



Citizens' Perception on Proliferation of Churches in Rwanda Post 1994 Genocide against Tutsi: Analysis of Root Causes, Effects and Perspectives

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ABSTRACT

“God told me so”.

This is the dangerous four-word-sentence uttered by church leaders and planters today (Falayi, 1998)

The Government of Rwanda adopted liberal approach toward freedom of worshipping God granted by the Constitution of 2003 and implemented by the law No 06/2012 of 17/02/2012 that resulted in churches proliferation. Unfortunately, such freedom was abused and today's churches are being planted everywhere and not all are with good motives. The present research aimed at assessing the citizens' perceptions on the churches proliferation in Rwanda post genocide by analyzing the roots causes, the consequences and the perspectives. A sample of 150 respondents was selected from National Women Council, National Youth Council, Opinion Leaders, Church Leaders, Local Administrative Leaders, and Students at public and private universities. The research used a mixed method of quantitative and qualitative approaches and data were analyzed using SPSS. The key root causes of churches proliferation outlined by the research include: Internal conflicts in churches (83.5%); over freedom in new churches (81.2%); liberal approach adopted by the Government toward religion (76.5%); adoption of new mode of worshipping prone by new churches (76.4%); churches planting as a means of livelihood and doing business (72.9%); searching for consolation against lives fragilized by genocide (72%); new churches brought back in Rwanda by Rwandese from exile (62.4%). The consequences include: abuse of freedom of worshipping (83.5%); loss of respect of Temple of God due to “Mushroom” Churches planted everywhere even in inappropriate buildings (78.8%); Arbitrary self- attribution of churches ranks (75.3%); homiletic propaganda (74.1%); loss of assets due to false prophecies (75.3%); heresies imposing heavy fasts and heavy offerings for receiving centuple from God (75.3%); poor theological skills in pastors and church leaders (70.6%); families' dissensions (69.4%); sexual abuse for women and girls due to false prophecies (67.1%). The overall image of churches in Rwanda was found negative as affirmed by 81.2%. The perspectives proposed include: Erecting tight regulations and monitoring churches' operations (84.7%); organizing continuous capacity building for Pastors in services (78.8%); promoting churches' auto regulations through effective Umbrella (74.1%); initiating annual appraisal of churches contribution on promotion of social welfare (74.1%); promoting auditing churches (72.9%); promoting Theological and Church leadership studies in Universities (72.9%); Organizing continuous debates on religious matters in specialized groups (70.6%). The present research fills the gap of scarcity of scientific works on church management crisis in Rwanda as well as in Africa today. By its originality, it is timely welcome as a contribution of quality to support the Government's efforts in regulating abuses due to churches proliferation.

Key words: Citizens perception, Church, Church proliferation.

I. GENERAL INTRODUCTION

1.1. The background of the Study

The premium mission of the Church is to promote integral human development which is holistic development of the human person, covering all aspects of life: social, economic, political, cultural, personal and spiritual. Integral human development presents the following characteristics: (i) A life with dignity where people are able to access basic services, are included in social, political and economic life. This empowers people with confidence to make changes in their own lives; (ii) Just and peaceful relationships whereby addressing power, equity and conflict issues, people can feel safe within their family and community, and actively engage in community activities; (iii) Sustained economic wellbeing and resilience where people have access to resources necessary for life for themselves and their family; and (iv) Influence and independence whereby improving the ability to access information and resources, people should be able to influence attitudes and decisions that affect their lives (MacLaren, 2018).

Adetoyese (2017) explain the Church proliferation is a process that results in a new (local) Christian church being established. It should be distinguished from church development, where a new service, new worship center or fresh expression is created that is integrated into an already established congregation. For a local church to be planted, it must eventually have a separate life of its own and be able to function without its parent body, even if it continues to stay in relationship denominationally or through being part of a network. Christians especially the missionary and clergy men have always believed that the most effective way to reach the world for Christ is by starting new churches. Every people group and community needs a church. The church is the hope of the world which is why they are committed to building missionary-minded, transformational churches among every people group and community in the world.

Longman (2001) described the proliferation of churches in Rwanda during the post genocide period. According to the research, the 1994 genocide inspired major transformations in Rwanda's religious landscape. The implication of the country's churches in the genocide drove many survivors to seek new spiritual homes.

Rwandese refugees who lived in neighboring countries for decades, and other refugees of genocide who spent several years after the genocide in camps in neighboring Congo and Tanzania, both brought many new churches back to Rwanda from exile. The government of Unity and Reconciliation at first took a liberal approach to religion, eliminating existing regulations on religious organizations. As a result, new houses of worship proliferated. A substantial portion of the population left the Catholic and mainline Protestant churches to join new Pentecostal churches, many of them nondenominational congregations (Longman, 2001).

The proliferation of churches in Rwanda post genocide played important role in Rwanda. In fact, religious groups have played a role in promoting reconciliation. Churches and mosques have sponsored many programs to bring Rwandans together across lines of division, some explicitly focused on confronting the legacies of the genocide but many focused on economic development or education. Churches provided important support to the grassroots gacaca courts that tried most genocide cases by encouraging perpetrators to confess their crimes and seek forgiveness. A "born again" movement that swept through the prisons pushed many perpetrators to plead guilty and to implicate others, an essential element in the ability of gacaca courts to try over 1 million individuals on genocide charges.

The freedom to religious worship has been abused so that nowadays huge number of houses were made for worshipping. Rwandans' right to religious freedom is granted under article 37 of

the 2003 constitution, which was amended in 2015. In 1962, Rwanda had less than ten recognized religious denominations. In 1994, the number had grown to 350. Since 2012, when the law regulating Faith-Based Organizations was enacted, the number has grown to 1000 as of 2017 (Ngabonziza, 2018). The religious freedom was abused so that the number of houses for worship exceeded the number of villages (Imidugudu). For instance, in the City of Kigali alone, close to 2000 prayer houses were found in operation, against 1176 villages in the capital Kigali, which on average comprises 80 to 150 households. In some parts of the capital Kigali, over three churches were found in one village. There are 14937 villages across the country, but a standards assessment conducted discovered that there were over 15000 prayer houses (Ngabonziza, 2018).

The number itself is not a problem but in some buildings, three or four different denominations would hold prayer services at the same time, resulting in unbearable levels of noise and unsafe environment for occupants. Some churches meet in tents or houses that cannot accommodate crowds and noise pollution from night-time gatherings was a concern.

Another concern of church proliferation consists of abuse of prophecy and misinterpretation of the Bible associated with robbery. In fact, people need to have their spiritual, emotional and physical needs met. More and more children are growing up in broken homes, unemployment is on the rise and Christians are sinking deeper into debt like never before. Many churchgoers are struggling to make ends meet in their everyday lives, and we feel the pinch of reality just like everyone else. Believers are not exempt from trials of the world. To the best of its ability, the church has to provide services, counseling and advice to those in need. However, a research conducted by Gasana and Habamenshi (2018) found that the mechanisms adopted by church leaders consist of promoting a culture of operating miracles and prophecies whereby the church leaders and charismatic believers gain profits. In fact, many Christians (and followers of other religions as well) consider miracles to be the proof that their particular brand of religion is the true one or that a particular religious leader is an authentic representative of God. Nowadays, Working Miracles, Healing, and Prophecy combined with Tongues without interpreters are on the top in several Revival Churches in Rwanda- like over the world- and are said being the incarnation of the Word of God cited by Mark 16:17-18 New International Version: “And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well” (Gasana&Habamenshi, 2018).

The most challenging issue associated with church proliferation in Rwanda post genocide consists of robbery through false prophecies. Much people are delighted by miracles and change Church as changing clothes due to searching for miracles, healing and prophecy, affirming that in their previous Church there is no Holy Spirit! Unfortunately, they are at the end deceived by no realization of a series of promises from those so- called “Prophets”.

