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Effects of Western Cultural Influence on the Growth of the Free Methodist Church Among the Membe People of Eastern Zaire

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EFFECTS OF WESTERN CULTURAL INFLUENCE ON THE
GROWTH OF THE FREE METHODIST CHURCH
AMONG THE BEMBE PEOPLE
OF EASTERN ZAIRE

by

Carl R. Thorsen

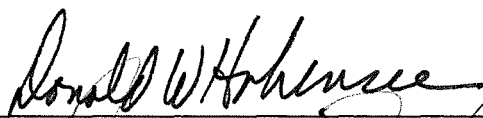
A thesis
submitted in partial fulfillment
of the requirements for the degree of
Master of Divinity
Western Evangelical Seminary

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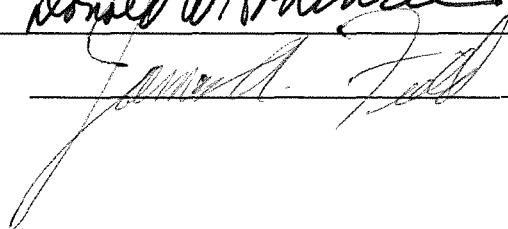


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Chapter 1

INTRODUCTION

This paper presents a study of Christian cultural adaptation in a central African context. By way of introduction this chapter will describe four aspects of the study. These are: (1) the nature of the problem, (2) definition and scope of the thesis study, (3) the need for this study, (4) the research methods used, and (5) the form in which results are presented in this paper.

LOOKING AT THE PROBLEM

Thesis Statement

This paper purposes to examine the effect which Western cultural influences are having upon the growth of a Christian community among two central African ethnic groups: the Communaute Libre Methodiste au Zaire (CLMZ)¹, among the people of the Bembe and Lega tribes. The thesis which arises from this study is that Western cultural influence is hindering the growth of the Free Methodist Church in Zaire.

An Enduring Challenge

In every age the Church of Jesus Christ has faced difficult challenges. One enduring challenge is that of crossing cultural barriers to spread the Gospel. If the Church is to fulfill its

¹"Free Methodist Community of Zaire," hereafter abbreviated as CLMZ. Denominational groups in Zaire are called "communities," and are organized under the state church, the Eglise du Christ au Zaire (ECZ).

commission to "make disciples of every nation," (Mt 28:19)² then it must seek ways to translate both the Gospel it proclaims and the way of life it teaches into the living language and culture of its new disciples. The Church's purpose, then, is to evangelize and disciple people in ways which will fit their cultural context, to contextualize its message and presence.

The New Testament bears abundant testimony both to the difficulty and to the necessity of this task. In the early Church, old customs had to be changed when new Gentile converts became a part of the believing fellowship. The old Jewish patterns of worship, teaching, and lifestyle had little meaning, or the wrong meaning, when transplanted into the communities of Gentile believers.

One example should suffice. The custom of circumcision was, for Jewish Christians, a time-honored symbol of their faith in God and their trust in his covenant love. They could hardly imagine a godly man who was not circumcised. Yet for Gentile converts, undergoing this ritual had the exact opposite meaning. Instead of being an act of faith and devotion to God it was for them a denial of faith in Christ, and thus meant separation from God. (Gal 5:2-4)

The task of contextualization of the Gospel, then, is nothing new. It is an essential part of the Church's Great Commission, and part of its reason for being. God's purpose for every believer is that they be "conformed to the likeness of his son" (Acts 15:19). This does not mean that new converts need be conformed to the likeness of missionaries, or that newly planted churches need be conformed to the likeness of sending churches. The Church's first council affirmed a

²Scripture quotations are from the New International Version.

policy of contextualization, deciding "that we should not make it difficult for the Gentiles who are turning to God." (Acts 15:19) Cross-cultural Christian workers from Paul onward have struggled with this task, often with great success. Can Christians do less today?

DEFINING ELEMENTS OF THE THESIS

The thesis presented here, that Western influence is hindering the growth of the Free Methodist Church in Zaire, contains three elements which require definition. These shall be taken in turn: (1) Western influence, (2) hindering the growth, and (3) the Free Methodist Church in Zaire.

Western Influence

The term "Western influence" includes all factors acting upon the lives of Africans which have their origins in European or North American cultures. Elements of modern industrial physical culture, such as Honda motorcycles would also be included. Western influence involves economic, political, educational, psychological, ideological, spiritual, physical, social, and personal factors. The term is meant here in a broadly inclusive sense. It includes such varied items as the motorized vehicles which missionaries drive, the printed alphabet in an African hymnbook, and the way a missionary sits down to dinner. It includes the American dollars with which missionaries' salaries are paid.

This categorical definition must be kept broad because Western culture often asserts its power over African life in subtle and

unlooked-for ways. Often things which appear almost insignificant to the Westerner can have enormous ramifications for Africans.

While missionaries are currently the most visible sources of Western cultural influence, they are by no means the only ones. The central government and laws of Zaire have been strongly shaped by their colonial predecessors. This government has taken a strong hand in the development of all of the Christian churches. The structure of the ECZ and educational policies are only two ways in which the government is shaping the institutions of the Church in European style. The Zaire economy shapes the growth of all institutions, especially in the growing cities. This economy is based upon trade and is tied to the international economy through Zaire's quixotic foreign exchange rates. Because of its proximity to Burundi and Tanzania, Bubembe³ is sensitive to exchange rate imbalances. The very conception of an economy based on trade is itself diametrically opposed to the traditional Bembe and Lega economies, which are based on gifts, prestige, and relationships. All of these factors are reshaping the lives of the Babembe and Balega, and are subtly shaping the growth of the CLMZ.

Implicit in the thesis statement is the notion that Christianity and the Christian Church are not essentially mere extensions of Western culture. I maintain that there is at the heart of Christianity something which is universal for all mankind, not merely Western, Eastern, or African. It is true that faith in Christ always finds its

³This paper uses Swahili type prefix-constructions for some African words. The culture referred to here is the Bembe; related words are Bubembe, meaning the Bembe land; Babembe, the Bembe people; Kibembe, the Bembe language. See Appendix A for a further explanation and glossary of terms.

expression in the living language of cultural forms. It has come to Africa speaking a heavy European-North American accent, just as the New Testament Gospel carried a strong Jewish flavor when it came to Asia Minor. But the true Church, then as now, must be more than just its cultural trappings; "Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all." (Col 3:11)

We should, therefore, make a distinction between that which is essentially Christian and that which is merely an encrustation of Western culture upon Christianity. This is a difficult task, for we all have many blind spots. One is often tempted to call the Western way of doing things the Christian way.

Jewish Christians of the first century mistakenly regarded their ideas and customs as the only valid ones for a Christian; after all, had they not been shaped by 1800 years of tradition under God's scriptures and providence? Can we blame Western Christians for thinking that their Euro-American ideas and ways are best, shaped as they are, by 1900 years of similar sanctifying guidance. Real missionaries have learned, like Paul, that this is not so. They realize that what the folks back home take for godliness doesn't necessarily work in Africa.

The scope of this paper precludes an exhaustive discussion of precisely which things constitute the essence of Christian faith and which are merely its culture-bound expressions. Let it be sufficient to state that there are such distinctions. Some of these will be considered where they are relevant to the CLMZ.

Hindering Growth

When I say that Western influence is hindering the Church's growth I mean not just its quantitative, but also its qualitative growth. Numerical growth is a valid measure of the development of a Christian community but it is not the only measure. A church also needs to have growth of community, of witness, and of spiritual vitality. It needs to develop vital structures and institutions through which Christians are able both to glorify God and to serve church needs. The church needs to develop leaders for its present and future needs. A church needs to be growing healthy attitudes and expectations among its members and developing an attractive witness to its community. Without such things, a church, even though it may exhibit healthy numerical expansion, may be headed for future stagnation, schism, or spiritual decline. This concept of qualitative growth will be discussed further in Chapter 2.

The Free Methodist Church in Zaire

This last term of the thesis statement also requires some definition and limits if we are to approach it effectively. For practical reasons, the subject will here be circumscribed by denominational, ethnic, and geographic limits. The CLMZ is chartered by two parent organizations, the Free Methodist Church of North America, and the Eglise du Christ au Zaire (Church of Christ in Zaire). It is headquartered at Mshimbakye, Zaire. The ethnic groups which will be considered in this paper, the Bembe and Lega people, make up the bulk of CLMZ membership. They also comprise the largest immediate target group for evangelism and expansion. There are several other ethnic groups

with sizable membership in the CLMZ, they are only omitted here because of limitations of time and space. The geographical areas under consideration are the tribal homelands of the Bembe and Lega, and to a lesser degree, the urban areas to which they are now migrating. The Bembe live primarily in the Fizi Zone of the South Kivu Region of eastern Zaire, in the eastern highlands and along the shores bordering Lake Tanganyika. The primary urban areas which are being reached by the CLMZ are Bukavu, capitol of the Kivu Region, Kalemie, and the distant capitol city of Zaire, Kinshasa. I regret that I am unable to cover the growth of the CLMZ in Kinshasa in any depth here.

WHY ANOTHER STUDY?

A Personal Interest

This enduring challenge of contextualization of the Gospel converges with personal interest in the subject under study, the CLMZ. This "Community" was, until recently, the largest annual conference in the Free Methodist Church.⁴ I had the privilege of serving with the CLMZ in 1978 as a volunteer construction worker, and am currently preparing to return as a missionary. As a Christian and as a Free Methodist minister I am concerned about this fellowship and hope to become a contributing member of the CLMZ. So a personal desire for

⁴The Free Methodist Church is organized into general conferences, jurisdictional conferences, annual conferences, and districts. The largest of the general conferences is the Free Methodist Church of North America, of which the CLMZ is a part. In March of 1985 the CLMZ was reorganized as three separate annual conferences.

insight into the needs of the Church, from an African point of view, is a major motivation for doing this study.

At first glance, our thesis may seem to be a trivial one. All missionaries know that Western cultural influence hinders their effectiveness. Every missionary wrestles with it, in the form of language barriers, economic and educational disparity, in customs and ways of thinking; in a thousand and one ways, some only dimly sensed, it is a problem. But on the other hand, how can one of the fastest-growing parts of the denomination be regarded as "hindered?" Are not the medical and educational help which are being supplied also the fruit of Western culture. The jet aircraft which fly missionaries to central Africa in hours and the dollars which allow them to stay there are also a part of the equation. So the question is a real one. Is Western influence a hindrance or a help?

Never has the challenge of the contextualization of Christian faith loomed larger than today, and nowhere more acutely than in Africa. The post-World War II collapse of European colonialism has ushered in a new age for sub-Saharan Africa. Along with political independence have come both an explosion of growth for the Christian Church and an explosion of independent thinking and action within its ranks. Rapid urbanization is revolutionizing African society. Rapid increases in education and population levels, both of which are directly related to missionary activity, are powerful motivating factors for change.

"A Phenomenon Unprecedented in History"

The above words are those of David Barrett, who in his book, Schism and Renewal in Africa (Barrett, 1968:3), describes one of the

effects of societal pressures. Barrett has documented six thousand African religious movements which have broken loose from their mission moorings. Many of these schisms have resulted, at least in part, from a failure to bridge the gap between Western, mission-borne patterns of Christianity and the hearts and minds of nationals. These breaks have often resulted in renewed vitality and greater growth. Yet the fledgling churches have been weakened doctrinally, educationally, even spiritually and in other ways as a result of cutting ties with their founding churches.

The CLMZ is subject to many of the same pressures for independence that have resulted in schism elsewhere. Barrett has developed a scale which attempts to quantify the factors which lead to the phenomenon of independence within a given ethnic group. According to this scale, the Bembe people, who make up the bulk of CLMZ membership, are now under "pressure". By the year 1990 they will be in the category of "inevitable independency." (Barrett, 1968:111)

An unhappy severing of ties with the Free Methodist Church of North America, or an antagonistic split within the CLMZ should be avoided. Such a break would weaken not only the CLMZ, but also its sister churches in Rwanda and Burundi. It would destroy useful channels for healthy aid, influence, and fellowship which have been established between Christians. These channels flow both ways, and can benefit North Americans as well as Zairois.

This paper attempts to contribute insight into the dynamics of cross-cultural interaction between Bembe and Lega people on the one hand and the West on the other. If this insight helps a missionary to avoid a pitfall of cultural misunderstanding then it will have been valuable.

Or if this information can help to smooth the path to full CLMZ self-government then it will have accomplished something worthwhile.

A Provocative Article

One journal article requires special note in a justification of this study. Evan Zuesse, writing in the Journal of Religion in Africa, makes an astounding statement about the traditional cult of the Bembe and Lega people, Bwami. According to accepted criteria of religion, says Zuesse, "the Bwami association is not religious at all." (Zuesse, 1978:63) Zuesse goes on to qualify this statement somewhat, but the thrust of it cannot be ignored. If what Zuesse says is true, that the Bwami association is not at heart a religion at all, then it should represent a great opportunity to the CLMZ.

Bwami is the heart of traditional Bembe and Lega life. It has been the center of political, economic, judiciary, and family authority. Through a rich oral tradition, consisting mainly of proverbs and stories, it has been the repository of Bembe and Lega philosophy, ethics, and practical education for all Bembe boys. To ignore Bwami is to ignore most of what the Bembe and Lega have held dear for centuries. If Bwami is not inconsistent with Christian faith, then its oral tradition, its practitioners, its teaching methods, and meeting houses could be used both for disseminating the Gospel and for training converts. It could even, if Zuesse is correct, form the foundation of a new educational system.

Yet this communication powerhouse of Bwami is not, to my knowledge, being tapped by the CLMZ at all. In seven months of working daily with Babembe and Free Methodist missionaries, I do not recall ever

hearing the word Bwami. Only once, I was told by missionary Myra Adamson that young pastors have a difficult time back up in the mountains, because the old men confound them with many proverbs. If a man does not know the proverbs, and how to answer them with other proverbs, he is not respected as having wisdom, no matter how much formal education he may have.

Paul Dyer, a Free Methodist missionary in Zaire, shows an acute awareness of the need to communicate the Gospel in a culturally relevant fashion in his Master's thesis, "A Strategy for the Communication and Preservation of the Gospel Among the Babembe Tribe..." (Dyer, 1979). Yet he makes only passing reference to Bwami, with no mention of Bwami oral tradition. Yet it is the Bwami who are most expert at the very thing Dyer is trying to do--communicate and educate with the Babembe and the Balega through oral tradition.

Missionaries Myra Adamson, Paul Dyer, and others have recognized a need for greater effectiveness in communicating the Gospel. Yet the missionaries with whom I spoke seemed to know little of Bwami or of traditional religion; one seemed reluctant to discuss the matter. Dyer's extensive bibliography, while rich in anthropological sources, makes no reference to the culture studies which have been done on the Bembe and Lega. And the best studies have only become readily available since his paper was written. Perhaps a study of Bwami can illuminate potential opportunities for better communication and understanding of Bembe and Lega ways.

Zuesse's assertion is especially important for the CLMZ's evangelistic work among the Lega. This group has been labeled as one of the more "resistant" groups to the Gospel, as missionaries have had

relatively little success among them. (McGavran & Riddle, 1979:38) This seeming resistance may be due to Bwami pride and solidarity. Yet it may also be due in part to a failure on the part of missionaries to communicate the Gospel effectively. In the last eight years, the CLMZ has begun to evangelize among the Lega with considerable success. This has come through the efforts of Babembe evangelists and pastors who have less "cultural distance" to traverse. Still, if the CLMZ is to prosper and mature among the Lega, there must be further adjustments made. Missionaries need to avail themselves of every opportunity to understand this group, with its intense cultural pride, in order to develop policies which will enhance, not retard, its growth.

A Great Responsibility

This paper is, necessarily, written from the point of view of an American missionary, and a neophyte at that. As such it seeks to find ways in which a missionary can, through insight into Bembe and Lega ideas and attitudes, maximize his⁵ effectiveness. The Western missionary carries a great deal of power and influence. First, he is perceived as the representative of civilization itself, the great outside world of which Africans hear much but understand little. He holds in his hand the power and prestige of Western education, technology, modern medicine, and of course, hard currency. The cross-cultural inter-personal relationship is radically skewed. The missionary's influence is in some ways magnified out of all proportion to his ability or even desire to wield such power. This is all the greater reason for

⁵The masculine pronoun is used in this paper merely for the sake of brevity and convenience; my apologies to female readers.

gaining understanding into the ways in which that influence may help or hinder the cause of Christ, and his Church.

METHODOLOGY OF THE STUDY

The findings of this study are based upon four fields of research. The first is my personal field experience, as a VISA volunteer mission worker in Bubembe. I worked with both missionaries and Bembe nationals daily for seven months in 1978. The second source of information is the available literature. There is little published material on the Babembe, although several excellent unpublished works exist. The third source of input was a varied course of personal interviews and questionnaires, conducted with several Free Methodist missionaries to Zaire. An in-depth interview was also conducted with Rev. Anania Emedi, a Mubembe and Free Methodist pastor. Rev. Emedi was visiting the United States in 1981 and graciously granted me several hours for an interview conducted in French and Swahili. The final source of information conducted for this study was a broad-based questionnaire. This questionnaire was circulated in Bubembe, with 177 respondents completing and returning the survey. Computer-assisted analysis of the survey data produced some useful statistical tools for evaluating the results.

ORGANIZATION OF THIS PAPER

This paper is divided into three sections. The first section, entitled, "Facing the Question," sets forth the thesis in its context. This chapter has set forth the thesis question itself. The remaining two are intended to sketch in the theoretical context and the real-world cultural and historical context that surround the question. The second section, entitled, "Asking Questions," presents the broad-based survey, its theory, methodology, and results. Chapter four presents the Survey theory. The second presents the questions and answers themselves. A third chapter presents an analysis of the results of the survey. The final section of the paper, entitled "Analyzing the Question," looks at the process of evangelism among animistic peoples, noting how the CLMZ is handling some common difficulties in this task. In closing, Chapter eight summarizes the findings of this study and relates them to the thesis problem. In it, I have suggested some ways in which missionaries can deal with the issue of hindering cultural influence. Also included are some areas for further study.

Chapter 2

THEORETICAL FRAMEWORK

Introduction to Chapter 2

This chapter posits a theoretical framework, or point of view, from which the thesis question may be examined. In order to develop this perspective it is necessary to survey the existing literature on the subject. First we want to note some key concepts that may be found in the more generally known missiological literature. Second we shall name several key sources of specialized information which bears directly on our topic. From these we shall try to put together a pattern of understanding into which the various strands of research presented may be woven.

Key Concepts

The perspective which we are attempting to develop in this study is that of an American missionary. The search for insight into the dynamics of Western influence on the life and growth of the C.L.M.Z. is meant to lead to action--to enable the missionary to carry out his or her task more effectively. First, let us consider some ideas which apply to the missionary enterprise in general. Among these are : (1) church growth, (2) contextualization, (3) culture change, and (4) problems in evangelizing people from an animistic background.

Church Growth Our thesis asserts that church growth is being hindered, but what precisely does that mean. By church growth I mean the quantitative and qualitative development of every part of the

church's life. This includes numerical growth, the church actively persuading people to become disciples of Christ and enter into a church body. It includes the development of present members of the church in their knowledge, spirituality, and active obedience into Christian unity and maturity (Eph. 4:11-14). But it also includes the development of the church's doctrines, practices, and institutions, as they also should reflect the great commission of the church. Thus we shall, for the purposes of this paper, think of church growth as both quantitative and qualitative.

Quantitative growth can take place through four means: internal, expansion, extension, and bridging growth. A church experiences internal growth as its own members become truly converted and are born into the true Church. Expansion growth results from people outside the church's membership being brought in through conversion. Extension growth is the planting of new congregations, still within the cultural sphere of the existing church. Finally, bridging growth comes when cultural barriers are crossed and people of a new group begin to form a Christian community. Each of these types of growth is occurring for the C.L.M.Z., and each represents distinct difficulties as well as distinct rewards for them.

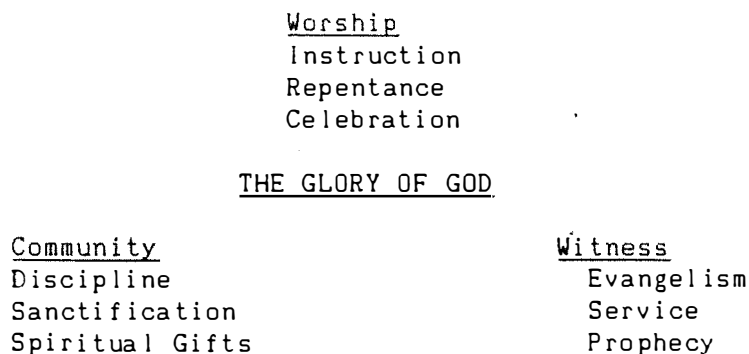
Quantitative growth may be measured in a relatively straightforward manner if records of church attendance and programs are kept. In the case of the C.L.M.Z. these records are sketchy, but are adequate for the purposes of this paper. Qualitative growth is more difficult to measure.

Qualitative growth involves every aspect of Christians' lives, both individually and collectively. Howard Snyder provides a useful

model of this inter-connectedness of Christian living, describing it as the "ecology of the church" (Snyder, 1979:42). In this "ecology," says Snyder, every area of the Church's life revolves around, or ought to revolve around, its central purpose, which is to glorify God. The church's life may be described under the separate headings of worship, community, and witness. Each of these functions has as its purpose the hope that through it God should be glorified. Yet none of these categories of Church activity operates independently. Snyder's metaphor of a biological ecosystem is an apt one. For just as living organisms are dependent upon one another, even so, every aspect of the life of the believer and the Christian community is dependent on the others for a part of its vitality and success.

Snyder lists nine sub-categories in order to further delineate this model of Church ecology. Worship includes: (1) Instruction, or hearing God's word, (2) Repentance, a sincere response to God's holiness and the awareness of sin, and (3) Celebration, praising God for who He is and thanking God for what he has done. Community includes: (1) Discipline, as members submit to God's word, to each other's needs and burdens, and to their leaders out of reverence to Christ, (2) Sanctification, or the Holy Spirit's work of transforming each believer into the likeness of Christ (This includes encouragement and forgiveness within the Christian community), and (3) Spiritual gifts, each believer living out the special ministry given to him with the purpose of building up the Church body. Witness includes: (1) Evangelism, the Church's first, but not only, outreach priority, (2) Service, through which believers emulate Christ out of obedience to his command, and finally (3) Prophecy, wherein the church by its actions and its presence

"points to the coming Kingdom of God." Snyder's model may be diagrammed as follows:



This metaphor of the ecology of the church helps to illustrate the complexity of its corporate life. Before we can see if the Zairois Free Methodist Church is healthy, we have to get a clear of just what constitutes a healthy church. An evaluation of church growth which concentrates only on quantitative growth is inadequate. This model gives us a pattern into which we can place the evidence of our research, to see just how well the CLMZ is doing. Is it a pattern of vital indigenous Christianity, or a pattern of something else?

Maturation in Church Growth. If we are to understand the growth of a church within a newly evangelized culture, we must recognize that it does not progress along a smooth unchanging continuum. The challenges change as the process goes along. McGavran and Riddle note four stages of this progression in their Zaire study; these may be paraphrased as:

1. Lack of Awareness
2. Awareness of the gospel
3. People Movements
4. Completion

(McGavran and Riddle, 1979:139-145)

Church leaders need to be aware of where their own group is in this process. This will enable them to concentrate on current and future needs, and to avoid side-tracks. Among the Babembe, the CLMZ has experienced a sizeable people-movement into Christianity. The church itself is passing into the fourth stage, yet the people-movement is still far from encompassing a majority of the Babembe people. Among the eastern Lega the stage of a people-movement is just beginning. In the CLMZ's urban target areas, Bukavu, Kalemie, and Kinshasa, the process is less advanced. But, judging from the healthy numerical growth being experienced in all these areas, the CLMZ is well into the third stage.

According to this model, the present challenge facing the CLMZ is to make this people-movement as broad as possible among both Babembe and Balega. And at the same time, the present and future work of completion needs to be a high priority.

