

Print ISSN: 2617-4766

E-ISSN: 2617-4774

# Damá Nínau

REVUE INTERDISCIPLINAIRE  
LETTRES, ARTS ET SCIENCES HUMAINES



Revue trimestrielle - N° 21, MARS 2026

REVUE TRIMESTRIELLE - N° 21 Damá Nínau | REVUE INTERDISCIPLINAIRE LETTRES, ARTS ET SCIENCES HUMAINES

Mise en page et Impression

**IMPRIMERIE ST LOUIS**

53, Rue N'ZARA Doulassamé Face Première Eglise Baptiste du TOGO

BP: 61536 / Tel Bureau: (228) 22 22 10 45 / Mobile : (228) 90 12 37 30

E-mail: [imprimerie.stlouis@yahoo.fr](mailto:imprimerie.stlouis@yahoo.fr)



Scientific Journal Impact Factor

## CERTIFICATE OF INDEXING (SJIF 2026)

This certificate is awarded to

**Dama Ninao**  
**(ISSN: 2617-4774 (E) / 2617-4766 (P))**

The Journal has been positively evaluated in the SJIF Journals Master List evaluation process  
SJIF 2026 = 7.918

**SJIF (A division of InnoSpace)**



SJIFactor Project

**SJIFactor - Scientific Journal Impact Factor**  
**E-mail : [evaluation@sjifactor.com](mailto:evaluation@sjifactor.com)**  
**Website : <http://sjifactor.com/>**

**SJIF 2026 = 7.918 (Scientific Journal Impact Factor Value for 2026).**

**SJIF Impact Factor Evaluation [ SJIF 2026 = 7.918 ]**

"Dama Ninao" est une revue scientifique interdisciplinaire qui accepte et publie tous les articles relevant des Lettres, Arts et Sciences Humaines. A cet effet, elle s'intéresse aux études et théories littéraires, linguistiques, sociologiques, philosophiques, anthropologiques et historico-géographiques. La Revue "Dama Ninao", entendu "L'Entente" en langue kabyè du Nord Togo, est créée dans l'intention de matérialiser la mondialisation ou la globalisation qui s'opère avec l'esprit d'équipe et d'échanges et la désuétude du monde autarcique. Le monde scientifique universitaire ne peut échapper à cet esprit d'équipe qui fonde un creuset où « le fer aiguise le fer », les échanges se croisent, puis s'entremêlent pour aboutir à une reconstruction des connaissances scientifiques individuelles dans la collectivité.

La Revue Dama Ninao nous renvoie à la Civilisation de l'Universel du poète sénégalais Léopold Sédar Senghor, qui prône la porosité des âmes avec l'acceptation de l'autre, de ce qu'il dispose d'utile pour mon avancement : sa civilisation, sa culture, sa langue ... Elle se fonde notamment sur la philosophie de Paul Ricœur qui préconise la perception de Soi-même comme un autre. Considérer soi-même comme un autre aux yeux de l'autre, nous amènerait à faire taire nos distensions et ressentiments afin de redimensionner notre espace, reconstruire notre histoire et notre société.

La Revue Dama Ninao s'est inspirée de la nature. Des insectes en miniature nous produisent de bels chefs-d'œuvre architecturaux, conjuguent leur génie créateur et leur force dans la patience et dans la tolérance. Ils créent des œuvres monumentales qui dépassent l'entendement humain, les termitières. A cet effet, la nature semble nous parler, nous guider, nous instruire dans le silence. Seules ces créations nous interpellent sans autant faire de nous des disciples. Comme la termitière qui, pour la plupart du temps, est une composante de maillons surgissant de la même matière, la Revue Dama Ninao se veut une termitière scientifique dont les enseignants-chercheurs en sont les maillons.

Au confluent de diverses sciences, la Revue Dama Ninao se propose de promouvoir la recherche scientifique et universitaire en impulsant le dialogue interdisciplinaire, le dialogue entre divers champs disciplinaires et divers contributeurs du monde universitaire.

**Professeur Koutchoukalo TCHASSIM**

**Université de Lomé**

## **ADMINISTRATION DE LA REVUE**

**Directeur de publication et rédacteur en chef :**

**Professeur TCHASSIM Koutchoukalo**, Université de Lomé

**Directeur de rédaction :**

**Professeur Arthur MUKENGUE**, Université de Rhodes (Afrique du sud)

### **Comité Scientifique**

Professeur Yaovi AKAKPO, Université de Lomé (Togo), Professeur Kodjona KADANGA, Université de Lomé (Togo), Professeur Xavier GARNIER, Université Paris 3 (France), Professeur Norbert VIGNONDE, Université de Bordeaux (France), Professeur Adama COULIBALY, Université Félix Houphouët-Boigny (Côte d'Ivoire), Professeur Okri Pascal TOSSOU, Université d'Abomey-Calavi (Bénin), Professeur Mamadou KANDJI, Université Cheikh Anta Diop (Sénégal), Professeur Komla Messan NUBUKPO, Université de Lomé (Togo), Professeur Amadou LY, Université Cheikh Anta Diop (Sénégal), Professeur Kazaro TASSOU, Université de Lomé (Togo), Professeur Dotsè YIGBE, Université de Lomé (Togo), Professeur Kodjo AFAGLA, Université de Lomé (Togo), Professeur Alain-Joseph SISSAO, Institut des Sciences des Sociétés (Burkina Faso), Professeur Komla Essowè ESSIZEWA, Université de Lomé (Togo), Professeur Gneba KOKORA, Université Félix Houphouët-Boigny (Côte d'Ivoire), Professeur Louis OBOU, Université Félix Houphouët-Boigny (Côte d'Ivoire), Professeur Ataféi PEWISSI, Université de Lomé (Togo), Professeur Vicente Enrique Montes Nogales, Universidad de Oviedo (Espagne), Professeur Mamadou FAYE, Université Cheikh Anta Diop (Sénégal), Professeur Akila AHOULI, Université de Lomé.

### **Comité de lecture**

Professeur Koutchoukalo TCHASSIM, Université de Lomé, Professeur Gbati NAPO, Université de Lomé, Professeur Didier AMELA, Université de Lomé, Professeur Komi KOUVON, Université de Lomé, Dr Komi BEGEDOU, Université de Lomé, Dr Koffi Dodzi NOUVLO, Dr Kpatimbi TYR, Université de Lomé, Dr Madis KROUMA, Université de Lomé, Professeur Arthur MUKENGE, Université de Rhodes (Afrique du Sud), Professeur Xolali MOUMOUNI-AGBOKE, Université de Lomé, Dr Anoumou AMEKUDJI (MC), Université de Lomé, Professeur Raphaël YEBOU, Université d'Abomey-Calavi (Bénin), Professeur Essodina Kokou PERE-KEZIMA, Université de Lomé, Professeur Follygan HETCHELI, Université de Lomé, Dr Ernest BASSANE (MC), Université Norbert Zongo de Koudougou (Burkina Faso), Professeur Komi Xolali AVEGNON, Ecole Normale Supérieur d'Atakpamé, Dr Ulrich-Ariel YEKE, Université Omar Bongo (Gabon), Dr Kokou AWOKOU (MC), Université de Lomé, Dr Gnabana PIDABI (MC), Ecole Normale Supérieur d'Atakpamé (Togo), Dr Bilakani TONYEME (MC), Dr Banabia LONGA, Université de Lomé, Dr Bantchin NAPAKOU (MC), Université de Lomé, Candide Achille Ayayi KOUAWO (MC) Université de Lomé, Dr Kossi Wonouvo GNAGNON, Université de Lomé, Dr Lodegaena Bassantea KPASSAGOU, Université de Lomé, Dr Weinpanga A. ANDOU (MC), Université de Lomé, Dr Napo GNANE (MC), Université de Lomé, Professeur Cal Komla AVONO, Université de Lomé, Dr Mohsen ZAMANI, Université de Tehran (Iran).

