AN INVESTIGATION OF INCULTURATION OF RELIGIOUS LIFE
IN TWO FEMALE ROMAN CATHOLIC CONGREGATIONS OF
ZAMBIA
by
TOMAIDA LUMBIWE CHILUMBU MILINGO
A THESIS SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
IN RELIGIOUS STUDIES
THE UNIVERSITY OF ZAMBIA
LUSAKA
2015

♀

TABLE OF CONTENT

♀
DECLARATION

I, Tomaida Lumbiwe Chilumbu Milingo, declare that this Thesis presents my work and it
has not been submitted for a degree at this University and any other University.
Signed: ……………………………………………..
Date: ……………………………………………..

♀
COPY RIGHT

♀
APPROVAL

This Thesis of TOMAIDA LUMBIWE CHILUMBU MILINGO is approved as fulfilling
the requirements for the award of the degree of Doctor of Philosophy in Religious Studies.
Name Signature Date
……………………………………….. ……………… …….........................
……………………………………….. ……………… …….:……….........
……………………………………….. ……………… ....

♀
DEDICATION

This work is in memory of my late mother, Marian Tisaine, 1938 - 16 February 2014;
my late son Augustine Kamuzu, 11 September 1991 - 20 May 2014; and my late father
Martin Dalaka. It is also in honour of my uncle Archbishop Emmanuel Chilumbu Milingo
who sponsored my formal education from Primary through to tertiary level and taught me
the traditions of our family and tribe and initiated liturgical inculturation in the Archdiocese
of Lusaka. Furthermore, the work is also in memory of Mary the only biological sister I had
and my five late brothers; John, Joseph, Augustine, Benedicto and Yakobe. Equally, I
dedicate this work to late Dr. Henry Kaluba, and the Handmaid Sisters of the Blessed Virgin

Mary, in particular Sr. Celine Namalambo, who all believed in me and understood my predicament when I could not continue with religious life. Their exemplary lives have been a constant source of support and inspiration for me.

♀

♀
LIST OF ACRONMYS

AFER - African Ecclesiastical Review
AZACC - Association of Zambian Catholic Clergy
ATR - African Traditional Religion
AMECEA - Association of Member Episcopal Conferences of Eastern Africa
CUEA - Catholic University of Eastern Africa.
FENZA - Faith and Encounter Centre Zambia
HBVM - Handmaid Sisters of the Blessed Virgin Mary
IMBISA - Inter-Regional Meeting of Bishops of Southern Africa: Angola, Botswana, Lesotho, Namibia, Mozambique, South Africa, Swaziland, Zimbabwe, Säo Tomé and Pr.ncipe.
MGR - Monsignor
NCCW - National Council of Catholic Women
NGO - Non - Governmental Organisation
SCC - Small Christian Community
SECAM - Symposium of the Episcopal Conferences of Africa and Madagascar.
SJ - Society of Jesus
ZAS - Zambian Association of Sisterhoods
ZEC - Zambia Episcopal Conference

♀
ABSTRACT

Inculturation is an approach or method that has been used by the Roman Catholic Church to indigenise Catholicism especially in Africa and Asia. Inculturation is the encounter or dialogue between the Christian message and cultures.
The study sought to investigate the inculturation of women.s religious life in Zambia. Two women congregations, one missionary and one local were sampled for the study. The study was carried out in four provinces of Zambia namely; Central, Copperbelt, Lusaka and Southern.
Domestication of the Catholic faith has evoked different responses in the Roman Catholic communities, theologians, scholars of religion and critics of varying dispositions. It has brought about two schools of thought. There are those who see inculturation as a valuable and effective tool for evangelisation of the Gospel in Africa, and those who see it as threatening the core values of Catholicism or diluting them.

The study used the qualitative case study design. The research design targeted a population of 89 participants. It included 55 sisters, 2 bishops, 10 priests, 8 former sisters, 4 former brothers and 6 practising Catholics. Data was collected through interviews, focus group discussions, observations and document analysis. The data was analysed using the thematic approach and presented in a descriptive manner.

The findings revealed that there was a degree of implementation of inculturation of religious life in some areas such as liturgy, prayer, religious ceremonies and some aspects of community living and dress mode. However, the process of implementation has been slow and no implementation has occurred in the area of evangelical counsels (vows of chastity, poverty and obedience).

The study also established that there were particular reasons that hindered or slowed down the inculturation of religious life in Zambia. These included conservative leaders in both congregations and the Church, cultural diversity, non appreciation of African values by some religious persons, lack of knowledge of the Zambian culture, ill understanding of the concept of inculturation, fear of diluting the Christian message and religious life, and rigid Canon Law and Constitutions.

Consequently, the study identified a number of measures to address the challenges contributing to hindering or slowing down of the process of implementation of inculturation of religious life. The measures include educating the religious persons on the significance of inculturation of religious life, putting in place deliberate policies that would encourage the sisters to take the risk of embarking on the process of inculturation, having qualified personnel in formation houses, carrying out more research on inculturation of religious life. It was further recommended that the Church and congregation leaderships should be more flexible and give freedom and encouragement to those interested in domesticating religious life.

♀

Overall, the researcher argues that, since the Synod of Bishops on Consecrated Life gave a directive to inculturate religious life, the onus is on the religious persons themselves to realise the significance of integrating religious life with local cultural values. This is because inculturation cannot be imposed, rather it is spontaneous and it requires reflection on the part of sisters themselves to find a way of living an inculturated religious life.

♀

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter gives a synopsis of the background to the study. The presentation begins with the reasons for undertaking the study, thereafter; the chapter presents the problem under investigation, purpose of the study, the objectives and the research questions through which the study objectives are addressed. The chapter also provides the significance of the study, as well as operational definitions of key terms used in the study, study sites, organisation of the study and ends with a summary.

1.2 Background Information to the Study

The researcher.s interest in this research stems from her religious experience as a former Catholic sister. The researcher wanted to undertake the study to find out whether or not there had been inculturation of religious life in women congregations in Zambia. Shorter (1988: 11) defines inculturation1 as the on-going dialogue between faith and culture or a dynamic relationship between the Christian message and culture or cultures. Another way of expressing it, that it generally refers to adapting the gospel to the cultural contexts of any given people, especially in non-Western contexts.

1 The term inculturation has been defined differently by many scholars. Nevertheless it is generally understood as adapting the gospel message to the cultural contexts of any given people, especially in non-
Western context.

As a former religious sister, I wanted to find out whether the Zambian Catholic religious women had realised their dream to inculturate religious life as they had envisaged in the 1970s (Verstraelen, 1975; Hinfelaar, 2004). For some years, the Catholic Church has attempted to develop a policy of inculturation. The extent to which this policy has been

♀

translated into reality has not been comprehensively explored. Then, there is a notion that religious African men and women perceive their consecrated life not as African but as an importation from Europe (Kiaziku, 2007). Therefore, the desire of these religious men and women is to Africanise religious life. As once a religious sister, the researcher did not understand why, during the formation (training) period, almost all the prayers were said in English and the formation programme in the noviciate was based on a Western curriculum. Already at that time, the researcher wished she prayed in an African or Zambian way. The prayer and spiritual life taught to was Europeanised. One reason for the foregoing scenario could be that the formators who trained the first African sisters were themselves Europeans

and most of the local congregations were founded by them because religious life in Africa is
as foreign as any other ecclesial institution brought by the missionaries (O.Reilly, 1996).
This study sought to investigate whether inculturation of religious life has taken place in the
two identified women congregations of Zambia. The researcher participated in the opening
mass of the Special Assembly of the Synod of Bishops on Africa in April 1997, held at the
Vatican, Rome, whose theme was "Evangelisation in an African Context." From 1993 to
1994, the researcher studied at the University of Leeds, England, and during the studies the
researcher was exposed to women studies and a small component of her Masters thesis was
on the inculturation of religious life in Africa.

In this study, the researcher further investigated inculturation of religious life so as to
contribute to the knowledge of inculturation in Africa. The other reason for undertaking the
study was to find out whether Archbishop Emmanuel Milingo.s idea of inculturating
Christianity in Zambia had yielded results. Archbishop Milingo introduced the initial idea of
localising Christianity and founded two local congregations of religious sisters and brothers

♀
♂
(The Daughters of the Redeemer and Brothers of St. John the Baptist), through whom he
attempted to inculturate religious life.
During Pope Paul VI.s memorable visit to Kampala in Uganda in 1969, in his address to the
African based Bishops, he acknowledged the burning and much discussed question
concerning evangelisation and African culture. He declared, "You must have an African
Christianity. Indeed, you possess human values and characteristic forms of culture, which
can rise to perfection such as to find in Christianity expression of its own, and genuinely
African" (Burke, 2001: 17-18). In April, 1994, the Catholic Church held a Special Assembly
of the Synod of Bishops on Africa, whose main objective was "Evangelisation in the
African Context." Five themes were discussed: proclamation of the Good News,
inculturation, dialogue, justice, and peace and the means of communication.
At this Synod, the African Bishops advocated for a "Truly African Church", which was
interpreted as inculturation of Catholicism, and which became the most discussed theme at
the Synod (Mc Garry, 1995). The Bishops pointed out that for evangelisation to be effective
in Africa; inculturation of the Christian message in all cultures was essential and necessary.
It was acknowledged that the values of Christ were not fully integrated with the African
values. The African bishops were unequivocally convinced that the way forward for
evangelisation in Africa was inculturation. The Association of Members of Episcopal
Conferences in Eastern Africa and Inter-Regional Meeting of Bishops of Southern Africa
(AMECEA and IMBISA), bishops stated the following at the end of the synod:

We had to admit that the values of Christ have not yet
been fully integrated with our own African values. Our
traditional African values, which still affect us at the
deepest levels of our being, in spite of the passing of so
many of our traditional ways through the influence of
modern life, have not been sufficiently touched by our

♀
♂
Christianity nor has our way of being Christians become
fully African (Mc Garry, 1995: 55).

In October 1994, another Synod of Bishops was convoked. It was on Consecrated Life2.
One of the themes that were discussed at the synod was the "Inculturation of Consecrated
Life." Inculturation was regarded as critical to consecrated life. Cardinal Hume stated that
"to inculturate the gospel and consecrated life means to root it and to make it come out in
the concrete reality of a given culture." At the assembly, the Bishops stated that when
dealing with inculturation, there was need to have personal formation and good knowledge
of the culture of all those who were involved. To emphasise the importance of integrating
culture and Christianity, they said "when the religious go to a new area, they should get to
know the local culture, language and traditions before beginning evangelisation" (Hume,
1994).
The Synod of Bishops on Consecrated Life called upon religious men and women to
inculturate religious life. Indeed, some scholars have agreed with the bishops on the need to
inculturate religious life. Kiaziku (2007), Burke (2001), Musonda (1997) and Nwagwu
(1997) agree that religious life should be inculturated so that it becomes more meaningful to
religious men and women and the people they serve. Giocavelli in Kiaziku (2007)
complains that the religious lifestyle that is generally followed is widely seen by their
African members as an importation from outside. A religious sister points out that:
A feeling of uneasiness seems to spread throughout
religious communities, where the religious sisters seem to
suffer the loss of their African identity and their ability to
live as consecrated persons in the totality and unity of
their being has been undermined (Kiaziku, 2007: 85).

2 Religious life is also known as consecrated life and the two can be interchanged though religious life
is
exclusive to those religious men and women who publicly profess the three evangelical counsels namely;
chastity, poverty and obedience.

♀
This was why this researcher was interested in finding out if the religious life of sisters had been inculturated at all and whether or not this had added value to the religious life of sisters in the Zambian Church.

There are local and international religious congregations of both men and women in Zambia. At the time of the research there were 1,596 religious sisters in Zambia. Seven of the congregations were locally founded and 23 were of missionary origins. This figure is a combination of sisters and nuns3. The nuns belong to the Poor Clares Order; these are found in a monastery east of Lusaka, (Catholic Directory, and 2010: 38). The rest of the sisters in other groups live in open or „apostolic. communities. Although there are few Zambian congregations, the Zambian sisters nonetheless outnumber the non-indigenous ones as some Zambian girls/women have joined international or foreign congregations.

3 The word Nun is still used as a blanket term for both nuns and sisters.

1.3 Statement of the Problem

The introduction of Christianity coated with Western values clashed with African cultures in sub-Saharan Africa. Christianity was the victor, and those who converted to Christianity equally converted to Western values and ideas. The converted Africans belonged to two cosmologies, namely, African Traditional Religion (ATR) and Christianity. As a result, the new faith was only skin- deep in most African converts. This was partly why the Synod of Bishops on Consecrated/Religious Life had been calling for the inculturation of religious life and this is the reason for the Zambian Catholic sisters. desire to live an Africanised religious life. However, the extent to which this had been achieved was not known because there was no empirical evidence documented to show how religious life had been inculturated in Zambia.

♀
1.5 Purpose of the Study

The purpose of the study was to investigate how inculturation of Catholic sisters. religious life in Zambia had occurred.

1.6 Objectives of the Study

The specific objectives were to:

1. Establish reasons for the inculturation of religious life.
2. Identify aspects of Catholic sisters religious life which have been inculturated.
3. Investigate reasons for slow implementation or hindrance of the inculturation of Catholic sisters. religious life in Zambia.
4. Propose measures aimed at improving inculturation of religious life in Zambia.

1.7 Research Questions

In order to address the four objectives listed above, the study had four research questions:

1. What were the reasons for the inculturation of religious life in Zambia?
2. What aspects of religious life would the Catholic sisters want to inculturate?
3. What reasons (if any) could hinder or slow down the implementation of the inculturation of Catholic sisters. religious life in Zambia?
4. What measures could lead to improving the implementation of inculturation of Catholic sisters. religious life in Zambia?

1.8 Significance of the Study

As early as the1970s, the Zambian Catholic sisters expressed the desire to integrate Catholicism with African values and virtues of religious life as this would bring their religious life closer to their culture and reflect African cultural values, norms and beliefs in their Catholic faith. The significance of this study lies in the fact that it was the first of its kind in Zambia and it explored a notion that might not have been addressed by the Church. Therefore, the study highlighted specific areas in which inculturation had been a success and where it had been unsuccessful. The study would also add to the existing scholarly research

♀
and literature on inculturation. Finally, the leaders in the Church and congregations might benefit from the study as they can use its findings in the effort to enhance inculturation of religious life in Zambia.
1.9 Study Sites
The study was conducted at five sites in four provinces of Zambia, namely: Central, Copperbelt, Lusaka and Southern. The sites where the study was carried out included convents, formation houses, homes, parishes and offices. The four provinces were chosen on the basis that the local congregation, for instance, was first established in Southern province, thus making it easy for the researcher to access the records. Secondly, the former two major superiors of the local congregation were found in the two convents at Chikuni and St. Kizito

Pastoral Centre in Monze. In addition, the three provinces represented rural and urban areas in Zambia. Lusaka, Copperbelt and Central provinces were considered to be urban while Southern Province was considered rural. This combination of urban and rural provinces in the study helped the researcher to understand the reasons and challenges of inculturation from a broad perspective.

1.9 Definitions of Operational Concepts

In this study, the key concepts have the following definitions:
Catholic Church: refers to the Roman Catholic Church.
Religious Life: also known as Consecrated Life is a way of Christian living within the Catholic Church. The religious men and women publicly profess three vows known as chastity, obedience and poverty. This was in accordance with Church Law (Canon 573-746 of the Code of Canon Law). „Consecrated Life. and „Religious Life. can therefore be interchanged though religious life is exclusive to those religious men and women who publicly profess the three vows.
Evangelical Counsels: refers to the vows of chastity, poverty and obedience derived from

♀

Gospels, that religious persons, both female and male, promise to live temporarily as well as perpetually.
Religious Persons are those men and women in the Catholic Church who profess simple vows and also live a common life.
Community of Sisters: refers to a house in a congregation of religious women living together as a community and sharing everything in common.
Professed Sisters: refers to the sisters that have made the three vows of chastity, poverty and obedience.
General Chapter: is a conference that is held every six years to choose leaders and discuss pertinent issues such as the life style of the sisters, finances, the constitution election of leaders.

1.10 Outline and Sequence of the Work

This thesis comprises eight chapters. Chapter one introduces the study by providing background information on the topic of investigation, statement of the problem under investigation, including the purpose and significance of the study. The chapter also outlines the study sites, defines key terms in the study and outlines structure of the thesis and finally it provides a summary. Chapter two discusses Christianity and inculturation in Africa. It explains the encounter between Christianity and the African culture. The chapter deals with the concept of inculturation, its historical development in the Catholic Church and how it was implemented in Africa through Small Christian Communities. It also presents the introduction of African liturgical rites and Rome.s reluctance to allow their growth. It further examines the introduction of inculturation in the Roman Catholic Church in Zambia.

Chapter three deals with the historical development of religious life in general and gives a brief history of the development of the same in Zambia including the establishment of indigenous congregations in the country. Chapter four reviews some of the available literature considered to be related to the study in order to place the investigation within the

♀

context of similar research, thereby enriching it as well as providing justification for it. Chapter five describes in detail the methodology used to collect data in order to provide answers to the questions raised in chapter one. It explains the study design, population, sample, sampling procedure, methods and instruments for data collection procedures (including problems encountered) data analysis process, and ethical considerations.

The sixth chapter presents the findings on the inculturation of Catholic sisters. religious life in line with the objectives of the study. Chapter seven discusses the findings of the study, while chapter eight presents the conclusion and recommendations of the study. It also suggests areas for further research.
1.11 Summary
In this Chapter, an introduction of the investigation into the inculturation of Catholic sisters. religious life in Zambia has been presented. The presentation began with an explanation of the researcher.s interest in the topic. The Chapter further stated the research problem under investigation, the purpose and objectives of the study. It also presented the research questions through which the study objectives were addressed, followed by the significance of the study. This was followed by an outline of the study sites. Towards the end the chapter provided definitions of concepts, structure of the thesis and ended with a summary of the Chapter. The next Chapter discusses Christianity and inculturation in the Catholic Church and its implementation in Africa.

♀

CHAPTER TWO

'INCULTURATION' IN THE ROMAN CATHOLIC CHURCH'

2.0 Introduction

In this study, the presentation of the history of inculturation in the Catholic Church begins with defining and exemplifying some of the core concepts in the analysis of the implementation of the inculturation of religious life. There were a lot of religious concepts that are found in the area of religious life and inculturation. The researcher, however, attempted to examine only those definitions that were relevant to the present study. The researcher considered the history of inculturation in the Catholic Church as the epitome of the study. The chapter discusses the efforts made by Popes Paul VI and John Paul II in inculturating Christianity in Africa and the call on the religious men and women to inculturate religious life.

2.2 Inculturation

Although the enthusiasm about inculturation comes from the Church in Africa and Asia, this theme has become significant throughout the Christian world. God chose and revealed Himself to a particular people of Israel with whom He sealed the first covenant. In Africa, the significance of inculturation is evidenced by abundant literature, and the Church.s recognition the importance of inculturation through many of its documents such as the Vatican II (1962-1965), Lumen Gentium, the Dogmatic Constitution of the Church, Ad Gentes, and the Decree on the Church.s Missionary Activity.

In the first Apostolic Letter to Africa, Pope Paul VI gave a positive appreciation of some African traditional values (the first time in a Magisterial document), relating to the spiritual

♀

view of life, God.s permanence in African life, and family bonds. He concluded that, "the African who becomes a Christian does not disown himself, but takes up the age-old values of tradition in spirit and in truth." Two years later, in 1969 during his memorable visit to Kampala in Uganda and while addressing Bishops from all over the African Continent, he acknowledged the importance of integrating the Gospel and the African culture. Notable, the word „inculturation. comes from culture. So before inculturation is discussed, the concept of culture will be discussed first.

2.2.1 Culture

Social scientists define culture in many different ways. In any case, the term culture derives etymologically from the Latin verb colere, chui, cultuum, which means to cultivate, to take care of something. It was used especially in reference to cultivating the ground. To express the idea of culture in relation to humans, people spoke of humanus civilisque cultus. Throughout human history, scholars such as anthropologists have defined culture in different ways. This indicates something of the contentious nature and a complexity of cultures. In 1871, Sir Edward Burnett Tylor, an ethnologist, used the term to mean complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Shorter, 1988). From Tylor.s definition, culture comprises those human attributes that are learned and learnable and not acquired and are therefore passed on to an individual or society. On the other hand, Shorter (1988: 4) himself defined culture as "an attribute of human beings in their diversity" and Kiaziku (2009) describes culture as all that a human being acquires or produces with his/her ingenuity and his/her effort.

Arbuckle (2010) pointed out that cultures were fragmented and dynamic and that cultures couldn.t be defined in the modernist definition and since culture is fragmented and dynamic,

♀

there is need to rethink its nature its new ways. In modern times, the concept vastly applied in different situations such as „global culture,. „youth culture,. „pop culture., „postmodern culture,. „corporate culture,. „political culture. and „violence culture.. According to Arbuckle (ibid: 17), culture is:
A pattern of meanings encased in a network of symbols,
myths, narratives and rituals created by individuals and
subdivisions, as they struggle to respond to the
competitive power and limited resources in a rapidly
globalising fragmenting world, and instructing its
adherents about what is considered to be the correct way
we feel, think, and behave.
Arbuckle seems to be proposing a new way of looking at culture as it has been evolving. As already stated, in modern times, it has also come to mean different things, including, culture has meant symbols and myths and culture as religious symbols which have been vastly applied in different situations.
In his definition of culture (Geertz, 1973) stressed the fundamental role of symbols. He stated that culture was a "pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about attitude towards life." Geertz uses the term symbol to

explain culture. According to Webster's Dictionary a "symbol is something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance." From the definition, when we see a symbol, we know that there is a meaning behind what was actually being shown. It could be a visible sign or something invisible. The sign could be a place, word or action that represents something other than itself. In relation to culture and the Church.s mission in transmitting the Christian faith in the modern world, Second Vatican Council (1965:229) describes culture as follows:

♀
The word culture in the general sense refers to all things
which go to the refining and developing of man.s diverse
mental and physical endowments. He strives to subdue
the earth by his knowledge and by his labour; he
humanises social life in both the improvement of customs
and institutions; he expresses through his works the
general spiritual experiences and aspirations of men
throughout the ages; he communicates and preserves them
to be an inspiration for the progress of many, even of all
mankind.
Culture therefore was what constitutes the human person. No human being exists without culture. It was culture that makes a human being different from other creatures and it was culture that gave a concrete human group the meaning of life. Culture is what human beings are and what they learn. It was a way of living of a particular group of people which makes what they are and it provides their world-view and their identity. Culture was an important aspect of the human society; it was not static but fragmented and keeps on evolving.

2.2.2 African Traditional Religion

African Traditional Religion (ATR) involves a lot of things which add up to make a complex phenomenon which can be perceived from different perspectives. For example, the phenomenon can be perceived from social, psychological and anthropological point of views, just to mention a few.
Mbiti (1991) does not define African Traditional Religion because religion was complex. He says that culture should be seen in five parts and that all the parts work together to give a complete picture of what constitutes African religion. These include beliefs and practices, ceremonies, festivals and religious objects and places (values, morals and religious leaders). Therefore, these five essential elements make up religion for an African. Magesa (1977) adds that ATR was more than just religion for an African because it was part of an African and it was within an African.

♀
A very important aspect of African Traditional Religion was the veneration of ancestors. Mbiti (1991) attests to the significance of ancestor veneration when he explains that, the ancestral spirits were the most intimate gods of the Bantu: they were part of the family or tribe, and are considered and consulted on all important occasions. Ancestors are part of the family or tribe. Therefore, there are acts of respect which are directed to them such as offering sacrifices and consultations relating to the affairs of the family or tribe. Another example of these acts of respect was the pouring of beer on the ground or graves. The belief was that ancestors have survived death and are living in a spiritual world but are still taking keen interest in the affairs of their families Parrinder, (1958). Another significant aspect of African Traditional Religion is its „two-tier. belief system exemplified in Horton.s thought experiment of 1971. The two „two-tier. system means that Africans believe in the world of lesser spirits and the Supreme spirit.
According to Horton (1971), Africans have lived out their lives in the microcosm underpinned by the lesser spirits who are active while the Supreme Being lies dormant because He was distant and vague. He commanded no shrine cult and hardly any attention was given to Him. The Supreme Being was associated with the macrocosm or the world as a whole, but as already indicated, He is seldom approached by human beings because the primary guardians were lesser spirits.

Horton (ibid) further argued that mass conversion in Africa was as much due to developments in African indigenous cosmology as it was due to missionary activity. However, Horton.s argument came under considerable attack from other scholars. For this study, the researcher wants to show that the sisters, who are the focus of the study, carry with them the „two-tier. belief systems as long as they are Bantu. They may not be believers

♀
in their African Traditional Religions, but they are Bantu and in the context of this study, they desire to live like Bantu people. The researcher therefore, explored which aspects of the religious life of the sisters were Africanised.

2.2.3 Christianity and African Traditional Religion

Christianity as a religion coming from outside of Africa encountered the local religious beliefs, traditional practices and customs. Africans were receptive and accepted the new faith but them also, in some cases, rebelled by refusing to accept the faith. An example of a situation where African converts were receptive to the new religion is provided by Strayer in Carmody, (2001: 3), when he gives an example from Kenya, at an Anglican mission, where

a missionary is said to have written the following: "All their fetish worship has stopped. We have commissioned to destroy every sign of it. The people have stopped wearing charms." Some of the religious beliefs in African culture relate to witchcraft, ancestral spirits and possession spirits. In Zambia, the mizimu among the plateau Tonga (their lineage spirits) and imipashi are lineage spirits among the Bemba of Northern province are good examples of religious beliefs.

Christianity encountered African religions and cultures as early as the first century in North Africa, but it came to the sub-Saharan region during the colonial period. Some White missionaries, like their colonial counterparts, came with a superiority complex, as Hastings (1989: 23) points out that "missionary ignorance was very much part of a vast European insensibility to a world as different as that of Africa, particularly at the time of Europe.s greatest sense of its own cultural superiority." When the White missionaries encountered African religions and cultures, they did not understand them, and therefore undermined them. This rejection of their beliefs resulted in Africans rejecting their own culture also by

♀

adopting the new religion and new culture it came with. Strayer in Carmody (2001: 3) refers to this when he argues that, "the nationalist perspective has emphasised the extent to which mission activity has transformed traditional patterns of African life by undermining the cultural self-confidence of their converts." Ter Haar (1992) also points out that missionary western education was actually a source of estrangement from culture for the Africans. Chibueze (2007: 215) expresses the same point in this statement:
Western Christianity and non-African religions have had
at their core a subtle mix of encouragement and coercion
in "christening" and "civilising" the indigenous people
and prodding them to see their heritage in the dark colours
of evil, everything that existed before the advent of
Western Christianity and "civilisation" was stamped
heathen. Not only among the Igbos, but all over the
continent of Africa, major non-African religions have
destroyed the characteristic features of African life.

As stated above by several scholars, missionary ignorance, western education and Europe.s superiority complex contributed to undermining African religions and cultures to the extent of alienating an African from the core of being a human being hence, the argument that Christianity has remained superficial in many African Christians. As Kapula (1978: 126) asserted: "African Christians did not get good formation in Christian values and Christianity to an African was like a coat that was worn when going to church and removed when the service was over." In order for Christianity not to remain a foreign religion to new converts, Vatican II reforms in the Church, called for a change of perception towards other cultures such as that of Africans and Asians as indicated in a number of Vatican II documents among them, the Church in the Modern World and Evangeli Nuntiandi. Instead of total uniformity among all cultures, the principle of adaptation was approved and encouraged (No. 37-40). No Church Council had prior to Vatican II had ever addressed the question of culture. In Pope Paul VI.s Apostolic Exhortation, Evangeli Nuntiandi, on the Evangelisation of the

♀

people, Pope John Paul II saw the significance of relating faith to culture. So in 1982, he established at the Vatican, a Pontifical Council for Culture. The Pope insisted that:
There is an organic and constitutive link existing between
Christianity and culture and that the synthesis between
culture and faith is not just a demand of culture, but also
of faith. A faith which does not become culture is a faith
which has not been fully received, not thoroughly thought
through, not fully lived out.

The Church came to the conclusion that it should renew its terms of evangelisation in order to understand the culture of the people whom the missionaries were evangelising in Africa. To this effect, the Church used the blending of faith and culture strategy in evangelisation and later, religious men and women were directed to inculturate their life (Synod of Bishops on Consecrated Life, 1994).

2. 3 The Origins of the Concept of Inculturation

Inculturation as a phenomenon is very old and it goes back to the advent of Christianity, but it is a new principle in theology, especially in the development of African Theology. It became prominent in Christian missiology especially in the Roman Catholic Church as theologians attempted to explain and universalise the Christian message to all cultures of the world. For example, from biblical times to the present, the Church Fathers, the medieval theologians and the Reformers have always encouraged theology to „inculturate., that is to express the Christian faith in culturally comprehensible terms (Shorter,1987). The origins of the term inculturation go back to Herskovits (1952: 39), in the 1930s, who coined the anthropological term „enculturation.. It meant cultural "education of the person." It was borrowed by the Catholic theologians in the 1960s and was given a theological meaning called the never-ending dialogue between the gospel and culture. According to Father

♀
Congar, the term „inculturation. was coined in Japan, as modification of „acculturation..4
Shorter (1988) states that Father Joseph Masson was the first to use the word "inculturation"
in a theological sense in 1962 at the opening of the Second Vatican Council. He wrote:
"Today there is an urgent need for Catholicism to be inculturated in a variety of ways."
Subsequently, the term was transformed into missiological circles, which in turn became a
theological notion describing the way in which the Christian message inserts itself into a
given culture.

4 Y. Congar, O.P.,(1975), Chrisianisme Comme Foi et Comme culture, Evsngelizzazione e culture. Atti del
Congresso Internationale Scientifico di Missiologia (Roma 5-12 Ott. 1975). Roma Vol. 1, 83-103, (no
reference is given to Japanese sources).
5 The adoption of the form "inculturation" at the 32nd International Conference of the Society of Jesus
can be
explained by the fact at this conference; Latin was used as a common language for papers and discussions.

Only the form inculturation is possible. Thus it was the form with – "in-"that stuck.

The term inculturation5 was adopted at the 23rd General Congregation of the Society of Jesus
which took place from 1974 to April 1975, and a decree on inculturation was issued at this
conference to study the concept. In response to the decree, the then Jesuit Superior General,
Father Pedro Arrupe (1978) issued a letter to the whole Society of Jesuit priests and brothers
on the subject of inculturation, tasking the society to study the word inculturation. What
followed were seminars on the notion of inculturation at Gregorian University (1977-1978),
Jerusalem (1981) and Yogyakarta (1983). Father Arrupe challenged the Jesuit Fathers to
risk the "personal shock" of being immersed in cultures and sub-cultures foreign to them so
that they understand the local cultures and the people they evangelise to. Father Arrupe was
actually rekindling the flame that had been started by two Jesuit priests namely, Matteo
Ricci and Roberto de Nobili in the 16th and 17th centuries, who respected the local cultures
of the people whom they evangelised in China and India.

♀
The word „inculturation. appeared for the first time in Papal documents in 1979 (Catechest
Tradendae, the Post-Synodal Apostolic Exhortation on Catechesis, No. 53). In this
document, Pope Paul John II refers to neologism as „inculturation., it being an expression of
the great mystery of "incarnation". The Pope uses the concept of "incarnation" to explain
the dynamism of the gospel which has to penetrate the heart of all cultures. The concept of
"incarnation" is used to relate to the birth of Jesus; that as Jesus was born among the Jewish
people, the Church should be able to embrace all cultures in order for Christianity to be
rooted in the lives of the Africans. Pope John Paul II addressed this issue in several
encyclicals. He defined „inculturation. as the „incarnation. of the gospel in native cultures
and also the introduction of these cultures into the life of the Church (Salavorum Apostolic,
1985, No. 12).

2.3.1. Meaning of Inculturation

In order to express the meaning of inculturation in a localised manner, Waliggo (1986: 12)
defined it as follows:
The honest and serious attempt to make Christ and his
message of salvation to be more understood by people of
every culture, locality and time. It means the reformation
of Christian life and doctrine into the very thought-
patterns of each people. It is the conviction that Christ and
his Good News are even dynamic and challenging to all
times and cultures as they become better understood and
lived by each people. It is the continuous endeavour to
make Christianity truly "feel at home" in the cultures of
the people.
Welbourn (1966) had similar intentions when he described inculturation in the sense of
making Christianity truly "feel at home."

Pope John Paul II gave a definitive definition of inculturation in the Encyclical Redemptoris
Missio when he asserted that inculturation is "an intimate transformation of the authentic

♀
cultural values through their integration in Christianity and the insertion of Christianity into
various human cultures." According to John Paul II, the integration of Christianity and
cultures was a process which is profound and all embracing, involving the Christian
message and the Church.s reflection and practice. It was not a process that is easy because
it must not in any way compromise the distinctiveness and integrity of the Christian faith.

2.3.2 Related Expressions

Before the term inculturation came into use, other related terms were used such as
acculturation, enculturation, contextualisation, indigenisation, adaptation and incarnation.
Acculturation was used by anthropologists and social scientists to refer to contact or
encounter between two cultures and the changes that result from the encounter.
Acculturation was different from inculturation because the Christian tradition is not simply

another culture. In Church discourse, acculturation entails a dialogue with existing local tradition, which, although it needs to be controlled, may lead to some adjustments to the universal liturgical customs. The process of inculturation calls for not only contact but insertion. The Christian message was to be inserted into that culture which is being Christianised, just as Jesus Christ became flesh and dwelt among human beings (John 1: 14). Jesus instinctively took part fully in the culture he was born into, and then critically affirmed and challenged that culture.

Enculturation was a term coined by the anthropologist, M. J. Herskovits. It referred to a process of learning about a new cultural tradition, for instance, the process of socialisation into that new culture. Enculturation was not the same as inculturation because, in the case of the latter, the Christian person does not come empty-handed as he or she has a culture but has a specific tradition to bring to new situation. Roest Crollius (1986: 35) differentiates enculturation and inculturation by pointing out that inculturation was the insertion of the

♀
Church in a culture, rather than the individual. When inculturation was accepted as a tool in theological discourse, it enters into a system of language that was different from that of cultural anthropology.
Contextualisation was used as a metaphor for the process of „weaving together., thus interweaving with the gospel of every particular situation. The term does not refer to a particular culture, whether traditional or modern, but to contexts or situations into which the gospel must be inculturated. Contextualisation is a better term as it uses every particular context and calls for a creative theological reflection. Contextualisation shows greater awareness of the particularity of the historical change that is going on in all contexts. Accordingly Bates (1991) speaks of "contextualisation of the Gospel" (the relationship of the gospel to culture). One must again and again study the situation as it changes. However, the danger of this concept is that it may overemphasise the present context to the detriment of continuity with the past (Schineller, 1990).
Indigenisation was another related term. To be indigenous meant to be native, one was born into a particular context or culture. Indigenisation resembled adaptation except that it stressed the necessity of promoting indigenous clergy and putting the Gospel in indigenous categories and thereby failing to bring out the meaning of inculturation.

Adaptation has been used for a long time to mean inculturation. It was first used by a group of African priests in 1956 who were studying in Rome; they called for the adaptation of Christianity to the indigenous cultures of Africa. It was a term used in pastoral activities, where the preacher attempts to adapt the message and the celebration of the liturgy to the customs of the people being evangelised. It had become a basic principle of missionary activity throughout the history of the Roman Catholic Church, and it was emphasised in the Second Vatican Council documents. The document on Sacred Liturgy speaks positively of

♀
adaptation. It states that adaptation was a basic principle of liturgical forms (Nos. 38-39). The concept was also highlighted in other Vatican II documents such as Perfectae Caritatis6, which deals with adaptation and renewal of religious life. The document asserts that:
The call to religious institutes to renew themselves and to
adapt to the needs of the present time is not based on need
to attract the entrants to religious life, but on the needs of
the church in herself to be relevant to the world of the
present day.
Pope Paul VI called for a more radical adaptation. This was also echoed by Pope John Paul II who pointed out that: "An adaptation of Christian life in the fields of pastoral, ritual, didactic and spiritual activities is not only possible, it was even favoured by the Church. The liturgical renewal was a living example of this. And in this sense you may, and you must, have an African Christianity" (Hickey, 1982: 203-4).

6 It is Decree on the Adaptation and Renewal of Religious Life.

Adaptation did not go far, as it has more recently been criticised. The critics say it was a subtle form of imposition and that it did not take the local culture seriously. Critics have observed that adaptation remains outside or above, and only willing to make or allow extrinsic, accidental, superficial changes in ways of being a Christian. Shorter (1977) observes that adaptation is an activity that is peripheral, non-essential, and even superficial. It was realised that the concept of „adaptation. contained within itself the seeds of perpetual western superiority and domination. Baur (1994) was one author who did not support the term adaptation. He disqualified the term as unsuitable because it did not go far enough to express the reality of a dissoluble marriage between Christianity and each local culture. Adaptation does not really bring out the connection that was there between Christianity and

♀
the local culture, as it selects certain rites and customs, purified them, and then inserted them within the Christian rituals where they found similarities (ibid).
At the 1974 International Synod on Evangelisation in Rome, the African bishops strongly spoke against the theology of adaptation because it was outdated. They argued that a new strategy be found for effective evangelisation in Africa. The Roman Catholic Bishops of Africa opted for the expression of „incarnation. instead of adaptation and called it „incarnating. the Gospel in Africa. They argued that what was needed was the incarnation

of the gospel into the African culture, a process which was more difficult, more creative and more dangerous. What the bishops meant was that if the gospel was integrated into the African culture, the African Christians would become innovative and would be able to express Catholicism in their own African way. The African culture could also be reshaped as there would be a lot of creativity on the part of the implementers although of course, the process would not be an easy one.

