

# Finding out Economic activities undertaken by Assemblies of God (CADAF) in Rural Transformation of Bwito “collectivité” Rutshuru Territory, North Kivu in Democratic Republic of Congo

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**Abstract:** The study aimed at finding out economic activities undertaken by Assemblies of God (CADAF) in Bwito “collectivité” of Bwito Collectivité, Rutshuru Territory, North Kivu Democratic Republic of Congo. The study adopted a cross-sectional design using both quantitative and qualitative research approaches on a sample of 390 respondents. Quantitative data involved the use of descriptive statistics particularly frequencies, percentages and the mean. Findings revealed that Economic activities undertaken by Assemblies of God (CADAF) in Rural Transformation establishment of the self-help group and horticulture project to improve food security in the community. It was hence concluded that, Assemblies of God (CADAF) do recommendable work in in Rural Transformation of Bwito “collectivité” Rutshuru Territory. It was thus recommended that government should to equip local leaders and those involved in church and its members in entrepreneurship skills to enhance partnership between government and church.

**Key words:** Religious organization, Church, Rural transformation and Rural development.

## I. INTRODUCTION

Despite two decades of tireless effort and the adoption of several approaches to raise the development and economic growth of several areas in DRC by integrating the rural population, who are largely peasants, into mainstream rural transformation; living conditions of the rural poor are still deteriorating. This has led to a number of questions which have prompted people to interrogate the role of different organizations in rural areas such as religious organizations.

## II. THEORETICAL REVIEW

The theory that underpinned this study was Bureaucratization theory by Fuller, (2008) who states that there are four dimensions of religious groups as organizations which help better understanding. There are: bureaucratization, professionalization (of the clerical role), secularization, and integration. Bureaucratization. By the term bureaucratization, it is a process through which organizations move toward the establishment of a complex division of labor, the development

of a hierarchically arranged authority structure, the elaboration of explicit rules governing organizational behavior, and the differentiation of a career-oriented officialdom. (Malaysia 2017) Professionalization refers to the development of role expectations that the clergyman will accept his vocation as a full-time, rather than part-time, occupational commitment, and will have specialized educational preparation as a prerequisite for his activities. The professionalization of the minister's role as an organizational characteristic is associated with the professionalization of the minister's attitudes and values: the development of a sense of collegiality, a code of ethics and a sense of professional "mandate," all of which may transcend parochial limits and may be manifested in voluntary, professional associations (Hamunyela, 2008). Thus according to this theory there is a big relationship between Bureaucratization and Professionalization in that when the dimensions are present then the goals and objectives of the organization are met. (Malaysia 2017)

## III. REVIEW OF RELATED LITERATURE

*Rural Transformation and the Role of Christian Religious Organizations in Global South*

Various studies have examined the problems and the role of churches in community development and provided the framework on which churches can help improve its host community (Ekong, 2010; Dreyer, 2004; Flint, Atkinson and Kearns, 2002 and McRoberts, 2001). McRoberts (2001) for instance investigated the characteristics of rural based religious organizations in six local government areas of south-western Nigeria, and their contributions to the development of the rural areas in which they are located. Findings from the study revealed, among other things, that lack of money, scanty membership, and competition for membership constituted their most important problems. Also, the establishment of schools appeared to be the major contribution of the organizations to the development of the areas in which they are located.

Katharina (2003) examines the public role of a new type of Christian mission in sub-Saharan Africa: evangelical Non-Governmental Organisations (NGOs). Since the early 1980s, NGOs have played an ever more prominent role in development co-operation. Yet within the non-governmental sector, faith-based organisations now seem to excel secular organisations, both in number and budget that will enhance social economic activities leading to economic development. (Malaysia 2017)

According to UNDP (2018), rural poverty and landlessness encouraged massive migration to the urban areas in search of work, resulting in a huge increase in urban poverty and social and political tensions. The rapid industrialization experienced in Latin America during these years also led to the rise of the industrial elite. From the 1930s-1960s, the Catholic Church was sometimes struggling to find a role in these newly-industrialized societies. The hierarchy and Church leaders tended to defend the established order as essential for harmony, social cohesion and stability (and for the survival of the Church itself)

Although the legitimizing rituals and discourses of the colonial state were those of development, progress, and evolution and meant to be secular, they could easily be understood as essentially Christian. The response both the state and the missionary societies provoked was also decidedly religious. (World Value Survey. 2016)

#### *Economic activities by Religious organizations*

##### *Building trade partnerships*

The role of religious ideas in economic development has a deep impact on the treatment of religion within the framework of social sciences. Weber observed that Protestants are more involved in industrial, business and trade than any other religions; and that is why capitalist have been expanded in Western Europe not anywhere else. Weber explained that the capitalistic development took place due to the features of Protestantism that include hard work, high labor productivity, high rate of saving; and, accordingly, investment, producing goods beyond the mere satisfaction of material needs are being secured (Attia 2009).