Such miracles and prophecies are motivated by heavy offertories that are imposed diplomatically in form of what is so- called “A tenth of advance of thanksgiving” where a believer who receives the “prophetic message” has to pay a certain amount to the prophet (the messenger of God) as an act proving his/ her faith in soon realization of the prophecy. Gasana and Habamenshi qualified this procedure as a crisis of robbery in church (Gasana&Habamenshi, 2018).

The described crisis of robbery in form of prophecies in churches is associated with another form of open robbery whereby the church leaders are in conflicts based on unequal sharing of income and/ or church revenues. Mark Woods (2018) affirmed that churches in Rwanda suffer from untrained leadership and poor accountability, while many buildings are in a poor state of

repair. At the other end of the scale, pastors are accused of enriching themselves and living lifestyles far beyond the reach of their congregations, who ultimately pay for them (Woods, 2018).

Having seen the church as a source of revenue, many charismatic persons unable to find jobs invested in the foundation of churches. Many domestic houses were transformed into worshiping rooms and this led a huge number of uncontrollable churches (Holland, 2018).

Conscious of the negative effects of abuse of right to worship and its impact on the lives of the population, the Government of Rwanda has defined measures to face the gap. Three important measures were put in place: Alert of the population to false prophets through public announcement; church closure; and new legislation for faith organizations.

Through public announcement, on 25 September, 2018, the Government of Rwanda through Rwanda Government Board (RGB) has alerted the population to pay attention and be careful and discern nowadays teachings taught in churches. The announcement written in Kinyarwanda states: “The RGB announces to all Rwandese in general and to adherents of Churches and Rivival Churches in particular that special teachings are being conducted by the so- called prophets; and as results they take on themselves the fortune of the disciples.” The announcement outlines two categories: (i) Extreme promises of higher miracles that will be done by God to every-one who invests most high fortune as “Advance of thanksgiving to God through His messenger (the so- called prophet)”.

Examples of such miracles promised are: (i) the payment of bank loans by God, the Visa for travelling abroad, the promotion at work, etc; (ii) fraudulent teaching through prophecies that lead church adherents to practices violating the basic human rights namely disorganized abstinences, self- burn and/ or body sufferings as imitation of Jesus Passion, doing unwanted sex with the so- called prophets for the blessing of having children, etc. (RGB, 2018).

Another measure taken by the Government of Rwanda was to close a number of churches. World Watch Monitor (2018) published an article on July 27, 2018 affirming that More than 8,000 Rwandan churches closed following government directive. According to the article, In February 2018, a number of Churches and Mosques were closed down, following an alarming proliferation in the houses of worship – some in dilapidated and unhygienic conditions.

The third measure facing the crisis of church proliferation adopted by the Government of Rwanda was to enact new legislation for faith- based organizations. The new law N°72/2018 of 31/08/2018 determining the organization and functioning of faith-based organizations emphasizes on the following:

(1) Art 3: an organization, an umbrella, a forum of umbrellas or a ministry is free to establish its head office anywhere in Rwanda but must notify the Rwanda Governance Board in writing. However, an organization, an umbrella, a forum of umbrellas or a ministry that intends to establish branches at the District level must seek authorization from the authorities of the District in which it intends to operate and notifies the Board. (2) Art 4: the Rwanda Governance Board can carry out financial and assets audit of any organization, umbrella, forum of umbrellas or ministry when considered necessary. (3) Art 15: any financial support is deposited to the account of an organization, umbrella, forum of umbrellas or ministry opened in an accredited bank or financial institutions in Rwanda. (4) Art 11: an organization, an umbrella, a forum of umbrellas or a ministry must not use coercive or fraudulent means to recruit followers or members and followers and members have the right to exit from them. (5) Article 20: A legal representative of an organization and his/her deputy must possess a bachelor’s degree in religious studies or any bachelor’s degree with a valid certificate in religious studies related matters issued by a recognized institution.

(6) Article 22: A preacher must possess a degree of a higher learning institution in religious studies or any other degree with a valid certificate in religious studies related matters delivered by a recognized institution. (7) Article 23: Religious sermon is delivered in designated facilities that meet the requirements of the law. (8) Art 47: In order to conform statutes of an organization, umbrella, forum of umbrellas or ministry with this Law, persons required to hold an academic degree are given five (5) years to comply with this Law starting from the date of its publication in the Official Gazette of the Republic of Rwanda.

On the side of scientists, the research on the proliferation of churches in Rwanda and its effects are highly scarce. The Protestant Institute of Arts and Social Sciences (PIASS) conducted a research on the level of application of principles of Good Governance in churches namely: the level of participation, transparency, accountability and other virtues. The research targeted the big religious institutions namely Anglican Church, Presbyterian Church, Baptist churches (UEBR and AEBR), ADEPR, and Evangelical churches namely Zion Temple and Evangelical Restoration Church. Specifically, the research assessed firstly, the level of implementation of principles of good governance within the Church focusing on the rule of law, participation, transparency, accountability, service delivery; secondary, the research assessed the level of corruption; thirdly, the research assessed the role of women within the church; fourthly the research assessed the management systems existing in churches namely financial management, human resource management, conflict management; lastly, the research assessed the church growth (PIASS, 2017). This research tried to analyze the level of implementation of principle of good governance in Rwanda churches. The research targeted big Churches and ignored the crisis of proliferation of Pentecostal churches that resulted in negative image of the church for Rwandese today.

The present research on citizens' perceptions on the proliferation of churches in Rwanda post genocide comes as holistic research screening the current level of churches proliferation and its consequences on the society; while providing remedies reiterating positive image of the churches to become effective positive agents of Rwanda's socio- economic transformation.

The contribution of Christian University of Rwanda (CHUR)

Christian University of Rwanda (CHUR) is a private University having its headquarters at Karongi District and the Campus at Kigali City. The University was crated with the vision of becoming a fountain of knowledge and wisdom that will produce excellent, God fearing, visionary, skilled, proactive, hardworking and transformative leaders.

Its mission is to be a Centre of learning and innovations, preparing students for academic pursuits with Christian ethics and Human values, professional skills and responsible global citizenship, extending the frontiers of knowledge through research, creative works and use of information and communication technology. The University intends to foster an intellectual culture that bridges theory with practices, contributing to social, economic and cultural development of Rwanda, the region and beyond.

Its main goals are: (i) to train and produce skilled professionals with ethical values that meet the current and projected capacity needs of Rwanda, the Region and global market; (ii) to promote research, science and technology in order to accelerate and strengthen the social and economic development to meet the community needs; (iii) to foster entrepreneurial skills and capacity building for students, allowing becoming creative and innovative for the country's social and economic transformation; (iv) to contribute to the community welfare through partnership, technology transfer and services devily; (v) to offer consultancy services, conduct seminars, workshops, conferences and short courses.

University's values are: (i) Patriotism; (ii) Integrity; (iii) Excellence; and (iv) Innovation.

The involvement of CHUR in research on citizens' perception on the proliferation of churches in Rwanda post genocide is one of the accomplishments of the University's mission. In fact, Altbach and George defined the triple functions of University: (i) providing high quality academic trainings, (ii) promoting research, and (iii) providing service to the community (Altbach & George 2007). By its vision of training future transformative leaders, the University targets contributing to the community by providing skilled leaders aware of the current situation of the society, their problems and corresponding solutions.

CHUR is convinced that the proliferation of churches in Rwanda post genocide has had negative effects on the Church itself and it affected the lives of many people so that the original positive image of the Church has been altered. CHUR planned to assess citizens' perception on proliferation of churches in Rwanda post genocide whereby assessing the root causes, the effects towards the perspectives. The findings from this research will serve the Rwandans in general, the policy makers and religious groups in particular. In fact, the results from this research increase the level of awareness on the current situation of churches proliferation; the research also proposes the good directions for effective freedom of worshipping. The research helps churches to readjust their management mechanisms; and based on findings from this research, Christian University of Rwanda will provide support to churches to comply with the new law especially through reinforcement of capacity building of church staff and leaders through the establishment of the School of Divinity and Church Leadership.

