noted that missions during the twenty-first century are facing the

fact that the majority of the world's population are increasingly coming to live in cities. As cities grow in number, size and influence, it is becoming essential for the church, and all those active in mission, to address the question of urban mission.

Greenway (1992: 14) notes that cities were meant to be built after God's heart and yet have become corrupt. God created the political, economic and religious systems that were to guide this kind of community. They were created to enable humanity to structure their life together, to thereby create the city as a paradise for all, and thus to bring glory to God (Linthicum 1991: 12). God created the political order of each unit of the society in order to enable it to live life in a structured and ordered way (Linthicum 1991: 13). The political system was meant to derive its authority and power from a leadership which is living, both personally and corporately, in a close relationship with God. Such relationships would inevitably be practiced in the way that leadership structures reflect that kind of society God intends. This could be done only by creating a political structure which does what is right and good in the eyes of God. The political order God requires for all human society was meant to be an order of justice (Linthicum 1991: 13).

In respect of political leadership, Mrs Espérance, the administrator of Bwiza commune, works with a communal council made of ten people to address issues facing residents of Bwiza. This leadership, whether or not inspired by faith, aims to benefit the residents of Bwiza through development projects in road rehabilitation, community work, and social infrastructures, such as the communal lycée and medical centre. The leadership seemed good on infrastructure development but not on actions to empower people come out of poverty.

The economics of the society God intended to build through his people is an economics of grace (Linthicum 1991: 13). A recurring theme throughout the Old Testament is that the Jewish people own nothing (Deut. 6: 10-13). The land and its possessions were not theirs to do with as they please; it is a gift from God. Therefore, those who were responsible for the economic maintenance of a society were to be committed to its stewardship (Linthicum 1991: 13). Wealth is not an individually owned wealth; it is a common wealth, a wealth belonging to everyone because it ultimately belongs to God (Linthicum 1991: 13). Therefore, the task of those who managed that wealth was to be good stewards of it, maintaining and using it for the common good. Relating this to Bwiza residents, there was little evidence of formal mechanisms to address the economics of the community or the ownership of land. Individuals struggle to survive while householders profit from the rent paid by the poor who are tenants.

God created the religious system to enable the people to be in a vital relationship with him (Linthicum 1991: 12). The religious system of every unit of the society was meant to enable people to know and love God with all their heart, with all their soul, and with all their strength (Deut. 6: 14). People were to live together in such a way that there would be harmony among all people, sexes, and in different positions in the society (Wendt 1993: 11). Human beings were to live as one united family in a context whereby each person would be concerned of how s/he can live a life to glorify God and serve others (Wendt 1993: 11). In Bwiza, the religious system is not united as each church has its own agenda and appears to know little about other churches. There is no formal network that brings the churches together to think through the welfare of the community. Members of each individual church felt some oneness as brothers and sisters but this did not seem to extend between churches.

Church members considered the church as a family, a channel of blessing. 'The church continued to care for me and nurture my faith. I am familiar to my pastors, sisters and brothers we fellowship together. I feel I am in a very important family of Christ' (Interviewee #35 25 05 2011). However, the research suggested that the warmth within the church may not always be extended to those outside it. A non-church member who sought help from a church commented 'The person I found in the office asked me whether I am a member of that church. When I said no, he told me that there is no such assistance' (Interviewee #53 23 04 2011).

Looking at cities like Bujumbura, we see that they can hardly be described as cities centered in the worship of God and practicing politics of justice and an equitable stewardship of resources for all. Liberation theologians help us address this situation by drawing from the Bible, themes that speak to the poor. They include, among others: God the Father of life and advocate of the oppressed; liberation from the house of bondage; the prophecy of a new world; the kingdom given to the poor; the Church as total sharing (Boff and Boff 1986: 32).

Liberation theologians make particular use of the book of Exodus because it recounts the politico-religious liberation of a mass of slaves who, through the power of the covenant with God, became the people of God. Mugambi (1989: 30) explains further that the exodus narrative also emphasises harmony between the spiritual and physical realms as it highlights the holistic and relational nature of God.

Spiritually, Exodus is the story of the one God revealing himself and demonstrating his power so that Israel would believe and be faithful (Mugambi 1989: 30). Israel was freed from Egypt's gods and invited into a covenant with God whereby they had to worship no other god but God.

Socio-politically, Exodus is the story of moving from slavery to freedom, from injustice toward a just society and from dependence to independence (Mugambi 1989: 31). The life that Israel was experiencing in a foreign land of Egypt meant that they depended on Egyptians who did not care about them. Justice for them was but a dream. They longed for a place where justice could be done and independence enjoyed at its fullest.

Economically, the Exodus story is about moving from oppression in someone else's land to freedom in their own land, a land fairly distributed to all so that everyone could enjoy the fruit of his or her own labour (Mugambi 1989: 31). Israel was looking forward to a land of promise where they could produce without discrimination.

Psychologically, the Exodus story is also about losing self-understanding as a slave people and discovering the inner understanding that, with God's help, they could be a people and become a nation (Mugambi 1989: 31).

Liberation theologians also make use of the prophetic books because of their uncompromising defense of the Liberator God, their vigorous denunciation of injustices, their vindication of the rights of the poor, and their proclamation of the messianic word (Boff and Boff 1986: 32).

Similarly, liberation theologians focus on the gospels because they portray centrality of the divine person of Jesus, with His announcement of the kingdom, His liberating actions, and His death and resurrection (Leonardo Boff and Clodovis Boff 1986: 32). Likewise, the Acts of Apostles portray the idea of a free and liberating Christian community (Boff and Boff 1986: 32). Finally, the book of Revelation, in collective symbolic terms, describes the immense struggles of the people of God against all the monster of history (Boff and Boff 1986: 32).

