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I LIKONGE, CHINONGE hereby declare that the work in this dissertation is the product of my own effort and that it has not previously in its entirety or in part been submitted to any university or institution for a degree. All the works of other people have been duly acknowledged.

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APPROVAL

The University of Zambia approves this dissertation of LIKONGE CHINONGE as fulfilling part of the requirement for the award of the degree of Master of Education in Religious Studies.

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DEDICATION

I dedicate this work first to the Almighty God for inspiring me through it all. Secondly, to my beloved wife Rejoice Likonge whose love, inspiration and encouragement are invaluable. Thirdly, to my children: Abigail, Eric, Aaron, Mutinta and Jasper for their perseverance, support and understanding during my absence from home whilst doing my research, and indeed to my mother and father for the solid foundation they had laid in my life. Lastly, to my brothers and sisters, I thank them for their encouragement in all my educational endeavours.

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LIST OF ACRONYMS AND ABBREVIATIONS

BIGOCA	Bible Gospel Church in Africa
CMML	Christian Missions in Many Lands
GOMI	Grace Outreach Missions International
GMMI	Grace Mission Ministry International
MMD	Movement for Multiparty Democracy
NIV	New International Version (Bible)
PAOC	Pentecostal Assemblies of Canada
PAOG	Pentecostal Assemblies of God
PAOG Z	Pentecostal Assemblies of God in Zambia
PHC	Pentecostal Holiness Church
SDA	Seventh Day Adventist
ZAFES	Zambia Fellowship of Evangelical Students
ZAOGA	Zimbabwe Assembly of God in Africa
ZNBC	Zambia National Broadcasting Corporation

ABSTRACT

Pentecostalism is a Christian revivalist movement which originated as an urban movement in the United States of America in 1906. In the 1960s a new revival movement within Pentecostalism which came to be known as Charismatic renewal or neo Pentecostalism swept the United States and as it spread to other areas more especially to Africa, it was initially taken up in towns and cities. In Zambia the movement that largely started in towns, along the line of rail from Livingstone to Kitwe is slowly expanding to rural communities. This dissertation explored why conversion to Pentecostalism was growing so rapidly in Chongwe Township and its impact on mainline churches. The findings indicated that the first Pentecostal church to be planted in Chongwe Township was Acts Assembly which began in 1981. Apart from churches that broke away from the first church, other churches and branches from other places more especially from Lusaka urban came to Chongwe Township. Major attraction to these new churches were their emphasis on healing the sick, on deliverance, freedom of worship and dress, on prophecy, promises of financial and material prosperity, performance of miracles and on speaking in tongues. The research also indicated that there were endless conflicts in mainline churches concerning Pentecostal tendencies which cause a lot of members to leave and join Pentecostal churches. The movements of people have resulted in mainline churches accommodating Pentecostal practices in their churches, in order to maintain their membership. Horton's theory has been utilised to explain peoples' conversion in Chongwe Township. Horton (1971) argues that conversion to a new system of belief is only possible when an individual or group is exposed to a larger world view by moving from a micro society (microcosm) to macro society (macrocosm). Horton's theory was challenged by other scholars such as Gray (1978); Carmody (1992; 2001); Ifeka-Moller (1974) and Fisher (1973). They have argued that Horton's causes of changes that he talks about seem not to have been uniform throughout Africa as he claims. Carmody has particularly disagreed with Horton on the meaning of 'conversion'. Primary data was solicited from forty respondents in the township through both participant and non participant observations, and semi-structured interviews. The study utilised purposive, snowball and random sampling procedures. Data was collected through interviews and analysed qualitatively and interpreted thematically. The dissertation concludes that Pentecostalism in Chongwe Township tends to address rural needs, more especially of the lower classes. The main recommendation of the study was that Pentecostal leaders should encourage proper Bible interpretation of financial and material prosperity to help put the message in line with the Bible teachings.

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CHAPTER ONE

GENERAL INTRODUCTION

This chapter introduces the study and it highlights the background to the research problem. The chapter gives the general background to Pentecostalism and a glimpse into how Pentecostalism was first received in different countries. In the background, the researcher focuses on what has brought about the study, most importantly the concept of conversion to Pentecostalism in Chongwe Rural Township. The chapter also includes: the Statement of the problem, Purpose of the study, Research objectives, Research questions, Significance of the study, Theoretical framework, Delimitation and Limitation of the Study. Definitions of terms and Ethical issues have also been included. Definition of terms has been included to explain the key terms that have been utilised in the study for easy understanding or to show how they have been used in the study. Ethical issues such as respondent's privacy, confidentiality and respect have also been explained.

1.1 Background to the study

Pentecostalism is a global phenomenon which has prompted academic engagement by many scholars across the world. According to Freeman (2013) Pentecostal Christianity originated as an urban movement in America and as it spread to Africa it was initially taken up most enthusiastically in towns and capital cities. In Kenya, Mwaru (2010:10) observes that "Kenya Pentecostalism, too, is essentially an urban phenomenon as it is evidenced by hundreds of these movements that have mushroomed in almost all the major towns and cities." In Zambia too, Cheyeka (2009) reports that the most fertile grounds for the movement seems to be heavily urbanised areas, concentrating mainly along the line of rail from Livingstone to Mufulira.

The movement, which mainly started in cities and towns along the railway line in Zambia, is penetrating rural areas. Focusing on Bauleni township of Lusaka urban Udelhoven (2010:1) observes that:

Since the 1990s new churches (Pentecostal) in Zambia are multiplying fast. Many speak of 'mushrooming churches.' The term seems to imply that new churches are coming up in great

numbers, as if overnight and out of nowhere, just like mushrooms in the rain season. But also mushrooms come from somewhere, and have been waiting for the right time to come out.

Although Udelhoven is writing about Bauleni, his observation also reflects the realities of Chongwe Rural Township. The first churches to appear in Chongwe Township in the 1970s through to 1980s are the mainline Christian churches: the Roman Catholic, Jehovah's Witness, Seventh-day Adventist, New Apostolic and Dutch Reformed Church of Zambia. Pentecostal churches whose way of worship and praying came to change the Christian face of Chongwe Township, came on the scene in the 1980s, since then, the number of churches has been multiplying at a faster rate. Majority of the Pentecostals in Chongwe Township do not have their own structures or buildings to worship from; they depend on renting and mostly in schools. To differentiate the new churches from the Western Mission Pentecostal churches such as Pentecostal Holiness Church, Udelhoven (2010) observes that different scholars have given them different names such as 'New Breed', or 'New Generation Churches', 'Laissez faire Pentecostals', 'Charismatic churches', 'Neo Pentecostal Churches', yet others group them together with African Initiated churches calling them African Initiated Pentecostals or Born-Again Christian Churches. In Chongwe district both new and Western Mission Pentecostal churches are generally called 'Pentecostal churches' but with different names.

The major concern of this study was to explore the development and rapid growth of Pentecostalism in Chongwe Township which is located east of the City of Lusaka. It is therefore, believed that the study has added to what has already been written and offers fresh perspectives on the subject.

1.2 Statement of the problem

Pentecostal Christianity which originally started as an urban movement in Zambia is extending to rural areas. Despite its dramatic rise little has been documented on this Christianity. Moreover, no serious attention has been given to this movement in rural areas. Scholars seem to concentrate more on urban Pentecostalism than rural areas. Therefore, this study sought to investigate the growth and development of Pentecostalism in a rural context of Chongwe, and how it has helped to change the social and religious realities of rural communities.

1.3 Purpose of the study

The purpose of the study was to investigate the growth and development of Pentecostalism in Chongwe Township.

1.4 Research objectives

This study sought to achieve the following objectives:

- (a) To trace the beginning of Pentecostalism in Chongwe Township.
- (b) To investigate why conversion to Pentecostalism has grown so rapidly in Chongwe Township.
- (c) To explore the impact of conversion to Pentecostalism on mainline churches in Chongwe Township.

1.5 Research questions

The study sought to ask the following questions based on the research objectives:

- (a) How did Pentecostal churches come to Chongwe Township?
- (b) Why is conversion to Pentecostalism growing so rapidly in Chongwe Township?
- (c) What is the impact of conversion to Pentecostalism on mainline churches in Chongwe Township?

1.6 Significance of the study

It was hoped that this study would contribute to the body of knowledge and literature about Pentecostal Conversion in Zambia. It would highlight factors that contribute to the development and growth of Pentecostalism in rural areas such as Chongwe Township. It would also prompt other researchers to do further research.

1.7 Theoretical background

In an attempt to understand conversion to Pentecostalism in Chongwe Rural Township the research utilised Robin Horton's theory of Conversion.

Pruit (2007) observes that Horton's theory attempts to explain additions or changes to indigenous religious practice as a consequence of an individual's or group's attempts to make intellectual sense of invasive thought systems.

Different Christian missionaries who came to Zambia used various strategies to convert Africans to the new religion. Africans were converted to Christianity from their own African Traditional

Religion, where people depended entirely on their local spirit and rarely called on the Supreme Being (God). The Supreme Being was regarded to be very remote. Horton (1971) argues that African religious conversion is based on a two tier arrangement of unobservable. The first tier – the microcosm consists of lesser spirits which are largely concerned with affairs of the local community and its environment. The second tier – the macrocosm consists of a supreme being who is concerned with the world as a whole. Horton observes that when the basic African cosmology was confronted with social change mostly enhanced by growth of trade and increased contact with the outside world, brought by colonialism, the microcosmic boundaries weakened and in some cases got destroyed. The Africans found themselves confronted by the wider world, the macrocosm. They began to believe in the Supreme Being who began to take over the responsibility of everyday life in the macrocosm as the lesser spirits became inadequate. The coming of Christianity and Islam were seen as mere catalysts to the religious changes in Africa which were already in the air at the time when these religions came. For Horton, the experience of a larger world necessitates a greater need for a supreme being. Instead of describing conversion as a more or less inevitable consequence of exposure to the true message carried by God's appointed bearers, Horton views the potential of conversion as a human phenomenon seeking to explain, predict and control the experiences of one's life (Horton, 1993).

In short, Horton's theory or 'intellectualist approach' as it has come to be known, advocates that the movement of the African traditional beliefs from spirits to the Supreme Being took place within the African traditional religious cosmologies, whilst Christian and Islam were mere catalysts to the belief in the Supreme Being. Conversion to a new system of belief, therefore, is only possible when an individual or group is exposed to a larger world view by moving from a micro society (microcosm) to macro society (macrocosm). This happens in the context where religious beliefs within a micro society are challenged and often abandoned, and when the traditional beliefs are disrupted and no longer function as they once did (Horton, 1971). In other words, when the perceived benefits of local deities and rituals seem no longer apparent or able to address present concerns due to an encounter with the wider world, the need for a supreme deity becomes increasingly important.

The current study referred largely to people's conversion to Pentecostalism in Chongwe Township, from other Christian denominations that exist around the township. It endeavored to

investigate the extent to which religious beliefs in mainline churches had been challenged and disrupted due to encounter with the modern Pentecostalism in Chongwe Township.

Horton's theory has been criticised by many scholars; among them is Carmody (1992; 2001) who applied Horton's theory on the Catholics of Chikuni in Southern Province during the period 1909 to 1939 when Father Joseph Moreau arrived at Chikuni; a period which is commonly recognised as 'Chikuni Conversion to Catholicism.' Mubanga (2013) refers to it as the time when the 'first conversion' took place. Carmody's findings established that African Christian Conversion to Catholicism was selective and dictated principally by social cultural factors: the social and economic rewards and material incentives that were brought by radical social changes during the colonial era in Zambia. Carmody attributed conversion to Catholicism at Chikuni to modernisation, education and employment that were offered by the mission. The present study sought to establish if modernisation and economic gain were factors in people's conversion to Pentecostalism in Chongwe Township.

Carmody (2001) argues that at Chikuni conversion was not dictated by intrinsic and explanatory power of the new message or development within the traditional cosmology as Horton had it but by the social cultural factors. People of Chikuni found that the religious message of the missionaries was unattractive, foreign, and paradoxically and that it demanded a long period of assimilation (Carmody, 2001). However, Mubanga (2013:23) states that:

Camody agrees with Horton's theory but with reservations because among other things, he has difficulty to discover the exact degree to which the Tonga people of Chikuni had moved towards critical thinking about the Supreme Being at the time of the arrival of the Jesuit missionaries in the area. He argued that it was not possible for the Chikuni people to have changed easily from depending on spirits to depending on God without the coming of missionaries. Therefore, it is likely that the Catholic missionaries' preaching could have caused the movement in belief from the spirits to the belief in the Supreme Being.

Carmody (2001) concludes that Tonga conversion to Catholicism was largely due but not conclusively to material incentives at the mission. This might mean that conversion to Catholicism was not because of material incentives alone but also because of the power of the message.

It also appears that, if the Jesuits did not come to Chikuni mission some local people could not have been converted to Catholicism. The current study intended to establish the extent to which

the power of the Pentecostal message was a factor in the conversion to Pentecostal churches in Chongwe Township.

With reference to conversion of the older generation and the youths, Carmody observes that, modernisation was associated with the establishment of the mission stations and infra-structure which attracted the chiefs, headmen and elders in the area but most of them never converted to Catholicism. Carmody (1992) argues that the older generation of Chikuni refused to convert to Catholicism but did not give any reason. It appears, the old generation did not perceive any benefit in converting to Catholicism, especially in terms of employment and change of life style. With regard to education, Carmody (1992) cited by Mubanga, (2013) argues that, many youths who were sent to mission schools by their parents became converted due to the desire of getting white collar jobs. Learning to speak the Queen's language, English, also influenced the youths to convert to Catholicism. Berman (1974) observes that there were many reasons for Africans to want to attend mission schools but mostly their motives were related to political, social, or economic consequences. The current study desired to establish the group of people that was mostly attracted to Pentecostalism in Chongwe Township, between the youths and the old generation.

Carmody's work was revisited by Mubanga (2013) who investigated how Catholics at Chikuni had taken to mind and heart their conversion. Mubanga's study looked at people's conversion from African Traditional Religion focusing on the causes of conversion during what he termed 'Second Chikuni Conversion', that is, after a hundred years of Catholicism in the area. The second conversion is what seems to be obtaining now. It largely means that new Catholics are coming from families that were already Catholics and are observing the teachings and doctrines of the church. The study also looked at the effects of Christian message on the converts, response of old generation to Catholicism and why the younger generation is still getting converted to Catholicism during the second conversion at Chikuni. The study found that the old generation of Catholic at Chikuni remained committed to Catholicism. Material incentives no longer played a major role in conversion. In addition Education did not appear to be a strategy of conversion

Ifeka-Moller's definition of 'conversion' is an opposition to Horton's theory. Ifeka-Moller (1974) defines 'conversion' as a change of affiliation from cult to church or from orthodox Christianity to spiritualist church. Ifeka-Moller was also not comfortable with Horton's

description of 'conversion' when he explains that mass conversion took place from microcosm to macrocosm whenever there was modernisation in Africa. She gives an example of Onitsha Division area where religious changes were very slow despite the Ibo people being generally superior to other cultural groups, as they had developed trade and mining gold at Mina. She observes that there could be intrinsic elements that may have played their part in the conversion, but failed to mention them. Although Ifeka-Moller rejects Horton's intellectualist approach to conversion, she also confines it to social structure as having brought about conversion. Additionally, Pruitt (2007) argues that the social factors noted by Ifeka-Moller, such as social changes resulting from economic change brought about by colonial intrusion, desire for better education or the desire to adequately address traditional values, does not seem to contradict Horton's perspective all that much. However, according to Ifeka-Moller (1974) the intellectual and social structural factors received different responses from the Africans in their conversion to Christianity. She did not make any mention of the intrinsic power of the Christian message which was being preached to the Africans and how it could have shaped their religious beliefs.

Fisher (1973) denies Horton's theory of the Africans moving from the lesser spirits to the Supreme Being due exclusively to the social changes that were taking place in Africa. He gives example of places like Uganda and, Northern and Central Ghana as having been exposed to international trade for a long period of time before the coming of the missionaries but had not developed the idea of the Supreme God. Fisher assumes that Horton may have over generalised what he found out about the Supreme Being among the Nuer and Dinka people to the whole of Africa. He also criticised Horton for giving the impression that conversion is automatic and radical when it is a gradual process going through different stages. According to Fisher conversion takes time and is never a sudden transformation, but he has not given any time frame for conversion to take place.

It appears both Carmody and Ifeka--Moller do not seem to completely contradict Horton's intellectualist approach to conversion, for both of them agree that social factors are responsible for having brought about conversion. However, they disagree that conversion is automatic and that the microcosm had began to move towards the macrocosm before the advent of Islam and Christianity, thereby rendering the two religions catalysts.

To some extent Fisher also agrees with Horton, as he attributes Horton's conversion as not being due exclusively to social changes. This means, it is due to social factors though not fully. Social factors seem to be cardinal in Horton's theory; therefore, this study intended to investigate whether social factors brought by, more especially, the increased contact with people of outside Chongwe Township, predominate in the conversion to Pentecostalism.

Mubanga (2013) cites Gray (1978) as one of the scholars who criticises Horton's intellectualist approach on a number of issues. Gray disagrees with Horton's approach to religious change as a result of modernisation, but Mubanga does not elaborate more on this point. Gray argues that Horton was not correct to say that there was no change that was brought by Christianity and Islam. The two religions in question did bring new ideas and concepts that did not exist in the African Traditional Religious beliefs, even after the coming of capitalism.

Gray argues that the Christian message brought new concepts such as death and resurrection, evil, eschatology, sin, evil, salvation, individualism and many others.

Generally speaking, Horton's theory has been criticised by many scholars and some of them have argued that Horton over stretched his theory because, the cause of the changes that he talks about seems not to have been uniform throughout Africa as he claims (Mubanga, 2013). The current study, therefore, attempted to utilise Horton's theory to help in making sense of conversion of people of Chongwe Township to Pentecostalism.

1.8 Delimitation of the study

The study was conducted in Chongwe Township, an area situated in a rural District of Lusaka Province, East of Lusaka, along Great East Road. Purposive sampling was used to select the district as study site since it has an increasing number of Pentecostal churches and also because the area was very accessible to the researcher as Berg (2001: 29) explains: "the decision to use a particular research site is tied closely to obtaining access to an appropriate population of potential subjects."

1.9 Limitation of the study

During interviews, some respondents who were willing to be interviewed could not allow the interviews to be recorded. Some of them were not even as co-operative as expected, to air out their views. In some cases some respondents were not even willing to be interviewed. It appears

some of them are prohibited by their church beliefs not to give out information concerning their dealings in the church. To reduce the effect of the above responses the researcher assured the respondents that their information was going to be for research purposes only and that it would be treated with strict confidentiality.

The researcher had a problem of locating pioneers of Pentecostalism movement in the township. This was compensated by primary data obtained from respondents who were there at the time of its inception. Some of them had adequate information since they were directly involved when the church was still in its infancy in the district.

1.10 Operational definitions

Conversion: Change of adherence from one church to another.

Pentecostalism: Christian confession which teaches that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit, and that a spirit-baptised believer may receive one or more of the super natural gifts such as the ability to prophesy, to practice divine healing and to speaking in tongues or interpret tongues.

Theory: Body of ideas, rules and principles which explain aspects of the world or universe.

Macrocosm: World or universe under the manipulation of the Supreme Being.

Microcosm: World under influence of spirit.

Township: Central part of a rural district which is densely populated with many buildings and a shopping area.

Mainline Churches: These are non-Pentecostal Churches, for example Catholics, Anglican, Seventh-day Adventists (S.D.A), and Reformed Church of Zambia (R.C.Z), that are not the product of Western Pentecostal Mission enterprises. They are churches that were not established by missionaries sent from classical Pentecostal churches in America, Europe and South Africa. Sometimes they are referred to as 'Traditional' or 'Mainstream' churches.

1.11 Ethical considerations

Ethical issues are those practices that make sure that no harm is made to respondents, respondents participate in the study out of their own volition, that the privacy of respondents is

respected and that there is no deception involved in bringing the respondents into the study (Diener and Crandall, 1987). With this in mind, the researcher made sure that issues pertaining to respondents' privacy, confidentiality, respect and dignity were all upheld.

In anticipating some difficulties that are related to data collection, the researcher began by obtaining an introductory letter from the University of Zambia that allowed him to conduct a research in Chongwe Township and to introduce him to the respondents. Permission was sought from respondents before interviewing or recording them. Respondents were assured that the information they were to give would be used entirely for academic purposes and not for anything else. They were also told to be free to accept or refuse to take part in the study or to quit at any point, if they felt uncomfortable to continue. The actual study began by first explaining to the respondents the purpose of the interviews.