Religions differ with respect to the compatibility of their teachings with other aspects of the society to which their adherents belong. This can be analyzed as the degree of complementarity between religious and other forms of human capital and the mutual complementarity among different kinds of human capital investments (Chiswick, at el 2011).

##### *Cooperatives*

Clay and Wright. (2000) explored the historical relationship between Cooperative Extension and faith-based organizations. Using historical texts, the authors show that since the passage of the Smith-Lever Act in 1914, Cooperative Extension has worked with faith-based organizations, such as congregations, to promote community renewal. Extension and congregations-

-then and now--share a deep commitment to building community. The authors conclude that by remembering its historical roots, Extension can renew a vision for creating a just, democratic society. In this way, Extension can help create healthier communities.

As some rural churches worked toward this vision, they sought to improve public health, infrastructure, education, farming and Extension, community planning, and social life and to establish credit unions and farmer cooperatives. Clergy frequently led these efforts. For example, a pastor in Upstate New York organized a community club that established a national bank, paved a street, consolidated several schools, and planned to establish a manufacturing plant and start a ferry across the Hudson (Putnam, 2000).

#### *Church and Rural Development*

The meaning of development as understood by the church looks more towards ideas of human dignity and fulfilment. To understand the reasons for the church's involvement in development it is appropriate to consider a few definitions given to the concept by some church organizations and individual theologians. The Limuru consultation on development organized in 1971 by SODEPAX, the International Committee for the promotion of Society, Development and Peace defined development as: The redeeming love of God which sets us free is a challenge to share our freedom by liberating those who are oppressed by injustice; by despair, by the forces of evil associated with poverty, disease, ignorance or resignation. This liberation from oppression is the process of encouraging men as individuals and members of a community to realize their fullest potential as the created sons of God. In a similar way the NCKK meeting at Limuru in 1971 described the concept as being more than just economic growth. It embodies such intangible aspects as seeking to bring about social equality and justice. It asserted that development involves growing; not doing things for people but helping them to be conscious of their own problems and needs, removing the obstacles, helping people to acquire the means to do this by giving all the same chance and involving the participation of all, both weak and strong in interdependent effort. That, it is a comprehensive process aiming at the whole person and the wholeness of human beings. The church in this regard cannot allow the distinction between man's spiritual and physical needs. Minutes of the communications in Development Conference in Lusaka, 1971, also defined development as: The growing ability of people to use and increase their own resources. To promote development is to educate the people to this end. It is therefore mainly a problem of communication, of transmission of ideas and techniques from one group to another. Majority knows that one of the main problems met in any development programme is to get the understanding, participation and responsibility of the people involved.

Christianity offers an exceptionally good basis to build a new social structure adapted to development. In the past, the

church has traditionally contributed by participating in health and education. However, a new aspect of Christian understanding of development has since then emerged. The church now considers development as integral process which addresses itself to the entire spectrum of human life including economic, political, social and spiritual aspects. Pope Paul VI defined development in his encyclical letter as "The progress of the people, to have more and to lead a better life free from poverty, disease and ignorance ". To have more here related to man's need for and to in the same respect.

Development based on growth rates is obscene in a world in which most people go to sleep hungry. Instead, it must be one that provides solutions to the most critical, inter-related social problems such as; poverty, unemployment and inequality. Refers to J. Nyerere's view of development by asserting that: For the truth is that development means the development of the people. Roads, buildings, the increase of crop out-put, and other things of nature, are not development: they are only tools of development.

The SDA Church on its part understands development as: An integrated process which addresses the basic sources of poverty, seeking to build self-reliance in the individual and equitable social relationships (Eccles *et al*, 2005). The SDA Church regards a person as an integrated entity comprised of physical, mental, social and moral aspects. Development in this sense aims at caring for people no matter what their actions, beliefs or characteristics may be.