Incarnation was a term many scholars prefer to use. Vatican II documents stressed reformation of the Christian doctrine in thought and language that could be understood by contemporary persons. As a result, incarnation came into general use. It could be regarded as the most direct theological term to express the meaning of inculturation that is, "the word was made flesh and dwelt among us." (John 1: 14) Just as Jesus Christ was incarnated by becoming man in order to save humanity, by being inserted into the Jewish culture, Christianity in Africa has no alternative but to do the same, to be incarnated into the African culture in order to continue the salvation work started by Christ (Waliggo, 1986). Arrupe7 expresses similar sentiments in his letter to the Society of Jesus:

7 Father Pedro Arrupe was the then Superior General of the Society of Jesus, he was appointed in 1954. He

directed his priests and brothers to integrate faith and culture. The Jesuits begun to study inculturation when it

♀
was still a new concept to many people in the Catholic Church. He challenged the Jesuits to risk the personal
shock of being immersed in cultures or subcultures foreign to them.

The incarnation of the son is the primary motivation and
perfect pattern for inculturation. Just like him, and
because he did so, the Church will become incarnate as
vitally and intimately as it can in every culture, being
enriched with its values and offering it the unique
redemption of Christ, his message and the resources for a
new life.
The Roman Catholic Church calls for the above understanding of inculturation. In the
Second Vatican Council document, a Decree on the Missionary Activity of the Church
states:
If the church is to be in a position to offer all men the
mystery of salvation and the life by God, then it must
implant itself among all these groups in the same way that
Christ by his incarnation committed himself to the
particular social and cultural circumstances of the men
among whom he lived (Ad Gentes, No. 1).
In the same document (Ad Gents, No. 22) the young churches are called to the "imitation of
the plan of the incarnation." When Pope John Paul II addressed the Nigerian Bishops, he
spoke of the divine message being incarnated and communicated through the culture of the
people. Hence, when he returned to Rome after his visit to Africa, he observed that
"African culture is a splendid substratum and awaits the incarnation of Christianity." The
term „incarnation. gave way to the new term of inculturation.

2.4 History of Inculturation

Having an Africanised Christianity has been a dream of some of the African Christians for
a long time now; a Christianity that would make them feel at home, in which their needs,
aspirations would be part of the faith they practise. As Waliggo (1986) points out, the
message of salvation should be more understood by every culture, locality and time. It
means the message cannot remain in its original form as it has to be domesticated into the

♀
culture it was operating in, at the same time challenge the culture it is inserted in, as Jesus
did when he was born into the Jewish culture.
The first inculturation occurred at Areopagus. Paul was on a mission of preaching the
Gospel to the non-Jews. He arrived in Athens, where he went to Areopagus and proclaimed
the Gospel to the Greeks (Acts 17: 22-31). At that time, Areopagus represented the cultural
centre of the learned people of Athens.

2.4.1 The Council of Jerusalem

When Paul converted to Christianity, he was given a mission to preach and convert the
gentiles. At the Council of Jerusalem, a decision was made to allow gentiles (non Jews) to
become Christians through baptism without imposing on them the Jewish law of
circumcision. The decision to abandon the Jewish circumcision law created a problem as
some members of the Christian Jewish community did not support the decision. It was not
clear what the non-Jews were supposed to embrace in the Jewish tradition before Christian
baptism. The dispute was that circumcision as stated in the Old Testament was necessary
for salvation (Acts of the Apostles 15: 1-29).
To solve the problem, a council was called in Jerusalem in 49 A.D (Acts 15). At this
council, Paul and his followers argued that faith in Jesus Christ and eventually baptism in
his name was the way to salvation. It was agreed that it was unnecessary to lay extra

burdens on gentile converts. This was a liberating decision for the non-Jews because it meant that they could convert to Christianity without being circumcised, it also affirmed that the centre of the Gospel is Jesus Christ and faith in him. The decision made at the Council of Jerusalem not to subject the non-Jews to circumcision can be seen as an attempt to inculturate, and it was the beginning of inculturation in the universal Church.

♀

2.4.2 Missionary Expansion (15th Century - 17th Century)

From the 15th century, the Christian missionaries began the expansion of missionary activities into other continents such as India, America and Africa. However, some of the missionaries had a negative attitude towards the people they encountered as they perceived other religions and cultures as being inferior to the European religion. It is this kind of perception which made, in 1452, Pope Nicholas to direct the missionaries to invade, conquer and expel the reigning kingdoms in North and South America. The people local were ordered to discard all that the missionaries considered to be pagan, such as their traditional religions. The missionaries had also to keep the people they found in perpetual slavery (Pope Nicholas V in his bull Dum Diverus issued in 1452). Consequently, the missionaries who were sent to North and South America destroyed much of the traditional culture in these areas. This was a reversal of what Paul (the Apostle) had done at the Council of Jerusalem (Schineller, 1990). Paul had ordered at the Council of Jerusalem (Acts, 15) that the non - Jews who converted to Christianity were not to be circumcised or forced to become Jews.

2.4.3 The Council of Trent (1545-1563)

The Council of Trent took place after the Protestant Reformation. It was considered as one of the Church.s most important councils because it set out in motion the counter-reformation which was re-organising the Catholic Church in the face of the Protestant challenge. A further objective was the execution of a thought of the inner life of the Church by removing the numerous abuses that had enveloped the Church. The Council of Trent rejected the reformation with its consequences such as national and cultural distinctions of the reformers.

♀

The most significant thing for the Fathers of Trent was to safeguard Catholic unity, and they did this by imposing a rigid liturgical and theological uniformity on the Western Church. They even decided to abolish liturgical variations in certain churches such as local rites and usages which could be proved to have been in existence for more than two hundred years. The Council considered and standardised catechism, rites of liturgy and made Latin the official language in the Church. It further directed that the training of priests be done in seminaries. The seminarians were separated from universities and cultural centres. This entailed integration of faith and cultural values would be difficult.

2.4.4 Matteo Ricci and Roberto de Nobili

During the Council of Trent, the Church encouraged unity in liturgy and theology as it was afraid of the Protestant Reformation. Some missionaries who went to other continents to evangelise attempted to inculturate or localise the word of God. This was during the 16th and 17th centuries and these missionaries were Matteo Ricci and Roberto de Nobili.

Matteo Ricci

Matteo Ricci was an Italian Jesuit priest who was born in 1552 and died in 1610. He was a missionary who introduced Christianity and western ideas to the Chinese empire during Ming dynasty in the 16th century. He established a number of Catholic missions in China with the aim of evangelising the Chinese people by attempting to blend Chinese culture and Catholicism. He was a pioneer in distinguishing between religion and culture and recognised the potential of someone becoming a Christian without adopting European culture at the same time. He lived and identified himself completely with the people without condemning traditional Chinese religious practices. He sought to present Jesus and his teaching in a way that could easily be accepted by the Chinese people. Ricci wanted the Chinese people to understand the Christian message in their own culture. He believed that

♀

the word of God or the Christian message was to be rooted in the cultures they encountered. Therefore, dialogue and preservation of the local culture were encouraged (Robin, 1988). Unfortunately, Ricci.s work was not appreciated at that time. When the Dominican and Franciscan missionaries went to China, they accused the Jesuits of compromising Catholicism by adapting it to the Chinese culture. The Church ordered the expulsion of all the missionaries involved. The Church in Rome rejected the development of native rites and opposed other cultural adaptations in the "Chinese Rites controversy" (Shineller, 1995: 36).
Ricci.s methodology of preaching Catholicism was only recognised in 1958 by Pope John XXIII by decree in his encyclical, Princeps Pastorum which proposed that Ricci be regarded as the "model of missionaries" (Pope John 1959).

Roberto de Nobili

Roberto de Nobili was an Italian Jesuit priest who was born in Rome in 1577. He was also
another missionary in India who in the 17th century attempted to inculturate the Christian
message by making it local and rooted into the Indian culture. He was sent to southern India
to do missionary work among the Paravas. The Paravas were a large tribe of out-casts who
lived on the Fishery coast. He established a mission station among the Paravas and the
Portuguese community who had earlier settled there. He imitated the Sannyasi (a Sanskrit
word meaning "one who has given up everything"), the holy men of India, by adopting their
dress, speech, diet, and way of life. He studied the Tamil culture and language. He also
studied Sanskrit and wrote many treatises in Tamil, Telegu and Sanskrit.

Like Matteo Ricci his predecessor, in China (Roberto De Nobili believed that, to make any
impact on a highly sophisticated culture, he not only had to learn the language but also to

♀

find ways of adapting himself to the way of life of the people. Unfortunately, his lifestyle
scandalised the established order of the Church in India. Consequently, his methods of
integrating the Christian message with the Hindu culture were condemned by the Papal
visitor to the provinces of Goa and Malabar. He declared that "Roberto.s ideas of blending
the Christian message and the Indian culture had gone too far (Culbertson, 2002).
The Church in Rome and India opposed Roberto.s lifestyle and did not approve the
inculturation of the Christian message into the local culture. However, three years after his
death, Rome accepted his method of preaching. The office of Propaganda Fide echoed
unequivocally, stating that European missionaries were to take with them not „France, Spain
or Italy, or any part of Europe but the faith, „which does not reject or damage any people.s
rites and customs. (Schineller, 1990: 37).

2.4.7 Vatican I

The first Vatican Council took place from 1869 to1870. It was the 20th Ecumenical Council
of the Roman Catholic Church. The Council was convoked by Pope Pius IX, and opened on
8 December 1869. The objective of the Council was to deal with contemporary problems
such as the rising influence of rationalism, liberalism and materialism. The Council
composed of bishops who were almost all Europeans, though the Church at this time had
spread to other continents such as Asia, Africa and America. The Council promulgated two
doctrinal constitutions; Dei filius, which was a short version of the schema of the Catholic
faith and Pastor Aeternus, which deals with the authority of the Pope, and became known as
Papal Infallibility. It meant that the Pope was preserved free from error when he teaches
definitively that a doctrine concerning faith and morals was to be believed by the whole
Church. At this Council, centralisation and standardisation were retrenched. The Council

♀

was afraid of modern ideas, a new liberal attitude and the influence of enlightenment. The
Church was still not able to accommodate local culture.
The first Vatican Council was not officially dissolved because by 20th October 1870
Piedmontese troops occupied Rome, forcing Pope Pius IX to suspend the council
indefinitively (Hunermann, (Freiburg I.B.: Herder, 1991).

2.4.8 Promulgation of Code of Canon Law 1917

The Code of Canon Law unified various codes which were in existence however; it created
uniformity and minimised popularism and diversity in Canon Law. Canon Law was an
ecclesiastical law in the Roman Catholic Church which is not easy to change. The 1917
Canon Law did not take into account the differences in cultures and traditions. This was a
drawback in the process of inculturation.
In the 19th and 20th centuries the gospel was spread to other continents, in particular Africa.
At the same time, missionary orders and congregations were established in Africa. Pope
Benedict XV encouraged the local clergy and directed that it be trained to take God.s work
as equals with foreign clergy.

The next Pope (Pius IX) encouraged the establishment of indigenous or local religious
communities of both men and women. He had hoped that the local religious persons would
be suited to a particular need of the area. Pope Pius XI did not encourage uniformity but
said missionary activity should be a supernatural union in all. He called for the preservation
and development of the local customs that were not clearly erroneous. The writings of Pope
Benedict XV and Pope Pius XI prepared the Roman Catholic Church for a breakthrough,
and this happened at the Vatican II Council. There was a gradual recognition of the

♀

Councils of Trent and Vatican I. Vatican II Council had a sizable number of African, Asian
and Latin American priests and bishops.

2.4.9 Vatican II

The Second Vatican Council (also referred to as Vatican II) took place from 1962-1965. It
was opened by Pope John XXIII on 11th October, 1962 and closed on 8th December, 1965
by Pope Paul VI. Vatican II addressed relations between the Roman Catholic Church and
the modern world.

The composition of Vatican II was different from first the Vatican I Council because in the

second Vatican Council, there was an increase in membership from Central and Northern
Europe and more than 100 bishops from Africa, Asia, Latin America and Orthodox
Churches, and Protestant denominations sent observers, culminating in a representation of
many different cultures and traditions. This was probably a sign that the Church had began
to recognise other cultures. At the opening of the second Vatican Council, the Church was
called upon to inculturate the Christian message. Masson[8] said, "Today there is an urgent
need for a Catholicism to be inculturated in a variety of ways" (Congar, 1975: 83).
Schineller (1990: 40) called Vatican II an exercise in inculturation. Several documents
relating to inculturation were produced. The constitution on sacred liturgy called for the
revision of liturgy in particular situations and cultures. Consequently, from the mid 1960s,
permission was granted to celebrate most of the Mass in vernacular languages and in terms
of symbols, rites and prayers in harmony with the local situations.

8 Joseph Masson was the priest who addressed Vatican II at its opening.

In the previous Council, uniformity among all churches was retrenched; in the second
Council the principle of adaptation was approved and encouraged (Sacrosanctum Concilium

no. 38-40: 131-132). In addition, the decree on missionary activity (Ad Gentes Divinitus no.
22: 476), called for more profound adaptation, including the evaluation of the local cultures
and customs and the retention of what was good and holy. Another document was on the
Apostolate of the Laity, it deals with the laity getting involved in the proclamation of the
Gospel and that the laity and the clergy had to work together if the process of inculturation
was to continue.

2.4.10 Pope Paul VI and Pope John Paul II

Pope Paul VI and Pope John Paul II were the two leaders of the Roman Catholic Church
who promoted and supported inculturation. Pope Paul VI was the first Pope to visit Africa
in 1969. He challenged the African bishops to be missionaries to their own people and have
an African Christianity. He declared:
By now, you must have an African Christianity. Indeed
you possess human values and characteristic forms of
culture which can rise up to perfection such as to find in
Christianity, and for Christianity, a true superior fullness,
and prove to be capable of a richness of expression all of
its own, and genuinely African (O.Reilly, 1993: 156).
This was said at the all Africa Bishop Symposium in Kampala, Uganda. Pope Paul VI
continued to encourage the inculturation of the Christian message for evangelisation of the
people to be successful. At the International Synod of Bishops in 1975, he further declared
that for evangelisation to be successful, it had to be inculturated. The evangelisers were to
consider the converts very important. They had to use their language, signs and symbols so
that the message of Jesus Christ could have an impact on the concrete life of the people they
were evangelising.
Pope John Paul II travelled to many parts of the world and in many of his speeches he used
the word inculturation. He stated:

Inculturation, which you rightly promote, will truly be a
reflection of the incarnation of the word, when a culture is
transformed and regenerated the gospel brings from its
own living tradition, original expressions of Christian life,
celebration, and thought (Schineller, 1990: 43).
During the Extraordinary Synod of Bishops in December 1975, the Pope spoke of
inculturation as follows:
Inculturation is different from a simple external
adaptation, because it means the intimate transformation
of authentic values through their integration into
Christianity and the establishment of Christianity in
various human cultures. (Document 4: The Extraordinary
Synod: 1985).

2.5 Synod
A Synod was an advisory body of the Pope; it is designated as an "ordinary General
Assembly." However, extraordinary synods can be called to deal with specific situations.
A Synod holds assemblies at which bishops and religious superiors, elected by Bishops
conferences or Union of Superiors Generals or appointed by the Pope to present
propositions ("propositiones") for the Pope.s consideration, which in practice, the Pope uses
as basis of "post-synodal apostolic exhortations" on the themes. The Synod has no authority
to issue decrees, except in certain cases the Pope authorises it to do so, but even then, the
assembly requires ratification by the Pope (Code of Canon Law, Canon 343).
According to Baker (1994), a synod was a gathering of bishops from all over the world,
summoned to Rome by the Pope, to advise him on the subject of his choice. It was not a
deliberative body; it did not define dogmas and it does not make rules for the Church. Since
Vatican Council II, there have been eleven synods, of which two were extraordinary and the
rest were ordinary.

♀
2.5.1 First African Synod

The first African Synod took place in Rome, at the Vatican, from April to May 1994. This Synod ended on the African soil with the visit of Pope John Paul II to Yaoundé, Johannesburg and Nairobi. The Synod discussed five crucial themes for the African Church, namely: evangelisation, inculturation, justice and peace, ecumenism, and means of mass communication. The theme of the Synod was "The Church in Africa and her Evangelising Mission Towards the Year 2000: You Shall Be My Witnesses (Acts 1: 8)". The theme of inculturating the Gospel message was very important at this Synod.

2.5.2 Steps Towards Inculturation in Africa

The Church leaders mentioned earlier (Popes Paul VI and John Paul II) stressed the significance of inculturating the Christian message in Africa so that Catholicism could be truly an African faith. This was a directive given to the African Bishops at the Symposium of the Episcopal Conference of Eastern Africa and Madagascar (SECAM) in 1969. Pope Paul VI said:
The expression (of the one faith), that is, the language and
mode of manifesting it, may be manifold. Hence, it may
be original suited to the tongue, the style, the character,
the genius, and the culture of the one who professes this
one faith. From this point of view, certain pluralism is not
only legitimate, but desirable. An adaptation of Christian
life in the fields of pastoral, ritual, didactic and spiritual
activities is not only possible, it is even favoured by the
Church. The liturgical renewal is a living example of this.
And in this sense you may, and you must, have an African
Christianity. Indeed you possess human values and
characteristic forms of culture which can rise up to
perfection such as to find in Christianity, a true superior of
fullness, and prove to be capable of richness of expression
all its own, and genuinely African (Hickey 1982: 203-4).

The above challenge did not go unheeded. In 1974, at the Synod of Bishops, called by Pope John Paul II in Rome to discuss the meaning of evangelisation in the modern world, the

♀
African Bishops rejected the "theology of adaptation" as being inadequate, because it stressed modifying the interpretation of the Christian message in terms of different cultural settings. The African Bishops adopted the theology of incarnation as stated below:
The Bishops of Africa adopt the theology of incarnation,
they accept the fact of theological pluralism within the
unity of faith, and consequently they must encourage, by
all means, African theological research, opens to the
aspirations of the people of Africa to help Christianity
become incarnate in the life of the peoples of the African
continent. To achieve this, the young churches of Africa
must combine creativity with dynamic responsibility
(Shorter, 1988: 213).
In order to heed the invitation of the popes: (Paul VI and John Paul II), to inculturate Christianity, the African Bishops decided to localise Christianity by establishing Small Christian Communities (SCC).

2.5.3 Small Christian Communities

The origin of SCC is attributed to two sources, namely; the Latin American Church and Independent African Churches. This was documented by the East African study Perin-Jassy in the mid-seventies, commissioned by Maryknoll missionaries. In Latin America, the Small Christian Communities were used to fight for social justice. The aim of creating SCCs was for the Catholic converts to have a "new place to feel at home," which had to be both spiritual and social and the parish had to become the communion of the SCC. It was envisaged that there would be an active dialogue between faith and culture in the SCCs.

2.5.4 The Amecea Countries in Eastern Africa

In order to actualise inculturation, the African Bishops in Amecea countries started the process of forming Small Christian communities which were to help localise Catholicism in Africa. This process of making the African Church truly local was started in Nairobi by the Amecea countries. Amecea is a regional organisation which stands for Association of

♀
Member Episcopal Conferences in Eastern Africa. The members are Ethiopia, Eritrea, Kenya, Malawi, Tanzania, Uganda and Zambia. Somalia and Djibouti are associate members. The aim of Amecea is to have collaborative study and reflection on pastoral issues of common interest.
In 1973 the Amecea countries met in Nairobi to plan for the Church in Eastern Africa. The theme was planning for the Church in Eastern Africa in the 1980s. It aimed at making the

Church truly local (Blomjous, 1974). At the plenary assembly of Amecea, it was resolved that for the next few years, the formation of SCC, was to be a pastoral priority. At this conference, Bishop Kalilombe (1999: 5) emphasised the significance of lay Christian communities. He said the Small Christian Communities were going to be important in the execution of inculturation in Africa because local communities were members of Christ.s body. Kalilombe, (ibid: 98) described the SCCs in the following words:
While the Church of Christ is universal, it is a communion
of small local Christian Churches, communities of
Christians rooted in their own society. From the Bible we
learn that such local Churches are born through apostolic
and missionary preaching. But they are meant to grow so
that with time they become firmly rooted in the life and
culture of the people. Thus the Church, like Christ
himself, becomes incarnated in the life of the people. She
is led by local people, meets and answers local needs and
problems, and finds within herself the resources needed
for her life and mission. We are convinced that in these
countries of Eastern Africa it is time for the Church to
become really "local", that is: self-ministering, self-
propagating and self-supporting. Our planning is aimed at
building such local Churches for the coming years.

The Bishops in Africa were convinced that for the Church to be truly local, SCCs were to be formed. This view was supported by the Second Vatican document, Decree on the Church's Missionary Activity (1965: No.3), which states that "missionaries, the fellow workers of

♀

God should raise communities of the faithful, who will be able to carry out priestly, prophetic and royal offices, entrusted to them by God. In this way the Christian community will become a sign of God.s presence in the world."
The 1973 conference was followed by another conference which met in 1976. The plenary conference of 1976 dedicated the whole meeting to the study of "Building Christian Communities." It was followed by the 1979 conference in Lusaka, Zambia. This meeting reviewed and clarified the same theme and it was eventually agreed that the title be "Building Christian Communities" and the final name adopted was Small Christian Communities (SCC) (Kalilombe, 1999).
The establishment of SCCs was also done in Francophone Central Africa; the lead was taken by Zaire. In 1961 the Church in Zaire decided to find "a new way of being Church by creating Communautes Ecclesiale Vivantes (living Ecclesia Communities) and to make them the "crucible of the formation of the laity." By 1972, the Living Ecclesia Communities were in operation. The Congo Republic also created basic communities in 1973 which were built upon dibundu (the extended family). The aim of basic communities was prayer, apostolate and national development. Other countries that established SCCs in Africa in mid- seventies were Cameroon, Rwanda, Burundi, Burkina Faso, South Africa and Zambia.

The idea of using SCCs to make the Church in Africa truly local and implementing inculturation was adopted by the 1994 African Synod, it was emphasised at the Synod that SCCs were to be strengthened to guide the Church for the new evangelisation in Africa (Ecclesia in Africa, Article No. 63-64). This conviction lies behind all the proposals for implementing inculturation. A start must be made with the small Christian communities which, according to Bishop Silota of Mozambique, "seem to be the only way for the true evangelisation and inculturation of the Church" (McGarry, 1995: 63-64).

♀

2.5.5 The African Synod and Small Christian Communities

During the preparation of the African Synod of 1994, SCCs were seen as the best way of being the Church as communion and truly local. The Second Vatican II had described SCCs as a means of developing a participative Church in which lay people find their rightful place and feel at home. The African Bishops at the African Synod saw SCCs as a way of renewing the Church in Africa. They therefore, decided that the SCCs had to be incorporated into a unit as the Church-as-Family as referred to by the Church at "Grass root level SCCs." They agreed right from the beginning that, the Synod Fathers recognition of the Church-as-Family cannot reach her full potential as Church unless she is divided into communities small enough to foster close human relationships. To stress the importance of SCCs, all the reports from various groups at the Synod stated that wherever SCCs existed, they proved to be vital cells of evangelisation, inculturation and localising the Church in Africa. They were instruments of formation and the starting point of a new society (The Church at Grassroots Level SCCs, 2000: 8). The aim of the SCCs were to help believers to pray and listen to God.s word, encourage themselves to take on responsibilities, learn to live Church life and reflect on different human problems in the light of God.

With the formation of SCCs, the implementation process of inculturation began in Africa, as they were a means of integral evangelisation and a field of inculturation. Christ.s words, "You shall by my witnesses," would be fulfilled in Africa through SCCs. By integrating faith and life in concrete contexts, and by discovering lay ministries, which can serve the local needs of the local community, SCCs are tools of transformation, change and liberation. The most visible elements in SSCs were the localising of the Church leadership and

liturgical renewal, with the singing of hymns in local languages, in African tunes, as Vatican II had requested in the renewal of liturgy (The Constitution of the Sacred Liturgy, 1965).

♀

What follows is an example of some African countries that attempted to localise the liturgies.

2.5.6 African Liturgical Rites

Although, after Vatican II, the Catholic Church appreciated foreign cultures and encouraged African bishops to develop an African Christianity, it was not an easy task for the African Church leaders to achieve this objective because the prescribed Latin language was an obstacle. The language used during liturgical services was Latin and laws (rubrics) were to be strictly observed, as they were regarded unchangeable unless Rome sanctioned such change. So, at the beginning, the faithful only sung African songs which were hesitantly received. The challenge was that it was difficult to get round the restrictions imposed by Rome. Any change of regulations (whether adding or removing anything from the liturgy) was not to be done without the authority of the Church (The Constitution on Sacred Liturgy 1963: 126-127). As a result, there was no progress made in the implementation process of localising the Gospel, though ecclesial authorities in many instances told African leaders to develop their own Christianity. In certain instances, both missionaries and local clergy made daring innovations (Baur, 1994).

In the late 1950s, combinations of African melodies with Latin texts were made. For instance, Missa Luba from the Democratic Republic of Congo and the Messe Des Pirguiers from Cameroon were developed. The first attempt of composition of text and melody was Misa BaBa Yetu in Swahili by Stephen Mbunga. This was followed by Misa Kwango in Lingala (Western Congo.s lingua Franca). In the late 1960s there were courageous Church men who wanted to see the programme of inculturation go ahead, who wanted the incarnated word "become flesh in African cultures" (Baur, 1994). These courageous men embarked on localising the liturgy such as the Mass.

♀

With regard to the celebration of the liturgy of the Mass, there were attempts in several countries such as Cameroon, the Democratic Republic of Congo and Zambia to localise the celebration of the Mass. In Yaounde, a local priest by the name of Fr. Pie Claude Ngumu made some innovation to the celebration of Mass. In Malawi and Zambia, the Poor Clare sisters localised the liturgy of Mass and the Divine office; three local congregations (Sisters of the Child Jesus, Daughters of the Redeemer Sisters and the Handmaid Sisters of the Blessed Virgin Mary) in Zambia also partially localised the liturgy and the celebration of religious ceremonies. Nevertheless, there is only one recognised African rite of Mass to date, the "Zairean Rite". In other countries various African rituals have been devised. For example, a Christian rite of initiation in Burkina Faso, a Christian marriage rite in Chad and a funeral rite in Zimbabwe (Baur, 1994: 450). Liturgy as observed in most African countries remains the most outstanding example of the on-going efforts at attaining inculturation. It should be noted that the localisation of the episcopacy is the only structure in the African Church that has achieved 95 per cent of inculturation. By 1990, there were 338 African diocesan bishops and the number has risen to more than 600. However, there is still a problem of African priests to take care of parishes, despite the increase in number of priests to 43,658 (Zambia Catholic Directory, 2010: 38).

2.5.7 Synod of Bishops on Religious Life and Consecrated Life

The Synod of Bishops on Consecrated Life took place in Rome, in October, 1994, four months after the African Synod. The word "consecrated" was used in place of "Religious" because it is broader and includes hermits, virgins, secular institutes, and new forms of consecrated life, as well as lay persons who do not live in religious community. This synod examined the nature and role of consecrated or religious life and made some recommendations to the Holy Father (the Pope). The purpose of the Synod was to promote

♀

consecrated/religious life and to make it more understandable to the laity. The Synod examined ten topics in relation to consecrated life, namely: the importance of consecrated life in the Church and ecclesial communion; consecrated persons to strive for sanctity, especially through the practice of the three vows; a universal concern for inculturation, (all members of religious institutes must love and obey the Pope and the Magisterium, women to hold positions of consultation and decision-making where appropriate) all persons in consecrated life including contemplatives to share in the missionary activity of the Church; monasticism to be maintained everywhere, especially in Eastern and Asian Churches and in mixed institutes; lay brothers should by law have access, if they are qualified, to all posts of authority, including the office of provincial (Baker, 1994). It is at the Synod of Bishops on Consecrated Life where the religious men and women were called upon to inculturate religious life. Hence the need for the present study to find out whether the call to inculturate religious life has been adhered to by the religious persons in Zambia.
As stated at the beginning of chapter two, inculturation is an exigency of the whole Christian and Church life. Inculturation of religious life does not mean the global inculturation proper to every Church; it is the inculturation of the religious life within a local Church and a particular culture. Therefore, the present study concentrates on the need for inculturation of religious life in a local Church and in particular cultures, achievements,

challenges, and measures to improve the implementation process.

2.5.8 Inculturation in Zambia

Among the Church leaders in Zambia who initiated the inculturation process was the then
Archbishop of Lusaka Archdiocese, Emmanuel Milingo, one of the first bishops in Zambia
to implement Vatican II reforms. After his installation as Archbishop of Lusaka in 1969, he
embarked on inculturating the liturgy.

♀

Liturgy within the Roman Catholic Church designates the official public worship of the
Church. Liturgy in form of music is one way in which inculturation in the Catholic Church
had achieved great strides. The liturgical inculturation had made great strides in the country.
Some parts of the Mass such as Gloria, offertory and thanksgiving are usually done in local
rhythm and language throughout Zambia.
Milingo introduced the African or Zambian drums in the liturgical services and formed a
pilot liturgical choir which dressed in the traditional Zambian costume (Ter Haar, 1992). At
the beginning, the use of drums during services was not welcomed by the Christians, but
after some hesitation, it was embraced. As Hinfelaar (2004: 204) puts it:
After the successful introduction of African music, the
Church in Zambia seemed to have come to a liturgical
standstill. The people had to get used to these changes in
the liturgy after Vatican II. Some of the diocesan
representatives became even reluctant to come to the
meetings of the national commissions and those who did
attend, only discussed matters of rubrics, new rules and
regulations.
The use of drums and traditional music, dancing of children and adults, carrying of the Bible
to the altar and offerings (which includes money and food stuff) are some of the practices
during the celebration of the Mass. In the liturgy of the Eucharist, the use of colourful
costumes, vestments of the priests during the celebration of the Mass and decorations
depicting the African culture are now allowed. Fr. Stephen Mwewa Kapita, a senior priest
who has championed inculturation of the liturgy in the Archdiocese of Lusaka, pointed out
that:

With regard to the area of liturgy, here at home in Zambia,
something was done; a lot of effort was put into shaping
of a liturgy that would speak the language, rhythm, attire,
artefacts and poetry of the indigenous life. It appears that
in most dioceses in Zambia, church choirs, small pastoral
committees got involved in the actualisation of liturgical

♀

singing at worship. Important to this sphere is the
composers also. The Stellas and the Buombas as they are
called, are also leaving no stone unturned to discover
models of drumming, singing, clapping of hands, dancing
in traditional local way to render to worship a more
attractive, meaningful and deep-reaching face of the
liturgy in human life (Interview March, 2010).
The Africanisation of the liturgy in parishes is also noted by Hinfelaar (2004: 334):
The liturgical life of the parish became more colourful
when choric dancing by the young girls, called Stella, was
introduced and became very popular. The celebration of
the Sunday Eucharist took longer without the faithful
being bored. There were regular church and dance
competitions.
The Catholic population in Zambia has made music and dance part of its worship. This is so
because music and dance are rooted in the beliefs and practices of Zambia.s ethnic groups.
The inclusion of music and dance in liturgical celebration is not foreign to the Zambian
Catholics because traditional Zambian music once had clear ritual purposes or it was an
expression of the social fabric of the culture. Songs were and are still used to teach, to heal,
to appeal to spirits, and for mere entertainment. Through dance and music, beliefs and
customs are passed on to the next generation, especially in rural areas. This is a very
important part of the tribal culture and it preserves the tribe.s identity and beliefs.

Milingo was interested in spreading inculturation in Zambia, though several Church leaders
in the Zambian Catholic Church were still reluctant to embrace the idea. Brochman (1994)
asserts that Milingo wanted to bring the development of African authentic values. If the
Church and Christ.s message were to be integrated into the African culture, there had to be
the blending of the two (faith and culture). This implies that Christ has been welcomed in
that particular culture, by the indigenous people, on their soil and in their communities. It is
very significant to seek reconciliation of the Gospel values with those of the local culture
since there are many links between them. Vatican II has it that:

♀

There are many links between the message of salvation
and culture. In his self-revelation to his people
culminating in the fullness of the manifestation in his

incarnate son, God spoke according to the culture in his
incarnate son; God spoke according to the culture proper
to each age. Similarly, the Church has existed through the
centuries in varying circumstances and has utilised the
resources of different cultures in its preaching to spread
and explain the message of Christ, to examine and
understand it more deeply, and to express more perfectly
in the liturgy and in various aspects of the life to the
faithful, (Gaudium et Spes, 1965: no. 58: 234, The Church
in the Modern World).
Milingo challenged the western control of Christianity and its cultural roots. The
missionaries were not ready to accept what Milingo stood for in the area of inculturation.
Baur (1994) observes that Milingo found little sympathy in the Church he had been
accustomed to up to now. Brockman (1994: 94) adds that, "opposition was swift in making
itself felt. The Jesuits, who had long served as missionaries were strong opponents of the
new approaches, in addition, other Zambian bishops were equally troubled."

2.5.9 Inculturation in the Zambian Church

Despite the opposition that Milingo encountered when he introduced inculturation in the
Catholic Church in Zambia, the process did not stop. It continued to grow. This could be
seen in the effort made at the celebration of the liturgy of the word and the Eucharist.
Moreover, the Zambian bishops addressed the significance of inculturation in the Pastoral
Letter, "You Shall be my Witnesses," to mark 100 years of the Catholic Faith in Zambia,
1891-1991. They said, "Christianity in all aspects had to be made our own and truly African,
just as the birth of Jesus Christ, the word of God was incarnated in a specific culture, so
today, his word needs to be incarnated here in our culture." The Bishops quoted Pope Paul
VI who had emphasised effective evangelisation through inculturation as follows:

♀
If it does not take into consideration the actual people to
whom it is addressed, if it does not use the language, their
signs, symbols, if it does not answer the questions they
ask and do not have impact on their concrete lives, it
means the message of Christ has not been rooted in the
lives of the people. (Evangelisation Today (Evangeli
Nuntiandi), 1975, No. 63).
In the Pastoral Letter the Bishops acknowledged that more had to be done in the area of
inculturation and an important aspect which they emphasised was the "evangelisation of the
culture". It meant that the word of God was to bear directly on the values, norms and
customs of a particular culture (Evangelisation Today, nos. 19-20). The Bishops stressed the
point that the Living word of God was to purify and affirm the positive values of the
Zambian society, such as the significance of given religion and to a community spirit. At the
same time it had to criticise and discard the negative values such as superstition and
witchcraft (Komakoma, 2003:246).
In order to show seriousness of the blending of faith and culture, in the Pastoral Letter, the
Bishops asked the following questions:

(a) Do our people really feel at home in the Catholic Church in Zambia today?
(b) What aspects of our traditional arts, symbols, rites, teaching, prayer etc, should be
reaffirmed and how should this be done?
(c) How can we, as Church communities, commit and organise ourselves to deal with
problems arising from some cultural beliefs, traditions and practices, such as
witchcraft, spirit possession, and inheritance customs affecting our widows?
(d) What values do we see emerging in our culture today and how do we evaluate them
in the light of the Gospel?
(e) What are doing in our families to communicate authentic values?
(f) What values have most influence on our young people and where do these values
come from?
(g) What can our Christian communities do to help bridge the generation gap

♀
In order to actualise and speed up the process of implementing inculturation in Zambia,
some centres were established to help promote inculturation.

2.5.10 Centers Promoting Inculturation in Zambia

The Jesuit Centre for Theological Reflection (JCTR) has made attempts to promote the
process of inculturation in Zambia. In 2000, JCTR formed a Task Force, whose aim was to
help people to be influenced by the Christian faith in the context of their culture. It was
observed by the Task Force that although inculturation was already a reality on the level of
liturgy, there was little reflection on culture and faith in the context of the Zambian
situation. Therefore, the Task Force was spearhead reflection on culturally relevant topics in
the Zambian context, especially pastoral issues. It also inquired into how Africans viewed
their world and healing. What resulted out of this was the production of a booklet in 2004
entitled, Traditional Healing: A Pastoral Challenge for the Catholic Church in Zambia,
which follows the methodology of pastoral circle in which communities recount their
pastoral experiences of traditional healing. The Task Force analysed why traditional healing

was still popular and the communities were urged to reflect on faith and traditional healing and how to respond to it. Guidelines were also formulated for healers. In 2008, another pamphlet entitled Reconciliation with an inculturated spirit was produced. It was designed to promote reflection, prayer, discussion and action to deal with the challenges of conflict and tension in families and communities.

Another Centre that was working on faith and culture is the Faith and Encounter Centre (FENZA), situated in Bauleni, Lusaka. This is a Catholic Resource Centre on faith and cultures in Zambia owned by the Missionaries of Africa (White Fathers). The aim of the Centre is to face in openness the challenges raised by contemporary and traditional cultures and to encounter people of other cultures and religions. The Centre offers courses, seminars

♀

and workshops on the following issues: Zambia, African religions, witchcraft, missiology, inculturation, religious pluralism, Islam, African theology and research work on religion and culture.

2.5.11 Zambian Association of Sisterhoods

The Zambian Association of Sisterhoods (ZAS) was established in 1960 in Lusaka. It was a coordinating organ for international and local congregations in Zambia. The aim of the association was to foster communication and cooperation between member institutes, to work on matters of common concern and to assist religious women in giving service to the Church and nation in cooperation with the Zambia Episcopal Conference (ZEC) and dialogue with national bodies such as the Association of the Zambian Catholic Clergy (AZACC), National Council of Catholic Women (NCCW), Religious Superiors Association of Zambia (RSCZ) and other NGOs as well as with the International Union of Superior Generals (Zambia Catholic Directory, 2010: 27). In 1973, ZAS organised a seminar to advocate for the Africanisation of religious life in Zambia so that it could reflect African values.