Revue Dama Ninao Print-ISSN 2617-4766 E-ISSN 2617-4774

E-mail : [revuedamaninao@gmail.com](mailto:revuedamaninao@gmail.com); [infos@revuedamaninao.net](mailto:infos@revuedamaninao.net)

**Revue Dama Ninao**

**Comité de rédaction**

Professeur Koutchoukalo TCHASSIM, Dr Wonouvo GNAGNON, Dr DOUHADJI Kossi, Dr Mohsen ZAMANI, Université de Tehran.

**Secrétariat :** HOGNON Komi Mosé

**Contact :** [revuedamaninao@gmail.com](mailto:revuedamaninao@gmail.com)

**Site Internet de la Revue Dama Ninao :** <https://revuedamaninao.net/>

## LIGNE EDITORIALE DE LA REVUE DAMA NINAO

**Dama Ninao** est une revue scientifique internationale. Dans cette perspective, les textes que nous acceptons en français ou anglais sont sélectionnés par le comité scientifique et de lecture en raison de leur originalité, des intérêts qu'ils présentent aux plans africain et international et de leur rigueur scientifique. Les articles que notre revue publie doivent respecter les normes éditoriales suivantes :

### La taille des articles

Volume : 10 à 15 pages ; interligne 1.5, police 12 pour le corps du texte et les courtes citations ; police 11 pour les longues citations, Times New Roman, les références des citations doivent être incorporées dans le texte. Exemple : Guy Rocher (1968, p. 29), pas de référence en foot-notes à l'exception de quelques commentaires.

### Ordre logique du texte

- Un **TITRE** en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
- **Nom et prénom(s)** du contributeur ou des contributeurs, **nom de l'institution** d'appartenance, **adresse mail**
- Un **Résumé (Abstract)** de 8 lignes en français et anglais, en interligne simple, suivi de 6 **Mots clés (Key words)**
- Une **Introduction** : elle doit avoir une problématique, une méthode et une structure.
- Un **Développement** : les articulations du développement du texte doivent-être titrées comme suit :
  - 1-Pour le **Titre** de la première section
    - 1-1-Pour le **Titre** de la première sous-section
    - 1-2- Pour le **Titre** de la deuxième sous-section
  - 2- Pour le **Titre** de la deuxième section
    - 2-1-Pour le **Titre** de la première sous-section
    - 2-2- Pour le **Titre** de la deuxième sous-section
  - 3- Pour le **Titre** de la troisième section (si l'auteur de l'article le souhaite)

-Une **Conclusion** : elle doit être courte, précise et concise en mettant en relief l'authenticité des résultats de la recherche.

- **Références bibliographiques** (Mentionner uniquement les auteurs cités)

Les divers éléments d'une référence bibliographique sont présentés comme suit : NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur. Exemples :

- AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

- BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

- DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, p. 145-151. (Pour les articles).

### **Typographie française**

- La Revue Dama Ninao s'interdit tout soulignement et toute mise de quelque caractère que ce soit en gras.

- Les auteurs doivent respecter la typographie française concernant la ponctuation, l'écriture des noms, les abréviations...

### **Tableaux, schémas et illustrations**

En cas d'utilisation des tableaux, ceux-ci doivent être numérotés en chiffre romains selon l'ordre de leur apparition dans le texte. Ils doivent comporter un titre précis et une source. Les schémas et illustrations doivent être numérotés en chiffres arabes selon l'ordre de leur apparition dans le texte.

### **Soumission des manuscrits**

Tous les manuscrits doivent être soumis uniquement par voie électronique à l'adresse suivante : [revuedamaninao@gmail.com](mailto:revuedamaninao@gmail.com)/[infos@revuedamaninao.net](mailto:infos@revuedamaninao.net). Tous les échanges entre le secrétariat de la revue et l'auteur se feront uniquement par internet, il importe donc de fournir un mail actif que l'auteur consulte très régulièrement et d'envoyer toutes les informations relatives au processus de publication des articles uniquement par mail. Les frais d'instruction de l'article sont de **20000f** payables immédiatement au moment de l'envoi de l'article. À l'issue de l'instruction, si l'article est retenu, l'auteur paie les frais d'insertion qui s'élèvent à **30.000f**. Les frais d'instruction et d'insertion s'élèvent donc à **50.000f** payables par transfert, frais de

transfert y compris. Le paiement des frais d'insertion donne droit à un tiré à part. Si un auteur achète un exemplaire, les frais d'envoi sont à sa charge. Les frais de gravure des clichés, des schémas et l'expédition des tirés à part (pour ceux qui voudraient les avoir par la poste) sont à la charge des auteurs. La Revue Dama Ninao paraît trimestriellement. Toute soumission doit parvenir au secrétariat de la rédaction un mois voire deux semaines (délai de rigueur) avant la publication du numéro dans lequel l'article pourra être inséré. Pour toute information, envoyez un mail à : [revuedamaninao@gmail.com](mailto:revuedamaninao@gmail.com)/[infos@revuedamaninao.net](mailto:infos@revuedamaninao.net) ou visitez le site de la revue : [www.revuedamaninao.net](http://www.revuedamaninao.net).

### **Evaluation par les pairs**

Les instructeurs à qui la revue affecte les articles de leur spécialité, doivent les lire avec rigueur, rejeter tout article dont le contenu est en inadéquation avec le titre et/ou dont le raisonnement n'offre pas une qualité scientifique, faire des propositions pour l'amélioration dudit article, renvoyer l'auteur de l'article à la ligne éditoriale de la revue au cas où elle n'est pas respectée. Ils se doivent notamment de vérifier, par le biais d'internet, si le même article n'est pas déjà publié dans une revue en ligne.

### **Objectifs et portée**

La revue Dama Ninao, de par son nom qui signifie « entente », a pour objectifs :

- de matérialiser le monde universitaire qui est un creuset où « le fer aiguise le fer », les échanges se croisent, puis s'entremêlent pour aboutir à une reconstruction des connaissances scientifiques individuelles dans la collectivité ;
- de promouvoir la recherche scientifique et universitaire en impulsant le dialogue interdisciplinaire, le dialogue entre divers champs disciplinaires et divers contributeurs du monde universitaire.

