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A STUDY OF THE REACTIONS OF SELECTED CONGO MISSIONARIES  
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MISSIONARY EDUCATION IN AFRICA

A Report of an Ed.D Doctoral Project

by

FRANCIS HARRY HENDRICKSON

This project was done under the supervision of:

Professor David Austin, Sponsor  
Professor David Scanlon

Approved by the Committee on the Degree of Doctor of Education

Date \_\_\_\_\_

AUG 1 1964

Submitted in partial fulfillment of the  
requirements for the Degree of Doctor of Education in  
Teachers College, Columbia University

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DIGEST

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## I. Purposes

The primary purpose of this study is to gather and analyze the reactions of experienced Protestant Congo missionaries to the presumed or model criticisms of missionary education presented at the Salisbury Conference on Christian Education. Secondary purposes include a comparison of missionary reaction with that of selected Congolese students studying in the United States, and a stimulation of reaction and discussion with a view of bringing about desirable changes in current practice.

## II. Procedures

The secretaries for Africa of twenty-nine American boards were asked to nominate missionary "experts" and Congolese students to serve as respondents to react to a questionnaire based upon the twenty-two probe criticisms distributed by the study secretaries at the Salisbury Conference. Both the missionaries and the Congolese students were asked to evaluate the validity of sixty items drawn from the basic misgivings. The missionaries were also given an opportunity to react to the misgivings depending upon their area of specialization. The report presents an analysis of the data relative to the validity of the sixty items, the reaction to the open-end parts, and the pertinent literature.

## III. Conclusions

It is pointed out that Belgian educational policy had been forward looking and made great gains. This study tends to show that many

of the forward-looking policies were never implemented in practice, and some serious problems resulted especially in the field of human relations.

The analysis shows that all sixty items had some relevance to the Congo, but many were not valid statements for the Congo. Significant differences between the responses of the missionaries and the Congolese students can be noted in about forty per cent of the items.

The most crucial issues of the misgivings center around the problems of human relations, of nationalism, of Roman Catholic-Protestant relationships, and of educational philosophy. Most of the mistakes of the past and the criticisms of today are related to these key areas.

Some of the problems discussed deal with paternalism, African cultural heritage, Africanization of subjects, modification of theology, the role of the missionary, independence of the Church, Christianity as a challenge to nationalism, school subsidies, relation of education and religion, and the nature of and effects of missionary education.

Several areas of needed research are also noted.

## PREFACE

Someone once observed that missionaries used to have problems, but now they are problems. This study is written with the hope that it may help reduce some of the problems and increase appreciation for the number of factors at work that mold and force decisions that our missionaries make which often leave them open for criticism.

The writer wishes to express his appreciation to all who have had a part in the study. Heartfelt thanks go to my advisors, Professors Austin and Scanlon for their help and encouragement, and to Professor Harry Brown for his guidance and suggestions. Thanks go also to Mr. Tucker and his Africa Committee staff for their aid and encouragement, and to Dr. Bubeck and the American Baptist Foreign Mission Society for their thoughtful efforts. Grateful appreciation goes to my wife Phyllis for her sacrifices and encouragement, and to Mrs. Elsie Justice for typing the manuscript.

Finally, the author is deeply indebted to those board secretaries, missionaries, and Congolese students who have given sacrificially of their time to participate in the study.

Frank H. Hendrickson

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## CHAPTER I

## BACKGROUND, NEED, PURPOSES, AND PROCEDURES

"MISSIONARIES URGED TO WEIGH CRITICISM" was a headline appearing in the New York Times on December 10, 1963. The article quoted Dr. Visser 't Hooft, general secretary of the World Council of Churches, as saying that missionaries should pay more attention to their critics.<sup>1</sup> At the Conference on Christian Education in Changing Africa held by the All Africa Churches Conference at Salisbury, Southern Rhodesia (1962-63), the study secretaries, with the same sense of urgency, presented a paper entitled "Misgivings Regarding Missionary Endeavor in Education in Africa." (See Appendix A). The paper, presenting misgivings or criticisms from various sources, was concerned with the whole thrust of missionary education in Africa. The study secretaries (F. R. Dain and Paul Fueter) pointed out that "it is important they should be recognized as criticisms which are being expressed and which need to be faced." It is to that challenge that this study is addressed. This study proposes to evaluate the stated misgivings as they relate to one African country, the Republic of Congo.

Before turning to the misgivings, a brief survey of education in the Congo is presented with the conviction that the historical perspective is needed to help us understand the problems of missionary education in the Congo past and present.

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<sup>1</sup>News item in The New York Times, December 10, 1963.

Background of the Study: Survey of Education in the Belgian Congo

In a lecture at Cambridge University on December 4, 1857, David Livingstone said, "I beg to direct your attention to Africa. . . I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you!"<sup>2</sup> Many did take up the challenge both in the commercial field and in the Church.

King Leopold II of Belgium in 1860 while he was still the Duke of Brabant had engraved on a peice of white marble from the Acropolis the words: "Il faut a la Belgique une colonie."<sup>3</sup> (Belgium has to have a colony.) It is not surprising that in 1876 he invited various European heads of state to Brussels to discuss opening up Central Africa. It is not surprising either that when Stanley was doubted in England that Leopold sent for him and arranged to have Stanley return to the Congo to stake claims for Leopold's company. Because the Belgian government declined responsibility for the venture, Leopold controlled the Free State for twenty-three years (1885-1908). On October 18, 1908, Belgium took over and the Belgian Congo continued as a Belgian colony until June 30, 1960.

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<sup>2</sup>Quoted from a wall plaque in the office of Theodore Tucker, Executive Secretary, Africa Committee, National Council of Churches.

<sup>3</sup>Vernon Mallinson, Power & Politics in Belgian Education (London: Heinemann, 1963), p. 218.

Mallinson says that:

"he (Leopold) had made a special appeal to Belgian missionaries to take up the work in the Congo, and he met with a ready response. To the missionaries he assigned the task of providing an instruction for the mass of the population, and he himself became responsible for the training of suitable African personnel for the civil service and for work in European-organized industrial and commercial enterprises."<sup>4</sup>

Missionaries have continued through the years to be the teachers of African youth and adults. Rycroft and Clemmer observe that "it is in the field of education that the Christian churches have made their greatest contribution in Africa. Many of the leaders of the new states received their education in mission schools."<sup>5</sup> There were few others, for it is estimated that at least eighty per cent of primary education in sub-Saharan Africa was under the control of missions as late as 1959.<sup>6</sup>

Although Roman Catholic missions dominated the educational scene, Protestants also accepted Leopold's invitation to bring the benefits of civilization to Congo. As early as 1905 there were forty principal Protestant missions and 192 subsidiary ones served by 283 pastors compared with fifty-nine fixed Catholic missions and twenty-nine temporary posts served by 384 men and women.<sup>7</sup> In 1906, Leopold

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<sup>4</sup>Mallinson, Power & Politics in Belgian Education, p. 222.

<sup>5</sup>W. Stanley Rycroft and Myrtle M. Clemmer, A Factual Study of Sub-Saharan Africa (New York: The United Presbyterian Church in the U.S.A., 1962), p. 73.

<sup>6</sup>Frank T. Wilson, "The Future of Missionary Enterprise in Africa South of the Sahara," The Journal of Negro Education, Summer, 1961, p. 326.

<sup>7</sup>Mallinson, Power & Politics in Belgian Education, p. 223.

reached an agreement with the Holy See whereby the Catholics were given free land in the Congo in exchange for establishing a school at each mission station. In 1924, cash subsidies were given to "national missions" (Catholics), and this policy continued until 1945 when the subsidies were extended to all missions who would conform to educational policies and programs prescribed by the government. The Protestant minority, excluded from aid, developed a protest orientation and a self-reliant indigenous school system that made its influence felt through the years. In 1952, government schools were added to the educational scene. Sloan reports as of 1960, "the majority of Congolese children still received their education in mission schools, of which over 80 per cent were Roman Catholic."<sup>8</sup>

The various colonial powers in Africa have had different concepts of colonization that are reflected in the educational policies. "The attitude of the principal colonial powers have been summed up under the labels of Belgian Paternalism, French Identity, Portuguese Assimilation and British Empiricism."<sup>9</sup> Sloan states that:

Whereas Britain and France focused, in their educational systems, on cultivating a small, well-educated African elite capable of sharing almost from the beginning—and one day assuming—the responsibilities of administration and government, Belgium sets its sights on building a social pyramid from the bottom to the top. The stated objective was to lift

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<sup>8</sup> Ruth Sloan, The Educated African (New York: Frederick Praeger, 1962), p. 195.

<sup>9</sup> Robert Coughlan and the editors of Life, Tropical Africa, (New York: Time Incorporated, 1962), p. 129.

the Congolese masses to fuller economic and social life, and thus give the population as a whole a personal stake in a productive and prosperous nation.<sup>10</sup>

In their attempt to bring material advantage and carry out the "civilizing mission" begun by Leopold, Belgium seemed determined to avoid creating a westernized elite.

"The Belgian authorities have insisted upon the need to create a strong middle class as an essential underpinning for democracy and as a potential check upon the African elite which might at some point take over. Until the mass and the middle class were prepared for their new roles, political rights were to be denied everybody."<sup>11</sup>

The success of this policy is illustrated by the fact that when Congo gained independence the number of Congolese high school graduates was 850 and the number of college graduates was about a dozen although the figures cited vary from eleven to thirty-one, the latter being the official Belgian figure.

Despite this restriction, education in the Belgian Congo was forward looking and made great gains. As an example of its forward looking policy, consider the principles set forth by a commission appointed by the Minister of the Colonies in July, 1922:

1. Adaption to Environment. Native environment should be the basis for education. Teachers must acquire a familiarity with Congolese languages and customs. Local history and geography, hygiene, agriculture, and arts and crafts need to be stressed.

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<sup>10</sup>Sloan, The Educated African, p. 191.

<sup>11</sup>Rupert Emerson, From Empire to Nation (Boston: Beacon Press, 1960), p. 65.

2. Type of Instruction. Character training and moral training should replace discarded African disciplines. Respect for manual labor needs to be taught avoiding a purely literary type instruction.

3. Language of Instruction. All instruction should be in tribal language except that French may be taught as a subject in urban centers. Care must be taken to avoid producing Europeanized social misfits.

4. Mission Education. Because national missions provide excellent moral training, they are still best equipped to provide, with government help, universal mass education.

5. Teacher Training. Africans must eventually carry out the work of civilizing and instructing, guided and helped by whites. Therefore, the establishment of normal training schools is urgent.

6. Compulsory Attendance. Lack of facilities and parental resistance to formal education would make compulsory education unrealistic and premature. Children need to be enticed to get some schooling.

7. Education of Girls. Girls need education comparable to that of boys so that they might be acceptable partners to educated husbands, good housewives, and good mothers. Child care, home management, and hygiene should be emphasized.

Many of the present day misgivings and problems were recognized as deserving attention as early as 1922. If most of the above policies were actually put into effect, many of the criticisms voiced at the Salisbury Conference would have little relevance to the Congo today.

This study should shed light on how well these principles were translated into practice in the Congo.

In addition to being forward looking, education in the Belgian Congo made great gains. For example, Sloan, after indicating that Belgium made remarkable strides in educating the people, says that:

The rate of literacy--estimated at 40 to 60 per cent--is one of the highest in Africa, and no other country in the sub-Sahara can boast that between 50 and 75 per cent of its school-age African children have actually been in schools in any given year since 1950. . . . Between 1950 and 1959, the Belgium investment in education in the Congo and the Belgian trust territory of Ruanda-Urundi totaled \$42 million annually--\$36 million for Africans and \$6 million for Europeans.<sup>12</sup>

Mallinson supplies us with the following information relative to school attendance percentages in the Congo and in the French African colonies.<sup>13</sup>

PERCENTAGE OF SCHOOL ATTENDANCE:

YEAR	FRENCH COLONIES	CONGO
1946	11.6	56.1
1953	22.5	59.1
1958	34.8	77.5

Note that the Congo in 1958 had more than three-fourths of her school population in attendance compared with one-third of the population for the French Colonies. This is another evidence of the remarkable progress of Congo schools compared with other parts of Africa.

Relating education to economic development, Mallinson adds:

In 1956 there were 7,000 self-employed Africans living with their families in Leopoldville, and for the whole of the Congo

<sup>12</sup>Sloan, The Educated African, pp. 192-193.

<sup>13</sup>Mallinson, Power & Politics in Belgian Education, p. 230.



the figure was 17,781. Of these 1,141 were professional people, 10,523 independent or semi-independent tradesmen, and 6,117 craftsmen. This was an impressive achievement, and one which put the average income per head of population throughout the Congo higher than anywhere else in the African colonies.<sup>14</sup>

When we consider enrollment of students at all levels of education as a proportion of the total population in 32 countries in Africa in the school year 1957-58, we see that Congo ranked fourth with 12.5% enrolled compared with 6.6% for the 32 countries as a whole. The leaders are: Basutoland, 18.0%; Southern Rhodesia, 17.9%; Ghana, 12.9%; and Congo, 12.5%.<sup>15</sup>

Scanlon noted in a report, dated March, 1963:

The Congo is today meeting the demands of the Addis Ababa report for 1966. It has so many children in primary schools that it has already met the goals, the goals that will probably not be met for ten years in some other countries.<sup>16</sup>

In conclusion it would be well to consider what went wrong in Belgian Congo. Again Mallinson's evaluation supplies one of the best analyses available:

It is easy to say that the Belgians had remained too wedded to their paternalistic policy; that they had not attempted to extend the education of the African beyond mere literacy until their hands were forced; that they neglected to train doctors and skilled workers of all kinds from among the African population; that they had deliberately reserved all the key positions for the European; that good government is not the same as self-government and that the "wind of change" blowing across Africa

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<sup>14</sup>Mallinson, Power & Politics in Belgian Education, p. 230.

<sup>15</sup>Reports on Portuguese Africa: Education (Lisbon: Overseas Companies of Portugal, 1963); p. 17.

<sup>16</sup>David G. Scanlon, "Report on the Conference of Christian Education in Changing Africa" (New York: Africa Committee, DFM, NCCC, March, 1963), p. 2. (Mimeographed Minutes: AL103-G.)

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found Belgium unprepared to meet the emergencies. These are only half-truths and like all half-truths dangerously misleading. The real cause of the trouble lies much deeper, is much more subtle and difficult of interpretation and goes back, ultimately, to the characteristics of the Belgian people themselves, to their strengths and weaknesses, paradoxically to everything that through the centuries has made the Belgian the good democrat he is.<sup>17</sup>

Among the real cause that Mallinson discusses we have the fact that many of the policies and decisions were made back in Belgium far removed from the problems, that a group of well-educated Africans living in the large towns and away from tribal attachments found themselves citizens of two worlds and then none, and that religious and linguistic antagonisms were imported into the Congo where they had little meaning to the Congolese. "Once Belgian solidarity in the Congo broke down then the very foundations of the system of government envisaged were swept away."<sup>18</sup>

With this brief survey of education in the Belgian Congo in mind, we will now turn our attention to the criticisms of missionary educational endeavors in the Congo.

#### Need for the Study

The idea for the All Africa Churches Conference of Christian Education in Changing Africa was conceived at a meeting in Geneva in June, 1961. Dr. D. G. S. M'Timkulu, General Secretary of the All Africa Churches Conference, made the following observations about the

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<sup>17</sup>Mallinson, Power & Politics in Belgian Education, pp. 232-233.

<sup>18</sup>Mallinson, Power & Politics in Belgian Education, p. 235.

UNESCO Conference on African Education held at Addis Ababa in May, 1961:

It was obvious to me that UNESCO intends to play a big part in guiding and assisting in the future development of education in Africa; and that the African states are very well pleased that she should do so.

If this is true, and I believe that it is, then the Churches will have to rethink very carefully their own development plans for education in Africa in the light of this new situation.<sup>19</sup>

Because the churches were deeply involved in education and needed to present the churches' response to the UNESCO Conference, plans were made to hold an education conference at Salisbury, Southern Rhodesia, meeting from December 29, 1962, to January 10, 1963 with a view to "rethink" Christian responsibility in education in Africa. The main themes proposed and discussed were: (1) principles of Christian education, (2) the churches' responsibility for planning education, (3) relations of church and state in education, (4) resources and personnel, (5) the content of education, and (6) new challenges for the churches in education. Study material was distributed so that the 130 invited delegates could prepare in advance for meaningful exchange.

A group of African educators meeting to "reflect" on the task to be accomplished at Salisbury asked the Study Secretaries appointed for the Salisbury Conference to prepare "a statement about misgivings regarding the whole thrust of missionary endeavor in Africa." The resultant document (see Appendix A) set forth twenty-two basic criticisms of missionary endeavor drawn from various African sources. The official report of the Conference, Christian Education in Africa,

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<sup>19</sup>All Africa Churches Conference, Christian Education in Africa (London: Oxford Press, 1963), p. 1.

summarizes these commonly expressed criticisms as follows:

1. That there has often been a neglect or intolerance of traditional African culture as a basis of mission education:
2. That mission education in denominational schools has often increased divisions in the community.
3. That the methods followed by Missions in education have often fostered a dependent attitude and weakened a self-reliant and responsible approach to problems of development.
4. That schools have sometimes been used primarily as a means of proselytizing and education has been neglected. At the same time some Missions have relied on their schools to build up church membership and neglected specific training of lay leaders.<sup>20</sup>

Comparison of the original document and this summary leads to the conclusion that the summary is an oversimplification of the misgivings presented at the conference. These criticisms or points where mission work is open to criticism ought to be examined and dealt with, not ignored. The author agrees with Dewey's observation on the need and value of criticism:

Defects and conflicts of experience as it exists demand thoroughgoing criticism of its contents and procedures. . . . Criticism does not end with mere intellectual discrimination. It provides the basis for protection of values. . . that are to be translated into ends that move men to action. It is concerned with making the most out of experience, personal and social.<sup>21</sup>

The content and procedures of missionary education in Congo need to be examined with the view of rendering future educational experience more meaningful. The experience and insight of missionaries who have labored in the Congo need to be tapped with a view of making the edu-

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<sup>20</sup> AACCC, Christian Education in Africa, pp. 32-33.

<sup>21</sup> John Dewey, Experience and Education (New York: The MacMillan Company, 1938), in F. N. Freeman et al., The Scientific Movement in Education (Chicago: National Society for the Study of Education, 1938), pp. 471-472.

cational ministry more effective. The resultant findings may serve as guidelines to move men to action.

Bishop Dodge (a missionary in Africa for more than twenty-five years) says concerning the danger of ignoring the critics:

The chorus is swelling; the criticisms by African youth become increasingly severe. Harsh as they may be, the criticisms are made in the interest of the church. In dealing with these criticisms (made largely by those within the church), one must realize that these charges are considerably more moderate than those made by people outside the Christian community. Unless they are listened to, unless they are taken seriously, unless changes are made, those now making criticisms from the "insider" will join the ranks of those "outside"—who seek not to reform the church but to destroy it.<sup>22</sup>

Dodge goes on to describe three different but typical reactions to the current avalanche of criticism.

One group hears only the violence of the criticism and concludes that the people of Africa has been lead away from the church by various evil influences. They sigh for the by-gone days when the African people were eager to hear the "white man's message," and they denounce present-day attitudes as unnatural. They claim that nationalism, or education, or communism has blighted the "innocence" of Africa. They feel, not that the church has failed, but that outside forces have corrupted the African people.

The second group is comprised of those who argue that, although the church may have made mistakes in the past, her basic position is sound. They hear the criticisms as an historical phenomenon accompanying the rise of political and social consciousness. History indicates that there is often a falling-away from the true church during a time of strain, especially among second-generation Christians; thus, the number of Africans who criticize and leave the church today serves to indicate the stress and strain of the times. The duty of the church in such times, this group maintains, is to ignore or deny the validity of the criticisms made against it and to continue preaching the gospel as if nothing unusual were happening.

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<sup>22</sup>Ralph E. Dodge, The Unpopular Missionary (Westwood, New Jersey: Fleming H. Revell Company, 1964), p. 17.

The third group is the only one that listens to criticism and welcomes it in the hope that it can be used to correct past mistakes, and to help guide the future direction of the church. They realize that the church is composed of human beings who are subject to error. They acknowledge the place of reformation and in humility carefully consider all criticism against the church, accepting what is valid and opposing and correcting what is false.<sup>23</sup>

It is interesting to note that the letters received along with the returns have expressed all three positions cited by Dodge. As a missionary appointee destined for service in the Congo, the author is gratified to realize that busy, overburdened missionaries amid turmoil would take time from their busy schedules to react to the criticisms put to them in the questionnaire. This exemplifies the spirit that Dodge refers to in group three. It also confirms what one missionary writes saying that "the missionary family consists of the finest of the land and represents a greater degree of dedication than can be found anywhere."

Concluding the section on the importance of facing up to criticism, if we are to be effective in meeting the African Christians' need, Dodge rightly observes:

Criticism can be a very healthy sign. Missionaries who feel the sting of criticism may think it unjust that their mistakes receive more attention than do their achievements. But one should never forget that the church of Christ in Africa will not be built by foreign missionaries. It will be built by Christ. The church in Africa will come into its own on that day when African Christians are a body under Christ, rather than under a foreign Board of Missions, or even under the World Council of Churches.<sup>24</sup>

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<sup>23</sup>Dodge, The Unpopular Missionary, pp. 17-18.

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<sup>23</sup>Dodge, The Unpopular Missionary, pp. 17-18.

<sup>24</sup>Ibid., p. 18.

The Salisbury Conference study secretaries (Dain & Fueter) were sent copies of the questionnaire. Their responses shed light on their motives in presenting the misgivings and the sources of the criticism.

Fueter writes to the author in a letter dated March 12, 1964:

I am worried! You have taken misgivings which Dain & I concocted very seriously! But are you aware of the background against which we have written this? We have been deliberately offensive to make people think! We do not want to harp on ideas expressed by extremists at the hour of argument.

So you see, take these things with a pinch of salt. The misgivings are often the expression of political leaders who say this to unite people against white domination, without thinking it out!

After this "caveat", go ahead. I am amazed at this initiative, but the results will be a picture of missionary thinking. For missionaries react queerly. Some will oppose these arguments tooth and nail, others will humbly confess mistakes. Africans will react strongly against some of the misgivings. . . well, I am looking forward to seeing the report. If you want to ask further questions, I would be glad to answer.

The researcher was indeed surprised to discover that the misgivings were "concocted" But this does not lessen their importance for they do reflect criticisms that are being expressed, and they do make people think. The results will present more than a picture of missionary thinking for it draws heavily upon the literature as well.

In a letter addressed to Mr. Tucker of the Africa Committee, Dain writes that "this is too much an analysis of past failures and references to a chapter almost entirely closed. With independence we are starting to write a new chapter." It seems to me that we need to evaluate and understand past actions in order to make sound decisions in the future. Future education in the Congo will be built on the foundations already laid by self-sacrificing missionaries. Studies



such as this one can help analyze the action taken in the past with the hope that the results can be used to correct past mistakes and to help guide the future direction in Christian educational endeavor in the Congo.

### Purposes of the Study

The primary purposes of the study are:

(1) To test the relevance of the misgivings presented at the Salisbury Conference to the Congo as experienced American Protestant missionaries perceive the situation.

(2) To gather the reactions of these missionaries as to the validity of the stated criticisms and to set forth the missionary viewpoint.

(3) To critically examine the reaction of the missionaries concerning the misgivings bringing to bear some of the available literature.

(4) To analyze those factors which can be identified with the Congo which cause and/or justify the misgivings or the actions taken by the missionaries. The Apostle Paul, a missionary without peer, observed that "a great door and affectual is opened unto me, and there are many adversaries," (I Corinthians 16:9). Adversaries need defeating.

Some secondary purposes of the study are:

(1) To ascertain from selected Congolese students studying in the United States their view of the relevance of the basic assumptions of the misgivings to the Congo. The views of the missionaries and the Congolese students are to be compared.

(2) To hope that the study and the questionnaire enclosures, especially a copy of the document "Misgivings Regarding Missionary Education in Africa" might bring to the attention of board secretaries and missionaries the criticisms with a view of stimulating discussion of the items. Then desirable changes might occur.

(3) To help prepare the author for better service in the Congo. The writer wanted to avoid being in the position of the new missionary described by Dodge in the following quotation:

It is not unusual for new missionaries in Africa today to become disillusioned when they discover that the very people they come to serve regard them with suspicion (misgiving), nor for churches in Europe and America to be disheartened when the mission "products" are bitterly disposed toward them, nor for veteran missionaries to retire early because of the "ingratitude" of their African charges.<sup>25</sup>

#### Procedures of the Study

It was at the Missionary Orientation School held at Drew University last summer (1963) that the author first heard about the Salisbury Conference on Christian Education. Reverend Theodore Tucker, executive secretary of the Africa Committee of the National Council of Churches, gave to each Africa-bound missionary a copy of the official report of the Salisbury Conference, Christian Education in Africa. The writer found the report fascinating and decided to relate a doctoral study to the Salisbury Conference.

Through consultation with Mr. Tucker, and after a study of his

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<sup>25</sup>Dodge, The Unpopular Missionary, p. 15.

file of documents from the conference, it was decided to use the document presenting the misgivings (Appendix A), and relate them to one African country, the Republic of Congo.

In consultation with my advisors, it was decided that a questionnaire study would give the kinds of data sought. A study of the literature on questionnaires produced the following helpful and pertinent guides:

Truman Kelly's oft-quoted evaluation of questionnaire studies says:

Let me conclude this investigation of the value of the questionnaire by saying that unless and until experimental science relieves us of the need for human judgments, or removes from our minds an interest in unique events, this wayward child of science, feeble as it is, will remain an indispensable helper. It will thus be always needed, and we can but hope that it will curb its intrusive disposition and mend its unseemly ways.<sup>26</sup>

Even though it is by many viewed as "a wayward child of science," experience has proven its usefulness. Norton concluded his evaluation by saying that "common practice and experience will doubtless always be one of the guiding forces in educational development. The questionnaire is one means of tapping this experience."<sup>27</sup> To tap the practice and experience of the missionaries in Congo, a questionnaire was designed.

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<sup>26</sup> Truman L. Kelly, Scientific Method: Its Function in Research and in Education (New York: The Macmillan Company, 1932), p. 43.

<sup>27</sup> John K. Norton, The Questionnaire (Research Bulletin of N.E.A. Vol. 8, No. 1, January, 1930), p. 13.

As the author considered the length of the questionnaire to determine how many of the criticisms to include, Koos' advice was helpful:

The questionnaire should be kept as short as possible. However, the need for brevity should not be allowed to militate against the needs of an obviously useful study. With proper approach, recipients may often be motivated to respond to extended inquiries. But the criterion as to length should be, let us repeat, as short a questionnaire as possible.<sup>28</sup>

It was therefore decided to include all the criticisms, even though it meant having sixty items to cover the criticisms together with their underlying assumptions. The nature of the criticisms, coupled with encouragement from board secretaries for Africa, would get results. The open-end items could be divided, based upon the specialization of each respondent. The two parts that any one respondent would receive would require about one hour to complete.

To whom should the questionnaire go was the next question to be decided. Again Koos's advice was helpful.

The prospective respondent to whom the questionnaire should go, as far as possible, be those in the best position to make reliable answers. Where judgments looking to tentative evaluations are asked for, it is generally desirable to have more regard for the selection of the "expert" respondent than where facts only are required.<sup>29</sup>

One need strive for a full count, or practically full count, of responses only when there is danger that a failure to respond is prompted by some factor of selection. This danger by no means always obtains.<sup>30</sup>

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<sup>28</sup> Leonard V. Koos, The Questionnaire in Education (New York: The Macmillan Company, 1928), p. 166.

<sup>29</sup> Ibid., p. 167.

<sup>30</sup> Ibid.

With these considerations in view, it was decided that a sampling of "experts" would be desirable, particularly since there were in 1961 more than a thousand North American missionaries in Congo distributed among the following associations:<sup>31</sup>

Division of Foreign Missions, NCC (DFM) . . . . .	601
Evangelical Foreign Mission Association (EFMA) . . . . .	218
Interdenominational Foreign Mission Assoc. (IFM) . . . . .	161
Others: (Independents) . . . . .	<u>59</u>

Figures exclude 4 Canadians	TOTAL	1039
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It was decided that the Africa secretaries for the 29 American Boards operating in the Congo would be in the best position to select the "experts" for their Board. Mr. Tucker of the Africa Committee agreed to write a cover letter (Appendix B) to accompany the author's letter (Appendix C) and the first draft of the questionnaire. The secretaries were asked to do five things: (1) evaluate the questionnaire - only a few did; (2) select the "experts" who have served in the Congo more than one term and who were familiar with the situation in the Congo before and after independence - 17 boards participated supplying 138 names; (3) supply names and addresses of Congolese students in the United States - 4 Boards with 39 names; (4) supply a letter of endorsement - most did; and (5) supply mailing instructions - most indicated to send the letters directly to the individual missionary. Mail service is uncertain and undependable.

The effectiveness of Mr. Tucker's letter of endorsement is shown by the fact that all nine Boards associated with DFM and thus

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<sup>31</sup>North American Protestant Foreign Mission Agencies (Fifth Edition; New York: Missionary Research Library, 1962), pp. 117-119.

the Africa Committee responded. One problem did develop, however, because of Tucker's endorsement. Many of the Boards not associated with DFM will have little or nothing to do with anything connected with the National Council of Churches. The researcher, therefore, dispatched another letter of assurance that the project was not sponsored by the National Council (see Appendix D). Then the other groups began to respond.

The letters to the Africa secretaries were mailed on December 16, 1963. The letter concerning National Council endorsement was mailed on January 10, 1964, and a final follow-up letter was mailed on January 28, (Appendix E). The author's cover letter to the missionaries (Appendix G), and the letters of endorsement (see Appendix F for sample), plus the questionnaires that went out on the clipper on February 4. The letter to the Congolese students (Appendix H) was mailed on February 6. There was no follow-up to the missionaries, but a duplicate of the letter to the Congolese was mailed March 3 to those who had not responded. Responses will be reported in Chapter II.

In regard to the use of free response or open-end questions, two references were especially helpful. From the Bureau of Applied Science, Columbia University, comes this estimate of the values and limitations of free response:

Free response or open-end questions are more likely to reveal what is important to him in respect to the topic under discussion, how intensely he feels about it, what the question means to him, within what frame of reference he is answering; they give opportunity for spontaneous, unanticipated responses rather than confining him to a choice among alternatives imposed by the question.

On the other side, be it always remembered that any large-scale survey by free answer techniques encounter tremendous difficulties of expense, time quality of interviewing, and procedures for summarizing and analyzing the material.<sup>32</sup>

Indeed, there were unanticipated responses, and it was difficult to summarize and analyze the responses. However, some advice from the National Opinion Research Center proved helpful in handling the analysis:

It should be noted that while responses to free answer questions are qualitative, they can be "coded" or classified and used in quantitative tabulations and analyses. This is extensively done in current research.<sup>33</sup>

An attempt has been made to code and classify where possible, but the general nature of the criticisms and the limit of time that any one respondent could spend, made for a variety of approaches and attacks on each criticism. As one respondent put it, "the questions are loaded."

The most helpful single reference on questionnaires, in the author's opinion, is Best's Research in Education. His discussion of what makes a good questionnaire, the limitations and sources of error, and his illustrative material in the Appendix were particularly edifying. In the listing that follows are presented his items for preparing and administering a questionnaire together with the author's action.

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<sup>32</sup>Training Guide On Constructing Questionnaires and Interview Schedules (Bureau of Applied Social Research, New York: Columbia University, 1948), pp. 18-19.

<sup>33</sup>How to Interview for NORC (Denver: National Opinion Research Center, 1947), p. 66.

BEST'S CHECKLIST<sup>34</sup>

## AUTHOR'S ACTION

- |   |  |
|---|--|
| (1) Get help.   | (1) The help of my advisors, Professors Austin and Scanlon, of Mr. Tucker, of my Board leaders of the Africa secretaries of the various Boards, of Professor Harry Brown, etc. was sought. |
| (2) Have a dry run.   | (2) Our Board leaders and the Africa secretaries were used for this.   |
| (3) Choose respondents carefully. Administrative head of organization can get better results. | (3) Used Africa secretaries to select respondents and solicited their endorsement to get better results.   |
| (4) Give assurances of anonymous response if deemed necessary to the study.                   | (4) Assurances given to the missionaries and to the Congolese students. Names optional.  |
| (5) Get sponsorship.  | (5) Was fortunate to get the support of Mr. Tucker and all but one of the secretaries responding.  |
| (6) Use cover letter; promise summary of results.   | (6) In most cases had cover letter from secretary for Africa along with author's cover letter. (Appendix B, C, F, G, H.) Summary of results promised.                                      |
| (7) Enclose stamped, return envelope pre-addressed.   | (7) Sent pre-addressed return envelope with each questionnaire. Those to the Congolese and to missionaries in the States were pre-stamped. Not possible to pre-stamp ones to Congo.        |
| (8) Send two copies, one for the file of respondent.  | (8) Sent one copy due to limited weight restrictions. Enclosed copy of Misgivings (Appendix A) for file.   |

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<sup>34</sup>John W. Best, Research in Education (Englewood Cliffs, New Jersey: 1959), pp. 152-154.



## Best's Checklist continued

(9) Follow-up via postcard or personal letter.

## Author's Action continued

(9) Followed up on Board secretaries (Appendix D, E.) Retailed cover letter and Part I to Congolese students.

The eleven guiding principles set forth by Cogger for future attitude studies were also helpful. They include (1) clearly define objectives and don't lose sight of them, (2) stress top management backing, (3) ask short, simple, easily understood questions (4) allow ample space for written comments, (5) ask questions about which you can do something, (6) insure anonymity of respondent, (7) conduct a pilot study, (8) publicize the administration of the survey so that everyone knows about it, (9) arrange for machine tabulation of returns, (10) if possible, compare results with other similar groups, and (11) report results promptly and publicize action taken.<sup>35</sup>

In reference to the above, the following additional action was taken. The question of space became a problem, especially how much space to allow for the free responses. Should a whole page be allowed for each criticism and response, or should half a page be allowed for each. It was finally decided that half a page would be best, suggesting to the respondents that should they have more to add to use an additional sheet of paper to extend the answer. The reasons for this decision were: (1) too long a questionnaire would "scare off" potential

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<sup>35</sup>John W. Cogger, "An Investigation of Factory Employees' Attitudes As Revealed Through the Use of the Questionnaire Technique" (unpublished Doctoral study, Teachers College, Columbia University, 1955), pp. 121-122.

respondent, and (2) since nearly a hundred would be sent via airmail to the Congo, weight was a factor. With the use of lightweight stock with two questions to a side, the author was able to squeeze under the line and send the Congo-bound packets at fifty cents each. A few respondents did use additional paper to extend responses.

Cogger also suggested publicizing the study. Again, the writer is indebted to Mr. Tucker for introducing the study and the writer at an Africa Committee luncheon in Philadelphia during the National Council of Churches Convention in December. Other contacts were made to help increase the number of responses.

Data processing was considered, but in light of the size of the sample and the number of responses that could be machine tabulated, it was decided to use hand tabulation.

The questionnaire itself (Appendix I) was divided into four parts. Part I, consisting of sixty short answer items and covering all the criticisms together with the basic assumptions, was sent to all the respondents, both missionaries at home (38), and those in the Congo (100) and to the Congolese students in the United States (39). Part II, covering the misgivings labelled in the original document as theological, went to those in theological work. Part III, covering the misgivings labelled as educational, went to those in educational work. Part IV, covering the misgivings labelled as cultural and political, went to those in all other kinds of work such as medicine, administration, agriculture, etc. A note was added inviting each to add a page or two should they feel that they possess important information relative to a

criticism not included in their portion of the questionnaire. The distribution of each part sent was:

	<u>Sent</u>
Part II Theological . . . . .	39
Part III Educational . . . . .	56
Part IV Cultural & Political . . . . .	<u>43</u>
TOTAL	138

The thirty-nine Congolese students nominated are studying at various schools and colleges in the United States. They are majoring in various fields, not just theology. Since their names have been supplied by mission boards, it can be assumed that they are products of the mission schools and probably are at least nominal Christians. Some are dependent upon mission and church support; some are dependent upon various scholarship programs not related to the Church.

While awaiting the return of the completed questionnaires, the author made a search of the literature to find material pertinent to the misgivings. As the returns arrived, they were duly recorded and analyzed. The writing of the report followed.

#### Definitions and Limitations

A few of the words used in this study should be defined so that their limitations may be better understood:

(1) Misgivings: The study secretaries in effect defined their use when they equated misgivings with criticisms in their introductory paragraph. They noted that "it is important that they (the misgivings) should be recognized as criticisms which are being expressed and which

need to be faced." (Appendix A). They might also be considered as points of vulnerability or areas of suspicion. Funk and Wagnalls defines the term as "a feeling of doubt or apprehension."

It is interesting to note that these misgivings are not limited to Africa. Wherever missionaries have gone to proclaim the gospel, they have been subject to the same or similar criticisms. Africa is Here, the official report of the North American Assembly on African Affairs held at Wittenberg College, Springfield, Ohio, June 16-25, 1952, presents an address by Letitia Hakim, Headmistress of Holman Institute, Agra, India, entitled "Pitfalls in the Path of Missions: Lessons Learned in India May be Applied to Africa."<sup>36</sup> The pitfalls are similar to many of the items voiced at the Salisbury Conference ten years later. As strangers and pilgrims in a foreign land, missionaries are subject to suspicions. The best that they can hope to do is to keep them at a minimum seeking honestly to correct those that would hinder the effectiveness of their witness.