Throughout these biblical books, liberation theologians shows how God sides with the oppressed to be against the forces of oppression, how Jesus Christ the Son of God took on oppression in order to set us free, and how the Holy Spirit, is present in the struggles of the oppressed.

6.4 Mission response

Here we consider the courses of action that need to be followed so as to overcome oppression in accordance with God's plan. Liberation theology starts with action and leads to action-action of justice, the work of love, conversion, renewal of the Church, transformation of the society (Boff and Boff 1986: 39).

From the literature review, especially on the Anglican Church history in Burundi, and the field research, there appears to be a great emphasis on mission as evangelism in terms of verbal proclamation of the gospel. In the history of the Anglican Church in Burundi, we saw that the East African Revival emphasized verbal proclamation of the gospel so that people may get converted to Christianity (Osborn 1991, St John 1971, Hohensee 1977). In Burundi, the East African Revival helped so much to establish the Anglican Church. Those who experienced it were changed and transformed. They sought to share their experience with unbelievers with a view to bringing them to salvation in Jesus Christ. This type of mission, as evangelism, is important in that it makes known to people the redeeming work of Jesus Christ and calls them to repentance.

However, Osborn (1991: 39) noted that the teams, which used to evangelise and plant Anglican churches in a new area consisted of evangelists and medical staff. One of their mission strategies consisted of providing free medical treatment to the people of that area and thereby inviting them to hear the gospel and testimonies of the team. Thus the proclamation of the gospel went hand in hand with medical and education services even though these social services have often been considered as means to an end, which is none other than to win converts (Mugambi 1989: ix).

When the Anglican Church started in the municipality of Bujumbura around the 1960s, mission was also seen as evangelism. The Anglican Church started at Bwiza in *Café Nkurunziza*. The strategy that was used consisted in putting up a restaurant where clients were served with a low cost breakfast, lunch or supper. In that context, the pastor could start preaching and share the good news of Christ. This strategy of evangelism brought many people to faith to an extent that the place became too small to contain them all. That is where a bigger place was purchased in a neighboring quarter, Nyakabiga, about 400 meters from *Café Nkurunziza*.

It was also clear in the five marks of mission (<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>) in the Anglican Communion that the proclamation of the good news of the kingdom plays an important role. The second mark of mission, which is about teaching, baptizing and nurturing new believers, also supports mission as evangelism.

In the Churches in Bwiza, nearly all church leaders primarily understand mission as evangelism in terms of proclaiming the good news to unbelievers and strengthening the faith of Christians. All the church leaders interviewed in Bwiza were primarily concerned with mission as evangelism. They all mentioned that the number of Christians increased through evangelism. Sunzu Paul, of the Evangelical Church in Great Lakes Countries said, 'Our main

calling is not to give people physical bread, but spiritual bread' (Paul 21 06 2011). Pastor Muhigira Jean Pierre similarly emphasized the spiritual aspect saying, 'We mainly minister to them spiritually as we pray for and encourage them with the word of God... (Jean Pierre 23 06 2011).

However, the research findings showed that some churches were particularly advanced in mission Evangelism. Seventh Day Adventist Church has her own radio station called *Agakiza* (Salvation) and her broadcasting programme *Ijwi ry'Ubuhanuzi* (the Voice of Prophecy) on both her own radio station and the national radio. The Living Church of Jesus Christ had programmes about *Ibihe vy'Impemburo* (Revival Times) on national radio, national television and a Christian television station called *Heritage*. The church also makes use of Facebook, Twitter, websites and mobile phone services. They also developed other forms of evangelism through cell church, the *Ba Nyenubwami* programme for children, *Nyina wanje* for women, and *Umugwizatunga* for men.

Some churches in Bwiza were also attempting to address the physical needs of the residents of the community. These churches particularly included the Living Church of Jesus Christ, the Seventh Day Adventist and the Anglican Church of Nyakabiga. They expressed holistic mission through building schools and medical centres to help address the physical needs of local residents. The remaining churches in the research could learn from others in the area of social services to the community.

Even where churches in Bwiza were trying to address physical needs, there was still a lack of understanding of the importance of social action as an essential part of the gospel. The third mark of mission, which is about responding to human need by loving service, invites the church to see social services as essential to mission. Myers (1999) calls all of us to address urban poverty by harmonising the spiritual and physical needs of a person.

CHAPTER 7

GENERAL CONCLUSION AND RECOMMENDATIONS

7.1 General conclusion

This study on mission in the marginal urban communities of Bwiza explored the life of residents of Bwiza and the different ministries exercised by both the Churches, civic administration and non-church based organisations. The study also explored the reality of urbanization and the factors behind it and the need to direct Christian mission to the urban dwellers, especially the urban poor. Thirdly it explored holistic ministry in Bwiza.

The study made use of Liberation Theology, exploring a biblical mission strategy that Liberation Theologians use to help the poor come out of their poverty. It is in this perspective that the study explored four moments of the pastoral cycle that are key to identifying the problems of the poor, interpreting those problems in the light of the Word of God, and finding ways forward for community transformation. The study borrowed from the pastoral cycle of Henry and Henriot (1980), noting the way it begins with action and leads to action. It goes beyond theory to involve practice. The cycle of praxis remains a model to use in any study of the community. It brings together both the researcher and the members of the community to think together what should be done in order to have a transformed community. In this sense, the work is mainly done by the community members themselves.

Since the area of focus was Bwiza, the study investigated how Bwiza came into being and how it became a popular quarter for the poor. It also considered reasons behind the residents' poor conditions of living and what should be done for Bwiza and its residents to be transformed. The study also investigated how the Anglican Church came in Bwiza and her mission to the residents of Bwiza. However, the study did not limit itself to the Anglican Church, but extended to other churches represented in Bwiza in order to learn from them.