La revue Dama Ninao a une portée scientifique et sociale. A cet effet, elle publie tous les articles relevant des Lettres, Arts et Sciences Humaines et s'intéresse aux études et théories littéraires, linguistiques, sociologiques, philosophiques, anthropologiques et historico-géographiques sur appel à contribution thématique (colloque) ou varia. Elle est un espace de rencontre, de construction et de reconstruction des réseaux relationnels et scientifiques.

**Professeur Koutchoukalo TCHASSIM**

**Université de Lomé**

## SOMMAIRE

1. **DE LA SANCTION A L'ACCOMPAGNEMENT : UNE NOUVELLE ERE POUR L'EVALUATION AU TCHAD. ----- 12**  
**ABDELKERIM BREME IDEKHIM, Université Roi Fayçal (Tchad )**
2. **SOUMISSION DE MICHEL HOUELLEBECQ : UNE ÉCRITURE CATÉGORIELLE ----- 33**  
**AMANI Dieudonné Désiré, Université Alassane Ouattara(Côte d'Ivoire)**
3. **CONSOMMATION DE SUBSTANCES PSYCHOACTIVES EN MILIEU UNIVERSITAIRE A PARTIR DE L'EXEMPLE DE CINQ FACULTES A BAMAKO----- 48**  
**Dr COULIBALY Abdourahamane, Université des Sciences, des Techniques et des Technologies de Bamako (Mali)**  
**Dr DIALLO Issa, Institut National de Formation des Travailleurs Sociaux, Bamako (Mali)**
4. **GESTION DES EAUX USEES ISSUES DES TOILETTES ET DEGRADATION DU CADRE DE VIE URBAIN A NIAKARA EN CÔTE D'IVOIRE ----- 66**  
**GNANKOUEEN Anicet Renaud, Université Alassane Ouattara (Côte d'Ivoire)**  
**NAHOUA Yéo Sitiombebin Didier, Université Alassane Ouattara (Côte d'Ivoire)**
5. **LA PROBLEMATIQUE DE LA PROTECTION MATERNELLE ET INFANTILE DANS LA POLITIQUE SANITAIRE COLONIALE AU DAHOMEY (1924-1960) ----- 84**  
**GNIDEHOUE Arnaud Achille Gbènassou, Université d'Abomey-Calavi (Bénin)**
6. **STRATEGIE ENONCIATIVE AU SERVICE DE L'EXPRESSION DE LA SOUVERAINETE DANS LE DISCOURS DE BASSOLMA BAZIÉ A LA 78<sup>E</sup> SESSION DE L'ASSEMBLEE GENERALE DES NATIONS UNIES ----- 108**  
**DAILA Babou, Université Joseph KI-ZERBO (Burkina-Faso)**
7. **L'ETHIQUE DE L'INJURE DANS LA SOCIETE FANG DU GABON. UNE APPROCHE ANTHROPOLOGIQUE ET PHILOSOPHIQUE ----- 120**  
**Dr BEH NDONG Flavien, Institut de Recherche des Sciences Humaines(Gabon).**

8. **RÉCIDIVE DES MINEURS AYANT CONNU LA PRIVATION DE LIBERTÉ AU CENTRE D'ACCÈS AU DROIT ET À LA JUSTICE POUR ENFANTS AU TOGO**----- 134  
AGLOH Aba Egnonam, Université de Lomé (Togo)  
Pr PARI Paboussoum, Université de Lomé (Togo)
9. **L'IMPLICATION DES LEADERS MUSULMANS DANS LA VIE SOCIOPOLITIQUE AU MALI (1992-2020)**----- 150  
Dr DEMBELE Adama, Direction nationale d'aménagement du territoire (Burkina-Faso)  
Pr DICKO Bréma Ely, Université Yambo Ouologuem de Bamako
10. **LA DÉIXIS DANS *UNE SI LONGUE LETTRE* DE MARIAMA BÂ : ENTRE CLASSIFICATION ET INTERPRÉTATION** ----- 168  
COULIBALY Aminata Lidwine, Université Alassane Ouattara, Bouaké (Côte d'Ivoire)
11. **LE PATRONYME COMME MARQUEUR DU SOUTIEN PARTISAN EN LIGNE EN CÔTE D'IVOIRE : UNE ANALYSE DE LA SYMBOLIQUE ET DE LA POLARISATION SUR FACEBOOK** ----- 189  
COULIBALY Sirabana, Université Peleforo GON COULIBALY (Côte d'Ivoire)
12. **FEMMES ET POUVOIR DANS *DU SANG POUR UN TRÔNE* DE CHEIK ALIOU NDAO** ----- 208  
COULIBALY Aicha Sitiho, Université Alassane Ouattara, Bouaké (Côte d'Ivoire)
13. **SAVOIRS ENDOGENES AFRICAINS ET DECOLONISATION DE L'ETHIQUE ENVIRONNEMENTALE** ----- 224  
DOUMADINGAR Frédéric, École Normale Supérieur de N'Djamena (Tchad)  
VAIDJIKE Dieudonné, Université de N'Djamena (Tchad)
14. **LE DROIT A L'INTEGRITE PHYSIQUE DES EPOUX MAJEURS : ENTRE DEVOIR CONJUGAL ET AUTONOMIE PERSONNELLE EN DROITS CIVILS NIGERIEEN ET FRANÇAIS** ----- 243  
HAROUNA Zakari Ibrahim, Université de Tahoua (Niger)

- 15. GESTION DES EAUX USÉES, PLUVIALES ET DES DÉCHETS DANS LA VILLE DE KOLDA (SENEGAL) ----- 263**  
SECK Henri Marcel, Université Ziguinchor (Sénégal)  
DIALLO Ibrahima UASZ, Université Ziguinchor (Sénégal)  
FAYE Bonoua, Northeast Agricultural University (Chine)  
KOUYATE Mohamadou Moctar Kébé, Université Ziguinchor (Sénégal)  
*LES NAUFRAGÉS DE L'INTELLIGENCE DE JEAN-MARIE ADIAFFI : ENTRE ANCRAGE IDENTITAIRE IVOIRIEN ET IMAGINAIRE PANAFRICANISTE ----- 282*  
KOUYATÉ Ibrahim, Université Alassane Ouattara (Côte d'Ivoire)  
BLÉ Kain Arsène, Université Alassane Ouattara (Côte d'Ivoire)
- 16. LES FONDEMENTS ÉTHIQUES DU DÉVELOPPEMENT DURABLE DANS L'ŒUVRE DE GILBERT HOTTOIS ----- 299**  
KOUAME Innocent Kouakou, Université Alassane Ouattara (Côte d'Ivoire)
- 17. SCIENCE CITOYENNE ET LANGUES LOCALES : IMPLIQUER LES COMMUNAUTÉS DANS LA RECHERCHE DURABLE EN CÔTE D'IVOIRE ----- 316**  
DAGNOGO Kadohofanan Fatoumata, Université Alassane Ouattara (Côte d'Ivoire)
- 18. LA RESTITUTION DES BIENS CULTURELS : VERS QUEL AVENIR POUR LES BIENS CULTURELS UNE FOIS RENDUS ? CAS DES OBJETS BATABWA ----- 333**  
KASEBA Hervé Katolo, Uclouvain-Saint-Louis Bruxelles (Belgique)  
Université de Lubumbashi (Congo)
- 19. CRISES SOCIOPOLITIQUES ET BONNE GOUVERNANCE EN AFRIQUE FRANCOPHONE ----- 356**  
KPODJAHON Kodjovi Jean Marcellin, Université de Lomé (Togo)  
AMEZUNYE Kodjo Mensavi, Université de Lomé (Togo)

