

**YOUTH CONVERSION FROM MAINSTREAM TO PENTECOSTAL
CHURCHES: A CASE OF SELECTED CHURCHES IN MATERO AND
EMMASDALE TOWNSHIPS, LUSAKA DISTRICT**

BY

Audrey Muyuni

**A dissertation submitted to the University of Zambia in partial fulfilment of the
requirements for the award of the degree of**

Master of Education (Religious Studies)

The University of Zambia

Lusaka

2016

Dedication

This work is dedicated to my beloved late mother, Mooneengombe Martha Moono and to my husband Lucas Phiri (ba Luka) and children (Faith Kuphi and Hope Yembe) for their unwavering love and support.

Copyright

© Audrey Muyuni 2015. All rights reserved. No part of this dissertation may be reproduced or stored in any form or by any means without prior permission in writing from the author or the University of Zambia.

Declaration

I, Audrey Muyuni, hereby declare that the work herein is my own, and that all the works of other persons used have been duly acknowledged, and the work has not been presented at the University or indeed another institution for similar purposes.

Signed:Date:

Approval

This dissertation of Audrey Muyuni, has been approved as partial fulfilment of the requirements for the award of the degree of Masters of Education in Religious Studies (M. Ed. RS) by the University of Zambia.

Examiner's signature:

Signature:Date.....

Signature:Date.....

Signature:Date.....

Acknowledgements

I am indebted to my supervisor Prof. A. M. Cheyeka of the University of Zambia for his tireless scrutiny and guidance throughout the period of study and writing of this dissertation. Indeed, his concern and encouragement will never be forgotten. To all members of the Department of Religious Studies thank you for your mentorship. Support rendered by Dr. D. Ndhlovu, Dr. M. Simuchimba, and Dr. G. Masaiti deserve special mention.

Further I am indebted to all the participants in my study whose names I have withheld for ethical reasons, for their invaluable contributions. All colleagues from the M. Ed RS - 2013 cohort, you made this academic period live and interesting. To my entire family, I salute you all for believing in me and for your continued support and encouragement, thank you very much.

Abbreviations

ANCBI	All Nations of Christ Bible Institute
BIC	Brethren in Christ
BLC	Bread of Life Church
CCC	Calvary Charismatic Centre
CMML	Christian Missions in Many Lands
FCSMF	Free Church of Scotland Mission
GES	Ghana Evangelical Society
GRM	Global Revival Ministries
ICGC	International Central Gospel Church
LMS	London Missionary Society
PEM	Parish Evangelical Mission
PM	Primitive Methodist
RCZ	Reformed Church of Zambia
SDA	Seventh Day Adventists
UCZ	United Church of Zambia
UNZA	University of Zambia
WF	White Fathers
ZAFES	Zambia Fellowship of Evangelical Students

Table of Contents

Dedication	i
Copyright	ii
Declaration	iii
Approval.....	iv
Acknowledgements	v
Abbreviations	vi
Abstract	x
CHAPTER 1: INTRODUCTION	1
1.1 Background	1
1.2 Statement of the Problem	2
1.3 Purpose of the Study	2
1.4 Objectives of the Study	3
1.5 Research Questions	3
1.6 Significance of the Study	3
1.7 Delimitation of the Study	3
1.8 Limitations	3
1.9 Operational Definitions	4
1.10 Theoretical Framework	4
CHAPTER 2: LITERATURE REVIEW	7
2.1 History of Classical Pentecostalism in United States of America	7
2.2 The neo-Pentecostalism in United States of America.....	9
2.3 The neo-Pentecostalism in Latin America	11
2.4 Neo- Pentecostalism in Europe	12
2.4.1 African Immigrant Pentecostal Churches in Europe	13
2.5 The neo-Pentecostalism in Asia	14
2.6 Neo-Pentecostalism in Africa	15
2.7 The beginning of Neo-Pentecostalism in Zambia.....	24

CHAPTER 3: METHODOLOGY	26
3.0 Introduction	26
3.1 Research design.....	26
3.2 Population	28
3.3 Sample Size and Sample Techniques.....	28
3.4 Data Collection, Methods and Instruments.....	29
3.5 Data Collection Procedure	31
3.6 Data Analysis	31
3.7 Validity and Reliability of Results	32
3.8 Ethical Considerations	32
CHAPTER 4: PRESENTATION OF FINDINGS	34
4.1. Findings from youths	34
4.1.1. Messages	34
4.1.2 Media Attraction (TV)	40
4.1.3 Worship and Spontaneous prayers.....	42
4.1.4 Music.....	45
4.1.5 Lack of communication with church leaders	47
4.2. Findings from church leaders.....	48
4.2.1. Exercising tolerance and patience.....	48
4.2.2 Search for happiness	50
4.2.3 Acceptance to youth conversion	51
4.3 Findings from The non-Pentecostal parents.....	53
4.3.1 Supporting and accepting children/dependant (s).....	53
4.3.2. Benefits	56
4.3.3. Attraction to Spiritual Growth	57
CHAPTER 5: DISCUSSIONS OF FINDINGS	60
5.1 Reasons for youth conversion	60

5.1.1 Messages	60
5.1.2 Theology of Prosperity Gospel and its modern preachers	61
5.1.3 Youth involvement in church activities	63
5.1.4 Media Attraction	63
5.1.5 Worship and Individual Prayers.....	64
5.1.6 Music.....	65
5.2 Reactions of church leaders	66
5.2.1 Exercising tolerance and patience.....	66
5.2.2 Need for Youths to find happiness in life	67
5.2.3 Love and Acceptance of the situation	67
5.3 Reactions of non-Pentecostal parents	68
5.3.1 Acceptance and Supporting	68
5.3.2 Benefits	69
5.3.3 Attraction to Spiritual Growth	70
CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS	72
6.1 Conclusions	72
6.2 Recommendations	73
REFERENCES.....	74
APPENDICES	79
Appendix 6.....	85
Appendix 7.....	86

Abstract

The study sought to investigate youth conversion from mainstream to Pentecostal churches. The objectives of the study were; to explore reasons for youth conversion to Pentecostalism; examine the reactions of church leaders who may be losing youths to Pentecostalism and; to ascertain the reaction of the non-Pentecostal parents whose children are converting to Pentecostalism. The study was guided by Horton's intellectualist theory of conversion in Africa and used the case study design which employed the qualitative strategy in order to effectively address the issues raised by the research questions. Data collection methods included: semi-structured interviews, focus group discussions and questionnaire. Target population included church leaders, youths and non-Pentecostal parents in all churches in Matero and Emmasdale. Non-probability sampling was employed in this study to select the participants. Purposive sampling was used to choose the church leaders and youths, while non-Pentecostal parents were snowballed through participants who were members of Pentecostal churches. The findings of the study were that, there was automatic conversion taking place among the youths in mainstream churches to Pentecostalism. This was evident in all respondents in Pentecostal churches who had a mainstream background. The findings also indicated that all selected church leaders were aware of youth converting to Pentecostal churches, especially to Bread of Life Church in Emmasdale in the neighbourhood of Matero. The church leaders in mainstream churches accepted back the youths who had converted to a Pentecostal Church but had later made up their minds to go back. The youths wanted to explore and find happiness. The study further revealed that non-Pentecostal parents supported and encouraged their children who converted to Bread of Life Church owing to incentives such as; scholarships, employment and feeding programmes given to the children. The study recommends that: sermon presentation should be revised in some mainstream churches. The study also recommends that, explaining scriptures should not be exegetical only but linking scriptures to real life struggles of the youth. The church leaders in mainstream churches must formulate programmes that are more practical and youth oriented like charismatic prayer service, provision of scholarships, employment and positions of responsibilities. Non-Pentecostal parents should not be too sceptical about children who associate themselves with Pentecostalism, but encourage them to genuinely convert to this brand of Christianity.

CHAPTER 1: INTRODUCTION

This chapter deals with the introductory aspect of the study and it highlights the background to the research problem. The background focuses on the concept of youth conversion from mainstream to Pentecostal churches in Matero and Emmasdale Townships. The chapter also includes the statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, limitations and delimitations of the study. Definition of terms has been included to define all key concepts that have been used in this dissertation to show how they are used in this study.

1.1 Background

Christianity was introduced to Zambia by different Christian missionaries from Europe, the United Kingdom and America. The writings of David Livingstone and his death in 1873 which prompted the creation of Livingstonia mission in Malawi were incentives for Christian missionary work in Zambia. Gadsden (1992) notes that, by the beginning of the 19th century the influx of Christians from many denominations had already spread in Northern Rhodesia. Among the first five to set their mission stations were the Paris Evangelical Mission (PEM), Primitive Methodist (PM), London Missionary Society (LMS), White Fathers (WF), and the Free Church of Scotland Mission (FCSM).

Later on, other missionary groups established themselves in areas of their choice in Northern Rhodesia. Missionaries belonging to the Dutch Reformed Church, Christian Missions to Many Lands (CMML), Society of Jesus (the Jesuits), Seventh Day Adventists (SDA), Brethren in Christ (BIC), Anglican, Baptist, Wesleyan Methodists, Church of Scotland and many other mainstream churches came to spread the gospel. This increase was due to the demand for Christian work in Africa, as Snelson (1974:6) quoting scriptures asserts, “The harvest was truly great,” Jesus had said, “but the labourers are few.” Missionaries were responding to Jesus according to Matthew 28v19; “Go ye therefore and teach all nations baptize them in the name of the father and the son and the Holy Ghost. Teach them to observe all things whatsoever I have commanded you.” It was the work of these missionaries that made Zambians acquire a new world view of Christianity.

In the 1960s, the renewal movement of neo-Pentecostalism emerged in the United States. Hunt (2012) observes that, the feature that distinguished the modern movement was its appeal to the youths. The movement spread from United States to other continents through American

missionaries who first penetrated new lands through learning institutions such as universities, colleges and high schools. In Africa, Pentecostalism first reached West Africa and spread to other parts. However, Hunt (2012) observes that, the feature that distinguished the modern movement was its appeal to the youths. Further, Gifford (2004) notes that, the neo-Pentecostalism had a special attraction for Africa's upwards mobile youths, a lay-oriented leadership ecclesial office based on a person's charismatic gifting, innovative use of modern media, technologies, a particular concern with congregational enlargements and a relaxed fashion code for members.

Neo-Pentecostalism reached Zambia through international Christian activities by youths in universities, colleges and high schools that joined the Charismatic movement and were able to interact with other students in other parts of Africa and took part in international activities of the Student Christian Movement, Christian Union and Scripture Union (Cheyeka, 2006).

Consequently, the introduction of Scripture Union in Secondary schools and Zambia Fellowship of Evangelical students (ZAFES) in colleges brought a new Charismatic way of praise and worship. This changed the young people who proclaimed having been baptised in the Holy Spirit and spoke in tongues. Apart from Scripture Union and ZAFES, the Charismatic movement in Zambia was reinforced by the visit of Televangelist Bill Graham in 1960. He staged a 7-day-crusade in Kitwe and attracted as many young people as possible from different denominations. From that time Zambian Charismatic churches adopted practices which would characterize the movement in the 1990s (Cheyeka, 2009; Lumbe, 2008).

1.2 Statement of the Problem

Since the arrival of Pentecostal churches in Matero and Emmasdale Townships in Lusaka district of Zambia, youth conversion has never been given attention in terms of what causes youths to convert from mainstream to Pentecostal churches. There is need to know what attracts youths to Pentecostalism through empirical research in order to lessen dependence on theoretical constructions outside the Zambian context.

1.3 Purpose of the Study

The study sought to investigate the reasons that lead to youth conversion from mainstream churches to Pentecostal churches in Matero and Emmasdale Townships.

1.4 Objectives of the Study

The objectives of the study were:

1. To explore reasons for youth conversion to Pentecostalism.
2. To examine the reactions of mainstream church leaders who may be losing youths to Pentecostalism.
3. To ascertain the reaction of non-Pentecostal parents whose children are converting to Pentecostalism.

1.5 Research Questions

The following questions guided the research:

1. What reasons do youths have for converting to Pentecostalism?
2. How do Mainstream Church leaders react to losing youths to Pentecostalism?
3. What are the reactions of non-Pentecostal parents whose children are converting to Pentecostalism?

1.6 Significance of the Study

The field of study of Pentecostalism is relatively new in Zambia. This study is significant in that; it engages the youth who have not received much attention. Overall, this study is significant as it provides new knowledge on reasons for youth conversion and makes a contribution to knowledge of Pentecostalism in Zambia in general.

1.7 Delimitation of the Study

The study was confined to Matero and Emmasdale Townships in selected mainstream and Pentecostal churches.

1.8 Limitations

Limitations are those conditions beyond the control of the researcher that may place restrictions on the conclusion of the study (Best and Khan, 2009). In this case, limitations are challenges the researcher face during the study.

In this research I faced challenges with the snow balling technique in finding the non-Pentecostal parents. The youths in mainstream churches were not willing to direct me where I could find the non-Pentecostal parents. However, I managed to snowball the targeted number of non-Pentecostal parents through youths in Bread of Life Church whose parents or guardians were non-Pentecostal.

Having utilized the case study design, this study was restricted to selected churches in Matero and Emmasdale Townships. This factor might limit the generalisation of the research findings.

1.9 Operational Definitions

Mainstream churches: refers to major denominations of Christianity.

Pentecostalism: Is an evangelical faith that emphasises the work of the Holy Spirit and the fundamental truth of the bible and the need for the transformation of an individual's life through faith in Jesus.

Charismatic churches: Are churches experiencing the gift of the Holy Ghost fire. They believe that speaking in tongues is the way of true Christianity.

Conversion: Change of adherence from one religion to another or from one denomination to another.

1.10 Theoretical Framework

The study was guided by Horton's intellectualist theory which suggests that the coming of Christianity and Islam brought about conversion of Africans to the new religions. Horton (1971) explained the conversion of the Africans to Christianity and Islam in terms of change of adherence from microcosm to macrocosm.

Horton (1971) argues that "the explanatory power of traditional cosmology was no longer adequate to interpret and explain the changes that were taking place." He observed that it was during these developments that Christianity and Islam appeared on the scene. He argued however that, the movement from the lesser spirit world view to the Supreme Being was already in the air and therefore, Christianity and Islam did not bring anything new to Africans but only worked as a catalyst (Horton 1971).

However, Horton's theory raised a lot of debate among scholars such as Humphrey Fisher (1973), Richard Gray (1978), Ifeka Moller (1974) and Brendan Carmody (1992). According to Fisher (1973) a Muslim scholar, Horton's research was based on Christianity and did not measure up to Islamic view that religious conversion can be so fundamental. Fisher gives three stages of conversion namely, quarantine, mixing and reform (Fisher, 1973). Fisher pointed out that Horton's research was shallow and underestimated the ability of the Africans to make Christianity and Islam their own. He added that the research did not further explain why Africans were willing to accept the new religions.

Fisher challenges Horton's theory of Africans moving from the lesser spirits to the Supreme Being as exclusively due to social changes that were taking place in Africa. He gives examples of places like Northern and Central Ghana and Uganda 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, 1973). Fisher also accused Horton of giving the impression that conversion is automatic as opposed to it being a gradual process going through different stages. According to Fisher, conversion takes time and never a sudden transformation.

Ifeka-Moller (1974) felt that Horton should have given a working definition of conversion. She herself defined conversion as, "a change of affiliation from cult to church or orthodox Christianity to Spiritualist Church." She was not comfortable with Horton's description of conversion as mass conversion taking place from microcosm to macrocosm in the wake of modernization in Africa. She defended her argument with an example of villages 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 gold mining at Minna (Ifeka-Moller, 1974).

Even though Ifeka-Moller rejects Horton's intellectualist approach to conversion, she also confines it to the social structure as instigator of conversion. She argued that some people converted due to the social structures such as economic, political and cultural factors.

Carmody (1992) applied Horton's theory to the Zambian situation and deductively utilized Horton's theory in the study of the Tonga people of Chikuni in so far as conversion to Catholicism was concerned. His research concluded that conversion to Catholicism in Chikuni was largely due to modernity, education and employment offered by missionaries.

Carmody agrees with Horton's theory but with reservations because among other things, he had difficulties to figure out the degree to which the Tonga people of Chikuni had moved towards the Supreme Being at the time of the arrival of the Jesuit missionaries in the area.

Carmody (2001) further observed that, "the people of Chikuni found the religious messages of the missionaries unattractive, foreign and paradoxical and that it demanded a long period of assimilation." Carmody argued that the type of conversion that took place at Chikuni was selective and dictated principally by the social cultural factors and not motivated by the intrinsic explanatory power of the new messages or by the development within the traditional cosmology as Horton had it (Carmody:87).

At Chikuni modernization was associated with the establishment of the mission station and its infrastructure which attracted the chiefs, headmen and elders in the area although never converted. For instance, chief Monze was a good friend to the missionaries, but never converted to Catholicism. Ufwenuka, the headman in nearby Chikuni area, only converted on his death bed (Carmody, 1992).

With regard to education, Carmody says, many youths who were sent to mission schools by their parents converted due to the desire of getting white collar jobs. Learning to speak the Queen's language, English, also influenced the youth to convert to Catholicism (Carmody, 1992).

The current study explored conversion of youths in Matero and Emmasdale Townships from mainstream to Pentecostal churches. As will be made clear in the discussion of findings, youths in mainstream churches are attracted to Pentecostal churches owing to the Prosperity gospel preached by Pentecostal Pastors that address social struggles of the youths and induce positive thinking in the young people. Notable in this study is the attraction of the youth to Bishop Joe Imakando's mega church in Emmasdale Township, next to Matero. The activities at Imakando's church have been discussed in terms of how they appeal to the youths. Horton's theory is employed in an attempt to understand if indeed social change brings about conversion, but as his critics pointed out, Horton's suggestions that conversion is automatic and the vagueness of the meaning of conversion, help this researcher to figure out what was going on in Matero as far as youth conversion from mainstream churches to Pentecostalism was concerned. Consequently, Humphrey Fisher and Brendan Carmody's theses shed more light on the situation.

CHAPTER 2: LITERATURE REVIEW

This chapter presents the literature related to the study. The aim is to show what has been written about Pentecostalism and to establish the gap in knowledge about youth conversion.

2.1 History of Classical Pentecostalism in the United States of America

Pentecostalism was an expression of evangelical Christianity in the sense that the believers were associated with mass gathering and full of expectations of the Holy Spirit through such media or channels as open air crusades or televangelism. The importance attached to the Holy Spirit distinguishes Pentecostalism from other evangelical churches. The Spirit was supposed to manifest Himself amongst the believers; here and now particularly through gifts of speaking in tongues, healing and prophecy among others (Gifford, 2004).