2.5.12 Sisters' Claim

Localising religious life was the desire of most Zambian sisters in the 1970s. Therefore, in 1972, they held a seminar to discuss the Africanisation of religious life. This was partly because they perceived the life they were living as Western too. At the seminar, the sisters expressed the following sentiment:

The religious life which the African sisters inherited from
the West has to be contested and new ways have to be
discovered, starting from a new experience of living the
Gospel in an African way. The prophet Jeremiah was sent
to uproot and destroy before he could plant and build. It
seems that Africa has need for such a prophetic

♀

experience in the field of religious life (Verstraelen, 1972: 175).
What emerged from the seminar was that the African sisters were to search and identify the African values which would deepen their religious life. The vow of poverty was given a different meaning in the African society from the Western understanding of it. It was agreed that the vow should have a new meaning (it was to be understood in terms of sharing rather than of deprivation) and African hospitality was stressed, such as welcoming different people and relatives in the convent (ibid). To the African religious persons, voluntary poverty as proclaimed by Jesus Christ (Mark 10: 20-22), seems to be a contradiction because in many parts of Africa people live in abject poverty, which is supposed to be eradicated and not embraced as the religious persons do.
In order to enhance the issue of localising religious life, ZAS held a meeting in 1973 to discuss adaptation of religious life to the Zambian way of life. The meeting included representatives from international congregations and four local congregations. At this meeting, the sisters asked themselves pertinent questions with regard to the kind of religious life they were leading. The questions they asked themselves included:

(1) Which foreign ways have we adopted from the expatriates?
(2) What would we replace them with?
(3) Does Zambian Traditional Religion have something to offer? (Hinfelaar, 2004: 280-281).

In order to realise the desire of integrating religious life with the local cultural values, the Sisters of the Child Jesus held a workshop in 1989 to discuss the issue of inculturating religious life. The theme of the workshop was "Cultural Values, Worship and Vows". The Sisters expressed a desire to have their own African spirituality, which would help them to

♀

be in contact with themselves and the people they served. According to Verstraelen (1975: 175), the Sisters said:
We Bemba religious want our spiritual lives to be in
contact with all the people and have genuine experiences

in daily life. To be authentic Bemba we need a spiritual
life which makes us happy, and which makes us „hope-
bears. and healers wherever we are.
The Zambian sisters saw the need to have an African religious life, though Zambian
religious life was in its early phase of development. What remains to be done by academic
observers is to find out whether this idea of localising religious life has been realised in
Zambia. This, then, is the objective of this study; to determine whether the desire of
inculturating or localising religious life, which was expressed in the early 1970s and 1980s,
has been realised by the Zambian sisters.

2.6 Summary

In this Chapter culture has been discussed in relation to inculturation, followed by an
examination of the encounter between Christianity and African culture. The chapter further
discussed the concept of inculturation and its related expressions. This was followed by the
historical development of inculturation in the Catholic Church and the efforts made in the
implementation of inculturation of the Christian message in India and China, and how this
was undermined by the authorities in Rome. The chapter went on to discuss Vatican I and II
Councils and the contributions of Popes Paul VI and John Paul II to the development of the
notion of inculturation. The two African synods were also discussed in the chapter to show
the steps that were made in the implementation of inculturation of the Catholic faith in
Africa through the development of SCCs in the parishes. The Synod of Bishops on

♀
Consecrated Life of 1994, (which directed the religious men and women to inculturate
religious life) was equally discussed.
The Chapter further discussed inculturation in the Zambian Catholic Church. It was pointed
out that the Bishops of Zambia acknowledged the significance and urgency of inculturation
in Zambia, which was noted in the Pastoral Letter to mark 100 years of the Catholic Church
in Zambia. To this effect, they have encouraged institutions such as FENZA, JCTR and
ZAS to promote inculturation through various means. The Chapter concluded with an
ambitious statement made by some Zambian sisters in the 1980s advocating for a religious
life that is integrated with Zambian cultural values. The next Chapter presents the historical
development of religious life for women in the Catholic Church and the establishment of
Zambian sisters. congregations.

♀
CHAPTER THREE

HISTORICAL DEVELOPMENT OF RELIGIOUS

LIFE FOR WOMEN

3.1 Introduction

In the previous chapter an attempt was made to present the relationship between Christianity
and inculturation and it also exemplified the implementation of inculturation in Africa by
isolating various means that have been used and the efforts made in the Zambian Catholic
Church to implement inculturation. This chapter traces the development of religious life in
the Roman Catholic Church, with emphasis on women religious life. This is followed by a
brief history of religious/consecrated life in Zambia and the profile of a local congregation.

In the Roman Catholic Church, religious life represents a form of Christian living by those
men and women who follow Jesus Christ in a more exacting way as recognised by the
Church. Religious life, a state in which priests, brothers, nuns and sisters live, has been
described by Connolly (1990: 14) as "a life lived by people who have been given a special
calling within the general call of God." It is composed of the religious institutes, as well as
the life of consecrated hermits, virgins and widows/widowers (Canon 573-746 of the Code
of Canon Law, 1983). In Christian tradition, religious life has a distinctive meaning
referring to sisters, nuns, brothers and priests, who profess public vows or evangelical
counsels namely; poverty, chastity and obedience or other sacred bonds whereby the
consecrated persons commit themselves, for the love of God. They follow a common rule
under the leadership of a Superior (this is a person who is in charge of the
community/convent). They usually live in community, although some may, for a shorter or

♀
longer time, live the religious life as hermits without ceasing to be members of the religious
institute (Loudon, 1992).

3.2 The Development of Religious Life in the Roman Catholic Church

From the earliest centuries of Christianity, there have been different forms of religious life
in the Catholic tradition, but they were not highly structured as the Church was still in the
formative stage. Today, religious life has been developed in different forms such as
monastic and apostolic.
Although women Religious Orders and congregations have been founded by men for a long

time, women preceded men in the development of religious life. In the Acts of the Apostles, there is evidence of consecrated life. A good example is of Priscilla, Aquila and Prisca (Acts 18: 26 and Corinthians 16: 19). These women were dedicated to a life of virginity and lived at home with their families. They did charitable works and gradually, they formed groups separate from their families, and it was these groups that were the first seeds of religious life.

3.3 The Eevolution of Religious Life

Religious life is said to have evolved in four stages, the first stage being of deaconess. This can be traced from the New Testament in the Acts of the Apostles and epistles which speak of women like Priscilla, Phoebe, Dorcas, Evodia and Joanna who served the Church in different capacities. These women were given official status in the Church as deaconess. The work they did was similar to that of deacons; they visited and nursed the sick and gave alms to the poor. These women were trusted by the Church and community, and the title they were given was a way of recognition of their services. They were sent far and wide to give service to the community (Ruether, 1987: 212-213).

♀
The second stage in the evolution of religious life was Church.s recognition of those who vowed virginity. The consecration of virgins can be traced to the beginning of monastic life for women, in which the state of virginity was completed and confirmed as an expression of an explicit profession of evangelical counsels of poverty and strict obedience (Kinsella, 1962: 3). A consecrated virgin is a woman who has dedicated herself to a life of virginity or perpetual chastity in the service of God and the Church. Such a group preceded the foundation of religious Orders. After the Middle Ages, the rite was discontinued but it was restored by Pope Paul VI in 1970 (Canon 604 of the Code of Canon Law 1983). There are 215 such virgins in the US and 2000 worldwide (Kiemond, 2014).
By the 4th century, virgins became a distinct class and they took the vow of chastity for life. At this time, the consecration of virgins was such an important event in the Church that a bishop had to officiate, at a time when marriage had no special Christian ceremony (Armstrong, 1986: 6). These women (Priscilla, Dorcas, Evodia and Joanna) were the first consecrated virgins that the Church recognised and institutionalised. Apart from virgins, widows were also given special attention in the early Church. Pope John Paul II speaks in his Apostolic Exhortation Vita Consecrated (section 7) of consecrated widows and widowers as individuals, who, through a vow of perpetual chastity are a sign of the kingdom of God, who consecrates their state of life to devote themselves to prayer and the service of the Church. What followed were women monasteries, the first being founded by St. Scholastica.

3.4 Women Monasteries

In the early days, women in monasteries were very active and took part in both Church and civil affairs. The women monasteries were under the direction of a local bishop. Many of the nuns during this period were daughters of the nobility. Unmarried girls had to go to the

♀
convent because that is what the family and society expected them to do. During this time noble men established convents for their unmarried daughters (Kinsella, 1970: 17). The activities of the women were more pronounced in the Church although they also took part in civil affairs. The Abbesses participated in Church synods as voting members alongside bishops and abbots. A good example here was that of St. Hilda of Whitby. By the 13th century the cloister (an enclosed part of the convent or monastery) was enforced on all women monasteries by Pope Boniface). Men were forbidden to enter the cloister, convents became subject to the authority of abbots and bishops, (Brochman, 1990: 45-50). Suenens had the following to say on the enclosure of nuns:
We command by this present constitution, whose validity is eternal and can never be questioned, that all nuns collectively and individually present and to come, of whatever order or religion, in whatever part of the world they may be, shall henceforth remain in their monasteries in perpetual enclosure (1962: 41).
Consequently, women were removed from the active ministry.
3.5 Other Forms of Religious Life (The Beguine Movement)

As a form of religious life monasticism dominated in the Middle Ages that other development of religious life such as the Beguine Movement were ignored. In the 13th century, women came together for devout and charitable work, also for protection and companionship. This was the beginning of the Beguine movement. These new communities flourished in Northern France, Germany and the Low countries (Belgium and Netherlands). The Beguines were groups of women practiced a new form of religious life. The women who joined the movement renounced personal wealth and had to live a humble and frugal life-style. They were attached to a parish, attended mass and recited the breviary (King, 1993).

♀
In the 12th century, the girls who desired to enter religious life were required to bring dowry. This dowry was to be used for their support in the convent. The girls who came from poor families found it difficult to raise the dowry to take to the convent and thus opted to join the

Beguine Movement (Lawrence, 1984: 217). Their spirituality was simple, and they were
merely attracted to mysticism. The Beguine Movement was often attacked by the laity and
the more conservative sections of the clergy as the Beguines did not have the sanction of
any religious Order and were also accused of proclaiming the heresy of Free Spirit (King,
1993).
As alluded to above, the emergence of Beguines was due to non-availability of convents for
those who came from the poor social class. The women in this organisation devoted
themselves to prayer, meditation and spiritual reading. However, the piety in the Beguine
movements was rooted in the cult of voluntary poverty and imitation of Christ. The leaders
of these movements were daughters and widows of the newly acquired affluent bourgeoisie
of the northern cities. An example of affluent women who belonged to the Beguines
movement was Marie d.Ogignies, who was a mystic and Mother Julian (King, 1993: 98).
The women in the movement did spinning, weaving or embroidery.
The Beguines were not nuns, they were not affiliated to any religious Order and they did not
follow monastic rule. The Beguines lived together in small communities under the
supervision of a local bishop. They did not profess irrevocable vows, but promised to live a
celibate life while in the community, they also promised chastity, which was effective only
as long as they remained in the community, and were free to leave any time and get married.
King (1993: 99) gives reasons why women during this period joined the Beguine
Movement:

♀
Because of higher male death rate and a large number of
unmarried clerics, there was a surplus of female
population. To make matters worse, there was scarcity of
legitimate female vocations and comparatively few
women could gain entrance into nunneries. The beguinal
life was thus a perfect avenue for the unmarried to obtain
occupation and a modicum of communal security.
Lawrence (1984) gave similar reasons why a lot of women were attracted to the Movement.
He explains that there were too many marriageable women and few men available to marry
them. This imbalance is explained by the fact that females lived longer than men and the
male population was reduced by warfare and clerical celibacy. The Beguinages offered a
refuge to the surplus daughters of the wealthier bourgeoisie. Since they came from wealthy
families, they were readily attracted by ascetical ideals of voluntary poverty as well as
relative freedom as beguines. For women who came from poor families and could not afford
dowry, the Beguine Movement offered them another form of religious life. As a whole,
religious life offered an escape for girls who were forced by their families into marriages
they did not desire (King, 1993).

3.6 The Decline of the Beguine Movement

Although the Beguine Movement was not very popular among the leaders of the Church, a
number of prominent religious scholars supported it. Good examples of these were an
Augustinian Canon, Jacques de Vitry, who was their confessor and some Franciscan Friars.
Lawrence (1984: 233) gives an example of a scholar who praised the movement as follows:
There was an even higher form of holy poverty than
mendicancy which was to live by the labour of one.s
hands, he said, the Beguines have attained the highest
perfection of holy religion, for they live by their own
labour and do not burden the world with their demands.

♀
According to another scholar Lawrence (ibid: 234), Master Robert of Sorbonne echoed
similar sentiments by stating that more Beguines were going to be saved at the last
judgement than many of the masters and theologians of Paris.
From the very beginning the movement was regarded as heretic. Before the 13th century, a
provincial synod was held to decide the future of the movement. The synod ruled that, the
Beguines were to remain in their houses, live by the work of their hands, and be under the
parish clergy. The next synod which took place in 1224 declared that no woman was to be
admitted to the communities before the age of 40 years old (Lawrence, 1984).
The Council of Vienna which took place in 1312 permanently forbade the Beguine way of
life. The declaration only allowed those faithful women who were to follow a life of
penance and live chastely in their hospices even if they had taken no vows. In other words,
the Beguine Movement was allowed to exist as long as the members lived in the convents
and accepted clerical supervision. In many cities of Germany, Northern France, and the Low
countries (Belgium and Netherlands), the Beguine Movement remained an established and
respected institution, which provided a home for the sick and destitute as well as for
sisterhood.
In one way or another, the Beguines represented a movement of women.s liberation, which
during that time, was difficult to achieve. The movement gave unmarried women freedom
and initiative that was not allowed in a traditional convent or lay household. The Beguine
Movement came to an end during the Reformation period in the 16th century when a new
form of religious life, the Mendicant Orders established by Francis and Dominic, emerged.

♀
3.7 The Mendicant Orders

For the first 800 years of the church, religious life was exclusively monastic. With the

emergence of the Mendicant Orders such as the Franciscans, Dominicans and Carmelites in
the 13th century, religious life started changing from contemplatives to apostolic, and it has
remained so ever since. Mendicant is derived from Latin mendicare, meaning to beg.
Therefore, the Mendicant Orders were also referred to as begging Orders because they
depended on the charity of the people for their livelihood. They did not own property, either
individually or collectively. Members of these Orders vowed absolute poverty and
dedication to an ascetic way of life. They lived as Christ lived, renounced property and
travelled the world to preach (Kinsella, 1970).
During the medieval period, there was some confusion in religious life. The religious
persons became involved in the social and political affairs of the state. At this time the
Church had accumulated a lot of wealth and false teaching had emerged as a result there was
a sense of disillusionment in the Church. Therefore, the establishment of the Mendicant
Orders in the early part of the 13th century reformed religious life. The Mendicants became a
reform movement in a Church that had become corrupted by the world. The Mendicant
preachers embraced poverty and committed themselves to uprooting the false teachings of
the time. As Lawrence (1984) puts it, heresy (Cathar) was wide-spread, for instance, in the
towns of north Italy and south France. The parish was unable to deal with the crisis of the
homeless and the sick. However, the Mendicant preachers were able to deal with the
situation, because they did not remain in the monasteries but went in the cities to preach.
The monastic foundations were rural institutions while the Mendicants were urban
foundations organised to engage in secular city life and to meet some of the needs, such as
education and service to the poor and the sick.

♀
St. Francis and St. Dominic founded the Orders of the second Order for women. With the
help of St. Francis, St. Clare established the Poor Clares in 1212. St. Francis wrote a Rule
for nuns known as Formula Vitae under the guidance of Clare. The Poor Clares still live an
austere life of contemplation. The Order was approved as a cloistered community in 1215
by Pope Innocent III. Earlier on, St. Dominic founded the Order of the Dominican nuns in
1206. At present there are cloistered and missionary Dominicans. The Poor Clares and
Dominican Sisters are also working in Zambia. There are also other Mendicant Orders such
as the Servites (Servants of Mary) which were established by 1233 (Lawrence, 1984).
The Mendicant Orders are still in existence in the Roman Catholic Church. In one of his
speeches, Pope Benedict XVI addressed the Mendicant Orders, in particular the two most
famous ones the Franciscans and Dominicans as follows:
Today too, there is a „charity and truth., intellectual
charity. that must be brought into play in order to
illuminate minds and associate faith with culture. The
commitment shown by Franciscans and Dominicans in
mediaeval universities is an invitation to us to remain
present in places where knowledge is produced in order to
throw the light of the gospel, with respect and with
conviction, on the fundamental questions that concern
man, his divinity and eternal destiny (Pope Benedict
XVI.s address to the General Audience, January 2010).

3.8 Changes in Religious Life

In the 16th century, Teresa of Avila (1515-1582) established the Order of the Discalced
Carmelite Nuns. The history of the Carmelite Nuns goes back to the 13th century, when
women took the religious habit (a religious dress for nuns/sisters) and made vows according
to the Carmelite Rule. The actual foundation of the Carmelite nuns can be traced back to
1450, when permission was granted to receive into the Carmelite Second Order a group of
devout women to celibate life. The first to be admitted was a group of Beguines from

♀
Gerdelan, Netherlands and Germany followed by those from France, Italy and Spain. Later,
the Carmelite nuns spread to other parts of the world (Smet, 1967).
By the 17th century, the cloistered nuns started teaching girls. The Orders of nuns that
started teaching became known as "active orders." They were referred to as such because
they were no longer enclosed but went out to work among the people. This was actually a
response to the needs of the time. In the 18th century, St. Alphonous Ligouri and St. Paul of
the Cross, together with the institute of religious men, founded Orders of women (Battelli,
1990).
By the 16th century, corruption and abuses in the Church had reached a climax, and it was in
real need of reform. The reformation was led by an Augustinian Friar, Martin Luther, in
Germany, who bitterly attacked the moral decay of the Catholic Church at that time. The
result of Luther.s protest was that Western Christianity became divided into Catholic and
Protestant. This had a negative effect on religious life, which almost came to an end. Some
reformers regarded religious life as useless and beyond reform. They claimed that religious
life had no meaning and the vows were useless. Marriage was seen as superior to celibacy,
which, to them, was an unnatural practice. The convents and monasteries were closed and
confiscated by royalty and nobility. The religious men and women were urged to marry.
The elderly were sent away with small pensions (Ruether, 1987).

Due to the Reformation, the Church realised the need to reform. Therefore, a general
council was convened at Trent in Italy. On religious life, the council legislated against a
number of abuses. Those joining religious life had to be 15 years of age, to do a novitiate (a

house where nuns and sisters are trained/educated as religious persons), and had no personal savings would be required. There would be insistence on the observance of poverty and common life during the noviciate. The cloister was again imposed on all nuns. This is noted

♀

by Kinsella (1960: 22) who says, "the enclosure of nuns was restated with the re-enactment of the 1298 decree of Boniface VIII," and Ruether (1987: 219) who makes a similar point that: the convent, is understood by such Episcopal Christianity as strictly cloistered and regulated by male hierarchy.

3.9 New forms of Consecrated Life (Religious Life)

In the 17th century a new form of consecrated life emerged in the Church; a form of life that would be adopted by almost all the female religious institutes. From the 13th century women were cloistered, but by 1600 things started changing. St. Francis de Sales and St. Jeanne de Chantal founded the Visitation Nuns as an apostolic community in 1610. At the beginning, these nuns did not wear habits. They had no vows and they were not cloistered but the Church forced them to have a cloister (Brochman, 1990: 40).
In 1633 St. Vincent de Paul established the Daughters of Charity in France as a secular congregation. These sisters worked among the poor and lived in a community, but they had no habit or cloister. Later they professed evangelical counsels (chastity, poverty and obedience) through private vows, to be renewed annually. The Daughters of Charity were the most important community to escape the control of the cloister and engage fully in apostolic action. This marked the beginning of the end of compulsory enclosure for women.

3.10 The End of the Cloister

One of the first "active" nuns was the English woman, Mary Ward, who founded the Institute of the Blessed Virgin Mary in early 17th century. Instead of never leaving the convent, Mary.s nuns worked "in the world", founding schools and colleges. They lived in community, with vows and under a rule, but under no enclosure. The institution was approved by a French bishop. However, the institution was suppressed by Pope Urban III,

♀

though the sisters continued to live their private vows. The pattern was to be followed by most modern congregations (Giles, 1912).
The Sisters of St. Joseph of Le Puy, founded by Bishop Henry Maupas (1606-1680), are regarded as the first successful uncloistered female institutions. These women called themselves "sisters", not "nuns". A similar example of the uncloistered female institutes in the 19th century was that of the sisters of St. Joseph of Cluny, established in 1807. By 1817, they had started working in Africa. This form of religious life suited the French and Industrial Revolutions in that these upheavals in Europe gave rise to urban poverty and hardships among families. The establishment of these new congregations that were not cloistered thus responded to this human suffering (Brockman, 1990). This was contextualisation par excellence because the sisters were adapting themselves not only to the contexts but to the local situation as well.

3.11 Secular Institutes

Secular institutes emerged in the 18th century in France. Secular institutes are another form of consecrated life different from religious institutes in that their members live their lives in the ordinary conditions of the world, either alone, with their families or in fraternal groups, for instance, Caritas Christi, the Grill, and the (Servites). The Servites are consecrated persons who belong to secular institutes. These faithful Christians profess the evangelical counsels in the world; they do not live in community as the religious do. The members of these institutes wish to serve God in a form of life consecrated to God while remaining in the world; their consecration is expressed in apostolic activities of the world (Podimattam, 1998).

The form of consecrated life above was approved by the Church through the 20th century by Pope Pius in 1947. These groups are not religious institutes but institutes of consecrated life,

♀

with bonds or vows accepted by the Church. This study shows that religious life developed through different stages and due a variety of influences in Christian history.
Vatican Council II was to bring more changes to the understanding of religious life. It called for renewal of religious life. The teachings of Vatican II on religious life appear in chapter six of Lumen Gentium and Perfecatae Caritatis. These documents were meant to update religious life. O.Reilly (1993) argued that religious men and women were a „sign. of kingdom and their functional role as the religious persons were emphasised. The religious persons were urged to renew and adapt themselves in order to make themselves more relevant to the present day needs of the Church and the world.
There are other documents that followed the Post-Concillar documents of 1966. In these documents members of the institutes were given the responsibility to carry out the renewal themselves and this was to be done through a general chapter that is, a conference in a religious Order or congregation which discussed pertinent issues of the congregation and to choose leaders. Furthermore, the religious men and women had to adapt themselves and their religious life to modern times. They were to find new ways of interpreting and expressing the vocation anew in today.s Church. The Church continued to encourage

religious persons to live a life that could integrate culture and the faith.

3.12 History of Religious Life in Zambia

The history of religious life in Zambia is traced from the arrival of male missionaries who came to Zambia to preach and spread the Christian message. What followed was the invitation of foreign sisters to come and help in the evangelisation of Zambians. This was followed by the founding of local congregations.

♀
3.12.1 The Coming of Missionaries

The Catholic missionaries came to Africa to preach and spread God.s word as a continuation of evangelisation which was started by Jesus. disciples. The evagelisation was part of the great commission given by Christ (Mt 28: 18-20). The disciples were to proclaim God.s reconciliation of the world through Christ, as he was central to the Church.s faith, life and witness (2 Cor 5: 18-19).
Evangelisation in the Catholic Church is "communication of self-revelation of the Trinitarian God to all sectors of the human race which brings about salvation" (General Directory for Catechesis, 1997). Vatican II Council explains evangelisation in the following words: God graciously arranged that the things he had once revealed for the salvation of all people should remain in the entirety, throughout the ages, and be transmitted to all generations therefore, Christ the Lord, in whom the entire revelation of the highest God is summed up (cf. 2 Cor 1: 20; 3: 16-14, 6) commanded the apostles to preach the Gospel, which had been promised before hand by the prophets, and which he fulfilled in his own person and promulgated with his own lips (1975: 753).
Evangelisation can also be defined as the sharing of the divine message which changes humans into God.s children who are imbued with the universal love which makes them capable of embracing the whole of humanity, as the object of faith.
In order for the Church to fulfil the mission of evangelisation different strategies were employed to spread the gospel message to the human race. The Church used congregations of both men and women, including the congregations in this study such as the Franciscan Sisters, Daughters of the Redeemer Sisters, Dominican Sisters and Handmaid Sisters of the Blessed Virgin Mary, to do evangelisation.

♀
The first Catholic missionaries who came to Zambia were the White Fathers followed by the Society of Jesus (Jesuit Fathers). There were no female missionaries because traditionally evangelisation was done by men; priests, brothers and male catechists. In Catholic mission stations, sisters were invited to join the male missionaries for the purpose of establishing health and educational services. Gadsden in Chipungu (1992) observes that women missionaries, especially in Catholic mission stations, were invited to open schools and health centres. The point to stress is that international congregations of women were invited to help in the evangelisation process through pastoral services such as education, health and social services. Some of the women congregations who came into Zambia and from whom the local congregations emanated are the White Sisters, the Little Servants of Mary Immaculate, Sisters of Charity, and Sisters of Notre Dame de Namur. Later, locally instituted congregations such as; Sisters of the Child Jesus, Holy Spirit Sisters and Handmaid Sisters of the Blessed Virgin Mary came on the scene.

3.12.2 The Arrival of International Women Congregations

The first group of Sisters to arrive in Zambia were the Missionary Sisters of our Lady of Africa (MSOLA) commonly known as White Sisters. They were founded by Cardinal Lavigerie in 1869 to work in Africa. They arrived at Chilubula Mission in 1902. The White Sisters were called to set up health and educational services. They also did other works such as teaching catechumen classes and taking care of the sick people. In short, the main purpose of their coming was to help the White Fathers in the work of evangelisation. Soon, other international congregations arrived to help in social development, health and educational services. Today, the white Sisters are working in four dioceses namely; Chipata, Lusaka, Kasama and Mpika (Catholic Directory, 2010). Hinfelaar (2004: 40) gives the following a list of international congregations working in Zambia:

♀
Table 1

Year of Arrival in
Zambia

Name of Congregation

First Mission Station

1902

Missionary Sisters of Our Lady of Africa

Chilubula

1920

The Sisters of Notre Dame de Namur

Chikuni

1924

Dominican Sisters

Kasisi

1928

Little Servants of Mary Immaculate

Kasisi

1936

The Sisters of the Holy Cross

Livingstone

1948

Sisters of Charity from Ireland

Chikuni

1956

Franciscan Sisters for Africa

Livingstone

1956

Sisters of the Sacred Hearts of Mary and Jesus

Mbala

1960

The Franciscan Sisters for Africa

Ndola

1960

Dutch Sisters

Mansa

1961

Sisters of Charity of Ottawa

Chipata

1966

The Sisters of the Sacred Heart of Mary

Monze

1967

The Charity Sisters of Milan

Lusaka

1970

The Presentation Sisters

Livingstone

1970

Holy Family Sisters

Lusaka

1970

Teresian

Chipata

1975

The Poor Clares and Comboni Sisters

Lusaka

1976

The Queen of Africa Sisters

Mbala

1979

The Franciscans Sisters of Philadelphia

Lusaka

1979

The Irish Sisters

Monze

1984

The Salesian Sisters

Kasama

1989

Mother Theresa.s Sisters of Charity

Lusaka

1994

The Daughters of St. Paul

Lusaka

♀
Many local women congregations such as the Sisters of the Child Jesus (SCJ), Handmaid
Sisters of the Blessed Virgin Mary (HBVM), Daughters of the Redeemer Sisters (DoR) and
Little Sisters of St. Francis (LSSF) are strongly connected with three international
congregations namely; White Sisters, Dominican Sisters and Franciscan Sisters. These
congregations have been involved in the religious formation (training) of the first sisters of
two locally namely, the Handmaid Sisters of the Blessed Virgin Mary and the Sisters of the
Child Jesus and later on the Daughters of the Redeemer Sisters. There are seven locally
established female congregations in Zambia (Sisters of the Child Jesus, Daughters of the
Redeemer Sisters, Handmaid Sisters of the Blessed Virgin Mary, Little Sisters of St. Francis
(LSSF), Sisters of Mercy, The Good Shepherd Sisters and Holy Spirit Sisters) (Catholic
Directory, 2010). All these Zambian women congregations were either formed by European
Missionary Sisters or by Zambian Sisters trained by European sisters.
As at 2010, there were 1,560 sisters and nuns in Zambia (Catholic Directory, 2010). A small
number of these religious women or nuns belong to the Poor Clares Order. The Poor Clares
Sisters have a monastery in the eastern part of Lusaka and live an enclosed and
contemplative life. The rest of the sisters live in open or „apostolic. communities. The word
"nun" is still used as a blanket term for both nuns and sisters.

Before one becomes a fully-fledged nun or sister, there was a period of formation which was

done in the novitiate or formation house, which lasts up to three or six years. One spends the first year as a „postulant. (candidate). After postulancy, one enters the novitiate or formation house. The training in the novitiate takes two to two and half years. At the end of the formation period, one professes or takes the first vows or evangelical counsels of chastity, poverty and obedience (Loudon, 1992). By chastity, one renounces marriage and promises to live a chaste life. By poverty, one promises to live a simple life of sharing everything and

♀

not own anything. Lastly, by obedience, one promises to obey all the superiors of the congregation (Lobo, 1986).
The post-novitiate period which lasts three to six years is generally regarded as a time of exploration and probation. However, not everyone who takes the first vows automatically proceeds to the final profession. Profession was the making of „temporary. or „perpetual. „life. vows. In many congregations, a nun or sister received a ring to symbolise final or life-long commitment. After final vows, the woman who began as a postulant is accepted as a fully-fledged member of her congregation (Loudon, 1992).
The fact that the Sisters in Zambian women congregations were formed or taught by European missionary sisters means that in many ways their organisations have been modelled on the European Sisters. congregations. Perhaps this explains why as early as the 1970s, as earlier pointed out some locally established women congregations started calling for a lifestyle that would be Zambian. At this time there were only five Zambian congregations, two of which were still in the formative stage. The Sisters felt the life they were living was an „imported life. from Europe. Therefore, they desired to inculturate religious life to suit their Zambian situation (Verstraelen, 1975).

In 1973 a workshop about Africanisation religious life took place in Lusaka. At this workshop the Zambian sisters resolved that African Sisters needed to search, identify and specify the African values which would deepen their religious life. The vow of poverty was given a lot of attention. It is worth here repeating the point made on page 55 to underscore the point on the vow of poverty. It was suggested that the vow of poverty should have a new meaning. It was now to be understood in terms of sharing rather than deprivation, and African hospitality, welcoming people and relatives in the community was stressed. The present study is to determine whether what was started in the 1970s, the move to blend

♀

religious life with the local culture, and later the directive by the Synod of Bishops on consecrated life in 1994 to inculturate religious life, has been realised in Zambia.
Some local girls became interested in religious life and sought to become religious sisters, though it meant that they were to give up married life and motherhood, a situation which was unacceptable in the African culture. Celibacy before marriage was not a requirement of long life. Hinfelaar (2004: 7) observes that although the concept of sexual abstinence was known in the religious setting of Zambia, lifelong celibacy was rather more exotic. Parents were actually afraid to send their girls to boarding schools, especially those managed by the sisters, as they feared that they would be wooed to join sisterhood (Hinfelaar, 2004). For example, it was observed that there was a drop in attendance from 28 to 12in the boarding school at Lubwe in 1928. The parents were afraid that their girls would be sent to Chilubula Mission, where a congregation of African sisters was being formed, and it meant that the girls would join sisterhood, a life style which African parents were not familiar with and were not in support of as it meant that girls were to give up marriage and motherhood.
Despite the opposition the African girls faced from their families and other members of society, some joined sisterhood; some missionaries doubted even whether the African girls would manage to live the challenging life of sisterhood. Waliggo (1976: 217) gives an example of a missionary in Uganda, who doubted whether virginity would be possible among Ganda women and whether the parents would accept their daughters. choice not to marry.

♀

3.12.4 Profile of the Local Congregation in the Study

The Handmaid Sisters of the Blessed Virgin Mary is one of the locally founded congregations in the country. Its profile is presented here because it is a congregation in the study and it is hoped that the reader would be able to understand this religious congregation. The profile of the international congregation will not be presented because the congregation requested to remain anonymous.

3.12.5 Background History of the Handmaid Sisters of the Blessed Virgin Mary (HBVM)

The Handmaid Sisters. establishment goes back as far as 1946 when Monsignor (Mgr) Bruno Wolnik, a Jesuit priest from Poland initiated the idea of founding an indigenous congregation for Lusaka Archdiocese. Mgr Wolnik was the then Ecclesiastical Superior for Northern Rhodesia. He resided at Chikuni Mission in Southern province and his basic aim or objective was to establish an indigenous group of African sisters, who would later educate African girls and women.
The congregation was to be situated at Chikuni Mission, and at that time, the Jesuit priests had opened a school for boys. The Jesuit priests were only interested in the education of boys, whom they hoped would become priests. The Jesuit priests could not establish a school for girls as they were following the customs and traditions of the local community, who thought that educating African girls was a waste of time since girls were meant to be at

home to raise children and mind husbands. They often said, "girls don.t need the education
for staying at home." This apparently fitted very well with the thinking of Fr. Moreau, the
founder of Chikuni mission, who did not want girls to be educated because he did not want
to interfere with the traditional way of life of the Tonga people. Cited by Carmody (1992:
41), Fr. Moreau argued:

♀
... for the present the girls are not taught any school. It is
the custom among these people for girls to remain
constantly with their mothers, and they are all the better
for being left under the maternal charge. At present it does
not appear wise to disturb this custom by trying to get
girls to school.
The constitutions of the Handmaid Sisters were officially approved by Rome in 1961 and
the same year is regarded as the official period of the congregation.s establishment. The first
sisters received their formation (training) in Zimbabwe under the direction of the Dominican
Sisters.
The foundation of the Handmaid Sisters cannot be attributed to one person because there
was more than one founder; Mgr. Wolnik only formulated the idea of founding an African
congregation and thus laid the foundation for the establishment of the Handmaid Sisters. He
sent the first girls for training in Southern Rhodesia. However, Wolnik did not provide the
constitution for the Handmaid Sisters; it was written by Adam Kozlowiecki, the first
Archbishop of Lusaka Archdiocese. As already stated, the objective of founding a local
congregation was to educate the local girls.
Although a few Jesuit Fathers such as Mgr. Wolnik and Fr. Prokoph were interested in of
educating African girls, it was not easy to get girls into school. In order to get some
information on the education of girls, Mgr. Wolnik sent Fr. Prokoph to Southern Rhodesia
to assess African education. In Southern Rhodesia, Fr. Prokoph was amazed to see some
schools with many girls. There, Archbishop Chichester had, in 1932 established a
congregation of African Sisters, the Little Children of Our Blessed Lady (LCB).

At the end of the tour of Southern Rhodesia, Fr. Prokoph had better ideas about solving the
problem of girls. education at Chikuni Mission. He asked Archbishop Chichester to "lend"
him a couple of African sisters from Southern Rhodesia who could show the girls at Chikuni

♀
that it was possible to become an African religious woman. Thus, the African Sisters of the
Little Children of our Blessed Lady (LCBL) were sent to Chikuni and after meeting these
African Sister, the local girls became interested in becoming religious sisters. In his
memoirs, Fr. Prokoph wrote:
Archbishop Chichester was a rock of sense, a dynamo at
work and difficulties did not seem to exist for him, except
as a nuisance that had to be put out of the way. Bishop
Chichester took me round on a visitation of the missions
in Southern Rhodesia, though there was strict petrol
rationing. What struck me most was the great number of
Girls at Driefontein, Holy Cross, Makumbi, Gokomere,
and Monte Casino etc. Soon I saw through the secret. In a
number of places in1932, there were African Sisters-his
personal foundation against much opposition of the
parents and even missionaries. He went ahead supported
by Sr. De Mercede O.P. who became the first Novice
Mistress. When I came back from the tour I thought I.d
ask the impossible when I said, „My Lord, could you lend
me a couple of your sisters for a year or two, just to show
our Tonga Girls it is possible.. He said, he.d think about
it. He was not a man to the Phrase to avoid the issue. He
did think about it and a few months later, in February
1943 I got a post card from him: "The four sisters are
ready, let me know when you want them." They came
early in March and were for a time the talk of the Tonga
country. Fr. Zabdyr the Manager of the Schools took them
on a triumphant tour through most of our schools. That
was the end of the reluctance in sending girls to school
(Jesuit Fathers Archives).
In 1946, three girls from Chikuni went to Makumbi to train as sisters. In 1948 the three
girls made the first profession by taking three vows, poverty, chastity and obedience.

According to the Handmaid Sisters. constitution, a sister promises to live the vows for six
years, renewable annually, and then after a period of six years or more a sister will apply to
make perpetual profession. After perpetual profession, a religious woman becomes a fully-
fledged member of the congregation with an active vote in the General Chapter.

♀

After their first profession, the three sisters returned to Chikuni to work among their people.
Since they had rudimentary education, the sisters did simple work such as helping at the
clinic, laundry, church work, gardening, home visitation and teaching catechism at the leper
camp. Apart from working at Chikuni, Sisters Agatha Muchindu, Agnes Chilala and
Theresa Mulenga were sent to Kasisi Mission on 16 December, 1953. They worked at the

school and orphanage and did other duties assigned to them by the Superior.
The three sisters still belonged to the congregation in Southern Rhodesia because the
congregation for African sisters in Northern Rhodesia had not been established. Mgr.
Wolnik retired without having established an African congregation in Northern Rhodesia.
He could have been the founder of the new congregation if circumstances had not prevented
him (Milingo, 1994).
When Archbishop Adam Kozlowiecki became the Archbishop of Lusaka Archdiocese, he
took charge of the new congregation (the Handmaid Sisters) which was supposed to be
established in Lusaka Archdiocese. Though the Archbishop was aware of the uncertainty
surrounding the future of the LCBL native Sisters (the Northern Rhodesian sisters), he was
not interested in establishing a congregation for African Sisters. Instead on 24 April, 1951,
he requested to open a Novitiate for the Polish sisters called "Servants of Mary Immaculate"
at Kasisi Mission and permission was granted and a novitiate was opened in 1954
(Handmaid Sisters Archive, Lusaka). There are a number of reasons which have been
advanced to explain his lack of interest in establishing an indigenous congregation.

