MANAGEMENT OF RELIGIOUS CONSULTATIONS BY PASTORS OF "REVIVAL CHURCHES" IN KINSHASA, DR CONGO THROUGH THE TRANSFERENCE AND THE COUNTERTRANSFERENCE OF MEMBERS' PROBLEMS

Corneille Luboya Tshiunza[1,2i],
Josephine Gibemba Mbuku[3]

[1]School of Education,
Department of Educational Economics and Management,
Central China Normal University,
Wuhan, China
[2]Faculty of Psychology and Educational Sciences,
National Pedagogical University,
Kinshasa, DR Congo
[3]School of Communication and journalism,
Department of Journalism,
Central China Normal University, China

Abstract:

The Democratic Republic of Congo (DR Congo or DRC) is one of the wealthiest and most Christianized countries in the world (90%). However, the country is also one of the poorest countries worldwide (70%). It is remaining in political and socio-economic instability for 57 years. The DRC population has dwelt into trauma due to the daily challenges which they face in life and they look for comfort and relief in religion especially in revival churches. These revival churches by their pastors promise to their followers a life of prosperity and abundance. These churches are the result of the secularism of country. As a result, secularism has become deeply ingrained because of the presence these churches. Such a liberal culture should contribute to the openness, the independence, the maturity, the nobility and the development of the population. However, this has created opportunities for exploiting people by some strong personalities in the country. The pastors of the Revival Churches (10000) are among these strong personalities who manipulate the population in order to achieve their lucrative goal. This exploratory and mixed method study identifies the strategies used by 30 pastors of these churches during religious consultations. The approval of the transference seems to be one of the most used strategies to tackle the problems of these church members in order to keep the population in ignorance, dependence and immaturity.

---

[i] Correspondence: email corneilleluboya@outlook.fr

Keywords: transference, countertransference, revival church, pastor of revival church and management of religious consultation

1. Introduction

Since the end of the 1980s, many studies interested in the proliferation of revival churches in DR Congo andthe massive adhesion of their members (Mwene, 1985; Munongo, 2000; Elongo, 2000; De Saint Moulin, 2000; 2003, Matangila, 2004). Few studies have focused on the practices of pastors-founders who cause this massive adhesion of population and retain them as members in these churches. Thus, the Judeo-Christian culture is among the major factor of proliferation of these revival churches. It is the dominated culture in the DRC population (90%).

Many revival churches have created and their founders are respected and listened to by their members. They appear to be visible representatives of God. They nominated by themselves bishops, prophets, evangelists and pastors. This privileged position of these representatives is exploited for individual profit in DR Congo. The pastors of these revival churches make their spiritual positions a real business. They manipulate the Bible by allegedly diagnosing people's challenges in sessions of the religious consultations (soul cleansing) that have taken the form of a religious business. They identify the various problems of the population and make promises of immediate solutions. Their sermons or bible teachings revolve around the promises of material abundance, travel in developed countries, easy prosperity, blessing, healing of the diseases, and fertility for sterile women and job opportunities to the unemployed members in counter part of the tithes and donations. But the Bible teaches the search for Heavenly Kingdom or God firstly. These pastors regard their members as "*cows with milk*". They enrich themselves financially and materially with offers (tithes) and donations of the members. They encourage their members to remain addicted, dependent and irresponsible.

The members (adepts of revival churches) occasionally go from churches to churches in search for immediate solutions to their problems. Most of them are the poor people in the country (70%) looking for a better life and that is how they allegedly get a response to socio-economic, political frustrations and other spiritual challenges. They adopt a behavior of transference of their problems to their pastors and as a result, they depend on these spiritual leaders who give them miraculous solutions. These members (attracted by spectacular miracles performed during evangelism campaigns, seminars, conferences or conventions organized by these pastors) consider their pastors as their *"ultimate solution"*, *"solution personified"* or the *"solution itself"*.

This situation deserves a thorough examination in order to propose profiles to be adopted for the members, the pastors and the State. The role of pastors should be to guide members by making them more mature and dependent spiritually. The search for the spiritual maturity of members should impose use of countertransference. The objective of this study is to identify the type of transference which is most used by

pastors of these revival churches in relation to the various problems of their members and its effects on the culture or behavior of the members. On this, the issues of the study are consisted of following questions:

1. What types of problems or challenges are raised by the members when they are being consulted by pastors and what types of solutions are proposed to them?
2. What type of transference is mostly used by pastors in the management of religious consultations of the members?

2. Theoretical Foundation

The concepts and theories are discussed and clarified including the transference and countertransference, the revival church, the pastor of the revival church and religious consultations.

2.1 Transference and Countertransference

The term transference was invented by Ferenczi and was theorized by Freud during his work on hysteria (Deschamp, 2011). Freud has made this term one of the pillars of psychoanalysis. He considers the transference as the psychoanalytical cure or the projection seen by the analyzer. It is the contents of an individual's subconscious mind for the psychoanalyst. It is the gradual awareness of the issues to which the analyst is confronted in its consultation sessions. Some psychologists such as Weber and Klein have thus highlighted the importance of the concept of representation in the learning effort. Weber envisaged the transference as a facilitating approach of an activity. Klein (1995) designs the transference as the transition from a gesture and image language to a word language.

2.1.1 Transference from the perspective of religious consultation

According to Freud (1964), the transference is a simple shift of affect from one person to another, in this case the psychologist or therapist. Klein (1884) believes that the transference is when the patient unwittingly attributes to the therapist an attitude that a member of his entourage had with him and who had generated pain or lack. This leads to a reaction in front of the therapist. Racker (1982) emphasis that the transference is a phenomenon that occurs in the course of an interaction between a sick person and a healthy person. It is, here, an act occurs during a consultation or clinical session between the person who consults and the person consulted. This is seen as part of the solution to a pain or a problem. In this sense, the members of the Revival churches display the profile of the patients who come to be consulted by pastors. They transfer their social frustrations, their economic challenges caused by the political situation of the country, their physical pains due to various sicknesses and many of these people hope for immediate solutions.

Freud (1964) believes that transference is, first of all, a human phenomenon that has different degrees in all relationships between individuals. He envisages the

transference as evidence in the relationship "*Magnetizer-Magnetized*" then in the relationship "*Hypnotist-Hypnotized*" or in the relationship "*Doctor-Sick Person*". Likewise, this relationship may be referred to a religious consultation between pastors and their church members. The members are sometimes subjected to practices similar to hypnosis to make them confess things especially during deliverance sessions of "*witch or wizard children*" or adults allegedly possessed with demonic spirits. Some women in these churches make love transfers to their pastors when they are looking for solutions to marital problems or even prolonged singlehood. On the other hand, there are some pastors who court their members during religious consultations.

Laplanche (1987) in his theory of generalized seduction considers a conception of the transcendence of transference: the relationship between the analyst and the patient, this process repeats itself, allowing an analytical work on profound narcissistic disorders. Freud (1995) explains this form of transference as he considers the transference is: (i) first love transport from the analyzed person to the analyst. This is the love of transference in its most common use. (ii) It is also, in the Freudian metapsychology, the mechanisms of formation of the symptoms: there is "*transference*", by displacement, of the affection of a repressed representation on a surrogate representation. (iii) But it is also the first meaning that Freud gives to the transference in the interpretation of dreams: the "*transcription of one language in another*". The DRC members of revival churches often remain in a fantasy world and refuse to confront the realities of life. How can a lady dream of getting married to an unemployed man in a society that gives you a list of items to provide to the bride's family, despite the excessive cost of the dowry price? How to know that being single for so long or being unemployed is of demonic origin?