According to Poloma and Green (2010), Pentecostals fall into three major groups. These were Classical Pentecostalism, Charismatic Renewal Movement or neo-Pentecostalism and Signs of Wonder Movement. In this study, we will use the word Pentecostalism as a collective term for the last three groups. The name Pentecostal was derived from the account of the day of Pentecost as described in chapters 1 and 2 of Acts of the Apostles when the Holy Spirit descended upon the first Christians. “When the day of Pentecost came, all the believers were gathered together in one place. Suddenly there was a noise from the sky which sounded like a strong wind blowing, and it filled the whole house where they were sitting. They saw what looked like tongues of fire which spread out and touched each person there. They were all filled with the Holy Spirit and began to speak in other languages” (Acts 2:1-4). Pentecostalism emphasises direct personal experience of God through the baptism with the Holy Spirit. This form of Christianity centres on the emotional, non-rational mystical and supernatural miracles, signs, wonders and the gifts of the Spirit (*Charismata*) especially “speaking in tongues” (*glossolalia*), faith healing and “casting out of demons” (*exorcism*) (Poloma and Green, 2010).

The Pentecostal movement developed within the radical, separatist wing of the late nineteenth-century Holiness movement in the United States. Robeck and Cecil (2006) noted that, it represented an amalgam of extremist Wesleyan and Keswick views on premillennialism, dispensationalism, and faith healing; “the Baptism in the Spirit” as an endowment of miraculous power. This became known as the Pentecostal Revival (Robeck and Cecil, 2006).

Charles Fox Parham, an independent Holiness preacher and former Methodist, is generally regarded as the founder of the modern Pentecostal movement. Glossolalia and other ecstatic behaviour broke out in Parham's Bethel Bible "College" in Topeka, Kansas, in January 1901. Parham asserted that glossolalia was the evidence of "the true Baptism in the Holy Spirit". On the basis of this teaching and faith healing, Parham's Apostolic Faith movement gained success in the lower Midwest. Then a young African American William Joseph Seymour a Holiness preacher converted by Parham, carried the movement to Los Angeles in 1906. Seymour's Azusa Street Apostolic Faith Mission became the centre of a great revival, in which visitors to the Azusa Mission spread the movement across the nation and around the world in only a few years (Poloma and Green, 2010 and Anderson, 2004).

The movement of Pentecostalism faced criticism, Robeck and Cecil (2006:26) pointed out:

"The movement was condemned and ostracized by all other Christian churches although at first consisting of a few small schismatic off springs of the Holiness sects and many independent congregations." The movement's centres of strength lay in the region stretching from lower Appalachia to the Ozarks and in the urban centres of the North and West regions. Adherents were drawn from vast different religions, radical, ethnic, and cultural backgrounds. In time, these differences divided the movement into a bewildering array of small, hostile sects that were constantly splitting and resplitting. By 1916, the American Pentecostal movement had divided into three major doctrinal camps and by the early 1930s each of these had split along racial lines (Robeck and Cecil, 2006).

In 1911, a Chicago preacher William Durham received spirit baptism at Azusa Street and came to Los Angeles and attempted to take over the mission from Seymour, who was on a preaching trip. Seymour returned and locked the church in protest. Durham reacted by taking with him Seymour's business manager Glenn Cook and many others. They started a rival congregation nearby, named 'Finished Work of Calvary doctrine', which was accepted by majority of American Pentecostals. It was strong especially among those of Baptist and Keswick background. By 1914, a Finished Work denomination was organised and became known as the Assemblies of God. The schism diminished Seymour's Apostolic Faith Mission at Azusa Street in 1915 (Hollenweger, 1997 and Anderson, 2004).

Anderson (2004) asserts that, Seymour's Azusa mission became deserted because more heresies emerged against his teaching which emphasized on sanctification and the questions about the Trinity which led to the emergence of the 'Second work'. The heresy had a strong

background of Wesleyan and it was concentrated in the south. The most prominent denominations were the Church of God in Christ, the Church of God and the Pentecostal Holiness (Anderson, 2004).

Anderson (2004) further reports that, the 'Finished Work' group was torn apart during the 1913-1916 period and resulted in the controversy of 'Oneness' or 'Jesus Only'. The problem was over the proper water baptismal formula and the nature of the godhead. The advocates of the 'Oneness' position rejected the traditional trinity and maintained that, Father, Son and Holy Ghost were simply different titles of one whose name is Jesus. Garfield Haywood organised an interracial Pentecostal Assemblies of the World whose members were very poor Pentecostals especially those in urban centres of the Upper Midwest. In 1945, most 'Oneness' Pentecostals were brought together in the United Pentecostal Church (Hollenweger, 1997 and Anderson, 2004).

Hollenweger (1997) observed that, the institutionalization of the American Pentecostal movement, together with generational changes and the rise of many into the middle classes brought a decline in the fervour of Pentecostal worship, especially in the larger, white denominations. This led to a revival movement in the late 1940s by a group of faith-healing evangelists to reemphasize the charismata and to deliver the faithful from formalism, sickness, and demon possession. The healers reintroduced tent revivals and attracted multitudes of non-Pentecostals. As a result, William Branham, a Oneness Pentecostal from an impoverished Indiana family, was at first the most renowned leader of the revival. But Oral Roberts, a Pentecostal Holiness preacher from Oklahoma, soon overshadowed Branham and became the most prominent Pentecostal in the United States and later joined the Methodist Church (Hollenweger 1997).

The related literature on historical background of Pentecostalism was important to the current study as it helped the researcher to give clarity on the field of neo-Pentecostalism from its genesis in the United States and how it spread to other continents. The literature reviewed indicated key issues related to the current study, such as the gift of speaking in tongues, healing and prophecy during church services.

2.2 The neo-Pentecostalism in United States of America

In the same way as Classical Pentecostalism rose in the United States, neo-Pentecostalism otherwise known as the Charismatic Renewal Movement can be traced back to a number of

broad earlier influences which aided the establishment of the early movement. Hollenweger (1972) outlines four such influences: Firstly, the impact of Classical Pentecostal churches that opened up contact with the mainline denominations. Secondly, the work of the Full Gospel Businessmen's Fellowship International in spreading the Pentecostal message worldwide. Thirdly, the so-called van Nuys Awakening, California, that is often associated with the precise emergence of Charismatic Renewal and fourthly, the separate Roman Catholic Renewal Movement.

Each of these sources can be tracked to some Pentecostal influence but all claim unique religious experiences that served as catalysts for the broad renewal movement. Every one of these sources played a major role in bringing Pentecostalism to mainline churches (Hollenweger, 1972).

According to Cheyeka (2002), Charismatic Movement is a worldwide revival whose origin is usually traced to California in the 1960s. Atiemo (1993:15) argued in the same line that, "in the United States the phenomenon of the baptism in the Holy Spirit is believed to have appeared, in a mainline church for the first time in the 1960s." Father Dennis Bennet, Pastor of St. Mark's Episcopal Church in Van Nuys, California was baptized in the Holy Spirit at a prayer meeting organized by some members of his parish. These members who organized the prayer meeting had already received the experience but decided to remain Episcopalians. Father Bennet's experience encouraged other people who sought the experience and later received it. Initially the Episcopal Church's reaction was to oppose Father Bennet and the "Episcopal Pentecostals" but despite that, all those who were baptized in the Holy Spirit remained within the church. Later the phenomenon spread into other mainline denominations. Despite early criticism, Father Dennis Bennet is considered in the United States as the father of the modern Charismatic Movement in Mainline Protestant churches (Atiemo, 1993 and Cheyeka, 2002).

Cheyeka (2002), Anderson (2004) and Atiemo (1993) pointed out that, the Charismatic Movement started right in the center of the classical mainline churches. In the Catholic Church, the movement began at Duquesne University, Pittsburg in February 1967. Some lay-faculty members of Duquesne University in Pittsburg desired to know how to receive the "Holy Spirit Baptism". They therefore, joined prayer meetings of neo-protestant Pentecostal groups. During these prayer meetings Ralph Keifer, a lecturer in the Department of

Theology, received the gift of speaking in tongues. Furthermore, at a retreat in Duquesne, about thirty people experienced the baptism in the Holy Spirit and later in the same year 1967, three thousand young Catholics in Duquesne University were exposed to the new movement. This marked the beginning of Charismatic Movement in Catholic Church all over the world (Atiemo, 1993; Cheyeka, 2002 and Anderson, 2004).

From the United States, neo-Pentecostalism spread like wild fire to the rest of the world. Under the next sub-heading I will review what has been written about this Christianity beyond Zambia.

2.3 The neo-Pentecostalism in Latin America

From the United States, neo-Pentecostalism spread to Latin America. According to Hollenweger (1972), in Latin America, Brazil, Chile and Argentina have the biggest Pentecostal churches although nearly every other South American country has also been affected by this phenomenon often with the aid of western missionaries mainly from North America and Sweden.

Hollenweger (1972) says, the neo-Pentecostalism of 1960s in Latin America resulted as a response to the wave of secularization and other effects of modernity that characterized the decades of 1950s and 1960s. He further observed that, in Latin America, neo-Pentecostals are found primarily in the urban areas and have grown in numbers among middle-class and upper-class professionals who began to believe that God rewards good Christians with material wealth. The material benefits are more of a by-product than a central goal for the Pentecostals (Hollenweger, 1972).

Robeck and Cecil (2006) asserted that, in Latin America during these decades of 1950s and 1960s, if a person had a spiritual experience characterized by Pentecostal manifestations, they would most often eventually leave their church and join one that supported and encouraged people to seek Pentecostal experience.

Robeck and Cecil (2006) noted that, converts in Latin America had a central belief that through the death, burial and resurrection of Jesus Christ, sin can be forgiven. The new birth is received by the grace of God through faith in Christ as Lord and Saviour. In being born again the believer is regenerated, justified and adopted into the family of God and the Holy

Spirit's work of sanctification is initiated. Generally, neo-Pentecostalism emphasized the 'theology of prosperity'; the belief that God bestows material blessings on the faithful, and thus attracted especially the young educated people. Consequently, in most Brazilian churches these beliefs had more impact on conversion of young people of about thirty years old. A lot of young people joined and began to preach in new Pentecostal churches. Foreign students, upon graduating in colleges and universities went back to their countries carrying the new experiences with them; hence the spread of Pentecostalism continued elsewhere (Robeck and Cecil, 2006).

Anderson (2004) observed that in Brazil, churches such as Brazil for Christ, God is Love and Universal Church of the Kingdom of God emerged as powerful churches. Anderson (2004) further describes God is Love Church as a vigorous Brazilian movement which was founded by a 26-year-old preacher David Miranda who established the Church in Sao Paulo about 1962 with a large membership mostly uneducated blacks. In 1977, Bishop Edir Macedo started a movement referred to 'prosperity-oriented healing and deliverance movement' and it is the fastest growing church in Brazil with one thousand churches. These churches emphasized on healing, prosperity, collective exorcisms and drastic display of the Holy Spirit. The converts in all of these churches were mostly youths (Anderson, 2004).

From North America, the Movement of neo-Pentecostalism spread like fire to other continents through American evangelists, missionaries and visitors who carried the Movement to their various countries. The next subheading will review what has been written about this Christianity on the continent of Europe. Countries such as Germany, Netherlands and Ireland will be cited. These countries experienced Christian international interactions with American missionaries and migrants from Southern continents that carried the Movement of neo-Pentecostalism and started Pentecostal churches in Europe.

2.4 Neo- Pentecostalism in Europe

According to Ojo (1980), the continent of Europe never experienced major socio-economic or socio-political problems as the Southern continents did. For instance, European economy was better developed than the economy in the Southern continents. However, Europe as part of the world was not spared from the great movement of Charismatic Revivals. Prior to the 1960s neo-Pentecostal movement, Thomas Ball Barrett an English minister was known to be the proponent of Classical Pentecostalism in Europe. Barrett laid the firm foundation for the

ministers of 1960s neo-Pentecostalism in Europe. In the mid-Twentieth Century, the period between 1947 and 1952 has been termed as the Latter Rain Movement in Europe. According to Hollenweger (1972) the European ministers advocated for Evangelical awakening, men such as Smith Wigglesworth, William Branham, Dennis Bennett and many others made it possible for the movement to be fully established and even respectable (Ojo,1980 and Hollenweger, 1792).

2.4.1 African Immigrant Pentecostal Churches in Europe

Furthermore, Ojo (1980) notes that, migrants from both America and Africa transported the movement to European Universities as they went for further studies. It reached its peak in the 1970s especially in Great Britain. In the 1980s and 1990s, the Revival Movement appeared in continental Europe, particularly in Germany, Netherland and Ireland (Ojo 1980).

In the case of Ireland, the increase of immigrants in the country represented a new dimension of the interaction between Africa and Ireland, which led to formation of social and cultural institutions. According to Ugba (2004), the first Pentecostal group of African roots was set up in Dublin in 1996 by Congolese-born Remba Oshengo and from there many other groups were established in other parts of Ireland. Ugba (2004:40) further states that, “in these mega churches in Ireland there are a lot of youths.” These are students in university campuses who played an important role in church activities. Generally, the church has one spiritual father (pastor) who is usually a paid full-time employee and the majority of pastors are university-educated and many are successful professionals or businessmen (Ugba, 2004).

In Germany, the number of African led Pentecostal churches has risen since 1970s as more Africans came into the country to study, work or seek political asylum. These Pentecostal churches are mainly based in large cities like Hamburg, Cologne and Berlin which have experienced a longer presence of Africans. Apart from those Sub-Saharan Africans who migrated to Europe with the influence of American Pentecostal immigrants, Germany also encountered some refugees from Vietnam in the 1970s and at the beginning of the 1980s who transformed the multi-cultural landscape of the country. The first Vietnamese Pentecostal Church emerged in West Germany as early as the 1980s and spread all over major cities of Germany such as Hamburg, Hannover, and Stuttgart Munich and in various small towns as well as West Germany villages. Most of the leaders in these churches were youths who were students in German universities. They embarked on proselytizing activities

and attracted many Germans to join the Pentecostalism. A Vietnam, Pastor Tang founded the Holy Spirit Church in Germany (Huwelmeier, 2010).

Furthermore, Gerrie ter Haar (1998) has documented the presence and activities of many African Christian congregations, especially those formed by immigrants from Ghana in the Netherlands. Most of the groups were formed in the 1990s and they are located in urban centres where a large percentage of African immigrants live and work. As far back as 1997, African immigrants had established as many as forty Christian groups in Amsterdam alone. Sub-Sahara Africans and American Pentecostal missionaries spread the new movement of Neo-Pentecostalism worldwide through University campuses and colleges with a large youth membership from all walks of life (Gerrie ter Haar, 1998).

The next section will review literature on neo-Pentecostalism in the continent of Asia. The study will concentrate more on Korea owing to it having more formal neo-Pentecostalism in the continent.

2.5 The neo-Pentecostalism in Asia

Asia has the second largest number of Pentecostal and Charismatic churches among the continent and seems to be fast catching up with Latin America. Anderson (2004) describes the Asian Pentecostal and Charismatic churches to be more evangelical than in the entire Western World. Furthermore, Anderson (2004) indicates that, missionaries such as Harvey Cox speak of the rapid spread of the Spirit-oriented forms of Christianity in Asia.

Korea

In Asia among other nations, Anderson (2004) observes that, Korean Pentecostalism is generally more formal than other Pentecostal types. The largest group of Protestants in the country was the Presbyterian Church which influenced other churches through its liturgy, which in turn have been influenced by Korean Pentecostals. One of the largest congregations in Korea is that of Seoul which set its foundation in 1958. A youth, Yonggi Cho and his future mother-in-law Jashil Choi (1915-89) began a small tent in a slum area of Seoul of about five members. By 1960s, the Church experienced a massive growth and today is the largest church in Korea with a huge membership of about 25, 000 which receives international attention as well through its media (Anderson, 2004).

Cho amplified the fourfold of the 'full Gospel' of the early Pentecostals and began to teach the five-fold message of the Gospel on the following; renewal, the fullness of the Spirit,

healing, blessing and the second coming. There was a massive conversion towards his church. The young people responded to Cho's message, joined the church and involved themselves in different ministries to work for the Lord. For instance, ushering and music ministries were taken by young men and women. Later, Cho was joined by his younger brother Yongmok Cho, who later on, began pastoring the Assemblies of God (Anderson, 2004).

This study by Anderson (2004) informs the current study in terms of the messages that, Cho preached in his Pentecostal Church in Korea that caused massive conversion of youths. This study is also relevant to the current study in that, the current study aims to establish the causes of youth conversion from mainstream to Pentecostalism in Matero and Emmasdale.

The next pages discuss the spreading of neo-Pentecostalism by American missionaries who came to Africa in the 1970s and 1980s. Africa and Latin America both belong to the global South; this implies that they face similar problems of underdevelopment, poverty, and sharp social inequalities, though with varying nuances. As a result, Charismatic Movement found its strongholds in these continents (Gifford, 2004 and Adeboye, 2006).

2.6 Neo-Pentecostalism in Africa

Gifford (2004) and Adeboye (2005) claim that, the precise origins of Pentecostalism in Africa are strongly debated in Africa and other parts of the world. Nevertheless, it is clear that it first occurred more or less at the same time. This was at the very beginning of the 20th century, mostly through the efforts of African-American Pentecostal missionaries who arrived on the continent with the zeal to spread the gospel in their ancestral land. Ugba (2004) observes that, an African evangelical and Pentecostal renewal began particularly in the countries where Christianity's presence was older and relatively strong. Gifford (2004) argued with the same view that, the revival was due to the spread of new trans-national Christian Groups, notably neo-Pentecostal ones but also numerous local initiatives indicating a local reinvention of Pentecostalism Gifford, 2004; Ugba, 2004 and Adeboye, 2005).

Nigeria

Although it has been stated by some scholars that, neo-Pentecostalism in Africa was first observed in English-speaking countries such as those in West Africa, it is still debatable how it entered Africa and through which country. However, Ojo (1988), a scholar of the

Charismatic Movement in Nigeria cited in Cheyeka (2006:57), thinks that the movement came to the rest of Africa via Nigeria. Ojo (1988) maintains that the history of Charismatic Movement in Africa emerged in the 1970s and that its Nigerian component is the largest and the fastest growing. Further, he explains that, the movement surfaced in January 1970 among Christian students' organizations in the universities when some members of the Christian Union in the county's Premier University of Ibadan, proclaimed to their fellow students that they had been baptized in the Holy Spirit and were speaking in tongues. This was the beginning of substantial Christian awakening in Africa. Adeboye (2005), supports Ojo by suggesting that, contacts with Pentecostal churches and freelance evangelists transformed the revival and it eventually became Pentecostal in its doctrinal emphases and practices. By 1975, the renewal had stabilized with the appearance of charismatic organizations established by graduates who had participated in the revival on the campuses (Ojo, 1988 and Adeboye, 2005).