1.2. Problem Statement

Different motives promoted church proliferations in Rwanda post genocide. The traditional image of the church is an institution in favor of justice, equity and pro poor. By this view, the proliferation of churches would traduce increased level of justice, equity and defense for poorest people in the society by the church members. However, the case for Rwanda post genocide was the opposite. Church creation became a business for unemployed persons where even people with only primary education declared themselves founder and managers of churches. Church hierarchy disappeared and everybody feels himself capable to create and manage a church by attributing himself the super power. Some charismatic persons declare themselves prophets and they deliberately and in uncontrollable ways proliferate their prophecies. The Bible is interpreted in a marketing way where the tendency is to attract more churchgoers instead of targeting profound conversion. Robbery in form of prophecy and healings is still increasing. Misbehaviors such as adultery and bad practices were introduced in the Church for the profits of so-called pastors. The Church became deceiving instead of being a consolation for people. Face this increasing negative image of the churches, the present research aims at assessing the citizens' perception on proliferation of churches in Rwanda post genocide by analyzing the root causes, challenges and prospective.

1.3. Research Objectives

Specific objectives of the research are the following:

1. To assess the citizens' perception on the root causes of proliferation of churches in Rwanda post genocide.
2. To assess the citizens' perception on the effects of such proliferation of churches on the image of the Church vis- a- vis Rwandese in general.
3. To assess the mechanisms proposed by citizens to reiterate the original image of the church altered by the proliferation of churches and its consequences.

II. EMPIRICAL REVIEW

Due to the scarcity of scholarly publications on the causes and effects of church proliferation for Rwanda, two case studies attracted the attention of this research namely a research on

Nigeria and Kenya. Nigeria was chosen as the country affirmed by Ogidi (1997) as being a country with easily the largest number of churches per capita in the world; and Kenya was chosen as a country having huge publications on the related subjects in East African Community.

2.1.Causes and effects of Church Proliferation in Nigeria

Obiefuna, Nwadiakor and Umeanolue (2016) describe dimensions in the proliferated Churches in Nigeria:

- (1) *The Healing Ministries*: Ndiokwere (1994) found that people look to religion for answers and protection against evil forces like witchcraft, failure in life endeavors, suffering, sickness and death (Ndiokwere, 1994). The research found that some of these new religious movements therefore, seem to be poised to face up these existential problems openly, and to promise instant remedies, especially physical and psychological healing. Such disturbances are usually ascribed to evil forces that are to be cast out through exorcism. In this type of movement, emphasis is on healing, but there is equally stress on faith.
- (2) *Thaumaturgical Movements*: (This movement means capability of a magician or a saint to work magic or miracles): The research found in this group, elements that derive from humanistic, pagan, occult or Gnostic backgrounds.
The religious movement of this type is entirely syncretistic in form, borrowing from Christianity, traditional religion, occultism and from oriental religion. Emphasis is placed on wonder-working, magical manifestations, spirit mediumship, interpretation of dreams protection against evil forces, assurance in wide range of mundane practices.
- (3) *Sabbatharian Movements*: Movement advocates the strict religious observance of Sunday.
- (4) *The Evangelical/Pentecostal Group*: Some pentecostal groups have expansionist programmes and their use of mass media in a way that looks like commercialization of religion provokes diverse reactions from both the orthodox Christian bodies and non-Christians. Often mass healing and miracle witnessing rallies are advertised in the mass media, as evangelist and preachers of both national and international reputes are invited to grace the rallies. Thousands of people attend such rallies, after which some claim they have been physically and spiritually regenerated and born again. Many Christians respond to the appeals and attend these rallies because they find in them answers to their thirst for scripture reading, for singing and dancing, emotional satisfaction and their need for concrete and clear answers.

Adetoyese (2017) assessed the causes, merits and demerits of Church Proliferation in Nigeria.

Causes

- (1) *Church Planting as a Means of Livelihood and doing business*: According to the research, major causes of poverty include lack of employment and inadequate care which invariably result in high level of dependent population. Materialism coupled with status consciousness and value orientations that have increased in the modern living have made jobless young men seek means of economic survival through the establishment of Churches (Amucheazi, 1986). This phenomenon dates from long time because in 1993, Fayomi affirmed that the evidence according to which many of church founders are just charlatans looking for a means of livelihood (Fayomi, 1993). The characteristics of such churches are much emphasis on tithes and offerings and centering their message on giving rather than salvation.
- (2) *Frustration*: Some people were forced to pull out of their indigenous church because of frustration received from co-workers and other church members. In some churches, some

pastors are known for their uncompromising truth and hard-work ethic; and others become jealous and envious. Some of this cannot be resolved, and some prefer leaving as to allow for peace.

- (3) *Pride and Arrogance*: Adetoyese found that some ministers are not willing to serve and they even consider their anointing as being more than that of their master. Some people specifically in denominations where laying of hand and other related acts of deliverance seemed not to be allowed, some men of God do say that my anointing is bigger than staying or working with a particular church. There are many people who, when they were rebuked in their former church, founded their own church under the umbrella of something bigger, rather than being disciplined and demonstrating self-maturity in faith.
- (4) *Corrupt Leadership*: Some church leaders are so corrupt and they are not ready to listen to correction. Some are adamant to these acts and when the one trying to correct them persists, especially, if he is younger than them.
- (5) *Traditional Mode of Worship*: Some churches are still upholding to first-century beliefs and practices, and when a new pastor or youth pastor is employed in such a church there arises the problem of upgrading, and if the church is not ready to conform, they find a means of suiting their own theology that conforms with the current world demand.
- (6) *Doctrinal Disagreements*: Some people pulled out of their former churches to establish another just because they are not conformed to the doctrinal belief and practices of the church.

Merits

The merits of church proliferation in Nigeria outlined by the research consist of the following:

- (1) Rapid evangelization where the gospel message is preached at every angle every Sunday;
- (2) Development of new leadership where a number of general Overseers and founders in Nigeria are potentially active in service for God.

Demerits

The demerits outlined by the research are the following:

- (1) Personality clashes: Proliferation in so many cases has led to clashes between churches and personalities. There have been a lot of controversies/disagreements and contention between ministers;
- (2) Homiletical Propaganda;
- (3) Unhealthy competition for converts;
- (4) Lack of unity: In fact, the proliferation of churches has led to conflict and disunity among churches. This is so because all the denominations are of the opinion that their church is the best and will never accept to be inferior to other churches both in Service, Doctrinal believe, Standard and the likes;
- (5) Monetary crises: There have been several cases of fraud, embezzlements and the likes by church founders. In fact, some churches are not accountable to their members on how the church money is been used;
- (6) Heresies: There have been seeming contradictions to what the bible is teaching and what some denominations are teaching today. There are different doctrinal believes, different approach to the name of God, and they believe that the pastor is impeccable (cannot sin) as such some pastors do oppress the church members, some were asked to eat grass, some are to eat dead rat, ants, snakes etc;
- (7) Noise Pollution: Some churches do make noise, at midnight claiming to be doing all night prayers and some people in the environ could not sleep, some have even lost their lives do to restlessness created by the noise of the church.

