

**THE COMMUNITY DEVELOPMENT ISSUES AS MISSIONAL
CHALLENGES FOR CHRISTIAN MISSION IN CENTRAL AFRICAN
REPUBLIC**

by

MYMY KALEMBA

Submitted in accordance with the requirements for the degree of

PhD OF THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF. MWAMBAZAMBI K

March 2017

DEDICATION

I dedicate this work:

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

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

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

To my family in Christ.

DECLARATION OF AUTHORSHIP

Student number: 4677-485-8

I declare that the “THE COMMUNITY DEVELOPMENT ISSUES AS MISSIONAL CHALLENGES FOR CHRISTIAN MISSION IN CENTRAL AFRICAN REPUBLIC” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

March 21, 2017

Signature

Date

(Mymy Kalemba)

SUMMARY

The community development issue faced by the Christian mission in Central African Republic was the topic of this work. Due to multiple insecurity and political instability causes, it has created many negatives effects, especially on the poor population and Christian Churches. Ideally, the Christian mission through the Ngoubagara Baptist Church when faced with Central African Republic tragic and successive socio-politic wars should have been to promote community development, peace, social justice, education for all, good health, national reconciliation, respect for human rights and to denounce all harm and discrimination against the human being. The church has a sacred mission to announce the gospel to all humanity and to assist the people towards the positive transformation of Central African Republic.

This study will be of help to missiological scholars and to the church so that it may better carry out its prophetic and holistic missions according to God's vision and with the purpose to change the Central African society. In fact, Christian church as well as Ngoubagara Baptist Church can be the voice of millions of voiceless people regarding poverty, joblessness, rebel wars and rethink community development issues. Through its missionary work, can be the main factor in transforming Central African Republic society, because, the church should "face the difficulties of the present time, not with ready-made answers or simplistic, over-simplifying ideologies, but with a realistic attitude and with discernment. This is the church's duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Czerny 2012:70).

The church mission is supposed to be a continuation of Jesus Christ's ministry, which is total salvation. However, human being development is a church work matter, in touching body, soul and spirit. The Ngoubagara Baptist Church's prophetic and holistic mission duty should be the life and dignity of the Central African people. Then, missiology can promote community development where Christians can play an important leadership role. The lack of such leadership affects individuals and

communities negatively. The church should be present in the world and guide the people.

iv

Key terms

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

LIST OF ABBREVIATIONS

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

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

TABLE OF CONTENTS

CHAPTER 1: GENERAL INTRODUCTION

1.1 Introduction	1
1.1.1 Problem statement.....	1
1.1.2 Research questions.....	4
1.1.3 Relevance of the study.....	6
1.1.4 Purpose of the study.....	6
1.1.5 Scope and limitations of the study.....	8
1.1.6 State of the research and provisional literature review	9
1.1.6.1 Literature review	9
1.1.6.2 Sources	13
1.1.7 Missiological theoretical framework	14
1.1.8 Methodology and research design.....	17
1.1.9 Chapter outlines.....	20
1.2 Definitions of the key concepts used in the research	21
1.2.1 Church	21
1.2.2 Christian mission	23
1.2.3 Community development	27
1.2.4 Poverty	30
1.2.5 Challenge.....	34
1.2.6 Leadership.....	35
1.2.7 Reconciliation	37
1.2.8 Missional	42
1.3 Partial conclusion	44

2: BACKGROUND TO MISSION IN CENTRAL AFRICAN REPUBLIC

2.1 Introduction.....	46
2.2 Overview of the Central African Republic.....	46
2.2.1 Historical struggle for political power.....	46
2.2.2 Geographical portion and Topography.....	52
2.2.3 Ethnic groups, languages, administrative divisions, culture and religions.....	54
2.2.4 Community development problems in CAR.....	64
2.3 Historical background to mission in Central African Republic... ..	79
2.3.1 First contact with Christianity.....	79
2.3.2 Overview of the Ngoubagara Baptist Church.....	80
2.3.2.1 Organisational structure at national level.....	84
2.3.2.2 Organisation in the Ecclesiastical Provinces.....	85
2.3.2.3 Map showing the Ecclesiastical Provinces' implementation of the Church	86
2.3.2.4 Missionary works.....	87
2.3.2.5 Doctrine of Ngoubagara Baptist Church.....	88
2.3.2.6 Theological profile of the Ngoubagara Baptist Church.....	91
2.4 Partial Conclusion.....	94

CHAPTER 3: MISSIOLOGICAL ANALYSIS OF COMMUNITY

DEVELOPMENT CHALLENGES AND CHURCH MISSION

3.1 Introduction.....	98
3.2 Causes of community development challenges.....	98
3.2.1 Political issues.....	98
3.2.1.1 Security and conflict prevention.....	103
3.2.1.2 Good governance.....	110
3.2.2 Economical issues.....	118
3.2.2.1 Poverty problems.....	121
3.2.2.2 Macro-economic and financial causes.....	127
3.2.3 Social issues.....	138

3.2.3.1 Public health.....	138
3.2.3.2 Education.....	143
3.2.4 Missional challenges	153
3.2.4.1 Gender problem.....	156
3.2.4.2 Reconciliation issue	170
3.2.4.3 Traditional religion	173
3.3 Partial Conclusion.....	177
Chapter 4: MISSIOLOGICAL IMPLICATIONS AND SUGGESTIONS	
4.1 Introduction.....	184
4.2 Social plan.....	185
4.2.1 Public health.....	188
4.2.2 National education.....	198
4.3 Political plan.....	201
4.3.1 Peace and Reconciliation.....	201
4.3.2 Good governance and justice.....	205
4.3.3 Responsibility of government.....	209
4.4 Economic plan.....	213
4.4.1 Project of communal development.....	218
4.4.1.1 Cooperatives.....	222
4.4.1.2 Family.....	225
4.5 Missional model	232
4.5.1 Spirituality development.....	233
4.5.2 Promote Christian ethics	238
4.5.3 Social	243
4.5.3.1 Promote national dialogue.....	244
4.5.5 Gender and mission	259

4.5.5.1 Gender and social development	254
4.5.5.2 Gender and education	255
4.5.5.3 Gender and legislation	256
4.5.5.3.1 Address Challenges.....	258
4.5.5.3.2. Address challenges to trace the truth.....	258
5.5.5.3.3Address challenges of compensation.....	259
4.6 Partial Conclusion.....	262
CHAPTER 5: GENERAL CONCLUSION.....	268
BIBLIOGRAPHY.....	286
APPENDIX.....	304

ACKNOWLEDGEMENTS

The thesis that I present here is entitled: “The community development issues as missional challenges for Christian mission in Central African Republic”. This thesis marks the end of my current theological research at the University of South Africa (UNISA) for the degree of Doctor of Theology in Missiology.

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

No scientific work is possible in solitude. I thank Prof. Mwambazambi, my Supervisor, who oversaw this project with love and who was the first scholar to teach me the rigor of scientific work and the ABCs of the Harvard method for citations.

Finally, I thank everyone who worked behind the scenes to directly or indirectly support my theological education and who has assisted in the completion of this study.

CHAPTER 1

GENERAL CONSIDERATION OF THE THESIS

1.1 Introduction

This first chapter provides an overview of the problem statement of community development as well as that of the socio-political, economic and cultural issues as missional challenges for Christian mission in the Central African Republic and how those problems should be considered as a mission work. Research questions, the purpose and research methodology as well as the research design and theoretical framework are explained. The appropriate methods designed to address the research problem are provided. Literature review and ethical considerations are formulated. The chapter outline and definitions of research key concepts are equally provided. A partial conclusion will be the last part of this chapter.

In fact, the Christian church as well as Ngoubagara Baptist Church can be the voice of millions of voiceless people regarding poverty, joblessness, rebel wars and rethinking of community development issues. Through its missionary work, it can play a pivotal role in transforming the Central African Republic society, because the church should “face the difficulties of the present time, not with ready-made answers or simplistic, over-simplifying ideologies, but with a realistic attitude and with discernment”. This is the church’s duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel” (Czerny 2012:70).

1.1.1 Problem statement

The designing of communities as conventional systems is compatible with

the idea of consciously induced systemic change. In some situations, development is used as synonymous with growth. When used without reference to quality or consequences, development may be good or bad. However, in the context of community development, development is a concept associated with improvement. It is a change in a positive sense. But, the imbalances in politics and policy, at a global level, have had very serious poverty consequences for the Central African Republic (CAR) development. Walmsley (2012:38) argues “We calculate people’s possible reactions and anticipate them. Economic rationality replaces morality as the basis of our interactions”. Economic rationality is one of the most important reinventions of common sense in a more rigorous and robust form, but it is based on an old common sense idea: that everyone is out for themselves and interested in maximizing their own pleasure and minimizing their experience of pain (Walmsley 2012:38).

In fact, globalisation, political instability and rebel wars have caused increasing poverty and insecurity in the Central African Republic as demonstrated by Prabhakar (2007:303). “Globalisation refers to [the] transformation of national capitalism [into] global capitalism. In the main, policy decision-making processes and choices are dictated by the international institutions of governance”. Consequently, the Central African Republic has been affected by the developed countries’ domination and wars; Prabhakar (2007:304) therefore underlines, “Globalisation policies contributed to increased poverty, as well as increased inequality between and within nations”. Linden (2003) also affirms “The United States, in establishing global rules, the enormous and expanding power of

transnational corporations, and the highly problematic roles that the World Bank and International Monetary Fund have played". A national development is therefore considered as a multi-dimensional process that uses sustainable resources to relieve poverty and improve the nation's socio-economic standard of living. Nevertheless, the Central African Republic has remained a poor country, characterised by physical poverty and wars because of its weak economy, due to the lack of domestic economic capacity and weak social infrastructure (Kalemba 2014:124).

The Central African Republic has weakened further due to low export prices, significant terms-of-trade, the debt crisis and the debt servicing burden. The conditions attached to loan rescheduling packages have hampered the recovery of the Central African Republic and led to a further deterioration in their social services and rendered people helpless. Consequently, community members are suffering and call upon the Church for assistance. For this reason, the contribution of the Christian mission through Ngoubagara Baptist Church in order to resolve community development issues and their future role in positively transforming the Central African society are relevant.

The Central African Republic is in fact currently suffering from a predominantly poor leadership generally characterised by negative traits such as capitalism spirit conflicts, wars, injustices, tribalism, immorality, corruption, selfishness, hatred and exploitation of the less fortunate (Lompo 2014). All these negatives are undergirded by low and unhealthy individual spirituality in the Central African Republic society. The community development issues are then missional challenges for the Christian mission

in this country because without integral development of the people and a missional model that can help people understand the negative impact of conflicts, war, injustices, immorality according to God's will it cannot be easy to accomplish any Christian mission.

The church mission is supposed to be a continuation of Jesus Christ's ministry, which is total salvation. It is important to note that soteriology was, as Jesus Christ thought, about the salvation of the soul, spirit and body of the distressed person (Lema 2013:1). Therefore, the development of human beings should consist in touching their body, soul and spirit. The Ngoubagara Baptist Church's prophetic and holistic mission duty should be about uplifting the life and dignity of the Central African people, as affirmed by Kalemba (2008:3) saying, "The church can adapt itself to the socio-political and socio-economical requirements of the society where operates the Church".

1.1.2 Research questions

The research question is actually composed of several questions, which will be responded to throughout the investigation works. The first questions that sprang to mind while enquiring about the Christian mission through Ngoubagara Baptist Church tasks evoked due to the way the Church handled various communities' development problems that were experienced between 2005 and 2013, but the main focus is on poverty and wars. An inter-linked question was the Central African elites' contribution to resolving poverty issues. Because, economic rationality has now given rise to a sham or ersatz morality which blights all possibilities of real moral invention but

economic rationality cannot cope with morality and so seeks to replace it (Fevre 2000:209). The Church is called upon to revive its earthly missional praxis and promote its immediate environment development through the Gospel and its holistic mission. Not only is man or woman individuals, but also part of society and culture, the church also does not exist for its own sake, but to preach the transforming Gospel to all people. This Good News will have no relevance in human hearts if it falls outside their spiritual and physical core (Kalemba 2012:6). These relevant questions were finally distilled into the key question:

➔ Why are the community development issues missional challenges for the Christian mission in Central African Republic?

Some secondary questions also surfaced, and included the following:

➔ How can the Pastoral Cycle be used to provide a missional model for positive transformation and accomplishment of Christian mission in CAR?

➔ During times of socio-politico-economics and leadership crisis, what could the Ngoubagara Baptist Church do to assist people and communities with development issues in the Central African Republic?

➔ How did the churches react to the community development issues?

➔ What were Church leaders' orthodoxy and orthopraxy in the midst of these intricacies?

➔ Have Central African elites and theologians really played their leadership role and responded to the issues of community development?

➔ What missional model can the Ngoubagara Baptist Church use to develop people in CAR spiritually, morally and socially?

These are the crucial questions this research will respond to, in order to contribute to Missiology discipline development and to equip the Central African churches and community leaders with a missional model to realise community development issues. This research will hopefully help Ngoubagara Baptist Church to promote positive transformation of the Central African Republic people and Christian mission in CAR.

1.1.3 Relevance of the study

It is pertinently suitable to study the impact of the Ngoubagara Baptist Church to the spiritual, socio-political, cultural, economic and community development issues of the Central Africans considering the emergence of the African independent churches which are trying to answer to the existential questions of their members by the gospel of prosperity. However, the socio-politico-economical diagnostic in the Central African Republic is troubling: poverty, wars, unemployment and violation of human rights, corruption and diseases, which are still raging the city (e.g. malaria, typhoid, and so much more). The abovementioned considerations impose on us a spiritual and moral responsibility to study how the Ngoubagara Baptist Church may become proactive in accomplishing its prophetic and holistic missions in post-wars context of the Central African people to promote a community development.

1.1.4 Purpose of the study

From the abovementioned research questions, the objectives of this research were developed. The objective of this study is therefore to analyse and

evaluate the missional praxis used by the Ngoubagara Baptist Church to holistically develop the CAR people and examine the ways the church is negotiating the tension between the Word of God and community development issues. In addition, this study also intends to evaluate the involvement of the Christian mission in community development and the socio-political transformation of the CAR. While studying strengths and weaknesses of this church in accomplishing its mission in a contextual evangelism, future perspectives will be raised. A missional model will be proposed by the end of this work to serve as a missiological tool in the resolution of community development issues in order to assist the church better accomplish its mission.

The research will therefore make a comparative study of certain theologians and Christians' contribution, from various Central African church communities. It will include their search for community development, in order to demonstrate the overall contribution of the Ngoubagara Baptist Church in the resolution of the community development issues in the Central African Republic, and missiological implications. At the same time, we remain fully aware as indicated by McGavran (1976:88) that "in every country, attitudes of the society before the church, are important in the determination of its growth degree" and Fenton (1968:218)'s words that "an evangelism that refuses to see the social problems is by nature an incomplete and non-biblical evangelism, and it will very probably end up touching nobody".

Using various relevant avenues, this research can properly respond to spiritual and physical issues and suggest other ways of resolving community development problems, and ultimately come to clearly enlighten

missiologists, theologians, Christians, church leaders and other Central African elites on how to rethink their role about the positive transformation of the Central African Republic. Then, the research can promote community development; where Christians can play an important leadership role in positively transforming CAR. However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to play the role of the light of the world and salt of the earth (Matthew 5:13-16), and should take responsibility in helping people become effective light and real salt in their communities by developing spiritual leaders, for both the church and the larger community. The lack of such leadership affects individuals and communities negatively. This challenge is glorious as it can bring the Church of God back to its “Great Commission” of making disciples of all nations, teaching them to observe all that the Master Jesus Christ taught (Matthew 28:18-20). Kalemba (2011:12) also rightfully stipulates “the Church is called to deal with spiritual and moral formation and take up the responsibility of developing effective leaders in the community”.

1.1.5 Scope and limitations of the study

Many African countries if not most of them have experienced various socio-political, cultural and economic troubles since the colonial times to date. To name but a few examples, let us take South Africa, which is still in a transition phase from apartheid to a mature democracy; Rwanda, which experienced the nightmare of ethnic genocide; and Somalia, where interminable wars have caused great human suffering. However, considering time and many other constraints, this study will be limited to

community development problems in the Central African Republic (Bangui) and the role the Christian mission as well as Ngoubagara Baptist Church have played and have to continue to play about community development issues from 2005 to 2013.

The starting year of the study is 2005, which is the year after the events of the military war that plunged the Central African Republic into a national tragedy, which continued up to 2013. The 2011-democratic-presidential elections represented then a time when the Central African people felt renewed hope and energy for tasks such as community development; unfortunately, the Seleka rebellion cut-off this hope in 2013. The year 2013 was then a troubled period of general insecurity, violence and wars between Muslim people (Seleka) and some Christian people (Anti-Balaka) as Christian mission faced more community challenges.

Thematic boundaries are necessary in this study; therefore, the analysis will be limited to the major themes of development, poverty, wars, socio-economic and cultural issues. Some apparently relevant subjects such as the research progresses and more will unfortunately not be the focus of this study. For example, the research may touch on the important subject of national reconciliation, but it will not be discussed in depth.

1.1.6 State of the research and provisional literature review

1.1.6.1 Literature review

The researcher is not aware of any previous studies on the community development issues as missional challenges for Christian mission in the Central African Republic. A number of descriptive studies were carried out

that proved helpful, but did not put forward concrete solutions on the topic of this proposal. The thought is therefore to present an original and useful work in bringing about missiological knowledge and empirical data to this topic.

We therefore have browsed through different researchers' works for opinion information linked to this topic. Studies consulted include: Zokwe Isaac, addressing the days of Christian thought in Bangui (CAR) in January 2000 on "The liberation of the nations by the church" whose ecclesial perspective on all national issues (state, church, family or individual) and implementation of resolutions that result through extension activities. Unfortunately, the result was negative due to a lack of monitoring.

Other researchers examined the Central African Republic on socio-political issues, namely Weanzana N (1990) on "The groundwork for a biblical theology of development in rural African gospel"; Timothy C. Tennent (2010) on "Invitation to word missions: a trinitarian missiology for the twenty-first century" This unique text is arranged in three parts according to the Trinity's roles, relationships, and activity. Also, to understand how missions is biblically and theologically basic to Christianity, and how missions is essential to living out an abundant and impassioned life.

Alan J. Roxburgh (2011) on "The missional church in perspective: mapping trends and shaping the conversation". In this book, two leading ministry experts place the missional church conversation in historical perspective and offer fresh insights for its further development. They begin by providing a helpful review of the genesis of the missional church and offering an insightful critique of the Gospel and Culture Network's. The authors utilized recent developments in biblical and theological perspectives to

strengthen and extend the conversation about missional theology, the church's interaction with cultures and community development, church organization and leadership in relation to the formation of believers as disciples. Those books are the doorway to methodically evaluate the missional praxis of the Ngoubagara Baptist Church in all aspects of the community development issues faced by Christian in CAR.

William Dowling, D (1992) on "Adult education for community development". In this publication Dowling affirms that Community development depends on effective social action, and effective social action requires the acquisition of related knowledge and skills. While other studies of community development such as by Frazer, E (1999) on "The Problem of Communitarian Politics and Unity and conflict" stress the role of economic and political factors on growth and development with special reference to developing economies. Kofi A (2005) on "In a large freedom towards development, security and human rights for all" and Mufer (1987) on "The development of people and countries in development paths" develop an educational model for promoting change within the community. The focus of the articles is not so much on formal education, but on the role of informal education in fostering community development. Through effective adult education, citizens can be empowered to improve their communities. His argument is grounded on a theoretical model that recognizes the intrinsic motivation of many adult citizens to improve their surroundings and which acknowledges that motivation must be matched with information. Those articles will be helpful to this study in terms of evaluation on the ground, if the Ngoubagara Baptist Church is effectively encouraging the local initiative for

integral development of CAR people. Alan Hirsch (2012) on “Missional moves: 15 tectonic shifts that transform churches, communities, and the word”. This book provides a plan of action for the church members to unleash on local and global mission. The church was never designed to be a fortress for the righteous, but a flood of revolutionaries, bringing the Good News of the Kingdom to broken lives and broken communities. Today, millions of Christians are awakening to the holism of the gospel call, expanding their understanding of mission beyond just touching individual lives to impacting and transforming entire communities with the message of God's grace.

Anderson J.C (2000) on “Church development” and Craig Groeschel (2012) on “Better together: making church merges work”; they provide a complete, practical, hands-on guide for church leaders of both struggling and vibrant churches so that they can understand the issues, develop strategies, and execute a variety of forms of merger for church expansion and renewal to reinvigorate declining churches and give them a second life. This point can be helpful in this research when it comes to investigating which philosophy and methodology the Ngoubagara Baptist Church have adopted in contemporary context of Central African people.

Gary Tyra (2013) on “A missional orthodoxy: Theology and ministry in a post-Christian context” The emerging and missional church movements have raised decisive questions about what it means to embody the Christian faith in a post-Christian and postmodern world. A common reactionary response denies the significance of the context and reasserts the supremacy of classical orthodoxy. An equally common position at the other end of the spectrum involves a rejection of orthodoxy as contextually insensitive and

incapable of being inclusive and missional at all. The one asserts its orthodoxy at the expense of being missional and contextual; the other emphasizes generosity at the expense of its fidelity to "the faith that was once for all entrusted to the saints" (Jude 1:3). The church today needs a theology that is both orthodox and missional-doing justice to both aspects. On the basis of this missional foundation, this study can provide a missional model that will respond to issues of community development as challenges for Christian in Central African Republic.

Kalemba Mwambazambi (2012) on "The church mission relative to socio-political issues in Francophone Africa" Discussing the role of the Church toward the socio-political issues in Francophone Africa. Mwambazambi goes to the heart of the matter of my reflection on the involvement of the Christian mission as well as Ngoubagara Baptist Church in the integral development of the CAR people when he makes the list of what he is expecting from any church wherever it is operating in *missio Dei*. This article is relevant for my research on missional challenges facing Christian mission in Central African Republic.

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

1.1.6.2 Sources

Appropriate books, specific interviews, field surveys and scientific articles are

the major sources used to analyze, criticize and evaluate the community development issues as missional challenges for Christian mission in Central African Republic. Along these lines Mouton (2001:88) asserts it “consulting books, monographers’ works, conferences, articles and newspapers related to scientific research is important”. The field survey will help to grasp the Ngoubagara Baptist Church’s contribution and its missiological challenges regarding Christian from different background.

However, these sources come from the writings of various theologians and missiologists, scholars, universities, theological conferences and seminars, various websites, and churches; they will be used after a viability check. Otherwise, a very suitable methodology and research design for the realisation of this thesis proves to be necessary.

1.1.7 Missiological theoretical framework

The “praxis cycle” presented by Kritzinger & Saayman (2011:4-6), is used as an analytical framework to study the work of the Ngoubagara Baptist Church. This will help to demonstrate reflexivity between all components of the “praxis cycle”. Here are the components of the cycle: spirituality, personal commitment, ecclesial scrutiny, contextual understanding, theological lenses and strategic planning. In short, the following is what each of the dimensions of the pastoral cycle means:

- ❖ Spirituality: As a centre of the praxis cycle, it is the heart of the Ngoubagara Baptist Church which unpacks the motivation of their actions and their experience of God.

- ❖ Agency: Individual and organization involved in the mission as instruments of the transformation of Central African Republic (Bangui) community, both Christian and secular.
- ❖ Contextual understanding: Since the context in Missiology must be taken carefully, how do the instruments of change (Agents) understand their social, cultural, economic context
- ❖ Theological lenses: The theological interpretation determines how different contexts are viewed.
- ❖ Ecclesial scrutiny: This is to examine how the Bible is understood and applied under different contexts by the Ngoubagara Baptist Church. The role of the Ngoubagara Baptist Church will be examined in terms of its biblical view.
- ❖ Strategic planning: It has to deal with the synergy of theory and practice of all the activities of the Ngoubagara Baptist Church to establish God's reign in CAR (Bangui).
- ❖ Reflexivity: Interaction between the parts of the matrix for a coherent and well-coordinated movement in order to positively transform CAR community.

In fact, the role of the Christian mission facing many development issues as missional challenges in the CAR between 2005 and 2013 will be examined in terms of the theory of paradigm change, put forward by David Bosch and the community development theory by Sanders Irwin. These theories will not be critiqued in any depth, but it will be useful in this research as tools to compare and evaluate the missiological contribution of the Ngoubagara Baptist Church in resolving community development issues in the Central

African Republic. In this context, the theory of paradigm change is an important tool in analysing as well as in missiological critique. Bosch (1995:245) argues, "Science does not progress in a cumulative manner, but by revolutions". In other words, the solution to the poverty issues in Central African Republic does not lie in accumulating knowledge, but in understanding the role everyone can play for better lives or positive transformation of communities.

However, changing paradigms also imply the search for a new model or theoretical framework to replace the old model. As Hiebert (1985:12), points out "Supporters of the old paradigm often tend to close the arguments of proponents of the new model" who, in turn, are resistant to the "deeply emotional challenges posed by the new model" These challenges threaten the way old order supporters perceive reality and how they regard the world they built to be in jeopardy.

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

consideration of theory a little uneasy.

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

A developing community system is in a continuous process of elaborating itself and of incorporating a wider range of participation patterns. It expands attention given to conscious structural adjustment and to the pulses of participation. The ability to vary structures and relationships among structures, according to the requirements of the function to be carried out is critical in effective community performance. The community development theory provides a guide to what should be done in a given situation (Pongo 2011:36). The role of the Ngoubagara Baptist Church will be critically demonstrated, analysed and evaluated on the basis of these theories of paradigm change and community development. Bosch (1995:247) wrote:

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

a different understanding of reality. So, they're looking for a new model that actually exists.

1.1.8 Methodology and research design

According to Kritzinger (2007:11) "missiology is by its nature interdisciplinary" because as a theological discipline, it includes in its articulation more aspects of other disciplines such as Christian history, anthropology, religions, biblical, pastoral cycle and practical theology". Considering the nature of the present research, the qualitative research methods, meaning, critical theological and analytic-historical methods was used in a complementary way in order to respond to research questions on poverty and community development issues, and the objectives of this research.

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

Furthermore, my personal knowledge and missionary work experience were exploited in developing this study after Mouton (2001:63) who observes, "Personal experience is a major source for the winner". A qualitative approach has the potential to supplement and reorient understanding of community development problems and the role played by

the Central African theologians and elites regarding these issues. As qualitative methods, the following tools were used throughout the research: documentations, interviews, questionnaires, primary records, attentive observation, participation in some of the missional activities and Church board meeting minutes (Bak 2004). Mouton (2001:81) also affirms that the “interview/conversation is one of the sources” most necessary, because it “provides additional information to research”.

➔ **Interviews**

Group and individual interviews have been used for data gathering with people who are involved in Church evangelism and social development. During these interviews, field notes will be taken. A tape recorder to record some of them were used after obtaining permission from the interviewees before using it. Interviewees will be given assurance that their information could be treated with complete confidentiality and their names could be used in the study only with their express permission. Given that the questions to be asked aim at determining specific involvement in praxis cycle of the church in terms of the missional programs used to develop CAR people, the church leaders will be used for interviews because they could better explain the contents of their programs and why a specific program is used. Within broad target group, sub-target groups will be interviewed: Missionaries, Women’s organisation, Youth, Management, etc. a copy of the letter of introduction from my promoter, of Informed consent form as well as copies of interviews with the leaders of the church were provided.

➔ **Survey questionnaires**

A set of more structured questionnaire accompanied an introduction letter

from my promoter to the respondents was provided. Relevant questions intended to obtain accurate information useful for the study were designed. The questionnaire was therefore adapted to the public, clear and understandable. The survey by poll, which consists in studying a small randomly taken number (called Sample), will be used because it costs less, giving rapid answers and one can restart a stranded survey.

In relation with the basic – 4 - steps Pastoral Cycle, the following preliminary questionnaire designed for the Ministry would be:

- How does the Ngoubagara Baptist Church help people know understand and apply the Word of God in their lives?
- What must the Church do to be efficiently involved in community development issues?
- What are the greatest challenges facing Christian mission in Central African Republic and what is the role of the Ngoubagara Baptist in relation to those challenges?
- How can a missional model positively transform CAR and take place in terms of CAR cultural values towards the mission?

➔ **Analysis of data**

My own analysis of the church under investigation and of its programmes designed for evangelism and community development of CAR was carried out. The analysis of this church was carried out through the seven dimensions of the “praxis cycle” and led to missiological reflections and findings. The contents of its programmes was analysed to see their particular contributions to the spiritual, social and economic transformation of the Central Africans people and the CAR society.

1.1.9 Division and chapters outline

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

1.2 Definitions of the key concepts used in the research

This section is devoted to explaining the key concepts used in the thesis; this includes: Church as the missiological basis of this thesis, because without church existence, nobody can speak with authority on Christian mission. Various views of different scholars on Christian mission will be examined to clarify their etymological sense. In addition, community development will be examined for a better interpretation and understanding of the challenges Ngoubagara Baptist Church is facing.

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

1.2.1 Church

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

Kalemba (2009:228) defines the church as “Christians, gathered to hear the Word of God taught, and to be corrected, trained, informed, to become a holy house, a family, building, etc.” The church is a gathering place yes, but more importantly, it is a place of belonging, a place where one’s true identity is found, a place of openness, a place of mutual love, a place of healing and spiritual growth and a place of forgiveness and sharing. However, some characteristic features synonymous with the word “church” are outlined by the Dictionnaire Oecumenique de Missiologie (2001:103), “a community of baptised believers in which the word of God is preached, apostolic faith is declared, the sacraments are administered, the redemptive work of Christ to the world is shown, and a ministry of the bishop is exercised by bishops or other ministers in the community” *Free French translation* {une communauté des croyants baptisés dans laquelle la parole

de Dieu est prêchée, la foi apostolique est confessée, les sacrements sont administrés, l'œuvre rédemptrice du Christ pour le monde est témoignée, et un ministère d'évêque exercé par des évêques ou d'autres ministres dans la communauté}.

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

In fact, it seems unwise to separate the concept of church from mission as they are so integral to one another, and hence these two concepts will be treated together. Because, church mission can be to glorify God and enjoy Him forever or to love God and neighbour, as they are the greatest commandments. Mission is the central calling in the gospel message, with trust and obedience the essence of the church's mission.

1.2.2 Christian mission

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

Köstenberger (1998:199) argues, “Mission is the specific task or purpose which a person or group seeks to accomplish.” Stott (1975:30) understands mission to be “everything the church is sent into the world to do.” Church mission is to do the things God’s word recommends. It must be done in partnership with God and His will in redeeming the whole world. Deyoung & Gilbert (2011:26) affirm this, “the mission of the church is summarised in the Great Commission passages” because, the Church mission today must be a continuation of Jesus Christ’s mission for people’s salvation and the coming reign of God (John 14:12). This is supported by

Bodho (1998:19) who advises that “the mission is a task, a vocation; a charge authorised and ordered by Jesus Christ. It is a mandate that Jesus Christ gave the disciples to evangelise the world”. Nzash (1999) estimates that “the word mission comes from the Latin word *mission* which means to send or post to action, demonstrating that the mission is the act of sending a man (Christian) or a woman (Christian) in the name of Jesus Christ ... in an intercultural context.”

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

This reality is expressed in the words of Zorn (2004:67) when he writes that “God has concern for the world and the world itself is the scope of the *missio Dei*. This concerns every human being in all aspects of existence”. The mission reveals that God turns to His fallen creation and offers providence, redemption and completion. This happens in ordinary human history, not only in the church but also through the church. God's mission is broader than the mission of the church. The *missio Dei*, God's activity, embraces both the church and the world, and the church has the

privilege of sharing in this. However, the Christian mission has its origin in God, who is the source, and the church is the result. Saayman (2009) states that the “Christian mission is first” and it comes from God to communicate to all men the love of the Father through Jesus Christ, who bestowed His full attention upon even the smallest among us through communion with the Holy Spirit.

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

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

Testimony through word and deed universally publishes the Good News of the living God, the God of truth, Creator of all things visible and invisible, God of love and unity in Christ. As a ministry, mission has many facets: witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualisation, and many more.

However, setting limits can indefinitely confine the *missio Dei* within our own narrow predispositions, which is why Kalemba (2009:229) said that “we must beware of any attempt to define the mission so determined.”

1.2.3 Community development

It is over 20 years since the human development approach emerged at the United Nations, with its goal to put people back into the centre of the developmental process. Before then, the main point of development had unquestionably been economic growth, and this seemed only haphazardly to translate into the development of people rather than just the expansion of the economy (Czerny 2012:66). During the post-world 2 economic boom, development was understood as basically increasing gross domestic product, and poverty was defined exclusively as the serious lack of income. Hence, those who for whatever reason are unable to contribute to the gross (economic) product, are excluded from any share in it; even if a low income (or worse, no income) frustrates people’s development because they simply lack the means to acquire the basic goods they need to survive, much less to develop. Those without income would be maintained by some minimal distribution taking the form, traditionally, of charity and, in modern times, of welfare (:66). With the new perspective, human development would focus on people and seek to enlarge their choices through income, education, basic health care, and access to communication (:67).

The word "community" is derived from the Old French word *communité* which, in turn, is derived from the Latin word *communitas* (*cum*, "with/together" + *munus*, "gift"), a broad term for fellowship or organised

society. Some examples of community service are to help in churches, tutoring, hospitals, etc. The community is a group of organisms or populations living and interacting with one another in a particular environment (<http://en.wikipedia.org/wiki/community>).

The organisms in a community affect each other's abundance, distribution and evolutionary adaptation. Depending on how broadly one views the interaction between organisms, a community can be small and local, as in a pond or tree, or regional or global, as in a biome. Community, hamlet, village, town, city are terms for groups of people living in somewhat close association, and usually under common rules. Community is a general term, and town is often loosely applied. A commonly accepted set of connotations envisages hamlet as a small group, village as a somewhat larger one, town still larger, and city as very large. Size is, however, not the true basis of differentiation, but properly sets off only hamlet. Incorporation, or the absence of it, and the type of government determine the classification of the others (<http://en.wikipedia.org/wiki/community>).

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

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

- * A group of people living in the same place or having a particular characteristic in common;
- * A group of people living together and practicing common ownership: *a community of nuns*;
- * A particular area or place considered together with its inhabitants: *a rural community local communities*;
- * A body of nations or states unified by common interests: *[in names]: the African Community*;
- * *[mass noun]* the condition of sharing or having certain attitudes and interests in common: *the sense of community that organized religion can provide*;
- * *[in singular]* a similarity or identity: *the law presupposes a community of interest between an employer and employees*;
- * Joint ownership or liability: *the community of goods*;
- * *Ecology* a group of interdependent plants or animals growing or living together in natural conditions or occupying a specified habitat: *communities of insectivorous birds*;

- * A social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage;
- * A locality inhabited by such a group.
- * A social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists (usually preceded by the): the business community; the community of scholars;
- * Ecclesiastical, a group of men or women leading a common life according to a rule (<http://en.wikipedia.org/wiki/community>).

1.2.4 Poverty

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

government services such as corruption, tax avoidance, debt and loan conditions and by the brain drain of health care and educational professionals. Strategies of increasing income to make basic needs more affordable typically include welfare, economic freedoms, and providing financial services (Peter & Celia 2009). Poverty can also apply to the state of mind a person is in. Poor concepts or understanding of things can also refer to lack of knowledge and wisdom. Without knowledge and wisdom, the people perish or starve. The Bible also states that one cannot live on bread alone, but needs the living bread (Jesus Christ). In fact, reducing poverty is a major goal and issue for many international organisations such as the United Nations and the World Bank. The World Bank estimated that 1.29 billion people were living in absolute poverty in 2008. Of these, about 400 million people lived in India and 173 million in China. In the USA 1 in 5 children also lives in poverty. In terms of regional population percentages, sub-Saharan Africa is at 47% and had the highest incidence rate of absolute poverty in 2008.

Between 1990 and 2015, about 663 million people moved above the absolute poverty level. Extreme poverty is still a global challenge; it is experienced in all the parts of the world, including the developed economies (<http://video.pbs.org/video/2306814133>). Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means a lack of the basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having land on which to grow food or a job to earn a living from and not having access to credit. It means insecurity, powerlessness and exclusion of

individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation (<http://en.wikipedia.org/wiki/community>).

For the World Bank, poverty is a pronounced deprivation of well-being, and it comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses poor health and education, little or no access to clean water and sanitation, inadequate physical security, lack of a voice, and insufficient capacity and opportunity to better one's life (Fehler! Hyperlink-Referenz ungültig.). According to Copenhagen Declaration: *Absolute poverty* is a condition characterised by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to social services. The term 'absolute poverty' is sometimes synonymously referred to as 'extreme poverty. Poverty is usually measured as either absolute or relative (the latter being actually an index of income inequality). Absolute poverty refers to a set standard which is consistent over time and between countries (<http://www.un.org/documents/ga/conf166/aconf166-9.htm>). For a few years starting in 1990, The World Bank anchored the absolute poverty line as surviving on 1\$ per day. This was revised in 1993, and through 2005, absolute poverty was \$1.08 a day for all countries on a purchasing power parity basis, after inflation adjustment to the U.S. dollar in 1993. In 2005, after extensive cost of living studies across the world, the World Bank raised the measure for global poverty line to reflect the observed higher cost of

living (Ravallion et al 2008). Currently, the World Bank (2007) defines extreme poverty as living on less than US\$ 1.25 (PPP) per day, and *moderate poverty* as less than \$ 2 or \$ 5 a day (note that a person or family with access to subsistence resources, e.g. subsistence farmers, may have a low cash income without a correspondingly low standard of living – they are not living "on" their cash income but using it as a top up). It was estimated that "in 2001, 1.1 billion people had consumption levels below \$1 a day and 2.7 billion lived on less than \$2 a day. A *dollar a day*, in nations that do not use the U.S. dollar as currency, does not translate to living a day on the equivalent amount of local currency as determined by the exchange rate (www.worldbank.org). Rather, it is determined by the purchasing power parity rate, which would look at how much local currency is needed to buy the same things that a dollar could buy in the United States. Usually, this would translate to less local currency than the exchange rate in poorer countries as the United States is a relatively more expensive country (Mukul 2007).

However, the relative poverty views poverty as socially defined and dependent on social context, hence relative poverty is a measure of income inequality. Usually, relative poverty is measured as the percentage of population with income less than some fixed proportion of median income. There are several other different income inequality metrics, for example the Gini coefficient or the Theil Index. Relative poverty measures are used as official poverty rates in several developed countries. As such these poverty statistics measure inequality rather than material deprivation or hardship. The measurements are usually based on a person's yearly income and

frequently take no account of total wealth. The main poverty line used in the OECD and the European Union is based on "economic distance", a level of income set at 60% of the median household income (Blastland 2009). Economic aspects of poverty focus on material needs, typically including the necessities of daily living, such as food, clothing, shelter, or safe drinking water. Poverty in this sense may be understood as a condition in which a person or community is lacking in the basic needs for a minimum standard of well-being and life, particularly as a result of a persistent lack of income. Social aspects analysis of poverty links scarcity conditions to aspects of resources distribution and power in a society and recognises that poverty may be a function of the diminished "capability" of people to live the kind of lives they value. The social aspects of poverty may include lack of information access, education, health care, or political power (www.paho.org/english/sha/be_v23n1_glossary.htm).

Poverty may also be understood as an aspect of unequal social status and inequitable social relationships, experienced as social exclusion, dependency, and diminished capacity to participate, or to develop meaningful connections with other people in society. Such social exclusion can be minimised through strengthened connections with the mainstream, such as through relational care provision to those who are experiencing poverty (Silver 1994:5).

1.2.5 Challenge

According to Dictionnaire de la langue Francaise (1958:328) "challenge is a provocation for a singular fight". The dictionary Pluridictionnaire Larousse

(1983:389), on the other hand, defines the word “challenge” as “the action of declaring someone unable to perform a deed. Challenging him is to dare and tell him that he is unable”. Hard questions are being asked in our communities and solutions must be found from the community members. In other respects, a difficult question is a case requiring a solution to satisfy the community members. As long as questions remain without any answers they continue to be challenges. The fight between David and Goliath had many challenges on both sides before resorting to blows (1 Samuel 17:43-48). The effects of the rebels’ war in Central African Republic are a challenge for the government and the Ngoubagara Baptist Church must take up the challenge. The society must be organised to face all the outstanding problems. There should also be institutions, individuals, associations or corporations qualified to solve the problem.

As for this study, a challenge is a serious and difficult social or spiritual situation, which seems not to have a solution at first glance. It constitutes a kind of provocation, demonstrating that there is no solution. The threatening Central African Republic war and taking care for the war-displaced remain and will stay a challenge for the Ngoubagara Baptist Church as long as they are not correctly addressed (Lema 2013:4).

1.2.6 Leadership

In a descriptive manner the term leadership is the combination of two words, “leader” and “ship”. The word “leader” is the substantive, coming from the word to lead that means to drive, lead and direct. The word “leader” can therefore be translated as driver, ringleader or controlling. The word “ship”

means boat. This descriptive can define leadership in a preliminary way as the action to drive or the direction of a group of Bangui people in a boat, moving from the point A to point B. This second point B is called the objective to reach. If the leader doesn't manage to direct Bangui's people through this agitated sea of hardship, she/he runs the risk of going off the intended direction or of sinking the boat, resulting thus in missing the objective. The leadership notion gives us the idea of direction and action achievement with a real or virtual movement. The term "leadership" is equally used in French with a variety of meanings.

According to Nfumu (2012:4) "leadership is the discipline that consists of exercising, in a reflexive manner, an influence inside a group, in order to mobilise it towards the advantageous and lasting objectives that satisfy the real needs of the group". Maxwell (2007:11) affirms that "the influence is the real measure of leadership, no more any less". The leader indeed exercises a special influence. Therefore, when/(if) Bangui's people need healthier or prosperous living conditions, they turn towards the leader to give them direction in order to solve their problems and provide answers to their genuine questions. Shu (2004:21) specifies that "efficient leadership tries to influence lives by the social development, economic progress, moral transformation and spiritual awakening".

Leadership cannot exist without vision because leadership is intrinsically bound to the leader's vision, which means that one cannot speak of leadership without speaking of vision. Nfumu (2012:12) defines vision saying: "A vision is a lucid picture of what the leader discerns in his group's being or make: health against illness, knowledge against ignorance, liberty

against oppression, and love against hate. The leader is completely advised by his vision to bring a change for his group". Burt, quoted by Shu (2004:228), thinks that "the vision is a realistic, believable and attractive future for your organisation. It is your expression of the destination toward which your organisation must move, a better future, more successful or more desirable, than the present for your enterprise".

An organisation's leader can communicate a vision to Bangui's people. The vision must be followed by actions, according to Nelson Mandela cited by Kapatou (2011:4) "a vision that isn't accompanied by actions is only a dream. An action that doesn't ensue of a vision, is lost time; a vision followed by actions can change the world". Shu (2004:111) explains that "a leader's vision reveals his capacity to receive, to change and to innovate. It is the capacity to plan long-term, with clearly established objectives". The leader makes his vision the driving force of his leadership.

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

1.2.7 Reconciliation

In the framework of this work, reconciliation the Central African Republic is a major missional challenge for national reconstruction and community development.

According to Wiher (2003:73) "the atoning sacrifice is a way that leads to reconciliation; it is an improved version of relationships that have been blurred by a change in attitude across the living sacrifice, Jesus. The social aspect as well as the theological aspect of the concepts of sin and salvation is considered in the model of reconciliation". As for Nfumu (2012:36), reconciliation is the indulgence which human societies show through public acts of contrition and confession that make reconciliation possible. Henry Benac defines reconciliation as a return to harmony among angry people. Reconciliation means that there was hatred. Reconciliation stresses the previous link that existed between the two individuals, or simply the esteem that one had for the other. The reflected form marks the action of two people who end their mutual disagreement (Benac 1982:785).