Some of the respondents refused to be interviewed due to reasons best known to themselves while others agreed to be interviewed but refused to be recorded. This actually affirms Mouton's words (Mouton, 2002:15) when he comments that "respondents tend to be reluctant to provide interviewers with information on sensitive matters." According to him one possible strategy to reduce the effect of such responses would be to emphasise the anonymity of responses and observations where possible. In the case where the respondent refused to be recorded during the interview, the researcher simply wrote in the note book the respondent's answers.

1.12 Summary

This chapter gave an introduction to the study by giving a brief background to the research problem. The researcher's main aim was to give an insight into the discussion of conversion to Pentecostalism in Chongwe Township. In order to justify the study, the researcher highlighted the statement of the problem, the theoretical background, significance and delimitation of the study. The next chapter reviews the literature of the current study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The aim of this chapter is to present literature related to the study. Firstly, it reviews the origin and development of Pentecostalism in the New Testament times, as well as in North America, Europe and Africa. An explanation of its origin and growth is also given. Secondly, it gives the history and growth of Pentecostalism in Zambia and lastly it briefly discusses conversion to Pentecostalism in Zimbabwe, Kenya, Ghana, Ethiopia and Zambia where Pentecostalism is regarded as an urban phenomenon.

2.1 History of the origin and development of Pentecostalism

Covington (2008), reports that Pentecostalism can be traced back to New Testament times, more especially the Early Church. He asserts that Pentecostal churches frequently used the New Testament book of Acts to uphold their practices and doctrines. He goes on to state that the book of Acts in the Bible traces the founding and growth of the Early Church, and begins with a description of the Pentecost; the event whereby the Holy Spirit descended upon people and manifested itself by enabling them to speak in tongues. In Corinthians 12 the Apostle Paul also talks about speaking in tongues when he addressed the topic of spiritual gifts to the Corinthian church. Covington argues that the use of tongues and other charismatic gifts began to decline quiet early in the church's history, but there were always small groups of believers who maintained these practices.

In the second century the 'montanist' (a movement in Christianity) argued that the gifts of the Holy Spirit such as tongues and prophecy had been restored to the church (Anderson, 2004). The movement's stance, as stated by Anderson was largely a rebellion against what it felt to be the "cold orthodoxy" of the church. Early Christian writings, especially by Irenaeus of Gaul, alluded to charismatic gifts of prophecy, casting out demons, healing, and even the raising of the dead. Anderson observes that although a number of early believers confirmed their charismatic gifts, a greater number of believers were totally opposed to such an idea. Numerous religious leaders and great thinkers of the time claimed that these gifts were no longer accessible to the church since they were used exclusively for God's purposes of expanding the Early Church.

In a broad-spectrum, Anderson (2004) argues that, Western and Eastern churches opposed each other. Western Christianity denounced the use of charismatic gifts, while the Eastern churches remained more supernatural and outspoken about their belief in charismata. However, during the middle ages, Eastern and Western thought began to diverge even more, as the Catholic Church denied these gifts of the Holy Spirit, especially speaking in tongues. They equated the use of tongues with Demon possession. Anderson (ibid) observes that, even their liturgy book distracted such practices, proposing exorcism of demons in any one who demonstrated “ability to speak with some facility in a strange tongue or to understand it when spoken by another, the faculty of divulging future and hidden events; display of powers which are beyond the subject’s age and natural condition.” While charismatic gifts were in general rejected by mainstream churches and their leaders, peripheral movements still existed that emphasised these gifts.

Contrary to the above view of the origin of Pentecostalism, Engelsma (2001) asserts that Pentecostalism derives from the theory of 18th century, from Wesley’s teaching of second blessings in the life of the Christian. Wesley argues that there is always a second work of grace in the Christian after conversion that brings one to a higher level of salvation. This theory of second blessings resulted in the ‘Holiness Movement’ in the 1800s both in North America and England. Engelsman (2001), states that revival meetings were held at which the spirit would grant this second blessing of perfect holiness and higher life. At these revivals, the reception of second blessings was accompanied by strange phenomenon that appeared later in Pentecostalism.

Though there is a controversy over the origin of the present day Pentecostalism, it is common knowledge that the movement’s theory emanates from the Early Church in the New Testament as stated by Covington. Wesley talks about second work of grace (Engelsma, 2001), it is obvious that the first grace is the one mentioned by Covington although Engelsma has not mentioned it. It appears Wesley derived his ideas from the early church in the New Testament.

One of the most respected and influential Pentecostal teachers and leaders, Synan (1971) also argues that the first Pentecostals in the modern sense appeared on the scene in 1901 in the city of Kansas, in a Bible School conducted by Charles Fox Parham a Holiness teacher and a former Methodist Pastor; where Agnes Ozman one of Parham’s Bible students became the first person

to be baptised in the Holy Spirit accompanied by speaking in tongues. In addition Goff (1988) claims (though not credibly confirmed) that Ozman spoke in Chinese for three days unable to speak English. Soon after this, others were speaking and singing in tongues. This experience led Parham to formulate the doctrine that tongues were a supernatural importation of human languages (xenoglossolalia) for the purpose of world evangelisation.

Later Parham formed a movement which he called Apostolic Faith and began a whirlwind revival tour of the American Middle West to promote his exciting new experience. In 1906 as observed by Synan, (1971), William James Seymour an African American Preacher in the Bible School that Parham conducted, learned about the tongues and attested baptism. When Seymour was invited to pastor a Black Holiness Church later in Los Angeles in 1906 he opened the historical revival meeting in a former African Methodist Episcopal Church building at 312 Azusa Street in down Los Angeles for over three years. This is where Pentecostalism received the world-wide attention and recognition. Engelsma (2001) gives an account of Vinson as he gives the full description of the meeting at Azusa Street:

A visitor to Azusa Street during three years that the revival continued would have met scenes that beggared description. Men and women would shout, weep, dance, fall into trances, speaking and singing in tongues, and interpret the messages into English. In true Quaker fashion, anyone who felt moved by the spirit would preach or sing. There was no robed choir, no hymnal, no order of services, but there was an abundance of religious enthusiasm.

Engelsma reports that people were flocking to Azusa Street from all over California and United States and from all over the world, to get baptised with the Holy Spirit and take it home. The direct result of this was the formation of the Assemblies of God Pentecostal churches in 1914 and the world-wide spread of Pentecostalism, and this marked the beginning of the modern Pentecostal movement (Synan, 1997). Azusa participants returned to their homes carrying their new experiences with them. In many cases the whole church would be converted to Pentecostalism faith but many times Pentecostals were forced to establish new religious denominations. Anderson (1979), reports that the first missionaries among others were A. G. Garr who travelled to India and later Honkong. The Norwegian Methodist pastor returned to Europe in 1906 and is credited for beginning Pentecostalism in Sweden, Norway, Denmark, German, France and England (Anderson, *ibid*). In 1910 two Swedish Pentecostal Missionaries

arrived in Brazil and established the 'Assemblies of God.' In 1908 John G. Lake travelled to South Africa and formed what became the Apostolic Faith Mission of South Africa and the Zion Christian Church. As the result of missionary zeal, practically all Pentecostal denominations today trace their historical roots to Azusa Street Revival (Synan, 1997).

In 1960s there was another Pentecostal revival called Neo Pentecostalism or Charismatic renewal. It was referred to as 'Charismatic renewal' in the sense that it emerged from the classical Pentecostalism of the earlier years of the twentieth century and was in fact an extension of Pentecostalism into the Christian denominations (Scotland, 2000). It was a new movement in the sense that it crossed denominational lines and barriers. The charismatic movement is simply Pentecostalism in the previous non Pentecostal churches as alluded to by Scotland (2000). Kay and Dyer (2004) and Mac Arther (1978) argue that 1960 was the year when spirit was out poured upon the mainline churches and denominations such as Episcopal, Anglican, Roman Catholic, Baptist and Methodist, and this created Charismatic streams within them. Cheyeka (2009:14 - 149) also observes that:

The Charismatic Revival of the 1960 in the United States of America was a response to the wave of secularisation that characterised the late 1950s and 1960s. The revival started as a renewal movement in the large mainline churches in America. It is especially linked to Rev. Dennis Bennett, pastor of St. Mark's Episcopal Church in Van Nuys, California. The growth of the movement is said to owe much to the activities of T. L. Osborn and Oral Roberts, and such organisations as the Full Gospel Business Men's Fellowship, founded by Demos Shakarian.

The word 'Charismatic' comes from the Greek word 'charis' or 'charisma' which means 'gift.' Cheyeka (2005:55) affirms that "the term 'Charismatic' derives from the Greek word 'charis,' which means supernatural gifts of the spirits, which are most often considered as those listed in 1Corinthians 12:14-25." Mac Arthur (1978:207) adds that "the word 'charismatic' comes from the Greek term 'charisma' which means 'gift of grace' "; while Scotland (2000) cited by Phiri (2012) argues that the word charismatic derives from the Greek word charismata, which means 'gift of the Holy Spirit'. Johnson and Mandry (2001) also defines 'charismatic' as those who testify to a renewing experience of the Holy Spirit and present exercise of the gifts of the spirit.

MacArthur (1978:207) cited by Phiri (2012) explains that charismatics emphasise the miraculous sign of gifts (miracles, tongues, and healing) and the baptism of the Holy Spirit as a subjective experience subsequent to salvation. Anderson (2004) amplifies the term 'Charismatic movement' in its original usage as the practice of spiritual gifts and baptism in the spirit in the older 'historic' or 'mainline' churches since the 1960s.

From the foregoing discussion one can deduce that charismatics are those that believe in the activities of the Holy Spirit that includes healing, speaking in tongues, performing miracles, prophesying and in the baptism of the Holy Spirit and that the charismatic movement was just like the old Pentecostal movement in that it gave special emphasis to certain gifts.

One later development according to Engelsma (2001) and Zeller (1997), was the movement called Signs and Wonders and the Vineyard movement which draws adherents from both charismatic and non-charismatic churches. The movement stresses the power of evangelism where the gospel is explained and demonstrated by way of supernatural signs and wonders. It appears one cannot easily distinguish between Charismatic movement and Signs, Wonders and Vine yard movement. They seem to be almost the same. Phiri (2009b) argues that Pentecostals believe that the coming of the Holy Spirit brings the ability or capacity to perform 'Signs and Wonders' in the name of Jesus Christ to accompany and authenticate the gospel message. The role of 'Signs and Wonders', particularly, that of healing and miracles is important in the Pentecostal mission. McClung (1986:74) states that divine healing is an 'evangelistic door opener' for Pentecostals, and that 'Signs and Wonders' are the 'evangelistic means' means whereby the message of the kingdom is actualised in 'person-centred' deliverance. 'Signs and Wonders', especially those to do with healing and miracles have led to the growth of the Pentecostal movement in many parts of the world.

Talking about the idea of speaking in tongues, one really wonders how convincingly it was at Azusa Street Revivals and even in modern society. Initially it was believed that missionaries would no longer have to learn languages of the peoples they would evangelise because the Holy Spirit would provide whatever language was required but to their disappointment, the missionaries learned that tongues speech was unintelligible on the mission field (Hunter, 2010).

The revival's dispersion of missions and their disappointments, according to Attenberry (1906) was, not receiving supernatural ability to preach in native language of the host country. This generated an uncertainty about the utility of their new found tongues. Additionally, Goff (1988) states that Parham's Bible school student Ozman jotted down strange writings which they claimed were products of the gifts of tongues. They claimed that the writings were foreign languages such as Chinese, but when they were examined by knowledgeable people they were found to be more of indecipherable scratching. The press called these writings quaint and indistinguishable hieroglyphics (Goff, 1988).

In the modern days, even those whom people have looked up to, to try to evangelise others through the rare gift of tongues have not been possible. This has resulted in most churches not to rely entirely on those that have been baptised in the Holy Spirit with the gift of tongues, to go out and evangelise to people who do not speak their language. Instead they have been sending indigenous people, who would be missionaries in various languages, to Bible colleges for training. These would be used to evangelise to people who speak their language.

Furthermore, Phiri (2012) considers being an overstatement the assertion that all Pentecostal groups can be looked at as having originated from the Azusa Mission, due to the fact that features of some Pentecostal groups today are not nearer to what the Azusa Street revivals brought and stood for. This is supported by Covington (2008), although he feels that the problem is as a result of the huge growth of the movement that has caused the term Pentecostalism to have a somewhat ambiguous meaning. Covington observes that the term Pentecostalism relates to people speaking in tongues, prophesying and participating in wild services. While there is much truth in this, the researcher agrees with the assertion that some Pentecostals do not really seem to fit in this description. The popular images of ecstatic dancing, uncontrollable laughter and fainting seem to have been exaggerated in most churches and in most films. Some churches are created without even knowing their history and what they exactly stand for.

Phiri (2012) observes that there has been a debate on who should be the real founder of Pentecostalism. According to him some scholars have indicated that there is no such a thing like founding father. It appears this arose because of divergent views covering the whole issue. The

researcher observes that, it is common knowledge to understand that Pentecostalism only spread to all parts of the world after the Azusa Revivals and the only key figure at that revival was Pastor Seymour. It is therefore important to support Anderson's (1992) notion as he argues that whatever White Pentecostal historians may have said about being no founding father to Pentecostalism movement, there is little doubt that Daddy Seymour was the leader of the events that transpired in Azusa Street and spiritual father to multitude of early Pentecostals.

In assessing the roots of Pentecostalism, Randall (2011) argues that historians have developed several explanations for its origin and growth. Some scholars focus on the historical theological roots of the movement and emphasise the primacy of doctrine. They emphasise the religious appeal of the movement to its adherents. Others look at the movement's interactional character which views the movement as a radical protest to segregation and dynamic force of social change (Cerrilo, 1993). Randal continues to state that sociological studies also use class analysis and theories of deprivation to understand the movement's appeal. The prevailing view was that Pentecostalism flourished because it compensated for its adherent's loss of social and political status. In addition Anderson (1979) in his study of sociological class also discovered that extreme social strain among the nations' poor and dispossessed was the source of Pentecostalism. The current study sought to investigate the reason why most Chongwe residents were converting to Pentecostalism movement and what made the movement to flourish in the township.

Though the gift of tongues did not prove to be the power of language as it was expected, Ducombe (2012) argues that it did not hinder many Pentecostal missionaries to Africa from evangelistic and renewal ministries.

Historically, according to Anderson (1991) Pentecostalism as it is known today traces its roots to the spirituality of nineteenth-century African American slave religion, where according to Phiri (2009b) Seymour and his black followers carried their ideals and the liturgy of the black Christianity with their emphasis on freedom, equality, community and a good liturgy of shout, song and dance, into the Pentecostal movement. Ducombe (2012) observes that many of the early manifestations of Pentecostalism were found in the religious expressions of the slaves and

were themselves a reflection of the African religious culture from which they had been abducted. This is the reason why Pentecostalism seems to be in many ways a natural fit for the African culture. Africans expected a religion that could heal the sick, protect them from the evil spirits and that could provide help to the weak, as Anderson (2000) states: Pentecostals in Africa proclaim a pragmatic gospel that seeks to address practical needs like sickness, poverty, unemployment, loneliness, evil spirits and sorcery.

Phiri (2009b) too, argues that the emergency and growth of Pentecostal churches and of Pentecostalism within established churches in Africa may also point to some deficiency of traditional Roman Catholicism and Protestantism. Theology and practice of these churches has to a large extent neglected the Holy Spirit affirmation about his continuing presence. The doctrine of the Holy Spirit and even more the sensitivity to his active presence in the church and the world were and still underdeveloped in the Western Tradition of Christianity. This means that, the emergency of African Pentecostalism was mainly based on the spiritual hunger that needed to be assuaged in an African expression. On the other hand, Kalu (2008) and Kung (1968) cited by Hendriks and Soko (2011) view the rise of Pentecostalism in Africa, in a historical perspective, against the background of globalization that continues to influence traditions and reshape our identities all over the world. They observe that in Africa, many factors such as: political views, ethnicity, poverty, cultural orientations, theological views and possibly the alignment (or not) of mainline churches with local governments, has had an influence towards the emergence of Pentecostalism as well. Generally speaking, the Pentecostal movement whose roots are in Afro-American religion certainly had African influences which made it easier to flourish on the African soil.

Most scholars do not know how and when exactly the Charismatic movement first entered Africa and through which country. Ojo (1988), a scholar of the Charismatic movement in Nigeria, cited by Cheyeka (2005), argues that the movement might have come to Africa via Nigeria. He observes that by mid 1980s, the growth of the charismatic movement across Africa had been greatly helped by Nigerians as they interacted with other Africans in some of the regional and international activities of the Student Christian Movements such as Christian Scripture Unions. According to Ojo (1998), the history of the Charismatic movement in Africa emerged in the

1970s, and that its Nigerian component is the largest and fastest growing. Ojo maintains that the movement surfaced in January 1970 amongst Christian students' organizations in universities, when some of the members of the Christian Union in the country's premier university, the University of Ibadan, proclaimed to their fellow students that they had been baptised in the Holy Spirit and were speaking in tongues. This, according to Ojo (1998) began a substantial Christian awakening in Africa which resulted in a number of Charismatic missionaries going beyond West Africa as well. For an example, he cited Deeper Life church and ministries which came as far as Zambia. In addition, Ducombe (2012) also reports that the Charismatic renewal of the 1970s found fertile ground in African Christianity, particularly the prosperity message and the emphasis on wealth, healing and power.

But Kalu (2008) observes that Pentecostalism was not brought to Africa by missionaries but that African Pentecostalism is distinctively African in character and not imported from the west and further contends that Pentecostalism was a major force in African Christianity and it is constantly adapting. Pentecostalism in Africa became a huge spiritual movement primarily because of its affinity to the existing historic African world view.

2.2 History and growth of Pentecostalism in Zambia

Churches in Africa and Zambia in particular were founded by foreign missionaries but following independence in 1964 the colonial mission churches came under pressure from two fronts (Lumbe, 2008). The first was a growth in African Initiated Churches that split off from mission churches, usually because of perceived racism or wanting to incorporate local elements that the mission churches would not counteract. The second came from missionaries who were sent by Pentecostal and charismatic churches; whose emphasis on the miraculous and an acknowledgement of the impact of the spiritual realm on the physical world had a great impact in Zambia and Africa as a whole.

The explosion of Pentecostal churches is not unique to Zambia, but to the whole of Sub-Saharan Africa (Udelhoven, 2010). The first Pentecostals in Zambia were a product of Western Pentecostal mission enterprises, which were established by missionaries sent from Classical Pentecostal churches in America, Europe and South Africa (Lumbe, 2008). Examples of these churches are: Apostolic Faith Mission, Church of God, Pentecostal Assemblies of God (Canada

and United States of America), Apostolic Church, Full Gospel Church and the Pentecostal Holiness church. Zambia Pentecostal Movement owes its growth to these Mission Pentecostal Churches.

Among these mission Churches Lumbe (2008: 27) observes that the “Pentecostal Assemblies of God in Zambia PAOG (Z) can be considered as the catalyst of the growth experienced in the movement in Zambia. Burgess and Van Der Maas (2003), reports that from early 1950s a number of Pentecostal missions entered Zambia. The Mwambashi mission which was opened in Kitwe in 1958 became the launching pad for the spread of Pentecostal message among the national population on the Copperbelt. The Copperbelt launch which was coupled with the opening of the Bible College is generally seen by some scholars as being phenomenal features in the emergence of Pentecostalism in Zambia. Lumbe and Van Der Maas however, do not indicate whether Pentecostal Assembly of God in Zambia was the first Pentecostal Church to be established in the country. M’fundis (2014) who looks at Pentecostalism and Charismatic Spiritualities and Civic Engagement in Zambia (1964-2012) appears to be clear in his explanation as he argues that the first mission church to be established in Zambia was Pentecostal Holiness Church (PHC). It was established in Chilenje South Township in Lusaka urban. He observes that the Pentecostal Holiness Church was established in 1948, some Zambians working in the mines in South Africa were converted as a result of Pentecostal Holiness evangelism. This inspired missions there to expand their mission efforts to Central Africa and Zambia. M’fundis observes that currently majority of Pentecostal Holiness Church (PHC) members are in Lusaka followed by the Copperbelt.

Chalwe (2008:13) also reports that the first episode of neo Pentecostalism in Zambia resulted from the expulsion of Winsome Jack Muggleton from the Christian Missions of Many Lands (CMML) in Kabompo Town, for claiming that they had experienced baptism in the Holy Spirit. Later, the two affiliated with the Pentecostal Assembly of God and with the advice and support of James Skinner, they founded a new mission station at Mwambashi near Kitwe in the Copperbelt. This perhaps is giving us a proper history of how Pentecostalism was first established in Zambia as it is offering an explanation on how the movement started. It is obvious

that the Mwambashi station which Lumbe is talking about is the same mission station which Chalwe is alluding to.