2.2.Causes and effects of Church Proliferation in Kenya

Kagama and Maina (2014) assessed the causes of the new charismatic movements (NCMS) in Kenya. The research aimed at answering the question: “What factors lead to their rapid

proliferation yet the mainline churches have been in existence in Kenya for more than a century?" The factors outlined by the research are the following:

- (1) *Need for a vision:* Some of the situations that the study observed for example the economic stress, unemployment, retrenchment and insecurity in the modern society are leading to a need for at least some signs of hope for the future. Many people have run to the NCMs where are being assured for better future and better world. 126 (90.6%) respondents affirmed that the NCMs provide a guaranteed future and a better world.
- (2) *Quest for answers in life:* In the modern society, life is confronted by confusion and complexity. During their preaching in crusades and fellowships this study found that many of these NCMs preachers always mention disasters in life like HIV/AIDS, unemployment, discouragement, homelessness, financial stress and broken families as they give answers to them. The preacher/pastors may be believed to have certain gifts like healing and exorcism, which make them to have many followers, who are eager to know the causes of their sufferings and solutions to these sufferings, as they look forward for healing in their daily the torture.
- (3) *Money making/ Source of Employment:* The unfavorable economic, social, psychological, emotional or physical conditions in the contemporary Kenyan society are leading many people to look for any means of obtaining the daily bread.
Apart from being a source of spiritual nourishment the NCMs have been realized to be a good and fast money making industry as well as an appealing source of employment.
- (4) *Quest for spiritual orientation:* This fact was cited by 131 (94.2%) interviewees. 123(88.4%) respondents said that the mainline churches are not spiritually satisfying. Kenyans are thirst of spiritual nourishment and they also want answers to various occurrences in life like natural calamities.
- (5) *Psychological torture:* (87.7%) respondents attested to the fact they had joined the NCMs as they sought for the psychological healing. Everyone aspires to have a holistic life be it emotionally, socially physically or psychologically. Unfortunately, the individualistic ways of life has alienated a number of Kenyans from their families, cultures and also from the reality. This brings about isolation, abandonment and state of anonymity. In conjunction with this, there are rising cases of unemployment and empty promises to the poor by the leaders who want their favor. A number of rich people are also psychologically tortured. This is for example in the cases where their children turn to drugs or even when they want promotions not forgetting their desire for more material gain to have luxurious life. The NCMs seems to be a place that has been realized by a number of the psychologically stressed victims as a source of spiritual, emotional, physical and psychological healing. 112 (80.5%) respondents affirmed that these movements are places where harmony can be realized and that those who join them experience inner peace, peace of mind, wholeness, integration, harmony, reconciliation, involvement, creativity and participation.

III. RESEARCH METHODOLOGY

This research used a mixed method of quantitative and qualitative approaches. "The proliferation of churches" constitutes independent variable; whereas "Citizens' perception of the churches" constitute dependent variable. In fact, the proliferation of the churches can be positive as it can be negative and so affects positively or negatively the citizens' image of the churches. Sub independent variables under the proliferation of the churches are: The causes of churches proliferation, the effects/ consequences of churches proliferation, and the perspective for effective churches service delivery. A sample of 150 population of the research was randomly selected from the National Women Council (25 members); the National Youth Council (25 members);

Opinion Leaders (25 members); and Students at public and private universities operating in Rwanda (25 representatives selected from students councils), 25 Church Leaders and 25 local administrative leaders. Concerning the sample selection techniques, the research used probability sampling where every participant had equal probability to be selected. Cluster sampling was applied whereby categorizing respondents into five clusters namely, the National Women Council; the National Youth Council; the Opinion leaders; Students at universities, Church Leaders and local administrative leaders. Inside the same cluster, the research used purposive sampling whereby mixing all religions operating in Rwanda including people who simply believe in God without being churchgoers or being member of any religious institution or church. The research used also simple random sampling whereby inside the clusters and among selected respondents each had equal chance to be selected for participating in the research. Secondary data were collected through documentary review, while primary data were collected using the questionnaire; structured interview; focus group discussions and personnel observation. The data was analyzed using SPSS (Statistical Package for Social Sciences). Quality Control testing for validity (Thatcher, 2012); and reliability (Twycross& Shields, 2004) was tested using a pilot survey was conducted by administering a questionnaire to a sample of 38 students at Christian University of Rwanda and the researcher proceeded by calculating the Cronbach's Alpha. The coefficient of reliability found was equal to $0.881 \approx 0.9$, and so the test found excellent reliability at 0.9% or 90%.

IV. DATA ANALYSIS AND INTERPRETATION OF RESULTS

4.1. The roots causes of the proliferation of churches in Rwanda post genocide

This section consists of 7 answers to the following question: *“According to you, what are the roots causes of the proliferation of churches in Rwanda during the post genocide period?”*

Table 1: The genocide fragilized people and the churches were seen as the sure consolation

		Frequency	Percent	Valid Percent
Valid	Disagree	14	16	16
	Uncertain	10	12	12
	Agree	61	72	72
	Total	85	100	100

Source: Primary data, 2018.

According to the table 1, the proliferation of churches is one among of the consequences of the genocide; and the fragilised persons found refuge in plantation of new churches. This is affirmed by 72%% of respondents and is supported by the results from Group Discussion I whereby participants affirmed that the genocide caused trauma and fragility and the religion was seen a remedy. The church as an area of fraternity and consolation in tribulation was mentioned by Kagema and Maina (2014) while assessing the causes of the new charismatic movements (NCMS) in Kenya. The research found that Kenyans abandon tradition religions for revival ones due to Need for a vision on some of the situations such as economic stress, unemployment.

Table 2: The traditional worshipping mode was not adapted to the situation post genocide and people found the solution in the plantation of new churches

		Frequency	Percent	Valid Percent
Valid	Disagree	2	2.4	2.4
	Uncertain	18	21.2	21.2
	Agree	65	76.4	76.4
	Total	85	100.0	100

Source: Primary data, 2018.

According to the table 2, the majority of respondents (76.4) agreed on that the high level of fragility of people due to genocide consequences was in favor of adhering on new churches with new mode of worshipping touching more the feelings of believers.

Table 3: Rwandese from exile brought in back new churches

		Frequency	Percent	Valid Percent
Valid	Disagree	14	16.5	16.5
	Uncertain	18	21.1	21.1
	Agree	53	62.4	62.4
	Total	85	100.0	100.0

Source: Primary data, 2018.

The table 3 shows that 62.4% of respondents agreed on that Rwandese from exile brought in new churches and the mode of worshipping from abroad. This is supported by the research of Longman (2001) stating that Rwandese refugees who lived in neighboring countries for decades, and other refugees of genocide who spent several years after the genocide in camps in neighboring Congo and Tanzania, both brought many new churches back to Rwanda from exile.

Table 4: Continuous conflicts in churches end by dissensions that result in creation of new churches

		Frequency	Percent	Valid Percent
Valid	Disagree	7	8.2	8.2
	Uncertain	7	8.2	8.2
	Agree	71	83.5	83.5
	Total	85	100.0	100.0

Source: Primary data, 2018.

The table 4 shows that continuous conflicts in churches constitute a challenging root cause of the proliferation of churches in Rwanda post genocide. This is affirmed by 83.5% of respondents. This is supported by the research of Adetoyese (2017) while assessing the causes, merits and demerits of Church Proliferation in Nigeria. The research list frustration, pride and arrogance, personality clashes, lack of unity among causes of church proliferation in Nigeria.

Table 5: The Government of Unity and Reconciliation promoted liberal approach to religion that led to easy creation of new church.

		Frequency	Percent
Valid	Disagree	9	10.6
	Uncertain	11	12.9
	Agree	65	76.5
	Total	85	100.0

Source: Primary data, 2018.

According to the table 5 above, 76.5% agreed on that facilitated conditions defined by the law No 06/2012 of 17/02/2012 on the creation of churches played important role on the proliferation of churches. This finding is supported by the research of Ngabonziza (2018) stating that in 1962, Rwanda had less than ten recognized religious denominations. In 1994, the number had grown to 350. Since 2012, when the law regulating Faith-Based Organizations was enacted, the number has grown to 1000 as of 2017.

Table 6: Every Christian baptized feels him/ herself capable and free to start- up and run a church.

		Frequency	Percent
Valid	Disagree	13	15.3
	Uncertain	3	3.5
	Agree	69	81.2
	Total	85	100.0

Source: Primary data, 2018.