The churches the study explored included the Anglican Church of Nyakabiga, the Evangelical Church of Central Africa, the Evangelical Church in Great Lakes Countries, Emmanuel local Church of Bwiza, the Apostles' Victory Church, the Community of Pentecostal Assemblies of God Church, the Seventh Day Adventist Church, the Living Church of Jesus Christ. From among these churches, The Living Church of Jesus Christ and the Seventh Day Adventist Church were found to have much to teach the Anglican Church in the ways they minister to Bwiza residents through social actions.

The study also extended to non-church based organisations serving in Bwiza including the administration of the Commune Bwiza which was involved in development of

infrastructure. The ABLP-*Association pour la Bonne gouvernance et la Lutte contre la Pauvreté* (Association for Good Governance and Fight against Poverty) was mainly found active in the area of mobilising both religious and State leaders for good governance. The ADR Burundi-*Association pour la Défense des droits des Réfugiés au Burundi* (Association for the Defense of the Rights of Refugees in Burundi) was found committed to defending the rights of returning refugees, especially residing in Bwiza. The third association, called ADECOB-*Association pour le Développement de la Commune Bwiza* (Association for the Development of Bwiza Commune) works with the administration of Bwiza Commune to bring about development and community transformation. The fourth association to be visited called CPD-*Colonie des Pionniers de Développement* (Colony of Pioneers of Development) dealt with removing firearms from among urban communities to improve security.

In the analysis of the data from fieldwork and books, the study interpreted them through the lens of the pastoral cycle. The moments around which the analysis was organized are insertion, social analysis, theological reflection and mission response. In the moment of insertion, the study explored how the researcher entered the community of Bwiza and familiarised himself with residents and different churches and associations present in Bwiza, with a view to interacting with them and conducting interviews to know the realities on ground. The social analysis, explored the causes of poverty that the residents of Bwiza are undergoing, making use of the literature review and interviews.

In the moment of theological reflection, the researcher tried to read the problems facing the residents of Bwiza in the light of the biblical texts and the literature review. Finally, the researcher explored different actions that were taken to address that poverty. The analysis pointed to the fact that we should embrace holistic models of mission, which Jesus himself initiated in His ministry when he cared for both the spiritual and physical needs of the poor (Mark 6: 34-44).

The biblical concern for the poor should inspire the Church today in her mission in a way that the good news should aim at liberating the poor, the despised, those discriminated against, and the oppressed. Sharing the good news with the poor should be seen in the context of participating in their struggles for dignity and justice. The same good news should not only call the poor to repent of their sins, but also to resist the forces that sin against them (Melbourne Conference 1987: 85). In this sense, the mission of the Church should be Christ-centered and focus on the good news of the kingdom, which liberates the soul and the body of the poor and the oppressed. Thus there will be no separation between the spiritual and the

physical. The gospel message should be holistic in terms of addressing both the spiritual and physical needs of the person.

7.2 Recommendations

The study came up with various recommendations to the Anglican Diocese of Bujumbura in particular and to all the urban churches in general, especially those that are represented in Bwiza. Some of these recommendations are reserved to the government as well.

The Anglican Church of Nyakabiga should cooperate with other churches that are serving in Bwiza and learn from them. The study pointed to the Living Church of Jesus Christ and the Seventh Day Adventist Church as having good models to follow. The Anglican church of Nyakabiga should learn from those two denominations and make use of their strategies where possible.

In the interviews made, it became clear that so little is done in reaching out to Muslims, those addicted to alcohol, commercial sex workers and street people. Churches should not only concentrate on believers that are in their churches, but also and especially direct their mission to those groups of people who are in such great need of the gospel.

Moreover, as Pastor Sylvestre Hakizimana of the Evangelical Church of Central Africa warned, churches should avoid “sheep stealing” and reach out to unbelievers. In this sense there should be a shift in mission so that the gospel may be directed to those who have not yet heard it, those who are outside the church and those who do not believe in Jesus Christ. For those who are in the church, church leaders should develop their appropriate teachings that bring about their spiritual growth and maturity.

The urban context includes those who have material riches but are poor spiritually and those who have few material riches and are spiritually sound. There are also those who are poor both physically and spiritually. Church leaders need to study each group’s needs carefully such that both physical and spiritual needs are addressed. However, as needs of the urban poor are so immense, churches should consider developing and/or consolidating departments that provide social assistance wherever possible to those in extreme need.

Sometimes the Church may not provide physical bread, but apply the proverb, which says that “It is better to teach people to fish than to give them fish”. In this sense, the Church should also encourage people to get involved in income generating projects. Thus, the church should teach their believers and non-believers alike the principles of work and, whenever possible, provide financial capital to start some income generating activities.

Moreover, the study utilised the praxis cycle, which is effective in exploring and addressing problems of the community and that should be encouraged in both the Anglican Church and other denominations. The cycle of praxis points to the contextual model of theology, which relates the gospel to a local context (Schreiter 1985, Bevans 1992). This contextual model calls for an experimental theology in which an ongoing dialogue takes place between text and context (Bosch 1991: 426). It evolves from the context of the people and addresses their needs. This is very important since each community has its particular context in a way that its problems differ from other communities' problems. This leads to development of contextual theologies that should be encouraged in contrast to traditional theology or systematic theology where everything fits into an all encompassing and external system (Bosch 1991: 426). The church should develop theologies that emanate from the context of the people themselves and which address their needs.

The study also pointed to the need to avoid dichotomy between the physical and spiritual aspects of gospel witness. Instead, there should be harmony between the physical and spiritual aspects. In her ministry, the Church should imitate Christ in preaching a holistic gospel that takes into account both the physical and spiritual needs of the person, imitating Christ who preached to, fed and healed the people. It does not mean that the Church should always combine the two, but mission does require a response to human need.