Firstly, Archbishop Kozlowiecki was not the one who had initiated the idea of founding a
new congregation for the African sisters; secondly, the Polish sisters at Karenda mission in
Mumbwa had started recruiting African girls for their congregation (Sisters of Mary
Immaculate). So he had hoped that the Salisbury trained sisters would join the Polish

♀

congregation. Archbishop Kozlowiecki was more interested in the Polish congregation and
did everything possible to develop it. This is confirmed in a letter dated 24 April, 1951,
which states: "Adam intends to start his own novice ship under the servants of Mary
Immaculate Sisters." These were the Polish Sisters, (Letter from Archbishop Markall, 1951,
Southern Rhodesia, (Handmaid Sisters Archive, Lusaka).
In Southern Rhodesia, Archbishop Markall, who took over from Archbishop Chichester did
not want to continue receiving girls from Northern Rhodesia; he asked Archbishop
Kozlowiecki when the new congregation for African sisters was going to be established.
The letter from Archbishop Markall to Archbishop Kozlowiecki states the following:
When the first three sisters were received at Makumbi in
1946, it was understood that Mgr. Wolnik would start a
congregation in Northern Rhodesia and these sisters
would join the new congregation. This has not been done
up to this date-January 1955. This matter ought to be
settled and quickly (Handmaid Sisters Archive, Lusaka).
Therefore, Archbishop Kozlowiecki had no choice but to start a congregation for the
African sisters. Since the congregation was supposed to belong to Lusaka Archdiocese, he
was forced to draft a constitution for it. Afterwards, Archbishop Kozlowiecki wrote to the
Apostolic Delegate for the approval of the new congregation, dated 12 March 1960, states:
The reason why I am asking for the approval of the new
Diocesan congregation of sisters is: „both the present
Archbishop Chichester, S.J. maintained that this was the
condition under which novices from our Archdiocese
were admitted to the Novitiate in the Archdiocese of
Salisbury, my predecessor, the former prefect Apostolic of
Lusaka Mgr. B.Wolnik, S.J confirms it (Handmaid Sisters
Archive, Lusaka).

♀

3.12.6 The Name and Constitution of the New Local Congregation

In the letter requesting for the approval of the new congregation, Archbishop Kozlowiecki
enclosed copies of the draft constitution. It was copied from the constitutions of The Little
Children of Our Blessed Lady, where the Northern Rhodesian African sisters had been
trained. He stated in the letter that he only changed the title of the congregation and the
religious garb. The Sisters in Salisbury wore grey religious dress, which is also known as
„habit,. while for the new congregation he wrote; they should have a „white habit..
Archbishop Kozlowiecki further stated:
I changed only the name, the habit, and introduced only
very slight differences, of which the most important is that
I propose to accept the age of 15 completed for admission
to the Novitiate, according to Can. 555, 1, no. 1, whereas
the Southern Rhodesia congregation demanded the
completion of age of 21 (Handmaid Sisters Archive,
Lusaka).
Below are the general outlines of the constitution of 1960. It is divided into two Parts. Part
one deals with the "Nature, End and Purpose of the Congregation and the way of entering
and living there in". This part has twenty-four chapters as follows:
Chapter 1 deals with the end and purpose of the congregation.
Chapter 2-6 deals with formation.
Chapter 7-9 deals with dismissals of sisters
Chapter 10-12 deals with administration.
Chapter 13-19 deals with spirituality of sisters.
Chapter 20 deals with general disciplines
Chapter 21 deals with relations of sisters with the externs (external)
Chapter 22-23 deals with the sick and the dead procedures.

Chapter 24 deals with obligations of the constitution.
Part Two: deals with the Government of the Congregation. This part has ten chapters.
Chapter 25-26 deals with Authority in the congregation
Chapter 27-28 deals with election of the office bearers.
Chapter 29 deals with business of the general chapter
Chapter 30 deals with rights and duties of the Superior General
Chapter 31 deals with the General Council.
Chapter 32 deals with Secretary General and Econome-General

♀
Chapter 33 deals with Houses and their Superiors.
Chapter 34 deals with Mistresses of Novices and their Assistant.
The above constitution was later revised in 1990. The structure changed from Parts to
chapters and articles. The current constitution has nine chapters with 176 articles.
Apart from the constitution, there is a chapter document (resolutions of the chapter) that
assists in the running of the congregation. During the general chapter, the sisters might
amend or add some new way of life to the congregation, which the sisters have to follow for
the next six years. For example, in the 1997 Chapter, according to the Handmaid Sisters.
archives, "it was resolved that a sister was free either to wear a veil or not. There was no
common pattern in the dressing. But three colours were chosen, namely, navy blue, cream
and white" (Chapter document, 1997). This optional point in the dressing has continued to
date unless it is changed in the 2015 General Chapter (Sepeti, 2008) and in the Chapter
Document of the Handmaid Sisters.
The name proposed for the new congregation was Handmaid Sisters of the Blessed Virgin
Mary (HBVM) and it did not take long to approve the constitution for the local congregation
in Northern Rhodesia. In July 1960 the Sacred Congregation officially approved the new
congregation of the Handmaid Sisters of the Blessed Virgin Mary as stated in the letter from
the Apostolic Delegate to Archbishop Kozlowiecki:
The Sacred Congregation for the Propaganda of the faith
has granted permission to found with regular decree one
religious congregation with the name Handmaid Sisters of
the Blessed Virgin Mary of Lusaka, and at the same time
to accept into the new congregation, without being bound
to repeat their profession and novitiate, the nine professed
sisters and the four novices who had been sent to the
congregation of the Sisters called, The Little Children of
Our Blessed Lady. (Handmaid Sisters Archive, Lusaka).

♀
 This was how Archbishop Kozloweicki became the founder of the Handmaid Sisters of the
Blessed Virgin Mary of Lusaka. This was a great achievement because it was not easy for a
congregation to get approval with only nine sisters, when the requirement is thirty professed
sisters.
The draft copies were sent to Rome in July 1960, by January 1961 and the constitution was
approved. Ordinarily it takes nine months to approve a constitution of a new congregation,
but, in this case it only took six months. Perhaps Rome did not need to study the constitution
since copies of the LCBL constitution where the Northern Rhodesian sisters had been
trained were already deposited with Rome. As indicated above the time the new
congregation was founded, there were only nine professed sisters with temporary vows. This
meant that they were not perpetually committed to their vows and when the vows expired
they were free to leave sisterhood. There were also four novices who were due to take the
vows in December 1960. In the same letter dated 12 March 1960 requesting Archbishop
Kozlowiecki for approval of the new congregation, had to get permission from the Sacred
Congregation in Rome for the sisters not to repeat the novitiate in the new congregation.
Normally, when a sister leaves or transfers to another congregation, she is under obligation
to repeat the training in that new congregation, but the Salisbury trained sisters, they were
exempted from this condition because of the request.

3.12.7 The New Congregation: Handmaid Sisters of the Blessed Virgin Mary

As already indicated the title of the new congregation was Handmaid of the Blessed Virgin
Mary. Handmaid means servant. It meant that the sisters were to be servants of God and the
people they would promise to serve at the profession of vows. According to the Handmaid
Sisters Constitution:

♀
The sisters were to render works of mercy, particularly to
the female sex, and improve their education. The revised
constitution states that: This service is rendered to others
through our ministry of teaching, nursing, social, domestic
work or any other form of Christian service directed
especially towards the women, whether children or adults,
both in and out of school (1991: Article No. 7, p. 7).
The other part of the title is Blessed Virgin Mary. The sisters were dedicated to the Blessed
Virgin Mary, an indication that Mary was to be their model and that the foundation of the
Handmaid congregation was inspired by the Marian theology. In the Roman Catholic
Church, the Marian theology is traced from the Old Testament, especially in Genesis 3: 1-
24, where humankind disobeyed God. In order to restore that relationship, God sent Jesus
Christ to redeem humankind, and Mary was chosen to be the mother of Jesus. In his

argument the theology of Mary in the church comes from the scripture, Coyle (1996: 5)
states:
An understanding of the concept of the kingdom of God is
essential for the study of Marian theology, for it is in the
context of the kingdom of God that we try to understand
the images Mary assumes in scripture and throughout the
long history of the Christian tradition.
The Handmaid Sisters were to serve the community they worked in and their special
concern were the welfare of the girls and women, especially the under-privileged

3. 12.8 Establishment of Mother House and Noviciate

With the establishment of the congregation, a Mother House or Generalate9 and formation
house or novitiate had to be built. At this time Chief Mukuni of the Lenje people of Central
Province expressed his wish to have a boarding school for the Lenje girls in his chiefdom.

9 Mother House or Generalate is the residence of the Superior General and Headquarters of the
congregation.

♀
Four sisters; Sr. M. Muchindu, Sr. M. Mweeta, Sr. T.M. Mulenga and Sr. M.F Mooya of the
new congregation were sent to Mpunde mission to open a school and a clinic. Sr. Mooya,
who was a trained teacher, opened Mpunde Primary School for girls. The opening of the
boarding school for girls would help realise the aim and objective of the new congregation;
education of the female sex. Unfortunately, at that time, African parents in the area were not
interested in the education of the female child. The situation was similar among the Tonga
people around Chikuni Mission, who were equally not interested in the education of the girl
child. The Lenje girls and women were to stay at home and later get married. Zylka (1959)
had the following observations to make on the same:
From what I see the ba-Lenje are not interested in the
education of their girls. According to their views, a girl
should stay at home and get married as soon as possible,
that is why, in spite of their most sincere endeavours
travelling from village to village and even from house to
house the new missionaries could only collect 13 girls to
start the 1960-1961 school year (Mpunde Catholic Parish
notes).
Apart from opening a school, Archbishop Kozloweicki decided to build a Mother-House at
St. Mary.s in Kabwe and a novitiate or formation house for the new congregation at
Mpunde in Kabwe. In 1961, Archbishop Kozloweicki requested the Dominican Sisters in
Salisbury to provide a Novice Mistress and a Superior to look after the affairs of the new
congregation. Consequently the Novice Mistress, Sr. Irenea, was appointed from the
Dominican Sisters to be in charge of the novitiate, while Sr. Dalmatian became the Superior
of the community.

With the opening of Mpunde Primary School, the sisters were moved from Chikuni to
Mpunde in Kabwe. This was a big change because the sisters were now exposed to different
ethnic groups as the congregation was predominantly Tonga, for having been established in

♀
Tonga land. At present, other ethnic groups have joined the congregation though at the
beginning girls from other tribes were discouraged from joining as the Tonga sisters felt that
they were a superior ethnic group. They looked down on other ethnic groups, and were
always suspicious of them. This created antagonism in the congregation. Those who were
already sisters feared the Dominican Sisters, and those coming to join were subjected to the
Tonga sisters, who did not welcome them. All this contributed to the departures, leaving
only a few sisters, (Interview with a senior member in the congregation June, 2012). Due to
this and other problems, the congregation grew at a very slow pace. In 2011 the Handmaid
Sisters celebrated fifty years of their existence but to date they are only seventy.

3.12.9 Self Government (1973 to 2014)

In 1969 there was a change in leadership at the Archdiocese level. The founder of the
Handmaid Sisters of the Blessed Virgin Mary, Archbishop Kozloweicki retired. The country
was undergoing Zambianisation, after gaining political independence in 1964.
Zambianisation was a deliberate government policy aimed empowering indigenous
Zambians by appointing them to top management positions. The Church was not left out. In
the Archdiocese of Lusaka, Archbishop Kozloweicki was replaced by Father Emmanuel
Milingo. After his installation in 1969 as Archbishop of Lusaka, Milingo requested the
Sacred Congregation for Religious and Secular Institute in Rome to allow the Handmaid
Sisters to have their own Superior General and councillors who would be overall in charge
of the congregation and see to it that it developed both materially and spiritually.

In December, 1972 the Handmaid Sisters held the first election for the post of Superior
General. Sr. M. Xavier Miyoba was elected leader of the Handmaid Sisters and Sr. Fidelina
Mooya was the Vicar General; the three councillors were Srs. Dolores Bulanda, Irene
Miyanda and Celine Namalambo. The present Superior General as at 2014 is Sr. Foustar

♀

Mwila and she is assisted by four councillors. A novice mistress was also appointed to train
the novices. This was a big step for the young congregation. The number of sisters
increased, especially after 1985. Currently there are seventy professed sisters. The
Handmaid Sisters are involved in different types of work. The main goal of the congregation
is no longer the education of the female sex as the male sex has been included. As earlier
stated, the sisters are also involved in other works of charity such as health care, community
development and social welfare.

3.12.10 Apostolic Activities of the Handmaid Sisters

The three types of activities above in which the Handmaid Sisters are involved also
constitute their apostolic work or works of charity. In the next three pages an attempt is
made to explain the sister.s works of charity.

Education

Education is very important for the development of the country. The Handmaid Sisters were
established to educate girls and women, and in line with their objective, they are managing
schools from pre-school to secondary levels and home-craft centres as well. The educational
institutions are found in Chikuni, Kabwe, Kapiri Mposhi and Lusaka. The schools they
manage are Chikuni Primary School in Monze Stephen Luwisha Girls in Kabwe town, and
Mpunde Girls Secondary School in Kapiri Mposhi District, St. Mary.s Secondary School,
Mary Queen of Peace, Ibex Hill Primary and Secondary schools, and St. Patricks School in
Lusaka District.

Of these, St. Mary.s Secondary, Mpunde Girls, St. Patrick.s, and Stephen Luwisha schools
are grant-aided. A grant aided institution is one that receives from government 75 per cent
of the costs of approved projects and an annual grant in aid of running costs. The
government also pays the salaries of teachers and approved personnel of these institutions.

♀
Mary Queen of Peace and Ibex Hill Schools Primary and Secondary are private schools and
therefore sustaining themselves. There were twenty eight sisters that were involved in
education at different levels as of 2014. The qualifications of teachers range from Pre-school
diploma to Bachelor of Arts degree and Masters „degree, (interview with one of the
councillors, February, 2014).

Health Care

Apart from education, the Handmaid Sisters manage health centres. Nangoma Hospital in
Mumbwa District is situated along Mongu road, and it serves about 77,000 people. Mpunde
Clinic in Kapiri Mposhi District is another health centre managed by the Handmaid Sisters.
It caters for 10,859 people. The work of health care is in line with what is found in the
Handmaid Sisters constitution, which states:
Nursing gives its own special opportunities for the
apostolate. Patients may be given instructions, for
example on the efficacy of recourse to the Blessed Virgin
Mary, invited to pray to her for their recovery. The
nursing sister prepares those in need to receive baptism
and the sacrament of the sick. Those convalescing may be
taught arts and crafts (1991: article no. 76).
As sisters provide health care to the surrounding community, they are fulfilling what is
further stated in chapter five, article 75 of their congregation as follows:
the service of the sick is the service of the suffering
Christ. Sisters who serve the sick in hospitals, clinic, and
dispensaries set the example of kindness and patience and
they continually improve their professional ability and
proficiency. They are also concerned about the spiritual
welfare of the patients and encourage them to pray, to
conform their will to the will of God and to unite their
suffering with the suffering of Christ.

♀
Social Services

The sisters are also engaged in evangelisation, which is done through parish work and
community service. At the parish level, the sisters work with different groups such as Small
Christian Communities, Legion of Mary organisation, Holy Childhood and Catholic Women
organisations. The sisters at the parish work under the supervision of the priest in charge of
the parish. The Directory of the constitution states that:
Sisters in the parish work with the parish priests in their
pastoral care of the parishioners. They perform duties
according to the directives of the parish priest in line with
pastoral policies of the diocese (Article 43-46).
The sisters are also involved in community development by teaching skills such as
designing and tailoring in home craft centres. Through the various developmental skills that
the sisters teach in the communities, the community of sisters is able to sustain itself. The
teaching of these skills constitutes the sisters. contribution to the improvement of human

society.
The Handmaid Sisters are also involved in prison work. By serving the prisoners, the sisters imitate Christ who came to save the lost souls. In this way the sisters bring hope to them and proclaim the Good News of liberation (Handmaid Sisters Constitution, Chapter 5, article no. 86).
Currently, the Handmaid Sister congregation is serving in four dioceses, namely, Lusaka, Kabwe, Monze and Mongu. There are three houses (convents) in Monze Diocese, two in Mongu Diocese, eight in Lusaka Archdiocese, and three in Kabwe Diocese.

Through the above services, the Handmaid Sisters have contributed to the empowerment of the communities they serve, in particular the girl child and women.

♀
3.12.11 Summary

This Chapter discussed the historical development of women religious life in the Roman Catholic Church, beginning with the evolution of religious life to the foundation of secular institutions. The discussion highlighted the significant issues in religious life; the development of women monasteries, other forms of religious life such as the Beguine movement, the establishment of Mendicant Orders and the changes that have taken place in religious life. This was followed by the history of religious life in Zambia, starting with the coming of the White Fathers in the north, followed by the Jesuit Fathers in the south. The male missionaries later on invited women congregations to help in the evangelisation process. What followed was the establishment of local congregations. At present, there are seven indigenous congregations working throughout Zambia. The Chapter concluded by presenting a profile of the Handmaid Sisters of the Blessed Virgin Mary. The next Chapter will examine literature which was considered relevant to the present study.

♀
CHAPTER FOUR

LITERATURE REVIEW

4.0 Introduction

This Chapter presents a review of literature relevant to the topic under study. The literature on the inculturation of religious life in Africa, let alone in Zambia is scanty. What the researcher has done is to review the literature on inculturation as a concept in the Catholic Church because when the Pope (Paul VI) made a directive to Africa to develop an Africanised Christianity, he was doing it from the larger perspective of inculturation.

4.1 The Debate on Inculturation

Since its inception, inculturation as a concept has provoked debate. The proponents of inculturation see its value as a strategic tool for the localisation of the Christian message in Africa and Asia. The following scholars and theologians are some of proponents of inculturation: Aylward Shorter, John Baur, Joan Burke, Udeani Chibueze, Ary Roest Crollius, Hugo Hinfelaar, Laurenti Magesa, Joseph Masson, Vincite C. Kiaziku, Emmanuel Milingo, Pedro Arrupe, Mary Walligo, Okure Teresa and Stuart C. Bates. These see inculturation as a necessity if the Christian message has to be incarnated in the lives of African Christians and that Christianity should make them truly "feel at home." These scholars have welcomed inculturation as a valuable and effective tool for the evangelisation of the Christian faith in Africa. The Synod Fathers stressed that inculturation be considered as an urgent priority in the local churches for the firm rooting of the gospel in Africa (The Church in Africa, 1995: 45).

At the Synod of Bishops of Africa and Madagascar, it was stated that the Bishops wanted a change from the theology of adaptation to the theology of incarnation because the theology

♀
of adaptation was completely outdated. The theology of incarnation meant that the Christian faith was to be incarnated into the African cultures. This was because incarnation was the most theological term to express the meaning of inculturation as stated in John 1: 14 that "the word was made flesh and dwelt among us." As Pedro Arrupe (Schineller, 1990: 21), explained to the Jesuit Fathers, the incarnation of the son was important for inculturation; just as he was incarnated, the Church has to be incarnated in every culture, so that it is enriched by it and offers the redemption of Christ, his message and the resources for a new life. A Second Vatican document (Decree on the Missionary Activity of the Church, 1996; art no. 10: 458) attests to the significance of incarnation as one way of understanding inculturation. It says that the church can only offer all people the life of salvation brought by God by implanting itself among all the groups just as Christ was incarnated in particular social and cultural circumstances of men among whom he lived.
In the same document (art no. 22), the young churches are called to the "imitation of the plan of the incarnation." In addition, when he addressed the Nigerian bishops, Pope John Paul II spoke of the divine message being incarnated and communicated through the culture of each people. Walliggo (1986) expresses similar sentiments that the permanence of

Christianity will stand the test of time when African Christians make Christian ideas part of their own thinking, when Africans feel the Christian vision fulfils their own needs and when the Christian world view becomes part of truly African aspirations. Chibueze (2007), an African scholar, sees inculturation as an answer for the Christian faith to be rooted in Africa. He says inculturation would bring about a balanced encounter between the message of Christ and the African culture.

♀
The above proponents of inculturation have welcomed it as they see it as a means to combat cultural alienation in the African Church. Inculturation would allow Christianity to be permanent among the African Christians as the Church has now recognised this to be important. When the Gospel values are incarnated in the African culture, the African Christians will be firmly grounded in their faith and they will make Christianity their own. However, those who oppose the concept of inculturation are apprehensive and doubtful of its value and fear the dilution of the Catholic faith. Due to various forms of opposition to inculturation, few people are seriously taking up the challenge to enter into realistic dialogue with cultures and there are deliberate movements to reject inculturation entirely. It is therefore, not surprising that even among African theologians and a bishop accountable to Rome, there appears to be no one common and strong sustainable position on inculturation.

One of the opponents of inculturation is Lado (2006), a Cameroonian Jesuit priest who has authored several critical articles on the Roman Catholic Church as a scholar of religion. He does not support inculturation because he regards it as part of guilt reaction against the violent and contemptuous past on the Africans. In an article entitled, "A Problematic Encounter," Lado has a problem with the three models that have been used in Christianity to engage with the reality of Africa. The three models are colonial Christianity, inculturation and inter religious dialogue. Lado does not regard dialogue as the best way to engage Christianity and the culture as he sees an African in a disadvantaged position due to the fact that it is not possible for African cultures to talk back when Christians discuss African religions. He further argues that the three models have severe limitations because they obscure the central reality of Christian witness. His view is that inculturation is part of a guilt reaction against violent and contemptuous past. His reaction comes from the fact that

♀
when Christian missionaries came to Africa, they brought a civilisation which was meant to substitute African cultures for Western cultures and evangelisation came to mean replacing African religions with Christianity. He also cites globalisation as another reason why inculturation is not a suitable strategy for African Christianity. Other opponents are afraid of developing a "pagano-Christain theology" (Ter Haar, 1992).
The immediate former Pope (Benedict XVI) is another opponent of inculturation as he has some reservations. Before he was elected as Pope he was the Prefect (head) of the Congregation for the Doctrine of the Faith, a Vatican Department in charge of protecting the sacred deposit of faith handed from the apostles. He also served as President of the Pontifical Biblical and Theological Commissions. He is against expression of the Christian message in different cultural forms and believes that there should not be too much emphasis on indigenous religions and cultural values as this is unrealistic (Scheuerer, 2001: 141). In a speech to the Asian bishops (1993), he said: "We should no longer speak of inculturation, but of the meeting of cultures or „inter-culturality." He proposes inter-culturality as a more comprehensive term than inculturation and insisted on abandoning the concept of inculturation in favour of inter-culturality. He argued that inculturation of faith is a necessity, in so far as the specificity and the integrity of the faith is not compromised. The former Pope did not favour inculturation because he feared that the Christian message would be diluted in the process of being mixed with other religions. The former Pope.s responsibility was to defend the Catholic Faith so that it is not diluted or compromised. Over The debate on inculturation over the last three decades or so has been wide and varied. The debate was prompted by the Vatican II document (Catechesis Trandendae, 1975, No. 53) and has attracted critical analysis from different perspectives; missionary action, evangelisation, inter-cultural dialogue, and interfaith connection.

♀
4.2 Second Vatican Council

The Second Vatican Council gave rise to the demand for the Roman Catholic Church to take a close look at the relationship between faith and culture in today.s world. Francesco (2010) argues that the Second Vatican Council took a holistic view of culture in today.s modern world. In his view, culture embraces everything around man.s existence in the modern world: scientific development, emerging social sciences, and industrialisation, etc. These and other facts are important aspects of human culture or what he calls "mass culture". However, the Special Assembly of the Synod led by Pope John Paul II in 1985 defined inculturation in more specific focus as reflected in the Redemptions Mission No. 52 as: "The intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures". The above definition gives the essential elements of inculturation as the Christian faith and local cultural values and their encounter exchange. For all parties to benefit there should be mutual influence and adaptation in the process. However, this is a simplified perspective; the reality on the ground is more complex.
The debate on the inculturation of the Christian message has been extended to other areas of

the Catholic Church, for instance, religious life. The call to renew religious life is found in
the Second Vatican Document. Perfectae Caritatis: 1965, article no. 3, urges the religious
persons to renew their way of life, prayer and work which should be suited to the physical
and psychological conditions of the religious persons. The article emphasises on the
importance of blending culture and the religious message, especially in mission territories.

♀
4.3 The Need for the Inculturation of Religious Life

The call for the religious to renew and adapt their lifestyle to the times of the day was
repeated in 1994 at the Synod of Bishops on Consecrated Life, as Proposal 40 (Second in,
1996). The Synod insisted on the necessity of inculturating religious life in order to spread
it, so that it offers quality evangelical witness to the world. Before the Synod of 1994, in the
early 1970s, the Zambian Sisters called for the change of the religious life they had received
from the missionary sisters. They wanted a religious life that was to suit the Zambian way of
life. The Zambian sisters were not the only religious persons that have called for the
inculturation of religious life as other sisters within Africa and other continents have called
for inculturation of religious life as the literature will show.
The following were some scholars of religion: Burke (2010, 2001, Nwagwu (2008, 1997),
Kiaziku (2007), Musonda (1997) and Kitewo (1994) who support the inculturation or
localisation of religious life, especially in Africa in order to make it more meaningful and
attractive to the religious persons and society. Burke (2010) asserts that the religious persons
in Africa have to appropriate a life that is in line with their own cultural values so that their
life would be of great service to society and the Church on the continent. She further says it
is the African religious persons who should shape their religious life in a form which they
themselves feel "at home" with so that their life would be understandable to the members of
the local Church and the society. Kiaziku (2007: 85) has a similar point when he states that,
"the female religious feel unease because they have suffered the loss of their African
identity, and this affects their ability to live as consecrated persons."

Similarly, Kitewo (1994) refers to the loss of African identity as cultural alienation which
African religious women have experienced especially after acquiring formal education and

♀
later on becoming religious sisters/nuns. The religious persons experience religious life as
foreign. Kitewo (ibid) further points out that some African religious persons still feel
strangers in their communities as the lifestyle they live was imposed on them, they are not
happy with the principles that regulated community life. The result was that a sister opposes
the regulating principles and suffers, as they were alien to her culture. The loss of cultural
identity is also referred to by Ter Haar (1992) in her study of Milingo, when she pointed out
that he had realised that he had paid a price for it as studies had alienated him from his own
people and traditions.
The French Bishops acknowledged the significance of inculturating religious life by arguing
that the credibility and future of consecrated life was dependent on its capacity to be
inculturated. Among the final documents which they submitted to Rome, one dealt explicitly
with inculturation and it stated that inculturation of consecrated life was necessary both for
its spread and the quality of the Gospel it was to witness in the world. Kiaziku (2007) adds
to the above by pointing out, inculturation of religious life was a necessary process so that
the life could be rooted deeply, be attractive to the Africans, and therefore, be credible.

In stressing the need for the inculturation of religious life Nwagwu (1997: 131) asserts that;
"other aspects of ecclesial life had already manifested some concrete and laudable examples
of inculturation taking place, but very little had been done for the consecrated life.
Consequently, there was an urgent need for inculturation among the consecrated men and
women who live in Africa." She further added that, the consecrated men and women should
work together and address the issue of inculturating the gospel values, especially as lived by
the consecrated men and women of Africa. In the article, „Religious Vows in Traditional
African Context,. Nwagwu (2008: 133) suggests to inculturate essential elements of the

♀
consecrated life so that they can be permanent in African societies. She goes on to argue that
inadequate inculturation renders the members irresponsible and unconvinced of the entire
lifestyle, which also leads to personalities that are torn between allegiance to cultural
demands of their society and the constraining obligations of their vowed life.

4.4 Aspects for Possible Inculturation

Academic observers such as Nwagwu (2008 and 1997), Kiaziku (2007), Burke (2001), and
Musonda (1997) suggest some aspects that could be inculturated, namely liturgy, religious
ceremonies, vows, community life, formation programmes and dismissal from religious life.

4.4.1 Liturgical Aspects

The above cited scholars suggest that two aspects under liturgy that could be inculturated
are prayer and religious ceremonies. Prayer is one of the important aspects in religious life.
Musonda (1997) defines prayer as an encounter between God and the praying community or
the individual. Recitation of the divine office (sometimes referred to as breviary) is one of

the most important aspects of liturgy in religious life. This type of prayer is recited by the consecrated or religious persons three to six times a day that are at dawn, morning, midday, mid-afternoon, evening and night. Nwagwu (2008) proposes ways in which prayer could bring out the much appreciated African cultural values such as relational warmth, concern for others, and sensitivity to members with personal problems, joys, and sorrows (that they could bring to prayer). She points out that although many religious communities have made serious attempts to make the liturgical celebrations lively by using traditional musical instruments, dances and symbolic gestures, more still needs to be done by borrowing from the traditional community the simplicity, the directness and spontaneity of worshippers of a Deity at the local shrines.

♀

Musonda (1997) suggests the use of symbols such as big trees, river banks, waterfalls, big rare rocks and big snakes, and domestic animals and birds, and artefacts that were used in traditional society, to represent the presence of the ancestral or nature spirits or that of the higher beings. The use of these symbols is an expression of the giving of oneself to God or higher beings. He adds that the symbolic presentation of God and the praying community are important and can help during prayer through meditation on the symbols.

4.5.4 Religious Ceremonies

The ritual of religious ceremony includes the rite of public profession of vows and celebrations of the jubilees which are some of the aspects for possible inculturation in religious life. A profession rite is a ritual of the public expression of the three evangelical counsels. These are public ceremonies which are done during the liturgy of the Eucharist where the religious persons have a chance to share with the local Church (the faithful) their lived experience of religious life.

Burke (2001) notes that for a long time there has been persistent difficulties inhibiting the inculturation of profession rites because the formal formation given to the incoming candidates to religious life was done in foreign language and embedded in "foreign categories." She suggests that if the religious persons could use terms which they understand and express themselves in the local cultural context, it would be a barometer of the inculturation of religious life in the African context. She further argues that the religious persons themselves should be open to identify existing "latent models" which they could use to express themselves in an African way. An example given is that of the person consecrated to shrines of divinities in Central and Eastern Nigeria. Another example is encouraging the sisters to write the formulas of the profession rite in vernacular. On this, Burke (2001) notes that in Nigeria, the current practice is that the First Profession formula for the profession of

♀

vows is usually in English but there is an increasing number of sisters using vernacular for the formulation of their Final Profession.

4.5.3 Evangelical Counsels (the Vows of Chastity, Poverty and Obedience)

Nwagwu (2008) proposes the inculturation of the three evangelical counsels of chastity, poverty and obedience. As will be recalled, these are the three vows that the religious persons profess at the completion of the training which is done in the noviciate or formation house.
The Vow of Chastity
Chastity was one of the three evangelical counsels the religious men and women profess after training. It was a vow which several scholars such as Nwagwu (2008), Kiaziku (2007) and others acknowledge as incomprehensible in African communities. As Burke (2010), explains by citing the Kongolese culture; it was difficult for the local population to understand the value of chastity. The greatest difficult that the local population had in accepting the Catholic Sisterhood was that a woman would freely choose to commit herself to live according to a vow of chastity which presents a choice that runs counter to the cultural context. Kiaziku (2007) highlights the foregoing point by pointing out that in African tradition, life-long celibacy was not accepted as it was completely strange and alien to the African culture. Therefore, it was not something that was encouraged because every person who attained adulthood was expected to marry and have children as it was only after having children that one was considered a truly adult person. Chiogou (1988) points out that some African mothers complained because their daughters had entered Sisterhood and consequently, they would not marry and have children. Chiogou (1988) further reports that one woman requested her daughter to leave at least one child before her final profession!

♀

Although the above writers all agree on the need to inculturate the vow of chastity, they do not propose ways and means of how the vow can be inculturated or localised.
The Vow of Poverty
Poverty was another vow that the religious men and women profess. It was also a vow that is difficult to understand in Africa. As Brockman (1990) points out, the cultural differences in regard to the vow of poverty are difficult to comprehend because, "no other aspect of religious life is so impacted by cultural differences and traditional modes of relating to the material world." For the Western religious persons, "voluntary" poverty probably makes sense while to an African it is a contradiction. Nwagwu (2008) points out that Africa is already experiencing poverty, which is supposed to be eradicated, yet the religious persons profess it. What makes it more difficult for the African religious person is that she is not

even able to help her family who might be living in poverty, while she has "all" that she needs. According to African tradition, the off springs are expected to help their parents, siblings and relatives but the religious persons cannot easily do so. In agreeing with the above Father Arazu in Isichei (1980: 53) observes, "Sisters pray and sing in the chapel, sweep the corridors of the cloister while the aged and lonely mother ekes out a miserable existence at home." Lumbala in Kiaziku (2007) expresses similar sentiments when he says that in Africa, the vow of poverty is a shocking thing, because to compare the religious and their lifestyle with the people who are living in destitution, in extreme material poverty, reveals huge differences. How can the vow of poverty of religious persons be a sign when there is such disparity? The religious persons in Africa are the "well to do."

Kiaziku (2007) nonetheless, suggested how the vow of poverty can be inculturated. He proposed enforcing the values of sharing and hospitality because the two values are important in African traditional society and can easily be replicated in religious

♀

communities. Kiaziku (2007) further says that sharing and hospitality are two values whose roots are deeply embedded in the soil of traditional cultural life, which could be emphasised in the vow of poverty. Matungulu (1983) makes a similar point when he says that the gospel texts speak less of poverty and more of sharing, by which humans give to others what is lacking.
The Vow of Obedience

Obedience is the third vow professed by the sisters, which some scholars have proposed could be inculturated. For Nwagwu (2008), there is need to redefine and reinterpret the practice of the vow of obedience so as to identify it and render it in practical form that can be imbibed within the cultural presupposition of members. Lumbala (1994) is of the view that in a religious community, there is need of an authority and liberating obedience that is in accord with human dignity; an authority capable of viewing critically all alienating situations, especially the oppression and exploitation that is very much present on the African continent, and able to foster the advancement of people at all levels. According to Lumbala (ibid) religious persons should imitate the "obedience of Jesus," who was not willing to conform to the dominant aspirations of any social or religious group. He adds that, religious obedience should become obstinate resistance even to the point of folly; a resistance like that Christ had in his passion and death; obedience at the service of human dignity.10

10 See Lumbala, Alliance avec le Christ Afriques, 309.

Nwagwu (2008) relates to the value of obedience in traditional African society, by stating that respect and regard for elders and those in authority were highly esteemed and upheld in African society. The traditional society appreciated the wisdom of the elders as they were

♀

taken as pillars of truthfulness, fairness and justice. Since obedience is a value that was appreciated in traditional society, religious life could benefit from this cultural value. Nwagwu (ibid) compares traditional obedience with the former practice of the vow of obedience whereby the superior made decisions single handed or with little cooperation from the members as being at variance with the cultural model where the entire community of the village or community were part of the decision making process. However, there has been a change now as superior involve members in dialogue in order to arrive at a communitarian vision of what has to be done.

4.5.4 Community Life

Nwagwu (2008) admits that community living is very important to religious consecration. The new code of Canon Law refers to community as "fraternal living in common, all consecrated persons are obliged to observe and (Cf Can 602, which is applicable to all institutes, while Can. 67 is especially for religious institutes)." Nwagwu (ibid) continues to say that community life fosters a lot of good gospel values such as sharing, hospitality and solidarity, she says that for Africans such a life is not beyond comprehension because those who join religious life come from communitarian cultural settings and so have no problems in relating to other members in the community.

In view of the above Nwagwu (ibid) propose, therefore, that religious communities should recognise traditional values such as caring and sharing because these values are very cardinal to religious life. Religious communities could use some of the traditional values such as hospitality as they would be offering their members viable alternatives that would make their religious community truly a family as well as a home. She adds that such a move would help the religious persons not to depend so much on the natural family for support

♀

and help in times of difficulty and problems. O.Reilly (1996), reports that religious communities should be places where African members should "feel at home." He further argues that if such a thing happened, it would be a sign towards inculturating religious life in Africa.

On community life, Musonda (1997) states that there are some elements such as mutual help, visiting relatives and sharing meals that can be integrated into community life, of consecrated life. He asserts that African religious men and women could integrate the new life with their cultural conception of community life as lived in accordance to the code of Canon Law which describes religious life as "one by which all members are united together like a special family in Christ and a means of sharing concern for one another", a means of reconciliation in Christ." Musonda (ibid) further suggests that African religious men and women should build on the already existing African community values of mutual help. In this way the religious persons will witness to Christ.s love of care for the needy, the poor and the sick, the marginalised, the oppressed, and the destitute. In an African setting, physical presence during difficult times is needed.
Therefore, an African religious person should be able to show these African values to fellow religious persons and to others outside the community. Musonda (ibid) gives an example of members of the community spending an evening with a fellow member who has lost a relative as going a long way to lessen the pain of the bereaved member. A bereaved member needs to be accompanied by another member to go and mourn the deceased. He adds that, the same thing could be done when there are joyous occasions such as weddings and anniversaries (ibid). Of course this is already happening in the religious communities.

♀
†
4.5.5 Formation Programmes

Nwagwu (2008) was of the view that the formation of candidates who enter religious life was very significant as the quality of the members depends on the depth and adequacy of the formation provided. She said that in order to bring up a convinced and committed religious person, there was need to initiate inculturation in the content and methods of the formation programme so that the culture of the candidates is taken into consideration.
O.Reilly (1993) conducted a study in West Africa on the kind of formation provided to those entering religious life or sisterhood, apart from the fact that many of the African religious persons were trained or formed by personnel from Europe and North America. He found that to some extent the formation programme were of pre-Vatican II character. He concluded that the main model of religious formation in operation was that by a pre-Vatican theory and practice namely, introducing the candidates to the rudiments of religious life within a highly organised framework of rules and requirements. As such, O.Reilly (1996) argued that trainers of candidates into religious life should pay attention to the cultural background of those in their care and that the candidates should be able to generalise and project their own cultural understandings into the meaning of religious life.

Similarly, Kiaziku (2007) calls for the need to have an inculturated curriculum for formation which combines the local and universal. The curriculum should allow the candidate to be rooted first in his/her own culture, during novitiate and initial formation, and later to form a wider view of his own culture. For those who join international groups, the initial formation should be done in their own country and they should be trained by indigenous formators who are rooted in the culture. Kiaziku.s ideas might be difficult to implement because some indigenous formators have been uprooted and are anti-inculturation themselves.