Mission Pentecostal churches were followed by Charismatics. Lumbe (2008:31) observes that “the Pentecostal Assemblies of God, among other mission Pentecostal churches, have contributed 50% of the leaders in these Charismatic churches.” The word ‘charismatic’ in this dissertation is not referring to the classical Pentecostalism of 1906 but to the ‘neo’ Pentecostalism of 1960.

Charismatics are new entrants in the Zambian ‘church’ and are usually started by indigenous Zambians, either by themselves or with the help of other charismatic churches outside the country which advocate for a strong mission outlook with popular charismatic leaders. These churches usually revolve around individual leaders who claim to have received a vision from God, which they have to execute. Some of them, according to Lumbe, might even have a strong mission approach and plant churches elsewhere but cannot be called denominations because their authority and control lies in the hands of an individual who is seen as a vision bearer and executor, while the rest are merely called in by God to help fulfill the vision. The churches do not function according to formal structures with regard to their administration of the church, as Lumbe (2008:21) explains:

These are exclusive independent churches and do not exist under primary or secondary authority except in loose ‘fraternal’ forums. Some of these began as conservative evangelical churches whose shift in theology regarding matters of the working of the Holy Spirit in individual believers caused them to break away from the mainline churches. A good example is the Bread of Life International, which was a satellite of the Lubu Baptist church in Long Acres Lusaka, led by a group of elders and Joseph Imakando.

Some of these churches usually come from countries such as Zimbabwe, Democratic Republic of Congo, Nigeria and Kenya. Examples of these churches among others are: Zimbabwe Assembly of God in Africa (ZAOGA), Winners’ Chapel and Deeper Life. Apart from these, there are European, American and South African White Charismatic churches like Elim Pentecostal church which originate from England, but are few in number.

Cheyeka (2009) writes that it is not known exactly when the Charismatic movement first emerged in Zambia. However, he explains that it is obviously true that the seed of the movement was sown in as early as 1960 in Kitwe, where Billy Graham, an American Pentecostal Televangelist, staged the '7-Day Crusade', which attracted as many as 28,000 people. He observes that from that time Zambian Charismatics adopted Pentecostal practices which characterised the movement in the 1990s. Furthermore he points out that the Scripture Union between 1960 and 1970 laid a foundation for the movement, which was strengthened by Billy Graham's visit in 1960. Scripture Union which started in 1867 as a Seaside mission to children in England came to Zambia in 1963. Cheyeka (2009: 150-151) affirms that:

The Union first arrived and preached on the Copperbelt before spreading to the rest of the country. Three leading Charismatic leaders, Rev. Dr Dan Pule, founder of DUNAMIS Ministries, Bishop Joshua Banda, of Northmead Assemblies of God, and Pastor Nevers Mumba, of Victory Bible Church and Ministries, are products of Scripture Union meetings while at Hillcrest Technical Secondary School.

Cheyeka (2005) reveals that the period 1970 to 1980 was a decade of Christian Growth in Zambia. During this period a number of Charismatic churches, fellowships and ministries were formed and it was during this time that the charismatic movement began to face resistance from the established churches, which feared its spread and which began presenting themselves as national churches. The established churches were against the Charismatic Christians because of their claim of baptism in the Holy Spirit, the gift of speaking in tongues and their belief in God's miracles. Cheyeka (2009: 152) further states that:

Between 1980 and 1990 the charismatic movement grew rapidly. The founding of new churches and organisations went hand in hand with successive open-air evangelising campaigns or crusades. Many Zambians 'gave their lives to Jesus' at many of these crusades, which were mostly staged by such international Pentecostal or Charismatic evangelists as Reinhard Bonnke. Bonnke's crusades were dubbed 'Christ for all Nations. Zambians played the role of organising and publicising the crusades, securing space and permission from the police, interpreting and so on.

These crusades contributed to the growth in numbers of the Pentecostal movement in Zambia. Cheyeka (2005) notes that the international crusades encouraged Zambian pastors in charismatic movements to start embarking on open air evangelisation which caused them to start buying

public address systems or hiring them from the Zambia Information Services. Gospel music accompanied by guitars, drums, pianos, and other modern instruments were introduced during crusades and during ordinary worship. This has continued even to date. Lumbe (2008:41) notes that “the mission Pentecostal churches were the first to be bold in their open air crusades in Zambia. It was a common practice among them to advertise gospel crusades with bold invitation to bring the sick for healing as well as those who were oppressed by demons”. These are churches such as the Pentecostal Assemblies of God (Canada and United States of America), the Apostolic Faith Mission, the Church of God, the Pentecostal Holiness Church and the Full Gospel Church, that entered Zambia as a result of Western Missionary enterprises.

Phiri, (2009a) and Hendriks and Soko (2011) also note that from 1971 Zambian churches began to be affected both by the economic decline due to plummeting copper prices and by emergence of Pentecostalism. According to Phiri “the Christian Church suffered spiritual emptiness when in 1972 the country became one party state under United National Independence Party with its political philosophy, humanism. Cheyeka (2005:59) supports this when he states that:

In Zambia, anyone who looks at the record of President Kaunda during 1980s with even a modest intention of objectivity will point to a number of human miseries traceable to the under functioning of the Zambian economy. The copper prices had dropped; food and other basic needs became very expensive due to high inflation rates. Inefficiency, corruption and mismanagement of the resources of the country worsened the situation.

It was during this period of economic hardships and daily struggles that many Christians turned to Pentecostalism, to rely entirely on the church for miracles, healing and prosperity. Although the church that time maintained their non-partisan role, pro-democracy political sermons became frequent in many churches. The pro-democracy mood in the churches became vivid when three ecumenical church bodies the Evangelical Fellowship of Zambia, Zambia Episcopal Church and Christian Council of Zambia joined to form a Christian monitoring group in the elections that saw Kaunda out of office (Hendriks and Soko, 2011).

In December, 1991 within two months in the office, Phiri (2009a) states that Zambia was declared a Christian nation under the leadership of the Movement of Multiparty Democracy (MMD).The declaration gave impetus to the flourishing of the Pentecostal Charismatic Movement in the country. Among the Pentecostals and charismatics, Chiluba was viewed as the

anointed one of God who would take Zambia out of its misery and poverty, since he appeared to be a true believer and a follower of Christ with a strong inclination towards Pentecostal/charismatic beliefs. The establishment of a religious desk at state house caused a flood of all kinds of new churches in Zambia (Hendricks, 2011). The country opened itself to charismatic invasions especially from West Africa, in particular Nigeria. Lumbe (2008) notes that, Nigeria Charismatic movement holds to a strong mission's outlook and enjoys a significant presence in Sub-Saharan countries which include Zambia. Churches such as Deeper Life, Winner's Chapel, Christ Embassy and many others, have found a place in the country, as well as others founded by Europeans and South African churches. Furthermore, Lumbe observes that the Zambian charismatic movement has adopted the identity of the Charismatic movement in Nigeria, since most of the annual conferences of the Charismatic churches in Zambia invite Nigerian ministers as guest speakers.

Phiri (2009:66a) argues that at this time "people showed their distinctive Christian character against the backdrop of the country's crises and spiritual crises in the church. Udelhoven (2010) also asserts that it was during this time that Pentecostal churches came to enter very visibly the public forum.

Pentecostal presence was seen in various places such as in the Mass media, in televised deliverance services, public places such as bus stations, in schools and hospitals, in open Christian worship and deliverance sessions, in printed slogans, on buses and bill boards and in gospel music, accompanying people more or less everywhere (sometimes even in the bars) and this came to mark Zambian public life and Cheyeka (2009:153) also affirms that:

A major development during the last decade of the twentieth century was the rise of vast conventions, conferences, and crusades of several days' duration, which were now entirely organised by Zambians themselves. Alongside mass conversions were the contestation of the spiritual hegemony of the post-classical churches; Charismatics now claimed the land and the right to evangelise their own people. Whereas for a long time Zambia National Broadcasting Corporation (ZNBC) television had been dominated by such foreign Pentecostal televangelists as Jimmy Swaggart, Ernest Angley, and many more, Zambian Charismatic televangelists rose to the challenge of evangelising through the electronic media. Some local pastors openly expressed the view that Zambians must be evangelised by local Zambian pastors.

From the foregoing discussion one can deduce that there are few Zambian writers that have written on Pentecostalism in Zambia. The most notable ones are Lombe (2008) who has written on Origins and Growth of Pentecostal and Neo-Pentecostalism Church movements in Zambia Between 1989-2000. However, Lombe's sources of information are limited to his own knowledge of the Pentecostal movement in Zambia where he has been actively involved as early as 1982. His source of information is also limited to one author, Allan Anderson who has contributed much to his work and who appears to have not written much on Pentecostalism in Zambia. Cheyeka (2005) has written on Charismatic Churches and their Impact on Mainline churches in Zambia and also Towards a History of the Charismatic Churches in post-colonial Zambia (Cheyeka, 2009). Others are Phiri (2009b) who talks about African Pentecostal Spirituality: A Study of the Emerging African Pentecostal Churches in Zambia. The study focuses on BIGOCA and Grace Outreach Missions International (GOMI) that broke away from mainline churches as case studies. Among other things the study discredits Western world view approach and advocates an understanding of God from African world view. The study also gives highlights on the impact of African Pentecostalism in mainline churches, in particular the Reformed Church of Zambia. Almost similar to this one is Hendriks and Soko (2011) who have written specifically on Pentecostalism and Schisms in the Reformed Church of Zambia, 1996-2001 and Phiri (2009a), 2012) who just concentrated on Pentecostal Assemblies of God in Zambia. Udelhoven (2010) concentrated on new churches in Bauleni Compound in Lusaka Urban. No one among all the stated authors tackled the topic of Conversion to Pentecostalism in Rural areas. Literature on Pentecostalism is scanty. It appears most authors had specific areas of focus. It is for this reason that this study decided to concentrate on Pentecostalism in rural areas, the case of Chongwe Rural Township and it is hoped that the study has added to what has already been written including fresh perspectives on the subject.

2.3 Conversion to Pentecostalism as an urban phenomenon

Freeman (2013) argues that Pentecostal Christianity originated as an urban movement in America and as it spread to Africa and even to other continents such as Asia, it was initially taken up most enthusiastically in towns and capital cities. In Asia, Pentecostalism is an urban phenomenon. People who have been uprooted from villages or culture, who are somewhat insecure in the cities as migrants, join the new charismatic and Pentecostal communities because there they find 'western fellowship' and have a place (Alessandro, 2013). Pentecostal

charismatic Christians are growing fast in Asia, especially among the new urban migrants and ethnic minorities. This is according to the recent analysis presented in Rome. In Africa, countries such as Zimbabwe, Botswana, Kenya and Ghana are examples of countries where Pentecostalism was initially received in cities and towns.

In Zimbabwe, Tongarasei (2005) argues that Christianity has witnessed the emergence of a new breed of Pentecostalism that tends to attract mostly the middle and upper class urban residents because of its teachings on prosperity. He, however, notes that this new breed has emerged not only in Zimbabwe, but also in many countries world-wide that includes Zambia. In his analysis of the origin, growth and development of Family of God Church he came to the conclusion that modern Pentecostal movement is meant to address urban needs.

In Kenya, as it has been already alluded to in chapter one, Mwaru (2010) depicts Pentecostalism as an urban phenomenon evidenced by hundreds of the movements that have mushroomed in almost all the major towns and cities in Kenya. The movement is geared to meet the needs of urban Kenyans, particularly those from middle and working classes. It provides for the needs of the impoverished masses, especially those living in urban centres, and it also provides psychological and sometimes practical help to the poor, those on the fringes of society, and those who perceive themselves as deprived ones. Mwaru discusses other important features of modern Pentecostalism and argues that these features only favour urban environments. He concludes that Pentecostalism, as a modern and urban movement, caters for the needs of upwardly mobile youth and helps to expose and connect them to the modern world of commodities, media and financial flows without being overwhelmed by them. The growing research in Pentecostalism in Ghana suggests that this brand of Christianity is mainly an urban phenomenon with an international outlook. Its recurring emphasis on prosperity gospel or success is attractive to the young, professional, upward-mobile class mostly based in the urban areas. Kweku (2011) in Ghana discusses trends in the growth of Pentecostal churches as well as what makes them appeal to the urban dwellers; trends such as the emphasis on both the spiritual and material needs of people are discussed. He emphasises that the success of this type of Christianity seems constantly, fuelled by a mix of both spiritual and material messages, seeking ultimately to be inserted into a global socio-economic order which constantly eludes inhabitants of the African continent. And in his conclusion he states that urban areas, form the fertile cradle of Pentecostalism today because the

social needs of people are much more pronounced in that environment where the Ghanaian population is concentrated.

Freeman (2013) also reports that in Ethiopia the Pentecostal movement that largely started in towns is increasingly being taken up by rural communities. His paper explores why rural Ethiopian communities are attracted to Pentecostalism, with emphasis on how Pentecostalism impacts on their social, cultural and economic practices and how Pentecostal beliefs and practices encourage or block processes of change that are generally termed as development. Cheyeka (2009) also reiterates the point that the charismatic movement in Zambia is essentially an urban phenomenon, as it is largely concentrated along the line of rail. According to him, the most fertile grounds for the movement seem to be the heavily urbanised areas, where it is largely patronised by the working class or the middle class type. Cheyeka explains that the movement had begun on the Copperbelt, but in the mid-1980s it began to spread to midlands such as Kapiri Mposhi, Kabwe, Lusaka and their outlying areas.

Urban areas are 'fertile' places for the growth and development of Pentecostal churches. As others have already stated, these areas are notoriously fuelled by continuous flow of rural dwellers in search for employment and other economic reasons. The economic and social conditions of city life such as overcrowding, lack of accommodation, lack of food and jobs, poverty, homelessness, insecurity and other tensions provide a gap that the Pentecostals fill, especially with their gospel of prosperity. Anderson (2004:71) argues that "the phenomenon of mass urbanisation in Africa results in Pentecostal churches providing places of spiritual security and personal communities for people unsettled by social change." Additionally, Ojo (1988:183) contends that "the charismatic organisations are finding ways of giving ultimate meaning to city life by transforming the problems of the cities into basis for their sustenance." Hence, in areas of healing and miracles the Pentecostals often promise success in any undertaking. Furthermore, Ojo observes that the restlessness which accompanies city life and the need for salvation out of these tensions regularly swell the congregations at programmes organised by the charismatic churches or organisations. In short, Charismatic Pentecostal churches have provided an answer to the problems of urban society in Africa and this has made them so attractive in urban areas.

From the foregoing discussion one can deduce that most scholars concentrate not deliberately, more on the growth and development of Pentecostalism in urban areas where the movement was

initially taken up, than in rural areas. However, Freeman (2013) talks about the movement penetrating rural communities in Ethiopia, concentrating mainly on how Pentecostalism impacts on peoples' social, cultural and economic practices, and how Pentecostal beliefs and practices encourage or block processes of development. It is for this reason that this study focused mainly on the growth and development of Pentecostalism in rural areas of Zambia.

2.4 Summary

This chapter has discussed what earlier researchers have written about the origin and development of Pentecostalism in different parts of the world beginning with America. It also reviewed literature on the history and growth of Pentecostalism in Zambia and conversion to Pentecostalism as an urban phenomenon. The researcher's main concern was the 1960 Charismatic Renewal that emerged from the Classical Pentecostalism of earlier years of 20th century; a new movement which crossed denominational lines and barriers and found itself in mainline churches. This helped the researcher to understand the explored context. This is because history usually serves as a basis upon which the successive events are analysed. This is also supported by Van Der Laan (2010) who states that a better understanding of the present can only be done by studying its historical development. From the literature reviewed there is little information documented about the growth of Pentecostalism in rural areas; most scholars concentrate more on the growth and development of Pentecostalism in urban areas. It is for this reason that the current study focused on conversion to Pentecostalism in rural areas, the case of Chongwe Township.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

In this chapter the researcher discusses the methodology that has been utilised in the study. The methodology describes the research design and study population, and explains the study sample and sampling techniques that were employed in the collection and analysis of data. It also introduces and describes data collection instruments, data collection and data analysis procedures and the timeline. According to Burke and Christensen (2004), methodology is very important in that it helps the researcher to select the suitable research method to be utilised in the study. Therefore, this study has used mainly qualitative methods to investigate conversion to Pentecostalism in Chongwe Township.

3.1 Research design

Bryman (2008) defines research design as a framework for collection and analysis of data which one employs in a study. This is usually designed according to epistemological and ontological assumptions one has. Qualitative and quantitative are the two main research paradigms used in social research which Bryman (2008) refers to as positivism and interpretivism respectively. Bryman observes that Positivism is an epistemological position that supports the utilisation of natural sciences to study of social reality and beyond, whereas interpretivism is an epistemological position that requires the social scientists to understand the subject meaning of social act. The current study therefore, utilised a descriptive design which is primarily qualitative and which employs interpretivism. Ontologically, interpretivists are certain that the social world is constructed by people in it and that it is different from the natural world. A social researcher who utilises qualitative methodology uses data collection instruments that will help him or her in the understanding of the meaning of actions of the people under study so that he is able to see the world from their point of view (Muma, 2013).

Thompson (1994) cited by White (2005:250) defines qualitative research as “a collection of approaches to inquiry, all of which rely on verbal, visual, tactile and auditory data. These data are preserved in descriptive narratives like field notes, recordings or other transcriptions from audio and video tapes, other written records, pictures and/films.”

In addition, White (2005; 98) also argues that:

Descriptive research design is concerned with conditions or relationships that exists, practices that prevail; beliefs, points of view, or attitudes that are held; processes that are going on; effects that are being felt; or trends that are developing. At times descriptive research is concerned with how, what is or what exists is related to some preceding event that has influenced or affected a present condition or event.

The design was in line with the current study that investigated the current condition or practice that is prevailing in Chongwe Township; where conversions to Pentecostalism are growing so rapidly. The study established beliefs and attitudes held by the converts towards Pentecostalism. It further established the impact or effect of these conversions on the mainline churches.

In order to test Horton's theory to the Zambian situation at Chikuni mission in Southern Province about African Christian conversion to Catholicism, Carmody (1992) utilised the deductive method, a process of reasoning on the basis of certain assumptions which were either self-evident or based on observation. This is where data is collected in order to assess preconceived models, hypothesis and theories. In this current study the researcher utilised inductive form of reasoning to arrive at empirical facts found and observed in the field concerning conversion to Pentecostalism in Chongwe Township. According to Creswell (2013), it is from inductive observation that a researcher can convey emerging themes and patterns, and formulate tentative hypotheses which can be explored to provide for general conclusions or theories. Additionally Van Der Laan, (2010) argues that this approach takes ordinary people's views and oral forms of history more seriously. Inductive strategy develops concepts, insights and an understanding from patterns in data than collecting data to assess preconceived models, hypothesis or theories (White, 2005). Inductive method is, therefore, different from deductive approach because it starts with observation rather than theory. Mubanga (2013) also utilised the same reasoning in his study, in which he revisited Carmody's research at Chikuni mission to investigate how Catholics have taken to heart their conversion. The current study utilised Horton's theory to analyse and bring clarity to the study of conversion to Pentecostalism in Chongwe Township; more especially to understand the rapid growth of Pentecostalism in the Township.

3.2 Study population

The target population for this study was the Pastors, Reverends, Bishops, Church elders and church members of different Pentecostal churches in Chongwe Township. The rationale for

choosing some of these was that they had assumed to have firsthand information, especially on what made them to convert to Pentecostal Churches and how they are feeling in these churches.

The population also included members of the mainline churches and their leaders and members of the public whose religious affiliation was not known. The main rationale was to gain the perspective of different church members in the study. Non Pentecostal members provided an analytical framework for understanding the fertile ground, the township provides for them to be converted.

3.3 Study sample and Sampling techniques

A sample is a smaller group drawn from the population that the researcher studies in order to understand the characteristics of the larger population. Sampling in any study is very important because it usually affects the outcome of the study. Since this present study was of a descriptive nature that required the findings of the study to represent the feelings, attitudes and views of respondents, the study could only handle a limited number of respondents that was convenient for the study and the time given. Therefore, the study sample comprised 40 respondents that included 6 Pentecostal Church leaders (Pastors, Reverends and Bishops), 5 non Pentecostal Church leaders, 5 members of the public whose religious affiliation was not known, 15 Pentecostal members and 9 non Pentecostal members who were willing to take part in the study; all of Chongwe Township.

The study utilised purposive, snowball and random sampling procedures. Random sampling was used to select members of Pentecostal and non Pentecostal churches that were willing to be interviewed as well as to sample the names of churches that were involved in the study. Although members of the public were randomly sampled by approaching individuals, only those who were willing were interviewed.