I believe that the rapid numerical growth of the CLMZ should cause us to be more critical, rather than less critical, of the examination of the cultural forces at work there. This rapid expansion and extension of the church is a national phenomenon in Zaire. As horizons expand, the stakes also rise; opportunities and potential for mistakes both rise together. McGavran and Riddle point out that in this heady atmosphere of growth, several urgent tasks remain. Each new generation of children, born into Christian families needs to be effectively brought up in the faith. Many "marginal and nominal" Christians need to be brought to a full understanding and commitment in the faith. Also, the exploding cities need to have many new churches planted within them. (McGavran and Riddle, 1979:139-145)

Christianity is at a critical phase in its history in Africa. In the midst of all the growth and excitement which surrounds the Church there, two powerful problems exist which could sidetrack this great momentum. On the one hand, rapid increases in urbanization and education threaten to secularize the church. Byang Kato has described the potential of contemporary liberal theology to attract influential opinion leaders among Africa's urban elite. (Kato, 1975a) Communism, not a great presence in Zaire as yet, also threatens to secularize the Church. On the other hand, a longing for old cultural needs, not met by modernized life, threatens to lead many into syncretistic confusion. Marcus Hansen has termed this the "law of third generation return." (Wagner, 1979:71) It seems that converts to Christianity from paganism are only too happy to learn the "Christian" way of doing things from missionaries or evangelists. Their children, reared under this strong attitude of Christian conformity, follow along. In the third generation, however, strong felt needs for cultural fulfillment surface. Needs to marry, to take one's place in the community, to find heart felt fulfillment in faith and worship, often draw the grandchildren of first generation Christians away into doubtful beliefs and practices.

Evangelism Among Animists

One very useful tool for evaluating the effectiveness of cross-cultural evangelism is an article written by Alan Tippett, entitled "The Evangelization of Animists." (Tippett, 1975) In it, he enumerates six problem areas which have repeatedly come to the fore when churches have been planted among groups with this kind of traditional background and worldview. These are problems of:

1. Encounter
2. Motivation
3. Meaning
4. Social Structure
5. Incorporation
6. Cultural Void

(Tippett, 1975:848-855)

These potential problem areas will be considered one by one, in order to evaluate the success with which the CLMZ and Free Methodist missions are solving them.

Perhaps the most useful model of cross-cultural church planting comes from the field of Bible translation. For a number of years Bible translators have sought to achieve a "dynamic equivalence" between the scriptures and their own translation work. The dynamic equivalence model of translation emphasizes the meaning and impact of the Bible message, rather than its literal form. The translator does not follow a course of merely slavishly reproducing the Greek and Hebrew words and syntactical structures of the ancient texts. Instead, the translator seeks to communicate the meaning of the scriptures, and to reproduce something of the impact which they had on their original hearers.

In order to do this, the translator must use the vocabulary, syntax, and figures of speech which are appropriate for his modern readers and hearers. Inevitably this means that some grammatical and syntactical elements must be changed. The form must be changed if the meaning is to be clearly understood. Thus the translator sacrifices formal equivalence in order to produce dynamic equivalence.

Charles Kraft suggests that this same model ought to be applied to the total life of the church in order to produce churches which are vitally like those of the New Testament. He suggests that the Christian

leader's goal should be to produce the "dynamic equivalence church." (Kraft and Wisley, 1979:87).

So in the Church, as in the scriptures, dynamic equivalence takes precedence over formal equivalence. The goal for building new Christian communities, according to this model, is not to simply reproduce the North American churches in miniature. Nor should we try to simply imitate the forms of the New Testament Church, however we may perceive it to have been. Instead, we seek to reproduce the spiritual vitality of the scriptural church model. Even if we had a perfect North American church, with teachings, roles, and institutions that were vital and true to the Spirit of the Gospel in every way, those forms would be applicable only to their own context. This task of translating the church into the living language of cultural forms will inevitably require that formal equivalence be sacrificed if dynamic equivalence is to be achieved. Form should follow function, not vice versa.

Chapter 3

BEMBE BACKGROUND

This chapter briefly outlines the culture and history of the Babembe. This general sketch is provided as a background against which specific information may later be seen in better perspective. Topics covered will include: (1) a description of Bembe society, (2) the place of religion in traditional Bembe life, and (3) notes on Bembe history.

THE BABEMBE

This section is descriptive of Bembe society and traditional culture. Daniel Biebuyck has discussed eight criteria by which an ethnic unit may be recognized. (Biebuyck, 1966:502,3) These characteristics form a convenient outline for the material presented here. They are: (1) a sense of belonging, (2) territorial contiguity, (3) language, (4) the distribution of cultural traits, (5) ecological adjustment, (6) local community structure, (7) political organization, and (8) religion.

This sketch of Bembe society makes reference to both traditional and contemporary aspects of culture. Many of the customs and institutions described are in a weakened condition today; some may have died out entirely. In describing traditional Bembe ways, we are speaking of a culture which, in many ways, no longer exists. Yet an understanding of this "reconstructed past," as Malinowski calls it, is a necessary key to understanding present and future Bembe life. (Malinowski, 1976:81)

Notes on the more recent evolution of Bembe culture will be found later in the chapter, in the section on history and culture change.

Bembe Ethnic Identity

The Babembe are very proud of their ethnic identity, their culture and language. One author has noted "a strong feeling of tribal chauvinism on the part of the Bembe." (D.Bates, 1979) Indeed, Bembe culture has come to dominate the Zone de Fizi. They have been, aside from the Lega, one of the strongest cultural forces in South Kivu Region, absorbing many neighboring groups over the past two centuries.

This strong face of Bembe nationhood, as it may be perceived by the outsider, working along the lakeshore area, obscures a much more complex ethnic picture which lies behind it. While most Babembe living outside of their traditional homeland would doubtless identify themselves as such, within Bubembe the situation is not so clear. Cultural interaction and intermarriage with neighboring groups, along with family and clan loyalty, compete with Bembe tribal identity.

The Babembe are very loyal to their family lineage groups and clans. This strong clan identity was reflected in this study by responses to the survey question about tribal membership. Many respondents gave clan and subclan names, neglecting to mention that they were also Babembe. The strength of clan and family ties blend tribal identity most around the edges of Bubembe, where Bembe society overlaps and intermixes with neighboring groups. Biebuyck has stated that "it would be impossible to draw a valid cultural boundary between the two cultural entities that are known in the literature as Bembe and Lega. The intermixing of loyalties and identity seems to pose no problem for

the people involved. They see no contradiction in having both Bembe and Lega or Bembe and Zoba relatives and customs.

The Babembe encourage intermarriage with other ethnic groups, as a means of improving relations with their neighbors.

(Ebasomba, 1975:5,6) This is one of the means by which the Babembe have managed to influence the smaller ethnic groups along the lakeshore. Groups such as the Zyoba, Sanze, Bwari, Homa, Ciba, and Bakwalumona, offshoots of the large Bemba or Luba groups to the South, have been heavily influenced by Bembe culture. (Biebuyck, 1973:21) Today these groups are almost invisible, having been incorporated into Bembe society. (Vansina, 1965:106)

All this admixture is confusing to the writer who is trying to categorize ethnic groupings, but it seems to pose no problems for the Babembe. Let it suffice to say that there is indeed a Bembe nation in the South Kivu Region of Zaire. Cultural boundaries are indistinct, and the elements that go to make up Bembe identity are complex, but they do add up to a real felt ethnic identity. A Mubembe living along the lakeshore might, when encountering another Mubembe of a different clan lineage, be acutely conscious of their difference. But the same Mubembe, if encountered in far-off Kinshasa, would probably be looked upon as a close brother. A Mubembe would be more conscious of his Bembe identity when speaking with, say, a European or someone from Burundi.

The Land of the Babembe

Location. The Babembe live at the eastern edge of Zaire, along the shores of Lake Tanganyika and in the highlands to the West. Bubenbe is contained within the Kivu Region of Zaire, mostly within the

Fizi Zone. Bounding Bubembe to the South are the Kivu-Shaba Regional dividing line and the Kabambare Zone. To the West and North, approximate boundaries are marked by the zones: Shabunda, Mwenga, and Uvira.¹ (Ebasomba, 1975:4)

Population Distribution. Estimates of Babembe population vary, but in 1985 the total group probably numbers at least 100,000, possibly much more.² Bubembe is roughly contiguous with the Zone de Kivu, which covers an area of 15,786 km². The Zone de Fizi has the lowest population density of all the Kivu Region, with an average of only 6.5 persons per km². Most of the Babembe live along the shores of Lake Tanganyika where fishing and fertile well-watered land are available. Thus most of Bubembe is very sparsely populated, especially compared with neighboring Burundi, one of the most densely populated countries in Africa. Burundi is a mere six hour canoe trip from Bubembe³ across Lake Tanganyika; this proximity has had marked influence on the Babembe both in migration and trade patterns. The Babembe are a rural people, traditionally living in small villages or extended family groups. The two largest towns in Bubembe were founded not by Babembe but by Arab traders. These are Fizi and Baraka, with populations of 5,995 and 2,302 according to 1971 census figures. (Beckwith, 1973:41)

¹See Appendix B.

²Dyer cites unnamed sources who estimate Babembe population to be as high as 500,000 or 750,000. (Dyer, 1979:53) This seems unlikely, since 1971 census figures list a total Zone de Fizi population of 100,415. (Beckwith, 1973:41)

³Source: Habibu, personal conversation at Nundu, 1978.

The Language of the Babembe

The Bembe language, "Ebembe," (here referred to as Kibembe) is one of the most enduring elements of their ethnic identity. Kibembe is a Bantu language, with ties to those spoken by the Hunde and Lega. (Nida, 1975:40) The similarities between Kibembe and Kilega are especially strong in the western part of Bubembe, where Lega and Bembe people are able to understand one another without the need of translation.⁴ There are at least five sub-dialects of Kibembe, all more-or-less mutually understandable, in the areas influenced by different Bembe clan groups.

The Babembe have a high regard for their language. They have good reason to be proud of their rich oral tradition. This includes songs, proverbs, stories, and dramatic rituals. The old men regard the wisdom of their Bembe proverbs to be superior to that of modern education.

The earliest record of written Kibembe dates from a missionary translation of the Gospel of Mark in 1936. (Nida, 1975:40) Kibembe literature was pioneered by Joel Abekyamwale with the publication of a Kibembe hymnal, Nyembo ca Uhangya Abeca, in 1963. This book included several original Kibembe lyrics and many songs written for Bembe melodies. (Abekyamwale, 1963) Abekyamwale also published a translation of Mark's Gospel in 1966. This translation was checked by a CLMZ sponsored committee, with representatives from each of the five major sub-dialect areas, in order to insure mutual understandability. (Bates, 1977b:138) CLMZ translation teams have since published a New

⁴Source: Rev. Anania Emedi, personal interview, 1981.

Testament and a complete Bible in Kibembe. These books may be expected to have a strong influence on the future development of Kibembe.

Distribution of Cultural Traits

Bembe culture, while a recognizable unit, is far from homogenous. Elements of Bembe culture have been incorporated from neighboring groups. Some traits have evolved differently along clan lines. Further, some aspects of Bembe culture have been dictated by the different physical surroundings found throughout their territory.

Many ideas and institutions of culture have been shared between the Babembe and their neighbors. Biebuyck has termed the population of South Kivu Region a "mosaic of peoples," explaining that "They have, and are conscious of having, such close cultural and historical relationships that it is impossible to separate one from the other or to clearly delineate tribal groups." (Biebuyck, 1973:21)

The Lega have had a profound cultural impact upon the Babembe, as indeed they have had on all of the ethnic groups in South Kivu Region. The great religious, philosophical, artistic, political, social, and economic power of the Lega Bwami association has been felt by all of their neighbors, none more so than the Babembe. The Bwami association, which embodies its power and prestige in its initiates, has passed on its influence to members of neighboring groups who were themselves willing to undergo initiation.

Thus Bwami has been passed on as a franchise, so to speak, which could be modified and adapted to the needs of its recipients. Inventiveness is encouraged in Bwami; initiators in different clans and tribes may freely develop new rituals, cycles, and grades. (Biebuyck,

1973:72) Bwami has been a prime success story in the process of contextualization, adapting to varying social and political groupings, and different family structures found in neighboring groups.

Bembe Art, A Case Study in Diversity. The divergent styles of Bembe art illustrate the effects of clan and neighbor-group influence in Bembe culture. Like much of Bembe culture, its art is a patchwork, created by many different philosophical, religious, social, and family lineages. This complex relationship is described in Daniel Biebuyck's explanation of Bembe artistic style. Note that the "associations" to which Dr. Biebuyck refers are also religious cults.

The Bembe form a fairly closely knit cultural entity in the eastern Congo, but it is generally meaningless to speak about Bembe style. One finds among these people, first, an art (bichrome, wooden, bell masks facing in four directions) of the alunga association, which has a limited distribution in the southern part of Bembeland and extends into some adjoining northern Luba groups. One encounters, second, the butende art (bi- or trichromatic, wooden, plank-board masks). The boys' initiations, for which they are made, are held throughout Bembeland but are organized autonomously by localized maximal lineages, thus leaving scope for local specialization (which entails, among things, the total absence of such masks in some parts of Bembeland). Third, there is the elanda art (masks made from hide or cloth, and studded with bead designs). Elanda is a semi-secret association found only in some of the sixteen partially dispersed Bembe clans. There is the art of the punga association (small, wooden figurines) which is of Luba origin and was introduced into Bembeland within the last fifty years. There is the art of the bwami association (small, ivory figurines; rare, wooden face masks; and wooden animal figurines) which is so similar to the well-known art of the Lega that no writing on African art ever distinguishes one from the other. In addition, there are other art objects (wooden figurines) carved in styles reminiscent of the northern Luba, which are made in Bembeland by small, partially submerged groups of other than Bembe origin. (Biebuyck, 1969:2,3)

The Future of Bembe Diversity. Bembe diversity may face changes in the future. Already the Babembe have had literature, written in a standardized Kibembe dialect, for nearly half a century. The Kibembe Bible may be expected to have a similar effect on Bembe language to the standardizing effect which the King James Version of the Bible had on

English. Beginning with the Abekyamwale's translation work, much effort has been made to make the translation understandable to all of the Bembe clan groups. Increasing communication, brought about in part by the concentration of the Babembe population along the lakeshore highway, may blur clan distinctions in the future.

Bembe Living

The Babembe's adjustment to their physical environment is shaped by tradition. This may be seen most readily in the sex-defined roles of making a living. Currently this traditional distribution of tasks does not seem to be working well, as old ways may not be meeting new needs.

The primary responsibilities of Bembe women are to : (1) bear and care for children, (2) plant, and tend gardens, (3) harvest and prepare the food, and (4) carry household necessities--primarily water and fire wood. These sex-defined roles have changed little as far back as people can remember. (D. Bates, 1979:37) The women are the key to Bembe survival, as they bear responsibility for raising and preparing nearly all of the community's food. The garden plots, tended by the women, are the primary means of survival in Bubembe. Ebasomba estimates that 96% of all Babembe are agriculturalists. (Ebasomba, 1975:8)

Bembe men's roles have changed a great deal over the last century. When the Babembe were mostly living in the mountain forests they had the tasks of: (1) hunting and trapping, (2) clearing garden plots in the forest, (3) building houses, (4) fashioning clothing, (5) foraging for food, (6) manufacturing traps, tools, weapons, raffia cloth, etc., and (7) fighting for the village. (D. Bates, 1979:36) The traditional men's skill of processing raffia fiber played an important

practical part in village life and was a symbol of Bwami knowledge and craftsmanship. This fiber was beaten from forest plants and used for snares, nets, and clothing. In modern times, Bembe men have become involved in fishing in Lake Tanganyika. They also garden, but not for food crops. The men raise coffee and some cotton for a cash income. (Ebasomba, 1975:8)

Men and women each took responsibility for teaching their same-sex children the traditional skills and customs needed for adult Bembe life. In this they were aided by specialists of cult or association rank. This was more involved for boys, especially, and specialized initiation learning and teaching became a lifelong occupation for some. Bwami initiates of a certain rank and higher expect to do no physical work at all. Presumably they are seen as professionals, who must concentrate on the weightier matters of village government.

David Bates notes that the concentration of Bembe population along the shores of Lake Tanganyika, which has occurred primarily since 1900, has put much strain on the sex-defined roles of activity. Most Babembe live in an environment which favors settled agriculture. Yet their customs are those of a hunting-and-gathering group, used to only limited slash-and-burn forest agriculture.

As a result, the men's traditional occupations are largely preempted, while the women have more work to do than ever. Garden space is now maintained by the women's hoes, rather than the men's axes. The mud block houses of settled villages outlast the stick-and-wattle houses of mountain villages, so men need no longer build a new house every three years. Traditional religion and customs are falling into disuse, with CLMZ and Roman Catholic schools taking over the education of the

young, so men have less teaching to do. Only such labors as fishing and cash-crop agriculture have grown with the transition to lakeshore living, neither of which are a large part of traditional living. Women, however, now have much larger gardens to cultivate. They are permanent gardens so they must be hoed, not merely planted. Firewood must be carried much greater distances, from the hills to the populous lowlands. Water comes, not from a nearby stream, but carried by the women and girls from the river, often from far away. The introduction of European-style manufactured clothing has rendered the old raffia garments completely obsolete. Only professional tailors can master the technology of making European-style clothing. And, manufactured clothing must be washed, which gives the women even more work to do, since washing is traditionally their job. (D. Bates, 1979:38)

Relationship between Bembe and Lega

The Babembe and Lega have many close ties. In addition to sharing a common ancestry with some of the eastern Lega, the Babembe share two of the most powerful elements of their culture, much of their language, and the Bwami cult. Through Bwami especially the Babembe and Balega have much in common. Their philosophy of life, as taught through Bwami for centuries, is very similar. Most of their art, another product of Bwami, is virtually indistinguishable. In spite of all this, however, there are two key factors which have separated the Babembe from the Lega nation. These are matters of religion and of social organization.

Until the coming of the Christian Gospel, the Babembe's religious beliefs and practices have been influenced more heavily by the

Lega Bwami cult than by any other. Yet this cult emphasizes reverence for the ancestral spirits, the living dead, and the group solidarity and conformity which the ancestors presumably want. Bwami, however, as Zuesse and Biebuyck have noted, places very little emphasis on a transcendent high god. Thus when Bwami was introduced among the Babembe, it was able to sweep through every village and family, thoroughly transforming Bembe thought and values, yet leaving their beliefs about the ultimate religious truths relatively untouched. After centuries of close interaction, and after developing cultures which are closely parallel in most respects, the Babembe and Balega still believe differently about the nature and existence of God, or gods. Biebuyck noted this key distinction in his studies of three Bwami-dominated cultures.

In my own fieldwork in the Congo I have been struck by the fact that whatever the differences or similarities between, or characteristics of, the Bembe, Lega and Nyanga might have been, the basic fact was that the Lega ultimately ascribed order and existence in the universe to Kinkunga and Kalaga, the Bembe to Abeca and the Nyanga to Ongo. (Biebuyck, 1966:503)

The Babembe still believe that Abeca is the high God of the world. Christians of the CLMZ address the God of Israel as Abeca. They have, since beyond memory, held this concept of a high God. Consequently, the Babembe have accepted the Christian conception of monotheism rather easily. Rev. Anania Emedi recounted stories of Bembe rituals of expiation of sin which are remarkably similar to those of Israel. According to Emedi, these attempts to appease Abeca were resorted to only in times of extreme calamity. One included the ritual skinning of an animal as a "scapegoat" for the sins of the people.

The Lega, however, conceive of the universe in terms of a dualistic battleground between good and evil. The forces of good are

championed by Kinkunga, the incomplete fashioner of the universe, and Kalaga, the culture-hero of the Lega tribe. These two are pitted against Kaginga (evil). Some Lega trace their ancestry to Kinkunga (symbolic of male) and Kalaga (symbolic of female). According to Lega thought, Kinkunga's creation was incomplete because, as a potter, he did not have shell to smooth out the clay. The job of completing or smoothing the creation was taken up by the culture hero Kalaga.

(Biebuyck, 1973:52,53,140)

This dualistic conflict continues in human history through the Lega themselves. They see themselves, especially their Bwami leaders, as agents of good, of "fertility, creativity, order, and continuity," (Biebuyck, 1973:53) continually striving against evil, chaos, starvation, etc. In this they are allied with their dead ancestors, whose living spirits continue to watch over them. The ancestral spirits supposedly are continually with the living, to protect the Balega and Babembe from the influence of evil spirits, to guide them through Bwami teaching and authority, or to chastise them through calamity when they stray from Bwami norms of behavior.

Yet even this polytheistic dualism is not consistently worked out in Lega thought. The Balega of different regions tell different stories about creation and cosmology. One noted Bwami teacher described Kinkunga and Kalaga as two of five children descended from an earth god. Some speak of Kinkunga and Kalaga as supernatural brother and sister of the Lega. (Biebuyck, 1973:8,9n) As a whole, the Lega do not concern themselves greatly with such things. They are much more interested in currying favor with the ancestral spirits. These, the spirits behind Bwami, they believe, have a much greater impact on their lives.

The extreme prestige and authority of Bwami has inoculated the Balega from the influence of the religions of their neighbors, including the monotheism of the Arabs and to some extent, that of the Christian missionaries. Bwami, they believe, provides them with the solution to all of the problems of life--sorcery, poverty, even death.

(Biebuyck, 1973:67) The Babembe, in contrast, have been much more receptive to other religions. They adopted the Punga cult of the Luba from the South, as well as Alunga cult of the Zoba, earlier residents of lakeshore Bubembe. The Babembe have, as has been noted, been much more receptive to the Christian Gospel as well. The Babembe have been more open to all aspects of cultural activity.

Other distinctions between Bembe and Lega fall in the category of social organization. The Babembe have strong clan chiefs, while the Lega lack any form of regional political authority. The Lega do not invest any one individual with unquestioned leadership, instead they all owe allegiance to the institution and principles of Bwami itself. This diffuse authority is mediated by the Bwami adepts⁵. But no mwami⁶ holds unquestioned authority of any other mwami of equal rank. Different ranks also have authority over different aspects of village life, such as land use, settling disputes, economic matters, etc.

Both groups have elaborate and very similar systems of patrilineal clan and family relationship and obligation. The Babembe, however, recognize a system of clan seniority which is not known among the Balega. This system is based on functional positions of authority

⁵Bwami initiates of high grade.

⁶Member of Bwami, singular of "bwami," literally "lord."

and seniority, rather than merely on family descent or physical age. This seniority system may help to explain why the Lega, with an equally well developed clan system, lack the political solidarity among their clans which has characterized the Babembe. This strong clan authority may also help to explain why Bwami has never dominated Bembe society the way it has the Lega. A less obvious difference is the recognition among the Balega of seven different categories of maternal uncles, while the Babembe recognize only five. (Biebuyck, 1966:509)

RELIGION AND TRADITIONAL BEMBE LIFE

The Babembe have worshipped many deities in the past, with sects for both sexes and for each age group. They have adopted cults of the Zoba, the fishermen who inhabited the lakeshore region before the Bembe came. They have adopted the Punga cult of the Luba people from Shaba province. These cults have specialized functions such as healing of certain diseases. Some cults are Alunga, Elanda, lcumbe, Bahombo, Enondo, Atende, Butee, Bahumbwa, Etawala, and Ekyengye, (Ebasomba, 10).

The single most important Bembe institution is the Bwami association. Biebuyck describes Bwami as "simultaneously a quasi-voluntary association, a pedagogical system, an initiation school, a moral philosophy, and a mystery (in the Greek sense of the term)." (Biebuyck, 1973:505) Bwami initiates of varying grades ruled traditional Bembe and Lega societies with unchallenged authority. While no one mwami held absolute power, he was after all, only a peer of other initiates of the same grade, yet the combined influence was the glue that held traditional society together.

Bwami is an association of great pride and prestige. It represents the collective wisdom of the living spirits of the ancestors. Through reciting many, seemingly unrelated, proverbs, stories, and dramatic rituals, the Bwami have carried on the oral tradition of the Bembe and Lega since beyond memory. The institution of Bwami is supposedly descended from the pygmies, but it seems to have been perfected by the Balega. The ancestral spirits are not seen as demons to be feared, but rather as idealized fathers. Like fathers, they are to be respected; they can punish an errant one; but they are on the side of order and group solidarity. Among the Babembe, the leaders of Bwami were responsible for choosing and installing the clan chiefs, who were themselves Bwami initiates of the highest rank. Community leaders were all Bwami initiates, deriving their leadership from the sanction of their peers and senior adepts. Bwami initiations were the culmination of a concerted effort, on the part of the candidate and his sponsors, to amass enough wealth for the feasting, and enough prestigious senior adepts, to meet the requirements of initiation ritual. Thus a mwami had to be a man with good connections and or leadership ability. The candidate had to witness and memorize many proverbs in order to enter into his initiation. Each level of Bwami had a different set of proverbs and rituals, many of them highly secret, which supposedly gave the new adept the wisdom required for his new post of responsibility.

The center of every traditional Bembe village was the lubunga, or men's house. This was the site of all Bwami councils and initiations. It was also, however, the informal schoolhouse where the young boys would hear, and overhear, the thousands of proverbs that make up Bembe philosophy and oral tradition. This philosophy and literature

is not systematized in any way. The Bembe are not noted for epic prose or systematic philosophy. Instead, the total impact of thousands of fitting pithy sayings carried a practical wisdom to each new generation.