Ojo (1988) asserts that, by the 1980s these organizations had become independent Pentecostal churches with great influence over other African regions through contacts in international conferences hosted by evangelical groups through evangelic campaign. By late 1970s, the Nigerian movements had planted branches in other African countries and had stimulated the growth of the Charismatic renewal in these other countries. Particularly the activities of Nigerian Charismatics were more noticeable in the West African Francophone countries from the early 1980s. This was done with the help of some influential Charismatic ministers such as Benson Idahosa who was the leading figure in creating educational and ministerial opportunities for other West African nationals and who eventually had a lasting impact as he facilitated significant networks in the West African sub-region.

Gifford (2004) reported that, Idahosa established the Church of God Mission International in Nigeria in the 1970s. Claiming a divine mandate to preach the gospel all over the world, he inaugurated the Idahosa World Outreach in the mid-1970s as an organ to prospect his evangelistic campaigns. Idahosa was the first African evangelist to promote the prosperity gospel and he demonstrated this with his flamboyant lifestyle and by his emphasis on faith miracles and prosperity. Gifford (2004) further observes that, by the mid-1980s, Idahosa had travelled to about 76 countries and in the course of these evangelistic campaigns he initiated networking with other African Pentecostals. Idahosa also conducted evangelic campaigns in regional capitals such as Accra, Kumasi and Takoradi; all in Ghana. Delighted with the

success of this campaign, Idahosa offered some scholarships to Ghanaians for Bible training in Nigeria. During the next five years between 20-30 youth Ghanaians were each year under the Idahosa scholarship at the 'All Nations for Christ Bible Institute' (ANCBi) which Idahosa had established in 1975. According to Ojo (1988), the nine-month Bible and theological training brought together many Africans with Ghanaians being the largest group. For example, among the 1988 graduates; fifteen were from Ghana, seven from Chad, two from Zimbabwe, three from Kenya, two from Cameroon, four from Cote d'Ivoire and one each from Sierra Leon and Togo.

Therefore, Ojo's argument that, Charismatic in Africa came via Nigeria was based on the evidence that, Benson Idahosa's scholarship scheme that he rendered in the 1970s and 1980s became an effective means of exporting the Nigerian Pentecostal model and concepts across

West Africa and sub-Saharan region as most of Idahosa's disciples returned to their countries with strong Pentecostal convictions. In addition, Idahosa in the early 1980s commenced a television program; 'The Redemption Hour' on Ghana Television and this broadcast was used largely for networking between Ghana and Nigeria. As a result, Idahosa exerted a lasting influence on those trained in 'All Nations for Christ Bible Institute'. Gifford (2004) also cites other avenues for initiating and strengthening networking through various conferences hosted in Nigeria by various Pentecostal and Charismatic churches to which other Africans were invited. These included the 'International consultations on missions held in Jos in August 1985; The Go Fast conference in 1988 and 1998 and the much advertised August 1992 International Church Growth conference, hosted in Lagos by Deeper Life Bible Ministries. Furthermore, in 2002 Winner's Chapel initiated the 'Maximum Impact Summit' in some branches in other African countries and through these conferences, new Networks were initiated with some African Pentecostal churches and their founders (Ojo 1988 and Gifford 2004).

According to Ojo (1988), by 1990s the Nigerian movements had become the largest and the most active on the continent. Ojo (1988) observes that, independent Pentecostal and Charismatic Movements continued to spread because they were pragmatic in their approach to social and religious issues and were also responding to the existential needs of Africans within the contemporary situations of socio-political disequilibrium. Ojo also further observed that, majority of the membership and leadership were youths, mostly college students and graduates. Pentecostal religion as a purveyor of modernity and its emphasis on

personal empowerment seem to offer greater openings to the global world, hence its attraction to the young mobile educated people seeking self-realization amidst the deteriorating socio-economic and political situations in the continent (1988). Moreover, the quest of the movements for modernity has continued to be demonstrated in the use of English as a medium of communication in the use of electronic music equipment and their appropriation, in the use of media technologies such as video, satellite broadcasting and the internet (Ojo, 1988).

Ghana

Apart from Nigeria in West Africa which claims to have experienced the Revival Movement first, Pentecostalism in Ghana began way back in the 1960s. Scholars such as Asamoah-Gyadu (1998) have argued that, Charismatic Movement in Ghana began in the 1960s with the emergence of new Pentecostalism. Reverend Amin and reverend James Mckeomn left the Apostolic Church of the Gold coast to form their own churches. The two Reverends established Christ Apostolic Church which later, in 1962 became Church of Pentecost. This radical departure brought revival in the Christian Church in Ghana. At the same time, the American-led Assemblies of God Church was making great inroads with the word of God especially in Northern Ghana. Consequently, these Spirit filled churches shook the Gold Coast with signs and wonders and delivered many from bondage and won them for Christ (Asamoah-Gyadu, 1998).

Kojok (2007) in his article entitled “The Birth and Effects of Charismatic in Ghana”, points out that even though the Charismatic movement in Ghana appeared in the late 1970s, its effects were more experienced in the 1980s. Kojok further writes, in the 1970s, Pentecostalism began to shift to the center with the energetic work of the many Christian youths who had converted through the Scripture Union. These young born-again Christians joined efforts of the three established Pentecostal churches to undertake the onerous task of winning the lost for Christ. They started preaching on the streets, hospitals and prisons. Kojok (2007) further points out that, some youthful evangelists such as Acquah sisters and Mrs Raji, an Indian lady worked tirelessly to win the lost for Christ.

At this same time, Kojok (2007), reports that, Brother Enoch Agbozo’s Ghana Evangelical Society (GES) engaged in training the youth for God’s work. Many youths got converted as Scripture Union drifted in Ghana Evangelical Society and fellowships when their mother churches could not effectively utilize their talents. Meanwhile, Duncan Williams entered late

in Bishop Idahosa's Church of God Mission International Bible College in Nigeria to be a pastor. After training, he returned to Ghana and wanted to work as an evangelist in the Church of Pentecost. Having not been trained by the church, he was denied the mission and he began a home cell fellowship in his father's house in 1978. His mentor Idahosa encouraged him to start a church and in 1979 he founded Christian Action Faith Chapel in Accra. Duncan William also attracted many youths due to the liberal and spontaneous worship, miracles, healings new style of preaching and Holy Spirit baptism that occurred there. The young Duncan Williams (now Archbishop) mentored and trained the likes of Bishops Dag Heward-Mills, Ampiah Kwofie and George Abaka Johnson. Later, these pastors except Heward-Mills left Action Chapel to form Global Revival Ministries (GRM). On the other hand, pastors such as Mensah Anamoah Otabil who was then with Ghana Evangelical Society left to join Global Revival Ministry. Later, pastor Mensah Anamoah Otabil and reverend Eric Kwapong started International Central Gospel Church (ICGC) on 26th February, 1984 in Accra meeting in a small classroom. Another young pastor Ransford Obeng in the same year, in Kumasi began Calvary Charismatic Centre at Ministries Canteen in Adum (Kojok. 2007).

Kojok (2007) went on to report that, Brother Agbozo's Ghana Evangelical Society (GES) did play a freeman's role in the development of Charismatic in Ghana. Many of the firebrand Charismatic Pastors found in Ghana today were trained by him. Others who were trained in the late 1980s such as Bishop Agyin Asare then known as Brother Charles had developed a peculiar zeal for penetrating into the hinterland with the good news. By mid 1980s, he reached out to villages in Eastern; Ashanti, Brong Ahanfo and Volta regions with open crusades which attracted huge crowds where diverse kind of miracles, healing and Holy Spirit baptism were witnessed and many lives were saved. He is also reported to have penetrated Tamale with a series of successful mass crusades that purportedly saw the power of the Holy Spirit breaking the strong domination of petty religions over people's lives in the region and beyond. Around this time, he formed the Word Miracle Bible Church in Tamale, which he later transformed into Word Miracle Church International with the headquarters relocated to Accra.

Similar to Kojok's description of Charismatic leaders, Anderson (1997) described Pastor Ransford Obeng's new vision in Kumasi that attracted people of all classes. His vision was to have non-denominational English Church in the city of Kumasi that would spread the

good news throughout the country and to the ends of the earth. He wanted to reach out the Church of non-English speaking residents, guests and students in Kumasi and its environs.

His vision statement was 'No matter the cultural, ethnic and language barriers'. He also formed a centre for fellowship where all believers met. On the other hand, a purely English church in a dominantly Twi-speaking city Calvary Charismatic Centre (CCC) had to contend with criticism that labelled it 'rich people church' because of the type of people who attended the church, mainly businessmen, intellectuals and urban professionals. But the church embraced low income earners, students and the unemployed as well. Kojok (2007) says because its leader Ransford Obeng's humility, he brought a number of innovations in the Christendom which made Calvary Charismatic Centre a highly appealing centre for all walks of life (Anderson, 1997 and Kojok, 2007).

According to Anderson (1997) Ghanaian Charismatic Movement changed its face by 1990s because the Charismatic leaders diversified the means of evangelization. For instance, open crusades, door-to-door evangelism, visitation, preaching on moving buses, literature, radio and television broadcast were used to propagate the gospel message. In May 1995, pastor Otobil invented a new dimension to evangelism in Ghana when he began a radio ministry on a newly established Joy FM. In the same year, in November, pastor Ransford also started a radio broadcast on Otec Radio. In the late 1990s, Bishop Duncan William began television evangelism. This set the blaze for others to follow and it became the order of the day. The Ghanaian ministers have also established themselves all over the world and their churches are among leading Pentecostal churches (Anderson, 1997).

The study by Kojok (2007) in Ghana focused on Scripture Union as the cause of youth conversion from their mother churches to Ghana Evangelical Society (GES) because of the baptism in the spirit that they experienced during Scripture Union meetings. In the next part, I will discuss the spread of neo-Pentecostalism in Kenya and in doing so I will be shading some light on conversion of the youths.

Kenya

The other country that experienced the Revival Movement in the 1970s was Kenya in East Africa. According to Anderson (2005) in Kenya, neo-Pentecostalism has become a prominent feature of the country's religious and political landscape which now commands a massive following especially in urban Kenya. This is due to the emergence of younger, university evangelical Christian leadership, rapid urbanization and the collapse of African economies. Gifford (2004) observes that, the growth has been fuelled by aggressive evangelism, church planting, lay mobilization, lively music and the celebratory nature of worship. Many of them have grown tremendously both numerically and institutionally to become mega churches that are run like business corporations (Gifford, 2004 and Anderson, 2005).

One of the distinguishing features of modern or neo-Pentecostalism in Kenya is its appeal to the youth. Asamoah-Gyadu (2007) claims that, leaders of Student Christian Movements in schools and colleges are the founders of these churches. As pioneers of young movement, they remained dominated by the youth mostly of about 12-35 years old. For instance, the Deliverance Church of Kenya has about eighty per cent of its members as youth. The Church leaders recognize the youth members and much of their ministries are in the hands of the youths. It is further noted that, the founder of Deliverance of Kenya, has kept close contact with the youth and direct much of their ministry to the young (Asamoah-Gyadu 2007).

Gifford (2004) describes Kenyan neo-Pentecostalism as not only an urban phenomenon but also youthful movement that strives to meet the needs – spiritual and non-spiritual – of Kenyan youths. Having been founded by reasonably well-educated urban youths, these churches tend to remain elitist and modernist movement. In the same line Asamoah-Gyadu (2007) argues that, the feature of modern Pentecostalism is its openness to modernity. Many Pentecostal churches have embraced modernity and are thoroughly modern in their outlook. Asamoah-Gyadu (2007) observes that, these modern churches display “an ardent desire to appear successful, reflecting a modern outlook and portraying an international image.” He further notes that:

The new Pentecostal churches have a special attraction for Africa's upward mobile youths, a lay-oriented leadership, ecclesial office based on a person's

charismatic gifting, innovative use of modern media, technologies, a particular concern with congregational enlargements and a relaxed fashion code for members.

This is even better supported by the fact that these churches use English as the language of propagating their messages. In Kenyan Pentecostal Churches, English remains the preferred language in preaching the word of God and songs in English language are heavily appropriated which are later translated into Kiswahili and other Kenyan vernacular languages. This perhaps, might attempt to contextualize the gospel to local circumstances. Asamoah-Gyadu (2007) continues to say, in the urban centres, youths feel a special attraction to these churches because of their use of English and their appropriate of mass media communication technologies. He further points out that, young elites, potential elites and frustrated graduates therefore find that these churches address their needs in a way that other institutions and bodies cannot assist (Asamoah-Gyadu, 2007 and Gifford, 2004).

South Africa

Mathole (2005) asserted that, the early growth of Charismatic Movement in South Africa is traced as an ecumenical phenomenon although the Charismatic Renewal Movement has almost become a Charismatic Evangelical phenomenon rather than an ecumenical phenomenon. Yet the beginning of the Charismatic Renewal Movement in South Africa during 1960s to the mid-1970s was seen as an ecumenical impetus between various denominations. The experience of the Spirit-baptism enabled Pentecostals to meet with Anglicans, Roman Catholics, Methodists, Baptists and Dutch Reformed Christians yet this did not fully account for the spread of this movement among white South Africans.

Thompson (2004:131-132) writes,

it was the efforts of inter-denominational organizations such as the Christian Fellowship International of South Africa and the distribution of their magazine, *New Vision* (alongside the circulation of the British Renewal and American *New Covenant* Publications), the influence of the Roman Catholic inspired life seminars, the numerous full Gospel Christian Businessmen's Fellowship meetings, the revival meetings of itinerant healing evangelists, the popular

religiosity of the Youth and conventions and the two national Renewal conferences in 1977 and 1980 which circulated the message of spirit-baptism, prayer and speaking in tongues.

These interdenominational organizations and their leaders gave the Charismatic Renewal Movement impetus to grow as a recognizable Christian Movement in South Africa. The influential leaders towards this movement were Bill Burnett, Derek Crumpton and Ed Robert. Thompson (2004) further noted that, in December 1976 the prominent Charismatic Anglican Archbishop of Cape Town, Bill Burnett, gave his impression of the South African Renewal Movement as “God is pouring out His Holy Spirit upon His people who have grown weary of their powerlessness.” Further, he went on to link the Charismatic Renewal Movement and the Post-Sowetan political context. His views affected some of the Christians’ attitude positively to have openness towards Charismatic Renewal Movement at a time when the nation was almost aflame with student protests against the repressive apartheid regime. Thus others began to see it as God’s ordained movement to empower them with the power of the spirit to break the shackles of racism and to work for a new society valuing peace and racial harmony (Thompson, 2004).

Although, the Charismatic Renewal Movement had an ecumenical thrust this had certain fundamental shortcomings that hindered its harmony. Mathole (2005) asserts that, signs of fragmentation in the interior of the movement began to rise within its ranks that compromised its ecumenical drive. Firstly, it was the emergence of religious elitism of those who embraced the Charismatic flair and the expression of their discomfort when they operated within the so-called traditional denominational churches. Thereafter, the spirituality fostered a spiritual elitism and an inclination towards non-denominationalism amongst Charismatic Christians. This resulted in opposition to Charismatic Christianity from the mainline clergy, reasserting a rationalistic Christian gospel and an orderly worship service. Secondly, the Charismatic phenomenon seemed to promote a more fluid and less rigid ecclesiastical structures of authority. The message of spirit baptism and ecumenical reconciliation carried a seed of disunity and this was a significant reason for the birth of independent Charismatic churches by the late 1970s (Mathole, 2005).

2.7 The beginning of Neo-Pentecostalism in Zambia

Lumbe (2008: 24) in his unpublished work; ‘Origins and growth of Pentecostal and neo-Pentecostal church movement in Zambia between 1989 - 2000’, pointed out that, “the discussion of the Pentecostal movement in Zambia cannot be understood without paying attention to the history of the Pentecostal mission churches in Zambia.” Since 1989 the number of Pentecostal and charismatic adherents have significantly increased. When the Charismatic Movement began, there was already a large audience for its message from members of the several mainstream Christian churches. Cheyeka (2000) adds that, it is not exactly known when the Charismatic Movement began in Zambia. The seeds of the movement were sown in as early as 1960. Cheyeka (2006) further argued that, between 1960 and 1970, the introduction of the Scripture Union laid the foundation for the Pentecostal movement in Zambia. The same foundation was strengthened by Billy Graham, a Pentecostal Televangelist who visited Zambia in 1960 and conducted a ‘7day crusade’ in Kitwe which attracted as many as 28,000 people (Cheyeka, 2006).

According to Lumbe (2008), the coming of Pentecostal preachers was attractive to the young and educated Zambians. For the first time, Zambia was being exposed to a different form of preachers. The Pentecostal Movement had permeated higher learning institutions as well as secondary schools. Although the Scripture Union was the official nondenominational evangelical high school movement, the influence of the Pentecostal Movement was very evident throughout the country among students attending Scripture Union. Furthermore, Cheyeka (2006) states 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. Lumbe himself coming from a conservative Evangelical Church was appointed as a chairperson for Scripture Union in 1983 at his school where he had fewer problems to lead the group because he had already experienced the baptism of the Holy Spirit (Cheyeka, 2006 and Lumbe, 2008).

Lumbe (2008) and Gondwe (2007) indicated that, when high school students graduated, a passion to serve God had already been provoked and as they went to serve in the National Service programme, the place became a mini bible training ground for those who would be pastors. Those who had been leaders in the Scripture Union movement across the country would meet in National Service Camps and encouraged one another. Because of this informal progression of young people from high schools who were already involved in

church life and met other zealous counterparts in National Service Camps, their influence continued after they had completed the national service programme. Eventually, the Pentecostal Movement which had a strong evangelism trust encouraged these young people to respond to the “call of God”. Those who felt God calling them to the ministry responded to the call and went to be trained as pastors while the rest continued steadfastly in the faith as they pursued other interests in their lives (Lumbe, 2008).

From the literature reviewed, it was evident that conversion of youths to Pentecostalism in Zambia had not been engaged at a deeper level. While mention has been made to the effect that young people were attracted to this Christianity, there was no case study or a survey that one can refer to in Zambia. What has been established, however, is how Pentecostalism planted itself in the country. The most important thing nonetheless, was that the literature so far reviewed has established a gap and provided a framework for analysis of the findings of the current study.

CHAPTER 3: METHODOLOGY

3.0 Introduction

The previous chapter reviewed literature relevant to the study. In this chapter, the researcher will describe the research design and methods that were used in the study. Apart from research design and data collection methods and instruments, data analysis, and ethical considerations are also discussed.