According to the table 6 above, 81.2% of respondents agree on that people profited the freedom of worshipping allowed by the law cited in previous table 5 and planted churches everywhere even with medium and/ or low logistic conditions together with poor skills and low financial capabilities. This finding is supported by a research of Obiefuna, Nwadiolor and Umeanolue (2016) using the term 'Mushroom' Churches meaning that the explosion of global Pentecostalism in Nigeria has made many overzealous pastors to open Churches in small apartments and call themselves "General Over -Sears".

Table 7: The churches are planted as a means of livelihood and doing business

		Frequency	Percent
Valid	Disagree	8	9.4
	Uncertain	15	17.6
	Agree	62	72.9
	Total	85	100.0

Source: Primary data, 2018.

The table 7 above, 72.9% of respondents agreed on that the proliferation of churches in Rwanda post genocide is due to the fact that the church is seen as a source of revenues. This finding is supported by the research conducted by Adetoyese (2017) on the causes, merits and demerits of Church Proliferation in Nigeria. The main causes of church proliferation outlined by the research are include frustration together with churches plantation as a means of living. Kagema and Maina (2014) found a series of the causes of the new charismatic movements (NCMS) in Kenya such as money making or source of employment; and need for a vision to face economic stress, unemployment, retrenchment and insecurity in the modern society are among causes of church proliferation.

4.2.The Consequences of proliferation of churches on the Churches themselves

Table 8: A big number of churches leaders are not trained in theology

		Frequency	Percent
Valid	Disagree	7	8.2
	Uncertain	18	21.2
	Agree	60	70.6
	Total	85	100.0

Source: primary data, 2018.

One among negative consequences of the proliferation of churches in Rwanda is that nowadays some churches recruit and are being managed by leaders with low skills in theological matters as well as in church management and leadership as affirmed by 70.6% of respondents as shown by the table 8.

Table 9: Teachings in churches focus on miracles instead of sensitizing to work and other performance

		Frequency	Percent	Valid Percent
Valid	Disagree	6	7.1	7.1
	Uncertain	16	18.8	18.8
	Agree	63	74.1	74.1
	Total	85	100.0	100.0

Source: Primary data, 2018.

Among the challenges of the proliferation of churches in Rwanda figure the deliberate deceptive teaching methods. The table 9 shows that 74.1% of respondents agreed on the new method of preaching in church focusing more on the promises of miracles. Such kind of preaching retains people in the mood of miracles and they do exploit other source of performance. This finding is supported by researchers such as Obiefuna, Nwadiolor and Umeanolue (2016) on dimensions in the proliferated Churches in Nigeria where thaumaturgical movements and the Healing Ministries operate similarly like in Rwanda's churches today where people do not go to the hospitals and prefer to look for healers in churches.

Table 10: Many Pastors lack leadership skills and people abuse their freedom in church

		Frequency	Percent	Valid Percent
Valid	Disagree	4	4.71	4.71
	Uncertain	10	11.8	11.8
	Agree	71	83.5	83.5
	Total	85	100.0	100.0

Source: Primary data, 2018.

In Revival churches today, people are free to prophesy in the church without control measures or regulations; tongues and prophecies are interchanged deliberately; churchgoers are fully confused. Such disorders due to poor skills of church leaders are outlined by the table 10 where 83.5% of respondents affirmed that lack of leadership skills open the door to the abuse of freedom of worshiping granted by the Government of Rwanda.

Table 11: Pastors lack managerial skills and this led to financial mismanagement in churches

		Frequency	Percent	Valid Percent
Valid	Disagree	15	17.6	17.6
	Uncertain	27	31.8	31.8
	Agree	43	50.6	50.6
	Total	85	100.0	100.0

Source: Primary data, 2018.

Theological and leadership skills are good. However, if church leaders are poorly skilled in managerial matters and without accountability regulations in church management, the risk is high for financial mismanagement that results in internal conflicts leading to church dissension.

The table 11 outlines those poor skills in management on the side of Church leaders that cause church mismanagement and its consequences. This is affirmed by 50.6% of respondents.

Table 12: Fraud and robbery entered into the church with adultery through false prophecies

		Frequency	Percent	Valid Percent
Valid	Disagree	13	15.3	15.3
	Uncertain	25	29.4	29.4
	Agree	47	55.3	55.3
	Total	85	100.0	100.0

Source: Primary data, 2018.

The early source of consolation- the church- became nowadays an area of robbery and fraud. The early motivating and comforting morally prophecies became nowadays the highly deceiving ones. The early Holy Temple- the church- became the suspected for fraud and robbery. The poor skills of pastors in theological matters combined with poor skills in leadership and poor skills in church management were profited by individuals who abused the freedom of worshiping and proliferate the deceiving teaching aiming at owning others assets through false prophecies. This crisis in church is affirmed by 55.3% of respondents to this research as shown by the table 12.

Table 13: Pastors are so many and they salaried in uncertain and unstructured way

		Frequency	Percent	Valid Percent
Valid	Disagree	17	20.0	20.0
	uncertain	18	21.2	21.2
	Agree	50	58.8	58.8
	Total	85	100.0	100.0

Source: Primary data, 2018.

The churches are challenged by a big number of pastors who are salaried in uncertain and unstructured way. This is affirmed by 58.8% of respondents as by the table 13.

If churches are proliferated throughout the Country and the churchgoers have such burden of providing salaries to church leaders, it is certain that such situation generates unlimited risks on the church.

Table 14: Some new churches are not inclusive and administrated by relatives

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	Uncertain	28	32.9	32.9
	Agree	49	57.6	57.6
	Total	85	100.0	100.0

Source: Primary data, 2018.

The table 14 shows that some churches are not inclusive and are administrated by relatives as affirmed by 57.6% of respondents. This is an indicator of poor skills in management because, relatives are not the best persons positioned to provide benefits to any business so lucrative that non- profit ones.

Table 15: Founders of churches attribute to themselves official titles arbitrary

		Frequency	Percent	Valid Percent
Valid	Disagree	9	10.6	10.6
	Uncertain	12	14.1	14.1
	Agree	64	75.3	75.3
	Total	85	100.0	100.0

Source: Primary data, 2018.

The process of selection at the leadership position in new churches today are not based on binding regulations adopted by the church assembly. Theologically, titles in church (Apostle, Bishop, ...) are linked to the functions and responsibilities accomplished by the owner of the rank. Nowadays, due to ignorance of the meaning and biblical requirements to be ranked, the pastors attribute to themselves arbitrary the church's ranks and related titles. The table 15 shows that 75.3% of respondents agreed of this issue in churches.

Table 16: Church positions are assigned reference to the fortune

		Frequency	Percent	Valid Percent
Valid	Disagree	11	12.9	12.9
	Uncertain	20	23.5	23.5
	Agree	54	63.5	63.5
	Total	85	100.0	100.0

Source: Primary data, 2018.

Traditional ranks in church were assigned to individuals with remarkable behavior and passion to the service in church. Nowadays this view has changed. One of the challenging issue of church proliferation in Rwanda is the arbitrary attribution of ranks in church by considering the financial status of erected. In some churches members become deacons even being illegally married, divorced or separated. This is affirmed by 63.5% of respondents as shown by the table 16.

Table 17: The Temple of God lost respect because houses, bars and restaurants became for worshipping

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	Uncertain	10	11.8	11.8
	Agree	67	78.8	78.8
	Total	85	100.0	100.0

Source: Primary data, 2018.

The table 17 shows that 78.8% of respondents agreed on that the Temple of God lost its respect due to having been abused by confusing areas of living with areas of worshipping. In fact, a restaurant during the day changes into God's Temple in evening.

4.3.The Consequences of proliferation of churches on the Community in general

Table 18: Families dissensions due to diversified faith

		Frequency	Percent	Valid Percent
Valid	Disagree	6	7.1	7.1
	Uncertain	20	23.5	23.5
	Agree	59	69.4	69.4
	Total	85	100.0	100.0

Source: Primary data, 2018.