Chapter 4

A SURVEY OF ZAIROIS OPINIONS

THEORY AND METHODOLOGY

The logical way to discover what effects Western influence may be having upon Bembe and Lega life would be to ask some Babembe and Balega. This is precisely what I have done. This chapter presents the broad-based survey which I circulated in Bubembe in 1980.¹ The chapter deals first with the theoretical basis of the survey, how it was formulated to help answer the thesis question. Second, the methodology of questionnaire preparation is presented. Third, comes a description of the logical and mathematical models used in the statistical analysis of survey results. The chapter closes with a discussion of some of the limitations of the survey.

QUESTIONNAIRE THEORY

Purpose

The formal purpose of the questionnaire is, of course, to test the hypothesis that Western influence is hindering the growth of the CLMZ among the Bembe and Lega people. Several corollary hypotheses would seem also to be predicted if the basic thesis is true. The broad-based survey is intended to address some of these.

But a second purpose is just as important. Since cross-cultural communication and cooperation are as complex as they are. It seemed

¹A copy of both the original questionnaire and its English translation may be found in Appendix C.

like a good idea to both broaden and deepen my sources of information on it. As a volunteer missionary I of course heard about the difficulties of cultural distance from the expatriate's point of view. I had contact with some CLMZ leaders also, especially those more educated ones who could speak some English. But these are not the people who most concern us in this study. They have already learned to get along with Western ways. It is the ordinary person who is most likely to have a problem with any perceived foreignness in the CLMZ. This is the sort of person at whom this broad-based questionnaire is aimed.

Several questions are unrelated to the scales. These ask about issues which have special interest in themselves. They are intended to probe potential problem areas of Western-African cultural misunderstanding. Several of these potential problem areas are suggested in the literature of African missions and religion. Others were suggested by my own experiences and curiosity. With such a subtle subject, one may find influences where they are least expected. The questions are, in a sense, groping in the dark for any useful insights. This proved to be worthwhile in the last question, which turned out to be the best of all. It simply asks if there are any good Bembe customs which the Wazungu² (Europeans or whites) condemn. As we shall see in the questionnaire results, it turns out that there are.

Rationale for Questions and Scales

Questions were selected with three major, and several minor, cultural factors in mind. From them three scales were developed; they

²This word muzungu (pl. wazungu) is normally translated "European"; it refers, however, to race rather than national origin.

appear in the data tables as: WESTZ, RESIX, and PUREX.³ These scales were intended to measure levels of cultural Westernization, resistance to Christianity, and purity of Christian beliefs. The first two factors relate directly to the hypothesis in question. The relationship between Western ideas and Christianity, as it is perceived by the Bembe and Lega, is the heart of the problem. The third scale is significant because of the problem of syncretism between the Christian faith and certain incompatible traditional ideas. Syncretism is the opposite error to excessive Westernization of the Church and Gospel. Purity of Christian belief is difficult to measure, and the PUREX scale is not intended to be a catechetical examination. Rather its purpose is to show how certain beliefs relate to Western ideas in the thinking of Zairois. WESTZ was also broken down into two sub-scales, WVALU and WMETA (Western values and Western metaphysics).

According to the initial plan, the major scales were to have been correlated with age level, tribe, Christian denominational affiliation, and whether a person was a Christian or non-Christian. It was hoped then to establish whether Christians are appreciably more Westernized than non-Christians. This would indicate the beginnings of a cultural rift between them. Closely related is the issue of resistance to Christianity. It was hoped that differing attitudes about

³The computerized statistical analysis package which was used requires that each variable be given a name. The names which I assigned give a mnemonic sense of each variable's meaning. For example, WESTZ is a scale intended to measure how Westernized a person's thinking is. These terms will be used here for the sake of consistency. The reader will find concise descriptions of the variables in Appendix D; more detailed descriptions are given in Chapter 5.

Christianity between tribal or clan groups would be measurable. Also, if CLMZ teaching has already slipped into syncretism, this too was to have been measured. Because of the makeup of the actual sample group, some of these criteria could not be expected to produce a statistically significant result.

The questionnaire was developed in a straightforward manner. The major hypothetical tendencies were reduced to individual questions which would theoretically indicate certain beliefs or attitudes if answered in a predicted way. These questions were not intended to be exhaustive or definitive of just what constitutes Westernization, resistance, or pure Christianity. They were rather merely meant to be indicators, presumed representative ideas, some of which ought to be present if a person's attitudes really are as they were hypothesized to be.

QUESTIONNAIRE PREPARATION

Goals of Questionnaire Preparation

I gave great care, in developing the survey, to making it clear, non-threatening, and non-directive. Because of the great distances which it attempts to bridge--cultural, linguistic, and geographical--there was considerable potential for misunderstanding on the part of the respondents and for misinterpretation on the part of the researcher. We cannot presume that the Zairois respondents have had previous experience either with multiple choice questions or with opinion polls. One concern was that respondents might be anxious to please the muzungu (myself), and thus try to anticipate my desired answers. I requested that circulators not write the respondent's name on a questionnaire.

Questionnaire Format

Greetings and Explanation. Each individual questionnaire includes a brief personal note from myself explaining the nature and purpose of the study. Respondents who could not read were to have had this note read to them by the ones who circulated the questionnaire. This note includes an African style greeting and each was personally signed by myself. It attempts to assure the respondent that his or her opinions alone are sought, and that no one will use the information against them. The tone of the survey is conversational. Because it deals with issues which might be sensitive, I did not want respondents to feel pressured.

Question Format. The survey included 37 questions. Of these, the first six are fill-in-the-blank type for background information on the respondent. The next 30 are multiple choice. An open-ended essay question closes the questionnaire.

Because of my desire to keep respondents' anxieties to a minimum, most of the multiple choice questions include a noncommittal answer, such as "I don't know." Several items, however, require a forced choice between two difficult or two similarly acceptable answers. These were kept to a minimum but they were used wherever it was felt that a noncommittal answer might be overused. I did not want the respondents to feel pressured, but I did want to apply enough pressure to induce them to make a choice on sensitive issues.

The scales were balanced for affirmative versus negative answers, and for answer order response set. Each scale contained an equal number of questions in which a "yes" answer or a "no" answer would

increase the total scale score. Thus, if there was a general tendency to answer "yes" to nearly everything, this would not affect the overall scale scores. Likewise, answer order was also balanced, with equal numbers of questions having the first choice as the pro-scale option as questions having the latter answer. Thus a respondent's tendency to choose the first answer, or the last, would not affect his or her scale score one way or the other.

Language and Pretesting

The questionnaire is written in Swahili, which is the trade language of East Africa, including eastern Zaire. While I do speak simple Swahili, it was of course necessary to write a preliminary draft of the questionnaire in English. The final formulation of the questions was done, however, in Swahili. This was done in several steps, each of which was designed to improve the clarity of communication and catch possible misinterpretations.

Normally, in a survey of this type, the questionnaire would have been pretested with representative members of the target sample group. The instrument then would have been revised to eliminate any problems of misunderstanding. Unfortunately, time and financial considerations did not allow such a full development program. Instead, a modified program of pretesting was carried out with one missionary and at four Babembe respondents. The Babembe could not be pretested before the survey was sent to central Africa for circulation. Instead, their responses resulted in a modification of the analysis of the questionnaire.

My own Swahili questionnaire was prepared first. This was checked by Myra Adamson by telephone.⁴ Her comments resulted in a

rewriting of many of the questions. Also at her suggestion, several questions were dropped entirely. They were simply too complex or esoteric to be communicated effectively in a written questionnaire. Swahili experts will note that the survey vocabulary is very limited and that the grammar is not "good." "Good Swahili" is seldom heard in Zaire and would probably not be understood by the respondents. The questions finally included were thought to be clear and understandable to most of the potential respondents.

In lieu of formal pretesting I used three further methods of checking the questionnaire with actual Babembe respondents. These were: (1) translation of the Swahili questionnaire into English by a Mubembe student, (2) pretesting and discussion of the questions with two Babembe respondents, and (3) several statistical checks of internal validity upon the final survey response data. Unfortunately, these checks could not be completed until after the survey had been sent out. I had the Swahili original translated into English by a Zairois scholar at Mshimbakye. A photocopy of this translation has been included in this paper, just as it was returned to me.⁵ It indicates that, for the most part, the questions were clear and understandable. The statistical checks for internal validity are detailed elsewhere in this paper. Basically, they test individual questions against groups of questions to see whether, and to what degree, they are asking what they are meant to ask. One glaring problem did arise with the item named XTRST. My conversations

⁴Myra Adamson is fluent in Swahili. She has spent most of her life in central Africa and is the most expert among Free Methodist missionaries in Kibembe (the Bembe language). She was on furlough in the United States at the time.

⁵See Appendix C.

with my two Babembe pretest respondents, Rev. Anania Emedi and Daniel Emedi, confirmed the problem. Several lesser problems, and their implications for interpreting the survey, are detailed in the following chapter.

Circulation

The survey was circulated in a manner intended to sample as broad a cross-section of Bembe and Lega opinion as possible. Most were sent out from the Mshimbakye area; some were done around Nundu also. I requested that some of the questionnaires be circulated among residents of the mountain villages. Westernizing influences are likely to be concentrated in the lake shore and town areas. I requested that circulators seek out some non-Bembe, non-Christian, and non-literate respondents.

I received the help of Free Methodist missionaries Adeline Fast, Dr. Gerald Bates, and others in circulating the survey in Bubembe during the last quarter of 1980. Packets containing 25 questionnaires each were given out to missionaries, or to Zairois pastors, teachers, or students. Completed packets of questionnaires were collected by Ms. Fast at Mshimbakye and returned to Portland, Oregon for analysis. Of the 200 questionnaires sent out, 177 were returned in usable completed form.

MODELS OF STATISTICAL ANALYSIS

Level of Significance

One of the first questions which must be faced in any statistical analysis is the level of significance which will be

considered as acceptable. Different types of research require different levels, but it is imperative that a rule, once chosen be applied consistently during an analysis. The level chosen for general use in this study is 90%. Some researchers might consider this level a bit low for a sample group of 177. This is, however, a pioneer study based on an untried instrument. In this study, the danger of missing something significant outweighs that of a false-positive finding. All of the issues at stake can be analyzed theoretically; we are not totally dependent upon the statistics for drawing our final conclusions. Thus we should be able to catch most of the spurious associations which might slip past the 90% test.

Computerized Statistical Analysis

Because of the large number of data involved in the questionnaire--6,372 individual answers--computer-assisted analysis was necessary. The facilities of Portland State University, in Portland, Oregon, made this possible. The program used was the "Statistical Package for the Social Sciences," (or SPSS), KU conversion, Release 7.2J-1. Data and program commands were entered by keypunch; cards were submitted to the PSU computer services staff for batch processing. The computer used was a Honeywell Series 60/Level 66, using a GCOS operating system.

Preparing the Data

Survey results had to be converted to numerical data for statistical analysis. Since most of the questions were of the multiple-choice type, they were easily converted by assigning a numerical value

to each possible answer. Fill-in answers were also converted to numerical values. Values were either assigned to each category of answer during the process of hand-scoring or were computed during the batch run. These numerical values then became the independent variables used to compute the scales. All independent variables which contributed to scale scores were of the categorical type.

The scales WESTZ, RESIX, and PUREX were computed by adding the numerical values of the answers given to their constituent questions. Thus they are intended to be of the interval type. Each survey item was given equal weight within its scale. Answers were logged in such a way that, regardless of the order in which the answers originally appeared, a higher number was entered for a response which tended in the direction of the attitude being measured by the scale. Numerical values were assigned as follows:

- 3: Answer indicating positive tendency toward scale
- 2: Noncommittal answer (eg. "I don't know", or left blank)
- 1: Answer indicating negative tendency toward scale

For example, the question WISDM (no. 11) asks whether wisdom comes from "years of living" or from "schooling." This question is part of the WESTZ, or Westernized scale. It was assumed that a Westernized person would be more likely to answer that schooling brings wisdom than would a person who is more in tune with traditional values. Thus the first answer, "years of living," would score a value of one; the second answer, "schooling," would score a value of three. The scores of one person's answers to WISDM and other questions relating to Western versus traditional attitudes were added together to produce a WESTZ score for that individual.

To summarize, categorical type independent variables, that is, the multiple-choice answers, were combined to produce dependent variables, that is, WESTZ, RESIX, and PUREX, each of which is measurable on an interval scale.

Calculations

Several statistical procedures were applied to the data. A simple tabulation of frequency distribution was prepared. Selected questions were cross-tabulated to better show interrelationships between them. An analysis of variance was performed within scales in order to determine which survey items most consistently measured the general characteristic of the scale. Correlation coefficients were calculated between scales, and partial correlations of scales, corrected for selected question variables were also done. Finally, discriminant analysis was performed on each variable and scale to see which ones best predicted whether a person was a Christian or not.

All of these calculations were done with SPSS. The subprograms used were: FREQUENCIES, CROSSTABS, ANOVA, PEARSON CORR, PARTIAL COR, and DISCRIMINANT. The nature of each of these procedures, and the manner in which it was applied to the data, will be described in turn.

The first programs used, FREQUENCIES and CROSSTABS, are simple statistical housekeeping utilities. FREQUENCIES merely records the frequency distribution of each answer for each question. For example, it lists how many people responded to the question WISDM with the answer value of 3 (82, or 47%), how many with 2(1, or 1%), how many 1 (82, or 47%). CROSSTABS simply cross-tabulates the responses to certain questions with those of other questions. For example, a cross-

tabulation of WISDM with AGLEV (age level, computed from question no. 4, AGE), shows that respondents under age 30 chose "schooling" as the source of wisdom at about the same rate as did respondents over 30 (40% vs. 47%).

Analysis of Variance. Analysis of variance was performed on each question within its respective scale. This was to measure the degree to which it consistently contributed to the total scale score for an individual respondent. This was to determine if the questions which had been formulated to measure certain attitudes were really measuring those attitudes, or in fact measuring anything at all. Since each question received equal weight in the aggregate scales, analysis of variance should be a fair test of whether or not it was contributing to a real characteristic in the respondent's pattern of answers. The SPSS subprogram used was ANOVA. The SPSS manual describes this approach thus:

Analysis of variance is a statistical technique that assesses the effects of one or more categorical independent variables (factors), measured at any level upon a continuous dependent variable that is usually assumed to be measured at an interval level. Conceptually, the cases are divided into categories based on their values for each of the independent variables, and the difference between the means of these categories on the dependent variable are tested for statistical significance. The relative effect upon the dependent variable are tested for statistical significance. The relative effect upon the dependent variables of each of the independent variables, their combined effects and interactions, may be assessed. (Nie, 1975:9)⁴

The statistic computed by analysis of variance is eta. Eta^2 "has an intuitive interpretation as the proportion of variance explained (accounted for) by the independent variable." (Nie, 1975:230)

Questions which consistently point in the same direction as the total

⁴Emphasis here is that of the SPSS manual.

scale score rate a high η^2 , while questions which elicit answers more randomly would rate a lower value of η^2 .

η^2 varies from a minimum value of zero to a maximum of one. The absolute numerical value indicating a high η^2 varies with the number of questions which go to make up the scale. For example, an η^2 of 0.25 would be considered fairly low if computed for a question on the scale WVALU, which is based on three variables. This would mean that about one fourth of an individual's WVALU is explained by their answer on that question. An η^2 of 0.25 would be considered high, however, for a question on the WESTZ scale, which is based on six variables.

Correlation of Scales. While analysis of variance was used to measure correlation of items within a scale, the relationships between the scales themselves were measured with a procedure called correlation analysis. This procedure was used, for example, to determine whether a person who tended toward Westernized ideas (high WESTZ) also tended to be more receptive toward Christianity (low RESIX).

The SPSS subprogram used was PEARSON CORR, which uses the Pearson's correlation formula. In addition to the correlation coefficient, this program also calculates the level of statistical significance of the correlation. Pearson's correlation analysis assumes that the relationship between two interval variables is linear. In the present cases this cannot be assumed, nor need it be. What is most useful is to determine whether significant associations exist, and whether they are related positively or negatively.

Partial correlation was also used, to perform much the same analysis. Using this technique, however, it was possible to remove the

influence of certain selected variables, such as age, which might themselves account for the correlation. The SPSS program used, PARTIAL CORR, also computes a correlation coefficient of the association between two variables, "while adjusting or controlling for the effects of one or more additional variables." (Nie, 1975:8)

Discriminant Analysis. The final complex statistics derived from the data were calculated by this procedure. This is similar to analysis of variance in that it seeks to find which questions best predict a certain outcome. In this case, however, the outcome in question is itself an independent variable, of the categorical type.

The SPSS manual describes the use of the subprogram DISCRIMINANT as follows:

With discriminant analysis a researcher calculates the effects of a collection of interval level independent variables on a nominal dependent variable (classification). Linear combinations of independent variables that best distinguish between cases in the categories are found. (Nie, 1975:9)

Discriminant analysis was performed only once, on the variable XNONX (Christian or non-Christian). This was a categorical variable with only two possible values; it was computed from question no. 9, RELIG. RELIG simply asked what a person's religion was, and XNONX was computed with a value of three for those claiming to be Christians and a value of one for those claiming not to be Christians. Discriminant coefficients were calculated for all of the questionnaire items and for all of the computed variables and scales.

LIMITATIONS OF THE SURVEY

Facing the Facts

Certain limitations of this study must be considered. While I believe that this survey does provide important insights, it could be seriously misleading if these limitations are not kept in mind. Generally these limitations derive from problems intrinsic to questionnaires, and from some practical shortcuts which were taken in developing the research model.

One of the goals of this study was to provide objective evidence of the progress, and or problems of contextualization in the CLMZ. To this end the survey was designed to be as scientific as possible. Unavoidably the research model falls short of some of the canons of contemporary social research. These shortcomings must be faced squarely if the validity of the survey is to be established. They do indeed limit and define the usefulness of the survey results. These limitations must be kept in mind. I contend that, if they are kept in mind, they need not obscure the rest of the study findings.

Three key issues stand out: (1) the bias of the sample group, (2) the lack of thorough pretesting with the questionnaire instrument, and (3) the fact that the statistical model was finalized after, rather than before, the questionnaire was administered. These are serious shortcomings, and will be discussed in turn.

Biased Sample Group. The sample group could not be well controlled. As was expected, several population subgroups were radically over-represented. Most notable among these are Free Methodists and Babembe. Both biases are due to the relatively method of distribution of the questionnaires. The African students and teachers

who actually administered the questionnaires were requested to seek out as many non-Christians and Balega as possible, but they could not be adequately instructed to query an unbiased population with a written instrument. The ethnic bias of the sample group is due primarily to the geographical concentration of Babembe in the lakeshore region of Bubembe. This is the only part of Bubembe which is served by roads and where the questionnaires could be easily circulated.

This bias does not mean that the survey is useless, however. The respondents were, after all, all nationals, and all close to the heartbeat of their culture. While the survey is not a scientific measure of the broad range of Bembe opinions, as for example a George Gallup poll would measure American opinion, yet it is a useful window into Bembe opinion. It certainly should provide useful information for the North American expatriate missionary.

In those instances where cross-tabulation of results between subgroups are required, probability statistics have been calculated to correct for the disparity between sample groups. This was easily done with a simple chi square distribution. The disparity of size does, however, impose limits on the statistical significance of small differences between subgroups. This is especially true of determinations between Lega and Bembe responses, less so of Christian vs non-Christian discriminations. Some inter-group relationships were hinted at by the survey results, yet they could not be affirmed because they did not reach the prescribed 90% probability level of significance. Thus the problem of sample bias did limit the usefulness of the study.

Improvised Pre-Testing. The minimal pretesting of the questionnaire did prevent the survey from answering some of the

questions I had hoped it would. If adequate pre-testing had been done, the questionnaire could have been modified and some of these difficulties could have been overcome. As it is, the pretesting only allows us to see that some of the survey items are not to be trusted.

This does not mean that other questions were not adequately answered, but rather that some questions remain. Notably, the items CLAN and XTRST were called into question. The question CLAN, for example, was included in hopes of discovering patterns of Westernization or syncretism, if any, along clan lines among the Babembe. The Swahili word which was used to ask the respondents' clan, "ukoo," was easily understood. The Bembe conception of clan, tribal, and family relationships, however, defies description. So many variations of clan and subclan names were given that they could not be consistently categorized. Thus, this particular path of inquiry was closed.

Improvised Statistical Programming. The most serious deficiency of the research model is the fact that a rigorous program of statistical analysis was not prepared before the questionnaire was circulated. This came about for two reasons: (1) the fact that pretesting had to be done after the fact, and (2) the lack of access to SPSS computer analysis until the summer of 1981.

This is important because, with such a large amount of data, it is possible to manipulate the statistical procedures in order to produce invalid results. Once the answers to the questionnaire are known, one can speciously prove any point simply by constructing a statistical inquiry tool, such as a scale, of questions which produce the desired answer. The following chapter outlines the results of the various

scales; it should dispel any question of intentional manipulation. A few small manipulations would have made it much easier to write.

A more insidious problem, however, is the possibility of chance correlations which could lead to false inferences being drawn. With so many variables, it is possible that some irrelevant associations could have reached the specified 90% level of statistical significance. For this reason, most of the statistics used are based on the testing of hypotheses, rather than on random searches for correlation. Those statistical tests which might be prone to false positives are noted as such as they are discussed in the following chapter.

While the SPSS procedures were developed after the fact, the hypotheses upon which the study is based, as well as the questions and scales used to test them, were developed at the time the final Swahili questionnaire was written. The basic models and cross-tabulations were not changed after that time.

Analysis of covariance and discriminant analysis were added to the model after the fact. The former was added in order to test the questionnaire items for internal validity. After reviewing the problems which had been brought to light by the translation and pretest discussions with my Babembe consultants, I felt that this was needed in order to identify any further problem questions. This was meant to enhance the validity of those question items which could stand this test.

Several manipulations were performed on the data after the questionnaires had been returned. These are not relevant to the conclusions drawn in this study, but they are included here for completeness. CLAN and XTRST correlations are not included because they

could not be accurately tallied. The variables AGE and RELIG were converted to categorical variables AGLEV and CHREL; this did not change their intrinsic meaning, but only their form for the purpose of discriminant analysis and analysis of variance mathematical manipulations. The variables JRJCT, POLYG, and WITCH were dropped from the WVALU scale for the purpose of including WVALU in discriminant analysis for Christians vs non-Christians. This was a response to the realization that there was some circularity between these variables and Christianity because of the strong Christian teachings on the matters.

Changes in the statistical models were primarily limited to formal manipulations, made necessary by the SPSS computer programs. This with the exception of the added tests for internal validity.

The Research Model in Perspective

This is a pioneer study, dealing with a subtle and complex subject. Its unique contributions are objectivity and breadth. Other approaches to the problem of measuring indigeneity, syncretism, Westernized attitudes etc. have been proposed. Charles Kraft has proposed a set of scales for measuring indigeneity (Kraft and Wisley, 1979:118). David Price has developed an excellent indigeneity inventory, based upon Kraft's scales, which goes into greater depth than the study described in this paper (Kraft and Wisley, 1979:182). Both of these approaches have a serious drawback, however, as they require extensive interviews of national respondents by trained researchers. This assumes the availability of missionaries with a lot of free time (sic) or of missiologists on paid research leave. Neither of these is widely available. Even those missionaries who can make the time to use

Price's instrument will find it difficult to be strictly objective, as their national respondents will find it difficult to be strictly open and honest. Outside researchers will often lack the language skills to conduct in-depth interviews directly.

I believe that the research model is sound. Every effort was made to produce a sound instrument, and great pains have been taken to discover and point out its flaws and limitations, lest invalid inferences be drawn from it. Every effort was made to develop a sound statistical model. Modifications to the model have not changed its basic structure, but rather added other tools to it. The mathematical procedures used here are well established in the field of social research. They are mathematically valid and are applicable to the types of data being analyzed. All models of mathematical analysis, and statistical criteria, such as level of significance, were selected before the data were actually analyzed. Certainly the stature of the survey would be elevated by redoing the questionnaire and re-running the analyses. Such a fulsome development program would, however, go rather beyond the scope of this study.

Chapter 5

SURVEY RESULTS

Of the 200 questionnaires sent out, 177 were returned in usable form. The results are presented here. The items are presented as they appeared in the questionnaire. A brief explanation of each question is included along with a summary of the answers given.