The research revealed that there is little collaboration between churches that serve in Bwiza and no platform where they can meet to consider how to respond more corporately to the needs of the residents of Bwiza. Denominations should work together to deepen their sense of unity as Christians and bring about the spiritual and physical transformation of their community. These denominations would equip and learn from one another. If the different denominations represented in Bwiza work together, the impact will be much greater. This would improve the quality of Christians and foster community development and society transformation.

It was very important to see the contribution of Bwiza Commune and non-church based organisations. Such activities that are geared to developing and upgrading the Commune and its residents should be continued and expanded. Community work is meant to be done by each and every resident of the commune, whether Christian or not. This creates the opportunity for the church to team up with the State to promote the life of the community and bring about transformation. In other words, both the Church and the State should collaborate in matters pertaining to the development and welfare of the community. The church could approach the local state leaders such as chiefs and sub-chiefs to think through

projects of development in the community. If approved, these may be implemented by the municipality or by community members. For instance, the municipality may approve water provision and provide the necessary material for water connection whereas members of the community who do not have money but are skilled enough may provide labour. When constructing a primary school for their children, the community members may help in building while the municipality grants the permission to build and provides material for roofing and iron sheets. In this way, the church community members and the state can work together for the development of the community.

When the state seems reluctant, church leaders should take a step in approaching the local state leaders to get them understand the need of working together on such development projects. Sometimes, the church may undertake a church project that belongs to the church members only but even here they may seek the support of the State for the wellbeing of the community. This has been the case for mission medical centres or mission schools where the leadership is in the hands of the church but the state may provide the staff and salaries.

In terms of urban ministry it can be noted that the church used to focus its mission endeavours in the rural areas of the country and thus tended to neglect urban dwellers. Yet, urban centres have increasing numbers of people who have migrated to the city. These are in need of the gospel too and present a challenge to the church. While some denominations are already represented in urban centres, they still find it difficult to be effective in ministry in the city. This suggests a need for more specialist training in urban ministry that will equip church leaders to promote transformation in urban communities.

In countries where urban ministry is still very new to the academic field, such as Burundi, different denominations should work together to put up a school that trains Christians with a calling in the area of urban ministry. This school would serve Christians from all those denominations.

7.3 Recommendations for further research

My study of urban mission in the Anglican Church of Burundi was limited to the community of Bwiza. Yet there are much more urban communities, in addition to Bwiza, that make up the municipality of Bujumbura in which the Anglican church of Bujumbura is operational. I would suggest that further research be done in those areas to complement this research.

Moreover, given that this study may possibly be the first research on urban mission in Bujumbura, further research should be done in this area. Different topics such as the place of women in urban ministry, ministry to children in urban settings, the church and urban

environment, the question of justice in urban ministry, to name but a few, should be addressed.

This study should motivate urban ministers, especially those serving in Bujumbura to do more research in the field of urban ministry. A good number are doing research in other subjects and domains but give less attention to urban ministry.

The study should also motivate pastors serving in small urban centres of district headquarters such as provinces and communes to be aware of the growth of those centres and venture into research about the prevailing issues so that they may develop adequate ministries to them.

Since Burundi is now part of East African Community, Bujumbura is experiencing a rapid growth and is exposed to lots of challenges and opportunities to serve in such a larger community and beyond. Further research should be done in the area of urban preaching so that when Burundian pastors cross borders to preach in other big cities may be aware of the challenges besetting worldwide cities and thus be equipped accordingly.

REFERENCES

- Anderson, Keith 1984. *Church history and Theology (book 4)*. Nairobi: Evangel Publication House.
- Anglican Consultative Council 2012. Mission: The Five Marks of Mission. <http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>
- Anglican Consultative Council 2012. Anglican Communion. <http://www.anglicancommunion.org/>
- Bakke, Corean 1992. Diverse worship traditions in the city, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Bakke, Raymond 1987. *The urban Christian: Effective ministry in today's urban world*. Illinois: Inter-Varsity Press.
- Bakke, Raymond 1992. Profiles of effective urban pastors, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Bakke, Raymond 1997. *A theology as big as the city*. Illinois: Inter-Varsity Press.
- Barrett, D.B. (ed) 1982. *World Christian Encyclopaedia: A comparative study of churches and religions in the modern world AD 1900-2000*. Nairobi: Oxford University Press.
- Barnabé, Kanani. 2009. *A study on the Christian healing ministry to the post war Barundi community in the Anglican Diocese of Bujumbura. Unpublished MTh research paper*. Kampala: Uganda Christian University.
- Buja-Connections 2012. The history of Bujumbura. <http://www.buja-connections.com/en/bujumbura/history>
- Bujo, Benezet, 1998. *The ethical dimension of community*. Nairobi: Pauline Publications Africa.
- Bevans, S. 1992. *Models of contextual theology*. Maryknol: Orbis books.
- Bodewes, Christine 2005. Can the Pastoral cycle transform a parish? In *The Pastoral cycle revisited*, edited by F. Wijzen, P. Henriot, and R. Mejia Nairobi: Paulines Publications Africa.
- Boff, Leonardo and Boff, Clodovis 1986. *Introducing Liberation Theology*. Wellwood: Burns&Oats.
- Bonino, Miguez 1975. *Revolutionary theology comes of age*. London: SMC Press.
- Bosch, David 1991. *Transforming Mission: paradigm shifts in theology of mission*. Maryknoll: Orbis Books.
- Bowen, Roger 1996. *So I send you: A study guide to mission*. London: SPCK.
- Brown, R.M. 1978. Liberation Theology: paralysing threat or creative challenge? In *Mission trends n°4: Liberation Theologies*, edited by Anderson G.H. and Stransky T.F. Grand Rapids, MI: Baker Book House.
- Chambers, Robert 1983. *Rural development: Putting the last first*. London: Longman Group.
- Christensen, Michael 1988. *City streets, city people*. Nashville: Abingdon Press.
- Christian, Jayakumar 1999. *God of the empty-handed: Poverty, power and the kingdom of God*. California: MARC.
- Cochrane, Jim, De Gruchy, John and Petersen, Robin 1991. *In word and in deed: Towards a practical theology of social transformation*. Pietermaritzburg: Cluster Publications.
- Cone, James 1984. *For my people: Black Theology and the Black Church*. New York: Orbis Books.
- Conn, Harvie 1988. Liberation theology, in *New Dictionary of Theology*, edited by Packer J.J. Leicester: Inter-Varsity Press.

