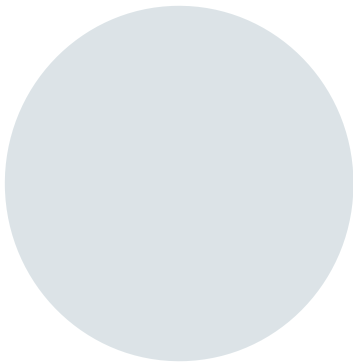


KINKUNI

- SKILLS TRAINING SEMINARY -



KINKUNI SKILLS TRAINING CENTRE & SEMINARY, UIGE PROVINCE, ANGOLA

[Executive summary]

The Kinkuni project aims at empowering the Angolan church in leadership and skills development. The project champion is IERA, the Reformed Church of Angola. The development is aimed at serving the whole North Eastern region of Angola and the neighbouring countries which is the home of the Bakongo, Kimbundo, Tchokwe and others language groups.

Background: IERA has approximately 250,000 members (and growing), 600 congregations, 490 pastors (some with only primary school & courses in biblical subjects as training) of which 80% are close to retirement. The church was founded in 1922. The Kinkuni seminary was built in 1940 but destroyed twice, in 1961 by the Portuguese, rebuilt in 1978 and again destroyed during the war in 1987. Most of IERA's theological training is done in Luanda under difficult circumstances. Luanda is a very expensive and overcrowded city. Kinkuni is still used for training courses. It is the most suitable place for a seminary for a number of reasons. It is in the centre of the vast majority of IERA congregations (Uige province has 480 of the 600 IERA congregations). The seminary will be ecumenical in nature especially for the Bakongo. Kimbundo and Tchokwe people in this region of Angola and the neighbouring Democratic Republic of Congo as well as the Congo Republic (Brazzaville). Most congregations are rural in nature and it is counterproductive to train pastors for these congregations in an urban environment. Philosophy and implementation of the building venture: Construction will be done as skills training by making use of rammed earth technology. This is based on extensive intercontinental research, uses local materials and labour and aims at community empowerment and development.

The project involves housing for 60 students and six lecturers, guest housing, a clinic, classrooms, workshops, offices, chapel, kitchen-cafeteria and gardens / agricultural facilities. The cost is estimated to be around US\$5.6m (R56 million). However, by developing the project in phases and the buildings in modules by using rammed earth technology and local labour on a volunteer basis, the costs can be greatly reduced. The IERA church will provide labour on a volunteer basis. Each presbytery (a number of congregations forming an organizational hub) will be responsible for the construction of a module. They will receive the required training on site and build a specified module. Each volunteer construction group will thus receive training, build a module and, on completion, be awarded certificates of competency. On returning to their respective areas they will be able to use these skills to build their own houses, churches and to bid on building projects required in their communities. The project therefore addresses the chronic problem of unemployment, shortage of skills, sustainable community development and economic stimulation.

The planned building complex is designed to be used as a seminary with skills training as an integral part of the curriculum. One of the greatest needs in Angola, a result of 40 years of war, is basic skills. Our research indicates that a sustainable church must train pastors to be multi-skilled in order to be ministers that can earn their own income and also empower local and rural communities with basic skills. This needs to include for example modules on roads maintenance, carpentry, plumbing, motor vehicle maintenance, electricity, health and youth related courses many of which will be open to the public and taught during semester breaks. Diaconia and/or community development and sustainable living skills will be a key element of the curriculum taught to pastors but also to church members and the public.

INTRODUCTION:

HISTORY OF THE IGREJA EVANGELICA REFORMADA DE ANGOLA (IERA)

The Portuguese started trading with the peoples of Angola in 1560 and subjugated the Angolans in 1590. A sad history of exploitation, corruption and the slave trade continued until 1960 when the independence movements began to rebel. This struggle continued until 1975 when Portugal had a change in government and independence was granted to Angola. The MPLA gained control through the support of Cuba and the former USSR. Their rule was contested by the UNITA movement backed by South Africa and the USA. 16 years of civil war was fought until a peace agreement was signed in 1991. Elections were held, UNITA was dissatisfied and fighting continued until the 4th of April 2002 with the death of Jonas Savimbi. From 1975 to 1990 Angola was governed by one party and a centralized economic system. In 1991 it became a multiparty democracy with an open market economic. It is significant to note that the fathers of the leaders of the three independence movements were Protestant pastors.