Purposive sampling is a technique where the researcher purposively targets a group of people believed to be reliable for the study (Kombo and Tromp, 2006). In the current study Purposive sampling was used to target mainly the leaders of both Pentecostal and mainline churches for interviews due to their vast experience. Purposive sampling has the element of probability, since the researcher was aware and exactly knew who to interview. In this case, purposive sampling was correctly applied for coming up with the representative sample.

Snowball sampling is where participants identify further, people with the required information to make up the sample (White, 2005). In the current study snowball was used to identify people who had information pertaining more especially to the beginning of Pentecostalism in Chongwe Township.

3.4 Data collection instruments

In this study the researcher used the following research instruments to obtain the needed information from the respondents:

3.4.1 Interview schedule

Data was collected using interview guides. The researcher used interview guide because of the nature of the study which was explorative and which also required as much as possible a lot of information to be collected from the respondents.

The advantage of an interview guide as observed by Patton (2001:343-344) is that “it makes sure that the interviewee or evaluator has carefully decided how best to use the limited time available in an interview.” The guide helps make interviewing a number of different people, more systematic and comprehensive by delimiting in advance the issues to be explored. The researcher made use of semi-structured interviews; where the researcher did not follow exactly a formalised list of topics called interview guide. In addition, Cohen (2006) also notes that semi-structured interviews are conducted with a fairly open framework, which allow for focused, conversational and two way communications where the interviewer follows the guide, but is able to follow topical trajectories in the conversation that may stray from the guide when he or she feels this is appropriate. The main job is just to get the interviewee to talk freely and openly while making sure the researcher gets the in depth information on what is being researched.

3.4.2 Observation schedule

Observation is a data compilation strategy, used mostly in Qualitative research to record actions of respondents. Both participant and non-participant observations were used in this study. The researcher actively spent time attending some of the Pentecostal church services in congregations, to obtain a broader understanding of their activities. The main advantage of participant observation as observed by Kombo and Tromp (2006:96) is that, the “respondents become more comfortable with the researcher” and at the same time “it gives the researcher an intuitive understanding of what is happening in a culture.” The churches that were attended were

sampled through random sampling. The researcher also spent time collecting information through direct observation about the churches or different structures where Pentecostals attend their services from, in the township. In non-participant observation, Sidhu (2007:162) observes that “the researcher remains aloof from the group. He keeps his observation as inconspicuous as possible.” This is useful because, as Kombo and Tromp (2006:96) put it “some behaviour involves habitual routines of which people are hardly aware. Direct observation allows the researcher to put behaviour in context and thereby understand it better.” He continues to state that, in some other studies, “the observer may simply pretend to be a by-stander or may even hide behind a one-way screen so that his presence is not even suspected.” The researcher assumed the position of an onlooker, observing Pentecostals’ behaviour patterns in their physical and social context, which also included those appearing on the observation list.

3.5 Data collection procedure and time line

Data collection exercise was carried out over a period of three months, from 16th September, 2014 to 20th December, 2014. The researcher carried out face to face semi structured interviews with different church leaders of both mainline and Pentecostal churches, Pentecostal and non Pentecostal members and the general public who were willing to take part in the study. Anyone who had lived in Chongwe Township for two years and over was interviewed. Two years was deemed to be enough time for new comers to observe religious activities around them in the township. Language was not a barrier since majority of Chongwe Township residents use Cinyanja, which the researcher was very much familiar with. Kvale and Brinkmann (2008) define research interview as a professional conversation of daily life where knowledge is constructed in the interaction between the interviewer and the interviewee. The researcher used interview guides which are the most commonly used method of data collection in the study of human behavior. According to Kvale and Brinkmann (ibid) the interview in the Social Sciences usually takes the semi-structured pattern where it is conducted according to an interview schedule outlined according to themes and questions.

Before the beginning of the actual study a pilot study was carried out for the purpose of testing whether the questions would be understood or not. White (2005) states that a pilot study is very important because it makes sure that the vocabulary level are appropriate and that the questions will be equally meaningful to all respondents. Therefore, in this current study five respondents

were selected for a pilot study to test the effectiveness of the research instrument. This gave the researcher an idea as to whether there was need for adjustment or adding more questions. It was observed that there were problems with the original questions which the researcher designed because there were some indications of misunderstandings on the part of the respondents. This made the researcher adjust some of the questions and add further questions.

The interview guide comprised open ended questions which were obtained from the research objectives or research questions and each category of the respondents had its own interview guide. The time taken to interview respondents was not the same, as each of them answered the questions in a different way. Since the questions were open ended, some respondents had a lot to say while others had few. The researcher did not encounter many problems during the time of interviews especially that most respondents were able to understand the given questions quite clearly. The semi-structured interview guides had the advantage of making follow up questions on some responses given by the respondents for clarity and more information. The interviews were recorded using a recording device and a note book. The recordings were later transcribed. The venues for interviews were arranged and agreed upon by both the researcher and the respondents and were also conducted in confidence. The respondents were interviewed from different places that included their homes, work and worship places.

In the last phase of data collection exercise the researcher actively participated in some of the Pentecostal church services, through participant observation for the purpose of obtaining a broader understanding of their activities and to prove further the validity of the gathered information through interviews and non-participant observations. The findings which are organised in various themes are presented in chapter 4 of this dissertation

3.6 Validity and Reliability

Lincoln and Guba (1985) cited by Muma (2013) argue that trustworthiness of any research lies at the heart of validity and reliability. Validity is concerned with the closeness of the findings to a physical reality and whether the method used in the research or the research itself investigate what it really wanted to investigate. Bryman (2008) defines validity as concerning the integrity of conclusions that are generated from the piece of research. Validity of the research can be carried out in 'seven stages' as suggested by Kvale and Brinkmann (2008), that is from the stage

of thematising theoretical presuppositions right to the final stage of reporting. This means that, the researcher should ensure that there is “quality control throughout the stages of knowledge production” (Kvale and Brinkmann, 2008:249). The researcher made sure there was credibility or trustworthiness in the research by having control of unwanted influences that might have caused wrong results, by analysing all the data critically and by ensuring that the data obtained was checked by the respondents to see if what was captured and recorded was really what they had said or meant. Lincoln and Guba (1985) cited by Muma (2013) argue that the surest way of upholding credibility is by ‘member checks’ which is going back to the people researched and showing them the data adduced from them so that they judge for themselves if they had been properly represented.

Reliability concerns accuracy, stability, trustworthiness, consistency, repeatability of a research and the elimination of casual errors that can influence results of a research. Bryman (2008) reports that, reliability deals with whether a study can be repeated and yield the same results. It is portrayed by Sanders (1992:33) cited by Mubanga (2013) as “being concerned with error of measurement or whether the instrument or method is giving you a stable reading”. It refers to whether the observation can be taken as genuine or not. Lincoln and Guba (1985) propose that long periods of observation of respondents are one way of enhancing credibility. The researcher took care of reliability by using more than one method so that information missed in one method was captured in another method. During the research the researcher made sure that he recorded the interviews and made sure he understood exactly what respondents meant by clarifying what was not clear. The researcher also transcribed the interviews so as not to distort the data. Respondents’ body language during interviews was also observed strictly as part of the data to be analysed, by confirming what was being discussed.

3.7 Data analysis tools and procedure

The approach that the researcher utilised was qualitative; hence data analysis was done in the report form. Data analysis as indicated by Kombo and Tromp (2006:117) “refers to examining what has been collected in a survey or experiment and making deductions and inferences. It involves uncovering underlying structures; extracting important variables, detecting any anomalies and testing any underlying assumptions.”

Analysis of data began as the information was being collected from the field of research. The researcher used the descriptive methods of analysing the data. Themes were picked from the interview guides. The relevant qualitative data that was obtained through interviews were coded and analysed by categorising information under the themes derived from the research objectives.

3.8 Summary

The chapter has presented the research methodology which has been used in the study. The methodology has been divided into different parts that include: Research design, Study population, Study sample and Sampling techniques, Data collection instruments and Interview schedule. Others are Observational Schedule, Data collection procedure and time line, Data analysis tools and procedure. The procedures used in this study are therefore, the best accepted methods and that they were intended to yield the best results. The next chapter presents the researcher's findings of the study.

CHAPTER FOUR

RESEARCH FINDINGS

Introduction

This chapter presents findings on Conversion to Pentecostalism in Chongwe Township where the researcher sought to investigate the growth and development of Pentecostal churches, using semi-structured interviews. The recorded responses were transcribed and used for data analysis. The findings from the study were guided by the following research questions which later became themes for discussions:

- a) How did Pentecostal churches come to Chongwe Township?
- b) Why conversion to Pentecostalism is growing so rapidly in Chongwe Township?
- c) What is the impact of conversion to Pentecostalism on mainline churches in Chongwe Township?

The first section addresses the first research question: how the first Pentecostal church started in Chongwe Township, how it gave birth to other Pentecostal churches that have spread throughout the township and the surrounding areas and how other Pentecostals from Lusaka urban came to plant their churches in the area. Purposeful sampling which was initially used to target respondents who have lived in the township long enough to have witnessed the beginning of Pentecostal churches, turned into Snowball sampling. Some participants identified others, with the required information to make up the sample.

The second section deals with the second research question. It exploits different reasons that have enabled Pentecostalism movement to grow rapidly in Chongwe Township. The most important being the notion that each and every believer, regardless of gender, colour and social class can be equipped with the power of the Holy Spirit to perform vital roles within the church: roles such as performing miracles and speaking in tongues. It is also important to note that most of the converts to Pentecostalism are members of mainline churches and mostly youths and women. These consider mainline churches to be static - not changing to meet the needs of the changing society. Mainline churches appear to be hindered by their hierarchical structures and their style of worship does not provide the marginalised and the vulnerable an answer to their

daily struggles. Youths in Pentecostal churches are mostly attracted by what seems to be the modern way of worship, which accords much freedom to the worshippers, and by the messages of financial and material prosperity.

To address the third research question, the researcher focused on the impact of conversion to Pentecostalism movement, on mainline churches in the township and how the movement of members to Pentecostal churches has affected the mainline churches, since most of the converts to Pentecostal churches are thought to come from mainline churches.

4.1 Beginning of Pentecostalism in Chongwe Township

The findings from some of the church leaders indicated that the first Pentecostal church in Chongwe Township is Acts Assembly Pentecostal Church under Pentecostal Assemblies of God in Zambia (PAOGZ). The church was started in 1981 by two brothers: Mr. Bubala Newman and Mr. Fwambai Francis who came from Zimbabwe and one sister, Ms. Lumpa Rose. The three were not related but were teachers who had just been posted to Chongwe Secondary School from Copperbelt Secondary Teacher's College in Kitwe. When these three pioneers arrived at Chongwe Secondary School (formerly Chongwe Boys Secondary School), the only churches that were in Chongwe Township were mainline churches, such as Seventh-Day Adventist, Reformed Church of Zambia, Catholic and United Church of Zambia. The three did not want to join any of the mainline churches because of their strong belief in Pentecostalism which they already had from the college where they came from. Most colleges at that time had Zambia Fellowship of Evangelical Students (ZAFES), which was very vibrant. The three came from such a college and because of what they experienced in that spiritual movement, they decided to form a Pentecostal church. The church started as a Scripture Union at Chongwe Secondary School. From Chongwe Secondary School it moved to Chongwe Primary School where people started worshipping from a classroom. It was at this primary school where the church was given the name 'Acts Assembly' under the 'Pentecostal Assemblies of God'. Members worshipped at Chongwe Primary School for a number of years, until a plot was solicited in the council area where the permanent structure, a main church was built. The structure is still in existence. When it was just in its infancy, the most notable member who had joined the church was Mr. Banda Enock.

The first pastor of this church was Pastor Lungu Esau who came to join the church later. When he left in 1988 Mr. Banda Enoch became the elder in charge of the church until they got another pastor.

The Pentecostal Assemblies of God is one of the largest Pentecostal churches in Zambia. It is spread through-out Zambia with congregants in every major town and district. The church was first established in Canada with the help of the Pentecostal Assemblies of Canada (PAOC). Burgess and Van Der Maas (2003:1228) reports that:

From the early 1950s, a number of Pentecostal missions entered the country (Zambia). The PAOC entered in 1955; the same year in which J. W. Skinner of the PAOC made exploratory journeys from Bulawayo in Zimbabwe to the Copperbelt (Zambia). In 1958 the Mwambashi mission in Kitwe was opened and became the launching pad for spreading the Pentecostal message among the national population on the Copperbelt. The Copperbelt launch of the PAOG (Z) marked the beginning of several other congregations in other parts of the country.

The following section is an overview of the growth of first Pentecostal Church in Chongwe Township, the 'Acts Assembly of God' which started from Chongwe Secondary School, former Chongwe Boys Secondary School.

4.1.1 Growth of Acts Assembly of God Pentecostal Church in Chongwe Township

The growth of the Pentecostal Acts Assembly of God in Chongwe Township is attributed to the good policies of the mother body. Two of the respondents stated that "the Pentecostal Assemblies of God never favoured lay workers to be belittled in the ministry because in any ministry a lay worker plays a major role for expansion." They further stated that, for the Pentecostal movement to be almost everywhere in Zambia, it was not the work of the clergy but it was the lay workers, the deacons, the elders and the teachers that have been able to plant churches. In the olden days the churches used to send youths with no practical experiences to Bible colleges when they came back they would send them to be in charge of different churches, as long as they had a paper qualification but the lay workers who had hands own experience were ignored. In Chongwe Township the Pentecostal movement grew because of the recognition of the lay workers by the mother bodies.

According to one of the pastors of the Acts Pentecostal Assemblies of God in Chongwe Township, the main church's average attendance was three hundred every Sunday, and the

church had also several branches around the township and the surrounding areas such as Chinyuny, Kanakantapa, Mwapula, Mpango and Kapete.

The next section deals with the divisions that took place in the first church which led to the formation of other Pentecostal Churches in the township.

4.1.2 Schism in the first church

The first church to come out of the 'Acts Assembly of God' through the effort of a lay worker was the 'Word of Faith Pentecostal Church' which was started by Mr. Banda. When he realised that he could not fully operate within as a lay worker he decided to start his own work.

In 1990 Mr. Banda heard the Lord's call. One of the respondents explained that Mr. Banda was the first to realise that he had a calling and that as lay workers in the ministry everyone had a calling to work for God. God gave Mr. Banda a vision to start working on areas along the Great East Road. Together with others they reached out to areas such as Nyangwena, Kapete and Chamulimba on bicycles but before this, while with Acts Assembly of God under elder Bubala Mr. Banda and others held a number of Crusades within and around Chongwe Township. They took the message to other areas such as Chishiko, Chainda, Chalimbana and other outlying areas. Through Crusades they were able to plant a church at Chalimbana and called it Chalimbana Christian Centre and Pastor Kunda was assigned to pastor the church. The first church to be planted by Mr. Banda Enock alone was the Word of Faith at Kapete. In 2012 Mr. Banda left the Word of Faith and formed another church called Gilgal Pentecostal Assembly which is situated East of Chongwe Township.

The findings from Mr. Banda Enock indicated that between 1994 and 1997 the Acts Assembly of God leadership had grown to a considerable size. Mr. Simwansa Stephen, Mr. Lipalile, Mr. Geoffrey Mwale, who was a manager at Chibote Commercial Farm, commonly known as CC Farm and Mr. Njobvu Daniel, had also joined. Sister Rose had already been married to Pastor Francis Simukonda, who was a Principal of Kaniki College in Kitwe and Mr. Fwambai Francis had since left for Zimbabwe, his home country. The Pentecostal Assemblies of God church experienced another breakaway. Elder Bubala Newman asked for credentials to operate as a lay worker, at that time he was an elder. He did not want to divorce his work as a teacher, but that his teaching profession would help him to settle in the ministry doing the work of God. At first

the leaders refused him to move on the pretext that he had not gone to the Bible College. Later on he was allowed to leave the Acts Assembly church and in the process formed the People of Destiny Church. The church is still in existence and has also expanded tremendously through the formation of branch churches. Later on, Mr. Kaunda, Mr. Lipalile, Mr. Chinyama and Mr. Simwanza also left the main church and formed what is now known as Ebenezer Worship Centre Pentecostal Church. There are many different Pentecostal churches using the same name 'Ebenezer'. Pastor Zulu also heard the God's call and decided to start his own church which called Abundant Life.

Generally, Acts Assembly experienced growth through the Christian work of evangelisation. One of the respondents observed that the leaders and the people that came out of the Acts Assembly to form other churches did so due to various reasons: "Some came out because they just wanted to come out and others, because they felt the calling of God which led them to operate independently and become leaders themselves, since at that time leaders were not fulltime ministers." Another respondent refuted the notion of breaking away because of wrangles, he explained that:

People may call it split or rebellion but I do not believe in split and rebellion. It is just like you have your own son, after having grown too much in your house, he cannot have freedom to do anything he wants in the house. He is supposed to move out and be free. I think these are the ways God has been using to expand his own work. We cannot understand God's ways but as long as people's souls are taken to Jesus and that they are saved and good things are happening in their lives because of doing God's work, then that is the growth of the church.

The next section deals with the coming of other Pentecostal churches or denominations to Chongwe Township, in order to evangelise and form branches. The section looks at the time when Chongwe Township experienced an increased number of Pentecostal churches and also gives examples of some of the churches that have come to plant their branches in the township.

4.1.3 The coming in of other Pentecostal churches

There has been an influx of other different Pentecostal churches that have been coming to Chongwe Township as branches, more especially from Lusaka urban, coming to evangelise and form other churches. One respondent, a pastor of a newly formed church explained that "we are already an existing church; our main church is in Lusaka. We just came here to witness."

Another respondent observed that Chongwe Township experienced the coming in of different churches in small numbers at the time when the multi-party system started in Zambia. He explained that although the freedom of association was there under the Kaunda government, people were not very much free to display themselves very freely. Most respondents stated that Chongwe experienced an increased number of different Pentecostal churches beginning 2010. Some of the churches that came to plant their branches or churches in Chongwe Township from Lusaka include: Bread of Life for Bishop Imakando, Living Waters for Bishop Mafenga, Jesus Anointed Ministry, Abundant Life, Deeper Life, Bible Gospel Church in Africa (BIGOCA) and the most recent one, the Winners Chapel.

The growth of these churches has also been tied to the population growth of Chongwe Township. In the recent years the number of people has increased. There has been a lot of movements to Chongwe Township from the outlying areas, so as the population grows in number so is the need of having more churches. One respondent explained that: “when the population was small there were not many churches in the township, some churches could come and just stay for two to three months they would go back to town.” Bible Gospel Church in Africa (BIGOCA) is an example of such a church that had come earlier in Chongwe Township and stopped due to few converts but now it has a good number of converts.

Most of these Pentecostal churches in Chongwe Township have the same type of fellowship but have different administration. According to the researcher’s own observation, Chongwe Township has really experienced mushrooming of different Pentecostal churches and most of these churches do not have their own structures to worship from. Most of them worship in private and government schools. Appendix A shows the list of Pentecostal churches worshipping in schools and outside schools within Chongwe Township.

The subsequent section discusses various reasons that draw people to Pentecostalism in Chongwe Township.

4.2. Reasons for conversion to Pentecostalism in Chongwe Township

4.2.1 Freedom of worship and dress

When asked about what attracted people to Pentecostalism in Chongwe Township one of the pastors pointed out that, youths were the people who were mostly attracted to Pentecostal

churches because they needed freedom and they believed that it was only Pentecostal churches that could provide such freedom. He went on to explain that youths were fond of places with a lot of activities. They needed an environment which was not too traditional and not too strict but where the environment was loosened a bit. Other respondents explained that, youths wanted to be in a place where they could freely operate without restrictions. They did not want to be suppressed or to be in a place which was closed. They wanted a place where they were able to participate to the fullest, where they could feel that they were part and parcel of the preaching, as opposed to one person standing in front facilitating all the programmes. The respondents stated that Pentecostal churches were the only places where these desires and expectations could be met.

In Pentecostal churches members are liberal in their worship. Most Pentecostal church members interviewed argued that they had a free way of worship they called “Praise”, this was a session where each and every member prayed at the same time, instead of having only one person to pray for others as it was usually done in mainline churches. The prayer was not usually restricted to one person to pray for others because people had different needs. One of the respondents from Acts Pentecostal Assembly of God Church stated:

There is time that we allow for free worship, where you tell God what you are going through. The prayer is not confined to one person praying for others. We have different needs. So, there is time when a person needs to pour his heart as an individual to his God. This makes a lot of youths to be attracted to Pentecostalism. In other churches there is only one way of praying, that has been used for all the years that the church has been in existence. The old system is not changing.