20. **LE TRANSHUMANISME DANS LA POSTMODERNITE : ENTRE DEFIS ET ENJEUX**----- 371  
KOFFI Konan David, Université Peleforo GON COULIBALY (Côte d'Ivoire)  
KOUADIO Konan Sylvain, Université Peleforo GON COULIBALY (Côte d'Ivoire)
21. **NUMÉRIQUE ÉDUCATIF DANS LES ÉTABLISSEMENTS SCOLAIRES DE LA VILLE DE YAMOOUSSOUKRO : SITUATION DE MISE EN ŒUVRE ET ENJEUX PÉDAGOGIQUES**----- 390  
KOFFI Yao Julien, Université Alassane Ouattara (Côte d'Ivoire)
22. **TOURISME ET DANSES TRADITIONNELLES DANS LE DÉPARTEMENT DE M'BAHIAKRO (Centre de la Côte d'Ivoire) : ENTRE NÉCESSITÉ DE VALORISATION ET POSITIONNEMENT D'UN PRODUIT D'APPEL TOURISTIQUE** ----- 409  
KOUADIO Ekani Frejus, Université Alassane Ouattara (Côte d'Ivoire)  
N'GORAN Kouame Fulgence, Université Alassane Ouattara (Côte d'Ivoire)  
DJAH Josué Armand, Université Alassane Ouattara (Côte d'Ivoire)
23. **ÖKOKRISEN, IDENTITÄTSWANDEL UND GESELLSCHAFTLICHE ZUKUNFTSENTWÜRFE, AM BEISPIEL VON CHRISTA WOLFS ERZÄHLUNG KASSANDRA** ----- 430  
HARAKAWA Massimlawè, Université de Kara (Togo)  
DOUTI Boaméman, Université de Lomé (Togo)
24. **PÊCHE ARTISANALE LACUSTRE ET ACTIVITÉS SOCIO-ÉCONOMIQUES DES FEMMES D'AYAMÉ DANS LE SUD-EST DE LA CÔTE D'IVOIRE**----- 445  
KOUASSI Kouassi Eric, Université Félix Houphouët-Boigny (Côte d'Ivoire)  
KOUAMAN Koffi Mouroufié, École Normale Supérieure-Abidjan (Côte d'Ivoire)  
ALADJI Soualiho, Université Polytechnique de San Pedro (Côte d'Ivoire)
25. **BEYOND THE CLASSICAL VIEW OF METAPHOR IN *THEIR EYES WERE WATCHING GOD* BY ZORA NEALE HURSTON: A COGNITIVELY CONSTRUCTED APPROACH** ----- 462  
KOUASSI Kouamé Firmin, Université Alassane Ouattara (Côte d'Ivoire)

- 26. L'EUTHANASIE ET SON APPLICATION EN AFRIQUE : VERS UN CONFLIT DES VALEURS ? ----- 481**  
**GOLI Kouassi Yves Romaric, Université Peleforo GON COULIBALY (Côte d'Ivoire)**
- 27. DÉSIR DE GROSSESSE ET VÉCU DE LA MALFORMATION CONGÉNITALE DU BÉBÉ CHEZ LA PRIMIPARE ÂGÉE À YAOUNDÉ 494**  
**KWENDAHOUA NSANGO Dényse, Université de Maroua (Cameroun)**
- 28. GOUVERNANCE MULTI-ACTEURS ET MECANISME DE GESTION DE L'ASSAINISSEMENT URBAIN DANS LA COMMUNE DE MOUNDOU AU TCHAD ----- 510**  
**DOUMDE Marambaye, Université de Doba,**  
**SOLMEM Diane, Université de Maroua (Cameroun)**
- 29. EFFECTIVENESS OF DIRECT WRITTEN CORRECTIVE FEEDBACK IN REDUCING GRAMMAR ERRORS IN EFL LEARNERS' ESSAYS ----- 530**  
**TRAORE Lobou Fulgence Ismaël, Université Joseph KI-ZERBO**  
**MILLOGO Gérard, Université Lédéa Bernard OUEDRAOGO**
- 30. ARTS DU SPECTACLE ET REDYNAMISATION DES MUSÉES EN CÔTE D'IVOIRE : EXEMPLE DU MUSÉE DES CIVILISATIONS ----- 549**  
**Dr MABA Tagbo Victor, (INSAAC)-Côte d'Ivoire**  
**Dr MEMEL Yooul Silvie, (INSAAC)-Côte d'Ivoire**
- 31. LA BONNE GOUVERNANCE EN CÔTE D'IVOIRE : ENTRE RÉFORMES INSTITUTIONNELLES, DÉFIS POLITIQUES ET IMPACTS SOCIO-ÉCONOMIQUES (1990-2020)----- 567**  
**MAH Gli Modeste Franck, Université Alassane Ouattara-Bouaké (Côte d'Ivoire)**  
**AHORO Moro Jean Martial, Université Alassane Ouattara-Bouaké (Côte d'Ivoire)**
- 32. MÉDIATION ET CIRCULATION DE LA PRESSE CHRÉTIENNE À LIBREVILLE----- 584**  
**MEBIAME ZOMO Maixant, Université Omar Bongo**