The Catholic Church has played a dominant roll in the country since the Portuguese arrived. According to the CIA World Factbook, Roman Catholicism is practiced by 50% of the population. 25% are Protestants, while 25% practice indigenous beliefs. In contemporary Angola the Bakongo is one of the most Christianized groups, with only 1.5% holding indigenous beliefs. The Kinkuni project focuses on this group as their seminary was destroyed during the war (http://en.wikipedia.org/wiki/Christianity_in_Angola assessed 18 Sept 2013).

The Baptist Mission Society began Protestant mission work in 1878. American Congregationalists started their mission in 1880 and the American Methodists in 1885. American and Canadian missionaries from the Presbyterian Church also played a role while from South Africa the South African General Mission (an evangelical missionary alliance) came from Zambia (then Northern Rhodesia) in 1914. The Swiss Mission (Reformed) and Scottish Presbyterian Church all started working in Angola. The work progressed steadily until the independence struggle and civil wars. Missionaries were then forced to leave the country. The Catholic Church stayed associating with the government but the Protestant churches, especially in the North, were associated with the independence struggle and were severely persecuted while many pastors were killed. Churches and mission stations where in most places taken over by the armed forces. Protestant Christians survived "in the bush" and in neighbouring Zaire and Zambia. State control over the church, especially in the Northern provinces is strict and no church may function in Angola without primary authorization by the state.

Because of the havoc of 40 years of struggle and war, it is not easily possible to distinguish between denominational affiliations. IERA trace their origins back to the work of an Anglican layperson, Archibald Patterson (1899-1983) from the Low Anglican Church of St. Clement Parish in Liverpool who started his work in 1922 in Kikaya, near Uige and then moved to Sanza Pombo and founded the Kinkuni Mission on the 6th of Jun 1934 about 8 km from Sanza Pombo and 150 km from Uige city. He then moved to Kimbele on the 18th of May 1939. Archibald Patterson and the Swiss missionary Ernest Niclaus from the Evangelical church of Bienne are the founders of what today is IERA. Other UK missionaries were invited by Patterson and helped to establish the church.

Kinkuni Mission where this project is located is situated in the middle of the two Missions where the IERA church was born. It is 140 km from Kinkuni / Sanza Pombo to Kikaya and 105 km from Kinkuni / Sanza Pombo to Kimbele.

An important part of the history of Kinkuni is that the mission became renowned for skills training and trades. The following trades were taught at Kinkuni: carpentry, shoemaking, blacksmithing, farming, primary school education and the training of pastors. Since learning to be pastors as well as mastering trades, they were called masters teaching both the Bible and their trade wherever they served. This project aims to continue this tradition based at the explicit request of the church. There is a firm belief that pastors trained at Kinkuni can do well in both rural and urban congregations. This is not the case with pastors who are academically trained in a city.

GEOGRAPHY& LOCALITY

Angola is a large country of 1,246,700 square kilometres (South Africa is 1,219,090 square kilometres), with an estimated population of 18 million (2013). Luanda is the largest city with more than 5 million people, followed by Huambo with about 822,000 people. The official language is Portuguese. The country has rich oil and diamond resources and agricultural potential making it a breadbasket for Africa. The country has 42 languages, with as major languages Umbundo/Ovimbundo (3,25m), Kimbundo/North & Mbundo (3m) followed by Bakongo 1,3m (within Angola).

With the seminary destroyed and because of the extended war, theological training was forced to relocate to Luanda. However, it is the most expensive city in the world. As a country Angola is rich but a large part of its population is very poor.

Kinkuni is a small village which lies 8 km from the town of Sanza Pombo, which is the most important municipality in NE Angola. Kinkuni's GPS coordinates are S 7 17 22.3; E 15 56 36.0. IERA has possession of the title-deed which confirms ownership of 27 hectares of land. It is 159 km from Uige, the capital city of the province Uige. Kinkuni is 500km from Luanda, the capital city of Angola. Most of the road to Luanda is tarred with small sections that are under construction. The 8 km between Sanza Pombo and Kinkuni is not in good repair.

The two villages bordering on IERA's property are Kinkuni and Kifwaxi. The new superintendent of IERA at Kinkuni is Pastor Arthur Manuel. With the collaboration of the leadership in the two villages, a census was conducted during Sept 2013. The population totals 3.038 people.

	AGES	MALES	FEMALES	TOTAL
KINKUNI				
	0-20	507	526	1033
	20-55	103	107	210
	55+	75	48	123
				1366
KIFWAXI				
	0-20	625	612	1237
	20-55	125	157	282
	55+	70	83	153
				1672



Geographically IERA has about 600 congregations in 12 of Angola's 18 provinces. The Uige province, where Kinkuni is, has 480 congregations. At present IERA estimates that it has 250,000 members (100,000 adults, males & females; 150,000 youth, males & females).