OPENING QUESTIONS

Background Information

TRIBE. This question appeared as follows: "2. What tribe do you come from?" Some Babembe wrote in their clan name here. This was corrected in hand-scoring. Babembe respondents numbered 155, for 88 percent of the total. Only three respondents were Balega. This was a disappointment, as it virtually eliminates the possibility of significant intertribal comparisons.

AGLEV was based on question number 4, AGE: "4.. How many years have you? " AGLEV was simply AGE broken down into ten-year brackets. AGLEV was used for some calculations which required consistency of type with other categorical variables. Respondents' ages varied from 15 to 90, with the median age 30. The survey covered a good cross-section of adult age groups. There were two mode groups of ten each at ages 20 and 40.

EDUC was based on question number 6: "6. How many years of school have you achieved?" The answers were fit into seven categories

based on education levels. The mode group, 43 respondents, fitted into the category of secondary school graduates, which would be roughly equivalent to the American tenth grade. The median group, however, was the next step down from this, closer to a junior high school education. This is probably high for the Babembe overall, suggesting a bias in the sample group toward more education.

RELIG simply asked what religion a person claimed. The determination as to whether a person was a Christian or not (XNONX) was based on their answer to RELIG:

9. What is your religion?

- ☐ Christian (Free Methodist)
- ☐ Christian (Catholic)
- ☐ Pagan
- ☐ Muslim
- ☐ Other religion (write) _____

128 respondents called themselves Free Methodists, or fully 73 percent of the total. Next largest group was "Pentecostal" Christians, numbering 18. There were eleven Roman Catholics and three Kimbanguist Christians. Of the non-Christians, six called themselves "pagan"; four were Muslim. This overwhelming bias, among the sample group, toward Free Methodism probably made Christian versus non-Christian differences more difficult to establish statistically. On the other hand, it does make the survey quite useful as a general poll of CLMZ opinions.

CHREL queried the respondent's church relationship. It appeared as follows:

10. What thing have you achieved with the church?

- ☐ none
- ☐ to be baptized
- ☐ catechist
- ☐ to be blessed the first time (ordained deacon)
- ☐ to be blessed the second time (ordained elder)
- ☐ another relationship (write) _____

The largest group of respondents, 102, listed themselves as "baptized." Twenty claimed no relationship, which is consistent with their answers to the former question. Twenty claimed to be catechists or church officers of some kind, and fully twenty five were ordained ministers! This is not surprising, considering the method of questionnaire distribution. This clerical bias detracts somewhat from the value of the survey as a cross-section of Bembe opinion. Nevertheless, the opinions of these key leaders are very important in themselves.

Unused Questions

CLAN. This question was intended in hopes of correlating differences in Westernized attitudes with clan groups. It is a simple fill-in question: "3. What clan do you come from? " While the question is simple enough, the answers given were rather confusing. The concept of tribal, clan, subclan, and family identity is complex among the Babembe and Balega. Some respondents listed their subclan or family name; while the major clan groups of the Babembe are well known, subclan and smaller group names were simply too numerous to categorize consistently. For this reason, CLAN was not included in the statistical analysis.

Question number 5 was not given a variable name: "5. What is the name of your village? " This question was included in order to correlate Westernized attitudes with place of residence, ie. mountains vs. lakeshore, rural vs. town. Many of the village names given were, unfortunately, not found on any available maps. This item was not included in the statistical analysis.

Survey items numbered 1,7, and 8 were included simply as examples for filling out the questionnaire.

WESTZ, WESTERNIZED SCALE

This scale, intended to measure general Westernization, is made up of the total aggregate scores of questions within the WMETA and WVALU subscales.

WMETA, Western Metaphysics Scale

This scale includes items ANGER, POWER, AND NECRM. The scale score could vary from 3 to 9.

ANGER is a measure of the traditional African conception of the source of sickness and calamity in the world. The traditional answer to this question would be an unqualified yes. It appears in the survey as question number 12:

12. Tell me, can one person's anger cause sickness in another person?
- () yes
 - () no
 - () I don't know.

61 percent, or 105 respondents, believe that this is true. This is a key element of African traditional worldview. The traditional treatment of disease often focuses on the influence of a witch or angry enemy as the potential cause. It would seem, especially considering the highly educated and Christian bias of the sample group, that this belief is still prevalent among the Babembe.

POWER is intended simply to measure materialism in a context which will concern every missionary.

36. What has great power to heal a sick person?

- () the power of God
- () medicine of the European

This question was included partly as a measure of Westernized worldview and partly as a foil to measure any inordinate tendency to give answers calculated to please. The responses given made this item nearly useless as a scale variable. Only two respondents chose the power of modern medicine over that of God. This indicates not only a wise choice but also an honest answer. Whatever impact medical missions are having on the attitudes of the Babembe, they do not appear to have contributed greatly to a materialistic attitude.

NECRM (necromancy). The ability to represent the will of the ancestral spirits and to placate them when angry is one of the pillars of traditional Bwami authority. This question inquires as to how many people really believe in this power. As such, the answers to question 22 were tallied in a dichotomous fashion, either as accepting or doubting the truth of the communication with the ancestral spirits, or living dead.

22. How do the spiritists hear news (conversation) from the ancestral spirits?

- () They remember words spoken while the ancestors were still alive.
- () The spirits speak to them in dreams.
- () The spirits speak to them in other ways.
- () They have heard nothing; they just make it up.

Two thirds of respondents, or 120 for 68%, chose the second or third answers. They believe that communication with the living dead is real and present. Only 54, or 31% accepted a naturalistic explanation. This shows that, even among Christian Babembe, the belief in the reality of traditional spiritualism is strong.

WVALU, Western Values Scale

This half of the WESTZ scale consists of items which should reflect Western vs. traditional African values. WVALU is made up of items WISDM, CUSTM, WRJCT, JRJCT, POLYG, and WITCH. An abbreviated version of WVALU was made up for the purpose of correlating WESTZ with respondents' Christian versus non-Christian status. Three questions were selected to be neutral with respect to Christianity. The truncated WVALU scale is the sum of WISDM, CUSTM, and WRJCT.

WISDM contrasts the traditional African respect for age with formal education. It appears as question number 11:

11. What is able to give a person wisdom?
 ☐ years of living
 ☐ schooling

This question elicited an interesting response pattern. The majority, 105 or 61%, said that years of living was the source of wisdom. When this question was cross-tabulated with other items, there was no significant relationship, even a slight negative correlation between the respondent's own age and education and his answer to this question.

CUSTM pits the perceived value of Western versus African culture. It is simple and direct:

27. Which are good, the customs of the Europeans or the customs of the Babembe?
 ☐ customs of the Europeans
 ☐ customs of the Babembe

Responses were fairly evenly divided here, with 73, or 42%, choosing the European, and 94, 54%, choosing the Babembe customs. This result is difficult to interpret, but it does show that foreigners' ways are highly valued.

WRJCT (wazungu reject) is also straightforward:

30. Tell me, are there customs of the Babembe which are good, but which the Europeans condemn?
- ☐ yes, truly
 - ☐ no, not true

This item brought a very strong response, with three fourths agreeing that the Europeans do reject good Bembe customs. Responses were 134, or 76%, yes, and 41, or 23%, no. In the Bembe homeland, most of people's current contacts with Europeans are with missionaries. This is a strongly felt attitude, as answers to the final question showed.

POLYG (polygyny). No study of African Christianity and culture would be complete without some reference to the issue of polygyny. This item is formulated to measure the negative connotations which polygyny might carry in the minds of Babembe. It is simple:

15. If a woman is unable to bear (children), tell me, is it bad for her husband to marry another woman?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

Two thirds of the respondents disapproved of polygyny, 116, while a third said that it would not be bad for a man to take a second wife. This indicates that there is a significant difference of opinion on the matter. Among Christians, the proportion who approved of polygyny was roughly the same, with 51 for and 111 against. All of the pagan respondents said no, that it would not be bad.

RESIX, RESISTANCE TO CHRISTIANITY SCALE

This scale was intended to measure general attitudes of non-Christians toward the Christian faith and community. This addresses the concerns which Tippet characterizes as problems of encounter. RESIX is

based on variables JRJCT, XNFAM, GRAMP, XTRST, XRITE, NRITE, and XGOOD. It is measured on an interval scale with possible values from 7 to 21.

JRJCT queries the relationship between the Christian faith itself and the culture of the past. Are the two perceived as being entirely hostile to each other? The text:

13. Tell me, does Jesus Christ condemn all of the customs of the pagans of the past?
- () yes, all are bad
 - () no, some are good

Responses were evenly divided on question JRJCT. Respondents numbering 94, 53%, chose the former, while 82, or 46%, chose the latter. This, unfortunately, indicates a link in the minds of some, between Jesus and contemporary attitudes of the Europeans. If Jesus is seen as one who condemns all of traditional culture, this would indicate an unfortunate barrier to conversion. At best it seems that there is a difficulty in consciously discriminating between good and evil among the traditional Bembe practices.

Among non-Christians, this perceived hostility between Bembe culture and Jesus Christ was more pronounced. Ten of the twelve non-Christians who responded to this question said that Jesus Christ rejects all traditional Bembe customs of the pagan past. This level is significantly higher than the Christian group (at the 90% test), indicating that this anti-traditional perception of Christianity does indeed pose a problem. While the miniscule sample group may not accurately reflect the Bembe non-Christian population as a whole, it does suggest a serious problem. This bears further research and careful consideration by missionaries in the field.

This question gets at the heart of the problem. It appears that most respondents hold to a traditional worldview and to many traditional

values. Yet we see that probably most Free Methodist Christian Babembe, and possibly even a higher percentage of non-Christian Babembe see Christian teachings as the adversary of these things which they hold dear.

XNFAM polls perception of the relationship of Christianity to the strength of family ties. Family solidarity, a strong traditional value, is put under great stress by the forces of Western education, economy and urbanization. XNFAM asks:

17. Tell me, are Christians more faithful to their families than non-Christians?
- ☐ yes
 - ☐ no

The vast majority, 81%, said that Christians are more faithful. This was not merely Christian partisanship as non-Christians agreed, recording an 80% preference for the former response. This would tend to indicate that Christians feel that they are good family members. Thus, the fear of family disloyalty is probably not a great barrier to conversion.

GRAMP. This item also attempts to determine if Christianity is seen as a betrayal of one's family and tribal loyalty. It follows:

18. Tell me, grandfather of the past, would he be angry to see that you have become a Christian?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

This question was overwhelmingly answered yes! Most respondents, 139, or 84%, sensed that Christianity was at odds with their family heritage. This is puzzling, considering the benign attitude indicated by the previous question. There is a strong association here with one's dead grandfathers and the living dead ancestral spirits. This perceived hostility toward Christianity, on the

part of the ancestors, constitutes a strong barrier to conversion. Any practitioner of Bwami, or any adherent of that group, must now give up his loyalty to the ancestors in order to become loyal to Christ. At least that seems to be the pervasive attitude.

XTRST. This question attempted to poll attitudes about Christians' personal witness of honesty and integrity. This question was apparently not well understood. The text of XTRST:

19. Tell me, are Christians more trustworthy than pagans?
- ☐ yes
 - ☐ no
 - ☐ both are the same
 - ☐ I don't know.

The Zairois translation of this item into English rendered "trustworthy" as "wicked." Thus this question, if it was consistently understood as "wicked," should give results the exact opposite of those intended. It cannot be assumed, however, that this question was consistently understood at all. Unfortunately, this problem was not discovered until after the experimental design and statistical models had already been decided upon. This problem diminishes the usefulness of the RESIX scale. A majority, 72 %, answered "no" to the question.

XRITE and NRITE. These two items are measures of Christians' sense of ethical judgment. Christians are, after all, being deprived of much of the traditional means of learning such things, through Bwami etc. XRITE asks:

24. Tell me, do Christians know good and evil?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

Nearly all respondents, 92%, answered that Christians do indeed know good and evil; among the non-Christians this sentiment was unanimous.

The counterpart question, NRITE, asks the same question for non-Christians. Fewer of the respondents (59%) felt that non-Christians knew good and evil. The two questions, XRITE and NRITE, balance each other for affirmative and for answer order response set in the RESIX scale. NRITE appears as follows:

34. Tell me, do non-Christians know good and evil.
 ☐ yes
 ☐ no
 ☐ I don't know.

XGOOD contributes to RESIX by polling for a general positive attitude toward Christians. In addition, it is meant to be contrasted with its traditional counterpart, INITA, question no. 31. XGOOD asks:

35. Tell me, to be converted as a Christian, can it put good in a person's heart?
 ☐ yes
 ☐ no
 ☐ I don't know.

A large majority, 88%, replied that Christian conversion does indeed put goodness into a person. This answer says little in itself, but it contributes somewhat to the overall scale relationship.

PUREX, SYNCRETISM SCALE

A measure of syncretism in people's beliefs and values is highly desirable in this study. And while it would be presumptuous to claim to measure the purity of a Christian's beliefs, simply on the basis of four questions, still it is possible to identify some tendencies toward syncretism. The PUREX scale is intended to be a relative indicator of tendency, not an absolute, measure of syncretism. The questions which go to make up this scale are intended to contrast Christian versus African traditional values. An attempt was made to choose issues which

were independent of Western culture. Such an exercise invites controversy, of course, but it does provide useful information. PUREX is based on HONOR, WITCH, INITA, and WORKD.

HONOR. Personal prestige is the chief source of Bwami authority; Bembe and Lega men were urged to spend a lifetime seeking it (though not too ostentatiously). The anticipated traditional answer would be yes; the answer of true Christian values is no. The text:

20. Tell me, is it good for a person to insist that everyone shows him honor?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

A majority said that a person should not insist on honor, 119, or 68%. There may be little difference between the pagan and Christian ideals about one's insisting on honor. While Bwami is primarily concerned with prestige and honor, no adept should, according to Bwami values, insist upon or strive too openly to gain honor. At least some form of a value of humility has come down through Bembe traditional culture.

WITCH (witch doctor). The tendency to use traditional medicine is strong among the Bembe. The word translated below as "spiritists" would be understood by respondents to involve occult practices, not just herbal medicines. A negative answer here would suggest syncretistic beliefs on the part of a Christian respondent:

26. Tell me, is it bad for a sick person to go inquire of the spiritists?
- ☐ yes, it's bad
 - ☐ no, it's good
 - ☐ I don't know.

Nearly all respondents, 152, or 88%, chose the former answer, that it is bad to consult the spiritists. Even the non-Christians

condemned this practice, with two thirds of them recording their disapproval. Africans differentiate between the ancestral spirits, which are held to be mainly good, and the evil spirits associated with the occult practices of sorcerers and witchcraft. Some respondents apparently took this question as a reference to the latter.

The fact that twenty Christian respondents approved of this practice is a matter of concern. Either they have needs which are not being met by the new faith, or perhaps they have not been adequately instructed as to this problem of syncretism. Many people do visit the traditional physicians, engaging in their spiritualistic cures, whatever they may say about it.

INITA (initiation). Bwami claims to be the means of sustaining and improving society. Bwami initiation was considered to be the making of a good man. Criminals were normally compelled to be initiated into a higher grade of Bwami in order to improve their character. In retrospect, it appears that this question may have been interpreted as referring to the Bembe circumcision schools. In either case, an affirmative answer to INITA is considered syncretistic:

31. Tell me, to undergo traditional initiation, is it able to put goodness in a person's heart?
- ☐ yes
 - ☐ no
 - ☐ It is not able.

Respondents were almost evenly divided on this question. This is significant, that 75, or 42%, did believe that traditional initiation could improve a person's character.

WORKD contrasts the Christian value of work with the traditional African value of leisure. Most Babembe seem to exclude hard work from their image of the ideal man. Men customarily grow the nail of their

last finger long, as a sign that they are above physical labor. The negative answer to the following was considered to be syncretistic.

32. Tell me, should an important man work hard?

() yes

() no

About two thirds, 113, or 64%, said no. This is a strong belief, among Christians as well as non-Christians. Apparently, Bembe Christians have not inculcated the American Protestant work ethic.

SPECIAL INTEREST QUESTIONS

Eschatology

One sharp contrast between African and Western worldviews is the conception of time, especially as it relates to Christian eschatology. The West accepts a linear view of time, and Christian teaching has always emphasized its future hope of resurrection and glorification with Christ. Africans, however, do not have a linear conception of time. For them, persons and events simply disappear from the present and become a part of the past. History, according to John Mbiti, " simply disappears beyond the horizon of Time; it does not head towards a goal." (Mbiti, 1979:456) Mbiti relates this contrast to the issue of eschatology; writing of the Akamba, he says:

The Akamba two-dimensional concept of Time lays emphasis on dynamic present and an ever-increasing past--giving History a backward momentum, moving from the present to the past. As such, there cannot be a teleology in Akamba (or African) concepts of 'Eschatology.' (Mbiti, 1979:456)

¹ Capitalizations and parentheses are Mbiti's.

The future hope of resurrection and glory with Christ is essential to the Christian faith. Mbiti insists that the African conception of the reality of the spirit world can add renewed vitality to the sacraments and the traditional Christian sense of the "communion of the saints." Be that as it may, a loss of true teleological expectation would represent a very damaging form of syncretism. Tippett characterizes the problem:

If Christianity does not provide a vital eschatology (by "vital" I mean a living one that is actually believed and is the base of actual religious performance), it runs the risk of perpetuating the animistic notion of the living dead--which leads, to Christopaganism or co-existence with polytheism.² (Tippett, 1979:413)

The survey addresses this problem of contextualization with item ESCHT (eschatology). This question attempts to contrast a traditional Christian forward-looking conception of life beyond death with one more African in flavor. The question is formulated to be neutral with respect to explicit Christian teaching. Neither of the two alternative answers is more correct or "Christian" than the other; they merely focus on different aspects of Christian teaching. ESCHT reads as follows:

21. Tell me, if a Christian dies, what will become of him?
- () He goes to be with Jesus Christ and the other Christians who have died.
 - () He will be resurrected with Jesus Christ.
 - () I don't know.

According to Mbiti's thesis, and Tippett's warnings, most Africans would tend to choose the first option and go on to the next question. If, however, CLMZ teachers and preachers have succeeded in creating a living eschatological expectation in their hearers, then one would expect at least a few people to choose the second option.

²Parentheses are Tippett's.

In fact, the futuristic statement was the heavy favorite. 112 respondents, or 64%, chose it alone, along with eleven who checked both the first and second options. This is a significant indicator of vital faith on the part of believers.

Christianity and Community Well-Being

The rapid changes in African society have undermined the traditional institutions which looked after the welfare of community members. Christianity has had a powerful influence on the decline of Bwami power. This could result in the perception, by some, that Christianity is an agent of community disintegration. The questions PFOOD (pagans' food) and PEACE address this possibility. They read as follows:

14. In a village of the pagan people, does each person have enough food to eat?
 - ☐ yes
 - ☐ no
 - ☐ I don't know.

23. Which village has more peace than the other, a village of Christians or a village of pagans?
 - ☐ a village of Christians
 - ☐ a village of pagans
 - ☐ both are the same

The issue of Christians' witness to their communities is vital to a healthy growing church. These questions poll attitudes toward Christians versus non-Christians regarding their reputation for being good neighbors. Since pagan religion was a key element in maintaining the social order in the past, one reason for rejecting Christianity could be a fear of disorder and dissension.

A majority, 112, or 64%, said that people do get a fair share of food in pagan villages. At the time of this survey, 1981, Bubembe was

relatively free from famine, so this question focused on village egalitarianism, rather than village sufficiency. The Babembe claim this as a strong traditional value, and most feel that it is being carried out.

Nearly everyone, however, 99% of those choosing between the two, said that the Christian villages are more peaceful than pagan villages. This is a significant statement about the public witness of Bembe Christians. Only one respondent, a Christian, thought that pagan villages were more peaceful. A relatively large group, 12, were non-committal.

Bwami and the Issue of Secrecy

Church growth in a society is helped when the opinion leaders can be recruited as true converts to Christ, full members, and leaders in the Church. Yet the traditional leaders in Bembe and Lega were practitioners of the pagan cult of Bwami. In addition to the Bible's prohibition of the occult, the CLMZ prohibits secret loyalties of any kind among its members. Any organization which requires a secret oath as a condition for membership is ruled out by the Free Methodist Discipline (Discipline, 1979:27), as a division of one's loyalty to Christ. The two questions which address this issue are BAMIX (Bwami Christians) and SECRT. BAMIX reads:

29. Tell me, can a member of Bwami be a Christian at the same time?
- () yes
 - () no
 - () I don't know.

A majority of respondents, 105, or 60%, saw no contradiction in being a member of the Bwami association and being a Christian. This tends to support Zuesse's contention that Bwami is not seen as

religious. Since, among the Babembe, a mwami is also a clan chief, the respondents may have understood it as the latter. At any rate, this bears further study, given especially the Free Methodist stand against secret loyalties of any kind.

SECRT. This could be a natural assumption among people whose entire traditional system is shrouded in secrecy and based on exclusivity. The fear of secret alliances could make pagans feel like outsiders, and thus influence them to reject Christ. Since only 22% of total respondents (20% among non-Christians) went along with this suggestion, however, it does not seem to be a problem. SECRT reads:

33. Tell me, do the pagans say that Christians are required to take a secret vow?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

Miscellaneous Questions

REINC (reincarnation) was included out of curiosity about African metaphysical worldview. While reincarnation is not normally associated with African thought, it would represent a sense of familiarity with the spirit world. It follows:

16. Tell me, is an ancestral spirit able to return in the body of a baby who has just been born?
- ☐ yes
 - ☐ no
 - ☐ I don't know.

Nearly two thirds, 102, or 64%, rejected the concept of reincarnation. The remaining respondents may have interpreted the question to mean that the spirits can possess or influence a living person.

RJCTX (reject Christ) asks the question about problems of encounter in a very simple way. This question simply asks what motive accounts for resistance to Christian faith. It asks:

25. For what reason do people reject Jesus Christ?
- ☐ They think that the customs of the past are good.
 - ☐ They fear the ancestral spirits.
 - ☐ something else (write) _____
 - ☐ I don't know.

A large majority chose the first option, 109 or 64%. This puts simple preference to the fore as a reason for not accepting Christ.

DENIS ("deni" means debt or obligation). This item polls attitudes toward the relative importance of family versus commercial obligations. Europeans sometimes see Africans as irresponsible with money. Africans, however, put a very high priority on their family obligations. According to usual Bantu custom, the son of a man's sister is his special ward. He must meet his nephew's every request if he possibly can.

28. If a man owes a debt to his neighbor, and his sister's son asks him for money, which should he do first?
- ☐ pay his nephew
 - ☐ pay his debt

Only 33 respondents chose the first answer, 19%. Most said that a person should pay his debt first, 143, or 81%. Apparently Babembe do believe that a person ought to fulfill his obligations and pay his debts. This even though they might disagree with a European as to what the priority of those obligations and debts are. Such differences should not be mistaken as a lack of integrity.

Anything Else?

The final question is an open-ended one. It asks for any relevant information which may have been overlooked by the survey. This question received greater attention than was anticipated. It is worded

as follows: "Question to write an answer: Tell me, are there customs of the Babembe which are good, but which the Europeans condemn? What customs? (write here)."

The most often-repeated answer had to do with the Bembe custom of sharing a communal meal. There were several versions of this comment which seemed to fall together into a single attitude. Apparently the Babembe feel that the Europeans disapprove of communal meals. Some said the Europeans disapprove of them eating from the same dish, or of eating with the hands from one dish. Some said the Europeans disapprove of eating outdoors, or of sharing food without asking for payment. Nearly half of the respondents who answered this final question made some mention of these communal meals.

This is a natural mistake, but it is also a serious problem. Medical missionaries have had to address the problem of parasites as one of the major threats to health in Babembe. Public health instruction is the best way of dealing with the most common parasites, such as *Ascaris*, which are often passed from hand to food. The village meals, eaten by hand from a communal dish, are an ideal way to ingest a smorgasbord of parasites along with the fellowship. Missionaries take precautions against parasites as a matter of survival; they boil all of their drinking water and wash dishes and eating utensils carefully. Missionaries naturally follow the eating habits of their own culture. This means that they usually eat in small family groups behind closed doors. Also the kind of food which missionaries eat is quite foreign to most Babembe. In fact Free Methodist missionaries in Zaire sometimes import as much of their food as possible from Burundi. They do this because

European style food is usually unavailable or prohibitively expensive in Zaire, and because their gardens are often destroyed by goats.

This whole pattern is probably very mysterious to the Babembe. They have apparently interpreted it as a disapproval of village fellowship and solidarity. By neglecting communal eating, and, inadvertently, by teaching good hygiene, missionaries are discouraging village fellowship. They have gone on record, both by precept and example, as opponents of one of the most cherished institutions of Bembe life. One of the first virtues which a Bembe child is taught is that of generosity, particularly with regard to sharing one's food.³ Christian missionaries cannot afford to be seen as advocates of stinginess and snobbishness, yet this is precisely what they are perceived to be.