The proliferation of churches in Rwanda brought dissensions in families where family members are in conflicts based on cited false prophecies. One member can give offertory of family assets without acknowledgment of the partner and this affect the couple. Such dissensions caused by the proliferation of churches are affirmed by 69.4% of respondents.

This finding is supported the research of Obiefuna, Nwadiolor and Umeanolue (2016) where some parents find it very difficult to curb the religious zeal of their children. The research affirmed that in some families, some of their children had decamped from their parent’s Churches.

Table 19: Women and girls are sexual abused due to false prophecies promising children and fortune

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	uncertain	20	23.5	23.5
	Agree	57	67.1	67.1
	Total	85	100.0	100.0

Source: Primary data, 2018.

Church proliferation brought false prophecies that arrive at convincing women and girls that doing sex with the so- called prophet brings benediction of children, fortune and other protection from God. This situation was affirmed by 67.1% of respondents as shown by the table 19.

Table 20: Churchgoers are losing their assets as investment for getting centuple from God

		Frequency	Percent	Valid Percent
Valid	Disagree	5	5.9	5.9
	Uncertain	16	18.8	18.8
	Agree	64	75.3	75.3
	Total	85	100.0	100.0

Source: Primary data, 2018.

The Rwandese community is struggling of fraud and robbery in churches due to new teaching focusing on attracting people bringing their goods in exchange to the centuple that they expect to get from God in form of promotions at work or any other miracles. This is affirmed by 75.3% of respondents as shown by the table 20.

Table 21: People lost trust in Pastors and they are facing a crisis of religious counselling

		Frequency	Percent	Valid Percent
Valid	Disagree	5	5.9	5.9
	Uncertain	31	36.5	36.5
	Agree	49	57.6	57.6
	Total	85	100.0	100.0

Source: Primary data, 2018.

Among the consequences of the proliferation of churches figures the loss or sensitive diminution of trust in church leaders/ pastors as affirmed by 57.6% of respondents as shown by the table 21.

Reasons for such loss of trust are: robbery and deceiving prophecies mainly caused by poor management skills and poor leadership skills leading to laissez- faire in churches. Testimonies about sexual abuses proliferated by church leaders and pastors also lead to the loss of trust in pastors today.

Table 22: Churchgoers are excessively searching for the “Spiritual things” and avoid hardworking

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	Uncertain	26	30.6	30.6
	Agree	51	60.0	60.0
	Total	85	100.0	100.0

Source: Primary data, 2018.

Rwandese community is facing an issue of people who do not work hard in line with Government’s vision and prefer to remain in continuous prayers day and night. Some churches are promoting 7 out of 7 days praying in what they call “Ibyumba by’amasengesho” (prayer’s room). This effect of the proliferation of churches on community is affirmed by 60.0% of respondents to this research as shown by the table 22.

Table 23: Churchgoers force God reply to their queries through heavy fasts

		Frequency	Percent	Valid Percent
Valid	Disagree	16	18.8	18.8
	Uncertain	23	27.1	27.1
	Agree	46	54.1	54.1
	Total	85	100.0	100.0

Source: Primary data, 2018.

The issue of continuous search for miracles- instead of working hard in line with Government’s vision- and excessively search for the “Spiritual things” culminate in self- imposition of heavy fasts triggering God replying to own prayers. This is affirmed by 54.1% of respondents as shown by the table 23.

4.4. The citizens’ image vis- a- vis the proliferation of new churches

Table 24: Churches are not yet seen as area for salvation; but a business activity among others

		Frequency	Percent	Valid Percent
Valid	Disagree	10	11.8	11.8
	Uncertain	13	15.3	15.3
	Agree	62	72.9	72.9
	Total	85	100.0	100.0

Source: Primary data, 2018.

The image of the church has been affected negatively by the proliferation of churches in Rwanda post genocide. In fact 72.9% of respondents affirmed that churches are not seen as area of salvation; but a business activity among others (table 24). Several respondents to the research on questionnaire, in focus group discussions and interviews used the following expression “Amatorero yahindutse business” (churches were changed into business activities).

Table 25: New churches increase stress and confusion through false prophecies, fraud and robbery

		Frequency	Percent	Valid Percent
Valid	Disagree	15	17.6	17.6
	Uncertain	33	38.8	38.8
	Agree	37	43.5	43.5
	Total	85	100.0	100.0

Source: Primary data, 2018.

The table 25 shows that the majority of respondents (43.5%) affirmed that nowadays churches are seen as not providing consolation; but they increase stress and confusion through false prophecies, fraud and robbery.

Table 26: New churches do not yet focus on supporting poor persons, orphans and widows; they promote people with good economic situation who ensure them financial support instead.

		Frequency	Percent	Valid Percent
Valid	Disagree	10	11.8	11.8
	uncertain	6	7	7
	Agree	69	81.2	81.2
	Total	85	100.0	100.00

Source: Primary data, 2018.

The table 26 shows the negative image of churches today where poor persons, orphans and widows are not the preoccupation of most of proliferated churches as affirmed by 81.2% of respondents.

By personnel experience, in new churches today, the collections of funds are motivated to get blessings from God by providing heavy gifts to “pastors” (“Abashumba”). One preacher said to the assembly: “If our pastor lives in a house of 100,000 of rent, God will push us living in houses valued below. But if we promote our pastor to an expensive one, God also will promote us”! By such preaching, the focus is on leaders rather on poor people, orphans or widows.

Table 27: Poor persons are not supported to start- up small businesses; they are asked why they come in church with empty hands.

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	uncertain	14	16.5	16.5
	Agree	63	74.1	74.1
	Total	85	100.0	100.0

Source: Primary data, 2018.

The early image of the churches was an institution providing support to poorest people by financing their micro projects. The proliferation of churches changed this image into negative by promoting a teaching of “more giving than receiving”. Churchgoers are highly motivated to give offerings so that coming in church with empty hands is discouraged. 74.1% of respondents agree with this negative image of the churches today.

Table 28: The mode of praying changed from requesting the will of God to be done on the Earth; people are searching for miracles

		Frequency	Percent
Valid	Disagree	7	8.2
	Uncertain	5	5.9
	Agree	73	85.9
	Total	85	100.0

Source: Primary data, 2018.

The mode of praying today changed the perception of the churches by citizens. Miracles are put in front and unfortunately miracles prophesied are pure material and they do not realize. 85.9% of respondents agreed on this perception of the churches.

Table 29: Pastors are not preoccupied by sheep; they teach that “no Pastor has to be in needs”

		Frequency	Percent
Valid	Disagree	2	2.4
	Uncertain	9	10.6
	Agree	74	87
	Total	85	100.0

Source: Primary data, 2018.

The church today is perceived as having deviated from its original mission. In fact, 87% of respondents affirmed that pastors are not preoccupied by sheep. Churches are perceived as area of satisfying needs for pastors.

Table 30: Overall Image on proliferation of churches perceived by citizens

		Frequency	Percent
Valid	Very Bad	6	7.1
	Bad	69	81.2
	Good	7	8.2
	Very Good	1	1.2
	No answer	2	2.4
	Total	85	100.0

Source: Primary data, 2018.

In overall, the image of the churches (especially new ones) is perceived by the citizens as “Negative” as agreed by 81.2% of the respondents. This is supported by the tables 24- 25. In fact, the churches lost their original mission of bringing salvation; churches do not yet focus on supporting poorest people, orphans and widows; the new churches increase stress and confusion through false prophecies, fraud and robbery instead; and the mode of preaching became more material than spiritual and the prophecies focus on material things such as getting houses by miracles, being promoted at work by miracles, reimbursing loans by miracles, etc.

These findings are corroborated by the research of Adetoyese (2017) while assessing the causes, merits and demerits of Church Proliferation in Nigeria. The research lists the following negative effects of the church proliferation: personality clashes; homiletic propaganda; unhealthy competition for converts; lack of unity; monetary crises with several cases of fraud, embezzlements and the likes by church founders; and heresies.

