

DECLARATION

I, Mubanga Alexander do hereby declare that this dissertation is the product of my own effort and that the work has not been previously submitted to merit or degree at this or any other university other than that for which I am now a candidate.

Signature:

Date:

APPROVAL

This dissertation by Mubanga Alexander is approved as a fulfillment of the requirement for the degree of Masters of Education in Religious Studies by the University of Zambia.

Examiners' Signatures

Signed.....

Date.....

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DEDICATION

I dedicate this work first to the almighty God for inspiring me through it all especially during the times I felt discouraged and confused. To Him be the glory forever.

Secondly I dedicate this to my beloved wife Georgina and the children, for their support and encouragement during this study. May God bless them.

ACKNOWLEDGEMENTS

The successful completion of this research has not been achieved single handedly as a lot of assistance was received from many professionals, academicians and interviewees.

Many thanks go to my lecturers in the Religious Department for this Programme. I am particularly thankful to my supervisors Dr. A. M. Cheyeka and Prof. B. Carmody who kept me focused on my work. I cannot forget Dr. D. Banda who gave me guidance when I was stuck in my work.

My heartfelt appreciation goes to the Ministry of Education for granting me a paid study leave. I also thank the entire Chikuni Mission Catholics for according me a conducive atmosphere during my field work. Special thanks to Chief Ufwenuka who welcomed me in his chieftdom. I also thank Mr. Shanzi for allowing me to stay with him during the time I was doing this research. My gratitude also goes to my coursemates in the Master of Education (Religious Studies) programme (2009/2010 academic year) and my neighbours on level three at Daghammaskjold who had become my family during my studies.

Finally, I thank my wife and children for their moral, material and spiritual support during the period of study.

ABSTRACT

The spread of Christianity to Africa and Zambia in particular fulfilled the command of Jesus Christ to take the Good News to the whole world. Different Christian missionaries came to Zambia and used various strategies to convert the Africans to the new religion. Africans converted to Christianity from their own African traditional religions for different reasons. People in African traditional society depended on their local spirits and rarely called on God, the Supreme Being in their own world.

In the 1970s Robin Horton theorized that the African belief system was made up of two tiers. The smaller tier is within the big tier and is associated with the lesser spirits of the microcosm while the big tier is the macrocosm and is controlled by the Supreme Being. He added that the change from the microcosm (dependence on lesser spirits) to macrocosm (dependence on the Supreme Being), was due to changes within the African cosmologies. Thus, Horton reduced Christianity and Islam to mere catalysts.

Horton's theory was challenged by Fisher (1973); Gray (1978); Ifeka-Moller (1974) and Carmody (1992; 2001). They have debated the cause of change that Horton talks about. The coming of the Jesuits to Chikuni mission in 1905 caused some local people to convert to Catholicism. The people's conversion to Catholicism in Chikuni was for various reasons. Carmody has attributed conversion to Catholicism at Chikuni to education, employment and other material incentives given to converts. Now one hundred years after the mission was established, what could be causing conversion at Chikuni?

This study revisited Carmody's research at Chikuni mission. The researcher set out to investigate how Catholics at Chikuni have taken to mind and heart their conversion. The Catholics living in Chikuni mission was the population of the study. The sample size was thirty (30). The study was qualitative in nature and used interviews as the main method of data collection. The interview method was supplemented by participant observation and questionnaire survey.

The study found that the old generation of Catholics at Chikuni remained committed to Catholicism. Additionally, material incentives no longer played a major role in conversion. Education did not appear to be a strategy of conversion. So it seems that there was a first conversion when Father Joseph Moreau arrived at Chikuni. The second conversion is what seems to be obtaining now. The second conversion largely means that new Catholics are coming from families that were already Catholics and are observing the teachings and doctrines of the church. The study recommends that the Bible should be interpreted according to the present times and situations. It is also suggested that further inculturation in the Catholic Church be done to reduce double standards in the lives of the people.

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CHAPTER ONE

INTRODUCTION

This chapter deals with the introductory aspects of the study and it highlights the background to the research problem. The background focuses on the concept of conversion at Chikuni. A little background of Chikuni is also posited to set the stage for conversion. In the background the researcher also highlights what brought about this study. So, the chapter includes the statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study and limitations and delimitations of the study. Definition of terms has been included to define all key concepts that have been used in the thesis for easy understanding and to also clearly show how they are used in this study.

1.1. Introduction to the Study

This study looked at Carmody's (1992) critique of Horton's theory concerning African conversion to Christianity. Carmody applied this theory on conversion to Catholicism at Chikuni mission. Catholicism is a Christian faith practiced by Roman Catholics. It is the teachings, doctrines, beliefs and practices of the Catholic Church. Horton's theory is about African Christian conversion in general. It advocates that the movement of the African beliefs from spirits to the Supreme Being took place within the African traditional religion cosmologies whilst Christianity and Islam were mere catalysts to the belief in the Supreme Being.

Therefore, with Catholicism in mind, Carmody used this theory on the Catholics in Chikuni referring to the period 1905 to 1939. This study has referred to this period 1905 to 1939 as the first Chikuni conversion to Catholicism. Basing his analysis on Horton's theory, Carmody's research findings showed that African Christian conversion to Catholicism at Chikuni mission was as a result of social cultural factors. He stated that the Chikuni Catholics were not moved by the Christian message but they were converted to Catholicism due to the material incentives they were given by the missionaries.