Some people were converted to Pentecostal churches from mainline churches because they felt traditional churches were too traditional or too conservative. A member of Ebenezer Worship Centre Pentecostal Church observed that in most traditional churches the programmes for the whole year were already laid down. What one was supposed to do on a particular day and time, was already known but in Pentecostal Churches members believe in “as the spirit leads,” there are no stipulated programmes. They might sometimes have songs, Bible Studies, praise and worship but it all depended on how the spirit had directed them on that particular day. One day’s programme would be totally different from another day’s programmes. One respondent had this to say:

In some churches there are calendars for the year for the preachers, which is prepared from their headquarters. Whatever they preach in Lusaka for a particular day is similar everywhere. This has made people to resort to Pentecostal churches that give them freedom in terms of worship. In Pentecostal churches we preach by the revelation of God. One is not given a programme that, one should preach this or that. [There is flexibility]. Each and every meeting has its own message.

Another respondent observed that “one thing about traditional churches is that there is order and discipline. In Pentecostal churches there is no order, people can do whatever they want and can talk the way they want. There is that freedom. Pastors and other leaders do not look for such discipline.”

Some mainline churches’ leadership is inflexible with old, outdated way of worship and leadership styles. One respondent explained that some Church rules of old times could not be applied in modern times. He observed that some mainline churches were slow to realise the significance of Pentecostal impact in the whole world. This has led many young people and those who are more exposed to external influences to react against mainline churches’ rigidity to traditional rules, by converting to Pentecostal churches.

In terms of dressing, some respondents indicated that, most people and youths in particular are converted to Pentecostal churches because Pentecostal churches are liberal in dressing, unlike other churches. They are not too strict with what a person should wear at church. Anyone can dress whatever he or she wants. However, some of the respondents talked to, observed that dressing differed from one church to another on how believers should dress. Some might compromise the laid down standards while others might not. Still others stated that dressing was all about culture and culture differed from one place to another.

The next part discusses miracles, deliverance, healing, prophecy and speaking in tongues as some of the things that attract people to Pentecostalism in Chongwe Township.

4.2.2 Miracles, Deliverance, Healing, Prophecy and Speaking in tongues

What attracted most people to Pentecostalism, as observed by most of the respondents, both Pentecostal and non Pentecostal members, were demonstrations of miracles, promises of power from the Most High and of fast results. It is the power that comes by pronouncing, “In Jesus name,” one can have anything done. The respondents further said that members usually experience the power of God through deliverance and through healing sessions during worship,

when the evil spirits were made to manifest themselves and cast out from those that were possessed. The sick and the lame were prayed for and got delivered. One of the pastors from Ebenezer Worship Centre explained that:

Others would tell you that miracles ceased, the apostolic age came to an end with the death of Jesus Christ, but we believe that the apostolic age is an ongoing phenomenon. Miracles are there, that is why we are able to pray for the sick, the lame and the blind. We believe in what the Lord said to his Apostles “those who believe in my name will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on the sick people, and they will get well” (Mark 16:18) NIV.

The other Biblical passage which Pentecostals rely on is James 5:14 which states in form of a question that: “Is anyone among you sick? Let them call the elders of the church to pray over him and anoint him with oil in the name of the Lord” (NIV). The Pentecostals believe in laying of hands, praying for the sick, and casting out demons. On healing the sick, Pentecostals also make use of Matthew 10: 8 in which it states: “heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give” (NIV). According to most of the Pentecostal members talked to, Matthew 10:8 contains the fruits of God’s spirit that are freely given to anyone who believes in him. God also said that “those who believe in my name shall cast out demons and if they eat something deadly it shall not harm them and if they step on it, it will not hurt them.” One pastor from Future Hope Pentecostal Church had this to say: “Traditional churches preach messages that can reform people but are fond of talking of problems that will be solved in future, we Pentecostals talk about problems that are to be solved just now, we believe in the present miracle and present solutions.”

Concerning prophecy, one of the pastors from Ebenezer Worship Centre explained that with the computer age the gospel message is now revolutionised. The Pentecostal church per se, which people used to call Pentecostal church is losing grip with the prophetic age, a new phenomenon which is coming up. He stated that people are now in the prophetic age and if Pentecostal churches were not embracing this new phenomenon by just boasting: “We do not use anointing water! We depend on the word of God”; they will remain poorer and poorer in spirit. God is always moving and is now in the prophetic age. Prophets are now here. The Bible says “there will arise false prophets”, even when God is ushering in the prophetic age, false prophets will also arise and get to the people. Another respondent also made the following observation:

We are in the prophetic age; people do not only want to preach the word or listen to the word, they would like to be told what is happening in their lives, which other people do not know. That is what people are interested in and when you speak to them like that then you are regarded as a man of God who can provide solutions and answers.

In Africa people are very spiritual and they do not need to come to church to know spiritual things. The spiritual hunger causes them to see spiritualists to be told about the good and bad omen. They want charms for protection from their adversaries and charms for their businesses. But the charms from the spiritualists are said to be counterfeits. One of the respondents asserted that the only genuine products can only come from God through his prophets.

When asked about what attracted most people to Pentecostal Churches, some of the Pentecostal pastors pointed out that it was because of the power of the Holy Spirit which Pentecostal churches believed in. They explained that the power of the Holy Spirit can do exceedingly and abundantly beyond what humans can imagine. Some Pentecostals are able to heal, cast out demons, and speak in tongues as well as to prophesy because of the power of the Holy Spirit. Some of the Pentecostal pastors talked to explained that God's power can only be used through the Holy Spirit. They believe that the power of God come to people through the Holy Spirit, when one has been baptised through the Holy Spirit, the Holy Spirit will begin to operate in him or her. They believe that the father and the son have done their work and now is the time for the Holy Spirit to do his work. They further stated that, the Holy Spirit feels, talks, directs, gives instructions, teaches, can reveal the truth, can give visions and can correct where one goes wrong. Pentecostals believe that they are in the spiritual era, whereby without the spirit of God one was nothing. One respondent explained that, "we emphasise on being born again like Jesus stated 'unless one is born again he cannot see the kingdom of God.' We have realised that according to Jesus' teaching it is true a person can go to a Bible college and read the Bible for years and years and yet that person can still remain unborn." Pentecostals preach to the extent that the person can receive the Holy Spirit and be baptised by the Holy Spirit; which is very primal. Another respondent explained that "we are not interested in one coming to attend church services, but we are interested in the regeneration of the heart". He explained that the first thing that must happen to a person is that he or she must have a new birth and allow the Holy Spirit to do its work, through the baptism of the Holy Spirit which was usually evidenced by speaking in tongues.

The following section looks at Pentecostalism as a modern movement and a new player on the scene that appeal to the modern society, more especially the youths.

4.2.3 Pentecostalism appeals to the modern society

Most of the Pentecostal youths and some pastors talked to explain that the majority of people were attracted to Pentecostalism because the movement has projected itself as a modern and progressive movement, especially in its promotion of English language in most Pentecostal Churches. One of the non Pentecostal pastors argued that “the youths think they belong to the group of the educated and the civilised, they think that Pentecostal churches are, where the educated go to”. One of the Pentecostal Pastors also added that: “With the modern technology the youths are able to see what is happening in the church of T. B Joshua, Benny Hynn and Pastor Chris, just by the click of a button and this makes them be attracted to Pentecostalism”.

To most people, according to some of the respondents, the use of musical instruments such as guitars, drums, key boards and other musical instruments in Pentecostal churches was a modern phenomenon, a modern way of worship. Modern society is full of enthusiasm and too emotional. It is easily taken by the so called gospel music and the live band coupled with the powerful and vibrant preaching in Pentecostal churches which accompany powerful address systems. One of the respondents from Acts of Assembly Pentecostal Church argued that:

In Pentecostal Churches we love contemporary music and our youths by nature love music. In our services you can find any type of music such as rumba and hip hop. We also use various instruments such as pianos, banjos, guitars, organs and any other stringed instruments; unlike Traditional Churches where they still use old hymns and old ways of worship. Some Traditional Churches do not even allow the use of musical instruments and this makes their services boring to most youths. Our services are usually attractive to the public because they are usually accompanied by wonderful music and vibrant preachers.

Music is one of the ingredients that attracts not only the youths but even the elders. A pastor from Acts of Assembly argued that there was power in music, be it secular or spiritual but the devil has manipulated it to destroy peoples’ lives. He explained that music initially was started by God himself; the books of David and Ezekiel in the Bible talks about Lucifer whom until he was thrown down to earth, was a powerful musician, who was very much talented in music. The Pastor explained that the devil manipulated that talent and painted it like it was bad in one situation and good in another. He gave an example of rumba music and stated that “people look at gospel rumba as very bad music in the church; our motive is not to woo or hook people and

sustain them with such kind of music but to praise and glorify God.” He further stated that music was an ingredient that was warmly used to worship God and if it was used skillfully under the leadership of the spirit of God, people got blessed. He concluded that ‘Praise and worship’ was something that brought freedom to the members that is why they were encouraged in Pentecostal churches.

The churches attitude to music and dance has won a number of youths who have been attracted and continue to be attracted to Pentecostal churches. One pastor observed that in order for a church to grow it must present things that people went for into the world, the things that were not rejected by the church or the Bible, and music was one of them.

Mainline churches have projected themselves as conservative entities and this makes the progressive youths, the ones that move with time to join Pentecostalism, leaving mostly elderly people in mainline churches. They feel that traditional churches do not move with time, they are as old as their liturgy or ways of worship. One of the respondents observed that “the elderly people are some kind of grown roots in these traditional churches, so it is difficult for them to uproot the roots and move to Pentecostal churches.” He explained that not only had the elderly grown roots in terms of churches but roots in terms of how far they had gone in the understanding of demonic life. They could not perceive themselves leaving their old beliefs and their old grounds, where they were grounded, and embrace Pentecostalism. One respondent explained that in Africa there was witchcraft which could not be forgotten. The respondent said that witchcraft was not only in terms of using medicine and charms in order to harm or destroy other people but it could be the mentality and the attitude of people. That attitude is stronger in rural areas. He further reiterated that witchcraft actually brought fear and in most rural areas people were too much under the fear of witchcraft and that made it very difficult for the penetration of the gospel especially of Pentecostal movement.

He went on to state that, in urban areas the witchcraft issue was not so strong; people have shed off some degree of fear and this was the reason why most of the converts were the young ones who had lost fear of witchcraft but the elderly group were still holding on to their old beliefs and were reluctant to embrace Pentecostalism which was new to them. They thought that what they know was stronger than what was in Pentecostalism. The old people were trapped in old churches and their beliefs were as old as they were and to break away from it was very difficult.

The youths were not yet grounded so deeply in any kind of belief. One of the respondents stated that in Pentecostalism there was an emotional part which seemed to appeal to most of the youths; the vigor and the excitement that went with the gospel. Youths believed that Pentecostalism was an outlet or the way of a new life, which they had missed in traditional churches, where they did not even bother about it.

The subsequent segment discusses promises of financial and material prosperity as some of the reasons that attract majority of Chongwe Township residents, to Pentecostalism.

4.2.4 Promises of Financial and Material prosperity

The main message of most Pentecostal churches was the gospel of prosperity, which emphasised wealth as a fruit of having faith in God. When asked about why conversions to Pentecostal churches were growing so rapidly in Chongwe Township, one of the non Pentecostal Church leaders pointed out, among other reasons that, “it is because of the promises of financial and material prosperity.” This was well explained by a pastor from one of the Pentecostal churches who stated that in Pentecostal churches poverty was regarded as a curse and a sign of evil spirit possession that required deliverance. He further stated that, those who believed in the power of the Holy Spirit and were born again were successful in life since they had been delivered from the spirit of poverty. Another respondent explained that “in Pentecostalism we do not only harvest people’s souls but we also harvest material things, money and power.” He observed that, money was the seed that was supposed to be sown by each and every member of the church. The more one gave the more he would harvest. Most of the leaders in various Pentecostal churches encourage their members to pay tithes and offerings as stated by one of the correspondents: “As a leader of a church it is my duty to encourage members of my church to pay tithes and offerings depending on what one receives from an employment, trade or what one has.”

Another pastor from Acts of Assemblies Pentecostal Church explained that God wanted his people to prosper on this earth, to have better houses and worship him in best buildings. He observed that Pentecostal churches have their own schools and different projects to fulfill God’s promises and gave an example, of People of Destiny Pentecostal Church in the Chongwe Township, which was running a Primary school where most of the pupils were members of the same church.

The pastor further reported that, the Pentecostal Assemblies of God in Zambia (PAOGZ) - the Acts of Assembly, in collaboration with the Pentecostal Assemblies of God in Canada (PAOC) are running a project in Chongwe Township called Village of Hope which includes a school and a Health Post, where orphaned and the vulnerable children were taken care of. Some of those that are pupils at the Village of Hope School have both their parents but they can not afford to pay for their education anywhere, including government schools. He explained that the vision of the project was to provide education to its members, in the Christian environment, so that they might contribute to the development of the society.

Another pastor from Abundant life Pentecostal Church had a different observation about messages of prosperity. He observed that certain Pentecostal churches had doctrinal inclination towards messages of prosperity and seed sowing. He stated that if one looked at Chongwe Township, one would find that a lot of people were disadvantaged, they were not working, despite them going to Pentecostal churches, and most of those who were working were employed in the outlying farms. The pastor further explained:

I think the message of prosperity seem to offer an easy solution. Imagine you are attending a service on a Sunday, a pastor rises up and says “when I pray for you, you will have miracle money and when you sow a seed it will multiply,” would you stop attending such kind of service? That is the reason why certain class of people especially those between 18 to 45 years are attracted to such kind of messages. It goes with those who have not taken time to study the word of God because locally we have a number of people who are illiterate and illiterate has its own way of working on people’s mind. Some Pentecostal pastors who are inclined to financial and material prosperity are able to take advantage of the disadvantaged, those who have not taken time to study the word of God. The messages have really contributed towards the growth of Pentecostal churches.

One of the pastors from Acts Assembly Pentecostal church had almost same views as the pastor from the Abundant Life Pentecostal church. The pastor stated that they also had such kind of messages but they did not concentrate on them. He observed that it was not the major subject but it was one of the packages which they offered to the people. To him the messages were good depending on how the man of God presented them to the public. The only problem that he stated was that most of the Zambian Pentecostals were influenced by other pastors from places such as West Africa and Nigeria in particular, who might come and say that “it is not Christian to remain poor; Christians are called to be rich.” The pastor pointed out that it was Biblical for a child of God not to remain poor but he observed that there were certain events in life that could make

someone incapacitated. To be poor or to remain poor was not what most people thought of becoming; it was something that was unplanned for. If such a thing happened, one had to ask for God's intervention. The pastor explained that it does not mean that when one was incapacitated he or she has just to sit and wait on the Lord, one needed to be proactive in life because even God said that he would bless the labour of people's hands. Jesus also told the Israelites that they would always have the poor and that whoever had something should also give to the poor. The pastor reiterated the point that it does not matter how prosperous the world could be, some people would still remain poor because of different circumstances they would find themselves in.

On the issue of sowing the seed the pastor argued that it was not a bad thing to give because even the Bible encourage giving. He stated that "it is going to be wrong, like I have heard certain preachers say, 'if you want healing, sow a seed and that seed will speak to God and you will be healed or if you are barren God will open your womb'." He explained that "if one is sick he or she needs to be prayed for and not to give something in exchange for something because it is God who heals not us. It is wrong to equate a seed to the healing." He observed that some pastors took advantage of such kind of messages to get a lot of material and money from the poor people. One of the respondents from Catholic Church gave an example of his relative who sold her house because of such messages:

I have got a niece who at one time lost her house after listening to a preacher who was preaching about "Giving to the Lord". She decided to sell her house which she bought using her terminal benefits that she got from Provident Fund. She was told to sell the house to the church so that God in heaven would reward her ten times as much. This niece of mine took it for granted, that was going to happen, and unfortunately it proved to be futile. Eventually, she managed to get herself another house on mortgage but then she had a problem of paying back since she was already out of employment. Later she died of depression.

Most of the Pentecostals who were interviewed attested to the fact that messages of prosperity go together with issues of salvation which is also very critical in the life of a Pentecostal. When asked about what type of messages were preached in most Pentecostal churches one respondent from Word of Faith Pentecostal Church stated that "mainly the issue of salvation, which is critical aspect. Pastors make sure that there is also a part in their services that talk about salvation, even giving time to the people so that they give themselves to God after the sermon." Another respondent from the same church confirmed that "Pentecostals believe that salvation is not just a matter of embracing the teachings of the Bible and the total commitment to its

demands, but it is a way of getting into a union or a relationship with God the father and doing away with things which are in total conflict with the word of God.” One has to be born again and be saved. Other respondents argued that they looked at salvation as a way one could liberate himself or herself from the control of the powers of the evil spirits, so that one is set free from the oppression that hindered a lot of people from enjoying their relationship with their God. The respondent further stated that they did not need to depend on the powers of the traditional healer to solve their spiritual problems but to approach Jesus Christ who would give them power to deal with oppressive powers of the evil spirits or witches.

The following section sheds light on the impact of conversion to Pentecostal Churches on mainline denominations or churches.

4.3 Impact of conversion to Pentecostalism on Mainline Churches

One of the Pentecostal respondents talked to explained that people left the mainline churches after they heard the true gospel and when they leave it was not an easy thing because there was always friction between the leadership of mainline churches and those who were leaving. The leaders of the mainline churches felt that Pentecostals were sort of stealing their members and when that happened the relationship was affected; hatred was created. Mainline churches look at Pentecostal churches as rivals, bringing doctrines that brainwashed people’s mind and made them fanatics.

One of the pastors interviewed, stated that according to the study that was carried out but could not recall in terms of title and research, most of Pentecostal members and some pastors came from mainline churches; especially from United Church of Zambia and the Catholic Church and that even some of the Pentecostal churches were the product of mainline churches. For example, the Bible Gospel Church in Africa (BIGOCA) came out of the Reformed Church of Zambia and the most influenced members were the youths. Others also moved from the Reformed Church of Zambia and formed the Grace Ministry church.

The Reformed Church of Zambia is repositioning itself. One of the respondents observed that it was going the Pentecostal way because the members have realised that in Pentecostal churches salvation was guaranteed because preaching was dynamic, rich and hot. They have realised that

leaders did not only shout anyhow but the shouting brought life. Most members were now deeply involved in charismatic way of worship such as ‘praise and worship’ and the use of musical instruments during worship. Another example is the Roman Catholic Church. One respondent, a pastor, explained that:

I was very surprised and blessed, when I attended a service of a certain Catholic father. The Catholic Church is moving with time; they have accepted Pentecostalism, they have a group called Charismatic to keep their members within and try to give them a picture of Pentecostalism within the mainline church so that they do not go out. They have also realised the importance of being charismatic. The United church of Zambia worship the way Pentecostals do, they also speak in tongues and can prophesy.

The pastor also observed that Pentecostalism was like the blowing wind, one does not know clearly where it is coming from and where it is going, just like the way it is stated in John 3:8. If one resists the wind, he or she will find himself or herself being taken away by the wind. He went on to explain that Catholics are very much aware of the charismatic spirituality but their leaders do not want to assist them grow in spirit by meeting the need of the changing society.

The researcher observed that Catholics also exhibited Pentecostal style of worship. During the celebration of mass there was always a dance performed by the ‘Stella girls’ which was usually followed by the royal dance, in which every member of the congregation joined in the dance. In addition, some of the Roman Catholic Churches have also acquired modern musical instruments in their choirs. One of the respondent commented that Catholics have introduced good instruments and some choir members even went to Pentecostal churches to learn how to play the keyboard.

He also stated that most mainline churches never used to play danceable music but have now copied such type of music and other Pentecostal styles such as clapping of hands, singing choruses, dancing, speaking in tongues, repeated shouting of “Alleluia! Amen! Praise the lord! Or waving hands in response to a powerful sermon.

One respondent added that even the system of ‘ushering in’ members at the entrance of the church by shaking their hands and direct them to a sit, which was common in most traditional churches was a system started by Charismatic churches. Mainline churches have also brought in musical instruments like in Pentecostal churches, the loud speaker system, the microphone,

drums, keyboards, guitars and many others. This is done to prevent their members from being converted to Pentecostal churches.

Almost all the respondents indicated that Pentecostal churches have influenced the way mainline churches worship. The researcher as well observed the same. Most youths have adopted the charismatic way of worship by imitating the pattern of prayers in Pentecostal churches such as the formation of intercession prayer groups known in some Christian denominations such as Seventh Day Adventist Church as Prayer Bands; binding and loosening the devil while praying, praying for the sick and casting out demons and also speaking loudly when praying and preaching. Most youths think that it is a sign of power. Some members of mainline churches have come to realise that the pattern of worship in Pentecostal churches is a great relief to their spiritual problems. One of the respondents from the Mainline Church reported that some members of Mainline Churches play the Nicodemus way: in which, in the night fearing to be known by their own church members, flock to Pentecostal churches during crusades and Pastor's homes to seek help, especially healing and deliverance. Others do it openly, especially those without any position in the church.