♀
†
4.5.6 Dismissal from Religious Life

Nwagwu (2008) proposed that the dismissal of the religious person whether temporary or permanent should be inculturated because separation can be painful and discouraging, not only because of the procedures involved (during dismissals), but also the causes and effects. Nwagwu further observes that, due to the way some dismissals were done, they left few chances for reconciliation or repentance on the part of the affected religious person. She gives the example of how a member in the traditional culture who was in the wrong was treated. Only abominations against the land incurred ostracism if the offence could not be averted by the performance of certain rituals to appease the gods of the land and to plead on behalf of the culprit. Nwagwu (ibid) therefore suggests that the religious communities could use an inculturated approach that was based on the manner in which disputes are settled in local traditional societies as that would be more humane.
This researcher sees inculturation as a strategic tool for evangelisation of the Christian message and domestication of religious life. Therefore, the contention was that just as at the advent of Christianity those that converted to Christianity were not forced to take up the Jewish practice of circumcision (Acts 15: 1-40), so should African Christians not be forced to take up practices that are not beneficial to them.

The review of literature agrees with the Second Vatican document or Decree on the Church.s Mission Activity (Ad Gentes Divinitus, 1965) that the Church must implant itself among all groups in the same way that Jesus Christ by his incarnation committed himself to a particular social cultural circumstances of the people among whom he lived. Apart from Burke and O.Reilly almost all the scholars in the cited literature were simply theologising on the culture. However, Burke (2001) carried out an ethnographic research among the Kongolese sisters entitled Towards the Inculturation of Religious Life in Africa while

♀
†
O.Reilly (1997) carried out his research in West Africa among different religious communities. Through this study, I hope to add new knowledge to the inculturation of

religious life as I lived and experienced it for fifteen years. Since most of the scholars in the cited literature did not carry out empirical research, this study strives to fill some gaps in the existing body of knowledge that has been reviewed, such as the reasons for the inculturation of religious life, the successes and challenges in localising religious life, and how the inculturation of religious life can be enhanced.

4.6 Summary

This chapter presented a review of the available literature that was considered to be of relevance to the present study. The first part discussed the debate on the concept of inculturation. It further dealt with the rationale for the inculturation of religious life in Africa and the need for localising some aspects (liturgy, religious ceremonies, vows, community life, formation programmes and dismissal) of religious life. However, the literature review reveals that there are some gaps, such as how and what ways and means should be used to inculturate these aspects of religious life. What are the successes and challenges of inculturating religious life and how can the inculturation of religious life be enhanced? The current study hopes to answer and fill in some of these gaps. It is necessary for the African continent to have an inculturated consecrated life that is in harmony with the values of the religious heritage of the African people, so as to re-fashion a culturally authentic life of the African religious persons.
The next chapter presents the research methodology that was employed to collect data for the study.

⚥

CHAPTER FIVE

METHODOLOGY

5.0 Introduction

The present chapter explains the research design and methodology that were employed in exploring the inculturation of religious life. The chapter further gives a detailed explanation of the research methods used to collect the desired data. It begins with a description of the qualitative research approach, research design, population, sample and sampling procedure, instruments for data collection and how they were administered and how the data collected were analysed. It also deals with issues of validity and reliability. The chapter concludes with a brief discussion of the challenges encountered during the course of the fieldwork as well as the limitations of the study.

5.2 Qualitative Research Methodology

The qualitative approach was employed in this study in order to satisfactorily answer the research questions raised in chapter one. This methodology places emphasis on exploring the richness, depth and complexity of phenomena. Kombo and Tromp (2006) state that qualitative research methods seek to describe and analyse the behaviour of people from the point of view of those being studied. Bryman (2008: 366) defines qualitative research as "a research strategy that usually emphasises words rather than quantification in the collection and analysis of data". And Strauss and Corbin (1990: 17) define qualitative research as:
"Any kind of research that produces findings not arrived
at by means of statistical procedures or other means of
quantification. Although some of the data may be
quantified as with census data, but the analysis itself is a
qualitative one."

⚥

In this study, the qualitative methodology was found appropriate for collecting the desired data on the grounds that it seeks to understand human and social behaviour from the perspective of those living in the environment. The method was appropriate for describing and analysing the reasons for inculturation, successes and challenges to inculturation and measures to enhance the inculturation of religious life. It gave the researcher a valuable chance to access important information regarding the rationale, successes and challenges, and measures to help in the inculturation of religious life. It also enabled the participants to discuss freely and bring out valuable information, in most cases in the natural settings of the participants. This is the point made by Miles and Huberman (1994: 10) who state that qualitative data focus on natural occurring and ordinary events in natural settings, so that we have a strong handle on what "real life" is like.
The next section explains the research design that was used in this study.

5.3 Qualitative Research Designs

Research design is the plan and structure of the investigation used to obtain evidence to answer research questions. It is the planning of scientific research and development of a strategy for finding out something. It can also be said that it is the initial plan for getting from here to there. Creswell (2009: 5) defines research design as "a plan or proposal to conduct research involving the intersection of philosophy, strategies of inquiry, and specific

methods."
Qualitative research designs differ from quantitative research designs in that they usually do not provide the researcher with a fixed plan to follow. In qualitative research, the researcher will provide the research process and create the research design best suited to the research study. Denzin and Lincoln (1994: 2) define qualitative research as follows:

♀
Qualitative research is multi-method in focus, involving
an interpretive naturalistic approach to its subject matter.
This means that qualitative researchers study things in
their natural setting, attempting to make sense of, or
interpret phenomena in terms of the meaning people bring
to them.
Ethnography is a methodological strategy that is used in qualitative research. It provides descriptions of human societies and as a method it does not prescribe any particular method (e.g., observation) but prescribes the nature of the study. Data is mainly collected through ethnographic interviews and data analysis is interpretive, involving descriptions of the phenomena. The researcher studies a particular cultural group in a natural setting during a prolonged period of time by collecting primary and observational data.
Research Design
The study used a case study design in the collection of data. Case study is one of several ways of doing social research. A case study is a qualitative strategy in which the researcher explores in-depth a programme, event, activity, or process of one or more individuals. Yin (1989: 23) defines a case study as "an empirical inquiry that investigates a contemporary phenomenon within its real life context, when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used." Similarly, Cresswell (1998: 61) defines a case study as an exploratory or bounded system of a case (or multiple cases) over time, through detailed, in-depth data collection involving multiple sources of information rich in context.

It can be deduced from the above definitions that the case study is one of several ways of doing social research. „It can also be an approach to research which utilises ethnographic research methods to obtain and portray a "rich" descriptive account of meaning and experiences of people in an identified social setting.. In general, case studies are the preferred method when (a) "how" and "why" questions are being posed, (b) the investigator

♀
has little control over events, and (c) the focus is on contemporary phenomenon within a real-life context. However, although case study research may be used in its own right, it is often recommended as part of a multi-methodology approach ("triangulation") in which the same dependent variable is investigated using multiple additional procedures (survey research, sociometry, focus groups, content analysis, ethnography, participant observation, narration analysis, archival data, or others). Anyway, the methods overlap in many ways as they are not marked by sharp boundaries (Yin, 2009).
It is also important to acknowledge that case studies have been criticised for their inability to generalise findings. However, some scholars such as Bryman (2004) and Yin (1989) have argued that findings obtained in the study of one institution or place can be transferable to other institutions or places with similar situations as has been described. Moreover, the generalisation is made to the theoretical propositions, not the population. This means that generalisation is not ascribed to the frequencies of sample, but rather, to what has emerged in grounded theory after analysis has been made (Yin, 1989). It is in this line that the researcher applied the case study design in this research.
The researcher decided to use two religious women congregations which were taken and studied as one case. As the case study usually happens in natural settings and carries a feature of holistic view, the researcher sought to investigate whether inculturation of religious life occurred in Zambia. The research used both primary and secondary sources of data to come up with results and recommendations regarding the inculturation of religious life. The primary data came from interviews and observations, while secondary information was obtained from the internet, books and other written documents.

♀
5.4 Population

A population is a group of individuals, objects or items from which samples are taken for measurements (Kombo and Tromp, 2006: 76). A population is the sum total of all the cases that meet a given definition of the unit of analysis. In this study, the population consisted of all women religious congregations in four provinces of Zambia; Lusaka, Central, Copperbelt and Southern. In addition, all the ex-sisters in Lusaka province, all former religious brothers, all priests in Lusaka Archdiocese, practising Catholics and all bishops were part of the study population. These people were considered to have valuable information on inculturation.

5.5 Sampling

Sampling is a process of selecting a few (a sample) from a bigger group (the population) to become the basis for estimating or predicting a fact, situation or outcome regarding the bigger group in which one is interested. Sampling is a significant aspect in research because it facilitates the representation of the population from a few participants in the study. According to Bryman (2008: 698), a sample refers to "the segment population that is selected for the research." Similarly, Rudestam and Newton (1992) define a sample as a

subset of the population that is taken to be a representation of the entire population. This means that if a sample does not represent the entire population, it is inadequate for testing purposes and the results cannot be generalised.

According to White (2005: 252), a sample is a group of subjects or situations selected from a larger population. Additionally Bless and Achola (1988: 60) define a sample as "the sub-set of the whole population which is actually investigated by a researcher and whose characteristics will be generalised to the entire population". Kane (1995) asserts that it is important to sample because studying the entire population would be very costly and time consuming.

5.6 Sample Size

Most of the researchers would agree that determining an adequate sample size is a very contestable aspect of sampling. In any given research, the larger representative sample used the better. Nevertheless, when it comes to qualitative research, there are no specific rules to determine sample sizes. In qualitative research the sample size is usually small as supported (Robson, 1993: 217).
The sample for the study was drawn from two female congregations, in Lusaka, Southern, Central and Copperbelt provinces of Zambia. It comprised eighty-nine respondents as follows: fifty-nine (sisters from two religious congregations; local and foreign origin), two bishops; (these are founders of two local congregations in Zambia), ten priests, four former religious brothers, and eight former religious sisters and six practising Catholics. Details of the total sample are shown in the Table 2 below.
The two bishops were chosen because they were founders of locally established congregations in Zambia and they were also indigenous. The two bishops were purposively sampled because they had immense practical experiences with the congregations. For instance, one of the bishops had attempted to implement inculturation in the congregation he founded.
The four provinces were chosen on the basis that they represented both the urban and rural settings of Zambia.

5.7 Sampling Procedure

In this study, purposive sampling was used. A purposive sampling is one where respondents are selected according to a specific pre-determined criterion. Purposive sampling can be useful in explorative study or as a test of research instruments. Patton (2002), lays emphasis on rich information cases whose study would illuminate the questions under study. In

explorative studies, elements can purposively be selected to disclose data on an unknown issue, which can be studied in a probability sample. The researcher employed the purposive sampling technique/method in this study in order to come up with the most required information. Maykut and Morehouse (1995) contend that purposive sampling helps qualitative researchers to gain a deep understanding of phenomena experienced by a carefully selected group of people. Usually, purposive sampling involves choosing participants considered to be knowledgeable and well informed about the topic of study (McMillan and Schumacher, 2006). Therefore, all the respondents in this study were picked purposively as they were more conversant on the issue of inculturation. The researcher purposively targeted a group of people believed to be reliable for the study. Leedy and Ormrod (2005) write that purposive sampling technique ensures that participants with needed information about the topic are selected. The researcher agreed with the position that in purposive sampling, valued information rather than the number of participants was important. The former religious brothers and sisters were included in the sample because they had experienced religious life and were knowledgeable in inculturation. The practising Catholics were stakeholders as they were members of the community where the religious sisters work and live.

5.8 Data Collection Methods, Instruments and Procedures

Data collection is the process of gathering and measuring information on variables of interest and using it to answer stated research questions, testing hypothesis and evaluating outcomes.

Kombo and Tromp (2006: 99) define "data collection as the gathering of information in order to prove or refute some facts." In data collection, the researcher must have a clear understanding of what they hope to obtain and how it is to be obtained. They further observe

that the researcher must have a clear vision of instruments to be used, the respondents and the selected area. It is important that the researcher uses appropriate instruments in collecting valuable information because some instruments, for instance, questionnaires, may not be effective in illustrating people. Details of the total sample are shown in the table below:
Table 2: Respondents by Province

Respondents

Lusaka

Central

Copperbelt

Southern

Total

Grand total

Nuns-Congregations

Local

32

8

-

9

47

47

International

02

-

10

-

12

12

Bishops

02

-

-

-

02

02

Priests

10

-

-

-

10

10

Former Sisters

08

-

-

-

08

08

Former Brothers

04

-

-

-

04

02

Practising Catholics

06

-

-

-

06

06

Grand Total

64

8

10

9

89

89

The two bishops were chosen because they were founders of locally established congregations in Zambia and they were also indigenous. The two bishops were purposively sampled because they had practical experience with the local congregations. For instance, one of the bishops had attempted to implement inculturation in the congregation he founded. The four provinces were chosen on the basis that, they represented both the urban and rural settings of Zambia.

♀
In qualitative research, many methods and instruments can be used. In this study, four methods were used to collect data. The researcher used research instruments namely: interviews (fully structured interviews and semi structured interviews), guides for focus group discussions, document analysis and observation checklists. The choice of research instruments was guided by six criteria adopted from Silverman (1993), Creswell (1994), Strauss and Corbin, 1990) and Marshall and Rossman (1994). The appropriateness of the instrument to research was the first criterion as it determined whether the method chosen was capable of producing the results needed to answer the questions posed in the study.

Reliability was the second criteria to consider: it determines whether or not the method, if repeated by a different person at the same time, or the same person at a later stage, would yield the same results.
Another important criterion is validity when collecting data, which shows whether or not the researcher is able to obtain data that he or she, is seeking to obtain. The fourth criterion is the representativeness or generalisability of the data collected, which relates to the extent to which one can transcend the sample in a case study to generalise about a wider population. Explanatory power is another criterion which was considered. It relates to whether or not the method would be able to explain all the measures raised in the study and lastly, administrative convenience involves considerations of cost and speed of obtaining the required data.

Each of these criteria played a key role in guiding the researcher in choosing the qualitative research method, which was considered sufficient in addressing the research problem in a satisfactory manner. Specifically, four methods of data collection were used; interviews, focus group discussion, participant and non-participant observations and document analysis which are described in detail in the sub sections that follow.

♀
In order to gather adequate information on the inculturation of female religious life, four different data collection techniques were used and these are interviews, focus group discussion, observations (participant and non-participant) and document analysis. The researcher used more than one method of data collection in order to strengthen the validity of the data collected. Webb, et al. (1966) in Bryman (2008: 379) recommends the use of more than one data collection method as it gives greater confidence in the findings.

5.8.1 Interviews

One most popular method of data collection employed in qualitative research is the use of interviews. According to White (2005: 143), an interview "provides access to what is inside a person.s head, makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs)." The advantage of interviews is that they give greater depth than a questionnaire, as one can probe and encourage people to expand their answers and also cross-check information. Using interviews, one is able to pursue useful information by asking questions relating to why and how a given phenomenon occurs.

Kvale and Brinkmann (2009) point out the importance of an interview in terms of its tendency to move away from seeing human subjects as being manipulated and data as being external to individuals. An in-depth interview does not use a questionnaire, but the interviewer has a list of topics (an interview guide) which are freely explored by him or her, allowing the respondent to bring up new issues that may prove relevant to the study. The context of the interview is focused on the issues that are central to the research questions. In this study, interviews were used to solicit information from all key informants. The questions in the interview guide were aimed at collecting comprehensive data that would address the issues raised in both the objectives of the study and the research questions.

♀
Semi-structured Interviews

One of the four methods used to collect data for the present study was semi-structured interview. Kane (1995) observes that semi-structured interviews do not have a standard format but there is an agenda that is used as a reminder to ensure that basic points are covered. An interview guide was used which had a list of questions and topics to be covered in the interview. Using this method, one is able to pursue useful information by asking questions relating to why and how a given phenomenon occurs. According to Minichiello (1995), an interview guide is developed around a list of topics without fixed wording or fixed ordering questions. The context of the interview is focused on the issues that are central to the research questions, but the type of questioning and discussion allow for greater flexibility that does not happen in survey questionnaire. In considering the nature of the study, it was felt that interviewing, given its explanatory power, was an appropriate technique to get information from all key informants in order to provide answers to the research questions outlined in chapter one of the study.
The use of semi-structured interviews enabled the researcher to meet the requirements of the naturalistic approach to data collection, discussing and asking additional probing questions as the responses were given. The semi-structured interview guide was chosen for this study case because it gave the researcher room for additional questions during the course of the interviews. The semi-structured interview guide contained questions on reasons, aspects for possible inculturation, successes and challenges and measures to enhance inculturation of religious life.

 In-depth Interviews

Personal interview was another method used to collect data in this study. The purpose of interviewing as already stated is to find out what is in and on someone.s mind since we

♀
cannot observe feelings, thoughts and intensions. In-depth interviews are usually longer, more detailed, customised to individual respondents. The researcher relied on the interview

guide to do in-depth interviews. As already stated an interview guide is a list of questions or items that are to be explored in the course of the interview. The strength of the interview guide is that it ensures that the same information is obtained from a number of people by covering the same material. The interview guide helps to make interviewing across a number of different people systematic and comprehensive by delimiting in advance the issue or issues to be explored. In the present study, the content of the interview guide was based on the main research questions in line with the research objectives as presented in Chapter One of the thesis. The personal interviews covered questions on reasons for the inculturation of religious life, the role of the Catholic Church in Zambia in the inculturation of religious life, aspects that have been inculturated, hindrances to the implementation process and measures to enhance inculturation.

During fieldwork, the researcher conducted personal interviews (in-depth interviews) with the respondents (finally professed sisters, bishops and priests) who had been purposively selected between June 2009, and November, 2010. The choice of who to interview in the international congregation was determined by the Major Superior of the congregation. The researcher was given a list of names of the sisters to be interviewed. For the local congregation, the researcher chose who to interview. The ages of sisters interviewed ranged between 25 and 81 years old and most of them were finally professed sisters11. The finally professed sisters were thirty-five. The rest were junior sisters or temporary professed sisters and these were twenty (sisters who had not yet taken their final vows and are free to leave any time either voluntarily or are asked to leave). Purposive sampling was used to select

11 Finally professed sisters are sisters who have already taken their final vows; these sisters promise not to
leave sisterhood until death. However, the reality is that sisters do leave sisterhood even after final vows.

♀
those who were interviewed. The interviews were conducted wherever the respondents felt most comfortable, their homes, convents, formation houses or in their offices for (Major Superiors and priests) and other places. Thirty in-depth interviews were recorded on the Dictaphone and later transcribed by the researcher. This allowed the researcher to become thoroughly immersed in the data, while also ensuring that the privacy of the participants was maintained. For the rest of the sessions, the researcher wrote down all the relevant responses to a given question and verified them before proceeding to ask the next question. It was necessary sometimes for the researcher to return to the field to seek clarification or more information on certain issues raised during previous interviews. The following guided interviews were used:

(a) Interview Guide (1) (research instrument 1 (Appendix 1). The questions were used to interview major superiors and sisters of two religious congregations. It was designed to yield information on history of the congregation, policy of the congregation on inculturation of religious life, what aspects of the sister.s life could that be incultured, the church.s help in inculturating religious life and challenges and measures to improve the situation in the inculturation of religious life.
(b) Interview Guide 2: (Appendix 2). The questions were used to interview two Archbishops; one was a founder of two indigenous women congregations of Kenya and Zambia and one male religious congregation of Zambia. The second one was also a founder of one local congregation. It sought information on the inculturation of religious life, possible aspects of inculturation, and Church.s role on inculturation of religious life, challenges to inculturation and measures to improve the situation.
(c) Interview Guide 3: (Appendix 3). The questions were used to interview priests (both diocesan and religious). It solicited their opinions on inculturation of religious life, aspects of religious life that could be inculturated, the role of the Church in inculturation of religious life in Zambia and measures to enhance inculturation. Ten priests were interviewed.
(d) Interview Guide 4: (Appendix 4). The questions were used to interview eight former religious sisters. and four former brothers from both international and local congregations. It sought information on inculturation of religious life, aspects of religious life for possible inculturation and what aspects of religious life are localised in their former

♀
congregations, factors that could hinder or slow the implementation process and measures to help improve the situation.
(e) Interview Guide 5: (Appendix 5). This instrument was used to collect data from practising Catholics. It solicited information on meaning of inculturation, the need for inculturation of religious life, challenges that could hinder or slow the implementation process and measures to enhance inculturation.

5.8.4 Focus Group Discussion (FGD)

Focus group discussion was one of the methods used to collect data. This was particularly used with young sisters. This group comprised twenty sisters who were not finally professed, in other words they were not permanent in the congregation, were free to leave anytime and they did not have a vote during the chapter meetings. During the interviews, the sisters were put in groups of four; each group comprising five sisters. The researcher had a focus group interview guide which contained specific topics and a Dictaphone to record the interviews. The researcher recorded what was useful and necessary. The interview with each group lasted more than one hour. This research method sought information on reasons for inculturating religious life, the role of the Catholic Church in inculturating religious life in Zambia, successes and challenges in inculturating religious life and measures to help in the implementation process.

5.8.5 Observations

Another technique that was used to collect data was observations. Observational research techniques solely involve the researcher or researchers making observations. Observation seeks to ascertain what people think and do by watching them in action as they express themselves in various situations and activities. There are many aspects of the observational approach. Observations are flexible and do not necessarily need to be structured around a hypothesis; they are a more natural way of collecting data. The researcher can choose the

♀
type of observation to use. In the early stages of an investigation, it is necessary to allow maximum flexibility in observation to obtain a true picture of the phenomenon as a whole. At the beginning, the observation is wide and unstructured but it gets structured as the investigation proceeds.
In terms of validity, observational research findings are considered to be strong. However, there are challenges to this type of research method. There are limitations to observational research. These include: reliability, generalisability and subjectivity. Reliability refers to the extent that observations can be replicated and an incompetent observer may hamper validity and reliability. Observing behaviour over and over again can be a slow and laborious process. It therefore can be time-consuming and costly. Generalisability, or external validity, is described by Trochim (2000) as the extent that the study. findings would also be true for other people, in other places, and at other times. There is also the problem of subjectivity. A person tends to see what he or she knows and this can include bias. It is assumed that the researcher might see what they want to see. Nevertheless, observations are a valuable tool for research and the researcher used this method to collect data for this study.

5.8.6 Participant or Non-participant Observation

Observation can be either participant or non-participant. In participant observation, the researcher (observer) becomes a member of that particular group he or she is trying to observe, for example, if the research is on prisoners, the researcher joins the group so that he or she understands them better. In non-participant observation, the researcher remains aloof from the group. An observer is not part of the group.

The positive and negative aspects of participant and non-participant observation depend largely on the situation. It might be true that for one to understand the life of religious women, one has to continuously live with them for some time. Therefore, the researcher

♀
lived with the sisters for one week in the convents where the research was conducted so as to acknowledge the differences that have occurred since the directive to inculturate religious life was pronounced in October, 1994. The participant observer might forget his or her role and become blinded to the peculiarities which he or she is supposed to observe. The observer might lose his/her neutrality, objectivity and accuracy in rating things as they are. In this study, the researcher used participant and non-participant observations. In some instances, the researcher participated in the activities such as prayer in the morning and evening. Through observations the researcher solicited information on aspects that have been inculturated in the congregations in the study. During prayers the researcher had an opportunity to observe the surroundings and have an idea of what has been inculturated and what has not been inculturated.
The observation method also gave the researcher an opportunity to triangulate the methods in order to determine whether there was a link between what was said and the reality. However, observation has negative aspects as well, for example, the phenomenon that was observed was vast, and thus the researcher could not record everything that occurred. Consequently, she recorded only those actions that were thought to be relevant to the study. The observation method therefore, helped the researcher to gather information on the reasons, successes and challenges, extent of inculturation, and the measures to enhance inculturation. Observations were a valuable guide in counter-checking and verifying the information collected through interviews.

5.8.7 The Use of Documents

In addition to interviews, focus group discussion and observations, relevant documents related to the study were reviewed or analysed. The analysis of documents helped to provide insights in the various policy strategies that have been initiated towards the development of

♀
a given topic: an investigation of the inculturation of religious life in two women congregations of Zambia. Some of the documents that were used in the study to gather data were constitutions of the congregations, letters and books. The researcher also employed the use of other related documents and literature from sources such as libraries and the internet to give a broader picture of the subject under study.

5.9 Reliability and Validity

For any form of research to be authentic, issues of validity and reliability are important and, therefore, cannot be left out.

Reliability

Reliability addresses the degree to which empirical indicators or measures of a theoretical concept are stable or consistent across two or more attempts to measure the concept (Bryman, 2008). In this study, the indicators or measures of a theoretical concept were instruments used to collect data on the views of sisters on the inculturation of religious life, possible aspects for inculturation, factors that hinder the implementation process and measures to enhance inculturation.
In order to enhance the reliability of the findings, the data collected were verified by triangulation of data collection methods and respondent validation. Triangulation was done by comparing of data from different instruments to check whether they collaborated. Respondent validation was done by verifying the results with respondents and by relating the findings with the evidence from the available literature.

Validity

Validity was also taken into consideration in this study because reliability of a measure is only useful if the validity of it is also considered. Validity is concerned with questions such as; are you measuring what you are supposed to measure? (Achola and Bless, 1988). In this

♀
study validity is the degree to which the findings of the study accurately represented the views of respondents in relation to the objectives of the study stated in Chapter One.
In order to ensure that the findings were valid, the researcher cross-checked the respondents. responses with those of other respondents obtained through a different instrument. For example, the data collected in interviews with the sisters were cross-checked with data obtained through observations and focus group discussion.

5.10 Data Analysis

Data analysis refers to the process of gathering, modelling and transforming data with the goal of highlighting useful information, suggesting conclusions and supporting decision making. According to White (2005), data analysis is the climax of the research and it involves selecting, categorising, comparing, synthesising and interpreting information collected to provide explanations of the single phenomenon of interest. Marshall and Rossman (1995) define data analysis as the process of bringing order, structure, and interpretation to the mass of the collected data. Silverman (1993) posits that it is significant to remember that data analysis; in particular, interviews starts during the research process itself. Silverman proposes that under all research circumstances, it is advisable to start analysing research data in the light of the research questions.
In this study, data analysis started in the field where the researcher verified information in the notes taken during personal interviews with respondents. Thematic analysis was used to analyse qualitative data. Major themes were drawn from interviews and focus group discussions. Descriptions of each theme was done, for example, reasons for the inculturation of religious life, inculturated aspects of religious life, challenges for slow implementation of inculturation and measures to help improve the situation.

♀
This being a qualitative study, the findings are presented in the relevant chapter, in form of descriptions with direct quotations in many cases. Analysis addressed the research questions and set objectives.

5.11 Problems Encountered During Data Collection

When carrying out any form of research, one is bound to experience one kind of a problem or another. The researcher had a lot of difficulties in collecting data. One of the problems experienced during this study was that two of the four congregations that the researcher had targeted to research on, refused to participate in the study. As for the international congregation studied, it took one year for them to give the researcher permission to conduct the research. The sisters had their own reasons. One Major Superior said that, the researcher was making a mockery of religious life since she was a former religious sister. Secondly, since the researcher was related to the ex-communicated Archbishop Emmanuel Milingo, the sisters could not allow her to conduct research, as the Archbishop was perceived to have brought confusion in the Catholic Church in Zambia. The third reason was that religious life is a closed society, thus some sisters were not ready to subject their congregations to research. Consequently, the researcher was forced to settle for two congregations instead of

four as originally planned.
It was also difficult to find suitable time and venues to interview some of the informants,
especially, the former sisters, former brothers and the practising Catholics. The exercise
proved to be quite difficult. In some instances two or three trips were made to interviewees.
places to find suitable time and venues to conduct the interviews. This resulted in loss of
valuable time that could have been used on other research-related activities.

♀
5.12 Limitations of the Study

There are significant benefits in the qualitative research paradigm but there are also critical
limitations. Therefore, these limitations must be taken into account when interpreting
findings and making conclusions. There are thirty religious congregations in Zambia
(Zambia Catholic Directory, 2010), but only two were studied as indicated in the sample and
only four provinces were covered. Thus the said sample may not be very representative.
For this reason, with some caution the findings should be generalised. Due to the free style
of qualitative research, the researcher has the opportunity to make and adjust decisions,
exercising a great deal of discretion. As such it is difficult to replicate studies in qualitative
study like this one due to the flexibility, subjectivity and discretion. Also, the fact that
human behaviour is contextual and dynamic makes replication difficult, it is virtually
impossible to replicate the social setting. Another point is that the researcher is intimately
involved in the collection and analysis of qualitative data, thereby making it difficult for
another researcher to reproduce identical data and arrive at the same conclusions.
Another limitation is the similarity of the variables under analysis. In case of documents,
choice of data to record from them was based on the research questions, which constituted
the major themes from the investigation. Although being a former sister was a big
limitation, it was also an advantage because the researcher was able to easily understand
some of the issues in religious life and about the congregations. The self was actually the
crucial source.
Despite the above limitations, the findings of the study were consistent with the reviewed
literature. In addition, the sample was fairly representative. Therefore, the findings of this
study can still be generalised.

♀
5.13 Ethical Considerations

Although, in all fields researchers are faced with ethical decisions in the course of their
work, there is no consensus concerning the researcher.s duties and responsibilities to those
being studies. Therefore, the study took into account all possible and potential ethical issues,
and these included keeping the identity of respondents confidential. To conduct the study,
the researcher sought and obtained permission from the Major Superiors of the two
congregations. This is in agreement with Kombo and Tromp (2006: 98) who emphasise the
fact that a researcher requires permit before embarking on the study. Wimmer and Dominick
(1994) identify the principle of autonomy or self-determination as the most important ethical
issue requiring compliance on the part of the researcher. The researcher is expected to
respect the rights, values and decisions of the participants. During the research, respondents.
responses were neither interfered with nor contested by the researcher. Informed consent
was obtained from both the participants and the people in charge of the places where the
research was conducted and all the participants were treated equally.

5.14 Summary

This chapter presented approaches employed in the study. The study used a case study
design. Qualitative methods were used to collect data from respondents using interviews
focus group discussions, observations and document analysis. Semi-structured interviews
were used to collect data from former sisters, brothers and practising Catholics and ten
sisters, while interview guide and focused group discussion were used to collect data from
the sisters, priests and bishops. Purposive sampling procedures were used to select the
sample. The sample consisted of eighty nine respondents. Thematic analysis was used to
analyse the collected data.

♀
Several problems were encountered in the process of collecting data such as the reluctance
of some sisters and priests to be interviewed; some respondents complained that they did not
understand the concept of inculturation. While others felt it was a waste of time to do the
interviews which could not yield results. Some sisters also felt the researcher was intruding
in their closed society. In addition, being a former religious sister proved to be an obstacle.
This study is limited in its determining factors and challenges that contribute to the
inculturation of religious life, possible aspects of inculturation and measures to help address
the situation. However, the findings of the study were consistent with the global reviewed
literature. Therefore, the findings can be generalised. The next chapter presents the
findings of the study.

♀
CHAPTER SIX

PRESENTATION OF FINDINGS

6.1 Introduction

This chapter presents the findings of the study on the inculturation of religious life in
Zambia. The findings are presented according to headings derived from both the objectives
and research questions of the study. These are: reasons for the inculturation of religious life,
possible aspects for inculturation, hindrances to the implementation process and measures to
enhance the inculturation of religious life.
The findings are presented in narrative form, with the use of relevant quotations from the
respondents.

6.2 Reasons for the Inculturation of Religious Life

This section presents the reasons for the inculturation of religious life given by all the
respondents. Data gathered showed that all the respondents except one supported the
inculturation of religious life; good reasons were given as to why religious life should be
inculturated. One sister had this to say: "For religious life to survive, to have meaning and
relevancy, it should be inculturated." Another sister added her reason for the inculturation of
religious life by saying that, religious life needed to be inculturated because:
I think that.s the only way to survive. There is no other
option come from within, if we don.t integrate religious
life with our culture, there would be dissatisfaction,
unhappiness, and eventual disintegration of religious life.

The participants in the study were of the view that religious life should be inculturated.
Another sister said: "I believe religious life should have a meaning that is relevant to the
time and culture of the people and that it should carry the richness of the local culture into
it." Referring to the relevance of religious life, one former brother said: "when religious life

♀
is inculturated, it will be relevant and valuable to the Church in Zambia according to the
time and circumstances."
It is important to note that the sisters who took part in the study were mostly those with final
vows. They had joined religious life as young girls and had known no other adult life other
than religious life. It is also significant to note that the future of the Church is in Africa,
Asia and Latin America. This is also true for religious life.
A sister from an international congregation stated that, "with the inculturation of religious
life, Europeanisation of religious life would come to an end." Another sister had the
following to say: "by inculturating religious life, religious colonialism such as religious
formulations, Church laws and liturgical rites which are considered sacred and nobody
could change them would be gotten rid of." Most of the sisters from the local congregation
indicated that they would want foreign European elements of religious life to be discarded.
One sister stated that once the foreign elements were removed, sisters would be able "to
bring into religious life the good Zambian values so that the life they were living would not
appear foreign and European, and they would also get rid of the Roman thing and European
influence." A practising Catholic had a similar view when he said: "inculturation will help
the sisters to live according to their traditions and culture and they would not depend on
Western culture which they seem not to understand." Some of the sisters supported
inculturation of religious life because it would bring "a sense of feeling being at home" and
the sisters would be rooted in the African culture.

Referring to the "sense of feeling of being at home" and being rooted in the African culture, the bishops, priests, former religious brothers and sisters said that inculturation of religious

♀
life would create a sense of feeling at home and therefore, the sisters would be rooted in the African culture. Consequently, other African values such as „family., „joy., „umunthu. (people) respect for culture and family would be experienced. The above respondents also pointed out that inculturation would make religious life become rooted or grounded in the African culture and experience, which seems to be missing now. The respondents (former sisters) went on to say that if the religious persons become true to their roots, then they would live a fully African Christian life.
Another reason cited for the inculturation of religious life was that it would be rooted into the African experience and will not be separated from the lived experience of their people in the community. In addition, the respondents (the practising Catholics) pointed out that (the meaning) of religious life would be understood in an African way. "The good African values would be taught what could benefit the sisters for example, the value of life." The respondent (practising Catholic) gave such a response because the religious persons take the vow of chastity, which the laity interprets as the sisters rejecting procreation thus the sisters do not value life.
One sister had a contrary view, she said religious life would not be inculturated because it was a foreign life that has been imported into Africa, though it would be difficult to inculturate it. Below is a presentation of some aspects in religious life that have been inculturated.

6.3 Inculturated Aspects of religious Life

The findings revealed that the church has made strides in inculturating for instance, liturgical aspects such as prayer and religious ceremonies.

♀
Prayer
The sisters reported that they have incorporated the use of local music, dance and drums in their worship in the morning, midday, evening and night. This was done when they recite or sing the breviary (also referred to as Divine Office). The worship takes place at different times of the day or night. They recite and sing psalms and other prayers and listen to the passages of scripture (and other sources). The researcher was able to verify this information as a participant during prayers that the sisters conducted.
During the recitation of the breviary, the sisters have integrated their prayer life with some cultural elements such as singing in the local language, dancing and drumming and the use of the clay pot, fruits and seeds that they grew as symbols one sister said:
We use symbols such as seeds, fruits we grow for
example, our theme for this week would be the gift of
bearing much fruit, so we take plants and fruits to the
chapel from our own environment. Sometimes we use
pictures of what is happening around us. So we use a lot
of symbolism.
The sister went on to give another example of the groundnuts on symbols and creativity in prayer.
I take the example of a groundnut and the theme of prayer
could be bearing much fruit as I have already said. It will
help me share from my understanding and from my own
experiences. The sharing of experiences makes prayer
beautiful as it comes from deep within. There is a change
in the way of praying because when I joined sisterhood we
would not pray the way we are praying today. I mean the
inclusion of cultural symbols.

"The dancing, use of vernacular language when praying and singing during prayer makes a lot of sense now because we are able to express ourselves using our local languages," said another sister. In the chapels, the researcher saw some cultural items or artefacts such as drums, traditional mats and local traditional stools, which agreed with what the sisters said.

♀
The researcher visited ten convents and made observations in regard to the chapels; of the ten convents only four chapels had some cultural adaptations. The chapel in the formation house (this is where the novices are trained) had made few adaptations to the local situation. The crucifix was made of local wood and not was the usual traditional crucifixes which are imported. There was a drawing on the wall near the tabernacle (where the Eucharist is placed) depicting the annunciation of the birth of Jesus Christ (Luke 1: 26-38). The drawing was done on a traditional Zambian mat. The angel Gabriel was drawn dressed in chitenge attire, Mary was also drawn dressed in chitenge, and the attire resembled what the local Zambian woman wears. The Handmaid Sisters take Mary as their model, hence the drawing in the chapel. The other items depicting adaption to the local situation were the drums and

the shakers.
In the chapel of one of the convents, there were few items that indicated adaption to the local situation; these were the tabernacle and the stand where the tabernacle is placed. The tabernacle was made out of local materials such as wood, dry reeds and grass. The tabernacle was made in the shape of the African hut. A hut is a traditional house in the Zambian villages. In the same chapel, there were drawings depicting the clay pot and water being poured into it. The other things in the chapel were foreign in origin. In short, sisters have integrated Zambian cultural elements in the prayers. They sing in local language, drum and dance during prayers. The next section deals with the religious ceremonies and how they have been inculturated.
Religious Ceremonies

An example of a religious ceremony was the profession (pronunciation) of vows which were the three evangelical counsels namely; chastity, poverty and obedience. The vows can be either private or public and are pronounced publicly (refer to chapter three, p. 73). The

♀
sisters indicated that they had indigenised the profession of the vows by using some local elements such as the clay pot and the use of inkula (red ochre) or impemba (white ochre). Inkula (red ochre) was dug from the anthill; it was also obtained from a tree called umubu. The bark of the tree was used to make powder; it was pounded (ukupela) into powder and dried. Among the Bemba people, it was used as symbol of authority and heroic action for example; it was used for installation of a chief or headman. The second use of the red ochre was during the initiation ceremony. The midwife smears herself with inkula and impemba, then invokes the spirit of the ancestor of the girl and offers a prayer to the ancestors of the girl, to help her as she embarks on teaching the girl about her duties as an adult, marriage and family life. During the initiation ceremony, it was used as a symbol of achievement. A girl who completed three months of marriage instructions and was found not to have lost her virginity was considered as a brave person (interview with Mr Musonda 16 April, 2010). The girl was smeared with red ochre to show that she was brave by completion of the training period (Corbeil, 1987). The third usage of inkula is for the vindication of a person who has been accused of witchcraft for a long time. The accused person was anointed with the red ochre and words are spoken that nobody was to accuse him or her of witchcraft again. The fourth usage was where a person who has survived a lion attack is smeared with the inkula to recognise the brevity of the person. Yet another usage was where a person was smeared with the inkula because he or she has done an extraordinary thing; therefore the smearing was a sign of appreciation for the heroic performance or act.