At present water is carried by women and children from four perennial springs. There is also an existing disused reservoir and pump house which was left by the Portuguese. These structures, although inadequate, can be incorporated into the proposed new water supply system. At present geo-hydrological and geo-physical studies are being undertaken to ensure a sustainable and hygienically safe water supply for construction as well as human consumption.

¹. http://www.indexmundi.com/angola/demographics_profile.html Assessed 23 Sept 2013.

². <http://en.wikipedia.org/wiki/Luanda> Assessed 23 Sept 2013.

³. http://en.wikipedia.org/wiki/Huambo_Province Assessed 23 Sept 2013.

⁴. <http://www.dailymail.co.uk/news/article-2183616/Luanda-The-capital-Angola-expensive-city-world.html#ixzz2fomGH6lO> Assessed 24 Sept 2013.



INFORMATION ON PAST, PRESENT AND FUTURE IERA THEOLOGICAL TRAINING:

Student and lecturer information 1978 following:

Venues: At present Kinkuni is only used for periodical courses and continuing theological education for pastors. Since 1978, because of the war and the destruction of the infrastructure at Kinkuni, pastors were trained in Luanda.

Lecturers: there are four fulltime lecturers, average age 49; two with diplomas in theology and two with honours degrees in theology. Four are teaching part-time, average 54 years old. Two have masters degrees and two have honours degrees. There are no women lecturers.

Qualifications: Since 2008 students are following a three year diploma in theology program. Between 1990 and 2007 a two year theological certificate was taught. Before that, 1978-1988, a four year diploma was offered. When students were trained at Kinkuni they received skills-training. This is not possible in Luanda.

Student numbers:

- 2013: 31 students; five men in the first year; 12 men and three women in the second year and nine men and two women in the third year.
- 1978 to 2007: 27 men and one woman received their theological qualifications in Luanda.
- A few IERA students study elsewhere (Huambo and Lubango). Between 2004 and 2013 17 pastors were ordained, 15 were Angolans and 2 were from the Republic of Congo Brazzaville.

Luanda infrastructure: The information in this section was compiled from a questionnaire. One question requested information regarding the infrastructure and teaching materials. The answer was:

The fratricidal war, fuelled by external powers, destroyed ITIERA's infrastructure in Kinkuni and for this reason the seminary moved to Luanda in 1988. In Luanda we only have a classroom and a work room as well as houses for the Academic Director and the Administrative Director, a mini-library and a work room for the Director General. Because we need three classrooms we rent two rooms from a guest house. We use blackboards and students take notes in notebooks and use material developed by the lecturers. These are reproduced and distributed to the students who pay a small sum.

At present all students are married and stay in homes in Luanda.

⁵ Uíge Province was one of the hardest-hit areas of Angola during the 26-year long civil war. Large segments of the population were displaced, and the infrastructure was severely damaged. Its population is estimated at half a million. http://en.wikipedia.org/wiki/U%C3%ADge_Province Assessed 23 Sept 2013.

FINANCES (2012 FIGURES):

<u>DESCRIPTION</u>	<u>INCOME in USD \$</u>	<u>EXPENSES in USD \$</u>
Own revenues	122 843	
Partners	200 000	
<u>TOTAL</u>	<u>322 843</u>	
Legal fees for project		25 000
Staff Costs		250 000
Administration		11 270
Other		11 200
Monitoring & evaluation		10 000
Contingencies		15 373
<u>TOTAL</u>		<u>322 843</u>

General observations:

- Since 80% of the 490 IERA pastors are close to retirement, it is clear that there is a huge shortfall in student numbers. The shortage of pastors is at a crisis level.
- The main reason for the lack of pastors and students studying theology is the venue. Luanda is one of the most expensive cities in the world. Students simply can't afford to live there.
- It is also clear that the facilities used by the seminary are below standard.
- With students staying all over the city very little community between students and staff is possible.
- Students trained in Luanda do not want to serve in rural areas. Pastors trained in Kinkuni were equipped with skills with which to earn an income where-ever they serve.

Financial observations:

- A positive observation is that all the lecturers are local people. On the negative side one should note that at present the training is dependent on external funding which in the long run is detrimental.
- Kinkuni is planned to provide on campus housing for all students.
- There are several ways of financing the running expenses of a seminary. The most important one is to have a large enough number of students and a debt-free infrastructure. Either the students pay student fees or the congregations that send them to seminary pay their fees. The fees must pay the running expenses of the seminary.
- Training at least 60 students means that more than one denomination should be involved.
- The Kinkuni infrastructure is planned to be used annually for several other training events for which both accommodation and class fees can be charged.
- Kinkuni has 27 hectares of land that can be used for farming. Several options are available: either producing food for own use or farming and selling food. Since agriculture is one of the skills programs to be taught, it can be utilized to feed students
- As a skills training centre it can generate income by utilizing the skills taught.