Moreover, Lucchelli (2009) believes that Lacan (1964) has introduced beyond the Freudian conception of the transference, two types of transference. The symbolic transference is that finds its strength in the assumed function of the analyzer during the analysis (consultation). Knowing the consideration (love or rejection) that the patient gives, the analyst has become the secondary goal. The transference is basically connected to another individual. Here, the pastors do not care about what their members think of them. The main thing is that the pastors reach their profit objective and the consultation has only become a symbolic session. These pastors assume that the adepts who come for consultation are aware and reassured of immediate solutions from them. This is what Lacan (1964) stated, the analyst is a "subject supposed to know". The imaginary transference is an obstacle, in the sense that it is only the fixation of the subject. Indeed, the subject acts during the analysis to keep quiet, and the more the subject resists, the more the repetition of treatment remains compulsory to him (Lacan, 1964; Etchegoyen, 2005; Lucchelli, 2009). This kind of behaviors is also seen when members accused of witchcraft are being treated in these revival churches. They are interned and subjected to practices and rituals for a period of time. The children are abused and compelled to fast (spending long hours and days without eating) as

prescribed by pastors. And often some children are obliged to confess what they are supposed to confess in order to be free from these unbearable treatments.

It should be recognized that the pastors of these churches are in a dynamic logic and in a symmetrical relationship. They influence their members in their manipulation of Bible by counterfeiting its contents for their own profit. However, they are also influenced by their members. In addition to the fact that they are indulged into sexual seduction and immorality, they are obliged to gear their actions towards to the comforting people and meeting the need of people in order not to let their churches be emptied of members. Jung (1980) worked on this aspect of transference. In a significantly different style from Freud (1964), Jung (1980) has two points: (i) transference is not limited to the transference of neurosis described by Freud. It is not a pathological phenomenon that should be reduced by analysis, but a natural phenomenon in the relationship between two human beings (pastors-members). Thus, Jung (1980) does not consider that the transference can be simply apprehended as a one-way movement, from patient to the analyst, but rather as a two-way movement, which implies just as much of the personality of the analyst and that of his patient.

2.1.2 Countertransference in the management of religious consultation

The transference as psychoanalytical treatment is the device established between the psychoanalyst and the patient. In the context of religious consultation in revival churches, the transference takes a specific perspective. The adepts focus on the pastor's person. This is the reason which explains their expectation forgetting quick solutions or their need for soul cleansing. The revival church members place their hopes on pastors (miracle solutions). They found themselves in the position of a child (adult-child) before their *"pastor parents" or "spiritual fathers"*. This is where transference management is needed.

The management of transference is simply the "handling of the transference". This handling of the transference must be the work of the analyzer in the work undertaken by the analyzer (Sarles, 1979). Freud (1905 quoted by Martin-Vallas, 2006) defines the *"handling of the transference"* as the art of the analyst to handle these three meanings of the word: (i) the transference of love for the analyst, (ii) the transference of the ailment that causes the manifestation of the symptoms to finally get to (iii) the translation of one language into another which consists in retracing the language of the unconscious desire.

Given that religious consultations in the DRC revival churches consist of church members who come to transfer their problems to their pastors, managing or handling the transference also implies managing religious consultations. In order to manage these consultations or services of soul cleansing, the pastor plays the role of interpreter of dreams, aspirations, emotions, frustrations, negative feelings, pains and unveils the true origins or causes of these symptoms. Also, the pastor acts for their members without and/or having the love of their members. In this case, these pastors need to be

wise and intelligent to help them in the course of the counter-transference stage so as to enable their members to be more independent and accountable of their problems.

The countertransference is, obviously, the inevitable response from pastors towards the transference of adepts. At this stage, the countertransference is the whole of pastors' responses to the transference of members. The countertransference can be used as an instrument for determining the therapy progress of the members' issues (Racker, 1982). At this stage also, it is better to be positive transference. However, pastors as therapists are the only people who are entitled to manage this dynamics: transference versus countertransference. The more they will be competent and mature, the more they are able to manage the transference in a useful way to improve the quality of the consultation or soul cleansing. They should not use their social positions to make a fortune. There will always be some members who want to transfer without a countertransference. Competent pastors should find suitable methods to avoid interfering transference with countertransference. The management of the transference by the countertransference is essential to properly undertake soul cleansing and to enable the analyst, to live without being too emotionally affected by the challenges of his members.

2.2 Revival churches in DR Congo

In DR Congo, Christianism was introduced in 1484 when the Portuguese arrived and convinced the King (Kingdom of Kongo) and his entourage to convert the people (Dyson et Barker, 1988; M'bokolo 1998). From then, Christianism has been invading the culture of the local population.

At the beginning of the 1970s, a phenomenon occurred with the charismatic Revival movement within the Catholic Church. The members of this religious trend, convinced by the Pentecostal teachings, departed from Catholicism and Protestantism (traditional churches) to set up *"revival churches"*. They claim to be revivalists from traditional churches with the mandate to restore the church back to a vital and intimate relationship with God after a period of moral decadence and deviation from basic and traditional Christian doctrines by the traditional churches. This same phenomenon has become more widespread around the 1990s, when the country was plunged into an economic and political crisis. The population lost all confidence in the government and turned to religion (Ndaywel, 1998; Elongo, 2000).

Traditional churches, namely the Catholic and the Protestant churches, consider these new churches as "*religious sects*". Nomanyath (2005) categorizes two major religious sects or movements in the perspective of opening the boundaries of ecumenism in DR Congo. The first category refers to new religions stemming from the initiative of a founding prophet as this category freely interprets the Bible according to the expectations of their members. This category includes among others the Pentecostal, prophetic, Messianic or nativist movements. Then comes the second category, these are movements from Oriental religions (Hinduism, Buddhism, Taoism, etc.) and from philosophical or metaphysical trends of thought. They are characterized by the

appropriation of a gnosis, that is to say a special knowledge with esoteric and mystical tendency. We namely have the Mahikari, the Rosycross, Brahmanism, the Ba'haifaith, Transcendental Meditation, the Church of the International Movement of Kṛṣṇa Consciousness, the Church of Scientology and many others. These are the "*New Wisdoms*", *the "Gnosis movement"* with an elitist tendency, which mainly appeal to young people and the middle classes in search of utopia and a new order of things. This study focuses on the first category.

The US State Department of Statistics estimates that 90% of the DRC population is Christian: Catholicism (50%); Protestantism (35%); Kimbanguism (5%); (5%) and others (5%). In Kinshasa the capital of the country, the members of the Catholic and Protestant churches represent respectively 34.2 and 25.1% of the population. However, between 1968 and 1970, 58.6% of the adult population was Catholic and 27.0% declared they were Protestants (De Saint Moulin, 2003). The revival churches were therefore practically non-existent. In 1990, these churches represented 10% of the population and they reached 15% between 1994 and 1996 and were close to 30% in 1998 (de Saint Moulin, 2000). The studies estimated that the number of DRC revival churches is more than 10,000 for a population estimated at nearly 10 million inhabitants (Sucker and Sudan, 2010). A survey carried out by De Saint Moulin (2003) on the religious affiliation of the population of Kinshasa reveals that 27.8% of this population, or more than a quarter, declared to be members of a revival church.

The major causes of the proliferation of Revival churches or religious sects in DR Congo can be grouped into three origins: (i) cultural, (ii) socio-economic and (iii) legal.