3.1 Research Design

Research design refers to a plan framework within which research must be carried out so that the desired information can be obtained with greater precision. It is the glue that holds the research project together. It involves the interaction of philosophical strategies of inquiry and specific methods (Creswell, 2008). According to De vanus (2001) “the function of research design is to ensure that the evidence enables us to answer the initial questions as unambiguously as possible.” Obtaining relevant information therefore, entails specifying the type of evidence needed to answer the research questions, to test a theory, to evaluate a programme or to accurately describe some phenomenon.

This study used a case study design. A case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used (Yin, 1989). The case study was appropriate for this study because its overall purpose is to achieve understanding of how people make sense of their lives by allowing the researcher to undertake an intensive and in-depth study. It further provides insights that assist the reader to visualise the experiences of people (Cohen, 2007; Merriam and Simpson, 1995).

Since the study focused on people’s attitudes, opinions, behaviours, practices and perceptions, in a bid to understand the issue of youth conversion from mainstream to Pentecostalism, this design was the most suitable.

It was worth noting that, many scholars have cited the inability to generalise research findings as the main weakness of the case study. Conversely, findings of one institution can be transferable to other institutions with similar situations (Bryman, 2004). Besides, generalisation is not ascribed as the frequencies of sample but rather, to what has emerged as

a grounded theory after analysis has been made (Yin, 1989). It is in this line that the researcher engaged the case study design in the research.

This study was qualitative in nature. According to Kombo and Tromp (2006) a qualitative research is a form of research that involves description. It seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied. Bryman (2008) described qualitative approach as based on an interpretive epistemological position and constructivist ontological orientations. This means that in qualitative research, social phenomena and their meanings are created by social interaction between individuals. It is often used as a means to collecting verbatim statements from respondents in view of fact that open-ended surveys allow respondents to offer responses within their unique context and the value of the information provided can be exceptionally high. This approach was appropriate for the study which sought to solicit information and establish youth conversion from mainstream to Pentecostal churches in selected churches in Matero and Emmasdale Townships.

Researchers who use qualitative methods seek deeper truth. They aim to study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meaning people bring to them (Denkin, 1994), and they use “a holistic perspective which preserves the complexities of human” (Black, 1994:425). The researcher attempts to observe, describe and interpret settings as they are, maintaining what Patton (1990) calls empathic neutrality. Patton (1990) further explains that:

The neutral investigator enters the research arena with no axe to grind, no theory to prove, and no predetermined results to support. Rather, the investigator’s commitment is to understand the world as it is to be true to complexities and multiple perspectives as they emerge and to be balanced in reporting both confirming and disconfirming evidence.

In order to satisfactorily address the issues raised by the research topic, the research strategy used in this study was the qualitative method. This method employed a tripartite data collection mechanism involving in-depth Semi-Structured Interviews, Focus Group Discussion and Questionnaire.

3.2 Population

Bryman (2004) defines population as the universe of units from which the sample is to be selected. In this study, the population comprised of church leaders, youths and non-Pentecostal parents in all churches in Matero and Emmasdale Townships. The target population included; all church leaders, youths and non-Pentecostal parents in selected churches in Matero and Emmasdale Townships.

3.3 Sample Size and Sampling Techniques

Merriam and Simpson (1995) define a sample as a strategically and systematically identified group of people or events that meet the criterion of representativeness for a particular study. It is thus, a sub-set of the population taken to be a representation of the entire population. Due to methods logical triangulation in this study, both probability and non-probability sampling were used to select actual participants in the study. These were purposive and random sampling techniques.

Purposive sampling was used to select key churches and informants to the study. According to Braun and Clarke (2006), the power of purposive sampling through non-probability sampling technique, lies in selecting information rich cases for in-depth analysis related to the central issue being studied. Therefore, with this in mind, two mainstream churches in Matero and one Pentecostal Church in Emmasdale Townships were purposively selected on account that, they were located in the neighbourhood. Bread of Life Church was purposively selected on the basis of being the only mega Pentecostal church in Emmasdale Township comprising 900-1000 members. While Roman Catholic and United Church of Zambia (UCZ) with same capacity of 400-500 members were purposively selected because were the largest mainstream churches in Matero. Participants were purposively selected from the target population in Matero and Emmasdale Townships on the basis of willingness to participate in the research and by virtue of being church leaders and youths in selected churches. 6 church leaders were purposively chosen (2 from each church), 6 non-Pentecostal parents and 24 youths (8 from each church). In total the sample size of respondents was 36. As the study was more of qualitative in nature, a small number of sample size was sufficient (Cohen, 2000). Sandelowski (1995) also points out that, determining adequate sample size in qualitative research is ultimately a matter of judgment and experience on the part of the researcher. Researchers need to evaluate the quality of the information collected in light with the uses to which it will be put.

The study employed non-probability sampling procedure. Kombo and Tromp (2006:81) explain that, non-probability sampling procedure is a method of sampling that aims to be theoretically representative of the study population by maximizing the scope or range of variation of the study. Purposive sampling was used as the church leaders and youths were interviewed and selected on the basis of homogeneous sampling strategy. Braun and Clarke (2006), further explain that purposive sampling purposely targets a group of people believed to be reliable to the study. According to Patton (1990), purposively selected informants are preferred for the reason that they are likely to be more conversant or well-informed about the phenomenon the researcher is investigating than random sampling where informants selected may not be well-informed about the phenomenon.

Youths in the three selected churches were picked for the sample on the basis of the following criteria; a youth was a full member of that particular church, belonged to youth class activity and their names appeared in the youth register. In the said churches, simple random sampling was used to select a class of youths that was to answer the questionnaires. The youths who participated in the focus group discussion at each church were then randomly selected from the class where questionnaires were earlier administered in order to provide an equal opportunity to all the youth in that particular class. The church leaders were purposively selected because they possessed the experience and knowledge needed to answer the research questions. Additionally, non-Pentecostal parents were selected through the snowballing procedure to be part of the sample on account that, they bear part to the contribution for conversion of their children/dependent(s). Only non-Pentecostal parents with children/dependent (s) in Bread of Life Church participated in the study to get views on youth conversion from mainstream to Pentecostalism.

3.4 Data Collection, Methods and Instruments

In this study the researcher used the Semi- Structured Interview Schedule, Questionnaire and Focus Group Discussion Guide to collect data from the thirty-six participants. Semi-structured Interviews were conducted to collect qualitative data from six church leaders and six non-Pentecostal parents (Appendices 3, 4, and 5). Using the interview guide, one-to-one interviews were conducted and tape-recorded to collect data on youth conversion from all the church leaders and non-Pentecostal parents in the study. The interview schedule was flexible as it included open ended questions to collect in-depth information so as to get a complete and detailed understanding of the issue at hand (Kombo and Tromp, 2006).

Apart from the Semi-Structured Interview Schedule, a self-completion questionnaire was administered to youths in mainstream churches to collect qualitative data as it included open-ended questions. The main essence of administering a self-completion questionnaire to youths in mainstream churches was to explore their perception on reasons for youth conversion from mainstream churches to Pentecostalism. With the same view in mind, a self-completion questionnaire was also administered to the non-Pentecostal parents to consolidate data gathered from interviews. The Questionnaire included questions based on reaction of non-Pentecostal parents towards the conversion of their children/dependent (s) to Pentecostalism. The essence of triangulating the instruments was to consolidate the findings on objective one and three. According to Kothari (2012), a questionnaire in qualitative research prevents the researcher from being biased as answers are in respondents' own words. The questionnaire also provides the good atmosphere to respondents who have adequate time to give thought out answers. Kothari (2012) further points out that, large samples can be made use of and thus the results can be made more dependable and reliable.

Lastly, Focus Group Discussions were conducted and tape-recorded to collect further detailed information on the subject at hand from youth respondents who had shown willingness to participate in the Focus Group Discussions after administering the questionnaire to them. The Focus Group Discussions were prepared to get a more detailed understanding of the youths' knowledge about youth conversion from mainstream to Pentecostalism (Appendix 1 and 2). One Focus Group Discussion was conducted in each one of the three selected churches. 24 youths participated in the Focus Group Discussions and each selected Church had 8 discussants. The discussions in all the 3 churches were facilitated by the researcher to ensure that they focused on the topic at hand. In addition, the discussions were recorded using a recorder for easy transcription.

According to Braun and Clarke (2006), when properly planned and facilitated Focus Group can produce a lot of information quickly and are good for identifying and exploring participants' beliefs and perceptions. Focus Groups are aimed at discussing a fairly tightly defined topic and the emphasis is on interaction within the group and the joint construction of meaning (Bryman, 2008).

The adoption of multiple methods or triangulation in social research has been endorsed by various researchers because it helps to overcome flaws inherent in the use of one method. For

example; Patton (1990) argues that, combinations of interviewing, questionnaires and observation are expected in much social sciences field work because studies which adopt only one method are more vulnerable to errors linked to that particular method than studies that use multiple methods in which different types of data provide cross-data credibility checks.

3.5 Data Collection Procedure

Data were mainly collected from primary sources in form of interviews and questionnaires in the three selected churches. Before embarking on data collection, the instruments were piloted at Kasamba Seventh Day Adventist Church (SDA). Consent forms for the participants were designed (Appendix i). The consent forms enabled the researcher to seek permission from relevant authority such as the Church Leaders and youth patrons. Before the interviews, the purpose of the study was explained to the respondents and confidentiality of the information to be given was assured to them. The researcher also carried an official introductory letter from the Directorate of research and Graduate studies at UNZA for identification purposes. Data collection for the study took place from 23rd August, 2014 to 20th October, 2014.

3.6 Data Analysis

Data analysis is the process of bringing order, structure and meaning to the mass collected data (Kombo and Tromp, 2006) whereas White (2008) advanced the view that, data analysis is the climax of the research and it involves selecting, categorise, comparing, synthesising and interpreting the information gathered to provide explanation of the single phenomenon of interest. Since the data was qualitative, the data gathered from semi-structured interviews, Focus Group Discussion and questionnaire were transcribed, coded and categorised into themes and sub-themes that emerged through thematic analysis. This was done manually by carefully listening to the recorded conversations in order to interpret, reduce and code key responses into major and sub-themes that emerged for later discussion. This was done in line with the research questions at hand. Some responses were also isolated to be used as original quotes for verbatim to highlight important findings of the study. Much of the data was analysed as soon as it was gathered so as to reduce on misplacing owing to the large volumes of data that was gathered. The questionnaire included open-ended questions and generated qualitative data which was analysed side by side with data collected from Semi Structured Interviews and Focus Group Discussion to provide purely qualitative data.

3.7 Validity and Reliability of Results

Issues of validity and reliability were thoroughly addressed throughout the study process. Validity of an instrument refers to the degree to which an instrument measures what it is intended to measure. Validity in this regard, entails the extent to which an instrument fairly and comprehensively represents the factors under study (Cohen, 2008). Validity therefore “...is concerned with integrity of the conclusions that are generated from piece of research” (Bryman, 2008). Reliability is concerned with the consistency of the results obtained from a measuring instrument. To achieve content validity; the Questionnaire, Semi-structured Interview Schedule and Focus Group Discussion Guide were used as key instruments for data collection. In addition, the researcher made sure that these instruments had all the questions necessary to comprehensively answer the three research questions of the study.

In addition, in order to ensure that the results obtained by means of questionnaire were valid and reliable, a pilot study was conducted in Kasamba Seventh Day Adventist in Matero Zone one on 20th August, 2014 with 10 youths who never participated in the actual study. This process helped the researcher to correct the errors which were identified by rephrasing, adding and omitting some questions from the questionnaire before the actual data collection day.

Furthermore, to ensure reliability of findings in a study which is purely qualitative, the researcher made sure that the processes of sampling, data collection and analysis were done correctly and accurately. For instance; a random sampling technique was carefully used to select a representative group of youth participants from the three selected churches in Matero and Emmasdale Townships. The researcher also ensured that, only people who were more knowledgeable about youths’ social struggles were selected as key informants to the study. Lastly, by triangulating the method of collecting qualitative data, the researcher was able to cross- validate the results to ensure their credibility for generalization.

3.8 Ethical Considerations

Throughout the research, ethical principles relating to issues of informed consent, non-deception and confidentiality of participants were strictly adhered to participation in the study was voluntary and based on informed consent with right of withdrawal at any time (Bryman, 2008). Participants had been told about the benefits of participating in the study. Further, the

names of participants were with-held in order to protect their confidentiality. The information collected for the study was used for purely academic purposes.

In conclusion, the chapter presented the methodology used in undertaking the study from data collection to data analysis. It has provided a detailed focus on the research design, sampling techniques and procedures, the sample size, instrumentation and methods used to collect and analyse the findings of the study. The next chapter will present the results of the study.

CHAPTER 4: PRESENTATION OF FINDINGS

This chapter presents findings of the study. The study focused on youth conversion from mainstream to Pentecostal churches in Matero and Emmasdale Townships. The study was guided by the following research questions:

1. What reasons do youths have for converting to Pentecostalism?
2. How do mainstream church leaders react to losing youths to Pentecostalism?
3. What are the reactions of non-Pentecostal parents whose children are converting to Pentecostalism?

The data in the findings came from the youths, church leaders in both mainstream and Pentecostal churches and non-Pentecostal parents. The findings from each category of participants are presented under headings reflecting the research questions.

4.1. Findings from youths

Data collection involved in-depth interview with twenty-four (24) youths eight from each selected church and gender balance was observed. Each interview took about thirty (30) minutes. The data collected through interviews was backed with questionnaires which were administered in mainstream churches targeting youths and non-Pentecostal parents to critically answer research questions 1 and 3. To answer the second research question, the researcher carried out Semi-Structured Interviews of leaders in two mainstream churches and one Pentecostal church to get their reactions towards youths that converted to Pentecostal churches. These are presented in narrative form according to the headings drawn from the objectives.

In order to explore reasons for youth conversion to Pentecostalism and to achieve this objective, the following research question was posed to guide the study; what reasons do youths have for converting to Pentecostalism?

4.1.1. Messages

Messages in this context refer to the content of sermons and sermonettes that are preached by clergy men and lay men who are tasked to lead the people to salvation. In this study the researcher used questions to probe if at all messages preached in mainstream churches do contribute to youth conversion from mainstream to Pentecostalism. When some youths were

asked if they were satisfied with the messages that were preached in their church, some indicated that, they were not satisfied while others said were comfortable in mainstream churches because they were born in those churches.

Those who said that they were not comfortable complained that the messages in mainstream churches were boring. Seventeen out of twenty-four respondents said that the preachers in the Roman Catholic Church and United Church of Zambia (UCZ) preached same messages; last time, this time and next time just at different times. They described the preaching of the sermons as routine and programmed. According to the findings youths were not finding anything compelling and touching because they knew already what was coming and where it was ending. They continued to say that, messages were presented in same style every Sunday without giving real life situations and not applying to peoples' day to day life.

Roman Catholic respondent indicated that, "the messages preached in Catholic churches are not hundred per cent satisfying. Yes, because sometimes it does not really convince me, because sometimes the preacher reads from the Bible. He preaches things direct as they are in the Bible and does not connect them to real life situation."

One female respondent from the Roman Catholic Church had this to say:

I have been to Bread of Life Church before, oh well for them, there are different people that preach. They preach much all the time. May be it is because I used to go for the youth service, it was fun. It was, like the youth pastor, Oscar Mumba was really fun, and he talked about real situations. He related well with the youths, he dressed like a youth, but in Catholic Church, well, the priest will preach, the same sermon last year, this year just different times.

The friend from the United Church of Zambia said that:

Yes, sometimes I am satisfied with the messages and sometimes am not, in that even some of the scriptures are just okay depending on which one is preaching on that day, sometimes you find the one who is preaching will be good and sometimes will not be good and you may feel like I should have just stayed home and do my own things.

A male respondent in the United Church of Zambia concurred that:

But *chachine bakalamba* (in agreement with another person that it was true), sometimes you find that, someone is just quoting scriptures, sometimes am not touched with the messages that are preached in our church, just as other respondents have said. You find that preachers preach messages of condemnation, they like condemning people instead of preaching the gospel messages that talk about what Jesus Christ has done in our lives.

He also said that, “the preachers want to transform people in their own way instead of letting God transform people’s lives. After all their messages do not even explain concepts clearly and are not convincing at all.”

Further, another female respondent in the United Church of Zambia had this to say:

Even me I am not really satisfied. Really in church, they cannot give us a theme let us say maybe to teach on judgment and rapture. We don’t really know about that even like heaven and hell they have not taught us as a congregation. So those areas we are lacking. As a result, we are not satisfied it is not like in Pentecostal churches, them they do teach about judgment and tell you about rapture but in United Church of Zambia I don’t think I have ever heard about such messages.

To probe a little further on sermons that were said to be unsatisfying in mainstream churches, the following question was asked: are there some youths in your church that have left this church because they were not satisfied with the messages preached? The responses were given in both the Roman Catholic Church and United Church of Zambia. The male respondent from the Roman Catholic Church said that:

We have many of those who have left this group of “Youth in Action” but I will only pick on two people. Two members left the group and Catholic Church for various reasons. When I spoke to them they said the Catholic Church is boring because the messages preached do not address issues like being successful [prosperity] or riches. We are more comfortable in Pentecostal churches because they talk about riches, wealth and all kinds of situations that we face. They also talk about prophecies and in the Roman Catholic Church there is no one who can prophesy about our lives. Those are the views I am quoting from my friends.

The male respondent in the United Church of Zambia said;

Yes, I have this friend of mine and now he is an apostolic believer in Pentecostal church. He is an ordained apostle and running a branch church. Before that, he was a Sunday school teacher at United Church of Zambia Matero congregation. I still meet with him; even last week we were together.

Another male respondent from the United Church of Zambia narrated the following story:

I actually have my biological brother. He was born and baptized in United Church of Zambia then at some point; I remember the time I came here in Lusaka he was at NIPA. Later on, we lost one of our parents, by that time my brother was working for Barclays Bank in Luanshya then he moved to Mukushi to work for ZANACO where he served for four years and later his contract was terminated. He got disturbed to an extent where he opted to stop worshipping and studying.

After 3 years something sudden happened that I couldn't even believe that really it was him who had changed. One day, in February, 2013 he was invited at Winners' Chapel. He never liked anything that was concerning church. When he went there the message preached touched him, he changed for good. From there, he joined a bible school and did a course for some months at Winner's Chapel. Thereafter, his behavior changed to an extent where his attitude towards life was acceptable.

The youths who said that they were comfortable with the messages preached in mainstream churches their responses were as follows: The male respondent from the Catholic Church said that:

I am a proud Catholic, born and will die Catholic. I am satisfied with the preaching and church doctrine but sometimes am not convinced because the preacher reads direct from the bible. He preaches things as they are in the bible without connecting them to real life situations.