4.5.The perspectives for effective church service delivery to Rwandan society

The citizens involved in the research proposed a number of mechanisms to alleviate the negative image of churches and increase the level of appreciation through the provision of good quality of service delivery as summarized by the following tables.

Table 31: Erecting tight regulations and monitoring on churches’ operations to protect citizens against abuses

		Frequency	Percent	Valid Percent
Valid	Disagree	3	3.5	3.5
	Uncertain	10	11.8	11.8
	Agree	72	84.7	84.7
	Total	85	100.0	100.0

Source: Primary data, 2018.

The Government of Rwanda is recognized by its transparency and accountability in management. According to the table 31 above, 84.7% of respondents propose the Government of Rwanda to erect tight regulations and monitoring mechanisms to prevent mismanagement and false doctrines in churches.

Table 32: Promoting and strengthening churches’ auto regulations through effective Umbrella supervising churches operations

		Frequency	Percent	Valid Percent
Valid	Disagree	11	12.9	12.9
	Uncertain	11	12.9	12.9
	Agree	63	74.1	74.1
	Total	85	100.0	100.0

Source: Primary data, 2018.

The freedom of worship allowed every charismatic person to create own church and manage it. Citizens proposed to establish some limitations in this freedom by creating and strengthening church umbrella with authority to control theological deviations, experience sharing and internal capacity building. This proposal was affirmed by 74.1% of respondents as by the table 32.

Table 33: Promoting auditing churches for effective management and use of resources

		Frequency	Percent	Valid Percent
Valid	Disagree	10	11.8	11.8
	Uncertain	13	15.3	15.3
	Agree	62	72.9	72.9
	Total	85	100.0	100.0

Source: Primary data, 2018.

Church mismanagement was cited among challenging issues in churches today. The strategic solution to the issue is through initiating regular audits to strengthen principles of good governance in churches including participation, transparency, accountability and other virtues. 72.9% of respondents agreed on that churches should be audited for being accountable to the Rwandan community.

Table 34: Initiating annual appraisal of churches contribution on promotion of social welfare of Rwanda's community

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	Uncertain	14	16.5	16.5
	Agree	63	74.1	74.1
	Total	85	100.0	100.0

Source: primary data, 2018.

According to MacLaren (2018) the premium mission of the Church is to promote integral human development which is holistic development of the human person, covering all aspects of life: social, economic, political, cultural, personal and spiritual. In this line, 74.1% of respondents to the present research propose to initiate annual appraisal of registered churches operating in the country to assess their respective contribution towards the social welfare of Rwanda's community.

Table 35: Organizing continuous capacity building on pastoral ministry and church leadership for Pastors in service

		Frequency	Percent	Valid Percent
Valid	Disagree	6	7.1	7.1
	Uncertain	12	14.1	14.1
	Agree	67	78.8	78.8
	Total	85	100.0	100.0

Source: Primary data, 2018.

According to the table 35 above, 78.8% of respondents proposed to organize continuous capacity building for pastors and church leaders through trainings on pastoral ministry, church leadership, discipleship, church ministries, bible teaching and other aspects adapted to their respective levels of understanding so that the teaching in church and the church management should be ameliorated as affirmed by.

Table 36: Promoting Theological and Church leadership studies in Universities operating in the domain of social sciences

		Frequency	Percent	Valid Percent
Valid	Disagree	5	5.9	5.9
	Uncertain	18	21.2	21.2
	Agree	62	72.9	72.9
	Total	85	100.0	100.0

Source: Primary data, 2018.

Having found that the basis of the crisis in churches today is due to poor skills in theological matters, poor skills in church management and poor skills in leadership, 72.9% of respondents of this research proposed to create the departments of theology in universities operating in the domain of social sciences so that students at university- future church leaders- can be trained in theological matters, church management and leadership skills.

Table 37: Supporting interested and capable pastors studying Theology

		Frequency	Percent	Valid Percent
Valid	Disagree	5	5.9	5.9
	Uncertain	5	5.9	5.9
	Agree	75	88.2	88.2
	Total	85	100.0	100.0

Source: Primary data, 2018.

88.2% of respondents proposed to provide support to pastors with lower economic capacities to facilitate them accessing the university education. Such support proposed could be either through granting scholarship at total or at a certain percentage; or granting long term payment of academic fees.

Table 38: Organizing continuous debates on religious matters in specialized groups such as universities, secondary and primary schools and civil society organizations.

		Frequency	Percent	Valid Percent
Valid	Disagree	10	11.8	11.8
	Uncertain	15	17.6	17.6
	Agree	60	70.6	70.6
	Total	85	100.0	100.0

Source: Primary data, 2018.

The negative image of the churches cannot be rectified simply by training leaders because even those who are theologically trained are affected by some deviations. The whole Community should be aware of the crisis and be integrated in the fight against religious deviations.

70.6% of respondents proposed continuous debates in universities, secondary and primary schools and civil society organizations.

Table 39: Supporting researches on religious matters today and promoting the publication of findings through media and scientific journals

		Frequency	Percent	Valid Percent
Valid	Disagree	8	9.4	9.4
	Uncertain	15	17.6	17.6
	Agree	62	72.9	72.9
	Total	85	100.0	100.0

Source: Primary data, 2018.

All mechanisms proposed by the citizens can be effective if continuous researches are made for discovering new issues affecting the churches because they also affect severally the lives of a big number of people. The citizens propose to promote researches in religious matters. This is affirmed by 72.9% of respondents as shown by the table 39.

V. FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1. Research Findings

Citizens' perception on the roots causes of proliferation of churches in Rwanda

By descending order of percentage of agreements of respondents, the root causes of the proliferation of the churches in Rwanda post genocide are the following: Continuous conflicts in churches end by dissensions that result in creation of new churches and denominations agreed at 83.5%; Every Christian baptized feels him/ herself capable and free to start- up and run a church agreed at 81.2%; The Government of Unity and Reconciliation promoted liberal approach to religion that led to easy creation of church agreed at 76.5%; Abandonment of traditional worshipping mode and adopting new churches with new mode of worshipping touching more the feelings of believers agreed at 76.4%; The churches are seen for some as a way of livelihood and doing business agreed at 72.9%; The genocide fragilized people and the religion was seen as the sure consolation agreed at 72%; Rwandese from exile brought in back new churches agreed at 62.4%.

Citizens' perception of the effects of proliferation of churches

➤ Effects on the churches themselves

By descending order of percentage of agreements of respondents, the effects or consequences of the proliferation of churches on the church itself are the following: Many Pastors lack leadership skills and people abuse their freedom in church agreed at 83.5%; The Temple of God lost respect because houses, bars and restaurants became for worshipping agreed at 78.8%; Founders of churches attribute to themselves official titles arbitrary (Apostle, Bishop, ...) agreed at 75.3%; Teachings in churches focus on miracles instead of sensitizing people to work agreed at 74.1%; A big number of Responsible of churches are not trained in theological matters agreed at 70.6%; Church positions are assigned reference to the fortune agreed at 63.5%; Pastors are so many and they salaried in uncertain and unstructured way agreed at 58.8%; Some new churches are not inclusive and administrated by relatives agreed at 57.6%; Fraud and robbery entered into the church with adultery through false prophecies agreed at 55.3%; Pastors lack management skills and this led to financial mismanagement in churches agreed at 50.6%.

➤ Effects of the Community in general

By descending order of percentage of agreements of respondents, the effects or consequences of the proliferation of churches on the church itself are the following: Churchgoers are losing their assets as investment for getting centuple from God agreed at 75.3%; Families' dissensions

due to diversified faith agreed at 69.4%; Women and girls are sexual abused due to false prophecies promising children and fortune agreed at 67.1%; Churchgoers are excessively searching for the “Spiritual things” and avoid hardworking agreed at 60%; People lost trust in Pastors and they are facing a crisis of religious counseling agreed at 57.6%; Churchgoers force God reply to their queries through heavy fasts agreed at 54.1%.

