

CULTURAL VALUES AND SUSTAINABLE RURAL DEVELOPMENT IN TURUMBU AREA, ISANGI TERRITORY, DR Congo (2018-2020)

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List of abbreviations

ESU: Higher Education and University

FSSAP: Faculty of Social Sciences, Administrative and Political Sciences.

UNIKIS: Kisangani University

D.E.S: Diploma of Study Of eerie

E.T.D: Decentralized Territorial Entity

B. M. S: Baptist Missionary Society.

ABSTRACT

In this reflection we have endeavored to analyse the issue of cultural values and sustainable rural development in a peripheral society. At this opportunity, we focused our analysis on the Turumbu sector, which is one of the three communities in the Isangi Territory in Tshopo Province to conduct our research.

Since rural development remains a concern of peripheral societies, our concern in this reflection is to chart a new way out that could lead them towards permanent or sustainable development.

In the end, we are reassured that once this model is applied in this reflection, the Turumbu sector will be part of the dynamics of sustainable rural development.

KEYWORDS: values, cultural values, rural development, development, sustainable rural development.

1. INTRODUCTION

the city or in the hinterland. This is due to many crises that contemporary societies face and the fragility of the solutions envisaged.

The Republic of The Democratic Republic of Congo is located in this social configuration where particularly peripheral societies are going through innumerable difficulties in view of the living conditions that are rife there, we have, for our part, targeted the Turumbu sector, which is one of the three communities of the Isangi Territory in the Tshopo Province to conduct our research.

Indeed, the tragedy that the peasant population is going through is characterized by the passivity of the peasants to carry out productive activities, low agricultural production, under-food and malnutrition,

dilapidated agricultural service routes, lack of health care and sanitation, lack of decent housing, marginalization of women in the process of decision-making related to productive activities, lack of development initiatives, illiteracy, etc. All of these clues are characteristics of the rural underdevelopment of the Turumbu community.

This reflection, by the way, can be claimed by the sociology of development; precisely the sociology of rural development.

Thus, the crisis affecting the peasant social strata of peripheral societies, as we have said above, remains a concern to this day.

This question being multifactorial it manifests itself in the daily experience in terms of rural underdevelopment in most societies of the south.

For example, the situation on the ground by indexing DR Congo, and in particular the Turumbu community that is the subject of this study, points to an aggravating deterioration in the living conditions of the rural masses.

Before the arrival of Arabs and Westerners, the community knew a traditional way of life.¹ History tells us that, at that time, the residents of the Turumbu community were living in a situation of self-satisfaction without various angles of living conditions (satisfying food needs, absence of fratricidal conflicts, absence of social insecurity, establishing a close link between the community and the environment).

During the colonial period and a few years after our country's accession to independence, the peasant populations did not experience a change in their living conditions in a sustainable way, as we have already announced. Successes in some sectors, particularly in the agricultural sector, have failed to cultivate in the psychology of farmers a spirit of self-engagement and self-care. It is in this that the Wandering T of Isangi, its communities and chief doms are now experiencing a miserable situation and everywhere in the past this Territory was considered as the supply center of basic food products, namely: palm oil, corn, cassava. And for rent farming, the Territory was renowned in the production of coffee, rubber, rubber etc.

Nevertheless, these different productions, whether they managed to continue to respond favourably to the social balance of peoples, were at the same time able to meet domestic demand and pay for an agricultural surplus that was destined for marketing. It was in this capacity that the Isangi Territory supplied the city of Kisangani.

¹ Testimony given by the Chiefs of Community Groups TurumThis25/07/2020.

To achieve such a result, the white man himself took care of mentoring the peasant populations and developing the structures to support food production and to respond; it was with this in mind that farmers, dispensaries, schools etc. were created.

In this strategic position on agricultural production, it has never been conceived as an indispensable condition for economic stability, social production or sustainable rural development.

However, nowadays agriculture is experiencing lethargy in the Isangi Territory, in general, the Turumbu sector and its groups in particular. As a result, agriculture no longer plays its part and living conditions become alarming or even complicated; hunger, food instability and food dependence are the evils that are eating away at this peasant environment.

The inability of agriculture to play its role has led to a decline in farm income per family, and does not allow them to meet economic social needs, including access to health care, schooling for children (primary, secondary and ESU), and the renewal of the production tool.

This is because colonial practice had not been concerned with learning about the peasant population, for example, the principles of feasibility in agricultural production and environmental exploitation; to shape a participatory culture that could integrate it into the change or dynamics of sustainable rural development. However, any initiative taken with a view to opening up to the establishment of a realistic strategy has not led to any convincing results, i.e. the colonizers in their policy initiated and materialized have not referred above all to the existing socio-cultural realities.