The second most popular response had to do with the large size of Bembe families. Respondents said that the Europeans disapprove of large families. This too is understandable. Family planning is taught through medical missions as a way to reduce the burden on Bembe households of raising more children than they can feed and support. The average Bembe couple normally will try to have ten children.⁴ Of these, they can expect five to live to be teenagers. While there may be many benefits to family planning, missionaries can ill afford the reputation of not liking children.

³Source: Rev. Anania Emedi, personal interview, 1981.

⁴Source: Julaine (Johnson) Thorsen, personal conversations.

Chapter 6

SURVEY ANALYSIS

In this chapter, survey results will be examined in the light of their interrelationships. First, the validity of the scales themselves will be evaluated. Second, correlations between interval-level scales will be presented. Third, a discriminant analysis on each questionnaire item and computed variable will be presented, to compare which items best predicted whether a respondent was a Christian or not.

INTERNAL VALIDITY OF SCALES

While each scale theoretically measures a certain trait or category of attitudes, it is possible to measure the effectiveness of scale items by analyzing their covariance with the scale. This should give an idea of how consistently each scale functions as a measure of whatever it presumably is measuring, as well as which questions consistently measure just that. Since, with an instrument such as this survey questionnaire, empirical tests of validity using outside measures are impossible, this will have to do.

WESTZ, Westerized Scale

The analysis of variance program was run on all of the variables within WESTZ, including both of the subscales WMETA and WVALU.

WMETA. This scale appears to have been fairly uniform in its theoretical consistency. The results of the ANOVA calculations appear

as an ETA value for each question, with ETA^2 as the most intuitive measure of question effectiveness. These results appear as follows:

Question	ETA^2
ANGER	0.4269
REINC	0.3589
POWER	0.1683

This scale appears to be of adequate internal consistency. It is actually rather amazing that POWER rated as high as it did, since only two people chose the westernized answer to that question. ANGER seems to have been the strongest measure of western vs. traditional metaphysical worldview.

WVALU. The analysis of variance was calculated on the full, longer version of WVALU. Four strong determinants appeared in this test of westernized values. The statistics are:

Question	ETA^2
WISDM	0.3467
JRJCT	0.4122
POLYG	0.1614
WITCH	0.0247
CUSTM	0.3877
WRJCT	0.3758

Note that the more theoretical aspects of cultural values seem to vary consistently. However, answers to the two practical questions, polygyny and dependence on the witch-doctor, seem to vary independently. The three items used in the truncated scale, WISDM, CUSTM, and WRJCT, are all solidly aligned with the total scale.

WESTZ Total Scale. The analysis of covariance of items within the aggregate WESTZ scale points out an interesting relationship between westernized values and westernized metaphysics. There appears to be little. The calculations resulted with the following:

Question	ETA ²
ANGER	0.1731
REINC	0.0549
POWER	0.0413
WISDM	0.2753
JRJCT	0.3462
POLYG	0.1549
WITCH	0.0286
CUSTM	0.3214
WRJCT	0.3082

One should note that the same four items continue to have the strongest impact on a person's total score. These are the questions which measure a person's tendency to look to the West or to look to Christianity as the source of good cultural ways of doing things. The person who tends to value formal education also tends to think that Jesus would reject all of traditional Bembe culture (WISDM, JRJCT). He also believes that the customs of the Europeans are best, and that those Bembe customs rejected by the Europeans ought to be so rejected (CUSTM, WRJCT).

These attitudes, however, appear to be only a thin veneer of westernized attitudes, covering a deeper belief structure which is less changed by western influence. While some respondents look to the West as the source of good ideas, their underlying worldview bears very little relation to it. Respondents' beliefs about these foundational things varied independently of their overall westernized tendency. Also, the practical questions of life, also presumably tied to deepest beliefs, were not responsive to a western-looking cultural veneer.

RESIX, Resistance to Christianity Scale

This scale failed to produce any useful information, other than, perhaps, the fact that there are no strong trends here. Results are

included here for completeness. The statistics for RESIX are as follows:

Question	ETA ²
JRJCT	0.1864
XNFAM	0.1234
GRAMP	0.1876
XTRST	0.0829
PEACE	0.0440
XRITE	0.0295
NRITE	0.1394
XGOOD	0.1598

The question items included in RESIX vary more-or-less independently. Thus the aggregate RESIX score seems to be measuring nothing in particular. Two facts help to explain the nondescript outcome of the RESIX scale. First, since most respondents were Christians, they tended to answer these questions all the same way. Second, one of the questions, XTRST, was probably interpreted by most respondents as meaning the exact opposite of what was intended. Thus XTRST was working against RESIX, rather than contributing to it. In any event, the lack of internal validity renders RESIX useless for correlation with other scales.

PUREX, Syncretism Scale

This scale produced better results. Two of the four items had consistent covariance with the aggregate score. The calculations for ETA² turned out as follows:

Question	ETA ²
HONOR	0.3440
WITCH	0.2489
INITA	0.3962
WORKD	0.1852

The same pattern surfaces here in PUREX that was evident in WVALU. The items touching on one's professed value system, HONOR and INITA, are related consistently. But questions which deal with deeper issues are less related to one's orthodoxy. The PUREX scale, while it is admittedly not a valid measure of orthodoxy, does have enough consistency to use as a correlate test.

SOME KEY INTERRELATIONSHIPS

Two calculations were made on the data to spot key relationships between question items and scaled traits. The first was an overall correlation of scaled traits. This was done as a simple, zero order, correlation and as a partial correlation correcting for selected variables such as age and education. The second test as an overall discriminant analysis to see which items best predicted whether a respondent was or was not a Christian.

Correlations

The variables which were cross-correlated were WMETA, WVALU, RESIX, PUREX, AGE, and EDUC. As interval-level variables these were the only ones amenable to this type of analysis. Age and education were thought to be key measures of exposure to western thought.

The correlation coefficients which were calculated are shown on tables D-4 through D-7, in Appendix D. Three stages of calculations were performed: (1) zero order correlations, (2) first order correlations, correcting for age and for education respectively, and (3) a second-order correlation, controlling for the combined influence of age and

education in each individual. The statistics calculated at each stage were the correlation coefficient, the degrees of freedom, and the level of significance. It should be noted that, on the tables, a figure of $S=0.001$ indicates a 99 percent level of statistical significance. It should also be noted that a figure of $S=0.001$ indicates that no level of statistical significance could be calculated from the data. This indicates, in most cases, a meaningless correlation, as in the correlation of a variable with itself, such as WMETA with WMETA, or with a subset of itself, such as WESTZ with WMETA.

Basic Correlations. Table D-4 notes four correlation coefficients which are significant at the 90% level. These are; RESIX, with both AGE and EDUC, and PUREX, with both WVALU and WESTZ.

It is tempting to note the slight negative correlation between the resistance to Christianity scale and age, as well as the slight positive correlation between education and resistance to Christianity. These correlations are, however, meaningless because of the lack of internal validity within the RESIX scale itself. We have already determined that RESIX is too ephemeral a variable to have any real meaning, so it will not be discussed further.

This leaves the correlation between PUREX and both WVALU and WESTZ. The negative correlation between PUREX and WESTZ may be reduced further to a correlation between PUREX and WVALU, since it is evident that PUREX and WMETA are not significantly correlated at all.

The correlation coefficient of -0.2289 , or -0.2268 when corrected for the influence of age and education, is a sizeable one.

One must take into account that the calculations are set up to measure a correlation which is assumed to be linear in nature. This is very difficult to do between a variable based on three questionnaire items and another based on four, as are WVALU and PUREX respectively. Linearity of the correlation, or the lack thereof, does not enter into the question here. The correlation is admittedly a weak one, prone to individual exceptions, but with the large sample size involved, it may confidently be asserted to exist.

This negative correlation indicates, intuitively, that the respondent who was more westernized in his attitudes toward cultural values was also less apt to hold to the Christian values queried. The real meaning in this correlation is not that it is particularly strong but that it is demonstrably negative. The same person who is open to the new values and ways of the outside world is apparently also vulnerable to non-Christian beliefs, values, and practices. It is not necessary, or even desirable, to westernize, or make an evolve¹ of a person, to make him a better Christian. The opposite effect is rather to be expected.

It is also interesting to note the correlations which did not surface. Several scales with strong internal validity failed to turn up a significant correlation. No correlation was found, for example, between a person's education level and a western materialistic, some might say scientific, metaphysical worldviews. Education could not be linked positively to purity of Christian beliefs either. This is

¹ "Evolved" person, this term from colonial times refers to an African who has achieved Western cultural, language, and educational status.

interesting, since most of the respondents were presumably educated in the CLMZ school system.

What Makes A Christian?

The final statistical manipulation of the data, discriminant analysis, asks the question: how do Christians differ from non-Christians. This is an important question for two reasons. First, the problem of the non-Christian's perceptions of the Christian teachings and community are crucial determinants of his possible conversion. Second, the question of what Babembe Christians are thinking and the direction in which they are moving is important for its own sake.

By generating a complex mathematical function, the SPSS program DISCRIMINANT tries to predict the category into which each individual respondent will fall. Based upon the survey questions, the computer was to correctly classify 89.44 percent of the respondents.

Table D-8, on page 10 of Appendix D, shows the discriminant coefficients calculated for each of the questionnaire items. The scale PUREX, as well as the sub-scales WMETA and WVALU could not be used in this analysis because they would have caused "singularity within the groups covariance matrix."² In other words, they would have introduced irrelevant self-correlations into the calculations. The second function mentioned is meaningless, as only the one discrimination, Christian versus non-Christian, is being made. The SPSS program DISCRIMINANT stops calculating functions after it runs out of significant ones. (Nie, 1975:442) Note on Table D-8 that the non-Christian group is numbered as group "3", while the Christians are group "1"; this means

that the positive discriminant function coefficient numbers indicate a negative correlation with a person's Christian status, and vice versa.

The most powerful factor in determining whether a respondent was a Christian or not was the aggregate WESTZ score. The positive value of the discriminant coefficient of 0.44693 would lead us to believe that Christians are less likely to be highly westernized than are non-Christians.

The second most influential factor was one's perception of the peacefulness of Christian versus pagan villages. Since PEACE is part of the RESIX scale, those responding that Christian villages had less peace would have the larger value, and XNONX applies the higher value to non-Christians. Thus the negative discriminant coefficient of -0.36851 shows that non-Christians have a lower view of Christian villages and or a higher view of pagan villages than do the Christians. While this is in itself predictable, it is noteworthy that this point is one of the strongest determinant attitudes in measuring whether a person has become a Christian or not.

Another main factor was the respondent's answer to the CUSTM question. Those who answered that European customs are best received the higher score on this question. So the negative coefficient value of -0.34881 indicates that Bembe Christians are more likely to rate European customs above their own than are non-Christians. This would confirm that Bembe Christians have developed the tendency of depending on the West to tell them the best way to do things.

A last variable which merits consideration is the question of

²Error message generated by SPSS program when PUREX was included in the discriminant analysis.

polygyny. The positive coefficient of 0.28858 indicates that Christians and non-Christians differ significantly on this question. Those who approved of polygyny as presented in the POLYG question received the higher score. So, while many Christians do approve of polygyny, they tend to be less approving than the non-Christians. This is a key difference between the two groups.

Summary of Discriminant Factors. These results are confusing and, on the surface, contradictory. They do confirm, a pattern noted earlier, however. Some Babembe seem to have an inferiority complex about their culture. When asked, they may say that the European ways are best. Yet their own heart-felt beliefs and values, as measured by the aggregate WESTZ scale, by the WMETA scale of metaphysical worldview, or by such a practical question as that of traditional medicine, are not westernized. They really do, at heart, like their own ways best. Babembe Christians feel that they should do lip service to western culture, but their hearts are still pure Bembe.

Chapter 7

EVANGELISM AMONG ANIMISTS

For this chapter, we will return to Alan R. Tippett's article on the problems one is likely to encounter when evangelizing people of an animistic worldview and background. This evaluating tool will provide a basis for our analysis of the CLMZ's effectiveness in achieving dynamic equivalence with a New Testament church model. To review, the six key problem areas are enumerated as follows:

1. Encounter
2. Motivation
3. Meaning
4. Social Structure
5. Incorporation
6. Cultural Void (Tippett, 1975:848)

Problems of Encounter

What impressions are left upon non-Christians when they meet CLMZ Christians, hear CLMZ teaching and preaching, or experience CLMZ worship services? Engels' scale of the process of evangelization outlines the steps leading up to the Christian life as: (1) proclamation, (2) persuasion, and (3) regeneration. Of these, only the initial step of hearing the proclamation of the Gospel, in word and deed, falls in this category of problems of encounter.

Proclamation. The earliest stages of evangelism, of encounter with Christian people and the Gospel message are always difficult. To the Babembe, Christianity apparently means giving up their traditional system of education, the Lubunga and Bwami and circumcision rites. These are the symbols of Bembe cultural identity and of manhood.

Likewise the cults of Alunga and Elanda must be left behind for the women. In conversion, the age-old solidarity with the tribe is broken.

None of the missionaries with whom I spoke were aware of group conversions in Bubembe. Rev. Emedi said that conversion, as taught by the CLMZ, is an individual decision. Conventional individual altar calls to a mourner's bench prayer session were the rule in the lakeshore church services and mass meetings which I attended.

The CLMZ does not have any clearly defined policy on polygyny in the case of converts. The Free Methodist Discipline clearly states that monogamy is the ideal of Christian marriage. This area may have been deliberately kept gray, in order to allow discretion. Rev. Emedi stated that converts are required to give up their extra wives.

Survey results suggested that one of the biggest differences between the Christian and non-Christian world-views is the pride which Christians feel in their Christian communities. This is good in itself, but it may create a growing barrier between the Christian and non-Christian Babembe. As it stands, it is still a very large step for a pagan Mubembe to become a Christian. He is giving up much of his tribal heritage in order to do so. Rev. Emedi stated that, although there are Christians in all parts of Bubembe, some clans have tended to hold back.

Problems of Motivation

This is one of the most serious problems facing the CLMZ today. Both Western and traditional factors have combined, throughout Zaire, to promote a climate of worldliness in Christianity there. The two goals of economic advancement and growing prestige are serious rivals to the Lordship of Christ in the lives of Zairois Christians.

Traditional Factors. Bembe tradition, especially the Lega-ized aspects of it, promotes what Ebasomba has called an "economy of prestige." Bwami initiation and rank is, in a sense, one lifelong quest for prestige. Men seek to elevate the prestige of themselves, of their families and lineages, and of Bwami itself. The prestige of Bwami is the foundation stone of the power and wealth of Bwami. It was the prestige of Bwami leaders that allowed them to judge community affairs. The penalties which they had the power to levy were not punishment or taxes, but rather loss of face. Even sorcerers could be "converted" by being forced to undergo a higher Bwami initiation. This redeeming privilege of initiation was also a heavy expense, but no one would dare to go against the prestige of village, regional, or in the case of the Babembe, of clan Bwami leaders.

In traditional Bembe and Lega life, wisdom, wealth, power, prestige, and spiritual leadership all went together. This expectation persists today. Al Nelson, builder of the CLMZ's Deaconess Hospital at Nundu found that when he brought a truck into Bubembe to haul materials for the new hospital, the local CLMZ leaders expected him to be their chauffeur. One local CLMZ leader explained to Rev. Nelson that was the missionary's purpose in being there, to make the CLMZ leaders "big in the eyes of the people." This all makes perfect sense in the context of Bembe tradition. CLMZ pastors follow the normal Zairois custom of growing their little fingernail long as a sign of their gentility.

Western Distortions of Meaning. The mission presence in Bubembe has, in some ways, added to this problem. The focus of CLMZ missionaries has been on large high-profile institutions, such as the Nundu Hospital, and dispensaries, the Institut Biblique at Mshimbakye,

and the CLMZ center in Bukavu. These institutions are welcomed by the African Christians, but they send crossed messages about the meaning of Christianity. In 1971 there were only 384 employed male workers in the entire Zone de Fizi. The CLMZ itself now employs more people than this, when pastors, teachers, medical workers, and mission hospital construction and maintenance crews are added together.

The Eglise du Christ au Zaire, which also holds the role of parent organization over the CLMZ, is another source of materialistic meaning in the life of the church. The ECZ is naturally much looked up to by Bembe Christian leaders. Its leaders, institutions, and policies are heavily endowed with kind of prestige that Africans treasure more than money. The ECZ naturally influences CLMZ policies and attitudes regarding school program, as well as cooperative business programs with which the CLMZ is involved.

Signs of Distortion. During the colonial administration of the Congo, the status of evolue grew out of this same symbiosis of African expectation and Western prestige. For the Congolese, to become evolue meant a step of upward evolution toward equality with the Belgian rulers of their world. But this equality never came about, as it was never intended that it should come about. Van Baal has termed this process "erring acculturation." Because it is not really growing toward the cultural goals which the nationals intend it to, this kind of acculturation is a dead end, or worse, a source of inevitable conflict.

This is the case in the CLMZ. When American Free Methodist leaders visit Bubembe, they are confronted with long wish lists of requests. This is what Africans expect to do when they meet their patrons. It is done all the time with one's fellow African patrons.

Prestige and mutual obligation are, after all, the foundation stones of the traditional Bembe economy. Medical workers, unhappy about the disparity between their mission-supported salaries and those of the CLMZ teachers, have put the Nundu hospital and dispensaries on strike for higher pay.

There are parallels between CLMZ church relationship and the traditional institutions of initiation. The long wait for baptism makes Christian conversion a step of graduation, rather than a beginning. The focus on education and administration among Bembe pastors, at the expense of pastoral ministry, is also similar to the exalted role of the Bwami.

Tippett warns that, once a wrong motivation and expectation grows up in a church, it tends to persist. The Free Methodist Church first came to Bubembe at the request of church leaders. After independence, these leaders, impressed with the Free Methodist work in Burundi, courted the General Missionary Board and the Free Methodist Church of North America as their new patrons. The expectation of high-profile high prestige institutions such as schools and medical installations was a key factor in the Babembe church leaders' minds in their decision to become Free Methodists.

Problems of Meaning

Tippett notes that the meaning of the Gospel message can be blurred at three points in its transmission. These are: (1) the receptor, his worldview and conceptualization of the Gospel, (2) the image of the evangelist, and (3) the evangelist's conceptualization of his message. (Tippett, 1975:850) The first and last of these nodes of

communication are unlikely to be major problems for the CLMZ. National pastors do the vast majority of preaching and evangelism in Bubembe, especially in the remote areas of Bulega. It is the personal image and witness of the evangelist which seems to be a problem in this case.

The most striking finding of this study is that missionaries have the reputation for being anti-fellowship. Their preoccupation with cleanliness and good nutrition, combined with Western eating habits, has been misconstrued as exclusiveness and perhaps even petty greed. Missionaries, well aware of the relative poverty of the Babembe, relative to themselves, that is, attempt to place as little burden on their neighbors as possible. When missionaries visit outlying mountain dispensaries, they bring their own food. Yet the very concept of self-sufficiency is foreign to the Babembe, and its practice is an insult to the strong Bembe tradition of hospitality. Rev. Emedi said that a missionary ought to go as Jesus' disciples did, taking nothing with him, and that he would receive a warm welcome wherever he went.

None of the Free Methodist missionaries with whom I spoke could explain the function of Bwami in traditional Bembe society. They know relatively little of traditional Bembe art and oral literature. Even Paul Dyer's proposed strategy for oral communication and preservation of the Gospel among the Babembe is based on Western classical oral tradition and scriptural memorization, rather than the widely practiced Bembe techniques.

The Free Methodist missionaries should not be faulted for this distortion in meaning which surrounds their personal witness. It is, after all, a product of African expectations as much as their own innocent complicity. Mission work in Bubembe is extremely difficult.

Mission stations are isolated, and opportunities for fellowship with other English speaking people are few. Barriers of language are difficult, as five different languages are spoken in the CLMZ: Kiswahili, Kibembe, Kirundi, Kinyarwanda, Kilega, and Kifaransa (French). Missionaries from the United States are especially handicapped by language, for after expending the time and effort to learn the two languages they will need for daily life, French and Kiswahili, they still find themselves unable to converse with any Zairois in his mother tongue. Economic barriers, and the missionary's vacuum of family ties, create a gulf between missionaries and nationals that has seldom been effectively bridged.

The overwhelming needs of Bubembe have led a number of Free Methodist missionaries into persistent patterns of overwork, related in part to that of culture shock. George Foster, an authority on development work in the third world, notes how these crushing needs can sidetrack an expatriate worker. These needs tend to further isolate the missionary from the people whom he has come to help.

The technician realizes, with horror, that he won't have much to show for his time (because of the very real obstacles in the third world). His self-esteem and his security are threatened, and the shock deepens. What will his professional colleagues back home--simultaneously his best friends and his most severe critics--think? We take pride in our ability but know that we must keep showing results if our reputation is not to falter. This means, unfortunately, that just at the time when we need maximum flexibility in coping with new conditions, security seems to lie in the course of maximum rigidity. (Foster, 1973:194,195)

Culture shock is, I believe, responsible for many of the problems of conflict between missionaries and the Babembe. The ebullience for which the Babembe are justly known, is the occasion rather than the cause for conflict. Gerald Bates has noted that

conflict between missionaries and nationals is often the result of a premature judgment being made by the missionaries. Missionaries are sometimes tempted to elevate matters of opinion to the status of matters of principle. Having taken a stand on principles, they cannot back down without losing face and compromising their principles. Unfortunately, few missionaries can sort out all of the cultural factors involved in the matters over which they are making judgments.

Because of the effects of culture-shock, combined with overwork, missionaries are robbed of some of their own abilities for making effective judgments. As Foster states, this lack of objectivity can undo much of the good which an expatriate worker has done.

The best technical expert . . . is the one who can appraise broad problems and decide on realistic courses of action. But program-oriented people need time and favorable conditions to learn problem-thinking, and this, while they are experiencing culture shock, is just what they don't have. The one thing that is not relative, in an apparently topsy turvy world, we feel, is that there is a right way and a wrong way to do the job, and cost what it may, we are going to do it the right way. (Foster, 1973:195)

Problems of Social Structure

Tippett notes that different cultures are used to different ways of arriving at group decisions. Also, there are differing levels of authority at which decisions are normally made. In this, the Free Methodist Church polity is ill-matched to Bembe society.

The Babembe, influenced by the Lega, are used to a consensus form of authority. Peers discuss a decision at length, with everyone free to express his opinion, and a mutually acceptable choice is made. The Free Methodist Discipline, in contrast, is democratic in character; it prescribes that most key decisions be made by majority vote, some of them required to be taken by secret ballot. The Babembe are used to

building complex personal loyalties and constituencies; they put their faith in persons, not policies. Majority vote is not a sensible option in their minds.

Likewise, the episcopal form of the Free Methodist connectional system is not well-matched to the Babembe. Three cultures in which the CLMZ is active illustrate the diversity of level-sensitive patterns of traditional authority. The Bashi, Balega, and Babembe all live within a seventy mile radius. They all have similarities in language, diet, and family organization, and they all were ruled in past times by the Bwami. Among the Bashi, the Bwami were all subservient to the highest of all Bwami, the king of an autonomous Shi group. Among the Babembe, the highest Bwami were the clan chiefs. Among the Lega, there was no central authority yet the Bwami initiates ruled as an elite peerage over the entire nation. A vital, understandable, and effective pattern of CLMZ government might be: (1) for the Shi, an episcopal church format, (2) for the Bembe, a presbyterian authority of respected elders, and (3) for the Lega, a fellowship of autonomous congregational groups. Yet under the present system, all are locked into an episcopal form. This problem is especially important now, as more and more Balega are becoming part of the CLMZ.

Another mismatch of social structure is the role of the pastor in the CLMZ. At present, pastors are appointed after the manner of the North American church. Yet the real leaders of the CLMZ are the school administrators. This is the job which the most promising young men take. Very few of the men educated in the CLMZ Bible schools have gone into full-time pastoral work. This problem is most evident on Sunday

mornings, when one is just as likely to hear a traveling preacher or visiting school inspector preach as to hear the local pastor.

One is tempted to view this problem as a failure on the part of pastors to fulfill their commission. Yet it is not so simple. The Bembe people are used to hearing many specialists speak, such as the adept teachers of Bwami who used to hold court in the village Lubunga. The style of monologue proclamation is also foreign to traditional Bembe communication. In the midst of the cultural revolution of modern Africa, the Mubembe pastor has been left without a voice. On the one hand, his education and calling are not recognized by the old people and traditionalists. He lacks the old culturally sanctioned status of an expert with proverbs and traditional stories. Yet at the same time, he is left out of the new Zaire's ECZ prestige structure as well. At any rate, it is evident that the American-style pastorate is not working well in Bubembe. They have already developed along different lines, and are likely to diverge even further in the future.