The first cause is the intransigence of Western missionaries in their implementation of universal Christianity while disregarding local cultures and traditions. Mundaya (quoted by Nomanyath, 2005) believes that "*from our observation of religious sects in our environment, it seems that these religious movements lie on the dynamics of traditional religions which are not yet completely wiped out from the African minds who despite their Christianization, keep consulting witch doctors to get an immediate solution in life. These religious sects or revival churches seem to recover and restore the regulatory role and the force of Vitalization formerly provided by traditional religions*".

It should also be noted that the "rejection" of culture and religion of the European immigrant "assimilated" through imperialism, was manifested very early in the various resistance movements that the Belgian colonial government suppressed with the imprisonment of certain charismatic leaders. It was the case of all the syncretic movements born in the Belgian Congo between 1921 and 1959 including: "*Kitawala*", "*Ngunzisme*", "*Kimbanguism*", "*Nzambiwamalemba*", "*bwangabwankuba*", "*Vuvuamu*", "*BunduKiaKongo*" and other (Chery, 1989).

However, faith in the Holy Trinity or the notion of "God the Father" and "God the Son" has only strengthened and confirmed the family conception and that of the vital force of the cosmogony "*Bantu*". The "*Being*" is "*force*". The force is transmitted from father to son (Tempels, 1949; Mulago, 1980). The theory of "*Trinity*" as a communion of strength and love between the Father and the Son, by the Holy Spirit, is

one of the abstract theories of Western theology that passes without any problem in the *"Bantu"* world. At this level, pastors of the revival churches put their faith in Jesus Christ who considers as bound or identical to the God the Father, creator of the world with Power (strength) of the Holy Spirit. All revival movements or Afro-Christian churches in the DR Congo strongly believe in the Holy Trinity. The Kimbanguist church even manages to identify 3 sons of the Prophet Simon Kimbangu, the three persons of the Holy Trinity (Kunga, 1994; Nomanyath, 2005).

Secondly, the cause linked to the industrial and urban settlement, with the effect of rural exodus, destabilizing existential security and the post-colonial crisis situation (economic or political). Muluma (quoted by Nomanyath, 2005) diagnoses the profound motivations of joining revival churches and the consequences for the society in Kinshasa. He concludes that the deterioration of the socio-economic fabric has logical consequences of creating a socio-psychological palliative that allows believers (revival churches' members) to survive.

At this stage, religion becomes a social strategy to create consensus in the turmoil we live in. The population needs to find a point of balance on shared values and common worldviews. The traditional churches' rejection or ignorance of the need of a harmonization mechanism, a follow-up and social assistance of proximity of its frustrated members and the culture based on personal effort and individualism (conveyed through Western traditional churches) have pushed some worshippers of these churches to find refuge in new structures (revival churches). They believe these new churches will promote solidarity, mutual assistance and submission to divine Providence and the almost blind protection from the charismatic leaders as they are considered as powerful tribe leaders.

In fact, religious sects or revival churches exploit these concrete situations with expediency, which the institutionalized or traditional churches often relegate to the second level. These new forms of religion are now expected to provide solutions to certain issues that seem not to find satisfactory answers from the followers of the traditional churches in DR Congo (Nomanyath, 2005).The revival churches claim to bring solutions through a gospel of hope generally and essentially focused on material prosperity (money, miraculous healing from diseases, promise of employment to the unemployed, marriage to singles looking for life partners, fruits of the womb to barren people or those struggling to procreate, promises to get fast visas to immigrate to industrialized countries and others). Some of these pastors organize miracle and healing services in football stadiums or other public places. They promise to heal the sick, to make the blind to see and to make the dumb to hear, and to make the paralytics to walk. Some pastors perform miracles in front of cameras whose veracity is still to be verified.

Thirdly, DR Congo is a secular country. Article 22 of the Constitution (2006) authorizes the freedom of religious beliefs. The secular government and cultural freedom have also played a leading role in the proliferation of these revival churches and their compartmentalization by Decree-Law No. 195 of 2 January 1999. This act did

not only put an end to the monopoly of traditional churches (Protestant and Catholic) but it also opened the door to all the types of religious beliefs without any exception under the Non-Profit Association (ASBL). This system is ratified by Act No. 004 of July21, 2001.

2.3 Pastor of Revival Churches as a Golden Job

The term *"Pastor"* comes from the Latin word *"pasci"* which means the one who looks after the herds or sheepherder. This term is an illustration of self-identification to Jesus Christ in the Bible: *"I am the good shepherd. The good shepherd lays down his life for the sheep"* (John 10, verse11). A good shepherd is the one who protects the sheep from thieves and wild animals. Paul in Bible gives a clear idea of the types of church leaders: *"So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built"* (Ephesians 4, verse 11-15). This is the corresponding role assigned to each one of them as shepherds of the sheep (members of the churches). Pastors should be trained by experienced pastors in their pastoral career and be authorized to undertake such a mission (Acts 6, verse 5).

Unfortunately, what some pastors are doing in revival churches today in the DRC proves that many pastors are just self-proclaimed pastors. Some of them left their former churches because of leadership conflict to set up their own church. They behaved like thieves or wild animals in pursuit of herds as the Bible explains: *"the thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full"* (Jean 10, verse 10). Most pastors' churches are lucrative businesses. In a country with a high unemployment rate (80%), creating a church has become a sort of job market opportunity for some young graduates looking for jobs. The status of a pastor is highly considered in the DR Congo society, given that the social life of many members revolves around the church, which has become the new place of sociability. The members go to churches not only on Sundays, but three or four times a week. The church leader is now regarded as the social relay that replaces the family and, above all, the failing government system (Chery, 1989; Matangila, 2004).

The DRC pastors of revival churches sell their blessings to their church members. Some pastors determine the level of a blessing to their adepts according to their financial contributions (offerings and gifts): *"the one who gives $100 US will receive a better blessing than the one who gives 10 US $".* Their members are often willing to sacrifice all of their financial investment for their pastors. They consider this sacrifice as an act of faith as they hope in return to get married, get a job or a visa to travel to Western countries. As a matter of fact, pastors of larger revival churches get more money as many of their poor members contribute in huge numbers. They buy beautiful mansions, expensive and luxurious cars. They enjoy a happy life. After earning large sums of money, they invest in other businesses and send their families and children abroad especially in developed countries.

In order to keep their financial profits, these pastors multiply initiatives: evangelism campaigns, special healing services, prayer vigils and other church activities. The conquest of the spirits has taken the form of a competition between pastors. They use the mass media including radio or television channels to advertise and do a self-marketing in order to get a wider audience to join their churches. The more the members are in numbers, the more the *"blessings"* purchased are profitable. The strategies of these pastors are made up of promises of quick and immediate solutions to all problems of life. They have got wonderful tricks to attract adepts in their churches, for example the *"Tic to Tac"*, which means immediate result. Or *"If your God is dead, try mine"*. Each healing or employment testimony from an adept is an opportunity to advertise and to promote their business. And the recipient must reward the pastor with money or gifts. The authenticity of their miracles must be questioned as some of these pastors use magic power to perform miracles.

Many of these pastors are targeted by politicians because of their ever-growing influence on the society. The DRC politicians are saying that pastors are given so much attention by the people, gathering crowds and filling up stadiums with many people. It is better to focus on them to have a better position on the political scene. The revival churches are now used to absorb the frustrations of the DR Congo population. These pastors preach that politicians should be forgiven and prayed for according to the precepts Jesus Christ.