- Conn, Harvie 1992. Genesis as urban prologue, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Conn, Harvie 1992. The kingdom of God and the city of man: A history of the city/Church dialogue, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Creswell, J. W. 1998. *Qualitative inquiry and research design: choosing among five traditions*. Thousand Oaks, CA: Sage.
- Daneel, M. L.(ed), 2003. *African Christian outreach (Vol1): African Initiated Churches*. Pretoria: Southern African Missiological Society.
- Davey, Andrew 2001. *Urban Christianity and Global Order: Theological Resources for an urban future*. London: SPCK.
- Dekoster, Berghoef 1984. *Liberation theology: The church's future shock*. Grand Rapids, MI: Baker Book House.
- Dickerman, Carol 1988. *Urban housing and land Markets: Bujumbura, Burundi*. Unpublished research paper. The University of Wisconsin-Madison.
- Drought and Heavy rains. <http://www.voanews.com/centralafrica/news/a-18-2010-02-25-voa2-93024384.html>.
- Ellison, Craig 1992. Counselling and discipleship for the city, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Ferm, Deane 1986. *Third world liberation theologies: A reader*. Maryknoll: Orbis Books.
- Free childbearing. <http://www.presidence.bi/spip.php?article2229>
- Friedman, John 1992. *Empowerment: the Politics of alternative development*. Cambridge, Mass: Blackwell.
- Gelder, Craig V. 1992. Secularisation and the city: Christian witness in secular urban cultures, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Greenway, Edna C. 1992. Discipling city kids, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Greenway, Roger S. 1992. *Discipling the City: A Comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Greenway, Roger and Monsma Timothy M. 1989. *Cities, mission's new frontier*: Grand Rapids, MI: Baker Book House.
- Grigg, Viv, 1992. *Cry of the Urban Poor*, Monrovia: MARC.
- Grigg, Viv 1992. Church of the poor, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Gutiérrez, Gustavo, 1973. *A theology of liberation*. Maryknoll: Orbis Books.
- Hiebert, P.G. 1985. *Anthropological insights for missionaries*. Grand Rapids: Baker Book House.
- Hofstee, Erik 2006. *Constructing a good dissertation: A practical guide to finishing a Masters, MBA or PhD on Schedule*. Johannesburg: EPE.
- Hohensee, D. 1977. *Church growth in Burundi*. California: William Carey Library.
- Holland, J. and Henriot, P. 1980. *Social analysis: linking faith and justice*. Washington: Centre of Concern.

Hopital Prince Régent Charles de Bujumbura. <http://tourseat.com/ambulances-and-hospitals/bujumbura-bujumbura-mairie-province-burundi/hopital-prince-regent-charles-896079.aspx>.

Hotels in Bujumbura. http://www.virtualtourist.com/hotels/Africa/Burundi/Province_de_Bujumbura/Bujumbura-1941812/Hotels_and_Accommodations-Bujumbura-Hotel_Club_Du_Lac_Tanganyika-BR-1.html

Port and Airport of Bujumbura. (<http://www.airgorilla.com/airports/africa/burundi/>).

Hospitals in Bujumbura. (<http://www.allianzworldwidecare.com/hospital-doctor-and-health-practitioner-finder?PROVTYPE=HOSPITALS&TRANS=H%C3%B4pitaux%20en%20Bujumbura,%20Burundi&CON=Africa&COUNTRY=Burundi&CITY=Bujumbura&choice=fr>).

Interbank Burundi 2010. From the planning stage to the establishment of one the busiest banks of burundian banking sector.

http://www.interbankbdi.com/index.php?option=com_content&view=category&layout=blog&id=8&Itemid=9&lang=en&limitstart=115

Jabe market.

(http://www.interbankbdi.com/index.php?option=com_content&view=category&layout=blog&id=8&Itemid=9&lang=fr&limitstart=120).

Jones, Sea 201. Tagged With: 2011 bujumbura burundi africa lake tanganyika holiday vacation jenny ryan pinnacle19 saga plage beach karibu club. <http://www.thejonesexperience.com/?tag=2011-bujumbura-burundi-africa-lake-tanganyika-holiday-vacation-jenny-ryan-pinnacle19-saga-plage-beach-karibu-club>

Karecki, Madge 2005. Teaching missiology in context: Adaptations of the pastoral cicle, in *The pastoral circle revisited*, edited by F. Wijzen, P. Henriot, and R. Mejia, Nairobi: Paulines Publications Africa.

Leedy, D. P. and Ormrod, E.P. 2005. *Practical research: Planning and design*. Thousand Oaks, CA: Sage.

Linthicum, Robert. C. 1991. *City of God, City of Satan: A Biblical Theology of the Urban Church*. Grand Rapids, MI: Zondervan.

Linthicum, Robert. C. 1991. *Empowering the poor*. California: MARC.

Linthicum, Robert. C. 1992. Authentic strategies for Urban Ministry, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.

Luna, Juan José 2005. The pastoral circle: A Strategy for Justice and Peace, in *The pastoral circle revisited*, edited by F. Wijzen, P. Henriot, and R. Mejia, Nairobi: Paulines Publications Africa.

Mairie de Bujumbura 2011. The population of Bwiza.

http://www.villedebujumbura.org/spip.php?article7&var_recherche=superficie%20et%20population%20de%20a%20commune%20Bwiza

Mason, Jennifer 1996. *Qualitative researching*. London: Sage Publications Limited.