- 33. LE MYTHE FONDATEUR DES RELATIONS A PLAISANTERIE  
CIRAŊBA-LOBI----- 603**  
Pr SISSAO Alain Joseph, Institut des Sciences des Sociétés (INSS/CNRST),  
Burkina Faso  
Dr SOULAMA Mandjin Adama, Université Joseph-KI ZERBO (Burkina Faso)
- 34. BESTIAIRE, AFFECTS ET ECRITURE DANS LES FICTIONS  
LITTERAIRES D'ALAIN ROBBE-GRILLET ----- 628**  
AGUIE Marc, Université Alassane OUATTARA  
COYAULT Sylviane, Université Clermont-Auvergne
- 35. PHONOLOGIE LEXICALE DU NANGJERE ----- 641**  
MBAIORNOM Kali, Université de Yaoundé I (Cameroun)
- 36. SOUCCÔT ET FÊTE DES IGNAME : QUAND LES RÉCOLTES  
DEVIENNENT MÉMOIRE ET IDENTITÉ COLLECTIVE ----- 654**  
ANZIAN Mlan Kouakou Pierre, Université Catholique de l'Afrique de l'Ouest,  
Abidjan (Côte d'Ivoire)
- 37. DESCRIPTION CONDENSEE ET PRECISION DU SOCIAL DANS LE  
ROMAN GABONAIS----- 673**  
MOUNZIEGOU-MOMBO Narcice Wolfgan, Université Omar Bongo (Gabon)
- 38. LE DROIT DES GENS RAWLSIEN ET LA QUESTION DE LA  
SOUVERAINETÉ DES PEUPLES----- 692**  
OUEDRAOGO Hamado, Université Joseph Ki-ZERBO (Burkina-Faso)
- 39. LA RATIONALITÉ DU PATHOLOGIQUE CHEZ CLAUDE BERNARD - 709**  
KONAN Pascal Koffi, Université Alassane Ouattara (Côte d'Ivoire)
- 40. PRATIQUES ANCESTRALES ET CONFLITS FAMILIAUX : UNE  
ANALYSE D'UNE VIE HYPOTHEQUÉE D'ANNE-MARIE ADIAFFI ET  
FUREURS ET CRIS DE FEMMES D'ANGÈLE RAWIRI----- 728**  
SAMSIA Paul, Université de Maroua (Cameroun)
- 41. NIVEAU DE STRESS SCOLAIRE ET RESULTATS DES CANDIDATS A  
L'EXAMEN DU BACCALAUREAT DANS LA VILLE DE MARADI (NIGER)  
----- 742**  
SOUMANA Aboubacar, Université Abdou Moumouni de Niamey (Niger)

42. **POUR UNE SÉMANTIQUE DU COMPLÉMENT DÉTERMINATIF DANS  
LA CARTE D'IDENTITÉ DE JEAN-MARIE ADIAFFI**----- 761  
NATAMA Tilado Jérôme, Université Joseph Ki-Zerbo (Burkina Faso)
43. **TRAITEMENT STYLISTIQUE DU DISCOURS POLITIQUE EN COTE  
D'IVOIRE : CAS DES MARQUES ENONCIATIVES ET DES  
CONSTRUCTIONS FIGURALES DANS QUELQUES DISCOURS  
D'ALASSANE OUATTARA, DE LAURENT GBAGBO ET DE HENRI  
KONAN BEDIE.** ----- 776  
TRAORÉ Mamadou, Université Alassane Ouattara (Côte d'Ivoire)  
AKPANGNI Ernest, Université Alassane Ouattara (Côte d'Ivoire)
44. **THE CONTRIBUTION OF THE BLACK CHURCH IN THE RISE OF  
BLACK MOVEMENTS IN THE UNITED STATES.**----- 796  
KABORE Wenoanga, Université Joseph KI-ZERBO (Burkina Faso)
45. **APPROCHE LITTÉRAIRE DU DISCOURS DU SUKU, LANGUE SECRÈTE  
DES MASQUES DE ZEGUEDEGUIN (PROVINCE DU NAMENTENGA,  
BURKINA FASO)** ----- 810  
SISSAO Alain Joseph, INSS / CNRST (Burkina Faso)  
YAMEOGO Saydou, Université Joseph Ki- Zerbo (Burkina Faso)
46. **ESTHÉTIQUE DES TITRES DE NOUVELLES CHEZ FLORENT COUAO-  
ZOTTI ET DATE ATAVITO BARNABE-AKAYI** ----- 828  
YEBOU Raphaël, Université d'Abomey-Calavi (Bénin)  
DETONGNON Mètondjangninou Nicodème, Université d'Abomey-Calavi  
(Bénin)
47. **LA CITE HISTORIQUE DE TOMBOUCTOU : UN ESPACE DE  
CONVOITISE ET DE DIVERSITE CULTURELLE DU VIII<sup>E</sup>-XVIII<sup>E</sup>  
SIECLES** ----- 848  
IBRAHIM Ahmed, Ecole Normale Supérieure (Mali)  
CISSE Djibrilla, Ecole Normale Supérieure (Mali)
48. **LES RELATIONS AMOUREUSES ET LA SEXUALITE CHEZ LES KONGO  
DE LA VALLEE DU NIARI A L'EPOQUE PRECOLONIALE (XVII<sup>E</sup>-XIX<sup>E</sup>  
SIECLES)** ----- 863  
NIANGUI GOMA Lucien, Université Marien Ngouabi (Congo)

- 49. DE LA NÉCESSITE DE L'UNITÉ D'ACTION DES DIRIGEANTS  
AFRICAINS AU DÉVELOPPEMENT DE L'AFRIQUE ----- 880**  
MAKATAWA Wéla , Université de Lomé (Togo)
- 50. LE CONTROLE A PRIORI ET A POSTERIORI DE LA REGULARITE DES  
OPERATIONS DES MARCHES PUBLICS EN COTE D'IVOIRE ----- 897**
- 51. Dr OUATTARA Oumar, Autorité de Régulation de la Commande Publique,  
(Côte d'Ivoire)**

## THE CONTRIBUTION OF THE BLACK CHURCH IN THE RISE OF BLACK MOVEMENTS IN THE UNITED STATES.

**KABORE Wenoanga,**  
**PhD candidate**  
**Université Joseph KI-ZERBO, Burkina Faso**  
**wenoanga@gmail.com**

**Abstract:** In their different struggles in the U.S., African Americans have benefited from the support of the Black Church. This article analyzes the Church's contribution to both the Civil Rights Movement and the Black Lives Matter movement. Using the Social Movement Theory and applying the analytical approach and documentary research, this study has permitted to understand how cultural identity, strong moral values, and common interests are powerful in guiding social movements. The study's findings identify three main areas in which the Church usually intervenes: providing financial and human resources to the movements, educating and empowering the movements' leaders, and catalyzing strong moral and cultural values.

**Key Words:** Black Church, African Americans, Black Lives Matter Movement, Civil Rights Movements

**Résumé :** Dans leurs différentes luttes aux EU, les Afro-Américains ont bénéficié du soutien de l'Église Noire. Cet article analyse la contribution de l'Église au Mouvement des Droits Civiques et à Black Lives Matter. En utilisant la théorie des mouvements sociaux, l'approche analytique et la recherche documentaire, cette étude a permis de comprendre comment l'identité culturelle, les valeurs morales fortes et les intérêts communs influencent la conduite des mouvements sociaux. Les résultats de l'étude montrent trois grands domaines dans lesquels l'Église aime intervenir : fournir des ressources humaines et financières aux mouvements, éduquer les masses et renforcer les capacités des leaders, catalyser des valeurs morales et culturelles fortes.

**Mots-Clés :** l'Église Noire, Afro-Américains, Black Lives Matter movement, Mouvement des Droits Civiques

### Introduction

On September 15, 1963, the 16<sup>th</sup> Street Baptist Church in Birmingham was targeted by a Ku Klux Klan (KKK) attack, causing injuries to 14 people and the death of four girls (Parrott-Sheffer, 2019). The reasons for this bombing were associated with the church's involvement in the 1960s Civil Rights Movement (CRM).