Problems of Incorporation

Here we consider Engels' succeeding steps of persuasion, regeneration, and completion of the disciple of Christ.

Persuasion. The clear-cut difference between the numerous pagan cults of the Babembe and the teaching of the Gospel actually supports the vital proclamation of the Gospel. The joy and pride which Bembe Christians have in their church community shows outsiders that they too could find a place there. Family relationships are not cut off when one becomes a Christian, rather they become avenues for further evangelism.

Regeneration. There is a clear cut separation from the spiritual life of paganism when one becomes a Christian. The CLMZ requires a year of baptismal training when one becomes a Christian. This includes both instruction and supervised Christian discipleship, including tithing. While there is some loss of traditional Bembe identity in becoming a Christian, conversion also opens the door to a new and vital tribe of Christianity.

Completion. It is in this third step that there is a danger of syncretism in the Christian walk, as taught in Bubembe. The strong tendency to think in terms of initiation, status, and prestige, are real dangers for the Church. One of the goals of the Bwami adept was, after all, to cease from his labors and live without doing physical work. As an important man he was entitled to this. In an era of detribalization and the breakdown of traditional prestige institutions, some may see the modern prestige institution, the CLMZ, as the path to aristocratic indolence.

Problems of the Cultural Void

Several concerns arise from the cultural void which is developing as traditional Bembe social structures and institutions continue to disintegrate. Tippetts calls this the problem of maintenance. By what means are the succeeding generations going to be raised and trained to be not only good Christians but also good Babembe? How can a Mubembe Christian deal with sickness, death, sorcery, and the influence of the evil spirits by which he finds himself troubled? How are people to maintain their values, their friendships, and their sense of identity in a changing, increasingly commercialized and urbanized world? All of

these needs concern the CLMZ because all of these functions were formerly carried out by the pagan cults which it has displaced. If these needs are not met, then the cults are likely to revive in some form or another.

The CLMZ does meet the cultural need which all people have for self expression in its vital worship services. Bembe music is a powerful force in the Church and it is not hindered at all by Western cultural restraints. The only restriction that I know of is a limit which a CLMZ (national) leader placed on the number of percussion instruments which could be used in indoor services. The acceptable limit for shaker cans at Nundu, three, did not hamper the music there. Music is varied and lively. New songs are often composed and performed for special occasions. I have heard as many as six different choirs sing at one service. Congregational singing is very popular. I once heard a song with twelve verses sung completely through at Nundu, with the last verse sung over again ten times more.

The CLMZ is committed to educating its young people. In this it has taken up the task formerly carried out by the various cults. Marriages are still mostly arranged by parents, so this need has not yet arisen for Bembe youth.

In my opinion, the CLMZ is leaving a gap in the cultural need which all Babembe share for healing in sickness. The CLMZ's tremendous modern medical program is still far short of meeting the needs of every Bembe family. This is evidenced by the many people who come into the hospital and dispensaries, sometimes having waited till they were near the point of death, having been treated and mistreated by the spiritualist-herbalist-traditional healers.

Prayer clinics have sprung up as competition for the hospital and dispensaries, where patients go first to have a try at a free and painless cure through prayer. These prayer clinics are not operated under CLMZ supervision. This need for spiritual intervention in physical problems is a real one. The scriptures sanction this kind of treatment. It is unfortunate that the CLMZ is not the leader in this ministry. If the chosen leaders of the Church do not lead the people to God in their times of deepest need, then who will? One of the most famous practitioners of the healing business is a prophetess named Maryamu. Maryamu has an infallible sign of her spiritual power; she claims that God has healed her of the need to defecate. This sort of thing sounds absurd to Western ears, but it sounds like heaven to many Babembe. A few moments' reflection on the difficulties of personal hygiene in a world without toilet paper will help to bring this problem into better focus for the reader.

Free Methodist missions area administrative assistant Gerald Bates, when asked about the problem of syncretism in Babembe, felt that the former Pentecostal teachings were a greater source of syncretism than were traditional beliefs. This may be true. But the problem of the spiritual void is a very real one for contemporary Babembe. Modern medicine, with its emphases on material cause and effect, cannot meet the spiritual or health needs of the Babembe. Spiritual approaches will be taken whether missionaries like it or not, and discouraging the CLMZ from doing this will only encourage others less worthy to do so.

One final problem looms largest of all in the cultural void created by modern Bembe history. This is the need for group solidarity in the urban centers to which the Babembe are now migrating. Voluntary

associations are a major social force in contemporary Africa. They function as burial associations, mutual relief aid cooperatives, marriage brokerages, employment agencies, or whatever else the urban African needs to make his life liveable. Urban Africans are detribalized to some extent, yet they feel the need to operate in a complex web of human relationships and small group loyalties. Having left the village, they recreate the village in the city.

This pattern was also followed in the West, beginning centuries ago and continuing to the present day. Trade unions, ethnic associations, and lodges fulfill this felt need for group solidarity which many Americans also feel. This is a clear and present danger for the CLMZ today.

Quasi-religious secret societies, such as the Masonic lodges, have flourished in the West, in spite of the predominance of Christianity. The parallels between Freemasonry and Bwami are striking and need to be noted. Zuesse's contention that Bwami is essentially secular in spirit is true in some ways. This does not make it a useful tool for the Church, however, but rather a more insidious enemy of real Christianity.

Masons with whom I have spoken, as a pastor, and authors who advocate Freemasonry, contend that their lodge membership makes them better Christians. Yet they take their moral teachings and values from their lodge masters and compatriots, rather than from the Bible. One parishioner who was a Mason explained to me, in total sincerity, that every Mason is a religious man. As evidence of this he noted that Masons are all required to attend church regularly--once a year at least.

Thus a person can believe himself to be a Christian and yet be dominated by his Masonic faith.

This is the same process by which Bwami has come to dominate the traditional cultures of most of the ethnic neighbors of the Lega. The Babembe have believed in the existence of Abeca (God) for as long as they can collectively remember, yet they knew next-to-nothing about God until the coming of Christianity. They were steeped in the teachings and values, and intoxicated with the prestige, of Bwami. They practiced whatever other cults they wished, each tribe following different gods and rituals, yet it was Bwami that revolutionized and came to dominate their cultures.

Bwami, like Freemasonry, is a quasi-religious, quasi-secular voluntary secret association. Membership is not a secret, but the teachings and goals of the organization are. Freemasonry teaches a triumvirate of God, the holy book, and the lodge master. Likewise, the Lega teach that the ultimate good things are the divine spirits of Kinkunga and Kalaga, the words of the land (Bwami proverbs), and the Bwami adepts themselves, both living and living dead. As in Freemasonry, the Bwami divide the world into two categories, themselves as the sons of enlightenment, and the outsider-non-initiates who are confused pawns of chaos.

Bwami is the quintessential African ancestor cult. While many Bantu cultures are strongly influenced by ancestor veneration, the Lega, and to a lesser extent the Babembe, are totally dominated by it. The surface secularism of Bwami makes it much more dangerous. Bwami could form the germ of a traditional-modern syncretistic cult which could sweep urban Zaire like wildfire.

This has not happened yet. The Lega have remained isolated by geography, by rebel warfare since independence, and by their own cultural insularity. But this danger must not be overlooked. The CLMZ has the opportunity, on the other hand, to provide the social functions of a voluntary association in several urban centers of Zaire. National leaders have already expressed the desire to move in this direction. It is a cultural void which must not be ignored.

Chapter 8

CONCLUSION

This study has amply demonstrated that Western influence causes problems for the growth of the Church among the Babembe. In a sense, this was an easy point to prove. Yet I believe it has been worthwhile because it turns out that some of the problems lie in areas where missionaries have not looked closely enough in the past. This chapter will outline some of these problems and suggest some plans for dealing with them in the future.

In order to tie the findings of the study together we will discuss the following key issues: (1) the general health or "ecology" of the CLMZ, (2) Bembe attitudes toward the relationship between their faith and the West, (3) missionaries' role in the development of a "dynamic equivalence church," (4) some suggestions for further study, and (5) how all of this relates to the original thesis question.

A VITAL CHRISTIAN COMMUNITY

Returning to Snyder's ecological model of the church, we can see many signs of life in the CLMZ. Survey results have confirmed my own impressions, and the numerical evidence of growth, that the CLMZ is a real true part of the Kingdom of God. The "ecology of the church" model is based upon the three keys to Church life: worship, community, and witness. Let us examine them in turn.

If, as Snyder suggests, the vitality of worship is evidenced by instruction, repentance, and celebration, then the CLMZ seems to be

making notable progress. I can personally vouch for the fact that heart warming celebration is characteristic of CLMZ worship. I have attended services in four different locales and each time found the people to be very thoroughly and joyfully involved. The survey suggests that CLMZ moral teaching has been effective with regard to specific issues such as faithfulness in marriage (POLYG) and steering clear from the occult (WITCH). It would appear that everyone who hears the Gospel under the ministry of the CLMZ understands that becoming a Christian entails a clean break with the pagan deities and ancestral spirits of the past. Even non-Christians appear to be influenced by Christian teaching when asked about moral issues.

The key issue of eschatology illustrates well the reality of CLMZ faith. Survey findings strongly suggest that Bembe Christians queried do indeed have a genuine forward looking hope of resurrection and glory with Christ (ESCHT). John Mbiti's contention that Africans tend to be incapable of such a hope is an important point. But the Babembe of the CLMZ seem to have overcome this difficulty.

It is difficult to examine the quality of Christian community within the CLMZ, using as we have objective survey methods. Yet Bembe respondents both Christian and non-Christians seemed to be aware that Christians do care for each other. The quality of CLMZ community is hinted at by the witness which it bears to its neighbors.

The Christians of the CLMZ seem to have a solid prophetic witness to their neighbors. They enjoy a good reputation among the non-Christian Babembe. The non-Christian respondents of my survey were of the opinion that Christians do indeed show good moral judgment (XRITE), are indeed good responsible family members (XNFAM), and that they make good peaceable neighbors (PEACE). This is in spite of the fact that

they have, by becoming Christians, been cut off from the traditional fountainhead of these virtues--initiation into the Bwami cult. I have already noted the fact that the CLMZ well-known for its evangelistic and service work. The CLMZ Christian way of life is neither secret nor foreign in Bubembe; it is open and visible; its services are accessible and well known to all.

Whatever the CLMZ is, it is certainly dynamic. In some of the ways described above it is dynamically equivalent to the New Testament churches. CLMZ members are not participating in some cold and foreign ritual; they have a living faith which touches their lives at the point of their own hearts. If the spiritual health of the CLMZ church is not the problem, as we contend there is a problem, then what is?

HEARTS AND MINDS

I believe that the Babembe have an uncomfortable tension in their hearts and minds between their own values and worldview on the one hand and the values and beliefs of Western style Christianity on the other. The existence of this tension is illustrated by the survey responses to several categories of questions. These include issues relating to traditional Bembe identity, to the practical questions of the Christian walk, and to the old matter of personal prestige.

Christianity and Tribal Identity

While Bembe Christians love their faith, they also feel a strong schism between their Christianity and their tribal, clan, and family background. This is to be expected, and in fact is probably nearly universal in Africa. Among the Babembe and Balega, however, this

feeling is probably particularly strong because of the central role which the Bwami cult has played in their tradition. The solidarity which Bwami ostensibly offered with the whole tribe, both living and dead, was the central glue of Bembe tribal and clan identity, and a dominant part of each individual's personality.

Survey respondents reflected this inner schism. An overwhelming 84% believed that their dead grandfathers would be angry to know that they were Christian (GRAMP). This is significant when we note that the majority of these people believe that one person's anger can cause sickness in another (ANGER) and who also believe that the Bwami adept cult practitioners really can communicate with the ancestral spirits (NECRM). It is a sad fact that a majority (53%) of respondents believe that Jesus Christ would reject all of their traditional customs (JRJCT). Sadder yet is the fact that this opinion is significantly more common among the non-Christians. This opinion undoubtedly creates an uncomfortable tension in the hearts and minds of Christians. But worse, it may well be a barrier to conversion for many more Babembe.

Mixed Feelings

Like many third world people, the Babembe have mixed emotions about the West. On the one hand they admire the accomplishments and desire the benefits of the industrialized world, yet on the other hand they still hold to traditional values. Unfortunately this common ambivalence may be paralleled by, and perhaps confused with, their Christian beliefs, values, and manner of living.

Chapter six noted the tendency which some Babembe have to give lip service to Western culture, while their hearts lie elsewhere. While both Christians and non-Christians said that the spiritualist doctors

are bad, yet many continue to patronize them. This ambivalence may be a serious problem in the future, and result in some falling away from their faith in Christ. Unfortunately, the shortcomings of the survey instrument prevented it from either demonstrating or discounting this possibility.

One special instance of ambivalence is noteworthy, and that is the widespread opinion among the Babembe that there is no contradiction between Christianity and Bwami membership (BAMIX). This is especially troubling because the quasi-secular character of Bwami could conceivably allow it to flower again. A renaissance of Bwami, or something like Bwami, could be possible. It would be fueled this time not by the ancient traditions of the tribe, but by the new power and prestige of Western style African urban materialistic culture. Just as Bwami was able to coexist with, and eventually dominate the Babembe's religions of the past, it could someday trivialize the Christian faith of some.

TUNING IN MISSION INFLUENCE

Missionaries are in a unique position to correct some of the common misunderstandings about Christianity and traditional values. As representatives of Christianity they can show that they respect the good things in Bembe culture. As such they will be witnessing to the fact that one does not need to turn his back on everything good in life to become a Christian. As representatives of the vaunted West, they can demonstrate respect for Bembe culture in general. Their influence will be great, no matter how insignificant it may seem to themselves. Survey results indicate that Bembe feelings of inferiority are a real problem. This will continue to cause problems between missionaries and Babembe

unless each missionary makes a conscious effort to affirm that which is good in Bembe life.

Some Suggestions

A good place to start would be with greater participation in village communal meals. This custom, so glowingly described by Rev. Emedi, may not now be as widespread as it once was. Yet it is still most likely an ideal of most Babembe. And it is a good ideal, fostering as it does, friendship, community, and communication among people. What pastor would think of passing up a church pot-luck dinner? In general, missionaries ought to take advantage of as many opportunities for entertaining and being entertained as their digestive systems will allow. American missionaries, lacking as they do a genetic resistance to tropical parasites, cannot share in eating as freely as they might like. Parasites and other diseases are a real and present danger. But as much as is practical, and perhaps a little more than is convenient, missionaries should be using this bridge of communication.

Another likely opening for male missionaries is the simple custom of visiting. Modern versions of the village lubunga may still be found in many Bembe villages. And nearly every small group of houses is populated in the afternoons and evenings with groups of men sitting and talking. This is a favorite pastime among Bembe men, and in past times was a mainstay of the traditional educational system. Missionaries who do not utilize these conversation times are robbing themselves of another prime tool for cross cultural understanding.

These suggestions take up a lot of time, and time is in short supply among CLMZ missionaries. At the end of a long hard day, filled with the difficult tasks of institutional ministry in a foreign land,

missionaries may be tempted to want to get as far away from the Babembe as they can. I for one can well understand this feeling, and times of privacy and retreat are necessary. But these feelings must not be allowed to hinder one's Christian witness.

Missionaries suffer from very high stress levels, overwork, and culture shock. They need to reach out to national Free Methodist Christian leaders for fellowship and mutual prayer support. Missionaries cannot afford to continue to carry the reputation of being against fellowship, village friendship, and hospitality. They should try to correct this misconception as soon as possible.

At present this is nearly impossible. Medical missionaries especially lack the basic language skills to have much real friendship with nationals. The economic and cultural barriers are difficult enough without the handicap of inadequate language skills. Missionaries need to have greater opportunities for language study, including the time to study the language in the places where they are stationed. Missionaries need to give themselves permission to take some time off, to recover from the stress of constantly bridging cultural barriers. The very leaders who urge them to do more socializing and language study often make these things impossible by not providing the time to get it all done. Every Christian worker should have at least one day of rest in seven; this is often not the case at present.

Every Free Methodist missionary to Zaire ought to read Ebasomba's "Evolution Politique . . .", Biebuyck's Lega Culture, and David Bates' "Culture Change." These three works provide a depth of understanding into Bembe and Lega culture which is indispensable for anyone wishing to share the Gospel with these people. They need to be aware of the possibilities of using proverbial oral tradition for the

Gospel. They need to be equally aware of the dangers of syncretism which traditional ways encourage, especially the insidious combination of Bwami prestige seeking with modern Western prestige availability.

Board policies need to be clarified, especially with regard to areas of delegated authority, mission priorities, and money allocations. It is difficult enough to have to live and work and fellowship with only a handful of co-expatriate colleagues. Relationships are made even more difficult when one is constantly in competition with those colleagues over finances and other scarce resources. Major decisions are often made by North American church officials who fly in and fly out, without ever getting to know the true picture of the needs in Bubembe.

One example of this need for improved consistency should suffice. The policy statement of the Nundu Hospital prospectus is a beautiful example of clear priorities. It states that the hospital should be built in small stages which could each be finished in a short time. It also states that local materials and methods should be used whenever possible. If mission leaders had held firmly to these policies, the Nundu Hospital would not be the beautiful structure that it is today, however it might perhaps have been finished years sooner. What is more important, it would have been the CLMZ's ministry, and not a foreign institution, the ministry of the Young Foundation and the North American church.

A final suggestion is simply my own opinion. I believe that missionaries should refrain from using power plays against Bembe church leaders unless it is absolutely unavoidable. Even the raw recruit, the short term missionary, has a great deal of power at his command when dealing with nationals. He can, simply by writing a few well placed letters, influence the flow of thousands of dollars into or away from

mission projects. In this respect he has even the old gray-headed church leader, perhaps a person of great renown among his countrymen, at a distinct disadvantage.

One particularly egregious power play is the too often voiced threat to simply "pick up my marbles and go home." Missionaries often feel that their best efforts are being brought to nought by foolish nationals. This feeling is inevitable. One is tempted to say that unless they get some cooperation they might as well go home. It is inevitable that missionaries will feel this, but I believe they should not say it. It is all too easy to win an argument with a national church leader by threatening the withdrawal of support. He will tend to go along with a missionary's request, however foolish he may deem it to be, rather than risk the loss of the mission's support. In this way policies, programs, and institutions may be developed which are efficient and effective by North American standards, but which are irrelevant or even counter-productive to the Great Commission.

This particular power play is worse because it is based on a fallacy. In truth, missionaries cannot go home. They are commissioned and sent by God to minister, and are not free to pack up and go when things get difficult. Missionaries can expect misunderstanding and a lack of appreciation for their hard work and sacrifice. This is precisely the way in which Jesus was treated; it is standard operating procedure for his followers.

Work In Progress

In the final analysis, no expatriate worker can consistently recognize the direction in which a church ought to move in order to progress toward dynamic equivalence with the New Testament Church.

National leaders must ultimately lead this process. The leaders of both the C.L.M.Z. and the Free Methodist Church of North America are aware of this difficulty. They are working to solve the problem. This work must continue. As we have seen in Burundi in 1985, the task of transferring full leadership authority to national leaders must not be postponed any longer than is absolutely necessary.

The proposed change in the 1985 Discipline, which simplifies the process of organizing jurisdictional conferences is a definite step in the right direction. It will allow each national churches not only to develop its own fully functional leadership structures, but also to formulate its own Book of Discipline. This need is especially great in Zaire, where the C.L.M.Z. must find a way to harmonize its organization as a part of the national church, the E.C.Z.

Some will undoubtedly express concern that the changes which may be made in the C.L.M.Z. organization and doctrine are unpredictable and may stray from the spirit and purpose of its Free Methodist roots. This concern is well founded. Yet the opposite danger is much greater. To hobble this fast-growing Christian community with ill-fitting structure and doctrinal formulations would be a grave error. This is especially so in the 1980's, a time when horizons for C.L.M.Z. growth are rapidly expanding. The targets of greatest opportunity, the urban areas and Bulega, will require a maximum of flexibility.

The Free Methodist Church needs a new comprehensive model for ministry in Zaire. We cannot support service ministries indefinitely in Africa unless they can clearly be tied to a plan of redemption. McGavran and Riddle suggest a partnership between the North American churches and Zairois Communautés. No program should be set up as an indefinite aid or welfare system for the existing church. To do so

would stunt, rather than help, its growth. As the CLMZ maps out new conquests for the Kingdom, such as the present works in Bulega, Bukavu, Kalemie, and Kinshasa, then the North American church should be ready willing and able to help support these projects with money and expertise. Medical missionaries especially lack a sense of direction in their work. This need not be so; a coherent communicatable strategy would help to clarify everyone's role in the mission enterprise.

SUGGESTIONS FOR FURTHER RESEARCH

This paper has dealt primarily with missionaries as a source of Western cultural influence. This does not mean that they are the only, or even the strongest source of that influence. They are merely the only sources with the potential to change, and to continue to try to direct their influence in a positive direction. In fact, several sources of Western influence have a great impact upon the life of the Babembe in general and thus on the CLMZ in particular. Some keys are the following: (1) Western style commercial economy, (2) Western style education, and (3) Western style (high profile, prestige) institutions.

The most powerful Western influence flows, not from the missionaries and the sending church, but from the national culture of Zaire. This powerful culture has allied itself with the structure of the Church in the form of the ECZ. As such, it may be diverting the value systems of the CLMZ and its leaders. The Zaire government ECZ, for example, highly endorse the role of school administrator. This endorsement comes with a government salary, and more important, prestige. The key role of pastoral ministers is thus relatively devalued. This whole question of secularization and diversion of the

CLMZ by the Westernized national culture needs to be studied further. By this means, the characteristic prestige-seeking economy of Bwami could be recreated in the modern CLMZ. This bears looking into, as it may be expected to continue to grow as a threat to vital Christian faith and commitment.

The questionnaire instrument itself, with all of its faults, has much potential for further research. Some of its most restricting limitations could now be overcome, since it has now been more thoroughly pretested. As I noted earlier, there is a need for an objective measure of dynamic equivalence in Christian beliefs. This questionnaire takes a step toward developing such a tool for Swahili speaking groups. Also, the results of this study provide a baseline to measure Bembe opinion changes over time. This is particularly important because of the changing nature of opinions and of the pressures for independency. It would be interesting to ask some of the same questions to a similar Bembe group in 1991, and compare their answers to those given in the present survey in 1981. Similar comparisons could also be made between urban versus rural sample groups, as well as between tribes.

THE THESIS QUESTION REVISITED

Western influence is indeed a hindrance to the growth of the Communauté Libre Méthodiste au Zaïre. At present, it does not seem to be dampening numerical growth, but it holds serious potential of stunting the qualitative growth of CLMZ individuals, institutions, and collective spirit.

By projecting a cold inhospitable image, while at the same time promoting secular knowledge through education and through medical work,

the CLMZ missionaries may themselves be a secularizing influence among the Babembe. The continuing "cultural void" felt by most Babembe leaves an uncomfortable gap between faith and practice, between professed beliefs and heart feelings.

Appendix A

GLOSSARY

adept: A person who has been initiated into the Bwami association; usually refers to the higher grades.

Ba . . .: (Swahili prefix), literally "the people of . . .", eg. Babembe, Balega. This is Zairean Swahili. Standard Swahili uses the prefix "Wa", eg. Wabembe, Walega.¹

Bu . . .: (Swahili prefix), literally "the land of . . .", eg. Bubembe, Bulega. This is Zairean Swahili. Standard Swahili uses the prefix "U", eg. Ubembe, Ulega.

CERUKI: abbrev. Centre de Recherches Universitaires au Kivu (Bukavu)

CLMZ: abbrev. Communauté Libre Méthodiste au Zaïre (Free Methodist Community of Zaïre).

ECZ: abbrev. Eglise du Christ au Zaïre (Church of Christ of Zaïre).

evolue: (ay vol o way') Literally "evolved," or "one who has evolved." This was an official citizenship status for African nationals under the Belgian colonial administration. Only persons with evolue status could vote or hold certain jobs. To become evolue a person had to be educated in the French language and in European culture.

Ki . . .: (Swahili prefix), literally "the language of . . .", eg. Kiswahili, Kibembe, Kilega. (Kifaransa = Ki-France = French). This differs from the Bembe prefix "E . . .", eg. Ebembe for Kibembe.

Kimbanguist: Independent Zairois church, founded by Simon Kimbangu.

LERU: abbrev. Librairie Evangelique au Rwanda-Burundi.