Ultimately, reconciliation is the plan of God, the mystery or *koinonia*, accomplished by Jesus Christ, whose center is the cross, his death and resurrection in Jerusalem, to reconcile the world to God, and make all Christians heirs of God and co-heirs with Christ (Gal 3.29). From a theological perspective, reconciliation is a complex concept to grasp the methods for an orientation that was applicable to all cases. Gono (2015) thinks that "there is no perfect method or model of reconciliation that would be universally applicable, because there is no universal solution, one-size-fits-all, to the problems of reconciliation."

To choose a model to apply in the case of CAR, it is important to take into account certain specific realities of the crisis. In spite of the fact that the first difficulty lies in the identification of victims and offenders, if the issue is looked at in terms of community, perhaps from the outset any community

would agree to be seen as offending. Offenders and victims are on both sides of the line. In this specific case, victims and offenders are mentioned without making any distinction in the communities. Determining a choice of a theoretical approach is not easy, so I have chosen to focus on three approaches: the first is proposed by Comeau and Zorn (2004:47) in "Towards a mission, reconciling work." The second is an approach from "the Church as a healing community and peacemaker," an approach initiated by FATEAC in Ivory Coast (Nfumu 2012:49). The third approach is the "Fourfold Path" by Desmond Tutu and Mpho (2015:69).

Reconciliation in its approach requires both repentance and transformation of the offender, and the restoration and healing of the victim. This does not often happen in a specific order but the importance is the transformation to reach. If anyone is in Christ, he is a new creature. The old things have passed, and all things have become new (2Cor 5:17). This text involves the transformation of both parties. It is important to pay attention to four aspects of the reconciliation process. According to Comeau and Zorn (2004: 52) the following four aspects of reconciliation were taken into consideration, i.e. truth, memory, justice and forgiveness.

About the truth, the crimes of violence that are often the cause of conflicts make it difficult to establish the truth and a complicit silence settles. The healing of the hearts of victims will necessarily need that this complicit silence be broken and the truth come forth so that hidden crimes be acknowledged. In some cases, the truth is completely deformed to promote nothing but the language of reconciliation. In such circumstances the offenders called for reconciliation, but for them it simply meant that the

victims had to forget the evil done to them and life had to continue as if nothing had ever happened. Such an attitude does not reflect reconciliation in the true sense. Other offenders would like to quickly call for reconciliation in order not to provide an opportunity for victims to make their claim.

They are often willing to accuse Christians as people who are not ready to forgive, in case of refusal by Christian victims, just to suppress the truth. Such a condition requires a Christian conception of truth. The Holy Scriptures say that God's Spirit is the truth (John 14:7). Jesus prayed that his disciples might be consecrated in truth (John 17:17). Since truth is not often established after the conflict, knowing that God is the source of the truth makes it possible to become aware of the frankness or tell the truth.

The memory is one of those places to which everyone turns to try to find items that help to be in the present and to project into the future. Before reflecting on the reconstruction of the future, memories of the past, trauma, experienced atrocities must be healed before the new starting point can be constructed by putting guardrails on past experience. For this reason, "the memory is at the heart of the process of reconciliation and healing; Memories that do not heal impede reconciliation" (Comeau and Zorn 2004:52). The accompanying of victims to help them break free from traumatic memories is important in the reconciliation process.

Justice in the reconciliation process is an essential step to healing the heart of the victims. Justice must be seen in three forms: restitutive, restorative and structural justice. Restitutive justice compels offenders to face the consequences of the evil they have done. It is important because it allows

to recognize that a wrong has been done and to state that such misdeeds will not be tolerated in the future. Restorative justice allows offenders to restore the victim either directly or in symbolic form what has been taken away. This may be the repairs or compensations. If the victim is deceased, reconciliation must be affirmed as a public memorial. Structural justice helps restructure the justice institutions to prevent a recurrence of the injustice. The Holy Spirit is against injustice that is why Christ was anointed to bring deliverance to the oppressed (Luke 4:18-19).

Christians are animated by the same Spirit; they must show courage so that justice be practiced in the social environment. Forgiveness is considered as specifically a religious dimension of reconciliation and healing. Tutu & Mpho (2015:24) point out that "when we forgive, we re-appropriate control of our destiny and our feelings." It is essential to understand that forgiving does not mean the approval of the evil that was done in the past; forgiveness does not cancel the punishment either. To forgive is to recognize the offense of the past while trying to establish a different relationship (*vis-à-vis*) towards the offender and the committed offense. Not forgiving is to involve oneself in past relationships without seeking a future that is different. For Christians forgiveness is of great importance; it is a commandment. God gives forgiveness (Mark 2:7ff) and Jesus preached forgiveness of sins (Mt 6:12).

As a practical matter, reconciliation in CAR is a multifaceted aspect, i.e. in every community there are victims and offenders. Sometimes the perpetrators of wrongs who made many victims are in their own community. Therefore, applying a model from a well-defined group to another would not

seem to be well mentioned. Another form of implementation of reconciliation in CAR is one that is written by the authorities, especially with regard to practical measures which are included in the recommendations of the forum, meant to be applicable to all. If I take into account the model for analyzing the orientation of consciousness that evaluates in terms of two axes: the orientation of consciousness focused on shame and guilt that focused on characterizing the Central African people, the contextual model would be a balanced model. For this purpose, the Ngoubagara Baptist Church can make a critical contextualization, while emphasizing "the importance of the dynamics of the different dimensions of the ministry of reconciliation which consists of establishing the truth, healing of memories, rendering justice, receiving forgiveness and forgiving others "for a sustainable reconciliation (Comeau and Zorn 2004:41).

The missionary dimension of reconciliation stems from the link between salvation (individual and cosmic of the universe in Christ) and the church, a reconciled community. A proclamation of the gospel without conciliatory vision is a counter-witness. Proclaiming reconciliation has several key implications: Integrity to Christ and his Gospel, acceptance of diversity of religious and cultural traditions. Tolerance, interfaith dialogue, common Christian witness, conviviality points. Blough (2011:590) argues that "reconciliation is at the center of God's plan in Christ." In Col 1:19-20, for God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven.

1.2.8 Missional

The missional neologism carries a complex debate about the mission of the Church. It is a term that emerged in the West following an awareness of the de-Christianization of the West, the globalization of Christianity and decolonization. The term emphasizes a new understanding of the mission that captures the witness of the church near and far, in line with the debates on the "missio Dei" (Saayman 2010:5-16).

According to Christopher J.H Wright, the word missional is an adjective that relates to the mission, or evoking the qualities, attributes, or dynamics of the mission. When we talk about a missional reading of a Bible book it is to say that it seeks to place this event in the context of the mission of God (Wright 2012:15). The role of Israel among the nations is called missional. Today's Central African Republic needs an academic and popular missional work for its positive total transformation and its real spiritual and physical reconstruction. A reconsideration of missionary vision is very relevant for the CAR Renaissance and, for starters; it can examine the following points: topicality, medium, context, concerns of the moment, culture and tradition, the questioning of CAR centres of interest in accordance with the Gospel brought by Jesus, and so draw from the African Independent Churches the vitality and forces which are there to rebuild and release CAR missiologically.

The perpetuation of the old missionary paradigm is one reason why the African Independent Churches and other movements have successfully planted so many churches even without a missional model. They share

several characteristics, but in some important respects they are very different from each other, so it would not be correct to put them all in one category. Indeed, there is a variety of ecclesiology in evangelical circles, and they interpret their church missions differently.

1.3 Partial conclusion

This first chapter has introduced the topic of the Christian mission as well as the challenges Ngoubagara Baptist Church faces regarding community development issues. The chapter has equally outlined the purpose of this study and the research questions, delimited the study and taken a brief look at the current state of the research, theoretical background, and presented the research sources as well as research methodology and the thesis subdivision.

Theoretically, the importance of Bosch's theory of paradigm analysis change, evaluation and review of the Ngoubagara Baptist Church's missiological contribution to the resolution of the community development challenges in the Central African Republic have also been explained. The latter theory takes into account systems, experience, time and space. With regard to the research method, it has been explained that books, articles and private conversations/interviews are the major sources of information on which the analysis of the community development situation in the Central African Republic and the missiological challenges facing Ngoubagara Baptist Church may be built.

The key concepts of the study such as church, mission, community, development and challenge have equally been defined in this chapter. It has been observed that the Christian mission can overcome all the borders of the world through the men and women who serve Jesus Christ and preach the Good News to all the peoples. The Christian Mission has its origin in God who is its source and the church is the result. Although the various authors who have written on community development have disagreed on

many things, they have at least agreed on the general definition of development. For their political purposes, the Central African politicians have generated a range of conflicts around ethnicity that has led to gross human rights violations and rebel wars. Politics is considered as the art of organising and managing a city, and reconstruction is a necessity for the Central African Republic in the face of its recent troubled socio-political history.

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

CHAPTER 2

BACKGROUND TO MISSION IN CENTRAL AFRICAN REPUBLIC AND NGOUBAGARA BAPTIST CHURCH

2.1 Introduction

For better understanding of community development issues which the Ngoubagara Baptist Church has been facing from 2005 to 2013, it's relevant to know the Central African Republic and the historical penetration of catholic and protestant missions in CAR as well as the background of the Ngoubagara Baptist Church.

In the first part, this chapter will therefore present the general situation of the CAR regarding the geographical, demographic and linguistic conditions to demonstrate the cultural and religious elements which form its world vision; the socio-economic situation representing the socio-economic and major financial gauges in the Central Africa Republic for the period of 2005 to 2013. The second part will briefly present Ngoubagara Baptist Church's organisation and the theological profile before the last section on the analysis and evaluation of the different challenges they have been facing for years.

2.2 Overview of the Central African Republic

2.2.1 Historical struggle for political power

It is relevant to give a brief historical overview of the CAR before presenting it from a geographical point of view. In effect, the Central African Republic (previously Oubangui-Chari) was established as a French colony in 1904, and the French expeditions' consequences boosted the Oubangui.

According to Onimus (2006:8) “The borders of the Oubangui-Chari have fixed themselves progressively to the South with the Congo-Leopoldville, for an Eastern border with Sudan (at the end of XIX century), a Northern border with Tchad (in 1937), and for a Western border with the Congo (in 1939)”.

The colonial period which extended from 1904 to 1960, is a period marked by exploitation of the country by colonial societies, through multiple exertions like portage requisitions, road and route construction to Congo via the ocean. These practices destroyed the traditional social life and brought about epidemics such as malaria, meningitis, tuberculosis, etc. The development projects in the country during this time were few and the economic budget was disastrous. Onimus (2006:7) then argues: “These different abuses, leave out, movements of contestation of which insurrection has been a part developed. This insurrection was established in 1928 around Bouar, and spread to the Congo, Cameroon and Tchad. Karnou took part in revolts through wars for liberation. Despite his precocious death, insurrection continued in various places of the country and could only be controlled at the end of 1930.

However, during the Second World War, the Oubangui-Chari joined France freely; the Central African Republic participated in Palestinian, Syrian and Libyan (Bir-Hakeim), Madagascan and finally, in French conflicts. They became a territory and left in 1946, obtained internal autonomy in 1957, underwent the name change to the Central African Republic and became a community member on the 1st December 1958. During that time Boganda was the president of the government as well as executive council member of the French community. The political independence came into

effect only by 13 August 1960, and David Dacko was the first president (Kalck & Boganda 1995:9).

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

After Boganda’s death, David Dacko was elected the head of the government and state, and enjoyed autonomous power. He promoted educational politics, created a central African cotton wool society, enhanced the exploitation and sale of diamonds and launched the construction of the Mpoko airport (Razafimaharo 2013:9). Colonel Jan-Bedel Bokassa came into power on 1 January 1966 through a coup-d’état. He became president for life in 1972, and made himself sacred emperor in 1976. He was faced many coups d’état and made his opponents disappear; he was accused of youth massacres in 1979 due to his imposition of uniforms, whose the estimated costs were very high. Yet, following the massacre of young student, a coup d’état supported by the French government put an end to

Bokassa's reign on 20 September 1979. It was then that David Dacko won power thanks to the French government's machination; and the republics was re-established as well as the system of multi-parties. He was elected president on March 1981. But, in September 1981, he resigned because of multiple political troubles and rumours of coups.

After Dacko, Andre Kolingba took power and his mandate was marked by a lot of social tensions as well as strikes. In 1993, Ange-Felix Patasse became the newly elected president. Kolingba accepted the democratic verdict and left his position, but military mutiny moved into the country in April, May and September 1996; there also happened many suspicious deaths of various central African personalities. This situation led to an open rebellion on the 15 March 2003, which was instigated by Francios Bozize, who was the former chief of staff of the national army; being supported by the Chadians, this man succeeded in reversing the election outcome which was in favour of President Patasse. Elections occurred at the end of 2004 and Bozize was elected President (Onimus 2006:8).

After many years of deep crisis, characterised by political instability, periods of conflicts and violence, the Central African Republic had then a new perspective of normalisation of socio-political life and peace consolidation by 2003. It therefore remained a fragile state. The political situation improved since the presidential and legislative elections of 2005, which allowed the beginning of a national reconciliation process. The (2007-2008) stretch-outs resulted then in the signature of the peace accords with the politico-military as principal group, the endorsement of a general

amnesty law in 2008, and the Inclusive Politic Dialogue (DPI) in December 2008 (Razafimaharo 2013:13). However, the disarmament procedure, demobilisation and recruitment of former warriors (DDR), constituted the vast reform.

A component of the wider Security Sector Reform (SSR) was added, but the complexity of the land's situation weighed heavy on the agenda. Consequently, conflict resurgences took place in some pockets of the Northern territory. Otherwise, sporadic violence in the South-east of the country caused by the Ugandan rebel movement, the Lord Resistance Army (LRA), started new troubles and the CAR Government was bound to act in order to contain those unexpected and uncontrolled phenomena.

In 2011, Bozizé was re-elected as the president of the Republic in the first round vote giving him a five-year mandate, but rebellions continued to threaten peace, national security and communal development in the land. On 10 December 2012, the Seleka rebel coalition, took up arms and conquered a number of cities in the north, center and east of the country to "enforce the peace agreements." On 23 March 2013, the rebels seized the presidential palace leading to the flight of President Francois Bozizé and Michel Djotodia, the leader of the rebellion proclaimed himself president of the Republic (Sabone 2015: 35). The third Central African civil war was an intercommunity conflict that started in 2013. It opposed the Seleka militia, who were mainly Muslim majority loyal to the new president, Michel Djotodia, to Christian and animists self-defense groups supported by former soldiers of the Central African Armed Forces that were loyal to the former President François Bozizé. This conflict was characterized by numerous

atrocities against civilians, Muslims, Christians and animists (Sabone 2015:35).

After Michel Djotodia's military victory on François Bozizé in March 2013 at the end of the second civil war in Central Africa, stability was not restored in the country. On 24 March 2013, the rebels of the Seleka coalition seized Bangui and Bozizé fled. Michel Djotodia then proclaimed himself president of the Central African Republic. But the numerous abuses by the Seleka militiamen, mostly Muslim, caused insecurity in the country, and Anti-Balaka self-defense militias were formed. The conflict resulted in a "pre-genocidal" situation according to France and the United States. On 5 December 2013, a UN resolution allows France to send armed troops in the Central African Republic (Sangaris operation) in order to defuse the conflict and protect the civilians (www.operationspaix.net/-fomuc).

On 10 January 2014 the President of the Central African transition Michel Djotodia and his Prime Minister Nicolas Tiangaye announced their resignation at an extraordinary summit of the Economic Community of Central African States (Le Monde 2014). On 20 January 2014, the National Transitional Council (Transition Parliament) of the Central African Republic elected Catherine Samba-Panza as head of the transitional government of the Central African Republic (L'Express 2014). In spring 2014, three journalists were killed, including a French journalist Camille Lepage. On 23 July 2014, the warring parties signed an agreement on the cessation of hostilities in Brazzaville and the Multinational Force of Central Africa deployed by the Economic Community of Central African States was sent to help secure the region (Sabone 2015:35).

On 14 February 2016, Faustin-Archange Touadéra was elected president of CAR and took office on 30 March 2016 (Aristide 2016). Faustin-Archange Touadéra holds two doctoral degrees, one in mathematics from the Lille University of Science in 1986 and the other in Technology from the University of Yaoundé (Cameroon) in 2004. He started lecturing in Mathematics at the University of Bangui (Central African Republic) in 1987 and was appointed vice-dean of the faculty at the University of Science from 1989 to 1992. He joined the Inter-State Committee for the Standardization of mathematics programs in French-speaking countries and the Indian Ocean (CIEHPM) in 1999, and served as the chairman of the Committee from 2001 to 2003. He was Vice-Chancellor in May 2004 and Rector of the University of Bangui 2005-2008 (Aristide 2016). There is presently peace in the CAR.

2.2.2 Geographical portion and Topography

The Central African Republic is an enclosed country, bordered by Cameroon in the West (797 km border), Chad to the North (1.197 km border), to the East by Sudan (1.165 km border) and by the two Congo's to the South; (1.577 km border for the Democratic Republic of Congo and 467 km border for the Republic of Congo). The Central African Republic has a surface of 622.980 km (Razafimaharo 2013:7). The map below presents the Central African Republic's borders.

Map 1: The CAR's borders

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



Vegetation varies from the equatorial forests of the South to the dense savannah, sometimes dry, in the Central and Northern zones of the country.

This favourable natural environment is probably the reason why the majority of the population (62%) lives in rural areas with an occupation rate of less than 1, 3 people per ha of arable soil.

The hydrography of the country consists of two mountainous groups of which the first highest point (Mount Ngaoui, 1.410m) is in the Northwest (to the border of Cameroon), within the granitic massive of Yadé, rising from 1.000 to 1.400m in altitude and the second mountain range to the Northeast, formed by three chains constituting the massifs of the Bongo drum and the Dar Challa, the highest point being the Toussoro Mount (1.330 m). Reliefs passing 1.000m of altitude only covers 2% of the territory and the high plains (300 to 400m) only 6%. Plains are therefore predominant and the Oubangui River, an affluent of the Congo River, is the main fluvial of the country; it supplies the capital's water and represent with the Mbomou River, a natural border with the Democratic Republic of Congo (Bissakonou 2008:4). On the meteorological side, the average yearly temperatures are around 26°C. Temperatures in Bangui vary between 15 to 40°C and the average rainfall is 226 mm in the rainy season (from May to November) and 5mm in the dry season (from December to April). The CAR has notably high mineral rich soil, namely gold, diamonds, uranium, oil, iron and chalks, etc. (Bissakonou 2008:4).

2.2.3 Ethnic groups, languages, administrative divisions, culture and Religions

Nine big ethnic groups compose the Central Africa Republic's population which include the Banda, Gbaya, Mandja, Mboum, Ngbaka, Ngbandi, Peul,

Sara and Zandé-Nzakara (Onimus 2006:3). According to Ngoayo (2010:5) in 2010 the Central African Republic's population was 4.586.002 inhabitants, with a density of 6, 3 inhabitants per km² of which 1.043.068 are predominantly in Bangui. The demographic growth rate is essentially weak because of a high death rate and the increasing rural exodus, which is mostly caused by people who try to escape from weak security in rural zones, electricity scarcity and difficult working conditions. The Central African Republic is divided in three demographic zones: to the East, a "human desert" with less than 1 inhabitant per km², the middle, with intermediate densities of 4 to 5 inhabitants per km², and the west, a concentrated zone along the big access roads, whose number of inhabitants per km² does surpass 12

Urbanisation constitutes one of the demographic dynamic factors that has experienced a fast growth from 32,4% in 1975 to 36,5% in 1988, and was 37,9% in 2003 (Ngoayo 2010:5). In 2010 the urban population was estimated at 39, 2% of the total population. On May 2012, the website World-widestatistics.com estimated, in its article on the CAR, that the Central African Republic's population was 5.057.208 inhabitants in 2012 of which 1 000 000 lived in the greater Bangui (Razafimaharo 2013:14).

However, it is difficult to give an exact figure on the movement of the population for the period between 2013 and 2015 because of the wars, but it is believed that the rural population represents (62.12%) and the urban population may be about 1,475,315 or 37.88% (Aristide 2016). The Central African Republic is divided in seven regions, composed of 16 prefectures and 66 under-prefectures. Region 1: Ombella MPoko and Lobaye. Region 2:

Sangha Mbaere, Mambere Kadéi and Naana Mambere. Region 3: Ouham and Ouham - Pende. Region 4: Kemo, Nana Gribizi and Ouaka. Region 5: High Kotto, Bamingui Bangoran and Vakaga. Region 6: Mbomou, Low Kotto and High Mbomou and Region 7: Bangui (Saulnier 1977:33).

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

From a cultural and religious point of view, it is important to note that the challenges Ngoubagara Baptist Church have to cope with regarding community development are not only economic; they are also cultural and religious, as time conception and different elements intervene, among others, weather, death, family relations, beliefs, etc. Kessy (2005:7) affirms, “Certain African traditions such as family relations and time, oppose the capitalistic economic principles based on individualism and profit seeking”. The Central African Republic is indeed a multi-cultural society because of its geographical and historical situation. The population represents a large

ethnic diversity. However, the Central African society also represents an animist world vision (Onimus 2006:4).

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

According to Vergiat (1981:34) the Supreme Being is Nzapa in Sango, Ébè at Banda, Galé in the Manja and Gbaya. He is the “Master of life”. Merlin (2001:14) demonstrates that the Central African animists believe in the “deep unit” of the visible and invisible world. He also makes the distinction between hierarchical thinking beings, “Supreme Being, spirits, ancestors, living man”, and the other beings deprived of intelligence. “The presence of death among the living is obvious for this culture”. Vergiat (1981:12) adds that “the kind spirits or geniuses occupy the following order because they govern the natural and medical phenomena and own private or personal cult addresses”. It is for this reason that ancestors take a privileged place in the belief system of the Central Africans, as they think that the dead are in direct contact with the living (Giroud 1980:9). They look

after and respect beliefs and customs and the cult is offered to deceased family ascendants whose shade joined the ancestors' village. The cult's function is to bind family ties between the living and dead: death sacrifices, memories of the living and the protection of the living by death to live in peace and harmony (Giroud 1980:39).

Saulnier (1977:202) explains this interdependence by the semantic field of the Sango word *kodoro*, translated in French as "village" or "district". Firstly, it is a physical and geographical space situated on a map but it is also a sociological and mythical space where a group of people are bound by blood ties and lives together but in the presence of those that were born there and lived there. "The anger of ancestors appears as misfortune because of a harmony rupture, while favour is expressed by the happy events". Giroud (1980:41) affirms that "ancestors are also venerated as Supreme beings because they ensure the everlastingness of the clan". Razafimaharo (2013:17) adds that "permanent taboo transgression entails death of infringing by his/her exclusion from the community and by actions of ancestors' spirits. These taboos are: totemic animal consumption which contains the spirits of ancestors. Thus, the totemic animal contains strength, existence and foundation of the community".

Razafimaharo (2013:17) underlines that Central Africans believe new-borns existed previously, and "passed by the ancestor world to the living one and a new-born is considered as a spirit-embodied upstart in the world of the living, an ambassador of ancestors. This viewpoint will last until the child speaks in a distinct manner which means communicating with the living to thus become a true human being". In other words, soteriological

concepts of the Central African animist basis concerns God, man, pain, sin and salvation.

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

God creates and gives life, at the time of a big harvest or big hunt, they worship Him with offerings and sacrifices. As He is Life, disrespect could entail death “either by the infringement of the person, or depriving the man of progeny (Razafimaharo 2012:18). Man is created in a unique manner and constitutes the body and soul, and what is translated in Sango body means “blood” or “destiny”. “Yingö” is also used which means “shadow” to designate the person with energy that is strength ensuring his/her bodily and psychic life or manna (Saulnier 1977:202). This notion corresponds with the definition of Käser (2004:69) of manna like “a characteristic of phenomenon, objects, places, moments or beings that appears in what prove to be unexpected or funded of an outstanding efficiency”.

The soul is governed by two antagonistic strengths explained in the Bible as the flesh against the spirit; the first dynamic pushes man to act, while the second is static (the conscience), pulling up acts, while

regularising desires, preventing madness, and the opposite creates the balance. However, Vergiat (1981:16) gives an indication of Central Africa's conception of evil. He advances that "the duality between the static strength and the dynamic strength, felt by any human being, would have been born, probably, as the idea of good and bad/ 'evil'". Käser (2004:16) sustains that "the wrong is the act committed by an individual or by the collective that harms the harmony between the livings or against ancestors. This act will first entail the misfortune of the individual and then affects the collective".

The use of the word "sin" in Central African society started with the Christian influence. An equivalent to this word is absent in the various languages. Razafimaharo (2013:27) defines sin, according to animist cultures, as "inadmissible behaviour that is also considered immoral". Because evil is not committed against Nzapa, but against ancestors, the word "sin" doesn't make sense in this culture (Saulnier 1977:201). Man's separation from God is seen in parallel to heaven's remoteness from earth due to the human's behaviour. God moves away and does not take care of human beings anymore (Razafimaharo 2013:27).

Although The Bible declares in Romans (6:23a) that "for the wages which sin pays is death". According to Giroud (1980:17) for Central Africans "death doesn't remove life from man but is the action of an outside agent's strengths; therefore it is necessary to always look for the responsible person". Vergiat (1981:17) affirms that "the suffering, illness and death are abnormal, and do not have any natural causes for the native". It is for this reason that the Azandé qualify death as the act of witchcraft contrary to the Banda who thinks that death is caused by a harmony birth. The Mandja,

after a death, institute a courthouse to look for the guilty. Thus, death is not seen in relation to sin; however, it troubles and disorientates man; and it is often because of evil actions (Razafimaharo 2013:28).

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

Generally speaking, Central Africans have a relationship-orientated conscience: Community life is the determining factor; in other words, the family is understood by the relationship to a common ancestor's posterity. In marriage it is necessary to see an alliance of two or more clans. The family also includes living and deceased members (Sabone 2012:14). The practice of tattoos or localised scarring in a precise manner on the body of a person

is a sign of adherence to the clan. Razafimaharo (2013:38) affirms that Central Africans “consider their existence more in their dimension as members of a group than in their individuality”. But, Merlin (2001:17) characterises this consideration as one of “all Africans” while mentioning father Gavrand that “the major project is one of life in harmony with humanity and nature”. Evidently, Central Africans have their future embedded in the past: ancestors and ancestral traditions.

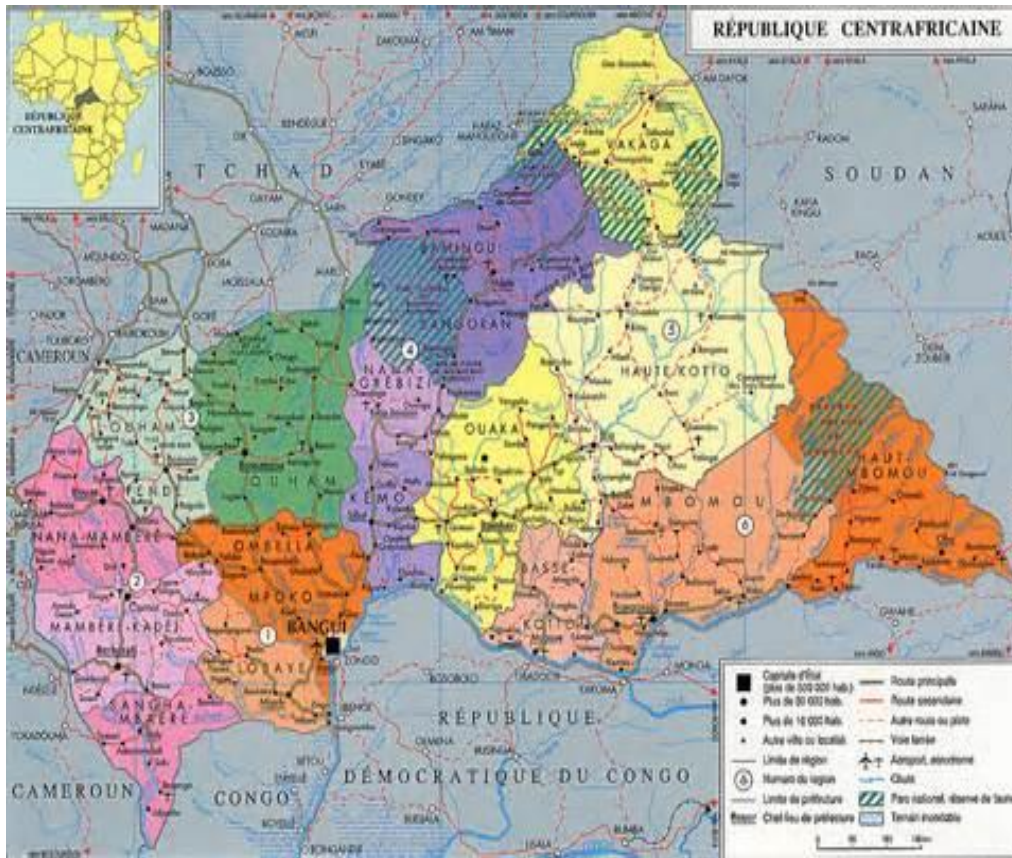
The future is forged in relation to traditions and customs, taboos etc. In the Central African animist’s vision, the eschatological future is absent because the invisible world is in intimate relation with the living (Razafimaharo 2013:40). Regarding religion, the Central African Republic adopts religious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

Islam plays an important economic role in the country. First by their profession as livestock breeders, control in the production and trade of

diamond (specialists in retail trade of imported consumer goods from Bangui to the many villages or neighborhoods, as peddlers, for their loan scheme policy to those they feel able to engage in commercial activities), the followers of Islam have a monopoly on lucrative activities in the country. Muslims have been present on the Central African territory before the French penetration in two ways: by breeding in the northwest of the country, later by raids (Sabone 2015:29).

With regards to Christianity, Catholics remain united despite the war and are structurally and spiritually organized. Having some recognized episcopal credibility, Catholic leaders often meaningfully intervene in multiple social and military and political crises of the Central African Republic requesting the political authorities of the country to show their political maturity by working not for the destruction of the country, but rather for the interest of their people and for peace and dignity and the development of the country. Yet, Protestants and Evangelicals in general, because of their doctrinal or tribal reasons, and selfish interests concerning church positions and so on, are consistently in division, breaking away from each other. This situation generally robs them much of their pastoral influence in the country. Nevertheless, from time to time some of them are involved in some military and political crises in the country; one of such examples is the theologian Isaac Zokoué (Aristide 2016).

Map 2: Main cities



2.2.4 Community development problems in Bangui

On the one hand the policy of some CAR's political and military leaders mainly consists of satisfying their own interests, diverting public goods, favoring their own relatives and their kindred as well as their own region instead of answering to the real needs in community development. Some actions of the government are almost at the expense of the well-being of all (Aristide 2016). Only the policy of destruction is visible in the country.

Poor governance is visible in the country accompanied by strong social injustice. There are nominations by usurpation of positions. Qualified graduates are not appointed while people who are poorly educated and the illiterate occupy juicy and noble functions for political reasons; and injustice

appears more vivid (Sabone 2015: 38). On the other hand, the government lacks a good vision and development policy. The issue of development is only theoretical and not practical. The unemployment rate is increasingly growing. The country is continuously moving backwards. Human rights and democracy are not respected because the management of the country does not suit everybody; some people are forced to resort to arms which often generate hostilities in the country (Aristide 2016). It is for this reason that peace is missing in most of the country and the rate of unemployment, sickness, mortality, illiteracy, poverty and total economic underdevelopment continually increases (Blanche 2015:69).

In a country where insecurity reigns, peace is nearly non-existent and the population lives in almost a permanent fear, it is difficult to promote communal development programs. Concerning insecurity, Nfumu (2012:37) affirms that “almost without exception every leader of the Central African Republic came into power and always ended up being toppled by a military coup” (Own translation from French). While writing this survey, the military and political conflicts that were created by the armed rebel coalition are currently developing. Thanks to the mediation efforts of the presidents of the central African countries, the government, political parties’ objectors and armed rebel coalition representatives have been brought to a negotiation table to restore peace and social stability in Central African Republic. The social peace is a main requirement for development. According to Boute-Mbamba (2013)’s research work entitled “Bangui is it our future? 26 June 1889-26 June 2010: Hundred and twenty-one years”, presents an analysis of

the development problems of the city of Bangui under the following 13 points with their supporting statistics:

(1) Energy

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

(2) Water

The International Committee of the Red Cross (ICRC) and the Central African Water Distribution Company (SODECA) work together to ensure access to safe drinking water to over 240,000 people in the city of Bangui and Bimbo commune after a long period of shortage. On 31 December 2015, they completed the repairs of two main pipelines that were cracked and not operational because of the war. The ICRC provided spare parts, equipment, and technical and logistical support to SODECA for the operation of the entire water system of the city of Bangui, as well as in other parts of the country (Jonathan 2016).

The ICRC regularly provides technical and material support to the cities of Bangui and Ndele, in order to ensure the entire population access to clean water. They also works for the rehabilitation of wells and hand pumps in Birao. Finally, they supply daily drinking water to IDPs (internally displaced persons) on the site of Bangui M'Poko airport and in the towns of Bambari and Kaga Bandoro (Jonathan 2016).

- 75% of Bangui households get water supply from the SODECA boundary-marks with an estimated 30 minute middle journey delay;
- 8% of Bangui households possess an individual branching to the current water supply; 2% of Bangui households use the so-called “protected wells” with an average of one well for every eight households.
- 5% of Bangui households get water supply from non-protected sources.
- Most use water without precaution: water from tap, traditional wells and rain.
- Absence of local politics influence access to drinking water.
- Insufficiency of the Boundary-mark affects water supply
- System of treatment and distribution not very reliable.

(3) Electricity

The energy company ENERCA is the only company in the CAR that manages the two largest hydraulic electric power plants of the country, which are in Boali 1 and 2. They provide Bangui with power up to 18.65 MW. The provinces are electrified through thermal power plants whose operation depends on the supply of fuel (Sabone 2015:28). But the Central African Republic has been experiencing a serious electricity crisis and repeated cuts in Bangui since 2012 to date (Blanche 2015:14).

- 85,5% of Bangui households use gas lamps
- 10% of Bangui households have arranged access to electricity.
- Low district electrification.
- Permanent diversion.

- Difficulties with provision because of the lack of clear policies.

(4) Accommodation

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

(5) Health

The main health problems in CAR is the high maternal and infant mortality, high prevalence of communicable diseases including HIV AIDS, the poor performance of the health system and a funding of the sector which is strongly dependent on international aid. In September 2013, the CAR had 7 surgeon doctors for a population of about 5,000,000 inhabitants because of the chaotic socio-political and security situation (WHO 2013).

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

- Fertility rate rise among the youth from 14 to 20 years old: about 35%.
- Insufficient health staff (physicians, paramedical).
- Insufficient specialist physicians.
- Insufficient and ageing public sanitary infrastructures.
- Insufficient ambulances in the sanitary centres for evacuation of serious cases to hospitals.
- Lack of population education on the elementary precautions regarding hygiene and purification.
- Absence of hygiene and health strategies in national policies.
- Unbridled sexual behaviours among Bangui teenagers.

(6) Hygiene

a) *Stagnant water*

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

b) *The faecal peril*

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

c) Environment

- Accelerated deforestation of the natural canopy forest and plantations of urban trees, knowingly kept by certain economic structures in Bangui;
- Deterioration of soils due to erosion;
- No measure to reduce the sandiness of the Oubangui;
- Disappearance of certain rivers and water sources for Bangui's people.
- Pollution of the water table and wells;
- Absence of evacuation system and treatment of the worn-out water systems and rain water;
- Unsanitary accommodation;
- Increase of the alcoholism level;
- Insufficient distribution markets and sale conditions of consumable products;
- Absence of measures for the management and treatment of family and industrial wastes;
- Familial garbage incineration;
- Bushfires on hills in and around Bangui and the surrounding forests that encourage water drip and aggravate the effect of erosions;
- Use of gutters as public discharge ends by individuals;
- Cohabitation with polluting industrial units (example of UCATEX and now SAVEX).

(7) Food security, poverty and unemployment

Regarding food supplies, the majority of the Central Africans surveyed feel that they do not have enough to eat because of the war between the Seleka

and anti-Balaka groups (2012-2015). Some only eat once a day, because of the high cost of living. Konguia (2015) highlights that "it is difficult for us to eat properly because everything is expensive on the market. Therefore, most of the time, we eat only once a day. Contrary to the government's declaration that Central Africans will now eat three times a day". Gobou says "at the beginning of May, more than 45 000 people were victims of food crisis in the Vakaga prefecture (northeast). But only about 11 000 people have received food aid from international NGOs and UN agencies" (Interview 2015). The food situation is catastrophic, and poverty and lack of work are real; and the following statistics show how bad the situation is:

- 52,9% of Bangui's population cannot afford basic food.
- 11,29% of Bangui's population suffer from malnutrition.
- 12,4% of Bangui's children are considered gaunt.
- 37% of Bangui children show delayed growth.
- 21,5% of Bangui's children have a ponderable insufficiency,
- 79% of Bangui's population endure poverty of which 56% fall in the extreme poverty bracket.
- 33% of Bangui's population are poor.
- Bangui represents 70% in the grid of the national urban poverty; 7 out of 10 people who are poor in the Central African Republic are mostly Bangui residents compared to the 10 other main cities of the country.
- The casual sector constitutes the biggest job supplier with close to 90% of assets.
- The unemployment rate in Bangui is 21%.
- The underemployment rate in Bangui is 51%.

- 54% of the active working population of Bangui have remuneration lower than the SMIG, meaning less than 35.000 FCFA per month which is less than 53 Euros per month.
- 60% of job claimants in Bangui are people between 15 and 30 years old.
- The military and political crises of 1996 to 2003 entailed the loss of about 7 000 jobs in the casual sector.
- 60% of the active working people in Bangui don't complete their studies.
- 30% of the active people of Bangui have a school level equivalent to primary school.
- 9% of the active people of Bangui have a school level equivalent to High school.
- 1% of the active people of Bangui has a school level equivalent to University.

(8) Education

The education system in the Central African Republic is based on the French model. There are disparities in terms of access to education according to social and regional criteria. There is a small percentage of women in the school system. The University of Bangui built during the Bokassa regime is the only one that provides public higher education. School is mandatory since 2008. In September 2013, because of the security situation, 60% of the country's schools were closed (Aristide 2016).

This poses a serious problem of well-trained teachers who could guide the education system towards a good practical and economic intellectual development. The curricula and the program taught are very old-fashioned

and modeled on the European education system, which is not adapted to the reality of the country and its economic development needs. Many CAR schools lack qualified teachers. Given the general insecurity and long distance of some schools in the hinterland, many teachers refuse to go to those parts.

Schools are also non-existent in some parts of the country. Most of the time when the government wants to train some professional cadres; they recruit them and train them abroad or in large schools somewhere in West Africa because the country doesn't have any.

However, the educational situation is a major challenge in CAR because from 2005 to 2015, the education system is crumbling.

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

- Global Total: 35 000 pupils by the end of 2009
- Number of classrooms: 177 for 12 000 seats expected;
- 800 teachers;
- 1 teacher for 4375 people;
- 61% boys and 39% girls.

10. Road, Air and Rivers

Traffic in CAR provinces remains difficult and dangerous because the roads are too degraded and remain archaic without adequate road safety measures for passengers. There is often the image of this human cluster, of men, women, children and infants clinging precariously atop vehicles transporting goods, victims of many accidents with tragic consequences. A travelogue with photos provides some information (Blanche 2015: 59).

There are also urban and interurban transport difficulties in the country. Forty years ago CAR had a Central Transport company called SOTRECA. Given the narrowness of its fleet, it could not satisfy the needs of the population in transportation. Ten years later, the National Transport Company (CNTR) succeeded the SOTRECA but with a short life span. For several years (2005-2015), CAR does not have an urban transport company of people worthy of the name. To fill this gap and meet the situation that was becoming increasingly alarming, the state created SONATU in 2010; a Crown corporation with a registered capital of 480 million CFA francs; this was a fleet of one hundred buses which provides an urban (starting with Bangui and its surroundings) and interurban transport. This is the Indian Jaguar company that has provided SONATU with these Indian manufactured buses "A. Mazda" The fare for the urban areas was set at 100 CFA (\$ 2)

while the fare varies for interurban itineraries. Sometimes it starts at 150 (\$ 3) to end up at 25,000 CFA (\$ 50). The main airport of the country is that of the capital, Bangui M'poko Airport, the only international airport, but CAR has no national aircrafts, no boats (Sabone 2015:38). This is characterized as shown below:

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

(10) Unprepared for urbanisation

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

(11) Serious risks of flooding

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

(12) Ghettos and shelters

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

(13) Insecurity

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

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



2.3 Historical backgrounds to mission in the Central African Republic

2.3.1 First contact with Christianity

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

In 1931, the first evangelist school formation by the BMM opened its

doors in Kanga-Bandoro. The New Testament was translated in Sango (1927-1935) followed by the Old Testament. Clinics and hospitals also came with evangelism. According to Saulnier (1997:211), “by the end of the 1940’s, the BMM planted 200 churches with Central Africans pastors and evangelists”. But due to various crises and misunderstanding between leaders, different branches developed as well as among others, the Baptist Evangelist Mission in 1970, the association of Central African Baptist Evangelical Churches “AEBEC” in 1972, and the Brotherly Baptist Church Union “UFEB” in 1977. Thus, the UFEB also experienced division and gave birth to the Baptist Church Union “UEB”. However, the Evangelical Churches of Brothers regrouped into two denominations “UFEEF” or Brotherly Union of the Evangelical Churches and the Federation of the Evangelical Churches of Brothers “FEEF” (Saulnier 1997:212). Ngoubagara Baptist Church however came from the missionary work of the Baptist Mid-Mission.

2.3.2 Overview of the Ngoubagara Baptist Church

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

In fact, at the time of a meeting that was held in November 1997, which was called the Church Battalion 2 in one of the local Baptist churches

where the leaders of the mission usually met, several propositions were advanced for debate. Finally, all of them came to an agreement that the word "Association" of the Brotherly Baptist Church Association "AFEB", be simply replaced by "Union". This gave rise to the Brotherly Baptist Church Union (UFEB) (Sabone 2012:6). The UFEB was then born and recognised by the government and authorised to freely conduct its activities in all of the Central African Republic, by ministerial decree No 019/80/MIAT/CAB/SG/DAPA/SA of October 16, 1980.

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

President: Pastor Paul Change (Ngoubagara Church),

Vice-president: Pastor Jerome Tabissi (Dékongo Church),

General Secretary: Pastor Joseph Kotro (Assana 2 Church);

Assistant General Secretary: Pastor Marc Caparang (Dombia Church);

General Treasurer: Deacon François Gamo (Ngoubagara Church);

Assistant General Treasurer: Pastor Jacques Pounayo (Kina Church);

1st Auditor: Deacon Jean-Jacques Nemeziambi (Dékongo Church);

2nd Auditor: Pastor Edouard Fali (Kassaï 1 Church);

3^d Auditor: Pastor Antoine Ngondo (Ngaragba Church);

Spiritual Advisers: Pastor Thomas Abouka (Sica 3 Church), Pastor Thomas Adrisse (Bataillon 2 Church), Pastor Pierre Vouma Biri (Kpokpo Church) and Pastor Joseph Koyamba (Gremboutou Church);

Messengers: Pastor Levy Kanga (Ndangué Church) and Peter Kete-Gaza (Kassaï 1 Church).