The citizens’ image vis- a- vis the proliferation of new churches

The overall Image of proliferation of churches perceived by citizens is negative. This is agreed at 81.2%. In fact, by descending order of percentage of agreements of respondents the indicators of the perceptions of the citizens of the church today are the following:

Pastors are not preoccupied by sheep; they teach that “no Pastor has to be in needs” agreed at 87%; The mode of praying changed from requesting the will of God to be done on the Earth; people are searching for miracles agreed at 85.9%; Churches do not yet focus on supporting poor persons, orphans and widows; they promote people with good economic situation who ensure them financial support instead agreed at 81.2%; Poor persons are not supported to start-up small businesses; they are asked why they come in church with empty hands agreed at 74.1%; Churches are not yet seen as area for salvation; but a business activity among others agreed at 72.9%; New Churches do not yet provide consolation; but they increase stress and confusion through false prophecies, fraud and robbery agreed at 43.5%.

Mechanisms proposed by citizens to reiterate the original image of the church

By descending order of percentage of agreements of respondents, the mechanisms proposed by citizens to reiterate the original image of the church altered by the proliferation of churches and its consequences are the following: Supporting interested and capable pastors studying Theology agreed at 88.2%; Erecting tight regulations and monitoring on churches’ operations to protect citizens against abuses agreed at 84.7%; Organizing continuous capacity building on pastoral ministry and church leadership for Pastors in service agreed at 78.8%; Promoting and strengthening churches’ auto regulations through effective Umbrella supervising churches operations agreed at 74.1%; To initiate annual appraisal of churches contribution on promotion of social welfare of Rwanda’s community agreed at 74.1%; Promoting auditing churches for effective management and use of resources agreed at 72.9%; Promoting Theological and Church leadership studies in Universities operating in the domain of social sciences agreed at 72.9%; Supporting researches on religious matters today and promoting the publication of findings through media and scientific journals agreed at 72.9%; Organizing continuous debates on religious matters in specialized groups such as universities, secondary and primary schools and civil society organizations agreed at 70.6%.

5.2. Conclusion

The present research assessed the Citizens’ perception on proliferation of churches in Rwanda Post Genocide by analyzing the root causes, effects and perspectives. The research involved mainly six categories of citizens namely: National Women Council; National Youth Council; Opinion Leaders, Students at Public and Private Universities, Church Leaders and Local administration Leaders in Rwanda. The total population of the research is composed of 150 respondents randomly selected and comprising 85 who filled the questionnaire, 45 who participated in focus group discussions and 20 interviewed.

The research used a mixed of quantitative and qualitative design where quantitative data was collected through a questionnaire with closed answers using three levels likert scale; and qualitative data was collected through open questions, structured interviews, focus group discussions, and personnel observations. The document review technique was applied in collecting secondary data. Internal consistency was measured through reliability test whereby

the research tested the Cronbach's Alpha using Statistical Package for Social Sciences (SPSS) and the result of the test found excellent reliability at 0.9%.

The key root causes of the proliferation of the churches outlined by the research are the following: Internal conflicts in churches (83.5%); Over freedom in new churches (81.2%); Liberal approach adopted by the Government toward religion (76.5%); Abandonment of early mode of worshipping and adoption of new mode prone by new churches (76.4%); planting churches as a means of livelihood and doing business (72.9%); Searching for consolation against fragilized lives by genocide (72%); New churches brought back in Rwanda by Rwandese from exile (62.4%). The key consequences of the proliferation of the churches on churches themselves outlined by the research are the following: Abuse of freedom of worshipping (83.5%); Loss of respect of Temple of God due to plantation of churches in even inappropriate buildings (78.8%); Arbitrary attribution of churches ranks (75.3%); Miracles preaching (74.1%); Poor theological skills in pastors and church leaders (70.6%); Simonies (63.5); A big number of pastors salaried in uncertain and unstructured ways (58.8%); Some new churches are not inclusive and administrated by relatives (57.6%); Fraud, robbery and adultery through false prophecies (55.3%); Poor management skills in pastors (50.6%).

The key consequences of the proliferation of the churches on the community in general outlined by the research are the following: Loss of assets due to false prophecies (75.3%); Families' dissensions due to faith disagreements (69.4%); Sexual abuse for women and girls due to false prophecies (67.1%); Excessively searching for the "Spiritual things" and ignoring other performance (60%); Loss of trust in Pastors resulting in scarcity of religious counseling (57.6%); Heavy fasts to force God interventions (54.1%). In overall, the research found that the citizens' image on churches is negative (81.2). Reasons supporting this thesis are the following: Pastors are not preoccupied by sheep (87%); the mode of praying was changed into excessive search for miracles (85.9%); poor persons, orphans and widows are not yet the focus of churches today (81.2%); Financial supported to poor people for starting- up small businesses are scarce in churches (74.1%); Churches are seen as any business activity (72.9%); Some new Churches increase stress and confusion through false prophecies, fraud and robbery (43.5%).

The key perspectives provided by the research to reiterate the original image of the church for better service delivery to the society outlined by the research are the following: Erecting tight regulations and monitoring on churches' operations (84.7%); promoting and strengthening churches' auto regulations through effective Umbrella (74.1%); Promoting auditing churches for effective management and use of resources (72.9%); Initiating annual appraisal of churches contribution on promotion of social welfare of Rwanda's community (74.1%); Organizing continuous capacity building on divinity for Pastors in service (78.8%); Promoting Theological and Church leadership studies in Universities operating in the domain of social sciences (72.9%); Organizing continuous debates on religious matters in specialized groups such as universities, secondary and primary schools and civil society organizations (70.6%).

5.3.Recommendations

The present research allowed exploring the new field not early exploited by researchers and therefore, because it is a sensitive domain affecting the lives of Rwandese, the research recommends the following:

- To Rwanda Governance Board (RGB)

RGB is recommended to erect tight regulations and monitoring on churches' operations. In fact, even if the new law is in place, the RGB has the responsibility to make it well known and follow its implementation. The RGB is also recommended to promote and strengthen churches' auto regulations through effective Churches' Umbrella. Once strengthened, the Churches'

Umbrella will train and control the new churches and contribute to the implementation of Government policies related to church groups. RGB is also recommended promoting auditing churches for effective management and use of resources. RGB should initiate annual appraisal of churches contribution on promotion of social welfare of Rwanda's community.

➤ To Churches

Churches are recommended to be flexible while implementing the principles of auto-regulations under the supervision of Churches' Umbrella. Churches are also recommended to take front in implementation of regulations established by the Government through RGB. Churches are finally recommended to contribute to the trainings of their pastors and so rebuild good image and work on integral part of the mission of churches.

➤ To Government and Churches

An effective partnership between the Government and the churches is recommended for producing an agreement on scorecard on annual appraisal and ending up with discussions improving the bilateral collaboration.

➤ To Researchers and Institutes of higher education

Researchers and higher learning institutions are recommended to conduct continuous researches on religious matters and outline the role of churches in the constructions of Rwanda as a Nation. They are recommended to contribute to the regular churches' appraisals and also organizing debates in universities and schools on churches matters. Universities, especially those having the mission of promoting social sciences are recommended to contribute to capacity building for pastors in ministries and the preparation of new future generation of church leaders.

➤ To Christian University

Due to its name, vision and mission, CHUR has to play the vital role by contributing to new Government orientations especially by offering capacity building for church ministries, church leaders, and preparing new generation of future leaders in perspective. CHUR is particularly recommended to take front in fighting against church mismanagement and contributing to the national building through research and capacity building, academic programs, and seminars to present and future church leaders and those aspiring becoming God Messengers.

The conjugated efforts in implementation of the recommendations mentioned above will surely lead the church today to its original mission of promoting integral human development and then contribute to build Rwanda as a Prosperous Nation.

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