2.4 Religious Consultation or Spiritual follow-up (Soul Cleansing)

The definition of consultation and the role of the consultant have significantly changed. The early definitions presented the consultant primarily as a one-on-one content expert. Later developments influenced by Caplan (1970). Backer et al, (1992) suggested that the consultant must also be a process helper. From then, the current definitions of process helping and collaborative consultation emerged. Consultation as a helping process is a powerful tool to help the consultees to be collaborative. The consultation is the action of requesting an opinion or a piece of advice from another person considered as an expert in that area. According to the American Counseling Association (Lowman, 2002), the counseling is defined as, "*a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals*". From the term consultation, we came up with some components including: (i) assistance to be given or to be requested, (ii) one assisted person and another who receives assistance; (iii) A meeting of two or more people; (iv) a process that should be followed up in the course of a clinical session. Counseling is about helping people make necessary changes in their ways of thinking, feeling, and behaving, and is a goal-based collaborative process, involving a non-judgmental and supportive counselor who works with a client in telling his or her story, setting sustainable goals, and winning strategies and plans to accomplish these goals.

Within the context of religion, consultation is a social and spiritual follow up of Christians by the leaders of the assemblies. It is done in the form of soul cleansing. The Bible gives some guidelines related to the follow up in the journey of the spiritual life of Christians. The Bible states that "*we who are strong ought to bear with the failings of the weak and not to please ourselves*" (Romans 15, verse 1). The Bible also adds that: "*accept the one whose faith is weak, without quarreling over disputable matters*" (Romans 14:1). It is through the follow-up that pastors are supposed to be solving the problems of their members because the Bible gives some words of encouragement as follow: "*the anxiety in the heart of man overwhelms him but a good word rejoices him*" and "*the pleasing speeches are... sweetness for the soul and cure for the body*" (Proverbs 12, verse 25 and 16, verse 2).

This pastoral follow-up is also called *"Soul Cleansing"*. According to Calvin, Soul cleansing is a personal exhortation. Luther thinks soul cleansing has to do with consolation and conversation. This refers to the word of God (the Bible) which is a curative asset to spiritual problems. Soul cleansing is performed through exhortation, preaching, teaching and praying. The pastors use the words from the Bible to help their patients facing various crises: spiritual challenges, insecurity, family and marital disharmony, physical challenges and any other types of challenges they face in life.

In DR Congo and in Kinshasa especially, consultations are often scheduled by pastors as part of the timetable in big revival churches. In newly established revival churches, consultations are not often scheduled. Also, some members expectantly come with their problems. It is performed through a face to face interview in the pastors' offices or within the church premises. It is a conversation between two people. The adepts expose their problems with the aim of getting a solution. Sometimes this interview takes the form of a liturgical interaction: an exhortation followed with prayers and sessions of exorcism. Pastors often use substances like anointing water, oil or anything else to bless, heal and cast out demons (evil spirits) in the life or body of their members. According to the members, the devil and the forces of darkness are responsible for the challenges are going through.

However, some psychologists (Erikson and Erikson., 1998; Bornstein, 2014) underline the physical and social changes that occur during four stages in human life that can generate extraordinary tensions, behaviors and attitudes namely adolescence, motherhood, menopause and old age. It is important for a pastor to understand the challenges and complexity related to these stages in human life. The ignorance and non-control of the specificities of a situation, the socio-economic situation of a society related to these stages in human life can be a major hurdle to the practice of soul cleansing or religious consultations. The pastors must take all these parameters into account to undertake a successful and efficient follow-up. An effective pastoral follow-up requires that pastors take some conditions into consideration: (i) being friendly, open-minded and accessible; (ii) possessing some intellectual and theological abilities (iii) understanding human motivations, nature and behavior; (iv) knowing the techniques of soul cleansing and (v) Knowing how to keep secrets.

3. Methodology

3.1 Research Design
This is an exploratory study using the mixed method. A survey conducted using interviews. An effort of quantitative analysis was carried out to measure how religious consultations of pastors in DR Congo-Kinshasa revival churches are performed. Qualitative and quantitative data are sequentially used to address the issues highlighted in the study (Luboya et al, 2017a).

3.2 Participants
The population of study is infinite and estimated at 10000 revival churches in Kinshasa. We extracted an occasional sample from six municipalities in Kinshasa: Masina, Matete, Ngaliema, Selembao, Kalamu and Mont-Ngafula. These municipalities or those with similar characteristics are mostly affected by this phenomenon. We came up with a sample of 30 revival churches. Table 1 describes the characteristics of these churches and their pastors.

Table 1: Demographic Composition of Participants (n=30)

Variables	Description	Number	%
Church Size	Between 1 and 50	5	16.7
	Between 51 and 100	6	20
	Between 101 and 500	14	46.6
	Between 501 and 1000	5	16.7
Identification status	Independent Registered	10	33.3
	Dependent Registered	5	16.7
	Not registered	15	50
Gender	Man	27	90
	Woman	3	10
Matrimonial status	Married	21	70
	Single	9	30
Age	Between 25 and 35yearsold	7	23.3
	Between 36 and 45yearsold	5	16.7
	Between 46 and 55yearsold	13	43.3
	Between 56 and 65yearsold	5	16.7
Education	Secondary	10	33.3
	University (undergraduate)	7	23.3
	University (postgraduate)	13	43.4
Seniority in pastoral career	Between 0 and 5 years	15	50
	Between 6 and 10 years	10	33.3
	Between 11 and 15 years	5	16.7

The size of sample churches consists of 46.6% of churches having between 101 and 500 members; followed by 20% of churches hosting between 51 and 100 members and

finally 16.6% of churches having between 1 and 50 and 501 and 1000 members respectively. 50% of these churches are not registered by DRC authorities especially those with less than 300 members. The independent registered churches are 33.3% or dependent registered (a group of revival churches with a single denomination) are 16.7% as sample. These churches are supervised by pastors (one by church) and their collaborators. Most of these pastors are men (90%) and married (70%).
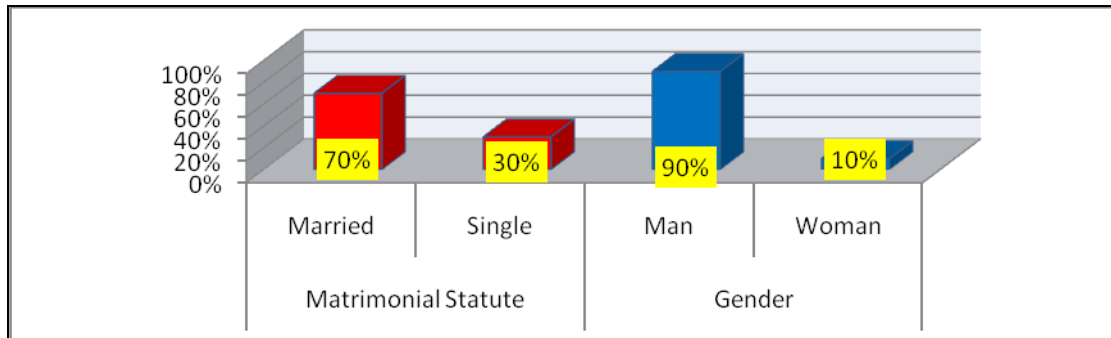

Figure 1: Matrimonial Status and Gender of Pastors

The topic of civil status and gender is controversial and divides the followers and pastors of revival churches. Those who agree that pastors should be of the male gender and married as the Bible explains: "*women[a] should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says […] for it is disgraceful for a woman to speak in the church*" (1 Corinthians 14, verse from 33 to 34). And the Christian criteria should be highlighted on serving as a pastor: "*now the Overseer (bishop or pastor) is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given drunkenness, not violent but gentle, not quarrelsome, not a lover of money*" (1 Timothy 3, verse from 2 to 3). The antagonistic pastors especially female pastors defend themselves by also relying on the Bible. They declare that as far as salvation is concerned: "*there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus*" (Galatians 3, verse 28) and not yet matrimonial status (figure 1).