Impemba (white ochre) is white fine clay, which is collected from the bottom of a stream. It was used to invoke the spirits or God. The white ochre was not collected from a stream anyhow but a rite precedes it. White beads were thrown in the stream as the guardian spirits

♀
are involved. After the invocation of the spirit then white ochre would be collected from the stream. Additionally not everyone can collect impemba. As it was only collected by the one entrusted with that job (Interview with Mr Musonda 16 April, 2010).
Impemba is also used in the baby naming-ceremony, but specifically when the baby has to be given a name of a respected ancestor. When hunters were going for hunting, they also use it for protection and to have good luck during the hunting. It is also used to chase away evil spirits, and diviners use it to summon spirits. Inkula and impemba, for the Bemba people it symbolise the following: white means fertility, life, health, re-birth and sexual purity (Corbeil, 1987: 49). When sisters use white or red ochre during the final profession and jubilee, it is a sign of achievement for the many years that the sisters have lived their religious life especially those celebrating jubilee (interview with Sr. Dolores 1 March, 2010).
For the Zambian people, a clay pot has many uses such as storage of items, carrying water and cooking. The sisters have adapted the clay pot during the ceremony of the final profession by using it as a symbol to offer themselves to God. The major superior, Sr. Mweshi pointed out to the researcher that there were cultural elements which they had inserted in the celebration of the ceremonies of profession of the vows. The sister observed that:

There are certain things that we have inserted in the
celebrations, let.s say the profession of vows and it varies
from group to group. At times you may use inkula, the red
and white stuff, what does it mean in our African culture?
It is the purity and kingship, for instance, inkula
represents the kings so we are part of the royal kingdom,
so we are not simply „a nobody.; we belong to the
kingdom of God. The white powder is for purity, it means

♀
that what we have embraced we have to hold on to and be
faithful as we possibly can.
Another sister pointed out that during ceremony of the vows cultural elements were used:
For me, I was lucky actually, I went through initiation
when I was preparing for my final vows, and I had what
we call imbusa. A clay pot was used. It symbolises many

things. It symbolises community and we feed from the
clay pot like the way we do at home. In the clay pot we
put a lot of gifts and at the same time we receive gifts. In
the African context we cook together and share it out the
food, so it is a symbol of community and sharing.
During the final profession rite, the sisters use a small clay pot (this example is from the local congregation studied). The sisters were called to the altar where they knelt down holding the pot in their hands and a piece of paper. The sisters wrote on pieces of paper all the negative things, the blessings they would want to receive from God, and what they want to get rid of in their lives before they offer themselves to God until death. The piece of paper which the sister wrote on was then placed in the clay pot and burnt; the sisters were covered with a black cloth. When the piece of paper was completely burnt, the sisters rise, holding and raising the clay pot in their hands as they sing a song in vernacular, offering themselves to God until death. The words in the song were a prayer to God for guidance and protection so that they observe the vows faithfully and continue serving God and the community.

♀
 Sisters who are about to make final vows covered with a black cloth symbolising the sisters dying to negative elements in their lives just as Jesus Christ died for humankind.
The use of the clay pot is an adaptation from the Bemba tradition. In the Bemba tradition, when a girl reaches puberty, clay pot called Nsonge (the millet), with white beads around its neck was used. The name Nsonge is a kind of millet and the emblem symbolises offering to the ancestor, who was requested for favours or was being thanked for what was obtained from her/him. The following is the prayer that the Bemba people offers; "help us in our work, you honourable one, in our difficult work. Speak (pray) for us" (Corbeil, 1987: 19).
Sisters making final vows holding clay pots; an indication of inculturation the profession rite.
E:\TOMAIDA PIC30001.jpg

♀
The above prayer was offered by the midwife to the honoured ancestor of the girl. When making their final profession also call on God to help them in their life and the work they do. Just as the midwife says, "help us in our difficult work", the sisters also request God to help them persevere in their religious life.
Celebration of the jubilee which could be for a congregation or sister (s) was another example where congregations of sisters have attempted to do inculturation. This has been done through the use of local language, dance and drumming. The (white powder called) inkula or impemba is applied on the forehead of the jubilant(s). During the celebration of the jubilee or profession of final vows, traditional women from the community are invited to give amapalo (blessings), encouragement and some advice to the sisters; they use (the white ochre, called) impemba in doing so. The sister who explained this to the researcher went on to say that amapalo were blessings in which you are wished well and perseverance in your religious life. For the sisters red or white ochre symbolises achievement, authority and perseverance, the researcher was given to understand.
With regard to the celebration of ceremonies, one sister complained that the adapted ceremony takes long. So some sisters, especially foreigners, do not want to encourage the adaptations described above. In certain instances they have actually refused to have local adaptations because the ceremony takes long. One sister gave an example of the previous year when the foreign sisters refused to allow local adaptations on grounds that the adaptations tend to prolong the ceremony.

♀
The Dress Code
The religious dress referred to here is the religious garb or habit. The views of the sisters indicated conflicting responses because in the local congregation, most of the junior religious persons have changed from the traditional religious dress to wearing civil clothes, while older generation had not. The sisters had changed the dress code from the religious habit to wearing simple skirts and blouses and did not use a veil. The older generation preferred keeping the "Roman identity" as compared to wearing the civil clothes. For the older sisters, by continuing to wear the veil, it reminded them of the "Roman identity." Of these sisters one said, "The people might fear the external appearance or they might not understand the idea of inculturation or it would also mean dressing like other women."
Some sisters argued, however, that the religious dress does not make sense any more as one senior sister pointed out:
Yes for me, it doesn.t make sense, but at the same time,
getting rid of the religious dress without weighing the
consequences is not the ideal. We should reflect why we
are making changes and how the community (the public)
will react to the change. Therefore, taking off the religious
dress without looking at the values or keep on without
knowing why we are wearing it makes no sense.
For the veil, some sisters wore citambala (simple headgear) which was worn by most Zambian women. One sister pointed out that the material for the habit had become too expensive now thus the uses of simple serviceable dresses (dress worn on duty) are worn.
The responses indicate that the sisters were not very clear and united about their religious dress; some of the sisters supported the traditional religious dress, while others did not

♀

Community Living
As well known, the religious persons live in communities, the new code of Canon Law
refers to community as "fraternal living in common; all the consecrated persons are obliged
to observe." Canon 602 is applicable to all institutes, while Canon 67 is especially for
religious institutes. Depending on the size of the congregation, a community of sisters
ranges from three to ten. The sisters indicated that community living was partially
inculturated or domesticated in both congregations. The data from the sisters showed that
certain aspects of traditional culture such as sharing meals with visitors, living among
people in the compounds and the convents were being opened to the outsiders. However, in
their responses, they also pointed out that they would want to live a simple African life.
"We want to live a simple African life so that we embrace values such as service, caring and
hospitality and care of our families." The sisters defined simple African life, as a life they
lived at home where they were able to embrace everybody and practise values such as
caring and hospitality, which played an important role in the family and the community at
large. To stress the above point, one sister argued that inculturation of community life
should be based on the family way of life like as lived by the Africans:
When we talk of community being family we mean that
we should employ those African values (hospitality,
caring and sharing) that actually can make us witness that
which had brought us together; concern and faithfulness.
Another sister said more had to be done in inculturating community life. She said:
There has to be deep sharing and a communal spirit that our
culture promotes. Like sitting around the fire place where
everybody has a place, everyone can take from the pot that
is cooking. That way, it will be a community of sharing and
caring and I will be my sister.s keeper.

The foregoing data show that more still needs to be done while some inculturation has taken
place, especially that the sisters would want to base it on the African family life values. The

♀

next section deals with the aspects that were yet to be inculturated, namely the three
evangelical counsels or vows.

6.4 Aspects Not Yet Inculturated

The findings suggest that the three evangelical counsels which are poverty, chastity and
obedience which the religious persons pronounce publicly were not yet inculturated in both
congregations. The responses from the sisters showed that the religious persons would like
to understand the vows in an African way, meaning that they would want the vows to be
domesticated or localised. One sister had this to say:
The three vows are values that we hold on to dearly from
home as Africans and as Zambians, we want to understand
them in the light of our tradition, I think it would be
helpful if they are incultured.
The sisters referred to the three vows (chastity, poverty and obedience) as values because
African traditional society expected members to be chaste before marriage, to share and care
for each other (poverty) and to obey their elders in the community. Beyond this kind of
explanation the researcher did not receive concrete examples of inculturating chastity
especially.
One sister said that she would want the vows to be understood in an African way and in her
explanation she gave the example of the vow of chastity:
Like chastity, the value of life, the value of loving, the
value of being free for others, you know, if I understand it
from my African context and apply it and live truly to that
culture, like I said, it would make religious life more
meaningful. So our expression of the vow of chastity
could be re-interpreted to make it understood in an
African way.

The sisters wished that the vows could be explained in an African way or domesticated.
They wished that the explanation of the vows be start at the time they joined sisterhood as
postulants, they understand them. Chastity was given as an example because it is the vow

♀

that separated them from their families and they were not very free among themselves for
fear of contravening the vow. As Simpson (2003: 73) observes "Particular friendships. were
considered a great evil in religious life, dangerous both to the individuals engaged in the
friendship and to the community itself."
One of the major superiors attempted to give a detailed example of how the vow of chastity
or celibacy can be inculturated; she indicated how the living of the vow could be done:
Living chastity in an African set-up, I am a Bemba by
tribe and there are people who were set apart by society to
be guardians; the custodians of the clan. In our tribe we

call them ba benye. These lived at the shrine to guard the
spirit, to pray that ill omen doesn.t befall the tribe or
village, and to do whatever needed to be done inside to
appease the spirits and so forth. They would do the
offering and one of the conditions was to remain
unmarried. So I think the vow of chastity would be
understood by an African in that set up, that the religious
persons are set apart for the Lord and they are not meant
to engage in marital affairs because their role is to pray
and serve the community.
Perhaps the difference with the Church.s celibacy is that the practice is from outside the
African society and for a long time it was unacceptable in the African community. In the
African community those who were set apart as guardians were chosen by the community
whereas for religious life an individual makes a decision to join religious life without the
involvement of the community. Therefore, Christianity introduced individualism to the
African society, which was a new concept. African converts could now approach God on
their own and pray to Him (Gray, 1971). Simpson (2003) observed among the trainee
Brothers that they were told to first look inward to discover whether God.s call was true, but
they questioned themselves how they were going to do, "How we know about ourselves."

The sisters also explained how obedience and poverty can be understood in an African way.
For them obedience was to be used to enhance the value of the dignity of the person obeying

♀

the instructions. One sister explained that, religious life could borrow the example of the
African traditional society where a mother will respect a daughter when she is grown and at
the same time treat her as a fellow adult. She said:
At this stage I will not kneel to my elder sister or mother
because in Bemba, there is a saying that: wakula mayo
wansanga (it means you are now an adult). I am
considered a fellow adult at this stage. We can talk but in
a respectful way. I acknowledge them as adults but they
will not treat me as a child. I would like to see this set up
in religious life where as sisters we enter in mutual
dialogue when it comes to obedience.
With regard to the vow of poverty, the respondent.s views were that the vow had no
meaning in the African culture because most of the religious persons might have come from
a background that is poor. Some sisters said that the choice of poverty in religious life was
difficult to understand because when one comes from a humble background, voluntary
poverty which the religious persons professed was sometimes incomprehensible. This was
because the sisters were aware that they lived a comfortable life compared to that of the
people they served. Actually the convents in compounds and rural areas did not reflect the
poverty they professed.
The vow of poverty that the sisters professed was voluntary poverty as proclaimed by Jesus
Christ in the Gospels. However, most of the respondents suggested that the vow should be
explained in a localised way so that it is understood by the people who profess it. Below is
an example of a suggestion on how they thought it could be done:
Poverty! I think more of the spirit of sharing, the spirit of
sharing until it hurts because that is what we have in our
culture, in our background, to share not because I have
excess but to be able to share whatever I have.

The sisters further suggested that sharing should be accompanied by caring, caring for
parents, siblings and other members of the extended family. The sisters were not able to

♀

explain further how the three vows above could be concretely inculturated and this was the
case in the literature reviewed in which researchers, scholars and academic observers
remained inconclusive on this matter.
There were varying responses on to the extent of inculturation between the local and
international congregations. Some sisters from the international congregations indicated that
inculturation could easily be achieved in a local congregation because it would be easier for
the local sisters to embrace their African values. One sister from the international
congregation said, "It is perceived by some local sisters that it would be easier to
domesticate religious life in a local congregation because the sisters are already aware of the
African values." In fact the sisters from the foreign congregation observed that the local
congregations were more inculturated because the sisters are indigenous. A sister from the
foreign congregation said:

Yeah, I would feel the local sisters would be more
inculturated because for them, there are no barriers like
another culture from outside Zambia. They come with
their local values and traditions from home. For example,
the sisters from Chilubula,12 it is straight forward; you see
it from beginning to end, they are more inculturated than
us.
The Chilubula sisters belong to a local congregation which was the first to be locally
founded in Zambia.

12 The sisters from Chilubula are called Sisters of the Child Jesus; they are a local congregation who were
established in Northern Province in 1926. These sisters are the ones who led the advocacy for a localised

religious life in the 1970s.

A former brother had a contrary view because he observed a different scenario; he said in
some local congregations, there was no inculturation because the life the sisters lived did not

♀
reflect African values. "If one had walked in the communities of most local congregations, it
would be difficult to see much of the local climate or way of life being localised."
Some sisters from the international congregation indicated that it is difficult for international
congregations to promote inculturation of religious life because the congregations follow
Western culture which at times contradicts African culture. The foreign sisters promote their
way of life and some sisters have failed to blend in the Zambian culture in the way of life of
their communities though they are living in Africa, they have not seen the need to blend
with the local culture and religious life. However, it was pointed out that some foreign
congregations have in fact embraced African values and are more conscious of inculturation
than the local ones. One sister explained:

You might find the local congregations are even worse!
Wasanga (find) local congregation ilyo baya kucililo13
(when local sisters attend funerals) they have to be in their
outfit. They can.t even be practical to fit the set up. They
would say: „We can.t sleep at a funeral in a dorm, we are
sisters; look for another place for us.. I don.t think it.s
either or what is there that would determine the level of
inculturation.
The respondent was trying to point out that some local sisters do not want to localise their
way of life.

13 The phrase means that the local sisters are not ready to embrace the local situation, for example, when they
go for funerals, they would not want to mix with the local community.

The foregoing findings have revealed that it is difficult to make comparisons between local
and international groups because some international groups are open to inculturation, while
others do not want religious life to be domesticated. Some expatriate sisters have not
encouraged or supported the integration of Zambian culture and religious life, which might

♀
be due to long establishment of the congregation, hence the reluctance to change.
Nevertheless, even in the local congregation inculturation has not been easy. With regard to
the three evangelical counsels (vows), no inculturation had taken place in the two
congregations studied.
Medium of Communication
Data shows that the medium of communication was another aspect that had not been
localised. English is the medium of communication in the congregations. The sisters said
they had continued using English for communication because it is much easier to use it than
vernacular languages as all the sisters spoke English. The sisters had not decided to use any
vernacular language because they have many ethnic groups in the congregations so it made
it difficult to use one particular vernacular language. The sisters from the local congregation
pointed out that at one time, one ethnic group was predominant in the congregation and the
language of that ethnic group became the "official" language for that congregation. The
sisters from other ethnics groups felt out of place and some even left the congregation for
that reason. That was why during prayer the sisters still used English although the Divine
Office has been translated into Bemba and ciChewa and copies can be found at the offices of
the Archdiocese of Lusaka. Anyway, during prayer, the sisters occasionally sing and say the
intercessions in vernacular language. The foregoing data shows that while some
inculturation has taken place, more still needs to be done to inculturate community life
especially that the sisters would want to base it on the African family life values.

6.4 Reasons for Hindrance or Slow Implementation Process of Inculturation of
Religious Life

The study found there were some issues that adversely contributed to the slow and in certain
cases non-implementation of the inculturation of religious life. These issues or reasons

♀
included the following: leadership in both Church and congregations, fear of religious
syncretism, lack of understanding of the concept of inculturation, lack of appreciation of
African values by some local and expatriate religious persons, and cultural diversity. The
reasons will be presented in detail below.

6.4.1 Divided Leadership: Church and Congregation

The findings revealed that several reasons contributed to slow or non-implementation of the inculturation of religious life. Some leaders in both Church and congregations supported inculturation while others were conservative.
The Church
Some of the data collected showed that the Church in Zambia has not been very supportive of the process of inculturation of religious life. One of the church leaders stated that inculturation in the Zambian Church was seen as a threat to the Church tradition. The Bishop said:
The Zambian Church regards inculturation as a threat to
Church Tradition. The Church believes that what is
established has been well thought over, so no change is
needed. But people must feel at home in the Church. This
can only come about if faith and culture are integrated.

The response above came from a Church leader who initiated inculturation of liturgy in Lusaka Archdiocese. One other Bishop did not support inculturation of religious life because he thought it would dilute religious life. However, he was happy with the strides that had been made in indigenising the liturgy. He said, "I am happy with what has been done in liturgy. The people have localised music and dance by using local symbols such as the drums and singing in the local languages. The Buomba dance makes the mass lively."

♀
However, he pointed out that he was not hundred per cent in favour of inculturation because the dancing and singing prolonged the celebration of the Eucharist during mass.
The majority of the sisters in the study agreed with the view of the supportive bishop that the Church in Zambia had not been helpful in the inculturation implementation process. For example, one sister said that: "some leaders for example, are conservative, yeah! We have tried to inculturate ourselves but the Church as a whole, there is no room, I don.t think there is any deliberate policy on the inculturation of religious life." Another sister expressed a similar view when she stated that, "yes some bishops are somehow conservative! No matter what they say they still have to get authority from Rome; they do not have the freedom to the implement inculturation."
Another reason given why the implementation of inculturation of religious life had been slow was that "somehow inculturation becomes more difficult and a delicate task since it raises the question of the Church.s fidelity to the Gospel and apostolic tradition."
Some of the responses from the sisters suggest that the Church is patriarchal that is why some bishops have not supported the inculturation of religious life in women congregations.
No! The Church has not encouraged the inculturation of
religious life. The official Church, I think it is biased and
male dominated even now, because even the voice of
women is not heard. There are a lot of things that we can
do as religious women but since the leaders in the Church
still have the mentality that men are the ones who are
supposed to run the show, they pay little or no attention to
inculturate religious life.

In focus group discussions the sisters went on to say that the Zambian Church had hindered or slowed the inculturation of religious life because it had not supported the implementation process and the aspect of culture had also contributed to this slowness. For instance, in most African cultures women are supposed to be quiet and take orders from men, in response to

♀
the question: why has the Zambian Catholic Church not so readily supported the inculturation of religious life?
Not at all, they don.t even know what it means, the only
inculturation they know is to undermine the sisters if they
can and say as African women, they are supposed to be
silent! I don.t think they even have an understanding or
even the desire to inculturate religious life, or can they
allow the religious women to have their own voice, to
have their own say without thinking they have to be
directed by the men?
In addition, the sisters stated that, the Church in Zambia had not done much in the inculturation of religious life because the leadership was afraid of the higher authority in Rome without whose directive they would do nothing.

One sister and a former brother cited rigid constitutions, Canon Law and structures as obstacles to inculturation of religious life. "The Church Law (canon) can be very rigid, hence hindering the advancement in inculturation," argued the sisters.14 However, some respondents (10 sisters and 2 priests) had different views on whether the Church in Zambia had supported or encouraged inculturation of religious life. They said by allowing certain aspects (prayers, religious dress and religious ceremonies) of religious life to be partially inculturated, the Church had supported inculturation of religious Life. The respondents cited examples of how the Church in the past had organised workshops on inculturation and prepared some materials which had been put on CDs and tapes. Praying using vernacular languages and the fusion of the local culture in the religious ceremonies of professions were

also cited as indications that the Church had to some extent supported inculturation though at a slow rate. However, one priest blamed the sisters themselves for not being enthusiastic

14 Canon Law is the ecclesiastical law in the Roman Catholic Church which is very difficult to change. The
1917 Canon Law was last revised in 1983.

♀
enough to take advantage of the platform provided by the Church. He was referring to sisters not attending meetings in their deanery15 where they could make their views known. The above responses clearly show that the religious persons are divided in opinion on whether the Church in Zambia has facilitated the inculturation of religious life or not. This could also mean that there was no clear policy for the inculturation of religious life in Zambia.
Congregations

15 A deanery is an ecclesiastical body comprising neighboring parishes, headed by the dean, appointed by the
bishop in consultation with priests exercising ministry in the deanery. The boundaries of a deanery lie in a
particular diocese.
16 These are sisters who are in charge of the religious communities or Superior General of the congregation

Within the congregations, the data showed that some superiors16 were conservative, and were not interested in inculturating religious life. In addition, lack of knowledge of the concept of inculturation has contributed to slow implementation process of the inculturation of religious life. Some sisters pointed out that they were not sure of the concept of inculturation or domestication of religious life because there had not been any guidance on the directive given by Rome. Going through the constitution of the local congregation, it was clear that there was nothing dealing with localising their religious life.

6.4.2 Fear of Religious Syncretism

Syncretism was the blending of two or more religious belief systems or incorporating into a religious tradition some beliefs from another tradition. Schreiter (1987) defines syncretism as the mixing of elements of two religious systems to the point where at least one, if not both, of the systems lose the basic structure and identity. In regard to inculturation, syncretism is one of the greatest fears of the Church; there is the fear of diluting the Gospel

♀
values. The other way of looking at it is that through syncretism, the message of Jesus Christ is compromised as it is not just being merged with another culture but with other religions such as animism and ancestor worship. One sister pointed out that inculturation would dilute the faith and religious life as the "young generation regard inculturation as pagan." Consequently, they would not support inculturation. The bishop who was not in support of inculturation of religious life pointed out that religious life would be diluted if it was inculturated. "There was a danger in inculturating religious life because it will be compromised if it is integrated with the local culture, it will lose its meaning," he argued. The bishop was not bothered about the directive from the Synod on Consecrated life as he did not want religious life to be diluted.

6.4.3 Lack of Understanding of the Concept of Inculturation

The responses from practising Catholics and some former religious sisters suggest that they did not understand the concept of inculturation. They said the concept of inculturation was unclear and still new. It was pointed out by some respondents that they did not understand the meaning of inculturation. The concept was still unclear to most adherents of the Catholic faith, because its meaning and employment have not yet become standardised by frequent and repeated use. One respondent pointed out, "I do not understand inculturation, how can I support something that I do not know?" The respondent went on to say that, the Church should put in place ways and means of understanding inculturation, it will be helpful to us." One sister explained:
As long as inculturation is not embraced by the religious persons, it will not be regarded important and it will not be considered as valuable thus it becomes a problem. So these are the things that really hinder inculturation, most of the Catholics do not understand the term. How can they support it?

♀
The lack of understanding and interpretation of the term have contributed to the slow or lack of implementation of inculturation of religious life. In fact some respondents refused to be interviewed because they did not understand the concept and its implications. However, there were some respondents among the sisters and priests who were able to define and explain the concept of inculturation, even though it was interchanged with two different concepts namely, Africanisation and indigenisation.

6.4.4 Cultural Diversity

Cultural diversity was another obstacle to the implementation of the inculturation of religious life. In Zambia there are 73 ethnic groups (Kashoki, 1990). In a congregation there were usually more than 5-7 ethnic groups and the sisters in the two congregations under study came from these different ethnic groups. Actually, the foreign based congregations too had different nationalities. One priest cited cultural diversity as an obstacle to the implementation of the inculturation of religious life. He stated:
Lack of trust and openness among religious sisters from
different cultures block inculturation process. Some
people think their cultures are superior to others and such
mentality breeds fear and suspicion.
A sister had the following to say on cultural differences as a hindrance to the implementation process: "Because of different beliefs and customs, sisters might not understand each other and this could result in lack of support for implementation of inculturation."

From the foregoing obstacle, it was clear that the cultural differences can be a hindrance to the implementation process of the inculturation of religious life. The fact that sisters come from different cultural backgrounds and that African cultures are diverse, means that there

♀
are differences in beliefs and customs which could lead to misunderstanding of each other. This could be a hindrance to inculturation of religious life.

6.5.5 Non-appreciation of African Values by Some Religious Persons

Non appreciation of African values by some respondents was cited as an obstacle to the implementation process in the inculturation of religious life or the integration of African values with religious life. One major superior from an international congregation had the following to say on this:
I take Zambia for instance; it is a battle that the older
generation is having with the younger generation. The
older generation wants to bring back the young generation
to the roots (appreciating African traditional values), to
the African values and the young generation are saying
no!, these things are in the past, we need to move forward;
so they are embracing other foreign cultures and these
cultures are being passed on to their own children.
In addition, the respondent indicated that Pentecostalism had contributed to the non-appreciation of inculturation because Pentecostal churches look down on African tradition. In some cases girls who join sisterhood come from Pentecostal backgrounds, therefore they find it difficult to accept and support inculturation which tries to integrate African values and the Christian message. Some sisters, former sisters and brothers pointed out that some local and foreign sisters do not just appreciate African values and their culture, therefore they would not co-operate or support the integration of African values with religious life. Having discussed the possible reasons for the slow implementation of or hindrances to the process of inculturation of religious life, the next issue to turn to are the measures to enhance the inculturation of religious life.

♀
6.4.5 Measures to Enhance Inculturation of Religious Life

In this section, the measures to enhance inculturation of religious life are presented. The research findings revealed that the sisters needed to do a lot of work in order to overcome some of the challenges highlighted in the previous section.

6.4.6 The Significance of Localising Religious Life

The respondents, especially the sisters, pointed out that there was need to sensitise the religious persons and communities on the need and value of the inculturation of religious life. One sister said: "I think we have to awaken to the realisation that the inculturation of religious life is crucial to religious life if it is to be meaningful." She added that sensitisation of the religious persons on the need for the inculturation of religious life would help to implement the process. "As religious persons, we should be sensitised on the need to inculturate religious life, and then we will know the importance of integrating religious life with our cultural values," the sister explained.

6.4.7 Formation of Programmes

The sisters suggested that having inculturated formation programmes in place would help in aiding and supporting the inculturation of religious life. As already stated, the training of religious persons is done in the novitiate or formation houses and training takes two to two and half years. At the end of the formation period, the novices take or profess the three evangelical counsels (vows of poverty, chastity and obedience). Data collected revealed that the teaching of African values could start in the novitiate or formation house so that the trainee sisters are sensitised and taught to appreciate their culture as soon as they are introduced to religious life. Below was a response that was given to stress the significance

of culture to the trainee sisters or those joining religious life.

♀
So we need to uphold and emphasise in our formation
houses the need to be Africans even as we embrace this
Christianity so that the young religious persons can
appreciate inculturation.
The sisters emphasised the need for teaching culture in formation houses so that the novices
would be able to understand and appreciate their culture.

6.4.8 Putting in Place a Deliberate Policy

In their responses, the sisters suggested that in order to enhance the inculturation of religious
life, there was need to put in place a deliberate policy on inculturation of religious life in
both congregations as directed by the Synod of Bishops on Consecrated Life (1994). To
stress the point, one of the sisters had the following to say: "A deliberate policy on
inculturation should be put in place and the teaching of the value of inculturation should
start early in the formation houses."
Most of the sisters, priests, former brothers and sisters said that there was no deliberate
policy in congregations on the inculturation of religious life. In line with what the
respondents said, the accounts and documents studied did not show any policy on the
inculturation of religious life. Below is an example of a response from a sister on this
question:
Not that I have come across it. There is no deliberate
policy made to say, this is what we are supposed to do and
whatever, there is no policy on inculturation of religious
life, I must say.

The above sentiment indicates that the congregations do not have a deliberate policy on the
inculturation of religious life which should be able to improve the situation.

♀
6.7 Summary
This Chapter has presented the findings of the fieldwork carried out to investigate the
inculturation of religious life in Zambia. The study sought to find out the reasons for
inculturating religious life and how successful inculturation of religious life has been as well
as challenge to the inculturation process. The study also sought to find measures to enhance
the inculturation of religious life. The findings of the study show that inculturation of
religious life was imperative if the life was to sustain itself and be meaningful to the sisters
and attract more girls to join sisterhood. The findings also revealed that certain aspects of
religious life (liturgy, dress and religious ceremonies) had been inculturated. However, in
both congregations the evangelical counsels (vows) were not yet inculturated. The findings
further indicated that community life had been partially inculturated, while the medium of
communication used was still predominantly English. The data also show that several
challenges which include conservative leadership, syncretism, cultural diversity and lack of
appreciation of the local culture by some religious persons, had impacted negatively on the
implementation process. Several measures such as putting in place a deliberate policy, the
teaching of culture in the formation houses and sensitising the religious persons on the value
of inculturating religious life were volunteered as necessary in enhancing the process of
inculturating religious life. The next Chapter discusses the findings of the study.

♀
CHAPTER SEVEN

DISCUSSION OF FINDINGS

7.1 Introduction

The chapter discusses the findings of the study which was conducted in two women
congregations of Zambia, to investigate, using a scientific inquiry, whether inculturation of
religious life has occurred. This has been done using headings derived from the objectives
of the study namely: to determine the reasons for the inculturation of religious life; identify
aspects of religious life for possible inculturation, identify the reasons for slow
implementation or hindrances of the inculturation process and propose measures that would
enhance the inculturation of religious life in Zambia.

7.2.1 Reasons for the Inculturation of Religious Life

The study sought to provide reasons for the inculturation of religious life in Zambia. These
reasons are discussed under the emerging themes; meaning, relevance and survival of
religious life and the „sense of feeling at home. and being rooted in African culture.

Meaning, Relevance and Survival of Religious Life
With regard to the meaning, relevance and survival of religious life, all the respondents
indicated that for religious life to be meaningful, relevant and able to survive, it needs to be
inculturated. In other words it is important for religious life to be integrated with culture so
that it lasts long and does not disintegrate. These views by the sisters and other respondents
indicate that they support the indigenisation of religious life. The respondents. views further
indicate that religious life was still relevant in the Church and inculturating it would enrich
it. This finding is consistent with Kiaziku (2007: 22).s view point that the religious institutes
or congregations in Africa have an urgent need to inculturate religious life.

♀
In addition to the foregoing views, some religious women had stated that the religious
persons were dissatisfied and frustrated due to cultural imperialism and in order to help end
this problem and make the religious persons comfortable, there was need to inculturate
religious life. Similarly, views were reported by Sempore in Kiaziku (2007: 86) that
inculturation of religious life would make religious life even more eloquent and credible if it
was witnessed in an African context with religious persons being fully African and fully
consecrated. If the religious persons were not happy with the life they received from the
white missionaries, then there was need to inculturate it so that they were at home with it.
This was consistent with views of the sisters expressed in the 1970s that their religious life
needed to be domesticated so that the foreign elements which they had inherited from the
white missionaries could be shed off. The Instrumentum Laboris of the Synod on
Consecrated Life (par. 93) expresses similar sentiments in support of localising religious
life by stating that:
The task of expressing consecrated life in the cultures is
today one of the great challenges for its future, in the face
of great diversity of environment, races and cultures, and
the mission of the Church to evangelise all the people of
the earth.

The above quotation expresses the significance of inculturating religious life so that it could
bring vitality and meaning to religious life. Inculturation was a necessary process and if it
was genuinely carried out, religious life would be deeply rooted in African culture and its
witness would be valuable and attractive to the Africans. Stressing this point, Kiaziku
(2007: 84), states that "it is clear that inculturation is an undeniable necessity for the
equilibrium of the individual and of groups." The Vita Consecrata (document on religious
life no. 79) also stresses the importance of inculturating religious life when it says, "all the
elements of consecrated life demand to be inculturated, these include charisma, ways of

♀
formation, prayer and liturgy, the principles and values of the spiritual life, the structures of
government, the forms of the apostolate and the style of life." Similarly, the Instrumentun
Laboris, par 93 of the Synod of Bishops on Consecrated Life stresses the importance of
inculturation in the same words:
Inculturation, therefore, involves the whole of consecrated
life: the charisma that characterises a vocation; the
lifestyle; the manner of formation and of apostolate;
prayer and liturgy; the principles of the spiritual life: and
the organisation of community and its administration.
Among the reasons for inculturation revealed in the findings was the desire to end foreign
elements in religious life and to do away with Europeanisation of it. However, the
respondents were rather ambiguous about the issue of inculturation. On one hand they
desired it but on the other hand they claimed that there was no policy. This ambiguity
extends to the Church authorities who encourage inculturation while ensuring that it was
controlled and not allowed to blossom. As Knights (1999) puts it, "inculturation is within
the control of the Church leadership meaning that the implementers of inculturation have to
abide by what the Church wants, they cannot go beyond the limits."
The reasons for this problem are perhaps historical. According to O.Reilly (1996: 5),
"religious life was presented to Africa as a pre-packaged deal offered to Africans on a take-
or-leave it basis, it was a form of life which appears as foreign as any other ecclesial
institution that was brought to Africa by the missionaries." It was true that when religious
life was introduced in Africa there were no local structures. The missionaries needed a base
to introduce religious life; they had to use foreign structures. However, more than 100 years
of Catholicism in Zambia, the integration of African values and religious life has not been
very successful. So the words of Kiweto in Kiaziku (2007: 85) still hold water:

♀
The lifestyle that is generally followed within the
institutes of consecrated life is widely seen by the African
members as an „importation from outside.. A feeling of
unease seems to spread throughout religious communities,
where the religious sisters seem to suffer loss of their
African identity and their ability to live as consecrated
persons in the totality of unity of their being.
It was true that when one enters religious life there was a loss of the African identity
because the life that one embraces in the convent is not African. So inculturation would
bring about good African or Zambian values into religious life so that religious life does not
appear to be „foreign. or „European.. Currently, important African values such as the care

for siblings and parents were disregarded in religious life (Nwugwa, 2008). Inculturation
would ensure that in religious life the good Zambian values are retained and appreciated.
Indeed the Synod of Bishops at the African Synod (1994: 372) pointed out that inculturation
would bring back and re-affirm the cultural identity of the African Christian as an adult and
a full member of the universal Church and it would heal the cultural alienation as religious
life would be rooted in the local culture.
Worth noting is the fact that the Bishops pronounced inculturation as a panacea to cultural
alienation, yet as early as the 1970s, the Zambian religious women had begun to advocate
for the inculturation of religious life to suit the Zambian situation. In 1973, the Zambian
sisters questioned the religious life they were living. They wanted it re-defined to suit the
African situation.

Concerning the end of Europeanisation of religious life, the researcher noticed elements
which were still foreign in the congregations where the study was conducted. The sisters
still used many of the things that they inherited from the missionary sisters. Thus
community life was still structured the way the European sisters left it. In the structure of

♀

the community, there was a superior who was in charge of the community and sisters who
could number 2-10. Prayers and meals were done and taken together, while community
meetings are conducted once a month. Even the structure of the government in the
congregation was still European-oriented. The onus was on the sisters who wanted to get rid
of European influence to change a number of things in the congregations (such as the
structure) and adapt them to their African culture. Though care should be taken that it was
not just change for the sake of change, it had to be meaningful change. Some basic
organisational structure was the same elsewhere because the universality of the church
should be prominent. However, they had to be careful so that they did not do things against
the authorities in Rome, just as Pope Paul VI stated in 1975, that the integration of faith and
culture had to remain Catholic.
The "Sense of Feeling at Home" and Being Rooted in the African Culture

An important point related to the foregoing was that inculturation of religious life would
create a sense of feeling at home. According to the respondents African values such as
„family., „joy., „Ubantu. and respect for the family and culture would be experienced.
Kaiziku (2009) concluded that there was a split between the Gospel and culture in the
Church and religious life. In 1975, Pope Paul II also said, "a faith that does not become
culture is a faith that is not fully accepted, not entirely thought out, not fully lived." Pope
John Paul II.s principle should be applied to religious life; that, religious life and culture
have to be integrated so that African culture can be lived through religious life and the
„Africaness. can become a living experience. Culture which was undermined by missionary
Christianity is a very important component of a human being because that is what makes a
person different from animals. As one sister pointed out that with inculturation, the good

♀

African values could be taught to the religious persons who would benefit from them and
value African culture especially those who do not appreciate African culture.
On the other hand, while it was good and important to integrate the African culture with
religious life, it was a difficult task because the young people who were joining religious life
today are already exposed to multi-culturalism and globalisation. Globalisation was a
secular process that has no regard for religion. So the congregations have to work hard to
change some of the values or ideas that potential religious persons go with to the convent.
Another problem was that there are times when the religious persons have not supported or
encouraged the appreciation of the African values and in some cases they have even
removed from the constitution anything to do with African. As O.Reilly (1993: 251) puts it:
"They set about removing from the constitutions anything which might make them appear
as a local congregation or, for that matter „African.. All these factors tend to make the
preservation of African culture through inculturation of religious life very difficult, though
not impossible.

7.2.1 Inculturated Aspects of Religious Life

 In line with objective two, which was to identify aspects of Catholic sisters. religious life
that which could be inculturated in religious life, a number of aspects of religious life were
indeed identified that could be inculturated or that have been inculturated. The aspects that
have been inculturated are; liturgy, vows, community life, mode of dress (religious habit)
and formation programmes some have been inculturated partially. However, the three vows
of chastity, poverty and obedience have not been inculturated and respondents failed to
volunteer ways of doing so. Analysis of the findings reveals that the sisters would want the
above to be fully inculturated. However, they are not clear about „how.. This illustrates the
nebulousness of the concept of inculturation.