Two fundamental amplified Bible texts were chosen to constitute the back-cloth of their engagement: “Two are better than one, because they have a good [more satisfying] reward for their labour. For if they fall, the one will lift up his fellow, but woe to him who is alone when he falls and has not another to lift him up! Again, if two lie down together, then they have warmth; but how can one be warm alone? And though a man might prevail against him who is alone, two will withstand him. A threefold cord is not quickly broken.” (Eccl 4:9-12), and “Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed [exclusively] his own, but everything they had was in common and for the use of all” (Act 4:32). It is therefore pertinent to specify that these 14 Baptist Churches and their Pastors were:

Church of ASSANA 2 (Pastor Joseph KOTRO),

Church of BATTALIONS 2 (Pastor Thomas ADRISSE),

Church of BENGGO (Pastor Pierre OUMBISSI),

Church of DEKONGO (Pastor Jerome TABISSI),

Church of DOMBIA (Pastor Marc CAPARANG),

Church of GALABADJA 3 (Pastor Jerome YABADA),

Church of KASSAÏ 1 (Pastor Eduard FALI),
Church of KINA (Pastor Jacques POUNAYO),
Church of KPOKPO (Pastor Pierre BIRI VOUMA),
Church of GREMBOUTOU (Pastor Joseph KOYAMBA),
Church of NDANGUE (Pastor Levy KANGA),
Church of NGARAGBA (Pastor Thomas ABOUKA),
Church of NGOUBAGARA (Pastor Paul CHANGE), and Church of
WALINGBA (Pastor Michel LALA).

However, it is important to note that Ngoubagara Baptist Church was one of foundations of the UFEB. Ngoubagara Baptist Church has its origin in numerous locally-implanted Churches and played a big role in influencing the UFEB. Ngoubagara Baptist Church was indeed founded by Pastor André Komesse after his breakup with the present Baptist Church of Gobongo because of succession. After internal misunderstandings abounded from many factors, Pastor Komesse left the church and Pastor Isaac Zokoué, who had then a Master's Degree in Theology, joined him from 1973 to 1979 (Razafimaharo 2013:7). From time to time Pastor of Ngoubagara Baptist Church, Isaac Zokoué called on Pastors Paul Change of the Galabadja 3 church and Edouard Fali of the Kassaï 1 Church in order to train members and also to reinforce their common vision and strengthen their relationship. Due to his new ecclesiastical responsibilities he had to assume in Ivory Coast, Isaac Zokoué was bound to leave his pastoral responsibility in Ngoubagara Baptist Church in the Central African Republic. He had therefore contributed a lot to the growth of Ngoubagara Baptist Church and played an important role in creating the UFEB and the

recognition of its status by the Central African State (Sabone 2012:24).

After the announcement of the imminent departure of Pastor Isaac Zokoué to his new position, Pastor Thomas Abouka the founder of the Ngaragba church was solicited to succeed him at Ngoubagara Baptist Church but they couldn't come to a compromise. In the end Ngoubagara Baptist Church voted and chose one of the three Pastors presented for the post: Joseph Mberio, Michel Ndemazou and Paul Change (Razafimaharo 2013:19). Pastor Paul Change was then chosen to serve Ngoubagara Baptist Church from September 26, 1976 (the official date of appointment in front of a large number of guests, including Baptist Mid Mission missionaries), to the date of his death, August 13, 2006. In fact, Ngoubagara Baptist Church, thanks to its responsible leaders, happened to plant about 15 local churches around Bangui. On the other hand, the central parish of Ngoubagara Baptist Church is headed by David Koudounguer (Doctor of Theology); Philippe Dokofiona (Honours Bachelor of Theology) and Maurice Gazayeke (Honours Bachelor of Theology) (Sabone 2012:24).

2.3.2.1 Organisational structure at national level

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

The Church consists of 5 departments:

1. Elders' Council;
2. Central committees;
3. Coordination's;
4. Zones;

5. Chapels (Koundou).

The Elders' Council is the supreme structure of the church. It regroups all deacons and deaconess and is headed by the three Pastors of the church. Its decisions are irrevocable. Central committees are assigned to coordinate different groups' activities: catechists, the virtuous women (B.T.O. Sisters Union), youth (J.E.A. Choirs), and T.N. coordination offices take care of the working order of the 4 zones that compose Ngoubagara Baptist Church. Zones are assigned to lead the chapels or Koundou. Chapels or Koundou are places for members, found in the different districts of the city of Bangui. They are places of prayers, praises and the sharing of God's Word (Church report 2013).

2.3.2.2 Organisation in the Ecclesiastical Provinces

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

Province A with 3 chapels

Province B with 3 chapels

Province C with 5 chapels

Province D with 3 chapels

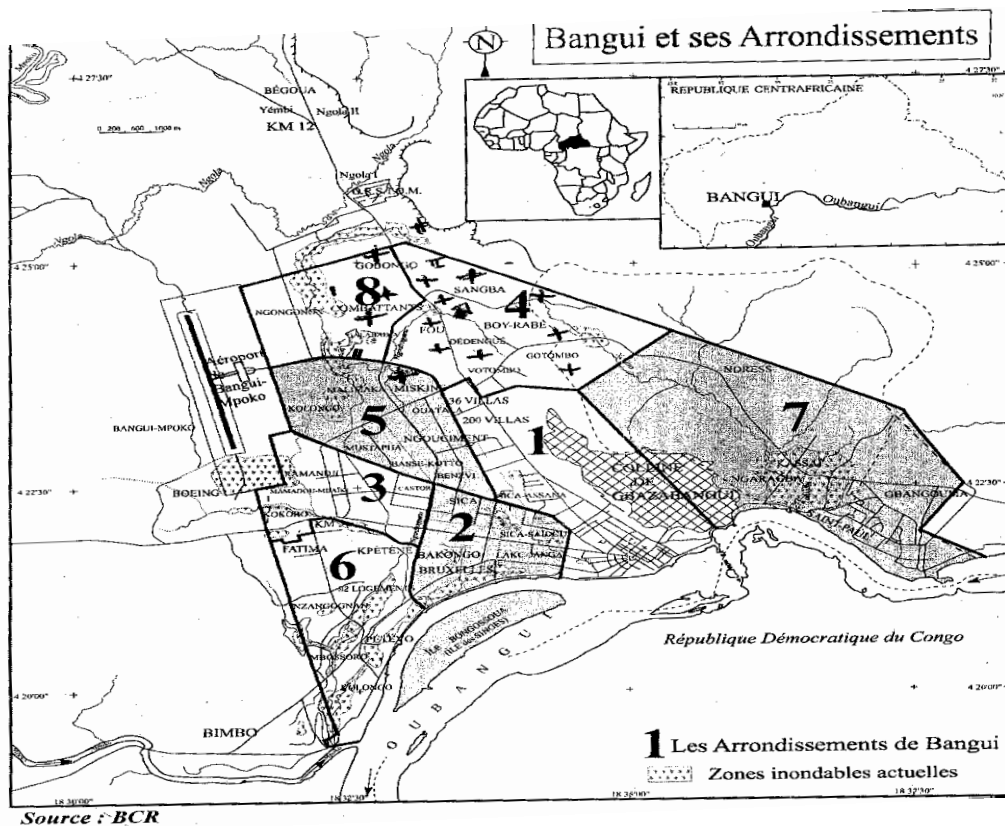
Persons responsible for chapels are designated among deacons of the chapel. They form, with deacons and deaconess, the Parish Council.

Province	Parish	President	Members
A	PK 10		
	GOBONGO 1	GNINIMBALA	133
	GOBONGO 2	MAMOU MOTE	657

		MARADA	312
B	NGUINDA	BEFIO	295
	NGÔH	KOULOU	352
	CITE Jean 23	BADAKA	272
C	FOÛH	SEDONO	360
	DEDENGUE 5	FARABANA	395
	YASSARA	NGBALE	297
	BONDORO 2	MARINO	85
D	MANDABA	PIRI	356
	KAÏMBA	SOLIA	376
	ISSA	NGALA	455

Source: Church Report (2013).

2.3.2.3 Map showing the Ecclesiastical Provinces' implementation of the Church



Legend: † Chapel Ngoubagara Baptist Church



2.3.2.4 Missionary works

According to a yearly activities report of the top management team, Ngoubagara Baptist Church started with 300 members in 1964; it currently counts more than 7 000 members. The reason for this growth during the last 40 years of its existence lies in the different programs, namely: The first place is reserved for evangelism, social and missionary works. Thanks to the bicycles offered to pastors for work, new local churches have been planted in the peripheral zones of Bangui. In evangelism program for unreached groups (PEGNA) or minority of central African society traced on the model of Jesus Christ, embodied in man. This program is implanted in

Peul and Pygmy neighbourhoods and called: Soobaajo initiative meaning friendship bearer of life and hope for the Peul community in the savanna.

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

2.3.2.5 Doctrine of Ngoubagara Baptist Church

In its strategic plan, Ngoubagara Baptist must, by God's grace, stay an evangelical Baptist church in the community, multi-ethnic, multi-cultural and multi-ethnic, in continual quantitative growth, well-coordinated and built, being led by the Holy Spirit in all things, love and hope, excelling in quality service to God and to the human community (Eph 4:11-16). According to the statutory arrangements titles I article 3, of 25 October 1980 and the faith confession of the Brotherly Union of the Baptist Churches (UFEB), Ngoubagara Baptist Church's founding members believe:

- In only one unique God: A God who existed throughout eternity in three persons: Father, Son and Holy Spirit (Mathews 28:19, 2 Corintheta 13:13 and Ephesians 4:1-6);
- In Jesus Christ: Jesus Christ is God's unique Son. He is God in flesh, fully man and fully God, born of the Virgin Mary. Ngoubagara Baptist Church believes in His humanity, without sin, His divine miracles, His expiatory and substitutive death, His bodily resurrection, His ascension, His mediating work and His future return in person to earth in power and in glory (1 Cor 15:3-4; 1 Timothy 2:5-6; 2 Cor. 5:21);
- In the Holy Spirit: The Holy Spirit lives in the hearts of believers, enabling them to live a holy life, testify of and to work of Christ (Romans 8:14; 15:13);
- In the Holy Scriptures: Written Word of God. The Bible is divinely inspired, infallible, entirely truth and confidence-worthy and sovereign authority concerning faith and conduct (2 Timothy 3:16; 2 Peter 1:21);
- In the Salvation of the lost man and sinner: This salvation is received not by works but by faith in Jesus Christ who poured His blood for the remission of sins and by Holy Spirit regeneration (John 1:13; 3:16, Romans 3:24, Ephesians 2:8-9);
- In Satan's existence: Satan is the fallen angel whose desire is to take God's place, to thwart His intention as Saviour to all and whose end will come when Jesus returns for His bride. As punishment Satan and his followers will be banished to Hell for eternity (Esaïe 14:12; John 8:44; Revelations 20:2);

- In the church: The local church, community of believers baptised on the basis of their faith profession, is member of the universal church that is the body of the Christ (1 Cor 12:12-27), Worshipping Jesus Christ as their Supreme leader (Eph 21:22; Colossians 1:18);
- In the Baptism: The Baptism is an act by which a believer, led by the Holy Spirit, demonstrates publicly that he is dead to sin, delivered from evil and revived in Jesus Christ (Mathews 28:19; Acts 2:38, Romans 6:3-4);
- In the Last Supper (communion): A spiritual communion meal with Christ. While taking the bread and wine, Christian remember the death and the resurrection of the Lord, express their union with Him by faith as well as their communion with other believers (Mathews 26-26ss; John 6-54ss);
- In the Resurrection of all the dead: All the dead will be revived, believers for the Heavenly eternity and infidels for the eternal punishment in Hell (Daniel 12:2; John 5:28-29; Romans 2:5-10; 1Cor 15:1-16).

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

(1) The prophetic mission

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

(2) The ministerial mission

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

(3) The human promotion mission

Given the increasing disrespect of humanity towards each other, visible signs of injustice, corruption, and exploitation, which result in suffering and increasing communal poverty, etc., Ngoubagara Baptist Church gets thereby ready to respond through its so-called mission of humanity promotion. The goal with this mission is to restore humanity's dignity, rights and all its prerogatives of creation co-management with God (important lines of the strategic plan of 2007-2008).

2.3.2.6 Theological profile of the Ngoubagara Baptist Church

The Ngoubagara Baptist Church is an evangelical denomination, meaning it shares the cardinal doctrines of other evangelical churches world-wide which were inherited from the Baptist mid-mission from which it originated. In a country where Pentecostal and charismatic churches dominate, the Ngoubagara Baptist Church stands out as a fundamental evangelical denomination. In general, the Scripture and scripture-based teaching is central to all meetings and all members are encouraged to conduct their lives according to the truth that is found in Scripture (Church Report 2010).

Sabone (2012:8) outlines the theology of the Ngoubagara Baptist

Church as consisting of the following major tenets:

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

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

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

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

The Church has a firm position on the principle that marriage is reserved for heterosexuals, and the protection of life until natural death. However, the Church draws from Biblical values of undeniable modernity. The respect for

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

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

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

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

Socio-economic change is taking place in many evangelical communities, and some evangelical communities accept homosexual and lesbian marriages, and authorise official celebration of gay and lesbian worship, contrary to what the Bible says in Leviticus (18:22) "thou shalt not lie with a man as one lies with a woman". In the researcher's view, it would be hypocritical for the Ngoubagara Baptist Church to pretend that it does not have a stand on this controversial issue. If it raises its voice against an active homosexual or lesbian lifestyle, it will be in honest defence of the

Church's evangelical theology and out of a desire to protect the souls of these men and women from danger, not out of any wish to persecute or discriminate against homosexuals and lesbians. Then, we can love the sinner but hate the sin.

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

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

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

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

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

Train future leaders and missionaries.

Call on the support of other servants of God to serve full time. They somewhat neglected their mission to inspire, train and “put the other foot in

the stirrup”. It must not fall behind the other churches that have the wisdom to come together and address the highly relevant topics related to the prophetic mission of the church in Central African Republic. The Ngoubagara Baptist Church is called to reorganize its structures, rethink and take responsibility for its Christian mission and community development.

2.4 Partial conclusion

This chapter has afforded the opportunity to present the basis of the Christian mission in CAR, the historic and present workings of Ngoubagara Baptist Church; and to make projections about the future of this community. Before describing the Christian mission implantation in CAR, the general situation of the CAR, representing the geographical aspects, demography, languages, culture and religions, has been portrayed. Regarding languages, the CAR’s main languages are Sango and French. CAR’s population comprises of 9 ethnic groups, namely: Banda, Gbaya, Mandja, Mboum, Ngbaka, Peul, Sara and Zandé-Nzakara. The country is known for a weak demographic growth rate due to the high mortality rate and the rural exodus caused by its harsh conditions of life.

From a cultural and religious point of view, the CAR is a multi-cultural society with a predominance of animism (60%) in spite of some who advocate the advancement of Christianity and Islam. Ngoubagara Baptist Church has therefore a huge responsibility for the proclamation and sharing of the Good News message of Christ for the salvation of many and the positive transformation of their society. Concerning Christianity penetration, the Catholic mission was planted first in 1893, while the first Protestant

missionary station was founded in 1953 by the Baptist Middle Africa Mission. By the end of 1940 the Baptist Mid Mission had already planted 200 churches with autochthonous pastors and evangelists.

The Ngoubagara Baptist Church was then born from the BMM missionary work. From the regrouping of the 14 churches in the Brotherly Baptist Church union (UFEB), Ngoubagara Baptist Church, founded by Pastor André Komesse, played an influential role in the UFEB. According to a yearly report of the church, Ngoubagara Baptist Church started with 300 members to ultimately record a remarkable growth of 7,000 members to date. It must be noted that this growth is owed to the different programs, mainly evangelism and social works. Ngoubagara Baptist Church is an evangelical church according to its confession of faith. To stay in the Christian faith and to efficiently accomplish its vocation, Ngoubagara Baptist Church has assigned itself a triple mission: prophetic (to proclaim God's Word); ministerial (celebration by prayer, praise and worship towards God); social (to restore human dignity, rights and alternatives of managing God's creation). The above-indicated theological profile of Ngoubagara Baptist Church may be summarised in the following points: Its creed is an inheritance of convictions based on the Bible as the only authority of faith; its doctrine and teachings are based on Christ and heterosexual marriages is the only biblical model in this matter.

Ngoubagara Baptist Church is therefore expected to implement common structures in all parishes for the community to prosper. In order to plant new churches, an adoption of new strategies in provinces and outside the country proves to be important. Setting up different development projects

and taking charge of disinherited community members (orphans, widows, etc.) and the training of future leaders and missionaries are amongst the priorities to promote communities. However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to play the role of 'light of the world and salt of the earth' (Matthew 5:13-16), take responsibility for people to become effective light and real salt in their communities by developing spiritual leaders both for the church and for the larger community.

The development of such a spiritual leadership requires the use of what Kä Mäna (2000:78) calls 'New Evangelism in Africa' or what Kalemba (2011:2) calls 'In-depth Evangelism' where moral leadership principles and formation can be offered. Czerny (2012:65) therefore underlines that "people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations. Christians and others collaborate for the integral development and liberation of people".

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

CHAPTER 3

MISSIOLOGICAL ANALYSIS OF COMMUNITY DEVELOPMENT

CHALLENGES AND CHURCH MISSION

3.1 Introduction

Ngoubagara Baptist Church faces different community development challenges because of many socio-political, economic and cultural factors. This chapter analyses and values the serious challenges that prevented a balanced development in the Central African Republic between 2005 and 2013, which also hampered the spiritual and physical growth of a number of Ngoubagara Baptist Church members.

This chapter is divided into four essential sections whose analysis objects are as follows: the problem of communal development from a political, economic, social and cultural viewpoint in order to give a missiological answer that may stimulate a positive transformation of Central African society. Explaining church tasks along these lines Czerny (2012:74) maintains, “duty to seek peace; development and liberation of peoples; improvement in forms of world and national governments; construction of possible forms of listening, living together, dialogue and collaboration by various cultures and religions; safeguarding of the rights of persons, entire peoples and, above all, minorities; support for the most vulnerable in society”.

On the political side, the problem areas of security, peace, and corruption will be demonstrated, analysed and valued. All these are the necessary pillars for communal development, because without guaranteed security, lasting peace and fighting against corruption, investors cannot trust

the country. The country can hardly attract the needed investments to work towards a balanced and communal development. However, on the economic side, the poverty problem and financial issues will be analysed in order to determine the causes of the decreasing economy. At the social level, the public health and national education problem will be valued which describe the general situation of education and employment in Central African Republic. In the final section, the cultural problem will be elaborated as one of factors that prevent strong and healthy communal development in CAR.

3.2 Causes of community development issues

3.2.1 Political issues

It is worth highlighting that between 2012 and 2015, the Central African Republic went through a difficult period in its history and an alarming socio-political situation. Indeed, politically, the problem began with the seizure of power by Bozizé in 2003. The coming to power of Bozizé was violently contested and the first civil war ravaged the country between 2004 and 2007, up to the signing of a peace agreement (Aristide 2016).

The rebels then denounced the non-respect of the agreements by President Bozizé, and took up arms late 2012, launching a series of attacks marking the second civil war in Central African Republic. On 24 March 2013, the Seleka rebel coalition seized Bangui and Bozizé ran away; Michel Djotodia proclaimed himself president of the Central African Republic. And the Seleka militiamen, mostly Muslim, came with numerous abuses that caused serious insecurity in the country, which naturally led to the formation

of the self-defense militias, Anti-Balaka (Aristide 2016). The conflict results in a "pre-genocidal" according to France and the United States. On 5 December 2013, a UN resolution allowed France to send armed troops in the Central African Republic (Sangaris operation) to defuse the conflict and protect civilians.

On 10 January 2014 the transition President of the Central African Republic Michel Djotodia and his Prime Minister Nicolas Tiangaye announced their resignation at an extraordinary summit of the Economic Community of the Central African States (ECCAS). And on 20 January 2014, the National Transitional Council of the Central African Republic elected Catherine Samba-Panza as the head of transition government of the Central African Republic. On 23 July 2014, the warring parties signed a ceasefire agreement in Brazzaville. Faustin-Archange Touadéra becomes president on 30 March 2016 (Aristide 2016).

In fact, politics occupies an important place in this study as regards the causes and challenges of the community development in the Central African Republic (CAR) because it manages the socio-political, economic and cultural life of all the Central African citizens. The political situation in 2010 was marked by the postponement of three presidential and legislative elections. The elections that were scheduled for 25 May 2010 ended up being postponed due to main opposition parties and development partners' demands to guarantee regularity. UNDP (2011:16) affirms "The intervention of the National Assembly and the Constitutional Court was asked to allow president Bozizé to remain in power constitutionally whereas his mandate came to term in June 11, 2010".

The presidential and legislative elections took place on 23 January 2011. The then president was re-elected. This double voting took place and allowed the CAR to strengthen processes of peace and political stabilisation after returning to constitutional legality in 2005. However, after the 2012 elections there were contentions by the political parties and some rebel troops as well as Seleka and Anti-baraka.

And since the flight of François Bozizé in 2012 up to 2015, CAR experienced several problems of political instability, insecurity and bad governance, which impeded its full development and had harmful social impact because of the constant hostilities. Practically, this situation resulted in the absence of peace in most of the country and in the increased rate of unemployment, sickness, mortality, illiteracy, poverty, prostitution and other challenges that could not afford an effective Christian mission in the country.

A semblance of a religious war was settling in the country, 90% of the population in IDP sites experienced alimentary conditions, hygiene, lack of clean water and electricity. Poverty and hostilities were on the rise. The lack of peace was creating trauma and cardiovascular diseases, exaggerated killings, revenge-killings and growing social instability. The rates of prostitution and rape were soaring exponentially and so were heinous lootings. Businesses and shops were destroyed causing an acute unemployment. All these conditions point to the seriousness of the challenges that the Church should face. It is for these reasons that the Ngoubagara Baptist Church have to rethink their mission strategies in order to properly fulfill their prophetic and holistic mission to the Central African population.

The Church in CAR is therefore challenged to assist the government carry out their mission in this context to fight the present chaotic and alarming situation and reach the necessary socioeconomic level for growth and development. Certainly some of these abuses and insurrections experienced in the country are committed by some immature Christians who are not actually transformed that belong to the Anti-Balaka. These Christians use charms and wear amulets for their protection, to become invisible or disappear spontaneously in case of mortal danger. They kill, steal, plunder and rape without pity; they are resentful and ready to take revenge against their enemies (Sabone 2015:36).

And to succeed in this glorious enterprise, Ngoubagara Baptist Church have to carry out their evangelizing and educational mission without complacency and according to the ordinances of God. Moreover, this catastrophic socio-political situation in CAR should lead the Church to rethink its mission and perform on the model of the ministry of Jesus to help the Central African people find their mental and physical peace, and be totally transformed and saved.

In fact, security problems, lasting peace and good governance preoccupy all Central African's minds in order to positively transform their society. The church should face the community challenges of "the present time, not with ready-made answers or simplistic, over-simplifying ideologies, but with a realistic attitude and with discernment. This is the church's duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Czerny 2012:70).

3.2.1.1 Security and conflict prevention

The secular understanding of development expands from economic growth to assuring people greater choices in basic areas such as security, income, education, health and communication (Czerny 2012:72).

In the Central African Republic's history, the military and political crises destroyed the economy and elements constituting social levels in the CAR. The different coup d'états and mutinies during April and May 1996, 2001, 2003 and 2012 – 2015 led to serious insecurities, rural exodus as well as possession destruction (i.e. houses, equipment etc.), cultivation and stock farming (Razafimaharo 2013:26).

It should be noted that between 2012 and 2015 the Central African Republic went through a difficult period in its history and an alarming security situation. Indeed, in terms of security, the problem began with the departure of Bozizé and his replacement in power by the rebel leader as shown above in Chapter 2 of this thesis.

Obviously, after several rounds of unrest and despite the intervention of the international community, the security situation was still problematic and volatile until the presidential election of February 2016. There is therefore a real need to reconcile the Central African people with God and among themselves where necessary. This situation brought not only the distrust of the population towards government and politicians, but also destroyed CAR at various levels. But, the church is an expert in humanity, it has often been affirmed, and her expertise is rooted in her active engagement in human affairs, ceaselessly looking towards new heavens and a new earth, which the church points out in order to help people live

their lives in the dimension of authentic meaning (Czerny 2012:73).

Razafimaharo (2013:26) demonstrates that “the political situation improved with the return to the constitutional legality in 2005 by organising elections for a democratic institution setup, after the 2002 to 2004 transition” (own translation from French). Despite these efforts, there still exist pockets of insecurity, which are animated by rebel groups and some political activities. Negotiations were held which led to a successful cease-fire and a search for peace. The organisation of the political dialogue included all taking part and aiming for national reconciliation, the restoration of security and the strengthening of the peace. The funding of the peace treaty required the Central African Republic, assisted by the international community to invest a total amount of FCFA 34,6 billion from 2008 until 2011 as well as 8.6 billion of FCFA for year 2008; 10.4 for year 2009; 15.6 for 2010 and 9.8 for 2011 (IMF 2009:30).

The financing of this peace fund only began in 2008. Before this year, no internal or external financing was agreed upon; however, from 2008 the amount increased from year to year, as shown in the chart above. This increase shows the necessity to enhance maintenance and restoration efforts for security and peace, especially in under-developed areas of the country where difficult road construction restricts the population’s free circulation, rebel movements and inhibits agriculture and stock farming practices; it also shows the precariousness/unstableness of this peace. The existence of a rebel army called “Ugandan Lord Resistance Army” to the East of the Central African Republic underlines this reality and often compromises security and peace in CAR. This report confirms the

increasing need to finance this sector in order to fight insecurity. Indeed, the absence of peace in the Central African Republic entails many consequences for the population as demonstrated in the diagram below:

Chart 1: Insecurity and the growth rate of the real GDP (PIB) from 2005 – 2013

Central African Republic GDP Annual Growth Rate 2005-2015

The Gross Domestic Product (GDP) in Central African Republic expanded 1 percent in 2014 from the previous year. GDP Annual Growth Rate in Central African Republic averaged 1 percent from 1961 until 2014, reaching an all-time high of 9.48 percent in 1984 and a record low of -36 percent in 2013. GDP Annual Growth Rate in Central African Republic is reported by the Bank of Central African States. Central African Republic is one of the poorest countries in the world with over 50 percent of population dependent on subsistence agriculture and farming. Central African Republic's economy relies on diamond and timber exports and foreign aid. Yet, chronic political and social instability diverts both foreign direct investments and foreign aid.

Fiscal mismanagement, youth unemployment, lack of basic infrastructure and low-skilled labour force are the main obstacles to growth. This page provides the Central African Republic GDP Annual Growth Rate - actual values, historical data, forecast, chart, statistics, economic calendar and news. Central African Republic GDP Annual Growth Rate - actual data, historical chart and calendar of releases - was last updated on May of 2016.

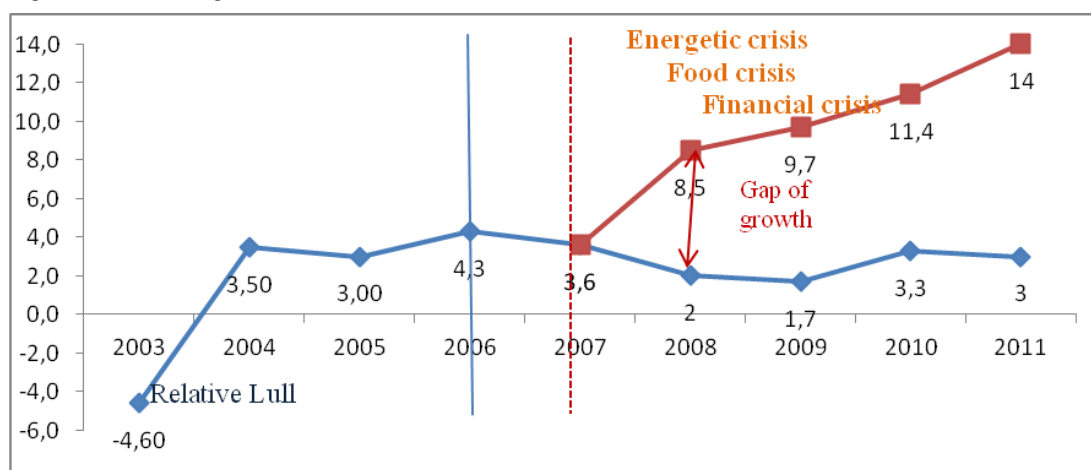
GDP - real growth rate (%) Source: [CIA World Factbook](#)

Country	2005	2006	2007	2008	2009	2010	2011	2012	2013
Central African Republic	2.2	3.5	4	2.2	1.7	3.3	3.1	4.1	- 14.5

Definition of GDP - real growth rate: This entry gives GDP growth on an annual basis adjusted for inflation and expressed as a percent.

Year Gross domestic product, constant prices

2005	2.468
2006	4.771
2007	4.608
2008	2.054
2009	1.709
2010	3.047
2011	3.301
2012	4.113
2013	-36.047
2014	1.01



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

The interpretation of the insecurity index and GDP growth demonstrates that between 2000 and 2003, during the military political crises, the growth rate

of the real GDP severely fell from 2,7% to -4,6 %. From 2003 a relatively lull settled, allowing a rate growth from -4,6% to 4,3% in 2006. From 2007, on the other hand, pockets of rebels and insecurity became insistent and added to the electricity, food and financial world crisis that restricted rate growth to a steady variation relatively around 3,3%, although the expected growth rates for the period of 2007 - 2010 should have been up to the DSRP 4,3% (2007) and 11,4% (2010). This situation created thus gapes which were wider and wider.

In spite of the scheduled projections in the DSRP, these rates were not reached because of insecurity, electricity, food and financial crises. Also, in 2005, according to the HCR reports in Chad, the displacement in the northwest was estimated to be close to 45 000 Central Africans that fled toward Chad and Cameroon while in 2008, these refugees numbered 105 745 according to UNICEF. This increase of the number of refugees confirms the existence of political insecurity and moral and physical suffering of a population that cannot circulate freely and enjoy the liberty of living in their own country (Razafimaharo 2013:39).

This situation shows serious poverty challenges among the population, especially in the insecure zones. This poverty and insecurity also affects members of the Ngoubagara Baptist Church. But, as “an expert in humanity, the church seeks new pedagogical means, new communicative strategies, to reach its children and everyone it sees affected – in danger of being reduced – by destructive forces” (Czerny 2012:73).

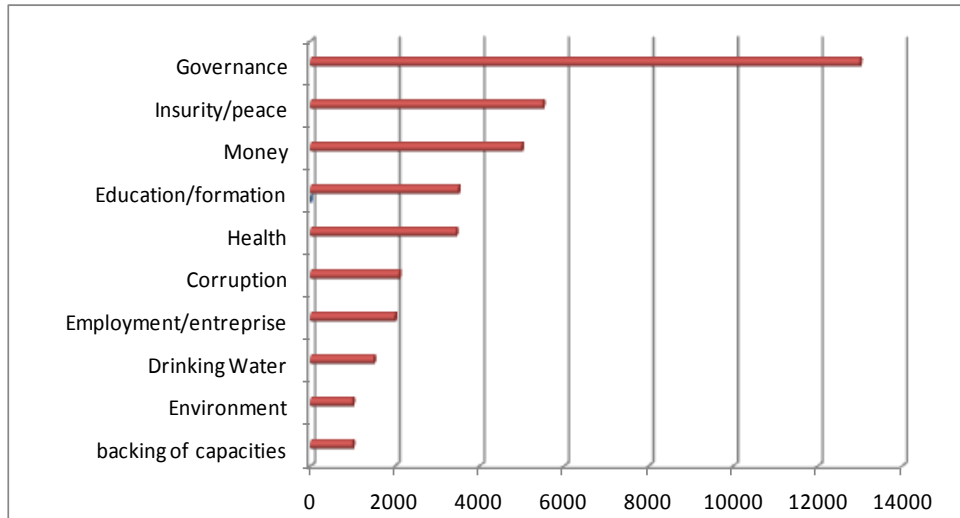
The recent political crisis due to the onward move of Séleka rebels in 2012 who reached Damara and lead to a prime minister change in

January 2013. This in turn led to a national union government including the democratic opposition, rebels of the Séléka, the presidential majority as well as the preparation for a legislative election which confirms the fragility security in CAR. Evidently, investigations were done by the UNDP and Transparency International in collaboration with ministries of economy, planning and international cooperation to determine the classification elements of the Central African population and the reasons of non-community development.

These investigations were conducted with 2 500 individuals residing in 960 households; a 1 000 people in Bangui and Bimbo; a 1 000 in the other cities and 500 in the rural environment. The population target constituted all active members of the household aged 18 years or older, including pensioners and persons of independent means (Razafimaharo 2013:59). Enterprises, on the other hand, were categorised as follows: Construction and Building Public Works; Transportation and Transit; Extraction and Transformation, Mines, Water, Energy and Forests; Trade and Services; Banks, Insurance and Cooperatives; NTIC; others like Clinics, Pharmacies and Hotels. The investigation was essentially done in Bangui with 39 big enterprises investigated on the 89 and 66 PME-PMIS investigated on the 166 existing. However, these investigations demonstrate the classification done by people as follows:

Chart 2: The ten important domains revealed by participative

Investigation:



This Chart 2 indicates the ten priorities that cause community development challenges in Central African Republic. Evidently, this investigation permits popular opinions of different poverty causes in CAR and the order thereof. Given that at least five thousand interviewees have pointed the first three quoted causes, they should have the biggest impact on community development. In the document presented by the ABD, the OECD, UNDP, CEA, *the economic Perspectives in Africa 2011*, CAR, the CAR is presented like a “Fragile Government and in post conflict” despite the efforts of the authorities.

The implementation of the program called “Disarmament, Demobilisation and Reinsertion” [DDR], towards the Inclusive Political Dialogue (IPD) in December 2008, experienced many delays from the start to ultimately be operative only in 2010. This programme was intended to demobilise more than 8 000 ex-fighters, but came across many political disagreements, especially concerning the amount of food subsidy to be allocated to rebels. The attacks of 17 July and 23 November 2010 as well as

the takeover of Birao and its liberation are but good indicators of the security precariousness (Razafimaharo 2013:59).

3.2.1.2 Good governance

The Central African Republic is a presidential republic where the president is both head of state and head of government. The executive power is held by the government while the legislative power is shared between the government and the parliament. The management of state affairs was difficult as outlined in the previous two chapters; however, the uneasy calm prevailed under the regime of President Bozizé between 2005 and late 2012.

From 24 March 2013, date the Seleka rebels took power to 10 January 2014 the date of the resignation of Michel Djotodia, the financial and material management of the state assets was bad (Aristide 2016). After the resignation, the interim authority was ensured by Catherine Samba-Panza as the transition Head of the Central African State. She was sworn in on 23 January 2014 and on the 25th; she appointed André Nzapayeké as prime minister. But the general policy of the leaders in this country tends to satisfy their own interests, steal money from the public funds, diverting public assets, favor their own relatives and kindred as well as their own region instead of meeting the real needs of the entire citizenry of the country.

Poor governance and vivid injustice are visible in the country. There are nominations by usurpation. Qualified graduates are overlooked in appointments while the poorly educated and the illiterate people occupy

juicy and noble functions for purely political reasons; injustice is becoming increasingly fierce. Practically, the Central African government lacks a good development vision and policy. As shown in Chapter 2 the issue of the national development is more theoretical than practical. The unemployment rate is on the rise. The country is going backwards. Human rights and democracy are not respected (Aristide 2016). For most respondents, the living conditions of the Central African civil servants are deteriorating on a daily basis.

I have observed that the scope, intensity and duration of the recent political and military events which have taken place in the country have caused significant losses of life, massive displacement of rural populations, property damage and the destruction of the important means of production among rural people, particularly in the north, northeast, east and southeast that are considered as the country's breadbasket.

Transparency in management and impartiality in nominating of the high executive staff of the Government and in the entire management the Government are the big challenges in Central African Republic. As in Chart 3, the people interviewed have mentioned poor governance as a major contributor to the impoverishment of the Central African population, which also undermines the national development. The power abuse by political authorities and Government agents in the different regions of the country and nepotism are elements most usually mentioned as indicators of poor leadership and governance (MEPCI 2007:10).

The indication of these causes that prevent balanced communal development is necessary because they point to indifference of the leaders

in their management of the lives of their people. Different inequalities (regional, ethnic, economic, social, etc.) are also used as national destabilisation sources because they lead to exclusion (especially of those who are not or who were never in power). Promoting political dialogue is another important matter to consider and initialise. It is essential to allow the elements of the society to express themselves freely and know that their leaders are prepared to talk and listen to them for the search of solutions to the communal problems. Political opponents should also be prepared to effectively look for solutions regarding the well-being of their people, even to the detriment of personal interests.

In view of this classification, the Embassy of France, in its presentation of the economic and financial situation of CAR, affirms “the numerous failings noted concerning governance of the CAR have indeed contributed to maintain an ominous environment, characterised by poor management of finances and public services, high level of corruption and lack of efficient government intervention”. In fact, this quote reinforces the link between governance and corruption to clearly understand poverty problems in CAR as one of the under-development causes in the country. This demonstrated the responsibility that political decision-makers must take on public financial management.

2000 interviewees out of 13 000 (or 14, 29%) point to corruption as a cause of underdevelopment occupying the sixth position in Chart 3. The interviewees then indicated that it doesn't lessen its importance in the struggle against poverty and under-communal development in CAR; as also attested by Christensen (2007) saying, “Corruption is practiced in Africa

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

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

This paradoxical situation explains the corruption classification to the sixth place of poverty causes in Central African Republic and it is becoming an accommodating practice. In fact, Central Africans are amongst the

people oriented toward a culture of shame and also relational solidarity, so they settle administrative harassments by corruption. On the one hand, corruption is seen in Galatians (6:8) as a description of the temporary character or the deterioration of the creation “its eternal ruin”, and on the other hand, it shows hearts, altered by sin, that are corrupted and that drag men into reprehensible acts causing their loss (Romans 8:21; 2 Philipians 2:12 & 19). In other words, “bad company corrupts good morals” (1 Corinthians 15:33). Evidently, corruption can be considered as an indication of moral decadence or a depravity of morals.

The adaptation to corruption shows how hearts are depraved by sin. It can therefore be deduced that corruption is also an element of the Central African animist culture. Kalemba (2012:3) argues that corruption is practiced by distinguished personalities especially to “elevated levels of responsibility and the second report is that children grow up in this corrupt environment and lean towards these strong, intelligent and valorous bribers, therefore they choose the way to success by corruption more than by studies and work”. The current CAR government that have been democratically elected since 30 March 2016 can demonstrate its political maturity by promoting good governance through working according to the constitution by applying it in a strict fashion and by primarily seeking to satisfy the interest of the people. The rulers can avoid embezzling government money and avoiding diverting foreign aid and public goods that are the heritage of the Central African people. They can avoid favoring their own relatives and their kindred and their own region. They have to adequately respond to the real needs of the people.

The actions of the government can fully benefit the Central African people. The policy of destruction can finally be banished and replaced by a policy of development at all levels in the country. Poor governance can be replaced by good governance, social injustice by good socio-economic and political justices. Usurpation of appointments may be banned. The government can work with people based on their intellectual merit and their actual professional competence and moral integrity.

Qualified graduates can be quickly employed, appointed and used for socio-economic and community development. Those who are poorly educated and the illiterate can receive financial aid from the government to expand trade, culture, livestock and income-generating activities to enable CAR to reach their real community development. The government can adopt a good vision to establish the Community development policy. The issue of development can not only remain theoretical but become practical.

The Central African government should therefore to fight unemployment through the integration of new graduates in the public service in order to move the country towards real community development. The government can ensure the respect of human rights, democracy and freedom of expression. Government management can be done in peace, security and transparency. The Church has thus a great role to play in promoting good governance and integrated development of CAR, i.e. it is called to exercise its prophetic and holistic ministry without complacency. It can denounce all forms of social, political, economic and legal injustice advocated by the government to engage and bring the leaders to its governmental mission in favor of the people.

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

The more holistically spiritual, psychologically and socio-politically healthy a church leader is, the fitter she/he will be to contribute to others' transformation and consequently to that of their community. Dorr (1990:8) and Phan (1996:114) point out that conversion needs to be a full one in order for someone to enjoy a strong relationship with God and with one's neighbour, both in word and deed. A full conversion means the one which affects these different dimensions of personal and spiritual, interpersonal and socio-political life. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political.

3.2.2 Economical issues

The Central African Republic was presented in the first chapter of this thesis as a country rich in soil and minerals, but which was paradoxically classified as the poorest according to the UNDP (2013) ordering, “the CAR is classified the 187th out of the 187 countries considered by this organisation”.

Between 2012 and 2015 the utilities (water, electricity, landline telephone, etc.), State monopolies were in difficult financial situations due to the lack of maintenance and investment, which were mostly outdated, causing thus very frequent service disruptions. The heavy weight of the national debt and the low level of personal resources rend the management of the State difficult (non-payment of salaries of civil servants, strikes and social movements) to contribute to the fragility of political institutions. Furthermore, the lack of transport infrastructure and high corruption characterize the economy of the Central African Republic (Sabone 2015:29).

However, the annual per capita income in 2012 was around \$ 446 although the CAR has deposits of aluminum, copper, gold, diamonds, uranium, oil wells, wood and rubber trees for latex (Aristide 2016). Agriculture and forestry represent 50% of the GDP. The main crops are cassava, bananas, sugarcane, coffee, cotton and tobacco. In 2009, cattle breeding counted about 15 million heads but after the war between 2012-2015, it became difficult to make estimates (Blanche 2015:39).

Several multinational companies operate in the country, including Total, Bolloré, Castel, Areva, Telecel, Riviera, Moov, Orange and Toyota but sometimes those companies operate illegally and do not contribute to the

improvement of the general life conditions of the population as taxes often fall into the pockets of the rulers. Some other times the companies are the personal business of the country's political leaders. They make revenues and enormously exploit the national economy while the national coffers receive almost nothing in income taxes. I think it is a notorious tax injustice that should also be banned.

Basically, a population's needs have two dissociable aspects: food constituted by products of first necessity (PPN) or by the food basket and the non-food aspect constituting well-being as conditions of dwelling, expression of opinions, security, communication, access to drinking water and the health environment.

In fact, the timid economic recovery in 2014 should continue in 2015 and 2016 due to an improvement in security and the holding of presidential and parliamentary elections in 2015. The mobilisation of the international community that followed the election of Catherine Samba-Panza as interim head of state in January 2014 resulted in the deployment of United Nations security forces and the resumption of external financial support. Despite relative improvement in Bangui and elsewhere, social and humanitarian conditions remain affected by persistent insecurity and the large numbers of displaced people.

After the fall in production recorded in 2013, the Central African Republic economic activity picked up slightly in 2014. The agricultural sector, which is the chief contributor to gross domestic product (GDP), nonetheless continues to lose ground, in particular because of the lingering insecurity and the slow return of displaced persons. A progressive return to

some degree of security on the main road from Bangui to Douala, which ensures most of the country's external trade, has facilitated commercial and transport activities.

Notwithstanding these positive developments, the degree of insecurity remains worrying while social and humanitarian conditions are still difficult. The latest estimates of the United Nations suggest that more than 28% of the population are affected by food insecurity and 33% require humanitarian assistance. Despite the presence of the government formed by a Muslim Prime Minister since August 2014, which is also widely supported, a large number of communal and political tensions persist. A new electoral calendar for the presidential and legislative elections was, accordingly, drawn up for June and July 2015. The resumption of external financial support, especially in the form of budgetary aid, enabled the transition authorities to ensure payment of wages and salaries. After a period marked by systematic recourse to exceptional measures in the execution of public spending and by disorder in the financial administration, a progressive normalisation of the management of the public finances is underway.

The CAR is landlocked and has one of the African least population density. These difficult factors apart, the country also has to face up to a lack of infrastructure that creates spatial and geographical exclusion among the population and worsens poverty in the countryside. In an attempt to remedy this state of affairs the country has adopted a "growth pole" (*Pôle de développement*, or PDD) strategy which takes into account the demographic, economic and security characteristics of the country's different regions.

Table 1: Macroeconomic indicators

Year	2013	2014(e)	2015(p)	2016(p)
Real GDP growth	-36	1	5.4	4
Real GDP per capita growth	-38	-1	3.4	2.1
CPI inflation	6.6	11.2	4.1	3.9
Budget balance % GDP	-6.3	-3.2	-3.8	-3.7
Current account balance % GDP	-3	-5.2	-8.2	-6.4

Source: Data from domestic authorities; estimates (e) and projections (p) based on authors' calculations.