NOTES ON BUILDINGS AND PROCESS

In order to function well Kinkuni needs to provide shelter to its inhabitants.

Not only is this a physical entity but it is just as important that a sense of place be created that is inspiring to all that use and enjoy it.

With the challenges of the remoteness of Kinkuni it is important that buildings be created using local construction materials.

This has a further benefit in the creation of work opportunities and the impartation of skills as well as a building legacy.

The concept proposed is one of low-tech / high-tech. This is the importation of the base structure and roof which is erected first, providing temporary shelter for materials and construction. Walls are then filled in using the age-old technique of rammed earth with soil from the site.

The project will be developed in phases using each phase as a foundation for the next and developing as funds are available.

Sustainability is the hallmark.

The construction is an opportunity to train artisans. This will create a new economic base in an area where there is very little work.

In order to create a sense of ownership Presbyteries will second workers to the construction process.

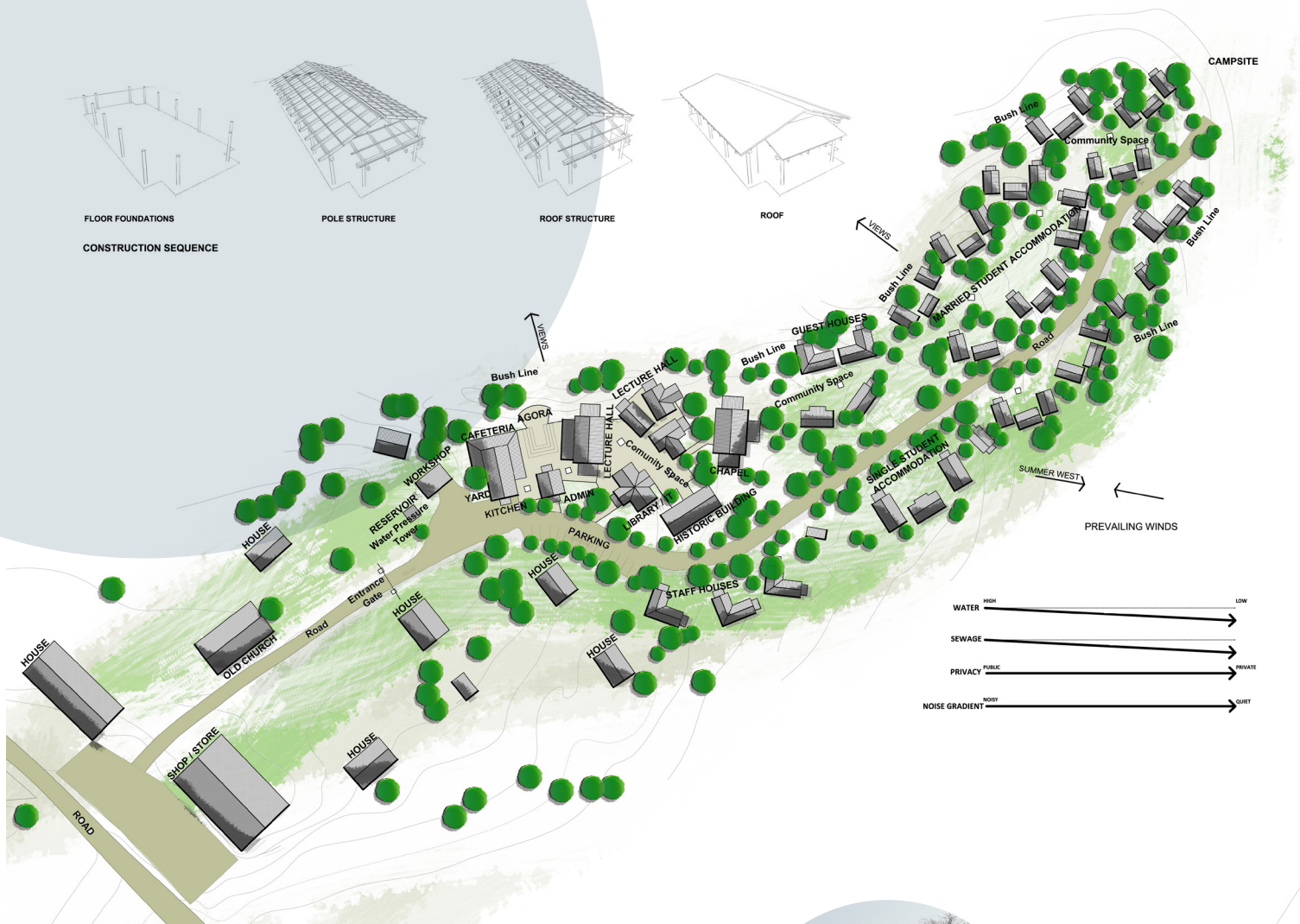
This will also have a positive influence on the economic viability of the project.