(2) Missionary: This term, meaning "one sent," will be used to refer to Protestant missionaries from America unless otherwise noted. The term mission carries the same connotation.

(3) Congo: This term will refer to the Republic of Congo, the former Belgian Congo. It is not to be confused with the Congo Republic, the former French colony.

(4) Africa: This term is used in this study to refer primarily to the sub-Saharan Africa. The Sahara seems to effectively divide the

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<sup>36</sup>Africa is Here (Africa Committee, DFM, New York, 1952), pp. 105-108.

Arab north from the rest of the continent.

(5) European: It is conventional in Africa to refer to the white man as European even though he comes from America. The term will be used in this manner unless otherwise noted.

In regard to further limitations the following should be borne in mind:

(1) Any one of the criticisms might in itself be a complete study. This study is intended to be a first look and not a depth study of each item or any one item.

(2) The grouping of the misgivings under the four headings of theological, educational, cultural, and political, follows the organization of the original document. It was noted therein that the divisions are not exclusive to each other, for some objections overlap into two or more sections, neither are the divisions all-inclusive of other categories or criticisms. The wording of the original was also retained in most instances in all parts of the questionnaire.

(3) The Congo is an extremely large country. It is eighty times the size of Belgium, it covers an area equivalent to all of the United States east of the Mississippi River, or it is four times larger than the state of Texas. Geographic differences are likely to appear. An attempt has been made to account for this by tabulating mission boards on an individual basis, for due to comity arrangements most boards confine their activity to certain geographic areas. There are some exceptions to this.

(4) The author evaluates and speaks from the standpoint of one without experience in the situation he is attempting to analyze. This

is a somewhat precarious position to be in. Different conclusions than those given in this study might be arrived at as a result of actual experience in the Congo.

(5) The Congo is passing through a time of crisis and bloodshed. Several of the respondents nominated for this study had to be evacuated from their stations. In other cases, wives and children have been sent to Leopoldville for safety reasons, and the men man the stations with their bags packed. One American sacrificed her life in the Congo. Such conditions are bound to influence the responses. One missionary wrote in regard to a question on despising cultural manifestations, "do you mean poisoned arrows?" This was an obvious reference to the way that Miss Farrell was killed. She went on to apologize for her "bitterness" at the moment adding that she was generally a pleasant person. This bitterness and tension may color some responses.

(6) Several have commented that it is rather difficult to give a yes or no answer in Part I for fear that it might be misunderstood without explanation. Indeed, a number of respondents wrote notes on the questionnaire to explain their choices. This reflects a weakness in Part I that may tend to distort some answers. A cross check of Part I with the other three parts reveals that many responded in terms of validity rather than relevance. In some cases they are the same. In other cases, they are not, which makes interpretation difficult. In such cases the open-end responses and the responses written on Part I have been used to clarify intentions. Part I would have been much more useful if it had asked for both relevance and validity rather than for relevance alone.

(7) Another weakness of the study is that the questionnaire and the instructions that accompanied it did not make it explicit that the relevance was to be considered for the Protestant missions and missionaries where applicable. This may tend to distort a few of the answers in Part I. The open-end responses should present a clearer picture in such instances.

(8) Finally, keep in mind that the criticisms or misgivings come from Africans, not from the author. In the early stages of the study, this point was misunderstood and the writer was chastized by missionary friends for being "presumptuous."

#### Organization of the Remainder of the Study

It is planned to devote a chapter each to Parts II, III, and IV. Chapter II will deal with the theological misgivings, III will deal with the educational misgivings, Chapter IV will deal with the political and cultural misgivings. It is the author's intention to use the results of Part I where the items apply in each chapter. Thus, the evidence concerning the relevance of a criticism or assumption will immediately precede the presentation of the reactions and findings from the literature. Chapter V will present a final summary and the conclusions of the study.

## CHAPTER II

## REACTIONS TO THEOLOGICAL MISGIVINGS

Participation and Response

Through information recorded in the Missionary Research Library's publication North American Protestant Foreign Mission Agencies,<sup>1</sup> and with the help of Mr. Tucker's staff, it was determined that there were twenty-nine American mission boards operating in the Congo. Each board secretary for Africa was sent a packet explaining the project and soliciting their help. Seventeen of the twenty-nine (58.6 per cent) agreed to participate. Three boards indicated that they no longer had American personnel in the Congo, (Regions Beyond Mission, Kansas Yearly Friends, The Salvation Army). Missionary Aviation Fellowship indicated that their work in Congo began since Independence and did not feel qualified to participate. The General Conference of the Mennonite Church send all their missionaries through the Congo Inland Mission as do the Evangelical Mennonite Mission. That meant that six of the original twenty-nine did not qualify. Seventeen of twenty-three (73.9 per cent) participated.

Groups working in the Congo not responding to the requests to participate are: Assemblies of God, Evangelical Free Church, United World Mission, Christian Missions in Many Lands, Independent Faith Mission, Worldwide Missions. All DFM and IFMA groups participated. Six of

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<sup>1</sup>North American Protestant Foreign Mission Agencies (Fifth Edition; New York: Missionary Research Library, 1962).



the eligible boards (26.1 per cent) did not participate.

The table below shows the boards participating, number of experts nominated to serve as respondents, number responding, and per cent responding.

TABLE I  
BOARDS PARTICIPATING SHOWING NUMBER OF EXPERTS NOMINATED  
AND NUMBER AND PER CENT OF RESPONSE

BOARD	NUMBER NOMINATED	NUMBER RESPONDING	PER CENT RESPONDING
(1) DFM 601			
American Baptist	26	21	80.8
Congo Inland Mission	5	2	40.0
United Christian MS	9	6	66.6
Evangelical Covenant	6	5	83.3
Mennonite Brethern	4	2	50.0
Methodist - Women	6	4	66.6
Methodist - Men	20	9	45.0
Presbyterian US	15	6	40.0
Seventh Day Adventist	<u>7</u>	<u>3</u>	<u>42.9</u>
*(16.3%) Total	98	58	59.2
(2) EFMA 218			
Conservative Baptist	12	2	16.7
Christian & Missionary	8	2	25.0
W. W. Evangelical Crusade	<u>1</u>	<u>0</u>	<u>00.0</u>
*(9.6%) Total	21	4	19.0
(3) IFMA 161			
Africa Inland	11	6	54.5
Berean	1	1	100.0
Unevangelized F'ds.	<u>1</u>	<u>1</u>	<u>100.0</u>
*(8.1%) Total	13	8	61.5
(4) OTHERS 59			
Baptist Mid-Mission	5	2	40.0
Grace Mission	<u>1</u>	<u>0</u>	<u>00.0</u>
*(10.2%) Total	6	2	33.3
1039 - TOTAL ALL	138	72	52.2

\*Per cent of each association selected as experts.

Table I shows that 138 missionary "experts" were nominated out of a total of 1039 missionaries in the Congo - 13.3 per cent. Of these, seventy-two responded - 52.2 per cent. It will be noted that two boards that agreed to participate -- Worldwide Evangelization Crusade and Grace Mission -- are not represented in the results because their nominated respondents failed to reply. The author is pleased with the response and feels that only those vitally interested in improving the effectiveness of the educational endeavor responded. The uncertain mail service probably reduced the number responding as evidenced by three letters expressing regrets that the material arrived too late to participate.

Below is listed the response by type of work performed in the Congo and the number of years service in the Congo.

	Sent	Response	Per Cent	Average Experience
Part II Theological	39	23	59.0	17
Part III Educational	56	34	60.7	18
Part IV Cultural	<u>43</u>	<u>18</u>	<u>41.9</u>	<u>20</u>
Total	138	75	54.4	18

It will be noted that the Cultural and Political questionnaire stimulated the least response with two out of five responding. The missions have no one specifically designated to be "experts" in these areas. Missions do have "experts" trained in theology and in education so that we might expect a better response (three out of five) in those categories. The average experience for each category is impressive. The range for each group was: Theological 3½ years to 43 years; Educational 4 years to 37 years; and Cultural & Political 4 years to 35 years. The total years of service and labor reported is 1232 years.

Only four mission groups indicated that they had Congolese students studying in the United States. The number nominated and responding is as follows:

	Nominated	Responses	Per Cent
American Baptist	18	5	27.8
Methodists (Joint)	16	11	68.7
Presbyterian US	4	2	50.0
Africa Inland	<u>1</u>	<u>1</u>	<u>100.0</u>
Total	39	19	48.7

Nearly half of the Congolese students responded. Six letters were returned with indications that the students were no longer in attendance. If the number nominated is reduced by six, the per cent of response is 57.6 or nearly three out of five responding. This is an excellent response considering the language problems and other problems of adjustment faced by these students. Their many personal notes to the author expressing appreciation that such a study is being made represents a real desire to see education in the Congo improved.

Another heartening note is the fact that forty-four missionaries in the Congo took time for this important study. Many commented that they had not seen the misgivings prior to receiving the packet, and many said they felt the study to be very important since it included all the missions (Protestant) in the Congo. Several suggested that the author not let the results of the study discourage him, but realize that there are many compensations for this labor of love.

Let us now turn to the analysis of the responses.

Misgiving 1. Making Converts

"Missions and churches use education as a means of making converts and trading upon the insatiable desire for education, not only to win converts for Christianity but for their own particular denomination by influencing unduly impressionable children."

Items 1-5 of Part I apply to this misgiving. Before taking up the individual items, some general observations will be made.

This misgiving covers much ground, and it was hard for the missionaries to respond to all that is involved. One missionary shows the problem faced by many as he writes: "Most of the reactions are either so generalized or so mixed with half-truths, or related to the inevitable results of the movement that it is hard to evaluate them or relate them to the future." Despite the difficulties, meaningful responses were offered. Only one gave up after the first misgiving.

Several pointed out that this misgiving applies mainly to the missions, for the churches did not get involved until 1960 (Independence). One respondent observes that:

All the school work in the Congo, up to about 1950, was done by (Protestant) missions on their own initiative and at their own expense. This profoundly determined the type of school and extent to which we could commit ourselves. The purpose was the training of African leaders for the Church.

It is important to realize that the Protestant missions had complete freedom to determine the extent of their participation and the kind of schools they wanted to operate. They were not subject to inspection and supervision until and unless they accepted state subsidies. These were not available to Protestants until 1945, and the question of separation of church and state caused some groups to

accept no aid.

Not all missions and not all missionaries have recognized the need for education. Carpenter, who served for more than twenty-five years in the Congo and was education secretary for the Congo Protestant Council, commenting on why mission schools came into being, writes:

Today the importance of education is widely recognized . . . . It is hard now to realize what a bold pioneering step the establishment of schools really was. To a great many people giving schooling to Africans seemed the height of folly. More than one group of missionaries entered Africa, even in quite recent times, firmly convinced that their sole task was the direct preaching of the gospel. To turn aside from that calling to build schools seemed to them completely wrong. Almost without exception such missionaries have changed their minds.<sup>2</sup>

Some of the reactions still express the view that educational work is not an essential part of the missionary task. One observes that "Protestant missions felt compelled, though reluctantly, to participate for fear of losing children to the Catholics." Most missionaries, however, see education as a vital part of the commission of Christ to His disciples. The following comment from a missionary illustrates the majority opinion that there is no alternative but to have schools:

Let any mission seek to withdraw from education, to give up operating schools and concentrate only on evangelism, and the degree of ill-will and misunderstanding, and even hatred engendered in the community and among the missions own members demonstrates that there is no alternative but to operate an educational program. It is therefore less than fair to make the above charge. There are but two alternatives before a mission: to carry forward a program in which it seeks to balance the spiritual and the educational and face the resulting criticism, or abandon the spiritual and concentrate on secular education purely, so repudiating the basic call of the mission.

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<sup>2</sup>George W. Carpenter, The Way in Africa (New York: Friendship Press, 1959), p. 38.

Another missionary, in defense of operating schools, says that "no mission would be able to evangelize without an educational program. Education provides the means whereby missionaries can communicate the gospel to the nationals."

Finally comes this word of admonition from another respondent. "That the program was not adequate should not condemn the motivation." The adequacy and the motivation will be discussed in more detail later.

Let us now consider items 1-5 from Part I.

#### ITEM 1 MISSIONS AND CHURCHES GENERALLY USE EDUCATION TO MAKE CONVERTS

The relevance will be presented as viewed by the missionaries and by the Congolese students. A breakdown by individual boards and by associations to which the boards belong is given in Appendix J.

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	49	12	36	3
Congolese students	74	10	16	0

The figures indicate general agreement that this is a problem for the Congo. Only twelve per cent of the missionaries and ten per cent of the Congolese indicate that it is not relevant to the Congo. More missionaries tend to qualify their yes. The open-end discussion cited reasons for this difference.

The item as a whole gets at the basic question concerning the task of missions in the Congo and around the world. Item 5 of Part I also deals with the task and needs to be considered along with Item I, and with number 8 of Part III which asks the missionary to discuss the main task of the missionary. The three answers give us a complete picture of missionary purpose and motivation.

## ITEM 5 THE MAIN TASK OF MISSIONS IS USUALLY VIEWED AS MAKING CONVERTS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	65	11	19	4
Congolese students	58	21	21	0

Again there is substantial agreement that this misgiving is applicable to the Congo. Only about ten per cent of the missionaries and twenty per cent of the Congolese feel that this statement is not true. Let us examine the reactions first in regard to using education to make converts, and then in regard to the main task of missions.

The missionaries in general believe that using education to help bring Congolese to Christ is a legitimate approach. They feel that it is a vital part of the Great Commission of Christ, and that there is no need to apologize for it. Consider this composite of missionary reaction:

Of course, the Church is interested in converts . . . this is the supreme task of the Church . . . . Why not use education to reach some who might not otherwise be reached? Paul said (I Cor. 9:22) "that I might by all means save some." Acts 4:12 clearly presents Christ as the only way of salvation which warrants the use of any honest means. Mission education is certainly honest — we make no bones about teaching the Bible and Christianity . . . Missions not using education to make converts would not be "missions" in the accepted sense, but merely educational institutions. Missions come with the primary aim of making converts and use education to gain and establish converts . . . I, as a missionary, could not continue my work of bringing the message of Hope to those who sit in darkness if we were told by African leaders that we couldn't seek their children for Christ.

Three missionaries also indicated an objection to the use of the term "making converts." They observe that:

Education does not "make" converts. Education is used as a means to bring young people under the influence of the Gospel and thereby has been the means of bringing many to a knowledge of Jesus Christ as Saviour.

It needs to be remembered that ultimately education has never "made" any converts. A true convert is one who has had a living encounter with Jesus Christ; the point of contact may have been the classroom. The occasion of the "encounter" must not be confused with the thing itself.

Another missionary pointed out that education was used for other purposes than evangelization in the classroom. He writes that it has been used to help the country develop and to have a literate church membership. He suggests that missions have been forced by the Congolese to supply education. "They would put 90 per cent of our missionaries in educational work, if possible." The latter seems especially true since Independence when the placement of missionaries has been largely left in the hands of the Congolese church leaders.

Kandel in 1933 observed that:

"It is unfortunately true that until recently education was subordinated to evangelical purposes and both have suffered from the same initial mistake . . . (subordination) . . . which prevented appropriate consideration of, and adaption to the needs of the people concerned . . . . Educational missions are on the whole not to blame for this failure, since educational theory which emphasizes adaption to local culture is but a recent development.<sup>3</sup>

It is to the credit of many missions that qualified educators were sought and found to guide the educational program. The educational missionary came to be accepted as a full partner in witnessing to the redemptive work of Christ.

The task of the church has been the subject of much consideration and debate. The making of converts is certainly part of it. Let us consider in more detail what the task of the church is.

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<sup>3</sup>I. L. Kandel, ed., Educational Yearbook - 1933 (New York: Teachers College, 1933), p. XIV.



One generally accepted standard definition of the aim of missions is "the proclamation of the gospel to the unconverted everywhere according to the command of Christ." Soltau feels that this definition leaves out a vital element and adds the words "with a view of establishing an indigenous church."<sup>4</sup> Soltau points out that experience in Korea shows that when the establishment of an indigenous church is the goal from the beginning, much time is saved and many problems are avoided. In the Congo when the missionaries were forced to leave after Independence, both the churches and the schools carried on the work because indigenous leaders were trained by the missions to be self-sufficient. This policy should continue; missionaries should continue to work themselves out of a job.

In the 1910 charter of the American Baptist Foreign Mission Societies, the aim and purpose of the mission is "diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world." As the result of a meeting of ten missions in 1925, the aim was revised to read that the paramount aim of the Christian missionary enterprise is "to lead men everywhere to accept Jesus Christ as Saviour and Master, through whom they may find God the Father." In 1950, the field secretaries and officers of the Board made the following statement relative to the task:

Confronted by the confusion and the violent changes of our time, yet firm in our faith that God is sufficient and that in Christ we have the full answer to the sin and disorder of the human heart and society, we dedicate ourselves to what we believe is to be the paramount aims of the Christian missionary enterprise, namely:

- (a) to lead men everywhere to accept Jesus Christ as Saviour and Lord.

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<sup>4</sup>T. Stanley Soltau, Missions at the Crossroads (Wheaton, Ill.: Van Kampen Press, 1954), p. 4.

(b) to aid new Christians in the establishment of churches which shall become self-governing, self-supporting, and self-propagating.

(c) to cooperate in such other kingdom enterprises as shall most effectively bring to a needy world the full blessings of our gospel which we believe is for the whole of man and for all of life.<sup>5</sup>

The 1950 statement begins with a recognition of dependence upon God, recognizes that Christ is the answer to man's need, sees the need for confronting man everywhere with the claims of Christ, and then sees the need for establishing indigenous churches that minister to the whole man. The need for unity in program and purpose is acknowledged. It reflects the growing complexity and magnitude of the missionary task. It covers almost all the points expressed by the respondents.

Many of the respondents replied that the task is "to preach the gospel . . . . to make known the Love of God . . . . to proclaim Christ . . . . to evangelize . . . . to make disciples . . . . to be witnesses . . . . to lead men to Christ." Ultimately, they go back to the Biblical base and especially to the Great Commission recorded in Matthew 28: 19-20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." Note the emphasis on teaching.

In presenting Jesus as the Master Teacher, Benson writes:

The entire Gospel record assumes that Jesus regarded Himself as a teacher. He went frequently into the synagogues and temples

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<sup>5</sup>The Missionary Manual (Valley Forge, Pa.: American Baptist Foreign Mission Society, 1963, Section 101.2.

for the evident purpose of teaching. Teaching was his chief business. . . . The supreme glory of the teaching profession consists in the fact that when our Lord faced His life work He chose to be a teacher.<sup>6</sup>

Our Lord must be recognized as a master teacher when judged by the results of His teaching. He left no book or written page behind him. He bequeathed no system, no philosophy, no legislation. While he founded the Church, He trained others to establish it. During His ministry he devoted Himself primarily to the students He enrolled in His training class. The results of his teaching were to be manifest in their lives and accomplishments.

And so it proved. It has been well said, "the greatest miracle in history seems to be the transformation that Jesus effected in the life of His disciples." These disciples transformed by His teaching, His death, His resurrection, and the baptism of the Holy Spirit, went forth to turn the world up-side-down. Ten of them gave their lives as a testimony to their faith in their Teacher.<sup>7</sup>

Some other Bible passages that set forth missionary imperatives include:

But ye shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Romans 10: 13-15.

Therefore said He unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. Luke 10:2 (John 4:35).

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<sup>6</sup> Clarence Benson, The Christian Teacher (Chicago: Moody Press, 1950), p. 259.

<sup>7</sup> Ibid, p. 274.

Now then we are ambassadors for Christ . . . II Corinthians 5:20

As my Father hath sent me, even so send I you. John 20:21

We are living in a day when voices within the church and without are critical of missionary motives and methods. There is confusion in Africa and around the world to what the task of the missionary is and is to become. Some American mission boards no longer call themselves mission boards but boards of world ministry. Their volunteers are no longer called missionaries but fraternal workers. This adds to the confusion no matter how noble the motives may be. Those who respond to God's "Go Ye" and believe the Gospel and the power of God are still needed. Note the call from India as expressed by Bishop Hospet Sumitra of the Church of South India in a talk over the B.B.C.

A few years ago this (missionaries must preach the gospel) was not what was being said either by younger churchmen or by missionaries. The job of getting the gospel over to India, it was said, is the job for the Indians. The missionary is there to help the church and to be a symbol of the supranational character of the Christian fellowship. . . . Today leaders of the younger churches — and others also — are questioning this policy. Faced with . . . (growing populations, newly developing industrial communities of Asia and Latin America, and secularized cities of Africa) . . . the churches are beginning to say: "send us above all missionaries who believe the gospel and will help us get it across."<sup>8</sup>

The Congo (and all of Africa) is passing through the stage that India passed through after achieving independence. It now is making reprisals against the white man. (For example, the story is told of the

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<sup>8</sup> Leslie Newbigin, The Ordained Ministry and the Missionary Task (New York: Commission on World Mission, NSCF), 1963.

new missionary in Congo who was sent out to count pigs by the African church leaders. Note also the exorbitant custom fees, the red tape that is encountered in securing visas, the ferry boats that are not taking white passengers on a particular day.<sup>9</sup>) It, too, is not sure what it wants the missionary to do. Like India, however, the day will come again when the cry from Congo will be "send us missionaries who believe the gospel and who will help us get it across."

At the close of World War II, it was decided to convene a forty nation missionary conference to re-examine the broad strategy of missionary principles and policy in a "sadly shattered world." The Council Meeting in 1947 at Whitby, Ontario, heard a report on Africa presenting this challenge:

The task of the Church in Africa is to proclaim the Gospel, to extend and deepen its life so that it may not only help save African society, but make it worth saving. The Gospel is leaven, not cement; its appeal is to the individual and to the tribal group that it may transform both in the interest of the kingdom of God.<sup>10</sup>

The report concluded by suggesting part of the task in Africa is (1) to remove the color bars, (2) to study African Society, (3) to expand education and leadership training turning over church posts to Africans, (4) to develop a new approach to tribal society, and (5) to advance wider cooperation among missions. Worthy objectives all.

A missionary who was born and reared in the Congo adds an additional task to be performed:

I believe that the mission has failed somewhat in presenting what the Church really is, and for many ministers and most members,

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<sup>9</sup>Elmer Neufeld, "The Unfinished Revolution", Report (Akron, Pa.: Mennonite Central Committee, Spring, 1963), Vol VI, No. I, pp. 23-24.

<sup>10</sup>Charles W. Ranson, Renewal and Advance (London: Edinburgh House Press for the International Missionary Council, 1948), p. 46.

the reality of the CHURCH as a living body of members rather than an organization is a foreign idea.

In concluding this section on the task, it would be well to hear the words of Dr. M'Timkulu in a paper presented at the Salisbury Conference. The General Secretary of the All Africa Churches Conference said:

The Christian . . . is vitally concerned with education. The call to Christian mission is not only summarized in the famous imperative "go ye and preach the gospel" but is also externally dramatized in the parable of the Good Samaritan once we come to realize that the battered traveler by the wayside represents not only those who have fallen among thieves in the physical sense, but also those who have been robbed of their heritage by the thieves of ignorance, superstition, lack of education, and lack of opportunities.

The spread of education is thus not merely a sideline for the Christian church, but stands at the very core and center of the Christian message bidding us in obedience to Him to see that the young are truly nurtured in His way through the family and all the other institutions that society has created for nurture.<sup>11</sup>

ITEM 2 MISSIONS USUALLY SEEK TO WIN CONVERTS TO THEIR OWN PARTICULAR  
DENOMINATION

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	35	33	30	1
Congolese students	63	16	21	0

The Congolese students are more inclined to consider this a problem than are the missionaries. Eighty-four per cent of the Congolese and sixty-five per cent of the missionaries say that the statement is true, at least in part. The reactions seem to reveal that there is confusion about the term "denomination." Doubtless some have in mind

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<sup>11</sup>Ralph Dodge, The Unpopular Missionary (Westwood, New Jersey: Fleming Revell Co. 1964), pp. 94-95.

the sharp contrast between Catholics and Protestants and view each as a "denomination." Missionaries are more apt to think of divisions within Protestantism.

Missionary reaction reveals that many Congolese Christians do not know "to which denomination they belong." Consider this composite:

Narrow denominationalism is rare on the Congo mission fields . . . Most missionaries regret the establishment by name denominational churches . . . . It has, however, been observed by many that the Congo Protestant Council here in Congo has through the years by its emphasis upon "Church of Christ in Congo" tended to blur denominational distinctions and emphasis . . . . Doubtless all missions teach with result that converts naturally follow the particular theological persuasion of the mission society operating the school . . . . Competition is with the Roman Catholic church, not with other Protestant denominations.

The fact that the Protestant mission has been a minority group has forced the missions to work together, for their very existence depended upon presenting a united front through the Congo Protestant Council. In a strongly worded well-documented thirty page protest memorandum entitled "Memorandum addressed to His Excellency, the Minister of Colonies by the Congo Protestant Council on the Subject of the Belgian Government attitude Toward the Missions" (February 14, 1933), Dr. Emory Ross, secretary of the Congo Protestant Council, said:

Up to now, our protests have been very weak. But now we believe the existence of our church to be menaced. We are convinced that the end in view is the destruction of the work which dates for more than a half century and whose existence is dear to some millions of Christians of the world. It is evident that we shall defend our schools, our church as our life, by every permissible and legal means . . . . We seek but one thing: to be able to fulfill our duty in evangelization, the education, and the moral, spiritual and physical betterment of the Congo people. (p. 15 & 29).

The protests and campaigns for religious equality brought many concessions. The above protest memorandum brought forth a reply that in effect amounted to a new policy. Ross's reply to the Colonial Minister's response notes some of the concessions made to pressing problems:

We welcome adoption of the new policy in regard to the recognition by the Government of Protestant schools. We have gratefully taken note of the promise that Protestant missions engaged in education will receive, if they desire to do so, the program of instruction and explanatory instructions; that no obstacle will be placed in the way of Government inspectors visiting their schools; that the pupils of these schools will, as a matter of course, be allowed to present themselves before official commissions of examination, if such are created, and will receive the diploma if they are successful and that monitors and teachers trained by the Protestant missions are in principle eligible for appointment to Government posts, though the Government reserves its freedom to select the candidates which it considers most suitable. (p. 4).

It is interesting to note that the Congo Protestant Council chose to make its stand for religious liberty in terms of education. It shows a confidence in the quality of the education being offered.

The Congo Protestant Council receives praise from Torbett for presenting a united witness. He observes:

The Christian community has presented a stabilizing influence to the people of the Congo at a time when they have been lifted out of their ancient tribal life into a confused and complex world of strange and distorted values.<sup>12</sup>

One evidence of this united witness is the fact that church members were issued cards which permitted them to transfer to any other protestant church in the Congo. Many concessions were made to have a united form of worship in the Churches. The Council also serves as a

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<sup>12</sup>Robert Torbett, Ventures of Faith (Phila.: The Judson Press, 1955), p. 578.



clearing house for problems of comity, plans conferences, publishes a journal, and encourages ecumenical programs.

Several respondents noted a new trend toward disunity introduced by the arrival of what is sometimes called "left wing" missions groups. Bingle, addressing the 1948 International Missionary Conference, called attention to the problems created by such groups. He suggested they:

- (1) stress certain elements in the Christian faith (pet doctrines)
- (2) refuse to recognize comity, working against other missions
- (3) establish small and isolated groups that stimulate divisions
- (4) make less effort to understand the culture pattern resulting in a more western and lop-sided mission
- (5) are less sensitive to the conception of the indigenous church and the currents of nationalism and cultural pride
- (6) have genuine zeal and evangelistic passion

Nevertheless, responsible national Christian leaders feel concern at the coming of such zealous, if unregulated, auxiliaries whose cooperation in the task of building the indigenous church is marred by an over-rugged individualism. This is a problem not merely for Japan but all the great missionary areas, and it is especially difficult at the present juncture in the transition between mission and church.<sup>13</sup>

It is hoped that the divisive nature of these groups might be checked. The need for united effort is imperative if Christianity is to continue to make a vital contribution in the new Congo. In these turbulent days that have seen the Congolese move from carrying loads on their heads to shifting them by jet plane without having seen a wheelbarrow, the stabilizing influence of a united Christian community is more urgent than ever.

The historic reasons for divisions in Christendom have little relevance to the Congo. It is hoped that we in America might learn

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<sup>13</sup>E. J. Bingle, "The Church in Its World Setting," Renewal and Advance (London: Edinburgh House for IMC, 1948), p. 43.

from the Church in the Congo the advantages of being co-laborers of Christ free from the tensions and problems that have plagued the Church at home and has given rise to the observation that the Church does not practice what it preaches.

The Situation Conferences in Madras, Tokyo and Singapore in 1963 resulted in this plea from the Joint Action For Mission (JAM) committee:

Churches and their related missionary agencies in a given geographic area should come together to face as God's people in that place their total missionary task and seek the guidance of the Holy Spirit in fulfilling it.

ITEM 3 THERE IS AN INSATIABLE DESIRE FOR EDUCATION AMONG MOST STUDENTS \*

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	81	1	15	3
Congolese students	84	11	0	5

The figures show substantial agreement that there is an insatiable desire for education in Congo. Few of the reactions dispute this fact, although some do question the motivation of desire for education.

The following missionary reaction reveals several problems:

I have spent five years going from village to village pleading with parents to let their children start and then continue in primary school. But each year at harvest time of the local money crop a large percentage of the children would be absent from school to help get in the money. Many mothers cried that they could not take care of all the children in the family themselves, therefore they must have at least the oldest girl to help in the home, and thus (she) could not attend school.

We observe first of all that not all parents are aware of the benefits to be derived from education. The Church still has a selling job to do, and "bribes" that have been offered since the days of Leopold will have to be used to persuade parents to let the children come.

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\*Not a specific misgiving, but an assumption of the misgiving.

Secondly, we see the problem of a conflict in scheduling. The investigator comes from a rural community where the school session had to be adjusted so that school was concluded before plowing time. Such an adjustment in scheduling needs to be made in Congo when necessary.

Thirdly, there appears to be a need for a plan to meet the child care problems. The official report of the Salisbury Conference suggests that the Churches provide day nurseries - a new challenge for the Church in Congo.<sup>14</sup> The Church needs to be on the growing edge of meeting pressing social needs if it is to continue to hope to meet the spiritual need.

On the positive side comes this observation from a respondent:

With Independence came the realization that stable government participation in events of a changing world demanded a good education. Hence the creation of an insatiable desire for education in all of the Congo, and probably all of Africa.

These are similar to the feelings expressed by Greenough in Africa Calls, the report on the Addis Ababa education conference:

Most African countries which have recently achieved independence as they try to reconcile their old traditions and structures, their underdeveloped, or at least shaky economies with the demands of modern civilization, naturally and hungrily look to education.

Education is regarded everywhere as the key to progress, the most potent instrument for equipping the people at large for their new responsibilities, an essential factor in economic and social development of these newly independent countries in helping them reduce poverty and narrow the gap between them and the wealthiest countries.<sup>15</sup>

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<sup>14</sup>AACC, Christian Education in Africa (London: Oxford University Press, 1963), p. 94.

<sup>15</sup>Richard Greenough, Africa Calls (New York, UNESCO, 1961), p. 12.

The drive for independence and the drive for education are wed in the Congo. Dr. Z. K. Matthews, Chairman of the Salisbury Conference, is probably right when he observes that the rallying cry of "self Government" now has become "education now." It is hoped that the desire for the material benefits will not overshadow the desire for the spiritual blessings offered by the Christian faith.

Neufeld cautions that the surge for education should be viewed as a "positive reassertation for self," which aims at "attaining a measure of social equality and a substantial share in the economic wealth of the industrialized nation." He adds:

The missionary must realize that any expression of reservation on his part will often be understood in this light. Some missionaries may, for example, seriously and with good reasons believe that the almost utopian hopes placed in education, especially scientific education, are unrealistic and likely to result in frustration. But any missionary expression of caution is very readily seen as another white man's attempt to retard the black man, to deny him the powers exercised by the white man in development of his own civilization.<sup>16</sup>

One respondent was indeed sceptical of the motive behind the desire for education. He reports that:

In Congo I find no insatiable desire for education. Because of the Belgian educational system which was naturally started here which gives a raise in pay for each new diploma, the desire is not for education or knowledge, but for the status symbol of a diploma which will determine the amount of the monthly pay check.

Despite the motive, the desire cannot be denied. The Salisbury Conference Report, Christian Education in Africa, relates the desire for education to the desire for power:

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<sup>16</sup>Neufeld, The Unfinished Revolution, p. 22.

In Africa the demand for knowledge which gives power is clamant: parents, children, communities, governments seek education that will give it. Education is seen as the key to power in every area of life.<sup>17</sup>

In conclusion, the reader is invited to consider these facts mustered by Kenworthy to teach the concept that there is a passion for education throughout Africa. His eleven points are:

1. There is a keen desire to learn on the part of most Africans.
2. Most education in the past was carried on by missions.
3. Literacy was only about 10% until recently throughout Africa.
4. The increase in enrollment in the primary grades is phenomenal.
5. The number of secondary school pupils is extremely small.
6. Finding teachers, especially for secondary schools, is very difficult. High school graduates go into government or business. This means that teachers are chosen from persons with eight years of schooling.
7. The education of girls is not well developed, especially in Moslem areas.
8. There are few colleges now in Africa.
9. A large proportion of national budgets is devoted to education.
10. Technical and vocational education is increasing, but is woefully inadequate so far.
11. Much attention is being given to adult education and literacy.<sup>18</sup>

ITEM 4                      MISSIONS AND CHURCHES OFTEN INFLUENCE

IMPRESSIONABLE CHILDREN UNDULY

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	7	65	24	4
Congolese students	26	11	47	16

<sup>17</sup>Christian Education in Africa, p. 38.

<sup>18</sup>Leonard Kenworthy, Studying Africa in the Elementary and Secondary Schools (New York : Teachers College, 1962), pp. 16-17.

Only seven per cent of the missionaries believe that this item is wholly true for the Congo. Nearly two-thirds say that it is not applicable to the Congo. Only eleven per cent of the Congolese believe that the criticism does not apply. The fact that nearly half of the Congolese give a qualified yes is probably significant. The author takes this to mean that they are saying that children were being influenced, but not unduly. At least, one student so indicated.

Several respondents indicated that this question goes back to the nature of the missionary task. We saw in the previous consideration that missions do seek to win converts -- its part of the Biblical imperative -- and that the claims of Christ are presented in the classroom. The respondents hasten to add that no coercion or pressure is applied.

A composite of the reactions give this view:

"Impressionable children" --there are no other! . . . There has been daily exposure to Christianity without coercion. This would seem a most proper and legitimate course of action. . . Children have been influenced -- whether unduly or not is a matter of educational and theological conviction.

Teaching the child the Bible and The Way are Biblical commands. Those who hold that the Bible is the infallible guide to both faith and practice are likely to take seriously the instructions regarding child training. Most missionaries are likely to take such a view of the Word of God and make no apology for trying to influence children to accept Christ. The Catholic church has long recognized the importance of early training. Protestant groups have been somewhat slower to see the need. With the African traditional view of the wholeness

of life, religion is accorded an important place. They have been closer to Christian truth than most professing Christians have.

In conclusion, one other factor needs to be pointed out. Two of the respondents report that the Roman Catholic schools use pressure in the sense that diplomas are withheld until the pupils are baptized. Perhaps this was in the minds of the Congolese who gave a qualified yes. They may consider this undue influence.

Misgiving 2. Use of Resources

"Mission resources are used for educational programs (which could be taken over by the government) to the detriment of the evangelistic and pastoral work."

Items 6 & 7 of Part I apply to this misgiving.

ITEM 6 MISSION RESOURCES ARE GENERALLY USED FOR EDUCATIONAL PROGRAMS TO THE DETRIMENT OF EVANGELISTIC AND PASTORAL WORK

	YES,	PER CENTS		
		NO	BOTH	NONE
Missionaries	15	43	39	3
Congolese students	37	37	21	5

The figures indicate that the opinions are divided on this item. Fifty-four per cent of the missionaries and fifty-eight per cent of the Congolese say that the item is true, at least in part of the Congo. It is evident that experience varies in different parts of the Congo, depending upon how indigenous and how self-supporting the churches are.

As indicated before, the Congo Protestant Council used education as the vehicle to carry their fight for religious liberty. Heavy emphasis was placed on education. Resources were diverted to improve the

quality of education. One missionary focuses on the issue when he observes:

The emphasis of staff and friends in education (even missionary and African pastors being assigned jobs in the school system) gives the African an idea of the relative importance to mission society of pastoral work and educational work. It is the greatest hindrance to ministerial recruitment along with its corollary, putting the best students in teacher training and the poorest in ministerial schools.

Many respondents confirm that education was given priority both in regard to funds and personnel. School plants were built and every available missionary, sooner or later, was pressed into some phase of the educational endeavor. Then the flood gates were swung open when in 1948 government subsidies became available to the Protestant missions for the first time. The result is described by a respondent:

Many Protestant missions plunged into the task of rejuvenating and enlarging their educational programs seeing it as an opportunity to at long last offer their youth the education to which they had a right as Congolese, and on a more equal basis with the Catholic Missions. It is true that many Protestant Missions soon began to feel the pinch of this effort. More and more personnel was pressed into duty and when, as was usually the case, subsidies did not cover all the expenses, Mission resources had to be tapped to make up the deficits.