Following several bomb threats by KKK members, the bombing finally took place at 10 A.M. at the same moment the church members were attending a Sunday school.

On June 17, 2015, the Emmanuel African Methodist Episcopal Church recorded a mass shooting incident perpetrated by Dylan Roof, a 21-year-old white supremacist. Dylan took out his gun and fired at the church members after attending a bible study with them, causing the death of nine people (Elliot, 2020). He was said to be motivated by racist reasons, concerning the Church's history and the role it played in the history of South Carolina: its implication in the CRM and Black Lives Matter movement (BLM) (Kang, 2015).

Fifty-two (52) years separate these racist and unfortunate incidents, but they are similar in terms of motives, operative modes, and actors. White extremists and supremacists have targeted black churches and killed African American people, just for belonging to the Black Church. In this series of attacks, the Black Church was more targeted than the individual victims. They went after the church for its involvement in the Black movements, mainly the CRM and the BLM. That is why this article aims to examine the contribution of the Black Church to the emergence of the so-called movements.

To inform this study, documentary research on secondary sources was used, based on an analytical approach to the data processing. In this regard, it employs the Social Movement Theory, which aims to establish a relationship between the two Black movements, the interests of African Americans to join the movements, and the necessity for them to identify with the Black Church for its support. Drawing its origins from Gustave Le Bon's or Gabriel Tarde's mass psychology, the theory focuses on social movements, how they emerged, and their impact on social groups.

To achieve this goal, the following research questions have been asked:

What is the role of the Black Church in the emergence and functioning of the Civil Rights Movement of the 1960s?

How did the Church contribute to the rise and organizational structure of Black Lives Matter in the 2010s?

The article focuses on two main points: the role of the Black Church in the emergence of the Civil Rights Movement, and its contribution to the rise of Black Lives Matter movement. In the first section, the role of the Church as a haven, as a mobilization and support unit, and as a place of education is discussed. In the second section, the contribution of the Black Church through advocacy, shaping youth activism, and building strong moral values is debated.

### **1. Contribution of the Black Church in the Rise of the CRM**

The Black Church played a crucial role in the emergence of the CRM (1960s-1970s) in the United States of America (USA). Not only was it a place of worship where Black people practiced their faith, but it also served as a powerhouse for the advancement of the movement. In its integral contribution to the rise of the CRM, the Black Church played key roles in different strategic areas.

#### **1.1. The Church as a Safe Haven**

In the face of oppression, marginalization, repression, and discrimination, the Black Church was seen as a beacon of hope, a place where African Americans could find refuge and support. First of all, black churches were the ideal places where African Americans could gather peacefully in times when systemic racism was still prevalent. It was almost risky and very bold for Black people to hold mass meetings during the Jim Crow era, under penalty of repression. The other reality is that they could not have access to an adequate, private place to discuss among themselves; they had neither the means nor the opportunity to create such a place. According to Ghose (2017), black churches acted "... as the place of meetings and discussions for leaders as well as people..." (p. 60). The Black Church opened its doors to African Americans, welcomed them, provided facilities and masses, and offered them security and protection. This was the first important element in the CRM's development.

Secondly, the Black Church was the only place where African Americans regained spiritual force and moral appeasement. Grounded in the Christian faith and beliefs, the Black Church preached in favor of dignity, humanity, justice, and equality before God. Based on these core principles of Christianity, churches in the South had become symbols of hope and resilience for these hopeless African Americans. The church provided them with spiritual and moral strength, which they needed to stand before in the face of racial injustice and institutional marginalization; it convinced them that their commitment and struggle were part of a divine mission. By focusing on their collective identity and human dignity, the Black Church rose to be a spiritual home and a moral compass for Black people, the cornerstone of their empowerment. While recognizing that one could find support in different areas in black churches, it is also admitted that “One could also find a rich spiritual tradition of survival and liberation” (Calhoun-Brown, 2000, p. 169).

Finally, the Black Church helped the CRM in designing and shaping its guiding philosophy, the strategy of non-violence. Non-violence was essential to the CRM and a core value they inherited from the Black Church, as it is rooted in biblical teachings. The spokesperson and developer of non-violence during the CRM, Martin Luther King, had his theology shaped by the Black Church. Pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, at the time of CRM, he played a key role in spreading the non-violent ideology through preaching, sermons, and public speeches. During the CRM, white racists were so violent and so strong that African Americans were not sure of winning by opposing violence with violence. For sure, white oppressors were many times more powerful and belonged to the system of oppression, which was the political leadership. Talking about King’s non-violent strategy, Bermanzohn (2013) said that “it was the most practical method to deal with racist violence” (p. 147). Even if Martin Luther King was partly inspired by Mahatma Gandhi’s non-violence, he was primarily encouraged by religious pacifism.

## **1.2. The Black Church as a Mobilization and Support Unit**

Beyond its functions as an abode of faith and beacon of hope for African Americans during the Civil Rights Movement, the Black Church played a crucial role in mobilizing Black people and supporting the initiatives intended to free them from white racism. First, during the Jim Crow Laws, African Americans were confined to black churches, represented as the only spaces controlled by Black people. The massive adherence of African Americans to the church's programs and initiatives was seized as a golden opportunity for religious leaders and Civil Rights activists, who could directly talk to a population devoted to the cause of Black people. According to Morris (1986), "Churches provided the movement with an organized mass base..." (p. 4). In addition to offering the organized mass base, churches also offered the infrastructure for activists to hold mass meetings and inform Black people of the evolution of the situation. In short, the Black church offered a framework for the expression of Black ideals and the hatching of black activism. It would be an almost impossible task to gather and mobilize African Americans without the implication of the Black Church.

Second, the Black Church also offered an institutionalized financial base through which the protests and manifestations were financed (Morris, 1986). The Black Church served as the financial backbone of the Civil Rights Movement at a moment when African Americans were denied access to the mainstream funding sources. Financial resources were pivotal in achieving the goals of the CRM because the organization of mass meetings and mass campaigns was very costly. Black Churches allowed Civil Rights activists to pool and mobilize resources through tithes, offerings, and fundraising systems. Under the Jim Crow Laws, it was unimaginable for a Black person or organization to take up an initiative to do so, but the Church sponsored the resource mobilization and allowed African Americans to supply their financial needs. Apart from the local congregations that helped convey the donations, the Black Church was also successful in setting up national and international supply

chains to help channel the funds in order to support great initiatives, such as the Birmingham Campaign.

Finally, the Church was in charge of providing the CRM with qualified human resources, ranging from key leaders, main organizers, to volunteers. The movement's key leaders, like Martin Luther King, Jr. and Ralph Abernathy, were pure products of the Church who directly emerged from the pulpit. This is highlighted by Ghose (2017) for whom, "...the NAACP needed ministers of various churches to work in the NAACP local branches in the South because the local units were important sources of support for national organization" (p. 65). The National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC), and many other organizations that were at the center of the CRM worked closely with the Church, as it was the main provider of human resources. The Black Church was useful in terms of organizational support to the CRM by providing resources and support at all levels, standing as the umbrella organization of the movement and the mastermind of all the strategic planning.