When I probed further to find out why the respondent said that he was comfortable in the Catholic Church but not hundred per cent satisfied with the sermons preached in Catholic, his answer was that he was born Catholic that was why he was still in that church.

The other respondent from the Roman Catholic Church said that: “I think I am satisfied with the messages. I have been to most of the Pentecostal churches not only Pentecostal churches but also Seventh Day Adventist. I was born Catholic and I feel that I’m better off being a Catholic and the sermons preached to me, my faith is comfortable.” He further indicated that, “I love the Catholic doctrine, its systematic way of conducting mass and repetition of homily activities like holy communion, confession of sins and peace-making help us to have good relationship with God and our fellow men.”

Another male respondent indicated that, he was very comfortable with the teaching that was given by the Catholic Church. He had been Catholic from the time he was born and he did not think he would ever change. He was very satisfied.

The female respondent from the Roman Catholic Church also said that:

In as much as I’m born Catholic there is just something I can say, sorry to say that when we get into Mass, we do ‘Our Father’, I believe but in Pentecostal churches they do too many things all the time. But I have no intentions to leave the Catholic Church. Though I have been to other churches but I had to get back because I believe in Catholic Church.

Their friend from the United Church of Zambia said that:

I think am called in United Church of Zambia. Even if things in our church are not done like those in Pentecostal churches, if you have been called, you have the presence of the Holy Spirit you cannot go to another church without God telling you to move some people have moved but as for me I have a purpose to play in the United Church of Zambia. That is why I am in this church.

Some respondents in both Roman Catholic Church and United Church of Zambia further indicated that, they had already visited different Pentecostal churches and experienced how sermons were conducted. Some envied the presentation of the sermons and said, “No wonder some of our friends have migrated and joined Pentecostal churches.” A number of respondents in the United Church of Zambia shared their own experiences. One male respondent said, “This time I will give my own suggestion; if you observe our preaching this time, I don’t really get satisfied compared to Pentecostal preaching where they go

crosscutting way of teaching.” The respondent further pointed out that, “I visited a church of Gospel Influence the one after UNZA. I want to join that church because I have a friend who invites me most of the times. Sometimes I don’t even come here instead I would divert and go that side.”

One female respondent also gave her view by saying:

Yes, I do think like leaving this church madam. Because most of the times I feel like going back to Bread of Life Church. I miss the youth pastor’s preaching. Pastor Mumba he preaches very well using real life situations and giving examples. Now here sometimes I feel lazy I stay home because the preachers are boring, preaching same thing all the time. One day I will go back to Bread of Life Church.

The friend from the Roman Catholic shared her experience of having visited a Pentecostal Church before and she said: “when I came from Siavonga I did not know where the church was until when I moved into Emmasdale to stay with my cousin who used to go to Bread of Life Church. That is how I visited that church.”

The respondent continued to say, “My parents are open about faith, they tell you if you are not happy with Catholic you can leave it. It was good at Bread of Life Church because I used to go for the youth service; it was fun, like the youth pastor, Oscar Mumba was really fun, he talked about real situations. He related well with the youths, he dressed like a youth.”

The researcher posed another question to find out if at all her going to Bread of Life Church was influenced by the absence of her parents. Her response was that:

Not at all, no, no I was raised differently I went to boarding school when I was in grade 3. So my parents have been there but then I have done almost everything. I was baptised when I was a baby, yes in a Catholic home and I was confirmed when I was in grade 5 they just came for it and they said ‘okay you have made up your mind to be in the Catholic Church. I visited Bread of Life Church because I didn’t know where the Catholic Church was, yes and I wanted a change of environment, yes it was worth it. I had left the Catholic Church but later I came

back but my parents are flexible they want me to go to a church where I can be comfortable and I am comfortable here.

As the researcher probed further to find out why sermons preached by clergy men were not convincing to the youths, two respondents recalled the incident when the youth Pastor from Bread of Life Church was officially invited to preach in the United Church of Zambia. A male respondent reported that:

There was a youth pastor who came in our church last year December or early January. He started by giving a song. I think the preaching was different from the way sermons are preached every Sunday whereby they just read through the bible passages (*story yamu bible yonse fye.*) I further wanted to find out how different the presentation of the sermon was.

The female respondent continued to narrate what the youth Pastor did and said:

.... yes, the youth pastor. His preaching was very different; he said that he was coming from Bread of Life Church. Ba Eddie was his name. Him he started with a quotation from the bible then he came up with something related to that scripture, the message and then he puts you in the same box. This guy could preach he was not like these others in our church unfortunately we cannot disclose names here. *Iyi yine yakweba ati ileya fye, ileya fye* [continuous bible passage] and then they give irrelevant examples *mwamoneni ka* [you see].

4.1.2 Media Attraction (TV)

The responses collected on the media attraction provided data to answer the research question: what reasons do youths have for converting to Pentecostalism?

To get more information if at all youths in mainstream churches got attracted to Pentecostal sermon presentation, the researcher asked the following question: apart from visiting Pentecostal churches, you do watch Television and listen to how the Pentecostal Pastors preach sermons. Do the sermons touch you so much that sometimes you intend to migrate and join that church?

Fifteen out of twenty-four respondents said that they were touched by sermons preached by televangelist ministers. One male respondent from the Roman Catholic Church described the messages preached by Prophet T.B. Joshua as follows:

Because I have been to other churches and I have seen how they conduct their services, for example I do watch Prophet T.B. Joshua's programme on TV, how he relates with people when he reads the word. When he is just from reading the word, I cannot explain it, it is amazing as he is preaching then the message touches me, because he says it and interpret it to real life situation. And that is not happening in Catholic Church where the preacher reads direct from the bible without giving any interpretation so that people can understand the meaning.

Another female respondent from United Church of Zambia said,

sometimes I feel lazy, I stay home because I can listen to a better sermon on television may be a vibrant preacher can preach and touch my soul instead of going to my church because here the preachers are boring, same things all the time. One day I will go to Bread of Life Church.

When the researcher asked her why she wanted to join Bread of Life Church, her response was that, her father was full time member in Bread of Life Church and she just followed her mother to the United Church of Zambia.

A male respondent in the United Church of Zambia explained that:

It has been always in my mind, my family or my forefathers are rooted in United Church of Zambia and also I have inherited that, so it came out the time I was baptized by water and also by Holy Spirit. So through visiting Pentecostal interdenominational groups, I came to find out to say, let me just join Pentecostal Church. So, that has been in my mind most of the times sometimes on Sundays I always stay at home watching Christian channels; you find that you have no reason of going to church but just to stay home and watching Christian channels.

Youths seem to convert to Pentecostal churches through watching televised programs as evidenced in the voice of a male respondent who had already migrated to Bread of Life Church from Roman Catholic Church who responded that:

I joined Bread of Life Church physically in 2009 but spiritually I got connected to Bread of Life Church in 2006. I was brought up in Catholic family and by default I was a Catholic but not by choice. As time passed after I finished my grade 12, I came to Evelyn Hone after a year to study accountancy. But before that I used to watch on TV 'The Hour of Blessing' the media programme by Bishop Imakando. That was in Kitwe 's rural area at a military base. So I couldn't have any opportunities to go to town. But I continued to watch the programme on TV and my spirit started connecting to Bishop Joe Imakando as well as to Bread of Life Church. When finally, I had an opportunity to come to Lusaka, the time I was at Evelyn Hone College, I joined Bread of Life Church Fellowship; I became a secretary for Evelyn Hone Fellowship group. I became part of Church. And since 2009, I have been a member of Bread of Life Church physically and spiritually.

4.1.3 Worship and Spontaneous prayers

To get views from my respondents regarding prayers that are conducted in mainstream churches, the question below guided the interview: Are you allowed to offer individual prayers during the service in your church? The responses on spontaneous prayer were giving data to answer the research question: to explore reasons for youth conversion.

Some respondents indicated that prayers offered in mainline churches were not effective to deal with their personal needs. Generally, the respondents loved to participate in spontaneous prayers. One female respondent in the United Church of Zambia expressed her thoughts as she narrated her experience concerning individual prayer:

sometimes I do think like I should just go to Pentecostal, in that, the main thing that makes me think like going to Pentecostal Church is: I am one person who loves prayer, you know like the way Pentecostals pray, you find they will be only one person who gives prayer point and then he says pray!

The respondent expressed her feelings further and said that:

And then you find that we are human beings and we all have problems, but when you come to this church, here you find that it is only one person who gives prayer of confession, he stands in front and pray for the whole church. And on my own I don't want to pray like in my heart, I like to shout, I like moving and lift up my

voice and hands, singing and praying. In that way, you really feel satisfied, but not just listening to and agreeing with one person.

Another female respondent in United Church of Zambia shared her experience from what she found in a Pentecostal church that; “once I visited a Pentecostal church, there they start with praise and worship. The whole congregation will stand up and pray individually. I do feel that sometimes am attracted to go and join a Pentecostal church.”

Two respondents from the Roman Catholic Church indicated that it was not only youths who were migrating to Pentecostal churches owing to spontaneous prayer, but also some parents who were dedicated members in the Roman Catholic Church, left their old Church in search for spontaneous prayers in some Pentecostal churches in Matero. This was summarized by a male respondent from the Roman Catholic Church who narrated that:

My friend’s parents from this church, St Joseph, also converted to a Pentecostal church in Matero, that is, Bible Gospel Church in Africa (BIGOCA), and I had a chance to meet them before my friend also made up his mind to leave the Catholic Church to join Bread of Life Church. They were already on a move since they believed that in Catholic Church there is no that Fire, Fire! When you are praying you have to shout and pray in tongues. They don’t feel that Spirit, they don’t just find God because mostly here the preacher preaches there and then we end the mass you go home there is nothing more.

All respondents interviewed in Bread of Life Church said that before they joined Pentecostal Church they did not know how to pray and the meaning of prayer. Seven out of eight were members of Roman Catholic and United Church of Zambia in Matero or elsewhere before they joined Bread of Life Church. Overall, respondents indicated that upon converting to Bread of Life Church they had experienced the presence of the Holy Spirit in their lives. My respondents further said that they had the first encounter with the power of the Holy Spirit in Bread of Life Church which overwhelmed them as new members. It was summarised by a girl who said:

What attracts me in this church is the preaching based on Christ and actually here at Bread of Life Church, I was introduced to the Spirit because I didn’t know the Holy Spirit, I just used to hear people speaking in tongues, but myself I used to

imitate at some time. You just hear someone speaking you just get the words and you start speaking without knowing the meaning. I first encountered the Holy Spirit in 2009 after graduating from Sunday school. We used to meet as youths with my former classmates, I just saw the love of Christ and from there I was introduced to Him.

To give a wider picture on the encounter of prayer and experience of the Holy Spirit in Bread of Life Church, the researcher probed further from other respondents with different mainstream background rather than those who came from Roman Catholic and United Church of Zambia, by asking the following question: what attracted you to join Bread of Life Church? And researcher felt that, this story should be included in this study. The male informant narrated the following story:

My background was rough; my parents were Jehovah's Witness. I grew up as a Jehovah's Witness and I was brought up very well. I did all the bible courses for Jehovah's Witness. There was a point when my parents divorced. After mum and dad divorced, three years later my dad past away and that same year I was supposed to get baptised. So what happened was that I got a little disturbed because I was writing my Grade seven examination. So I was disturbed, but I had a friend who was not a Jehovah's Witness but he was from a Pentecostal church and that is all what I had. If I express what I felt and the death of my dad, he would advise in a certain way and we would pray but if I go to church and you know, express my feelings I will not be given chance to pray instead somebody will pray for me. So from there I started questioning to say, okay this is a good church but why is it that we cannot pray? Because I never knew how to pray, but the scriptures in the bible, ash! I knew it all.

The researcher let the respondent explain further and he said:

The other part I started questioning in Jehovah's Witness when my friend started telling me that everything happens for a purpose, God loves you he sent his helper the Holy Spirit. That part of the Holy Spirit was really kind of disturbing for me because if you are brought up as Jehovah's Witness the Holy Spirit is not that much recognised. He is not that much because tongues are believed to be ancient languages that were just spoken by saints during the time of God.

He further reported:

I had all those questions. So what I did was that I stopped going to Jehovah's Witness for a year I was not going to church until when I was in Grade nine, I went to Deeper Life Church Bible Ministries and joined when I was in Grade ten. Deeper Life was a very good church for me, it was okay, but still it was like I was still missing something because there was that difference which I used to feel no matter how much I would pray some emptiness filled my heart not until I joined Bread of Life Church.

The informant said that he learned more on prayer life in Bread of Life Church during the over-night prayer meetings and when he joined the intercessory ministry.

4.1.4 Music

Music holds a very important part in life of Africans. Chitando (2002:105) in his documentary 'Singing Culture: A study of Gospel Music in Zimbabwe', pointed out that, the missionaries observed that Africans enjoyed music and made it part of church service. It is therefore this same music that youths of modern time look down upon in mainstream churches and move to Pentecostal churches that offer modernized type of music. Responses on music provided answers to the research question one: what reasons do youths have for converting to Pentecostalism? And the following question was asked to get responses on music; why would you think many youths enjoy music more than sermons?

All respondents indicated that they loved music more than listening to sermons. From the questionnaires that I distributed to my respondents in both Roman Catholic and United Church of Zambia, all informants viewed music as powerful tool that moves an individual to the spiritual realms. Roman Catholic Church respondents reported that music in Pentecostal churches is more interesting as it is accompanied by different instrumental music. Three respondents indicated that this kind of music has attracted some youths from Catholic Church to join Pentecostal churches where a variety of gospel music is played. One male respondent reported that:

Our friends in Pentecostal churches are not restricted to express themselves by dancing in church, okay their music differs from ours, and Pentecostal music includes music such as Rhumba, hip pop and songs in local languages and so on.

They are allowed to chant, blow whistles, even trumpets. Now here, our music choir is not allowed to exaggerate the actions as we sing in front of the congregation.

The respondents in the United Church of Zambia reported that music preaches faster than the messages which are usually boring to listen to. One female respondent said, “That youth pastor who visited our church at the end of December or early January this year, he started with praise and worship before he began to preach, it motivated us and I felt like God’s presence was here that day.”

All the respondents in Bread of Life Church indicated that music in Pentecostal churches is not just recited, but it is interesting because there is a variety of types of music that is played during one service and it carries powerful messages. One female respondent indicated that:

“There is what we call praise songs as well as worship songs but here they are also categorized according to their type. The Rhumba type of music has been overtaken by Nigerian gospel music.”

When I probed further if music caused conversion of youths to join Bread of Life Church, one male respondent said:

I remember I was invited by one of my friends to Bread of Life Church, then that day when I came to church, there was a presentation done by ‘New Generation group’ concerning a piece of music. They did a hip pop and poetry, and I always loved this kind of music. I got attracted to that and I said if this happens here, okay, am sure it will happen next time and other times.

The informant was motivated by musical performance of the fellow youths, but he further pointed out that:

The next time I came to this church New Generation Group did not minister, but I just got attracted to the church. Then I met Brother Wilson we had a conversation. We spoke and everything then just went on well from there boom.... I just gave my life to Jesus. Then I have been in Bread of Life Church from that time I may say I am enjoying. It is okay for me because I feel like I have everything I need here. I feel like am spiritually built. I feel like I can pray. I know I can pray when I have a problem. I know no matter how tough things can

be, I can still penetrate through. I'm being mentored by Wilson. There are a lot of things that I have learned. So, on my part really I would say Bread of Life Church is a good church, that is my view not anyone else's view it's the best.

4.1.5 Lack of communication with church leaders

The research question to provide data on lack of communication with church leaders that the researcher asked to get data from respondents was: how often do you interact with your church leaders?

The responses from interviews on interaction between leaders and youths varied from each church. From the Catholic Church all respondents indicated that they relate well with their leaders while in interviews one male respondent out of six said he has never had any contact with the Priest before. He also indicated that: "we youths have so many problems that need attention from our church leaders, but they have no time for us."

The responses in the United Church of Zambia indicated that out of eight, six pointed out that their church leaders make little effort to interact with them. One respondent reported that:

In United Church of Zambia, we cannot say we have a very close interaction with our leaders. It is just once in a year when we see a group of leaders who come to have an interaction fellowship. They try to come and meet us although it is difficult to disclose our issues to strangers.

Another male respondent reported that "we do not have a close contact with our leaders. So it is even difficult to go to them even when we have problems." He continued to say, "So I was more like giving a suggestion that like may be having a game at least once in a year." One female respondent from the United Church of Zambia said:

Okay with me on my part I have never come to the Rev here at Emmasdale but I have gone to Reverend at Chunga because I am free with him and also gone to the one who used to be here Mr. Nyangu who is now a student minister. To him I have gone because I am free with him. So maybe it is that openness we can develop with our leaders that will help us. I have also gone to the Reverend Munsanje, who lives near the Airport; I have also talked to him. The former

Reverend I was free with him but I never talked about my pressing issues. With this one, we are still studying her since she is quite new.

4.2. Findings from church leaders

The purpose of involving the church leaders in this study was to concretise the findings and draw concrete evidence if at all youths convert from mainstream to Pentecostal churches, so as to be able to achieve the second objective that examines the reactions of the mainstream leaders who may be losing youths to Pentecostalism. The research question was: how do mainstream church leaders react to losing youths to Pentecostalism?

To address the second research question, the researcher carried out semi-structured interviews. All the three (3) church leaders were interviewed in the selected churches. The respondents in mainstream churches were one Priest from Roman Catholic Church and one Reverend from United Church of Zambia and to solidify the study, the researcher also chose to interview one youth Pastor in Bread of Life Church. The purpose of interviewing the youth pastor in Bread of Life Church was to find out if at all youths convert from mainstream to Pentecostalism and that would help us to reflect the reactions of mainstream church leaders towards youth conversion. The following were the reactions of the church leaders from the selected churches in Matero Township.

4.2.1. Exercise of tolerance and patience

When church leaders were interviewed in the Roman Catholic Church and United Church of Zambia both respondents indicated that the sermons preached seemed to be boring to the youths. The respondents said in these traditional churches sermons are preached in a way that cover all social groups found in church, and it is the duty of the preacher to prepare the sermons appropriately to suit all the social groups, especially to young people in this modern time. The Priest in Roman Catholic explained that: “In the Catholic Church we are a universal church, we do not do things opposite or different from what other Catholics in terms of preaching the word. If I am reading from John 7: 2 even in Rome it is the same.” He further pointed out that a complete mass must have three readings and it is the duty of the preacher to interpret the message to relate it to different social groups.