¹There is a distinction between the abstract culture names, eg. Bembe and Lega, and the prefix-derived nouns which pertain to those cultures, eg. Babembe and Mulega. The term Bembe, for example, refers to any or all things pertaining to Bembe culture, whereas the word Babembe refers to some or all of the specific individuals which are members of that culture.

Note that various spellings for these groups are found in the English language literature. One finds the Balega for example referred to as the Lega (Biebuyck, 1973), Riga (Mc Gavran and Riddle, 1979), Warega (Delhaise in Biebuyck, 1973), or Waregga (Livingstone referred to Bulega as Uregga). Biebuyck's spelling should probably be used as the standard in the future.

Mu . . .: (Swahili prefix), "a person of . . .," (singular of "Ba . . .") eg. Mubembe, Mulega, Mwamerika. This is Zairean Swahili. Standard Swahili uses the prefix "M . . .," eg. Mbembe.

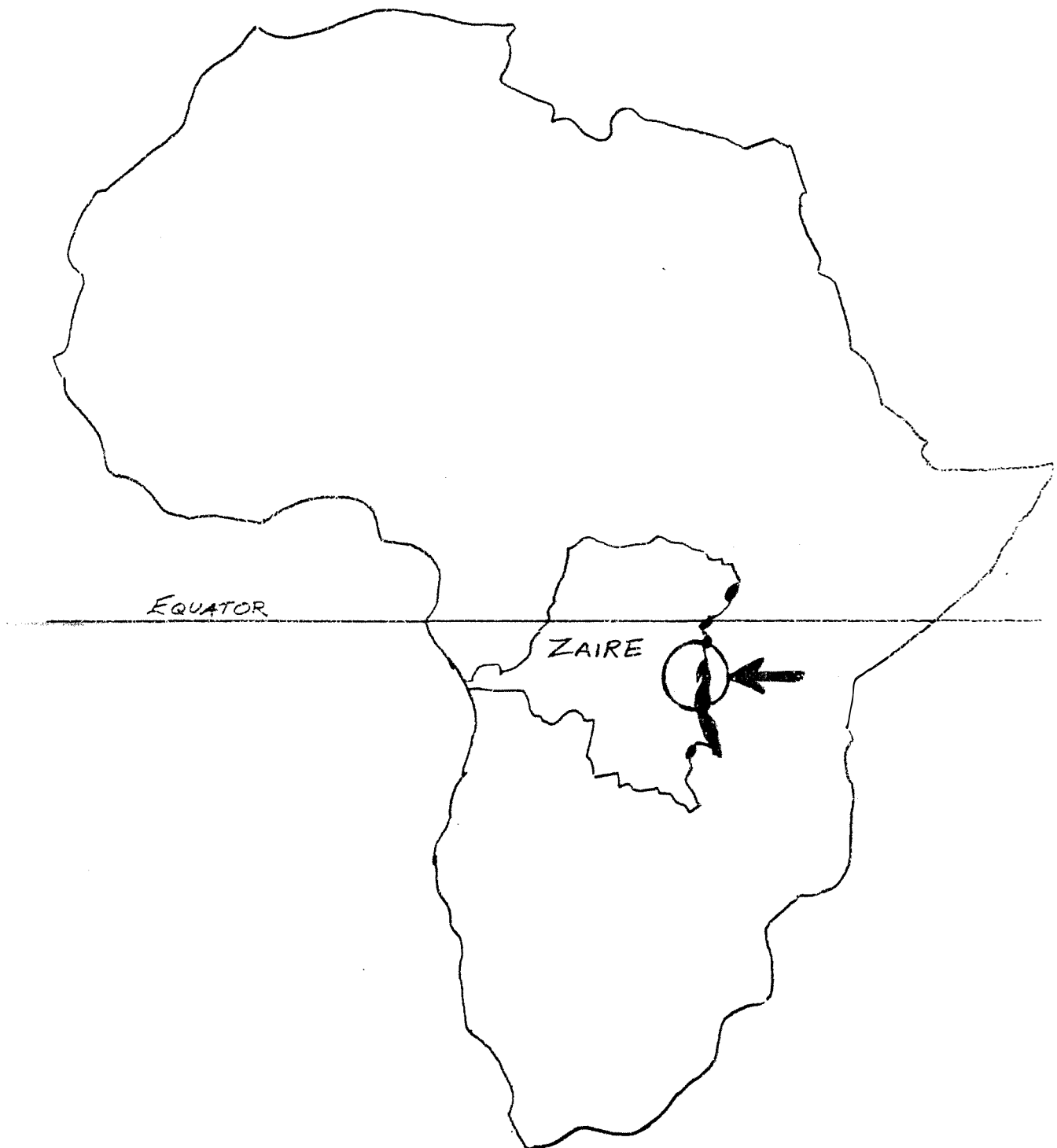
Mwami: Singular of "Bwami," literally "lord," traditionally refers to Bwami initiates.

VISA: abbrev. "Volunteers In Service Abroad," volunteer missionary program of the Free Methodist Church, using self-supporting people in short term assignments (up to 3 years).

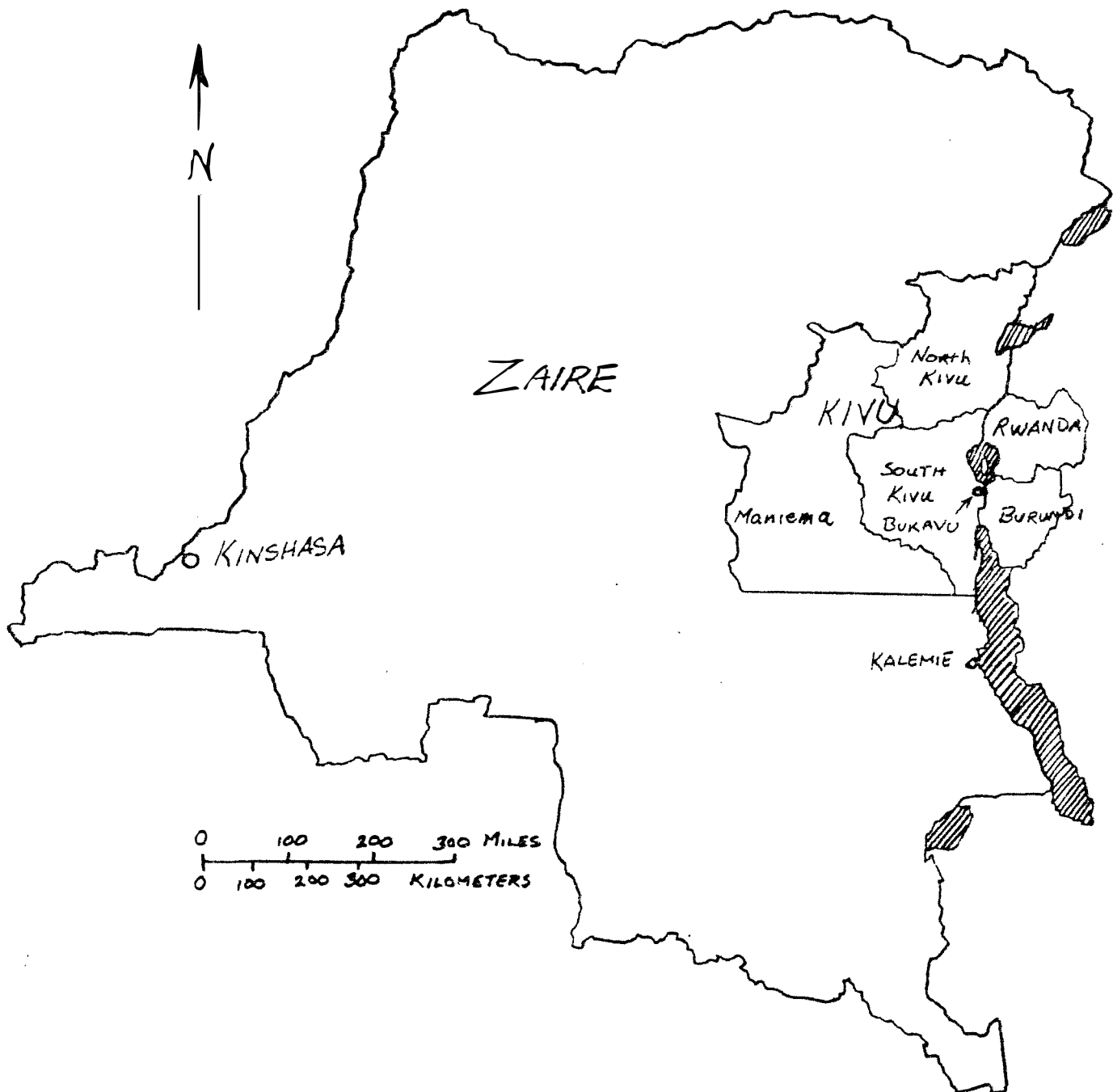
Appendix B

MAPS

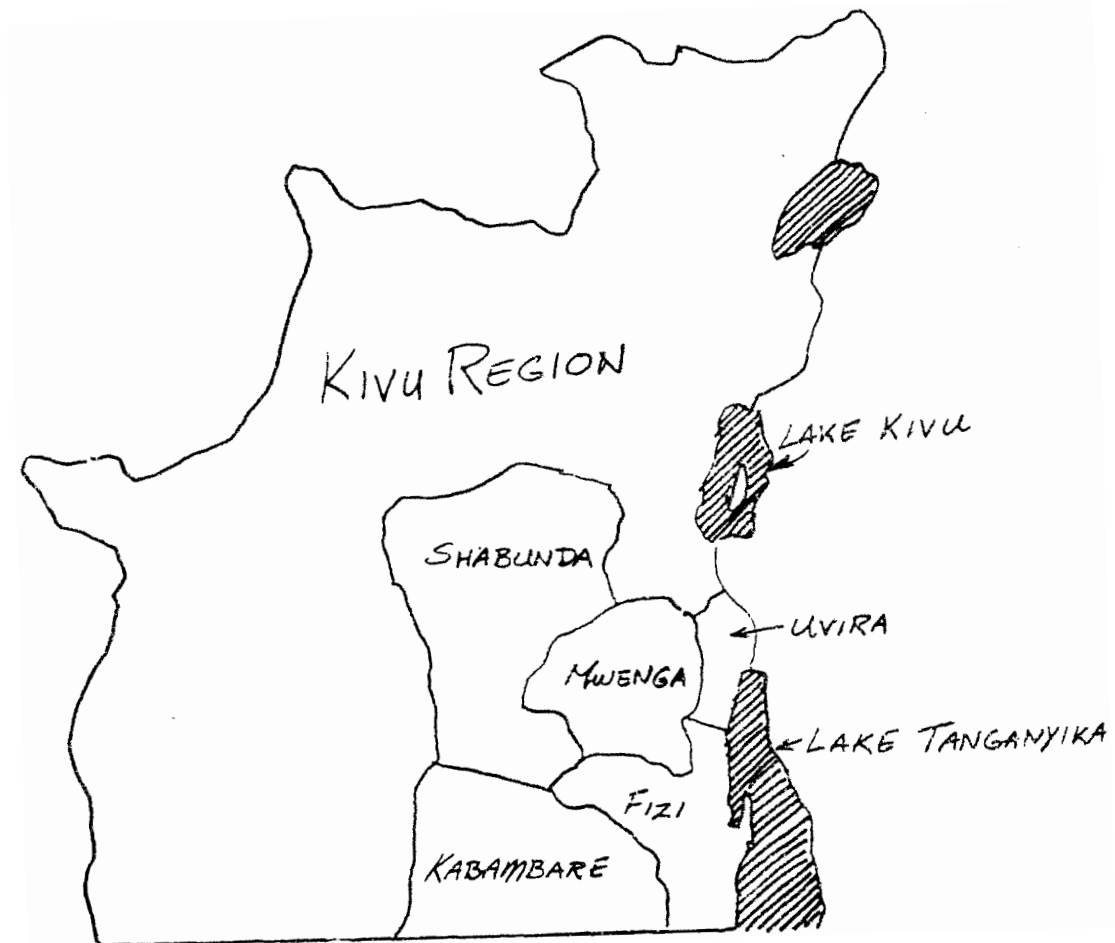
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Kivu Region with Selected Zones	124
Fizi Zone with Sections	125
Lakeshore Area of Bubembe	126



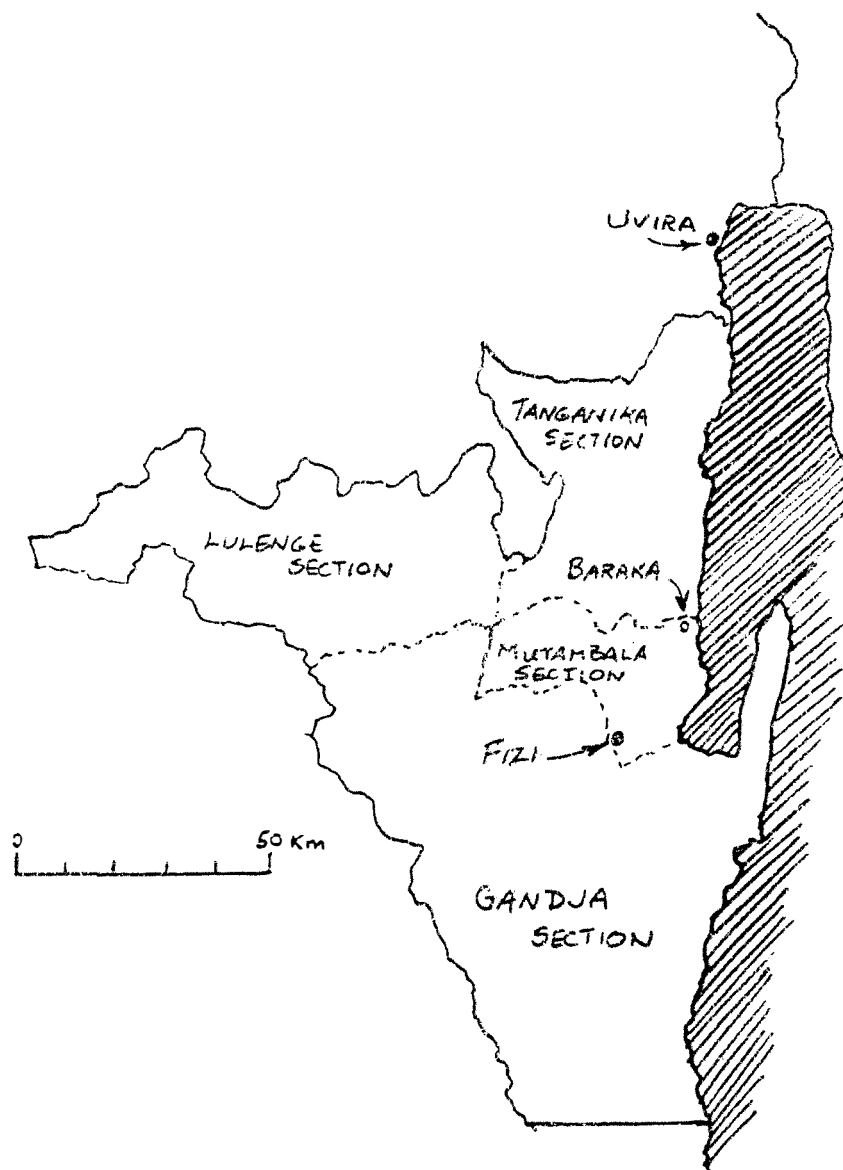
ZAIRE WITH KIVU REGION AND SUB REGIONS



KIVU REGION WITH SELECTED ZONES

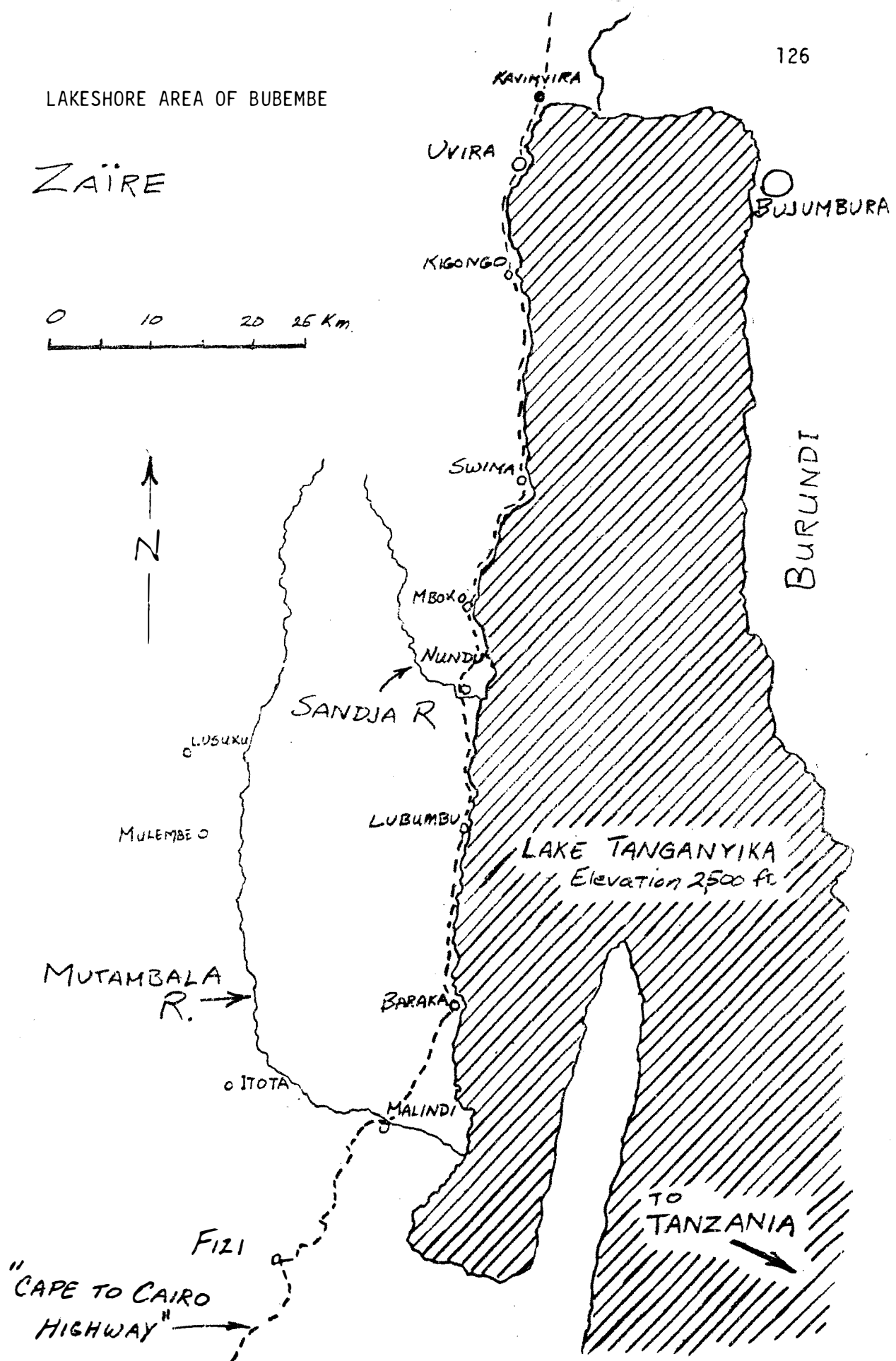


FIZI ZONE WITH SECTIONS



LAKESHORE AREA OF BUBEMBE

Zaire



Appendix C

QUESTIONNAIRES

Two copies of the survey questionnaire are included here for the sake of completeness. They are reproduced in their original condition (including errors) in order to document certain of their characteristics. These are discussed in the text.

The first questionnaire is the original Swahili version, as it was circulated. The hand-written signature and some hand corrections appear here as they did on the questionnaires before they were given to the circulators in Zaire.

The second questionnaire included here is an English translation of the former. This translation was done by a Mubembe scholar at Mshimbakye, Zaire. It is included here to document both the strengths and the weaknesses of the survey instrument. The reader will note, for example, the difficulty with question 19.

Rafiki yangu,

Salama katika jina la Yesu Kristo mwokozi wetu. Ninafuraha sana kuandika barua hii kwa wewe. Ninaomba Mungu wewe na jamaa yako ni salama.

Kusudi yangu kuandika barua hii ni kuuliza maswali. Sasa ninafanya masomo kwa Western Evangelical Seminary, ndani ya Amerika. Ndani ya masomo yangu napaswa kujua mawazo ya Wabembe. Shabaha yangu ni kujua desturi zenu sababu nataka mufundishwe vizuri neno la kweli ya Mungu.

Napenda kujua mawazo kwako. Sipendi kujua mawazo kwa watu wengine, lakini mawazo kweli kwako tu. Sikuandika jina lako kwa karatasi. Hakuna mutu hatatumia hii kupeleleza wewe. Napenda utafundisha tu. Kurudisha karatasi hii kwa Mshimbakye tafadhali.

Asante kwa msaada wako.
Mungu akubariki.

Carl R. Thorsen

MASWALI

Anza kusoma hapa: Fasi msitari inafuata swali, fanya hivi:

1. Unakaa nchi gani? Zaire
2. Unatoka kabila gani? _____
3. Unatoka ukoo gani? _____
4. Una miaka ngapi? _____
5. Jina la mji lako ni nini? _____
6. Umemaliza mwaka gani ya masomo? _____

Kusoma hapa: Swali inayo misitari namna hii. Andika **X** kwa jibu nzuri. Namuna hii:

7. Unakaa nchi gani?
 - () Tanzania
 - (X) Zaire
 - () Rwanda
 - () sijui
8. Nje, mbuzi ni nzuri kwa chakula?
 - (X) ndiyo
 - () hapana
 - () sijui

9. Dini yako ni nini?

- ☐ Mukristo (Libre Methodiste)
- ☐ Mukristo (Katoliko)
- ☐ Mupagano
- ☐ Musulman
- ☐ dini nyingine (uandike) _____

10. Uko na uhuso gani na kanisa?

- ☐ hakuna
- ☐ kubaptizwa
- ☐ katakiste
- ☐ kubarikiwa mara ya kwanza
- ☐ kubarikiwa mara ya pili
- ☐ uhuso nyingine (uandike) _____

11. Nje, ni nini inaleta hekima zaidi?

- ☐ miaka ya kuzaliwa
- ☐ masomo

12. Nje, kukasirika ya mtu moja inaweza kuleta ugonjwa kwa mtu mwingine?

- ☐ ndiyo
- ☐ hapana
- ☐ sijui

13. Nje, Yesu Kristo anakatala desturi zote za pagano ya zamani?

- ☐ ndiyo, zote ni mbaya
- ☐ hapana, zimoja ni nzuri

14. Katika miji ya wapagano, kila mtu anapata sehemu ya haki ya chakula?

- ☐ ndiyo
- ☐ hapana
- ☐ sijui

15. Ikiwa mwanamuke hawezi kuzaa, nje, ni vibaya wana yake anaweza kuolea muke mwingine?

- ☐ ndiyo, ni vibaya
- ☐ hapana, ni vizuri

16. Nje, mzimu anaweza kurudi ndani ya mwili ya mtoto wakati anapozaliwa?

- ☐ ndiyo
- ☐ hapana
- ☐ sijui

17. Nje, Wakristo ni waaminifu kwa jamaa kuliko watu wasio Wakristo?

- ☐ ndiyo
- ☐ hapana

18. Nje, babu wa zamani angehuzulika kuona ya kwamba wewe ni Mukristo?

- ☐ ndiyo
- ☐ hapana
- ☐ sijui

19. Nje, Wakristo wako watu wahafu kuliko wapagano?
☐ ndiyo
☐ hapana
☐ wote ni vile vile
☐ sijui
20. Nje, ni vizuri mtu alazimisha watu wote kumheshimu?
☐ ndiyo
☐ hapana
☐ sijui
21. Nje, wakati Wakristo atakufa, atakuwa namna gani?
☐ anahama kuwa pamoja na Yesu na Wakristo wengine waliokufa
☐ atafufuliwa na Yesu Kristo.
☐ sijui
22. Namna gani walozi wanapokea habari toka wazimu?
☐ Wanakumbuka maneno yaliosema wakati walikuwa hai tu.
☐ Wazimu wanasema katika ndoto.
☐ Wazimu wanasema namna nyingine.
☐ Hawakusikia kitu; wanawaza tu.
23. Miji gani ni nayo amani kuliko miji nyingine, miji ya Wakristo ama miji ya wapagano?
☐ miji ya Wakristo
☐ miji ya wapagano
☐ vyote ni vile vile
☐ sijui
24. Nje, Wakristo wanajua ubaya na uzuri?
☐ ndiyo
☐ hapana
☐ sijui
25. Sababu gani watu wamoja wanakatara Yesu Kristo?
☐ Wanawaza ya kwamba desturi ya zamani ni bora.
☐ Wanaogopa wazimu.
☐ kitu kingine (uandika) _____
☐ sijui
26. Nje, ni vibaya mtu mgonjwa kwenda kuuliza Kwa mlozi?
☐ ndiyo, ni vibaya
☐ hapana, ni vizuri
☐ sijui
27. Nini ni mzuri, desturi ya wazungu ama desturi ya Wabembe?
☐ desturi ya wazungu
☐ desturi ya Wabembe
28. Nje, ikiwa mtu iko na hadi kulipa deni kwa jiani lake, kisha mtoto wa dada yake anawomba makuta, angifanya nini kwanza?
☐ angelipa mtoto wa dada yake makuta
☐ angelipa deni lake

29. Nje, mtu (bani) ya Bwami anaweza kuwa Mukristo pia kwa mara moja?
 ☐ ndiyo
 ☐ hapana
 ☐ sijui
30. Nje, kuna desturi ya Wabembe ziko mzuri lakini wazungu wanazikatala?
 ☐ ndiyo, kweli
 ☐ hapana, sikweli
31. Nje, kuanza ya kiasili inaweza kuleta uzuri ndani ya moyo ya mtu?
 ☐ ndiyo
 ☐ hapana
 ☐ haweza
32. Nje, mtu mkubwa inamstahili kufanya kazi ya nguvu:
 ☐ ndiyo
 ☐ hapana
33. Nje, wapagano wanasema ya kuambi kuokolewa na Mukristo mtu analazimishwa kiapo ya siri?
 ☐ ndiyo
 ☐ hapana
 ☐ sijui
34. Nje, watu wasio Wakristo wanajua ubaya na uzuri?
 ☐ ndiyo
 ☐ hapana
 ☐ sijui
35. Nje, kuokolewa na Mukristo inaweza kuleta uzuri ndani ya moyo ya mtu?
 ☐ ndiyo
 ☐ hapana
 ☐ sijui
36. Nini inaweza kubwa kuponyesha mugonjwa?
 ☐ uwezo ya Mungu
 ☐ dawa ya muzungu

Swali kuandika jibu: Nje, kuna desturi ya Wabembe ziko mzuri lakini wazungu wanazikatala? Desturi gani? (uandika hapa)

Asante kwa msaada wako. Mungu akubariki.