In doing so, the transformation from traditional society to peasant society has remained partial. A phenomenon that has led to a break between the two ways of life: traditional and modern. Waliála Apataki Itindi², believe that the choice of subject is conditioned by several factors including the education received during the studies, the degree of advancement of the discipline of the study conducted.

In relation to the conditions mentioned above, the choice of this reflection is personal, that of specializing in the field of sociology of rural development but also in the sociology of the environment. This is why we are focusing our concern on the various problems in the Turumbu sector; which are similar to those seen in other rural areas of peripheral societies.

At the point of our training, we have always been interested in the problems that are taking place in rural

² Waliála Apataki Itindi Jérôme *Nocturnal game hunting in the Turumbu : Cultural identity and/or survival strategy*. Memoir in Unpublished Sociology, FSSAP, UNIKIS, 2010-2011, p.52.

societies. As these problems are structural, this reflection proposes an appropriate strategy to solve the rural development problems of the Isangi Territory in general and the Turumbu sector in particular in a sustainable way.

From the point of view of the degree of progress in the field of research, this study, unlike the solutions already envisaged in the field of our research that have been limited to socio-economic and political aspects, takes into account the cultural and environmental aspects.

Socially, this reflection constitutes an ille chevre of openness to the rural of the Wandering T of Isangi in general and in part those of the Turumbu sector for an awareness on the revaluation of cultural values, factors of impulse on community dynamics and social cohesion, these two elements being considered in the last resort as the basis of the development of any society.

Scientifically, the model of development that we present in this research is one that considers the coexistence of traditional practices and modern practices as a lever for development in the territory of Isangi. It is *"development motivated by the re-foundation of cultural values and adaptations in the evolution of the course of history."*

On a special or geographical level, this is the Turumbu sector of the Erritoire T of Isangi, Province de la Tshopo, Republique Democratic of Congo.

Over time, this analysis spans a time period from 2018to2020, during which time we conducted our research that resulted in the completion of this work.

The study has two objectives:

- Consider their cultural going as the foundation of sustainable rural development;
- Establishing a relationship between cultural values and sustainable rural development;

In fact, our reflection connects cultural values and sustainable rural development in the Turumbu sector of the Erritoire T in Dr Congo.

To verify our objectives and achieve our explanations in a rational way of the purpose of our study we used methods, including the systematic method and method of strategic analysis supported by the document techniques s, the technique of content³ analysis, the sampling technique and the interview

³ *Documentary technique: A good observation is to study and analyze the documentation in order to determine the facts or phenomena the latter are or bear traces.*

The documentation as a technique, led us to consist of an abundant literature that exists about the object of our study, by rummaging through the libraries of the city of Kisangani. In doing so, we exploited the books, reviewed articles scientific work (bachelor's thesis, D.E.S,ph.d.m.), administrative and political reports, and various other official and private documents relating to our research.

survey.⁴⁵⁶

2. BREVE PRESENTATION OF THE TURUMBU PEOPLE

In this section, we will present in abrief way, the historical, geographical and sociological aspects of the Turumbu people of Isangi.

2.1. Historical

The Turumbu are descendants of "Olombo"; it is the eponymous and distant ancestor of this community, which would have joined the Congo River, around the^{18th} century, under pressure from the Sudanese of the north of the Eastern Province, now Tshopo Province, in their migratory movements.

Lokomba Baruti, in his studies, writes that the Olombo, Topoke and others, would have inhabited a common area called "Isiko" which the Olombo call "Lia li Ambele" and "Basaka Libila" by the Yelemba (Basoko). It is understandable that it was a swampy region, for the Olombo or turumbu "Lia" and for the Basoko "Basaka". Being blacksmiths, they disturbed the world with their rattling. For this reason, the aquatic genius "Ndiba" (for the Olombo) or dragon would have chastised them and the families dispersed, guided by their leader, some took the direction of the forest, others towards the river, either upstream or downstream.⁷

Tradition holds that "Lia li Ambele" or the mother of "Isiko" is the common origin from which many others mark the push of some present communities to the South and Southwest. Isiko's mother is believed to be in Yangambi, the former capital of the Tshopo District.