### **1.3. The Black Church: A Haven for Education and Community Building**

The Black Church did more than provide an organized mass base, infrastructure, moral support, financial aid, and human resources to the CRM. It strongly contributed to educating the masses and building a stronger Black community. On a first stand, the Church provided a sense of community for African Americans. Since the early settlement of slave communities in the United States (U.S.), the White community has been working to split Black families and break apart their communities. Under the leadership and the initiatives of the Black Church, it was then possible for Black people to gather together in community, share common issues, and talk about topics of common interest. Morris (1986) commented in the same vein and argued that the Black Church could be seen as the organizational hub of Black life. Originally, African people are mostly tied to their community, and the brutal way in which slaves and slave descendants were separated from their families and community harmed their psychological and social well-being. The Church

offered them the only opportunity to reconcile with a true community with a great sense of belonging.

On a second stand, black churches offered educational programs to Black people as a source of empowerment. Many Black Americans were able to learn how to read and write thanks to the literacy classes initiated by the Black Church. This program was highly important because slaves were denied the right to education, and slave-descendants were forced to attend segregated schools under Jim Crow Laws. This situation prevented most of them from achieving literacy. They were also trained on citizenship, which allowed them to pass the voter literacy test, a discriminatory legal provision that prevented them from voting. Another important element in the educational programs was the training of the CRM leaders. Not all the leaders possessed natural skills in leadership; most of them had to be trained in public speaking and equipped with organizational competencies. For Barnes (2015), education was at the heart of the Church's programs, and the historic Black Church has a long tradition of sponsoring youth education.

On a third stand, the Church played the role of a political engine. The collective and concerted efforts of African Americans revolved around the political emancipation of the whole community. This political empowerment of the CRM leaders would not be possible without the involvement of the Black Church. Martin Luther King, Jr., through the SCLC, was able to coordinate Civil Rights efforts toward desegregation, thanks to the Black Church, because the SCLC itself was born within the Church. It is also important to notice that the Church sponsored the Montgomery Bus Boycott through fundraising, resource mobilization, and moral support. The CRM partly overturned the historical discriminatory laws due to the particular and outstanding support of the Black Church, which came to be known as the mother of the CRM. For McDaniel (2013), some people consider the Black Church as central to the advancement of the African Americans' political interests. The contribution of the Church was not limited to the CRM; it was extended to the BLM, as well.

## **2. Contribution of the Black Church in the Rise of the BLM**

The role of the Black Church in boosting and supporting remained constant, even after the official ending of the Civil Rights Movement, following the assassination of Martin Luther King Jr. and the passage of the Fair Housing Act in 1968. Even if its commitment to support the cause of African Americans has not faltered, it has certainly evolved and become more complex in the days of the Black Lives Matter movement. Its role has clearly shifted towards advocacy, youth activism, and moral leadership.

### **2.1. The role of the Black Church in advocacy**

Advocacy is one of the core missions of the Church, and this is what Gordon & Evans (2002) sustain. According to them:

Seeking with, and on behalf of, the poor to address underlying causes of poverty, bring justice and support good development through influencing the policies and practices of the powerful. Tearfund views advocacy as part of its mission to bring good news to the poor, motivated by the compassion of Christ (p. 12).

The Black Church's commitment alongside the Black Lives Matter movement can be justified by its core functions in seeking a better community. First of all, the Black Church, as usual, educates its members on the necessity of fighting social injustices like police brutality. Their main objective from that perspective is to influence policymakers through Christian teachings, and above all, abide by the biblical mandate for the Church to bring justice. This time round, unlike the Civil Rights Movement, the Church is not at the forefront of the advocacies; it rather plays a secondary but important role. Education is a key, and using it as a way for leveraging change is synonymous with taking sides with the BLM.

Secondly, the role of the Church goes beyond bringing short-term solutions to social injustices like mass incarceration and police brutality. In fact, it holds a great and powerful influence that helps empower the Black Lives Matter movement. Black Churches in the United States of America are known for lobbying the local and national policymakers in favor of Black people. The concrete example of the "Moral

Mondays” initiative, led by Rev. William J. Barber II, shows that the Black Church aligns with the main goals of the BLM. Launched in 2013 in North Carolina in response to harmful state policies, it is evidence that the Black Church is permanently engaging in advocacy roles, supporting initiatives that intersect with the vision of the BLM. Although the “Moral Mondays” movement is not officially part of the Black Lives Matter movement, its leader, Rev. William, is used to speaking against police brutality, racial inequality, and other social scourges African Americans are facing nowadays. By choosing formal advocacy ways and not protests, the Black Church makes sure to tackle the root causes of the problems.

Finally, in addition to education and direct advocacy, the Black Church, serving as a historic and institutional partner for Black people and their movements, plays a key role in anchoring activism. As an ideal advocacy partner for the BLM, the Black Church, through its stable institutions, supports Black activism and advocacy in different ways. It not only offers safe spaces for meetings but also serves as a channel for communication between policymakers and advocates from the BLM. Taking advantage of its traditional mobilization power, the Black Church also serves in organized protest mobilizations by the end of which important decisions are likely to be taken. In the same token, BLM activists and advocates for reforms seek assistance from the Church when it comes to fundraising and resource mobilization. Though the BLM is not a church-led movement, it benefits from the experience, authority, assistance, and strategies of the church in its attempt to address social issues through advocacy.

## **2.2. The Role of the Black Church in Youth Activism**

The Black Lives Matter movement is recognized for being a decentralized effort led by a new generation of activists from diverse backgrounds. While this can be viewed as a departure from the traditional model of leadership emerging directly from the Church, the truth is that the Black Church remains a vital support for Black youth. Youth activism is essential to the success of any movement, which is why Ling (2000), cited by Blanchet and Zion (2023), emphasizes that “an important and often

overlooked aspect of this movement is the fact that young people were at the center of this work and were on the frontlines on the ground engaged in the local work of the movement” (p.13). It is vital to consider the role and participation of Black youth in all the victories achieved by Black movements in the United States since the rise of Black Lives Matter; however, it is even more important not to underestimate the support the Black Church provides them. Through capacity building and providing spaces, the Church has always been involved alongside Black youth during crucial moments in their lives. Prominent leaders of the BLM, like Alicia Garcia and Opal Tometi, grew up in Christian communities and inherited moral accountability and community leadership from the Black Church’s tradition.

On the one hand, the Black Church as a global institution does not openly take sides with the BLM movement, but some independent churches serve as resource hubs for youth-led initiatives. These churches offer safe spaces for activist groups led by young people, which allows them to plan and organize their movements without being disturbed. They use these premises to coordinate their protests, train their members, and offer refuge to persecuted people. The role of the Church does not stop there; it also helps to mobilize students by facilitating contact with local schools and universities. Fundraising networks and financial support are also part of the Black Church’s contribution to the success of youth-led initiatives in favor of social justice and racial equality in the United States of America. Without these opportunities offered by the Black Church, it would be difficult for young activists to engage strongly in activism within the BLM. The courage and determination of young Black activists reside in the trust they place in the infallible Black Church.