The expanded programs, then, demanded more personnel and more funds. What was looked upon as a blessing -- the windfall of government subsidies -- became in many respects a burden. For example, one respondent indicated that it was difficult for Congolese pastors to understand why the government funds were not used for church buildings, salaries, facilities, and other phases of church work. Even some missionaries and home boards became concerned that more and more resources were going for education. Others took the position that without trained



leadership -- a product of the schools -- evangelistic and pastoral work could not function effectively. Expansion continued; the die was cast.

Commenting on the effect of diverting funds to education, one missionary observes that "the fact that mission financial resources were invested in schools may have served to strengthen the evangelistic effort because the indigenous church was forced to become self-sufficient." It helped to indigenize the church.

The Salisbury Conference report gives the following statements reflecting the concern for finding resources to do the job:

The fact must be faced that the Church is unlikely to have sufficient resources in money or personnel for the educational tasks required of it by the nation, and for the needs of pastoral and evangelistic work. The priorities must be assessed with great care, keeping always in mind the primary task of the Church, wherever it is placed, to witness to Jesus Christ.<sup>19</sup>

If the Church is going to respond effectively to these challenges (establishing new churches and adequately training and paying ministers) it will have to discover new sources of financial support both at home and overseas. It would be unrealistic to expect financial support for education from the Churches in Africa on any but a modest scale at the present time. This in no way reflects upon the concern for education, but upon the limitations of the resources.<sup>20</sup>

In conclusion, the observation of a respondent notes a rather ironic twist developing in regard to resources:

The position now is that the Church is calling for more and more investment of mission resources in education, and the mission is forced to maintain the evangelistic effort.

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<sup>19</sup>AACC, Christian Education in Africa, p. 53.

<sup>20</sup>Ibid, p. 72.

ITEM 7                    MANY BELIEVE EDUCATION COULD BE TAKEN  
OVER BY THE GOVERNMENT

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	47	15	36	1
Congolese students	68	0	26	5

The figures indicate that all of the Congolese students believe that education could be taken over by the government. Most missionaries (eighty-three per cent) believe that it could, but some limit the extent of the take-over.

No one questioned the right of the government to take over or to control the schools. The question centered mainly on their ability to finance the schools. It was unanimously agreed that the government could do little now to support the schools. Two respondents observed that part of the unrest and difficulty today in Congo stems from the fact that teachers salaries are often not paid for six months after they are due. Many agreed that the government should take over the elementary, but did not have the funds to meet even the present commitment despite "massive UNESCO help."

Commenting on the apparent desire of the government to take over the elementary and make it a part of the state program, a missionary says that perhaps this is to release missionaries for secondary schools. Indeed, missionaries are moving into secondary work, the number one priority along with teacher training and other higher education.

The Congo Protestant Council, according to one missionary, has gone on record favoring a system of free public education with no

strings attached. Today, according to other respondents, the official Government schools which do exist offer a choice between Catholic, Protestant, or moral instruction as part of the curriculum. Those who object to religious instruction may elect to be excluded. Religious liberty is protected.

Another respondent suggests that the majority of church leaders do not want the Government to take over the schools. "This would lower their prestige and give the impression that they could not do all the missionaries have done." Perhaps another reason is fear of Catholic domination.

Teachers' salaries, set by the government, are from ten to fifteen times that of the pastors, says another writer. This is another cause of friction since the church cannot afford to pay comparable wages making recruitment difficult.

According to a report in the Wall Street Journal, January 31, 1964, much aid is pouring into Congo. The article states:

The UN has poured over \$300 million into the Congo since it appeared on the scene three and a half years ago. Additionally the United States has pumped \$163 million in economic aid into the Congo in the last two years alone.<sup>21</sup>

How much of this goes to the schools is not clear. Much of the United States aid, according to the article, is in the form of surplus farm goods, technical assistance in government administration and public services, school and road building, and similar assistance. Education also shares. More is needed. It will be a fortunate thing for

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<sup>21</sup>"How Explosive is Africa," The Wall Street Journal, January 31, 1964, p. 6.

the Congo when the government can adequately support a system of free public education for the great mass of its citizens.

### Misgiving 3. Independence of the Church

"Missions have established educational institutions which, unless taken over by government, become a grave drain upon the resources of the indigenous church. If such institutions continue to be maintained by the missions, then the church is prevented from achieving its full independence."

Items 8-10 of Part I apply to this misgiving. Before taking up the individual items, some general observations will be made.

Two reactions by missionaries give us a clue to resolving an apparent contradiction between the two statements of the criticism:

Some of these criticisms must seem very unreasonable and contradictory to anyone not in close touch with African events. The key here lies in the word Independence . . . . Though many appreciate deeply the help given, there are others who resent having to be dependent upon it. They don't like to be reminded of their own inability to do it.

No one likes to be on the receiving end all the time or to have everything done for them. Yet this is what has happened in the Congo over the years. Around the world the United States encounters resentment from those who are the recipients of foreign aid. Often we hear of people in need who say they would rather go without than accept "charity." Almost everyone wants to be as independent as possible. We should not be surprised, therefore, when the Congolese, seeking to retain or re-establish his dignity, strives to be independent.

Niles presents two caveats that are applicable here:

- (1) African personality has been violated and the need for the African to find themselves must have priority over all other needs.
- (2) The educated African leader would prefer to see his fellow African starve than become the object of pity and patronage.<sup>22</sup>

An experienced missionary to the Philippines, speaking to a group of missionary appointees that included the researcher, advised the neophytes to beware the "benefactor" concept. He advised the group to be careful how you give suggesting that the missionary make loans, not gifts, even though the chance of being repaid is nil. It gives the recipient a chance to preserve his dignity. Then he wisely added, "don't confuse gifts and the gospel." This wisdom needs to be applied to the Congo.

The second clue to understanding this misgiving says:

This presents an apparent dilemma, more theoretical than practical; however, since it is not an "either-or" situation in reality. All three groups named are involved, each differently. The government is heavily subsidizing the educational program, thus the church is not being called upon to bear a burden that it couldn't, even if it had to. Missions are contributing largely staff who are supported in the same way other missionaries are, thus they are a burden to neither government nor church. However, the complete direction and authority of the educational program are in the hands of the Church. The Director of Education is an African. The "advisor" to this office is a missionary. Seeming dilemmas have a way of being resolved to the satisfaction of all in the actual day-by-day workings of a situation.

That all are not completely satisfied will become apparent as we turn to Items 8-10 for further analysis of relevance and reaction.

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<sup>22</sup>D. T. Miles, "The All Africa Conference of Churches," International Review of Missions, October, 1963, p. 412.

ITEM 8      MISSIONS HAVE ESTABLISHED EDUCATIONAL INSTITUTIONS

WHICH UNLESS TAKEN OVER BY THE GOVERNMENT OFTEN BECOME

A DRAIN UPON THE INDIGENOUS CHURCH RESOURCES

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	44	22	29	4
Congolese students	32	37	16	16

The figures show that about three-fourths of the missionaries, and about half of the Congolese feel that this is a problem for Congo. The fact the indigenous church has reached different stages of autonomy in different areas and under various boards accounts for some of the diversity. The extent of church involvement in educational work causes differences in response. The question of extent of government involvement is also a factor.

There seems to be no question that the missions have established educational institutions. They are everywhere. The government leaves the administration of the schools in the hands of the missions, and it pays the school subsidies to the mission. The mission in turn works with the Churches, and basic policies are worked out in annual conventions of the churches.

There are apparent differences in the relationship of the schools to mission and churches. Consider the following reactions:

It is not the aim of missions to relate the educational institutions to the indigenous church . . . I know of no instance where such an institution has been given over, to the support of the indigenous church . . . If the institutions were not supported by the mission, they would close . . . The church is not caring for the education, but the mission is.

The only institutions not yet taken over by the church are those that are not yet qualified to take over such as secondary schools and Bible schools . . . We have tried to have indigenous churches from the start. We have gone into the villages and said that if they would build a school building, we would send them a teacher, and that it would be their responsibility to pay the teacher and house him. This was carried on by the local church so that many villages banding together were able to set up a school in a central location for all. The pastor was the overseer of the school and was the pay master, since he was the best educated in the area and the only one able to keep accounts. As the schools grew, the churches had more and more teachers to pay and supplies to buy. Today the churches and schools are in the hands of the people, but the government pays the teachers' salaries.

Most of the reactions indicated that the educational institutions are not now a drain on the church. Reactions indicate that about all the churches are supplying is building space to house schools. Other reaction indicates that missions are still supplying funds for capital improvements. The American Baptists, for example, are now raising funds for a campus type school plant for a new secondary school in Congo. However, there may be the fear that if missions are again forced to leave the Congo, as was the case in 1960, the indigenous church would not only be responsible for the control of the schools, but the financial burden would be theirs also. Perhaps to many Congolese, for this reason, it would be good for the government to be responsible for the finances.

It has been observed in the discussion of Item 7 that there is general agreement that the government has the right to control the common school system for the good of the country. It was pointed out that most missionaries were anxious for the government to assume control and support of the elementary school now so that missions could

concentrate on secondary schools and teacher training. It is well to add that there are educational institutions that the missionaries feel ought not be taken over by the government. Theological training, for example, is an area that the government should not assume. Missions and churches should continue their efforts here.

Concern was expressed regarding the government participation in elementary education on a large scale. Several reported that the standards have been greatly lowered in order to find the teachers to meet the tremendous educational need. Mission teachers have been moved into secondary education, and their Congolese replacements have not had adequate training — the task is so big and the supply so small. What should the missions do? How should they react when they see standards lowered? If they protest, their motives are questioned. (See Neufeld's warning on page 50.) Perhaps it would be well to remember that not many years ago the United States faced similar problems. The nation was expanding and the trained teachers were few. But out of the one room little red school houses came the leaders to see us through. Perhaps the same will be true for the Congo. The determination seems to be there.

As an evidence of that determination, a respondent reports this hopeful sign for the future:

The government seems to be alert to the problem and danger. I understand that they have issued a statement to the effect that no Congolese will be allowed to teach in the Secondary (School) who has not had some college work. This would seem to be a move to prevent a repetition of what is happening at the Elementary level.



ITEM 9 IF EDUCATIONAL INSTITUTIONS CONTINUE TO BE MAINTAINED  
BY THE MISSIONS, THEN THE CHURCH IS PREVENTED FROM ACHIEVING  
ITS FULL INDEPENDENCE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	21	42	32	5
Congolese students	31	53	11	5

Forty-two per cent of the missionaries and fifty-three per cent of the Congolese students feel that this is not a problem for the Congo. The author had expected more Congolese to consider it a problem.

Many of the missionary responses dealt with the meaning of the term "Independence." A Composite of reaction gives this insight into the problem:

"Full independence" (how I hate that term! Who can afford to be fully independent? Who is?) cannot be achieved as long as schools are dependent on foreign aid . . . They have a strange definition of independence. They wanted no white man to tell them how to do the job right, but wanted funds from overseas . . . They resent impairment of independence, but demand bigger schools . . . Pride demands these institutions here and now even if they must be supported by others. But pride also demands full independence . . .

Note the emotional responses that this misgiving evokes. There is no doubt that there are mixed feelings regarding independence, especially the drive for full independence. It elicits from the missionary what Niles calls the "I know I am not wanted, but I know I am needed" attitude. He observes that "not to be wanted is a judgment passed on mistakes of the past, and the perceptive among missionaries and African Christians know that it is so." 23

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<sup>23</sup>Niles, International Review of Missions, p. 411.

Another respondent notes that there is the underlying assumption that anything foreign is necessarily a hindrance to the freedom of the African churches. Some of the press releases during the recent rebellion indicated that the communists were pushing this doctrine.

It was also suggested that in the eyes of the Congolese the educational institutions have been closely knit to the whole mission program that to them control of education means control of the church. For the church to be independent, it must assume all responsibilities the missions have borne. If not, its independence is compromised. One notes that the same demands are not made for medicine. There seems to be a need for a clearer understanding of what a church is and does.

In conclusion, it should be noted that the missions are quite willing, in general, to turn over the educational institutions to the church and are willing to invest money and personnel in them. Roman Catholic monopoly is still viewed as a potential threat, and Protestant schools are still seen as a challenge to any encroachment upon religious liberty. Full independence may have to wait until the future is more secure.

ITEM 10 MOST MISSIONARIES BELIEVE THAT MISSIONS SHOULD  
CONTINUE TO ESTABLISH AND MAINTAIN SCHOOLS\*

	YES	PER CENT		
		NO	BOTH	NONE
Missionaries	53	14	30	3
Congolese students	58	11	26	5

Only fourteen per cent of the missionaries and eleven per cent of the Congolese indicates that missionaries believe that missions should not continue to establish and maintain schools. More than half of each group give an unqualified yes to the item. To be sure about what more of any group believes is a difficult, if not impossible, task.

Because this was primarily an educational problem, the author included this question for discussion in Part III (Number 7). The reaction from the educators will be reported here with the reactions of those in theological work.

The item places the emphasis upon what the missionaries believe although some may have responded to the second part of the statement--missions should continue to establish and maintain schools. However, the open-end item solicited response to the latter part.

Almost without exception, the missionaries expressed the view that the missions must continue to help maintain the work already begun. It was generally agreed that the government should establish and maintain primary schools as soon as they are able. In the meantime, primary schools ought to be in the hands of the Congolese church. Missions should continue to maintain secondary schools, teacher training schools, theological schools, medical schools, trade schools, etc.

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\*Not a specific misgiving, but an assumption of the misgiving.

There is general hesitation to establish new schools, except for higher education. A composite of missionary reaction present these views:

We should limit the number to the staff and funds available. We should seek to develop the schools the church needs to train the leaders she requires. We should get out of the mass education business as soon as possible . . . Neither the government nor the church feels responsible for paying for the materials needed here . . . We must continue educational expansion for three reasons: (1) the country badly needs it, (2) if we don't, those of differing thought will, to the detriment of our evangelistic position, and (3) it is the will of the Congolese people! . . . Disillusionment and despair with government efforts demand our help.

Cautions were presented that religious liberty should be protected, that trained Congolese be made full partners and given full status without any condescending treatment, and that the churches, not missions, do the maintaining and expanding even though missions and churches overseas help supply funds and personnel. Said one observer, "I don't believe it is a wise policy for missions to be carrying on the bulk of education in any country." With this the author concurs.

Again and again the fear of Catholic domination was evident. Two comments expressing the fear also suggested factors that might operate as a safeguard:

The American system of separation of church and state would be good for the Congo, too. But the Roman Catholic Church has a tenacious hold on the new nation which it will not easily surrender.

I expect that we feel that the Catholics will take over all the schools, but I think the same forces that made for a beginning of government schools in the middle 50's will be felt again.

Phenix, Professor of Philosophy and Education at Teachers College, in a report to the Africa Committee, DFM, NCCC, on his participation in and reaction to the Salisbury Conference, makes this observation on the relevance of the American experience:

I think that the fact the day of the missions being the major educational influence in all Africa has passed is something to be rejoiced in, not to be sorry about. And here I think also the American experience, whether the British or the Africans like it or not, is very relevant, and that is that we, with our experience of a separation of church and state in education, with our experience of the churches fighting their way against secular influences and thereby being strengthened, that this augurs well for the future of Christian education in Africa.<sup>24</sup>

Not many missionaries commented specifically on the issue of separation of church and state. They do seem to support generally the acceptance of financial aid from the state, and several voiced approval of religious instruction in the state schools as now operated. Note this reaction to the current practice:

As an American, I still find it interesting, even curious, that the Congolese government's educational branch pleads with both Roman Catholic and Protestant groups to provide teachers of religion for the non-Christian institutions, even paying their salaries; I do not disapprove of this, and I admire the efforts of the Congolese government to guarantee "freedom of religion", allowing students and parents to choose to attend such classes, whichever class of whichever religion is preferred. I have often felt that the Congo government had something to teach other nations in regard to this.

Who is going to teach whom is not clear. The British concept of the relatedness of religion to all of life, and therefore worthy

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<sup>24</sup> Philip H. Phenix, Report on the Conference on Christian Education in a Changing Africa (New York: Africa Committee, March, 1963), p. 3. (Mimeographed minutes: A1103-B).

of inclusion in the curriculum may be more closely related to the African concept of the wholeness and interrelatedness of life than is the American concept of separation of church and state. The African Christian viewpoint, presented at the Salisbury Conference, suggests that:

Parents have a natural moral right to choose for their children education given under the auspices of the Church where such is available, in preference to State education . . . Parents also have a right to demand that the instruction of their children in State Schools includes religious and moral teaching, if necessary, provided by teachers appointed by the Church or religious group to which they belong. Parents also have the right to withdraw their children from religious instruction which is not in accord with their own beliefs.<sup>25</sup>

The reactions indicate that their experiment is working.

Misgiving 4. Paternalism

"The dependence of the church on mission help for secondary education leads to a paternalistic attitude by missionary educationists and to a subservient attitude by scholars and even teachers."

Items 11-13 from Part I apply to this misgiving.

ITEM 11 THE CHURCH IS DEPENDENT ON MISSION HELP  
FOR SECONDARY SCHOOLS

		PER CENTS		
	YES	NO	BOTH	NONE
Missionaries	83	7	8	1
Congolese students	53	10	26	10

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<sup>25</sup> AACC, Christian Education in Africa, p. 45.

Only seven per cent of the missionaries and ten per cent of the Congolese feel that the church is not dependent on the missions for help for secondary education. There is substantial agreement that it is.

Very few respondents felt it necessary to comment on the assumption that the church is dependent on missions for help. One commented that the government can't supply the schools needed and the Congolese themselves can't finance them without outside aid. Another observes that the churches are not running them, but the churches and missions are asked to help by supplying buildings, supplies, etc. The government is attempting to pay teacher salaries, but this is usually late.

Perhaps those who gave a negative response felt that the church could make a greater effort. Perhaps they felt it is the government who needs the help, not the church. Some may even feel that UNESCO, foundations, and foreign aid might be used to do the job. Regardless of the source, aid must be found.

ITEM 12                      MISSIONARY EDUCATIONISTS GENERALLY  
HAVE A PATERNALISTIC ATTITUDE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	3	51	46	0
Congolese students	80	5	10	5

The figures reveal a sharp disagreement on this criticism. Only three per cent of the missionaries give an unqualified yes, whereas eighty per cent of the Congolese believe that missionaries

have a paternalistic attitude. Half the missionaries deny the allegation.

There is little doubt that it is difficult to be objective about one's own attitudes. About half of the missionaries admit that statement is true in part. The Congolese perception is probably somewhat biased by their unhappy experiences at the hands of the white man over the years. Let us examine some of the factors that bear on the situation.

An examination of the historical records show that Belgium's colonial policy was paternalistic. As late as 1958, the Belgians openly and proudly described their system as paternalistic.<sup>26</sup> In her penetrating analysis of paternalism, Slade observes that from the beginning a benefactor-recipient relationship developed supported by the patterns of tribal society. It was easy for the white benefactors to take the place of the hereditary chiefs. Slade observes:

The object of paternalistic policy is to make someone who is assisted, insured, and pensioned, instead of making him a free man . . . But at all times, men have found freedom in misery preferable to a comfortable slavery.<sup>27</sup>

This thorough-going and intelligent paternalism of the companies had produced impressive material results. What it had not done, however, was to leave anything to the initiative of the Africans. The danger was that this businesslike attitude risked treating the African workers as something less than a man.<sup>28</sup>

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<sup>26</sup>Donald L. Wiedner, A History of Africa South of the Sahara (New York: Vintage Books, 1964), p. 426.

<sup>27</sup>Ruth Slade, The Belgian Congo (London: Oxford Press, 1960), p. 5.

<sup>28</sup>Ibid, p. 4.



The Bible teaches that man shall not live by bread alone. The cradle to the grave care left many gaps unfilled. Slade cites these gaps: no political responsibility, no trained elite capable of leadership, no freedom of expression, but real discrimination in housing, education, and medical services.<sup>29</sup>

In her chapter on African discontent, Slade discusses these additional factors that brought about eventual demands for Uhuru or freedom: Congolese soldiers sent abroad saw their plight; neglect of "native policy" which meant fewer personal contacts; Europeans within the country demanding more rights; social dislocations due to the rush to towns; developments in other parts of Africa such as the independence of Ghana and de Gaulle's offer to French Congo; emergence of a middle class and trade unions; demands for equal pay for equal work; demands for higher education; and political awakenings.

Congolese are quick to point out also that the message of the missionaries played its part in the awakenings. It was the Bible, they say, that taught us that black and white are equal in the sight of God and the Truth will make you free. There has been real concern that the Church has not been more militant in the securing of basic human rights and freedom.

There is evidence to suggest that paternalism did not disappear with the change of political control. Neufeld's observation is much to the point here:

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<sup>29</sup>Ruth Slade, The Belgian Congo (London: Oxford Press, 1960), p. 6.

With the attainment of political independence in the Congo, the political paternalisms of the colonial period has also been cast aside. But the evil forces manifest themselves in new forms. The revolution in human relations in the Congo is not yet complete. In too few places has real brotherhood between African and Western white man been attained.<sup>30</sup>

Neufeld then reminds us of the old African Msimangu in Alan Paton's Cry the Beloved Country, who so eloquently expresses his fear of future human relations when he says: "I have one great fear in my heart, that, when they are turned to loving, we shall be turned to hating."

Harvey Glickman, book editor of African Report, suggests that paternalism continues. He claims that:

A paternalism of high policy reinforces and fulfills a paternalism of personal relations, and the consequence perpetuates the lineaments of the Belgian tragedy in Congo . . . It is in the institutionalization of paternalism that one may find one set of roots of the crisis in the Congo.<sup>31</sup>

Against this background, let us consider the reactions of the missionaries.

Missionary reaction varied from a complete denial of any paternalistic attitude to humble admissions that unfortunately the charge was true. Some said it was true in part, but the factors in the situation caused the parent-to-child relationship. Consider this composite:

I am not aware of any; we have good rapport with the Congolese . . . This would depend entirely upon the attitude of the

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<sup>30</sup> Neufeld, The Unfinished Revolution, p. 27.

<sup>31</sup> William H. Lewis, New Forces in Africa (Washington: Public Affairs Press, 1962), p. 71.

individual mission, the mission teacher, and the scholars . . . May be true in some missions, but not ours! . . . it is possible some missionaries enjoy throwing their weight around . . . missionary educationists are less paternalistic than those in other branches . . . on the whole, missionaries treat the Africans much better than they treat each other . . . A partnership of mutual respect characterizes most church-mission relationships.

Some of the extenuating factors suggested were: being placed in a position where you have to exercise discipline and pay the bills; providing leadership; working with elementary children tends to make one treat everyone as children; and dispensing aid from overseas.

Some possible solutions and an admonition follows:

Much can be done by an understanding attitude on the part of missionaries, avoiding that which gives offense, ignoring immature attitude when they arise, and being generally sensible and objective.

The solution is not a withdrawal from secondary education by missions, but rather a frank recognition of the real problem in human relations that exists, and a realistic effort to deal with them.

The job for us is that of the "deacon" - to do the serving.

One respondent reminds us that there is a good and wholesome paternalism in the life of every individual, church, classroom, government, etc. The drive for independence has colored its wholesome meaning.

ITEM 13 AFRICAN SCHOLARS AND TEACHERS USUALLY HAVE A

SUBSERVIENT ATTITUDE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	4	71	24	1
Congolese students	37	26	26	11

The figures indicate that seventy-one per cent of the missionaries, but only twenty-six per cent of the Congolese feel that this is not a problem. Again the problem of self-perception and observer perception causes a divergent evaluation.

Many noted that the drive for independence and nationalism has caused subservient attitudes to diminish. Several noted "resentful" and "defiant" attitudes on the part of students. Consider the following:

The students, since independence, have almost a defiant attitude. They have had strikes, they audibly express any dislike they have, they have refused to take at least one exam, etc. . . . Some of the students are doing a good scholarly job, while others appear to be in class because it is the thing to do to get a better job and to get away from home . . . Students walk out if they don't like courses taught.

In regard to teacher attitude we have this observation:

The most mature teachers even admit to public belligerence which goes further than their real feelings because others suspect them of subservience, and some missionary educators show a guilty and apologetic reaction.

Recognizing the causes and the motives behind the apparent "defiant" attitudes may help us to be more sympathetic, and expressions of love and concern may help to swing public expectations and pressures toward a more reasonable and balanced view.

In conclusion, the observation that communists are, through their literature, preaching an anti-mission and pro-full independence line is doubtless true and is a factor that has to be reckoned with. Veysey, writing in the New York Sunday News on The Congo's Black Castro, says:

The missionaries, perhaps more than any other group, were a force for law, and order, and peace. If Milele was to get unchallenged grip on the minds of the villagers, then he must remove the mission influence.<sup>32</sup>

Subsequent deaths, burnings, and evacuations stand as a witness to his success. It is hoped that the partnership of mutual respect, described by one respondent, can spread throughout all the Congo.

In concluding this discussion of paternalism, it is well to remember that the big three -- government, business interests, and the Church -- all were cast as benefactors in their civilizing mission. It is to the credit of the Church that it recognized a need to end any paternal ways, especially in human relations. Slade reports the words of the Secretary of the Protestant Bureau in Brussels in 1959:

To me it has been clear for many years that the Congo missions and missionaries must get away from the paternal ways in which we have led most of our activities in the Congo. We have often worked under the misconception that the Africans are grown-ups with a child's mind. Nothing is more false. They are adults, think as adults, and want responsibility as adults.<sup>33</sup>

Slade also reports, as an evidence that Protestants were aiming at a gradual transfer of authority, that by 1958 over 500 men had been ordained and twice that number were serving as pastors, although they were not ordained. By 1956 Africans were admitted to the Congo Protestant Council as full voting members. Teachers had been trained and

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<sup>32</sup>Arthur Veysey, "The Congo's Black Castro," New York Sunday News, February 23, 1964, p. 75.

<sup>33</sup>Slade, The Belgian Congo, p. 36.

the medical assistants were performing delicate surgical procedures although colonial policy required that a European oversee the operations. Slade makes this evaluation of the sincere attempt to end paternalism:

The majority of the Protestant missions at work in the Congo thought of the Church in terms of the local "gathered community." They aimed at gradually transferring authority from the European missionaries to the African leaders of the local churches. But it was impossible to hand over authority in this way, however, until the Government has accorded the right of association to Africans, for an African church independent of the European mission could not legally exist.<sup>34</sup>

Aid began to replace direction. The brothers-in-Christ concept was beginning to be manifested in daily living.

#### Misgiving 5. Attitude Toward People and Culture

"Missionary educationists often despise African culture, non-Christian beliefs and traditions and ride rough-shod over parental rights and choices for the education and religion of their children. They make impossible an approach in love and understanding to Muslims, Hindus, etc."

Items 14-17 of Part I apply to this misgiving. Before discussing the individual items, some general observations will be made.

There was general agreement among the missionaries that the

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<sup>34</sup>Slade, The Belgian Congo.

term "despise" was not a proper term to use here. They suggested that "spurn, ignore, distrust, do not know, overlook, take a stand against" would be more appropriate to describe the situation. Some added:

Missionaries more often are ignorant of and unappreciative of African culture, and fail to relate Christianity to the local culture . . . most of us are weak on anthropology . . . too quick to condemn that which was strange . . . but a just criticism in general.

One suggests a way in which "despise" may be considered correct:

It is more accurate to say that the forms through which the culture finds expression have sometimes been despised because misunderstood.

Many suggested the idea that all things must be judged in the light of God's word, the Bible. Carpenter correctly observes that:

It (Christianity) always involves critical judgment of the surrounding culture from the standpoint of God's righteousness, truth, and grace. "Do not be conformed to this world," wrote St. Paul, "But be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, and acceptable and perfect." Congo Christians have been taught the importance of this principle of independent judgment in relation to the traditional African culture: they are not slow to apply it in respect to new choices and relationships which confront them.<sup>35</sup>

Many Africans have themselves passed judgment on their culture and have adopted many Western cultural manifestations. Many are re-discovering the values in their own. Integrating the old and the new into a unifying system of values is a continuing task for the Congolese.

With this background in mind, we turn to the individual items.

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<sup>35</sup>George Carpenter, "Whose Congo?," International Review of Missions, July, 1961, p. 282.

## ITEM 14. MISSIONARY EDUCATIONISTS USUALLY DESPISE AFRICAN CULTURE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	1	77	22	0
Congolese students	58	21	21	0

Seventy-seven per cent of the missionaries deny they despise African culture, and only one per cent says that it is unquestionably true. Seventy-nine per cent of the Congolese believe it to be wholly or partially true. The term "despise" causes much of the problem.

As indicated previously, missionaries do generally admit that the culture was often ignored or distrusted. Only three observations were made in regard to this item. They are:

With independence has come a new consciousness of the value of pride in their own culture . . . But one thing I believe troubled many a missionary in the Congo was the spurning of this (African) culture by the new generation; they wanted to be like Europeans . . . African friends need to prepare materials on African culture and religion for classroom use for African students.

Pride in culture is a good thing, provided it is based on sound judgment. Many warn of the danger of an assumption of total cultural superiority. A workable combination of the old and the new is to be desired. The words of one respondent sum up what is needed:

Africa is sensitive today, and the best and the purest motives are often misunderstood. Missions and missionaries should exercise greatest care, but Africans should try to be less sensitive, try to find less fault, have less self-pity and be -- I say it thoughtfully -- more grateful than some seem to be. They would be happier and get much further. This is an inexpensive way to help themselves.



ITEM 15

MISSIONARY EDUCATIONISTS USUALLY DESPISE

NON-CHRISTIAN BELIEFS AND TRADITIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	11	49	38	2
Congolese students	90	0	10	0

About half the missionaries deny the allegation that they despise non-Christian beliefs and traditions. Eleven per cent say that it is true without reservation. However, ninety per cent of the Congolese say that it is unreservedly true, while none say that it is completely false. Let us see why the marked difference.

The reservations about the use of the term "despise" certainly continues a factor here. Point of view of the observer again figures into the responses. That some feel there was a difference between attitudes toward beliefs and traditions is revealed by this reaction:

We had no conflict or antagonisms to non-Christian belief; we did have to differentiate among traditions.

In the Salisbury Conference report, the Africans express this evaluation of traditional values:

There are traditional values in African cultures which should be respected, cherished, preserved, and transformed; they have to be built into the changing pattern of Society. Some of the values we have in mind are: awareness of the spiritual world which may be a corrective against materialism; the expression of reality in ritual; the keen sense of belonging which may balance extreme individualism; the concern for kin and the aged; the irrepressible gaiety of Africans which has survived generations of adversity.

On the other hand there are limitations in African traditional values which need to be broadened, as Africans are citizens not only of their own countries, but also of the larger world of which the new states are increasingly becoming a part. We have in mind: the selective attitude which limits neighbourliness to one's kin

or clan; restrictions on the exercise of one's initiative which is fostered by an authoritative attitude of parents and instructors of the young; the low status of women in a society which is still generally polygamous; lack of concern for the helpless.<sup>36</sup>

In suggesting that there are practices that Christians cannot condone, two respondents cited the practice of selecting a mate through pre-marital relationship (if the girl becomes pregnant, she is a prime candidate for marriage), and the practice of leaving a wife if she cannot bear children. There were also values that became points of contact to present the gospel message: the concept of God as spirit, etc.

Herskovits, after observing that the negative approach of some missionaries had caused the Africans to "become ashamed of anything associated with African religion" and "embarrassed by the traditional (art) forms," makes this observation:

There are, however, exceptional missions where drums, not church bells, call to prayer, or where, as in one station in the Cameroons, in a church built in the traditional style, the altar rail was carved with indigenous motifs by local artists, and the communion table was a copy of a large chief's stool.<sup>37</sup>

Herskovits also notes that the Africans often reinterpreted Christian symbols in terms of the old culture. For example, he cites the transferring of the power symbolized in fetishes to church membership cards. There was a rush to join the church to get the new symbol -- the church membership card.<sup>38</sup> That others joined churches to

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<sup>36</sup>AACC, Christian Education in Africa, p. 37-38.

<sup>37</sup>Melville J. Herskovits, The Human Factor in Changing Africa (New York: Alfred A. Knopf, 1962), p. 212-13.

<sup>38</sup>Ibid, p. 214-15.

be able to attend its schools is doubtless true also. True motives are always hard to assess. Nevertheless, missions and churches need to continue finding ways to adapt to the needs of the people as cultural patterns change.

ITEM 16 MISSIONARIES OFTEN RIDE ROUGH-SHOD OVER PARENTAL

RIGHTS AND CHOICES FOR EDUCATION AND RELIGION OF AFRICAN CHILDREN

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	4	81	14	1
Congolese students	47	16	32	5

Eighty-one per cent of the missionaries deny the allegation that they ride rough-shod over parental rights. Seventy-nine per cent of the Congolese students feel that the criticism is justified in part. Nearly half the students say that it definitely is true.

The expression "ride rough-shod over" would naturally bring denials from most missionaries. The fact that there were so few schools available meant that sometimes students could not be accommodated at a school and were forced to look elsewhere for schooling. Not to have the child in the school of his choice might be construed as ignoring the parents' rights. Note this reaction on this point:

Unfortunately, there were no other schools, so students had to be accepted on our terms. Parents and others must have resented the set up more than we shall ever realize. It underlies the need to put religious instruction on a voluntary basis.

The desire to have their children educated, forced some parents to agree to whatever terms were demanded. The schools naturally taught

the Christian faith as it interpreted it. One respondent said that "a mission school would be out of touch with reality if it permitted religious instruction contrary to its teaching to be carried on in its institution." This may be construed to ignore parental choices of religious instruction.

Even during Leopold's reign, it was agreed that compulsory education could not be instituted. Physical facilities, funds, and teachers were lacking. Africans (and some missionaries) could not see the value of education, and bribes and inducements -- free meals, clothing, prizes, free medical supplies, and post-school benefits -- were offered. This kind of pressure may be in view despite the good motives intended. Often the parents did approve of and desire Christian training for their youth.

One respondent reported that the greater pressure came from the Congolese pastors and Christians rather than from the missionaries. "Any hold that we may have had," says another, "disappeared with Independence."

ITEM 17 MISSIONARIES GENERALLY MAKE IMPOSSIBLE AN APPROACH  
IN LOVE AND UNDERSTANDING TO MUSLIMS, HINDUS, ETC.

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	47	22	25
Congolese students	58	26	16	0

While nearly half the missionaries (forty-seven per cent) say the criticism is not true, one-fourth the respondents did not commit themselves. The author was surprised that even six per cent said the

criticism is true. Fifty-eight per cent of the Congolese, however, say that it is true.

One respondent reports that there are few Hindus, Muslims, etc. in the Congo. But more important, the nature of Christianity should prevent the criticism from being true. Christianity in its very essence contains the means of an approach in love. A composite of reaction about the nature of Christian love suggests:

Love and understanding toward Muslims, etc. is a matter of the heart. I cannot know what the Africans have seen to suggest such a criticism. I do not deny it; I just have not observed it . . . Christianity is an exclusive religion -- "there is no other name under heaven whereby we can be saved." However, we could be wiser in our approach to this matter in teaching love for every man as a human being, since our Lord certainly loves all men . . . We have taught in love. You don't need to agree with a person or culture in order to approach them with love and understanding . . . An unloving approach is not a Christian approach.

It is possible the doctrine of separation has been misunderstood. Not having fellowship does not necessarily imply lack of love or concern. The mark of a true Christian is love.

That disregard of culture and human feelings can have far-reaching repercussions can be illustrated by the 1958 Brussels Exposition experience. An African village and school were placed on exhibition for all to see -- a showpiece. However, the comments that ensued insulted the dignity of the Africans who were a part of the project. The exhibit was withdrawn, but the damage was done, for those Africans, who became the leaders of today, went home resolved to do something to change their lot. Even a new Belgian policy of "association" was rejected by the Congolese leaders. They amusingly

described the new "association" in terms of a horse and rider, a white rider on a black horse. Complete independence became the cry.

In concluding this consideration of attitudes toward people and culture, we would do well to recall the words of our late President, John F. Kennedy. His challenge to us regarding right motives is clear:

To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required — not because the Communists may be doing it, nor because we seek their votes, but because it is right.

Misgiving 6. Denominational Divisions and Strife

"Missions are usually associated with a particular denomination or theological party, and have introduced into Africa the divisions of Christianity in Europe and America. This is seen at its worst in the intolerance and strife between the Protestant and Roman Catholics in Church education."

Items 18-20 of Part I (Appendix I) apply to this misgiving.

ITEM 18 MISSIONS ARE USUALLY ASSOCIATED WITH A PARTICULAR  
DENOMINATION OR THEOLOGICAL PARTY

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	67	10	21	2
Congolese students	74	10	16	0

Ten per cent of each group felt that missions are not associated with a particular denomination or theological party. Perhaps these respondents have in mind that some are "interdenominational" and therefore not associated with the old line denominations. Most, however, agree that missions are associated with a particular denomination.

We discussed previously under Item 2, page 44, that there is some confusion about the term "denomination." Some do not view Catholics as a "denomination" while others do. We have also mentioned that the Congo Protestant Council to which most protestant groups belong has tended to blur and minimize denominational lines. Comity agreements have also tended to reduce denominational differences.

Only five observations were made in response to this part of the misgiving. One points out that denominationalism is not deep-rooted in Congo. Another noted that comity arrangements prevent competition, divisions, etc. A third stated that they were "interdenominational, though evangelical, which I suppose you would consider a 'theological party.'" The fourth conceded that, in general, missions have been associated with one denomination. "How else could missionaries be sent out?" he asks. The fifth suggests that we are entering into a new phase of sects and divisions which are "rooted as much in African Nationalism, tribalism, and desire for prestige as in the historical denominations of Europe and America." The latter, however, are not missions or mission related.