From the education point of view, most of these pastors are highly educated: with either three or four years spent in a university: undergraduate (23.3%), or five to six years: with bachelor's degrees (43.4%) and 33.3% of pastors have completed the secondary education level. None of them has got any theological background or training. They were in another church before founding their own churches. Some of them were in the prayer department of traditional churches (Catholic and Protestant). Most pastors have between 0 and 5 years of seniority as pastors (50%) and 33.3% have between 6 and 10 years. Pastors with pastoral experience between 11 and 15 years are 16.7%.

3.3 Data Collection and Instrument

Practically speaking, the survey done using the interview has enabled us to collect the data to help proceed with data analysis. The use of this interview is justified by its ability to place the researcher face to face with the participants considered as resource-persons and to identify what these participants think about the issues related to this study (Deslauriers, 1991).

With these interviews, we were able to observe the feelings, the ideas, the intentions and the justifications. The choice of semi-directional interviews was imposed to the study. It helped to build a revealing message about the meaning that the pastors gave about their practices of management of transfer and countertransfer. Our guide had seven questions: one closed, three semi-closed and three open.

We negotiated the conduct of interviews with pastors supervising churches. This technique has allowed not only to have access to key informants but also to save time. It is worth saying that we had to proceed by scheduled interviews, semi-structured and individual interviews from pastors. One interview session took from 30 to 45 minutes. Although it is difficult to specify the number of people to interview for the qualitative data collection, we resort to the principle of saturation which requires that the interview goes on until the participants' discussions or responses do not add more information to the previous already recorded (Dépelteau, 2003; Luboya et al, 2017a). That is the case with the redundancy or repetition of the same information or lack of innovation of options from pastors in the investigation process: Between 15 and 20 out of 25 participants gave the same information to the same question. The survey processes took three month: from December to February 2017.

3.4 Data Management and Analysis

Content analysis is the most adequate technique to process and analyze qualitative data. It allowed an objective, systematic and quantitative description of the contents of written documents or verbal communications with the purpose of interpreting them. The main focus is on verbal and written communications (Anonymaty, 2017a).

Content analysis facilitated the process of data analysis. We analyzed the meaning of the pastors' words in order to identify the main representations and ideas of the participants' speech contents (Bardin, 1993). We conducted three steps of data analysis: the recording (or detecting identical discourses): (i) We recorded the answers provided by the participants to the semi-closed, open questions and their justifications, as well as the answers written down during the interview sessions; the categorization: (ii) Next, we categorized them according to the ideas of content, the context and the units of analysis that are related to the types of transfer and countertransfer and the problems of church members; the quantification or statistical processing: lastly, (iii) using statistical analysis, we collected their frequencies in order to quantify them in percentages and found the Chi-Square (Luboya, 2017b).

3.5 Ethical and Confidential Considerations

Since ethical issues can affect research results accuracy, they must be considered with great precaution, especially when associated with technical issues or unforeseen administrative events (Cohen, Manion, and Morrison, 2000). Thus, ethical considerations were strictly taken into account during the investigation processes. We put the participants in confidence and guaranteed their anonymity. All the participants were free to choose to take part into the investigation.

4. Results and Discussion

4.1 Results

The results are presented in the logic to answer two research questions of this study and achieve our research objective.

4.1.1 Problems raised by Members during Religious Consultations

The table 2 shows the existence of problems submitted by the members during sessions of religious consultations.

Table 2: Problems raised by Members when being consulted

Response	Number	%
Yes	30	100
No	0	0

The pastors surveyed (100%) acknowledged that their members raised their problems during spiritual follow-up and these problems could be financial, spiritual, material or of social nature. Some pastors (anonymity) explained: "*during my career, I have never attended a session of soul cleansing without the members of my church exposing their problems to me... All of my colleagues testify the same thing during our pastor's meetings […]*".
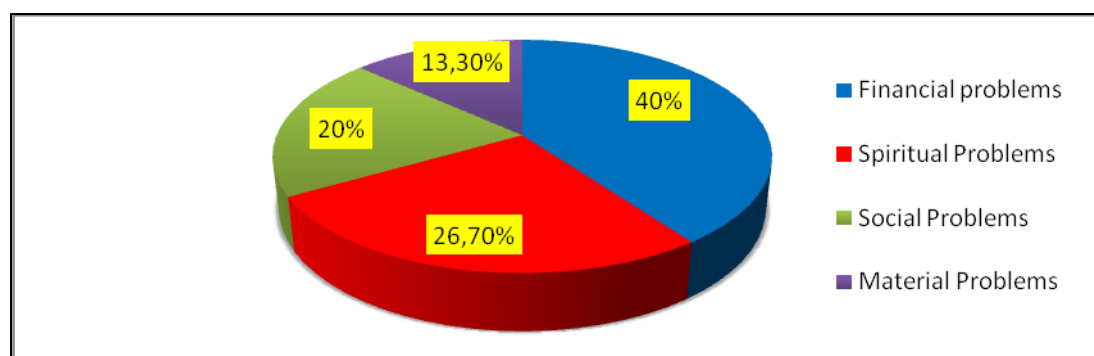

Figure 2: Types of problems of church members

During the stage of interviews, the pastors have listed the most common problems that members raised. Among these problems (Figure 2), more of financial

problems are exposed to pastors (40%); followed by spiritual problems (26.7%), social problems (20%) and finally material problems (13.3%).

4.1.2 Solutions Proposed to the Problems of Members and Self-appreciation of Pastors

To the question what are the solutions that you propose to your members? The surveyed pastors identified various problems submitted by the members. We categorized according to their nature (table 3).

Table 3: Solutions to the Problems of Members

Problems	Solutions
Financial Aspects	
- Blocking or failure of professional activity - Lack of funding to start the business - Financial crisis in the home, over-indebtedness, servitude; - Poverty, lack of food and clothing; - Desperate and lack of money to solve little problems and to meet basic needs; - Lack of savings to cover school and academic expenses.	- Intercession (prayer assistance), spiritual deliverance; - Financing of the church activities; - Praying and paying tithes regularly; - Prayers and financial assistance; - Praying to receive blessings from God; - Encouraging them to create jobs - Encouraging them to undertake a gainful activity.
Spiritual Aspects	
- Witchcraft in the family or in the neighborhoods (wizards and witches) - Lack of prayer life - Spell, oppression and demonic possession, - Spiritual warfare, attacks - Curse, spiritual wives and husbands at night; - Spiritual complications related to a sinful life; - Bad dreams in repetition.	- Spiritual deliverance and cleansing; - Intense prayers and recommendations; - Opening one's heart and confessing to God; - Dedication to God - Reading the Bible and taking moments of prayer; - Praying a lot and attending church services; - Paying tithes regularly in church - Going through a religious training.
Socio-affective Aspects	
- Suffering (health and food problems) - Unemployment (lack of job opportunities) - Prolonged celibacy especially for men; - Long absence of husband at home (metrical problem for Married women); - Several cases of barrenness in a married couple for a few years; - Lack of marriage especially for women; - Lack of housing, dwellings - Family conflicts and Instability at home; - Separation of the body in couples.	- Providing some advices and prayer - Fasting and prayers to get visas to travel abroad; - Entrepreneurship - Requesting there conciliation of partner; - Exhortation and intercession ; - To be determined to achieve its objective; - Maintain good testimony and good behavior

	- Social Assistance and supplies
Material Aspects	
- Search for cars, houses, plots, business creations; - Victim of theft of goods; - Searching for money and clothes; - Loss of the goods of somebody's trade; - Lack of cell phone	- Not loving material resources (materialists); - Surrendering to God the source of everything; - Establishing a list of needs according to priorities and seek employment; - Accommodation in permanence; - Praying and encouraging to find job; - Prayer and social assistance.