Maxwell, Joseph A. 2005. *Qualitative research design: an interactive approach*. London: Sage Publications.

McGovern, A. F 1993. *Liberation theology and its critics: Towards an assessment*. Maryknoll: Orbis Books.

Monsma, Timothy M. 1992. Research: Matching goals and methods to advance the gospel, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.

Moreau, A. Scott et al (ed.), 2002. *Deliver us from Evil*. Monrovia: LCWE.

Moreau. A. S. 2000. *Evangelical Dictionary of world mission*. Grand Rapids: Baker Books.

- Mugambi, J.N.K. 1989. *Christian mission and social transformation: A Kenyan perspective*. Nairobi: National Council of Churches of Kenya.
- Mugambi, J.N.K. 1995. *From liberation to reconstruction. African Christian theology after the cold war*. Nairobi: East African Educational Publishers.
- Mugenda, Olive M. and Mugenda, Abel. G. 1999. *Research methods: Quantitative and qualitative approaches*. Nairobi: Acts Press.
- Mworoha, E. et al 1987. *Histoire du Burundi: Des origins à la fin du XIXè siècle*. Paris: Hatier.
- Myers, Bryant L. 1999. *Walking with the poor: Principles and practices of transformational development*. Maryknoll, NY: Orbis Books/World Vision.
- Ndarubagiye, L. 1996. *Burundi: the origins of Hutu-Tutsi conflict*. Nairobi: Ndarubagiye, L.
- Newbigin, Lesslie 1989. *The Gospel in a pluralist society*. Geneva: WCC.
- Nunes, John and Harold Dean Trulear, 1999. *Voices from the City: Issues and images of urban preaching*. New York: Concordia Publishing House.
- Nyaboho, Martin 1985. *Jubilée d'Or: Eglise Episcopale du Burundi, Diocese de Bujumbura*. Bujumbura: Self-published.
- Ortiz, Manuel 1992. Being disciples: Incarnational Christians in the city, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Osborn, H.H. 1991. *Fire in the hills: The revival which spread from Rwanda*. London: Highland Books.
- Packer, J. J. (ed) 1988. *A new dictionary of theology*. Leicester: Intervarsity Press.
- Peter, C. B. 1994. *A guide to academic writing*. Eldoret: Zapf Chancery.
- Robert, D. (ed), 2003. *African Christian Outreach (Vol2): African Mission Churches*. Pretoria: Southern African Missiological Society.
- Rooy, Sidney H. 1992. Theological education for urban mission, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.
- Scherer, J. and Bevans, S. B. (eds), 1994. *New directions in mission and evangelisation*. Maryknoll: Orbis Books.
- Schottroff, L. and Stegemann, W. 1986. *Jesus and the hope of the poor*. Maryknoll: Orbis Books.
- Schreiter, R.J. 1985. *Constructing local theologies*. MaryKnoll: Orbis Books.
- Seabrook, Jeremy 2007. *Cities*. London: Pluto Press.
- Segundo, Juan Luis 1975. *The liberation of theology*. Maryknoll: Orbis Books.
- Speckman, M.T. 2001. *The bible and human development in Africa*. Nairobi: Acton Publishers.
- St John, Patricia 1971. *Breath of life*. London: The Norfolk Press.
- The Melbourne Conference, 1980. *Your kingdom come: Report on the world conference on mission and Evangelism, Melbourne*. Geneva: Commission on World Council of Churches and Evangelism.
- Tucker, Ruth 1992. The role of women in discipling cities: A historical perspective, in *Discipling the city: A comprehensive approach to urban mission*. Grand Rapids, MI: Baker Book House.

Ville de Bujumbura 2012. Buja city, notre ville, notre futur. www.villedebujumbura.org

Wikipedia, the free encyclopaedia 2012. Burundi. <http://en.wikipedia.org/wiki/Burundi>

Wikipedia, the free encyclopaedia 2011. Economy of Burundi.
http://en.wikipedia.org/wiki/Economy_of_burundi

Wikipedia, the free encyclopaedia 2012. Bujumbura. <http://fr.wikipedia.org/wiki/Bujumbura>

Witvliet, Theo 1985. *A place in the sun: An introduction to third world theologies*. London: SCM Press.

Zablon, Nthamburi 1991. *From mission to church: A handbook of Christianity in East Africa*. Nairobi: Uzima Press.

Appendix 1

Interview schedule

I am Rev. Thierry Bahizi, a student at the University of South Africa (UNISA) in collaboration with The Institute for Urban Ministry (IUM).

I am carrying out a research on *Mission on the margins: the work of the Anglican Diocese of Bujumbura in the communities of Bwiza*. By answering my questions, you will be helping me a great deal to get firsthand information and thus contribute to the success of this study.

Opening Introduction

Name:

Age:

Gender:

Occupation:

Position in the Church:

A. Questions for Christians

1. How did you come to live in Bwiza? -context analysis
2. What are the major needs you have in your daily life? Context analysis
3. Which Church do you attend? Why? Ecclesial analysis
4. How do the Church and the community around you help to address those needs?
Ecclesial analysis
5. How do you assess the evangelistic mission of your Church in Bwiza? Theological reflection
6. In your view, what should the Church improve for a better ministry to the marginal urban dwellers such as those of Bwiza? Strategies for mission

B. Questions for non-Church goers

1. How did you come to live in Bwiza? context analysis
2. What are the major needs you have in your daily life and how do you meet them?
context analysis
3. How does the community around you (including the Church) intervene to meet your major needs of life? context analysis

4. Would you mind sharing reasons why you do not attend a Church? **Ecclesial analysis**
5. In your view, how would the Church participate in the daily struggles of the communities of Bwiza towards social transformation? **Theological reflection**
6. In your view, what should be done by whom and how to improve the standards of life of the marginal urban communities of Bwiza? **Strategies for mission**

C. Questions for Church leaders

1. How long have you been serving in marginal urban communities as a pastor? **context analysis**
2. In your ministry in the marginal communities of Bwiza, what are the main issues that were brought to your attention? **context analysis**
3. How did you attempt to address them? **context analysis**
4. What was your biblical basis in responding to those issues? **Theological reflection**
5. In your experience as an urban pastor, do you think the Church is giving due attention to the marginal urban communities? **Ecclesial analysis**
6. What are your suggestions forward for an effective urban ministry in Burundi in general and particularly to the marginal urban communities such as those of Bwiza? **Strategies for mission**

D. A question for non-church based organisations

What do you do to alleviate poverty of the residents of Bwiza and bring about their development?