Here tentmakers will be involved in training, mentoring and construction.

In order to ensure a successful process sound leadership is required.







IERA ORGANIZATIONAL STRUCTURE & CONTACT INFORMATION

The church is governed by a General Assembly that delegates power to an Executive Committee who meet biannually. The daily business of the church is conducted by the General Secretariat of IERA.

IERA ADDRESS & CONTACT INFO: IGREJA EVANGELICA REFORMADA DE ANGOLA (IERA), CP 2594-C Luanda, Angola – (Rua Rainha Ginga 75, 4º Andar, Apart.16).

IMPORTANT CHURCH OFFICERS FOR THIS PROJECT ARE:

President of the General Assembly and chair of the Executive Committee:
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General Secretary:
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Deputy General Secretary:
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Principal of the Theological School (ITIERA):
Jose Paulo Bunga: Cell +244 (933) 344-325; Home: +244 (912) 053307; jpb1955@hotmail.com

Kinkuni Project Manager: Rev Malungo António Pedro:
+244 222 009 521; +244 923 402 982 cell phone; +244 916 067 710 cell phone; +244 923 310 073 wifes cell phone (Noemi); +244 (IERA office); malungupedro@hotmail.com

There is a Finance Department as well as a number of other departments in which ITIERA plays an important role as the department responsible for Theological Training and the Kinkuni Seminary.

The Kinkuni Skills Training Centre & Seminary is an official project duly approved by the General Assembly (the IERA General Assembly held in Kimbunga Lau, Puri, in 1978, decided that The IERA – Kinkuni Biblical Institute need to be rebuild on the site of the Kinkuni Mission in Sanza Pombo).

The implementation was delegated to the Executive Committee in general and to Rev Malungo António Pedro in particular as the appointed Kinkuni Project Manager. A bank account was opened.

Banking name of the project:

IERAProjectoKinkuni, Sanza Pombo /Uige.
Att Rev Malungo A Pedro (malungupedro@hotmail.com)
PO Box 2594 C Luanda
Rua Rainha Ginga No 75, 4º Andrar, Apart. 16

BANK INFO:

CONTA BANCARIA Nr. USD 76465711/32/001 – BANCO BIC
IBAN A006005100007646571132119 – BANCO BIC
SWIFT CODE: BCCBA0LU

CONTA EM KWANZA 76465711/10/001 – BANCO BIC
IBAN A006005100007646571110197

Partner organizations with which IERA has organizational links ecumenically:

- World Council of Churches
- World Communion of Reformed Churches
- CICA: the Conselho de Igrejas Cristãs em Angola (Christian Council in Angola)
- AEA The Alliance Evangelicas de Angola (Evangelical Alliance of Angola)
- Eglises Protestantes de la Suisse Romande, departement Missionaire (Swiss Reformed Church, Lausanne, Switzerland);
- Igreja Presbiteriana Independente do Brasil-IPIB (Independent Presbyterian Church in Brasil-IPIB)
- Dutch Reformed Church in South Africa (specifically the DRC of Namibia)
- NetACT: the Network of African Congregational Theology (<http://academic.sun.ac.za/tsv/netact.html>)

IERA and NetACT appointed a professional team to assist IERA in the Kinkuni project.

They are:

- Architects: Brian Stokes of Brink, Stokes, Mkhize, South Africa.
brian@bsmmdesign.com
- Engineers: Frans Ferreira, South Africa.
fransf@bvinc.co.za
- Quantity Surveyor: Martin Cloete, Quansur Quantity Surveyors, South Africa.
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- DRC: Rev Willie Coetzee, Namibia.
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- Head of Theology and Christian Education Department:
Pastor Antonio Pinheiro Mukango.
Tel. +244 923 677 686
- Professor of ITIERA and Coordinator of Internal Fundraising Commission.
(For IERA membership)
Dr. Prof. Paulo Teka.