About the effectiveness of the solutions proposed to the problems of the members, the surveyed data show that most of the pastors (88%) consider the proposed solutions as effective (Figure 3).
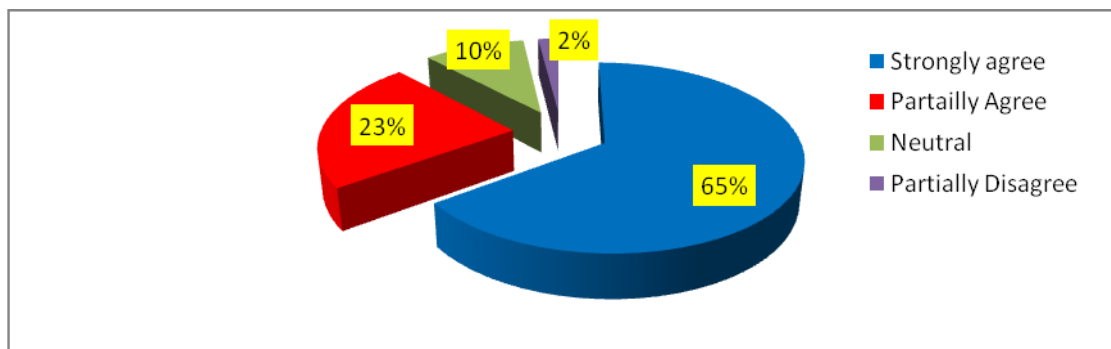
Figure 3: Self-assessment of the Effectiveness of the Solutions

Many pastors (anonymity) justify their positions: "*I have seen members who came in a poor situation in my church[...] without employment or a house and today they have found jobs,[...] they own houses and are married*". Some pastors added that [...] some members who smoked, [...] drank beers and others drinking every day, changed their lives... left these things... thanks to our prayers and ministration [...]"

In order to illustrate prosperity and healing from diseases, some pastors (anonymity) declared: "*[...] I don't know how to invent myself[…] the living conditions of our members change thanks to our advices [...] They come to testify and thank God[…] The results are visible in their lives[…]hopeless cases of diseases where doctors couldn't do anything finally got healed [...] just come to our services and you will listen to various testimonies [...] Cases of witches/wizards [...] barrenness [...] demonic possessions solved [...]*"

Only 12% of the pastors changed their minds on this topic. They (anonymity) explain: "*Healing depends on the faith of each individual... those who believe are saved (salvation) [...] If the individual is involved and dedicated to respect our guidelines with faith in God, he always finds a solution[...] we usually encourage our members to work*". And most of these pastors stated: "*[...] our members take full responsibility and create production units [...]*

those who follow our advices and recommendations succeed [...] they gradually emerge... Some members regularly come back to us to expose their problems [...] they are more dedicated as members and they commit themselves to church activities".

4.1.3 Type of Transference used by Pastors during Consultations

Klein (1995) highlighted the transference aspects as the transition from a gesture and image language to a word language. Several types of language acts exist, including mainly those of Austin (1962) and Searle (1972). We preferred to work with Searle's typology for the sake of clarity and applicability. Searle (1972) classifies all language productions into five broad families of statements: (i) assertive, (ii) declarative or expressive (iii) directive (iv) imperative and (v) permissive. The analysis of these types of statements allowed us to suggest these pastors' four statements for the transference by their members and four statements among two types of possible reactions from pastors: (i) approving the transference or (ii) proceeding with the countertransference.

As a matter of fact, table 4 shows the most commonly used statements from members when they expose their problems during pastors' consultations.

Table 4: Language Dimension of Members' Transference (n=30)

Statement	Number	%
Pray for me Pastor	17	56.7
I want you to find a solution for me immediately	6	20
I want God to solve my problem	5	16.7
Give Me a Prayer program	2	6.6

According to the opinions from surveyed pastors, most of the members of their churches use the statement *"Pray for me Pastor"* during consultations or soul cleansing (56.7%). 20% of Pastors identify the statement *"I want you find a solution for me"* and 16.7% believe that the statement *"I want God to solve my problem"* is more and more used among their members. The rest of the pastors identified *"Give Me a Prayer program"* (6.6%).

In addition, we asked pastors to identify the words or languages they frequently use to comfort their church members during consultations or soul cleansing (table 5).

Table 5: Language Dimension of type of Transference used by Pastors (n=30)

Statement	Number	%
Believe in your baptism and trust God, pray by yourself and God will listen to you	5	16.7
Efforts should be made to achieve your goals	2	6.7
God is going to do something for you; don't worry	13	43.3
Come, I want to pray for you and you will have a solution to your problem	10	33.3
Socio-demographic variables and management of transference and countertransference	**Chi-Square (ddl)**	**p=0.05**
Gender	5,741 (3)	1.02
Matrimonial status	4,258 (3)	0.958
Age	6,314 (9)	1.110
Education	2,500 (6)	0.039
Seniority in pastoral career	2,771 (6)	0.035

There were two most identified statements of language approval for pastors transferring the problems of the members including: "God will do something for you and don't worry" (43.3%) and "Come, I want to pray for you and you will have a solution to your problem" (33.3%). The statements revealing the countertransference were also identified: "Believe in your baptism and trust God, pray by yourself and God will listen to you" (16.7%) and "We should make efforts to achieve your goals" (6.7%). The data in table 5 show that the transference management does not depend on pastors' gender (p = 1.02), age (p = 1.110), and matrimonial status (p = 0.958). The using of countertransference depends on the pastor's level of the education (p = 0.039) and his seniority in the pastoral service (p = 0.035).

4.1.4 Challenges of Pastors in the Management of Religious Consultation
During religious consultations or soul cleansing, most pastors (66.7) identify some of the following challenges as highlighted below (Figure 4).
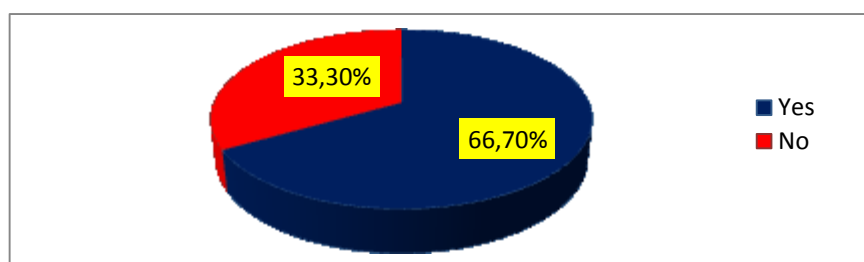

Figure 4: Challenges of pastors in the management of consultations

The following challenges have been identified and categorized into two groups. The first is related to Love Seduction: in my career (anonymity) *"when I started with my service as a pastor, I faced some cases of sexual seduction…seduction during my sessions of consultation and other visits to the Office [...] through words, gestures and seductive glances [...]" In my church, especially in their dress mode, when women and girls dress half naked and*

sit before me at the time of the prayer meeting" a pastor declared (anonymity). The second is related to practices of exorcism. Some pastors (anonymity) have stated that: *"[...] sometimes when we sleep during the day or at night, we are sometimes threatened by the attacks of demons claiming the souls of the people we minister on [...] we are sometimes victims of demonic enchantment [...]"*. Similar cases of demonic attacks were reported by one pastor who said (anonymity): *"[...] you know [...] I remember during the prayer and deliverance session, my eyes closed [...] I could not see anything [...] I had to intercede more intensely (staying in prayer) to be able recover my visual abilities"*.