The Catholic Priest reported further that he was not against youths that left the church to join Pentecostal churches because he understood that all religions believe in one God. He said

that the Pentecostal churches were good churches for youths who joined them. He concluded with the following remarks:

...they do preach good doctrine especially where they preach love that is a good church. Where they preach hate yes that's the place I could say no, where there is Good News and they preach forgiveness and love, I feel that is good doctrine and I think even if young people joined there, they will be comfortable.

The Reverend in the United Church of Zambia Church reported that youth today, did not want to hear sermons of suffering like the way us traditional churches deliver those messages based on suffering for the kingdom of God and she gave examples of Jesus' messages. The respondent said "at that stage the youth have many expectations, they want to hear what the future has for them; they want somebody who can tell them prophetic words about their future. The respondent also reported that youths are in those traditional churches because of their parents. She confirmed that once they are baptized they grow up and become independent because they want to do what others are doing, be it at school or place of work.

However, because of the informant's understanding of the group being dealt with, she pointed out that:

In this generation, it is true nowadays children do not want to suffer. So, you find youths go to Pentecostal churches where they preach sermons of prosperity in life. So we see them leaving our church bit by bit at different levels. They go to their church of choice and worship in those Pentecostal churches. We let go of them if they find what they want in those churches.

When the researcher probed further to find out how the respondent reacts towards those youths who leave the United Church of Zambia, the respondent said that: "They do worship in those Pentecostal churches quite okay but they know their roots as I have already explained that, they worship and worship*Nzeru zika bwela* [when they made up their mind] they realise and come back to their original churches and we receive them back."

In both Roman Catholic Church and United Church of Zambia respondents indicated that, they do not excommunicate those youths who had gone and later come back instead, they sit and have a mutual discussion to hear the side of the youth. As Reverend in United Church of Zambia indicated that, "those youths we had identified that had gone and did not find what they expected in Pentecostal churches, we do not chess them but we talk to them, because we

expected them to come back to their original church.” Similarly, the Priest indicated that, “we do not preach against the youths who left our church or the Pentecostal churches where some of our youths had joined. We do lose them. Those who want to come back we still welcome them.”

4.2.2 Acceptance and Understanding of Converts

To generate data for the second research question: how do mainstream church leaders react to losing youths to Pentecostalism. The following question was asked to get the reactions of the church leaders; why do young people opt to leave their mother church to join Pentecostal churches? The Priest had this to say:

Personally, I might say I believe all of us are looking for happiness. You are doing what you are doing because you are looking for happiness. And we search for happiness. We don't know where that happiness will come from except those who have understood it at least they know their kind of direction. We do understand the needs of the youths in life.

The Priest further emphasised the point that youths migrate to Pentecostal churches in search of happiness and he gave the following example:

So me I see that what make these youths to move is that they are following happiness. So, all of us we search for happiness and that is what Augustine of Hippo said “Oh God you created us for yourself and our hearts are restless until they rest in thee.” And when we contemplate on God it is when we realise that we are looking for a Christian God. Yes, so youth just want to have an experience and express their happiness.

The researcher probed a little further to find out where the Roman Catholic Church does not meet the quest for happiness among young people. The response researcher got was that Saint Joseph's chapel was more on the receiving side since it was not a chapel, but an international community chapel where people come and go before they settle down in order to interact with the leaders in charge of the chapel. If their presence is not recognised early then they migrate and search for another church which can accommodate them easily. The Priest reported that:

Yes, and when I look at the youth it is not necessarily that we have neglected them like at this chapel, it is like an international community chapel where people come and go, and we might have a lot of youths who come to this parish who might not stay. They come before they develop anything they go. So those youths who are here they might think we are not paying attention to them. Since this is not a permanent Parish it brings those things on the weaker side, whereby youths want to be nurtured, so you realise that where there is no that kind of support they kind of feel that they are neglected. We have lost a lot of youths, whom as I am talking today have joined Bread of Life Church because they found happiness there.

In the United Church of Zambia the Reverend explained that:

Youths leave the church in search of happiness. The youths especially those who fail to find a marriage partner within the church, go to Pentecostal churches where they find marriage partner. They might be looking for such attributes in their partners as high education, good jobs, and ambition to acquire wealth in future. When they are successful others remain there while others come back to have their wedding officiated in the United Church of Zambia because they know that this church does provide them a marriage certificate that protects the couple from unnecessary divorce.

Both church leaders showed that they accepted the situation and understood the youths by not restricting them to remain in mainstream churches, since every one need an environment that is favorable to accomplish their goals in life.

4.2.3 Acceptance to youth conversion

The responses that were obtained on acceptance of youths who migrated and those who come back in mainline churches gave data to the second research question: how do mainstream church leaders react to losing youths to Pentecostalism?

The respondents in the Catholic Church and United Church of Zambia said the youths that had gone for one reason or the other and later decided to come back are accepted back. When the researcher probed further to find out from the Reverend in the United Church of Zambia how the church reacted to such youths I got the following:

When those youths who convert in search for happiness, marriage, better church that promises to solve their problems or that answered prayer. Those whose needs or requirements are not met are the ones who come back. When they make up their mind and come back, we do receive them. But for those who find what they wanted in life, we lose them because we do not provide what they expected to find in our church. We do not follow them up because we have no information about them. So we let go of them.

The Reverend also gave some clarifications in her sentiments such as: “Some of them they have been away for four to five years, and they have decided to come back. Now we are living in blessings of God. When those youths feel that they are bored, they come back in our churches.” Reverend gave an example of one youth who came back because of her prayer request not being answered in Bread of Life. She was about thirty-six to thirty-seven she decided to come back. When she was asked why she had come back, the youth said that *Awe Lesa ni umo wine* [God is one and the same].

The Reverend further commented that: “When they come back from those Pentecostal churches they had joined, we know to say, now they understand the meaning [*manje bayamba ku vvera*] and we receive them. You know, you need to have a better understanding of the age you are dealing with then you have a better understanding of these youths.”

The response from the Roman Catholic Church was generally similar to what researcher got from the Reverend from the United Church of Zambia. The priest’s response summarises it all in the following:

Have you read about the prodigal son? When you are talking to young men, when you read that story that people can go and can come back, it doesn’t mean that they are unfaithful. They are in search of something. Leave those who want to go and when they come back, receive them. If they find happiness in Pentecostal churches let them stay; if they find no problems where they have gone.

The Priest emphasised that it is not good to stop people from leaving by preaching against that church to say, “Do not go to that church because of this and that. All that should be done is to preach the good news.”

4.3 Findings from The Non-Pentecostal parents

All the respondents were snowballed from Bread of Life Church. The researcher chose to focus on Bread of Life Church because of its immense growth and expansion and because, despite its tremendous influence on the lives of young people in Matero and Emmasdale Townships, it has received little attention from scholars of religion in Zambia. Furthermore, Bread of Life Church, like other churches, has been influenced by its history and ministry, a ministry by Joe Imakando that has attracted thousands of people to its fold. Hence the researcher involved the non-Pentecostal parents to participate in this research. The third research question was: what are the reactions of non-Pentecostal parents whose children convert to Pentecostalism?

4.3.1 Supporting and accepting children/dependant (s)

To validate the findings of the study, the researcher chose the non-Pentecostal parents to be respondents because they had the information if at all their children were converted to Pentecostalism. Therefore, all the responses collected on reactions of non-Pentecostal parents whose children converted to Pentecostalism gave data to the third research question: what are the reactions of non-Pentecostal parents whose children convert to Pentecostalism? To get the information from the non-Pentecostal parents, the researcher asked the following question: what was your reaction when your child told you that, had decided to join a Pentecostal Church?

In reaction to that question, the responses from non-Pentecostal parents were as indicated below.

Five out of six respondents supported their children who converted to Pentecostalism. One parent reported that he was not of the idea but the Reverend in Presbyterian Church supported the young lady upon seeking a blessing before she left the church.

When non-Pentecostal parents were approached for an interview, the most challenging question to them was: “how did you react when your son/daughter left your church and joined Pentecostal Church?” The responses given varied from one informant to the other. Similar ones were categorised as follows; two respondents who also had converted from one church to the other, it was not difficult to accept though they tried by all means to oppose the convert’s decision. On one hand parents tried to find out the reasons that made their children to join Bread of Life Church.

One parent from Seventh Day Adventist whose daughter converted to Bread of Life church said that:

Before I got married I was in the Roman Catholic, after I got married, I joined my husband in New Apostolic Church and later I joined SDA. When my daughter got married she joined her husband in Bread of Life. I asked her the reason why she decided to join Bread of Life Church; she said her husband wanted her to be going there, so I did not refuse her, I supported her because she was no longer in my hands. I do encourage her to continue worshipping in Bread of Life.

The other parent who was originally Jehovah's Witness but settled in Deeper Life Bible Church reported that:

It was after we divorced with my husband, I could no longer go to Jehovah's Witness because of my status. The children continued going to Jehovah's Witness but I doubted their stay in that Church. Therefore, I took a step by joining Deeper Life Bible Church. Although my ex-husband wanted the children to remain in Jehovah's Witness, unfortunately, their father died. The children joined me in Deeper Life Bible Church for a short while but decided to leave the Church.

In the interview the researcher tried to probe further why one of her children decided to move away from Deeper Life Church which was also a Pentecostal Church. She narrated the following story in her response:

One day Brian came and told me that he was invited by a friend at Bread of Life Church, I allowed him to go because he kept on complaining about Deeper Life's Bible doctrine. He was not happy. He always told me that the day I will find a church that will satisfy me I will move away from here mum. And the time came when he left. He likes music and dancing even when he was in school, he used to participate. The first time he visited Bread of Life Church I remember he came and said mum all is well now, am joining Bread of Life Church there is type of music I love. I knew he would join there. We all rejoiced it was a good thing that the child found a church of his heart.

The other three respondents were too sceptical at first when their son or daughter broke the news that, they joined Bread of Life Church. One parent from Reformed Church of Zambia

(RCZ) explained her reaction towards her daughter's conversion to Bread of Life Church as follows:

Let me speak it out from deep down my heart. At first I had assumptions that, Bread of Life Church was a satanic church as rumours had it. And even me I believed strongly and spread the rumour that, the church was satanic. I was against the charismatic way of worship [*ku kuwa ngati chinji, ku panga chongo*] as if they are seeing God on His throne within their Church. So I asked my child to say, you! Does it mean in that Church you have joined when you start praying you see God on his throne? What is it that you want in a Pentecostal church? She answered me that the way you don't see God on his throne in Reformed Church of Zambia even in Bread or Life Church we don't see him physically. It's my wish; I want to glorify my God. I was against the whole issue to tell the truth. But later on I realised that Charismatic prayers were spreading bit by bit. In my church [RCZ] it was not yet introduced. Shortly after, it was introduced I realized this was what my child was talking about. I tolerated because even her elder sister had already gone to Bread of Life Church.

The other respondent in this category was the church elder in the SDA Church, he narrated the following:

At first I was devastated, I did not want him to go because of opposition I had from my church, so I tried to prevent him from going away. But it was difficult because it was him who made a decision and he is the one who experienced the encounter, I couldn't convince him. Later on I adjusted and let him go. The way he responded to Bread of Life Church, it also interested me.

I further asked my respondent to explain what interested his son to convert to Bread of Life Church that he did not experience in SDA, he said: "My son came and told me that, actually dad the word of God at Bread of Life Church is preached in a way that you can progress in life. For the first time I heard him say my inner most heart is touched. The messages are directed to real life situation. Dad, I see things change in my life."

The respondent went on to say: "Although as a church elder I faced a lot of opposition from my fellow members, but I did not withdraw my son from Bread of Life Church and I kept on encouraging him."

One male respondent whose daughter converted from Presbyterian said that he did not want his daughter to leave the family church and he was still not happy that she had finally joined Bread of Life Church. When I asked if he encouraged his daughter to join Bread of Life Church, he somewhat became emotional and said:

No, no, no, I don't encourage that. Look here we already belong to an established church with a smooth running system and it is a family church. Am not comfortable with that yes, I don't want to pretend, I want to tell you off my mind. Only that it is difficult to change someone's thoughts.

The respondent whose brother converted from the family church that is the Roman Catholic and joined Bread of Life Church said that: "My brother did not even inform anyone that he had found another church, we learned about it later, because he was not going to church for some time and he was a big person above twenty-five years, he used to live on his own." He also reported that when his brother was still at the University of Zambia, he could just watch religious programmes on television as he did not attend church. They were happy that finally he found a church where he belonged.

4.3.2. Benefits

People who came into an encounter with Pentecostalism saw its benefits and that was what attracted many others to join. In case of the non-Pentecostal parents in Matero, they also experienced that kind of attraction and intrigued towards Pentecostal churches which their children had joined. To get more information, the non-Pentecostal parents were interviewed to find out why they allowed their children to continue attending church services in Pentecostal churches.

Therefore, the following question was asked to guide the interview: what was your reaction towards your child who joined a Pentecostal church? The following were the responses the researcher got. Five out of six non-Pentecostal parents indicated that, at first they were sceptical, acceptance came upon seeing the benefits in form of employment, scholarship, skills of entrepreneurship and many others that were offered to their children who had converted to Bread of Life Church. More explanation was given by one parent, who at first doubted Bread of Life Church scholarship that was offered to her daughter and later was fascinated as she reported that,

Since the time my daughter joined Bread of Life Church, she has become prayerful, she can stage a twenty, forty up to hundred days prayer and fasting. Especially when she found a scholarship provided by an Apostle from America called Christ through Bread of Life Youth Ministry. At first I was sceptical to accept that scholarship that was offered to my daughter thinking that, she was being initiated to Satanism, I saw how much my girl prayed and fasted for that scholarship, she became pale. *Ooh ninachita kuyopa amweo ndati mwana azamwalila* [I was afraid that she would die]. Later, I accepted that scholarship. Now she is training as a nurse in Katete doing her second year.

While, four out of six respondents appreciated that, their children had qualifications and were given or promised scholarships and jobs in Bread of Life Church under the ministries they had joined. For instance, the parent of the young lady who left Presbyterian Church had this to say,

I did not want my child to leave our family church and join a Pentecostal church, because my girl has been a well behaved person even before she moved to Bread of Life Church. She was one person who loved being in the presence of God even our Reverend released her with a blessing when she finally made up her mind that she wanted to join a Pentecostal Church. To my surprise, this girl completed her studies in Public Administration at Cavendish University in 2012. She joined Bread of Life Church early 2013 and the Bread of Life Church Administration Board Management was looking for someone to take administrative positions, of course they were many other opponents but Florence was given the job, I was fascinated how all that happened. Therefore, I did not intervene any longer to discourage her from becoming a member of that church.

Further, three respondents pointed out that their children were beneficiaries of scholarships to study provided by various ministries in Bread of Life Church. Some of those children attend university education now.

4.3.3. Attraction to Spiritual Growth

The responses on attraction to spiritual growth gave data to the third research question: what are the reactions of non-Pentecostal parents whose children convert to Pentecostalism?

All respondents indicated that there was change that had taken place in their children who joined Bread of Life Church. Further, some expressed happiness for the change that had taken place in those converts. One respondent whose brother converted to Bread of Life Church expressed his view by saying:

Yes, I can say that my young brother has changed, because now he can pray, not the way he used to behave before joining Bread of Life Church. Nowadays, when we have family gatherings he stands in the gap¹ for the whole family, praying and fasting and encourage us to pray too. Moreover, Bread of Life Church has appointed him as an elder in that church; there is great change in his life and we are all happy for him.

The researcher probed further to find out if that behavioural change attracted the non-Pentecostal parents to release other siblings to join their brothers or sisters who were already in Bread of Life Church, five out of six indicated that the converts had already influenced their siblings and the parents did not show any resistance. One parent indicated that, “since I have already experienced what her elder sister went through when she joined that church (Bread of Life Church), I feel the young sister can still continue going to that church. I have no objections over that.” However, one parent was in dilemma whereby he did not want any of his children to join the elder sister in Bread of Life Church and on the other hand, he realised that things had changed owing to modern education where students interact freely among themselves. Therefore, the parent showed that he would not mind if his younger children followed their sister to Bread of Life Church. Another respondent from Reformed Church in Zambia indicated that her last born daughter had already followed the elder sister to Bread of life. The parent further mentioned that she was concerned of the small girl and encouraged her to attend mid-week services and house fellowship meetings [*Chitente*] so that the girl could be recognised by other members. She was equally happy for the positive behaviour in the converts.

In winding up the presentation of the findings of the study, it is clear that youths convert from mainstream to Pentecostal churches because preaching in mainstream churches are not youth oriented as the youths in this study purported. Youths follow the prosperity gospel preached by Pentecostal Pastors, which unleashes positive thinking in the youths. Youths want to associate themselves with modern mega churches such as Bread of Life Church in Emmasdale

¹ “Praying stand in the gap” referring to praying for others or go between.

Township. The study further revealed that church leaders in mainstream churches were aware of the youth conversion to Pentecostal churches. Church leaders accepted the youths who had converted to Pentecostal churches but later had made up their minds to come back. Finally, the study findings revealed that the non-Pentecostal parents accepted and gave support to their children/dependant(s) who converted to Bread of Life Church. The parents gave their children/ dependant(s) freedom of worship in Pentecostal churches.

CHAPTER 5: DISCUSSIONS OF FINDINGS

The chapter discusses the findings of the study. The main purpose of the study was to establish the reasons that lead to youth conversion from mainstream churches to Pentecostal churches. The discussion will be done under headings drawn from the objectives. The first objective was to explore the reasons for youth conversion to Pentecostalism. The findings revealed a number of reasons which will be discussed. They include messages [routine and unsatisfying sermons], theology of prosperity gospel and its modern preachers, youth involvement in church activities, worship and individual prayers, media attraction and music.

5.1 Reasons for Youth Conversion

Some of the findings are in line with Horton's theory suggested that conversion is an automatic thing. Since this conversion was automatic the researcher will question the depth of it, and as will be reported, the youths who convert to Pentecostalism remain at mixing stage and can revert to their earlier church or move to other churches-one after another.

5.1.1 Messages

The study established that youths were disappointed with routine sermons in some mainstream churches. The respondents revealed that some clergymen preached the messages by reading directly from the bible with little application to young people's expectations in life. Exegetical explanations of scriptures in messages were not quite appealing to young people. Youths wanted messages that interpreted real life situations. All the respondents had visited a Pentecostal church within Matero and Emmasdale. One respondent said that, messages preached in mainstream churches neglect the experiential elements of Christianity as a result young people's expectations in life are not met. "...Some of our friends left mainstream churches and joined Pentecostal churches because they wanted prophetic ministries that enable the youths to build their hope for future expectations in life". Another respondent said that was the reason why sometimes he did not go to his church but rather went to a Pentecostal church where his friend congregated. Asamoah-Gyadu (2013) also viewed Pneumatic Christianity as, generally promoting radical conversion of young people due to relevant messages through the work of the holy spirit that the bureaucratized churches have been challenged to provide.