3.2.2.1 Poverty problems

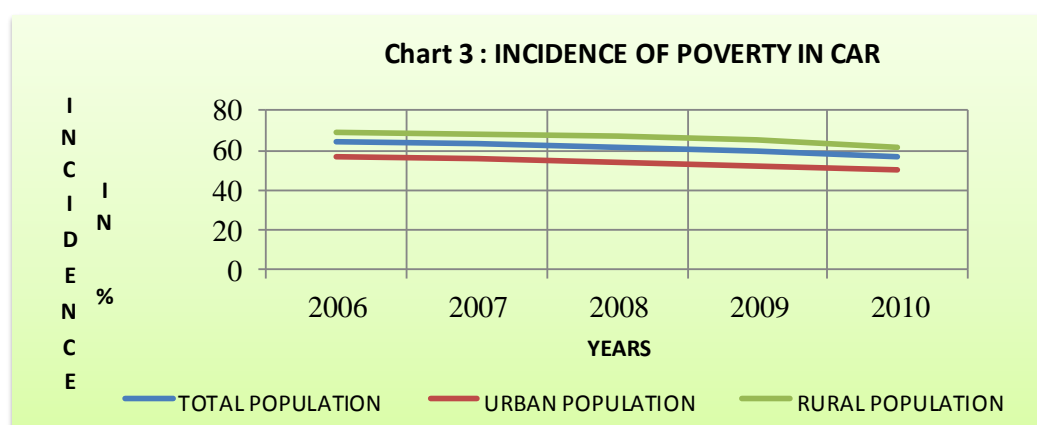
Poverty can exist at any level of human life and not just that of human security. It is the absence of full participation in human life either at the economic, social, physical, psychological, relational, cultural, political, or indeed spiritual level. The absence of any or all of these forms of participation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

The complexity and gravity of the present economic situation rightly cause concern. However, we must adopt a realistic attitude as we confidently and hopefully take up the new responsibilities required of us by the prospect of a world in need of profound cultural renewal, a world that needs to rediscover fundamental values on which to build a better future (Czerny 2012:69). As demonstrated in the definition of poverty, meaning is

bound to the condition of a human being deprived “of lasting or chronic resources, means, choices, security and the necessary power to enjoy a sufficient standard of living and other civil, cultural, economic, political and social rights” (UNESCO 2011). The poverty profile integrates three monetary dimensions, non-monetary (based on life conditions) and subjective to the perception of poverty.

ECASEB (2011:30)’s investigations show that “poverty touches 62% of CAR’s population with a 33,1% depth rate. Indeed, the Gross National Product (GNP) per capita of the CAR in 2010 was US \$707 with a GDP(PIB) per capita of US \$688 (using the 2005 \$ value)”. The “proportion of the population propertied of less than one dollar per day was 62% in 2008, 2,6 million of the 4 200 000 population estimated in 2008, whereas it was 67% in 2003. According to the DSRP II, non-monetary poverty remains important with a middle incidence of 75%; 37% in the urban environment and 94% in the rural environment” (Razafimaharo 2013:49). Chart 3 below shows poverty incidence curves in CAR in the urban and rural environment for the years 2006 to 2010. A comparative survey demonstrates that poverty touches all of Central African population but with certain nuance in the urban environment than in the rural environment.

Chart 3: Incidence of poverty in CAR (2005-2010)



(Razafimaharo 2013:20).

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

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

The non-monetary poverty key touches the population deeply as their basic needs are not met, for example inaccessibility to clean drinking water, of which one person out of 10 000 dies every year because of water

pollution (Sabone 2012:6). Another factor is the difficult access to basic social services (health, school) either because of the high costs and/or the remoteness of these centres. They use rudimentary materials in constructing houses (natural soil for the walls and roofs) and toilets used are sometimes derisory or non-existent.

Moreover, communication accessibility is often difficult as well as the fuel used for fire (coal of wood, faggot or other). The liberty of religion and freedom of expression are basic needs as well: The Government declared that this liberty exists while political opponents think it is unsatisfactory because it is tendentious. In a memorandum of January 06, 2013 the political opponents denounced serious infringements of fundamental liberties by, among others, the voluntary exclusion of the opposition from the Government's Media and in spite of the numerous protests raised by the opposition against all these practices, the High Council of Communication (HCC) remains indifferent according to (Fehler! Hyperlink-Referenz ungültig.).

In the 2012 world report of the reporters without border association (RWB) the CAR is the 62nd out of 179. This rank explains the controversial declarations of the government and the political opponents. The RWB indeed affirm that "relations between the media and local authorities are extremely stretched and radio stations are pushed to auto-blame" (<http://fr.rsf.org/report-rca, 8.html>).

Multi-dimensional poverty is a subjective approach of measuring non-monetary poverty, as underlined in Sabone (2012:8)'s report saying, "the multi-dimensional poverty incidence is the percentage of the population

presenting a weighted deprivation level of 33% or more and is 86, 4% for the CAR, which indicates that 86,4% of Central Africa's population live without their basic needs being met". Therefore, multi-dimensional poverty is the combination of two or more indexes of human development. In their report on human development UNDP (2011:171) presents the following: 55, 4% of Central African's population live in extreme poverty, affecting 3 198 000 people. 53,6% of Central African's population live in multi-dimensional poverty with default drinking water, 53,3% do not have access to improved purification systems and 86,1% don't have access to modern fuels. 62% have an income below the national poverty line and 62,8% have an income lower than 1,25\$ per day. UNDP also considers these types of inequality as manifestation of poverty. The Central African Republic is ranked at 138th place out of 146 countries counted by the UNDP in 2011 because it has an index of 0,669 with a maternal death rate of 850‰ and 187th place on 187 countries in 2015 (Aristide 2016).

Regarding contraceptive methods, only 19% of married women aged between 15 and 49, are using them. A paradox also reinforces this mortality: 100% of women benefit from at least one prenatal visit, but only 44% of them give birth being attended by qualified nursing staff. Central African women get married very young; out of 1 000 teenagers aged between 15 and 19 years. There are only 9,6% women occupying a seat in parliament or who are in charge of ministries (Razafimaharo 2013:41).

In Central African Republic women are more numerous than men with a rate of 50,2% of the total population. However, women are left on the margins when it comes to socio-economic development. To this effect

polygamy is increasing in order to stimulate labour in the agricultural sector. Trincaz (1983:196) affirms this when demonstrating the economic advantages of polygamy, saying, “their increased numbers can be a source of profit, insofar as it doesn't represent a supplement of work for the spouse, but on the contrary, a supplement of labour”. These inequalities influence the overall development of the country as women play a big educational role in the family, teaching cultural elements to the society; in spite of these major roles, most of them are still illiterate. In this regard, the Ngoubagara Baptist Church can make a big contribution in organising educational structures for the Central African women who also constitute major part of the church. In fact, the mentality conversion plays a great role as it can help everybody to be able to combat political irresponsibility and positively contribute to social justice and long-lasting transformation of the community.

Analysing leading Africans' psychology and what undergirds their wrong socio-political attitudes, behaviours and actions, Banza (2003:45-48) demonstrates that “there are glaring cases of political irresponsibility among them. Indifference towards their nations or communities suffering from poor leadership, for example, or from unjust wars, economic and socio-political exploitation is some of the signs of the lack of this conversion”. Conversely, transcending the mere talks about or listening passively to talks about victimised nations or communities to take an initiative and/or an action for joyful resolution of such unfortunate situations as listed above are signs of political conversion in someone's life.

Prevailing prayer for the socio-political transformation of a community is also a good sign. Combating this irresponsibility in order to

develop in people a heart for their own good and that of their community, is also church workers' Christian responsibility as well as the socio-political responsibility of all (Banza 2003:46).

3.2.2.2 Macro-economic and financial causes

The Central African Republic is a country with vast untapped arable agricultural land that may be used as potential resource to produce many agricultural foods such as cassava, maize and other grains (e.g. rice, millet), and/or more exported produces as cotton and coffee. The CAR has enormous forest space which is one of its income resources. The country has also such mineral resources as uranium, gold, diamonds and oil but they remain mostly unexploited on the one hand and on the other hand the income is poorly distributed. The political opponents of this country once in a memorandum saying that "the mining sector became the symbol of a mafia management and the privileged place of illicit practices to the profit of the nomenclature closely bound to the power" (Sabone 2012:11). The International Crisis Group NGO, in its report on the Central African Republic, also made the following statement:

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

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

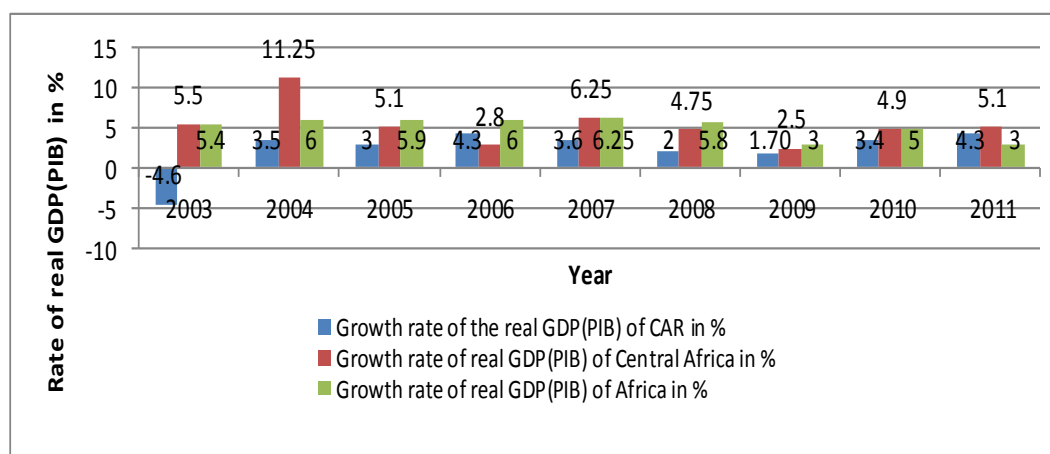
Table 1: Principal Central African exports in FCFA (in Billiards)

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

(Razafimaharo 2013:45)

It is evident that diamonds and forest products constitute the two principal export products of the country, after which come gold, uranium, cotton, coffee, etc. In fact, the Chart below shows the evolution of the growth rate of GDP (PIB) in real terms as compared to the average rate with other African countries.

Chart 4: Growth rate of the real GDP (PIB) of the CAR from 2005 to 2011



(Razafimaharo 2013:46).

This diagram above demonstrates the Central African Republic's GDP (PIB) growth rate in real terms with a previous distinctly negative rate of 4,6% in 2003 whereas the entire central region and the rest of Africa had a positive

rate. Although the rate grows in 2004, it doesn't reach the rates of Central Africa and Africa. This situation reinforces the perception that the CAR is still one of the countries with major difficulties and struggles regarding communal development.

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

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

The Central African Republic is seeking supplementary financing of 107 billion CFA. The excessive debt is going to become more pronounced in reaching these hardly attainable OMD in most cases; the estimation of UNDP (2010:16) demonstrates that "only two of the twelve OMD can possibly be reached; one of the twelve can probably be reached and nine

are impossible to achieve in 2015". The table below introduces the real GDP growth rate. This table will present the economic instability of the CAR while analysing the real growths of the GDP (PIB) and growths of the real GDP per capita.

Table 2: GDP (PIB) growth in %

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

(Ministry of Economy 2012)

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

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

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

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

IMF (2012:4)

The middle growth of the primary sector GDP translates the growth of the GDP per capita because the majority of Central African Republic population are involved in agriculture and raising livestock, however this sector produced only 1,1% of the GDP between 2004 - 2011. From the table above it is important to note that during these eight years, the GDP average of CAR, in percentage, doesn't surpass the other so-called fragile countries and only reaches half of that achieved by sub-Saharan African countries.

Therefore, the growth remains weak. The IMF report (2012:4) therefore affirms, "For the year 2011, the CAR was insufficient and had the weakest internal resources related to its GDP in comparison with the other sub-Saharan African countries". The CAR doesn't have the capacity to create new jobs and its economy will depend on outside involvement. Its GDP by sector for the year 2011 was as follows:

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

SECTORS	%
Agriculture, forests, fishing and hunting	55,2
Mines and extraction	2.8
Manufacturing industries	6.5
Electricity, gas and water	0.9
Construction	4
Wholesale and retail, hotels and restaurants	12.2

Transportation, warehousing and communication	5.2
Financial commission, real estate services, services to enterprises and other services	6.1
Public administration services	5.1
Others services	1.9
Gross domestic product (GDP) to basic prices / to the factors cost	100

(Economic Perspectives 2011:2).

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

The national production can only ensure 12,4% investment and therefore cannot save. According to this report, transformation industries (liquors, sugar-refinery, cigarette manufacture, flour-mills, sheet metal and household aluminium article manufacture) remain embryonic. Besides, public expenses constantly remain superior to public returns. It is the same for goods and services where import is superior to export: this situation shows the insufficient local industry production to yield goods and services.

The CAR commercial balance remained in deficit since 2005 and the deficit increases year on year, arriving at 8,1% of the GDP in 2010.

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

Table 5: State financial operations in GDP percentages

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

African Economic Outlook (<http://dx.doi.org/10.1787/888932626556>)

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

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

The UNDP made this choice according to their explanation to avoid conforming to the notion of necessity, which varies according to countries. In order to reach the OMD, solutions offered by the UNDP are grouped in eight sections of which the first is to reduce extreme poverty and hunger; the following five (2 to 6) contain the social plan/(s) (education, health, gender and the studies added the seventh objective is to guarantee environmental durability and the last one is partnership development. But, in order to realise the OMD in CAR in 2010, the UNDP suggested that by 2015 (the fixed date of achievement), most of the OMD won't be reached. Only the girls' and boys' ratio in the primary schools and the prevalence rate of malaria can be reached in 2015 (Sabone 2012:16). The population proportion not having access to the drinking water in 2008 was 65%. The other areas were classified as impossible to be reached in 2015. There are various reasons for this impossibility and sometimes divided opinions exist.

In my opinion, monetary indicators and human development cannot be disregarded, and cannot be understood separately. These indicators can assist in understanding the full scope of poverty in the Central African Republic. Besides, it leads too easily to assimilative abridgments between developing and developed countries considered to the previous stages of their evolution, as if the development didn't induce some qualitative transformations in addition to a quantitative increase of income.

On the one hand, this African poverty mentality generally emerged first when colonists started interacting with natives and on the other hand, forcefully, it intervened between African executives and the population especially, when distributing resources and profits. In this connection and as

for the European capitalists Schaff (1994:197) makes the following statement saying, "Poor would again become poorest, and the strong more powerful. However, Africa is, according to western norms, majority populated by weak and poor". And he further adds, "Moreover, capitalism implies that capital is necessary. This means that Africa, being deprived, would be permanently dependent on the European and American capital suppliers". But Kalemba (2011:7) suggests that "it sometimes occurs with the complicity of certain African elites and churches". While the industrialised or developed countries continue to grow, they still stigmatise developing countries as being the authors of their own poverty and deny their own abusive exploitations of the colonial and post-colonial times. Economic aids to developing countries are above all an economic act for them, so they manage to pay their debt as a moral action. Sharing the same view, Sabone (2012:12) affirms "all the poverty of the contemporary world is really a human rights problem. From the moment that poverty exists, extensively by others - by conduct and rich country governance - it would be necessary to consider it a human rights violation". Sabone underlines the fact that in general, developed countries refuses to take up a moral and economic responsibility regarding poverty in Africa and in Central African Republic in particular.

The industrialised States have the means to supply the necessary resources to avoid higher rates of poverty in the Central African Republic, but it didn't come to light. Advanced solutions to help existed, but, according to Sabone (2012:21), while supplying financial help of FCFA 8 billion they overlooked the 28,000 billion of accumulated GNP. Accordingly, the

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

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

3.2.3 Social issues

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

3.2.3.1 Public health

The health situation of the Central African population is also of concern. It further deteriorated in recent years, between 2012 and 2015. Diseases such as malaria, diarrhea, acute respiratory infections, malnutrition, are reported in all major cities of the country. And several cases of death among children whose age ranges between zero and five are registered due to unsafe drinking water problem. Some health centers lack adequate materials and medicines to adequately deal with some diseases. Others do not have qualified staff to care for the sick.

Along these lines Aristide (2016) states, "Take the situation in our hospitals, some diseases are not addressed today because the system is not in place. It is high time that our country should no longer depend on others. People are evacuated outside for lack of scanners in our hospitals." And since the year 2012 to December 2015, the situation of people living with HIV / AIDS and tuberculosis, their food assistance and medical care is a serious problem; these are all challenges that the Church is called to face because it has many believers who are concerned with a direct or indirect manner.

In March 2015, a health assessment mission led by the International Medical Corps in Birao (northeast) had shown that in the regions visited, endemic diseases such as malaria, diarrhea, acute respiratory infections (IRA), sexually transmitted infections (STIs / HIV), acute malnutrition, and pregnancy complications are the causes of the estimated mortality rate of 0.07 deaths per 10,000 inhabitants. Because of the lack of control strategies, childhood diseases preventable by vaccination, such as acute

meningitis, caused four deaths in two months (January and February 2012) in this region.

According to a report of the Ministry of Planning on the Millennium Development Goals (MDGs), published at the end of 2011, 62% of Central Africans live below the poverty line, which corresponds to a population of 2.6 million people out of 4.2 million inhabitants (Aristide 2016). The hygienic situation is even more complicated. In fact, in 2005 to the beginning of 2012, Sabone (2015:26) demonstrates that “members of Ngoubagara Baptist Church in Central African Republic, as their fellow citizens, live in a precarious sanitary environment. The weak health sector in CAR is definitely translated by a timeworn and deficient sanitary infrastructure, associated with an insufficient number of qualified medical staff”. According to Razafimaharo (2013:71) “669 public health establishments with 4 central hospitals in Bangui, 5 regional academic hospitals, 11 prefectural hospitals, 235 health centres and 330 public health stations.” These premises and equipment are outdated and insufficient. The x-ray machine/(s) are almost non-operational in Bangui, scanning equipment in all of Bangui’s public sector, exist only in obstetrics. Deterioration and looting of sanitary structures during the armed conflicts contributed in part to this situation.

The infrastructure conditions and health staff situation therefore entail mediocre care quality. For example, “in one year 46% or less children are not vaccinated against Diphtheria, the Whooping cough and Tetanus, and 38% are not vaccinated against Measles”. In the same thought line, the UNICEF reported in 2009 that “every 10 days about 500 children die of curable and avoidable illnesses” of which malaria and diarrhoea are the

main causes (Razafimaharo 2013:73). In addition, in 2009 the Central African Republic was sequenced 16th out of 169 countries with a AIDS prevalence rate of 4,7% in adults. The rest of Central Africa occupies the first place. In 2009 the UNAIDS, in its fourth balance sheet, estimated the number of children with AIDS at 290 000 who lost both parents for all disconcerted reasons and 72 000 whose parents died because of HIV/AIDS in the year 2007 - a rate of 24, 82%. In the struggle against HIV/AIDS, the Central African Republic depends 99% on outside help regarding care and treatment of the pandemic (Onusida 2012:9). This outside dependence sometimes entails the lack of anti-retroviral drugs and at times these medicines are sold instead of being distributed free of charge. The population has in fact enormous difficulty in accessing health centres because of financial reasons. However, in spite of the outdate infrastructure and insufficient nursing staff, the percentage of the health expenses in the Government budget is on average of only 7% since 2006. The Central African population growth was very slow during these seven years. It is on a yearly average rate of 1, 8% (Razafimaharo 2013:27-28).

Table 6: Central African population growth from 2005 to 2011

Year	2005	2006	2007	2008	2009	2010	2011
Population	4.017.880	4.087.534	4.160. 940	4. 237. 961	4 .318.128	4.401.051	4 .482.137

(Razafimaharo 2013:28)

In valuing data established by the UNDP in HDR 2011, Table 4, page 179, this slow growth is self-explanatory. The death rate of adult women is 470

out of 1 000 (out of a population of 1 000 adults in one year, 470 adult women die before their sixtieth birthday). The infantile death rate (children younger than five years) is 171 out of 1 000 (out of 1 000 living births, 171 children does not reach the age of 5 years), and 850 mothers out of 1 000 die at childbirth. The life expectancy adjusted according to health is 42 years meaning that on average the adult population dies around the age of 42 years and one considered reason could be a lacking sanitary sector (Razafimaharo 2013:28).

As demonstrated in Chapter 2, the country's main health problems are: the high maternal and infant mortality, killing with guns and machetes, a high prevalence of communicable diseases (including HIV AIDS), the poor performance of the health system and funding of the sector heavily dependent on foreign aid. From September 2013 to December 2015, the CAR had only seven doctor's surgeons across the country and because of the security situation, most health centers were closed. The capital Bangui has several hospitals, including the Friendship Hospital, built with the help of Chinese funds, and the Community Hospital. Care costs in hospitals are expensive unlike the monthly income of the population. The country lacks a lot of specialized doctors and consultations devices for proper care such as laser scanner device with X-ray. These are why some patients die or are sometimes evacuated to Morocco and Cameroon ... on their own expenses. There are not enough nearby low-cost clinics.

According to evaluations, this growth shows the lack of consistent and consequent public health policies, which can take into account insufficient nursing staff as well as absent investments and amortisation in the health

centres. Evidently, some salient points causing the absence of fairness in CAR's public health politics can be, among others, the omission of fair public health politics when choosing public health agents. Cooperation agencies look for higher efficiency and fairness so scheduling occurs according to available resources and not according to the population's needs or social change.

3.2.3.2 Education

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

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

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

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

Especially for/in higher education, the DSRP II final Version (FV) underlines "the deterioration of professor vs student ratio, the unsuitable formation-employment, etc." (Razafimaharo 2013:30). One of the raised challenges was the lack of the harmoniously-integrated healthy education policies in the development politics. The poverty notion in CAR is indeed

bound to culture and mentality. Teachings in schools and churches contributed in promoting a culture of dependence and begging. The Central African population therefore needs development agents/agencies to work towards positive transformation in the population's mentality and to promote communal development. As Kalemba (2011:2) underlines it "the highest goal of education and human transformation should be the goal of religious dedication, public powers and our entire creative powers in society to constitute, construct powers and forge minds and characters so that these powers can open the path to our future".

Education can contribute to the improvement of the vision of the Central African and that of the rest of the developed countries wherein Ngoubagara Baptist Church can actively participate on different levels. Education systems in CAR are exposed to different serious problems due to the lack of efficiency, fairness and efficiency (Kalemba 2011:4). For this reason, education has been a concern for successive national administrations, as shown in these different plans or strategies in June 1999 the National Plan of Development of education (PNDE), National Plan of action for education for all (PNA EPT) of April 2004, the statement of the Central African National's education system (RESEN/CAR) and the DSRP I and II, National Strategy of the Education Sector in 2008 (UNESCO 2008:9). The problem nevertheless consists in centralising the education system with Central African needs and economic development. In 2009 the rate of unemployment, according to the Africa department of the IMF, was 40% of the active population (Keller et. al 2010:14). Education should be in harmony with the private sector development and foreign investment growth.

On the one hand this harmony supposes a Government responsibility in its recruitment programmes and on the other hand, the establishment legal, financial, commercial and economic frameworks to attract national and international private investments. Personal observations indicate that unemployment in CAR is due to the non-existence of employment and professional formation policies, the lack of enrolment capacity in the private sector and the absence of economic and good governance diversification.

Evidently, Hengsbach (1982:71) presents employment as the right to maintain life while obtaining the necessary subsistence. Hengsbach (1982:74) defines the indirect employer as all national or international institutions that “are responsible for the orientation of work politics” like governments, banks, the IMF, unions, body of employers, the GATT (General Agreement on Tariffs and Trade or General Agreement on the Customs Tariffs and the Trade) and others”. Martin (2007) estimate that “unemployment denies God's image in man because work expresses and enriches man's personality, while giving value to his/her potential. It is therefore estimated that every political, social, economic and ecclesiastic responsible person has the duty to promote employment creation because God condemns those who deprive men of work whereas they economically detain the power in giving and granting them a salary (Deuteronomy 24:14-15; James 5:1-5). As underlined in the first chapter, the Central African Republic is a multi-cultural country and has an animist vision of the world. Animism means believing in a supreme being “Nzapa”, meaning God, and venerates deaths at the same time.

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

This affirmation, although extreme, allows us to understand the importance of culture in the struggle for adequate communal development. This is why the cultural aspect is considered as one of the important elements to promote national development. Evidently, some economic and financial solutions were put into place and structural and technical solutions have also been implemented, but the under-development situation in CAR has become more critical than before. It is therefore necessary to examine other factors that negatively contribute to the under-development of Central Africa's population, as affirmed by Adesky (1998:1) that "the multiple reasons that prevent Africa to develop sums up to a cultural order blockage in not managing to link tradition and modernity".

Insisting on culture's place in development Weber (2009:3) attests that "non-development, or poor development, of certain African countries

does not depend exclusively on economical, ecological, social or political parameters, but on cultural - motor or brake - exercises which have an enormous influence and covers with equal importance, healthy public management, to the equality of sexes or education". Central to the question of culture is education as argued by Bate that "people learn their own culture by being educated into it. Education is also central to our response to the needs of a developing society as has been noted. Education has been an important aspect of the churches' missional activities" (Bate 2012:95). Along this line of thought it is pertinent to analyse cultural impact in relation to the communal development opposite the family and the sense of time and work in the Central African population's world vision.

(i) The family

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

charge of the family's constituent people, especially when there are difficulties.

Käser (2004:151) goes further clarifying that “a father, who does not carefully provide sufficient food, puts his family's well-being in danger and, consequently, its future existence”. This can therefore generate the phenomenon of parasitism. The person who succeeds educationally and is in a profession, supports the whole family. This is why, in his survey on the African family, Binet (1979:6) states that “the individual must subordinate his/her personal interest to one of the group, so, the individual becomes the financial and social support of the whole family”.

However, a mutual aid is appreciable and can be encouraged, but if it entails parasitism or apathy of the others, it becomes a source of problems. This family's predominance is the characteristic of the animist African solidarity, with an orientation toward the group. God created the first man to constitute a family (Genesis 1:26-27 and 2:24). Genesis (2:24) indicates that at a certain moment of a child's life, when become adult, the man is solicited to leave his own family and start a new family of whom he will be the chief. He will be the procreator. The apostle Paul emphasised this verse by giving the man the role of the heart, meaning to take care of his wife and family (Ephesians 5:25-31). In other words, the family is considered to be self-governing in all domains of life, which means that it has an economic plan and makes decisions about life orientations. However, Central Africans consider children as wealth, but various calamities overturn this consideration (Vergiat 1981:64). Wars destroy children as they are often forced to enrol as child soldiers and to fight like adult soldiers, with derisory

wages. The family falls apart and children lose the family reference that could change their world vision.

HIV/AIDS is also another reason of the family's destruction when it decimates parents and the children are dispersed to other family members, becoming thus a supplementary burden. In certain cases, they become street kids, living a life of begging and theft. The family's protection is thus absent. A new world vision is in the process of being formulated by street education and life. Poverty sometimes forces parents to use their children to palliate the insufficiency manpower, in other words, children often stop frequenting school, especially during sowing and harvest periods. Female children of fourteen are sometimes proposed by parents to marriage. The dowry that the spouse must provide to validate the marriage constitutes one of the reasons of these precocious marriages. The dowry is valued by work done to provide for the girl if she remained in her family. In a sense, these marriages are economic outcomes (Trincaz 1983:195).

Besides, the marriage allows the two families to broaden their economic and sometimes political scope; therefore female children seem to become a solution against poverty. The marriage doesn't procure security for the woman because, in case of her spouse's death, she is sometimes accused of his death and doesn't inherit her husband's possessions. In addition, re-marriage often seems to be the recourse because of this insecurity and she doesn't have the intellectual and professional capacity to cope. This situation is detrimental to communal development and promotes, in a direct and indirect manner, the unhealthy culture in the family context. Regarding transformation of individuals and communities as essential, A.J.

Ramasamy makes a few proposals in order to relate theories and appropriate actions. Suggesting how Christian principles and 'ubuntu' can positively contribute to transformation in Africa, he proposes that the gospel value of human solidarity that recognises the importance of all human beings - who are therefore deserving of compassion and justice regardless of tribal, ethnic or cultural allegiances - be associated with effective living out of 'ubuntu'. The gospel must be used to liberate women from oppression, a practice that is often grounded in culture (Banza 2013:7).

(ii) Time and work

Central Africans deem relationships with others, events and people more important than rules, regulations and chronological time. Therefore, rain can be a reason for work abstinence or late arrival for work. Widely speaking, it also happens when there is death of a family member, work stops because the family is afflicted. This varies according to the time needed for funeral preparations: from a few days, a week or up to a month. It takes time to inform the family members and then to have them contribute towards the expenses (transportation, mortuary renting and food during the ceremony/service, etc.). Käser affirms that the burial only takes place when the family attending is big enough to show family solidarity. If a public holiday falls on a Saturday or Sunday, without any official statement, for most people the next day will be an automatically holiday.

For Central Africans it is more important to finish a job/task together than finishing it on time. The economic losses caused by these absences are enormous because in Central African Republic the rain season can last

up to seven months. On the other hand, hierarchical organisation is difficult to understand for people with relationship-oriented world vision, because the relationship predominates all: be it parental, tribal or clan relations. Parental relationships could be very large because they practically include all people who were raised by a parent (cousins, brothers and sisters, neighbours, etc.). It would be difficult for a younger person with a lower ranking relationship to rebuke an older person, who is hierarchically under his responsibility in spite of the professional mistakes he made. This is the reason why Binet (1979) affirms that “the individual is always in guardianship: the one who has the total legal personality is the family's chief”. The other, even household chiefs are subordinated in general: “the capacity is merely delegated to them”.

Sometimes, they get around the problem by being involved in the occults, thereby avoiding parental relations. His work progresses according to the ambiance of his work group and according to the outside conditions. Personally it sounds like pure laziness ... using excuses not to work ... it is also perceived in Bangui with the new government. People are lazy and useless in the work environment. Maybe the modernisation, with its scheduled techniques and management, using strict temporal limits and very fixed budgets led to this situation. Central Africans are embarrassed on the one hand, and desire of foreign investor partnerships decrease on the other hand. Efficient, profitable economy seeks a maximum profit in a minimum amount of time while the Central African's profitability is not the main objective; time spent is not important, but the ambiance to be together.

The challenge Central Africans must cope with is that they have to make time profitable because since the creation of the world, God gave the mandate to work to man in the Garden of Eden (Genesis 1:28-29 and 2:15). In Ephesians (5:16) and Colossians (4:5) Apostle Paul exhorts Christians to redeem the time, that is, to really use the time that has been given to us or to make better use of what we have in the least time possible. Thomas, in his commentary on Ephesians (5:16) goes further “one can never make up for lost time. A lost opportunity never represents itself again. Opportunities will present themselves again, but they won't be those that we lost. The sage thinks about the best way to use his time. This is God's granted gifts; let's not waste it”. The given time to work must be quantitatively and qualitatively used.

3.2.4 Missional challenges

Coming across all these different challenges in the Central African community, some churches react negatively or else very passively because of their wrong interpretation of the Bible, considering that the Church of God must only go about spiritual affairs and never tackle the matters of this world. Yet my observation of the security situation, government policies, poverty in the nation, conflict situation between the Seleka rebels and anti-Baraka, the educational, health, cultural and socioeconomic conditions since the fall of Bozizé in 2012 up to December 2015 is that it is catastrophic vis-à-vis the church in particular and the population in general.

This situation prevents the full development of the country and the Christian mission. The Church cannot properly fulfill its mission if the country

is in perpetual war, continued insecurity, poor health and morality; considering that the lack of peace is creating trauma and cardiovascular diseases, exaggerated killings, revenge-killings and growing social instability. The rates of prostitution and rape are soaring exponentially and so are heinous lootings. Businesses and shops were destroyed causing acute unemployment. All these mentioned aspects show different challenges that require the church's response. However, it is necessary to note that the church has lost much of its believers because of the war between Seleka and anti-Balaka. Many members of the church, including servants or ministers of God were killed by the rebels.

The Church is therefore challenged to assist the government to carry out their good job of empowering the nation to reach its socioeconomic balance that is now chaotic and alarming. Some of these abuses and insurrections which prevail in the country right now are caused by some immature Christians, who are not actually transformed and who belong to the Anti-Balaka. These same Christians use charms, wearing amulets for their protection, allegedly in order to spontaneously become invisible or disappear in case of mortal danger. Such Christians need spiritual help in order to mature in their faith and abandon the life of disobedience to God in which they find themselves to seek to resemble Jesus Christ in their behavior. Moreover, such a catastrophic socio-political situation requires the Church to rethink its mission and perform on the model of the ministry of Jesus so that this Central African population that is invaded by all sorts of evils can find mental and physical peace, saved and transformed lives. The Central African Republic may therefore experience a sustainable community

development. Otherwise it would constitute a major obstacle to the Christian mission. That is why the Ngoubagara Baptist Church must work so that peace returns to CAR because without lasting peace, there is no progress of the mission.

Regarding the problem of community development in the country in relation to all the above-analyzed issues, the crux of the solution will depend on the Central Government's policy towards each of the concerned areas. The government has thus the responsibility to adopt good development policies which can promote the take-off of each of these points given that they are all important and the effective development of the country depends on them. And given that there is still reigns a high degree of insecurity in the country, the church and the national government can do whatever possible for the return of peace in the country. Peace achievement may be possible, for example, through raising awareness about patriotism and Christian ethics among all the Central Africans; various communication means can thus be used to interact with the population, radio, television, cultural events, and door to door visits in neighborhoods and around the country, etc. Voluntary surrender of weapons may then follow, disarmament and reintegration. The government can also strictly implement the compulsory disarmament laws on those who do not want to voluntarily disarm and who continue to rob and terrorize the population. The incarceration of all the malicious people who cause unrest in the country is part of such application of the law. The peaceful situation will allow investors, organizations and economic operators to massively come and grant credits to people to

develop income-generating activities, investment in trade, agriculture, and livestock. The Church of the Lord can thus advocate peace.

All religious leaders or church authorities from all denominations can come together on common religious platforms, leaving aside their vain doctrinal considerations that often divide them and reflect together on effective strategies for the reconstruction of the country in the light of the word of God in order to spread the major messages on peace, the negative impact of violence, the importance of human life and of man before God, the fate of criminals before God, the kingdom of God in the human heart and the biblical judgment due to the shedding of the innocent blood. And the churches can schedule times and programs for fasting and prayer in order to draw God's favor for a lasting peace and security in the land which can result in the integral development of men and women. 2 Chronicles (7:14) states: "if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land."

The Ngoubagara Baptist Church often organizes seminars, conferences and lessons on the biblical foundation of peace and security. It also invites political authorities to come and be acquainted with the teaching in order to accordingly assume their responsibility related to peace and security, which are key factors of the development.

3.2.4.1 Gender problem

The perception of the gender concept will be done considering its basis, i.e. its history, its design, its evolution in space and time, the biblical

understanding of that concept: gender and creation; gender and the fall; gender and Christ's work; gender as a missional challenge for the church in CAR. According to the Encarta Dictionary (2009) the word "gender talks about that pertaining to sex or that which is related to sex." Following the etymology of the word gender, the idea of category, type, species and sex of meaning emerges.

The CAR national policy defines gender as the equality of sexes. John W. Scott (1988:88) speaks of gender as a constitutive element of social relationships based on perceived differences between the sexes and gender is a first way of signifying power relations. To do this, the gender concept can be perceived, imposed, contingent and a social acquisition (Carr 1993:86). Gender is an ideology. This is pure hatred of difference that has perverse effects, which does not support it. I opt for this definition of gender as the promotion of equality and equity between the sexes. In this work these meanings will return recurrently.

In CAR it is clear that the idea of the concept of "gender" comes from elsewhere and became a hot topic in everyday life in some organisms, national politics and some women's associations in the city of Bangui. The conclusion of the research shows that this theme on "gender" is a topic that is not covered in the circle of evangelicals, which is also a vast and complex subject. In the document on national policy for the promotion of equality in the CAR, I noticed a widening of the theme that affects the following areas: gender and poverty, gender and education, gender and nutrition, gender and law, gender and communication etc. This means that the problem of gender affects all aspects of life; unfortunately, I cannot go deep in all the

aspects of this. On the other side, I found the fight of women lawyers to defend women's rights. In this case, "gender" is equal to women's rights. When there is a family problem, recourse is made to women lawyers or courts.

I can also add to the list the share of women's associations that struggles for the recognition of women's rights on the basis of their contribution to the household life. Therefore, I have come to understand that the concept of 'gender' is related to a trend that has ramifications such as: sexism (man/woman inequality); transgender (gender identity); virility (masculinity, femininity); feminism (focus on women). Hence a cultural problem. Lecarme (1968:80) speaks of the "division between male and female that is found at all levels of African cultures."

The Central African Republic has a high percentage of Christians (80%) that experience various ailments, including social inequality against women is common. The reason I raise this issue include the most common case, namely: gender based violence, the discrepancy between laws that protect women and their application, the sad fates of women during armed conflicts such as Resolution 1325 of the UN Security Council on the one hand, and the silence and indifference of the church towards social inequality on the other. This silence of the church is seen through the near non-inexistence of preaching on family welfare; the man-woman relationship Christian model.

The challenge in the church is not the least on this matter. The CAR Church makes no reference to the problem of women in official documents which are the confession of faith for some and for others the doctrinal bases,

missionary conferences of churches in terms of mission. The place reserved to women and their difficulties in serving the Lord is secondary or unimportant. It is important for the church through the means of some women who are thinking on how to identify this problem together for women to find some formulae that helps women to better serve God. Regarding women themselves, I have noted that Central African women are not concerned about the 'gender' concept.

There is ignorance, lack of information on this concept, cultural weight, a problem of proper training, inferiority complex, lack of will, welfare recipient, lack of skills, accustomed to suffering, this is normal. The list is not exhaustive. A main idea I have got from all the analyses on gender is about the social inequality between men and women.

(1) History of gender

The concept of "gender" as any other concept in science has a history that marks its origin. Already in defining the term gender, I stumbled over the many difficulties that show that this is a new term in the French academy. So to better understand it, one must necessarily pass through its history. The history of the gender concept goes back in the 70s as a direct consequence of feminism (Blanche 2015). Since feminism has a history, let's see together what it is. "Women's history is a branch of the history devoted to the study of women as a social group, which appeared in 1970 and was closely linked to the feminist struggles" (Carr 1993:88).

Some think that the history of women should therefore be based on the "reconstitution" and "disintrinsication" of Pierre Bourdieu (Carr 1993:88). In

the 1980s, we talk about this concept of American origin which follows the social history of women. This is "gender". Marguaret Peeters "considers gender as a cultural phenomenon, more than ideology, filiality, i.e. the person" (Blanche 2015). In recent years, the gender theory has shaken the world with the notion of sexual difference (Waston 2003:25). Waston for his part made a difference between sex and gender. "Sex is part of biology and gender culture or religion." This difference formulated by this author will help to focus on the socio-cultural aspect of the "gender" concept.

(2) The conception of gender

What I can understand about the concept of gender is this reflection that led people to forge this term in the world of science. Thus, in consulting authors on the notion of gender, I discovered that it appeared in the 1970s as I pointed out above, within the framework of American studies on the "anomalies" of sex. Another idea that I can bring up in this sense is that gender precedes sex; in this case, gender is a marker of social division. "In the feminist perspective, until the mid-twentieth century, Western societies confer a treatment favoring men and subjugating women, both in terms of rights as well as practices and customs. Indeed, traditions attach particular importance to women's social role in the home, which commits and/restricts them to housework, reproduction and education of children" (Blanche 2015). Lecarme (1968:180) states that gender is just an idea. i.e. a hatred that is based on the difference.

Hence the thought of making a difference between biological sex with one's corporeal aspect of gender which corresponds to the feeling that plays

the intermediary between the sexes. Again later, it was in 1990 that Judith Butler will bring up here "Queer Theory" which teaches a total separation of the notion of biological and cultural concept in order to "subvert" male dominance (Blanche 2015). Gerda Lerner quoted by Carr sees the "gender" concept as "eternal old problems". This is a fight which led to the liberation of women (Carr 1993:86). Jackson and Jones in Gender Studies think that gender is an increase in feminist studies. For them, "feminism refuses to see the inequalities between men and women as natural and inevitable and intends to question them" (Blanche 2015).

On the other hand, feminist theology sees it otherwise stating that the creation of the gender concept appeared with "man's monopoly in research, disciplines, topics addressed. Hence gender came as a way to bring balance between men and women in the performance of duties" (Carr 1993:104). Kuen (1994:27) in his analysis proposes that: "There is God, then man and woman, and nature. Analysis of the "gender" concept does not just stop with its conception, its growth in space and in time interests us.

(3) Evolution of the gender concept in time

Gender in space and time is not bad in itself. Social development and inequality allows achieving its maturation in the world of social sciences.

(3.i) Gender and social development

The expression, gender and social development implies somehow that equality between men can trigger social progress at some level. Since man-woman equality targets human, which remains an ideal, there are efforts to

be made and also practical arrangements to take to achieve relations. There is an objection that Mead (1967:39) raised in relation to man-woman equality worthy to be mentioned: "Furthermore, one wonders if women really want to be the equal of man, if they really want to be free." Social development as presented by social science touches all aspects of human life: men and women in public life; in politics; in professional life; in church. "Equal pay should match equal work". This paper presents the relationship levels on equality: "Equality between men and women is at the heart of the ILO agenda for decent work for all" (Blanche 2015). This equality determines the social and institutional changes conducive to sustainable development accompanied by equality and growth. This gender equality that this organization is targeting leads to the development of man and woman and thus to the development of society. The International Labor Organization does not just stop at this level, it formulates at least seven key points that confirm the equality between men and women at work:

Equal Opportunity and Equal Treatment;

Equal remuneration for work of equal value;

Equal access to safe and healthy working environments and to social security;

Equality in association and collective bargaining;

Equality in obtaining meaningful career development;

A balance between work and home life that is fair to both women and men;

Equal participation in decision-making at all levels.

Mead (1967:37) in "accentuating men and women in the contemporary world wants that neither men nor women cannot live independently from each

other, because they too need one another” Lecarme (1968:79) sees two advantages that I can draw in developing this “gender” concept’ as masculine and as feminine: first, it is an explanation of the world and secondly, it is a justification of the social order.

Blocher (1979:80) raises a relevant point concerning the man-woman relationship that encourages the growth of the concept. He says that from the beginning, man and woman is "a being with" and that life finds its perfect sense when one discovers in his neighbor life and the sense of community. I agree with him when thinking that man and woman are often dependent on one another as they see their difference as a blessing, each contributing in a particular to the community, taking into account the specificity of each other. Maertens (1967:11) says "women, who question designs developed by male, are immediately considered foolish." I also think that gender during its development in space and in time had another interpretation seen as the extension of feminism of the 70s.

(3.ii) Gender and social inequality

The gender concept as a means of struggle against social differences between men and women within society can be seen in the way in which all evils: poverty, violence, conflict, injustice, education, health, nutrition, employment, communication, legislation, control and decision making, policy, development assistance are to the disadvantage of women. This situation is normal and some men are comfortable in this social inequality. So some people who study society will address these social inequalities. Fortunately, in its national policy on the fight against gender inequality, the

Central Africa Republic has established eight guiding principles that will help in matters of equality and fairness; here is the summary:

- (1) Gender equality is an integral part of the policy and program.
- (2) Every policy and program has repercussions on man and woman.
- (3) Equality does not mean identification with men.
- (4) Women empowerment and the reduction of poverty.
- (5) Participation of women in the economic, social and political fabric.
- (6) Partnership between men and women
- (7). Gender equality
- (8). The instructions were that the policy program must contribute to gender equality (Blanche 2015).

It's a good thing to develop a policy for equality in order to solve the inequality problem through the eight points highlighted above that were part of the social inequality problems. The biggest concern now is the effective implementation of this so-called national policy in all the CAR prefectures. George and Dora (2007:176) think that the terms "equality, inequality superiority, inferiority apply to what people are, i.e. their being, essence, nature, personality, intrinsic value."