#### IV. METHODOLOGY

The study adopted both quantitative and qualitative research approaches for the study involved both statistical data and oral statements from interviews for in-depth analysis. The quantitative approach was used for descriptive statistics and statistical inferences. The qualitative approach provided data for in-depth analysis (Fassinger & Morrow, 2013). This study adopted a cross-sectional design by which either the entire population or a subset thereof is selected. Cross-sectional information gathered represented what is going on at a particular point in time (Bordens & Abbott, 2011). This design was chosen because it enabled the researcher collect data at the same time hence helping to reduce data collection costs and save time. This design also enabled the researcher to analyse data both quantitatively and qualitatively as it allowed collection of data using a questionnaire survey and an interview guide.

##### *Sample size determination and sampling method.*

A study sample of 390 respondents were purposively and systematically selected. This sample was arrived at using Krejcie & Morgan (1970). Using Simple random sampling and purposive sampling methods were used for the study because simple random sampling ensured that each individual is chosen randomly and entirely by chance, thus giving each individual in the population the same probability of being chosen for the study (Onen, 2005) and Purposive sampling

was used to select particular people to provide in-depth views since the study was both quantitative and qualitative (Patton, 2003).

##### *Data Analysis*

Data were collected using self-administered structured questionnaire, interview guide and through documentary review. Quantitative data were analyzed using descriptive and inferential statistics in SPSS (21.0) while qualitative data was thematically integrated into quantitative results after content analysis.

#### V. RESULTS AND DISCUSSION

##### *Economic activities executed by Assemblies of God (CADAF) in Bwito*

The section below describes level of involvement in identification of people's need for socioeconomic development in Bwito collectivité on items like quality of church involvement in undertaken development projects, economic activities as part of the mission of the church, income generating projects assisted by the church, creation of Jobs by CADAF Church in Bwito collectivité, types of activities studied or learned through CADAF Church.

##### *Quality of church involvement in undertaken development projects*

Faith organisations like church are more likely to be involved in undertaken development projects activity, this is a key element that can buttress economic development and growth. the citizens will easily own the achievements of the development project as well as the church got involved properly or not. The following table explains more about the quality of church involvement in development projects.

Table 1: Quality of church involvement in development projects Distribution of respondent by age and opinion on ways the church is involved in undertaking development projects

Age	Quality of church involvement in development projects				Total	
	Adequate		Inadequate			
	F	%	F	%	F	%
18-30	8	2,1	4	1	12	3
31-40	98	25,1	40	10,3	138	35.4
41-50	132	33,8	30	7,7	162	41.5
51 above	52	13,3	26	6,7	78	20
Total	290	74,4	100	25,6	390	100

Source: Field data, September 2020

The results from table 1 show the respondents' views on quality of church involvement in development projects. It comes out that 74.36% of respondents declared that the quality of CADAF church involvement in development projects is adequate but 25.64% affirmed that the church involvement in development projects is inadequate. Research revealed that the CADAF church is properly involved in

development projects in Bwito collectivity. The adequacy of this involvement is one step ahead toward transformation.

When Researcher look at a literature dating back at least to Adam Smith and Max Weber finds that religiosity is associated with a set of characteristics that promote economic success, including diligence, thriftiness, trust, and cooperation. More recent research has linked religiosity to positive outcomes in domains such as physical health, crime rates, drug and alcohol use, income, and educational attainment. Gharad T. Bryan *et all* (2018). CADAF church members share this point views. In implanting holistic ministries in BWITO, churches are involving in enhancing economic statutes of its members.

It is pertinent to understand the role that religion plays in transformation. According to Oludele Ajani coted by Akanbi and Beyers (2017), religion remains one of the oldest, yet the most dynamic of social institutions. Through their social interaction in the religious sphere, the Pentecostal movements have made their contributions to the well-being of the society.

*Economic activities as part of the mission of the church*

Religious institutions should bring economic improvement in individuals’ life from surrounding areas where the church is located, and these individuals provide economic support to local establishments. This is how the circle works when the economic activity is really considered by the religious organization.

*Table 2. views on the economic activity as part of church’s mission*

Distribution of respondents by gender and their views on whether the economic activity is a part of church’s mission

Age	views on whether the economic activity is a part of church’s mission				Total	
	Yes		No			
	F	%	F	%	F	%
18-30	12	3,1	0	0	12	3
31-40	111	28,5	27	6,9	138	35.4
41-50	122	32,3	40	10,3	162	41.5
51 above	28	7,2	50	12,8	78	20
Total	273	70	117	30	390	100

Source: Field data, September 2020

Table 2 shows the perception of the respondents regarding economic activities as a part of church’s mission in Bwito, the majority of respondents representing 70% of total respondents were of the opinion that the economic activities are included in the mission of the CADAF church while 30% of the respondents said the opposite and assert that the economic activities are not really included in the mission of the church. These results show that CADAF church do his best to include and consider economic issues among its prior aims. Indeed, the results match with what McCleary and Barro (2006) fund through their research, it had been observed that

each of the major religions has some mechanism for promoting economic development. Furthermore, Weber (2012) observed that Protestants are more involved in industrial, business and trade than any other religions.