The findings showed that youths in Matero and Emmasdale wanted preaching that captured the heart, hence the attraction of Pentecostal Pastors. This agrees with Ojo (1988) who

observes that, the independent Pentecostal and charismatic movements continue to spread because they are pragmatic in their approach to social and religious issues and are also responding to the existential needs of Africans within the contemporary situations of social political disequilibrium.

However, some youths were comfortable and satisfied with the doctrine in some mainstream churches because of its systematic way of preaching. One respondent said, "...Roman Catholic Church is a universal church with a universal system...." In terms of preaching the word, all Catholics conduct three same bible readings on a particular Sunday. For instance, to emphasise the argument why some youths were still comfortable with Catholic teachings, one respondent explained that, "the systematic way of conducting mass and repetition of homily activities such as partaking of holy communion in every mass, confession of one's sins through the Priest, peace-making with each other and many other activities, help the members to cement their relationship with God and among themselves." This indicated that, youths in some mainstream churches felt they would never leave the church because its teachings and doctrines have shaped their lives and are undergoing moral conversion which Lonergan (1992) describes as, the shift from self-satisfactions to value as the criterion of one's decision making and action. Furthermore, it would appear that some youth would rather stick with a church that is rooted in their community since many years ago with a solid membership that is very familiar to one another.

5.1.2 Theology of Prosperity Gospel and its modern preachers

The study findings revealed that the Pentecostal Pastors in Matero and in the neighbourhood of Emmasdale preached the prosperity gospel messages which attract young people. Asamoah-Gyadu (2013) notes that, prosperity gospel articulates issues of being successful, victorious, promotion, elevation, power, breakthrough and winning. Youths moved from their mother churches to join Pentecostal churches following prosperity messages that unleashed positive thinking in young people. On the contrary, this did not happen in some mainstream churches where the prosperity gospel did not take centre stage instead they preached the messages of the cross where suffering took the central part, as Reverend from the United Church of Zambia echoed that, "youths today do not want to hear messages on suffering, no!...."

However, some respondents from United Church of Zambia showed interest to join Pentecostal church they had visited. As one of them put it "...Pentecostal preachers go cross-cutting [preach about many things] way of teaching. That is why most of the time I do not even come

to this church (UCZ) but I follow my friend to his church; Gospel Influence Pentecostal Church....” Others joined other Pentecostal churches such as Bread of Life Church, Bible Gospel Church in Africa (BIGOCA), Fire Ministries, Burning Bush Ministries and Hope Ministries. This agrees with Ojo (1988) and Gifford (2004) who observe that, in the mid-1970s in Nigeria, Benson Idahosa’s influence over prosperity gospel messages, led to many youths having strong Pentecostal convictions because of his demonstrations of flamboyant lifestyle and emphasis on faith miracles and prosperity.

Another respondent from the Roman Catholic Church gave a similar view that, “...our friends have joined Pentecostal churches seeking prosperity and blessings with material things emphasised by the Pentecostal Pastors.” This is in line with Robeck and Cecil (2006) who said, in Latin America, neo-Pentecostalism emphasised the theology of prosperity, the belief that God bestows material blessings on the faithful and which attracted the young educated people. Although Robeck and Cecil (2006) found out that, the theology of prosperity attracted mostly the young educated people, in Matero and Emmasdale, the theology of prosperity attracts the very educated and less educated alike.

Furthermore, the findings showed that youths were challenged with social needs such as need for scholarships, employment, promotions at their work place, marriage partners, growth of their business, good health and many other needs. These social needs experienced in Matero and in the neighbourhood of Emmasdale, made them leave their traditional churches and convert to Pentecostal churches that seemed to involve them in different church activities. Sermons preached by Pentecostal Pastors unleashed positive thinking in young people and caused youths not to lose hope despite their situations of unemployment, little education, lack of promotion at work and many other adverse situations. Asamoah-Gyadu (2007) observes that eight percent of the members in the Deliverance Church of Kenya is youths. The church leaders recognize the youth members and have left much of their ministries in their hands. It is further noted that, the founder of Deliverance Church of Kenya, has kept close contact with the youth and directed much of his ministry to the young. However, some of these theologies by some Pentecostal preachers are also questionable (Asamoah-Gyadu, 2007). Do young people really convert out of conviction and messages that are preached or are they merely following the material incentives offered to them in those churches? Some prosperity gospel preached, promoted materialism sometimes of the kind that Jesus attacked in the Gospels.

5.1.3 Youth Involvement in Church Activities

The respondents in both United Church of Zambia and Roman Catholic complained that, there was no close interaction with their church leaders to share their daily social problems. One respondent from the Roman Catholic Church said that, “us youths have so many Problems that need attention from our church leaders, but they have no time for us.” Similarly, another respondent from United Church of Zambia indicated that, “...we do not have a close contact with our church leaders, so it is even difficult to go to them when we have problems.” Youths in Matero and Emmasdale felt hopeless because their energies were not utilised in some mainstream churches, as a result young people converted to Pentecostal churches. Anderson (2007) and Asamoah-Gyadu (2013) assert that, Pentecostal churches put more emphasis on personal, heart-felt experience of God through the spirit is offered to all people without preconditions, enabling them to be powerful and assertive in societies where they have been marginalized. Pentecostal churches just like African Independent churches, offered solutions to people-felt needs in all their varieties. For instance, everyone has some responsibilities in the following ministries; ushering, intercessory, counseling, hospitality, music, Sunday school, young adults as well as youth ministries. This agrees with what Anderson (2004) observed to have caused a massive conversion of young people to Cho’s ministry in Korea, because young people responded to Cho’s message, joined the church and involved themselves in different ministries to work for the Lord, for instance, ushering and music ministries.

5.1.4 Media Attraction

Youths in Matero and Emmasdale were exposed to different mass media such as television, radio, magazines, and the internet among other ways that connected them to different religious programmes. Different preachers appear on television, preaching in English and their sermons attracted the younger generation. One respondent said that, he got connected to Bread of Life Church through the ‘Hour of Blessing’ television programme and later got attracted to the Church. Other respondents argued that it was worth-while to remain at home and watch gospel preachers on television rather than listening to boring sermons from their clergy men. One respondent who earlier showed reservations on alleged unsatisfactory messages preached in mainstream churches then said, Pentecostal preachers on television, preach convincing messages. He cited the televangelist Nigerian Prophet Temilope Balogun Joshua, commonly referred to as T.B Joshua’s messages that touched and made him convert to Pentecostalism. Others added that, they were more comfortable with preachers on air than visiting the local Pentecostal churches. In Ghana, Anderson (1997) noted that what changed

the face of Ghanaian Charismatic Movement in the 1990s is that, the Charismatic leaders diversified the means of evangelization. The use of mass media communication technologies attracted the young people to join Pentecostal churches. In the same vein Asamoah-Gyadu (2007) observed in Kenya that, youths feel a special attraction to Pentecostal churches because of their appropriate mass media communication technologies. He further noted that, young elites, potential elites and unemployed graduates find that these churches address their needs in a way that other institutions and bodies fail assist.

5.1.5 Worship and Individual Prayers

The study established that, corporate worship was not emphasised in some mainstream churches. Asamoah-Gyadu (2013:17) describes the Pentecostal churches as, “one of its unique features observable in most gatherings is the very expressive, expectant, dynamic, exuberant, experiential and interventionist nature of worship.” The youths who took part in this study in Matero and Emmasdale did not want a situation whereby one man offers prayers on their behalf. One respondent from the United Church of Zambia indicated that “...we are human beings and we all have problems, but when you come to this church, only one person gives prayer of confession, he stands in front and prays for the whole church...” Asamoah-Gyadu (2013:39) disagreed with the written prayers recited in some mainstream churches. He explained that, “written prayers were usually the prayer of people whose circumstances at the time of writing might not have been the same as those of other Christians.” Youths wanted to practice spontaneously spirit-inspired worship (individual prayers) because they had personal issues such as unemployment, lack of scholarship, sickness, poverty and other situations. Evidence was shown when one respondent said that she loved the way Pentecostals conducted prayers. She went on to say “...one person gives prayer points of different situations experienced among members and guides the people as they pray individually in louder voices, shouting, jumping, clapping and lifting up their hands.” This agrees with what Asamoah-Gyadu (2013:20) cited from Robeck (2006) that:

There were those who were surrounded by His glory at the mission, broke into dance, others jumped or stood with hands outstretched, or sang or shouted with all the gusto they could master. Others were so full of awe when they encountered God that their knees buckled, they fell to the floor, slain in the spirit, and some spoke rapid fire in tongues they did not know, while others were stuck entirely speechless.

Young people in Matero and Emmasdale longed for Charismatic worship to have an encounter with God, hence they move towards Pentecostalism.

5.1.6 Music

The study established that young people in Matero and Emmasdale appreciated the value of gospel music. All respondents viewed praise and worship songs (music) as a powerful tool that moves an individual to the spiritual realms. Some respondents in mainstream churches revealed that, music touched the inner most feeling more than listening to sermon. One respondent who had already moved to Bread of Life Church said, “.... the day I came to this church, I was attracted to music presentation by the New Generation group of hip pop and poetry....” Another respondent from United Church of Zambia said that, her friend who used to play keyboard left the church and joined a Pentecostal church where he felt his talent would be utilised. Chitando (2000) notes that Zimbabweans enjoy gospel music and play it in all social places just like popular music.

Further, one female respondent revealed that, she was touched when a Pentecostal Pastor visited the United Church of Zambia and started with a Pentecostal liturgy segment of praise and worship, singing locally and internationally composed songs as a way of preparing the hearts of the recipients before giving his sermon. In Matero and Emmasdale, young people find that Pentecostal praise and worship songs to be more convincing than sermons; hence they get attracted to these churches and seem to convert due to the messages that songs carry which touch their hearts and cause them to respond to their expectations of their daily lives. In the same view, Asamoah-Gyadu (2013) observes that, this element of worship involved the singing of choruses accompanied by high amperage keyboard music with jazz instruments, hand clapping and vigorous youthful dancing or hallelujah-dancing. Youths get attracted to this kind of music because it draws them with appropriate gestures such as hand raising, prostration, kneeling, weeping and other symbolic and emotional expression. As a result, people literally abandon themselves in worship before God.

The variety of music that are sung in English and local languages attracted youths to Pentecostalism. One of the youths said Pentecostals have a variety of praise and worship in English and vernacular songs; some of them are in Zambian local languages, Swahili and Nigerian songs, which seem to have overtaken the famous rhumba gospel. In Ghana, Asamoah-Gyadu (2013) observed that, the songs used in Living Streams Ministries International Church were a blend of locally composed and internationally known gospel life

tunes, affirmed God as holy, awesome, powerful and majestic. Worshipers seem to have been slaying in spirit as they fell onto the floor under the intoxicating influence of the anointing spirit. Hence, most young people encounter conversion after this experience. Hollenweger in Asamoah-Gyadu (2013) terms this kind of conversion as non-rational meditative language that is not mediated.

5.2 Reactions of church leaders

The researcher will discuss the findings from the church leaders in mainstream churches, under the second objective; to examine the reactions of mainstream church leaders who may be losing youths to Pentecostalism. The findings revealed a number of issues such as, exercising tolerance and patience, need for youths to find happiness in life and love and acceptance of the situation.

5.2.1 Exercising tolerance and patience

The findings from church leaders in mainstream churches showed that, they were aware of the movement of some youths from mainstream to Pentecostal churches. According to what the researcher got from the respondents in the Roman Catholic Church and United Church of Zambia, the church leaders in mainstream churches tend to teach and stick to doctrines of their church. They do not bother to follow up those youths who leave their churches to join Pentecostal churches. Both respondents revealed that there was no need for them to preach against Pentecostal churches that seemed to accommodate those young people. The Catholic priest explained that, since in Christianity the central teaching was that there was only one God, and if at all these churches preached about the same God, the young people were safe even in Pentecostal churches. He added that, if youths joined the church that preached the Good News about love and forgiveness, it was a good church, and young people would be safe and happy.

However, there is a general belief in Zambia among Christians that as long as they worship the same God, there is no problem with the church affiliation. This belief and attitude is held by ordinary Christians as much as by the clergy.

The study findings further showed that, the church leaders in both Roman Catholic and United Church of Zambia understood the group of people they were dealing with, therefore they let go of those youths who want to worship in their church of choice. Youths at that stage had many expectations, they wanted to hear what the future had for them; they wanted

somebody who could tell them prophetic words about their future. Reverend in United Church of Zambia observed that, "...we see them leave our churches bit by bit at different levels and do worship in those Pentecostal churches quite okay but they know their roots..." Therefore, the church leaders do not show any restrictions to those who find Pentecostal churches to be responsive to young people's existential needs, instead they wait for those who might make up their mind and come back to their original churches.

5.2.2 Acceptance and Understanding the needs of Converts

The study findings showed that, the church leaders observed that youths needed happiness to achieve their goals in life. Young people want to be happy, hence they joined Pentecostalism that seems to have a cultural flexibility in its experiential and participatory liturgy, offering a place-to-feel-at-home. For instance, they wanted to acquire a good job, engage in social relationships, and have enough money, a car and better prospects for the future. The priest in the Catholic Church pointed out how important happiness was in one's life and he indicated that "... all people are searching for happiness in doing whatever they are doing." The church leaders were concerned and accepted the situation. They understood that at this stage youth make demands from both home and church and if those demands are not met, youths opt to go and have an experience of their own. If they succeed then, they may not come back. The Priest had no problem with the youths who migrated to Pentecostal churches if they found happiness in those churches they had joined. Evidence also was shown when the Reverend from the United Church of Zambia said, "one youth who had joined Bread of Life Church hoped for her prayer request of employment to be answered but she came back to United Church of Zambia without employment." All that young people want is to see if at all, Pentecostal churches have something for them that can bring about happiness in life. This, according to (Fisher, 1973), indicates that, converts remain at mixing stage.

5.2.3 Love and Acceptance of the situation

The church leaders in mainstream churches emphasised love and forgiveness as Jesus Christ taught in the New Testament. The church leaders showed love and forgiveness to those youths who had left and later came back. The Parable of the Prodigal Son helps the leaders to understand and accept some situations that attract youths to convert to Pentecostal churches. The Priest from the Roman Catholic Church asked a question whether the researcher understood the parable of the prodigal son and stated that, "this is the way youths behave, they will go and come back to their old church and we do accept them, it does not mean they

are not faithful.” In addition, the Reverend from the United Church of Zambia said that “some of these youths have been away for about four to five years and we accept them back because they have made up their minds and they know where they belong.” For example, the Reverend conversed with some of them to find out why they came back. She was told that in mainstream churches, there was less or no interaction between leaders and youths. Youths felt that they were neglected and opted to join Pentecostal churches. Even though youths converted to Pentecostal churches, they were not fully convinced with what was taught in those Pentecostal churches they had joined especially if their needs were not attended to. As a result, they perceived God as the same either in mainstream or Pentecostal church. Reverend in United Church of Zambia narrated that, some youths who rejoined the Church saw God as the same either in Pentecostal or Mainstream churches [*Lesa ni umo fye*].

5.3 Reactions of non-Pentecostal Parents

Here the discussion of the findings is based on the responses collected from non- Pentecostal parents under objective three of this research; to ascertain the reaction of non-Pentecostal parents whose children are converting to Pentecostalism under the following emerging themes; supporting and acceptance, benefits, and attraction to spiritual growth. In the discussion, all parents involved were snowballed through the converts who were already in Bread of Life Church which was purposively selected, being the mega church in Emmasdale.

5.3.1 Acceptance and Supporting

The findings of the study showed that, non-Pentecostal parents had challenges in accepting their children/dependents who had converted to Pentecostal churches in Matero and Emmasdale Townships. All the respondents belonged to different mainstream churches, whereas among these churches, others do not emphasise charismatic prayers to their members. Therefore, some parents were aware of the Charismatic Movement in their churches while others were not yet acquainted with this kind of renewal movement as a result they were sceptical with their children’s conversion to Pentecostal churches. As one of them said, “I asked my daughter if at all in her church, God is seen seated on His throne that cause people to pray in louder voices...*ku kuwa ngati chinji, ku panga chongo*.... In my church (Reformed Church of Zambia) this was not the case....”

Further the respondents said that, at first they were disappointed with the decision that their children/dependents had made. As one of them said, “...I did not want my child to leave our

family church (Presbyterian)....” Other respondents felt that, their children rebelled against the family church where they belonged. So they discouraged their children from joining Pentecostal Churches.

Further, the findings showed that, those who later accepted the decision that their children had made, they supported their children to stay in the new church. For instance, the parent from Seventh Day Adventist said, “it was my son who decided to convert to Pentecostal church, so I supported him though my fellow church members condemned me as a church elder.” The other one showed that, she was not yet acquainted with charismatic prayers. She said “I did not know that there was that kind of worship until charismatic prayers were introduced in my church (Reformed Church in Zambia), I thought my daughter had joined a satanic church.” She therefore, supported her daughter and other siblings who followed later on. However, in Matero and Emmasdale the parents’ acceptance to the decision that their children/dependents had made is questionable. It seems they did so because of the incentives that were offered to their children/dependents from Pentecostal churches. Therefore, the study findings on reaction of non-Pentecostal parents shows similar characteristics with those social-cultural factors that Carmody (1998) argued to have caused conversion of youths to Catholicism at Chikuni. According to Carmody’s findings, what appears to have been the situation at Chikuni is that, as the progressive older generation came to perceive the advantage of schooling for their children, they recommended it and its trappings to them (baptism), for their own part, since they were beyond taking advantage of schooling. They felt that neither schooling nor Catholicism was good for them.

5.3.2 Benefits

The study showed that, non-Pentecostal parents were aware of the social needs of their children in Matero and Emmasdale. Therefore, the acceptance of their children who convert to Pentecostalism came upon seeing the benefits that their children acquired from the Pentecostal churches they joined. Young people who joined Pentecostal churches were exposed to chances of securing a scholarship, finding employment and feeding programmes under Home Based Care. Therefore, non-Pentecostal parents were charmed and encouraged their children to remain in that Pentecostal church they had joined. For instance, one respondent said that, “.... after my son joined Bread of Life Church, he was given a scholarship at University of Lusaka by the youth ministry. Another parent claimed that “my daughter was given scholarship to do nursing; the youth ministry helped her to find the sponsors....” Others

revealed that, their children found employment. For example, the parent from Presbyterian Church who showed reservations over his daughter to join Bread of Life Church, later she was offered an administrative job by the church. The respondent said, “.... anyway, my daughter was given a job... I ‘m happy for that...” The majority revealed that, they benefited through different church activities. For example, a few were helped by Home Based Care in form of food stuffs, clothing, stationary up-keep and many other necessities. The respondents themselves were not attracted to Pentecostal churches, but the incentives offered to their children caused them to support and give freedom of worship to their children/dependants. This finding agrees with Carmody (2001:89) who observed that, at Chikuni young people converted to Catholicism because of education and access to wage employment. However, conversion those youths in Matero and Emmasdale might claim to have taken place, may not be true conversion, youths may have just been attracted to Pentecostal churches because of the incentives that were provided in those churches and not necessarily that they have undergoing deep conversion.