2.2. Location

The Turumbu community of Isangi occupies a territory that covers an area of approximately 3,687^{km2} between the Congo River and the Aruwimi River, the largest community in the Isangi Territory, Tshopo

⁴ Structured interview survey: An interview survey is therefore a survey in which questionnaires prepared in advance are administered to a population. It is understood that the participation of interviewees, or subjects, must be voluntary and that their answers are covered by professional secrecy. We used this technique to obtain "de facto" information as well as "opinion" information from our respondents.

⁵ Sampling technique: This is the reasoned sampling technique. The sector Turumbu being a complex representing a decentralized territorial entity (ETD) contains a very large number of subdivisions (groupings, localities and villages). Indeed, consolidation and housekeeping have been key control variables for us. The sector Turumbu whose number of households is estimated 12,682, has 4 groups.

⁶ Content analysis technique: the use of this technique allowed us to read *cuisée* content of all documents to our possession in order to present the development approach according to the currents of socio-economic thoughts. It has also allowed us to reconcile each development theory with the realities in their evolution.

⁷Lokomba Baruti, *Kisangani, urban centre and Lokele*, The notebook Cadaf N°8, 1971.

District, whose boundaries are:

- To the south, the Congo River;
- To the west, the Basoko Territory;
- To the north, the Territory of Banalia;
- To the east, the Lindi and Tshopo rivers.
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The Turumbu community is dominated by the equatorial climate characterized by torrential rains all year round; its arable soil is clay-sandy and clay. The vegetation is dominated by dense forest, due to heavy rains. This forest makes Turumbu great farmers, their main activity and hunting as a secondary activity to supplement their diet with meat.

2.3. Sociocultural situation

The Turumbu live in a village community. Turumbu is organized taking into account the nature of the relationships established between different social and age groups.

This organization is the result of the ritual procedure that conditions access to the way of life by creating a true school of citizenship and confers adult status. This school allows the completion of specific training: traditional knowledge, ritual, politics. It represents a true channel of socialization and community morality, immorality not being tolerated. These include:

- The class of "Inyenyewa" (of the founding ancestor);
- The class of "Baiyolo" (cousins or nephews);
- The class of "Babili" (in-housed families);
- The class of "Beowa" (fearful).
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The last two classes are those of allies who must contribute to the maintenance of peace and community harmony.

The introduction to community life for young people takes place in a hut called "Ngboka". It's a place of socialization. Other places of training were for "libeli" boys and for "likula" girls. This practice disappeared in the Turumbu milieu, because it was forbidden by colonial power to make way for its culture. This ban has further "unaccustomed" the Turumbu, subject to administrative sanction. It has created fear in the Turumbu being and appears to weaken it today. The abandonment of the incredible spirit testifies to this in Turumbu's daily life.

Belief in the forces of nature was learned as a family. And for communication, the Turumbu use the gong

with a hollow tree trunk called "Bongungu" and the gongs to hit "Bakole". When the colonizers arrived, the Turumbu converted to BMS "Protestantism" in Yakusu, the Catholic in Yanonge and Yangambi. These missionaries forced the Turumbu to renounce their customary mythology, which was often represented by an invisible being called "Kabile", who during his passage, urged parents to keep their children in boxes. Among the Turumbu, this power has existed and organized since pre-colonial times and has undergone a substantial change with the arrival of white colonizers. Currently, customary power has lost its mystical content in the traditional Turumbu milieu.

Cheko Otakewae states that "the leader of the Bokota clan is replaced by one of the members of his family who is to succeed him. The customary chief is assisted by the advisers "Bakumi" and the "Kapita"; they help him to resolve disputes between his constituents and they play an important role in the village. They are the spokesmen of the chief: they pass on to their respective fiefdoms, the instructions of the chief of the clan and assure them the⁸follow-up.

3. Refounding cultural values as a sustainable rural development strategy in the Turumbu sector

3.1. Principles of the re-foundation of cultural values

We present these principles in terms of indicators of the refoundation of cultural constituent values thus the aims to be achieved by the values to be re-founded in the Turumbu sector by sustainable rural development.

Several principles could be cited here, but we have retained those that come into play with the purpose of our research and according to the societal configuration of the Turumbu sector. These include:

3.1.1. Social dynamics

This principle is the generator of any social change. It is founded according to Georges Balandier and Jacques Macquet from the contacts that took place between African (simple) and Western (evolved) societies. And from these contacts there has been cultural change called cultural change, cultural change, cultural upheaval.

Dynamics present dynamics from a twofold angle: internal dynamics and external dynamics.

The first dynamic (internal): the internal dynamics of the social system are the dynamics by which the social system tends to its full realization. According to this dynamic, all mutation comes from within the social group itself, updating what is already present in latent form, covered and hidden, sometimes repressed.