*Income generating projects assisted by the church*

The different activities of the people and their different spheres of social life are influenced by their religions. So if their income generating projects or activities are supported by their local church, this will enhance their belonging to the church and in the same way, it will contribute to their social life positive transformation.

*Table 3.: Income generating projects assisted by the church*

Distribution of respondents by by gender and the income generating projects assisted by the church

CADAF Church has assisted in the establishment of:	Gender of repondants				Total	
	Male		Female			
	F	%	F	%	F	%
Animal husbandry project	160	41	140	35,9	300	76,9
Horticulture project	120	30,8	192	49,2	312	80
Basket weaving project	13	3,3	173	44,4	183	46,9
Carpentry project	174	44,6	65	16,7	239	61,3
Sewing project	67	17,2	122	31,3	189	48,5
Food processing project	22	5,6	167	42,8	189	48,5
Bee keeping project	80	20,5	38	9,7	118	30,3
Self help group	147	37,7	180	46,2	327	83,8

Source: Field data, September 2020

Concerning the opinion of respondents on the type of income generating projects taken on under the assistance of CADAF church, the results on table 3 show that for the majority of respondent that represent 83.85% the church assisted the establishment of the self-help group. It come out that 80% of respondents talked about horticulture project, 76.9% of respondents talked about animal husbandry project. All these projects include of women and men without big difference. Moreover, Majority of our respondents 80% talked about Basket weaving project, and this was more mentioned by women; carpentry projects involved 61.28% mentioned more by men, 48.46% spoke about the food processing project specifically raised by women. 46.92% of our respondents talked about basket weaving project also mentioned by women. Yet 30.25% of the respondents talked about bee keeping project which was mentioned by men. The results from this table enlight to the researcher how far CADAF church has been assisting projects undertaken in its area. That means the church is promoting working with others approaches through assistance that they provide.

All of these initiatives can be understood as part of a wider shift away from a narrowly economic paradigm of development. The concept of human development is now widely accepted. Human development, according to the

United Nations Development Program, ‘is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests’ (UNDP website). It is interesting to observe CADAF accept that sustainable development which development can be achieved only if people build on their own resources. Logically, these assets should be considered to include not only intellectual and social resources, but also spiritual ones, if and when these are available.

It had been mentioned by church members during the interview. Majority is recently left IDP Camps. Church CADAF had play a crucial role in adapting and integrate them when they came back through its projects. In this way, these activities were initiated in order to contribute to income generation of people.

In agriculture sector which is principal source of revenue in this Bwito, Church assists it member in making small groups. As one of respondent testified: *When we are making agriculture activities, in our farms, we work together in small groups as mutuality, and creating a saving group, and this contribute to raise our economy and support our family project.*

*Creation of Jobs by CADAF Church in Bwito collectivité*

Working is an essential need for a human being, and church organizations are one of the partners that can provide jobs for the community in order to properly support a variety of local businesses. Here are presented respondents’ views on the jobs created by CADAF church in Bwito collectivité in order to support the improvement of social life.

Table 4: Jobs created by CADAF church

Respondents’ views on by gender and the jobs created by CADAF church

Creation of Jobs	Gender of repondants				Total	
	Male		Female			
	F	%	F	%	F	%
Self-employment	122	31,3	198	50,8	320	82,1
Providing employment opportunities to others	120	30,8	192	49,2	312	80
Seasonal employment	124	31,8	176	45,1	300	76,9
Part time employment	102	26,2	177	45,4	279	71,5

Source: Field data, September 2020

As it is represented in table 4, 82,05% of respondents were able to declare that CADAF church has created Self-employment in Bwito collectivité, 80% of our respondents confirm that CADAF has being providing employment opportunities to others; but also 76.93% of respondents talked about seasonal employment and lastly 71.5% among of respondents spoke about part time employment as jobs that have been created by CADAF church in Bwito collectivité.