Missions will doubtless continue to be connected with particular denominations or sending bodies. The support of missionaries and mission work depends upon it.

ITEM 19 MISSIONS HAVE GENERALLY INTRODUCED THE DIVISIONS  
OF CHRISTIANITY FOUND IN EUROPE AND AMERICA

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	46	24	29	1
Congolese students	84	11	5	0

Seventy-five per cent of the missionaries and eighty-nine per cent of the Congolese students agree, at least in part, that missions have introduced the divisions of Christianity found in America and Europe into the Congo. The Congolese were more emphatic in their response.

Although not many commented on this part of the misgiving, the few who did respond agreed that it was true, and with good reason.

Note their reasoning:

Missionaries cannot, even with the best intentions, escape being the product of their own culture . . . Each reproduces after its kind . . . The difference between Catholicism and Protestantism is deep and basic. The division does not have to be introduced. It is inherent in the very nature of the two faiths.

The ecumenical efforts of the Congo Protestant Council were cited. A number of denominations gave up some of the practices used at home to bring more oneness to the churches in Congo. For example, all agreed to practice immersion, so some gave up infant baptism and sprinkling. Another group gave up the use of real wine in the communion service. There seems to have been a real effort to minimize the denominational differences.

It is also noted that indigenous separatist movements and



churches introduced divisions that were of local origin. Tribal ties were also a divisive factor. Note this reaction:

We have had many problems in our mission in attempting to get Christians from different tribes to work together. Thanks to Christianity and Western culture, these deep-rooted divisions are being overcome. Let no one minimize the importance of this for Africa's future.

Although there have been divisions, groups have been united also. This final reminder is cited by another respondent:

It is to be remembered that the modern ecumenical movement has had its roots and origin in the missionary movement, and there is more oneness and genuine unity in the Congo than among Christians at home.

ITEM 20            THERE IS MUCH INTOLERANCE AND STRIFE BETWEEN  
PROTESTANTS AND ROMAN CATHOLICS IN CHURCH EDUCATION

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	28	26	43	3
Congolese students	68	5	26	0

Although ninety-four per cent of the Congolese report some degree of strife between Protestants and Roman Catholics in church education, only seventy-one per cent of the missionaries admit that some exists. About a fourth of the missionaries deny that any exists.

Most of the responses for this misgiving were directed at this item. Most of the responses acknowledged some degree of strife and intolerance, but five noted that there is much more tolerance since Independence and since the Ecumenical Council convened in Rome. Two noted that most of the strife existed back in the 1920's and 30's.

Some sought to identify the factors producing discord. Note this composite:

It was inconceivable to the Catholics from Belgium (which is 99 per cent Catholic) that their colony should be anything other than Catholic . . . The Belgian government gave the Catholics a favored position in the Congo . . . We expected to find the same freedom we experienced in our own country . . . Realizing that the village school served a double purpose of laying hold upon its youth and using the confidence and loyalty of adults, pastors and priests worked hard to place their catechists and teachers. The end result was that many villages had both Protestant and Catholic schools. The conditions for continual abrasive competition were ever present . . . Reformation issues were re-kindled, and Congolese believers were quickly drawn into the disputes.

The differences in viewpoint and the competition did produce strife. Having competing schools doubtless caused conflicts. The job of school director for a village was often fought over. It is interesting to note the way one respondent describes the competition-- like the competition between Sears and Montgomery Ward. Some describe the intolerance as one-sided, but others said that both may have been equally guilty. Another says that some Protestant missionaries "are so intolerant that they can't agree among themselves." When one feels that only he possesses the truth, intolerance is likely to result.

Some good relationships between the groups were also reported. The Salisbury Report noted that in some countries there is regional planning for schools. One respondent reported that in Congo the Protestants and Catholics cooperate on the Education Committee, on Jury Centrals, and in other ways. One reports this relationship:

Friests have come to our station for help with their cars and motorcycles, they have slept in our house, and eaten our food. Two weeks ago when three priests were killed, it was protestant missionaries who risked their lives to go to the Catholic station and bury the priests and then take the nuns of the station to their own station for safety.

Bishop Fulton J. Sheen, in a special mass for the slain priests referred to in the comment, told his parishioners, that members of a Protestant mission eight miles away "rescued Catholic sisters from the mob." He went on to observe that Protestants and Catholics are being "forced into unity by the force of the enmity on the outside."<sup>38</sup>

One solution to increase friendlier relationships is for the State to provide universal education. Church schools could then be optional for those who wish to attend. The source of much friction would be gone. Both could continue to make valuable contributions in education, for there remains much to be done.

Two noted that "peaceful co-existence" seems to be the order of the day. They feel that some fundamental differences would prevent unity, though cooperation could be increased. They add:

We make no excuse for standing for the faith once delivered to the saints, and do not see any virtue in conformity or artificial unity. We believe and teach a oneness in Christ.

But love is to be seen in the absence of bitterness and hate, and not in compromise of fundamental doctrine . . . Africans must become aware of the fact that all people do not think and believe alike . . . Tolerance must not blur basic differences on essential matters.

In concluding our consideration of this misgiving on denominational divisions and strife, consider this word on the likelihood that strife and intolerance will continue:

What African critics do not realize is that it takes a rather strong conviction to take a missionary abroad, and most convictions that do this are theological if not denominational. When we are completely sanctified, the strife

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<sup>38</sup> News item, The New York Times, February 12, 1964.

and intolerance will disappear, but by then, the need for missions will also.

The bright spot in all of this lies in the fact that relationships are improving. It is likely the Congolese will encourage more cooperation between all groups in the days ahead.

Misgiving 7. Modification of Theology

"The Christian religion, as introduced, is Western in its form, and missions are intolerant of any attempt to modify its theology to African beliefs and insights."

Items 21-22 of Part I apply to this misgiving.

ITEM 21

THE CHRISTIAN RELIGION AS INTRODUCED  
IS PRIMARILY WESTERN IN ITS FORM

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	62	9	26	3
Congolese students	84	5	11	0

Eighty-eight per cent of the missionaries and ninety-five per cent of the Congolese agree, at least in part, that Christianity as introduced is primarily Western in form. Few say that this is not true.

Most of the reactions agree that the misgiving is true. Several observed that this would be true whenever one religion is transplanted in another culture. Two added that most missionaries felt that everything had to be done just the way it was at home. Hence the form and order of the worship service was Western, and even the

hymns were Western, usually justified on the basis that African music was related to evil spirit worship and some types of sexual dance.

There were reactions concerned with the difficulty of separating "the essence of Christianity and its outward form and expression." One noted that several missions groups recognized the problem and sent some of its personnel to study anthropology with a view of re-exploring how Christianity could be better adapted to the Congolese culture. One cited the journal Practical Anthropology as one device to help the missionaries to come to grips with this problem of making the message more relevant to African life.

One respondent cites the fact that the Church was not the only agency involved in the westernizing process. Some educated Africans "outwesternized" the westerners. Another believes that it is the task of the Congolese church to make the changes, keeping in mind the Biblical restrictions where they are explicit. Some attempts to Africanize the religious forms will be presented in the analysis of the next item.

ITEM 22 MISSIONS USUALLY HAVE BEEN INTOLERANT OF ANY ATTEMPT TO  
MODIFY ITS THEOLOGY TO AFRICAN BELIEFS AND INSIGHTS

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	39	17	41	3
Congolese students	58	16	26	0

There is substantial agreement that missions to some extent have been intolerant of any attempt to modify theology to African beliefs and culture. Only seventeen per cent of the missionaries, and only sixteen per cent of the Congolese students say the misgiving is not valid.

Few deny that there should be an attempt to modify practice and forms to African beliefs and insight. There is some reservation about modifying theology. One suggests that theology is Biblically based, not culturally based, although interpretation must be expressed in relationship to a culture. Note the reservations in this composite:

Christianity is not a "joining" religion, but is as insistent upon its uniqueness as any other religion . . . We can't compromise basic beliefs and faith and remain true to our call . . . truth itself is intolerant . . . But if it means the unpleasant parts of the gospel should be replaced by the sugar coating that universalist and relativist Africans would desire, then I would say that the African is wanting Christianity to be something that it isn't.

Two respondents noted communication problems as a barrier to modification. They note:

Most Africans cannot yet express their theological insights adequately and do not win a general hearing . . . Too often we have been too rushed to listen. We have lost something there.

African opinion needs to be listened to more despite the pressures that the magnitude of the task and the scarcity of missionary personnel places on the individual missionary. No Christian should ever be too busy to attend to the interpersonal relationships and the felt needs of friends. Ways must be found to free the missionaries from burdens of lesser importance for the task: dialogue and interaction.

Some attempts to modify practices were cited. One noted that many use African folklore and proverbs in their sermons. Pastor question and congregational response is cited as another use of the African pattern. One noted that African beliefs concerning polygamy and their

concept of telling the truth has penetrated into theology. It is doubtless easier to get agreement on changes in practice than on changes in doctrine.

Sundkler, in his chapter entitled "Towards Christian Theology in Africa," suggests trends that future attempts to modify theology might follow. He notes that development of an indigenous theology presents both risks and opportunities:

Risks--because an over-emphasis on patterns derived from African heritage may lead to heresy or spiritual stagnation, or both. But also for great opportunities -- for it may very well be that the Church in Africa is called to help the Universal Church recover indispensable understandings of Biblical faith. Whether or not these opportunities will be translated into life and reality depends to a large extent on the training and the scope of leadership accorded to the African servants of the Church.<sup>40</sup>

One of the respondents also suggested the need for better training for the African theological student. The implication seemed to be that the level of Christian maturity was not sufficient to permit the Congolese theological leaders to make much modification now. The researcher suggests that a study of the experiences of Germany and Japan at theological reinterpretation in terms of their own cultures might give insights that will aid the Congolese to evaluate their position.

Not all the respondents would accept the statement that a Church is never indigenous until they formulate their own theology. But the reactions seem to indicate that most would accept that

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<sup>40</sup>Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press Ltd., 1962) (paperback), p. 126.

modifications in form and practice are still needed. Several mentioned that the prophet movements have come into being because of the need to make the church more indigenous. These movements should be studied.

Dodge gives this warning concerning ignoring this misgiving:

The call of the African ultranationalists is to return to the religious practices of past years. The call is strong and persistent. No European can stop a movement in that direction simply by preaching against it and calling it godless. A pietistic appeal to devotion to Jesus Christ will not be enough. Perhaps nothing can stop it. It will take more than piety, more than a threat of hell; it will take a knowledge of church and world history, and an understanding of both psychology and theology. Above all, it will take an understanding of African culture. It will demand someone keen, with the background to analyze and evaluate both western worship patterns and traditional African practices, and enough prestige to impress the masses.<sup>41</sup>

How far the return to religious practices of past years will be is probably dependent upon how tolerant and understanding the Christian leadership is in regard to this demand.

In concluding this section, this solemn warning from one who desires the end result of modification to remain Christian:

Frankly, we view this criticism with some misgiving, believing modification to African insights and beliefs means the introduction of much which will not stand the test of Scriptures.

If we can judge by western experience, there will be disagreement about what the Scriptures teach. Resistance to doctrinal changes are likely to continue. Only the Spirit of God can give the wisdom that is needed to remedy this and all other misgivings.

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<sup>41</sup>Dodge, The Unpopular Missionary, p. 124.



## CHAPTER III

## REACTIONS TO EDUCATIONAL MISGIVINGS

Misgiving 1. Relationship of Religion and Education

"Religion is a way of life and cannot be taught in schools. It belongs to extra-curricular activities. Mission education has forced worship and religious instruction into the national curriculum."

Items 38-40 of Part I apply to this misgiving.

## ITEM 38 RELIGION IS A WAY OF LIFE AND CANNOT BE TAUGHT IN SCHOOLS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	57	34	3
Congolese students	10	74	5	10

Only six per cent of the missionaries and ten per cent of the Congolese students report that this misgiving is completely true. About one third of the missionaries indicate that it is true in part. Fifty-seven per cent of the missionaries and seventy-four per cent of the Congolese deny the validity of the statement for the Congo.

The word "religion" caused many missionaries to reject the statement. They would prefer to substitute the word "Christianity". Then they would agree that it is a way of life. However, several point out that Christianity is the way, not a way, for Jesus said, "I am the way, the truth and the life; no man cometh unto the father but by me." (John 14:6). It is the exclusiveness of "the way" that has caused most of the missionaries to leave family, friends, country and conveniences to carry the gospel to a "foreign" land. If they believed

that any "religion" is an acceptable way of life, many would have remained in America. One respondent reminds the reader that part of the task for the Christian is to point others to The Way.

One observation that was made many times is that the African is by nature an essentially religious person, and that his religious beliefs and practices effects his total life. It is natural, therefore, that religion should have a place in the national curriculum. The wholeness of life concept is a factor here. Dodge, commenting on the fact that the African finds it difficult to divide the sacred and and secular, presents this challenge:

If Christianity does not concern itself with all areas of life, it will ring a false note in the ears of sensitive Africans. What a priceless heritage--this sense of wholeness, oneness, the inter-relatedness of life! For Christianity to fail to embrace all areas of life, as it proclaims its gospel, is a betrayal of its own authentic heritage and the best impulses of African religion.<sup>1</sup>

The following reaction brings us to another vital consideration:

As a "way of life," Christianity can be taught in schools by the living witness of Christian teachers, whether or not a religious course is required.

Two questions are suggested by the statement. Can (and should) religion be taught in the schools? What is a Christian witness? Each will be considered briefly.

Most of the respondents agreed that "religion" can be and is taught in the schools. Many wanted it understood that Christianity not

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<sup>1</sup>Ralph E. Dodge, The Unpopular Missionary (Westwood, New Jersey: Fleming H. Revell Company), 1964, p. 39.

only could be taught, but it should be taught. One suggested that from a secular viewpoint religious education is not essential, but from the viewpoint of a servant of the Lord, it is "a most valuable possibility." Another adds that the field of endeavor called "Christian Education" exists because of Christ's command to go and teach. Another observes:

If education is for the whole man, then his spiritual side needs training with the intellectual and physical.

Some feel that the spiritual training can be done by the church alone; others feel that the schools have a responsibility. The viewpoint of those who feel that education and religion cannot be divorced is ably expressed in an article appearing in the London Times on February 17, 1940, entitled "Religion and National Life":

The common argument that while the provision and supervision of "education" must be the business of the State, "religious instruction" must be considered as altogether the affair of the Churches, is not only worthless but mischievous. It is mischievous because it encourages the fallacy that essential education can be completed by secular instruction alone, and the teaching of religion is merely a kind of optional supplement. The truth, of course, is that religion must form the very basis of any education worth the name, and education with religion omitted is not really education at all . . . Again and again the odious fallacy recurs that education is one thing and religious instruction quite another. It is a right purpose of national education to produce men and women with healthy bodies and intelligent minds, and the immense sums devoted to the purpose are well spent. Yet the highest aim is to produce good citizens. The basis of good citizenship is character, and a man's character depends upon his beliefs. How, then, can the State afford to ignore these simple truths, and to view the teaching of religion as a task with which it has no direct concern?<sup>2</sup>

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<sup>2</sup>L. J. Lewis, Equipping Africa (Education Overseas Number Two. London: Edinburgh House Press, 1948), pp. 35-36.

The Congolese government continues to follow Belgium's lead in providing for the religious needs of the youth. One respondent says that the government program equals thirty minutes a day, six days per week. Many feel that this arrangement is working well and ought to be continued, providing the present safeguards on religious liberty are protected. One lone voice prefers it would be discontinued and the responsibility shifted completely to the church. It is not likely that the shift will occur while the government is dependent upon mission schools for the great bulk of education. Perhaps it never will, because of the important place that religion occupies in the African mind.

The second question to be considered concerns a Christian witness. Many have observed that Christianity is as much caught as taught. The Bible speaks about each believer being a "living epistle." Many discussions center around the difference between an implicit and an explicit witness. Even at the Salisbury Conference, the question provoked considerable discussion. Phenix's report on the Salisbury Conference states that they took the position that the Lordship of Christ over all life compels a Christian to be involved in education wherever he is.<sup>3</sup> The importance of the impact of the Christian in the secular school should not be minimized, but the opportunities for overt witness such as are present in the Congo schools are rare. Christian

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<sup>3</sup>Philip Phenix, Report on the Conference on Christian Education in Changing Africa (New York: Africa Committee, DFM, NCC, March, 1963), p. 1. (Mimeographed Minutes--Al103-B.)

teachers from many lands ought to be challenged to go as a "Christian Peace Corps" to the Congo. The closed doors in China and missed opportunities in Japan stand as a grim reminder of the price of inaction. In spite of criticisms and discouragements, there still remains a tremendous challenge to be met.

One obvious peril in bearing witness is the danger of presenting a false or distorted picture by not having deeds match words. Actions do speak louder than words. It is important for all Christians, but especially for the missionary, to present a gospel witness that rings true as they seek to lead others to a knowledge of The Way.

ITEM 39 RELIGION BELONGS TO EXTRA-CURRICULAR ACTIVITIES

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	64	29	1
Congolese students	21	63	10	5

About two-thirds of each group agree that the answer to this item is no. The open-end response would seem to indicate they are saying that the statement is not valid because religion does belong to the curricular. It is possible it means that the statement is not relevant to the Congo now because religion is considered curricular, not extra-curricular.

There were very few reactions to this part of the misgiving. One respondent thinks it is the natural attitude of a carnal mind that would be pleased to eliminate any spiritual influence. One observes that religious instruction should be (and is) part of the curriculum, but worship should be part of the extra-curricular. If one accepts

the idea that anything that has educational value should be curricular, the observation still is probably valid for the primary purpose of worship is not educational.

One observation presents a warning to those in America who plead for inclusion of "religion" in the schools of the nation. The respondent was concerned that making religion part of the curriculum had caused some students to get the idea that all moral and spiritual teaching should be confined to the class in religious instruction, that religion was not really related to all life. He urged more emphasis on the extra-curricular activities to offset the danger, especially urging the Church to meet this need. Other voices have been raised to urge the church to do more youth work. No doubt there is a tendency to feel that the youth get enough of the time and resources through the school program. However, experience has shown that it is easier to reach youth with the gospel than adults, although in the United States more is spent on the adults.

One respondent suggests the idea that making religious and moral instruction optional in effect makes religious instruction extra-curricular, although few elect moral and ethical instruction. However, in the Congo, religious or moral instruction is prescribed in the National Curriculum. Making a course elective does not make it extra-curricular.

It was also suggested that if the present situation should change so the religious instruction was no longer required, then it should be made extra-curricular. Perhaps the respondent was thinking of a released time or shared time program.

Two respondents reported that the boarding schools present an opportunity to provide special extra-curricular religious activities. One lamented the fact that more had not been done to use the opportunity to greater advantage.

ITEM 40 TO A LARGE EXTENT, MISSION EDUCATION HAS FORCED WORSHIP  
AND RELIGIOUS INSTRUCTION INTO THE NATIONAL CURRICULUM

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	47	25	25	3
Congolese students	53	32	10	5

About half the missionaries and half the Congolese say that the statement is true for the Congo. One-fourth of the missionaries and about a third of the Congolese say the statement is not valid.

The word "forced" caused two respondents to reject the statement. One noted that its presence does not mean that it has been forced upon the students since each is given an opportunity to "choose and believe that which seems right to him." Of course, children are impressionable, and at an early age, they are apt to accept what is presented by the teachers as true, valuing the teacher's opinion more than their parents' opinion. Realizing the value of having access to the youth of the nation, one respondent says:

Protestants were delighted to have Christian day schools just as many Churches in the United States are. Our mission has, without shame and regret, been glad to accept the challenge of the open door of teaching "religion" in our schools.

Another rejected the statement because religious instruction was introduced, but not worship. However, another observes:

It is true that in most mission schools (Roman Catholic or Protestant) worship is required and this causes resentment.

It is not clear from the evidence presented, or from the literature, whether the government prescribes the worship. It is clear that in many schools it is compulsory. The missions then would have to accept the blame for that part of the misgiving.

Many took the position that it was not the missions who introduced or forced these practices into the national program, but the Belgian government merely transplanted the Belgian educational system used at home, and this included religious instruction. Other related observations include:

It is part of the cultural heritage of the colonizing government . . . . It was part of the Belgian strategy to make the Congolese more amenable to Belgian colonial objectives . . . . The Catholic Church may have been responsible in part . . . . We have been invited to participate in the government's effort.

No doubt all the above is true. It should be remembered that from 1922 to 1948 the Catholic schools were in effect the only recognized national schools. It can be assumed that they exercised much influence on the content of the national program. Other schools were allowed to exist as long as they did not "disturb the public order" and maintained reasonable health standards. They had no say in the program. In fact, according to the Ross's "Protest Memorandum," no Protestant served on the Education Commission of 1922 that drew up the forward-looking principles cited on pages 5 and 6. Note how the members of the Congo Protestant Council felt about being excluded:

In the field of education, as in that of medicine, the Protestant missionaries were the pioneers in Belgian Congo. They



laid down the basic lines for all subsequent education in the colony. In spite of this fact, in 1922-25, when a program of public education was prepared by the State, the Protestant missionaries who possessed a richly varied experience gathered during 45 years, were not consulted on even the smallest point . . . . We are happy to find that all in all the program conformed to that long followed by the Protestant missions.<sup>4</sup>

In his reply to the Memorandum, the Belgian Colonial minister chided the Congo Protestant Council for being "unduly alarmed by the progress of the Catholic missions," reminded them of the many "good-will" benefits granted to them (tax and duty exemptions, etc.), expressed surprise that the C.P.C. was upholding "a neutral and secular education for the Africans who are by nature profoundly religious," and then added:

These schools (subsidized "National schools") are not and ought not be organs of evangelization, although religion figures in the program as an essential branch of the education of all the natives. They are open to children of all confessions. On the other hand, no pupil may be compelled to attend the schools.<sup>5</sup>

It would appear that all three--the colonial government, the Catholic Church and the Protestant Council--supported the program to have religious instruction in the schools.

Several noted a willingness and desire on the part of African Christians to continue the system; they see no force or threat. The Salisbury Conference Report also supports this position when it states

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<sup>4</sup>Emory Ross, "Memorandum Addressed to His Excellency, the Minister of Colonies by the Congo Protestant Council on the Subject of the Belgian Government Attitude Toward the Missions" (Leopoldville: Congo Protestant Council, February 14, 1933), p. 7. (Mimeographed.)

<sup>5</sup>Ministry of the Colonies, "Note in Reply to the Memorandum of February 14, 1933," Brussels: Ministry of the Colonies, September 14, 1933, p. 6. (Mimeographed.)

that "Christians wish to see the values of Christian education . . . enshrined in the national educational system of their country."<sup>6</sup>

Another speculates that "perhaps the leaders (90 per cent trained in mission schools) realize the importance of religious instruction and desire to maintain it as an integral part of the curriculum."

In the four years since Independence, there appears to be no attempt to change the current practice. Another reports that in a recent conversation that he had with the education secretary of the largest independent indigenous church group (the Kimbanguist movement), the secretary "insists that this policy be maintained."

In Congo religious instruction is accorded a place in the national curriculum. It does not appear that this course will be altered in the near future.

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<sup>6</sup>AACC, Christian Education in Africa (London: Oxford University Press, 1963), p. 42.

Misgiving 2. Educational Qualifications of Missionaries

"Because many missionaries are chosen for their spiritual and evangelistic zeal rather than their professional and educational qualifications, many who have been responsible for educational work have been ill-fitted for it and tried quite often to reproduce outmoded and unsuccessful methods and practices."

Items 28-30 of Part I apply to this misgiving.

ITEM 28 MANY MISSIONARIES ARE CHOSEN FOR THEIR SPIRITUAL  
AND EVANGELISTIC ZEAL RATHER THAN FOR THEIR PROFESSIONAL  
AND EDUCATIONAL QUALIFICATIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	19	40	39	1
Congolese students	58	11	26	5

Only nineteen per cent of the missionaries indicate that many missionaries are chosen for their spiritual and evangelistic zeal rather than for their professional and educational qualifications. However, eighty-four per cent of the Congolese say that it is true, at least in part.

Many respondents (thirty-nine per cent of the above) say that missionaries are selected on the basis of both--spiritual and professional qualification. It was generally admitted that in the past this was not always the case. In defense of the old policy, one observes that the boards had to use those who applied. Another makes this evaluation:

Was it essential to seek men with advanced degrees to pioneer where there was nothing but illiteracy?

Another respondent observes that Christ did not choose his disciples for their educational qualifications, but they turned the

world upside down. The implication is that God can supply what is lacking. Both Scripture and experience tend to support this claim. (Billy Graham testifies that in his youth he used to stutter terribly, but God removed the impediment. He also reminds us that he has never been to seminary.) The essence of faith is trust in God and not in ourselves.

It has been observed also that this portion of the question applies to all missionaries, not just those in education. Doctors, nurses, teachers, builders, industrial workers, agricultural workers all are expected to have evangelistic zeal, but professional competence is also required. Boards invest much money in the preparation and the upgrading of personnel to increase their competence. The demands of the modern world make new demands on missionaries, and many voices remind us that a new image of the missionary is needed. A Consultation on the Preparation of Missionaries held in Toronto by the Commission on World Mission and Evangelism in August, 1963, noted the need for a new pattern of missionary service and the need for a new image. They suggested that the lack of a clear-cut image of what a missionary is or should be has caused many young people to who are Christians to enter secular fields when they might have been used in missionary service. Then they make this statement of a new approach to missionary recruitment:

Some candidates offering for missionary service, who in an earlier period would have been accepted as missionaries, will now be advised to find other spheres of service. Other candidates, however, who do not spontaneously offer their services,

must be called upon because they seem to be the type of person required by the receiving churches.<sup>8</sup>

The idea of taking the initiative in placing before young folks and adults general and particular vacancies and opportunities has real merit. In many of the returns of this study, the need to challenge teachers to service in Congo is mentioned. In response to this particular question, one respondent was extremely critical of the recruitment programs of the past. He felt that the Boards should have recruited the teachers and administrators needed in the Congo rather than press all applicants into educational work. He suggested that the Boards at least could have re-trained those who did apply. The boards, said he, did not take seriously the demands from the field. He adds:

The Churches were committed to social service, building, schools, radio, literacy, but the boards were still recruiting primarily for the ministry.

Today the call from foreign lands is for the trained professional. Visas often are granted only to those who have professional skill to share with a nation. A Congolese church leader gives this call to us:

We want to tell you with open hearts that we need your help very much if we are to succeed . . . . But this country lacks a great deal. We want you with us, not as technicians only. You are we and we are you. Come, work together with us in this great work. Teach us that we will be prepared to assume our responsibility in the future. The work is great and calls for

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<sup>8</sup>Statement from a Consultation on the Preparation of Missionaries (New York: Commission on World Mission and Evangelism, 1964), pp. 2-3.

prepared workers.<sup>9</sup>

It must be recognized that just as different school boards set their own standards for the kind of teacher they want, so do different mission boards. Most are stressing professional competence as well as evangelistic zeal.

Dodge urges mission boards to seek missionaries with the following nine qualifications needed in Africa, but notes that it would be a rare missionary who possesses them all:

- (1) Free from self as much as possible, with a deep dedication to do the will of God.
- (2) Flexible.
- (3) Has a winsome personality.
- (4) Completely sincere.
- (5) Willingness to share.
- (6) Secure in his own environment.
- (7) Is humble.
- (8) Well grounded in the faith.
- (9) Keen sensitivity for the feeling of others.<sup>10</sup>

Boards should continue to seek those who are fully qualified both spiritually and professionally. Africans need to realize, as the Christians of India realize, that the best qualified person should be in places of leadership regardless of color, that the Church might fulfill its mission. All should work together in partnership and fellowship as brothers in Christ realizing that we are all imperfect people.

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<sup>9</sup>W. Inlendo, "A Message from the Educational Secretary of ADEBCO to the Missionaries of ABFMS," Congo News Letter, March, 1963, p. 30.

<sup>10</sup>Dodge, The Unpopular Missionary (Westwood, New Jersey: Fleming Revell Company, 1964), p. 138-140.

ITEM 29            MANY MISSIONARIES WHO ARE RESPONSIBLE FOR  
EDUCATIONAL WORK ARE ILL-FITTED FOR IT

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	31	42	26	1
Congolese students	52	16	26	5

Fifty-seven per cent of the missionaries and seventy-eight per cent of the Congolese say that many missionaries are ill-fitted for educational work, at least in part. The Congolese are more emphatic.

The reaction of one missionary gets at the heart of the problem:

Many missionaries, trained for other work, find themselves inevitably commandeered into the "MONSTER" as some call subsidized education. In order to retain the government subsidy, anyone with a university degree—even if it's in basket weaving—can assume responsibility or teach on the secondary level."

The acceptance of government subsidies got the missions deeper into the universal education system and they can't get out. As a stopgap measure, many trained for other work were pressed into educational service. Wives were also used to help meet the urgent needs. Many who came for pastoral work, several report, soon found themselves in education work "for which they had neither the training nor inclination." Too often, the misgiving applied. But even so, many boards have been working diligently to be sure that only qualified people fill the education needs. Furloughs leave vacancies to fill and many times no one with educational qualifications is available to take the vacant place. Those left have had to fill the gaps.

Several noted that the blame should not all be placed on the missionaries. Government policy contributed to the problem. Any

ordained minister was given a teacher credential providing he took a year of study in Belgium. The certification extended to administration and supervision as well as teaching. One notes that Boards found it easy to use their pastors for education since they were qualified in the eyes of the colonial government. Qualified lay people were not recruited.

Another places the blame on those at home who were qualified but refused to go. The blame, says another, should not be placed on those who came with minimal training and did their best to meet the urgent needs around them. Even those who were fully qualified had to spread themselves too thin. There was just too much to be done and too few to do the job. But, at least, some needs were met and Congo is still ten years ahead of many African nations in elementary education. Who else would have done the job?

ITEM 30            MISSIONARIES HAVE OFTEN TRIED TO REPRODUCE  
OUTMODED AND UNSUCCESSFUL METHODS AND PRACTICES

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	7	57	29	7
Congolese students	21	31	42	5

Fifty-seven per cent of the missionaries deny that they tried to reproduce outmoded and unsuccessful methods, and only seven per cent say that it is completely true. Sixty-three per cent of the Congolese see some truth in the statement.

Several noted that the truth of the charge would depend on the philosophy of education held by the critic; anything that is different



compared with the critic's philosophy could be labelled as "outmoded" or unacceptable. Much in vogue now was considered outmoded a few years ago. One respondent pointed out that methods especially run cycles of acceptance and rejection. Methods of teaching reading, for example, follow such a cycle. Since methods and practices do vary, it is not possible to get agreement about what is good and bad. Needs and environment often determine the acceptable.

It is pointed out by several that Belgium controlled the school program. Only the content of the course in religion was left up to the schools if the school was under the subsidy program. Belgian and European methods were to be used; orientation courses in Brussels were urged on all. The minister of education tried to keep all the schools informed about methods and practices that the government favored. This composite gives us insight into the problems Americans faced:

Outmoded methods from the American standpoint were forced on us by the Belgians and by the Congolese themselves . . . . Many times teachers were required to follow programs in conflict with their personal philosophy of education . . . . Following American professional standards often appeared laxness in the eyes of the Europeans. They think that too much is left to the discretion of the individual, hence a national syllabus.

As an example of outmoded practices that the teachers were forced to accept by the Belgians and by the Congolese, several cited the memorization-repetition method that is widespread in the Congo. One respondent says it was adopted because of uninformed teachers, because of the lack of teaching materials, and because of the Congolese quick response to this type of learning. One teacher told of trying to get her students to take notes, but the students wanted everything written

down so they could learn it by rote.

A respondent suggests that the attitude of the teacher is more important than the methods. Another tells us that missionaries do not knowingly and willingly use methods that will lead to failure.

In conclusion we note a reaction that expresses the frustration of many who have labored to raise the standards:

We have to accept the onus for never having been able to create the high standards of education we so very much wanted.

As a final word regarding the qualification of missionaries, consider Pearl Buck's experience among missionaries in China. She contrasts the two kinds of missionaries that she knew:

I have seen the missionary narrow, uncharitable, unappreciate, ignorant. I have seen him so filled with arrogance in his own beliefs, so sure that all the truth was with him and him only . . . . I have seen missionaries so lacking in sympathy for the people they were supposed to be saving, so scornful of any civilization except their own, so harsh in their judgment upon one another, so coarse and intense among sensitive and cultivated people that my heart fairly bled with shame . . . . We have sent ignorant people as missionaries, we have sent mediocre people, we have sent superstitious people who taught superstitious creeds and theories, and have made the lives of hungry-hearted people wretched and more sad.<sup>11</sup>

Among the missionaries are some men and women . . . (who stand) to me as the greatest people I have ever known. Simple, sincere, humble, learning before they teach, sensitive before any soul, appreciative of every human life, of keen mind and profound learning, these have lived their lives out of this world where we live, but mighty in the world you do not know.<sup>12</sup>

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<sup>11</sup>Pearl S. Buck, Is There A Case for Foreign Missions? (New York: The John Day Company, 1932), p. 8.

<sup>12</sup>Ibid., p. 14.

She concludes with a beautifully phrased call for a new kind of missionary, that China (and the rest of the world) needs:

Come to us no more in arrogance of spirit. Come to us as brothers and fellowmen. Let us see in you how your religion works. Preach to us no more, but share with us that better and more abundant life which your Christ lived. Give us your best or nothing.<sup>13</sup>

Kandel suggests this paraphrase as a call to missionary educators:

Come to us no more in arrogance of spirit. Come to us as brothers and fellowmen. Let us see how your education works. No longer stress mere instruction, but share with us that better and more abundant life which your educational ideals demand. Give us your best, or nothing.<sup>14</sup>

### Misgiving 3. Nature of Education

"The education introduced by the missions has been largely by the wholesale transfer of the educational conventions and patterns of Europe and America without due regard to the suitability for the African people. It has been based upon Western presuppositions. It has, for example, been academic rather than practical, and has led to boys seeking only clerical work, despising agriculture and manual labor in spite of the economic dependence of Africa on agricultural development."

Items 23-27 of Part I apply to this misgiving.

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<sup>13</sup>Pearl S. Buck, Is There A Case for Foreign Missions? (New York: The John Day Company, 1932), p. 30.

<sup>14</sup>I. L. Kandel, Educational Yearbook - 1933 (New York: Teachers College, 1933), p. xvi.

ITEM 23 THE EDUCATION INTRODUCED BY THE MISSIONS HAS BEEN  
LARGELY A WHOLESALE TRANSFER OF THE EDUCATIONAL CONVENTIONS  
AND PATTERNS OF EUROPE AND AMERICA WITHOUT DUE REGARD TO  
THEIR SUITABILITY FOR THE AFRICAN PEOPLES

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	31	25	44	0
Congolese students	52	11	32	5

Only twenty-five per cent of the missionaries and eleven per cent of the Congolese deny that this statement has some validity for the Congo. Although thirty-one per cent of the missionaries say the item is true, forty-four per cent qualify their acceptance. More than half the Congolese students (fifty-two per cent) indicate that the item is completely true.

"We started from nothing" is the observation offered by one respondent. This suggests that little was known about the Africans or their needs. Education became identified with literacy in order that Africans could read and understand the Bible. Several respondents were quick to note that from the beginning, missions made an attempt to adapt to the people. Transferred but adapted is the view of many.

Several noted that teachers are usually apt to reproduce their own training and experience. One noted that teachers always tend to teach the way they were taught. Two noted that with the acceptance of subsidies in 1948, the conventions were prescribed by the government. Prior to that, Protestant missions had been free to determine

their own program, and one respondent reports that Protestant missionary education was practical and adapted to the local situation. One evidence of the attempt to make education better fitted to the Africans is the holding of two notable education conferences at Kimpese in December, 1931, and in July and August, 1933. One of the stated aims of the Second Education Conference was:

To serve as a basis for constructive criticism leading to better methods, better programs, better curriculum, and better adaption to Congo life and needs.<sup>15</sup>

Out of the First Conference came the following ideas which show a desire to make the educational work more suitable to the needs of the people: The missions should make the educational work of such importance that it could not be ignored. Women and girls were to receive the same training. Trained and capable Congolese were to be used more extensively in the schools. Teachers need to be trained to expand the village school and regional school programs. Every mission station should have a teacher training program, one that is different from the pastors' school, although both might take the same two-year general education course. Kimpese should hold yearly in-service meetings for its graduates. The preparation of text books was recognized as a task for the teachers. A professional journal to help teachers do a better job was envisioned.<sup>16</sup>

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<sup>15</sup>Second Education Conference, Kimpese (Leopoldville: EPI Press, 1934), p. 2.

<sup>16</sup>Report of the First Educational Conference, Kimpese (Kimpese: EPI Press, 1934), p. 3-15.