(3.iii) Biblical conception of gender

The Bible seen as a standard in matters of faith and doctrine is fundamental in this analysis of the "gender" concept. The conception of gender consists in reviewing the following points: Gender and creation; gender and the fall and gender and Christ's work without forgetting gender in the church.

1. Gender and creation

This title "Gender and Creation" sends me to research data at the dawn of time. What God said or did in the world is an evidence of its existence. To that end, in reading the first few sections of the book of Genesis, I think about the foundations of the world with many facets which man and woman are part of. God created all things (and); the creation of man and woman crowned the whole work of God's creation. Blocher (1979:52) quotes the book of Genesis talks of creation when speaking of his "being, order and life". He further adds saying that the only one God created everything and especially of his own will (:52). Wiher (2011:297) shows that: "the essential truths concerning God, we know them just by living in the world he created." The Bible says that "God created man in his image, he created him in the image of God he created man and woman Gen.1: 27".

This verse shows somehow the origin and by extension the "gender" concept. At the same time, I think of that idea of man created in the image of God which does not stick out beyond the Manila Manifesto which is part of the reports of the missionary council of churches that have maintained and constituted a solid foundation for this research. The text speaks of two that are created in the image of God. Blocher (1979:75) says that "the image is only one image. The existence of the image is only derivative." Clarifying the thought on the image, Kuen (1994:20) say that it is not about the idea of superiority which claims the domination of men over women. Nor is it the notion of inferiority that causes the blind submission of women to men. On the other hand, man and woman come directly from the hand of the Creator. They are equal in God's plan. The explanation of Casalis (1976:33) further

clarifies this thought: "Scripture presents man and woman with their individual characters as inseparably ordered one with regards to the other." It is then relevant to think about the distinction that allows seeing the specificity that encourages the development of natural gifts for the other because the difference puts the emphasis on sex and brings about the relationship of domination on the other. This reflection leads us to talk about gender and the fall.

2. Gender and the fall

In the biblical context, it is important to see the progress of the biblical thought which is done in three stages: creation, fall and redemption. As the subject of creation was treated, I can now address gender and the fall. Gender and creation ended up on the question of dominion: "Where does this domination of men over women come from?" The answer to this question leads to the consequences of the fall on the "gender" concept. The book of Genesis in the third chapter suggests that this chaos entered the world because of the disobedience of the woman and the man in the Garden of Eden. God's judgment against the woman: "... and thy desire shall be to thy husband and he shall rule over thee Genesis 3:16".

This verse already shows a change that occurs in the relationship of man and woman. There are two important truths to be noted. All the desires of the woman will be toward her husband and the husband will dominate over the woman. This reflection was already formulated by Blocher (1979:178) when he says "... but the text specifically describes the wages of sin in two characteristic relations of femininity: motherhood, relationship to

the husband." Kuen (1994:26) speaks of the change of the original formula because of the fall. Wiher (2011:302) raises the problem of "the fall that has terrible consequences for the whole world in its entirety. The earth is full of all evils: violence, corruption."

As I have demonstrated, this is gender based on the domination of men over women. There is however a kind of gender about the domination of woman over man, even though this case is not common over the world (Nida 1978:153). All these dominations are due to the problem of man and woman rebelling against or disobeying the word of God, which then led to the fall of humanity. The fall itself contains harmful elements that have had terrible consequences on the earth as a whole (Wiher 2011:302).

Flavius (1972:122) thinks otherwise, "women say that the law is inferior to men in all things". Argued Flavius (1972:122) "men are superior to women by the fact that Allah has raised many above others." Most of these discussions on matriarchy and patriarchy are stained effects of the fall. That's why Mead (1967:38) deems that we must "... teach women how to be what they want to be and not what men want them to be." So I think this desire to make women what they want can only be possible with the work of Jesus Christ in the world.

3. Gender and Christ's work

Under gender and the fall, I demonstrated the struggle with regards to the role assigned to men and women and the possibility of interference in the roles. When there is a problem, you need a neutral person to decide the case. In this case, the work of Jesus Christ is the best solution. Wiher

(2011:305) states that the world of God's salvation is deep, he said, "this desire to see God intervene with a redemptive act that lifts the curse (Gal 5: 28-29) leads to an eschatology of hope for the world considered both as the entire mankind and as the creation itself." The work of Christ will bring me back to the original creation, God's mind at the time of making man and woman.

Concerning the fall I note that this is no longer the good relationship God intended. Nonetheless, the work of Christ requires man and woman to make efforts in accomplishing common tasks (Jürgen 1980:133). The text of Galatians 3:28 "... there is neither male nor female, for you are all one in Jesus". Moltman (1984:130) by his commentary on this passage refers to the "Song of Myriam in which the confidence in God engulfed in the earth horse and rider and now this God is capable of engulfing in the sea sex and male domination over women." I do not agree with this statement, because it shows the weakest of the feminist struggle. The term domination is simply the fruit of man's disobedience in the garden.

To return to square one, it was necessary that man and woman recognize this incident in the man-woman relationship and ask the grace of God to live in newness of life in Jesus Christ. So we no longer speak of a domination relationship, but a relationship of complementarity in service. Commenting on the expression "Love your brothers," in 1 Peter 2:17, Winston (2007:158) observes that this word is said to those who were born in Christ regardless of their sex. And the term "brother" does not indicate the gender but the virtue of regeneration. The highlight falls on doing the will of God. The will does not exclude self-transcendence to achieve the ideal set

by God. So it is women who today are expected to show the way to a new community of women and men." The real knowledge of Jesus may be possible only by the force of the Holy Spirit in daily life: "The Spirit introduces us to the liberating community of Jesus among us as a unifying pole" (Moltaman 1984:144).

Commenting on the book of Galatians, Stott (1988:88) clarifies the new relationship in Christ saying: "In Christ we belong not only to God (as his sons) but to each other so that the elements that normally distinguish us, especially race, social status and gender are no longer barriers."

4. Gender in the Church

The subject of gender is a major missional challenge for the CAR church in general. Gretchen (1987:65) proposes some passages that give the idea of restricting women in church ministry. The main texts are: 1 Cor 11:2-16; 14:33-38; Tim 2:1, 8-15. Jurgen (1980:130) states that Christianity from the onset "was hijacked by men and was brought to serve the Patriarchate." I agree with the position of Rudolf Bultmann who speaks of the revelation of the Testament which is valid for that part. He said that the presuppositions and preconceptions influence our understanding of God's revelation (Bultmann 1965:13). Thus, the positions on the women's ministry, even worse than gender in the church are based on this background. Moltaman (1984:127) points out that "the official original of the church was made possible by the missionary work of men and not women."

Some accept, others reject or agree with the status of ministry among children. Some women who do not understand this mechanism can speak of

injustice against women in the ministry as highlighted by Dempsey and Kay (1997:55) in the book "Women Gender and Christian community." However, in CAR, the church in general does not accept women's ministry and prevents women from going on a mission as Christ recommends going around the world and making disciples. The mission out four walls of the church is reserved to men and the ministry of the Word in the church is often reserved to men. Consequently, women are stuck in the local parish to serve only in the diaconate, not the ministry of the word. The repercussion is that the Central African church remains unproductive in the chapter of mission.

3.2.4.2 Challenge of reconciliation

The theological message of reconciliation and repentance is fundamental. The proclamation of reconciliation and forgiveness of sins in Christ is thus at the heart of Christian and evangelical theology (Blouch 2012:590). The Epistle to the Ephesians stresses that reconciliation between people of different backgrounds is a direct result of the work of Christ. He wants to create one and new humanity from Jews and non-Jews that he united to himself, making peace. Christ reconciles all with God and unites them in one body, removing all that made them enemies through his death on the cross (Ephesians 2:15-16). The Gentiles who were without Messiah and who did not have the right to be part of the people of Israel, being foreigners to the covenants came in by God's grace to ensure his promise that the non-Jews who were far away have come near through their union with Christ by his sacrifice (Eph 2:12, 17).

Reconciliation acquired by Christ can be experienced permanently by Christians; and all that comes from God, who is reconciled with the Central African people through Christ who has given the ministry of reconciliation to His church (2 Cor 5:18). "For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." (Col 1:19-20). However, the dire humanitarian situation in CAR shows that these peoples need reconciliation, because the Central African peoples including Christians are killing each other since the fall of Bozizé. Hatred has been corroding their heart.

From a cognitive point of view, different recommendations from non-Christian forums on reconciliation in CAR are often characterized by the lack of implementation of the resolutions. The victims of the previous crises have not been compensated in a fair manner. The perpetrators were granted amnesty, which was at the origin of a new crisis. It is hence necessary that the Ngoubagara Baptist Church, in its struggle for reconciliation, plead with the political authorities who are currently in power following the elections of 30 March 2016, so that compensations be made in a way that benefits all victims because the victims depend on the healing of the heart. This is why the Church, in its struggle for peace, has the duty to organize lessons along the lines of healing and reconciliation.

From the emotional point of view, God is the one who takes the initiative of reconciliation, and he is the ultimate reconciler; reconciliation is in a sense deepened in the nature of God. Thus, reconciliation is a key concept for Christians. It makes possible to look at the enemy in a new way.

The text of 2 Cor 5:16-21 explains how the apostle Paul manages to look at his enemies in a new way. If anyone is in Christ, a new reality has begun. The Greek term "κτισισ" used here cannot be understood in a narrow, individual sense but in a broader sense, even cosmic one: it is the act of creation. 2 Corinthians 5:17 can be translated "Therefore if anyone is in Christ, he is a new creature. The old has gone, "behold, all things are become new."

In the text of Ephesians 2:11-21, the ministry of Jesus is presented in two aspects: on the one hand he destroyed or canceled the capacity of barriers, institutions and laws that separated Jews from Gentiles (Bosch 1995:27). The text alludes to the wall of the Jerusalem temple which prevented the Gentiles to have full access to worship; Jesus broke that wall; and on the other hand he also built; he created a new body the Church, a reconciled community composed of former enemies. The Ngoubagara Baptist Church has a duty to apply these biblical principles and follow the model mentioned by the Apostle Paul to the teachings of church leaders, urban or regional synods, and to different groups of victims of the crisis and perpetrators for an effective reconciliation.

In the evaluative aspect, every culture has a moral code. It defines its own faults in cultural terms. It considers that certain acts are right and others unethical. It teaches what is beautiful and what is ugly, what to love or hate (Hiebert 1985:34). The Central African culture as mentioned above had a Boganda "*zo kouè zo*", philosophy or "every Man is Man." This culture which had as its core value: unity, hospitality for each other, even towards foreigners has changed in the wrong direction because of recurrent socio-

political instability. Distrust has caused havoc; xenophobia is growing as well as hate and division. The value of the human being is perverted.

Teachings have to be devised to return to normal in order to eradicate the evil spirit grafted in the behavior of the Central African people for a genuine peaceful and responsible re-socialization. The Ngoubagara Baptist Church is called to accompany its members in order to provide a climate of appeasement. This topic will be developed in chapter 4 of this thesis.

3.2.4.3 Traditional religion

To designate the traditional religion in CAR at least three words have been used: animism, paganism and polytheism. Animism evokes the existence of a soul or mind while paganism and polytheism, on the other hand, which are derogatory, evoke beliefs by peasants who were attached to their homeland or to multiple gods, opposite to those who adopted monotheism (Saulnier 1999:199). Central African theologians wonder what this animism and the belief in spirits or souls are. At the same time, they reject the terms paganism and polytheism to assert forcefully that Africans already believed in the existence of God the creator long before the arrival of missionaries, despite the probable contrary appearances. To avoid these misunderstood or pejorative words, we prefer to simply evoke traditional religion.

God the Creator is known and named in various Central African languages. In the "*Sango*" language he is called "*Nzapa*". He created the earth and the sky and all that exists. This belief is subject to a contextualization due to the encounter with the Christian and Muslim religions. God created heaven and earth; he created Adam and Eve, and

the Central African tradition gives the name "TERE" to the first man. However, there are many differences between biblical stories and the Central African account of creation. The Central African story does not show God in its act of creation; the universe and man already exists (Blanche 2015).

For some Central Africans, before the creation, *Eyilingou* (God) lived alone in heaven. He made the whole heaven and all that is in it. The earth he made was like a flat plate. He took the heaven that he modeled in a gourd-shaped and places it over the earth. Nothing appears on the surface of the earth, it is void (Blanche 2015). Yet in heaven; *Eyilingou* (God) has three servants: *Ngakola* his wife, *Yamissi*, their daughter *Yabada*. *Eyilingou* created for them *Térè*, a boy that he really loved. One day, occurred a loving relationship between *Térè* and *Yabada*. *Yabada* is a beautiful girl, and *Térè* desires her. *Yabada's* parents seized *Térè* and brought him before *Eyilingou*; the discussion lasted long and then *Eyilingou* said: "I am happy to have made the earth, *Térè* will go and settle there alone; he will be the master. He cannot stay here because of his sister to whom he wants to unite." *Térè* replied: The earth is inhospitable. How can I stay there alone? *Eyilingou* gave him a big gourd that was cut in two, and he said this gourd contain all kinds of seeds; you are going to tie it around the belly. Take this drum in your hands when I lower you down thanks to a rope to the bottom and when you hit the ground, beat the drum and I'll cut the rope. Then you will sow all the grains as you want. But be very careful not to beat it before touching the ground; this gourd is an egg." *Térè* replied that he understood. *Eyilingou* lowered *Térè*. Suddenly he hears "Kudukudu, kudukudu,

kudukudu, kudukud, kudukudu". He was surprised and told "Téré you haven't arrived yet". He continues to lower Téré but again he heard "kudukudu, kudukudu, kudukudu, kudukudu, kudukudu". Eyilingou then said, Téré is too impatient: "Let's do what he wants" and he cut the rope. Téré had not yet reached the bottom. He fell like a stone and the gourd broke. All the seeds spilled out in disorder on the face of the earth (Saulnier 1999: 200).

Through this story, it is clear that man is separated from God and this story is contrary to the evangelical messages advocated by missionaries. This is why the traditional religion which is increasing in numbers in CAR is part of the challenges that the Ngoubagara Baptist Church faces and requires an appropriate missionary response. Similar texts are found in CAR and are not really the myths of creation, but they are rather considered as the myths of the remoteness of the sky and the separation of man from God, or of the occupation of the earth and the origin of the disorder on the earth. According to this understanding, God is far away; but paradoxically, he is close because greetings and wishes are done in the name of God. "May God keep you" is a common expression in the Central African environment. God is close because we think he is the one that comes to the aid of orphans and the abandoned poor; he does justice to those who are unjustly accused.

God created and gave life and destiny to each one of his creations. Some will make this destiny a soul, the word that expresses it in the Sango language is "*Yingo*" which translates into shadow. This shadow was created at the same time as the person and is energy, the force that ensures the

body and physical life of the person. It is vulnerable to witchcraft and it becomes the body when the person is unconscious, and at death the person's soul goes to the village of the ancestors provided that the funeral ceremonies are performed properly; if not he will go wandering as a ghost called in Sango "*toro*", and will return to disturb the living when they misbehave (Blanche 2015).

God the Creator is not the subject of veneration. However, it is reported that invocation can be made in his name. Worship is instead offered to deceased family ancestors whose shadow has gone to the village of the ancestors. This worship aims to improve family ties. The living need each other, the dead need the living, their sacrifice and their memory; and the living need protection to live in peace and be fruitful (Blanche 2015).

The traditional religion in Central African Republic is primarily a local religion; giving this word a stronger meaning, it cannot be said that this religion is polytheistic because the worship is not directed to gods but rather to the ancestors who are often designated as intermediary between God the creator and the living. The worship is intended to strengthen the bonds of this community and the ancestors, which is contrary to the Word of God that is preached by Christian missionaries. So the Church has a great work to do for the real conversion to Christianity of the Central Africans.

3.3 Partial conclusion

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

causes: insecurity, poor governance and corruption. Economic and financial causes: growth, debt and its effects, the redistribution of income. Poverty affects more than half of the population and moreover, it leads to depth. Sanitary causes: the maladjusted infrastructure, qualitatively and quantitatively inappropriate nursing staff, and HIV/AIDS. Educational causes: Hesitant education policies, joblessness and inadequate employment. Social causes: the different social sections, the inequality between men and woman, multi-dimensional poverty and non-monetary poverty. Cultural causes: the family, work and time.

Ngoubagara Baptist Church can therefore play the role of a neutral, but exacting intermediary in order to promote social justice, peace and the equality of all the Central African citizens in all the communal life plans. Then, Ngoubagara Baptist Church leaders can move into a special calling of making true disciples of Jesus Christ, people who would really know Him and fear Him as suggested by Katongole (2011:46-47), love other people and enjoy serving them, and practise mercy and justice (Micah 6:8; Matthew 28:19-20). This process is also essential to empower Christians. Speaking of power, empowerment and cultural acquiescence, Edet (1994:124) maintains: "Theologically every Christian is empowered by Jesus at their Christian initiation to function fully as children of God". He further adds: "Christ empowered all who turned to him..." Edet (1994:125). Nowadays, Jesus still empowers all those who turn to Him to develop the real character of Christ in them in order to lead a life worthy of Christ's glory. The deeper and more balanced the conversion is, the more spiritually strong a Christian becomes. The more holistically spiritual, psychologically and socio-politically

healthy a church leader is, the fitter she/he is and be able to contribute to other's transformation, and consequently to the community's transformation. Dorr (1990:8) and Phan (1996:114) point out that conversion needs to be a true one in order for someone to enjoy a deeply personal relationship with God and with neighbour, both in word and indeed.

A real conversion means the one which changes the different dimensions of personal and spiritual, interpersonal and socio-political life. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political. The development of this conversion requires intentional and constant actions from church leaders and missiologists and from Christians who need transformation. Church leaders can thus teach, exhort, intercede, organise intercession for this purpose and follow everything through/up? Taking this advice into consideration, the new Christian can read, meditate, study and, where necessary, memorise sections and/or verses of the Bible and pray for purpose insight. They can also learn special scriptures supporting their particular skills, careers or occupations in order to protect and defend their faith and/or to use that faith for the spiritual and socio-political good of many.

Practically, they will contribute to this conversion development, using Bible text, by connecting any socio-cultural or political event and community happenings in order to help them realise what right must be done and what wrong to avoid. The Ngoubagara Baptist Church mission, relative to community development issues in CAR, requires a paradigm shift in both practice and teaching. To revitalise the Christian mission and pave the way for a positive transformation of the Central African Republic, a

relevant method reviews and mission strategy are required because the Church's mission is to evangelise people, bring them to a deeper faith, promote truth, justice, peace, reconciliation, reconstruction, development and defend the poor and oppressed.

Thus, people should always be central to the Church's commitment regarding evangelism and social advancement. The Ngoubagara Baptist Church mission should be to glorify God and enjoy Him forever and to love God and neighbour, as it is the greatest commandments. Because mission is the central calling in the Gospel message, trust and obedience are the essence of the Church's mission (Kalembe 2012:3). These days, mission is understood more broadly, namely, as evangelism, environmental stewardship, community development, society transformation, social justice, people liberation, reconstruction, et cetera. That is why Deyoung & Gilbert (2011:18) say, "Mission is here. Mission is there. Mission is everywhere". Ngoubagara Baptist Church missions today should be a continuation of Jesus Christ's mission for people's salvation and the coming reign of God (John 14:12).

The Church should be instrumental in making a difference in non-Christian institutions because Christ commissioned it in Matthew (5:13–16) saying, "Be the light of the world and salt of the earth". Then, Ngoubagara Baptist Church should be the light for CAR's people to develop their country. Another important Ngoubagara Baptist Church mission is to strengthen the body of believers and equip them for Christian responsibilities. Christ's body is called to hear the distressed, oppressed and poor's cries (Kalembe 2012:4). The "church should be an atmosphere of spiritual edification, where

God's word is taught, where believers are grounded" (Robbins 1995:2).

According to God's Word, each member of the body of Christ is called to serve in some aspect of service (Rom 12:6). Ngoubagara Baptist Church must bear with the sick's suffering, war displaced people excluded from society, refugees, prisoners and those in ethnic trouble. For this reason, Christians must rise as one man to fight against the scourge of corruption, social injustice, poverty, bad governance, et cetera. Christians represent the interests of God's Kingdom on earth, and should influence society with Christ's ideals. Likewise, "the presence of the church in the world is Christ's antiseptic to sin, and the church is intended to represent God interests in the affairs of society. It was not intended to be passive, or to be confined within four walls of a building, but to be involved as a catalyst of God's high ideals in the world" (Robbins 1995:3).

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

Church should also initiate and stimulate new ways of implementing a stronger sense of morality in people's lives. Moral theology can play a major role in transforming the Central African Republic. It can highlight sin and reject visible spiritual complacency. It can inform and initiate reconstructive practices and promote CAR, who are obviously children of God, created in His image.

The church therefore needs to find the dimension allowing them to 'judge the world' by means of its political, prophetic and apocalyptic vision. Not only does liberation and transformation affect individuals in their daily lives, but it also unites them with their interwoven cultures and the structures that manage their lives (Kalemba 2012:5). Dolamo (2001:294) affirms 'implicitly and explicitly, religions usually include both the spiritual and physical aspects in salvation and liberation. Adherents are also expected to contribute towards the creation and enhancement of the communal life in terms of personal and public morality'.

For this reason, promoting moral action can bring about a change of mind and heart regarding poverty levels by proclaiming and living the Gospel. This attitude change would act as 'leaven' for companies by lifting them spiritually higher when they turn back to God. In this sense, moral theology can decidedly look to Central African Republic and clarify guiding ethical principles. Through commitment, People must allow God to 'cut' through their hearts, in other words, remove the hearts of stone and give them a heart of flesh again. Change starts with an individual who turns back to God, repenting of sin in his/her lives and turning their backs on sin as well as depending only on Jesus Christ as their Saviour. God wants our total

commitment, and then things will change in communities and countries and the world for that matter. People are blinded by the 'god' of this word (Satan) and cannot see the truth. Our fight is not against flesh and blood but against the evil spirits in the air (scriptural).

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

The Central African Republic should leave behind the era of endless criticism, unnecessary and unsustainable socio-politico-economic crises and internal rebel wars to enter a paradigm shift with a new mentality and vision. This can be possible only when the Ngoubagara Baptist Church may play her prophetic and holistic role of transforming CAR's people and society. People's immediate and pressing survival needs cannot be ignored. People will therefore be taught how to do things by themselves and how to solve their survival problems and those of their communities instead of just

providing them all finished solutions. The necessary effects should then be done to combat dependency complex and beggar mentality. The aim of evangelisation should also be to change people's mentality. A true spiritual relationship with God (in Jesus Christ) will inevitably lead to a new social attitude and mentality. Only when people's hearts have come to the place where they are one with Jesus Christ, they will then be able to walk in His footsteps and His examples (Kalemba 2012:6).

And the fourth chapter below will be about the practical missiological implications and suggestions where different causes of the missiological implications will be valued and practical solutions proposed so as to assist the church in the accomplishment of its prophetic and holistic missions.

CHAPTER 4

MISSIOLOGICAL IMPLICATIONS AND SUGGESTIONS

4.1 Introduction

This fourth chapter presents different missiological implications regarding different communal development problems Ngoubagara Baptist Church deals with and proposes some solutions that could influence positive transformation in the Central African society through the church. As demonstrated in the third chapter, poverty is widespread and affects more than the half of the Central African population, including the Members of Ngoubagara Baptist Church who live in this same environment. Yet, the missionary program presented by Jesus in Luke (4:18-19) stipulates that “he sent me to heal those who have a broken heart, to proclaim to captives’ deliverance, and to restore sight to the blind, to set the oppressed free, to publish a year of the Lord’s grace” doesn't reflect itself in the Central Africa’s daily reality because poverty, corruption, insecurity, political instability, social injustice, etc. still prevail in a country which is said to be 76,37% Christian of which 32,2% are evangelical (Mandryk 2013:1).

In this chapter detailed work of transformation evangelism will be suggested. This approach includes cognitive, emotional, bodily and moral functions of human beings (Mandryk 2013:2). Specific missionary implications, which can helping Ngoubagara Baptist Church to play its valid prophetic and holistic role in the social, political, economic and cultural fields for the full development of the Central African Republic will be considered.

4.2 Social plan

Missiological implications and suggestions will be focused on two key sectors of communal development; the public health and national education sectors. These two sectors translate the social level of the Central African Republic's population development, because without stable health the population cannot produce sufficiently and without a good education, the development level will remain almost rudimentary due to incompetence and intellectual inaptitude, which can hardly allow an adequate balanced development. In addition, without a developed and strong intellect and excellent spiritual and physical health, Ngoubagara Baptist Church will be unable to validly accomplish its mission because of the poor education and health of the majority of its membership. As well as Czerny 2012:65) affirms "people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations".

The government is expected to take steps to improve the living conditions of the population in general and of civil servants and state employees in particular. There is an urgent need for them to do whatever possible to increase and improve the living conditions of the government officials and to gradually release their overdue wages for the last 22 months of the previous regimes (Bozizé, Djotodia and Catherine Samba). By so doing, the officials will have a purchasing power that would enable them to meet their needs and to courage them to honestly and responsibly carry out their duties shunning corruption, leading the country thus towards real development (Bloch 1979: 79).

In addition, the government can gradually integrate the contractual primary school teachers who were trained thanks to the World Bank's financial support into the public service, because their suspension of educational programs and strikes disrupt the smooth running of the public schools in Bangui and the interior. The government can avoid so that there is no more political and military events in the country, because their scope, intensity and duration recently have caused major loss of life, massive displacement of rural populations, property damage and destruction of production means among rural people, particularly in the north, northeast, east and southeast, considered the country's breadbasket. These events have further weakened the structures of the country socially, politically and economically.

Believers are saved so that they can form together a community, which is the Church, or the body of Christ. But this union with other believers requires love to form one body in Christ (Rom 12:5). It is love that creates mutual support: burdens, work and defects can easily be more accepted when everyone feels responsible. Certainly, the Church has to discern rights and duties within itself and to exercise discipline principles to whoever does not behave according to the Christian standard, applying love and prayer. Moreover, do Christians have the right to compromise themselves by taking sides for any just cause: for peace, truth, justice, freedom; against hunger, unemployment, exploitation, violence, war, torture, etc. Christians can in no way take sides with proponents of violence. This position is sometimes uncomfortable because it gives rise to discontent from others. It is difficult to have an absolute position on this issue and decide either in favor of pacifism

or war. The problem of non-pacifist Christians is to find a way of loving their personal enemies and those of their nation, while they seek to destroy his life, property or power. The problem of pacifist Christians is to find a way of working for peace in a constructive manner while all kinds of violence and aggression manifest themselves all around them and the only solution is military. Facing the dilemma of participating in war, Christians can freely make their decision in prayer before God.

As for the churches, they must proclaim the message of peace, make every Christian a peacemaker and support international organizations working for peace because Jesus Christ always focus on love and forgiveness. Forgiveness contributes to the development of man to the point that can say without any fuss that life is made of forgiveness. Forgiveness has the advantage of balancing the lives of believers not only with God but also with oneself and towards others.

With regards to the food supply, the majority of Central Africans we surveyed in our investigations declare that they do not have enough to eat. Some only eat once a day, because of the high cost of living. That is why we suggest that the government implement an agricultural policy consisting in motivating more than $\frac{3}{4}$ of the population to actually be dedicated to cultivation. And the government should grant them financial aid, fertilizers and tractors to develop hectares of land and hitching oxen. And given that there are large and rich pristine portions of lands and forests in the Central African Republic which can be profitably used, this should be done so that the country may reach and go beyond the stage of food self-sufficiency to start exporting for sale. Agriculture is a profitable and very powerful economic

sector which can immensely contribute to the development of the country; the United States of America, for example, has highly benefited from this sector.

4.2.1 Public health

The Public health sector of the Central African Republic is in a difficult situation as the country lacks pertinent sanitation policies. The old infrastructures, which are quantitatively insufficient and qualitatively obsolete and poor health staff have led to many recurrent illnesses and a life expectancy of only 48,4 years and an infantile death rate of 171% (UNDP 2011:155).

As already Indicated in Chapters 2 and 3 of this thesis, the major health problems of the country are a high maternal and infant mortality, a high prevalence of communicable diseases (including HIV/AIDS), a poor performance of the health system, which is a sector highly dependent on the external assistance. For example, between 2012 and 2015, the Central African Republic had only seven surgeons across the country. Because of the chaotic socio-political and military or security situation, most health centers were closed, and the costs of health care in hospitals despite the war were much more expensive. The country lacks many specialized medical doctors and consultation equipments for an appropriate health care such as the Laser scanner unit with x-ray. Some patients are evacuated outside the country at their own expense or at the government's for effective medical cares; and many people die due to poor medical care because there are not enough near and low-cost care clinics.

In general, precarious public health has repercussions in the Central African Republic's Churches in general, and in Ngoubagara Baptist Church, in particular, because people with poor health don't invest themselves in the Christian mission, as stated in Romans (12:1) "to offer your bodies like a living, holy sacrifice, pleasant to God". In other words, believers' poor physical health will be a handicap for the Christian mission because it generates weak spiritual health. The Bible certainly puts people's spiritual, physiological and psychological conditions in relation; and Proverbs (4:20-22) illustrates this truth declaring: "My son, be attentive to my words, lend an ear to my speeches. That they don't move away from your eyes; keep them in the bottom of your heart; because it is life for those that find them, it is health for all their body".

Health is also part of the divine blessing as attested in Jeremiah (33:6) "Here it is, I will give him the recovery and health, I will heal them, and I will open for them an abundant source of peace and fidelity". In the time of Moses, a sanitation code was also given to Jews: "Provision in water, the worn-out of used water, the control and the choice of foods and infectious illness surveillance. The incineration of excrements (Ex 29:14) and the interdiction to eat the meat of the animals naturally dead was especially important for the prevention of epidemics" (Biblical Dictionary for all 2005:83).

Evidently, public health affects people's daily life and it consists of public hygiene, vaccination against certain illnesses, maternal and infantile health, access to clean drinking water, environmental health, and briefly, communal health. As analysed and demonstrated in Chapter 3 of this dissertation, the sanitation problem in CAR is one of the major challenges

that undermines the communal development that Ngoubagara Baptist Church has to cope with. However, Ngoubagara Baptist Church doesn't replace the government in their role of guaranteeing a good health care to the Central African population and administrating community affairs, but the church can play a meaningful role in sensitising sanitation authorities and educating Christian community members to take up their responsibility to care for each other. This church can thus achieve their holistic mission by ministering the surrounding population while creating communal health centres and hospitals, motivating members to fight against malnutrition by working in collaboration with government in reducing the infantile death rate. The Church can help with education and the vaccination of children as it is within easy proximity of mothers and children through woman and youth ministries.

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

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

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

However, to finance such sanitation services, collaboration with the government, especially the ministry of public health, with WHO and other NPOs will be necessary; Ngoubagara Baptist Church will also need donations and voluntary contributions of Christians to execute these projects. Teaching and promoting maternal nursing will limit diarrhoea and toxicity and procuring micro nutriment will increase the needed antibodies for the baby (UNICEF 2010:17). Besides, the church can revive its old project of “small pharmacy” while enrolling local people to sell and administer common medicines to the population. The pastors implemented this project some time back; unfortunately, because of the non-availability of the needed products,

the church was bound to abandon it. To re-ignite this program, training in hospital management, pharmaceuticals, and primary care coupled with spiritual formation is necessary in order for these sanitation agents to be role models in executing their daily tasks. Evidently, caring for physical illness should be coupled with the necessary spiritual care to achieve a holistic and complete health conditions. Rensburg (2002:4) insists on the consideration of these two aspects observes, 'The pastoral attention and the other aspects of the ministry, including Christian charity, evangelism and authoritative actions should be seen as aspects of the same action, of the same existence, as said in the expression, "sides of the same coin" Charity is indeed part of a Christian's daily living; it should not be considered as a supplementary effort, because, in a daily life, Christians are especially called to take care of others, especially of those in need. Here again the church must play its role of catalyst and adviser. In villages where the church cannot open a clinic, they can rather make a special financial project to meet the needs of the members or have a mutual savings account that could support families.

The subscriber could be put in charge of caring and medical consultations in cities where the church has clinics or hospitals. The local parish will also contribute towards the care of needy people, widows and orphans. Church contributions to the fight against poverty won't limit themselves. As regards the struggle against HIV/AIDS pandemic, the church can, in addition, as far as possible elaborate an empowering strategy for every parish to be a welcoming and monitoring place where HIV carriers can be supported. As concerns the the marginalisation and condemnation of the carriers of this illness in society, the church is called to demonstrate the love

of Christ and of the neighbour to these sick people, while helping them integrate and allowing them to serve and invest themselves in God's assembly. Therefore, loving God and the neighbour, according to Mathew (22:37-40) won't be a slogan anymore but a reality. Besides, while marginalising and stigmatising these people, the church condemns them whereas it is called to reach out to all as Christ did "God didn't send His Son to the world so that He could judges the world, but so that the world could be saved by Him" (John 3:17).

To become a place of welcome, the biblical teaching on love of the neighbour and HIV/AIDS will work hand in hand. It is the church's responsibility to teach the people, in line with God's Word, about HIV/AIDS, how it is transmitted and the best protection. As it is widely accepted that HIV is transmitted sexually and causes AIDS, Ngoubagara Baptist Church can facilitate outreach programs on sexual behaviour issues while insisting on the necessity of sticking to a single partner (fidelity), but also on sexual abstinence before marriage. Marriage will be the platform to develop the necessary correction in depth, to illuminate and to direct life ethics in general and marital in particular. The uniqueness of one's Partner, Christian marriage and culture, the Christian home and big families will be topics to integrate in such a subject survey. Kalemba (2013:167) affirms the pandemic brings about collateral effects that "also touch the environment, ethics, communal development, economy, sanitation politics, all the way to social justice and the mission of the church". To this fact, the church will look for the necessary Christian education strategies to alleviate this pandemic. The biting struggle against prostitution has to be addressed through teaching first

because prostitution is not a solution at all and it touches the deepest of the human soul to destroy a person's dignity. Apostle Paul also clearly advises, "escape impurity" in 1 Corinthians (6:18).

A few other sins that a man can commit are outside their body; but committing sexual immorality is sinning against one's own body'. The Greek word *porneia* used for "impurity" has as verb *pornew* which means "to prostitute his/her body to the lust of another" or "to deliver themselves into an illicit sexual relation" (Razafimaraha 2013:2). Ngoubagara Baptist Church can help women understand that prostitution is not the answer to their problems by teaching that the physical, spiritual and moral consequences of prostitution.

After this phase the church could train and empower them with different skills and help they start up small communal development projects in order to reintegrate them into society. Haspel (2004:490) therefore writes, "to change sexual behaviours, it is necessary that the church teaches the truth (Gospel, medical, sanitary, sexual etc.) to have a correct knowledge healthy and good morality". Another program to consider could be about the clean drinking water campaigns, which should be initiated first by the church then in medical centres and the surrounding parishes. As a model, parishes will use water collected for all domestic and agricultural uses. As already mentioned in the third chapter, one of the high mortality reasons in CAR is impure, toxic water. Paradoxically, rain falls in abundance constituting a sufficient water table but it is often untapped and irresponsibly used. With this in mind, safe drinking water projects in CAR will contribute largely to the reduction of the high mortality. The infantile illnesses/deaths caused by germs and adults diseases

will be largely avoided as well. Well managed water sources can constitute a source of income for parishioners and contribute to the reduction of unemployment. It is also necessary to promote latrine use in order to avoid water table contamination. In this same range it is necessary to teach Christians that God loves spiritual (and physical) cleanliness.

God thus prescribes an example in Leviticus (14:8) “the one who purifies himself will wash his clothes, will shave all sound hair, and will bathe in water; and he will be pure. Then he will be able to enter in the camp, but he will remain seven days out of his tent”, and the bodily property and environment of which Leviticus (14:40) writes “he will order that one takes off stones attached to the wound, and throw them out of the city, in an uncured place”. Also, when a person accepts/loves Jesus Christ, He restores self-love in her/him, which in turn, develops self-respect and leads to living a clean life inside and outside. In other words, it all starts within a person. There is also a text in proverbs stating: A healthy spirit houses a healthy body. First spirit then body, just as God is a three entity so are we. God is Father, Son and Spirit; we are soul, spirit and body. Therefore, each and every Christian is called to clean living in all domains.

For a coherent development, good spiritual and physical health of people evidently comes to full realisation through educating the nation. The Central African population must also be a top priority for the government. It is necessary to put in place a good outreach strategy with appropriate health facilities for diseases such as malaria, diarrhea, acute respiratory infections, malnutrition, etc., which are reported to be prevalent in the major cities throughout the country. Good weekly hygiene awareness mechanism can

also be put in place for vaccination and treatment to prevent deaths among children whose age ranges between zero and five that are frequently recorded due to unsafe drinking water. Some health centers need to have adequate equipment and medication to deal effectively with certain diseases.

The government can train and assign qualified staff to care for the patients in all the health centers nationwide. Appropriate arrangements can equally be made to efficiently treat such diseases and conditions as HIV / AIDS and tuberculosis. The government must provide the patients with the necessary food and medical care to address these challenges. It is not normal that patients are evacuated outside for lack of scanner in the hospitals.

The health assessment mission led by the International Medical Corps in Birao (northeast) in March 2012 found that in the regions visited, there were endemic diseases such as malaria, diarrhea, acute respiratory infections (ARI), sexually transmitted infections (STIs / HIV), acute malnutrition, pregnancy complications, which caused the estimated mortality rate of 0.07 per 10 000 inhabitants. The government has therefore to establish good control strategies for childhood diseases and others. Good health structures to allow the population to avoid sickness and live healthy should also be developed because sick people cannot do anything with respect to the development of the country. That is why the government needs to invest in the training of medical doctors and midwives specialized in maternal and child health, as well as in monitoring people infected with sexually transmitted diseases and HIV AIDS.

The government can select certain physicians, award them scholarships and send them in developed countries to follow specialized training in different disciplines: pediatrics, surgery, gynecology, orthopediatrics, etc. to deal with each health problem that may arise. In addition, the government can reopen health centers that were closed because of the 2012-2015 war. The government can subsidize the costs of health care and hospitalization to allow everyone access to low-cost treatment.

The Ngoubagara Baptist Church can advise the population to preserve and properly maintain their body because Man is the temple of the Holy Spirit (1 Cor 6:18-19) and God's will is that that man be healthy (3 John 1:1-2). Humans must preserve against all stain of evil namely, fornication, adultery, prostitution, misconduct and impurity (Eph 5:15; Gal 5:19). Knowing that fornicators will not inherit the Kingdom of God (Gal 5:19-21). The Church must explain through seminars, teachings and sermons on radio and television that the Bible condemns sexual misconducts because they are sin that touches the soul and brings the disease in the body and leads Man to death (Rev 21:8). The Church must also allow a low-cost care in their evangelical hospitals and health centers in order to help most people have access to the needed treatment. The church must train its members in the health field with several specialties and have high quality equipment. By doing this, it will be also decrease the rate of unemployment and poverty in the country.

In general, precarious public health has repercussions in the Central African Churches, in general, and Ngoubagara Baptist Church in particular, because people with poor health don't invest themselves in the Christian

mission, as stated in Romans (12:1) “to offer your bodies like a living, holy sacrifice, pleasant to God”. In other words, believers’ poor physical health will be a handicap for the Christian mission because it generates weak spiritual health.

4.2.2 National education

The national education of this country is in a crisis. The different indications which were presented in the third chapter demonstrated that the raw rate at the primary schooling level is 29%; on average there is one teacher for every 84 pupils. According to this information the population is intellectually blind and CAR’s Christians are composed of an illiterate majority. Because of this Christians are often victims of false doctrines and they don’t have the intellectual capacity to verify the information given to them. With such a low level education, there will not be academic defenders of the Christian faith. The lack of Bible translators and Christian thinkers as well as educated Christians leaves people feeling inadequate and unable to go on evangelism missions to positively transform their country. However, Kalemba (2011:1) thinks that “the adequacy of education systems” constitutes the essential piece of “all socio-economic, cultural and political development” of all people, in general of all Africans in general.

That is why it is necessary to assist government in its educational constraints by influencing political decision-makers and Christian elites to take into account CAR’s education reality in order to promote education for all. At this point, Ngoubagara Baptist Church can pursue its teaching endeavours while striving to reach at least a major part of the Central African

society within the framework of helping the national government implement strong standing educational policies and laws for all. To achieve this, the church will have to prepare a training program aiming to forge responsible citizens, technically and cognitively trained; those will also need to be just believers who are fully committed to live according to the established laws and rules. In addition, they should equally be loving and God-fearing people. To achieve its holistic mission, Ngoubagara Baptist Church can propose to the Central African government a national education program that may bring about harmony between education and the socio-economic needs of the country. This will, in turn, allow the youth to move towards development poles which requires specialised workers and/or superior technicians.

However, given that the CAR is very strong in the agricultural vocation, the church can move toward agricultural technical education. Because of the maintenance restraints in the agricultural sector, training in farming techniques, machines and agricultural manufacturing tools as well as in chemicals and organics for agricultural production should exist. As mentioned previously, this will also create some new jobs and stimulate region development. The goal of education should therefore be the mental, pragmatic and ethical development of the able people. This balanced preparation of the Central African citizens must also be established in the church teachings to make sure that Christians are biblically competent witnesses of Christ in their daily and professional lives and in their socio-cultural enterprises. The same objective Jesus Christ pursued in His teachings, which intended to reach the cognitive level in man, by using the words like '*ginwskw*' meaning "to know, understand, see, feel, insure, learn

to know, come to the knowledge, have the knowledge of..." (Razafimaharo 2013:9).

At the same time, He aimed to re-model the individual's personality as seen in the case of Zachery in Luck 19:1-10. And He instructed the woman saying, "Go and don't sin anymore" (John 8:11) and in the conclusion to the parable of the Good Samaritan, He advised "Go, and you do the same way" (Luke 10:30-37). In order to reach a quality education level in a holistic mission, it is necessary to have a teacher training (normal school) centre, especially for preschool and secondary levels. These trained teachers will bring about the necessary changes to the educational and ethical plan. To arrive at the acceptable level of ethics compliance with God's Word is essential. For example, the Bible instructs in Proverbs (22:6) stating: "instruct the child according to the way that he must follow. And when he is older, he won't divert from it". This divine educational principle promises a practical result of an effective compliance with the word of God.

The verb כָּנַח ((Khan - eeth ') (chanak) which can be translated as "dragging, to dedicate, to autograph, to inaugurate, to initiate, to instruct", indicates the necessity to bring/teach change and it is fundamental to start in the "early childhood"; and this may be carried out through initiation, instruction and then practice in order to bring about this paradigm change (Sabone 2012:4). Moreover, 'knowledge' gained will take root during this life-long teaching and the church will therefore forge integrated men and women. It is for this reason that the church, in its prophetic mission, must denounce (take a strong stand against) fraud and corruption that often happen during existing official exam periods. In this same order of thought, the church and the

government of the country can put a civic education in place to teach Central Africans the respect of the law, the value of the common goods and obedience to God. This will curb violence, flights and depredation.

The church can also adopt knowledge-based strategies that take in account social, psychological, ethical, cultural and educational problems. It should also consider institutional structures as well as business development, trade and marketing principles, while taking into account environmental preservation techniques and different policies relative to qualitative food security, sovereignty, agrarian and fundamental reforms (Hurst 2011:62-63). Through these different efforts, Ngoubagara Baptist Church strives to bring the communal development problem into context by fighting poverty and improving education and sanitation levels of the population of the Central African Republic. By the same token they will also validly play their role of the light to the world by positively transforming people's lives and their society.