On the other hand, education, training, and empowerment of the members are core principles in Black Churches in the U.S. In Black Churches, young African Americans are lucky to participate in choirs, debates, youth groups, usher boards, and many other initiatives that help them build some skills in public speaking, bargaining, and grassroots organizing. The passage of Black youth in Black Churches can be said to be a significant step in their social and political engagement. Especially for African

American young people, the Black Church is a pool of future leaders, an informal training ground. Young activists in the BLM easily translate the different skills they learn in churches into social and political activism. For the particular case of the BLM, which is said to be a digital movement, its sudden rise and development are attributed to the religious background of its members. In the same churches, Black youth are acquainted with communication, storytelling, and testimonies, which are central in the outreach and protest strategies of the BLM.

### **2.3. The Role of the Black Church in Moral Leadership**

African Americans' adherence to the Black Church dates back to the slavery period and can be justified by the former slaves' desire to reconcile with hope and learn how to resist. Not only did they find refuge and security in the Church when all the institutions aligned with the mainstream community to subdue them, but they also found within it a special kind of leadership inspired by the bible and the life of Jesus. Churches shared their vision of a fair world, human dignity, collective responsibility, and served as platforms for collective actions against oppression. By simply shedding light on biblical principles, the Black Church contributed to shaping what has become known as the moral leadership, which guided the Civil Rights Movement of the 1960s-1970s, and later on, the BLM. In the context of the BLM, the Black Church is not only seen as a moral authority and a source of leadership that guides both individuals and collective commitments against social injustice, but also as a moral compass for millions of Black people in the U.S.

Firstly, for the Black community, the Black Church is the only moral and legitimate authority that can speak on behalf of the community and launch collective actions. Within the Church, there are those leaders who make the connection between spiritual values and social justice, inspiring thousands of congregants through exemplary rules. The biggest challenge with these moral leaders is to remain faultless so that their words and behaviors align with their espoused principles. As suggested by Hannah et al. (2005), "Inconsistent leader behavior can result in the follower perceiving a break from their psychological contract with the leader, resulting in a

downward spiral of progressively higher levels of distrust” (p.67). When distrust occurs, it becomes difficult for the leader to mobilize the masses, and it hinders the Church’s authority because the legitimacy of the Church lies is linked to the honesty and moral virtues of the people who work in it. That is how they can influence public discourse and call for social changes.

Secondly, the Black Church is perceived as a moral compass, a place where people are taught the values of integrity, justice, human dignity, and compassion. Through the sermons and bible studies, congregants are equipped with good skills for ethical decision-making when pastors address social issues like poverty, racism, and inequality. They learn that they should reject injustice in all its forms and advocate for equality and fairness. When the BLM launches a campaign against police brutality, for example, what makes people react quickly is the conviction that it is an injustice done to Black people. Engaging in all the protests as requested by the BLM is a way for them to restore truth and justice for a community, for humanity, convinced that all men are created equal. The Church does more than simply teaching the bible to followers; it contributes to shaping mindsets and changing visions of many people on how the relationships within the community should be. Mutual help and the sense of responsibility are core values that people easily translate into activism, allowing them to identify with the problems of the community and to fight them collectively.

## **Conclusion**

The objective of this article has been to analyze the role of the Black Church in the emergence of Black movements in the United States of America. As a historically powerful institution, the Black Church has played a crucial role in the rise and life of two important Black movements, such as the Civil Rights Movement of the 1960s and the Black Lives Matter movement of the 2010s. The study has analyzed the Black Church, not only as a religious institution, but also as a catalyst and safe home for Black activism. The Social Movement Theory has been used to help

understand how African Americans organized within and around the Church to protect their interests in the face of an oppressive and discriminatory racial system. It has been applied to show how collective action, leadership and organization, and cultural identity helped African Americans, not only, resist but also challenge systemic and structural racism. The article has revealed that the Church played specific, yet similar roles in both movements. On the one hand, it helped shape the Civil Rights Movement in different ways. Firstly, it served as a haven in times of racial oppression, repression, and marginalization; African Americans could easily find refuge there. Secondly, it served as a unit of support and mobilization for Black folks and their movements. The Black Church mobilized people and resources for the activities of the movements. Finally, it served as an educational background by offering educational programs. On the other hand, the Black Church has contributed to the rise of the Black Lives Matter movement in quite a specific way. At first, it helped shape their advocacy mindset and contributed through its influence to some settlements. Second, it fueled Black activism with a youth prepared for militancy. Third, the Black Church helped shape the moral values of African Americans who remained attached to them, which motivated them to join the movements. In the whole, the Church helped initiate, lead, and control the key Black movements in the United States of America. Their role was so determining in the success of the movements; none of the movements would have reached that far without the full devotion of the Church.

## References

- Parrott-Sheffer, C. (2019), 16th Street Baptist Church bombing, *Encyclopædia Britannica*, <https://www.britannica.com/event/16th-Street-Baptist-Church-bombing>
- Elliott, D. (2020, June 17), 5 years after Charleston church massacre, what have we learned? *NPR*, <https://www.npr.org/2020/06/17/879410377/5-years-after-charleston-church-massacre-what-have-we-learned>

- Kang, J. C. (2015, May 4), Our demand is simple: Stop killing us, *The New York Times*, <https://www.nytimes.com/2015/05/04/magazine/our-demand-is-simple-stop-killing-us.html>
- Ghose, S. K. (2017), The role of the black church in the American civil rights movement, *University of Information and Technology Services Journal*, 5(1), 58-68.
- Calhoun-Brown, A. (2000), Upon this rock: The black church, nonviolence, and the civil rights movement, *PS: Political Science & Politics*, 33(2), 169-174.
- Bermanzohn, S. A. (2013), Violence, Nonviolence, and the US Civil Rights Movement, In *Violence and Politics* (pp. 146-164). Routledge.
- Morris, A. D. (1986), *The origins of the civil rights movement*, Simon and Schuster.
- Barnes, S. L. (2015), To educate, equip, and empower: Black church sponsorship of tutoring or literary programs, *Review of Religious Research*, 111, <https://doi.org/43920082>
- McDaniel, E. L. (2013), The Black church and defining the political, *Politics, Groups, and Identities*, 1(1), 93-97.
- Gordon, G. & Evans, B. (2002), The mission of the church and the role of advocacy. Retrieved from <http://place.asburyseminary.edu/cgi/viewcontent.Cgi>.
- Blanchett, W. J., & Zion, S. D. (2023), Black Youth Activism Was Pivotal to the Civil Right Movement: How Black Lives Matter Is Inspiring Education Activists of Today, In *Young people shaping democratic politics: Interrogating inclusion, mobilising education* (pp. 9-30). Cham: Springer International Publishing.
- Hannah, S. T., Lester, P. B. & Vogelgesang, G. R. (2005), Moral leadership: Explicating the moral component of authentic leadership, *Authentic leadership theory and practice: Origins, effects and development*, 3(1), 43-81.