On the other hand, some pastors (anonymity) estimated that they do not tell the challenges during the soul cleansing sessions. One pastor stated that: "*Usually [...] I am protected by God's Word [...] He (Jesus Christ) sends on a mission [...] he gives the provision... I am rigorous in my church as far as the dress code is concerned*". Other pastors explained: "*in our churches [...] we are protected because of our integrity... God keeps and preserves us to all demonic temptation... we cannot let the temptations take the lead*".

4.2 Discussion

This study takes place within a period where the socio-economic and political situation in the DRC has plunged the population in despair. The politicians in the power are getting richest by the wealth of the country and they leave the population in a critical threshold of poverty. The country remains in war and civil unrest. The political tension opposes politicians of the opposing side and the politicians in power ruling the institutions of the country. The Catholic Church, Islam and one part of the Protestant church leaders are on the side of the poor population (70%). They are organizing some peaceful actions to claim the change of the political class or the socio-economic conditions of the population. The leaders of the Revival churches support the illegitimate political authorities and the current government. They are at the disposal of the power in order to go against the position of the traditional churches. The population continues to live in misery and poverty. This crisis situation benefits the strongest. The pastors are among the strongest who exploit the population or the members of revival churches.

The survey data highlighted that members of revival churches have more problems and needs related to socio-economic aspects (finances) and material resources (60%) than spiritual needs while the solutions proposed by pastors are more centered on the spiritual level (prayer, fasting and spiritual retreat). The explanation of the origin of people's challenges such as poverty and misery is oriented towards spiritual causes while it should be oriented by political and socio-economic origin. These pastors have succeeded in inculcating a spiritual vision in the minds of the population. Matangila (2006, p. 78) made a similar observation. He explains that the Kinshasa people' speech is full of superstitious religiosity. The population of Kinshasa has only the name of Jesus Christ in their mouth: "Of no Effect" in the name of Jesus, "Glory be to God", "the devil is a liar", "Spirit of Death", "Spirit of fornication", etc. These short phrases are frequently

heard in the speech of the Kinshasa population. This attests of the actual cultural mutations that occurred in the DRC society.

Moreover, many studies have shown that the main causes of revival church proliferations in DR Congo are socio-economic (Munongo, 2000; Elongo, 2000; De Saint Moulin, 2000; 2003, Matangila, 2004; Nomanyath, 2005). The behavior of most members shows that they are traumatized by problems related to the socio-economic situation of the country. They roam and move from churches to churches looking for solutions or relief. Most of these pastors declared that the members adopted some transference behaviors in religious consultations. Greenacre (1954) explained that a dependency relation, and thus transference, will develop in any situation where one person looking for the help from another trained person. Also, the members of these churches transfer the economic, spiritual, socio-affective and material problems to their pastors. These behaviors are undeniable in their transference languages. They consider these pastors as *"miracle solutions"*, *"the solution itself"* or *"miracle man"* They then adopt childish behaviors in front of their pastors whom they affectionately call *"spiritual fathers"*. They are focused on the position of a child and project the image of a father to their pastors (Numberg, 1951; Spitz, 1956).

In order to keep their members in their churches and to push them to be loyal, these pastors avoid countertransference and use more of approval transference by forcing their members to remain in the position of a child (Spitz, 1956). This choice of transference mode does not depend on the gender, the civil status or the age of the pastors. The pastors are seen as superior and enjoy an authoritative position. Thus, the members feel inferior and childlike (Patterson, 1959). The use of approval transference by these pastors has caused their members to be more dependent, obedient and blind from the way these pastors are getting rich (purchasing of consultation cards, pricing of blessings, tithes, offerings and imposing financial contributions). The pastors keep their members in the position of a child begging for help, and by exposing the most intimate aspects of their lives. The members are put in the position of a child that is being naked in the presence of adults (Waelder, 1956). Few pastors understand this situation and use the countertransference. These are the elders in the pastoral service (with more than 10 years of pastoral experience) with a higher education background. This situation advocates for theological studies or special training before serving as a pastor and have a deep knowledge of dealing with consultation challenges as the Bible said: *"[...], make every effort to add to your faith goodness; and to goodness, science or knowledge"* (2 Peter 1, verse 5). The countertransference must be used as an instrument for determining the progress of maturity and independency of members in their faith. Considering the self-assessment of the solutions, most pastors claim that the proposed solutions are effective. One should be questioned: how to assess an efficient miraculous healing from a disease in a city or country where the population does not have access to ordinary or basic health care or the possibility of paying for it? How can evangelizing a majority of illiterate people be successful? How do we know if the unemployment of the members

of the church is of demonic origin in a society where 80% of the population is unemployed?

Moreover, it should be noted that the sample size does not allow any attempt to generalize these results (30 out of about 10000 revival churches). This study is exploratory and does not cover all aspects of management of religious consultation. Further studies should be carried out on the effects of the solutions proposed by the pastors. The transversal and longitudinal studies should focus on experimental effect of management of transference and countertransference practices in these revival churches and other religious sects in DR Congo.

5. Conclusion and Recommendations

This study highlighted the types of problems that are raised to pastors of revival churches during religious consultations in Kinshasa (DRC) and the solutions proposed by these pastors. It has been proven that these pastors manage the problems of their members by approving transference. Transference is more used than countertransference. The DRC population of revival churches remains dependent from their pastors and unable to take their responsibilities and the destiny of their country despite of their poverty. They are still waiting for miraculous solutions and other promises of hope from the God of their pastors. Consequently, they want to be at ease and avoid taking full responsibility. It seems that the more the members remain dependent and irresponsible facing up with their problems, the more they are committed to church activities and consultations in search for relief, the more the pastors control them and benefit more of their financial income.

Religion as a part of the culture should contribute to the openness, independence, maturity, nobility and development of the human being (body, soul and spirit). In DR Congo, despite the contributions (construction of schools and hospitals) by the traditional churches and some isolated cases by the revival churches, most revival churches are actually the opium churches and their practice confirm Karl's Max Maxim: *"the revival churches is the opium of the DRC population"*. In order to regulate this sector, we recommend the following:

1. Pastors through countertransference should help their members to confront their problems in all responsibility and to be independent in search for a solution to their spiritual, financial, social and material problems. They must encourage their members to be hard working and make personal efforts. In addition, they should avoid to be seen as *"solution people"*. They should also get trained in order to add science to their faith in God.