The Second Conference drew up a "suggestive, not prescriptive" syllabus that set forth "norms" for each grade including a bibliography of books and resource material suitable for use. Among the ideas presented was the suggestion that the village schools be upgraded. Much of the equipment should be made as part of the training. Local communities were to be asked to participate in the establishment and equipping of the local school. Teachers were to try to interest the community in the schools by having exhibits, holding open houses, organizing parent-teacher groups. Advisory school boards were to be set up for each regional school district with representatives from all the local sending districts. The people were to feel that these were truly their schools.<sup>17</sup>

Carpenter, in a personal interview with the researcher, told how the conference reports were published on a small hand press, four pages at a time. He reports that the books got wide circulation and use all over the Congo. He recalls a trip that he took through West Congo a few years after he edited the reports. As he and his wife were driving along over an almost impassable road, they saw a sign along side of the road reading, "Dr. Carpenter, turn in here." He turned in and discovered a missionary widow who had gotten hold of a copy of the book and started a school using the conference reports as a guide to curriculum content. She felt that she had done more for the Congolese through educational ministry than her husband had been

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<sup>17</sup>Second Education Conference, Kimpese (Leopoldville: EPI Press, 1934), pp. 1-108.

able to do as an itinerant evangelist in the bush. The school had been established at her own expense as a living memorial to her husband and the work he wanted to do.<sup>18</sup>

Herskovits, after noting that the schooling introduced set up "far reaching discontinuities" between the child's school and environment has this commendation for what was accomplished:

If the school imposed psychological hardships on the African child, and exposed him to cultural stresses, it also prepared him effectively to meet on its terms the world that was advancing into his native land.<sup>19</sup>

Though problems were created, education was provided that is now helping the Congolese to find his place in the modern world not entirely strange to him, thanks to those who were to be his teachers.

ITEM 24            EDUCATION HAS BEEN BASED PRIMARILY UPON

WESTERN PRESUPPOSITIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	63	11	22	4
Congolese students	90	5	0	5

Ninety per cent of the Congolese and sixty-three per cent of the missionaries agree that the education has been based primarily on Western presuppositions. Only eleven per cent of the missionaries and five per cent of the Congolese students deny that it is true.

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<sup>18</sup> Interview with Dr. George Carpenter, Secretary of the Commission on World Mission and Evangelism, WCC, March 31, 1964.

<sup>19</sup> Melville J. Herskovits, The Human Factor in Changing Africa (New York: Alfred Knopf, 1962), p. 223.

Two felt that the term "western presuppositions" was too ambiguous. Another says that it is all too true and has led to status seeking on the part of the Africans. (This point is developed more fully in item 26.) Another points out that there are many universals that have served as a basis. Mathematical facts, historical facts, etc. should have been used. "It is right to teach that the world is round rather than to accept the contrary views in African tradition."

This observation by a retired missionary suggests one big factor that made the practice in part necessary:

Until very recently the Congolese have been in no position to help the missionary express the "African personality." The African had to reach a certain level of education before he could express his true personality.

Another, expressing the same viewpoint, says that the Congolese concealed their thoughts and cultural practices for fear that both might be turned against them. He suggests that missionaries and anthropologists have found it difficult and even perilous to try to study the African life so that it could be understood and used to advantage.

Matthews, after pointing out that there are some new Western presuppositions being offered, cautions to beware statements which say that education is not only good, it can be a paying thing. He then reminds us that:

Man is not only a child of nature, but he is a child of God! Educational systems which aim at producing men and women who are regarded as mere units contributing to the economic welfare of their countries will not satisfy the sixty million Christians in Africa.<sup>20</sup>

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<sup>20</sup>Z. K. Matthews, "Christian Education in Africa," International Review of Missions, January, 1963, p. 46.



Many of the presuppositions were related to the evangelization task of the missionary. Waller observes that many in India (and around the world) believed that the introduction of Western culture would "sweep away" non-Christian religions, and that systematic Bible instruction would convert the pupils.<sup>21</sup> Experience proved that neither were true. Missionaries today need to examine their basic presuppositions to see that they are Biblically sound and atuned to the needs of the people they are to serve. African child study is essential.

ITEM 25 EDUCATION HAS USUALLY BEEN ACADEMIC RATHER THAN PRACTICAL

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	40	11	46	3
Congolese students	26	32	26	16

Eighty-six per cent of the missionaries say that to some extent education has been academic rather than practical. Forty per cent of that group say that it is wholly true. The Congolese are divided on the item, although more than half (fifty-two per cent) say that the criticism is at least partly true.

The Education Commission in 1922 recommended that education be made more practical and less bookish or academic, so the problem has long been evident. Several pointed out that from the standpoint of the early missionaries, the task was to teach Congolese how to read so they could read the Bible. The emphasis was on the literary. But as

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<sup>21</sup>Bishop Waller, Objectives of Missionary Education (Madras: GLS Press, 1930), p. 1.

time went on, missions began to press for a more practical education. One respondent says that agriculture, crafts and trades were pushed by the missionaries even though the colonial government and the Congolese favored academic education fashioned after the Belgian pattern. Note this reaction concerning a swing toward the academic in 1959:

It was the African and the Belgian (not mission) pressure which lead to the adoption of the Belgian plan of studies for the Congolese schools in 1959. Many of our better trained missionaries and educators were dismayed by the move and tried to stem the tide moving away from practical education, but with little effect.

One sighted the cost factor as a motive of giving academic education more attention. It is cheaper to supply bookish education. The need for teachers and church leaders is also cited as a reason academic education was stressed by many missions. Another noted that most of the Europeans were of the professional class, so by example the Congolese were taught to place more value on an education that would lead to white collar jobs. "Only the most promising were sent to school," says another. No doubt this was true if only the academic were all that was open to them. There would be little incentive for the less able to come.

Another respondent says that certain professional educators with a dim view of "progressive education" joined with the Africans "enamored with the work of the athenees to undercut the practical aspect of education." The cry there was the same that we often heard in America--do away with the frills and fads. The same respondent adds that schools under African administration soon abandoned even the

minimum attention to agriculture, trades, and public service which the new curriculum permitted.

Motives of missionaries who favored practical and vocational education have been misunderstood and questioned. Note this response:

For stressing the practical, missionaries have often been severely censured by the Africans who interpreted this interest as racial bias and disinclination to grant Africans education equal in value to that given Europeans or whites.

A respondent reports that in their schools agriculture was required of all. She says that they also learned to grow better manioc and new varieties of food. Girls were given practical training. Then she adds:

There was a shop where every boy took his turn learning to make bricks, build tables and chairs, and houses, etc. The villages in that neighborhood were transformed.

That such efforts were not always appreciated by the colonial government is illustrated by this from a Belgian education report:

Why train bricklayers when the village has only mud huts, why train auto mechanics when there are no trucks, why train woodworkers to use power machines when the village does not yet have electric current, why train printers and artistic bookbinders when the villagers do not yet know how to read?<sup>22</sup>

Not a very far-sighted approach! In spite of the criticisms the missions continued to offer both academic and vocational education.

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<sup>22</sup>Herskovits, The Human Factor in Changing Africa, p. 230.

ITEM 26 EDUCATION HAS FREQUENTLY LED BOYS TO SEEK ONLY CLERICAL WORK,  
DESPISING AGRICULTURE AND MANUAL LABOR

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	65	10	22	3
Congolese students	79	16	0	5

Eighty-seven per cent of the missionaries and seventy-nine per cent agree that education has led boys to seek only clerical work, despising agriculture and manual labor. Only ten per cent of the missionaries and sixteen per cent of the Congolese students say that the statement is not true.

One important factor that several noted is the fact that in Central Africa, agriculture is viewed as women's work. The "despising" is a cultural inheritance, not the product of education. Several noted also that missions usually had gardens to encourage an interest in agriculture, but to little avail. One respondent says that no self-respecting Congolese man would hoe a garden. "To force this is Western colonialism." Another suggests the fact that many Europeans hired Congolese to do the gardening. This lowered the status of working with the hands--educated people don't work with their hands; they work in schools, shops, offices, stores! "It was only natural for the Congolese to think that this is what education should prepare them for."

Lure of the city life and the good salaries paid to clerks were also suggested by many as important factors that caused agriculture and manual labor to be rejected. The government put a high value on clerks, so more and more Congolese sought that kind of training. Even those that were trained to be preachers were often attracted to government

service due to the high pay scale. The Church could not compete and the spiritual motivation was often lacking. Graduates sought clerical work because monetary rewards were greater, not because they had not been taught the value of agriculture and manual labor. One adds that missionaries always tried to teach the dignity of labor and Christian humility, but to little avail.

Another suggests that good vocational training has given some prestige to the skilled mason and carpenter, and mechanics is a popular field. Even agriculture is taking on some prestige. In regard to the prestige of the white collar job, a respondent rightly observes:

Might not the same thing be said of America that is said in this criticism? Does the variety of training in trades, etc. eliminate the prestige of white collar jobs?

The attitude of some missionaries may have been a factor also. One respondent observes that some missionaries did look upon the teaching of agriculture and manual skills as unrelated to presenting the gospel message. They wanted to train Church leaders. Probably there is little of this attitude on the field, but it is likely that home churches may not be fully aware of all the avenues of bearing a gospel witness that exists today.

In conclusion, consider this pertinent observation:

It was not the schooling that made the boys not like agriculture and manual labor, but it was education that enabled them to avoid it!

ITEM 27 THE NATION IS ECONOMICALLY DEPENDENT  
UPON AGRICULTURAL DEVELOPMENT\*

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	71	3	26	0
Congolese students	47	16	37	0

There is substantial agreement that the Congo is dependent economically upon agricultural development. Only three per cent of the missionaries and sixteen per cent of the Congolese students say that the item is not true for the Congo.

Very few remarks were directed to this part of the question. Perhaps they assume the answer is so obvious that it does not need explaining. The five comments were primarily examples of what is being done to enhance development. No evidence of dependence was cited.

One respondent observes that much time and effort has been devoted to keeping the African on the land. The lure of the commercial companies, the government, and the plantation owners is too great for most to resist.

Another missionary reports that the Congo Polytechnic Institute has three large agricultural schools and are trying to make farming more appealing by introducing mechanization. He notes with regrets that some of the former emphasis on the trades and other practical studies was decreased when an African assumed control of the school.

One tells of an experiment at Vanga that seems to have great merit:

One recent development in this area has taken place since independence. An agricultural school was built at Vanga in

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\*Not a specific misgiving, but an assumption of the misgiving.

Kwilu. Its curriculum is practical. No student is admitted unless a member of his family owns a plantation on which he can work out his new found methods.

No one mentioned the importance of agriculture to a nation that plans to increase industrialization. The experience of India could be cited to show that agriculture must be developed first to feed those who go to jobs in industry. India discovered that industrial expansion was halted because all the profits from premature industrialization were used to buy agricultural products. They now are trying to increase agricultural production so that industrial expansion can resume. The experience of India may prove helpful in guiding the Congolese in their industrial expansion. The fact that the United States is pouring surplus food into Congo (see page 57) indicates that a problem already exists.

In a prophetic and profound article first written in 1919, Monroe, Director of the International Institute of Teachers College, outlined a program for mission education based upon cultural factors.<sup>23</sup> Subsequent events have proven the accuracy of the analysis, and it contains suggestions that are relevant for today in the Congo. Only the highlights will be given here.

Monroe identifies three stages in the process of developing a common culture essential for nationalism. A summary of each with the

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<sup>23</sup>Paul Monroe, "Problems of Education," Educational Yearbook-1933 (New York: Teachers College, 1933), pp. 71-104.

kind of education needed follows:

(1) Tribalistic Society - Under the control of a colonial power. Education is made "practical" for the masses. Missions should lay great stress upon trade or industrial schools and agricultural schools and avoid the literary. (Congo left this stage with Independence).

(2) Emerging Nationalism - In a transitional state of political organization. People are just becoming conscious of a need for a common culture as a basis for unity and group progress. They view education as a means to national unity and progress. Missions should train efficient leaders for selected professions. This should include not only higher education, but expansion of secondary education with a heavy emphasis on vocational and pre-vocational offerings. Teacher training should have top priority. Remove itself from the elementary field, expect to maintain some model schools of an experimental nature, and those necessary to provide Christian training for those who want it. Training of Christian teachers is viewed as the key. They can multiply their ministry and exercise an influence that no other group can. (Congo is now in this stage).

(3) Advanced Civilizations - People, fully conscious of importance of education, perfect the machinery for molding modern culture through a nationally controlled school system. Missions should maintain the "model experimental" schools. Teacher education is the key to having a continuing witness. Avoid having a program out of touch with the people and use the products of the schools to full advantage.



Don't neglect to help train the future leaders or missions may be excluded.

Monroe's proposals should be heeded. They have been followed (probably unwittingly) by the Protestant missions in the Congo in the past. Not because of circumstances, but by design, the missions ought to concentrate on the training of professionals, especially teachers. Model schools at all levels should be the goal. An open door in the Congo may very well depend upon it.

Misgiving 4. Some Effects of Education

"Missionary education has been education for servitude to the superior culture and revelation, and has discouraged and restricted African development. It has inculcated attitudes of submission and dependence."

Items 33-35 of Part I apply to this misgiving.

ITEM 33 MISSIONARY EDUCATION HAS GENERALLY BEEN EDUCATION FOR  
SERVITUDE TO A SUPERIOR CULTURE AND REVELATION

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	72	21	1
Congolese students	42	5	42	10

Seventy-two per cent of the missionaries, but only five per cent of the Congolese students, deny the validity of the statement that missionary education has generally been education for servitude to a superior culture and revelation. Forty-two per cent of the Congolese, but only six per cent of the missionaries, say it is wholly true. Many have qualified their affirmation.

One respondent observes that while some missionaries did defend

their culture as superior, many tried to find the best in African culture and enhance African culture where possible. Five point out that it was the Congolese who judged Western culture to be superior and worthy of imitation. Another suggests that missionaries have learned much from the African culture.

Two comments relating to Christian values are presented. One suggests all Christian missionaries would readily admit to a belief that Christian culture is superior to African culture in most respects. (Some may question the term "Christian culture" in his generalization.) Another adds that certainly Christians feel that Christian revelation is superior to any other revelation, "if there is any other." One then raises the question, "If the culture and revelation are superior, has any disservice been done in introducing Africans to them?"

It is doubtless true that most Americans tend to think of their culture as good and worthy of emulation. An African once observed in the investigator's presence that Africans cannot understand why it is that Americans so carefully preserve germs in the item they call a handkerchief. They cannot understand why an American would want to bathe in a tub and soak in dirty, unclean water when a river might be more healthful.

One suggests that the goal of Christian education is training to serve, but not for servitude to mankind. "Christ himself set the example in that He came to minister or serve." The servitude, says another, is to their own people, nation, and race, but not to Western

culture. Education is to be a liberating force, not an enslaving one. "Ye shall know the truth, and the truth shall make you free." (John 8:32). Paul adds that we are to be bond servants of Christ--a willing servitude.

One respondent suggests that much of the feeling that Western culture is superior has been inferred from actions. He suggests that the use of French in schools, the use of Western textbooks, and the lack of familiarity with the Congolese customs may have given the impression that these were considered superior rather than necessary evils. (These practices will be discussed later in connection with some other misgivings).

Discrimination and denials of manhood may have also given the impression that the white man is superior and the black man is to be subservient. That many do hold this view cannot be denied. Discrimination in America is noted in Africa as a sign of white supremacy feelings. It is the Bible that has taught the Congolese the concepts of the dignity of man and Christian brotherhood. He longs to see it practiced by those who call themselves Christian. Many accounts tell us how the more subtle forms of discrimination remain. (For example, in Congo, the schools and even the cemeteries were segregated. The message did not ring true in the African ears.) It is in the field of human relations that Christians in Congo (and around the world) need to demonstrate their claims of basic equality.

It should not be a question of inferior or superior; it should be a question of what is best for the Congo regardless of the source.

The Christian should not have to defend the sufficiency of the Christian way of life. His life should speak that it is so.

ITEM 34      MISSIONARY EDUCATION HAS USUALLY DISCOURAGED  
AND RESTRICTED AFRICAN DEVELOPMENT

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	0	89	10	1
Congolese students	21	42	37	0

Eighty-nine per cent of the missionaries and forty-two per cent of the Congolese students deny that missionary education usually discouraged and restricted African development. None of the missionaries indicated that it is wholly true, although ten per cent report that it may be true in part.

It is the missionary and his message that has given the Congolese a sense of his own importance as an individual, say two respondents. Another suggests that missionary education freed the Congolese from the fears and superstitions that hindered his development. The desire to have self-governing churches lead the missionary to encourage independence of thought and action. Note this observation:

It has been the missionary that has stood squarely against the colonial system on matters of personal choices, responsibility, and the value of the individual.

Slade reported (page 75) that the Church was indeed the first to recognize that paternalism (and thus its restrictions) would have to end. But even before that, steps were taken to encourage responsibility. The following illustrates one such attempt:

For many years our faculty meetings were chaired by a Congolese, and free speech was the order of the day. They

(Congolese) developed under responsibility, and from that school has come some of the finest young leaders of today.

Another respondent points with pride to the fact that one Congolese student (Robert Youdi) is among the top six at the University of Oregon and has been elected to Phi Beta Kappa. He gives the credit for his success to his mission teachers.

Another missionary says that the Congolese have been encouraged to develop their own teaching, preaching, and nursing programs. One reports that missions have always sought to develop African abilities and the curriculum provided constantly for attention to African folklore, trades, and crafts.

One respondent admits that there were some who restricted the development of the independent spirit by doing everything for the Africans. Suggesting that this is no longer true, he adds:

Independence has gradually done away with the type of missionary who had to do everything for himself. They cannot live out here anymore!

As another evidence that missions contributed greatly to the development of self-reliant Africans, one observes:

The fact that many Protestant politicians trace the beginning of their knowledge of procedures and methods of getting things done to their school experience would seem to contradict this criticism.

In conclusion, note these two reactions:

Restricted? Quite the contrary. In less than a century a people who were in the stone age have taken their place in a modern world.

If the African has been restricted, nationalism is overcoming it.

Independence has indeed placed a tremendous challenge before the Congolese. The responsibility to speed up the development is now theirs. Many are confident that enough foundation has been built that the nationals can construct a solid Congolese nation.

ITEM 35 MISSIONARY EDUCATION HAD USUALLY INCULGATED

ATTITUDES OF SUBMISSION AND DEPENDENCE

	YES	NO	BOTH	NONE
Missionaries	1	68	29	1
Congolese students	42	10	47	0

Sixty-eight per cent of the missionaries, but only ten per cent of the Congolese students, deny that missionary education has inculcated attitudes of submission and dependence. Only one missionary (but forty-two per cent of the Congolese) says that the item is wholly true. Twenty-nine per cent of the missionaries and forty-seven per cent of the Congolese give a qualified response.

Four respondents claim that it was missionary education that planted the seeds of a desire for independence. Another observes:

Of all, the groups working in the Congo, missions were in the foreground in trying to help the Congolese develop qualities of leadership, responsibility, independence of the white man, and respect for their own abilities.

Several related the problem to "hard economic facts." The Congo needed outside help with finances. As long as they had to depend on someone else for help, no doubt there was a feeling of dependence on the benefactors. Another added that as long as the mission was willing to pay the salary of Congolese evangelists and workers, Congolese

initiative was hindered. They should have been taught to be responsible for the support of church workers.

One suggests that the attitude of submission and dependence come from the Congolese themselves:

They were used to an authoritarian type of society and prefer to be told what to do and escape the responsibility for their own decisions.

The cause-effect relationship is not always clear. One thing that seems to be clear is that paternalism (see pages 68 -75) did not provide much incentive for Congolese independence. One observer adds that it was mission education that has done away with submission and dependence. However, in many ways they are still dependent on the outside world for help. (Finances, teachers, technical assistance, UN troops, food, etc.)

School policies and practices were cited as evidence that independent thought and action were encouraged:

In the secondary field, we sought to develop initiative and independent thinking and responsibility through a program of extra-curricular activities under student direction. Some schools organized a system of student representation on important committees such as those dealing with the boarding facilities and cultural programs.

Protestant missions have been criticized by the colonial government for encouraging too much independent thought and action.

Another respondent pointed out that space was at a premium in the school, so "those who behaved" got to stay in school. He suggests that when one has to be hesitant about speaking up, a feeling of submission is likely to be felt. Two others were disturbed that the need for discipline was not understood by the Congolese and the students

felt that they were being forced to submit beyond what was needed. It is always hard for one being disciplined to fully appreciate the need and justice of it.

Attitudes of "defiance" were again noted by two respondents. Another suggests that now an attitude of "overconfidence" is much in evidence. Help is often resented by those who need it most.

Another respondent reminds us that the civilizing mission in the Congo broke down the old values, and the Congolese had to depend upon the new "imported" values. Mission education, however, made more attempt to adapt the new culture to the old, than did the government and industry.

Another veteran missionary reminds us that there is need for an attitude of submission and dependence:

Submission and dependence, yes, but not to Western culture, but to God "who worketh in them to will and to do."

#### Misgiving 5. Africanization of Subjects

"Subjects such as geography and history and music have ignored African studies, and science has been neglected because of fears of scientific knowledge leading to rejection of Christian faith and beliefs as they have been taught."

Items 36-37 of Part I apply to this misgiving.

#### ITEM 36           AFRICAN STUDIES HAVE USUALLY BEEN IGNORED                           IN HISTORY, GEOGRAPHY, AND MUSIC

		PER CENTS		
	YES	NO	BOTH	NONE
Missionaries	21	33	42	4
Congolese students	18	10	21	0

Only one-third of the missionaries and one-tenth of the Congolese students indicate that African studies have not been ignored in



history, geography, and music. Forty-two per cent of the missionaries and twenty-one per cent of the Congolese qualify their response.

There seems to be almost unanimous agreement that African studies have not been used to any great extent in the field of music. More has been done with history, and much has been done with geography. Many feel that "ignored" is the wrong word to describe the situation, that "neglected" would be a better word. There was no intentional exclusion except perhaps for music, which, as one respondent says, was not only in the minor key, but was often associated with "heathen practices."

The Salisbury Conference report, and several missionaries note the same problem. The Report states:

The Africanization of the curriculum has been recommended ever since the Phelps-Stokes Commissions, but the absence of research to prepare necessary materials has hindered progress.<sup>24</sup>

Lack of research, lack of time, lack of specialists, language problems were all suggested as important factors that limited research and the production of suitable Africanized materials such as textbooks. Several did report that some very suitable texts were prepared for geography, history, and science even as early as the 1930's.

The First and Second Kimpese Education Conferences both pointed out the need for textbooks prepared by the teachers in the Congo. One respondent reminds us that missions did have freedom to prepare and use their own textbooks before they were extended subsidies. After 1948, the government decided what was to be used, and it is reported that little deviation was permitted.

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<sup>24</sup>AACC, Education in Africa, p. 56.

In the field of geography, the Congolese were taught much about their own country, some about Africa in general, and about the mother country and other European countries. "History and geography ignored the non-European world and countries." One notes that today there are some "beautiful geography texts" available.

In the field of history, there was little to work with for the "country has little in the way of formal history." Oral tradition has been the way history has been handed down, so much is lost. A respondent says that much of history is still the history of the former colonial power. Another adds concerning the orientation:

Even the latest history text written in 1961 reflects the point of view of an outsider looking in on Congo, rather than a Congolese looking at his own history!

The field of music has caused the most difficulty for the missionaries. Most say that lack of specialists was the major problem. That Western hymns were introduced cannot be denied. Some say that this was done on the advice of African Christians who said that their music was not suitable to worship God. Others say that we just did not understand it, so we ignored it.

The Second Education Conference at Kimpese dealt with each area of study subject by subject. A committee was appointed for each subject, and a report was presented. Here are two excerpts, one for art and one for music:

The African needs more than food, shelter, and clothing. He needs truth, beauty, and goodness, so that art wisely taught and skillfully applied should have a lasting value.<sup>25</sup>

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<sup>25</sup>Second Education Conference, Kimpese, p. 95.

That Congolese are fond of music is unquestionable; and they experience no shyness in expressing themselves in tunes. Moreover, they are quick and even gifted at modifying their original five interval scale to the requirements of European music . . . . At the same time there are faults and crudeness in their untutored vocalization that need attention . . . to soften their voices and sweeten their tones. Such remarks as "Now sing it up in your heads and not in your chest" bring about striking contrast to the uncontrolled shouting they consider song and suggestion to accelerate the speed will often produce happy results.<sup>26</sup>

That this misgiving is expressed some thirty years later suggests that perhaps the results were not too happy. That the same misunderstanding still exists is implied in this indictment:

I know of one missionary that refused a lovely hymn done by our school boys and recorded by Gospel Recordings because the boys used a drum!

Another one critical of missionary musical taste says:

Some missionaries have atrocious taste in Western style music, so what can you expect when it comes to appreciating the subtleties of African rhythm.

Other respondents note that some progress has been made. One calls attention to two efforts to make studies of African music that are "highly scientific." He cited Soderberg's work on music in Bas-Congo and Carrington's study of drums in the upper Congo. Another respondent reports that music is a major in their teacher training school. One missionary suggests that part of the problem comes from the fact that missionaries cannot "interpret the African understanding of voices of the instruments." Some speak of love, some of war, some of birth, some of fertility, etc.

Two additional responses are cited in closing this consideration

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<sup>26</sup>Second Education Conference, Kimpese, p. 108.

of Africanization of subjects. They both report current practice:

The secondary school here is perhaps the only one in the entire country that teaches African Culture instead of Latin! In looking for material to use in the courses here, we found a wealth of material which had been used in the primary schools for many years.

The new State program requires that in grades 3-6 certain hours should be devoted to African studies. This includes analyzing the structure of the area Congolese language, discussing African tribal traditions and beliefs, introducing Congolese art and music and emphasizing their influence in today's world.

If the teachers are trained to do all this, the misgiving should soon lose much of its relevance to the Congo. Continuing study and research is needed, especially by the Congolese themselves.

ITEM 37 SCIENCE HAS GENERALLY BEEN NEGLECTED BECAUSE OF FEARS THAT SCIENTIFIC KNOWLEDGE MAY LEAD TO A REJECTION OF CHRISTIAN FAITH AND BELIEFS AS THEY ARE TAUGHT

		PER CENTS		
	YES	NO	BOTH	NONE
Missionaries	0	85	15	0
Congolese students	37	32	21	10

None of the missionaries say that the statement that science has been neglected for fear that scientific knowledge may lead to a rejection of Christian faith and beliefs as they are taught is completely true. A few (fifteen per cent) say that there is some truth to the misgiving. Fifty-eight per cent of the Congolese students report that the item is true at least in part.

The missionaries were unanimous in reporting that science has not been neglected because of the motive suggested in the misgiving. There was general agreement that the cause of neglect was lack of equipment, lack of materials, lack of teachers, and lack of finances. Again the environment was suggested as a factor. One observes that

"the greatest factors" inhibiting the teaching of science have been a non-scientific background and tradition and superstition that sees spirits behind everything. Another respondent reports that the microscope has been one of the most convincing evidences that there are other explanations of things rather than "spirits" working. Another cites trying to teach the workings of an internal combustion engine to a class who were convinced that the white men "breathed a spirit" into the motor to make it go. They rejected the scientific explanation.

Several respondents reported that opportunities to strengthen Christian faith through the teaching of science are legion. One recalls that at the conclusion of a simple scientific experiment, one of his Congolese students, with face aglow, remarked, "Now I know what the witch doctor does!"

In defense of the Christian faith, note this composite:

True science does not conflict with revelation . . . . The Christian faith and beliefs are rational, and so is science . . . A belief that could be swept away with objectivity would hardly be worth propagating . . . . It's utterly ridiculous to say that fear of scientific knowledge is a factor.

The Salisbury Conference report expresses similar views on the subject of science and religion in teaching:

The teaching of science and the disciplines of scientific research will be welcomed and encouraged. These will not be feared as destructive of Christianity for the teaching of religion and science are not mutually exclusive. The scientific attitude to truth will enhance the children's sense of wonder, and the Christian teacher will inevitably present all scientific knowledge as part of the total truth. The Christian believes that knowledge as a means of power has Biblical justification and that it is part of God's will that man should control and use the physical

universe for God's purposes.<sup>27</sup>

One respondent suggested that the misgiving might apply to some conservatives who do not accept evolution. It is doubtless true that many did (and still do) refuse to teach evolution as a fact, since it is one of many theories of creation. One respondent says that there is "so much to be covered in science which is accepted fact that time does not permit discussion of various theories." Disagreements in one area are not likely to cause many to reject all of science as the misgiving seems to suggest. "It depends upon the narrowness of the individual teacher or mission group," suggests another respondent.

Other explanation of the neglected include the suggestion that the Belgian system generally neglects science, that few early missionaries had training in science, and apathy on the part of students. One reports that African's are not now concerned about the neglect of science. "Who's holding them back now?" asks another.

In conclusion, consider this observation that the problem is not just limited to the Congo:

Science is a problem, but math is even worse, and it has nothing to do with religion. These two subjects are notoriously weak everywhere.

#### Misgiving 6. Teaching Open-mindedness

"The missionaries' attitude towards knowledge has prevented them from teaching open-mindedness. Legitimate questions have been quenched with dogmatic assertions."

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<sup>27</sup>AACC, Christian Education in Africa, p. 77.

Item 31-32 of Part I apply to this misgiving.

ITEM 31. THE ATTITUDE OF MISSIONARIES TOWARD KNOWLEDGE  
HAS FREQUENTLY PREVENTED THEM FROM TEACHING OPEN-MINDEDNESS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	8	54	33	4
Congolese students	58	5	32	5

Fifty-four per cent of the missionaries, but only five per cent of the Congolese students, deny that the attitude of missionaries toward knowledge have prevented them teaching open-mindedness. Fifty-eight per cent of the students claim that it is wholly true, while nearly a third (thirty-two per cent) suggest that it is partly true. One third of the missionaries say that there is some truth to the charge, but only eight per cent say that it is wholly true.

More than a dozen missionaries say that the attitudes depend completely on the individual missionaries and their theological position. Most say that it is doubtless true in isolated cases. One adds that "some are pretty set in their ways." Of course, this is true everywhere.

Another respondent suggests that there are about an equal number of open-minded and dogmatic teachers, not only in Congo, but at home. Some are more open-minded than others. Some are open-minded in some areas of life and learning, but less open-minded in others. Two agree that how you define open-mindedness makes a difference also. One suggests that some want the teacher to disregard some of the facts and figures. Another observes:

Since we are convinced Christians ourselves, open-mindedness will never mean adopting or accepting that which is contrary to

the Gospel, obviously as we understand it.

Commitment and source of authority define some of the limits of open-mindedness. The existence of faith suggests that there are limitations to knowledge. The open mind is needed to avoid the feeling that we have all the truth or understand what we do have perfectly. An openness to the Spirit of God is needed so that we might receive and impart new light and understanding.

The Salisbury Conference report has this to say about the need of Christian education to teach openness :

In Africa today there is a great need to train the younger generation of Christians to meet, in the deepest sense of the word, their own contemporaries of other faiths. To be able and willing to open up a dialogue with those whose views are most opposed to your own faith, this is to attempt a real work of reconciliation, and this open-ness in encounter which leads to reconciliation should be one of the authentic fruits of Christian education.<sup>28</sup>

Some factors in the environment also were suggested as important. One respondent again suggests the Africans want to be told what to do and think. Two claim that the Africans want the right answer, not several possible answers. Still another suggests that communication barriers have caused the missionaries to be misunderstood. She says, for example, that even yes and no have different meanings. More important is the idea that Africans love to deliberate for "hours, days, and weeks" before making decisions. The missionaries' haste and impatience is misunderstood--may even be considered dogmatic.

Commenting on the source of such a misgiving, one observes that the "accusation" most likely came from those who received disciplinary

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<sup>28</sup>AACC, Christian Education in Africa, p. 41.



action or a failing grade. To some extent, this may be true. It is hoped that the "isolated cases" will become fewer and fewer.

ITEM 32      LEGITIMATE QUESTIONS HAVE OFTEN BEEN QUENCHED  
WITH DOGMATIC ASSERTIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	43	50	1
Congolese students	68	5	16	11

Forty-three per cent of the missionaries, but only five per cent of the Congolese students, deny that legitimate questions have often been quenched with dogmatic assertions. Half of the missionaries say that there is some truth to the criticism, while six per cent indicate that it is wholly true. Sixty-eight per cent of the Congolese say that it is wholly true.

One respondent suggests that this is probably true in regard to religious questions, but not true in most other areas. To the same point another adds that "dogmatic assertions" refer to many missionaries' belief that Christian principles "constitute absolute truth." Another concurs by saying that when it comes to Bible questions, missionaries have to appeal to the authority of the Scriptures. It has to be left at that point. "The Holy Spirit will guide them into all truth," adds another. Of course, these views would be rejected by those who do not share a belief in the authority of the Scriptures. But principles that are based upon deep, sincere conviction will not be compromised. The blood of the martyrs is the seed of the church. Christians have in every age been willing to surrender their lives for the sake of Christ and His principles. Some call it dogmatism;

others call it dedication to God. The debates, and the work of God, continue.

One respondent suggests dogmatic teaching goes on everywhere, even in the schools of the U.S.A. Another even argues that it should, since younger children need to be taught with a certain degree of dogmatism. Understanding is limited at an early age; as understanding increases, dogmatism should decrease. One reports that the general level of understanding in the Congo has been low. It is education that is making it possible to be less dogmatic. A spirit of free inquiry and a searching together for truth have been noted by respondents.

The president of the African-American Institute recently made this observation that may indicate open-mindedness is being developed:

The practicality, the flexibility of mind, the openness to new ideas and the basic common sense of African leaders are their distinctive mark. Compared with the other emerging continents, Africa carried into the modern age a less burdensome baggage of history, of self-pride, of destructive ideology, and of encrusted social structure to impede progress.<sup>29</sup>

Mission education has played a major role in bringing the Congo to the point where it can join the family of nations and meet the new world with hope and optimism.

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<sup>29</sup>Waldemar A. Nielsen, "Africa is Poised on the Razor's Edge," The New York Times Magazine, February 9, 1964, p. 63.

## CHAPTER IV

## REACTIONS TO CULTURAL AND POLITICAL MISGIVINGS

Misgiving 1. Called to A Separated Life

"Because of the association of some African songs and dances and other cultural activities with non-Christian beliefs and sexual license, there has been a tendency in missionary education to condemn all African cultural manifestations and call for the radical separation of converts from their former way of life."

Items 41-43 of Part I apply to this misgiving.

## ITEM 41 SOME AFRICAN SONGS, DANCES, AND OTHER CULTURAL ACTIVITIES

HAVE GENERALLY BEEN ASSOCIATED WITH NON-CHRISTIAN

BELIEFS AND SEXUAL LICENSE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	82	0	18	0
Congolese students	74	10	16	0

All the missionaries and ninety per cent of the Congolese students indicate that some songs, dances, and other cultural activities have generally been associated with non-Christian beliefs and sexual license. Only eighteen per cent of the missionaries and sixteen per cent of the Congolese qualified their affirmation.

In regard to the whole misgiving, most respondents agreed that the entire statement was generally true, but one felt that it was a little "too strong." Another observed that it is difficult to give causes for the misgivings because African thought patterns are not the same as ours.

In regard to this item, several pointed out that it was the African Christian who told the missionary that the cultural activities were not compatible with Christian teachings and therefore should be rejected. The African Christians were perhaps more conservative than some missionaries. Two admitted that some were just not understood and therefore rejected. Another suggests that lack of time to study the culture was another contributing factor. Another bases the association on his personal observations:

What I have seen are not cultural; they are obscene!

ITEM 42    THERE HAS BEEN A TENDENCY IN MISSIONARY EDUCATION  
TO CONDEMN ALL CULTURAL MANIFESTATIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	15	51	32	1
Congolese students	68	16	16	0

Fifty-one per cent of the missionaries (but only sixteen per cent of the Congolese students) deny that there has been a tendency to condemn all cultural manifestations. Sixty-eight per cent of the Congolese (but only fifteen per cent of the missionaries) say the charge is wholly true. Thirty-two per cent of the missionaries and sixteen per cent of the Congolese qualify their responses.

Two respondents said that this was true in the past, but not true now. One adds that most missionaries have modified their views and retain the values that are "really important." Two others also noted that there was a tendency to broad condemnation rather than condemning the individual practices. Another notes, however, that it

was the church and not missionary education that did the condemning.

Many discussed the individual cultural manifestations and practices. One described "sitting on a death" as a practice that was accepted with modification. Friends and relatives used to gather around a corpse and wail and drink palm wine (an intoxicant). Now Christian families sing hymns, pray, and drink coffee or tea.

Other practices that were suggested that should be retained and accepted include use of marimbaphones and drums in the church, hand clapping rather than hand shaking, use of African hymns and music in the worship services, use of African games and rhythms, and parents selecting mates for off-spring. Others mentioned in the literature include carrying a baby on the back (gives Africans a strong sense of security), having the male go before the wife (matter of protection), use of corn kernels rather than bread in the communion service, the use of African beer rather than wine in the communion service, and prostration as an act of worship rather than kneeling.

The Salisbury Conference report makes this plea:

In the teaching of Christianity, full cognizance should be taken of the traditional beliefs and ritual practices connected with witchcraft and sorcery, and open discussion should take place as to how far these are an expression in material terms of sin in the form of hatred and lust . . . .

It is clear that means for the adequate study of Christianity in relation to the cultures and religions of the people of Africa needs to be made.<sup>1</sup>

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<sup>1</sup>AACC, Christian Education in Africa (London: Oxford University Press, 1963), p. 82-83.

The trend now favors a study of the manifestation and practices by the African Christians themselves with a view of condemning only certain individual practices deemed incompatible with the Bible as the African Christian leaders interpret it. Recent changes in the Church's attitude toward polygamy bear this out.