As we know that working brings somebody to independence and tends to lead to transformation of one’s living conditions making possible the self-reliance. The reason why is that the economic purchasing power will be increased. Hence the

presence of CADAF church in Bwito is good news in the community as well as it brings direct economic benefits to the local area. This is good news for CADAF church members as long as those job created are sustainable, can last for a long term.

During the interview made, one of key informant said this: *“The church is actually a tool used by the Lord in order to come to our rescue as his people, he sent his servants in our midst in order to help local men and women to socially move forward and to improve our living standard on a daily basis. Many young people and elders, through CADAF, have gained jobs because of the activities undergone by the church, of course the gospel is well received in consequence!”* A testimony during an interview.

Chaan (2002) said that church organizations provide jobs for the community, and Religious Institution support a variety of local businesses. Religious Institutions bring individuals from surrounding areas to the community where the church is located, and these individuals provide economic support to local establishments. Thus, churches aid in bringing additional revenue to communities. Moreover, in the research conducted by Venter (2004) it is stipulated that in Philadelphia, researchers found that churches do much more community aiding work, including helping the poor and making positive social in roads in the community, than previously realized by scholars.

*Types of activities studied or learned through CADAF Church*

This table below present the respondent’s sight on the question that involves the learned activities through CADAF church. Considering the fact that learning new skills is a core element when it comes to think through rural transformation, because the new learned skills and knowledge will guide the major actions.

Table 5: Types of activities studied through CADAF Church

Respondent’s views on by gender and the types of activities studied through CADAF Church

Types of activities studied/learned	Gender of repondants				Total	
	Male		Female			
	F	%	F	%	F	%
Good agricultural practices (GAP)	167	42,8	212	54,4	379	97,2
Post-harvest handling practices	170	43,6	194	49,7	364	94,3
Maintaining quality of agricultural produce	155	39,7	171	43,8	326	83,6
Joining Saving groups	163	41,7	218	55,9	381	97,7
Becoming members of agricultural cooperatives	168	43,1	191	49	359	92,1
Literacy training (Alphabetisation)	110	28,2	260	66,7	370	94,9

Source: Field data, September 2020

The above table 5 indicates that the 97.69% of respondent agreed that they learned how to join saving groups through lessons provided by CADAF church; in the same way 97.2% talk of how they learned new skills about good agricultural practices (GAP) from teachings provided by CADAF church; 94.87% of respondents said CADAF church provide literacy training. 93.33% of respondents on their side affirm that they were trained by CADAF church in post-harvest handling practices; 92.05% said that through CADAF church they studied how to become member of an agricultural cooperative and finally 83.59% received training in maintaining quality of agricultural products. These results let us affirm that CADAF is one of the churches in Bwito which are grounded in principles from holy scriptures, because it provides an interactive, facilitated process to create a safe space for faith leaders and faith communities to share, learn and debate.

Based on a testimony harvested from one of the key informant, the researcher came to understand that the CADAF is not only interested in preaching but also in teaching other skills in order to help its church members to be able to face life and its social challenges mainly in what concerns good agricultural practices, how to read and write for mature people who did not attend school and also saving groups.

In spite of the positive CADAF can play, it is important to acknowledge there are sometimes concerns about implementation of these knowledge. As example, as one of respondents said *some NGOs come and make sensitization about cooperatives, advantage to join them, and how to apply. Church leaders continue to encourage people to join them but at the end of the day they have never started the knowledge remains in theory.*

By implementing these economic activities, there are external factors which have a big impact on their performance. CADAF Church provides basis for this but other factors like government policies, rules of laws are necessary for the improvement. The poor quality of infrastructure like roads, electricity, access to technology affect the provision of inputs in agriculture, and other economic sectors. In the context of post conflict, any financial institution was installed in Bwito and this have a big impact on saving and loans facilitates.

The primary economic sector still facing many challenges in order to be more productive. In other countries like Rwanda, they have designed different policies like Land considation policy, crop intensification policy ... all these policies provide basis for different strategies to improve agriculture in the country. Efforts made by CADAF church if supplemented by the government policies, investment this can contribute more to transformation.

## VI. CONCLUSION AND RECOMMENDATIONS

### Conclusion

It was concluded that, Assemblies of God (CADAF) do recommendable work in in Rural Transformation of Bwito "collectivité" Rutshuru Territory.

### Recommandation

It was thus recommended that government should equip local leaders and those involved in church and its members in entrepreneurship skills to enhance partnership between government and church as way to increase its impact on the ground.

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