4.3 Political field

The biblical teaching on Christian mission in terms of peace, practice of justice and government's responsibility should be one of the missionary work in Ngoubagara Baptist Church regarding community development problems experienced in the political field in the country. Evidently, all Christians should be peace ambassadors, while reconciling the world with God as well as proclaiming Christ's Gospel of reconciliation among all the people as underlined in 2 Corinthians 5:18. Peace is not separated from justice; this is why Christians must work towards peace and justice in order to encourage communal development. And, as they are citizens of the country, they will be

held accountable concerning the State's place and the church's role in the different socio-economical and political activities in their nation.

4.3.1 Peace and Reconciliation

The Central African Republic is a country weakened by several wars, years of rebellions, mutiny and State holdups. The government enjoys little presence in some provinces because of the rebellions. In spite of funding efforts undertaken by the national government, in collaboration with the international community, peace remains precarious. Rebel pockets continue terrorising people and doing havoc in some bordering regions. The existence of these instabilities causes the Central African citizens to flee toward the bordering countries or into the forests. This makes it difficult for the church to evangelise and subsequently disciple believers because of the insecurity and the mobility of people. Sometimes, missionaries hesitate to go into the insecure zones because of the attack risks which scare people causing them to flee towards the forest and adjacent countries. Different socio-political conflicts such ethnic and political origin divisions have also repercussions in the churches in this country.

Sometimes, parishes are abandoned by the pastors and believers that flee away because of the military and political unrests. Under these conditions, the central Bangui parish's Christians have the same mission to promote peace as Christ declared: first there must be peace between man and God, and then peace between all people as stipulated in Mathew (5:9) "happy are those that procure peace, because they will be called sons of God". He uses the Greek word "οἱ εἰρηνοποιοί" that means "pacifiers", those

trying to procure peace between the world and God and also among men (Razafimaharo 2013:19). By playing this role they demonstrate that they are God's children. Pacification is one of a Christian's features. Apostle Paul reiterates this teaching of Jesus Christ, affirming "all that comes from God, who reconciled us with Him through Christ, and who gave us the ministry of reconciliation" (2 Corinthians 5:18). Kalemba (2012:208) esteems the Lausanne declaration that affirms evangelism as "... to persuade men to come personally to Him, to be reconciled with God and that man's reconciliation with man is a duty". This reconciliation in Jesus Christ should be lived out authentically by Christians in general and applied by Ngoubagara Baptist Church in particular in the Central African society, which experiences perpetual socio-political and economical conflicts.

To be valid ambassadors of peace, the church in general and Ngoubagara Baptist Church must strive to apply God's written Word in Galatians (3:28) "there is no more Jew nor Greek, there is no more slave nor free, there is no more man nor woman; because all of you are now one in Christ". And Colossians (3:11) states: "There is no Greek or Jew here, nor circumcise nor uncircumcised, nor barbaric nor Scythe, nor slave nor free; but Christ is all and in all". This means that there must be unity in Christ without destroying or disregarding individual ethnic identity while considering others more than oneself (Philippians 2:3). In other words, love your neighbour as yourself (Mark 12: 33). Every Christian is also called to be an ambassador of peace in his/her own home and in his/her neighbourhood. Each individual living in peace with all spheres of life will produce appeasement and quietude with all those in his/her immediate environment.

It is the duty of Christians to work towards peacemaking in their cities as advised in Jeremiah (29:7) that “look for the peace of the city where you’ve been transported to, and pray the Eternal for it; because in her peace, your peace will be”. And the Hebrew word “שלום”, used for peace here, being a wide concept, means amongst others: happiness, well-being and prosperity, which Christians must seek not only to stop trouble, but also to contribute to the well-being and joy of the city living people.

Seeking peace for one’s city is not a spiritual concept only, but it rather encompasses the entirety of the human social living. The church has therefore the duty to help the fellow citizens through providing them all the necessary skills and knowledge for a successful living; they can then be educated and empowered on marriage, youth and teenagers education, sexuality, job creation, management and many other endowments needed in their environment. This duty of reconciliation transcends spiritual aspects to equally apply in the socio-political life of the country. The church should try to bring together different groups of people, for example those involved in State holdups, mutinies and rebellions so that they can discuss and forgive themselves and each other. This demand of forgiveness is necessary for all the sections of the population that have experienced damage or victimised someone in a way or another.

The Central African church can be the necessary agent of this reconciliation by demonstrating the positive effects of forgiveness among church members and towards the fellow citizens. Church leaders can also work for peace keeping and conflict resolution. It is also true that only conscientious politicians can effectively seek solid solutions to the different

political problems concerning the well-being of the population. The Central African church can then play a neutral mediator that demands each involved party to apply justice, peace and equality for all the Central African citizens by all means. Churches will also have to support the leaders of the Church Association in the country (AEC) in their efforts towards reconciliation wherever necessary. Following repeated mutinies, state holdups and rebellions this reconciliation process was eventually initiated by different political and military players of the country. Part of the responsibility of the church in this process was to pray, facilitate dialogue and translated reconciliation in the daily lives of the Christians and of the parishes.

As peace is a permanent challenge in CAR, this reconciliation can be evident in the church and in their relation with others (Coninck 2013:2). Peace is closely bound to justice, as demonstrated in Psalms (85:10) “where goodness and fidelity meet, justice and peace kiss each other”.

4.3.2 Good governance and justice

Bad governance, abuse of power, nepotism, ethnic favouritism and tribalism are often applied by some political leaders. And ethnic or tribal divisions within the Central African population often lead to unequal financial distributions. High levels of corruption at various administration levels and public services (UNDP 2005) also negatively impact the social life of the people. Unfortunately, some Christians benefit from these partial practices, and favouritism is sometimes practiced in some churches of CAR; such situations always provoke inequality and injustice in society. Good governance is universally expected to overcome the challenges of socio-

political instability; it equally allows common people opportunities to participate in decision making about things that affect their lives, have access to power and transparency, to predictable and stable legal frameworks, to rule of law and accountability so as to promote equality of citizens (Nfumu 2012:6).

These are principles that should also be adopted by the Ngoubagara Baptist Church. Nfumu (2012:9) emphasizes that “the world is changing rapidly, and this requires churches to re-examine their old ways and explore new ways of functioning, in order to ensure that they are responding effectively to a challenging situation.” Kalemba (2010:4) adds that “history shows us it is not the actions of ordinary people that lead to catastrophes like war and conflict. Terrible things happen when decent men and women stand by and don’t speak out”. In fact, a Christian testimony about their being the salt and light of the world is found shackled and compromised to the point of hindering the expansion of the Gospel. In other words, when Christians distinguish themselves bad examples, church mission suffers negative repercussions. On the other hand, oppressions and the various extortions exercised on the population by civil and political authorities continually impoverish them and indirectly exclude them from the political and administrative decision process.

This conjuncture causes frustration and sometimes incites violence, resignation towards assignments or apathy and hinders appropriate production. These resentments can also influence Christians so that they cannot accomplish their mission to honestly share God's love because their own hearts harbours violence. Coninck (2013:3), as presented by Martin

Luther King, therefore affirms that “without justice there is no peace and there is no peace without justice”, because according to him peace is a “social harmony” which reigns where just relations exist between men. He then proposes denouncement without violence. Practicing this denunciation, the Central African church can also develop biblical teachings on justice while following the five basic soteriological concepts of God, man, sin, evil and redemption and demonstrating being the salt and the light of the world in a practical fashion.

Therefore, in its prophetic mission, the church must first oppose all kinds of corruption, directly inside its organisation or indirectly in the ecclesiastical management in order to be an example. However, as illustrated in the third chapter, Central Africans are condoning corruption and misbehaviours in their day-to-day living. The Christian mission has then to be re-ignited through systematic biblical teaching programmes and spiritual and ethical balanced education. The church can also organise biblical training sessions for Christians, civil servants and public service agents against the practice of corruption and on the role of Christians in society.

These trainings will have a conscientious goal and to help Christians exercise God's Word in their professional life, as affirmed by Kalemba (2012:3) that “... the church can play an important transforming role in the situation where it accomplishes the *missio Dei* while educating members and their leaders, taking away ignorance, poverty and corrupted political leaders while promoting discipleship”. Church missions can eventually consider corruption as injustice because of it many are considered unjustly while living or working in the same situation. You will find, for example that some people

can easily solve their problems by corrupting while some others struggle hard because they do not have the financial means to corrupt. The church of the Lord has therefore to denounce this social evil but also teach and educate its members to lead a corruption-free living.

Harimenshi (2013:157) therefore advises “educate Christians to denounce corruption at the ecclesiastical authority level first in order to be the model and the moral guide for people and the nation”. Depending on its financial situation, the church can also produce booklets with biblical teachings on bad governance and corruption struggles, and demonstrate the ominous effects of such governance and corruption. Also, it could denounce, through these booklets, all kinds of corruption, unhealthy governance and management, and exhort church members and the Central African society to fight against all things preventing communal development. They can equally organise radio and televised broadcasts to share the acceptable ways to follow for public awareness. Besides, the existing government-controlled organisations against corruption, the population will have the church as valid voice that speaks in their name and for their good.

The church will therefore be the voice of the voiceless. The church can also be a model of good governance in its transparency and justice management, by leading and operating without ethnic or familial biases. This impartiality will strengthen the church in its prophetic role. The church can also train and develop responsible members on biblical leadership and management principles. Arguing for “the importance of education for the promotion of the just society”, Ka Mäna (2005:216) mentions the example of Pastor Timothy Angonma Gandounou. Because Gandounou thought that

“the ethical and religious education pass on a model of prophetic courage” (Ka Māna 2005:216). This comes into effect through the prevention, denunciation and public protesting against all injustice, bad governance and other evils of society.

The church will teach its members to take part in discussions and debates on some political and philosophical ideologies in CAR but also convincingly discuss them through biblically-based arguments. Because, according to Human (2001:301), to speak the truth one must engage “a process implying history, culture, man and God”. The entire man must express this truth in all domains of his/her life and daily behaviour.

4.3.3 Responsibility of government

In general, French speaking African States and CAR particularly, represents powerful leaders or a powerful government instead of strong institutions. Because of this ‘power’, the population awaits all problem solutions without participating. This conception brings the population to indolence or apathy because they hope for miracle solutions coming from the governing bodies. These governments often make demagogical promises to find solutions without informing or involving the people. Sometimes, this situation drives the church to become indifferent and to deal only with spiritual issues.

But, in Romans chapter 13 apostle Paul doesn't follow this dichotomy and affirms that “all authority comes from God” and it has been given to harmonise and regularise society life (Romans 13:1-7). Indeed, the State doesn't play the role of State-providence from which everybody must wait for

everything; but in essence it is the one to initiate, regulate and mentor. Evidently, the earthly government is a divine institution established by God to guarantee order and to prevent anarchy (Judges 17:6). This function of the State can motivate the church to establish its place in society by promoting people's complete development. They should therefore teach their members according to Romans 13, to pay taxes, be good citizens, and to look after and respect their own possessions as well as those of their fellow citizens.

The church have therefore to be involved and positively active in the social, political, economic and spiritual lives of the Central African Republic while exercising their prophetic mission and challenging government whenever there is default and injustice. As advised by Coninck (2013:2) affirming: "It is right to denounce injustice... without... violence... while offering a hand,... while proposing to others to change behaviour" and Harimenshi (2013:157) "to not speak out loudly and strongly against the corruption is to keep a guilty silence".

Obviously, the government's mission is to take care of its population and avoid corruption and other malpractices that hamper development. Electricity plays a big role in community development because it helps in the industrialization of the country, lighting for residential homes, commerce, schools, churches, fight against crime and insecurity at night, etc. This is why the government can develop other hydroelectric plants such as the Kembé falls in the M'Bomou which is not yet affected to satisfy the need of the entire Central African population with electricity and drinking water especially in the provinces that lack it.

The government can ensure that hydraulic services and water distribution company (SODECA) offer cost-effective quality water to Central Africans to increase tax revenue of the country and decrease the rates of diseases such as typhoid, which heavily threaten the population. Water production equipment must be thoroughly cleaned and renewed each at least once a month for the survival of the population. Electricity should not be a luxury; it must rather be distributed at low cost to the entire population to enable everyone have a commercial life and bring taxes to the State because energy is a very important factor in the socioeconomic development of a country.

Regarding road transport, road conditions are dilapidated and archaic because they lack adequate road safety measures; passengers must draw government's attention to this matter. The government has therefore to invest in the tarring of roads in the capital and in the provinces to facilitate urban and interurban transport and ensure road safety for passengers and traders to motivate carriers to make intercity shuttles by paying road taxes that allow the country to develop. Instead of a single CAR transport company that is almost nonexistent, the Central African government can create several long distance transport companies with a sustainable life to meet the needs of the population concerning transportation and trades. This should be so because these people are the major players in development. The government can also do its best so that CAR may have a civil aviation company with its own aircrafts to facilitate Central African travelers who have no civil aviation company.

Moreover, with regards to water transport, the government must open up the country to have an opening to the sea allowing boats to carry items from Europe to the hinterland. And Central African traders could go out or export goods to generate the country's revenue for its economic and community development. The government can do more to create other airports because CAR has only one international airport in Bangui.

With regard to the Church, it can create road and air transport companies which can cost less to allow Christians and other people in general to freely move in order to develop their business activities inside and outside the country with community development in perspective. Within these established companies, Christians are recruited to work and hence reduce the rate of poverty and unemployment. This is part of the holistic ministry of the Church. Such an action may contribute to the Church work in community and economic development in the country.

Regarding the Central African Church, it can create Christian NGO's which may working in the socio-economic and community development sectors for the popular awareness about boreholes, food hygiene and potable water, creation of community health centers, creation of lending branches of refundable credits for Christians in order to develop land cultivation and community development. Because this is a cultural mandate that God gave to the Church to carry out what God instructed man to cultivate and keep the garden (Gen 2:15). This is the basis of true human development according to the Bible in a missiological perspective.

4.4 Economic field

CAR is a country that is rich in mineral resources especially in diamonds, uranium, oil, dense forest, iron, cement, wildlife, soil, etc. but so far these resources remain industrially untapped. Its underground is still pristine. This is the reason why the government can rethink its economic policy to begin the exploitation of these resources to positively transform the lives of its people and significantly develop the country.

This is the big core of the economic takeoff for CAR. When properly exploited this economic sector can solve many challenges people are facing. So it is the responsibility of the Government to take the initiative because the development of the country depends on it.

The church is indeed present and actively teaching the Word of God in order to shape its members and get them ready for the roles they have to play as citizens of the earth and heaven. Teaching them will prepare the members to become most valuable in their investment the effective development of the country. The church must find efficient ways and means to empower believers for meaningful services to their contemporaries; they can help with storehouses, for example, with micro lending services, transportation cooperatives, etc. to help members become self-sufficient.

Evidently, the church embodies many valuable expertises and various potentialities, which can be organised and used to realise effective communal development projects. Church members may then be encouraged to bring together their knowledge, talents and skills in order to organize them and use them for effective development of the community. Along these line Razafimaharo (2013:25) observes that “evangelism constantly goes together with medical work and communal health, education, professional training, the

cultural improvement for more balanced food security, etc.” While operating as the salt and light of the world and taking socio-political actions for an efficient human development, church people must avoid falling in the trap of dualism. Therefore, Razafimaraho (2013:25) advises that “the ‘Spiritual’ doesn't mean celestial, immaterial or even religious, but it designates behaviours under the ascendancy of the Holy Spirit that claims all measurements of our existence. An unconscious dualism sometimes incites us to separate the soul from the body, the here below from the beyond, the spiritual from the material”. The church has this immense action field “integral man” with Christians and the world. This dichotomy can be lived unconsciously; so reaching this balance requires a balanced teaching about the entire human being. However, these roles of the church can be supportive and helpful in the economic sector.

In fact, the Central African economy, as demonstrated in the third chapter, has experienced numerous difficulties. On the one hand, a real GDP growth of around 3% from 2007 to 2011 without the possibility of creating new jobs leads to debts, driving thus the country to continually reduce its imports, investments and consumption. It is for this reason that the UN, in its declarations on Action 21, notes that “the outside indebtedness became the main factor in the economic dead end in developing countries” (UN 2009:24). On the other hand, the poor mining resource distribution with unregulated exploitation permits wide exploitation of basements and fraudulent sales of different mines, notably gold and diamond mines.

Consequently, the Central African population sees its spending power decreasing, prices increased by 8% in 2008 on average to 2010 while its

national production only increased by 1,1% in 2010 (Razafimaraho 2013:29) and -1% from 2011 – 2015 (Aristide 2016). This reduction of the spending power also affects Ngoubagara Baptist Church members with the consequence that they struggle to financially sustain efforts of evangelism.

It also affects the general financial situation of the church due to reduced offerings, tithes and donations which leads to regressed social activity and missionary work which marks its holistic mission in the Central African society. Evidently, various solutions are proposed by different economic and financial entities, among others the World Bank and the International Monetary Fund who centralised their development policies while submitting countries classified as “poor” to structural reforms on economic and financial plans. These included the liberalisation of change restrictions while allowing the market to fix the currency parity; tariff and non-tariff gate reduction; restructuring and privatisation of public corporations; adoption of fiscal reform and a policy of interest rate governed by the market (IMF 2010).

However, the problem doesn't lie in the economic growth alone; Desmetreau (2002:39) therefore states that “the problem is at the level of distribution of income” because this distribution is often unequal between government and the population. Also, this minimal portion that the government policies give to the population is very quickly recovered by consumption taxes or directly by inflation. For this reason, Desmetreau (2002:39) sustains the practice of “redistributive policies” just because everyone acquires “primary needs” necessary to their individual lives without removing “the absolute level of certain layer incomes, to the profit of others”.

This solution is certainly acceptable but it doesn't follow the capitalistic logic with the tendency to accumulate more money and to spend less.

The Central African reality is that the distribution is unequal and the growth often does not reach the population layer in a meaningful manner, therefore it uses the casual sector to survive. As job creation is not government's first preoccupation, by necessity of survival, the middle class and the proletariat take part in remunerative income activities that don't require an enormous investment but stay outside of the traditional economic circuits that leads to tax evasion (Tessandier 2011:32). It is also necessary to consider examples of some emerging countries such as Brazil, China and India that have adopted independent economic and monetary policies from those of the World Bank and the IMF system in their searching for solutions as generally affirmed by Cheru (2010:7) saying that "they are countries that followed a clean path, and not one drawn up by the international institutions, which recorded a marked poverty reduction. China, India and Vietnam disobeyed the main instructions decreed by the International Monetary Fund and the World Bank, while evolving towards a free market economy"

Evidently, an economic paradigm change is necessary when making political decisions based on strengths and internal population capacities and adopting thought adapted to Central African reality. It is for this reason that the church can play a catalyst role by mobilizing these strengths and capacities and putting them in place to encourage inclusive development. The Brazilian, Chinese and Indian example can inspire Central Africa to reconsider their working manner regarding national development and empowerment of all. For this reason, the church can teach and motivate its

members to promote job creation and strong economic solidarity by creating cooperatives and supplying micro-finances. These two propositions are based on the application of Psalms 133 “Oh! That it is pleasant, that it is soft for brothers to stay together and blessings that ensue”. Razafimaharo (2013:36) annotates this unity while demonstrating that “the understanding between brothers is an admirable spectacle. But this doesn't require these brothers in question to have precisely the same outlook on everything. It is fundamental that they agree on the main issues. One can tolerate some divergent opinions on the secondary questions, but in all love must enliven them”.

Therefore, this unity doesn't reject a different opinion, race and education levels, but rather it shows adherence to Christ (John 13:34-35). The Ngoubagara Baptist Church can thereby urge CAR's political and military leaders to transparently manage the economy so that it can benefit the people and the money from the exploitation of the national resources honestly deposited into the government coffers for the welfare of the Central African people (Toren 2013:216). The church will also moralize the Central African people to properly handle their riches fearing the Lord God when they will begin to enjoy prosperity lest they forget the God who has given it to them (Deut 8:10-14).

4.4.1 Project of communal development

Our analysis of the situation of the Central African Republic has shown that the country is facing several challenges such as security, socio-economic, religious, poverty, national education, public health, transport, governance,

water and electricity, political, etc. This requires an actual and profound awareness of the political authorities and rethinking of their managerial system on all the above-mentioned points to try to establish new strategy-based policies that must primarily focus on the community development.

Moreover, the responsibility of the Church is engaged because there are challenges that require appropriate solutions in order to advance the evangelizing mission that Christ bequeathed to his Church. The Central African Church and all the Christian leaders can therefore come together and think in the light of the Bible to suggest solutions without complacency to the government. This is also a God's mission for the Church of CAR because the problem of community development also affects the Church and negatively impacts on the effective life of Christians and on its missionary activities. However, to meet the various community development challenges, it is in interest of the Ngoubagara Baptist Church to work with the government despite the principle of the separation of power between the State and the Church.

Evidently, unemployment, job creation, famine, malnutrition, education, health, etc. are some major challenges which the church is facing because the majority of its members experience these daily and this catastrophic situation negatively impacts on the Central Africans' complete development. Unemployment has major negative repercussions on Central Africans, their lives as well as their families. Being unemployed affects a person at all levels, morally (hopelessness), physical (languor settles in), social (disregarded feelings) and spiritual (feelings of guilt). Because of these inferiorities, an unemployed person often has difficulty serving the church

amply in evangelism as he is ashamed, in financial need and cannot donate, make offerings, tithes and other necessary contributions to sustain the mission.

To this fact, the unemployed often becomes a source of problems to the ministry though he might be available in terms of time. Job creation needs to be a worthwhile opportunity which can enable people to find remunerative activities that may allow them meet their daily needs. The absence thereof entails waiting for the central government intervention or existing national or international private organisations which very often does not happen. This 'waiting' entails a mind of dependence and it results in hope for help that politicians can exploit during the electoral periods.

The lack of finance is often a source of paralysis in several families and churches. The conventional financial organisms require some drastic rules and regulations before financing a development project. To this point, the church sometimes evokes the lack of finances and doesn't make the effort to start realising communal development projects. This problem also resides in the Central African's mentality as demonstrated in the third chapter and caused by church members financial incapacity. Facing these different challenges, it is once again important to mention that the church must promote its mission while motivating the establishment of development projects emphasising job creation and micro-lending activities.

According to economic principles, job creation indeed stimulates growth in the economy and reduces unemployment leading thus to full employment. In its holistic mission the church can play a stimulant role through its members in order to promote job creation. In this perspective, church

members can be taught the relevance of creating small development projects and how to elaborate value and execute such a development project. This could be done thanks to exploratory feasibility studies, market research, financial and commercial studies, administrative documents and the constitution of the project. Church members could also be motivated to enroll in short courses through Universities like Unisa that has a satellite campus in Addis Ababa, and several available courses in Economy, finances, taxation, management etc. I personally consider studies and learning as the first step in understanding how finances and development work.

I propose that the church stimulate the creation of small financial and cooperative aid projects like saving and credit banks, meaning a micro credit system. Evidently, the church will not play the role of a bank but can teach the members to use their own financial resources before investing elsewhere. They can also be taught how to faithfully repay received credits on allotted time and to invest a part of the profit in order to perpetuate and increase the capital. For this reason, the church's role will be to promote healthy financial and administrative management. In the long term, this reciprocity will become loan institution belonging to the church and able to contribute positively to a national development. But, to perpetuate the project, the teaching must quickly elaborate information on monetary circulation and strict necessity to plough capital back in circulation and share the profit for domestic needs and investment in order to increase the capital. The financial contributions towards projects must firstly help/sustain/empower Christians before investing into financial Institutes like the Reserve Bank, World Bank or International Monetary Fund. Because of particularity, low interest rates as

well as brief terms, this micro credit instituted by the church will teach people not to depend continually on loans but, after having straightening out their financial situation, they must be able to cope and even help others overcome this dependence.

Therefore, the mission and development projects accompanying this will first depend on the church to achieve the “three autonomies which are financial, administrative and of extension” (Venn 1995:208) principle. In other words, microcredit and job creation can be coupled with setting up one or a couple of cooperatives.

4.4.1.1 Cooperatives

A cooperative is another kind of job creation and credit mobilisation. The FAO (2012:2) defines a cooperative as “an autonomous association of united people answering to aspirations and common economic, social and cultural needs within a collective enterprise where the power is exercised democratically”. Personal opinions indicate that cooperatives are often practiced and exercised by some Africans without being formal. In other words, this modern version is only a formalisation of a usual mutual assistance between African peasants and Central African people must be motivated towards involvement in the same practice. According to the definition above, the church definitely possesses all the constituent elements to form a cooperative.

Cooperatives can therefore be created in agriculture, transportation, female issues, money collection, purchases and sales constituting thus one of the processes in which people can collaborate for common stakes, either

of production and possessions, or exploitation and trade of productions. For Christians the big challenge would be to manage to work together and concretize Psalms 133. In the farming zones cooperative creation consisting in collecting and storing agricultural products will require waiting for the auspicious moment to sell at favourable prices.

A transportation cooperative will also allow the dispatch of products to most profitable market. For such enterprises to be successful, biblical teachings on financial integrity and management would be necessary; and the testimonies of the Christians who have been working successfully together would point to the divine blessing on such associations. Their successful existence would increase mutual confidence and motivate other Christians to adhere hereto. Nevertheless, a continuing spiritual and technical education to candidates and members is highly encouraged. Cooperatives in basketwork and plaiting will allow women to generate income and improve their financial returns. The cooperatives will take care of spiritual and technical education, raw material purchases, work quality frameworks and sales.

In this situation women will experience the pleasure of being and working together as sisters and disciples. Sewing shops can be an occupation for girls and young boys to help them financially survive. As earlier indicated, a spiritual, professional and ethical education must be in place to be also continually offered to both current and future membership. Furthermore, the CAR is a country where rain falls for seven months of the year; a situation which can allow a good agricultural activity. Raising broilers and layers, intensive cultivation of foods would result in abundant food

supplies for both family consumption and possible exports to the countries in the bottom region. Encouraging the members to create generating income activities should be one of the tasks the church can valuably assume for the benefit of many. A comprehensive development of believers that may include their spiritual, mental and technical empowerment by the church leaders is thus highly advised. Micro credits will also sustain short-term projects.

Finally, cooperatives can, at all times, act as a development model and be Christian communal life testimony to the larger community. This would lead to most people wishing to participate and benefit from the success. Practically, the Gospel would also make more sense as people could see it in action, contemplates it and feel in making (1John 1:1). While promoting job creation, encouraging members with available micro credits and contributing to positive communal development in CAR through cooperatives, the church will, at the same time, be the salt and light to the world by practically propagating the Gospel. These actions can allow the improvement of the standard of living of the members to the point of contributing financially to the effective realisation of the Christian mission. While scoring big economically together, believers can also practically lead a life of God's love among themselves as Christ's disciples as taught in John (13:35) saying "to this all will know that you are My disciples, if you have love for one another". The blessing of being and living and working and benefiting together as people of God according to Psalms 133 will therefore confirm itself and affect everything surrounding them.

Culturally speaking, Central Africans are confronted with a continuous and antagonistic tension of tradition and modernity (Chanson 2001:155).

Besides, for the Central African Christian, in addition, this tension resides between identities forged by traditional culture and being a Christian. Therefore, Ndjerareou (2007:78) translates this dilemma stating, “in the African churches, tribal blood is actually worth more than Christ's blood.

4.4.1.2 Family

As demonstrated in the third chapter, the existence of parasitism in certain extended families is one of the factors which do not contribute to communal development. It was also indicated that the family can split up because of rebellion, war and HIV/AIDS. Chapter 3 also demonstrated how some families use children in manual labour at sowing and harvesting time because they lack the financial resources to hire farm workers and how this causes frequent halts to or abandoning of their studies. In the end some parents sacrifice their children’s future directly or indirectly.

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

people will first look to attain domestic balance before thinking about sustaining themselves in Christian mission.

A family is a favourable place where the church can teach basic life elements and godly living to ultimately become a basis for evangelism and new church implantation. The book of Acts indeed explains that churches began in families. This is how the New Illustrated Biblical Dictionary (2011:24595) mentions it “in the primitive church the family was an important growth and stability factor” and that “the church took its birth within families” (Ac 16:15, 31-34) “because they are the foundation” where teaching is dispensed (Ac 5:42). A failing family will sprout unbalanced people and such people will have negative repercussions in their realization of the Christian mission. In the beginning when God created man in His image, He also created the family balance.

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

There is the probability that this verse gives the order to the man אָזַב, ('*azab*) which can be translated as “to leave, to renounce, to quit, to leave off, to let behind, to let only, to let, does to set free” and this shows a couple’s autonomy. The Bible Annotated interpret this first part of the verse as follows “from the very beginning a new family must detach itself from the trunk that carried it to become a trunk themselves” (Genesis 2:24). At the same time Razafimaharo (2013:48) notes that the woman leaves also her family to join the man but insists that the man “himself, without ceasing to love and honour his parents” must join his wife and become the new family chief”. The non-existence of this balance will ultimately be an obstacle to the growth of any couple. To keep this balance healthy/profitable, a couple must exclude the extended family. According to this conception the extended family can prevent Africans from developing economically. Yang (2010:2) then writes that “for those who lived in Africa, their daily contact with various ethnic populations, social categories and professions could be devastated due to the social parasitism, rapacity of cousins and those called brothers; and it applies to all levels of society, the powerful and the social hierarchy”. Africa therefore chooses this option the “whole - individual – the large growth family” is, according to him, the least expensive and easiest to apply although it is not the only solution.

According to Trincaz (1983:196) “Christianity brought distresses into the African society by transforming the family notion”. Therefore, according to the author, the parental authority moves in “individual” responsibility, in other words “traditional mechanisms were imposed with conjugal, monogamous family, restraint, where the couple became the social foundation centre”. The

author identifies Christianity with the western tradition of marriage, even imposing laws on them promulgated by the general governor. Personal opinion indicates the nucleus CAR family is not in conflict with the extended family because these two entities were instituted by God to exist together.

The problem is to establish harmony, meaning, priority must be given and accepted by every family member. As some parents accept that, once married, their children are autonomous and will now live with them in a new relation of love and mutual respect. It is the same for the children to whom their parents remain parents which they would always respects as such but are not under the direct authority and a financial strain to them anymore (Ephesians 6:2-3). Therefore, whatever the age of the bride, it is necessary, as a Christian, to continue honouring parents and attend to them as referred to in Exodus (20:12) and Deuteronomy (5:16) that stipulate “honour your father and mother, as the eternal, your God, ordered you to, so that your days continue and you are happy in the country the Eternal, your God, gave you”. In order to address these economic problems in families, fight against familial poverty and to develop the community, it is necessary for the church to organise biblical teaching sessions regarding each family members’ role in the nucleus family (the father, mother, children and others in the extended family) and learn/understand how to manage relations between children, adults and parents. Parents will thus become their children’s counsellors.

To arrive at a unanimous acceptance by parents and children, in-depth teachings on marriage, the role of the man and the woman in marriage, parents’ relation to their children (roles, duties and limits) will be necessary. For this reason, it’s necessary for the nucleus family, while living

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

On the other hand, Central African society's woman constitutes a handicap in the struggle against economic poverty. As already demonstrated in the third chapter, woman is marginalised in the teaching and health areas whereas society loads big responsibility on her when it comes to the children's cultural and traditional education. Incoherence at this level explains/shows the perpetual inequality between men and woman regarding education received. Therefore, the woman is not content with education received by tradition and habit without understanding the content or the importance. Women struggle to value culture and but they merely communicate because they lack information. Here the church can add value by supplying a formal education basis to women which will allow them to improve on the cultural and traditional messages they transmit to their children. This, in turn, will improve the cultural quality and heighten the

society development level. Women will then value traditional practices by using biblical ethics.

As demonstrated in the third chapter, the use of the culture encouraging the marriage dowry to meet financial ends constitutes a stoppage to the woman's development. According to this tradition husbands and even the entire husbands' family-in-law consider women as goods that can be returned if not satisfactory. Husbands therefore often exploit wives, abusing them as they are thought to have been bought. In such circumstances women lose their human dignity and cannot fully bloom or support the mission in any sustainable fashion. This conception is contrary to the Bible that considers a woman as being made in God's image (Genesis 1:26-27), "a bone of man's bones and the flesh of his flesh" (Genesis 2:23) and by God the Creator, "similar help" to the man (Genesis 2:18). When creating man and woman, God made them in "His image" (Genesis 1:27) and gave them the same mandate to dominate over all other creatures as well as to procreate (Genesis 1:28).

The church must therefore use the Word of God to teach its members about woman and her place in creation, marriage, society. The goal is to encourage parents to send their children (girls and boys) to school in order to receive an equal primary and secondary education, because disregarding a woman in this manner also depreciates culture and limits her contribution to the nation's economic and social development. To prevent family's splitting apart when children enrol as children soldiers, the church can sensitise parents to allow their children to become militia recruiters' prey. As those children often know only how to use weapons, they perpetuate a war and

violence culture and cannot become balanced contributors to the development of their nation.

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

4.5 Missional model

To sustainably contribute to the development of the country, the Ngoubagara Baptist Church can adopt and apply John Scott’s missionary model that consists in evangelization and social development of the evangelized people. Spiritual, moral and social development is important as it secures a sustainable community development. It is advisable for the government to collaborate with credible ecclesiastical authorities. Some of these authorities can be appointed in positions of responsibility and some others would work as spiritual advisors to the government and mobilize the Central African churches to support the country's authorities and government actions. The churches would also support the government by prayers and practical guidance according to the inspiration of the Spirit and the Word of God to attract the favor of God on the life of the country for its integral development.

God's presence would thus be represented in the Central African government through the presence and actions of His church in the government. This can help the country out of the crisis and have easy access to community development in all forms.

Church people and especially church leaders of the Protestant Church, who often divide themselves and part ways on the doctrinal and tribal grounds and for selfish interests or for church positions, are therefore advised to stop such behaviors. They have to know that Christ is not divided. That is why Apostle Paul advised the Christians of Corinth saying: "*For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans? Is Christ divided? For we are co-workers in God's service.*" (1Cor 3:3-9). Being the Body of Christ, the Church of CAR is thus encouraged to stand and weld together in love, faith and spiritual community actions as the Body of Christ and a considerable spiritual force in order to grow the kingdom of God on earth. Church people's spiritual and ethical living can subsequently compel the political authorities of the country to trust and respect them; their dignified and honorable living can also easily involve political authorities in the socio-political transformation of the Central African nation. The role of the church is to pray for the authorities and for the country to make it peaceful, quiet in dignity for its development (1Tim 2:1-2).

The Central African Protestants have therefore to learn and imitate the way of life of the Catholics who often remain structurally and spiritually united and organized towards important socio-political issues. There is a need to show some ecclesial credibility and a worthy pastoral ethics that can positively influence political leaders to abide by their decision and their

prophetic interpellation on good governance, political maturity, peace and development that can bring the country to order (Toren 2013:216). Church leaders of the country can unite and by mutual agreement, establish a 5-year renewable community development program. The Central African Church is called to promote spiritual and moral maturity which consists of establishing a holistic and psychosomatic department that concerns not only the spiritual development of man and woman but also the social welfare of the human being and activities related to the issue of community development.

4.5.1 Spirituality development (Prayer)

Central African elites and theologians seem to have played their leadership role and responded to the challenges of community development in some ways. But still I think that the gospel of Jesus Christ can make a deeper difference in this struggle against poverty, violence, insecurity and different other challenges that have been plaguing the country for years to turn these various problems around in favor of peace, national reconciliation and the integral development of this nation.

In fact, the message of Jesus Christ provides a deep understanding of the mechanisms by which violence takes hold of individuals and communities to establish among them practices of social violence, degrading behaviors and many other inhuman misdeeds. The Gospel opens fruitful paths to fight against underdevelopment mechanisms, domination, dehumanization and degradation of man and woman who have been created in the image of God.

The current CAR situation requires a frank collaboration among the people, the churches and the government for an effective victory. There may never be a true victory over the tribal violence, civil wars, religious conflicts, and the like, without a solid change of mentality that can engender a strong respect for the spiritual principles such as those thought by Jesus Christ, to then use them and integrate them into the reconstruction of the country. This requires that the Central African population turns to Jehovah God. Jesus Christ revealed God's heart as the heart of the loving one. This God, who is love that the Ngoubagara Baptist Church can teach to the Central African people so that a new vision of the world for a better destiny and social spirituality based on the model of Jesus Christ, may emerge among them. The model of Jesus is against the principles below:

- Division: division is an essential means of violence through which the world powers impose their order;
- Demoralization: it is to lose morale. Lose morale is to inoculate defeatism and the dictatorship of fatality in people's heart. It is thought that there is nothing that can be done against the violence that one suffers, and that there are no other ways out but to submit and suffer;
- Terror: it consists in constantly causing fear in the minds and consciences;
- Hatred;
- Jealousy ;

- Injustice ;
- Falsehood ;
- Selfishness ;
- Theft and rape, etc.

Christ establishes a socio-political dynamic that empowers men and women to be happy and live an abundant life characterized by love of the neighbor, solidarity, recognition, assurance; collaboration; comprehension; truth; respect for the other; justice; compassion; victory; success; joy; etc. as stated by Wells (2003:23) that "the fundamental consequence of the cross is, in the image of Christ, forgiveness and the gift of self to the other in an unconditional service without processing or constraints." Prayer as a permanent opening to the divine energy, as constant connection of self to the life force coming from God, as a daily dialogue with the Father as the source of inner peace and social harmony.

As man of prayer, Jesus became a man of peace and messenger of the true peace that God gives to each person in deep down in the heart and to society in the depth of its operating structures. This means that the fight against violence and all that it entails such as insecurity requires that the life of every Central African people be inhabited by God himself. Any person, any company that cuts itself from this source of life cannot build true peace, nor forge a personality capable of concord and harmony. Through prayer, which characterized the life and social practice of Jesus, there is his "quiet and lucid thinking." All his teaching is a realistic reflection of the reality of

individual and social life. Jesus understood that human existence is faced with the logic of Caesar with the permanent temptations of his social perversion and the centrality of God's logic in building a peaceful society. Any society that takes Caesar as a model and organizational principle can only lead to violence. Only the clear choice as heart and principle of life can establish the reign of concord and social harmony. Jesus also understood that we must reject the logic of Mammon and his dictatorship to give his breath to the divine spirit of non-violence, peace principle.

To people who are caught in the mesh of violence, Jesus pronounces this extraordinary word of lucidity; "Judge not and you will not be judged" (Mt 7, 1). It is to the extent that one arrogates the right to judge others that one tends to demonize them, to only see the dark side of their life, to reduce their faults and roundly condemn them. So the clairvoyant injunction of Jesus: "Do not judge" means that overcoming social violence depends on the ability to break the cycle of judgments that some people have on others, instead of seeing them in the love of God. For Jesus also said: "What you want others to do to you, do also to them." (Mt 7,12). The heart of man lives on positive and productive expectations; when it comes to asking others to get engaged in his service, this is the logic of service, support, donation and enrichment which prevails. But things change when it comes to meeting the requirements of others. In this case, the temptation to establish oneself as judge is great. It can only live outside the foundation of the Christian life which is that to make the other happy on the basis of belonging to the humanity and creation of God who loves his people.

Moreover, the problem of fighting against violence to abolish insecurity and to promote human rights is a problem of a new civilization choice, which is made on the basis of the Gospel as a way of life and where all the driving forces can organize themselves to build a stable, peaceful, prosperous, respectful society of human rights. To stem the violence, Christians must be ready to forgive for a genuine and sustainable reconciliation.

4.5.2 Promote Christian ethics

In fact, it was not the church leaders who went on the ground to massacre innocents Central Africans. Raising the issue of the cross and sacred violence, Wells (2003:1) states: "We are living Duke Bluebeard's Castle, tales of Charles Perrault, where knowledge provided leaders with many doors of our outside and inside universe, and nothing seems impossible to us. But behind one of the doors of the castle, still closed, are accumulated corpses of victims, victims of all kinds of human violence."

Within the Church, an inescapable fact must be accepted, that of violence that exists in various masked forms everywhere men live in society. Wells (2003:3) prefers to say it in this condensed form: "rivalries or oppositions, source of violence between nations, ethnic groups, political parties, religions, churches and even football clubs" but a Christian who is carried away by such things ranks himself in the margin of his mission. That which remains religious is that "these rivalries or oppositions correspond to the expression of a rejection of transcendence and its replacement by

idolatry that of personal or collective security, even if it is in reality, the desire to impose oneself on the other" (Wells 2003:3).

A Christian is a person loved and forgiven by God, who should therefore fully obey and trust God. So, we cannot claim to forgive and be reconciled if we still have the feeling of taking God as guilty or accomplice of the injury. Continuing along the same lines, Basset (1994:383) observes that "...God is also affected by evil and he also assumes the responsibility, in a way that remains mysterious but which assures the human being, an etymologically compassionate vis-à-vis." It is the same for the sense of guilt which Christians can renounce to, with the firm conviction that God definitely and really does forgive. It is in this way that forgiveness and reconciliation will make sense. Basset (1994:449) says "the human power and the divine power to forgive seem to be from the very same essence for us. Ultimately "... forgiveness which does not overcome the evil suffered by a definitive transcendence is not forgiveness" (:440).

In modern theology, the distinction between forgiveness and reconciliation is far from clear; even some thinkers believe that there is no difference. Taylor & Dunand (1983:20), for example, thinks that "forgiveness is the founder of the kingdom of God. It is responsible for the reconciliation of man with God; it is also the means of reconciliation of man with man." Obviously, the understanding of forgiveness and reconciliation is closely tied to the cross. The cross on which Jesus was crucified reminds God's love and finds its purpose in forgiveness of sinners. "Speaking of forgiveness without mentioning Jesus' forgiveness is impossible, because it is the basis of everything" (Dunkel 1983:13). Going further, Picard (1970:11) says that "it is

the cross of Jesus that makes possible the act of forgiveness that we owe to our brother, because it is the cross alone which breaks our heart and withdraws our selfishness and pride." This understanding of the biblical forgiveness allows an objective analysis of mutual relationships, first of all, between believers, between believers and non-believers, and then a good preparation for forgiveness amongst all. Therefore, the Central African Christians can become confessors of their brothers, since it is mainly the experience of the cross that makes a man, "a confessor" of others (Bonhoeffer 1983:14). Like any confession, the one that seeks forgiveness can be the freest possible as stated by Bonhoeffer (1983:15), "in a place where one lives on the preaching of the cross, brotherly confession arises by itself".

As the Central African Church faces the challenge of moral crisis or of ethical values, it must properly dispense lessons related to individual and collective forgiveness and reconciliation. In fact, the right way to benefit from forgiveness of others is to forgive. However, some Christians are unable to see what is really going on around them; they eagerly seek the forgiveness of God and men, while refusing to forgive others. In the various tribal conflicts in CAR, some Church members often actively participate in barbaric acts to avenge one of theirs, even to decimate a family because of the assault against someone. For these members, it is the one who started the first act who is bad. Once the person is punished, life goes on as usual. These people can neither claim divine or human forgiveness. They persist in error, as if they had no conscience. It is necessary that the Ngoubagara Baptist Church teaches and raises awareness of the Central African people.

Ethics, in general, is the science of behavior. Ethics is a set of moral rules or principles that govern behavior. It judges man's actions that express their righteousness or unrighteousness, their inclination to good or evil. Ethics is therefore a normative science: it seeks an ideal, or standard, according to which one can formulate the rules and laws of behavior. A Christian ethics is related to the eternal life, to divine life. Christian life is a participation in the divine nature (2 Peter 1: 4) i.e., the moral conduct of God. From this ethical concept stems the biblical morality from the ancient commandment "Be holy because I am holy" in Leviticus 11.44 to the logical implication "Whoever has this hope in him (Jesus Christ) is purified as himself (Jesus Christ) is pure (1 John 3: 3). The law of Christ is the moral standard of the believer subject to the will of Christ through the action of God's Spirit. This law, which at the same time accomplishes, completes and concludes the written law, is his commandment, "Love one another."