ITEM 43      THERE HAS BEEN A TENDENCY TO CALL FOR A RADICAL  
SEPARATION OF CONVERTS FROM THEIR FORMER WAY OF LIFE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	63	10	26	1
Congolese students	90	5	5	5

Sixty-three per cent of the missionaries and ninety per cent of the Congolese agree that there has been a definite tendency to call for a radical separation of converts from their former way of life. Only ten per cent of the missionaries and five per cent of the Congolese deny the item is true. Twenty-six per cent of the missionaries and five per cent of the Congolese qualify their affirmation.

Several noted that a new life in Christ demands a change; old things pass away, and behold, all things become new. (II Corinthians 5:17). Another adds that Christians ought to change their whole manner of living because all must be brought under the Lordship of Jesus Christ. Note this reaction that relates to individual motivation:

If the missionary believes that he has been sent to call people out of the darkness of these heathen practices, he will attempt in his work to separate these people from their former beliefs and way of life.

There is a difference among Christians about legislating moral standards. It is not the purpose of this paper to either present the

various viewpoints or attempt to resolve the differences. It is to be noted that personal convictions do determine the extent of the call to separation and the way that seems best to accomplish desired ends. The reactions of the missionaries indicate that some favor setting up a code, some favor having the African congregations decide what is best, and some favor leaving it up to the individual under the guidance of the Holy Spirit, to decide which of the "doubtful" practices he should reject.

The previous quotation presented the viewpoint that the missionary should do the calling to separation. Note the emphasis in the following quotation on the individual making the decision:

Often it is advisable in Christian discipleship to separate oneself radically from a particular practice, which, although not wrong in itself in moderation, could be the door of temptation and falling into sinful excesses.

In order to give an idea of the extent of the call to separation that the Church may make, the following rules of conduct are presented. These rules must be followed to be admitted to the church and to retain good standing in the Church in one section of the Congo. A word of introduction from the article is also given:

Though "must not's" may seem to outnumber the more positive "the musts," the Church has felt that these rules were necessary to ensure a break from the old animistic religious practices, and to help the neophyte understand his moral responsibilities as a Christian. The rules are these:

- (1) The candidate must first be presented to the church and receive a follower's card.
- (2) He must be enrolled as a follower for a certain length of time (6 months to one year) before being examined.
- (3) He must attend the class for followers.
- (4) He must be faithful in attendance, in giving, in working for the church.

- (5) He may not drink, buy, or sell strong drinks.
- (6) He may not be part of a polygamous marriage or have concubines.
- (7) He may not steal.
- (8) He may not curse or fight.
- (9) He may not dance.
- (10) He must not use fetishes, either Congolese or European.
- (11) He must not participate in the services or activities of separatist cults. (This refers to certain religio-political groups such as the cult of Kimbanguism).
- (12) At the time of examination, he must bring his state book so that the status of his marriage can be examined.
- (13) He must know how to read so that he can read the Bible for himself. This requirement will be relaxed in the case of elderly candidates or those who never had the chance to learn.<sup>2</sup>

One respondent reports that the pressure of the family for conformity to tribal customs was and still is a formidable matter. He adds that relatively few lived apart. Another suggests that perhaps the call was not strong enough. "Somehow, we have failed to help them realize the universality of the Body of Christ."

Recognizing the need for some kind of standards, Niles makes this observation concerning a pressing need:

One aspect of the task which is in a sense peculiar to Africa is the need to build up a body of moral teaching that could be enforced as part of Church discipline.<sup>3</sup>

It is to this task that the Congolese Christian must apply themselves in the days ahead.

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<sup>2</sup>"Could Your Church Members Pass Muster?" Congo News Letter, June, 1959, pp. 30-31.

<sup>3</sup>D. T. Niles, "The All Africa Conference of Churches," International Review of Missions, October, 1963, p. 2.



Misgiving 2. African History and Cultural Heritage

"Very little attention has often been given in missionary education to African history and cultural heritage. These have not only been rejected, they have been despised."

Items 49-50 of Part I apply to this misgiving.

ITEM 49 VERY LITTLE ATTENTION HAS OFTEN BEEN GIVEN

IN MISSIONARY EDUCATION TO AFRICAN HISTORY AND CULTURAL HERITAGE

		PER CENTS		
	YES	NO	BOTH	NONE
Missionaries	40	19	40	0
Congolese students	78	11	11	0

Eighty per cent of the missionaries and eighty-nine per cent of the Congolese students agree that the criticism that little attention has been given to African history and cultural heritage is at least partly true. Forty per cent of the missionaries and seventy-eight per cent of the Congolese qualify their yes.

Several reasons were given to explain why little attention was given to African history and culture. Among them was the recurring ideas that early missionaries had neither the time nor the training to study the culture, it was difficult to find out about the past for there were few anthropologists available and there was resistance on the part of the Africans, funds were lacking to finance research, and many believed that the introduction of Western and Christian culture would solve all the problems. (See also Misgiving 5, pages 76-78 .)

The following reaction comments on the time factor:

Mission stations, understaffed and trying to learn the language and do the work of two or three, does not give time for research into customs and beliefs.

Another reaction cites what has been done to attend to the need:

Missionary education has endeavored to bring in as much of African history and culture as it was possible to gather. Witness the history books in English and Swahili that have been adopted into the school curriculum.

Another reaction warns against the danger of "cultural idolatry:"

I believe there is that in the Gospel which, under the impact of the Spirit of God, liberates a man from cultural idolatry and frees him in anew way to cultural choice, to affirm and reject parts of his own culture and of foreign cultures. That we missionaries are often guilty of just such cultural idolatry is evident; and we need to hear a wider range of misgivings at this point from our African brethren.

Three respondents shift part of the blame to the government and the national education program. The desire to adapt to the African culture has been thwarted by both the Belgians and the Congolese themselves who idolized the European culture.

Dodge also suggests that some anthropologists may have hindered cultural adaption because of a desire to "preserve Africa as a museum piece." He suggests that they desired all agents of aculturation removed.<sup>4</sup> Other factors will also be suggested as we consider the next item on attitudes toward history and culture.

ITEM 50 AFRICAN HISTORY AND CULTURAL HERITAGE HAVE NOT ONLY  
BEEN REJECTED, THEY HAVE BEEN DESPISED

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	0	75	24	1
Congolese students	53	16	26	5

Seventy-five per cent of the missionaries and sixteen per cent of the Congolese deny that history and cultural heritage have been

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<sup>4</sup>Ralph E. Dodge, The Unpopular Missionary (Westwood, New Jersey: Fleming H. Revell Company, 1964), p. 44.

despised. Fifty-three per cent of the Congolese believe that the item is wholly true. About a fourth of each group qualify their response.

This item and Item 14, page 78, really ask the same question in a slightly different form. It is interesting to note that the figures are nearly the same. This may suggest that there is some consistency in the responses.

Again the word despised was rejected by most of the respondents. Ignored and neglected were offered as acceptable substitutes. The problems of time, resources, and personnel were again cited. Oral tradition was also mentioned. Lacking of understanding, and too much to be done were also offered as reasons.

Toynbee's attitude toward African history is shared by several of the respondents. Here is Toynbee's assessment:

Almost as important to a people as a future is a past. That's the trouble with Africa. It doesn't have a past.

Geography kept sub-Saharan Africa out of the history of civilization . . . . The result is that they're 5,000 years behind and are paying the price for it. I think that Africans are as capable as other people . . . but they have a long way to catch up.

The African can take the good things from western civilization without the bad . . . technology that's needed for the standard of living, democracy, respect for the individual, and love of knowledge.<sup>5</sup>

Among the bad things that Toynbee suggests that the Africans can avoid is the failure to solve the problem of old age-old folks have to fend for themselves--and the forced pace of life. Then he adds:

The Africans are going too fast now, creating too many strains and so they have military dictatorships and nationalism. They'll

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<sup>5</sup>Flora Lewis, "Toynbee Looks at Africa," New York Journal-American, February 16, 1964.

go through the bitterness of Europe's past and then, I hope, learn. It is possible to learn from history.<sup>6</sup>

Another basic problem suggested by several of the respondents is the desire on the part of the Congolese to westernize Congo. One reports that the Congolese still demand the same kind of education given in Belgium. To recommend anything else is often viewed as an attempt to deprive the African of the white man's education. There has been no evidence of a desire to change the colonial program. One offers this explanation of the criticism:

This seems to me to be an attempt to find a scapegoat for their own attitude toward their ancient culture in this extremely difficult period of transition.

Another missionary presents a similar explanation:

Congo has not yet found itself and even today government educators wish to avoid African culture. We have had trouble replacing Latin by an African civilization study.

Another important factor is what Spiro refers to as a lack of historical consciousness. He reports that there is a lack of appreciation for time. Life has no time quality because there are no sharp contrast in seasons, the days and nights are of almost equal length all year around, the children do not follow "schedules," and time is expressed by such concepts such as "when the sun rises" rather than by numbers. Then he suggests that their nomadic life resulted in "lack of depth in memories and short projection into the future." Illiteracy and the use of oral tradition also contributed to a lack of

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<sup>6</sup>Flora Lewis, "Toynbee Looks at Africa," New York Journal-American, February 16, 1964.

historical consciousness.<sup>7</sup> This may in part account for some of the apathy toward history reported by many of the respondents.

Missionary educators appear to be anxious to overcome the faults of the past. They are hoping that they can find more support from the Congolese educators to give Africa its rightful place in the curriculum and in the students' hearts.

Misgiving 3. Use of Languages

"Although missionaries have often worked to reduce African languages to writing in order to translate the Bible, yet missionary education has on the whole neglected the vernaculars and emphasized the importance of a European language for education; the interest of the missionaries in the vernacular has made them neglect the languages of main communication so that national languages have not been encouraged."

Item 44-48 of Part I apply to this misgiving.

ITEM 44      MISSIONARIES HAVE OFTEN WORKED TO REDUCE AFRICAN  
LANGUAGES TO WRITING IN ORDER TO TRANSLATE THE BIBLE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	89	1	8	1
Congolese students	26	31	37	5

Ninety-seven per cent of the missionaries agree that missionaries often worked to reduce the African languages to writing in order to translate the Bible, although eight per cent qualify their yes. The Congolese students, however, are divided on the item. Thirty-one per cent deny the validity of the statement. Twenty-six per cent give an emphatic yes while thirty-seven per cent qualify their yes.

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<sup>7</sup>Herbert J. Spiro, Politics in Africa (Englewood Cliffs, New Jersey: Prentice Hall, 1962), pp. 127-130.

It is difficult to explain the division among the Congolese students. Several respondents have suggested that the Congolese today are not willing to give the colonial power or the missionaries credit for any good that may have been accomplished. Perhaps this is the case here. Perhaps they are not sure what motivated the missionaries to spend so much time reducing the African vernaculars to writing. Perhaps they are not aware that it was the missionaries who are primarily responsible for this achievement. However, sixty-three per cent do say that the statement is true, at least in part.

Very few missionaries responded to this portion of the misgiving. It is apparent that most assume the item is true and needs no explanation. Since evangelization was (and is ) one of the main purposes in missionary endeavor, since "faith cometh by hearing, and hearing by the Word of God" (Romans 10:17), it was only natural for the missionaries to be interested in giving the Word of God, the Bible, to the Africans in their own language. Note this reaction:

Knowledge of and use of the vernacular was emphasized to preserve the richness of experience and culture as expressed through language and in order to present Christian truth in a garment that is familiar to the people.

The translation work continues today, but it is in the hands of linguistics specialists who work closely with veteran missionaries who have a good command of the vernacular and with Africans themselves. The American Bible Society and Wycliff Bible Translators are two of the groups who specialize in this important work today.

## ITEM 45 MISSIONARY EDUCATION HAS OFTEN NEGLECTED THE VERNACULARS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	14	61	24	1
Congolese students	26	37	26	11

Sixty-one per cent of the missionaries and thirty-seven per cent of the Congolese deny that missionary education has often neglected the vernaculars. Fourteen per cent of the missionaries and twenty-six per cent of the Congolese say the criticism is wholly true, while twenty-four per cent of the missionaries and twenty-six per cent of the Congolese qualify their response.

The respondents generally agreed that missionaries have always emphasized the vernaculars, so much so that they have been subject to criticism by both the colonial government and by the Congolese. Note this composite:

Missionaries have usually recognized that the vernacular and French were important, but the emphasis has been on the vernacular . . . . The vernacular is stressed in the lower grades in order that the pupil will not lose contact with his family and community, but other than this, there is no material to carry on the program in higher grades . . . . Wherever the vernaculars are used, it is because the missionaries have encouraged their preservation for the sake of the illiterate masses . . . . Stress upon the vernacular is misunderstood by the Congolese as a failure to give opportunity to acquire the "foreign" language.

One respondent reports that most mission boards have required missionaries to pass language exams in the vernacular. Dodge reports that in the churches established by the boards, who do not have this requirement, that as many as eighty per cent of the missionary personnel cannot communicate in the vernacular.<sup>8</sup> Their effectiveness is

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<sup>8</sup>Dodge, The Unpopular Missionary, p. 32.

limited since they are not understood by the masses among whom they work.

The Salisbury Conference report stresses the need for the use of the vernacular. They recommend support of the Tananarive recommendation that national languages be encouraged and developed. They agree that the local languages should be taught in the schools "to help the children grow up in the historical and environmental setting of their mother tongue." They acknowledge that some area will have more difficulty doing this, and that secondary education may have to be given in something other than the vernacular.<sup>9</sup>

Sloan reminds us that the Committee of Education in 1922 recommended use of the "native idiom" (see page 6), and until 1959 all teaching in the first two years of elementary school was done in the local vernacular. After reminding the reader that this policy supported the Belgian intention to "insulate the Congolese from disturbing outside influences," she adds:

Since missionaries were virtually the only translators into the local vernacular, they had very close control of the reading matter available to the Africans.<sup>10</sup>

The production of numerous textbooks in the vernacular was cited by several respondents as one evidence that the missionaries were indeed interested in the vernacular. Scripture translation and distribution was not neglected either. Item 47 (page 161) presents more reaction to the use of the vernacular.

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<sup>9</sup>AACC, Christian Education in Africa, p. 79.

<sup>10</sup>Ruth Sloan, The Educated African (New York: Frederick Praeger, 1962), p. 198.



ITEM 46            MISSIONARY EDUCATION HAS OFTEN EMPHASIZED  
 THE IMPORTANCE OF A EUROPEAN LANGUAGE FOR EDUCATION

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	61	13	26	0
Congolese students	73	11	16	0

There is substantial agreement that missionary education has often emphasized the importance of a European language for education. Eighty-seven per cent of the missionaries and eighty-nine per cent of the Congolese students agree that the item is true, at least in part. Sixty-one per cent of the missionaries and seventy-three per cent of the students say that the item is wholly true.

Most of the missionaries indicate this is true because the government regulations (Belgian and Congolese) has required missions to stress the importance of French. That the missions were forced to teach in French, even though they preferred to use the vernacular, is supported by this observation by Herskovits:

The decision of the Belgian government to open schools where beginning instruction would be in French—the use of Flemish, which was also urged in Belgium, was not welcomed by the Congolese—was a powerful inducement for Africans to send their children to the lay schools, and brought about a general revision of teaching practices where the native tongue had been hitherto employed.<sup>11</sup>

Not all the missionaries feel that the use of the vernacular is best. One says that the study of French has prepared the Congo for a "place in the world." Another cites a definite advantage in using a European language:

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<sup>11</sup>Melville J. Herskovits, The Human Factor in Changing Africa (New York: Alfred A. Knopf, 1962), pp. 248-249.

With all the resources we have in European languages, and the dearth we have in some 200 or more languages in the Congo, it would take a staff beyond the reach of any mission to achieve in the vernacular what would be required to carry on an education program that would be worthy to be called a program in it.

The limitations of the vernaculars has often been cited as a good reason to change to an European language. Add to this the number of vernaculars in use in the Congo, and the case for the European language becomes stronger. The will of the Congolese leaders cannot be ignored either. Consider Herskovits' evaluation on this point:

Usually it is accepted that the instruction during the first three or four years of schooling should be in the child's native tongue, with the European language taught as a "subject;" after this, the new language would become the vehicle of instruction. In South Africa, however, or to a degree in the Belgian Congo, where Africans were convinced that a policy using their own languages in schools meant the continued denial to their children of the opportunities open to Europeans, the negative reaction was often strong and bitter.<sup>12</sup>

The feelings of the Congolese is expressed in the action that they have taken since Independence. One respondent reports that shortly after Independence the new Government issued a regulation that all subsidized primary schools should be taught in French. Those who protested the move were viewed as unsympathetic to Congolese aspirations to be free and equal to the white man. Neufeld's warning that any caution is likely to be viewed as "another white man's attempt to retard the black man, to deny him the powers exercised by the white man in the development of his own civilization" is applicable here.<sup>13</sup> The Congolese want

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<sup>12</sup>Herskovits, The Human Factor in Changing Africa, p. 249.

<sup>13</sup>Elmer Neufeld, "The Unfinished Revolution," Report (Mennonite Central Committee), Spring, 1963, pp. 22-23.

access to the full range of European knowledge, so it is not likely that the demand for French will lessen in the near future. Missionary education must still be attuned to the will of the people.

One final observation is that the European language (French) has been emphasized only in the educational program but not in the Church. The decision here again ought to reflect the will of the Congolese congregation and the Church leadership.

ITEM 47 THE INTEREST OF THE MISSIONARIES IN THE VERNACULAR HAS  
OFTEN MADE THEM NEGLECT THE LANGUAGES OF MAIN COMMUNICATION

	PER CENTS			
	YES	NO	BOTH	NONE
Missionaries	17	44	38	1
Congolese students	26	37	26	11

Forty-four per cent of the missionaries, and thirty seven per cent of the Congolese students, deny that the interest of the missionaries in the vernacular has often made them neglect the languages of main communication. Only seventeen per cent of the missionaries and twenty-six per cent of the Congolese indicate the item is wholly true. Thirty-eight per cent of the missionaries and twenty-six per cent of the Congolese qualify their response.

Sixty-one per cent of the missionaries deny that the vernaculars have been neglected by the missionaries (Item 45), and forty-four per cent deny that the languages of main communication have been neglected by the missionaries (Item 47). Several suggested that the apparent contradiction in the misgiving is resolved by offering a balanced program that provides for both needs.

Some difference in the use of terms can be observed here. There

seemed to be unanimous agreement that the vernacular meant the local native language or dialect employed by the masses in the area. The language of main communication elicited three views. Some took it to mean the French language since it in theory is common to the educated in all areas of the Congo, and therefore can be used for communication. More of the reactions seem to indicate that most of the respondents were thinking of the trade languages such as Kituba, Kiswahili, Lingala. A few were thinking of important local dialects such as Kikongo, Bapende, Tshiluba, etc. It is evident that the size of Congo and the number of Congolese languages would make it difficult to select one as the language of main communication. Note the three pleas which follow favoring the selection of one above another:

For practical reasons, the language of main communication (Kikongo, not the trade languages such as Kituba, Kiswahili, Lingala which are not grammatical languages but lingua francas) usually have been used in the schools, and to some extent, in religious services.

The situation in the Congo in our area has been that the people wanted the schools in the trade language so that their children would learn this language (Lingala).

Kituba is a trade language which has been widely used in translating the New Testament. It is used by more tribes and is easy to learn. At Vanga I noticed that in every family the parents taught their children to speak Kituba first, then the vernacular.

Notice that the last statement makes an important observation: the parents often teach their offspring a second language. Those who favor French no doubt feel that the parents will continue to instruct their young in the vernaculars and the trade languages. Monroe, on the other hand, feels that it is essential to have a common language in order to "shape the cultural ideals and activities of all the

people toward the common end of a national unity."<sup>14</sup> He states that the requirement in the United States that instruction be in English was adopted to insure unity. The problem in the Congo is to decide which language is going to be the "national" language.

Other respondents point out that the government prescribed the languages to be used in various areas, but failed to recognize the importance of the trade languages; that the government today is trying to reject the vernacular; and that it is very difficult to keep students interested in the vernacular. French is desired.

ITEM 48 "NATIONAL LANGUAGES" HAVE NOT BEEN STRESSED OR ENCOURAGED

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	11	57	25	7
Congolese students	26	32	37	5

Fifty-seven per cent of the missionaries, but only thirty-two per cent of the Congolese students deny that "national languages" have not been stressed. Eleven per cent of the missionaries and twenty-six per cent of the Congolese indicate the criticism is wholly true, while twenty-five per cent of the missionaries and thirty-seven per cent of the Congolese qualify their response.

The Education Committee in 1922 recommended that all instruction should be in the tribal language except that French may be taught as a subject in urban centers (see page 6). Scanlon points out that this was a reversal of the 1906 policy, and he notes that the desire of many Africans to learn French was noted, but it was decided that "it is important that the Africans be taught and trained in their own

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<sup>14</sup>Paul Monroe, Educational Yearbook - 1933 (New York: Teachers College, 1933), p. 72.

language."<sup>15</sup> This no doubt reflects the desire of the colonial government to keep the Congo isolated until a strong middle class could be trained.

Commenting on the result of permitting French instruction in the cities, one respondent claims that the children in the cities are often "embarrassed" when they hear members of their family using tribal languages.

Another respondent observes that French was made the national language of the Congo in the late 1950's at the insistence of the Congolese. Another adds that since French is the official language, all school work is now taught in French. Still others say there is no national language, and note that it is very difficult to choose one from among the many Congolese languages. Another notes that the interest of some tribal associations in preserving the vernaculars has placed the stress and encouragement on the "national" local languages. Again the problem of definition of terms is evident.

It does appear, however, that French is gaining in importance and acceptance and may gain the status of a true national language. Mission education will have to continue to be flexible and yield to the wish of the Congolese government as it has done in the past. As guests in the Congo, missionary educators have no other choice.

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<sup>15</sup>David Scanlan, Education in Africa, Unpublished Manuscript, 1963, p. 26.

Misgiving 4. Producing an Elite Group

"The result of this emphasis on Western culture in mission education has been to produce a westernized and socially elite group out of touch with their own people."

Item 51 of Part I applies to this misgiving.

ITEM 51 THE RESULT OF EMPHASIS ON WESTERN CULTURE IN MISSION  
EDUCATION HAS BEEN TO PRODUCE A WESTERNIZED AND SOCIALLY  
ELITE GROUP OUT OF TOUCH WITH THEIR OWN PEOPLE

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	17	36	47	0
Congolese students	53	21	26	0

Sixty-four per cent of the missionaries and seventy-nine per cent of the Congolese students agree that to some extent the result of mission education has been to produce a westernized and socially elite group of Congolese out of touch with their own people. Note that more than half the Congolese (fifty-three per cent) say this is definitely true and about a fourth (twenty-six per cent) give a qualified affirmation. Nearly half the missionaries (forty-seven per cent) give a qualified yes to this criticism.

Most of the missionaries agreed that an elite has been produced, but they differ on who produced it, and the extent that mission education played in emphasizing western culture. Several suggested that the elite was produced as a result of government education policy. The following suggests that missions and government were willing partners in the plans to avoid creating a socially elite that would be out of touch with the Congolese people. A thirty year veteran says:

The Belgian government and Protestant missions were determined to lift all the people, not just a few, to create a strong middle class, not a socially elite group. Since 1960 a socially elite group has arisen--the poor have become poorer and the rich richer--the very situation the missions and government sought to avoid.

In the survey of Belgian Congo education in Chapter I, it was pointed out that efforts were made to build a social pyramid from the bottom to the top. It was pointed out that political rights were denied to everyone, (pages 4-5). The result was a large number who had some education, but a small number who were the recipients of secondary education or college education (page 5 ). A group developed that found itself in two worlds, then none (page 9 ). We noted also that there were many factors beginning with military service during World War II that produced discontentment that culminated for demands for independence (pages 69-73).

Other factors have been suggested by a number of respondents. Language has been a factor. One suggests that the study of a western language caused a break in home ties. He adds that the missionaries stressed the vernacular to avoid this break and this barrier. Another adds that when a western language is stressed to the detriment of the vernacular, "the product is an elite group out of touch with its own people."

Another factor mentioned is the selection of students for the schools. So many applied for the few spaces available, that screening was used. The higher the level, the tougher was the screening. Those thus selected "got a superiority attitude." Once out of school, they separated themselves from the village. Another respondent rightly observes that "the educated do enjoy a higher economic and social status."



One respondent concludes that there is just no way of avoiding differences when a new country is being developed.

One respondent believes that the misgiving applies to the products of higher education, and the number therefore is still extremely small. Another missionary fears that those who are now studying abroad will be more of a problem than those who are products of the Congolese schools. He quotes a Leopoldville paper as stating that every young man who returns from abroad "has a Mercedes Benz in his future dream."

Some observers, like Sulzberger of the New York Times, feel that the African states are fortunate to have a handful of "educated, farsighted and frequently tolerant politicians who have inherited the task of nation building." He suggests that for a generation, most of the countries are going to need "benevolent despots" and "hero-rulers." He concludes that:

Brand new nations built on poverty and illiteracy cannot afford the luxury of ill-informed, delaying debate when urgent problems demand urgent solutions.<sup>16</sup>

Many feel that Belgium waited too long to train leaders who could take over their own affairs. Lewis concludes that even when Belgium realized that independence was both inevitable and imminent:

Their paternalistic and patronizing attitude crippled their efforts to prepare for independence. This accounts in part for the political ineptness of the Congolese today. Having been treated like children, they act like children.<sup>17</sup>

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<sup>16</sup>C. L. Sulzberger, "Foreign Affairs," The New York Times, March 23, 1964.

<sup>17</sup>William H. Lewis, New Forces in Africa (Washington: Public Affairs Press, 1962), p. 79.

One respondent reminds us that there was no intentional emphasis on Western culture by mission education. When African cultural values were extolled, many Congolese were unhappy. One respondent states that mission education was often criticized by the Congolese for "not wanting us to be like you, and for keeping us from advancing."

Another respondent shifts the blame back on the Congolese students who allowed themselves to get out of touch with their own people. He suggests that such a result was not necessary, and he cited the example of the Jewish people who through the centuries have retained their own culture and language while studying in the schools provided by the land of birth or choice.

Two suggest that most Africans have acquired a veneer of Western culture that can wear off quickly when they return to village living for a few days. It is hoped that the educated Congolese can keep in touch with their people and provide the dedicated and enlightened leadership that Congo needs in the days ahead. Despite some problems, there are some hopeful signs that suggest that this may yet come to pass.

#### Misgiving 5. Missions as Colonial Agencies

"Because the Colonial Governments have often used the missions as agents for educational development, the missions have come to be viewed as the agencies of the Colonial Governments in all their policies, not only the educational ones."

Items 52-53 of Part I apply to this misgiving.

ITEM 52 THE COLONIAL GOVERNMENT HAS OFTEN USED THE MISSIONS  
AS AGENCIES FOR EDUCATIONAL DEVELOPMENT

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	85	1	11	3
Congolese students	78	5	5	11

There is substantial agreement that the colonial government did use the missions as agencies for educational development. Only one missionary and one Congolese student denied the validity of the item. Few qualified their response. Eighty-five per cent of the missionaries and seventy-eight per cent of the Congolese students indicate that the item is wholly true.

There seems little doubt that the colonial government used the missions in the Congo to carry on the educational program. Leopold turned to the missions for help and got it. The Belgian government continued his policies of having the missions provide all the schooling until in 1954 some lay schools were instituted. On the eve of Independence, however, ninety-seven per cent of the Congolese students were enrolled in the mission schools.

Missions have sometimes been criticized for allowing themselves to be "used" as a pool of cheap labor and saving governments from the embarrassment of attempting to finance educational development, when adequate funds were lacking.<sup>18</sup> However, it is the missionaries' belief that children need to be brought up in the nurture and the admonition of the Lord that caused them to welcome the opportunity to

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<sup>18</sup>L. J. Lewis, Equipping Africa (Education Overseas Number Two, London: Edinburgh House Press, 1948), p. 31.

teach the Congolese youth. Lewis sums up the Christian's philosophy of education:

It is that education must be training not only of mind and body, but also of the soul or character, and the latter is of surpassing importance, and that there is only one medium by which it can be effectively done, and that is religion.<sup>19</sup>

The missionaries did not mind being "used" if they could have an opportunity to confront the Africans with the claims of Christ, and have an opportunity to sow Christian character that might in turn produce a Christian destiny for the Congo.

ITEM 53 THE MISSIONS ARE GENERALLY VIEWED BY AFRICANS AS THE AGENCIES OF THE COLONIAL GOVERNMENT IN ALL THEIR POLICIES, NOT ONLY THE EDUCATIONAL ONES

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	10	44	46	0
Congolese students	32	26	37	5

Reactions are somewhat divided on this item. Only ten per cent of the missionaries and thirty-two per cent of the Congolese give complete assent to the statement that missions are generally viewed as agencies of the colonial government. Forty-four per cent of the missionaries and thirty-seven per cent of the Congolese deny the charge. But forty-six per cent of the missionaries and thirty-seven per cent of the students indicate that there is some truth in the misgiving.

Four respondents indicate that this is probably more true for the Catholic missions than the Protestant missions. One reason for

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<sup>19</sup>L. J. Lewis, Equipping Africa (Education Overseas Number Two, London: Edinburgh House Press, 1948), p. 35.

this is the fact that most of the Catholic missionaries were from Belgium. Since the Protestant missionaries were "foreigners," they were not so likely to be viewed as agents of the colonial power. Carpenter reminds us that the Protestants stood with the Congolese for more than a generation "protesting grievances and demanding equality."<sup>20</sup> Glickman reports that the Catholic Church, "long a partner in the Congo system, began criticizing official policy as early as 1956."<sup>21</sup> A respondent suggests that the Catholics suffered more in the two uprisings in the Congo because they were viewed as agents of the colonial government in all their policies, not just the educational ones.

Another respondent claims that the identity was more the color of skin, not<sup>4</sup>the educational program. Dodge states that the close relationship between the colonial governments and missions cannot be ignored. He suggests the fact that they shared a common nationality and culture, a common race, administrative authority, and a position of privilege links the missions with the colonial power in the African's thinking.<sup>22</sup> However, another respondent believes that the missions "came to help, not govern." Still another suggests that many Africans have made a clear distinction concerning which groups tended closely linked with the colonial power and which ones stood in opposition to the government over the years. When the crisis began right

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<sup>20</sup>George Carpenter, "Whose Congo?" International Review of Missions, July, 1961, pp. 181-282.

<sup>21</sup>Lewis, New Forces in Africa, p. 78.

<sup>22</sup>Dodge, The Unpopular Missionary, p. 19.

after independence, says the respondent, a district superintendent said to him:

You stood for us when we faced difficulty with the Colonial government, and now we will stand for you against any injustice from our Congolese leaders.

Acceptance of school subsidies was suggested by two respondents as linking the Protestant mission with the government. Having to be paymaster for the government made the link even stronger. One respondent suggests that the only way to break the link is to get out of the mass education business. Independence has already done away with the problem is the view of another respondent. However, how the missions were related in the past to the colonial power still has a bearing on their future role in the Congo.

Two respondents noted that nationalism "agitators" foster this claim as do the Communists. They take it as an attempt to discredit all that the colonial powers did, even the good. The facts need to be set forth to counter the propaganda. It is hoped that thinking Congolese will appreciate the good work that has been done and recognize the true motives of the missions in becoming partners in the educational work in the Congo.

Misgiving 6. Neo-colonialism and Mission Authority

"In spite of the need for outside aid in education, the fact that missions are supported by funds and work through personnel from overseas causes them to be viewed as agencies of political and economic neo-colonialism; i.e., that overseas governments will try, after independence, to continue to exercise influence and control through the missions. The independence of some missions from the indigenous church which has been created by their work greatly increases this unease."

Items 54-57 of Part I apply to this misgiving.

## ITEM 54 THE NATION NEEDS OUTSIDE AID FOR EDUCATION

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	97	0	3	0
Congolese students	90	5	0	5

All the missionaries and ninety per cent of the Congolese students agree that to some extent the Congo needs outside aid for education. Three per cent of the missionaries gave a qualified yes, and five per cent of the students denied the need.

None of the open-end responses were directed toward this part of the misgiving. No doubt the missionaries felt the need was so obvious that it was not necessary to elaborate on it. Perhaps the Congolese who rejected the statement feels that the nation has the potential to meet the need. However, most feel the need will continue for many years.

ITEM 55 THE FACT THAT MISSIONS ARE SUPPORTED BY FUNDS AND  
WORK THROUGH PERSONNEL FROM OVERSEAS OFTEN CAUSES  
THEM TO BE VIEWED AS AGENCIES FOR POLITICAL AND ECONOMIC NEO-COLONIALISM

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	33	25	40	1
Congolese students	32	32	32	4

Reactions are somewhat divided on this item. One fourth of the missionaries and about a third of the Congolese (thirty-two per cent) deny the validity of the statement. About a third of each group say the statement is wholly true. Forty per cent of the missionaries and thirty-two per cent of the Congolese qualify their response.

Several respondents feel that the misgiving comes from the communists or from nationalists. One reports that "neo-colonialism is a

communist label and one gets enough of it on the radio." Carpenter points out that Asian and African nations are sensitive about neo-colonialism which he defines as "any form of foreign economic or political control which poses a threat to national independence." He cites Belgian resistance to the UN in Congo as an incident that was interpreted by many to be neo-colonialism. Belgium was forced to comply with UN directives even though it meant the Congo lost much needed technical staff.<sup>23</sup> Belgium recently rejected Congolese pleas to help train their army for fear of "neo-colonial" charges.

Two respondents again suggested that this was more applicable to the Catholic missions because much of their money and most of their personnel comes from Belgium. American mission funds are not viewed as coming from the government. Neufeld warns that improper attitudes and human relations may also be viewed as a form of neo-colonialism.<sup>24</sup>

One respondent recommends that missions continue to avoid political involvement, but they must continue to support educational and medical institutions if they are not to be abandoned. Another missionary presents this advice which should be heeded:

It will take a great deal of tact and understanding and love to overcome this attitude. Perhaps it cannot be done, but we must make the effort if the Church in Congo is to have strong leadership.

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<sup>23</sup>Carpenter, Whose Congo?, p. 278.

<sup>24</sup>Neufeld, The Unfinished Revolution, p. 17.



ITEM 56 OVERSEAS GOVERNMENTS HAVE TRIED AFTER INDEPENDENCE TO  
CONTINUE TO EXERCISE CONTROL AND INFLUENCE THROUGH THE MISSIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	3	73	17	7
Congolese students	37	37	21	5

Seventy-three per cent of the missionaries, but only thirty-seven per cent of the Congolese, indicate that overseas government have not tried to exercise control or influence through the missions after Independence. Only three per cent of the missionaries, but thirty-seven per cent of the Congolese, say that charge is wholly true. Seventeen per cent of the missionaries and twenty-one per cent of the Congolese qualified their response.

There were only five reactions to this part of the misgiving. Two indicated that there has been no evidence that such is the case. One adds that perhaps the country has not been independent long enough to tell whether this may yet be true. Another suggests that the UN action is viewed by some Congolese as an attempt by the United States to intervene and exercise control in internal affairs. No doubt the communists promote such a view.

The fifth respondent looked to the future and writes:

It is possible that other governments may try to exercise influence through mission education systems, but I believe that this should be resisted and decisions made on the basis of Christian principle rather than on the basis of national interests of one country or another.

Decisions will doubtless be made on the basis of what is best for the Congo as their leaders see it. It is hoped that Christian principles will help mold each decision in the days ahead.

ITEM 57 THE INDEPENDENCE OF SOME OF THE MISSIONS FROM THE INDIGENOUS  
CHURCH GREATLY INCREASES UNEASINESS ON THE PART OF THE AFRICAN

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	46	17	25	12
Congolese students	31	21	31	16

Only seventeen per cent of the missionaries and twenty-one of the Congolese students deny the validity of the statement. Seventy-one per cent of the missionaries and sixty-two per cent of the Congolese indicate that to some extent the item is true. An unusually large number of respondents failed to make a choice--twelve per cent of the missionaries and sixteen per cent of the Congolese.

It is apparent from the reactions that practice varies in different parts of the Congo. Note the differences in this composite:

It is true that in some areas the local church has been set up as an autonomous body with the mission operating separately and being loaned to the local church organization . . . . The fact that some missions are independent from the indigenous church has created uneasiness because church leaders feel that the missionaries are trying to maintain control of the church even though the church is autonomous . . . . We no longer have church and mission; they have merged. The Africans run the church . . . . Right now the missionaries are only advisers, and the direction of institutions have been handed over to the Congolese.

Two other explanations of the fear and uneasiness were cited. One respondent feels that the nationals are uneasy for fear that the missions may pull out and leave the burden of the work (especially the financial) on their shoulders. The other suggests that the uneasiness rests on the race relations question. He reports that "the Congolese feel that the separation is just another manifestation of the white feeling of superiority--not willing to merge with a Negro body."

One respondent intimates that the reason that some missions are

still independent from the church rests with the Congolese. Note the reaction:

It has been a very frustrating experience for many of us as the Church has moved so slowly, to draw up her own plans for integration of the mission into the Church, but we are trying to set our pace to hers and wait in patience and in love.

It is hoped that the integration will be soon completed and the Church in Congo will both receive and send forth missionaries.

Misgiving 7. Nationalism

"The effect of Christian education has often been to bring disunity among Africans and by this national unity is imperilled. These religious divisions have in some countries been entrenched in political parties and divisions."

Items 58-59 of Part I apply to this misgiving.