4.4 Summary

Pentecostalism is one of the fastest growing social movements in the 21st century. This chapter has endeavored to discuss how the first Pentecostal church started in Chongwe Township, factors that motivate people to convert to Pentecostalism and the impact of these conversions to Pentecostalism on mainline churches in the Township. The information came from the five categories of respondents that include: The leaders of Pentecostal and mainline churches, members of Pentecostal and non Pentecostal churches and the public.

The first church to be planted in Chongwe Township was the Acts of Assembly, under the Pentecostal Assemblies of God in Zambia. The church grew through the effort of lay workers who were school teachers. Through local community mobilisation which started as a Scripture Union Club, the Pentecostal movement gained more rapid support than the mainstream churches whose leaders usually undergo many years of training in Bible Colleges. Pentecostal churches believe that all believers have been empowered by the Holy Spirit and can do God's work. Several factors have been outlined that motivate people especially the youth to convert to Pentecostalism.

The major attraction for Pentecostalism is its emphasis on healing the sick, on deliverance, freedom of worship, prophecy, promises of financial and material prosperity, performance of miracles and speaking in tongues. These factors make Pentecostalism to be regarded as a powerful religion that meets human needs and makes the best of rapid social change. Emphasis on healing is so much part of Pentecostal evangelism which is frequently used in order to reach many unevangelised people. The prosperity gospel is explained as a means to allow Pentecostals to meet the desires and aspiration of everyone amid the uncertainty of their lives and pain of their constant and unending economic adjustments. Pentecostalism has become a new form of worship that has become extremely attractive to disadvantaged people and they turn to it because of its promises of transforming the present. It has influenced various traditions and customs and reshaped people's character.

The main findings presented in this chapter under headings derived from the research objectives are as follows: The first Pentecostal church to be planted in Chongwe Township was Acts Assembly which began in 1981 as a Scripture Union Club at Chongwe Secondary School. This church is still there and is the mother of some of the Pentecostal Churches in Chongwe Township. There are many reasons why people are converted to Pentecostalism in the township and some of these include: Freedom of worship and dress, demonstration of miracles and power to heal, prophecy and to speak in tongues. Others are promises of financial and material prosperity, and that the movement has also presented itself as a progressive and modern movement. Pentecostal churches have impacted mainline churches in so many ways. Mainline churches look at Pentecostal churches as though they are rivals, bringing in doctrine that is not Biblical based that brain wash people's mind and make them fanatics. Some people leave mainline churches and form Pentecostal churches and become leaders. Some mainline churches have embraced charismatic way of worship such as 'praise and worship,' the use of musical instruments during worship, speaking in tongues and prophesying. Mainline churches never used to play to danceable music but have now copied Pentecostal styles that include: clapping hands, singing choruses, shaking the body, having mass prayers, speaking in tongues, repeated shouting of Alleluia! Amen! Waving hands in response to the powerful sermon and even binding and loosening the devil.

The next chapter discusses the findings of this study in detail. The findings will be presented according to research objective themes that were presented in the previous chapter.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

Introduction

The main objective of this research was to investigate the beginning, growth and development of Pentecostalism in Chongwe Township. In order to achieve this, research questions were formulated. Through interviews and observations the issues raised by the research questions, were explored and presented in chapter four, under the findings. This chapter will therefore, examine in detail the research findings with reference to the theoretical framework presented in chapter one. The discussion is presented according to the headings used in the previous chapter.

5.1 Beginning of Pentecostalism in Chongwe Township

This section discusses the views of the respondents concerning the beginning of Pentecostalism in Chongwe Township.

The findings on the beginning of the Pentecostal church in Chongwe Township in 1981, indicates that teachers played an important role because the church was started by teachers who had not been to Bible colleges. These are church members whom according to Lumbe (2008) could have been enabled by the Pentecostal liturgy that usually enables a laity in the congregation to participate in the church life on a broader scale. Therefore, these are the people who have shown commitment and zeal in serving God within the context of local church. Lumbe observes that the experience of the baptism in the Holy Spirit with the evidence of believer speaking in tongues would be enough to allow an individual to engage in the ministry.

The findings indicated that the church started as a Scripture Union at Chongwe Secondary School. This is a non denominational evangelical movement found in most secondary Schools. According to Cheyeka (2009) the Scripture Union started in 1867 as a Seaside Mission to children in England and it came to Zambia through Copperbelt in 1963; between 1960 and 1970 it laid the foundation for the movement which was strengthened by Billy Graham's visit in 1960. Although the Union was officially non-denominational evangelical movement in most schools Lumbe (2008) reports that its influence was evident throughout the country, especially among the students attending Scripture Union. This meant that although the students used Scripture Union Bible study material, the practice in worship was Pentecostal. The songs and liturgy were

those of a Pentecostal Church. The Scripture union therefore became a mini Bible training ground for would be pastors. In some cases according to Lumbe (2008) those who had been leaders in the Scripture Union in Secondary Schools when they met at national Service camps they energised one another and got involved in church life. Their influence continued even after they had completed the National Service Programmes.

The Pentecostal movement with its strong evangelical drive encouraged their young people to respond to the God's call. This shows that those who felt God calling them to the ministry responded to the call, and Zambia being a young nation at that time, with a large number of youths, the Pentecostal movement became an attraction to many of them. In Chongwe Township the Pentecostal churches were not completely new because people of Chongwe had already heard about them and some because of movements; they had been members of the same churches. Some youths had already experienced the movement through scripture unions. This meant that people were already moving towards the direction of Pentecostalism. The emergence of the Pentecostal church at Chongwe Boys Secondary School acted as a catalyst towards that religious movement or change. This made it easier for the people of Chongwe Township to respond favourably to the Pentecostal movement.

The findings showed that the first Church in Chongwe Township was not as a result of breakaway from another church. It was established from scratch by individual workers who were convinced that God had given them a vision to start a Pentecostal church which later became the mother church for all the Pentecostal churches that have come to the township and have planted different Pentecostal churches and branches in the surrounding areas. The next part discusses the growth of Acts Assembly of God in Chongwe Township and the surrounding areas.

5.1.1 Growth of Acts Assembly of God Pentecostal Church in Chongwe Township

The findings of this research attributed the growth of the first Pentecostal church in Chongwe Township to the good policies of the mother bodies, especially of recognising the work of a lay worker in the ministry. For the Pentecostal movement to be almost everywhere in Zambia, it was not the work of the clergy but it was the lay workers, the deacons, the elders and the teachers who planted the churches. These are people who have been empowered by the Holy Spirit, who have shown commitment and zeal in serving God. Although this appears to be in opposition to the mainline churches whose leaders usually undergo many years of pastoral training for them to

be able to work for the Lord. Pentecostals seem to recognise the fact that, for someone to work for the Lord he or she does not need to be trained as a pastor, but as long as one is empowered by the Holy Spirit he or she can work for the Lord. God does not discriminate; he is able to pour his spirit on each and every member of the church. This is what enables members of Pentecostal churches to be able to speak in tongues. It is the same reason most youths have been attracted to Pentecostal movement in Chongwe Township from mainline churches, especially those with zeal and vigour to preach and are hindered by the rules and regulations of their traditional churches. Pentecostals recognise the fact that even in the Bible the apostles or disciples of Jesus were not all trained, for example fishermen and tax collectors were all called to work for the Lord (Luke 5: 4 -11).

The next section analyses the major splits that took place in the first church, on the grounds of differences in beliefs or practices that led to setting up of other Pentecostal churches within Chongwe Township.

5.1.2 Schism in the first church

From the responses collected, after the first Mission Pentecostal church was established in Chongwe Township, it experienced a separation into other churches, which were established by individual members. There were three churches that broke away from the main church. The first one was the Word of Faith, followed by Ebenezer Worship Centre and lastly was People of Destiny. It is not exactly known whether Abundant life also came from the first church, since only few respondents attested to that fact. Lumbe (2008) observes that Charismatic Churches are known for 'splitting' on regular basis. 95% of them started as a result of breakaways and splits in their ranks. He categorises breakaways as charismatics whose leaders opt out of a given Pentecostal Mission Church and start their own ministry, independent from any church. He further observes that certain churches began to breakaway from Mission Pentecostal churches and were established by individuals who were convinced that God had given them a vision to be fulfilled and those who came along them were merely helpers. It is also important to stress that most Pentecostal churches have a tendency of being established under a different name but under the same mother body; for an example under the same Pentecostal Assembly of God Church.

Some individuals breakaway from the mother bodies after having wrangles or conflicts, or as a result of theological or forceful removal; it is at this time when they will claim to have been

called by God to work for him. Few come out of the church with the full blessings of the main church. In Chongwe Township the situation was not exactly clear, whether the breakaways were caused by conflicts among the leaders or not. Some of the people interviewed failed to come up with the exact information, may be because of fear of victimisation by other members, despite the assurance of confidentiality. In one instance one respondent failed even to mention the names of the leaders who broke away from the first church. There are indications that the churches that came out of the main church could have come out because of conflicts between the leaders, this is because some members alluded to it. From the responses collected, most respondents showed that the breakaways were caused by the leaders, after having received the vision from God to start ministries of their own and in the process requested to operate independently. They did not wait to go to a Bible college in order for them to start working for the Lord. This is in line with Udelhoven (2010) who observes that main actors in the process of starting new churches may develop their ideals and aspirations through active involvement in their mother churches and not the Bible College. These may discover their vocation and calling through manifestation of God in the people they minister to, they see sick people getting better upon prayers, demons leaving, or people coming with questions and looking towards them for answers. For others, to found a new church did not come from a concrete plan, it was something that happens due to a given circumstance, sometimes as the consequence of the way people react to a ministry or the prayers of a gifted person, or sometimes as a consequence of a spirit, prayer experiences of repeating again and again the name of Jesus, the laying on of hands or falling into trance and losing control over oneself. Some may go to Bible colleges, but with the plan of founding a new church or a branch of an existing church. However, most pastors start to build up own congregations completely from scratch, either as branches (meaning with some form of support from a mother church somewhere else) or just by themselves and a few coworkers, like the situation is in Chongwe Township.

Other factors, among others, that may lead to breakaways as stated by Lumbe (2008) are poor leadership, insensitivity of leaders to other leader's needs and unbridled ambitions. It appears some members break away because of selfishness and greed. They do not want to submit to any sort of leadership. Their main aim is not to lead people to God but to win popularity and earn a living, although Cheyeka (2005:56) states that "founding a new church is not a lucrative business, but it does bring the founder an income, which can increase substantially as the

popularity of the founder grows.” To some people, the income is not in terms of enabling them to work for God but in order to earn a living which sometimes may take advantage of the followers, especially the marginalised to be swindled of their wealth and money. Some of these preceding factors, may have led to the breakaways in the first church in Chongwe Township.

Starting a new church was often invoked as a testimony to God’s power, and new churches present a way to experience this power in fellowship. Udelhoven (2010) observes that new churches usually present not only a way of dealing with spiritual forces that interfere in people’s lives, but they also present a modern way or new way of doing things, which attracts most of the youths to Pentecostal churches.

Commenting on the breakaways one of the respondents stated that, “people may call it break away or rebellion, but these are God’s ways that God uses to expand his work.” He observed that “one cannot understand God’s ways but as long as people’s souls are taken to Jesus and that they are saved and good things are happening in their lives because of doing God’s work, then that is the growth of the church.” Although that might be true in one way or another, the move should be done in harmonious manner rather than through tension, wrangles, conflicts and splits because the Lord is the God of peace and not confusion.

The next section analyses and discusses the views of the respondents concerning the growth of Pentecostal movement in Chongwe Township, more especially at how Pentecostal churches have increased in number.

5.1.3 The coming of other Pentecostal Churches in Chongwe Township

The research has indicated that different Pentecostal churches that were found throughout Chongwe Township started as branches of main churches from Lusaka urban and within Chongwe itself. Churches from Lusaka urban came to evangelise as well as to form new churches. Other churches were formed from scratch, without any support from anywhere. Furthermore, the research showed that Chongwe Township experienced the coming of different churches in small numbers at the time when the multi-party system started in Zambia. One of the respondents indicated that although freedom of association was there under Kaunda government people were not very much at liberty to display themselves freely. It appears, some respondents

do not know the fact that the problem in Kaunda's time was that there was a curfew in place or force and one had to get a police permit for an over night prayer.

Hendriks and Soko (2011) argue that Chiluba's rise and the multiparty system of democracy, created a major shift with regard to freedom of association. The church experienced a variety of social issues that became part of an increasingly diversified space for religion. Additionally, Lumbe (2008) observes that during the reign of Kaunda it was not common to find churches at will. Processes were put in place for registration of churches and this took a while. Lumbe further states that it was easier for a branch of an established church to be easily recognised and to be offered registration status than registering an independent church. He further states that when Chiluba came to power, there were few independent charismatic churches in the country. Emerging charismatic churches were also small in number but after the first multiparty elections these grew in numbers. The declaration of Zambia as a Christian nation gave an impetus to the flourishing of the Pentecostal Charismatic Movement in the country. Hendricks (2011) also states that the establishment of religious desk at state house as well caused a flood of all kinds of new churches in Zambia. One can easily state that it was during this time that Pentecostal churches started appearing in Chongwe Township. This was the time when small ministries began to emerge; splits and divisions among the leaders became common.

As the population of Chongwe Township was growing, more people were exposed to the gospel of Jesus Christ and there was need to have more churches. The research indicated that the growth of Pentecostal churches in Chongwe Township, is also tied to the population growth, as well as to the social movement of people to the township and from the outlying areas; especially the urban areas, for goods, jobs and other services. This shows that Chongwe Township became a fertile ground for growth and development of Pentecostal churches because of the fast growing population, caused by people in search of employment and other social amenities. Most of the compounds in Chongwe Township are populated by people from surrounding areas such as Chinyunyu, Manyika, Chainda, Chalimbana, Kampekete, Nyangwena and many other areas. The town has very few people in formal employment; most of them work in farms such as Kapiliyomba, Agri flora, Verino and Khal Amazi, and others depend on small scale businesses. Economic hardships and daily social struggles of life such as lack of accommodation, lack of

food and proper jobs, in some cases overcrowding, and other tensions faced by these people, provide a gap that is filled by Pentecostals.

The finding that conversion to Pentecostalism in Chongwe Township was largely due to the onset of 'Liberal Democracy' rather than 'One Party Participatory Democracy,' the increase in population in the township and its challenges, and the social movement of people to and from the urban areas for goods, jobs and services, seem to agree with Horton (1971). Horton argues that when the basic African cosmology was confronted with social change mostly enhanced by growth of trade and the increased contact with the outside world brought by colonialism the microcosmic boundaries weakened and in some cases got destroyed. The Africans found themselves confronted by the wider world the macrocosm and began to believe in the Supreme Being who began to take over the responsibility of everyday life in the microcosm as the lesser spirits became inadequate. The people of Chongwe Township faced a situation where they were confronted with social change that was brought by the Liberal Democracy, increase in population and the social movement of people to and from urban and other places for employment, trade and other social services. The traditional beliefs especially the belief in mainline churches became weak and gave way to the wider world, the Pentecostal churches that began to take over the responsibility of, more especially the youths' everyday life. Togarasei (2005) argues that youths take more than 50% of the total population of the church. They are the most vulnerable in the society who still have future to look forward to. They want jobs, success and good health. They want to know the purpose of life. Therefore, any institution that needs to attract them has to offer them what they are looking for. The research has shown that the mainline churches and other organisations were not and still not successful in meeting the complex spiritual needs of the fast growing population of Chongwe Township. This is the reason why most people are converted to Pentecostalism because that is where they offer what people are looking for.

The situation of town drift in Chongwe Township is not very much different from the phenomenon of mass urbanisation that Anderson (2004) talks about as he argues that the phenomenon of mass urbanisation in Africa results in Pentecostal churches providing places of spiritual security for people unsettled by social rapid change. Ojo (1988) also observes that Charismatic churches provide answers to problems of urban society in Africa. This means that,

wherever there is urbanisation or town drift there are social challenges of life that make people turn to Pentecostalism.

At the moment the Charismatic movement in Chongwe Township is almost everywhere in the township; penetrating almost all the compounds and every school, be it private or government. The situation is almost similar to the one described by Lumbe (2008) as he states that when one enters such premises he or she would hear similar songs being sung in different classrooms. The time during which the sermons are delivered is chaotic. It is as if everyone is competing to be heard because of the proximity of the churches to each other. The quest is to stand out and be the 'man or woman of God' that the leader has envisioned himself to be. On one Sunday morning the researcher visited one of the private schools that is situated behind Chongwe main market. The researcher discovered that every classroom was occupied by different Pentecostal churches. The office was occupied by a Zionist Church. The researcher was also told that in the afternoon there was another Pentecostal church that holds its services there. The school has two classroom blocks which are almost connected to each other and each block has three classrooms with doors located not very far from each other. One wonders how preaching is conducted in such kind of situation because one is able to listen to whatever is said and preached in the next classroom. Although the situation is not as chaotic as the one described by Lumbe, when it is time for preaching or singing one moving in the vicinity would think that there is confusion at the school. This is because one would hear different and sometimes similar songs being sung in different classrooms and different preachers preaching without listening to each other as if they are competing. This shows how the movement is growing in rural areas. New churches are almost everywhere, and at the time of research some churches were still being formed in people's homes.

The central aim of this study was to find out various factors that motivate Chongwe Township residents to convert to Pentecostalism. It is therefore, important to note that like Mubanga's (2013) study, this current study is as well dealing with a second conversion of another kind whereby earlier converts to Christianity are converting to another kind of Christianity. The second conversion is what is obtaining now, where most of the converts to Pentecostalism in Chongwe Township are coming from families that were already believers of the teachings and

doctrines of the mainline churches. The next section discusses different reasons pertaining to why conversion to Pentecostalism is growing so rapidly in Chongwe Township.

5.2 Reasons for conversion to Pentecostalism in Chongwe Township

5.2.1 Freedom of worship and dress

Freedom is the ability to act freely, a state in which somebody is able to act and live as he or she chooses, without being subject to any undue restraints or restrictions. It is also viewed as the right to speak freely without restrictions, interference, or fear. Some of the interviewed pastors and members of Pentecostal church pointed out that in Pentecostal churches there is freedom of worship which attracts a lot of people and more especially the youths. This is because youths are outgoing members of society and usually need environment where they can freely operate without many restrictions. Generally, Pentecostals are viewed as liberal. They want their members to be as free as possible especially from the constitutional and liturgical order imposed by traditional or mainline churches. Mainline churches are too traditional and too conservative. Whatever they do is followed strictly. The research indicated that most mainline churches have hymn books and calendars which they follow strictly. The research further indicated that their system of worship is always the same from the time the churches were formed. This is the reason why according to Soko (2010) most Pentecostal churches have replaced liturgical orders imposed by mainline churches with the following: alter calls, singing in choruses, and clapping of hands, dancing, skipping of Lord's Prayer, repeated shouting of Hallelujah and Amen, mass prayers and speaking in tongues. This has tended to attract more members to Pentecostal churches than the mainline churches.

The study also found that 'Praise and Worship' is another factor that attracts a lot of people to Pentecostal churches. It is a free way of worship where each and every member prays at the same time. This is a time when the members find themselves in spirit, sometimes using language which they do not even understand. It is the time Pentecostals pour out their hearts to God, telling God what they are going through in life and ask for forgiveness. It is time of noise. No one listens to the other, but are all speaking to God at the same time. This tends to attract a lot of people who feel that they are unable to speak to God in public but who have a lot of issues to take to God. Some people do not trust their pastors and are unable to confide in them.

One may wonder why one may speak to God in a different language, a language which one does not even understand, other than his or her language. Will one be really sure of having communicated to God what one had in mind? or might it be just a way of not letting the other members nearby to hear what the person is communicating to God? Generally, the idea is good as it gives chance to members of the church who may not be given the chance to pray as individuals and also to those who are shy to pray in public as an individual. Every member in the church has his or her own personal needs and personal problems that may not be known by the member of the church who has been appointed to pray for the other members. If the praying was done in low voices rather than shouting, sometimes even pretending as if one has been possessed by the Holy Spirit, the people in the vicinity of the worshipping service would not be alarmed.

Another area that is appealing to Pentecostal churches according to the research findings is the flexibility in the church. The church is not rigid in terms of daily programmes and in terms of assigning leadership roles to anyone in the church. This is in line with Ducombe (2012) who states that church members found a variety of things appealing about their churches such as the flexibility and open nature of the church that includes assigning leadership roles to anyone in the church and giving of equal opportunities for both sexes to exercise their gifts in the church. Anyone in the church can be assigned a leadership role unlike mainline churches where only the ordained members are given the opportunity to work for the Lord. It is believed that every member in the Pentecostal church is empowered by the Holy Spirit. Worshipping programmes in the church are not dictated by written programmes but by the Holy Spirit. This is the reason why one Sunday's programme is different from another Sunday's programme and this attracts a lot of people especially the youths to Pentecostal churches. This is because there is variety in the church and one cannot feel bored.