The wickedness of man has weakened or even debased the meaning of the word "love" which nevertheless expresses a feeling of divine origin. "God is love" (1 John 4: 8, 16). So, he who loves fulfills the law. This is the agape love and no other forms of love that the human heart can nurture and correspond to different areas of life. Agape is loving-kindness, pure love of one who does not look for his own interests, who continues to love even without being loved in return (John 3:16). This was also the first goal of the incarnation: we may have eternal life by the great agape of the Father (John 3: 16). Thus, according to Apostle Paul, love is the greatest of God's gifts and the most excellent way proposed in the Christian life (1 Col 12:31); without love, everything is useless, but with love the Christian life tends to perfection.

Love does not die. In fact, the new commandment of Christ, which is His law, does not concern only the neighbor and friend, but also the enemy (Matt 5:43-48).

However, forgiveness raises many questions and ethical issues. It is certainly difficult to address all these issues, but at first, an emphasis should be put on the ethical aspects of these issues. The urgency of an evangelical ethical task is keenly felt, especially in CAR where poverty has given rise to a widespread crisis that manifests itself in many forms: corruption, counterfeiting, crime, rebellion, war, juvenile delinquency, violations human rights, genocide, looting, ethnic and border conflicts, degradation of morality and culture, family disintegration, to mention only a few (Djoubairou 2007). Several analyses have shown by their worrying nature this moral crisis without identifying its root cause. The root cause of moral deficiency, especially to the poor, is not located, contrary to the thinking of sociologists, in social structures; but it is in the heart of man. Anything that makes social mechanisms inhuman, namely the situation of the poor, stems of the heart of men (Mk 7.21 to 23).

4.5.3 Social actions

Reconciliation is a task of the Church (2Cor 5:19-20). Indeed, the Church is called to reconcile men with God and men amongst themselves. Therefore, the Church has the mission of reconciling the people with God and among themselves. The scope and severity of the situations as described in

Chapters 2 and 3 require the involvement of the church to silence injustice and hatred.

The prophetic mission inscribes the Church in the way of the prophets. Indeed, the prophets of the Old Testament played a key role in reconciliation denouncing evil in various forms. Their goal was to bring those involved to be reconciled with God and with others. Indeed, the work of Christ's redemption, which mainly concerns the salvation of men, also embraces the renewal of the whole temporal order. Therefore, the mission of the Church is not only to bring men the message of Christ and of his grace, but it is also to penetrate and perfect the evangelical spirit and the temporal order. Although these orders are distinct, they are linked in one divine plan. This the reason why Kalemba (2012:207) proposes that "the Church can, wherever possible, consult the government, alert it and denounce the dangers of political exclusion, corruption, tribalism, the policy of lack of forgiveness preached by some extremists, non-transparency and poor governance at the expense of national cohesion". For this reason, Christian leaders can stand up as one man to fight against these scourges.

Moreover, it is important to understand that a real positive transformation of CAR requires a true transformation of social conditions of the population. Thus, the Church can promote life in CAR, motivate the elite and Christian leaders to discern the fundamental problems that underlie the various Central African crises and work for change and good governance. The Church can denounce evil in order to prevent danger as emphasized by Kä Mana (1996:130) "the church should remain a moral force that can

challenge and criticize the State. It must remain the place of love, life and peace, all values that can provide the policy commitments of the Christian."

Furthermore, in the exercise of its prophetic and holistic mission, the Church can truly be the voice of the voiceless. Therefore, it is called to develop an ethic by which Christians may remain faithful to God and morally strive for a positive transformation of the African society. The mission of the Church in CAR requires a paradigm shift of work and education. A review of methods and missionary strategies is relevant to the revitalization of the Christian mission in CAR. Thus, the Church can promote peace, reconciliation, justice, fear of God, reconstruction, development, defense of the poor and oppressed, etc. according to the vision of God. According Kalembe (2012:208) says "man can always be central to the commitment of the Church in its evangelization and social promotion."

4.5.3.1 Promotion of national dialogue

Dialogue as a means for communication for mutual understanding is necessary for the mission of the Church in the context of reconciliation. The Church can, to some extent, bring two adverse groups to dialogue based on love and forgiveness. Central African theologians can promote national dialogue following the example of South Africa and play a big role in the reconciliation as Desmond Tutu did. ECZ (1984:40) suggests that "the Church must create the civilization of love" i.e. "heal, reconcile and bring together in harmony a divided and broken world." Jacques (2001:56) adds that "in the vast pastoral field as justice service, forgiveness and repentance

of the offended and the offenders, churches have very important human and spiritual resources to offer."

This is why Ngoubagara Baptist Church can seek to banish in all the Central African circles the spirit of hatred, division and annihilate tensions. This requires perseverance in the commitment to social justice. The struggle against the wrongs that are generally responsible for violations of human rights and for the establishment of equitable economic relations is essential to recreate new relationships between individuals and peoples. Thus, the suitable way for the Church would be to encourage Central Africans towards forgiveness and dialogue.

The Church can ensure that dialogue leads to forgiveness because it is an indication that demonstrates that a sincere reconciliation has taken place. Forgiveness is a demonstration that the people who were in conflicts have successfully come together to accept each other in order to glorify God together and to spiritually grow well.

4.5.3.2 Active participation in the development process

The Church in CAR is expected to participate in the development process because it has a holistic mission. It not only covers the spiritual side of Man but also the social aspect. Thus it can, to a large extent, take actions for development. This could be the creation of schools, health centers etc. It can take into account what Kalemba (2012:21) points out saying: "The Gospel is good news if it spiritually and physically takes care of the people. Thus, the Gospel may be able to help Africans in the midst of their difficulties to recover

their dignity, to gather their spiritual and physical energies to promote the reconstruction of Africa and proclaim with conviction the Gospel of the Kingdom". The fact that the Gospel takes care of the physical side, implies the Church to actively participate in the community development process. Central African theologians can promote social cohesion and national reconstruction.

It is noteworthy that most of the Central African provinces are characterized by the dehumanization of man and social injustice. Given the continuing violations of human rights in CAR, the Church can, however, thanks to its services, popularize various human rights according to the Gospel and promote the struggle for the dignity of men and women that have been created in the image God; they can thus play an active role against what destroys human life.

In the current context of CAR the mission of the Church is to promote national cohesion, peace, justice, reconciliation, love of God and love of neighbor; this is in fact the framework and context of the mission of the Church. However, to achieve this, the Church in CAR should properly educate and train its people. This is rooted in "the gospel message which is one of love, equality of all men and all women before God, of respect for the dignity of the human person. The Church actively works for the promotion of human rights, particularly for minorities and marginalized groups.

4.5.3.3 Awareness of the people of CAR

Being aware of one's condition is an important factor in the recovery of responsibility. Thus the Church can render CAR people aware of their current state in order to arouse their sense of responsibility in the reconstruction process. In its prophetic role, the Church can sensitize the government to urgency of rebuilding the country by promoting solidarity as advocated by Kalemba (2012:208) saying:

Solidarity can prevail over selfishness and the struggle against all forms of diseases will concern the rulers and the population as a whole. So contextualizing the Christian mission remains the only hope for the in-depth evangelization of Africa, hence the need to redefine conversion in Africa, as a mass consciousness or a change of mind is relevant, in order to develop new structures that promote a better life and more humane for everyone.

The best human life depends more on the size of the consciousness of a people for their future. I am of the opinion that CAR churches have a rising promotional awareness to play an effective development role because they often speak to men, women, youth, children who have specific concerns. Their message should be both Christian and human. They are called to bring to men a little more of substance, in the absence of more assets. All that covers man interests the Church is there, alongside man, or better with man so that he may grow in humanity and divinity (Souze 1999:1). The Church in CAR in the reconciliation and reconstruction process of the country can learn from what Nelson Mandela said in his speech:

4.5.3.4 Developing a responsible leadership

Today, leadership is a critical need for the world in general and the Central African Republic in particular. CAR needs responsible leaders at all levels of

the society, in the political, economic, cultural and religious sectors. In the religious and political sectors, CAR suffers because some of its leaders were unwilling to accept new ideas, taking bold initiatives wherever necessary and challenging themselves by all means. Educators are expected to fully show leadership by efficiently training young minds developing a solid sense of responsible leadership in them for all fields of life, for family life, state services and religious services.

This is why Jesus warned his disciples against false teachers (Luke 12: 1-11), giving them hope (John 6: 12-13), preparing them to have a larger vision (Acts 1:8) and sharing with them a sense of miraculous ministry (Luke 9: 11). He also encouraged them to get involved in the pastoral ministry (John 21: 15-17) to continue His work to the end of the world (Acts 1: 4-8). Jesus had a strategy thanks to which there are today Christians worldwide. He chose 12 men in whom he invested richly both spiritually and intellectually. The latter, in turn, being impregnated with the vision of the master, did as the Lord had recommended them. The multiplication process desired by the Apostle Paul is the best way to fulfill the Great Commission (2 Tim 2:2). Multiply leaders for the wellness goals of all.

It is true that in the discipleship training process, everyone is not going to become "fishers of men". There is diversity of ministries. There are those who will become teachers, deacons, evangelists, and so on. The diversity of vocations only deploys the wealth of the unique being of Christ. The first invitation that Jesus gave to Peter and probably each of us is "follow me". He will repeat in John 21:22 as the last words of Jesus to Peter. One will soon

realize that the training process is certainly lengthy and costly but necessary for transformational leadership.

An education consisting of the Word of God is a guarantee for the conversion of hearts and the environment in the Central African Republic. It is thus ironic that those who fight in politics are church members. The church is called to promote Christian education in all areas of social life. "The lack of an excellent education is a disease but that can be cured with the whole society being made more aware. It is important that churches in Central Africa meet in the battle to combat division, the culture of rebellion, injustice, poverty through appropriate education "(Kalemba 2012:207). Education has been par excellence the instrument of promoting that the Church has resorted to (...). This training has helped shape a new type of man, even though the model used was exogenous. Thus, the major contribution of the Church in this area has been, without doubt, the open-mindedness to which it gave rise to the awareness of belonging to a larger humanity (Certa 2005:20).

A clear understanding of transformational leadership in the Central African Republic is an important factor for community development because it affords the exact concept knowledge and the qualities required of trainer and trainee as well as the necessary social context for effective results. Such understanding can also encompass and suggest the training programme's first elements, which can be used for community development and how to use those elements for reliable results. A transformational leader is one able to recognise and enhance an existing need or demand of a potential follower. Describing this type of leadership, Burn observes that the

leader looks for potential motives in the followers, seeks to satisfy higher needs, and engages the follower fully. The result is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents (Burn 1978:4). Explaining later what moral transforming leadership amounts to, he proceeds by saying:

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

A transformational leader is a leader who understands moral responsibility as that of contributing to the transformation and enhancement of individuals and communities for a higher communal good. In connection herewith, Mathafena (2007:75) said “transformational leaders transform followers by creating changes in their goals, values, beliefs and aspirations”. Commenting then on their behaviour, action, role and influence she emphasised that these leaders behave according to transformational leadership principles in viewing followers as admired role models, who are respected, emulated and trusted. One of the key things a leader does to earn credibility, is considering the needs of communities over their own personal needs.

Leaders share risks with followers and are consistent rather than arbitrary; they must be counted upon to do the right thing, demonstrating high ethical and moral conduct standards; they avoid using power for personal gain – and then only when needed. Leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers’ work. Team spirit is aroused and enthusiasm and optimism are

displayed. Leaders get followers involved in envisioning attractive future situations. She equally posits that transformational leaders engender trust, seek to develop leadership in others, exhibit self-sacrifice and serve as moral agents, focusing their attention, and that of their followers, on objectives that transcend the more immediate needs of work groups.

Transformational leadership can produce significant organisational changes and results, because this form of leadership fosters high levels of intrinsic motivation, trust, commitment and loyalty from followers than mostly practices leadership. Speaking on the evaluation of this leadership, Mathafena (2007:74-75) argues “transformational leadership is measured by both the leader’s performance and development, and by the degree to which associates are developed to their full leadership potential. The associates are encouraged to use the techniques of effective leadership”. Transformational leaders are those who generally observe principles of human dignity and worth, good governance, respect of human rights, strong social values, and individual and community transformation; such leaders are able to recognise and enhance existing needs or demands of potential followers as suggested by Burn (1978:4).

The issue of leadership is a very important one because individual and socio-political success depends on whether the leadership is strong or weak. Supportively, Maxwell (2007:v-vi) observes: “I wholeheartedly believe that everything rises and falls on leadership. By that I mean more than anything else, the leadership of any group or organisation will determine its success or failure”. The concern for a contributing leadership to the Central African Republic’s transformation is even more important; such a leadership can

contribute to economic development, to rampant conflict and human development resolution and to socio-political transformation.

Rotberg (2004:9) especially suggests that “because of weak economies and weak institutions in Africa, the problem of a transformational leadership matters more for this continent than for other parts of the world”. The issue of an effective transformational leadership for Central African Republic is so important, not only for the present, but also for the future of the continent. Given the importance of a transformational leadership, it is essential to step beyond mere discussions on leadership theories and assessment and start exploring how to develop the needed leadership for the continent.

Commenting on the urgency of developing a needed leadership, Linthicum (1991:93) insists “without leadership development, everything you have done will pass away. But with it, the future is constantly being created anew for the people of your community”. Personal transformation and self-leadership of any person being essential for individual and communal good, these features remain seminal for leader’s self-development and for other people’s development for an efficacious leadership (Walker 2008:9). A careful consideration of these elements in Central African Republic’s leader development allows the elimination of poor leadership causes and enjoying effective leadership in the continent.

Contributing to the necessary leadership development from within the very community needing these leaders will demand of church leaders to know/identify church members who can contribute to leadership development and also apply their expertise effectively and purposefully. They will need to

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

4.5.5 Gender and mission

The “gender” concept as I have shown above has a number of advantages and limitations. For a correct use of the concept according to a missiological perspective, in the context of the church in CAR, it is necessary to highlight certain points I have already shown, namely: Gender and Social Development; Gender and Social Inequality; Gender and Balance in the Mission.

4.5.5.1 Gender and Social Development

Gender and social development is an aspect of the holistic salvation that CAR theologians can promote. When the gospel is communicated it touches CAR men and women regardless of their gender. This good news of salvation in Jesus leads to physical, spiritual and social wellbeing. This procedure enters in what Blouch (2012:115) presented when he talked about

men and networks as the strategy of Paul "Nevertheless, the apostle himself points out in his teaching that the essential strategy of Christ for the growth of the church by the Spirit, is men and women who are given to him." Gender equality can stimulate social progress at some level.

Also, remembering the term gender and poverty, the focus is on the fact that most of the women lack value, lack interest at moral or intellectual level; they pass through miserable moments in their daily life. Tevoedjre (1978:18) understands poverty like "famine, tropical diseases, unemployment, begging, ignorance, shacks. He prefers the term misery instead of poverty. "This means that the poor person has difficulty in receiving even the minimum for survival. The words of Agur in Proverbs (30:8b) states "... give me neither poverty nor riches, but give me only my daily bread. Poverty among women varies from one level to another and also from one place to another. Even in CAR, the state of women's poverty is numerous and various.

I agree with Regamey (1967) who point out that "if we consider each individual, it is precisely in his relationship to his environment that the poverty he goes through consists of." This is the reason why Ngoubagara Baptist Church can help its members by organizing various information and development seminars, to teach them to fight against poverty and discrimination between men and women, because all of them have been saved by Jesus Christ in the fashion and belong to the same church. This struggle may consist of a comprehensive strategy that takes into account different dimensions of community development and social well-being for all.

4.5.5.2 Gender and education

In fact, this is the century of light and UNESCO has repeatedly declared that all human must benefit from the same school education. Gender and education implies that women are entitled to the same scholastic education as men. However, one of the central problems in the school education sector in CAR, in terms of gender relations, is the low level of women's education, which statistically shows a high illiteracy rate among women or 68% as compared to 46.2% for men. A proportion of women who never had access to higher education especially in rural areas is of 80% of women aged between 15 and 49 years old (Blanche 2015). To maintain a balance in gender education, it is necessary to encourage women to receive education.

The Ngoubagara Baptist Church can work to help women have equal opportunities to study in the same way as men. The Church can teach parents to encourage their daughters to study and instead of rushing them into marriages at the age of 12-18 years. Blanche (2015) states that, "we are educated to grow, to mature to the image of Christ, in whom the divine image of creation is restored." In my view, I consider that educating a woman is educating a whole nation, because through educating a woman, indirectly children and even other community members are educated. Thus, school education is important for everyone, both for women and men.

4.5.5.3 Gender and legislation

The subsection of "Gender and legislation" focuses on the necessary legal rules that can reorganize and regulate human relationships in a given context

for profitable compliance; and non-compliance leads to a penalty (Encarta 2009). In its constitution of 27 December 2004 the Central African Republic adopted legal provisions to end gender discrimination and promote the rights, responsibilities and opportunities for everyone (Ministry of the Family). This is why Ngoubagara Baptist Church can work to end social inequality through the Gospel. The mission is expected to penetrate the social fabric. Nida (1978:173) points out that through the Christian mission and social culture "sins that plague society must be denounced: pride and gossip."

Obviously, pride can lead men and women to live in a climate of mistrust that may reduce women to the status of the second class citizens in the community. This is simply because men are unable to perceive how God works in and through different social models. It is important to return to the task entrusted to the church to be able to remove these social inequalities in the Christian mission today. Wiher (2011:207) discusses the mission in a broader sense as "the establishment of God's shalom in the world". This "shalom" can only be possible when the church is able to overcome this problem of inequality between men and women in its midst and to promote equality for all. Everyone can therefore joyfully and freely exercise their ministry according to the gift God can give to His people (men and women) in his sovereignty. Each person may then exercise their gift in the missionary field according to God's endowment on them. God's law is uniform for all and in the same manner. Fiorenza (1986:20) thus writes "it allowed the gender equality in missionary work."

The idea of reciprocity between men and women in the church developed by Winstons (2007:200) is the best, because "gender-based

distinctions cannot exist where they're not reciprocity. A missionary aspect that I suggest in the social development in the church in CAR is the solace or relief that comes from a good treatment of each other. Therefore, the Central African Missiologists or theologians may seek missional bases that would help men and women complete each other in realizing the great commission Jesus Christ has bequeathed to his Church. It is relevant that the CAR Church and the whole society be able to treat every woman as a whole person who has a body, soul and spirit in the way that men, and that all are driven by the same Spirit of God for specific tasks in the mission field.

4.5.5.3.1 Address the challenge of impunity

Forgiveness does not cancel the sanctions. For example, King committed a crime in full knowledge of several people David in 2 Sam 12. Though he was forgiven, the king was still to be sanctioned. The Ngoubagara Baptist Church cannot substitute justice. It may happen that justice seizes a criminal; the church will have to play its role in spiritual accompaniment to prepare him for reintegration in the community and reconciliation. In cases where the offender committed a discreet crime, he can come to the church to discharge himself through confession. In this case I think the example of Paul in his mediating role between Philemon and Onesimus in Philemon 8:21 can be a model to follow. Paul sends Onesimus to Philemon certainly to ask for forgiveness about a disagreement and repair the damage caused.

The church can play the role of mediator by bringing the offender to acknowledge the harm done, to repent, repair and come to forgiveness. The

apostle did not want to rule over Philemon because it is his right. In verse 19 he even offers compensation.

4.5.5.3.2 Address the challenge to trace the truth

The recommendations by the Forum require that the truth be restored, as stated by Nicole (1998:222) observing: "We are called to speak the truth in love." There is therefore no reason for apology. Ephesians 4:15 advises that if we love our neighbor we owe him a true language, even if it costs us and if it causes a momentary trouble; maintaining illusion would be a disservice to him. Love drives us to do to others as we would have them do unto us. When the truth is declared in an environment that brings together the offender and the offended, the church has a duty to manage the atmosphere that reigns between the two groups, based on a clear biblical truth to lead them in a reconciliation process.

4.5.5.3.3 Address the challenge of compensation

Biblical examples show that the offender is the one who has the burden of compensation. In this case the offended might ask to know the truth if it occurs in the case of a private confession. In most cases, political military conflicts, the burden of compensation is the responsibility of the State through external funding or international NGOs.

I think this is possible because most often State governance is at the origin of conflicts. This is a plausible solution, which helps the victim to get out of his situation even if he does not know his offender. Wiher (2003:25) points out that for a person focused on guilt, he understands punishment and compensation of the fault but in a society focused on shame what is deemed

important are compensation, restoration of prestige and honor. Compensation does not come first to mind. To meet this challenge, the church may resort to biblical truths. An Israelite found guilty of fraud was bound to restore what he had wrongfully seized, adding a fifth, in addition to the guilt offering, Lev 5.16, 23.24.

Nicole (1998:183) states that "wherever possible it is normal that we try to repair the evil done." These statements are reinforced by the Cape Town Commitment (2011:57), which stipulates that "for reconciliation to be real and lasting, we must recognize past and present sins, repent before God, confess the sin to those who were injured, seek forgiveness and receive it. There is also a need for the church's commitment to seek justice and compensation, if any, for those that were wounded by violence and oppression. "Reconciliation without repair this aspect can nurture bitterness in the heart, it is a significant step to achieve a genuine and lasting reconciliation.

The traditional religious background of the people and its consequences on the mission of the Central African church was mentioned in order to understand the religious life of the people and how they worshiped their god. Thus, it also helps to understand the impact on the acceptance of the Gospel according to their context. The penetration of Christian missions, among others: Protestant and Catholic missions with church planting, creation of training schools, the establishment of social welfare services, help to understand the evolution of Christianity in CAR.

The contribution of the Ngoubagara Baptist Church in CAR to the reconciliation process has been marked by more joint actions than personal initiatives in the sense of its president's participation through reconciliation sessions. I reviewed some actions of public authorities on reconciliation and that of the CAR church.

Reconciliation, such as a missional challenge for Christian mission in CAR, that why I demonstrated the necessity of fight against impunity and promoting justice. Impunity is an obstacle to the reconciliation process, a barrier against democracy, an obstacle to Christian ethics. I stressed that tracing the truth is a path to repentance. Tracing the truth about the tortured, murdered and missing people is not often easy, but the truth leads to awareness and repentance. And compensation is one of the aspects that are misunderstood by some people in CAR, who think that the word forgiveness is enough to erase everything. Compensation is important to the Central African people. However, the Old Testament speaks of the restoration concept. In the Old Testament, restoration comes from the reconstruction of the broken relationship between God and man, which is often very striking. Despite the disobedience of man, the restoration initiative still befell on God. Relations between humans must be carried out on the model of this manifest and unconditional love of God towards men. The reconstituted truth soothes the heart of the offended that ultimately led to restoration or reconciliation.

In the New Testament, the Acts of the Apostles tell how Jews and Gentiles were reconciled in one community. The Apostle Paul emphasizes the relationship between forgiveness and reconciliation (Rom 5:9-10), through progressive parallelism. Christ who gave forgiveness of sins

reconciled the Central African people with God through His supreme sacrifice on the cross. Repentance is the action of the Holy Spirit, who convicts of sin. Without sincere repentance, reconciliation would not be effective. I also demonstrated the challenge of gender and its consequences for Christian mission, and I also proposed some solutions.

4.6 Partial conclusion

The mission of the Church in CAR requires a paradigm shift of work and education. A review of methods and missionary strategies is relevant to the revitalization of the Christian mission in CAR. Thus, the Church can promote peace, reconciliation, justice, fear of God, reconstruction, development, defense of the poor and oppressed, etc. according to the vision of God. Therefore, Kalemba (2012:208) says "man can always be central to the commitment of the Church in its evangelization and social promotion."

The Church can ensure that dialogue leads to forgiveness because it is an act which demonstrates that reconciliation has been sincere. Forgiveness demonstrates that the work of reconciling the adverse parties has succeeded in bringing them together reconciled in order to glorify God together and to grow spiritually. The Ngoubagara Baptist Church can work so that women can enjoy equal educational opportunities as men. The Church can therefore teach parents to encourage their daughters to study and make prestigious schools, instead of rush them into marriage at the age of 12-18 years. Rightfully Blanche (2015) states that, "we are educated to grow, to mature to the image of Christ, in whom the divine image of creation is restored." Thus, school education is important for everyone, both women and men.

Marriage doesn't offer a sense of security to woman because in case of her husband's death, she is sometimes accused of his death and consequently disinherited of the husband's possessions. In addition, re-marriage often seems to be the recourse because of the insecurity due to her lack of the necessary intellectual and professional capacity to cope. This situation is detrimental to communal development and directly or indirectly promotes an unhealthy culture in the family context.

Regarding transformation of individuals and communities as essential, A.J. Ramasamy makes a few proposals in order to relate theories and appropriate actions. Suggesting how Christian principles and 'ubuntu' can positively contribute to transformation in Africa, he proposes that the gospel value of human solidarity recognises the importance of all human beings - who therefore deserves compassion and justice regardless of tribal, ethnic or cultural allegiances - be associated with effective living out of 'ubuntu'. The gospel must be applied to liberate women from oppression, a practice that is often grounded in culture (Banza 2013:7).

Restoring 'Ubuntu' by developing a strong sense of political conversion in Central African Republic would create a healthy and harmonious sense of community in which unconditional love can be expressed in practical terms. It was demonstrated that a transformational leadership is therefore a leadership who is selfless and ethical in intent, behaviour and in action. Such a leadership can also use their own skills, qualities and values as well as those of others to positively influence the followers' lives into a solid transformational leadership capable of transforming individuals, organisations and communities. Ngoubagara Baptist Church currently faces many community development issues because of poverty, corruption, poor governance, unacceptable educational system, immorality, political unrest, etc. There is a real need for life changes and spiritual and physical transformation must occur. Ngoubagara Baptist Church is therefore called to proclaim the Gospel of God's Kingdom with uncompromising determination to reach the unreached people and taking into account various challenges currently preventing positive transformation of Central African Republic.

However, Ngoubagara Baptist Church should understand the difference between Gospel culture and salvation culture because “a gospel culture is a culture shaped by following Jesus, by living under Jesus as King. A Gospel culture includes personal salvation, but it is also so much more. A Gospel culture can only be created if we are thoroughly converted ourselves” (McKnight 2011:159). Salvation is the intended result of the Gospel story about Jesus Christ and when the result overshadows the story, we have entered a ‘salvation culture’ which McKnight (2011:62) argues is designed by God to be a subculture and not a dominant culture. The dominant culture is the Gospel culture. Evangelical Christianity has been shaped by a “salvation culture” but should strive for a Gospel culture’ (Kalemba 2012:2).

A Christian is one who follows Christ’s Way. “We learn to describe situations, people and the world through our ongoing participation in the life of a community that seeks to reinterpret the world according to God’s victory over sin and death in the person and work of Jesus Christ” (McKnight 2011:153). However, to perform its prophetic and holistic mission properly, the Ngoubagara Baptist Church should commit to a new form of in-depth discipleship by responding to the various hard-hitting issues facing Central African Republic today and by proposing appropriate solutions at all levels, according to God’s Word (Kalemba 2012:2).

The world Church mission should be ‘leaven in the dough’ by being in total solidarity with the people, sharing in their problems and destiny and working together for positive transformation. It must move from unnecessary protest to positive reconstruction. Mugambi (1995:6) also affirms “it’s clear that Jesus, in His public ministry, was actively involved in the reconstruction of individuals and their communities. He mobilized His disciples to get

involved in social transformation". Accordingly, Villa-Vicencio (1992:12) argues that "the church is not forced to promote social justice; she may also have in mind the active vision of what society can become". Dolamo (2001:295) also affirms that "we Christians have to offer a critical and prophetic support for Government's agenda; we must support the government in those projects whose main objectives are to improve the quality of life for all, especially those which give preferential treatment to the poor".

This is the reason why the Ngoubagara Baptist Church should participate in the struggle against all debilitating obstacles in the way of CAR's community development issues (for example political conflicts, rebel wars, low income, poor governance, health, educational system, unemployment, etc.). The Church must then revive its earthly mission as it follows the *missio Dei* and promote the immediate environment development through the Gospel and its holistic mission. In the same way that man or woman is not only an individual, but also forms part of society and culture, so does the Church; it does not exist for itself; it has to preach a transforming Gospel to all people. Otherwise, the Gospel will have no relevance to human hearts if it falls outside their spiritual and physical core (Kalemba 2012:197). Along the same lines Dolamo (2001:292) states "the Church, by its nature, must remain a beacon of hope for those who are struggling from the bottom and margins of society". It is important to rethink CAR's future in terms of rebuilding socio-political, economical, ethical and spiritual concerns. In other words, in the light of its decay, real personal transformation in the social, political, economic and cultural lives of people must develop.

The Church should preach the Gospel of transformation “which will liberate and heal the inner wounds of the people. It is also important that the Church let its light shine in the world – to love, care for, and to meet humanity’s needs, while upholding the redemptive truths and righteousness of Christ” (Robbins 1995:3). Given the continual human rights violations in Francophone Africa, the Church should, through preaching, highlight the importance of all people according to the Gospel. The knowledge that they are created in God’s image will restore people’s dignity, and play an active role in the fight against human rights abuses. The Church’s mission is to provide biblical answers for ‘worldly needs like sickness, poverty, oppression, unemployment, loneliness, evil spirits, sorcery, etc.’ (Kalemba 2011:23).

The Holy-Spirit-led Church can, in addition, enhance community life by sharing and living together in love and communal harmony, constituting thus a true fellowship - a community of peace, justice and shared joy. However, to achieve this, Francophone Africa needs Spirit-filled men and women. The Church must promote/enhance spiritual and moral education in all the social life areas. This is pointed out by Kiki (2007:70) when he says ‘The Church is in a constant struggle against the temptation to set themselves up in an institution rather than remaining static in motion, but it cannot fulfil its mission without getting in touch with its head in total communion with the Holy Spirit’. The hope “the Gospel gives is that of a population that sees every human as useful, every individual being prepared to abandon every form of selfishness, to promote the well-being of all” (Pongo 2006:14).

The current and obvious role of the Ngoubagara Baptist Church in CAR is to follow, with a critical mind, the missionary enterprise in order to

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

CHAPTER 5

GENERAL CONCLUSION

Today's Central African Republic needs an academic and popular missional work for its positive total transformation and its real spiritual and physical reconstruction. A reconsideration of missionary vision is very relevant for the CAR Renaissance and, for starters, it can examine the following points: topicality, medium, context, concerns of the moment, culture and tradition, the questioning of CAR centres of interest in accordance with the Gospel brought by Jesus, and so draw from the African Independent Churches the vitality and forces which are there to rebuild and release CAR missiologically.

The perpetuation of the old missionary paradigm is one of the reasons why the African Independent Churches and other movements have successfully planted so many churches without even having a missional model. The current CAR context is favorable for a profound Christian mission which makes the training of missionaries particularly important. They will not be able to cope with or overcome dangerous sects and new misleading spiritual movements if they are not well-trained and well-prepared spiritually and academically for their missionary cause. So, CAR theologians and missiologists should develop its intervention capacity to work with the populations in a way that can better meet their needs. Kä Mana (2005:13) thus believes that it is necessary to ignite the "imagination, breathe creative dynamics, [and] innovate African missionary fields with in-depth work and evangelization". Obviously, if CAR Christians are informed and formed as sons and daughters of the kingdom of God, they will

represent a truly great and vital force for the positive transformation and rebuilding of the Central African Republic.

Missiologists that deploy missional tools of the deep love which can unite all the CAR Christian confessions in a dynamic of the church as the great family of God would be a powerful force indeed. It is clear that most of Protestant ecclesiology in Africa needs to be revisited and re-contextualized as it has failed in many areas of church life. Solomon (2001:1) affirms that “for the last three decades, the number of Christians in Africa has grown dramatically. So, for example, Christianity in Africa has been enriched with more than 10,000 African Independent Churches”. Since the beginning of the 1990s, a significant number of African neo-Pentecostal churches have also emerged. CAR theologians or missiologists should be touched by the Spirit of God in their Christian mission so that the country can be inspired by the breath of the Holy Spirit and assert itself as part of Christ.

However, the church in CAR should reconsider today the direction of its presence in the world and rethink her prophetic mission for the country, because excessive political and economic centralization, techno-bureaucratic influence, massive acculturation and illiteracy are still serious obstacles to freedom and the creative richness of the CAR people. The contribution of the Ngoubagara Baptist Church in CAR in the reconciliation process has been marked by more joint actions than personal initiatives in the sense of the participation of its president's in the reconciliation sessions. I reviewed some actions of public authorities on reconciliation and that of the CAR church.

Reconciliation such as a missional challenge, I demonstrated the need to fight against impunity in favor of the justice. Impunity is an obstacle

against the reconciliation process, a barrier to democracy, an obstacle to Christian ethics. I stressed that tracing the truth is a path to repentance. Tracing the truth about the fate of the tortured, murdered and missing people is not often easy, but the truth leads to awareness and repentance. Moreover, compensation is one of the aspects that are misunderstood by some people in CAR, who think that the word forgiveness is enough to erase everything. Compensation is important to the Central African people.

However, in the Old Testament, restoration comes from the reconstruction of the broken relationship between God and man, which is often very striking. Despite the disobedience of man, the restoration initiative still befell on God. Relations between humans must be carried out on the model of this manifest and unconditional love of God towards men. The reconstituted truth soothes the heart of the offended that ultimately led to restoration or reconciliation.

In the New Testament, the Acts of the Apostles tells how the Jews and Gentiles were reconciled in one community. The Apostle Paul emphasizes the relationship between forgiveness and reconciliation (Rom 5:9-10), through progressive parallelism. Christ has also reconciled the Central African people with God through His supreme sacrifice on the cross. Repentance is the action of the Holy Spirit, who convinces of sin. Without sincere repentance, reconciliation would not be effective.

I also demonstrated the challenge of gender and its consequences for the Christian mission, and I also proposed some solutions. Due to multiple insecurity and political instability issues, it gave rise to many negative consequences, especially on the poor population. This is one of the social, political, economic and cultural challenges the Ngoubagara

Baptist Church is confronted with. This work intends to contribute to the missionary works and studies that have been realized in this field and to the future mission of Ngoubagara Baptist Church.

Ngoubagara Baptist Church may also implement common structures in all the parishes for the community to prosper. An adoption of new strategies in order to plant new churches in provinces and outside of the country proves to be important. Setting up different development projects and taking charge of disinherited members of the community (orphans, widows, etc.) and the formation of the future leaders and missionaries are amongst the priorities for community promotion. However, as suggested by Kalemba (2011:1), Ngoubagara Baptist Church is supposed to “play the light of the world and salt of the earth role” (Matthew 5:13-16), and take responsibility to help people become effective light and real salt in their communities by developing spiritual leaders in both the church and the larger community.

The development of this spiritual leadership requires the use of what Kä Mana (2000:78) calls New Evangelism in Africa or what Kalemba (2011:2) calls In-depth Evangelism where moral leadership principles and formation can be offered. The lack of such leadership negatively affects individuals and communities. This challenge is glorious as it can bring the Church of God back to its “Great Commission” of making disciples of all nations, teaching them to observe all that the Master Jesus Christ taught (Matthew 28:18-20). Kalemba (2011:12) also affirms that “the Church is called to deal with spiritual and moral formation and take up the responsibility of developing effective leaders in the community”.

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

As the thesis is divided into five chapters. In the first chapter, which is the general introduction, the noticed problems with ongoing community development issues in the Central African Republic and Church missions, were pointed out for study. This first chapter introduced the challenges Ngoubagara Baptist Church faces regarding community development and the purpose of the study. Research questions were outlined and the study delimited; the current state of research, theoretical background, sources, research methodology and the subdivision of the dissertation have also been detailed. From a theoretical point of view, the relevance of Bosch's paradigm change theory to analysis, evaluation and review of the Ngoubagara Baptist Church's missiological contribution to the resolution of community development challenges in Central African Republic, was explained. Regarding research sources, it was explained that books, articles and private conversations/interviews were the major information sources upon which an analysis of community development problems in Central African

Republic and the mission challenges facing Ngoubagara Baptist Church could be considered.

The key concepts of the study, such as church, mission, community, leadership, development and challenges, were defined in this first chapter. It is essential to note that the Christian mission can overcome all the borders/obstacles through men and women who serve Jesus Christ and preaching the good news to all peoples. The Christian Mission has its origin in God who is the source. Although various authors who have written on community development disagree on many things, they do agree on the general definition of development. The concept of mission was also analysed as the vertical relationship between man and God and the horizontal relationship among humans. Politics originated as the art of organising and managing a city, and therefore national reconstruction of CAR is a necessity in the face of its recent rebellions and troubled history.

Chapter two introduced the Central African Republic Christian mission basis, demonstrating the historic and present work of Ngoubagara Baptist Church. Projections regarding the future of this community have been equally made. Before describing Christian mission implantation in the Central African Republic, the general situation of the country that is characterised by geographical aspects, demography, languages, culture and religions, were presented. The main national languages such as Sango and French were listed. The CAR's population consists of 9 ethnics namely: Banda, Gbaya, Mandja, Mboum, Ngbaka, Peul, Sara and Zandé-Nzakara. The country is renowned for its weak demographic growth rates due to high mortality rates and rural exodus caused by the harsh living conditions. From a cultural and religious point of view, the CAR is a multi-cultural society with

a predominance of animism (60%) despite the fact that some suggest a significant growth of Christianity and Islam.

Ngoubagara Baptist Church therefore has a big responsibility to proclaim and share the salvation message of Christ to positively transform communities. Christianity penetration, as underlined, started with a Catholic mission first planted in 1893, while the first Protestant missionary station was founded in 1953 by the Baptist Middle Africa Mission. At the end of the year 1940, the Baptist Mid Mission (BMM) already implanted 200 churches with autochthonous pastors and evangelists. Ngoubagara Baptist Church was born from the BMM missionary work. Out of the 14 churches regrouping in the Brotherly Baptist Church Union (UFEB), Ngoubagara Baptist Church, founded by Pastor André Komesse, played an influential role in the UFEB. According to a yearly report of the church, Ngoubagara Baptist Church started with 300 members at its creation and recorded a remarkable growth of 7 000 current members. It must be noted that this growth is owed to the different programs, mainly evangelism, and social works.

However, Ngoubagara Baptist Church is an evangelical church according to its faith confession. To stay strongly rooted in the Christian faith and accomplish its vocation efficiently, Ngoubagara Baptist Church assigned itself a triple mission: prophetic (to proclaim God's Word); ministerial (celebration by prayer, praising and worshipping God); social (restoring human dignity, rights and alternatives in managing God's creation). Its creed is inherited convictions based on the Bible as the only faith authority from God; its doctrine and teachings are based on Christ and heterosexual marriages is the only biblical model to follow. But, for the community to prosper, Ngoubagara Baptist Church must implement common structures in

all parishes. An adoption of new strategies in order to plant new churches in provinces as well as outside the country proves to be important. Setting up different development projects and taking charge of disinherited community members (orphans, widows, etc.) and forming future leaders and missionaries are amongst the major priorities to promote the community.

Chapter three presents the challenges Ngoubagara Baptist Church is facing to develop the CAR community because of the many socio-political, economic and cultural factors. The most important challenges that have been preventing a balanced development in the Central African Republic from 2005 to 2013 and hampering Ngoubagara Baptist Church members' spiritual and physical growth have been analysed and valued. This chapter is divided in four parts and deals with the analysis of the communal development problems from a political, economic, social and cultural viewpoint in order to give a missiological answer that might stimulate positive transformation in the Central African society. Politically speaking, given the necessity of any community development, the problem of security, peace and corruption was demonstrated, analysed and valued. It was also indicated that without guaranteed security, lasting peace and commitment to fighting corruption, investors could have trust in the country, which would consequently result in the country failing to attract the needed investment to develop and sustain a balanced communal development.

On the economic side however, the poverty problem and financial issues were analysed in order to determine the causes of the decreasing economy in the country. At the social level the public health system and national education problem were valued by describing the general education and employment situation in the Central African Republic. And finally, the

cultural problem was demonstrated and analysed as one of factors that prevent a strong and healthy communal development in Central African Republic. CAR's community development issues were presented in different ways and their political causes specified as being insecurity, poor governance and corruption. Ngoubagara Baptist Church was therefore suggested to play the role of a neutral agent that could promote social justice, peace and the equality of all the Central African citizens in all the communal life situations. The Church leaders could then live out their special calling of making true disciples of Jesus Christ, producing thus the people, who really know and fear Him as suggested by Katongole (2011:46-47), love other people and enjoy serving them and practise mercy and justice (Micah 6:8; Matthew 28:19-20).

This process is also essential for the empowerment of Christians as maintained by Edet (1994:124) that "theologically every Christian is empowered by Jesus at his or her Christian initiation to function fully as a child of God". He further adds that "Christ empowered all who turned to him..." Edet (1994:125). Nowadays, Jesus still empowers all those who turn to Him, thereby developing a real Christ character in them in order to lead a life worthy of Christ's glory. Christians can become really Christ-like only through a full and balanced conversion. The fuller and more balanced the conversion is, the more spiritually strong a Christian becomes. The more holistically spiritual, psychologically and socio-politically healthy a church leader is, the fitter they will be in contributing to the transformation of others, and consequently to that of their community. Dorr (1990:8) and Phan (1996:114) point out that a complete conversion is necessary in order for

someone to enjoy a strong relationship with God and one's neighbour, both in word and indeed.

A complete conversion means changes in all the different personal and spiritual, interpersonal and socio-political life dimensions. Banza (2013:308) terms the four dimensions of this conversion as religious, intellectual, moral and socio-political. The development of such a conversion requires intentional and constant actions from church leaders and missiologists and from Christians desiring transformation. Church leaders can thus teach, exhort, intercede and organise intercession to this purpose and follow up on everything. Taking this advice into consideration, the new Christian must pray, read, meditate, study and, where necessary, memorise sections and verses of the Bible for this purpose.

They can also learn special scriptures according to their particular skills, careers or occupations in order to be able to protect and defend their faith and/or to use that faith for the spiritual and socio-political good of many. Practically, church leaders also contribute to this conversion development by connecting any socio-cultural or political event and community happening with a Bible text in order to make them understand the reasons why good is to be done and wrong is to be avoided. Contributing to the necessary leadership development from within the community needing specific leaders, requires church leaders to know which church members can contribute to community development and to also help them effectively apply their expertise where needed. They will equally need to understand community problems and potential solutions as well as cultural issues which can lead to unnecessary clashes in order to skilfully handle them. Van der Walt (2001:103) qualifies African Christianity as being escapist when Christians

often run from socio-political realities; their involvement to solve socio-political problems can rid the church of such escapism. Various social groupings of the community can also be informed and educated about acceptable and unacceptable leadership issues. They should be educated about current socio-political realities to fully understand their conditions in order to act and respond responsibly to any socio-political situation.

Economic and financial causes hampering development in the community are usually poor growth rate, increasing debt and their negative effects and unjust income redistribution. Poverty affects more than half of the population and leads to increased debts. Poor sanitation causes a lot of and serious health problems in the community; such sanitation, malfunctioning, insufficient and poor nursing staff and HIV/AIDS are responsible for most deaths.

Social issues encompass poor education, poverty and wrong consideration of women. Poor education generally leads to inadequate employment and joblessness. Inequality between men and women is a major social issue pointed out here. General poverty is manifested through multi-dimensional poverty and non-monetary poverty. The family work ethics and time distribution fall under cultural causes of poverty. Though women play a major educational role in the family and teach cultural elements to society, most of them are still illiterate. In this regard, the Ngoubagara Baptist Church can make an enormous contribution by developing and organising educational structures for the Central African women who are the majority of church members. Intellectual conversion plays a major role in combating political irresponsibility to positively contributing to social justice and full community transformation. Analysing leading Africans' psychology

and what undergirds their wrong socio-political attitudes, behaviours and actions, Banza (2003:45-48) demonstrates that “there are glaring cases of political irresponsibility among them. Indifference towards their nations or communities suffering under poor leadership, for example, or from unjust wars, economic and socio-political exploitation is a few signs indicating a lacking conversion”.