Appendix 2

Orodha ya maswali

Naitwa Mch. Thierry Bahizi, mwanafunzi kwenye Chuo Kikuu cha Afrika ya Kusini (UNISA) kinachotumika pamoja na Chuo Kikuu cha Huduma Mjini (IUM), kitengo cha Missiologia. Niko katika harakati za kufanya utafiti kuhusu *Huduma kwa wanyonge: huduma ya Diocese ya Anglikana Bujumbura katika jamii ya Bwiza*. Kwa kujibu maswali haya, utakuwa umenisaidia sana kupata maelezo sahihi na kufanisha somo hili.

Utangulizi

Jina:

Umri:

Jinsia:

Kazi:

Cheo kanisani:

A. Maswali kwa wakristo

1. Umekuja je kuishi Bwiza? **context analysis**
2. Ni mahitaji makubwa gani uliyo nayo katika maisha yako ya kila siku? **Context analysis**
3. Unashiriki kanisa gani? Kwa nini? **Ecclesial analysis**
4. Kanisa na jamii munaioishi nao wanakusaidia je kukutana na mahitaji yako? **Ecclesial analysis**
5. Unaona je kazi ya uinjilisti katika kanisa lako la Bwiza? **Theological reflection**
6. Kwa maoni yako yako, kanisa linapaswa kubadiri nini ili watu wenye shida sana mjini kama wakazi wa Bwiza wanufaike? **Strategies for mission**

B. Maswali kwa wasioenda kanisani

1. Umekuja je kuishi Bwiza? **context analysis**
2. Ni mahitaji makubwa gani uliyo nayo katika maisha yako ya kila siku? Unayafikia je? **Context analysis**
3. Jamii munaioishi nao (na kanisa likiwemo) wanakusaidia je kukutana na mahitaji yako? **Ecclesial analysis**

4. Je, waweza kushiriki nami sababu zinazokufanya usiende kanisani ? **Ecclesial analysis**
5. Kwa maoni yako, Kanisa litashiriki je katika shida za wakazi wa bwiza za kila siku ili pawepo mabadiliko katika jamii ya Bwiza? **Theological reflection**
6. Kwa maoni yako, ni kitu gani kitakachofanywa na nani kivipi ili kubadiri hali mbaya ya maisha ya wakazi wa Bwiza? **Strategies for mission**

C. Maswali kwa viongozi wa kanisa

1. Umehudumu mda gani kama mchungaji katika jamii zenye matatizo mengi mjini? **context analysis**
2. Katika huduma kwa jamii zenye matatizo mengi Bwiza, ni matatizo gani hasa yaliyoletwa kwako? **context analysis**
3. Ulijaribu je kukabiriyana nazo? **context analysis**
4. Ulisimama kwenye misingi gani kibibliya kukabiriyana nazo? **Theological reflection**
5. Katika huduma yako kama Mchungaji wa mjini, unafikiri kanisa linawasaidika vyema wakazi maskini wa mjini? **Ecclesial analysis**
6. Je, unapendekeza nini ili huduma kwa maskini wa mjini nchini Burundi kwa ujumla na hasa kwa wakazi maskini wa Bwiza ipate kufanywa vyema? **Strategies for mission**

D. Swali kwa mashirika yasiyo na misingi ya kikanisa

Unafanya nini ili kupunguza umaskini wa wakazi wa Bwiza na kuwaletea maendeleo?

Appendix 3

Urutonde rw'ibibazo

Nitwa Pasitori Thierry Bahizi, niga muri Kaminuza yo muri Afrika y'Epfo (UNISA) isanzwe ikorana na Kaminuza yitaho ubuzima bw'abanyagisagara (IUM), igisata ca Misiyoloji. Ndiko ndagira ubushakashatsi kw'*Ivugabutumwa mu bantu bakennye: Igikorwa ca Diyoseze ya Anglikane ya Bujumbura mu miryango yo mu Bwiza*. Ni mwishura ibi bibazo bikurikira muzoba mumfashije kuronka inyishu z'ukuri no kurangura iki cigwa neza.

Intangamarara

Izina:

Imyaka:

Igitsina:

Igikorwa:

Ico akora mw'ishengero:

A. Ibibazo ku bakristo

1. Vyagenze gute ngo ube mu Bwiza? - **context analysis**
2. N'ibihe bintu nyamukuru ukeneye mu buzima bwawe bwa misi yose? **Context analysis**
3. Usengera mw'ishengero iryahe? Kubera iki? **Ecclesial analysis**
4. Ishengero hamwe nabo mubana mu kibano bagufasha gute mu gutorera inyishi ingorane nyamukuru ufise? **Ecclesial analysis**
5. Ubona gute igikorwa c'ivugabutumwa mw'ishengero ryawe mu Bwiza? **Theological reflection**
6. Kubwawe, ishengero ryohindura iki mu mikorere yaryo kugira ngo igikorwa c'Imana kuri ba ntahonikora bo mu Bwiza bagire ubuzima bwiza? **Strategies for mission**