⁸Cheko (district) Otakewae, *Study syntaxico-semantic proverbs Olombo*, Thesis, L.L.AF, FLSH, UNIKIS, Unpublished, p.2009.

The second when it constitutes by the forces derived from other systems that weigh on those that come from within the system to dominate it by destroying its own regulation and imposing foreign regulation, this dynamic inevitably arises from contact with another society, causing an awareness of certain gaps or differences, an aspiration towards something else.

The dynamics of the inside appear as constantly confronted with a dynamic from the outside, but it can happen that what seems to be imposed by the dynamics of the outside is actually the awakening of internal mechanisms that until then were not received. These two dynamics act by action and reaction giving new models in conjunction with the internal and external, the old and the new: the connection provokes the perception of contradictions, and changes, inadequacy, deviations, then generating the creativity by which utopia tends to be realized and the social imagination changes new configurations dreaming, eliminating solutions and eliminating the impossible.⁹

This principle appears to be the most decisive of social change.

3.1.2. Social structuring

The development project is always carried out in a given societal configuration. This is why the discovery of its social structure appears as a necessity by moving from the observable weft (trait) to non-observable facts. It is therefore a systemic principle of analysing the deep and invisible laws that explain the functioning of social realities. The social structure is not visible. Levi Strauss fills in the gaps of the functionalists, so the structure must be discovered (searched). Despite appearances, all the facts stand and often the links that make the scientist discover from visible facts to invisible facts.

3.1.3. Social organization

By formally structuring itself the social group organizes itself, becomes an organization. It tends to differentiate itself in its turn into specific groupings on the basis of divergent interests.

According to Guy Rocher, "an organization is a formalized set of roles with an office character and pursuing defined functions. Or the social organization of a community is a global arrangement of all the elements that serve to structure social action, in a total presenting an image, a particular figure, different from its component parts and different also from other possible arrangements."

The social organization could in this order of ideas, understand itself as the layout of the path of any development.

3.1.4. Action and interaction

⁹ Balandier, G, *Sense and Power, Social Dynamics*, Paris Edition, University Press of France, 1971.p.336

According to Guy Rocher,¹⁰ action is *"any way of thinking, feeling and acting that is structured according to models that are collective, that is, that is, shared by members of any community of people."* However, the action oriented towards social objects (other individuals than the author) becomes really social when it provokes these a reaction, whatever action added to the reaction produces social interaction.

3.1.5. Acculturation and deculturation

The re-foundation of cultural values manifests itself as a fact based on the phenomenon of acculturation. This is the loss of original culture, but in reality, the culture is not lost, it is the more or less balanced exchange of cultural elements or mixing of cultural elements.

With awareness, following the historical evolution of a society, deculturation as a phenomenon of reconquering lost cultural values can intervene in the concern of the search for the satisfaction of needs. This is why, in the case of this principle, these two realities (acculturation and deculturation) generate mythical thought. Its function is to link man to a glorious origin that can foster favourable changes through the coexistence of values and social actors.

3.1.6. Collective consciousness and social cohesion

The notion of collective consciousness, which refers to the conception of a society comparable to a "psychic being" existed outside of individuals and endowed with its own consciousness, is part of the concerns of the sociologist Emile Durkheim in the face of the transformations of the social bond.

Emile Durkheim observes the collective consciousness is one of the characteristics of traditional¹¹ societies, where solidarity is of a "mechanical" type, i.e. practices, values and beliefs are very little differentiated. The pressure of the group on the individual is very strong and the law mainly repressive. Criminal sanctions, by re-crossing the group around its common values, help to maintain social cohesion.

3.2. Strategies for applying cultural values

It is in terms of the prerequisites for the real grasping of cultural values that prevailed in traditional society that we grasp here the strategies for applying cultural values to be re-founded.

Indeed, several prerequisites can be subscribed as strategies for applying these values. But, in the context of this reflection, we have adopted the principles of action in community development as a means of applying these cultural values.

¹⁰ Guy Rocher, *Introduction to General Sociology* MH, 1968, p.554.

¹¹ Emile Durkheim, *The Division of Social Labour*, 1893.

The principles of action in community development aim to chart a course of action to be followed, with a view to preparing the state of mind of a social development actor to carry out an activity efficiently and effectively.

Indeed, in an action of development Communautaire in urban or rural, the initiator proposes, the social actor disposes of this is ultimately the decision-maker and executor for his own future.