ITEM 58 THE EFFECT OF CHRISTIAN EDUCATION HAS OFTEN BEEN TO BRING  
DISUNITY AMONG AFRICANS, AND BY THIS, NATIONAL UNITY IS IMPERILLED

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	1	79	14	6
Congolese students	31	47	11	11

Seventy-nine per cent of the missionaries and forty-seven per cent of the Congolese deny the allegation that the effect of Christian education has been to bring disunity imperilling national unity. Only one missionary says that it is wholly true, and fourteen per cent of the missionaries qualify their response. Thirty-one per cent of the Congolese students say the charge is wholly true, and eleven per cent of the students qualify their response.

Most of the missionaries admit there are some divisions present, but they are not so sure that Christian education is responsible for

them. One notes that the disunity was there when the missionaries arrived. Many observe that with so many tribes and so many languages in the Congo, it is difficult, if not impossible, to achieve a real national unity. Tribalism is cited by many as the number one cause of disunity. One suggests that it is not only tribalism, but "pure paganism and remembrances of old wrongs that suffered years ago" that has fostered divisions.

Two respondents note that Christian education has been a unifying factor and a divisive factor. It has attempted to heal tribal animosity through the work of the Congo Protestant Council and through the schools. It has in a sense produced division and a desire for independence through its emphasis on human equality before God, Christian brotherhood, and respect for human dignity. One adds that it has given the foundation for "what little honesty and integrity we find in the African governments today."

Several dealt with the split between Protestants and Catholics. Most believe that the relationships have improved and are even cordial. One noted, however, that Christian education had not been the cause of the strife. Another suggests that since many Congolese Protestants did feel like "outsiders," national unity was imperilled.

That the missions and Churches encouraged nationalism is doubtless true. The Church was first to realize that paternalism had to end. The schools sought every opportunity to teach self-reliance and to develop an independent spirit. The Church was first to give the Congolese places of leadership.

It is not purposed here to discuss nationalism at any length. The

findings of the Madras meeting of the International Missionary Council in 1939, however, saw nationalism as a threat to Christianity. Note the concern:

The world is in ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.<sup>25</sup>

Several respondents suggested that nationalism was becoming a God to many in the Congo. It is hoped that Christian education and principles can stem the tide, and nationalism can be channeled in the right direction that will bring unity and peace to the Congo.

ITEM 59      RELIGIOUS DIVISIONS HAVE USUALLY BEEN ENTRENCHED  
IN POLITICAL PARTIES AND DIVISIONS

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	6	68	22	4
Congolese students	37	26	26	11

Sixty-eight per cent of the missionaries and twenty-six per cent of the Congolese students deny that religious divisions have usually been entrenched in political parties and divisions. Only six per cent of the missionaries and thirty-seven per cent of the Congolese say the item is wholly true. Twenty-two per cent of the missionaries and twenty-six per cent of the Congolese qualify their response.

There were many parties formed in the Congo just prior to Independence reports one missionary. Another suggests that most of the parties were formed along tribal lines. Another added that some political parties did grow out of the social and economic organizations sponsored

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<sup>25</sup> Evangelism (Madras: International Missionary Council, 1939), p. 382.

by the Roman Catholic Church--the Christian Democrats was one. Another says that there were none among the Protestant community, although in 1959-60 there was some urging for a Protestant political party.

Another missionary observes that political parties and leaders have sought in many areas to bring about divisions by "falsely accusing missions of interfering in politics." Still another admits that national unity would be impaired if political parties are built on a political basis. He, therefore, urges separation of church and State as the answer.

One respondent blames comity agreements among the mission boards. His indictment reads:

I am sure that many will not agree with me when I say that this is partly the result of having cut up different countries into zones of influence for various missions. If the missions were carrying out a world-wide program and evangelizing in many sections of each country, then there would not be the tendency to this provincialism on the part of the converts.

Many arguments in favor of comity could be advanced, but the one most pertinent to the question of unity and divisions claims that comity reduces denominational competition. A united Christ is needed to help the Congolese unify their people. There is cause for rejoicing that the Church of Christ in Congo has demonstrated an ability to work together that is rare elsewhere. May they continue to pioneer.

#### Misgiving 8. Universal Character of Christianity

"The universal character of Christianity is seen as a challenge to African nationalism."

Item 60 of Part I applies to this misgiving.

ITEM 60 THE UNIVERSAL CHARACTER OF CHRISTIANITY IS GENERALLY  
SEEN AS A CHALLENGE TO AFRICAN NATIONALISM

	YES	PER CENTS		
		NO	BOTH	NONE
Missionaries	15	51	25	8
Congolese students	47	21	26	5

More than half (fifty-one per cent) of the missionaries and twenty-one per cent of the Congolese students deny that the universal character of Christianity is generally seen as a challenge to African nationalism. Nearly half (forty-seven per cent) of the Congolese, but only fifteen per cent of the missionaries, say that the item is wholly true. About one-fourth of each group qualify their response.

The universal character of Christianity is that it cuts across all lines and divisions and teaches the oneness in Christ of those who experience the new birth. One respondent observes that too often the African wants to separate Christian beliefs and Christian principles. The Church insists that a man carry his Christianity into his politics, and some feel that this interferes with their nationalistic ambitions. Another observes that the African finds it hard to decide whether his nationalism is to take first place or his Christianity.

Another observes that if nationalism assumes the place of God, than Christianity is a challenge to it. Another says that nationalism is just beginning to develop in the Congo. Most of the thinking and loyalties are still tribal. The Congolese are likely to feel that Christianity is just not relevant to political development and see no challenge.

Two related the problem to the autonomy of the Church. One

says that some view Christianity as a foreign religion and therefore consider it a challenge. Both suggest that as the Africans take over the Church and it truly becomes indigenous, the problem is no longer relevant. It is no longer a threat to nationalism.

Another says that if nationalism means reverting to "the old heathen practices, customs, and beliefs, then Christianity definitely stands as a challenge." Another adds that if nationalism is based upon Christian principles, than it cannot be a threat. The writer believes that America became the nation she is "not so much through nationalism as through the character of the Christianity which our forebearers showed." Another suggests that Christianity is not a challenge to legitimate patriotism.

Neufeld rightly observes that the Christian Church needs to demonstrate the universality of the gospel and our oneness in Christ by integrating completely missions and the Church.<sup>26</sup> The two need to become one and stand for true Christian principles in a united witness of its universal Christ. Only then can it help the Congo move on to maturity in the new world.

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<sup>26</sup>Neufeld, The Unfinished Revolution, p. 21.



## CHAPTER V

## SUMMARY AND CONCLUSIONS

I. Background

Chapter I begins with a brief history of education in the Congo. It was pointed out that Belgian policy had been forward-looking and made great gains. This study tends to show that many of the forward-looking policies were never implemented in practice, and some serious problems resulted, especially in the field of human relations.

The need for the study was then set forth. It was pointed out that criticism of missionary endeavor is being expressed and ought not be ignored. Future education in the Congo will be built on the foundations already established. Past actions need to be evaluated and understood. Then the results of the analysis can be used to correct past mistakes and to help guide future educational work in the Congo.

The purposes of the study were also presented. The primary purpose of this study is to gather and analyze the reaction of experienced Protestant Congo missionaries to the presumed misgivings presented at the Salisbury Conference on Christian Education. Secondary purposes included a comparison of missionary reaction with that of selected Congolese students, and a stimulation of reaction and discussion with a view of bringing about desirable changes in practices.

The procedures were then outlined. The steps in the construction and administration of the questionnaire were traced. The rationale

for various decisions were presented.

A number of definitions were then set forth. The following words were defined for use in this study: (1) misgiving, (2) missionary, (3) Congo, (4) Africa, and (5) European.

Eight limitations for the study were then discussed. They dealt with the limit of depth of the study, the organization and coverage, the size of the Congo, the investigator's lack of experience in the Congo, the tensions and bitterness caused by internal disorders in the Congo, two weaknesses in the questionnaire, and the source of the misgivings.

Chapter II begins with a report on the extent of participation and response. Seventeen of the twenty-three eligible mission boards participated--seventy-four per cent. Of the 138 missionary "experts" nominated, seventy-two responded to the questionnaire--fifty-two per cent. Forty-four of these are now serving in the Congo. The average years of experience in the Congo for the missionaries is eighteen years. Thirty-nine Congolese students studying in the United States were also nominated. Nineteen responded--forty-nine per cent.

The remainder of the study presented an analysis of the presumed criticisms. Each misgiving was presented, and then each pertinent item applying to the misgiving was analyzed. The data from Part I, the reaction to the open-end parts, and the literature were brought to bear on each item. The highlights follow.

## II. Major Problems and Findings

The most crucial issues of the misgivings center around the problems of human relations, of nationalism, of Roman Catholic-Protestant relationships, and of educational philosophy. Most of the mistakes of the past and the criticisms of today are related to these key areas. Each will be considered briefly.

### A. Human Relations

There seems little doubt that the African dignity and pride have been violated under colonial rule. Not only was his culture rejected by the white man, but the African was taught to be ashamed of his cultural heritage. Cultural and social arrogance on the part of Europeans has been and continues to be a source of misgiving. The actions of the whites have said more than their words; the inconsistencies have been noted. Now the Congolese are in a position to do something about them. Hence we see retaliation in the Congo today. Consider the following areas where the Congolese person and society has been violated.

#### (1) Paternalism

About half the missionaries admit there has been paternalism on the part of the missionary educators. However, ninety per cent of the Congolese report a paternalistic attitude on the part of missionary educators. The openly paternalistic policy of the Belgian government probably contributed to a paternalistic attitude by some missionaries. Being in a privileged position may have caused some to

succumb to the temptation to remain on a pedestal. There is also substantial agreement that the Congolese are dependent upon mission help for education. The benefactor-receptient relationship promotes paternalism.

It is to the credit of the Church, however, that she saw the need to end paternalism before the government and industry. Leadership training was instituted. The Churches were to become self-governing. There remains a subtle form of paternalism in human relations that still must be overcome. The missionaries are not completely free from this kind of paternalism. An attitude of being a servant may help conquer the problem.

#### (2) African Cultural Heritage

It was generally agreed that African culture, beliefs, and traditions were often ignored and misunderstood, but not despised. It was suggested many times that the Africans themselves passed judgment on their culture and have adopted willingly many things from the Western culture. It was also suggested that the reasons for giving little or no attention to Congolese heritage include lack of time and training to study the culture, resistance on the part of the Africans to having their culture studied, lack of funds, use of oral tradition, and the desire on the part of the missionaries to bring a "better way of life" to the Congolese. A workable combination of the old and the new cultural values is to be desired. An understanding of the old traditions and values is needed. Europeans need to help the Congolese appreciate and value the best from their own culture.

### (3) Africanization of Subjects

There seems to be almost unanimous agreement that African studies have not been used, but most missionaries claim that they were not intentionally ignored. Some attempts at adaption were cited. Lack of research, trained personnel, funds, time and communication have been offered as explanations for the neglect. Whatever the cause, the neglect should not continue. Joint efforts are needed to bring more Africanization of all subjects.

### (4) Modification of Theology

Most of the missionaries agree that Christianity as introduced into the Congo is Western in its form, although the message is universal. The difficulty of separating the essence of Christianity and its outward expression and form continues to be a crucial problem.

There is substantial agreement that missions to some extent have been intolerant on any attempt to modify theology to African beliefs and culture. The fact that Christ has not been identified with the national life and cultural experience has given rise to indigenous Prophet Movements.

Most missionaries agree that there should be a modification of practice and form, but few agree that the theology should be modified. Resistance to doctrinal changes are likely to continue. The experience of Japan and Germany may have some insight for the Congo for this task. Modification should be encouraged. The prophet movements should be carefully studied also for insight.

(5) Role of the Missionary

A new image of the missionary is needed at home and abroad. The problem of identification with the Congolese and the removal of racial and cultural barriers needs continual study and implementation. Patience, understanding, and love must be exercised. A willingness to work as a partner and as a servant is essential as mission and Church become one.

B. Nationalism

One of the most potent forces in Africa is the desire to be free and independent. From 1955 on, the desire to manage their own affairs has been a vital force in the Congo. The Church has contributed to the drive for independence and equality. Consider the following areas that are related to nationalism.

(1) Independence of the Church

The question of independence evoked many emotional responses. The drive for independence is strong, but what independence means is not always clear. Great strains have been experienced in trying to define the role of the missionary in the independent Congo. Anything that is "foreign" is seen by many Congolese as a threat to Independence, yet help is needed. To be independent to many means to assume all the responsibilities that the missions have borne. Full independence may have to wait until the future is more secure.

(2) Christianity as a Challenge to Nationalism

About half of the missionaries indicate that the universal character of Christianity is seen as a challenge to African nationalism.

Tribalism and the large number of languages are cited as the major causes of disunity. Christianity helped to unify some tribes, but it also produced a desire for independence and equality—a divisive influence also. The Church was the first to give the Congolese places of leadership and responsibility for their own affairs.

Despite the importance of this question, meaningful response and insight was lacking in the open-end responses. The future of missionary educational endeavor in the Congo may well depend upon understanding this issue and gearing the missionary efforts accordingly.

### (3) Conflicting Ideologies

Christianity, Communism, Pan-Africanism, the UN, Islam and other groups compete for the mind and ear of the Congolese. It must be difficult for the Congolese to know which voices have their best interest at heart. The attachment of the African to a policy of non-alignment while at the same time accepting help from many sources speaks well for the future. The fact that the Communists have been expelled from the Congo gives added hope that the Congolese leadership is not easily deceived and will continue to rise to the challenges of nationhood.

### C. Roman Catholic-Protestant Relationships

The majority of the respondents indicated that there is some strife and intolerance between Catholics and Protestants in the Congo. Most indicate that the relationships have greatly improved since Independence and since the Ecumenical Council convened in Rome. The

reasons for the improvement were not cited. Consider the following areas that are related to Catholic-Protestant relationships.

(1) Protest Orientation

Protestant schools and churches were in the minority in the Congo. As a minority group, they maintained a constant vigil on religious equality and freedom. Protest became their way of carrying forward their demands. Having a common cause to champion brought about more genuine union among Protestant groups than could be found elsewhere. The modern ecumenical efforts trace its roots to the Congo and other mission fields where circumstances dictated working together for the common good.

(2) School Subsidies

The Catholic schools were the only schools granted subsidies from 1924 to 1945. Then in 1945, Protestant schools that met the standards were also eligible for subsidies. Although at the time it was considered a blessing, many now regret participating in the program because of the many problems it has created. For example, it linked the missionaries with the colonial powers. It placed the missions in the role of paymaster for the government. The subsidies covered only a small percentage of the educational costs. It tended to reduce the local effort of support for the schools. The missions were left with no choice but to operate schools even though qualified personnel were lacking. Despite these problems, the ultimate good that was done far outweighs the disadvantages. Missions can be justly proud of the work that has been done in the Congo.



(3) Protestant Disadvantage

Protestants are still only a small minority in the Congo. Their chief disadvantage stem from the fact that they lack access to the teachers that are needed to handle the secondary education and college education--they just do not have teachers who can teach in French. This challenge needs to be met.

D. Educational Philosophy

The major educational problems centered around educational philosophy. Western education was transplanted, but some attempt was made to adapt to the African culture. Consider the following educational considerations.

(1) Relationship of Education and Religion

Most missionaries agreed that Christianity is a way of life and can be taught in schools. The African concept of the wholeness of life supports having religious instruction as part of the school curriculum. Very few missionaries would agree that religion belongs to the extra-curricular area alone, but many felt that it belongs in both.

It was generally agreed that missions had not forced religious instruction into the curriculum, but neither did they oppose its inclusion. Most agreed that Belgium merely transplanted its educational system which accords religion a place in the school curriculum. The close link between religion and education should continue.

(2) Nature of Education

It was generally agreed that educational conventions and patterns

of Europe were transferred to the Congo, but adaption was attempted. Lack of research and understanding of the Congolese culture limited the extent of the adaption.

Despite Belgian and Congolese resistance, the missions tried to emphasize practical and vocational education. The desire for white collar work led most boys to seek clerical type work, rejecting manual labor and agriculture. Lure of the city and the high wages paid by the government were important factors. It is to be remembered also that agriculture in the Congo is viewed traditionally as women's work.

The recommendation is made that missions concentrate on the training of professionals, especially teachers. Model schools at all levels should also be a goal of future educational endeavor. A Christian emphasis should be maintained.

### (3) Some Effects of Education

Seventy-two per cent of the missionaries deny that missionary education has been education for servitude to a superior culture and revelation. Most deny also that missionaries have discouraged and restricted African development. Much evidence was presented to suggest that the opposite is true. It is not a question of inferior or superior culture; it is a question of what is best for the Congo today.

It is rightly observed that much of the feeling that Western culture is superior has been inferred from action, not deliberately taught. In the area of human relations, subtle forms of discrimination also gave the impression that the white man is superior. Actions and words need to be one.

It has also been noted that missionary education planted the seeds of a desire to be independent as well as equal. It has encouraged the Congolese to develop their own teaching, preaching, and nursing programs. It has encouraged the establishment of self-reliant, self-supporting, indigenous churches. It has encouraged the concept of the Christian as a servant of God, country, and fellow man. Service, but not servitude, has been the challenge.

### III. Secondary Problems and Findings

The following problems and findings are secondary only in the sense that they are overshadowed by the magnitude of the major problems and findings. They also merit attention and action.

#### A. Major Areas of Disagreement

Significant differences between the responses of the missionaries and the Congolese students can be noted in about forty per cent of the items. This points up the fact that the missionary and the Congolese view problems in a different light. It is wise to note these differences and work on these areas.

Item 33—"Missionary education has generally been education for servitude to a superior culture and revelation"—provoked the widest disagreement. Seventy-two per cent of the missionaries denied the validity of the statement compared with only five per cent for the Congolese. The term "servitude" caused the missionaries to reject the statement, but from the Congolese viewpoint, "servitude" was an acceptable description of the relationship.

Item 16—"Missionaries often ride rough-shod over parental rights and choices for education and religion of African children"—was second in terms of disagreement. Eighty-one per cent of the missionaries denied the allegation while only sixteen per cent of the Congolese gave a negative response. Obviously the term "ride rough-shod over" was not acceptable to the missionaries whereas the Congolese accepted the term.

Two responses by the Congolese are difficult to understand. They indicate that religious divisions have usually been entrenched in political parties and divisions (Item 59), and they are reluctant to give the missionaries credit for working to reduce African languages to writing in order to translate the Bible (Item 44). The facts tend to support the opposite in each case. Open-end responses from the Congolese would have been helpful to clarify the areas of disagreement.

#### B. Missionaries Not Responding

Only fifty-two per cent of the missionaries responded to the questionnaire. Some did not receive the questionnaire in time, some had been evacuated due to the rebellion, some were doubtless too busy, and some probably never received the packet due to the uncertain mail service. It is likely also that many did not respond because their mission is subject to more of the criticisms than some of the other mission groups. One area secretary reported that his missionaries had been subjected to a number of studies recently and would likely lack the time to respond. There may be those also who feel that such a study could serve no useful purpose, and there may be those who feel

that there has been too much emphasis on mistakes, and the critics should be ignored.

C. Relative Insight

The open-end responses from those in the theological work gave the most insight and help. One retired missionary spent several days on his reactions, and his efforts were especially revealing. The least insight came in response to the cultural and political questions. This points up the need for some kind of orientation program that will help keep the missionaries informed in these important areas.

D. Other Findings and Conclusions

Other noteworthy items include:

(1) Task of Missions

Most missionaries agree that winning converts is part of the task of missions. A few still feel that educational work is not an essential part of carrying out the command of Christ. In order to meet the insatiable desire for education in the Congo, more schools are needed.

(2) Use of Resources

There is no doubt that mission funds are used for educational programs. The evidence indicates that education was given top priority both in regard to fund and personnel. The obtaining of government subsidies made the educational commitments greater requiring more and more of mission resources for education. Many feel that the evangelistic work and the pastoral work were in a sense neglected, but many feel also that these works were strengthened because the schools

produced the trained Christian leaders and pastors that were so desperately needed. Since the government cannot support the schools at the present time, mission help is needed to finance and operate the schools.

(3) Educational Qualifications of Missionaries

Most missionaries agreed that missionaries are selected both for evangelistic zeal and for professional qualifications. In the past, this was not always true. However, it was generally agreed that most missionaries were pressed into educational work regardless of their lack of training or their inclination. This led to the charge that many were ill-fitted for the work. High standards need to be maintained.

It was suggested that a new image of the missionary is needed for our day, especially at home. The new trend of placing before young people and adults general and particular vacancies and opportunities on the mission field was endorsed. A "Christian Peace Corps" is recommended to help supply the teachers so desperately needed in the Congo.

(4) Called to a Separated Life

Most of the respondents agreed that there has been a tendency to condemn all African cultural manifestations and to call for a radical separation of converts from their former way of life. The tendency now is to have the Congolese Christians study the manifestations and practices with a view of condemning only certain individual practices that are deemed incompatible with the Bible as the

African Christian leaders interpret it. This approach should be encouraged.

(5) Use of Languages

It is agreed that the missionaries did work hard to reduce African languages to writing to translate the Bible. They wanted the African to be able to read the Word of God in his own language. The local language was studied and used in this work.

The respondents agreed that missionaries have always emphasized the vernacular or local language, so much so that they have often been subject to criticism by the colonial government and by the Congolese. Two hundred or more languages are in use in the Congo, and to some, this is good cause for introducing a "national" language to help unify the country. French has often served that purpose, although until 1959 the study of French was limited primarily to the city schools. Since 1959, French is used as the vehicle of instruction in the Congolese schools. Reasons for using French include the fact that it was the language of the colonizing power, that it has the potential of unlocking all the resources of the Western world, that it is an international language, and that the Congolese themselves are demanding it. Many are urging that one of the trade languages be adopted for the Congo, but it seems likely that French will continue to be the main unifying language for all of the Congo.

(6) Producing an Elite Group

Belgian policy had been designed to avoid producing an elite and educate a middle class. In many respects, the plan was successful.

On the eve of Independence there were only about 850 Congolese secondary school graduates and about a dozen college graduates. However, an elite was produced that did find themselves out of touch with their own people. Education and language set them apart from their fellows. There is much disagreement about who produced the elite, and the extent that mission education played in emphasizing the western culture. Most feel that as the general level of education is increased, this problem will lose its importance. It is to this elite that the Congo now must look for leadership. It is fortunate that such a group was produced.

(7) Universal Character of Christianity

About half the missionaries indicate the universal character of Christianity is seen as a challenge to African nationalism, although only fifteen per cent say that it is definitely a challenge. If it assumes the place of God, then Christianity should challenge it. However, the universal character is usually seen as cutting across all lines and divisions and teaching a oneness in Christ for those who share the new birth. This need not be a challenge to loyalty to the nation so long as that nation is not opposed to God and His Word. The problem comes when the Congolese finds it hard to decide which loyalty takes first place or when he attempts to leave Christian principles out of his political life. The ultimate testimony to the universality of the gospel will come when the Church and mission are one and when they present a united witness of the Universal Christ.



#### IV. The Unfinished Task

This study represents only a first look. Some of the areas are worthy of depth studies. Other groups in the Congo could be surveyed. Similar studies for other African countries might give insights that will be helpful in guiding future educational development. That there is much to be done in the Congo is quite obvious.

Several areas of needed research have become evident in the Congo. Some of the areas for future study are: the relationship of Church and State, the Africanization of the curriculum, developmental studies of the Congolese child, the African thought-process and patterns, the wholeness of life and the spirit world, position and adjustment of the Congolese students who have studied abroad and have returned home, financing education in the future, enhancing the status of agriculture and manual labor, aptitude testing, the effect of foreign language on learning, training for responsible citizenship, staffing of schools, teacher training, secondary education and higher education, adult education, teaching methods and philosophy, and the responsibilities of the church in education.

It is hoped that the great door of opportunity will continue to be wide open in the Congo and that the many adversaries that hinder growing to maturity will be overcome. Congo calls. May many get the vision to go over and help.

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APPENDIX

## ALL AFRICA CONFERENCE OF CHURCHES

CONFERENCE ON CHRISTIAN EDUCATION IN A CHANGING AFRICA

SALISBURY, S. RHODESIA  
January, 1963

## Study Document 2(a)

"Misgivings Regarding Missionary Endeavor in Education in Africa"

The group of African educationists who met at Kitwe to reflect on the task of the Salisbury Conference asked the Study Secretaries (F.R. Dain and Paul Fueter) to prepare "a statement about misgivings regarding the whole thrust of missionary endeavour in Africa." This memorandum attempts to set down some of the misgivings from varied sources. It is important that they should be recognized as criticisms which are being expressed and which need to be faced. No attempt is being made here to answer them, however unreasonable some might appear.

For convenience, these misgivings are here grouped under four headings: Theological, Educational, Cultural, and Political. The divisions are not exclusive to each other for some objections overlap into two or more sections, neither are these divisions by any means all-inclusive of other categories or criticisms.

## A. THEOLOGICAL MISGIVINGS

1. Missions and Churches use education as a means of making converts, and trading upon the insatiable desire for education, not only to win converts to Christianity but for their own particular denomination by influencing unduly impressionable children.
2. The mission resources are used for educational programs (which could be taken over by the Government) to the detriment of evangelistic and pastoral work.
3. Missions have established educational institutions which, unless taken over by Government, become a grave drain upon the resources of the indigenous church. If such institutions continue to be maintained by the Missions, the church is prevented from achieving its full independence.
4. The dependence of the church on Mission help for secondary education, leads to a paternalistic attitude by missionary educationists and to a subservient attitude by scholars and even teachers.
5. Missionary educationists often despise African culture, non-Christian beliefs and traditions and ride rough-shod over parental rights and choices for the education and religion of their children. They make impossible an approach in love and understanding to Muslims, Hindus, etc.
6. Missions are usually associated with a particular denomination or theological party and have introduced into Africa the divisions of Christianity in Europe and America. This is seen at its worst in the intolerance and strife between the Protestants and Roman Catholics in Church education.
7. The Christian religion as introduced is Western in its form and missions are intolerant of any attempt to modify its theology to African beliefs or insights.

## B. EDUCATIONAL MISGIVINGS

1. The education introduced by the missions has been largely by the wholesale transfer of the educational conventions and patterns of Europe and America without due regard to their suitability for the African peoples. It has been based upon Western presuppositions. It has, for example, been academic rather than practical and has led to boys seeking only clerical work, despising agriculture and manual labour, in spite of the economic dependence of Africa on Agricultural development.



## 2.

2. Because many missionaries are chosen for their spiritual and evangelistic zeal rather than for their professional and educational qualifications, many who have been responsible for educational work have been ill-fitted for it and have tried quite often to reproduce outmoded and unsuccessful methods and practices.
3. The missionaries' attitude towards knowledge has prevented them from teaching open-mindedness. Legitimate questions have been quenched with dogmatic assertions.
4. Missionary education has been education for servitude to the superior culture and revelation and has discouraged and restricted African development. It has inculcated attitudes of submission and dependence.
5. Subjects such as Geography and History and Music have ignored African studies and Science has been neglected because of the fears of scientific knowledge leading to rejection of Christian faith and beliefs as they have been taught.
6. Religion is a way of life and cannot be taught in schools. It belongs to extra-curricular activities. Missions education has forced worship and religious instruction into the national curriculum.

## C. CULTURAL MISGIVINGS

1. Because of the association of some of the African songs and dances and other cultural activities with non-Christian beliefs and sexual license, there has been a tendency in missionary education to condemn all African cultural manifestations and call for the radical separation of converts from their former way of life.
2. Although missionaries have often worked to reduce African languages to writing in order to translate the Bible, yet missionary education has on the whole neglected the vernaculars and has emphasized the importance of a European language for education.
3. The interest of missionaries in the vernacular has made them neglect the languages of main communication so that "national languages" have not been encouraged.
4. Very little attention has often been given in missionary education to African history and cultural heritage; these have not only been rejected; they have been despised.
5. The result of this emphasis on Western culture in mission education has been to produce a westernized and socially elite group out of touch with their own people.

## D. POLITICAL MISGIVINGS

1. Because the Colonial Governments have often used the missions as agents for educational development, the missions have come to be viewed as the agencies of the colonial governments in all their policies, not only the educational ones.
2. In spite of the need for outside aid in education, the fact that missions are supported by funds and work through personnel from overseas causes them to be viewed as agencies of political and economic neo-colonialism; i.e. that overseas governments will try, after independence, to continue to exercise influence and control through the missions. The independence of some missions from the indigenous church which has been created by their work greatly increases this unease.
3. The effect of Christian education has often been to bring disunity among Africans and by this, national unity is imperilled. These religious divisions have in some countries been entrenched in political parties and divisions.
4. The universal character of Christianity is seen as a challenge to African nationalism.



## africa committee

national council of the churches of christ <sup>A 1127</sup> in the u.s.a.

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y.

RIVERSIDE 9-2200

J. IRWIN MILLER, president

REV. ROY G. ROSS, general secretary

CABLE ADDRESS—"FORMISCON" NEWYORK

December 18, 1963

Dear

Mr. Frank Hendrickson, who is an educational missionary under appointment to Congo, is seeking to fit himself for further service by acting as study director of a research project under the guidance of Professors David Scanlon and David Austin of Teachers' College, Columbia University.

Mr. Hendrickson has been Principal of Dallas Christian Grade School, Texas, and Salem Baptist Day School, Winston-Salem, North Carolina. He has an M. A. from Teachers' College, Columbia, in addition to a B. A. from Montclair State College, New Jersey, and work at Dallas Theological Seminary. He has prepared his study outline in close consultation with Rev. Chester Jump, Congo Secretary of the American Baptist Foreign Mission Society, and has also discussed it with Dr. George Carpenter, of the D. W. M. E. who was formerly Educational Secretary of the Congo Protestant Council.

We commend this study to you, and hope that you will be able to take time out of your busy schedule to answer the questions he is putting. Mr. Jump has already set a good example by answering the questions before leaving for an extended overseas journey.

With best wishes and thanks for your help.

Sincerely yours,

Theodore L. Tucker  
Executive Secretary

TLLT/cm

REV. THEODORE L. TUCKER  
EXECUTIVE SECRETARY



HARRIET C. WIDMAN  
ASSOCIATE SECRETARY

504 Grant Hall  
514 W. 122nd. Street  
New York, N.Y. 10027  
December 16, 1963

Dear Secretary for Africa:

At the Salisbury Conference on Christian Education in Changing Africa, the study secretaries ( F.R. Dain, Principal of Fourah Bay College, Sierra Leone and formerly Education Secretary in Kenya, and Paul Fueter, Director of the Literature Center, Cameroun and formerly a missionary in Tanganyika and Council Secretary in Kenya) distributed a study document that presented many misgivings or criticisms concerning the whole thrust of missionary endeavor in Africa (copy enclosed). These misgivings were presented in the hope of evoking evaluation and reply. These criticisms or points of vulnerability, voiced by Africans themselves, need to be examined and the missionary viewpoint needs to be set forth. The enclosed questionnaire seeks to test the relevance of the criticisms to the Congo and to analyze those factors which cause and/or justify either the misgivings or the action taken by the Congo missionaries.

Believing that you will want to have a part in setting forth the response of the missionaries to the critics, I ask you to take time from your busy schedule to do the following:

1. Evaluate the enclosed questionnaire making suggestions for improvements. Note that Part I goes to all missionaries selected as respondents, and to selected Congolese students. Each missionary receives one additional part, depending upon the specialization of the missionary. Time to do both parts is estimated to be about one hour.
2. Prepare a list of names, addresses and specializations of experienced, knowledgeable Congo missionary "experts" to serve as respondents. They should have served for more than one term on the field and be familiar with the situation in Congo before and after independence. Include those who are now in the U.S. either on furlough, retired or in some other capacity with your Board. Specialization can be designated with a "T" for theological, an "E" for educational, and an "O" for all others. The number is limited only by the "expertness" of your missionaries.
3. Prepare a list of names and addresses of Congolese students studying in the U.S. who you feel are capable of responding to Part I of the questionnaire. Checking off the names on duplicated lists may save you some time.
4. If you are so inclined, prepare a letter of endorsement that may be used as a cover letter to your missionaries to encourage their response. Your permission to use your name as a study sponsor would be an acceptable alternative.
5. Supply instructions for mailing to the Congo. Permission to send all the questionnaires to your field secretary in the Congo for distribution would facilitate mailing. Be sure to include the name and address of the field secretary if central distribution is feasible.

Thank you for sacrificing your valuable time to help in this study.

In His faithfulness,  
*Frank Hendrickson*  
Frank Hendrickson  
Study Director

504 Grant Hall  
514 W. 122nd Street  
New York, N.Y. 10027  
January 10, 1964

Dear

A couple of weeks ago, I sent to you a packet containing the enclosed letter plus a copy of the misgivings presented at the Salisbury Conference and a questionnaire designed to relate the criticisms to the Congo. Because of the holiday rush, the packet may not have reached you or perhaps it has been misplaced or "buried" in the heavy load of correspondence that you doubtless receive. In any event, the enclosed letter is all that you will need to still have a part in this important study.

Let me make one thing clear to those who may have been confused by Mr. Tucker's letter of endorsement. The project is not sponsored by the Africa Committee nor by the National Council of Churches. Mr. Tucker is personally interested in the anticipated results (as I trust you are), and he was gracious enough to offer his help. You will not be fellowshiping with the National Council of Churches or its agents when you participate in this doctoral study, but you will be helping a born-again believer do a job that he feels the Holy Spirit is leading him to do. I appeal to you as one child of God to another to take time from your pressing duties to help me in this much-needed endeavor.

As special references, I refer you to the following: Dr. John Walvoord, Dr. Charles Ryrie, Dr. Aldan Gannet, Dr. Charles Stevens, Dr. John Witmer, Dr. Ted Bubeck, and Howie Hendricks.

May the Lord continue to bless your ministry, and whatever you are lead to do will be deeply appreciated.

In His faithfulness,

*Frank Hendrickson*

Frank Hendrickson  
Study Director

504 Grant Hall  
514 W. 122nd Street  
New York, N.Y. 10027  
January 28, 1964

Dear

Despite the shocking news from the Congo, I plan to have the questionnaires on the Clipper next Tuesday, Lord willing. You still have time to have your group included in this important and timely study of the criticisms of our mission work in the Congo as reflected in the Salisbury misgivings. All you need do is to send me a list of your most expert missionary leaders that are knowledgeable concerning the Congo.

The following groups have already joined in the study:

DFM : American Baptists, Congo Inland Mission, Disciples of Christ, Evangelical Covenant, Mennonite Brethern, The Methodists (DWM & WCS), Presbyterian (US).

EFMA: Conservative Baptists, Christian & Missionary Alliance, Evangelical Covenant, Evangelical Mennonite (thru CIM), Worldwide Evangelization Crusade.

IFMA: Africa Inland Mission, Unevangelized Fields Mission, (Regions Beyond report no American missionaries in the Congo now.)

Others: Grace Mission (Worldwide Testimony)

I trust that we will be able to add your mission to the list and have the benefit of the opinions and experience of your soldiers of the cross.

May God bless you and protect your missionaries during these days of uncertainty and testing.

Yours, in Him,

*Frank Hendrickson*  
Frank Hendrickson  
Study Director

AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

VALLEY FORGE • PENNSYLVANIA • AREA CODE 215  
CABLE ADDRESS: AMBAPTIST, NORRISTOWN, PENNSYLVANIA

January, 1964

Dear Friends,

Before Chet left he wanted to drop you a line which I am doing in his absence.

Frank Hendrickson, who is an educational missionary under appointment to the Congo, in connection with his studies at Columbia University, is acting as study director of a research project under the guidance of Professors David Scalan and David Austin of Teachers College.

Frank already has an M.A. from Teachers College, Columbia University and his theological training from Dallas Theological Seminary.

He has prepared his study outline in close consultation with Chet and George Carpenter. We hope you will find time to answer the questions under discussion. Chet set a good example by doing so before he left for the Orient.

With our thanks and best wishes,

Sincerely yours,



Theodore E. Bubeck  
Staff Assistant

TEB:ard

Enc.

504 Grant Hall  
514 W. 122nd Street  
New York, N. Y. 10027  
January, 1964

Dear Missionary Colleague:

Fully realizing the difficulties under which you labor and the demands made upon your time, I ask for an hour of that time because you possess information that is available from no other source and that may help all of us become more effective in our ministry in the Congo.

You will note from the enclosed material that many misgivings and criticisms concerning missionary education in Africa were presented at the Salisbury Conference on Christian Education (1963). These points of vulnerability, voiced by Africans themselves, need to be examined and the missionary viewpoint needs to be set forth. The enclosed questionnaire is designed to do just that as the criticisms relate to the Congo.

You have been selected by the Africa Secretary of your Board as one who is an experienced, knowledgeable "expert" on the Congo situation before and after independence. They esteem your considered judgment and opinion, and they feel that your reactions would make a significant contribution in analyzing these factors which cause and/or justify either the misgivings or the action taken by the missionaries.

Part I of the questionnaire seeks to test the relevance and the validity of the items to the Congo as experienced missionaries perceive the situation. This will be contrasted with the reaction of selected Congolese students studying in the States. Part II, III, and IV are submitted to selected Congo missionaries only, depending upon type of service on the field. Part II goes to those in theological work; Part III, to those in educational work; and Part IV, to those in other kinds of work. Should you feel you possess important information relative to a criticism not included in your portion of the questionnaire, feel free to add a page or two with your reaction to the item(s).

Your responses will be held confidential, and no names will be attached to the reactions that appear in the reports and summaries of the study. A summary of the results will be made available to you upon completion of the study. Please keep the copy of misgivings for your files or pass them on to other colleagues who may not have had the opportunity to see them. All questionnaires must be returned on or before March 1 to be included in the report.