♀

Liturgy of the Hours (Prayer)
Breviary or divine office was the official prayer said by the religious persons (priests,
sisters, nuns, monks and brothers). Breviary or divine office was an important daily prayer
of the religious persons.
On the liturgy of the hours, (daily official prayer said by the religious persons) the
respondents indicated that recitation of the divine office was more meaningful with dance

and drum because this is the celebration of people.s inner being in Africa. The responses from the sisters indicated that there had been partial inculturation in liturgy. It was partial inculturation because the medium of communication was still English (though the diocesan offices in Lusaka have translated breviaries in Bemba and ciChwewa). In both congregations where the study was done, the breviaries were in English and the sisters had not yet come up with an inculturated version (of the breviary).
While language gave identity, it was contentious to introduce one particular language in a congregation because of the diversity in languages in Zambia. Moreover, current generations of young people joining religious life were probably functionally illiterate in their mother tongues.

However, both congregations have made adaptations in the recitation of the breviary for example intercession are sometimes also done in local African symbols such as, singing of vernacular hymns, use of drums and local dance during the recitation of the breviary, liturgy of word and Eucharist. Sometimes local items such as vegetables and fruits grown by the sisters are presented to God as gifts of a thanksgiving prayer and used during general prayer. This approach is supported by Musonda (1997), who proposes, that African traditional symbols that were used in traditional praying could be applied to consecrated or religious

life. Musonda (1997) gives examples of big trees, snakes and big stones as symbols that African ancestors used during worship. All this was an indication that the Church has to some extent had allowed the integration of some cultural elements in the prayer life of the sisters. In addition, in line Nwagwu (2008)s. suggestions that divine office should go beyond mere reading or singing, it was observed during prayer sessions in both congregation cultural values of relational warm, concern for others or sensitivity to members with personal problems, joys, sorrows could be offered to God in prayer.
The findings further revealed that there were few items in the chapels of the two congregations that had been adapted to the local situations. They include the crucifix, the tabernacle and the drawing of the annunciation of the birth of Jesus Christ. The first objective that deals with the reasons for the inculturation of religious life revealed that the sisters were eager to inculturate religious life.
The two congregations in the study could borrow from the Sisters of St. Clare Monastery who have inculturated their prayer life especially Morning Prayer in an African way, as Kiaziku (2007: 113) has observed:
The nuns began to make use of their rich musical culture,
according to the traditions of different provinces
represented in the community, in order to make their
prayer more African, and aiming to have more
authentically African contemplative life. A little at a time,
they substituted personal compositions, genuine creations,
for these "pseudo-adaptations": what rises up from the
depths of prayer and the silence of the cloister is
authentically African. The daily offices are accompanied
by dance and symbolic gestures, expressed more freely
and with rejoicing on the great feast days. The
decorations of the Chapel are all taken from African
symbolism.

Profession Rites
The two congregations have inculturated the profession rites. The religious persons were able to use local models in the expression of religious life. Burke (2001: 224) supports this approach because: "The profession rites offer a wonderful opportunity for the congregation to offer to the people of God a „pedagogy of religious life. as it is understood by those choosing to live it." Data also shows that the two congregations had attempted to inculturate the rites of the final profession. This is again in line with Burke (2001) who reports that in Nigeria, different congregations had inculturated the final profession rites also.
During the ceremony of the final profession, the religious persons used local symbols such as clay pots, local language in songs and prayers, and local models as in initiation rites. They used local models during the preparation of the sisters for the final vows. They used inkula or impemba (red or white ochre) which was used in traditional society for various purposes, for example, the Bemba people of Northern province use inkula during the naming of a baby, initiation ceremony, and installation of a chief and recognition of those individuals who have shown brevity. The use of white or red ochre by the sisters in the religious ceremonies constitutes a big change. This was an adaptation of what some missionaries could have called paganism. These cultural items were condemned or regarded as evil by the early missionaries but now the Church had allowed the use of these items during the religious ceremonies. The ceremonies were done during the Eucharistic celebration (Mass). This was a sign that the Church has began to acknowledge the importance of culture among Africans and the need to blend cultural values and faith in order for faith to be deep-rooted in the lives of the Africans. This was in line with Pope Paul VI who emphasised the need to use the language, signs and symbols of the people being evangelised, so that the message was deepened in their lives. He said:

If it does not take into consideration the actual people to
whom it is addressed, if it does not use the language, their

signs, symbols, if it does not answer the questions they
ask and it does not have impact on their concrete lives, it
means the message of Christ has not been rooted in the
lives of the people (Evangelisation Today, no. 63).

The clay pot was a significant item in Zambian traditional society; its uses include for
example cooking, carrying water, storing water and food, etc. In the Bemba traditional
society the clay pot is also used in the initiation ceremony as described on p. 132. The pot is
named Nsonge.17 The sisters from the local congregation have adopted the use of the clay
pot during the profession rites. The clay pot was adopted because in the profession rite for
the sisters, it was a sign of ritualising the ceremony with African cultural elements.
D:\Picture 001.jpg

17 The name of this emblem comes from „Nsonge., a kind of millet, symbolising an offering to the
ancestors,
who are being asked for favours or being thanked for what was obtained from them. Corbeil J.J. (1982:
19).

♀
An African symbol used in profession rites (Corbeil, 1982). The sisters use the clay pot
during the profession of the final vows.
This is consistent with Corbeil.s (1982) description of the Bemba traditional initiation
ceremony for the girls, where the midwife offers a prayer to God before beginning the
ceremony involving teaching of the girl adult responsibilities so that she becomes a good
wife and a good mother. The religious persons involved in the ceremony do the same by
praying to God for strength, perseverance, endurance and faithfulness in executing their
religious duties. This is a return to the old which some of the white missionaries condemned
as pagan traditions when they brought Christianity to the Africans. It was good that the
Church was now more flexible, as she was now appreciating some of the local traditions.
As reported in the findings one sister expressed happiness because during her final
profession, she was able to use some cultural items, which brought her close to her local
way of life.

In the final profession ceremony, the black cloth symbolises the dying to sin, just as Jesus
Christ died and was raised from the dead; the sister (s) rises and offers herself/themselves to
God. Then the clay pot is broken, symbolising that she has thrown away all the negative
things that would disturb her in her service to God and the community. This was followed
by all the finally-professed welcoming her/them by singing a praise song and dance. This
gesture was also done at the end of the rite of passage (initiation rite) in African traditional
society. So it was an adaptation of what local communities do during the celebration of the
rites of passage. This was what Bourdillon (1990), describes following Anorld Van
Gennep.s work, as the reintegration stage when the neophyte returns to the community. A
celebration takes place to welcome back the neophytes to the community. This was also in
line with Burke (2001).s description of a similar stage in Nigerian religious sisters

♀
celebration. After the profession of vows, all the finally-professed sisters of the
congregation present come forward and pronounce an act of covenant over the sister (s) and
embrace her as a sign of welcome.
Furthermore, in line with the traditional marriage rite, the sisters to make vows were
escorted to the ceremony by their parents or the elderly relatives, just as a bride was taken to
the bridegroom by her maternal uncle or father. Thus the role of the family was
acknowledged. The gesture of accompanying the sisters to the altar by the family was not
done at the time religious life was introduced to Zambia and was therefore an example of
inculturation.
Another example of inculturation of the rite of consecration adopted by some Congolese
congregations was the African "blood pact." Kiaziku (2007) points out that in women
congregations, a symbolic sum of money, as a kind of bride-wealth was given to the parents
of the candidate by the community. It was a sign of her "espousal" to Christ and her fidelity
to the pledge. This was similar to the bride-wealth that the family of the groom gives to the
family of the bride as a guarantee of stability and of the sincerity of the two young people in
their mutual self-giving and acceptance. This was something that Zambian congregations
could explore and adopt in their way of life. The researcher was sure that the Zambian
families would appreciate some kind of bride-wealth being given to them because bride-
wealth was one of the things that was lost when a female child joined sisterhood.
Jubilee Ceremony

In the local congregation, the sisters indicated that the celebration of the jubilee was also
ritualised by using local symbols i.e. that is inkula or impemba during the ceremony. The
jubilant was blessed with the sign of the cross using inkula and the local community was

♀
involved in the ceremony. The elderly women of the community are given the responsibility
of inscribing the sign of the cross using inkula or impemba on the fore head of the jubilant.
This is a blessing given to the sister who had persevered in religious life for so many years.
The inclusion of the elderly traditional women in the ceremony was a way of telling the
people that the sisters are part of the local community. This was a new cultural element that

had been added to the ceremony and which would not have happened in the 1960s, 1970s
and early1980s. It was addition to the cultural elements of inkula or impemba in the
ceremony.
Inscribing the sign of the cross using inkula or impemba on the forehead of the jubilant.
Mode of Dress

The second aspect of the sisters. religious life that had been partially inculturated was the
mode of dress. In spite of the Church requesting the religious persons to inculturate religious
life, most of the locally-established congregations did not want to lose the „Roman Identity..

♀
There were conflicting responses from sisters on whether the religious dress should be
inculturated or not, some said; "the religious dress did not make sense any more". "I can
take it off, I can leave it on, and for some people it is important, to me, and it does not make
sense anymore." While others said they wanted to wear the religious dress.
It was indicated by sisters from the local congregation, that half of the members in the
congregation did not wear the traditional religious habit and the veil. Instead they wore
simple dresses, skirts and blouses without the veil. Some of the older generation sisters have
not adopted the civil clothing for fear that they would not be regarded as religious sisters.
This was not surprising as some local congregations not only in Zambia, but elsewhere too
feel that if they did not wear the religious dress then they were not really religious sisters
(O.Reilly, 1996). Nevertheless the religious dress that the sisters in the local congregation
claimed to have inculturated was not adapted to the local Zambian dress. The clothing that
the sisters have adopted is not really traditional Zambian clothing. It was not clear whether
the different kinds of skirts, shirts and blouses is what the sisters call inculturation of the
religious dress. However, this was not surprising because western norms or culture have had
huge influence on the local cultures. The clothing adopted by some of the sisters in the local
congregation has nothing that is uniquely Zambian perhaps this is because as Taylor (2006:
89) aptly notes: "In Zambia there is no national costume, and generally there is only a
narrow range of designs and styles that is limited variation among the country.s seventy-
three ethno linguistic groups."

Despite the foregoing, there was an indigenous congregation in the country called Daughters
of the Redeemer Sisters (DoR), who, from the foundation of the congregation, adopted local
attire as a way of identifying themselves with the local people. They wore a chitenge
wrapper and white blouse with a chitenge head gear (Ter Haar, 1992). Although

♀
inculturating the religious dress was problematic because of the people.s expectations that
religious men and women should wear some form of religious dress, the attire adopted by
the DoR is closer to common Zambian dress worn by women. This was also in with what
happened during the French Revolution when the sisters dropped the religious habit and
adopted a religious dress based on the dress won by the French women of the day
(Brockman, 1990).
Another example of inculturation of the religious dress can be cited from the Democratic
Republic of Congo, where the mode of dress of the sisters was closer to that of other women
but was at the same time distinctive (for example, in the way the headgear was fastened on
the head), similarly, in Ivory Coast the sisters wore a double chitenge, which was a symbol
of a married woman. The introduction of the African chitenge as a religious habit in Zaire
(now the Democratic Republic of Congo) was revolutionary for African society. Although
it caused outrage at the beginning, society has now accepted the change. As Kiaziku (2007:
114) reports: "The African religious sister has been returned to her own people, from being
„far away. she has „come near." It is not uncommon to see sisters not wearing the religious
dress today and society has accepted the change, for instance, the Sisters of Charity in
Zambia do not wear the religious dress anymore.
A number of sisters said, there was need to be cautious when inculturating the religious
dress because most lay Catholics still wanted the sisters to wear the religious dress. In
addition, responses from the practising Catholics showed that they would prefer sisters to
continue wearing the religious dress.

Though there were conflicting statements about the mode of dress, the local chitenge attire
adopted by the Daughters of the Redeemer Sisters in Zambia as their religious dress has

♀
been accepted by the Zambian society as their attire (chitenge) this was what the local
women in Zambia wore.
Community Living
Community living was very important to religious life. The current code of Canon Law
refers to community living as "fraternal living in common." In Perfectae Caritatis, it was
referred to as common life fashioned on the model of the early Church.
All the respondents indicated that there was partial inculturation of community living. In
especially the two congregations studied, the sisters shared meals with relatives and visitors,
while some sisters lived among the people in the compounds. In the two congregations
studied the sisters allowed their relatives to spend nights in the convents. Although this was
novel as in the early foundations of the congregations, the Church would not have allowed
the sisters to share meals on the same table with visitors or allow the visitors to spend nights
in the convent or building a convent in the compound. There was still a disparity in the
lifestyle between the sisters and the people in the compound. By Zambian standards, sisters
lived an affluent life. The sisters would have to show in their way of living what they

wanted to do away with, inherited from the missionary sisters, as they claimed in the 1970s.
As at now the sisters have not realised their objective of doing away with the elements of
community living they inherited from the White missionaries. As such, the sister. lifestyle is
not completely African. The spiritual material and cultural aspects of their religious life
have not been completely Africanised as they had hoped in 1970s.

The researcher.s argument on this was that, the 1970s sentiments by the African sisters in
Zambia could be located in the nationalist discourse which was a carryover from the 1960s.
The educated and perhaps the not so educated dovetailed with the notion that Africans had

♀
to be liberated not only politically and economically but also culturally. This implied
indigenisation. Although Kiaziku (2007) reports that in some congregations, some of the
African cultural values such as assistance to the family, African hospitality and sharing were
being lived, the other aspect involves allowing visitors and relatives of the sisters to reserve
rooms for them when they visit them. The question however, is can a convent open up to all
lay people in this manner? To some extent, the practise could be adopted and encouraged by
the sisters as relatives of the sisters feel accepted by the sisters when they interact with
them. A related point is when the sisters. relatives were sick or the sisters have
bereavement. There were times when the other sisters did not seem to care to accompany the
distressed sister to visit the sick relatives or attend the funeral. This has hurt some sisters to
the extent of eventually leaving the convent. Such sisters feel that their religious life has
gone against their African traditions and values. In African society, when a member of the
community has problems such as sickness and bereavement, the community will be there to
support him/her in such difficult times. With regard to this, the respondents may have under
reported the changes or degree of inculturation as that has taken place, as solidarity among
the sisters has increasingly grown, especially among the local congregations.
In addition, Nwagwu (2008) observes that, traditional values (caring for the aged or parents)
are very cardinal to religious life. Therefore, religious communities could inculturate some
religious life, as they would offer their members viable alternatives as a religious
community that is truly a family as well as a home.
The foregoing findings and comments are in line with the teachings of the Church
document, Fraternal Life in Community (paragraph 14-20) states:

The love of Jesus Christ has gathered us together. This love is the
theological foundation of community life. Among those disciples,
those gathered together in tribes and peoples and tongues (Rev. 7:

♀
9) have been and still are particularly an eloquent expression of
this sublime and boundless love.
This was the kind of love that was expected to flourish in community life. In religious life
people come from different tribes and cultures. The religious persons should therefore be
able to live together well as they are all called by Christ.

7.3 Aspects of Religious Life not yet Inculturated

Among the aspects of religious life not yet inculturated were the three evangelical counsels
namely, poverty, chastity and obedience. The researcher would start by explaining how
African traditional life looked at the vow.
The Vow in African Tradition
African traditional society has many different kinds of vows. The first kind of vow was a
promise made under oath. An example of this was whereby, in order to obtain a desired
benefit and success, a person consulted a divinity and when the request or prayer was
granted, the person returns to offer sacrifice to the divinity. The second example was that of
pledges given during initiation. The third example was a special covenant called the „blood
pact.. This was in which two partners dedicate themselves to one other by drinking each
other.s blood. This mutual giving created between the two partners a bond of brotherhood
which was binding the ties between members of the same family. The partners were
expected to be faithful to the vow as infidelity to the vow can bring a curse (Kiaziku, 2007).

As may be recalled, the meaning of the three evangelical counsels or vows were that ... (see
page 68). This understanding of the religious vow was in harmony with the African
mentality. So the African religious person could strive to make his/her religious life,
including vows and conform to the realities (including cultural values) of their country of

♀
origin. To underline the significance of rooting the religious vows in the African reality,
Kiaziku (2007: 122) states that:
If our vows are not rooted in our African reality, purified, of course, in the
light of Christ, they will have no meaning for our society. The African
religious must not lose sight of his or her own identity as a living human
being, with his or her own consciousness, affectivity, sensibility, way of
feeling things, and conception of life. All these must be taken into
consideration. Religious life is where we can offer to God all that we have
and all that we are, the whole of our being. A vow that is not based on the
local culture can hardly be called evangelical. Therefore, it is essential that
our practice of the vows, under the inspiration of Christ, takes account also of
the context in which we live.

Chimz whole Doc Revised 20th July 2015.txt
It is in the light of the above that African religious persons need to inculturate the three
evangelical counsels of poverty, chastity, and obedience. However, the vows have not yet
been inculturated in both congregations studied. All the responses indicated that the three
vows should be inculturated. The responses showed, as explained by Kiaziku above, that
inculturating the vows would be helpful and meaningful. Currently, it seems to be very
difficult to understand the vows and relate them to the sisters. African cultural values.
The Vow of Poverty
The vow of poverty was the most controversial of the three. It was one that poses challenges
to religious life in the countries of Africa. Even before the Zambian Sisters expressed the
desire to inculturate religious life, the Union of Major Superiors held a seminar in 1966 to
discuss the domestication of religious life. At this seminar, the religious sisters were asked
to state which vow presented the greatest difficulty. The vow of poverty emerged as the
most difficult to understand and to explain in the African society, in particular to the
families of the sisters.

♀

The sisters. responses included the following: "We cannot eat with our families, nor
contribute to their celebrations, nor do them favours." "If they lack necessities, it was
difficult to go and ask the superiors for help. The vow of poverty separates us from our
families." Africans expect to see their sons and daughters eat well, well-dressed, and live in
nice houses. Furthermore, it was stated that when the religious persons join the convent they
receive a great deal more than what they left at home, yet they were unable to share this
when people ask for something. It was difficult and hard to bear, because relatives did not
understand how their son or daughter, who is teaching and earning a lot of money, could
refuse to help them and share with them (Kiaziku, 2007). It was clear that most African
parents and relatives did not understand the meaning of religious vows, probably a proposal
for the formation of the parents and relatives of the religious persons so that they understand
the meaning of the religious vows. As one becomes religious their life changes and they
become special consecrated people and some aspects of life in the community may not
apply to them. For instance, when visitors come to convents they cannot easily participate in
the prayer life to which they have not been exposed. Besides communities are so structured
that ordinary people may feel out of place since they have not had similar formation.

Actually, there was a big difference between the West and Africa in regard to the
understanding of poverty. Brochman (1990: 36) states: "No other aspect of religious life is
so impacted by cultural differences and traditional modes of relating to the material world,"
for Western religious persons, professing voluntary poverty is a normal thing as most of
them come from relatively well-to-do families as explained under the historical
development of religious life in the Catholic Church. For instance, St. Francis of Assisi
renounced all material possessions and embraced poverty. For African religious persons,
most of them come from needy backgrounds. Therefore, professing the vow of poverty is a

♀

contradiction and does not seem to make sense as poverty is something one wants to run
away from.
The vow of poverty becomes even more difficult in terms of practice. In the African mind it
was understood that when one has attained formal western education and has a good job, he
or she will lead or lived a better life than most of the members in both the nuclear and
extended family. He or she was actually expected to help the less privileged members in his
or her kinship. In few cases where a religious person asks for help from the superior of the
community or the Major Superior so that she could help the family, it was at the discretion
of the superior to assist, but the assistance is too limited and insignificant. However, we
have to take into account the poor financial situations of most African congregations and the
poor salaries of the sisters as well as the dwindling help from the Church in the West. The
situation is thus complex. Father Arazu in Isichei (1980: 53) complained of sisters "not
helping their parents, yet they spend their time praying in the chapel, sweeping the corridors
of the cloister while their aged and lonely parents eke out miserable existence at home."
This was the predicament of many African religious persons because in African cultures, it
was the duty and privilege of children to support their parents, younger brothers and sisters
and other relatives. Lumbala in Kiaziku (2007: 123) expresses a similar view:
The vow of poverty is one that poses most problems, because of
the painful separation from their families; it prevents them from
sharing with their families what they enjoy from a material
standpoint within their congregations. The vow of poverty is the
real stumbling block in African congregations, for many reasons:
first of all, because the way it is understood and applied is in
opposition to clan solidarity.

As already stated, religious poverty in Africa poses serious questions to the meaning of
voluntary poverty for the Kingdom of God. There are no easy answers to what it actually

♀

meant for African religious persons as well as society, what language was to be used to
adequately present poverty as a value without falling victims of hypocrisy. In order to solve
this dilemma, some missionaries as well as African theologians have proposed that religious
poverty be replaced with solidarity and sharing (Kenyuyufoon, 2003: 314-315). These
scholars of religion feel that solidarity and sharing are African values which would explain
the religious poverty professed by the religious persons. Therefore, African solidarity would

be the departing point for the inculturation of the vow of poverty.
In Europe or the West, there are facilities such as the social welfare or old people.s homes,
which are there to take care of the aged and the sick. In Zambia there are no such facilities,
so the social welfare was provided by the children and relatives of the aged and sick. The
vows of solidarity and sharing would be able to answer to the above need of supporting
parents, siblings and extended family members. In saying so, it was important to point out
that the popular perception of the Catholic Church by ordinary people was that it was rich
and therefore the sisters and priests have money. However, the extent to which a sister could
assist her needy family members and for how long is something that is not easy to
determine.
Chastity

Chastity, which was also referred to as celibacy, was the second vow that the religious
persons profess. It is a vow that represents a choice but is often difficult to comprehend by
families and African society as a whole. This was because it was counter to the African
cultural context. In addition, there is no human culture in the world in which celibacy was a
norm, otherwise the future of human cultures would be jeopardised. For this reason there are
few human cultures in which celibacy was a recognised as an alternative to marriage
(Shorter, 1998). The respondents in the study unanimously indicated that the vow of chastity

♀

needs to be inculturated so that society can understand and appreciate its value and could
also be regarded in a different way rather than biological. Since it was not easy to
inculturate chastity, it would be more of the understanding the meaning of chastity than
inculturating it. The practise of the vow of chastity was the same whether in Africa or
Europe. It may not be common but it has been practised in many societies for a variety of
reasons.
According to the respondents, since the vow had not been understood in the African culture,
for the African woman chastity was like rejecting motherhood, which is a fundamental value
in the African culture. In agreement with this Chiogou (1988) and Kiaziku (2007) observe
that the fertility of a woman is shown in motherhood. They added that fertility is a gift from
God and ancestors given to the African woman and her people. It was a sign of God.s
blessings, a sign of the presence of the ancestors and the continuity of the clan. It is also
through procreation that an individual becomes a person. A woman in African tradition life
was not valued without children. Some sisters indicated that they felt incomplete because
they were not in marriage and did not have any children. Another sister expressed almost the
same view by stating that one was kept in suspense for the rest of life because one did know
whether one was fertile or not.
Weinrich (1975: 228-9) also reported similar views some by African religious women on
giving up marriage:
When we go to the convent we reject the greatest value of our
society to have children of our own. An African woman wants
nothing in life than children. Our whole up bringing is geared
towards it. It is our highest ideal ... we do not mind much of
poverty in the convent, nor do we find obedience hard, since
married women too must obey their husbands and mother in-law.
But perpetual chastity is extremely difficult; it is the complete
reversal of our traditional values.

♀

From the quotation it can be deduced that procreation in Africa is a cardinal value which
religious women reject by embracing the vow of chastity. According to Burke (2001), it is
through marriage that a Congolese woman for example achieves full status within the clan
when she becomes a mother of children. Similarly in Igbo society in Nigeria, any person (or
woman) who is unmarried and „without issue. or having no children is „living alone.. So for
Igbo sisters, the vow of chastity contradicts the very nature of human society (Burke, 2001:
229).
Although, some sisters in this study and the studies cited above regretted not having married
so as to bear children, one would argue that the sisters chose that kind of life out of free will
and they were not forced to enter the convent and that they undergo training to prepare for
religious life. Therefore, they were aware of the consequences of choosing religious life.
Unlike in the 12th century Europe where unmarried girls were forced to enter the monastery
because their families and society expected them to do so, Zambian and other African sisters
freely join the sisterhood and should therefore be ready for the religious life that goes with
it.

In order to understand and appreciate chastity, Shorter (1998: 15), a celibate himself, gives
the following recommendations: "Celibacy should be lived in an African way and not in an
alien manner." He suggests of how celibacy should be integrated in the African religious
life. The celibate person should be convinced and be initiated into celibate living but she/he
should be able to develop mature relationships. He adds that the laity should be involved
and be taught to appreciate and esteem celibacy vowed by priests and religious persons so
that they are are able to understand its complementary relationship to marriage. He further
says celibacy be taught along with marriage and on special occasions, such as vocation

♀

Sunday18. The point by Shorter was making was that celibacy should be also explained to
the people. The celibates have also a duty to give explicit witness to their consecration. The
support of the laity was very important because it would make celibacy credible and even

possible. Shorter continues to recommend that parents and relatives need to be taught not to discourage their children to take up priestly and religious vocations. t was important that parents and relatives share indirectly in the dedication of their children; this is a public witness of parents taking part in the profession and ordination ceremonies (Shorter, 1998). The suggestions by Shorter to involve the laity, parents and relatives in understanding the vow of chastity or celibacy was very important because as reported in literature review and collected data, the vow is difficult to understand in an African way. When the vow was understood by African society, it would be appreciated and won.t be condemned.
Apart from the foregoing, there were respondents who expressed contrary views with regard to African values such as marriage and motherhood. For them, sisterhood was a life that they were happy with. They have chosen to serve God and be of service to their fellow human beings and that the sisters have chosen „living free in order to love all people without getting attached. By „living free., one is seeking freedom to live one.s choice of life, to be different from what society expects, especially in African society. Sisterhood gave women freedom to live a life chosen by them though not fully understood by some members of society. The very thing that sisters rejected was what African culture expected a sister to value namely, marriage and motherhood. This was also prevalent in other cultures as Armstrong (1986: 7) observes:

18 Vocation Sunday is a day dedicated to the recruitment of young boys and girls who would want to become

religious persons.

♀
In all cultures women have been seen as inferior beings: they are men.s chattel and have no independent rights: their whole duty in life is to ponder male comfort. To be a wife and mother is a woman.s whole fulfilment and she must not ask for anything more. Her place is in the home.
While some sisters said professing the vow of chastity was proclaiming the presence of the risen Lord to the world and was vowed for the sake of the kingdom of God, the profession was about the need for unselfish love in the world, the equality and mutuality of the sexes, the unity of all people as one family. Nevertheless, this was a counter cultural statement for the African society as what was expressed above was not appreciated because when a girl reached puberty, she was expected to marry or get married and raise a family. This is what the religious persons rejected. Unfortunately, the sisters failed to say how the vows can be inculturated or expressed and lived in an African way. Burke (2010: 180) confesses that it was difficult to inculturate the vow of chastity when she states, "Among the traditional vows of religion, poverty and chastity are particularly difficult to represent in local categories since they are realities which are seen as veritable curses for the people."
It was not easy to inculturate the vows of chastity, poverty and obedience as it has been observed in both the literature review and collected data. It was actually difficult to represent them in local models. As Burke (2010) points out, most religious women find the actual wording of the vows as very problematic.
The Vow of Obedience
One respondent indicated that obedience had many facets in African society because in some cultures there is dictatorship while in others there was democracy and that in some societies a woman had to be submissive to the man. Consequently, some respondents stated that it would be difficult to domesticate the vow of obedience.

♀
 Obedience in African traditional society is a fundamental human value. In African tradition society, a child from its very first years learns to obey not only his parents but also everyone of his parents. generation. A child was taught obedience through stories, narratives, proverbs and songs. Respect and regard for elders and those in authority were highly esteemed and upheld in African society. In their obedience the religious persons were to imitate Christ who was obedient unto death on a cross. It was filial obedience like that of Jesus to his Father. The respondents indicated that there was need to inculturate the vow of obedience. Some scholars of religion who are religious persons had proposed how the vow of obedience in religious life could be re-interpreted so that it was appreciated by the African religious persons. Religious obedience was different from African obedience which was timid and fearful. It has been proposed that religious communities could adapt the African palaver where all the members had a right to speak, though the head of the family has the last word. The African palaver aimed at restoring damaged unity and reconciled all members to one another (Kiaziku, 2007).

7.3 Reasons for Slow Implementation or Hindrance of the Inculturation Process

The third objective sought to establish reasons for non-implementation or slow implementation process in the inculturation of religious life. As indicated in the last chapter, some of the reasons that emerged from the responses included: Leadership; Church and congregations; fear of religious syncretism; lack of understanding of the concept of inculturation; non - appreciation of African values by some religious persons; and cultural diversity.

7.3.1 Leadership: Church and Congregation

With regard to the above reason, some of the sisters, former sisters and former brothers and the bishop cited both Church and congregations as major contributing factors to the slow- or

♀

non implementation of the inculturation of religious life. As already indicated, Canon Law was also cited as an obstacle to inculturation as already indicated. Canon Law is an ecclesiastical law in the Roman Catholic Church which is very difficult to change. Canon Law deals with liturgy, pastoral work, discipline, appointment of bishops, religious and clergy. The 1917 Codex Luris Canonici is divided into five books. The matters relating to the religious persons are found in Book II, subdivided into three parts. The religious matters are found in part II. This part deals with the foundation of institutes, their governments, training of candidates, dismissal of members and societies of men and women living in common without public vows. The 1917 Canon Law was last revised in 1983. Due to this rigidity, the law hinders the implementation of inculturation of religious life. Canon Law does not take into consideration the cultures of the global south as it was written from the world view of the western cultures.
Due to the rigidity of Canon Law, there had been no move to revise Canons to make changes. Perhaps not much had been accomplished in terms of inculturating religious life because a synod does not have authority to make decisions or decrees; a synod is only a consultative body as stated in Canon 343:
The function of the synod of Bishops is to discuss the matters proposed to it and set forth recommendations. It is not its function to settle matters or draw up decrees, unless the Roman Pontiff has given it deliberative power in certain cases; in this event, it rests with the Roman Pontiff to ratify the decisions of the synod.
In line with the above, theologians had noted that there was no Canonical Structure that called for a council instead of a synod. Therefore, the synod deliberations have had little influence in enhancing the inculturation of religious life.

Going through the constitutions of the local congregation, there was nothing dealing with domesticating its life. However, at the General Chapter of 1977, the local congregation that

♀

participated in the study decided to localise the religious dress, but made it optional. The sisters could wear the veil and a simple dress or skirt and blouse or dress. Consequently, some sisters of the older generation have continued to wear the traditional religious habit. Similarly, were some Church leaders who were conservative and do not support inculturation. They were afraid that through inculturation the Church would tamper with the apostolic tradition, resulting into unfaithfulness to the Gospel values. The Church leaders concerned would not want the Gospel message to be diluted through integration of faith and culture. In the same vein, although the Church had recognised the significance and necessity of inculturation, there were still some doubts about whether the African Christians should be given complete charge of the task. So, it is difficult to integrate culture and faith because, firstly, the Church authorities in Rome have not been flexible enough to allow the local church to implement inculturation to the full. Secondly, the Church has been afraid that the implementers of inculturation would dilute the Gospel message. The fear was syncretism. Kiaziku (2009: 119) explains this fear in the following statement:
How are we to receive fidelity to the one essential heritage, consisting of the very teaching of Christ professed by the authentic and authoritative tradition of the one true Church, with the need to have this Christianity penetrate the genius and culture of Africa to the very depth, according to the demands of a legitimate pluralism.

Furthermore, some Church leaders were afraid that the implementation of the inculturation of the Christian message would lead to the Church compromising with the Gospel and traditions of the Church. Although the Church has encouraged and insisted that inculturation is a necessity for the survival of the Church in Africa, in practice it had not been supportive; rendering the implementation process superficial and symbolic. As observed by Kiaziku (2009), there was a negative mentality and attitude in relation to the results of inculturation,

♀

which is found at all levels of the Church both at home and abroad thereby forming an impediment to the inculturation process. To some extent this may be true because during the field work, there were some religious persons and priests who did not want to be interviewed because they did not simply subscribe to the concept of inculturation. As Tan (1999: 61-2) explains:
In order to promote the inculturation process the universal Church has to be more open and ready to change its own pattern of thinking and allow local churches the freedom to think and act in response to concrete life situations, guided by the Spirit and led by the local hierarchy. Rigid rules and regulations, in regard to local conditions, will put restrictions of the interest of inculturation and will hamper the results of inculturation.
What this means is that Church leaders, especially in Africa, should be open and supportive of inculturation.
Additionally, data showed that the religious persons were divided in opinion on whether the Church in Zambia had facilitated the inculturation of religious life or

not. Some respondents were of the view that the Church had supported the inculturation process while others thought that it (the Church) had not. This can be taken to mean that there was no clear policy on the inculturation of religious life in Zambian Church.

Nevertheless, it should be acknowledged that some bishops such as Milingo had implemented inculturation in some areas of religious life in the Daughters of the Redeemer Sisters, the congregation he established.

7.5.2 Fear of Religious Syncretism

♀

One of the greatest fears of inculturation is having a weak Church as a result of syncretism, which would dilute the Gospel values. Religious syncretism is the blending of two or more religious belief systems into a new system or incorporating into a religious tradition of belief from unrelated tradition (Schreiter, 1987). The other way of looking at the problem, was that through syncretism, the message of Christianity is compromised as it was not just being merged with another culture but with another religion. A number of theologians such as Pope Benedict VIX (the former Pope), Scheuerer (2001) argues feared that Christianity would be diluted if it was inculturated or integrated with African culture. Ter Haar (1992: 20) also expresses similar ideas on this when she observes that, some people are afraid of developing a pagano-Christian theology through inculturation and the young generation too regard inculturation as pagan.

However, MacGaffey (1994:141) did not support the reasons advanced by the former Pope, Benedict VIX, because he points out that "most practitioners of the study of religion are strongly influenced by Christianity and tend to see syncretism as an illicit contamination, as a threat or a danger, as taboo or a sign of religious decadence." Arbuckle (2010: xvii), an Anthropologist points out that syncretism cannot be avoided where there was an encounter between religion and culture. He asserts that while the institutional Church despises syncretism, anthropologists expect it, and see it as unavoidable. Arbuckle (2010) concludes that: "At no point in time is there ever a pure Christianity." Shorter (1998) agrees with Arbuckle in his statement that no culture can be called definitely „Christian.. This point made by Shorter was an important one because it makes it clear that Christianity was not something cultureless and pure to be adhered to once people had given up their cultures.

The point was that Catholicism was not brought to Africa in its „pure. form because Christianity was founded in the Middle East, spread to Europe, and later to Africa. Although

♀

the Church had constantly encouraged inculturation in many of its documents, it had not given the necessary freedom to the African Church to carry out the task of inculturating the Christian message.

7.5.3 Inculturation: an Unclear Concept

The concept of inculturation was still unclear to most adherents of the Catholic faith. Many members do not understand how culture reinterprets the gospel message in the light of new cultural experiences. Some sisters and practising Catholics admitted that the concept of inculturation was still new and unclear. Therefore, its meaning and employment had not yet become standardised by frequent and repeated use by the Christians. The second reason why inculturation was unclear was that the word borders between anthropological sciences and theology. It gained currency in the mid -1970s, specifically at the 32nd General Congregation Meeting of the Society of Jesus19. The lack of understanding and correct interpretation of the term had contributed to the slow or non- implementation of inculturation of religious life because if one does not understand its meaning and use, she/he cannot support the application or implementation of a concept. Some respondents refused to be interviewed because they did not understand the term and its implications. That was why some respondents suggested that there was need to study anthropology and theology, do research on culture and educate the people on inculturation. The foregoing points are in line with Kiaziku (2007) who stated that inculturation was still unclear to many people. In addition, religious persons should value their culture as Kiaziku (2007) states: "the main enemy of inculturation is, and will always be, an inadequate knowledge of the cultures in which one wishes to incarnate the Gospel, and in particular consecrated life." Arbuckle (2010) has a similar point when he says, "an accurate understanding of the concept is crucial

19 The General Congregation meeting took place between December 1st, 1974 and April 7th 1975.

♀

to effective inculturation." The concept was still unclear to most adherents of the Catholic faith.

7.5.4 Non-appreciation of African values by Some Religious Persons

Non- appreciation of African values by some religious persons was cited as an obstacle to the implementation process of the inculturation of religious life or the integration of African values with religious life. Some of the local sisters did not appreciate their local culture, especially the young religious persons, who are „modernised. and thus do not support inculturation of religious life. The respondents reckoned that cultural alienation had contributed to this situation because when the missionaries planted Christianity in Africa in the 19th and 20th centuries, some missionaries disregarded African culture. Additionally, in the face of multiculturalism in modern society, it was difficult for the young generation to adhere to their local culture due to the pressure of other cultures which are imposed on them by the media. The media has mostly promoted the ideology of consumerism and hedonism.

As a result, the process of implementing inculturation has been difficult and the main opponents were the religious persons themselves. As Kiaziku (2007: 109), points out, "it is not uncommon to find that the fiercest, or at least the most harmful, opposition to researchers and experiences in inculturation comes from African personnel themselves, members of the clergy or of religious institutes."
Some sisters and priests expressed the view that modernity has also contributed to the disappearance of traditional values and this raises the fundamental questions about the foundations of the inculturation process. One would argue that religious persons should be well grounded in their cultural norms, values and traditions if they are to effectively spearhead or implement the inculturation process.