Kurudisha karatasi hii kwa Mshimbakye tafadhali.

27 Aout 1980

My Friend,

Greetings in the name of Jesus Christ our Saviour. I am so very glad to write this letter to you. I pray God for you and your family to be safe.

My purpose to write this letter is to ask some questions. Now I am studying in Wester Evangelical Seminary School in America. In my study I want to know Wabembe ideas. My aim is to learn your customs because I want you to be taught well the true word of God.

I like to know some ideas from you. I don't like to know the ideas from other people, but the real ideas are from you only. I did not write your name on a paper. There is no one who will use this to spy out of you. I like you to teach me only. After all, please, give this paper back to Mshimbakyé.

Thank you for your help.
May God bless you.

Carl R. Thorsen

QUESTIONS

Begin to read here: on the line of which a question follows, do this:

1. What country do you live ? Zaire
2. What tribe do you descend ? _____
3. What family do you descend ? _____
4. How old are you ? _____
5. What is the name of your village ? _____
6. What year of training have you finished ? _____

Read here: A question which have such lines, write X by good answer.

Say only one answer.

7. What country do you live ?
() Tanzania
(X) Zaire
() Rwanda
() I don't know

8. Well, is the goat good for food ?

(X) yes
() No
() I don't know

9. What religion do you have ?

- ☐ A christian (Free Methodist)
- ☐ A christian (catholic)
- ☐ A pagan
- ☐ A mussulman
- ☐ Other religion (write) _____

10. What relevancy do you have with the church ?

- ☐ There is not
- ☐ To be baptised
- ☐ Catechist
- ☐ to be ordained first time
- ☐ to be ordained second time
- ☐ other relevancy (write) _____

11. Well, what is a thing brings more wisdom ?

- ☐ birth years
- ☐ school

12. Well, can one man's anger bring sickness to other man ?

- ☐ yes
- ☐ no
- ☐ I don't know

13. Well, do Jesus Christ refuse all of the old pagan customs ?

- ☐ yes, all of them are bad
- ☐ no, some of them are good

14. In the pagan town, do each person find a right share of food ?

- ☐ yes
- ☐ no
- ☐ I don't ~~am~~ know

15. If a woman does not give birth, is it bad to her husband to marry another wife ?

- ☐ yes, it is bad
- ☐ No, it is good

16. Can a spirt of dead come back in child body when he is given birth ?

() yes

() No

() I don't know

17. Well, are christians more faith^{ful} to the families than the men that aren't christians ?

() yes

() No

18. Well, could ancestors be grief to see that you become a christian ?

() yes

() No

() I don't know

19. Well, are the christians more wicked than the pagans ?

() yes

() No

() all are the same

() I don't know

20. Well, is it good a man to compel all men to honour him ?

() yes

() No

() I don't know

21. Well, when a christian dies, how will he be ?

() he moves to be with Jesus and ather christians who died.

() he will be resuscitated by Jesus Christ

() I don't know

22. How do the sorcerore receive news from the spirite ?

() they remember the words that were said when they were only still alive.

() the spirite says in the dreams.

() the spirite says other way

() they did not hear nothing; they think only.

23. Which towns are more peaceful than others, are the christians'towns or the pagans'ones ?

- () the christians'towns
- () the pagans'towns
- () all are the same
- () I don't know

24. Well, do christians know evil and goodness ?

- () yes
- () No
- () I don't know

25. Why are some people rejecting Jesus Christ ?

- () they are thinking that the old custom is so fine.
- () they are afraid of the spirits
- () ~~not~~ other thing (write) _____
- () I don't know

26. Well, is it bad a sick to go and consult to a sorcerer ?

- () yes, it is bad
- () No, it is good
- () I don't know

27. What is good, European custom or Wabembe custom ?

- () European custom
- () Wabembe custom

28. Well, if a man has a promise to pay a debt to his neighbour, then his sister's child begs him some makuta, what would he do before ?

- () he would give some makuta to his sister's child
- () he would pay his debt.

29. Well, can a chiefman be a christian at once ?

- () yes
- () No
- () I don't know

30. Well, are there Wabembe customs which are good but the Europeans refuse them ?

- () yes, true
- () No, untrue

1. Well, can a natural thought bring goodness in the man's heart ?
- () yes
() No
() it can't
2. Well, must an important man do a hard work ?
- () yes
() No
3. Well, do the pagans say that to be saved by a christian man is forced a secretive vow ?
- () yes
() No
() I don't know
4. Well, do those men who are not christians know evil and goodness ?
- () yes
() No
() I don't know
5. Well, can to be saved by a christian bring goodness in the man's heart ?
- () yes
() No
() I don't know
6. What has it the great power to heal a sick ?
- () God's power
() European medicine

Question write an answer: Well, are there Wabembe customs which are good at the Europeans refuse them ? What are these customs ? (write here)

Thank you for your help. May God bless you.

Please, give this paper back to Mshimbakyé.

Appendix D

STATISTICS

This appendix contains statistical information in tabular form. Most of these values are discussed in the text; they are included here for completeness. The tables contained here are as follows:

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Table 1 Index of Variables	139
Table 2 SPSS Variables List	140
Table 2a SPSS Variables List With Abbreviated WVALU Scale	142
Table 3 Correlation of Scales	143
Table 4 Correlation of Scales Corrected for Age	144
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TABLE 1: INDEX OF VARIABLES

Name	Question Number	Description
AGE	4	Age
AGLEV	--	Age level (10 yr. brackets)
ANGER	12	Can one person's anger make another sick?
BAMIX	29	Can Bwami be Christians?
CHREL	10	Church relationship
CUSTM	27	Europeans vs Bembe customs
DENIS	28	Traditional vs commercial obligation (<u>deni</u>)
EDUC	6	Level of education
ESCHT	21	Eschatology, forward-looking?
GRAMP	18	Does Christianity anger ancestors?
HONOR	20	Insisting on honor and prestige
INITA	31	Initiation and moral improvement
JRJCT	13	Does Jesus condemn all old customs?
NECRM	22	Necromancy, is ancestor communication real?
NRITE	34	Do non-Christians know good and evil?
PEACE	23	Christian or pagan villages more peaceful?
PFOOD	14	Food distribution in pagan villages
POLYG	15	Polygyny, is it bad?
POWER	33	God's power vs European medicine?
PUREX	--	Christian values scale: HONOR + WITCH + INITA + WORKD
REINC	16	Reincarnation of ancestral spirits?
RELIG	9	What is your religion?
RESIX	--	Resistance to Christianity scale: JRJCT + XNFAM + GRAMP + XTRST + XRITE + NRITE + XGOOD + POWER
SECRT	33	Christians' secret vow?
TRIBE	2	Tribe
WESTZ	--	Westernized scale: WMETA + WVALU
WISDM	11	Age vs schooling
WITCH	26	Witch doctors OK?
WMETA	--	Western metaphysics scale: ANGER + POWER + NECRM
WORKD	32	Important man and hard work
WRJCT	30	Europeans vs good Bembe customs
WVALU	--	Western values scale: WISDM + CUSTM + WRJCT + JRJCT + POLYG + WITCH
WVALU ¹	--	Western values scale: WISDM + CUSTM + WRJCT
XGOOD	35	Can Christianity make a heart good?
XNFAM	17	Christians loyal to family?
XNONX	--	Christian or non-Christian, computed from RELIG
XRITE	24	Christians know good and evil?
XTRST	19	Christians more trustworthy (wicked)?

¹Abbreviated scale used for Christian vs non-Christian correlations.

RUN NAME CLM21
 VARIABLE LIST ID,TRIBE,AGE,XNONX,EDUC,RELIG,CHREL,WISDM,ANGER,JRJCT,PFOOD,POLYG,
 REINC,XNFAM,GRAMP,XTRST,HONOR,ESCHT,NECRM,PEACE,XRITE,RJCTX,
 WITCH,CUSTM,DENIS,BAMIX,WRJCT,INITA,WORKD,SECRT,NRITE,XGOOD,
 POWER
 INPUT MEDIUM CARD
 INPUT FORMAT FIXED (F3.0,F1.0,F2.0,30F1.0)

ACCORDING TO YOUR INPUT FORMAT, VARIABLES ARE TO BE READ AS FOLLOWS-

VARIABLE	TYPE	RECORD	COLUMNS
ID	F	1	1- 3
TRIBE	F	1	4- 4
AGE	F	1	5- 6
XNONX	F	1	7- 7
EDUC	F	1	8- 8
RELIG	F	1	9- 9
CHREL	F	1	10- 10
WISDM	F	1	11- 11
ANGER	F	1	12- 12
JRJCT	F	1	13- 13
PFOOD	F	1	14- 14
POLYG	F	1	15- 15
REINC	F	1	16- 16
XNFAM	F	1	17- 17
GRAMP	F	1	18- 18
XTRST	F	1	19- 19
HONOR	F	1	20- 20
ESCHT	F	1	21- 21
NECRM	F	1	22- 22
PEACE	F	1	23- 23
XRITE	F	1	24- 24
RJCTX	F	1	25- 25
WITCH	F	1	26- 26
CUSTM	F	1	27- 27
DENIS	F	1	28- 28
BAMIX	F	1	29- 29
WRJCT	F	1	30- 30

TABLE 2 SPSS VARIABLES LIST

INITA	F	1	31-	31
WORKD	F	1	32-	32
SECRT	F	1	33-	33
NRITE	F	1	34-	34
XGOOD	F	1	35-	35
POWER	F	1	36-	36

N OF CASES 177

MISSING VALUES XNONX, EDUC, RELIG, CHREL, PFOOD, ESCHT, RJCTX, BAMIX, SECR(0)/WISDM, ANGER, JRJCT, POLYG, REINC, XNFAM, GRAMP, XTRST, HONOR, NECRM, PEACE,

VALUE LABELS

XRITE, WITCH, CUSTM, DENIS, WRJCT, INITA, WORKD, NRITE, XGOOD, POWER(2)
 TRIBE (1)BABEMBE (2)BANYAMULENGE (3)BALEGA (4)OTHER/EDUC (1)NONE
 (2)1-5 YRS. (3)ECOLE PRIMAIRE (4)CYCLE D, ORIENTATION (5)CYCLE COU
 RT (6)CYCLE LONG (7)UNIVERSITE/RELIG (1)FREE METHODIST (2)PENTECO
 STAL (3)ROMAN CATHOLIC (4)KIMBANGUIST (5)OTHER CHRISTIAN (6)MUSLI
 M (7)PAGAN (8)OTHER/XNONX (1)CHRISTIAN (2)NON-CHRISTIAN/CHREL (0)
 UNKNOWN (1)NONE (2)BAPTIZED (3)CATECHIST (4)WORKER (5)ORDAINED

COMPUTE

WMETA=ANGER+REINC+POWER

COMPUTE

WVALU=WISDM+JRJCT+POLYG+WITCH+CUSTM+WRJCT

COMPUTE

WESTZ=WMETA+WVALU

COMPUTE

RESIX=JRJCT+XNFAM+GRAMP+XTRST+PEACE+XRITE+NRITE+XGOOD

COMPUTE

PUREX=POLYG+REINC+HONOR+WITCH+INITA+WORKD+DENIS

TABLE 2 (continued)

INITA	F	1	31-	31
WORKD	F	1	32-	32
SECRF	F	1	33-	33
NRITE	F	1	34-	34
XGOOD	F	1	35-	35
POWER	F	1	36-	36

N OF CASES 177

MISSING VALUES XNONX, EDUC, RELIG, CHREL, PFOOD, ESCHT, RJCTX, BAMIX, SECRF(0)/WISDM,
 ANGER, JRJCT, POLYG, REINC, XNFAM, GRAMP, XTRST, HONOR, NECRM, PEACE,
 XRITE, WITCH, CUSTM, DENIS, WRJCT, INITA, WORKD, NRITE, XGOOD, POWER(0)

COMPUTE WMETA=ANGER+POWER+NECRM
 COMPUTE WVALU=WISDM+CUSTM+WRJCT
 COMPUTE WESTZ=WMETA+WVALU
 COMPUTE RESIX=JRJCT+XNFAM+GRAMP+XTRST+XRITE+NRITE+XGOOD
 COMPUTE PUREX=HONOR+WITCH+INITA+WORKD
 IF (AGE LE 10) AGLEV=1
 IF (AGE GE 10 AND LT 20) AGLEV=2
 IF (AGE GE 20 AND LT 30) AGLEV=3
 IF (AGE GE 30 AND LT 40) AGLEV=4
 IF (AGE GE 40 AND LT 50) AGLEV=5
 IF (AGE GE 50 AND LT 60) AGLEV=6

TABLE 2a ABBREVIATED WVALU SCALE

RDS OF TRANSPACE ADDED. INCREASE LIMITS FOR NEXT RUN ***

IF (AGE GE 60 AND LT 70) AGLEV=7
 IF (AGE GE 70 AND LT 80) AGLEV=8
 IF (AGE GE 80 AND LT 90) AGLEV=9
 IF (AGE GE 90) AGLEV=10
 VALUE LABELS TRIBE (1)BABEMBE (2)BANYAMULENGE (3)BALEGA (4)OTHER/EDUC (1)NONE
 (2)1-5 YRS. (3)ECOLE PRIMAIRE (4)CYCLE D'ORIENTATION (5)CYCLE COU
 RT (6)CYCLE LONG (7)UNIVERSITE/RELIG (1)FREE METHODIST (2)PENTECO
 STAL (3)ROMAN CATHOLIC (4)KIMBANGUIST (5)OTHER CHRISTIAN (6)MUSLI
 M (7)PAGAN (8)OTHER/XNONX (1)CHRISTIAN (2)NON-CHRISTIAN/CHREL (0)
 UNKNOWN (1)NONE (2)PROBATIONER (3)BAPTIZED (4)CATECHIST-WORKER
 (5)ORDAINED/AGLEV (1)UNDER 10 (2)10-19 (3)20-29 (4)30-39
 (5)40-49 (6)50-59 (7)60-69 (8)70-79 (9)80-89 (10)90-100

NKUBWA

07/08/81

FILE NONAME (CREATION DATE = 07/08/81)

PARTIAL CORRELATION COEFFICIENTS

ZERO ORDER PARTIALS

	WMETA	WVALU	WESTZ	RESIX	PUREX	AGE	EDUC
WMETA	1.0000 (0) S=0.001	0.0837 (168) S=0.278	0.5889 (168) S=0.001	0.0236 (168) S=0.760	0.0158 (168) S=0.838	-0.0679 (168) S=0.379	-0.0910 (168) S=0.238
WVALU	0.0837 (168) S=0.278	1.0000 (0) S=0.001	0.8547 (168) S=0.001	0.0715 (168) S=0.354	-0.2289 (168) S=0.003	-0.0584 (168) S=0.450	-0.0150 (168) S=0.846
WESTZ	0.5889 (168) S=0.001	0.8547 (168) S=0.001	1.0000 (0) S=0.001	0.0702 (168) S=0.363	-0.1774 (168) S=0.021	-0.0827 (168) S=0.284	-0.0595 (168) S=0.441
RESIX	0.0236 (168) S=0.760	0.0715 (168) S=0.354	0.0702 (168) S=0.363	1.0000 (0) S=0.001	-0.0980 (168) S=0.203	-0.1785 (168) S=0.020	0.1901 (168) S=0.013
PUREX	0.0158 (168) S=0.838	-0.2289 (168) S=0.003	-0.1774 (168) S=0.021	-0.0980 (168) S=0.203	1.0000 (0) S=0.001	0.0583 (168) S=0.450	-0.0314 (168) S=0.684
AGE	-0.0679 (168) S=0.379	-0.0584 (168) S=0.450	-0.0827 (168) S=0.284	-0.1785 (168) S=0.020	0.0583 (168) S=0.450	1.0000 (0) S=0.001	-0.3981 (168) S=0.001
EDUC	-0.0910 (168) S=0.238	-0.0150 (168) S=0.846	-0.0595 (168) S=0.441	0.1901 (168) S=0.013	-0.0314 (168) S=0.684	-0.3981 (168) S=0.001	1.0000 (0) S=0.001

TABLE 3: CORRELATION OF SCALES

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

MKUBWA

07/08/81

FILE NONAME (CREATION DATE = 07/08/81)

----- PARTIAL CORRELATION COEFFICIENTS

CONTROLLING FOR... AGE

	WMETA	WVALU	WESTZ	RESIX	PUREX
WMETA	1.0000 (0) S=0.001	0.0801 (167) S=0.301	0.5867 (167) S=0.001	0.0116 (167) S=0.881	0.0198 (167) S=0.798
WVALU	0.0801 (167) S=0.301	1.0000 (0) S=0.001	0.8542 (167) S=0.001	0.0621 (167) S=0.422	-0.2262 (167) S=0.003
WESTZ	0.5867 (167) S=0.001	0.8542 (167) S=0.001	1.0000 (0) S=0.001	0.0566 (167) S=0.465	-0.1734 (167) S=0.024
RESIX	0.0116 (167) S=0.881	0.0621 (167) S=0.422	0.0566 (167) S=0.465	1.0000 (0) S=0.001	-0.0892 (167) S=0.249
PUREX	0.0198 (167) S=0.798	-0.2262 (167) S=0.003	-0.1734 (167) S=0.024	-0.0892 (167) S=0.249	1.0000 (0) S=0.001

CORRECTED FOR AGE

TABLE 4: CORRELATION OF SCALES

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

MKUBWA

07/08/81

FILE NONAME (CREATION DATE = 07/08/81)

----- PARTIAL CORRELATION COEFFICIENTS

CONTROLLING FOR... EDUC

	WMETA	WVALU	WESTZ	RESIX	PUREX
WMETA	1.0000 (0) S=0.001	0.0827 (167) S=0.285	0.5870 (167) S=0.001	0.0418 (167) S=0.590	0.0130 (167) S=0.867
WVALU	0.0827 (167) S=0.285	1.0000 (0) S=0.001	0.8554 (167) S=0.001	0.0757 (167) S=0.328	-0.2295 (167) S=0.003
WESTZ	0.5870 (167) S=0.001	0.8554 (167) S=0.001	1.0000 (0) S=0.001	0.0832 (167) S=0.282	-0.1797 (167) S=0.019
RESIX	0.0418 (167) S=0.590	0.0757 (167) S=0.328	0.0832 (167) S=0.282	1.0000 (0) S=0.001	-0.0938 (167) S=0.225
PUREX	0.0130 (167) S=0.867	-0.2295 (167) S=0.003	-0.1797 (167) S=0.019	-0.0938 (167) S=0.225	1.0000 (0) S=0.001

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

TABLE 5: CORRELATION OF SCALES
CORRECTED FOR EDUCATION

NKUBWA

07/08/81

FILE NONAME (CREATION DATE = 07/08/81)

PARTIAL CORRELATION COEFFICIENTS

CONTROLLING FOR: AGE EDUC

	WMETA	WVALU	WESTZ	RESIX	PUREX
WMETA	1.0000 (0) S=0.001	0.0754 (166) S=0.331	0.5814 (166) S=0.001	0.0291 (166) S=0.708	0.0188 (166) S=0.808
WVALU	0.0754 (166) S=0.331	1.0000 (0) S=0.001	0.8551 (166) S=0.001	0.0683 (166) S=0.379	-0.2268 (166) S=0.003
WESTZ	0.5814 (166) S=0.001	0.8551 (166) S=0.001	1.0000 (0) S=0.001	0.0709 (166) S=0.361	-0.1753 (166) S=0.023
RESIX	0.0291 (166) S=0.708	0.0683 (166) S=0.379	0.0709 (166) S=0.361	1.0000 (0) S=0.001	-0.0888 (166) S=0.252
PUREX	0.0188 (166) S=0.808	-0.2268 (166) S=0.003	-0.1753 (166) S=0.023	-0.0888 (166) S=0.252	1.0000 (0) S=0.001

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

TABLE 6: CORRELATION OF SCALES
CORRECTED FOR AGE AND EDUCATION

TABLE 7: ANALYSIS OF COVARIANCE

Scale	Question	ETA ²
WMETA	ANGER	0.4269
	REINC	0.3589
	POWER	0.1683
WVALU	WISDM	0.3467
	JRJCT	0.4122
	POLYG	0.1614
	WITCH	0.0247
	CUSTM	0.3877
	WRJCT	0.3758
WESTZ	ANGER	0.1731
	REINC	0.0549
	POWER	0.0413
	WISDM	0.2753
	JRJCT	0.3462
	POLYG	0.1549
	WITCH	0.0286
	CUSTM	0.3214
	WRJCT	0.3082
RESIX	JRJCT	0.1864
	XNFAM	0.1234
	GRAMP	0.1876
	XTRST	0.0829
	PEACE	0.0440
	XRITE	0.0295
	NRITE	0.1394
	XGOOD	0.1598
PUREX	HONOR	0.3440
	WITCH	0.2489
	INITA	0.3962
	WORKD	0.1852

TABLE 8: DISCRIMINANT ANALYSIS
OF ALL VARIABLES FOR CHRISTIAN VERSUS NON-CHRISTIAN

STANDARDIZED DISCRIMINANT FUNCTION COEFFICIENTS

	FUNC 1	FUNC 2
AGLEV	-0.16330	-0.01130
EDUC	0.09333	-0.57502
WISDM	-0.07150	0.15705
ANGER	0.04801	0.62130
JRJCT	0.24577	0.48773
PFOOD	0.13751	-0.24693
POLYG	0.28858	0.17048
REINC	0.21178	0.17974
XNFAM	0.04657	0.02901
GRAMP	0.18322	0.00832
XTRST	-0.05837	0.16553
HONOR	0.20482	0.42187
PEACE	-0.36851	0.05191
XRITE	0.21031	0.19766
WITCH	0.17719	-0.07921
CUSTM	-0.34881	0.00868
DENIS	0.25521	-0.07418
WRJCT	-0.01086	0.10761
INITA	-0.24077	-0.23397
WORKD	-0.23062	0.24400
NRITE	-0.08693	-0.16143
XGOOD	-0.15701	0.03173
POWER	-0.15536	-0.03569
WESTZ	0.44693	-0.35566

CENTROIDS OF GROUPS IN REDUCED SPACE

	FUNC 1	FUNC 2
GROUP 1 CHRISTIAN	0.12830	-0.04343
GROUP 2	1.22715	3.79179
GROUP 3 NON-CHRISTIAN	-2.01807	0.21569

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