2. The adepts or members should know that their economic, spiritual, socio-affective and material problems can be solved by themselves. They are able to get the solution to their problems by themselves. The pastors are only advisors (guides) and not *"solution people"*. Their baptisms empowered them to pray for God's favor on their lives. All of their life challenges cannot only solved by

prayer and every problem does not only have a spiritual or demonic origin. They must grow up by seeking spiritual maturity and rejecting any dependence. They should not consider themselves as babies, which without the help of an adult cannot do anything. They should remind that the *"life is a battlefield"*.

3. The State or Government must reinforce the regulation on setting up revival churches. They have become a source of enrichment for their founders (pastors) and a source of noise disturbance for the citizens. On each street in Kinshasa, we can find one or more churches and small bars as neighbor of a household even a school. The youth do not know how to study at home. They do not find an appropriate environment for serious reflection. The government must create job opportunities in order to minimize the proliferation of these churches and the self-proclamation of false Pastors or bishops. This profession has become a popular one because of poverty and lack of job opportunities for the active population in DR Congo.

References

Austin, J.-L., (1962). Quand dire c'est faire. Paris : Le Seuil.

Backer, T., Blanton, J., Barclay, A., Golembiewski, R., Kurpius, D., Levinson, H., Perloff, R., Leonard, S., (1992). What is Consultation? That's an interesting question! Consulting Psychology Journal.

Bardin, L., (1993). L'analyse de contenu, Paris : PUF.

Bornstein M. H., (2014). Sensitive Periods in Development: Interdisciplinary Perspectives, Psychology Press.

Chery, H.C., (1989).Visage des sectes et motif de dissidence. La théologie africaine d'ici au synode continental africain, Noraf, Vol.4, 14 (4-6).

Cohen, L., Manion, L., and Morrison K. (2000). Research Methods in Education (5th ed). London: RoutledgeFalmer.

Dépelteau F., (2003), La démarche d'une recherche en Sciences humaines : de la question de départ à la communication des résultats. Quebec : PUL, De Boeck

De Saint Moulin, L., (2000). Eglise et Société dans l'opinion publique à Kinshasa/Kalamu. Revue Africaine de Théologie, 24 (47-48), 117-148.

De Saint Moulin, L., (2003). La perception du salut et de la libération à Kinshasa, Kinshasa : Medias Paul d'Afrique.

Deschamp M., (2011). Freud, la révolution de l'intime. Revue de l'IFHA, disponible sur URL : http://journals.openedition.org/ifha/111

Deslauriers (1991). Recherche qualitative: guide pratique, Montréal, collection « Thomas » Mc Graw-Hill.

Dyson, A.; et Barker, E., (1988). Sects and New Religious Movements. Manchester: The University Library, Bulletin of the John Rylands University of Manchester, 70 (3).

Elongo, V., (2000). Dieu est-il congolais, le sens d'une question face à la sur-christianisation de la vie sociale en R.D. Congo. Alternative, 3 (9).

Erikson E., H. et Erikson., J., M., (1998) The life cycle completed, New York, NY: Norton. Etchegoyen (H. (2005).The Fundamentals of Psychoanalytic Technique, Publisher: Karnac Books.

Freud S., (1905). Dora. Fragment d'une analyse d'hystérie. Paris : Payot.

Freud, S., (1964). La technique analytique, Observation sur l'amour de transfert. Paris : PUF.

Greenacre P., (1954). The role of transference. Journal American of Psycholo-analytic, 2, 671-684.

Holy Bible in Lienhard, J., T., (1995). The Bible, The Church, and Authority. Collegeville, Minnesota: Liturgical Press.

Jung, C.,G., (1980).The Psychology of the Transference, Princeton: Princeton University Press,

Kiazayila K., (1996). « Groupe de prière », spiritualité chrétienne en Afrique ? Kinshasa : Baobab.

Kunga K.,E., (1993-1994). Les origines historiques du kimbanguisme au Congo belge, Mémoire de DEA, Lille III : Université de Lille.

Klein, M., (1995). Le transfert et autres écrits. Paris : PUF.

Lacan, J. (1964). Les fondements de la psychanalyse, séminaire inédit, séance du 15 avril.

Laplanche, J., (1987). Nouveaux fondements pour la psychanalyse. Paris : PUF.

Louka, J.M., (2008). De la notion au concept de transfert de Freud à Lacan. Paris : L'Harmattan.

Lowman, R., L., (2002). Handbook of Organizational Consulting Psychology.San Francisco: Jossey-Bass.

Anonymaty (2017a) Life Cycle of Private Schools Experiencing Failure in Democratic Republic of Congo, *Open Journal of Social Sciences*, 5, 318-342. http://www.scirp.org/Journal/PaperInformation.aspx?PaperID=80085

Anonymaty (2017b). Impact of Governance System of Local School Boards on Pupils' Academic Performance in RD Congo Pilot Primary Schools, Education, 7 (6), 124-137. http://article.sapub.org/10.5923.j.edu.20170706.03.html

Lucchelli, J., P., (2009). Le transfert, de Freud à Lacan", Rennes : PUR

Martin-Vallas F., (2006) The transferential chimera: a clinical approach. Journal of Analytical Psychology, 51(5):627-41.

Matangila I., A., (2004). Les enjeux de la communication dans les Eglises de réveil à Kinshasa. Essai d'analyse d'un discours religieux en milieux diglossique. Thèse de doctorat. Kinshasa : UNIKIN.

Matangila, I., A., (2006). Pour une analyse du discours des Eglises de réveil à Kinshasa. Civilisations, 54. Disponible au URL : http://civilisations.revues.org/343

M'bokolo E., (1987). Au cœur de l'ethnie. Ethnie, tribalisme et état en Afrique, Paris : la Découverte.

Meunier M., et Soudan, F., (2010). 5 mots pour comprendre le Congo aujourd'hui. Jeune Afrique, 2581 (du 27 Juin au 3 juillet 2010), 30.

Mulago, V., (1980). La religion traditionnelle des bantoues et leur vision du monde, Kinshasa : Editions saint Paul.

Munongo B., (2000). Aspects du protestantisme dans le Congo-Zaïre indépendant (1960-1990), Thèse de doctorat, Lille III : Institut Fédératif de Recherche en Histoire des Religions. Université Charles de Gaulle.

Mwene B., (1985). L'Eglise catholique du Zaïre et les sectes : un signe des temps? Emergence africaine, 2, 10-12.

Ndaywel E., N., I., (1998). Histoire générale du Congo. De l'héritage ancien à la République Démocratique. Paris : Duculot-Afrique Editions.

Nomanyath M., M., (2005). Les églises de réveil dans l'histoire des religions en République Démocratique du Congo : Questions de dialogue œcuménique et interreligieux, thèse, Lille : Universite Lille III.

Numberg H., (1951). Transference and reality. International Journal of Psycholo-analytic, 32, 1-9.

Patterson C.H. (1959). Transference and contertransference in Conseling and psychotherapy : Theory and practice, New York, NY : Hoper and Row

Racker, H. (1982). Transference and countertransference. New York: International Universities Press, Inc.

Searles. H.F. (1979). Countertransference and related subjects: Selected papers. New York: International Universities Press.

Searle, J.-R., (1972). Les actes de langage. Paris : Hermann.

Spitz R.,A., (1956). Transference: The analystical setting and its prototypes. International Journal of Psycholo-analytic, 37, 380-388

Tempels, P., (1949). La philosophie bantoue. Paris : Présence africaine.

Waelder R., (1956). Introduction to the discussion on problem of transference. International Journal of Psycholo-analytic, 37, 367-368.