B. Ibibazo ku bantu batari abakristo

1. Vyagenze gute ngo ube mu Bwiza? - **context analysis**
2. N'ibihe bintu nyamukuru ukeneye mu buzima bwawe bwa misi yose? Ubigenza gute kugira ngo ubironke? **context analysis**

3. Mbega ikibano cawe (harimwo n'ishengero) baterera iki kugira ngo utorere inyishu ingorane nyamukuru ufise mu buzima? **context analysis**
4. Mbega woshobora kumbwira imvo zituma utaja gusenga? **Ecclesial analysis**
5. Kubwawe, ishengero ryoterera iki mu ngorane za misi yose z'imiryango ikennye cane yo mu Bwiza kugira ngo habe ihinduka ryiza? **Theological reflection**
6. Kubwawe, hokorwa iki gikozwe na nde gute ngo ubuzima bw'abakennye cane baba mu Bwiza buhinduke? **Strategies for mission**

C. Ibibazo ku barongozi b'amashengero

1. Umaze igihe kingana gute ukorera ibikorwa vy'Imana mu miryango ikennye cane yo mu gisagara nk'umupasitori? **context analysis**
2. Mu bikorwa ukorera mu miryango ikennye cane mu Bwiza, n'ibihe bibazo nyamukuru bakuzaniye? **context analysis**
3. Wagerageje ute kubitunganya? **context analysis**
4. Wishimikije ijambo ry'Imana nyabaki mu kugerageza kubitorera umuti? **Theological reflection**
5. Mu bikorwa vyawe nk'umupasitori wo mu gisagara, mbega ubona ishengero ryitwararika mu buryo bukwiye imiryango ikennye cane yo mu bisagara? **Ecclesial analysis**
6. Mbega ubona hokorwa iki kugira ngo ivugabutumwa rigende neza cane mu bisagara vyo mu Burundi muri rusangi na cane cane mu miryango ikenye cane yo mu Bwiza? **Strategies for mission**

D. Ikibazo ku mashirahamwe ategamiye amashengero

Mukora iki mu kugabanya ubukene bw'ababa mu Bwiza ngo mubazanire n'iterambere?

APPENDIX 4

LIST OF NAMED INTERVIEWEES

Name	Place of interview	Date of interview
HAKIZIMANA Sylvestre	EEAC	10. 06. 2011
KIVUYE Edmond	The Living Church of Jesus Christ	18.06.2011
MIHARURWA Alfred	SDA Church	06.06.2011
RUGANIRWA SUNZU Paul	EEPGL	21.06.2011
MUHGIRA Jean Pierre	AVC	23.06.2011
MUTWARE MAKUZA Sadock	CADP Church	15.06.2011
CANKWA Déo	Emmanuel Local Church	29.06.2011
NGERAGEZE Espérance	Bwiza Commune	20.12.2011

List of unnamed interviewees

Interviewee number	Church goers	Non church-goers	Members of non-church based associations	Date of interview	Place of interview
Interviewee #1		√		2/4/2011	Residence
Interviewee #2		√		13/4/2011	Residence
Interviewee #3	√			15/4/2011	Emmanuel local Church
Interviewee #4	√			25/4/2011	AVC
Interviewee #5		√		23/4/2011	Residence
Interviewee #6		√		2/5/2011	Residence
Interviewee #7		√		13/5/2011	Residence
Interviewee #8	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #9	√			18/5/2011	EEPGL
Interviewee #10	√			20/5/2011	CADP Church
Interviewee #11	√			25/05/2011	The Living Church of Jesus
Interviewee #12	√			4/6/2011	SDA Church
Interviewee #13	√			25/05/2011	The Living Church of Jesus
Interviewee #14	√			25/4/2011	AVC
Interviewee #15	√			15/4/2011	Emmanuel local Church
Interviewee #16	√			18/5/2011	EEPGL
Interviewee #17	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #18	√			31/5/2011	EEAC
Interviewee #19	√			20/5/2011	CADP Church
Interviewee #20	√			20/5/2011	CADP Church
Interviewee #21	√			4/6/2011	SDA Church
Interviewee #22	√			4/6/2011	SDA Church
Interviewee #23	√			31/5/2011	EEAC

List of unnamed interviewees

Interviewee number	Church goers	Non church-goers	Members of non-church based associations	Date of interview	Place of interview
Interviewee #24	√			15/4/2011	Emmanuel local Church
Interviewee #25	√			25/4/2011	AVC
Interviewee #26	√			25/4/2011	AVC
Interviewee #27	√			18/5/2011	EEPGL
Interviewee #28	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #29	√			25/05/2011	The Living Church of Jesus
Interviewee #30	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #31			√	22/12/2011	ABLP
Interviewee #32			√	08/12/2011	ADECOB
Interviewee #33			√	17/12/2011	CPD
Interviewee #34	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #35	√			25/05/2011	The Living Church of Jesus
Interviewee #36	√			15/4/2011	Emmanuel local Church
Interviewee #37	√			25/4/2011	AVC
Interviewee #38	√			20/5/2011	CADP Church
Interviewee #39	√			18/5/2011	EEPGL
Interviewee #40	√			18/5/2011	EEPGL
Interviewee #41	√			15/4/2011	Emmanuel local Church
Interviewee #42	√			4/6/2011	SDA Church
Interviewee #43	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #44	√			16/5/2011	Nyakabiga Anglican Church
Interviewee #45	√			31/5/2011	EEAC
Interviewee #46		√		6/4/2011	Residence
Interviewee #47		√		2/4/2011	Residence
Interviewee #48		√		9/4/2011	Residence
Interviewee #49		√		11/4/2011	Residence
Interviewee #50		√		13/4/2011	Residence
Interviewee #51		√		21/4/2011	Residence
Interviewee #52		√		23/4/2011	Residence
Interviewee #53		√		23/4/2011	Residence
Interviewee #54		√		30/4/2011	Residence