May our wonderful Lord continue to bless you in your labor of love, and thank you for the sacrificial giving of your time.

In His faithfulness,

*Frank Hendrickson*  
Frank Hendrickson  
Study Director

504 Grant Hall  
514 West 122nd Street  
New York, New York 10027  
January, 1964

Dear Congolese friends:

At the Conference on Christian Education in Changing Africa held by the All Africa Churches Conference at Salisbury, Southern Rhodesia (1962-63), the study secretaries (F.R. Dain and P. Fueter) presented a paper entitled "Misgivings Regarding Missionary Endeavor in Education in Africa." The paper, presenting misgivings or criticisms from various African sources, was concerned with the whole thrust of missionary endeavor in Africa. The study secretaries pointed out that "it is important they should be recognized as criticisms which are being expressed and which need to be faced." I am undertaking a study that proposes to evaluate the stated misgivings as they relate to one African country - The Congo.

As part of that study, I have designed a questionnaire which seeks to test the relevance of the items to Congo. Each item on the questionnaire is based upon the misgivings and in most instances is a direct quotation from the Salisbury document. The Africa secretary of the Board that sponsors you has selected you as one who would be able to respond to the questionnaire. Please give your reaction to the items. Are they problems for the Congo now?

When completed return the questionnaire in the self-addressed stamped envelope provided. Your responses will be held confidential, and no names will appear in the final report or summaries.

Thank you for your help. I trust that your visit to this country will be a rewarding one. Perhaps we will meet someday in the Congo where I plan to serve as an American Baptist missionary.

In His faithfulness,

*Frank Hendrickson*

Frank Hendrickson  
Study Director



NAME (optional) \_\_\_\_\_

 Missionary       Congolese student

Part I. REACTION TO SALISBURY CONFERENCE MISGIVINGS

JAN., 1964

The items below are taken from the misgivings or criticisms of missionary education in Africa presented by the study secretaries at the Salisbury Conference on Christian Education in Changing Africa (1963). The criticisms come from Africans, not from me. Space is provided for you to indicate your opinion of the relevance of each item to the Congo Now. Put an "X" in the appropriate space.

Applies to Congo Now:

 YES NO PART YES  
 PART NO

1.    Missions and churches generally use education to make converts.
2.    Missions usually seek to win converts to their own particular denomination.
3.    There is ~~an~~ insatiable desire for education among most of the students.
4.    Missions and churches often influence impressionable children unduly.
5.    The main task of missions is usually viewed as making converts.
6.    Mission resources are generally used for educational programs to the detriment of evangelistic and pastoral work.
7.    Many believe education could be taken over by the government.
8.    Missions have established educational institutions which unless taken over by the government often become a drain upon indigenous church resources.
9.    If educational institutions continue to be maintained by the missions, then the church is prevented from achieving its full independence.
10.    Most missionaries believe missions should continue to establish and maintain schools.
11.    The church is dependent upon mission help for secondary schools.
12.    Missionary educationists generally have a paternalistic attitude.
13.    African scholars and teachers usually have a subservient attitude.
14.    Missionary educationists usually despise African culture.
15.    Missionary educationists usually despise non-Christian beliefs and traditions.
16.    Missionaries often ride rough-shod over parental rights and choices for education and religion of African children.

Applies to Congo Now:				
YES	NO	PART	YES	
		PART	NO	
17.	—	—	—	Missionaries generally make impossible an approach in love and understanding to Muslims, Hindus, etc.
18.	—	—	—	Missions are usually associated with a particular denomination or theological party.
19.	—	—	—	Missions have generally introduced the divisions of Christianity found in Europe and America.
20.	—	—	—	There is much intolerance and strife between Protestants and Roman Catholics in church education.
21.	—	—	—	The Christian religion as introduced is primarily Western in its form.
22.	—	—	—	Missions usually have been intolerant of any attempt to modify its theology to African beliefs and insights.
23.	—	—	—	The education introduced by the missions has been largely a wholesale transfer of the educational conventions and patterns of Europe and America without due regard to their suitability for the African peoples.
24.	—	—	—	Education has been based primarily upon Western presuppositions.
25.	—	—	—	Education has usually been academic rather than practical.
26.	—	—	—	Education has frequently led boys to seek only clerical work, despising agriculture and manual labor.
27.	—	—	—	The nation is economically dependent upon agricultural development.
28.	—	—	—	Many missionaries are chosen for their spiritual and evangelistic zeal rather than for their professional and educational qualifications.
29.	—	—	—	Many missionaries who have been responsible for educational work have been ill-fitted for it.
30.	—	—	—	Missionaries have often tried to reproduce outmoded and unsuccessful methods and practices.
31.	—	—	—	The attitude of missionaries toward knowledge has frequently prevented them from teaching openmindedness.
32.	—	—	—	Legitimate questions have often been quenched with dogmatic assertions.
33.	—	—	—	Missionary education has generally been education for servitude to a superior culture and revelation.
34.	—	—	—	Missionary education has usually discouraged and restricted African development.

Applies to Congo Now:				
YES	NO	PART	YES	
		PART	NO	
35.	__	__	__	Missionary education has usually inculcated attitudes of submission and dependence.
36.	__	__	__	African studies have usually been ignored in history, geography, and music.
37.	__	__	__	Science has generally been neglected because of fears that scientific knowledge may lead to a rejection of Christian faith and beliefs as they are taught.
38.	__	__	__	Religion is a way of life and cannot be taught in schools.
39.	__	__	__	Religion belongs to extra-curricular activities.
40.	__	__	__	To a large extent, mission education has forced worship and religious instruction into the national curriculum.
41.	__	__	__	Some African songs, dances, and other cultural activities have generally been associated with non-Christian beliefs and sexual license.
42.	__	__	__	There has been a tendency in missionary education to condemn all African cultural manifestations.
43.	__	__	__	There has been a tendency to call for a radical separation of converts from their former way of life.
44.	__	__	__	Missionaries have often worked to reduce African languages to writing in order to translate the Bible.
45.	__	__	__	Missionary education has often neglected the vernaculars.
46.	__	__	__	Missionary education has often emphasized the importance of a European language for education.
47.	__	__	__	The interests of missionaries in the vernacular has often made them neglect the languages of main communication.
48.	__	__	__	"National languages" have not been stressed or encouraged.
49.	__	__	__	Very little attention has often been given in missionary education to African history and cultural heritage.
50.	__	__	__	African history and cultural heritage have not only been rejected, they have often been despised.
51.	__	__	__	The result of emphasis on Western culture in mission education has been to produce a westernized and socially elite group out of touch with their own people.
52.	__	__	__	The colonial government has often used the missions as agencies for educational development.

Applies to Congo Now:  
 YES NO PART YES  
 PART NO

53.    The missions generally are viewed by Africans as the agencies of the colonial government in all their policies, not only the educational ones.
54.    The nation needs outside aid for education.
55.    The fact that missions are supported by funds and work through personnel from overseas often causes them to be viewed as agencies for political and economic neo-colonialism.
56.    Overseas governments have tried after independence to continue to exercise control and influence through missions.
57.    The independence of some of the missions from the indigenous church greatly increases uneasiness on the part of the Africans.
58.    The effect of Christian education has often been to bring disunity among Africans, and by this, national unity is imperilled.
59.    Religious divisions have usually been entrenched in political parties and divisions.
60.    The universal character of Christianity is generally seen as a challenge to African nationalism.

MISSIONARIES: Board \_\_\_\_\_

Work:  Theological (Pastor, Teacher);  Education;  Other \_\_\_\_\_  
 specify

Return to: Frank Hendrickson, 504 Grant Hall, 514 W. 122 St., New York, N.Y. 10027

(Part I in the original questionnaire was printed on both sides of one page.)

NAME (optional) \_\_\_\_\_  
 Board \_\_\_\_\_ Years in Congo \_\_\_\_\_ Type work \_\_\_\_\_

Part II. REACTIONS TO SALISBURY CONFERENCE THEOLOGICAL MISGIVINGS

Give your sincere and honest reaction to each misgiving. Be sure to include causes for the misgivings and/or justifications for the action as you see it. Remember that these criticisms come from Africans, not from me. You have answers that are available from no other source. We trust that you will take time to share your reactions with us. Use additional paper to extend your answer where necessary. Thank you.

1. "Missions and churches use education as a means of making converts, and trading upon the insatiable desire for education, not only to win converts for Christianity but for their own particular denomination by influencing unduly impressionable children." REACTION:
2. "Mission resources are used for educational programs (which could be taken over by the government) to the detriment of the evangelistic and pastoral work." REACTION:
3. "Missions have established educational institutions which, unless taken over by government, become a grave drain upon the resources of the indigenous church. If such institutions continue to be maintained by the missions, then the church is prevented from achieving its full independence." REACTION:
4. "The dependence of the church on mission help for secondary education leads to a paternalistic attitude by missionary educationists and to a subservient attitude by scholars and even teachers." REACTION:
5. "Missionary educationists often despise African culture, non-Christian beliefs and traditions and ride rough-shod over parental rights and choices for the education and religion of their children. They make impossible an approach in love and understanding to Muslims, Hindus, etc.
6. "Missions are usually associated with a particular denomination or theological party and have introduced into Africa the divisions of Christianity in Europe and America. This is seen at its worst in the intolerance and strife between the Protestants and Roman Catholics in Church education." REACTION:
7. "The Christian religion as introduced is Western in its form and missions are intolerant of any attempt to modify its theology to African beliefs and insights." REACTION:
8. The main task of the missionary is:

(Part II of the original questionnaire was printed on both sides of two pages, leaving a half-page of space between each misgiving.)

## Part III. REACTIONS TO SALISBURY CONFERENCE EDUCATIONAL MISGIVINGS

1. "Religion is a way of life and cannot be taught in schools. It belongs to extra-curricular activities. Mission education has forced worship and religious instruction into the national curriculum." REACTION:

2. "Because many missionaries are chosen for their spiritual and evangelistic zeal rather than their professional and educational qualifications, many who have been responsible for educational work have been ill-fitted for it and have tried quite often to reproduce outmoded and unsuccessful methods and practices." REACTION:

3. "The education introduced by the missions has been largely by the wholesale transfer of the educational conventions and patterns of Europe and America without due regard to their suitability for the African peoples. It has been based upon Western presuppositions. It has, for example, been academic rather than practical and has led to boys seeking only clerical work, despising agriculture and manual labor in spite of the economic dependence of Africa on agricultural development." REACTION:

4. "Missionary education has been education for servitude to the superior culture and revelation and has discouraged and restricted African development. It has inculcated attitudes of submission and dependence." REACTION:

5. "Subjects such as Geography and History and Music have ignored African studies and Science has been neglected because of fears of scientific knowledge leading to rejection of Christian faith and beliefs as they have been taught." REACTION:

6. "The missionaries' attitude towards knowledge has prevented them from teaching open-mindedness. Legitimate questions have been quenched with dogmatic assertions." REACTION:

7. Missions should continue to establish and maintain schools in the Congo. REACTION:

(Part III of the original questionnaire was printed on both sides of two pages, leaving a half-page of space between each misgiving.)

## Part IV. REACTION TO SALISBURY CONFERENCE CULTURAL AND POLITICAL MISGIVINGS

## CULTURAL:

1. "Because of the association of some African songs and dances and other cultural activities with non-Christian belief and sexual license, there has been a tendency in missionary education to condemn all African cultural manifestations and call for the radical separation of converts from their former way of life." REACTION:

2. "Very little attention has often been given in missionary education to African history and cultural heritage. These have not only been rejected, they have been despised." REACTION:

3. "Although missionaries have often worked to reduce African languages to writing in order to translate the Bible, yet missionary education has on the whole neglected the vernaculars and has emphasized the importance of a European language for education. The interest of the missionaries in the vernacular has made them neglect the languages of main communication so that national languages have not been encouraged." REACTION:

4. "The result of this emphasis on Western culture in mission education has been to produce a westernised and socially elite group out of touch with their own people." REACTION:

## POLITICAL:

5. "Because the Colonial Governments have often used the missions as agents for educational development, the missions have come to be viewed as the agencies of the Colonial Governments in all their policies, not only the educational ones." REACTION:

6. "In spite of the need for outside aid in education, the fact that missions are supported by funds and work through personnel from overseas causes them to be viewed as agencies of political and economic neo-colonialism; i.e., that overseas governments will try, after independence, to continue to exercise influence and control through the missions. The independence of some missions from the indigenous church which has been created by their work greatly increases this unease." REACTION:

7. "The effect of Christian education has often been to bring disunity among Africans and by this national unity is imperilled. These religious divisions have in some countries been entrenched in political parties and divisions." REACTION:

8. "The universal character of Christianity is seen as a challenge to African nationalism." REACTION:

(Part IV of the original questionnaire was printed on both sides of two pages, leaving a half-page of space between each misgiving.)

TABLE II

## RESPONSES TO THE SIXTY ITEMS OF PART I BY BOARDS AND BY ASSOCIATIONS

The following abbreviations are used in this table.

## BOARDS AND ASSOCIATIONS

- I. DFM - Division of Foreign Missions, NCC
  - 1. ABFMS - American Baptist Foreign Mission Society
  - 2. CIM - Congo Inland Mission
  - 3. UCMS - United Christian Missionary Society (Disciples of Christ)
  - 4. ECCA - Evangelical Covenant Church of America
  - 5. CMBC - Conference of the Mennonite Brethren Church
  - 6. MWCS - Methodist Woman's Division of Christian Service
  - 7. MDWM - Methodist Division of World Missions
  - 8. APCM - Presbyterian Church in the United States
  - 9. SDA - Seventh Day Adventists
  
- II. EFMA - Evangelical Foreign Mission Association
  - 1. CBFMS - Conservative Baptist Foreign Mission Society
  - 2. CMA - Christian & Missionary Alliance
  
- III. IFMA - Interdenominational Foreign Mission Association
  - 1. AIM - Africa Inland Mission
  - 2. BMI - Berean Missions Incorporated
  - 3. UFM - Unevangelized Fields Missions
  
- IV. IND. - Independent missions
  - 1. BMM - Baptist Mid-Missions



				FREQUENCY OF RESPONSES BY DFM BOARDS TO PART I OF THE QUESTIONNAIRE										DFM TOTALS																															
1. ABFMS				2. CIM				3. UCMS				4. ECCA				5. CMRC				6. MWCS				7. MDWM				8. APCM				9. SDA													
Item	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE									
1	11	1	8	1	2	0	0	0	2	2	2	0	0	0	5	0	1	0	1	0	1	1	0	4	3	2	0	4	0	2	0	1	0	2	0	27	723	1							
2	6	8	7	0	1	0	1	0	2	0	4	0	0	4	1	0	1	0	1	0	1	1	2	0	4	4	1	0	1	3	2	0	3	0	0	0	192	019	0						
3	17	0	3	1	2	0	0	0	3	0	2	1	2	0	3	0	2	0	0	0	0	0	0	4	0	0	0	6	1	2	0	6	0	0	0	3	0	0	0	45	110	2			
4	11	7	3	0	0	1	1	0	0	3	2	1	0	4	1	0	1	1	0	0	1	2	1	0	2	6	1	0	0	2	3	1	0	7	2	0	0	53	714	2					
5	14	2	5	0	2	0	0	0	3	1	2	0	3	0	1	1	1	0	1	0	1	0	2	0	1	1	4	3	2	0	5	0	0	1	3	0	0	0	37	612	3				
6	21	3	6	0	0	1	1	0	1	0	5	0	0	2	2	1	1	0	1	0	1	0	2	2	0	0	4	1	4	0	0	3	3	0	0	0	3	0	0	10	2225	1			
7	10	3	7	1	0	1	1	0	3	0	3	0	4	0	1	0	1	0	1	0	1	0	3	0	4	2	3	0	4	1	1	0	2	0	1	0	29	721	1						
8	8	5	7	1	0	1	1	0	3	1	2	0	2	0	3	0	1	0	1	0	1	0	1	0	4	3	2	0	3	1	1	1	1	2	0	0	0	26	1317	2					
9	3	10	6	2	1	1	0	0	2	1	3	0	3	1	1	0	0	1	1	0	1	1	2	0	1	3	5	0	0	5	1	0	0	2	1	0	0	1	1	2	520	2			
10	11	2	7	1	1	1	0	0	2	1	3	0	1	1	3	0	0	0	2	0	3	0	1	0	6	1	1	1	4	0	2	0	3	0	0	0	3	1	6	19	2				
11	15	3	3	0	1	0	1	0	6	0	0	0	4	1	0	0	2	0	0	0	4	0	0	0	9	0	0	0	3	0	2	1	2	1	0	0	4	6	5	6	1				
12	11	1	8	0	0	1	1	0	0	2	4	0	0	3	2	0	1	0	1	0	1	0	1	0	0	7	2	0	0	5	1	0	0	0	0	3	0	0	2	30	26	0			
13	11	6	3	1	0	2	0	0	0	4	2	0	0	3	2	0	0	0	2	0	1	3	0	0	9	0	0	0	0	5	1	0	0	0	3	0	0	2	4	2	1	1			
14	0	15	6	0	0	2	0	0	0	6	0	0	0	5	0	0	0	2	0	0	2	0	0	1	2	1	0	0	9	0	0	0	0	4	2	0	0	2	1	0	1	4	5	2	0
15	4	9	8	0	0	1	1	0	0	4	2	0	0	3	2	0	1	0	1	0	1	0	1	0	1	0	2	1	0	8	1	0	0	5	1	0	0	1	2	0	0	6	3	20	1
16	12	0	0	0	0	1	1	0	0	4	2	0	0	5	0	0	0	1	1	0	0	2	1	1	0	9	0	0	0	3	3	0	0	2	1	0	1	1	7	9	1	1			
17	1	7	4	9	0	1	0	1	0	3	2	1	0	0	3	2	0	0	0	2	0	0	2	0	5	2	2	0	4	1	1	1	1	1	0	0	4	2	4	1	6	1	1		
18	11	4	5	1	2	0	0	0	3	0	3	0	4	1	0	0	2	0	0	0	3	0	1	0	7	1	1	0	4	0	2	0	3	0	0	0	3	0	0	0	39	612	1		
19	6	10	5	0	1	1	0	0	3	0	3	0	1	1	3	0	2	0	0	0	2	0	2	0	6	1	2	0	3	1	2	0	2	0	1	0	2	6	14	18	0				
20	8	5	8	0	0	0	2	0	1	1	4	0	1	1	3	0	1	0	1	0	1	1	1	1	4	2	3	0	1	3	2	0	0	0	3	0	0	0	17	1327	1				
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22	10	2	7	2	1	0	1	0	0	1	5	0	1	0	4	0	2	0	0	0	0	1	3	0	2	3	4	0	5	1	0	0	1	0	2	0	0	2	2	8	26	2			
23	8	4	9	0	1	0	1	0	0	1	5	0	3	1	1	0	2	0	0	0	2	0	0	0	2	1	1	0	2	3	4	0	2	1	3	0	0	2	1	0	20	1325	0		
24	14	1	4	2	1	0	1	0	4	0	2	0	4	1	0	0	2	0	0	0	3	1	0	0	4	2	3	0	3	1	2	0	3	0	0	0	3	0	0	0	38	612	2		
25	8	3	8	2	0	0	2	0	2	1	3	0	3	0	2	0	2	0	0	0	2	0	0	0	1	1	2	0	7	0	2	0	2	1	3	0	1	0	2	6	24	2			
26	14	0	6	1	1	1	0	0	4	0	2	0	4	1	0	0	1	0	1	0	3	0	1	0	7	0	2	0	3	1	1	1	1	0	2	0	0	3	8	315	2				
27	13	1	7	0	2	0	0	0	3	0	3	0	5	0	0	0	2	0	0	0	2	0	0	0	3	0	1	0	8	0	1	0	3	0	3	0	3	0	0	0	42	115	0		
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29	7	10	3	1	0	2	0	0	0	3	3	0	2	2	1	0	0	0	2	0	3	1	0	0	5	3	1	0	2	1	3	0	0	2	1	0	0	2	1	0	1	9	24	1	
30	11	1	7	2	0	2	0	0	0	3	3	0	0	3	2	0	0	1	1	0	0	1	2	1	2	4	3	0	1	3	2	0	0	3	0	0	0	3	0	0	4	3	120	3	
31	3	11	6	1	0	0	2	0	0	4	2	0	0	3	1	1	1	1	0	0	2	2	0	0	4	5	0	1	4	1	0	0	2	1	0	0	2	1	0	5	3	120	2		
32	0	10	11	0	0	0	2	0	0	2	4	0	1	3	1	0	1	0	1	0	0	0	3	1	0	5	4	0	1	3	2	0	0	1	2	0	0	3	2	4	30	1			
33	2	16	3	0	0	1	1	0	0	3	3	0	0	2	2	1	0	1	1	0	0	3	1	0	0	6	3	0	1	5	0	0	0	3	0	0	0	3	4	0	14	1			
34	19	0	1	1	0	1	1	0	0	4	2	0	0	5	0	0	2	0	0	0	0	3	1	0	0	8	1	0	0	6	0	0	0	3	0	0	0	0	5	1	6	1			
35	0	16	5	0	0	1	1	0	0	4	2	0	0	3	2	0	1	1	0	0	0	4	0	0	0	6	2	1	0	4	2	0	0	1	2	0	0	1	1	0	1	4	0	16	1
36	8	5	7	1	0	1	1	0	1	1	3	1	1	3	1	0	1	0	1	0	0	1	3	0	0	5	4	0	0	2	4	0	1	1	1	0	0	1	1	1	0	12	1925	2	

Item	FREQUENCY OF RESPONSES BY DFM BOARDS TO PART I OF THE QUESTIONNAIRE										DFM TOTALS											
	1.ABFMS		2.CIM		3.UCMS		4.ECCA		5.CMBC		6.MWGS		7.MDWM		8.APCM		9.SDA		YES	NO	BOTH	NONE
	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO				
37	018	30	0	011	10	042	20	032	20	020	00	031	10	090	00	051	10	021	10	047	110	0
38	210	81	1	011	10	033	30	050	00	020	00	121	10	135	00	033	30	021	10	431	221	1
39	211	71	1	011	10	051	10	041	10	020	00	004	00	054	00	222	20	030	00	433	201	1
40	105	51	1	200	00	402	20	311	10	110	00	310	00	414	00	222	20	012	00	291	216	1
41	180	30	0	101	10	402	20	500	00	200	00	301	00	702	20	501	10	201	10	470	110	0
42	489	00	0	011	10	033	30	212	20	101	10	121	10	072	20	051	10	021	10	82	210	0
43	133	50	0	101	10	114	40	302	20	101	10	111	11	324	40	600	00	300	00	32	718	1
44	181	20	0	200	00	501	10	401	10	200	00	301	10	702	20	600	00	300	00	50	161	1
45	213	60	0	011	10	042	20	302	20	020	00	031	10	080	10	060	00	120	00	63	912	1
46	162	30	0	101	10	105	50	212	20	101	10	310	00	612	20	312	20	300	00	36	616	0
47	569	11	0	101	10	024	40	041	10	002	20	031	10	252	20	105	50	120	00	102	225	1
48	210	54	0	011	10	123	30	041	10	011	10	121	10	054	40	140	10	111	10	63	017	5
49	103	80	0	101	10	114	40	113	30	200	00	211	10	054	40	303	30	210	10	221	224	0
50	016	50	0	011	10	060	00	041	10	002	20	013	30	081	10	042	20	030	00	04	315	0
51	641	10	0	011	10	024	40	014	00	001	00	022	20	333	30	132	20	012	00	111	730	0
52	180	21	0	200	00	402	20	500	00	200	00	300	10	711	10	501	10	201	10	48	172	2
53	210	90	0	002	20	105	50	023	30	110	10	121	10	063	30	015	50	111	10	62	329	0
54	210	00	0	200	00	600	00	500	00	200	00	400	00	801	10	501	10	300	00	56	020	0
55	551	10	0	200	00	105	50	212	20	101	10	121	10	234	40	222	20	102	20	171	328	0
56	014	25	0	011	10	141	10	041	10	011	10	040	00	171	10	051	10	021	10	24	295	5
57	528	66	0	101	10	510	10	410	00	200	00	300	10	422	10	411	10	111	10	29	813	8
58	016	23	0	011	10	042	20	050	00	011	10	040	00	090	00	041	11	030	00	04	774	4
59	017	31	0	020	00	042	20	032	20	101	10	030	10	081	10	132	20	021	10	24	125	2
60	211	62	0	020	00	132	20	022	21	011	10	120	10	271	10	131	11	102	20	83	015	5

Item	FREQUENCY OF RESPONSES BY EFMA, IFMA AND INDEPENDENT BOARDS TO PART I OF THE QUESTIONNAIRE																					
	1. CBFMS				2. CMA				TOTALS				IND. MISSTONARY				CONGOLESE					
	EFMA	EFMA	EFMA	EFMA	IFMA	IFMA	IFMA	IFMA	IFMA	IFMA	IFMA	IFMA	IND.	MISSTONARY	CONGOLESE	CONGOLESE	CONGOLESE	CONGOLESE				
YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE			
1	1	0	1	0	1	1	0	0	2	1	1	0	0	0	0	35	926	2	14	2	3	0
2	1	0	1	0	0	1	1	0	1	1	2	0	0	0	0	252	422	1	12	3	4	0
3	2	0	0	0	2	0	0	0	4	0	0	0	0	0	0	58	111	2	16	2	0	1
4	0	1	0	1	0	0	2	0	0	1	2	1	0	1	0	54	717	3	5	2	9	3
5	2	0	0	0	2	0	0	0	4	0	0	0	0	0	0	47	814	3	11	4	4	0
6	0	1	1	0	0	2	0	0	0	3	1	0	0	1	0	113	128	2	7	7	4	1
7	1	1	0	0	2	0	0	0	3	1	0	0	0	1	0	341	126	1	13	0	5	1
8	2	0	0	0	2	0	0	0	4	0	0	0	0	1	0	321	621	3	6	7	3	3
9	0	1	1	0	2	0	0	0	2	1	1	0	1	0	0	153	023	4	6	10	2	1
10	1	0	1	0	0	2	0	0	1	2	1	0	0	0	0	381	022	2	11	2	5	1
11	2	0	0	0	2	0	0	0	4	0	0	0	0	0	0	60	5	6	10	2	5	2
12	0	0	2	0	0	1	1	0	0	1	3	0	0	1	0	23	733	0	15	1	2	1
13	0	1	1	0	0	2	0	0	0	5	1	0	0	1	0	351	17	1	7	5	5	2
14	0	2	0	0	0	2	0	0	0	4	0	0	0	1	0	155	16	0	11	4	4	0
15	0	1	1	0	1	0	1	0	1	1	3	1	0	1	0	83	527	2	17	0	2	0
16	0	2	0	0	0	2	0	0	0	4	0	0	0	1	0	35	810	1	9	3	6	1
17	0	1	0	1	0	1	1	0	0	5	0	1	0	1	0	43	416	18	11	5	3	0
18	1	0	1	0	2	0	0	0	3	0	1	0	0	1	0	48	715	2	14	2	3	0
19	1	0	0	1	1	1	0	0	2	2	0	1	0	0	0	331	721	1	16	2	1	0
20	0	1	1	0	0	1	1	0	1	3	2	0	0	0	1	201	931	2	13	1	5	0
21	1	1	0	0	1	0	1	0	2	1	1	0	0	0	0	45	619	2	16	1	2	0
22	0	0	2	0	1	1	0	0	1	1	2	0	0	1	0	281	230	2	11	3	5	0
23	0	1	1	0	0	1	1	0	0	2	2	0	0	1	0	221	832	0	10	2	6	1
24	1	1	0	0	2	0	0	0	3	1	0	0	0	1	0	45	816	3	17	1	0	1
25	0	0	2	0	1	0	1	0	1	1	4	0	0	1	0	29	833	2	5	6	5	3
26	1	0	1	0	2	0	0	0	3	0	1	0	0	1	0	47	716	2	15	3	0	1
27	2	0	0	0	2	0	0	0	4	1	1	0	0	0	2	51	219	0	9	3	7	0
28	0	1	1	0	1	0	1	0	1	1	3	0	0	1	0	142	928	1	11	2	5	1
29	0	0	2	0	2	0	0	0	0	4	2	0	0	1	0	22	3019	1	10	3	5	1
30	0	2	0	0	0	2	0	0	0	4	0	2	0	1	0	54	121	5	4	6	8	1
31	0	2	0	0	0	2	0	0	1	2	2	1	0	0	2	63	924	3	11	1	6	1
32	0	1	1	0	0	2	0	0	1	3	2	0	0	1	0	43	136	1	13	1	3	2
33	0	2	0	0	0	2	0	0	0	4	0	0	0	1	0	42	515	1	8	1	8	2
34	0	1	1	0	0	2	0	0	0	6	0	0	0	1	0	06	4	7	4	8	7	0
35	0	1	1	0	0	2	0	0	0	3	1	0	0	0	2	14	921	1	8	2	9	0
36	1	0	1	0	1	1	0	0	2	1	1	0	0	2	0	152	430	3	13	2	4	0

Item	EFMA 1. CBFMS				FREQUENCY EFMA 2. CMA				OF RESPONSES BY EFMA, IFMA, AND INDEPENDENT BOARDS TO PART I OF THE QUESTIONNAIRE																																							
	YES		NO		BOTH		NONE		IFMA 1. AIM				IFMA 2. BMT				IFMA 3. UFM				IFMA TOTALS				IND. 1. BMM				MISSIONARY TOTALS				CONGOLESE TOTALS															
	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE												
37	0	2	0	0	0	2	0	0	0	4	0	0	0	0	6	0	0	0	0	1	0	0	0	0	8	0	0	0	0	2	0	0	0	0	6	1	1	0	7	6	4	2						
38	0	2	0	0	0	2	0	0	0	0	4	0	0	0	0	5	1	0	0	0	0	0	1	0	1	0	0	0	0	2	0	0	0	4	1	2	5	2	2	1	2							
39	0	1	1	0	0	2	0	0	0	0	3	1	0	0	0	6	0	0	0	0	1	0	0	0	0	8	0	0	0	0	2	0	0	0	4	6	2	1	4	2	2	1						
40	0	2	0	0	2	0	0	0	0	2	2	0	0	0	1	3	2	0	0	0	0	1	0	1	0	0	2	3	2	1	1	1	0	0	3	4	1	8	2	10	6	2	1					
41	1	0	1	0	2	0	0	0	0	3	0	1	0	0	5	0	1	0	0	1	0	0	0	1	0	0	7	0	1	0	2	0	0	0	5	9	0	1	3	0	14	2	3	0				
42	0	2	0	0	0	1	1	0	0	0	3	1	0	0	2	2	1	1	0	0	1	0	0	0	2	4	1	1	1	1	0	0	0	1	1	3	7	2	3	1	13	3	3	0				
43	1	0	1	0	2	0	0	0	0	3	0	1	0	0	6	0	0	0	0	1	0	0	0	1	0	0	0	2	0	0	0	0	0	0	4	5	7	1	9	1	1	7	1	1	0			
44	2	0	0	0	2	0	0	0	0	4	0	0	0	0	6	0	0	0	0	1	0	0	0	1	0	0	0	8	0	0	0	2	0	0	0	6	4	1	6	1	5	6	7	1				
45	1	0	1	0	0	2	0	0	0	1	2	1	0	0	3	2	1	0	0	0	1	0	0	0	0	3	3	2	0	0	0	2	0	0	10	4	4	1	7	1	5	7	5	2				
46	1	0	1	0	2	0	0	0	0	3	0	1	0	0	3	2	1	0	0	1	0	0	0	0	4	3	1	0	1	0	1	0	0	4	4	9	1	9	0	14	2	3	0					
47	1	1	0	0	0	1	1	0	0	1	2	1	0	0	0	5	1	0	0	0	1	0	0	0	1	6	1	0	0	2	0	0	0	1	2	3	2	7	1	5	7	5	2					
48	1	1	0	0	0	2	0	0	0	1	3	0	0	0	1	4	1	0	0	0	1	0	0	0	1	6	1	0	0	2	0	0	0	8	4	1	8	5	5	6	7	1	5	6	7	1		
49	0	0	2	0	2	0	0	0	0	2	0	2	0	0	4	0	2	0	0	0	1	0	0	0	5	1	2	0	0	1	1	0	0	2	9	1	4	2	9	0	15	2	2	0				
50	0	2	0	0	0	2	0	0	0	0	4	0	0	0	0	4	1	1	0	0	1	0	0	0	0	6	1	1	0	0	1	1	0	0	5	4	1	7	1	10	3	5	1					
51	0	0	2	0	0	2	0	0	0	0	2	2	0	0	0	4	2	0	0	0	1	0	0	0	0	6	2	0	1	1	0	0	0	1	2	2	6	3	4	0	10	4	5	0				
52	2	0	0	0	2	0	0	0	0	4	0	0	0	0	5	0	1	0	0	0	1	0	0	0	7	0	1	0	2	0	0	0	0	6	1	1	8	2	15	1	1	2	0					
53	1	1	0	0	0	1	1	0	0	1	2	1	0	0	0	4	2	0	0	0	1	0	0	0	0	6	2	0	0	1	1	0	0	7	3	3	3	0	6	5	7	1	6	5	7	1		
54	2	0	0	0	2	0	0	0	0	4	0	0	0	0	6	0	0	0	0	0	1	0	0	0	8	0	0	0	2	0	0	0	0	7	0	2	0	17	1	0	1	17	1	0	1			
55	2	0	0	0	0	1	1	0	0	3	1	0	0	0	1	4	1	0	0	0	0	0	1	1	0	0	0	2	4	1	1	2	0	0	0	2	4	1	8	2	9	1	6	6	6	1		
56	0	1	1	0	0	2	0	0	0	0	3	1	0	0	0	6	0	0	0	0	0	1	0	0	0	0	3	0	0	0	0	2	0	0	2	5	3	1	2	5	7	7	4	1				
57	0	0	1	1	1	0	1	0	0	1	0	2	1	0	1	2	3	0	0	0	1	0	0	0	2	3	3	0	1	1	0	0	0	3	3	1	2	1	8	9	6	4	6	3	6	4	6	3
58	0	0	2	0	0	2	0	0	0	0	2	2	0	0	1	4	1	0	0	0	0	1	0	0	0	1	6	1	0	0	2	0	0	0	1	5	7	1	0	4	6	9	2	2	6	9	2	2
59	1	0	1	0	1	1	0	0	0	2	1	1	0	0	0	3	3	0	0	0	1	0	0	0	0	5	3	0	0	1	0	1	0	0	4	9	1	6	3	7	5	5	2	7	5	5	2	
60	0	1	1	0	0	1	1	0	0	0	2	2	0	0	0	5	0	1	0	0	1	0	0	0	2	5	0	1	1	0	1	0	0	1	1	3	7	1	8	6	9	4	5	1	9	4	5	1

6 Squares to the Inch

Item	PERCENTAGES OF RESPONSES FOR ALL GROUPS TO PART I OF THE QUESTIONNAIRE											
	DFM TOTALS		EFMA TOTALS		IFMA TOTALS		IND. TOTALS		MISSIONARY TOTALS		CONGOLESE TOTALS	
	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE	YES	NO	BOTH	NONE
1	46	12	40	2	50	25	25	0	50	12	25	13
2	33	3	43	0	25	25	50	0	33	3	30	1
3	78	2	17	3	* 0	0	0		87	0	12	0
4	86	4	24	4	02	55	02	5	0	* 0	0	0
5	64	10	21	5	* 0	0	0		50	25	25	0
6	17	38	43	2	07	25	0		12	62	25	0
7	50	12	36	2	75	25	0		12	37	50	0
8	45	22	29	4	* 0	0	0		12	37	37	12
9	19	4	33	4	50	25	25	0	12	37	25	5
10	53	10	33	4	25	50	25	0	50	25	25	0
11	79	9	10	2	* 0	0	0		* 0	0	0	
12	45	1	45	0	02	57	0		06	23	70	0
13	47	22	2	2	07	25	0		50	05	0	
14	27	7	21	0	0	* 0	0		06	23	0	
15	105	3	35	2	25	25	50	12	12	25	50	12
16	28	11	5	2	0	* 0	0		12	87	0	0
17	74	12	42	8	05	02	25	5	08	07	12	0
18	67	10	20	2	75	02	5	0	50	12	25	12
19	45	2	43	0	50	25	02	5	37	25	37	0
20	29	2	24	7	05	05	0		25	37	25	12
21	65	7	24	4	50	25	25	0	50	05	0	
22	38	1	44	5	25	25	50	0	50	37	12	0
23	35	2	24	3	05	05	0		12	25	62	0
24	66	10	20	4	75	25	0	0	25	12	50	12
25	45	10	41	4	25	07	5	0	25	12	62	0
26	66	5	25	4	75	02	5	0	62	37	0	0
27	72	2	26	0	* 0	0	0		62	12	25	0
28	17	4	53	6	25	25	50	0	37	12	50	0
29	33	4	12	4	50	05	0		12	62	25	0
30	75	3	35	5	0	* 0	0		07	5	02	5
31	85	3	35	4	0	* 0	0		12	50	25	12
32	54	1	52	2	05	05	0		12	50	37	0
33	56	9	24	1	0	* 0	0		08	71	12	0
34	08	8	10	1	07	25	0		0	* 0	0	
35	16	9	28	1	07	25	0		07	25	0	
36	21	3	34	3	50	25	25	0	12	25	50	12

\*=100



65

6168