5.3.3 Attraction to Spiritual Growth

The overall response on attraction to spiritual growth indicated that, none of the parents got attracted to join Pentecostalism but instead the respondents explained that, they were happy that their children were able to pray and read the bible more than ever before, for instance, one respondent gave an example of his brother who was prayerful than before and encourages other family members in the Lord. The family was happy that he had changed for the better. Other respondents did not hesitate to release other children to join their brothers and sisters in Bread of Life Church because of the experience they had from those who joined earlier. The parent from Reformed Church of Zambia said, “... her sister was well nurtured in Bread of Life Church. So I do encourage the young one to attend the house fellowship here in George Compound so that she can also be recognised by other members since that church is big ...” While one parents from Presbyterian Church saw the need of giving freedom of worship to his children after seeing the benefits from his daughter who got an administrative position in Bread of Life Church. Basing his argument that, “...but I would not like my children to join Pentecostalism, although nowadays children mingle with different friends as they enter Universities....” The study further showed that although non-Pentecostal parents were pleased with behavioral change that took place in their children who had converted to Pentecostalism which came with benefits, were more interested in the benefits that their children/dependents found in Pentecostal churches and not necessarily the

faith of their children. In the same line of thought, Carmody (2001:95) observes that, many Tonga and other Zambians who went through Chikuni schooling became Catholic largely because of the material incentives which the mission offered. They supported and encouraged their children to join Pentecostalism with interest for personal material gain.

In conclusion, the chapter has discussed the findings of the study aided by the theoretical framework and reviewed literature. The final chapter will give the overall conclusions and recommendations on the study.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

The study aimed at ascertaining the reasons for youth conversion from mainstream to Pentecostalism in Matero and Emmasdale Townships. Having discussed the findings of the study, this chapter endeavours to draw conclusions and make recommendations for future considerations.

6.1 Conclusions

In line with the objectives of the study the following conclusions were made:

- i. Findings about reasons for youth conversion showed that, sermons in mainstream churches were not youth oriented. The messages in sermons were more exegetical in explanation of scriptures with less interpretation on real life struggles of the youths. Youths in mainstream churches admired the prosperity gospel that was preached by Pentecostal preachers in Pentecostal churches that gave them hope in their social struggles and to remain expectant. The study further showed that, youths in Matero and Emmasdale wanted charismatic prayers; to approach God in their own way and express themselves by lifting up hands, shouting, jumping and dancing. The petition and confessional prayers in mainstream churches were not enough to overcome their social needs.
- ii. The findings on reactions of church leaders in mainstream churches, whose youths converted to Pentecostalism, indicated that, the church leaders were aware of the youths converting to Pentecostal churches in Matero and Emmasdale. The leaders accepted the youths who had converted but had later made up their minds to come back. Further, leaders did not ex-communicate youths who had converted, but gave them chance to explore and find happiness in life.
- iii. Finally, the findings on reactions of non-Pentecostal parents whose children converted to Bread of Life Church were that, the parents gave support to their children/dependants by encouraging them to continue attending services at a Pentecostal Church. Acceptance came upon seeing benefits in form of incentives such as education, employment and other necessities provided by church ministries. Parents were also attracted to spiritual wellbeing in their children/dependant(s). Finally, parents expressed happiness and gave their children/dependant(s) freedom of worship.

6.2 Recommendations

In view of the results of the study and the conclusion drawn, the following recommendations were made:

- i. The study recommends that; sermon presentation should be revised in mainstream churches. Explanation of scriptures should not be exegetical only but link scriptures to real life struggles of the youth.
- ii. The church leaders in some mainstream churches must formulate programmes that are more practical and youth oriented such as charismatic prayers that allow individuals to offer prayers on their own during mass or after mass services. In addition, incentives such as scholarship, employment and other necessities should be provided especially to the youths who are in need. For instance, the church can come up with different projects that will generate resources to support the needy.
- iii. The study further suggests that, non-Pentecostal parents should not be sceptical to children who associate themselves with Pentecostal churches. Instead they should give them freedom of worship.

REFERENCES

- Adeboye, O. A. (2005). Breaking Through Gender Barriers: Religion and Female Leadership in Nigeria. *Journal of History and Diplomatic Studies*, 2(2), 142-150.
- Adeboye, O. A. (2006). *Pentecostal Challenges in Africa and America* (Doctoral dissertation, The University of Lagos).
- Anderson, A.H. (2005). African Initiated Pentecostalism and Charismatic in South. *Journal of Religion in Africa*, 35(1) 66-92.
- Anderson, A. (1997). *The Origins, Growth and Significance of the Pentecostal movement in the Third World*. Paper given at a Postgraduate seminar, University of Leeds November 1997.1.
- Asamoah-Gyadu, K.J. (2013). *Contemporary Pentecostal Christianity-Interpretations from an African Context*. Eugene: Regnum Book International.
- Asamoah-Gyadu, K.J. (2007). Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa. In O. Kalu, (Ed.), *African Christianity: An African Story* (pp. 135-167). Trenton, New Jersey: Africa World Press.
- Asamoah-Gyadu, K.J. (1998). The Church in the African State: The Pentecostal/Charismatic experience in Ghana. *Journal of African Christian Thought*, 1(2), 51-7.
- Atiemo, A. O. (1993). *The Rise of the Charismatic Movement in the Mainline Churches in Ghana*. Accra: Asempa Publishers.
- Best, J. and Khan, J. (2003). *Research in Education New Delhi*: PHI Learning Ltd.
- Black, N. (1994). Why we Need Qualitative Research. *Journal of Epidemiology and community Health*, 48(1), 425-426.
- Braun, V. and Clarke, V. (2006). Using thematic analysis in Psychology. *Journal of Qualitative Research in Psychology*, 3(1), 77-101.

- Bryman, A. (2004). *Social Research Methods*. New York: Oxford Press.
- Carmody, B. (1992). *Conversion and Jesuit schooling in Zambia*. New York: E. J. Brill.
- Carmody, B. (2001). *African Conversion*. Ndola: Mission Press.
- Cheyeka, A.M. (2006). Charismatic Churches and their Impact on Mainline Churches in Zambia. *The Journal of Humanities*, 5(1), 54-71.
- Cheyeka, A.M. (2009). Towards a history of the Charismatic churches in post-colonial Zambia. In J. Gewald, M. Hanfelaar & G. Macola (Eds.), *One Zambia Many Histories: Towards A History of Zambia*. Lusaka: Brill.
- Cheyeka, A. M. (2000). *Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia* (Doctoral dissertation, The University of Malawi, Malawi).
- Chitando, E. (2002). *A Study of Gospel Music in Zimbabwe*. Uppsala: Nordic African Institute.
- Cohen, L. and Morrison K. (2000). *Research Methods in Education*. London: Routledge Falmer.
- Creswell, J.W. (2008). Mapping the Field of Mixed Methods Research. *Journal of Mixed Method Research*, 3(1), 95-108.
- Denkin, N.K. and Lincoln Y.S. (1994). *Handbook of Qualitative Research*. London: Sage.
- De vanus, D. (2001). *Research design in Social Research*. London: Sage Publications.
- Fisher, H. (1973). Conversion reconsidered some historical aspects of religious conversion in Black Africans. In B. Carmody (Ed.), *African Conversion* (pp.27-38). Ndola: Mission Press.

- Gadsden, F. (1992). Education and society in colonial Zambia. In S. Chipungu (Ed.), *Guardians in their Time* (pp.62-80). London: Macmillan Press.
- Gifford, P. (2004). *Ghana's New Christianity Pentecostalism in a Globalizing African Economy*. London, Hurst.
- Gray, R. (1978). Christianity and Religious change in Africa. In B. Carmody (Ed.), *African Conversion* (pp. 80-83). Ndola: mission Press.
- Gerrie Haar, Ter.(Ed.). (1998). *The African Diaspora in Europe: some important themes and issue*. Leuven: Peeters.
- Hammersley, M.(Ed.). (1993). *Social Research Philosophy Politics and Practice*. London: Sage and Open University Press.
- Hollenweger, W. (1997). *Pentecostalism: Origins and Developments Worldwide*. Peabody Massachusetts: Hendrickson Publishers.
- Hollenweger, W. (1972). *The Pentecostals: The Charismatic Movement in the Churches*. Minneapolis: Augsburg publishing House.
- Horton, R. (1971). African Conversion. In B. Carmody (Ed.), *African Conversion* (pp.19-26). Ndola: Mission Press.
- Hunt, S.J. (2002). Deprivation and Western Pentecostalism Revisited: Neo-Pentecostalism. *Journal for the interdisciplinary study of Pentecostalism and Charismatic movement. Pentecost Studies*, 1(2), 86-94.
- Huwelmeier, G. (2010). Female Believers on the move. Gender and Religion in Vietnamese Pentecostal Networks in Germany. In G. Lynn, A. TibeBonifacio & V. Angeles (Eds.), *Gender, religion and Migration; Pathway of integration* (pp.115-31). Langham, MD, Lexington Books.

- Ifeka-Moller, C. (1974). White Power: Social Structural Factors in Conversion to Christianity, Eastern Nigeria 1921-66. In B. Carmody (Ed.), *African Conversion* (pp.98-110). Ndola: Mission Press.
- Kombo, D. and Tromp, A. (2006). *Proposal and Thesis Writing an Introduction*. Nairobi: Pauline Publications Africa.
- Kothari, C. R. (2012). *Research Methodology, Methods and Techniques*. New Delhi: New age International Publishers.
- Kojok, J. (2010). *The Birth and Effects of Charismaticism in Ghana (1)*. Ghana: Word Press.
- Lonergan, B. (1992). *Method in Theology*. New York: Herder and Herder.
- Lumbe, J.M.K. (2008). *Origins and Growth of Pentecostal and Neo Pentecostal Church Movements in Zambia Between 1989-2000* (Master's thesis). The University of South Africa, South Africa).
- Mathole, E.M.K. (2005). *The Charismatic Movement in Evangelical Churches in South Africa* (Master's thesis). The University of Pretoria, South Africa.
- Merriam, S.B. and Simpson, E. M. (1995). *A Guide to Research for Educators and Trainers of Adult*. Malabar: Krieger Publishing co.
- Ojo, A.M. (1980). The contextual significance of the charismatic movement in independent Nigeria. *Journal of Africa Thought*, 58(2), 23-27
- Ojo, A.M. (1988). The church in the African State: The Charismatic Pentecostal Experience in Nigeria. *Journal of African Thought*, 1(2), 98-104.
- Patton, M.Q. (Ed.), (1990). *Qualitative Education and Research Methods (2nded)*. Newburg Park, CA: Sage Publications Inc.

- Poloma, M.M. and Green, C. J. (2010). *The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism*. New York: University Press.
- Robeck, Jr. and Cecil, M. (1980). Written Prophecies: A Question Authority, Pneuma. *The Journal of the society for Pentecostal Studies*, 2(1), 26-45.
- Robeck, Jr. and Cecil, M. (2006). An Emerging Magisterium? The Case of the Assemblies of God. Pneuma. *The Journal of the Society for Pentecostal Studies*, 25(2), 164-215.
- Sandelowski, M. (1995). Sample Size in Qualitative Research. *Journal of Research in Nursing and Health*, 18(1), 197-183.
- Snelson, P. (1974). *Educational Development in Northern Rhodesia 1883-1945*. Lusaka: Kenneth Kaunda Foundation.
- Synan, V. (1987). Pentecostalism: Varieties and Contributions, Pneuma. *Journal of the Society for Pentecostal Studies*,. 9(2), 31-49.
- Thompson, D. (2004). *The Charismatic Movement in South Africa in the Midst of Apartheid*. London: Macmillan Press.
- Ugba, A. (2007). African Pentecostals in Twenty-first Century Ireland: Identity and Integration. In B. Fanning (Ed.), *Immigration and social change in Ireland* (pp.121-130) Manchester: Manchester University Press.
- White, C. J. (2008). *Research: A Practical Guide*. Pretoria: Ithuthuko Investments.
- Yin, R. (1984). *Case Study Research: Design and Methods*. New York: SAGE.

APPENDICES

Appendix i: Consent form

My name is Audrey Muyuni, a student at the University of Zambia pursuing postgraduate studies in Religious studies. I am conducting a research on youth conversion from mainstream to Pentecostal churches. Therefore, I am requesting for your participation in this study. Kindly read the following information before you decide to take part in the study or not.

1. Participation in this study is entirely voluntary. If you decide to take part, you are still free to withdraw at any time.
2. If you are below the age of 18, your parents' or guardian's approval will be necessary before deciding to participate in the study or not.
3. There are absolutely no risks involved for taking part in this study.
4. All the information collected will be kept strictly confidential and used for academic purposes only.
5. All your responses on the topic under study will be highly appreciated because you will have contributed positively towards the improvement of RE as a school subject.
6. If you agree to take part in this study, please write your signature in the space provided below.

Participant's signature: _____

Date: _____

Appendix 1: Focus Group Discussion Guide for Youths in Mainstream Churches

Introduction

1. Individually tell me your names and your age.
2. When did you start coming to this church?
3. Who do you stay with?
4. Do all the members of your family come to this church? If so why?
5. Are you satisfied with the messages preached in this church? What makes you satisfied?
6. Have you ever thought of joining another church before? What makes you stay in this church?
7. Are there any of your friends who have left this church? Do you know why they left?
8. Do you still meet with them? Do you see any change in them? How do they relate to you?
9. Do you know of any family whose child left this church and joined Pentecostal church

Appendix 2: Focus Group Discussion Guide for Youths in Pentecostal church

1. Introduction
2. Individually tell me your names and age
3. Are your Parents members of this church? Which church do they attend?
4. When did you join this church? What made you to join this church?
5. What attracts you to continue coming to this church?

6. Do you see any change from your previous church and what your new church provide to you in terms of preaching and the message?
7. What new message have you found in this church?
8. Are there other friends you know who also joined this church from other churches?

What reasons do they give?

9. Do you know any parents of those who joined from other churches? do you their homes?

Appendix 3: Interview Guide for Leaders in Mainstream Churches

1. Introduction: Explain briefly my business of the day and ask for consent from my respondent.
2. Tell me about yourself.
3. For how long have you worked in this church? What position do you hold?
4. How often do you interact with the youths?
5. There is a lot of literature that has been written about youths leaving mainline churches.
6. what can be the reasons?
7. Have any youths confronted you over your doctrine? On what issues were they concerned of?
8. Are there youths who have left due to the way the messages are preached in your church?
9. Is there any demand on change of praise and worship among the youths?

Appendix 4: Interview Guide for Leaders in Pentecostal Church

1. Introduction: Explain briefly my business of the day ask for consent from my respondent.
2. Tell me about yourself
3. When did you join this church?
4. When were you appointed to the position you are holding?
5. Is there any provision for youths to conduct their services? How is the turn out?
6. Among the people who come to visit this church, what is their range of age?
7. Do you have any record of youths who converted from mainline church to this church?

How do you treat them?

8. How do you manage to keep the youth who convert to your church?
9. Are there any special programmes that are designed for new converts to help them grow spiritually?

Appendix 5: Interview Guide for non-Pentecostal Parents

Introduction

1. Tell me about yourself.
2. Do you belong to any church? Which church?
3. Do you have a child who joined a Pentecostal church? Was he/she a member of your church before?
4. What was his/her reasons for leaving?
5. Is there anything good that you can talk about since the time he/she joined Pentecostal church?
6. Do you encourage him/her to continue worshipping in Pentecostal church?
7. What kind of friends does he/she associate with? Are you happy with their behaviour?
8. Do you allow him/her to attend youth activities including those held during night time?
9. Does he/she take other siblings as well? How is their response?

Appendix 6

Questionnaire for Youths in Mainstream Churches

Instructions: Do not write your name, the information you will give would be treated with confidentiality.

1. To which church do you belong?
2. How did you find yourself in the same church?
.....
3. Who else in your family belong to the same church?
.....
4. How many members of the church are youth approximately?
.....
5. What could be the majority of the congregation? (group)
For example: (youths, middle, adults)
6. Are you involved in any activities of the church? (specify).....
.....
7. Is your church running music groups, lessons, instruments (which ones)
.....
8. Where does the church money that's collected go to and how is it used?
.....
9. What type of dressing is restricted in your church
10. How does your church remind its members about church offerings? (E.g.by preaching, envelopes, pledges).....
11. Does your church know and talk about tithe?
12. Are the youths involved in preaching, evangelising, singing and leadership?
.....
13. If there are youth programmes how are they formulated?
14. Are your priests/Rev serious with youth programmes and how would you want it?
.....
15. What roles does priests/Rev have and play for the youths?
16. If you were asked to talk to youths in your church concerning salvation, what would your message be?
17. In your Christian life as a youth, who is your role model?
18. Why would you think many youths enjoy music more than sermons?
.....
19. How does Pentecostal worship affect your church? State
-

20. Has your church neglected youth programmes or supported them? (Explain).....

Appendix 7

Questionnaire for Non Pentecostal Parents

Age.....

sex.....

1. Which church do you belong to?

.....

2. When did you join that church?

.....

3. Do you have a child who converted to a Pentecostal church?

.....

What reasons did he/she give for joining a Pentecostal church?

.....

.....

.....

.....

.....

4. Did you support him/her?.....If NOT what were your reasons?

.....

.....

.....

5. Since the time your child converted, have you seen any spiritual growth in him/her?.....In which way?

.....

.....

.....

.....

6. Before joining the Pentecostal church was your son/daughter's behavior the same as it is today?.....If NOT what change do you see in him/her?

.....

.....

.....

.....

-
7. What benefits have you experienced since your son/daughter joined the Pentecostal church?.....
-
-
-
-
-
8. Have you allowed your other children to join Pentecostal churches?
-
- Why?.....
-
-
9. What was the reaction from the members of your church when they heard that your son/daughter converted to Pentecostal church?
-
-
-
-
10. How is the relationship between you and your son/daughter from the time they converted to the Pentecostal church?
-
-
-
-