♀
Cultural Diversity
A related obstacle to the implementation of the inculturation of religious life is cultural diversity. In Zambia there are seventy-three ethnic groups (Kashoki, 1990). The sisters in the two congregations studied come from these ethnic groups and for the foreign based congregation there are different nationalities as well such cultural diversity can be an obstacle to inculturation. As Kiaziku (2009) observed, a diversity of cultures had hindered the implementation projects even within the same country.
However, cultural diversity could be turned into a positive aspect the inculturation process as Zambia was an example of both unity and diversity. Although there were many ethnic groups in the country, the Zambian people share cultural unity. Ter Haar (1992: 181) states that: "cultural diversity can be overcome through the process of cross-fertilisation, in which different cultures enrich each other by merging or fusing while preserving the characteristics which made up their people and cultures." Therefore, in order to foster inculturation, religious persons in Zambia could focus on unity and not on cultural differences as it was emphasised in the New Heavenly City in the Apocalypse (Revelation 21: 26). Zambians have lived in relative unity for many years and religious sisters should be able to live side by side and accept traditions and customs that are different from their own. The point is that it is possible for the sisters to abstract from different cultures common elements that could be used in the inculturation process. This could be in line with Scheuerer (2001) who referred to this as interculturality.

7.3.2 Measures to Enhance Inculturation

 As earlier stated the last objective was to identify measures that could help to improve the process of implementing inculturation. This section therefore, discusses these measures.

♀
7.6.1 The Significance of Localising Religious Life

One of the measures that would help enhance the inculturation of religious life was to sensitise the religious persons and the community at large. One respondent put it this way: "Something needs to happen to make us realise that we need inculturation in order for us to make our religious life the way we want it and for it to have meaning."
Inculturation of religious life would not be attained if the sisters do not realise the significance of inculturating their life. Referring to the importance of the religious persons being serious with inculturation, Kiaziku (2007: 109) writes: "The indigenous religious also need to be convinced of the importance of inculturation." Kiaziku.s point takes the researcher back to the point that inculturation is a spontaneous phenomenon which becomes systematised as it emerges and grows. To wait for Rome to give guidelines and direction would be a long wait in futility. The Spirit of God was ever renewing the Church and its institutions and those who wish to live an inculturated religious life must do so with the help of the Spirit. Inculturation cannot be inserted into the legal framework because it was a life itself lived out in specific contexts for the Kingdom of God. The question for the Zambian religious sisters was: how would Christ have lived his life had he been a Zambian? How would, Mary the mother of Jesus would have lived her life had she been Zambian?
Additionally, Kiaziku (2007) asserts that the inculturation of religious life in Africa is the task of the Africans themselves as they are the ones that can create a model of African religious life, which should be founded on the popular ethos and the religious persons being involved and playing a leading role.

♀
7.6.2 Formation Programmes
The formation of candidates aspiring to become religious persons is very central in religious life because the quality of religious life depends on the depth and adequacy of the formation provided. This is stressed in Vatican II and Post Conciliar documents.
As emphasised in the data, the candidates should have an inculturated formation partly by teaching them about their own culture or what in South Africa has become known as ubuntu. In line with this, Nwagwu states that: "There is need to initiate inculturation at least in the content and methods of the formation programmes which have to take into consideration the culture of the candidates" (1997: 141). This view was supported by the sisters who said that the teaching of African culture and deep formation should be at all levels: candidacy, junior and ongoing formation. The bishops at the first African synod stressed the same point on the formation of seminaries and religious persons in institutes and religious congregations of the consecrated. The document, Relation Post-disceptationem of

the Special Assembly of the Synod of Bishops of Africa, emphasised that candidates should be rooted in their own cultural heritage. Referring to what the Bishops said on inculturation the document Proposal 40a states:
Consecrated persons should apply themselves diligently to the
study and understanding of the cultures in which they are called
to live and work, in order to discern the authentic spiritual values,
and to judge the way in which their charisma can adopt or adapt
these values, so that the Christian revelation may even be more
deeply inserted in these cultures.

This means that the religious persons, especially the formators need to study different cultures so that they would be able to apply the knowledge in the handling of the candidates. It also means that the formators must be appropriately prepared for this kind of work. To exemplify this point, the document Proposal of the Synod of Consecrated Life (Par 50) states:

♀
All those involved in formation should have some knowledge and
training in anthropology and psychology. We consider it helpful
if the formators are indigenous, or at any rate acquainted with the
cults and customs of the people to whom the candidates belong.
For this purpose centres should be organised for the formation of
formators, to be set up in places where it is possible to have
contact with culture in which their ministry will be exercised.
Inculturation is not only encouraged in Africa but also in other continents such as South America where the religious person have had conferences to discuss the issue of an inculturated formation. At the Conference of Religious in Brazil (CRB) and Latin America Confederation of Religious (CLAR), the religious persons spoke of an inculturated formation and proposed some points that could also be relevant to Africa. In line with this, by Kiaziku (2007) points out the need to encourage and evaluate inculturated formation; that formators should be ready to understand the culture of the young people who should be encouraged and supported by the local community and the congregation as a whole. The formators should be prepared for inculturated formation which takes into account of the cultural roots of the young religious.
As far as the foregoing is concerned, the Jesuits could serve as an example for others to emulate. One of their documents on formation states that: "Formation should be such that the Jesuit is united with and can communicate with people to whom he is sent, sharing their feelings and values, their history, their experience and aspirations" (The Working Document of the Society of Jesus II Problema dell'inculturazione, Par 50).
The candidates that are being recruited are coming from a modern secularised world. So an adequate formation programme is needed to counteract the effects of secularisation. As the document, Mutae Relationes, points out:

♀
The problems facing religious life in its renewal have
repercussion on the formation level. This requires a revision of
formation programs and methods at the initial period as well as
during the successive phases and during on-going formation. In
this regard, it is not a question of simple adaptations of certain
external forms but or deep education in attitude and life-style.

7.3.3 Need for Trained Personnel in Inculturation

The need to have trained personnel is very cardinal to an inculturated religious life. This was stressed in the document, Instrumentum Loboris of the Synod on Consecrated Life (Par 92) as follows:
The service of formation and the work of formation should be
recognised as a priority ministry; that formation personnel are
supported in seeking a formation, which responds to the new
demands of the consecrated life; and that formation of the
formators be promoted with appropriate guidelines.
Since there was scarcity of qualified formators, the religious persons in Africa have combined efforts to deal with this problem though more needs to be done. Examples of institutes dealing with the training of formators are in Kinshasa, Democratic Republic of Congo and Aurite Institute (UMAMA). Kalundu Study Centre in Lusaka, Zambia, for the training of formators from the Anglo-phone countries of Africa. This is important because it was the researchers view that courses for African formators and non African formators working in Africa should be held in Africa. This is also consistent with Pina Del Core's emphasis quoted by Kiaziku (2007: 27) on "having formators that could express themselves, communicate values wisely, pass on their personal experiences of encounter with the Lord whom they have chosen."

♀
7.3.4 Putting a Deliberate Policy on Inculturation

Analysis of the sisters. responses and documents shows that, although the sisters in both congregations would want to live their religious life in a Zambian way, there was no deliberate policy on the inculturation of religious life. As already stated, the constitution of

the local congregation which was revised in 1991 did not have a policy on the inculturation
of religious life. However, some respondents were quick to add that even if there was no
deliberate policy; inculturation would come naturally because it was a necessity.
A number of reasons were advanced as to why there was no policy of inculturation of
religious life in the congregations studied. For the international congregation, the sisters
who established the congregations had a culture of their own which they integrated into
religious life. Therefore, some were not ready to embrace another culture. This was
evidenced in the foreign congregation studied where non Zambian sisters do not appreciate
the local culture. The result was that these sisters would not support or encourage
inculturation of religious life.
Despite the Synod of Bishops on Consecrated Life (October, 1994) directing religious men
and women to inculturate religious life, the responses obtained from the participants in this
study clearly indicate that the religious persons have not fully implemented the directive.
Some of the respondents actually expressed ignorance of directive by the Synod on
Consecrated/Religious Life.

7.3.5 Summary

This chapter has discussed the reasons for the inculturation of religious life in Zambia,
aspects that had been inculturated and those yet to be inculturated, challenges in the
inculturation implementation process and measures to improve the situation. A number of
reasons were brought out as to why the religious persons would want to inculturate religious

♀
life. Some aspects of religious life were identified as being partially inculturated while
others such as vows were yet to be inculturated. Since the implementation of inculturation
had been slow, the study revealed several reasons that contributed to that.
The chapter concluded that there was need to sensitise the religious persons and the
community of Catholics at large on inculturation, put in place a deliberate policy to
inculturate religious life, and teach African values and cultures in formation houses, ways of
improving the implementation process.

♀
CHAPTER EIGHT

 CONCLUSION AND RECOMMENDATIONS

8.0 Introduction

This chapter presents conclusions to the study and recommendations drawn from the
findings of the study. It also suggests areas for further research and study on this important
topic.

8.1.1 Conclusion

The objectives of the study were to: establish reasons for the inculturation of religious life,
identify aspects of Catholic sisters. religious life for possible inculturation, investigate
reasons for slow implementation process or hindrance of the inculturation of Catholic
sisters. religious life and propose measures aimed at improving the inculturation of Catholic
sisters. religious life in Zambia.
In line with the first objective, several reasons were identified for the inculturation of
religious life. These included: relevance and survival of religious life, domestication or
localisation of religious life to make it meaningful to Africans, ending the Europeanisation
of religious life, and inculcating a sense of Ubuntu, that would make African religious
persons feel that they were living a life which is non- imposed.

In line with the second objective, which sought to identify aspects of Catholic sisters.
religious life which could be inculturated, the following aspects were partially or fully
inculturated such as liturgy, profession rites, and dress mode and community life. The
religious persons were now using local symbols such as the clay pot, inkula or impemba,
vernacular songs, local dances and drums in the liturgy and profession rites. As for the
religious dress, in the local congregation, some of the younger religious sisters now wear the

♀
religious dress; they wear civil clothes while the older generation and a few young ones still
wear the religious dress. In the international congregation, the sisters still wear the religious
habit.
The third objective sought to identify factors that slowed implementation or hindrance of
inculturation process. Several factors were identified, such as conservative leadership in the
Church and congregations, fear of religious syncretism, lack of understanding of the concept
of inculturation, and hence lack of support for implementation of it, and cultural diversity
within congregations.
The fourth objective sought to identify and propose measures to enhance the implementation
of inculturation. Accordingly, the study identified several including, sensitisation of
religious persons on the value of inculturation, putting in place a deliberate policy to support
the implementation of inculturation. Inculturated formation programmes, having qualified
personnel in the formation houses, and encouraging an appreciation of African values

among the religious persons.

In line with the objectives of the study, the researcher concludes that several reasons support the inculturation of religious life. It was argued that with the inculturation of religious life, life for the religious persons would be meaningful, relevant, a feeling of living a superficial religious life would end and that it would survive and stand the test of time. The Zambian religious persons were delighted that some aspects in religious life had been integrated in the Zambian culture; aspects such as liturgy, religious ceremonies, dress and community though they had been partially inculturated. It was also pointed out that the vows had not yet been inculturated. Although it should be pointed out that religious vows were a fundamental aspect of religious life. It was probably more about understanding their meaning whether in Africa or the Western world.

♀
♀
The study found out that there were several challenges to the implementation process which, if overcome, and with measures implemented by the religious persons and the leaders of the Church, the process would be faster and inculturation of religious life would to some degree, be achieved.
The study therefore, concludes that understanding of the concept of inculturation, doing more research on inculturation, appreciation of African values, flexibility on the part of local Church leaders and Rome would enhance inculturation of religious life.
Researcher's View
The study has brought out two schools of thought: the first shows the nebulous nature of the theory of inculturation and the second brought out the ambiguity of the Church.s position of preaching the values of inculturation while circumventing any initiative of inculturation.

8.3 Recommendations

Based on the findings of the study following recommendations are made:

1. The Church and congregation leadership should be flexible and give leeway to the religious persons to implement the integration of African values and religious life. One way the African religious persons could enhance the inculturation of religious life is by creating forms of consecrated/religious life in Africa using their own cultural, religious and socio-economic horizons which, of course, would be guided by the Gospels.
2. The policy makers in the congregations should put in place a deliberate policy on inculturation of religious life. The religious persons should take risks (not to be afraid of the authorities in Rome or fear syncretism) by embracing the process of inculturation and revising religious life by adapting it to the African context.

♀
♀
3. There is an urgent need to integrate African values with religious life in the areas of community life, prayer and religious dress. The sisters in both local and international congregations should strive to inculturate the three vows as they have not been inculturated in anyway.
4. In Zambia, care for the aged is provided by the children and relatives. So, one way in which congregations could help the sisters whose parents and relatives needed help is by setting up a fund for such sisters. assistance. This would partly respond to the problem of sisters feeling detached from their cultural roots.
5. The Church and congregations should develop inculturated formation programmes for formation houses to train inculturated formators or personnel.
6. The religious persons should regularly organise sensitisation workshops so that the sisters can be able to appreciate the significance of inculturating religious life.

8.4 Further Research
Although the study established reasons for the inculturation of religious life, identified aspects of religious life that have been inculturated, as well as the challenges being faced in implementation of inculturation of religious life, the question is: How many religious congregations in the Church have adhered to the directive issued by Rome in October 1994 to inculturate religious life? In future a comparative study of inculturation of religious life between men and women congregations would greatly contribute to knowledge in this area of religious studies.

Since it is widely held that it is in the formation house that sisters are socialised as religious and scripted for their later community life, a study aimed at assessing the influence of formation houses on the sisters. community life would be very helpful.

♀
♀
REFERENCES
Abbot, W. (1966). Documents of Vatican II. London: Chapman.
AMECEA, (1976). "Building Small Christian Communities" in AFER, Vol. 21. Kampala: Gaba Publications.
Arbuckle, G. (2010). Culture, Inculturation, and Theologians. Minnesota: Liturgical Press.
Arbuckle, G. (1990). Earthing the Gospel: An Inculturation Handbook for Pastoral Workers. Maryknoll, New York: Orbis Books.
Amaladoss, M.C. (1985). Beyond Inculturation. Delhi: ISPCK.

Armstrong, K. (1986). The Gospel According to Woman. London: ELM Tree Book.
Azevedo, M. (1988), Vocation for Mission: The Challenge of Religious Life
Today. New York: Paulist Press.
Baker, K. (1994). Synod 1994: Consecrated Life. retrieved 8,12, 2008 from
htt://www.ewtn.com/library/PRIESRS/SYNOD94.TXT.
Barbie, E. and Mouton, J. (2004). The Principal of Social Research. Oxford: Oxford
University Press.
Bates, S.C. (1995). Inculturation and Healing. Pietermaritzburg: Cluster Publications.
Battelli, G. (1990). Religious Life: In the Light of New Canon Law. Nairobi: St. Paul.s
Publications.
Baur, J. (1994). Two Thousand Years of Christianity in Africa. Nairobi: Paulines
Publications.
Best, J.W. and Kahn, J.V. (2008). Research in Education (10th Ed). New Delhi: Prentice-
Hall.
Blomjous. J. (1997). "Planning for the Church in Eastern Africa in late 1980s", AFER, Vol.
16, Pp. 18-61. Kampala: Gaba Publications.
Bless, J. W. and Achola, P. (1983). Fundamentals of Social Research Methods. Lusaka:
Government Printers.
Brockham, N. (1990). A Popular History of Religious Life. Nairobi: Pauline Publications.
Bryman, N. (2008). Social Research Methods. London: Sage Publications.

♀
Burke, J. (2010). Towards the Inculturation of Religious Life (2nd Ed). Nairobi: Paulines
Publications.
Burke, J. (2001). Towards the Inculturation of Religious Life. Nairobi: Paulines
Publications.
Carmody. B. (ed). (2004). Religion and Education in Zambia. Ndola: Mission Press.
Carrier, H. (1997), Guide Paur I'inculturation de I' Evangeli. Roma: Edirice Pontificia
Universita Gregoriana.
Chibueze, U. (2007). Inculturation as Dialogue: Igbo Culture and the Message of Christ.
New York: Radopi.
Chipungu, S. (1992). Guardians in Their Time. London: Macmillan.
Chiogou, C. B. (1988). "Fecondita African e I.estaologia del Celibato peril regn" in
Bolletiino UISG, 76, 19-20.
Coyle, K. (1996). Mary in the Christian Tradition. Quezon: Claretian Publications.
Creswell, J.M. (2009). Research Design: Qualitative, Quantitative, and Mixed Methods
Approaches. Los Angeles: Sage.
Cresswell, J.M. (2000). Reliability and Validity Assessment. Bervery Hills: Sage
Publications.
Cresswell, J.W. (1994). Research Design: Qualitative and Quantitative Approaches. London:
Sage.
Corbeil, J.J. (1987). The Material Culture of the Bemba. Mbala: Ethnographical Publisher.
Corbeil, J.J. (1982). Mbusa: Sacred Emblems of the Bemba. London: Ethnographical
Publisher.
Cwiekowski, F. (1987). "Ultramontanism" in New Dictionary of Theology. Minnesota:
Liturgical Press, p. 1064-1065.
Denzin, N. And Lincoln, Y. (1994). Collecting and Interpreting Qualitative Material
Routledge: Palmer.
Flannery, A. (General Editor), Vatican II (1988). The Concillar and Post Concilla
Documents. Leominster: Fowler Wright.
Fitzpatrick, J.P. (1987). One Church many Cultures. Kansas City: Sheed and Ward.

♀
Francesco, F. (2010). Inculturation and Interculturality in John Paul and Benedict XVI

Retrieved 11th June, 2014 from www.oasis center.eu/articles/Interreligious-
dialogue/2010/03/29.
John Paul II, (1991). Encyclical Letter Redemptoris Missio. (7th December, 1990). Rome:
Libreria Editrice Vaticana.
John Paul II, (1996). Apostolic Exhortation on the Consecrated Life, Vita Consecrata.
Nairobi: Paulines Publications Africa.
John Paul II, (1995). The Church in Africa: Post-Synodal Apostolic Exhortation Ecclesia in
Africa of the Holy Father John Paul II. Nairobi: Paulines Publications Africa.
Jones, A. (ed). (1974). The Jerusalem Bible. London: Longman.
Geertz, C. (1973). The Interpretation of cultures: Selected Essays. New York: Basic Books.
Giacovelli, C. (1993). "Vita Consacrata in Africa Criteri di Inculturazione", in Rogateergo
10, 21-24.
Giles, s. (1912). "Virginity" in Catholic Encyclopaedia Vol. XII. New York: Robert
Hastings, A. (ed), (1991). Modern Catholicism. London: SCM Press.
Hastings, A. (1989). African Catholicism. London: SCM Press.
Herskovits, (1952). Man and his Works: The Science of Cultural Anthropology. New York:
Alfred A. Knopf.
Hickey, R. (1982). Modern Missionary Documents and Africa. Dublin: Dominican
Publications.
Hinfelaar, H. F. (2004). History of the Catholic Church in Zambia. Lusaka: Bookworld
Publishers.
Kalilombe, A.P. (1999). Doing Theology at the Grassroots. Gweru: Mambo Press.
Kenyuyufoon, G.W, (2010). Women and Inculturated Evangelisation in Africa. Nairobia:
CUEA Press.

Isichei, E. (1980). Entirely for God: The Life of Michael Iwene Tansi. London: Macmillan Press.
Kane, E. (1995). Seeing for Yourself: Research Handbook for Girls in Africa. Washington. DC. The World Bank.

♀
Kombo, D.K. and Tromp, D.L.A. (2006). Proposal and Thesis Writing. Nairobi: Paulines Publications Africa.
Komonckak, J. (ed), (1990). The New Dictionary of Theology. Bangalore: Theological Publications.
Komakoma, J. (ed), (2003). The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia: Major Pastoral Letters and Statements. Ndola: Mission Press.
Kashoki, M.E. (1990). The Factor of Language in Zambia. Lusaka: Kenneth Kaunda Foundation.
Kiaziku, V.C. (2009). Culture and Inculturation: A Bantu View Point. Nairobi: Paulines Publications Africa.
Kiaziku, V.C. (2007). Consecrated Life in Bantu Africa. Nairobi: Paulines Publications Africa.
Kinella, N. (1970). "The origins and development of Religious Life" in The Challenge To Religious Life Today. Pp. 1-34, London: Geoffrey Chapman.
King, U. (1993). Woman and Spirituality. London: MacMillan.

Klemond. S. (2013). Consecrated Virgins: Witnesses to Christ.s love for all Souls. Retrieved May,18,2014 from http://www.ncregister.com/site/article/consecrated-virgins-to-christs-love-for-al.
Kupalo, A. (1978). "African Sisters. Congregations: realities of the present situation", in In Independent Africa. Rex Collings, pp. 122-35.
Lado, L. (2006). "The Roman Catholic Church and African Religions: A Problematic Encounter" in The Way, 45/3, July, p. 7-21.
Leedy, P.D. and Ormorod, J.E. (2005). Practical Research: Planning and Design (8thed), New Jersey: Pearson.
Lobo, G. (1986). New Canon Law for Religious Life. Bangalore: St. Paul.s Publications.
Loudon, M. (1992), Unveiled Nuns Talking. London: Chatto and Windus.
Lozana, J. (1983). Discipleship: Towards Understanding of Religious Life. Chicago: Clanet Centre of Resources in Spirituality.
Luzbetak, L.J. (1988). The Church and Cultures. New York: Orbis Books, Maryknoll.

♀
MacGaffey, W. (1994). Syncretism in Kimbanguism in Zaire in Religion in Africa:Experience and expressions. London: James Currey.
Magesa, L. (2004). Anatomy of Inculturation. Nairobi: Paulines Publications Africa.
Masson, J. (1962). L' Eglise Ouerte Sur Le Monde. NRT 84, 1032-1043. P. 1038.
Matungulu, O. (1983). To Be with Christ Chaste, Poor and Obedient. Nairobi: St. Paul.s Publications.
Maykut, P. and Morehouse, R. (1995). Beginning Qualitative Research: A Philosophic and Practical Guide. London and Washington: Falmer Press.
McGarry, C. (ed). (1995). What happened at the African Synod? Nairobi: Paulines Publications.
Miles, B. and Huberman, M. (1994). Qualitative Data Analysis. London: Sage.
Moloney, F. (1984). A Life of Promise: Poverty, Chastity, Obedience. Wilmington: Michael Glazier.
Mbiti, J. (1991). Introduction to African Religion. Nairobi: East African Educational Publishers Ltd.
Mbiti, J. (1969). African Religions and Philosophies. London: Heinemann.
Musonda, K.D. (1997). "African Religious Symbols In Relation To Consecrated Life", In AFER, vol 39, no. 3, pp. 156-181. Kampala: Gaba Publications
Namalambo, C. (1991). Constitutions and Directory: The Handmaids of the Blessed Virgin Mary: Lusaka: Teresianum Press.
Nwagwu, M.G. (2008). "Religious Vows in Traditional African Context", in AFER, Vol..., No., pp. Kampala: Gaba Publications
Nwagwu, M.G. (1997). "Inculturation of Consecrated Life in Africa", in AFER, vol. 39, Vol. , pp., Kampala: Gaba Publications.
O.Collins, G. and Farrugia, E.G. (1991). A Concise Dictionary of the Bible. London: Harper Collins.
Okure, T. (1990). "Inculturation: Biblical and Theological Bases, Inculturation of Christianity in Africa." Spearhead 50-88, 112-114. Edloret: Gaba Publications.
O.Murchu, D. (1991). Religious Life: A Prophetic Vision. Indiana: Ave Maria Press.
O.Reilly, M. (1996). The Challenge of being a Religious in Africa Today. Eldoret: AMECEA GABA Publications.

♀
O.Reilly, E. (2000). The Church at the Grassroot Level: SCCs. Reflections on Development in the Archdiocese of Lusaka. Ndola: Mission Press.
Patton, M,Q. (2002). Qualitative Evaluation and Research Methods, (3rd ed). Thousand Oaks: Sage Publications.
Podimattam, F.M. (1998). Secular Institutes in the 21st century. Bangalore: Claretian Publications.
Paul VI. (1975). Apostolic Exhortation Evangelii Nuntiandi. Rome: The Sacred

Congregation for the Evangelisation of Peoples.

Pope Benedict XVI, (2010). The Mendicant Orders: Catholic Culture . Retrieved May, 18, 2014 from http://www.Vatican.va/holy_holy_father/ Benedict_xvi/audiences/201.
Retation Post-disceptationem of the Special Assembly of the Synod of Bishops of Africa.Robson, C. (2002). Real World Research. Oxford. Blackwell.
Ruether, R. R, (1987). Christianity in Women in World Religions. Albany: State University Press.
Scheuerer, F. X, (2001). Interculturality: a Challenge for the Mission of the Church. Bangalore: Asian Trading Corporation.
Schineller, P. (1990). A Handbook on Inculturation. New York: Paulist Press.
Schneiders, S. (1991). „Religious Life (Perfectae Caritas); Modern Catholicism. New York: Oxford University Press.
Schreiter, R.J. (1985). Constructing Local Theologies. New York: Orbis Books.
Simpson, A. (2003). „Half-London.' Contested Identities in A Catholic Mission School. London: Edinburgh University Press.
Smith, R. (1967). "Widows and Virgins" in New Catholic Encyclopaedia, Vol. 12. New York: McGraw-Hill, pp. 290-1.
Silverman, D. (1993). Interpreting Qualitative Data: Methods for analysing Talk, Text and Interaction. London: Sage.
Sisters of the Child Jesus (2001). Apostles to our own People. Ndola: Mission Press.
Strauss, A. and Corbin, M. (1990). Qualitative Analysis for Social Scientists. Cambridge: Cambridge University Press.

Shorter, A. (1998). Celibacy and African Culture. Nairobi: St. Paul.s publications, Africa.

♀
Shorter, A. (1994). Evangelisation and Culture. London: Geoffrey Chapman.
Shorter, A. (1991). The African Synod: A Personal Response to the Outline Document. Nairobi: St. Paul.s Publications, Africa.
Shorter, A. (1988). Towards the Theology of Inculturation. London: Geoffrey Chapman.
Smet, J. (1967). "Carmelites" in New Catholic Encyclopaedia, Vol III. New York: Mcgraw-Hill.
Strauss, A. and Corbin, J. (1990). Basics of Qualitative Research. London: Sage.
Taylor, S.D. (2006). Culture and Customs in Zambia. London: Greenwood Press.
Trochim, W.M. (2000). The Research Methods Knowledge Base. Retrieved January, 13, 2014, from http://www.socialresearchmethods.net/kb.
The New Jerusalem Bible. (1985). London: Darton, Longman & Todd.
The working document of the Society of Jesus II Problema dell' inculturazione.
Tylor, E. (1871). Primitive Culture, Vol. 1. New York: Harper.
Verstraelen, F. (1975). An African Church in Transition: From Missionary Dependence To Mutuality in Mission: A Case Study of the Roman Catholic Church in Zambia. Leiden: Brill.
Vermeersch, A. (1912). "Religious Life" in Catholic Encyclopaedia Volume XII. New York: Robert Appleton Company.
Waliggo, M., Crollius, J., Nkreamihigo, R., Mutiso-Mbinda, J. (eds). (1986). Inculturation: Its Meaning and Urgency. Nairobi: St. Paul.s Publications
Weinrich, A. M. (1975). "An Aspect of the Development of the Religious Life in Rhodesia", Themes in the Christian History of Central Africa. Berkeley: University of California Press, pp. 218-37.
Wellborn, F. B. And Ogot, B. A. (1966). A Place to feel at Home. A Study of two Independence Churches in Kenya. Oxford: Oxford University Press.
Wimmer, B. and Dominick, C. (1994). Ethical Issues in Research. London: Sage.
White, C.J. (2005). Research: A Practical Guide. Pretoria: Ithuthuko Investments Publishing.

♀
 Yin, R.K. (1994). Case Study research Design and Methods. (2nd ed.). London: Sage Publications.
Zambia Catholic Directory, (2010). Ndola: Mission Press.
Zago, M. (1994). African Synod: Interventions.http://www.afrikaworld.net/synod/zago.htm. Accessed 8th December, 2008.

♀
DISSERTATIONS
Chirambaguwa, G. (1994), "Realisation of the Charisma of the Congregation of the Little Children of our Blessed Lady in response of the Local Church and the people of Zimbabwe" (MA Thesis, Pontifical Gregorian University, Rome).
Hinfelaaar, M. (2004), Identity of Zambian Sister Congregations: Challenging the Past and Future.
O.Reilly, M.G. (1993), "Cross-Cultural "Religious Formation" with reference to the Catholic Tradition and Contemporay Needs of West African Religious" Ph.D thesis, University of Leeds
Milingo, T.C, (1994), "The Development of Religious Life in Zambia and Neighbouring

Countries". MA Thesis. University of Leeds.
Nsanzurwimo, M. (2012), "The Funeral in Zambia with particular reference to the Lala
People of Serenje: An Inculturated Perspective". Pontificia
Universita Urbaniana Facultas Missiologiae, Rome. MA Thesis
Sepeti, T. (2008), The Theological Impact of the Handmaid Sisters on the Community of
Mpunde Mission in Kabwe Zambia. MA Thesis.
University of South Africa

♀
LETTERS
Chapter notes on Handmaid Sisters 1985 (Handmaid Sisters archives, Generalate House,
Lusaka).
Chapter document of the Handmaid Sisters 1991(Handmaid Sisters archives,
Generalate House, Lusaka).
Letter from Archbishop Markall of Salisbury (Handmaid Sisters archives,
Generalate House, Lusaka).
Letter dated 24th April, 1951 (Handmaid Sisters archives, Generalate House, Lusaka).
Letter from the Apostolic Delegate of Nairobi to Archbishop Kozlowiecki, 1960,
(Handmaid Sisters archives, Generalate House, Lusaka).
Prokoph, A. M. "Milestones in My Life."
Zylka. A., Mpunde Catholic Parish Our Lady of Mount Carmel, Notes 1959-1967.

♀
APPENDICES

APPENDIX 1

INTERVIEW GUIDE FOR THE SISTERS

Name (optional)
Age...
What was the level of educational/professional qualifications when you joined sisterhood?
What are your present qualifications (educational/professional)?
Name of the congregation
Number of years in the congregation....

1. What position do you hold in the congregation?
2. When were you appointed/elected to the present position?
3. When was the congregation established and where?
4. Who is the founder of your congregation?
5. (For international group), how many countries is the congregation found?
6. What are the apostolic activities of your congregation?
7. What do you understand by the term inculturation?
8. Is there a policy on the inculturation of religious life?
9. Would you want religious life to be inculturated? If yes, give reasons.
10. What aspects of religious life would want inculturated in your congregation and
why?
11. Has the medium of communication inculturated?
12. What aspects have not been inculturated? And why are they not inculturated?
13. If your congregation had been local/international, would the level of inculturation
being different from the local/international congregation?
14. Have the Zambian bishops helped in the inculturation of religious life?
15. What are the problems in inculturation religious life?
16. What would you propose to enhance inculturation of religious life?

♀
APPENDIX 2

INTERVIEW GUIDE FOR BISHOPS

Name (optional).......
Age:
Number of years as Archbishop of Lusaka.....

1. For how long were you Archbishop of Lusaka?
2. What do you understand by the word inculturation?
3. Is there a policy on inculturation of religious life in the Catholic Church? If yes state
the policy, if not explain why.
4. Did the Zambian bishops welcome the idea of inculturation to the Zambian Church?
5. Would you support the inculturation of religious life? If yes, what are the reasons? If
no explain?
6. Does the Catholic Church in Zambia support the inculturation of religious life?
7. What aspects of religious can be inculturated?
8. What are the hindrances or obstacles to inculturation of religious life?
9. Explain how the above would be hindrances to inculturation of religious life?
10. What would you recommend to enhance inculturation of religious life?

♀
APPENDIX 3

INTERVIEW GUIDE FOR PRIESTS

Name (optional)..........
Age..........
Number of years in priesthood

1. What do you understand by the word inculturation?
2. Would you want religious life to be inculturated? If yes give reasons. If no explain your reasons.
3. Is there policy of inculturation on religious life?
4. Has the Church in Zambia encouraged inculturation of religious life? If no explain your reasons.
5. What aspect of religious life has the Church encouraged to inculturate? How have they been inculturated?
6. What are the hindrances or obstacles to the inculturation of religious life?
7. Explain how the hindrances or obstacles would slow the implementation of the inculturation of religious life?
8. What would you recommend to enhance inculturation of religious life?

♀
APPENDIX 4

INTERVIEW GUIDE FOR FORMER BROTHERS AND FORMER SISTERS

Name (optional).......
Age........
Name of the congregation

1. How many years did you spend in the congregation?
2. What position did you hold in the congregation?
3. Why did you leave brotherhood/sisterhood?
4. What do you understand by the term inculturation?
5. Was there a policy on inculturation of religious life in the congregation when you were still a sister/brother? If yes to the above question, state and explain the policy.
6. Would you want religious life to be incultured? If yes, explain the reasons.
7. What aspects of religious life would you have wanted inculturated?
8. What aspects of religious life were inculturated in your former congregation?
9. What has the Catholic Church in Zambia done in the inculturation of religious life?
10. What are the things that would hinder inculturation of religious life?
11. Explain how the above would be a hindrance to the inculturation of religious life?
12. What would you recommend to enhance the inculturation of religious life?

♀
APPENDIX 5

SEMI-STRUCTURED INTERVIEW GUIDE FOR THE PRACTICING
CATHOLICS

Name (optional)
Age...........
Number of years as a member of the Catholic Church.............

1. What do you understand by the word inculturation?
2. Would you support the inculturation of religious life in Zambia?
3. Give reasons why religious life should be inculturated?
4. What aspects of the lives of sisters have been inculturated?
5. Do you think the Catholic Church in Zambia has helped in the inculturation of religious life? If yes, explain how it has been done. If no, give reasons why the Church has not helped?
6. What are the hindrances to the inculturation of religious life?
7. What would you recommend to enhance inculturation of religious life?

♀
APPENDIX 6

INTERVIEW GUIDE FOR JUNIOR SISTERS (FOCUS GROUP DISCUSSION)

1. What is your understanding of the word inculturation?
2. Would you want religious life to be inculturated? If yes, give reasons.
3. What aspects of religious life have been inculturated in your congregation?
4. Are there any aspects which are not inculturated?
5. Was it necessary for your congregation to inculturate religious life?
6. What do you think are the obstacles to the inculturation of religious life?
7. What would you recommend to enhance the inculturation of religious life?

♀
APPENDIX 7

OBSERVATION GUIDE

Month and year

Description

Time

Purpose

June 2009

Ndola convent
(Participant
observation)

06:00 – 07:00
17:00 – 18:00

Observe how
morning and
evening prayers
are conducted in
relation to
inculturation

June 2009

Noviciate Ndola
convent

06:00 – 07:00

Observe how
morning and
evening prayers
are conducted in
relation to
inculturation

June 2009

Noviciate Ndola
Unstructured
observation

12:00-12:45

Observe how
worship is
conducted in

relation to
inculturation

December, 2009

St. Mary.s
convent Monze

06:00-06:30

Observe how
prayers are
conducted in
relation to
inculturation

January 2010

Noviciate
community,
Lusaka

17:30-18:30

Observe how
worship is
conducted in
relation to
inculturation

January 2010

Generalate
community,
Lusaka.
Participant
observation

17:30-18:30

Observe how
evening prayers
are conducted in
relation to
inculturation

⚨
APPENDIX 8

STRUCTURE OF MORNING AND EVENING PRAYER

Morning Prayer

Evening Prayer

I N T R O D U C T I O N

. Lord, open our lips. O God, come to our aid.

 R And we shall praise your O Lord, make haste to help us
Name (Invitatory Psalm (Psalm 94,
99, 66 or 23) with it antiphon)

H Y M N *

PSALMODY*

Antiphon 1 Antiphon 1
A „morning. psalms a psalm

Antiphon repeated Antiphon repeated
(Silent Prayer) (Silent Prayer)
Antiphon 2 Antiphon 2
Old Testament canticle a psalm
Antiphon repeated Antiphon repeated
(Silent Prayer) (Silent Prayer)
Antiphon 3 Antiphon 3
A psalm of praise New Testament canticle
Antiphon repeated Antiphon repeated
(Silent Prayer) (Silent Prayer)

SCRIPTURE READING
(Silent Prayer)

SHORT RESPONSORY

GOSPEL CANTICLE
Benedictus antiphon Magnificent antiphon*

 Canticle of Zachariah Canticle of Mary
Antiphon repeated Antiphon repeated

INTERCESSIONS*
Invocations of praise Prayer of intercession
(Final prayer always for the faithful
Departed)
(Silent prayer)

♀
☩
THE LORD'S PRAYER

CONCLUDING PRAYER
BLESSING

* Parts: sisters do use vernacular or local symbols

Source: Collins, 1983: X

♀
☩
APPENDIX 9

STRUCTURE OF NIGHT PRAYER

Introduction
O God, come to our aid
O Lord, make haste to help us.
(Examination of conscience Act of Repentance)*
HYMN*
PSALMODY
Antiphon
Psalm
Antiphon
SCRIPTURE READING
(Silent Prayer)
SHORT RESPONSORY
GOSPEL CANTICLE
Antiphon
Canticle of Simeon
Antiphon repeated
CONCLUDING PRAYER
BLESSING
ANTHEM TO THE BLESSED VIRGIN*
*some parts were local hymns or songs and dance are used

Source: Collins 1983: XI

♀
APPENDIX 10

CONSENT FORM

Dear Participant,
I am a student at the University of Zambia conducting research entitled "An exploration of
the inculturation of religious life: The case of Roman Catholic Sisters of Zambia".
I am requesting for your permission to participate in one or more interviews. The interviews
will have oral questions which you have a right to answer or discontinue the interview at
any time. Please note that, there are no risks associated with participation in the interviews.
The results of my research will be used in my dissertation and your name will not be
published without your permission. If there are any questions concerning my study, you
are free to contact me on 0979037179 or my supervisors Dr A.M. Cheyeka 0977802892 and
Dr V. Shikaputo on 0978404280.
I consent that I have read and agree to the purposes and procedures of the research and
understand my rights as a participant.
Participant signature...................................... Date.......................
Interviewer's signature.................................. Date......................

♀