The research also indicated that some people are converted to Pentecostal churches because Pentecostal churches are liberal in dress. Anyone can dress whatever he or she wants. Although it is important to wear whatever one likes, it is also important that members wore clothes which are appropriate to a particular occasion, more especially formal clothes. One should be able to differentiate between formal, casual and evening dressing. This is because sometimes people think that worshipping meetings are occasions where one dresses in order to impress others or someone. Although some respondents said that dressing is all about culture, what matters is a

decent dress appropriate for the worshipping occasion. Some pastors talked to stated that they do not emphasise the issue of dressing in their churches because everyone knows that he or she should dress appropriately and if a visitor comes dressed awkwardly will automatically change on his own or her own by looking at the situation. This is a good idea although some people may take advantage of it; because of not being talked to, they may influence others by dressing any attire they feel like and make it appear as if it is a decent dress. People should be allowed to wear whatever they want but they should be mindful that as children of God they have to be an example and light that shines to the world. People's outward appearance can tell others around them what is in their hearts. They are judged by the clothes they wear. It does not matter what people wear but they should dress modestly.

5.2.2 Miracles, Deliverance, Healing, Prophecy and Speaking in Tongues

The findings of the research revealed that a high number of respondents, both Pentecostals and non Pentecostal members believe that demonstration of miracles, promises of power from the most high that came in the form of the Holy Spirit, and with fast results were some of the things that attract most people to Pentecostalism. The power of God is usually experienced through deliverance and through healing sessions and worship, when the sick and the lame received their miracles through prayers and fasting.

Togarasei (2003) argues that in Africa sickness was one of the problems that lead many people to religion. He observes that this could be the reason earliest missionaries to Africa opened their missions by building small treatment centres but people realised that not all diseases could be treated using Western medicine except by spiritual healing. Some diseases are caused by evil spirits and therefore cannot be healed by using Western medicine. Togarasei (2005) argues that the need to address such spiritual problem, led to the emergence of the first batch of Pentecostal churches in Africa, what Kalu (1998) calls the second African Christian response after the first one which saw the appearance of Ethiopian type of churches. Togarasei (2005) states that the first Pentecostal churches, referring to African independent Churches, reacted against mainline Christianity which denied the existence of witchcraft, evil spirits that cause illnesses and traditional healing practices, taking them as Superstitious. The present Pentecostal movement has moved away from the use of traditional healing practices. They up hold the Traditional African world view but the healing of witchcraft and other spirit caused illnesses is only done in the

name of Jesus through laying on the hands and sometimes ecstatic prayer accompanied by speaking in tongues. The gifts that are bestowed by the Holy Spirit manifest themselves in the power to perform miracles. Healing and driving out of spirits are some of the miracles that Pentecostals use to advertise its crusades and usually people who are attracted are mostly youths who have high expectations and who can easily believe in miracles. Phiri (2009b) observes that Pentecostals see the role of healing as good news for the poor and the afflicted. The church life and worship of many Pentecostal churches portray Christ as the powerful conqueror of sickness and affliction.

The research indicated that Pentecostals believe that the coming of the spirit brings the ability to perform miracles in the name of Jesus Christ to accompany and authenticate their evangelism. Mc Clung (1986) points out that divine healing is an evangelistic door opener for Pentecostals. Preaching of the word in evangelisation should be accompanied by divine healing in particular; which was the major attraction for Pentecostalism. Udelhoven (2010) talking about Pentecostalism in Bauleni observes that the Sunday services usually end with a healing and deliverance service, after which the pastor reveals in his very personal incidents or situations of different members of the congregation, some of their dreams, be this vague or specific and then gives a spiritual interpretation. This tends to attract a lot of people to Pentecostalism.

Pentecostals believe that everyone can personally receive the gifts of the Holy Spirit, such as prophecy or the ability to speak in tongues. The Holy Spirit is seen as the third person of the Christian trinity and plays an active role in life, performing miracles and answering prayers. This appeal greatly to people weighed down by poverty and sickness. Pentecostals believe that a successful implementation of healing and deliverance ministry usually paves way for good health and prosperity in life.

In Chongwe Township most people live in grim of poverty but also with great aspirations of modern life; as observed by Udelhoveen (2010), new churches present themselves to people as linking the local scene with its poverty to a powerful global reality, which is Pentecostalism. God's protection and interventions in Chongwe Township shows itself in a special way in healing and deliverance. Healing is understood in a much broader context than what a Western model may suggest, since illness is not reduced to physical ailment, but connected to all spheres

of life. The healing which many people seek for themselves and for others has to do also with being freed from lack of success in business or in a marriage.

Despite having big numbers of youths in most Pentecostal churches, the number of women surpasses the number of men. Usually women are the most vulnerable group of people who can easily be swayed by people or convinced by anything. Women have a lot of issues; they need messages that touch their lives and personal development. People need prophecy concerning their lives and their future. They want to know which direction to take; the unmarried want to know whether they will be married or not and which person they will marry. Youths want to hear messages such as ‘I am seeing you at the Airport, I am seeing you driving a car, I am seeing your job coming and I am seeing you conducting a white wedding’. These attract a lot of people to Pentecostalism.

5.2.3 Pentecostalism appeals to the modern society

The research findings revealed that the majority of people in Chongwe Township were attracted to Pentecostalism because the movement has projected itself as a modern and a prosperous movement. One of the ways in which it has exposed itself as a modern and progressive movement is through the use of the Queen’s language, English in most of their sermons as language of communication. The language is usually translated to vernacular languages for the benefit of those who do not understand the language. It is difficult to understand the reason why most Pentecostal churches have adopted the use of English language in most of their services. In Chongwe Township the interpretation is usually done in Cinyanja rather than ‘Soli’ Language, the main language of the area. This makes it a bit difficult for some ‘Solis’ to understand the message very well.

Tongarasei (2005:37) observes that “language carries with it many cultural influences”. This means that the use of English language in these churches show Western culture, a culture which in Zambia is usually associated with wealthy and educated people. Although most Chongwe people live in poverty, they seem to have great aspirations of modern life at their fingertips. Pentecostal churches provide a powerful way to appropriate these modern aspirations. Most people associate Pentecostalism to wealth and modernity.

The research also indicated that the use of musical instruments in most Pentecostal churches presented a modern way of worship. One of the respondents explained that music is one of the ingredients that attracts not only the youths who usually seem to be attracted by it, but also the elders. Music plays an important role in nearly all the Pentecostal churches, including non Pentecostal churches. Music is the only means through which people can express their spirituality. It is usually central throughout the worship services. Instrumental music is played during worshipping sessions, during prayers and when preaching. According to Tongarasei (2005) music is a way which reflects urban character and modernisation. This shows that Pentecostal churches have realised that music has got power to move emotions and carry people into spiritual realms. Congregants usually sing and dance to the music.

Pentecostal churches have incorporated various types of music in their services which include among others, rumba music. This type of music has raised a lot of mixed feelings from other churches especially the mainline churches stating that such kind of music is usually accompanied by sexually suggestive dance styles; however it is justified by one respondent who stated that Pentecostal churches go for things that attract people outside the church but that do not go against the law of God, and music is one of them. Tongarasei (2005) in Zimbabwe argues that rumba music such as 'Kwasakwasa' or 'Ndombolo' that originated from Democratic Republic of Congo have been incorporated into Pentecostal church music. He explains that one of the church's pastors Chakanetsa Bandimba has even recorded videos of 'Kwasakwasa' Christian music. This type of music has raised a lot of mixed feelings among other believers, but one of the pastors from Pentecostal Assemblies of God defended this type of music by stating that "people look at Gospel Rumba as very bad music in the church; our motive is not to woo or hook people and sustain them with such kind of music but to praise and glorify God". Even then, unless the members are converted by the power of God they will remain just mere members. It appears members who get converted through music do not do so because of the power of the message of God but because of the power of music. This is in line with conversion at Chikuni where Carmody (2001) argues that conversion to Catholicism was not dictated by the intrinsic power of the new message or development within traditional cosmology, as Horton had it but by the social cultural factors. However, Pentecostal church's rumba music has won a number of youths to Pentecostal churches. Youths value excitement very much and where they find a church which is

very vibrant with a variety of music they can not hesitate to stay, although this sometimes causes danger where one may join a vibrant church that may take him or her away from the truth.

The findings showed that more youths are converted to Pentecostalism from mainline churches than the older generation. Most youths have moved away to join Pentecostal churches, accusing mainline churches of being conservative and unprogressive. This finding does not show much difference with the finding of Carmody (1992) who argued that many youths in Chikuni who were sent to mission schools by their parents became converted to Catholicism due to the desire of getting white collar jobs and learning to speak the Queen's language English. The conversion was largely due to modernisation, education and employment offered by the mission. The older generation refused to be converted because they did not perceive any benefit. In Chongwe Township majority of youths are converted to Pentecostalism because the movement has shown itself as a progressive and a modern movement with promises of changing peoples' lives, through their messages of financial and material prosperity. The old generations mostly found in mainline churches do not see any reason to change. They are rooted in their old traditions. The research showed that majority of them do not want to change with time and most of their activities are as old as their liturgy. They seem to have grown roots in their traditional churches and to uproot these roots and move to Pentecostal churches is difficult. One of the respondents argued that these roots are not only in terms of churches but also in terms of people's mentality and attitudes towards understanding of certain things and also in how far they have gone in the understanding of demonic life. They feel they know a lot, in comparison to the new faith (Pentecostalism) and this makes it difficult for them to join Pentecostal churches.

Not all elders shun Pentecostalism because some respondents reported that some elders with various spiritual problems join Pentecostal churches openly and some would go to these churches secretly especially during healing sessions, particularly those with various posts in their churches who do not want to be seen by other church members.

The findings also indicated that some of the elderly men and women in mainline churches did not want to join the modern church because they were very much steeped in witchcraft. According to some of the respondents witchcraft brings fear and this fear made it difficult for the penetration of Pentecostal faith. They even stated that in urban areas the witchcraft issue was not so strong, because people have shed off some degree of fear. This was the reason why most

converts were young because they have lost the fear of witchcraft, while the elders were still holding on to their old beliefs. Whilst, this could be true in some ways, it is also important to note that fear of witchcraft has also resulted in conversions to Pentecostalism. Lumbe (2008) argues that when people are gripped with fear, they become desperate to have their spiritual experiences explained and resolved. Covington (2008:70) also argues that “the psychological model claim that conversion to the Pentecostal faith is a response to lurking fears of natural disasters, violence, and moral vices.” Pentecostalism openly faces these fears and expresses them as ploys of the devil that can be conquered with a new faith. Lumbe (2008) argues that in Africa the physical world is the consequence of the unseen world which governs the physical world.

People are made aware of this unseen spiritual world from childhood and throughout their life. It is therefore, impossible to divorce the day to day living of people from the reality of spiritual interference. In reality evil forces are bent on causing harm to individuals and their families, working through people who are evil hearted and are known to practice the use of evil spiritual forces to cause harm, ranging from curses, impotence, barrenness, mental confusion to untimely death and undetectable diseases. Mainline churches are knowledgeable about the power of God and how it surpassed any other. Disappointingly this is not expressed in the way they deal with questions and spiritual problems of their members. Tongarasei (2005:37) argues that Pentecostal churches reacted against mainline Christianity which denied the existence of witchcraft, evil spirits that caused illness, and traditional healing practices, taking these as superstitious. Anderson (2000) also states that Pentecostals confront these views by declaring what they are convinced is a more powerful protection against sorcery and more effective healing from sickness than mainline churches. Protection from evil and guidance are some of the practical benefits offered to faithful members of Pentecostal churches. Anderson argues that Pentecostals in Africa proclaim a pragmatic gospel that seeks to address practical needs like sickness, poverty, unemployment, loneliness, evil spirits and sorcery. Therefore, it may not be completely true that belief in witchcraft, in demons and evil spirits or holding on to traditional beliefs can prevent someone from converting to Pentecostalism. These are spiritual problems that require divine intervention.

5.2.4 Promises of Financial and Material Prosperity

The findings of the research showed that Pentecostal churches regarded poverty as a curse and as a sign of evil spirit possession that required deliverance. This means that wealth is a fruit of having faith in God and is usually received by those who believe in the power of the Holy Spirit and are born again, since they have been delivered from the spirit of poverty. Money is the seed that is supposed to be sown by every member of the church. The more one gives the more he or she will receive from God. Lumbe (2008) says that the Pentecostal movement did not advocate a theology which made people think that the only riches that God has in store for those who believed, were spiritual and to be found in heaven when one dies. God wanted to make those who believed in his son happy too. As children of God, prosperity is the reward of the righteous and believers are the righteous of God. Walton (2000) observes that T. D. Jakes of the Potter's house, a non denominational mega-church, argues in favour of prosperity gospel. He views poverty as a barrier to living a Christian life, suggesting that it is easier to make a positive impact on society when one is affluent.

As one of the respondents observed in the previous chapter, a very big number of people in Chongwe Township are poor. Those who are privileged to work, their jobs are not impressive. They work in outlying farms such as Kapwelyomba, Verino, Ross breeders, Sun rose, Savanna streams and Agri Flora where they are not paid enough money to sustain themselves. Everyone one of them is looking forward to having good paid jobs and to improving their lives. Therefore, the message of financial and material prosperity gives them hope, especially the youths who are still looking for success in their lives and those who are poor and are still struggling with life.

Convington (2008:2) argues that "in many situations pastors in Pentecostal churches guarantee people that if they convert or give money to the church God will make them financially prosperous and even cure them of any diseases." Hendriks and Soko (2011:10) citing Cox (1995) also argue that people turn to Pentecostalism because of its promises about transforming the present. He states that people desire an experience of a God who does not remain aloof amid life's turmoil. He further points out that because of the social disarray in our present context, Pentecostalism is booming almost all over the world.

It is therefore, important to note that some pastors have made their promises not because they believe in them but because they want to exploit people who are eager to try something for a

better life. Like that story in the previous chapter where the young lady lost his house because of the prosperous message and later died. Some pastors take advantage of the disadvantaged, the illiterate and those who have not taken time to study the word of God and to examine what they hear. The message of prosperity is good but it is usually overstretched and exaggerated. Other than teaching people about salvation and real issues of life some Pentecostal churches have gone beyond, by spending most of their time preaching about financial and material prosperity.

People convert whole heartedly and commit their lives to Christ, with the expectation that God will bless them both physically and financially. As much as people appreciate the messages of financial and material prosperity, some people will still remain poor. One of the pastors from the Pentecostal Assemblies of God (PAOG) argued in the previous chapter that “Jesus told the Israelites that they would always have the poor and that whoever has something should give to them.” He emphasized that no matter how prosperous the world can be, some people will still remain poor because of different circumstances they may find themselves in. Prosperity theology appears not to explain adequately the poverty of the Apostles who are believed to have experienced significant suffering during their ministry. Theologians such as Jones and Woodbridge (2011) characterise the doctrine of prosperity as poor theology, they suggest that righteousness cannot be earned and that the Bible does not promise an easy life. They argue that the doctrine is inconsistent with the gospel of Jesus and propose that the central message of the gospel should be Jesus’ life, death and resurrection.

In terms of tithe and sowing the seed, one of the pastors in the previous chapter observed that it was wrong to give God something in exchange for something. Like some pastors say “if one is sick, he or she should sow a seed and that seed will speak to God for healing.” It is not a bad thing to give because even the Bible encourages giving. It is only that some pastors take advantage of certain situations especially if one is sick, he or she would be told to either surrender his or her whole month’s salary to God or to surrender all things he or she had acquired through dubious means or through unfaithfulness before he or she came to know God. This usually makes pastors to have or get a lot of money and material things from people. Many are times when such patients fail to get healed and usually end up dying. Coleman (2000) observes that Church leaders are often criticised for abusing the faith of their members by enriching themselves through large donations. Despite whatever has been stated against prosperity

messages and sermons, the messages have surely been an influential factor in recruiting members from poverty stricken areas such as Chongwe Township, because of the sermons which emphasise among other things physical and spiritual breakthrough in business, in acquiring jobs, wealth and even general prosperity. Just like in urban areas where inflation is spiraling and unemployment is rampant, gospel of prosperity is really enticing. According to Gathog (2011) the breakthrough can also be in the form of healing, marital status, promotion at the work place, and other favours from God. He observes that Biblical verses such as Malachi 2 are elaborately expounded to build the case for life breakthrough. Tongarasei (2005) also observes that in Zimbabwe the central teaching of the Family of God Pentecostal church is gospel of prosperity. He argues that several Biblical passages are quoted to support this gospel of prosperity but it is not possible to list down all the passages that formulate the doctrine of prosperity. The following Bible passages are some of the examples given: Matthew 9: 37; 2 Corinthians 8: 9 and John 4: 35. Some Pentecostal churches in Chongwe have schools, hospitals and are sponsoring some of their members to some colleges. It appears these are some of the ways in which God fulfills the promises of prosperity to some churches.

This section has discussed various reasons that cause Chongwe residents to convert to Pentecostalism. The research has established, among other reasons that Chongwe residents convert to Pentecostalism because of Pentecostal messages of financial and material prosperity. It seems that during this second conversion, the prosperity messages given to the converts play a major role in conversion as most converts go to Pentecostal churches because of material, financial and spiritual help which they receive. Others are converted to Pentecostal churches because of freedom of worship; miracles, healing and prophecy. It appears most Chongwe residents are not converted to Pentecostal churches because of the intrinsic power of God's messages of salvation that are obtained through Jesus life, death and resurrection. This is almost in line with Carmody (2001) who argues that at Chikuni conversion was not dictated by intrinsic and explanatory power of the new messages. The research has also established that more youths converted to Pentecostalism than the old generation. This also agrees with Carmody (1992) who observes that the old generation of Chikuni refused to be converted to Catholicism because they did not perceive any benefit in term of change of life style but most youth got converted because of desire of white collar jobs and learning to speak the Queen's language English. However,

social factors that are brought by more especially the increased contact with people out side Chongwe Township, has predominated conversion to Pentecostalism in the township.

The current study disagrees with Horton (1973) description of conversion when he explains that mass conversion took place whenever there was modernisation in Africa. The fact is that in Chongwe Township the religious changes or conversions have been slow, especially considering the fact that the first church was started in 1981 at the time when the whole country was experiencing its impact and that Chongwe Township experienced an increased number of different Pentecostal churches beginning 2010. The current research also agrees with Fisher (1973) who disagrees with Horton for stating that conversion is automatic and radical. In Chongwe Township conversion to Pentecostalism is not automatic, it takes time, people need to be preached to, and when they change a denomination it does not mean that they have been automatically converted. One can be in Church for along time without being converted, more especially the youths whose conversions are influenced by music and style of worship.

The next section presents a discussion on the effect of conversion to Pentecostalism on mainline churches.

5.3 Impact of conversion to Pentecostal churches on mainline denominations or churches

The first Pentecostal church in Chongwe Township as already indicated in chapter one, started in 1981. In Zambia as a whole the charismatic movement, according to Cheyaka (2005) gained momentum starting from 1980. Phiri (2009b) also observes that while it was true that Pentecostalism has been present in Zambia for many years, its greatest impact was felt from the 1980s. This shows that Pentecostalism started in Chongwe Township at the time when the whole country was experiencing its greatest impact. The first church emerged at the time when Chongwe Township had other churches already, especially the mainstream churches. The church gave birth to other Pentecostal churches that are seen throughout the township and the surrounding areas today. It is not exactly known when Pentecostal churches in Chongwe Township started impacting the mainline churches. It appears its effects was strongly felt at the time when multi-parties started in the country, up to 2010 when the township experienced an increased number of different Pentecostal charismatic churches, as it has already been alluded to in the first chapter. The impact of conversion to Pentecostalism on mainline churches in Chongwe Township has been felt in many areas. Some of the respondents argued that people left

mainline churches after they have heard the true gospel in crusades and during visitations to Pentecostal churches and sometimes after hearing Pentecostal messages from friends who were Pentecostals. The research indicated that when people left, the relationship between the mainline and the Pentecostal churches usually became affected and hatred is usually created between mainline and Pentecostal churches. This is in line with Richard and Waldo (2000: 85) who argue that “the arrival of Pentecostalism in the country provoked in a certain way a return to the spirit of controversy in relation to the protestant as well as catholic church; producing new manifestations of antagonism and similitude between Pentecostalism and other Christian churches.” Despite some respondents mentioning this antagonism between Pentecostal churches and mainline churches, it does not appear to be overtly. It appears all the denominational churches seem to just mind their own businesses.