It is essential therefore to transcend mere talk and or passive listening to talks about victimised nations and communities in order to take initiatives and effective actions and solve real social problems. The politically converted affectively take effective actions to solve socio-political problems. Among the signs of political conversion include taking initiatives and implementing them for socio-political transformation. Prevailing praying for a community’s socio-political transformation is also a sign of political conversion and a good action. Combating this irresponsibility in order to develop and transform people’s hearts for their own good is a Christian responsibility of all church workers and everyone’s socio-political responsibility (Banza 2003:46). Marriage does not offer women enough security because if the husband dies, the wife can be accused of his death and disinherited of the husband's possessions. Due to this insecurity, re-marriage often seems to be the recourse as she does not possess the necessary intellectual and professional capacity to cope.

This situation is very detrimental to communal development as it directly or indirectly promotes an unhealthy culture nationally and in the family context. Therefore, solutions are needed. Regarding individual and community transformation as essential, A.J. Ramasamy makes a few proposals relating to theories and appropriate actions. He suggests how

Christian principles and 'ubuntu' can positively contribute to transformation in Africa. He thus proposes that the gospel value of human solidarity recognises the importance of all human beings, who deserve compassion and social justice regardless of the tribal, ethnic or cultural allegiances; he suggests then that 'ubuntu' be effectively lived out. The gospel must be applied to liberate women from oppression, a practice that is often culturally grounded (Banza 2013:7). Restoring 'ubuntu' by developing a strong sense of political conversion in Central African Republic would create a healthy and harmonious sense of community where unconditional love can be expressed in practical terms.

The Ngoubagara Baptist Church mission, relative to community development issues in CAR, requires a paradigm shift in both practice and teaching. As demonstrated earlier, a methodology review and mission strategy are needed in order to revitalise the Christian mission and pave the way for the positive transformation of the Central African Republic. The mission of the Church is therefore to create disciples, to evangelise people, to bring them to a deeper level of faith, to promote truth, justice, peace, reconciliation, reconstruction, development and to defend the poor and oppressed. People should always be then central to the Church's evangelism and social advancement commitment programs. The mission will also focus on glorifying God and finding joy in Him, which will practically translate in loving God and the neighbour. Because mission is the central calling in the Gospel message, trust and obedience is the essence of the Church's mission (Kalemba 2012:3).

These days, mission is understood more broadly, namely, as including evangelism, environmental stewardship, community development,

society transformation, social justice, people liberation, reconstruction, etc. as suggested by Deyoung & Gilbert (2011:18) saying, “Mission is here. Mission is there. Mission is everywhere”. Ngoubagara Baptist Church’s mission today should be a continuation of Jesus Christ’s mission for people’s salvation and the coming reign of God (John 14:12). The Church should be instrumental in making a difference in non-Christian institutions because Christ commissioned it. Matthew (5:13–16) says, be ‘the light of the world and salt of the earth’, in other words Ngoubagara Baptist Church should be the light to CAR’s people in developing their country.

Another important Ngoubagara Baptist Church mission is to strengthen the body of believers and equip them with regards to Christian responsibilities. Christ’s body is called to respond to the distressed cries of the oppressed and poor (Kalemba 2012:4). The ‘church should have a spiritual edification atmosphere, where God’s word is taught and where believers are grounded’ (Robbins 1995:2). According to God’s Word, each member of the body of Christ is called to serve in some aspect of service (Rom 12:6). Ngoubagara Baptist Church must therefore side with the suffering of the sick, the war displaced, the social marginalised, refugees, prisoners and the ethnically persecuted.

For this reason, Christians must rise as one man to fight against the corruption scourge, social injustice, poverty, poor governance, et cetera. Christians represent the interests of God’s Kingdom on earth, and should influence society with Christ’s ideals. Likewise, “the presence of the church in the world is Christ’s antiseptic to sin, and church intent should be to represent God interests in society’s affairs. It was never meant to be

passive, nor confined within four walls of a building, but involved as a catalyst of God's high ideals for the world" (Robbins 1995:3).

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

The Ngoubagara Baptist Church should also initiate and implement new ways of growing a stronger moral sense in people's lives. Moral theology can play a major role in transforming Central African Republic. It will highlight apparent sins and reject visible spiritual complacency. The church, which are obviously God's children and created in His image, can identify and initiate reconstructive practices and promote CAR. The church in other words need to search and find dimensions allowing them to 'judge the world' by means of its political, prophetic and apocalyptic vision. Not only does liberation and transformation affect individuals in their daily lives, but also unites them with their interwoven cultures and managing structures in their lives (Kalembe 2012:5).

Dolamo (2001:294) also affirms 'implicitly and explicitly, religions usually include both the spiritual and physical aspects in salvation and liberation. Adherents are also expected to contribute towards the creation and enhancement of communal life in terms of personal and public morals'. For this reason, promoting moral action can bring about a change of mind and heart regarding poverty levels by proclaiming and living the Gospel. This change of attitude would act as 'leaven' for companies by lifting them spiritually higher if they turn back to God. In this sense, moral theology can decidedly look to Central African Republic and clarify guiding ethical principles.

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

The Central African Republic should leave behind an era of endless criticism, unnecessary and unsustainable socio-political-economic crises and internal rebel wars to start a paradigm shift with a new mentality and vision. This will be possible only if the Ngoubagara Baptist Church can play her prophetic and holistic role in transforming CAR's people and society. A one-

dimensional evangelical mission that focuses on personal salvation and the hereafter must change. People's immediate and pressing survival needs cannot be ignored. The aim of evangelisation should also be to change people's mindset. A true spiritual relationship with God in Jesus Christ will inevitably lead to a new social attitude and mentality. People's hearts must be one with Jesus Christ to be able to follow His footsteps and live out His examples (Kalembe 2012:6). Central African Protestants can learn to imitate the Catholics who often remain structurally and spiritually united and organized so as to enjoy ecclesial credibility and worthy pastoral ethics that can positively influence political leaders to abide by their decision and prophetic interpellation on good governance, political maturity, peace and development that can bring the country back to order (Toren 2013:216).

Church leaders of the country can unite and by mutual agreement, establish a 5-year renewable community development program. The Central African Church can also promote spiritual and moral maturity by establishing a holistic psychosomatic department consisting of human spiritual development and of the social welfare of all humans. A transformational leadership can produce significant organisational changes and results, as such a leadership fosters high levels of intrinsic motivation, trust, commitment and loyalty.

The mission of the Church in CAR requires a paradigm shift of work and education. A review of methods and missionary strategies is necessary for the revitalization of the Christian mission in CAR. They can therefore promote peace, reconciliation, justice, fear of God, reconstruction, development, defense of the poor and the oppressed, etc. Along the same

line Kalemba (2012:208) advises that "man can always be central to the commitment of the Church in its evangelization and social promotion."

Church leaders can also ensure that the dialogue between adverse parts leads to forgiveness which, in turn, can result in a sincere reconciliation so that the people may glorify God together and spiritually grow together. The Ngoubagara Baptist Church can work so that women may have equal education opportunities with men for equal socio-political opportunities. The Church can teach parents to encourage their daughters to study and not just rush them into marriage too young. Blanche (2015) states that, "we are educated to grow, to mature to the image of Christ, in whom the divine image of creation is restored." A formal education is therefore important for both women and men.

BIBLIOGRAPHY

- Abasamis, CH. 1977. *Théologies du Tiers Monde*. Paris: L'Harmattan.
- Abrahamsson, B. 1977. *Bureaucracy or Participation: The Logic of Organization*. olume 51. Beverly Hills, California: Sage Library of Social Research, Sage Publication.
- Adesky, F. 1998. *Culture et développement en Afrique*. Extrait d'une conférence à Dakar en 1998, www.dadesky.net/cultureetdvp.pdf, [06 February 2013], 1-2.
- Alan, JR. 2011. *The missional church in perspective: Mapping trends and shaping the conversation*. Grand Rapids: Baker Academic.
- Almond, G. 1970. *A functional approach to Comparative Politics: The Politics of the Developing Areas*. In Gabriel A. Almond and James S. Coleman (eds.). Princeton, N.J: Princeton University Press.
- Alexander, J. 2006. *Développement et changement social: Unité 1. Fascicule de cours de Master en Leadership de Development Associates International –DAI. Colorado Springs (2006), p.38.*
- Anderson, B. 1991. *Imagined Communities. Reflections on the origin and spread of nationalism rev ed*. London: Verso.
- Anderson, JC. 2000. *Church development*. In *Evangelical dictionary of world missions*. Grand Rapids, Michigan: Baker, 196-197.
- Aristide, N. 2016. *Défi missionnel de la mission Chrétienne en RCA*. Yaoundé: Etude dirigée.
- Arthur, J. and Bailey, R. 2000. *Schools and Community. The communitarian agenda in education*. London: Falmer.
- Bak, N. 2004. *Completing your thesis: a practical guide*. Pretoria: VanSchaik.
- Bauman, Z. 2001. *Seeking Safety in an insecure world*. Cambridge: Polity Press.

- Baylis, J. & Smith, S. 2006. *The globalization of world politics*, 3rd edition. Oxford: Oxford University Press.
- Banza, K. 2003. *Empowering African elites for Christian praxis: the experience of the International Church of Pretoria*. Unpublished master's thesis. Pr
- Banza, A.K. 2013. *Transforming Africa: the role of the church in developing political leaders*. Unpublished doctor's thesis. Pretoria: UNISA.
- Barrett, R. 1982. *International dimensions of the environmental crisis*. Boulder: Westview.
- Basset, L. 1994. *Le pardon original, de l'abîme au pouvoir de pardonner*. Genève: Labo et Fides.
- Bate, S. 2001. *What does it mean that the church is the instrument of the kingdom of God in the South African context: A catholic perspective*. *St Augustine apers* 2 (1): 33-65.
- Bate, S. 2012. *Faith and secularism in the context of developing countries: A pastoral response*. *Missionalia* 40 (1/2):77-104.
- Benac, H. 1982. *Dictionnaire des synonymes*. Paris: Hachette.
- Biblical Dictionary for all 2005. *Dictionnaire Biblique pour Tous: La santé, maladie, guérison*. BibleOnline, p. 25006, Lignes (83-86/130).
- Binet, J. 1979. *Nature et limites de la famille en Afrique noire*. *Cahier de l'Orostrom* septembre-décembre 1979, p. 6.
- Bissakonou, J. 2008. *Présentation du pays: Cas de la République Centrafricaine (RCA) Séminaire sur la Coopération économique entre la Corée du Sud et l'Afrique*. Arusha: Séminaire.
- Blanche, S. 2015. *La notion de pardon chez le peuple Gbanou de Yaloke: Une*

- etude missiologique. Bangui. MTh Fateb.
- Blastland, M. 2009. Just what is poor? BBC News. Retrieved 2013-06-02.
- Bloch, JR. 1979. Deux hommes se rencontrent. Paris: Cerf.
- Blocher, H. 1979. Révélation des origines. Paris: Presses Bibliques
Universitaires.
- Blocher, H. 1993. Quel devoir d'unité entre protestants. *Hokma* No 54 (1993):
43-57.
- Blouch, H. 2012. *L'espérance d'une réconciliation universelle*. Revue
réformée n°264/ 05/11/2012 tome LXIII.
- Bonhoeffer, D .1983. Confession, pardon et communauté. *Ichthus* No 7
(octobre – novembre 1983), 1-15.
- Blough, N 2011. Réconciliation communautaire in Dictionnaire de Théologie
Pratique. Charols: Excelsis.
- Bodho, M. 1998. *Théologie missionnaire du livre de Jonas*. Kinshasa: MED.
- Bone, E. 1987. Pour une théologie de développement. *Revue africaine de
Théologie* N° 11 (22), 16.
- Bosch, D. 1991. Transforming Mission. Paradigm Shifts in Theology of
Mission. Maryknoll: Orbis books.
- Bosch, D. 1995. Dynamique de la mission Chrétienne : Histoire et avenir des
modèles missionnaires. Paris: Karthala, Lomé : Haho, Genève : Labor
et Fides.
- Boute-Mbamba, C. 2013. Bangui est-il notre avenir? Bangui: Sangonet.
- Bozizé, JF. 2011. Sécurité et paix. Bruxelles: DSRP.
- Bozizé, JF. 2012. Sécurité et paix de la RCA. Bangui: DSRP.

- Bultmann, R. 1965. *Foi et Compréhension*. Paris: Seuil.
- Burn, J.M. 1978. *Leadership*. New York: Harper and Row Publishers Inc.
- Casalis, G. 1976. *Protestantisme encyclopedie*. Paris: Larousse.
- Cap Town 2010. *L'Engagement du cap*. Marpent: BLF.
- Cap Town 2011. *The Lausanne mouvement. Engagement du cap, troisieme congres pour l'evangelisation du monde*. Marpent: BLF.
- Carr, A 1993. *La femme dans l'église*. Paris: Cerf.
- CERTA 2005. *Le role de l'église dans le developpement de la societe en RCA*. Bangui: SV.
- Chanson, P. 2001. *Le Dictionnaire œcuménique de Missiologie*. Paris: Cerf.
- Chatelot, C. 2013. *Centrafrique, pourquoi intervenir*. *Le Monde* 19 décembre 2013.
- Chen, LC 2007, *Health as a human security priority for the 21st century*, in *Human security and development: A reader compiled by Cornwell L*. Pretoria: UNISA.
- Christensen, J. 2007. *La Corruption, la pauvreté, et l'économie politique des paradis fiscaux*. *TJN* (2007).
- Christenson, J.A, and Robinson, Jerry W 1980. *Community Development in America*. Ames: Iowa State University Press.
- Church report 2010. *Ngoubagara Baptist Church meetings*. Bangui: Church PV.
- Church report 2013. *Ngoubagara Baptist Church meetings*. Bangui: Church PV.
- Churu, F. 2010. *Lutte contre la pauvreté: esquisse d'une approche nouvelle*. *Afrique Renouveau* (Décembre 2010), p. 7.

- Clowney, E. 2000. L'Eglise. Paris: Excelsis.
- Cook, James B. 1975. Advocacy of Grassroots Citizenship *Journal of Community Development Society* (Fall 1975): 22-29.
- Cook, James B. 1979. Democracy and Rural Development. *Training Materials. MU Department of Community Development* (June 1979), 48-56.
- Comeau, G. & Zorn, JF. 2004. Vers la mission, œuvre de réconciliation. Perspectives missionnaires n°48.
- Coninck, F. 2013. Les chrétiens artisans de paix? Accessed 02 June 2013. <http://www.martinlutherking.fr/documentt1.pdf>
- Cox, Fred M. et al. 1977. Tactics and Techniques of Community Practice. Itasca, Illinois: F.E. Peacock.
- Cox, R.W. 2000. Political economy and world order, in Political economy and the changing global order, edited by R. Stubbs & R.D Underhill, 2nd edition. Oxford: Oxford University.
- Craig, G. 2012. Better together, making church merges work. San Francisco: Jossey-Bass.
- Croucher Sheila, L. 2004. Globalization and belonging: The politics of identity in a changing world. [S.I.]: Rowman & Littlefield.
- Czerny, MSJ. 2012. Does an overtly Christian ethic have a role in the new secular world in the light of recent church teaching. *Missionalia* 40 (1/2):64-76.
- Derek, P. 2001. L'Eglise et les ministères. France: DP ministère.
- Dempsey, D.A. et Kay, JF. 1997. *Women Gender and christian community*.
- Desmetreau, B. 2002. Mesures et démesure de la pauvreté. Paris: PUF.

- Deyoung, K. & Gilbert, G. 2011. What is the mission of the Church? Making sense of social justice, shalom, and the great commission. Grossway: Wheaton.
- De Wall, A. 2007. AIDS-related national crises' in Africa: food security, governance and development partnerships, in Human security and development: A reader compiled by Cornwell L. Pretoria: University of South Africa.
- Diakite, T. 1998. L'Afrique malade d'elle-même. Paris: Karthala.
- Dictionnaire de la langue française 1958. Paris: Desclée.
- Dictionnaire Pluridictionnaire Larousse 1983. Paris: Librairie Larousse.
- Dictionnaire œcuménique de missiologie 2001. Paris: Les Editions du cerf.
- Djikoloum et al. 2003. La parole en action. Abidjan: SECAAR.
- Djoubairou, D. 2007. Enjeux éthiques de la pauvreté en Afrique, un dialogue avec Jean Marc Ela. Bangui: MTh Fateb.
- Dodge, Willard K .1980. Ten Commandments of Community Development or one Middle Aged Graduate's Advice to New Graduates. *Journal of the Community Development Society*. (Spring 1980), 49-57.
- Dolamo, R.T.H., 2001. Reconciliation and economic justice in South Africa: The role of the church and Theology. *Verbum et Ecclesia* 22(2), 292–299.
- Doing Business 2012. Banque mondiale. Washington: Banque Mondiale.
- Domba, MO. 2013. Enjeux éthico-Théologiques et pastoraux de la réconciliation dans Africae Munus. *Eglise et Sociétés* n° 4.
- Dorr, D. 1990. Spirituality and justice. New York: Orbis books.

- Dunkel, F. 1983. Table ronde, le pardon entre les hommes. Ichthus No 7
(octobre – novembre 1983): 14-15.
- Dunn, J. 1979. *Western Political Theory in the Face of the Future*. New York:
Cambridge University Press.
- Economic perspective in Africa 2011. *News paper* (2011), p.3.
- ECZ 1984. *Reconciliation et pénitence dans les missions de l'Eglise*.
Kinshasa: ECZ.
- Edet, R.N. 1994. Power, empowerment and cultural acquiescence, in
Theological reflection, culture, religion and liberation edited by SS.
MAIMELA. Pretoria: Penrose Book Printers: 117-128.
- Ela, J M. 1982. *L'Afrique des villages*. Paris: Karthala.
- Elbe, S 2007, HIV/AIDS: A Human, in *Human security and development: A
reader compiled by Cornwell L*. Pretoria: University of South Africa.
- Encarta 2009. Dictionary. Encyclopédie Microsoft.
- Escobar, S. 2006. *La mission, à l'heure de la mondialisation du christianisme*.
Marne la vallée: Trad. Farel.
- Evdokimon, P. 1978. *La femme et le salut*. Paris: Desclée.
- FAO/UNDP. 1999. *The state of food insecurity in the world*. Rome: FAO.
- FAO 2012. *Les coopératives agricoles contribuent à la sécurité alimentaire et
au développement rural*. Rome: PAM.
- Fenton, H.L. 1968. Mission and social issues. In *La mission de l'Eglise dans le
monde*. Harold Lindesll, Vevey (ed). Missionary groups and the French-
speaking evangelical mission Federation: 218-228

- Fevre, R.W. 2000. The demoralisation of Western culture. London: Continuum.
- Flavius, J. 1972. *Contre Apion, II,XXIV,201*. Trad L.Blum. Paris: Belles lettres.
- Fiorenza, S.E. 1986. *En mémoire d'elle*. Paris: Cerf.
- Forming Community 2003*. Grand Rapids: Baker Books.
- Frazer, E. 1999. The Problem of Communitarian Politics. Unity and conflict. Oxford: Oxford University Press.
- Gatera, S. 2013. Jesus le lundi: L'éducation chretienne en Afrique francophone. Paris: Excelsis.
- Gary, T. 2013. A missional orthodoxy: Theology and ministry in a post-Christian context. Downers Grove: IVP Academic an imprint of InterVarsity Press.
- Giddens, A. 1990. The consequences of modernity. Cambridge: Polity Press.
- Giround, J. 1980. La personnalité: une étude psychologique en Centrafrique. Bangui: Institut Pédagogique National.
- Gobou, A. 2015. Interviewer. Bangui on 30 May 2015.
- Gono, J. 2015. La réconciliation, un défi missionnel pour l'alliance des évangéliques en Centrafrique. Bangui: Fateb.
- Gretchen, H. G 1987. Equal to serve women and men in the church and home USA. Grand Rapids: Academia.
- Harimenshi, P. 2013. La Corruption. Paris: Excelsis.
- Haspel, M. 2011. Chrstian sexual ethics in a time of HIV/AIDS. Challenge for public theology. *Verbum et Ecclesia* 25 (2), 1-22.
- Held, D. & McGrew, A. 2007. Globalization theory approaches and controversies. McGrew: Polity Press.

- Helleiner, E. 2000. New voices in the globalization debates: Green perspectives on the world economy, in Political economy and the changing global order, edited by Stubbs R. & R.D. Underhill, 2nd edition. Oxford: Oxford University Press.
- Hengsbach, F. 1982. Dans la pensée de l'Église. Paris: Beauchesne.
- Hiebert, B A. 1985. Instructional counseling. Pittsburgh: University Press.
- Hirsch, A 2012, Missional moves: 15 tectonic shifts that transform churches, community, and the world. Grand Rapids: Zondervan.
- Hugon, P. 2000, Lasting security and economic development in Africa, in Franco-South African dialogue: Sustainable security in Africa, compiled by D Philander. Brooklyn Square, South Africa: Institute for Security Studies.
- Hurst, A. 2011. Complexity as a methodological paradigm for Development Studies. Africanus Journal of Development Studies, Vol 41(3), 62-63.
- Ikenberry, G. 2007. Globalization as American hegemony, in Globalization theory approaches and controversies, edited by D. Held & A. McGrew: Polity Press.
- IMF 2009. Central African Republic Country Report N° 09/240. July 2009, p.30
- IMF 2010. République Centrafricaine, Rapport du FMI, No. 10/21, Janvier 2010, p. 31.
- IMF 2012. RCA, Rapport du FMI N° 12/238, Août 2012, p.8.
- Jacques, G. 2001. Au-delà de l'impunité, une perspective œcuménique sur les questions de vérité, de justice et de réconciliation. Genève: Conseil

œcuménique des Eglises.

Jonathan, W. 2016. *Dictionnaire de théologie pratique*. Charols: Excelsis.

Jürgen, M. 1980. L'église dans la force de l'Esprit, une contribution à l'ecclesiologie moderne. Paris: Cerf.

Kalck, P & Boganda, B 1995. Saint-Maur-des-Fossés. Paris: Sépia.

Kalembe, M. 2008. The contribution of Francophone Africa to African theology: A special focus on the work of Kä Mana. Pretoria: UNISA.

Kalembe, M 2009. Un regard missiologique sur la théologie de libération Sud-Africaine. *Swedish Missiological Themes* 97:2 (2009), 229-244.

Kalembe, M. 2010. A missiological glance at South African Black theology. *Verbum et Ecclesia* 31(1), 1-8.

Kalembe, M. 2011. La pertinence de l'université ouverte et d'études à distance. *Revue de l'Éducation à Distance*, Vol 25, No 1 (2011), 1-12.

Kalembe, M. 2011. The complexity of environmental protection in sub-Saharan Africa and the reduction of poverty', *Ethiopian Journal of Environmental Studies and Management* 4(1), 17–24.

Kalembe, M 2012. The Church mission relative to socio-political issues in Francophone Africa. *Verbum et Ecclesia* 33(1), 6.

Kalembe, M. 2012. Une réflexion missiologique sur le leadership chrétien en Africa. *Swedish Missiological Them*s 100(2), 195-209.

Kalembe, M. 2013. Le VIH / SIDA, Les conceptions africaines de la famille, de la sexualité, du VIH/SIDA et l'évolution de ce fléau. Paris: Excelsis.

Kalembe, M. 2014. Developing transformational leadership for sub-Saharan Africa, essential missiological considerations for Church workers. *Verbum et Ecclesia* 35 (1): 1-9.

Kä Mana, 2000. La nouvelle évangélisation en Afrique. Paris and Yaounde :

Karthala and Clé.

Kä Mana, K. 2005. La mission de L'église africaine. Yaoundé: Cipro.

Käser, L. 2004. Animisme : Introduction à la conception du monde et de l'homme dans les sociétés axées sur les traditions. Charols: Excelsis.

Käser, L. 2008. Voyage en culture étrangère. Charols: Excelsis.

Katongole, E. 2011. The sacrifice of Africa: a political theology for Africa. Grand Rapids: Wm. B. Eerdmans Publishing Co.

Keller, K. et Hitakatsu 2010. République Centrafricaine, Rapport du FMI No. 10/21. Whashington: FMI, p. 14.

Kepatou, J N. 2011. La pastorale du développement. Fascicule 2 du cours sur Eglise et développement, dispensé à la Fateb en Mai. Bangui: FATEB.

Kessy, M.Z. 2005. Culture et développement: l'entreprise, au péril de la culture? Paris: UNESCO.

Kiki, C.G. 2007. Etre Chrétien en Afrique aujourd'hui. Paris: Karthala-Clé.

Kofi, A. 2005. In a large freedom towards development, security and human rights for all: Report of the Secretary General of the UN. New York: UN 12/13.

Köstenberger, A. 1998. The mission of Jesus and the disciples according to the fourth Gospel: With implication for the fourth Gospel's purpose and

Köstenberger, A.J. 1999. The place of mission in New Testament theology. An Attempt to Determine the scope of the New Testament's Message as the Whole. *Missiology* 27 (3) p.347-362.

Kuen, A. 1994. La femme dans l'Eglise. Saint-Légier: Emmaus.the mission of the contemporary Church. Eerdmans: Grand Rapids.

Kristoffersson, U. 2007, HIV/AIDS as a human security issue: a gender perspective, in *Human security and development: A reader*

- compiled by Cornwell L. Pretoria: University of South Africa.
- Kritzinger, J.N.J .2007. Tutorial letter 102/2007. Pretoria: UNISA.
- Kritzinger, J.N.J & Saayman, W.E 2011. David J Bosch: prophetic integrity, Cruciform praxis. Pietermaritzburg: Cluster Publications.
- Laurentin, A. 1986. Contes du pays nzakara Centrafrique. Paris: Karthala.
- Laver, M. 1981. The Politics of Private Desires. New York: Penguin Books.
- Lecarme, P 1968. L'église et l'état contre la femme. Paris: Epi.
- Lengelo, M. 1987. Foi chrétienne et promotion humaine, in *Une éthique chrétienne et société africaine: Actes de la 16e Semaines théologiques de Kinshasa du 26 au 2 Mai*. Kinshasa: FTC.
- Lema, N. 2013. The problem of the socio cultural and political displacement through war in the Democratic Republic of Congo (1996-2010): A missiological challenge to the CCC. Pretoria: MTh Unisa.
- Lhez, R. 2007. Fiche de lecture d'un autre monde contre le fanatisme des marchés de Joseph E. Stiglitz. Paris: HEC.
- Lengelo, M. 1987. Foi chrétienne et promotion humaine, in *Une éthique chrétienne et société africaine: Actes de la 16e Semaines théologiques de Kinshasa du 26 au 2 Mai*. Kinshasa : FTC, 367.
- Lewis, M 1979. The Culture of Inequality. Meridian edition. New York: New American Library.
- L'express 2014. Centrafrique: la maire de Bangui élue présidente de transition. L'express.fr 20 janvier 2014.
- Linden, I. 2003. A new map of the world. Darton: Longman and Todd Ltd.
- Linthicum, R.C 1991. Empowering the poor. Community organizing among the

- city's "Rag, tag and bobtai". Monrovia: Marc.
- Liotta, PH 2002, Boomerang effect: The convergence of national and human security. *Security Dialogue* 33 (4), 473-488.
- Lompo, M. 2014. Centrafrique: Combattre l'esprit de xenophobie en Centrafrique. *Afrique News*.
- Lotz, J. 1970. Training in Community Development. *Community Development Journal* (1970), 67-75.
- Maertens, T. 1967. *Promotion de la femme dans la Bible*. Paris: Casterman.
- Mandryk, J 2013. Operation world. Colorado: Springs Biblica.
- Mather, D et al 2007. Using empirical information in the era of HIV/AIDS to inform mitigation and rural development strategies Selected results from African country studies. In *Human security and development: A reader compiled by Cornwell L*. Pretoria: University of South Africa.
- Mayo, M 1975. Community Development A Radical Alternative. In *Radical Social Work*. Edited by Roy Bailey and Mike Brake. New York: Pantheon.
- Mathafena, R.B 2007. Investigating the effectiveness of the leadership development intervention in changing leadership practices in Markham. (Magister Technologiae thesis). Pretoria: UNISA.
- Martin, FJ 2007. Forces et faiblesses du travail selon la Bible, Servir en l'attendant. Article tiré du N°1 Janvier-Février 2007. Sp. Site internet des C.A.E.F., Communautés et Assemblées Evangéliques de France : www.caef.net [01 June 2013].
- Martin Luther, K 1981. Strength to love. USA: FF Pedit.
- Maxwell, J.C. 2007. The Maxwell leadership Bible: lessons in leadership from the word of God. Nashville: Thomas Nelson.

- Mbala, M 1987. Le développement de peuple et les pays en voies de développement, in Une éthique chrétienne et société africaine: Actes de la 16e Semaines théologiques de Kinshasa du 26 au 2 Mai. Kinshasa: FTC.
- McGavran, D. 1976. Church growth and Christian Mission. California: William Cary Library.
- McKnight, S 2011. The king Jesus gospel: Revisiting the original good news. Zondevan: Grand Rapids.
- Mead, M 1967. Dans flambeaum No 13 (1967): 37-39.
- Merlin, P 2001. *L'Afrique peut gagner*. Paris: Karthala.
- Mezirow, J.D 1963. Dynamics of Community Development. New York: Scarecrow Press.
- McGrew, A. 2006. Globalization and global politics, in the globalization of world politics, edited by J. Baylis & S. Smith, 3rd edition. Oxford: Oxford University Press.
- MEPCI 2007. Ministère de l'Économie, du Plan et de la Coopération internationale *DSRP 2008-2010*. Bangui: MEPCI, p.10-11.
- MEPCI 2012. Ministry of the Economy, Plan and International Cooperation. Bangui: MEPCI.
- Moltmann, E 1984. *Dieu homme et femme*. Paris: Cerf.
- Mouton, J 2001. How to succeed in your Master's and Doctoral studies. Pretoria: Van Schaik.
- Mugambi, J.N.K 1995. From liberation to reconstruction: Africa Christian. East Africa, Nairobi: Theology after the cold war.
- Mulinge, M. & Munyae, M. 2001, Globalization and sustainable development

- in Africa, in *Globalization, democracy, and development in Africa: Challenges and prospects*, edited by Assefa, Rugumamu & Ahmed. Addis Ababa: OSSREA.
- Mukul, D 2007. When a dollar a day means 25 cents. BBC News.
- Murray, C and King, G 2002. Rethinking human security. *Political Science Quarterly* 116 (4), 585.
- Mymy, K 2013. The community development challenges faced by the Baptist Church of Ngoubagara (CAR) 2005-2011: A missiological perspective. Pretoria: MTh Unisa.
- Narasimhan, V And Chen, L 2003. A human security agenda for global health, in Lincoln Chen et al., *Global health challenges for human security*. Cambridge: Havard University.
- Ndjerarou, A 2007. De quelle tribu es-tu ? Abijan: Editions PBA.
- New Illustrated Biblical dictionary 2011. Mindspark: IAC Company.
- Nfumu, M 2012. Eglise et Mission. Kinshasa: Med.
- Ngoayo, M 2010. Le Parfait Horticulture. Bangui: ACDA.
- Nicole, J.M 1998. Précis de doctrine chrétienne. Nogent-sur-Marne: Institut biblique de Nogent.
- Nida, E 1978. *Coutumes et Cultures* groupe missionnaire. Paris: Cerf.
- Nupanga, W 1990. Des jalons pour une théologie biblique de développement en milieu évangélique africain. Mémoire de Maitrise. Bangui: FATEB.
- Nzash, U.L 1999. Aurore missionnaire. Kinshasa: Mukanda.
- Onana, JB 2013. De la relation entre culture et développement : leçons asiatiques pour l'Afrique. *Culture et Développement*, p. 97.

www.politique-africaine.com/numeros/pdf/ [01 June 2013].

Onimus, M 2006. La République Centrafricaine. Besançon: APMC.

Onusida 2012. Sida et crise de la dépendance: pour des solutions africaines.

Genève: ONUSIDA.

Papini, R 1995. Ethique et développement: l'Apport des communautés
Chrésiennes en Afrique. Yaoundé: Clé.

Phan, P.C 1996. Contemporary theology and enculturation in the United
States, in *The multicultural church*, edited by W. Cenkner. New York:
Paulist Press: 109-130.

Pharoah, R and Weiss, T 2007. AIDS, orphans, crime, and instability:
Exploring the linkages, in *Human security and development: A reader*
compiled by Cornwell L. Pretoria: University of South Africa.

Philippe, L 1983. L'Eglise et les pauvres. Paris: Cerf.

Phillips, N (ed). 2005. Globalizing international political economy.
Basingstoke: Palgrave Macmillan.

Peter, B & Celia, V 2009. Obama enlists major powers to aid poor farmers \$
15 billion. The New York Times. Retrieved 2011-05-27.

Pongo, M 2011. Le développement communautaire. Kinshasa: Med.

Pohor, R 2013. *Repentance pardon et réconciliation*. Revue Eglise et Sociétés
n°4.

Prabhakar, AC. 2007. A critical reflection on globalization and inequality, in
Analyzing contemporary development debates and issues: A reader,
compiled by PDS Stewart. Pretoria: University of South Africa.

PNUD 2011. Rapport sur le développement humain HDR 2

<http://hdr.undp.org/htm>

Qamar's, MK 2007. Facing the challenge of an HIV/AIDS epidemic:

Agricultural extension services in sub-Saharan Africa, in Human security and development: A reader compiled by Cornwell L. Pretoria: University of South Africa.

Ravallion, M et al. 2008. Dollar a day. New York: The world bank.

Razafimaharo, F 2013. La lutte contre la pauvreté: un défi missiologique pour l'Union Fraternelle des Églises Baptistes de la RCA. Bangui: FATEB

Regamey, PR 1967. Pauvreté chrétienne et construction du monde. Paris: Aubieu-Montaigne.

Rene, L 1987. Laissez aller mon peuple. Paris: Karthala.

Rensburg, R 2002. A Holistic Approach to Pastoral Care and Poverty. Bangui: FATEB.

Ringma, C 2004. Holistic ministry and mission: A call for reconceptualization. *Missiology An International Review* Vol. XXXII No 1 (October 2004), 431-448.

Robbins, D.A 1995. What is the mission of the church? Grass Valley: Victorious.

Rotberg, R.I 2004. Leadership in Africa. *Chimera* 2(2):9-12.

Roxburgh, A.J and Romanuk, F 2006. The missional leader. Equipping your church to reach a changing world. San Francisco: Jossey-Bass.

Saayman, W 2009. Missionary ecclesiology: A perspective from history. *Studia Historiae Ecclesiasticae* 35 (2), 287-300.

Saayman, W, 2010. *Missionary or Missional: A study in terminology. Missionalia* 38(1): 5-16.

Sabone, V 2012. Eglise Baptiste de Ngoubagara. Bangui: FATEB.

- Sabone, V 2015. *Les attentes missiologiques à la résolution des crises centrafricaines*. Bangui: Ass Fateb.
- Sanders, I 1958. Theories of Community Development. *Rural Sociology* (Spring 1958).
- Saulnier, P 1977. *Le Centrafrique entre mythe et réalité*. Paris: L'Harmattan.
- Saulnier, P 1999. *Le Centrafrique, entre mythe et réalité*. Paris: Harmattan.
- Schaaf, Y 1994. *L'histoire de la Bible en Afrique*. Lavigny: Groupes missionnaires.
- Schreiter, R.J 1992. *Reconciliation: Mission and Ministry in a changing, social order*. Maryknoll: Orbis books.
- Schreiter, R.J 2001. *Mission in the third millennium*. New York: Orbis.
- Shu, D 2004. *Le leadership efficace, un défi pour l'Afrique*. Bamenda: Gospel press.
- Silver, H 1994. Social exclusion and social solidarity. *International Labour Review* 133, 5-6.
- Solomon, A 2001. *The missiological dimensions of African ecclesiology*. Pretoria: University of South Africa (Unisa), D.Th.
- Soros, G. 2003. On Globalization, in a new map of the world, edited by I, Linden. Darton: Longman and Todd Ltd.
- Souze, I 1999. *Les églises en Africa doivent être à côté de ceux qui souffrent*. Wagne: Ecovox.
- Stott, J.R.W 1975. *Christian mission in the modern world: What the Church should be doing now*. Inter Varsity: Downers Grove.
- Stoot, J 1988. *Appelé à la liberté*. Saint-Légier: Emmaus.
- Tabb, WK. 2007. *Capital, Class and the state in the global political economy*,

- in Analyzing contemporary development debates and issues: A reader, compiled by PDS Stewart. Pretoria: University of South Africa.
- Taylor, V & Dunand, 1983. Forgiveness and reconciliation, a study in New Testament theology. London: McMillan.
- Tennent, T 2010. Invitation to world mission, a trinitarian missiology for the twenty-first century. Grand Rapids: Kregel.
- Tessandier, C 2011. Analyse du fonctionnement des marchés en relation avec a sécurité alimentaire des ménages en République Centrafricaine .Rome: AM.
- Tevoedjere, A 1978. La pauvreté richesse des peuples. Paris: Ouvrière.
- Thiessen, H.C 1987. *Esquisse de la théologie biblique*. France: Farel.
- Thirlwall, A.P 2006. Growth and development with special reference to developing economies. 8th ed. New York: Palgrave McMillan.
- Trichur, GK. 2007. New imperial conjuncture and alternative futures for twenty-first century global political economy, in Analyzing contemporary development debates and issues: A reader, compiled by PDS Stewart. Pretoria: University of South Africa.
- Trincaz, J et Trincaz, P 1983. L'éclatement de la famille africaine, Religions et migrations, dot et polygamie. Abidjan: Orostom.
- Toren, B.V 2013. Une vision pour une éthique évangélique africaine. Bangui : Cours Fateb.
- Tutu, D & Mpho, T 2015. *Le livre du Pardon*. Paris: Trédaniel.
- UDR 2011. Report on Central African Republic. New York: UDR.
- UNAIDS 2005. www.humansecurity-chs.org accessed June 2, 2012.

- UNDP 1992. Human development report. New York: United Nations.
- UNDP 1997. Rapport Mondial sur le développement humain. New York:
PNUD. p. 19.
- UNDP 2005. Résultats des deux enquêtes. Bangui: PNUD
- UNDP 2006. Système des nations unies en République Centrafricaine, Plan
Cadre des Nations Unies Pour l'Aide au Développement 2007-201.
Bangui: PNUD.
- UNDP et Transparency International 2006. *Etude sur le système national
d'intégrité*. Bangui: PNUD.
- UNDP 2009. Human development report. New York : United Nations.
- UNDP 2010. Human development report. New York: United Nations.
- UNDP 2011. Rapport sur le Développement Humain RDH. Bangui: PNUD.
- UNDP 2013. Human development report. New York : United Nations.
- UNFPA 2011. Etat de la population mondiale. New York: UNFPA.
- UNESCO 2008. Ministère de l'éducation nationale, Stratégie du secteur de
l'éducation. Bangui: UNESCO.
- UNESCO 2011. La philosophie face au défi de la pauvreté, Texte extrait de
'SHS regards' le magazine. New York: UNESCO.
- Van der Walt, B.J 2001. Transformation by the renewing of your mind.
Potchefstroom: Printing Things.
- Van Rensburg, G 2007. The leadership challenge in Africa: a framework for
African Renaissance leaders. Pretoria: Van Schaik Publishers.
- Venn, H 1995. Mission as Inculturation, *Readings in World Mission*, Norman
Thomas (ed.). Londres: SPCK, p. 208-209.
- Vergiat, M 1951. Les rites secrets des primitifs de l'Oubangui. Paris:
L'Harmattan.

- Vergiat, M 1981. *Mœurs et coutumes des Mandjas*. Paris: L'Harmattan.
- Villa-Vicencio, C 1992. *A theology of reconstruction*. Cambridge: UP.
- Walker, S.P 2008. *Leading out of who you are: discovering the secret of undefended leadership*. Cambridge: Piquant Editions.
- Walmsley, G 2012. Authentic faith in a secular age: McCarthy and Lonergan on the dialectic between sacralisation and secularization. *Missionalia* 40 (1/2): 24-63.
- Walter, W 2005. *Guérir les blessures d'une nation: réconciliation sur la voie de la démocratie*. Uppsala: Life & Peace Institute.
- Waston, K.N 2003. *Feminist Theology*. Grand rapids: Orbis.
- Weber, R 2009. Culture et développement: vers un nouveau paradigme? Maputo: Campus.
- Weems, L.H 1993. *Church leadership. Vision team culture and integrity*. Nashville: Abingdon.
- Wells, P 1997. *Du notre père à nos prière*. Bale: EBV.
- Wells, P 2003. La croix, une violence sacré ? *Revue Reformée* No 225 (5) Novembre (2003) Tome LIV, 1-15.
- Wells, P 2012. Le pardon. *Revue reformée* No 264. Tom LXII (novembre 2012): 99-102.
- Wiher, H 2003. *L'Évangile et la culture de la honte en Afrique*. Bonn: Edition.
- Wiher, H 2011. *Glossaire in Bible et mission vers une théologie évangélique de la mission*. Charols: Excelsis.
- Weanzana, N 1990. *Des jalons pour une théologie biblique de développement en milieu évangélique africain. Mémoire de Maitrise*. Bangui: FATEB.
- William, DD 1992. *Adult education for community development*. New York: Greenwood.
- Winston, G & George et Dora 2007. *La femme dans le ministère*. Paris:

Excelsis.

Woods, N. 2006. International political economy in an age of globalization, in
The globalization of world politics, edited by J. Baylis & S. Smith, 3rd edition.
Oxford: Oxford University Press.

World Bank 2007. Understanding poverty. New York: World Bank.

World Bank 2008. Report on development. New York : UN.

World Bank 2013. Report on development. New York : UN.

Wright, C.J.H 2015. *La mission de Dieu*. Charols: Excelcis.

www.en.wikipedia.org/wiki/community 09 June 2016.

www.video.pbs.org/video/2306814133

www.un.org/documents/ga/conf166/aconf166-9.htm

www.worldbank.org

www.paho.org/english/sha/be-v23n1_glossary.htm

www.operationspaix.net/fomuc

www.cf.undp.org

www.fr.rsf.org/report-rca,8.htm

www.dx.doi.org/0.1787

Yang, G 2010. La famille, pire ennemi de l'Africain. *Les Afriques* du
13/06/2010, [http://www.lesafriques.com/actualite/la-famille-pire-ennemi-de-l-
africain.html?Itemid=89](http://www.lesafriques.com/actualite/la-famille-pire-ennemi-de-l-africain.html?Itemid=89) [03 February 2013]

Zorn, JF 2004. La missiologie, Émergence d'une discipline théologique.
Genève: Labor et Fides.

APPENDIX

Guide d'entretien destine à l'Eglise Baptiste de Ngoubagara en RCA

Cher frère/sœur en christ, le questionnaire qui est soumis à votre appréciation a pour objectif de permettre à votre sœur Mymy Kalemba, étudiante au programme de doctorat en Missiologie en Afrique du Sud, Pretoria, a University of South Africa, de trouver des réponses sur les défis missionnels que la mission chrétienne au travers l'Eglise Baptiste de Ngoubagara fait face. Nous comptons sur votre franche collaboration. Vous voudriez bien répondre à ces questions et donnez votre proposition pour éventuel développement communautaire et transformation positive de la RCA

I. Identification de l'enquêté

Sexe : Masculin Féminin

Age : 35-40 ans; 41-55ans ; 56-60 ans ; plus de 60 ans

Profession

Village/Quartier.

Confession religieuse.

II. Questions

1. Que pensez-vous de la mission chrétienne en RCA 2.
2. Par quel moyen le peuple centrafricain parvient-il à résoudre le problème du développement communautaire ?
3. Quel est le rôle de l'Eglise dans le processus de la paix et réconciliation nationale ?
4. Y-a-t-il dans la communauté centrafricaine des actes qui ne sont pas pardonnables

5. Le pardon s'accorde-t-il gratuitement ? Ou contre un cadeau, don ou autre chose ?
6. Selon vous, la mission chrétienne joue réellement son rôle dans le développement de la population centrafricaine ?
7. Que pensez-vous des théologiens et missiologues centrafricains ?
8. Que peut faire l'Eglise dans le contexte d'aujourd'hui ?
9. Selon vous, l'Eglise est au service de la population ou du pouvoir en place ?
10. Avez-vous confiance à la mission chrétienne en RCA ?