3.3. The re-foundation of cultural values as a model of development

Analyses in previous lines have shown sufficiently that the Turumbu sector is an underdeveloped rural social space. The explanatory reasons for this state of affairs are based on the erosion of cultural values that this region has known in its history, as a micro-society in a modern society that is DR Congo, since its contact with foreign civilization.

Indeed, these same analyses have also shown that all the strategies initiated and materialized during the colonial period in terms of the revival of agricultural activities, sources of economic capital necessary for social promotion, have failed to quantitatively and qualitatively transform the living conditions of peasant populations because they have not taken into account the integrated organization in this area.

To achieve this, i.e. to promote the acquisition of this new worldview linked to community dynamics and sustainable rural development, it is here to stress that farmers in this region must develop conscious and capable attitudes that will enable them to play in the process of carrying out their activities a leading role of development manifested by a triple role of producing sectors, financing and financial resource supply sectors.

But in order for the latter to behave as such, it is above all necessary to get them out of the ignorance in which they find themselves, which ignorance was caused by colonial action. Bouaké says: ¹²"... *Colonization did not merely plunder outright because outright plunder would have destroyed its own object; the most subtle guarantor, the ultimate guarantee of colonization, the one that most guaranteed the state of affairs of colonization, was the colonization of spirits. This is how a kind of colonial pact of intelligences was realized, in which African mentalities, considered to be real rare tables, were transformed and thrown into the world of Western countries, of colonizing countries.*"

For this reason, the re-foundation of cultural values is a pragmatic model for rethinking mental, physical and institutional structures, a guarantee of all integrated and participatory development. The effectiveness of this model in a peripheral society can be explained by its great ability to reconcile development

¹² Bouaké, *Tradition and modernism in black Africa*, Seuil, Paris, 1965.

initiatives (or projects) with socio-cultural realities, to adapt old practices to new ones and to generalize the mythical vision of development at all levels.

3.4. Development model by refounding cultural values

Taking into account the peculiarities of African countries that have experienced colonization, have gained independence in their struggle for decolonization and are currently living in dialectical relations of the centre and the periphery and the era of globalization where they do not free themselves from their economic dependence and underdevelopment;

Considering that African countries have problems presenting their cultural values which are habits and customs, frameworks and attitudes that people use to manage their vital spaces;

Considering the need to re-found these cultural values for sustainable development;

We propose a model of development by refounding cultural values, which will consist of:

- To capture the energies propelled by the cultural values refounded in order to enable our societies to innovate in all sectors of life;
- To capitalize on cultural borrowing values that support Africa's global and positive transformation;
- To promote the large-scale ruralization of Africa in order to preserve the biospheric balance within it;
- To identify the potential of local communities and to achieve in the short, medium or long term;
- To promote the cultural values of the inside but refounded and the meters in connection with the cultural values of the outside but positive.

Conclusion

After going step by step through all the stages of our reflection, here we are at its end. We will now present the economics of the essential aspects of our analysis.

As we have been thinking, we have tried to analyse the problem of cultural values and sustainable rural development in a peripheral community. On this occasion, we directed our study to the Turumbu sector, Isangi Territory, Tshopo Province, Democratic Republic of Congo.

Since rural development remains a concern of peripheral societies, our concern in this study is to chart a new solution that could be a solution for sustainable rural development.

In a move, our study pursued two of the following objectives:

- Considering cultural values as the core of sustainable rural development
- Linking their cultural and sustainable rural development

By indexing the Turumbu sector in spite of a multitude of resources that the environment is teeming with, we have noticed that this region is not spared from this calamitous situation.

Faced with this problem of extreme poverty in the Turumbu sector, we found that insanity is the explanatory factor in this situation. That is why we have proposed, therefore, the re-foundation of cultural values as a strategy capable of solving the problem. Once applied in peripheral societies, particularly in the Turumbu sector from the point of view of the problem that raised in our study, the analysis of this problem would motivate the reconversion of mentalities of different peasants in order to acquire participatory culture, the engine of sustainable development.

In the actual analysis of our thinking, we used the methods; Systemic and strategic analysis supported by documentary techniques, content analysis technique, sampling technique and interview investigation are the ones that served us to collect and process the data and exhaust all concerns instead with our reflection. To achieve sustainable rural development, several principles, strategies, mechanisms and model have been developed in this study.

In the end, we are reassured that once this model is implemented, the Turumbu sector will be part of the dynamics of sustainable rural development.

Any scientist who attempts to put into action the principles outlined in this dissertation on sustainable rural development would contribute effectively to the satisfaction of different strata of a target rural society in time and space. Because cultural values are and remain pervasive in any society.

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