True gospel, according to some of the Pentecostals, is the type of gospel that addresses among other things problems that were dismissed by missionaries as issues that are due to ignorance arising from pre-scientific mentality, such as sorcery, demon possession, witchcraft, cult of ancestors, haunting evil spirits, use of protective charms, traditional dancing form of worship at shrines, evil spirits that cause illness, traditional healing practices and many others. The peoples’ religious yearnings in the mainline churches were not met adequately by the liturgical ceremonies of their churches. Therefore the general dissatisfaction of these people opened doors to Pentecostalism. Gifford (1992:329) seems to support this, as he states that “countless thousands are leaving the mainline Christianity to join Pentecostal churches because mainline Christians do not take seriously divine and demonic interventions.”

It appears Pentecostalism clarifies a lot of issues pertaining to human life; this is because according to them it is not possible to call oneself a follower of Jesus Christ while clinging to old ways of living. Pentecostals believe that salvation is not a matter of embracing the teachings of the Bible but the total commitment to its demands. According to Lumbe (2008) salvation means getting on with God the father and totally divorcing ways which are in conflict with what the Bible teaches. They view salvation as a way one moves from the control of the devil and all his demons. To be set free from the oppression that hinder people from enjoying their relationship with God. Therefore, people do not need to depend on a traditional healer to solve their spiritual problems because if they approach Christ, he will give them power to deal with the oppressive

powers, witches and all curses. Because of this, most members leave and join Pentecostal churches.

The arrival of Pentecostalism has opened eyes of most Christians because it has made them realise the importance of being charismatic. It has also made them realise that Christianity is not static but a dynamic movement. God is the creator of all time and is not surprised of what is taking place now. The world is changing and the understanding of God also needs to change. The research has indicated that most of the mainline churches were still conservative. Their system of worship, their leadership style and regulations were the same as at the time of their inception. There are endless conflicts in mainline churches which cause a lot of members to leave and join Pentecostal churches. These concerns the style of worship, the work of the gifts of the Holy Spirit, charismatic type of prayers, the use of musical instruments during prayers and the singing and dancing for the Lord. In some cases, especially in urban areas as observed by Lumbe (2008) such conflicts resulted in the expulsion of those who seemed to have such Pentecostal tendencies, and their departure resulted in the formation of new Pentecostal churches by the expelled members. For example, Bible Gospel Church in Africa (BIGOCA) and Grace Outreach Ministries International are the result of such conflicts. They broke away from Reformed Church of Zambia mainline church. Phiri (2009b) argues that the churches broke away from the Reformed Church of Zambia as a result of the impact of African Pentecostalism. The schism took place in March 2001 (Kanyenda, 2008). In August 1993 Grace Mission Ministry International (GMMI) broke away from the United Church of Zambia. Grace Outreach Missions International was also formed in 2001. According to Lumbe (2008:22)

Grace Ministries International started because a large number of middle aged leaders and young people had claimed experiences prompted by the Holy Spirit and did not see any reason to express these outside the structure of the denomination. In the same manner Christian Fellowship in Zambia which emerged from the Christian Mission in Many Lands (CMML) after a large number of followers felt their spiritual needs were not being met owing to stifling work of the Holy Spirit in the church. The theological tension paved way for the birth of Christian Fellowship in Zambia.

One of the pastors during the research indicated that Pentecostalism was like a wind of change, one did not know clearly where it was coming from and where it was going. This shows how global the movement is. Pentecostalism is a global Christianity; there is no way that the church can escape its effect. Most people in Chongwe Township more especially the youths are

converting to Pentecostal churches in numbers leaving mainline churches with a big number of elders. These movements of people to Pentecostal churches have resulted in mainline churches repositioning themselves to make sure that the members are not leaving their churches. They cannot afford to continue losing their members due to the fact that they are not able to provide for them the needed remedy for their problems. They have to accommodate Pentecostal practices in order to maintain their membership; this is what scholars such as Asamoah-Gyadu (2005) calls Pentecostalisation of mainline churches. It is a renewal of mainline churches. The mainline churches are now accommodating themselves to the African Pentecostal way in order to avoid the loss of members to the African Pentecostal churches.

Some of the respondents indicated that even the Catholic Church was undergoing renewal, members have accepted Pentecostalism. They have a group called charismatic which keeps the members within, so that they do not go out to join Pentecostal Churches. It appears most people do not know that Catholic Church has had from the beginning of neo Pentecostalism allowed for Charismatic prayer groups in the church and that it is not undergoing Charismatic renewal as many people think. That has been its practice for a long time. However, the Charismatic renewal movement in the Catholic Church has also taken more of Pentecostal style of prayer. Some members of the Charismatic prayer group sometimes leave the group and join Pentecostal churches. The performance of 'Stella girls' during the celebration of mass, which is usually followed by the royal dance in which every member of the congregation joins in the dance is not as the result of charismatic renewal that is going on in most mainline churches.

In Chongwe Township while the mainline churches are still in existence the fact remains that many of these churches have been transformed or impacted by Pentecostalisation in one way or another. The renewal is so infectious that very few mainline churches if any have been spared by Pentecostalisation; even churches such as Seventh Day Adventist (SDA) and Jehova's Witnesses which stand in historic continuity with Western Missions and inheriting their rationalistic, systematic and creedal forms of Christianity, have also been pressured into renewal. This shows that some mainline churches in Chongwe Township like in other areas are deeply involved in charismatic way of worship such as those pointed out in the previous chapter, praise and worship, use of musical instruments during worship, dancing, clapping hands, singing choruses, speaking in tongues, repeated shouting of 'Alleluia! Amen! Praise the Lord! Waving hands in

response to a powerful sermon, Say to the person next to you that you are blessed and highly favoured! system of ushering in members at the entrance of the church by shaking their hands and directing them to a sit, playing danceable music, the use of loud speaker system and microphone during crusades and worship, binding and loosening the devil while praying, praying for the sick and casting out demons, and also speaking loudly when praying and preaching. These and many others that have been mentioned in the previous chapter have attracted many members to Pentecostalism. The impact is so great that some mainline church members flock to Pentecostal churches and crusades at night for healing and deliverance fearing to be known by other church members. This is in line with M'fundisi (2014) who argues that Pentecostal influences has permeated mainline churches either subtly to avoid upsetting other members or more openly. Pentecostalisation is a global phenomenon that has affected mainly the mainline church. Its effect is so fast that it has become difficult to continue holding on to old traditions.

5.4 Summary

This chapter discussed views of the respondents concerning the beginning, growth and development of Pentecostal churches in Chongwe Township. The first Pentecostal church (Acts Assembly of God) in the township was started by Secondary School teachers; the followers of Pentecostal beliefs who had shown commitment and zeal in serving God. The growth of the first church is attributed to the mother body's policy of allowing lay workers to work for the Lord through evangelism. The church experienced schism which may be attributed to differences in beliefs, practices or conflict in theology, that led to setting up of other Pentecostal churches in the township. Apart from the churches that broke away from the main church, and their branches, other churches from other places more especially from Lusaka urban came in to set up their own churches either as branches or as new churches. The new churches looked so attractive to Chongwe Township residents and made a lot of people, particularly the youths from the mainline churches to change their religious affiliation. Various reasons for converting to Pentecostal churches were analysed and discussed. The discussion ended by analysing the impact of Pentecostal churches on mainline churches in the township. The following chapter concludes and makes recommendations to the study.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The study aimed at analysing conversion to Pentecostalism in Chongwe Township, where the researcher sought to investigate the beginning, growth and development of Pentecostal churches using qualitative methodology. The main respondents were the leaders of both Pentecostal and non Pentecostal churches, members of Pentecostal and non Pentecostal churches and few members of the public. The qualitative data obtained through semi-structured interviews, were coded, discussed and analysed by categorising information under the themes from the research objectives and the interview guide. The researcher also utilised both participant and non participant observation as data collection strategies. In order to obtain a broader understanding of the Pentecostal activities and prove further the validity of the gathered information through interviews and non participant observation, in the last phase of data collection exercise the researcher actively participated in some of the Pentecostal church services. This chapter is therefore, designed to draw conclusions and recommendations by examining some of the findings of the research. The conclusions are drawn from the data collected, on findings and analysis discussed under the themes of the research objectives.

6.1 Beginning of Pentecostalism in Chongwe Township

Different scholars have indicated that Pentecostalism is a global Christianity. Hendriks (2004) refers to globalism as a change on macro level brought by global coverage, by media and information technology that has made it possible and Friedman (2007) also argues that the world has become flat, meaning that the playing field has become equal for all, while time and distance is no longer keeping people apart. No congregation, church or country can escape Pentecostal influences. Hendriks (2004) observes that the point is clear; there is tension and conflict in the air which cannot be avoided. The movement which mainly started in urban areas is now penetrating rural areas. The study revealed that the first Pentecostal church in Chongwe Township started in 1981 almost at the same time when the country (Zambia) as a whole was experiencing its impact. The church started as a Scripture Union which was heavily influenced by Pentecostal practices. The union became a mini Bible training for would be pastors. Little did the worshippers new that

out of that Scripture Union a Pentecostal church that would be the mother of all Pentecostal churches in Chongwe Township and the surrounding areas would be born. The pioneers were Secondary School teachers who had not been to the Bible College. The church grew because of the effort of the lay workers who were allowed to plant different Pentecostal churches in the township and the surrounding areas.

6.2 Schism in the first church and the coming in of other churches

After the establishment of the first Pentecostal church in Chongwe Township, some members in the church thought of coming out of the church and form their own churches. Three churches were born out of the first church and these churches stand on their own. They do not affiliate to any church. They have also branches within the town and the surrounding areas. After the breakaways other Pentecostal churches from Lusaka and other areas came to set up their own churches as branches and as new churches. Looking at the number of churches in the township at the moment one can conclude that other churches were also born out of these new churches as observed by Lumbe (2008) who states that Charismatic churches are known for splitting on regular basis.

The research established that Chongwe Township experienced the coming of different Pentecostal churches in numbers starting from the time when multiparty system started in Zambia. It also indicated that although freedom of association was there under Kaunda government, people were not very much at liberty to express themselves freely. The multiparty system of democracy created a shift with regard to freedom of association. After multiparty elections and the pronouncement of Zambia as a Christian nation, Charismatic churches that were small in number, grew. It can be concluded that this was the time when more Pentecostal churches started appearing in Chongwe Township. The time when restrictions of registering churches were lifted, which led to the emergent of some small ministries, splits and divisions in main churches of the urban areas.

The study also revealed that the growth of Pentecostal churches in Chongwe Township is tied to the population growth as well as to the social movement of people to and from urban areas for economic gain such as trade, jobs and other social services. It can be concluded that the economic hardships and daily social struggles of life that go with such fast growing population such as lack of accommodation, lack of food and proper jobs, in some cases overcrowding and

other social and psychological tensions faced by these people, provided a gap that the Pentecostals seem to fill.

6.3 Reasons for conversion to Pentecostalism in Chongwe Township

The central aim of this study was to investigate the reasons why conversion to Pentecostalism was growing so rapidly in Chongwe Township. The following are the major factors that contribute to the growth of Pentecostalism in Chongwe Township as indicated by most of the respondents: Freedom of worship and Dress; Miracles, Deliverance, Healing, Prophecy and Speaking in Tongues; Pentecostalism appeal to the modern society; Promises of financial and material Prosperity.

Another factor includes music, especially the performance of live band. Most of the respondents indicated that the use of musical instruments in Pentecostal churches present a modern way of worship as compared to mainline churches which are considered as old fashioned. Pentecostals have incorporated the use of Rumba music and the live band in their services and this has attracted a lot of people to their church services. In mainline churches usually they do not allow the use of live bands, most of the time they use hymn books which according to some respondents make people feel bored. Therefore, it can be concluded that Pentecostals usually provide services that they think would attract people to their church services. Like one of the respondents stated: “for the church to grow it must present things that people go for into the world, the things that are not rejected by the church or the Bible” and music especially rumba music and other contemporary music happens to be some of them.

Flexibility and open nature of the church are other reasons that attract people to Pentecostal churches. This includes assigning leadership roles to anyone in the church and giving of equal opportunities for both sexes to exercise their gifts in the church. This is because each member is believed to be empowered by the Holy Spirit.

The research has shown that most Pentecostal churches use the Queen’s language English in most of their sermons as language of communication. The language is usually translated into Cinyanja, the vernacular language for the benefit of those who do not understand the language. English language is usually associated with wealthy, modernity and educated people, and the modern society especially the youths have great aspiration of modern life at their fingertips. This

is the reason why most of the youths want to be associated with such kind of movement. There is also need to preserve our *Zambian culture*. Chongwe is the area for Soli people; the teaching and preaching should be in Soli and translated in Cinyanja for the message to be well understood.

6.4 Impact of conversion to Pentecostal Churches on Mainline Churches

The research has indicated that conversion to Pentecostal churches has caused a lot of impact on mainline churches. This impact in Chongwe Township has been felt in many areas. Some of the respondents confirmed that people leave mainline churches after they have heard the true gospel in Pentecostal crusades and during visitations to Pentecostal churches and sometimes after hearing Pentecostal messages from friends who are Pentecostals. True gospel involves the type of gospel that addresses various issues concerning people's life, issues that are to do with sorcery, demon possessions, witchcraft, evil spirits, health and wealth of people. The dissatisfaction of the members in mainline churches concerning such issues opened door to Pentecostalism because people came to realise that mainline Christianity do not take seriously issues to do especially with divine and demons interpretations. Pentecostals appear to clarify these issues pertaining to human life and to make sure that people are set free from oppressions that seem to hinder them from enjoying their relationship with God.

There are also other issues that are causing a lot of members to leave mainline churches to join Pentecostal churches. These are issues to do with style of worship, the work of the gifts of the Holy Spirit, charismatic types of prayers, use of musical instruments during prayers and the singing and dancing for the Lord. In some cases these issues especially in urban areas resulted in breakaways of churches from the main churches.

The Pentecostal movement has resulted in mainline churches repositioning themselves to make sure that members do not leave their churches, by accommodating Pentecostal practices in their worshipping services. It can therefore, be concluded that the arrival of the Pentecostal churches have relieved the old generation from the chains of slavery; from being slaves to the powers of darkness, the evil spirits and witchcraft. Pentecostals have come to set them free from the oppression that hinder people from enjoying their relationship with God, because people no longer need to depend on traditional healers to solve their spiritual problems, but Jesus Christ. They have also relieved the new generation from the dictations of strong rules and regulations of the traditional churches. In Chongwe Township there is no church that can claim that it has not

been affected by Pentecostalism. Many of them have been transformed in certain areas. The impact is so great that some mainline church members flock to Pentecostal churches and crusades at night for healing and deliverance, fearing to be seen by other church members.

Pentecostalism in Chongwe Township tends to address rural needs, more especially of lower classes that seem to be attracted to it and those steeped in traditional beliefs such as witchcraft and spirit possession.

6.5 Recommendations

1. To encourage the use of local languages in preaching, teaching and worship as a way of making Pentecostal messages Zambian. English language is foreign and may not easily be understood by many people, especially the illiterate.
2. There is need to encourage proper Bible interpretation of financial and material prosperity by Pentecostal church leaders to help put the message in line with the Bible teachings. The message is usually exaggerated by some Pentecostal leaders and has resulted in disadvantaging those who do not take time studying the word of God. The present generation is growing so fast, but not yet rooted in the word of God. Therefore, pastors need to take a bit of time teaching their congregations about what the Bible really says.
3. One cannot preach very well in Soli language without a Soli Bible and this has resulted in most of the interpretations in Pentecostal churches to be done in Cinyanja. Therefore, there is need to print a Soli Bible to help Pentecostal leaders preach the message properly in the vernacular language.
4. Pentecostal Preachers must encourage hard working as they preach the gospel of prosperity, because faith and action are important in the life of a believer.
5. Some people believe that they cannot go to the Bible College, as long as they have the Holy Spirit that is enough. Leaders should have knowledge of exegesis to scientifically explain the Bible in order to avoid fundamentalism.

6.6 Future Research

In future there should be a research on causes of conversion from one Pentecostal church to another newly formed Pentecostal church within the same movement.

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APPENDIX A

CHONGWE PRIMARY SCHOOL	
1	Eagle's Nest
2	Shalom Tabernacle
3	Prayer Embassy
4	Lusaka Baptist
5	Chongwe Christian Centre
6	Bible Gospel Church in Africa (BIGOCA)
7	Future Hope
8	Chongwe Baptist Church
9	Zimbabwe Assembly of God Africa (ZAOGA)
10	Apostolic Faith.
11	New Hope Pentecostal Church

ZARIBU PRIMARY SCHOOL	
1	Christian Faith Pentecostal
2	United Pentecost Ministry
3	Assemblies of God
4	Resurrection Global Ministry
5	Deliverance and Miracle Ministry
6	The Spoken Word Ministry
7	Zion Apostolic Faith
8	Angele's / Evangelical Fire Ministry
9	Prophetic Miracles Ministry
10	End of Time Ministry
11	Gift Wise Embassy

OTHER CHURCHES IN THE TOWNSHIP	
1	1. Gilgal Pentecostal Worship Centre
2	2. Frames Embassy of Solutions
3	3. People of Destiny
4	4. Ebenezer Worship Centre
5	5. Acts of Assembly
6	6. Bread of Life
7	7. Word of Faith
8	8. Grace Ministry
9	9. Diplomatic Centre.
10	10. World Wide Family of God
11	11. Winner's Chapel
12	12. Deeper Life
13	13. Living Waters
14	14. Jesus Amended Ministry
15	15. Abundant Life
16	16. El Shadai Pentecostal Church

CHONGWE SECONDARY SCHOOL	
1	Men and Women of Destiny of Cathedral
2	New Covenant Pentecostal Church
3	Deeper Life Bible Church
4	Qawah Ministries
5	Jesus Anointed Ministry

APPENDIX B

INTERVIEW GUIDE FOR THE LEADERS OF PENTECOSTAL CHURCHES

1. How long have you been a resident of Chongwe Township?
2. Would you be in the position to explain how and when Pentecostal Churches began in Chongwe Township?
3. Do you think that the number of Pentecostal Churches is growing in Chongwe Township?
4. When do you think Chongwe Township experienced the coming in of more Pentecostal churches?
5. What would you attribute the growth to?
6. What age groups are most of your members in your church?
7. Do you think Pentecostal churches are having any impact on main line churches?
8. What could be the impact of these conversions?
9. What else can you say concerning Pentecostalism in Chongwe Township?

APPENDIX C

INTERVIEW GUIDE FOR THE LEADERS OF MAIN LINE CHURCHES

1. How long have you been a resident of Chongwe Township?
2. Do you think the number of Pentecostal Churches is growing in Chongwe Township?
3. What age groups do you think are most attracted to Pentecostal churches?
4. What do you think could be the reasons as to why conversions to Pentecostal churches are growing so rapidly in Chongwe Township?
5. How would you describe the conversion, is it massive?
6. What is the impact of these conversions to Pentecostalism on Mainline churches in the township?
7. Have mainline churches taken any measures against these conversions?
8. What are these measures?
9. Would you be in the position to explain how these churches were first introduced to Chongwe Township?

APPENDIX D

INTERVIEW GUIDE FOR ADHERENTS OF PENTECOSTAL CHURCHES

1. How long have you been in Chongwe Township?
2. How long have you been a member of your church?
3. Would you be in the position to explain how and when Pentecostal Churches were first introduced to Chongwe Township?
4. What attracted you to your church?
5. What material need does your church satisfy?
6. Do you think that Pentecostal Churches are increasing in Chongwe Township?
7. In general, why do you think Pentecostal Churches are increasing in Chongwe Township?
8. Do you think Pentecostal churches are having any impact on non – Pentecostal churches?
9. What is the impact of this increase on mainline churches?

APPENDIX E

INTERVIEW GUIDE FOR NON ADHERENT OF PENTECOSTAL CHURCHES

1. How long have you been in Chongwe Township?
2. What church do you go to?
3. Why do you go to that church?
4. Do you think the number of Pentecostal Churches is growing so rapidly in Chongwe Township?
5. When do you think Chongwe Township experienced the coming in of more Pentecostal churches?
6. What attracts them to Pentecostal churches?
7. Do you think Pentecostal churches are having any impact on non – Pentecostal Churches?
8. What could be this impact?

APPENDIX F

OBSERVATION GUIDE

S/N	WHAT TO LOOK OUT FOR	COMMENTS
1	Turn – out (attendance)	
2	Male to female ratio	
3	Ages of members	
4	Message – Prosperity or full gospel	
5	Appreciation of the message	
6	Style of prayer	
7	General participation	
8	Offerings	
9	Chapel – Rented or their own	