To shade a little more light on the study, Chikuni mission has been in existence for over a hundred years now 1905 to 2005. Earlier on, we called the period from 1905 to 2005 as the 'first Chikuni conversion'. This study has referred to the period from 2005 to the present as the 'second Chikuni conversion'. This study refers mostly to the people's conversion from the African traditional religion and not from other Christian denominations that exist around Chikuni mission. In this study, we focused on the causes of conversion during the second Chikuni conversion. However, not only has the study looked at the causes of conversion but it has also looked at the effects of the Christian message on the converts, the response of the old generation to Catholicism and as to why the young generation are still getting converted to Catholicism during this second conversion period at Chikuni.

1.2. Theoretical Background to the Study

According to Robinson (2000), conversion brings out changes in religious life and behavior of people as it involves a positive interior change in one's religious faith. Africans did not convert to African Traditional Religion because they were born in that religion. Ocitti (1973) argued that an African was brought

up in an environment in which religion, politics, economics and social life were invariably interwoven. Colson (2006) argued that in Tonga religion, there was no one who had the authority or the ability to impose a systematic development of religious beliefs into sacred dogmas to teach others to believe in them like the way the Christian missionaries did when they came to Africa.

Horton's theory on African religious conversion is based on the two tier system, the microcosm controlled by lesser spirits as a small tier and the macrocosm, the big tier, dependent on the Supreme God. He argued that the basic African cosmology was confronted with the social changes brought by colonialism and modernity before the introduction of Christianity and Islam. He argued that due to social change the microcosmic boundaries weakened and in some cases got destroyed. The Africans found themselves confronted by the wider world, the macrocosm. Africans began to believe in the Supreme Being who began to take over the responsibility of everyday life in the macrocosm as the lesser spirits became inadequate. Horton referred to Christianity and Islam as merely catalyst to the religious changes in Africa which were already in the air at the time these world religions came (Horton, 1971).

Horton's theory raised a lot of debate among scholars like Humphrey Fisher (1973); Richard Gray (1978); Ifeka-Moller (1974) and Brendan Carmody (1992; 2001) have argued that Horton over-stressed his theory. The cause of the changes that Horton talked about seems not to have been uniform throughout Africa as he claimed. This research has looked at conversion at Chikuni Mission at present with the hope of establishing reasons for or causes of current conversion to Catholicism. Carmody's research at Chikuni concluded that social cultural factors were the main causes of conversion to Catholicism among the Tonga people between 1905 and 1939 (Carmody, 1992; 2001). Social cultural factors refers to the social and economic rewards brought by radical

social changes during the colonial era in Zambia. There was need for education, employment and travelling to distant places which exposed individuals to other people's cultures and traditions.

Carmody (2001:87) argued that, "At least in the Chikuni context, conversion was dictated primarily by socio-cultural factors and not by the intrinsic explanatory power of the new message or by development within the traditional cosmology." This study has investigated on the causes of conversion to Catholicism at Chikuni mission and looked at the effect of the Christian message brought by the Jesuit Fathers on the people of Chikuni.

1.3. History of the Catholic Church in Zambia

The White Fathers arrived in Zambia among the Mambwe people in 1891 through the Stevenson road. There were two priests, Father Lepchatois, Father Henrise and Brother Verkuijlen. They camped at Mwela before they went to open Kayambi Mission in chief Makasa's area by Father Joseph Dupont "Moto Moto" (Murphy, 2003). Chilubula mission was opened next and later it became the Headquarters for the White Fathers. Other missions which were opened include Chilonga, Malole, Ilondola, Chalabesa, Mulilansolo, Mulonga and Chilubi Island. The White Fathers encouraged their converts to remain farmers while introducing them to moral beliefs and traditions of the Church. They stressed the fear of God among the Bembas. In 1949 the first Bemba priest was ordained. Catholicism also spread to Luapula province by the White Fathers (Murphy, 2003; Hinfelaar, 2004).

The Society of Jesus, commonly known as the Jesuits, is a religious congregation of men who are priests and brothers in the Catholic Church. The Jesuits were founded by saint Ignatius of Loyola in Spain in 1541(Weller and

Linden, 1984). These are the men who have responded to the instruction of the Lord Jesus Christ, to go and preach the Good News to the ends of the world. The Jesuit missions today are found in all the continents of the world and those that came to Africa penetrated the continent from the eastern, southern and western coasts.

In 1878 Father Depelchin led a group of Jesuits of mixed nationalities from South Africa to Zimbabwe and established Chishawasha mission. Father Depelchin and two other Jesuits left Pandamatenga and came to Bulozhi land but returned back due to sicknesses. Those that came to Zambia (Northern Rhodesia) entered the country from Empandeni mission in Zimbabwe (Southern Rhodesia) (O'shea, 1986; Murphy, 2003; Hinfelaar, 2004).

On 15th May 1902, Father Moreau and Father Prestage arrived from Empandeni mission in Zimbabwe and met chief Monze. The chief desired to have the two establish themselves in the District of Monze. The two requested for four young men to be entrusted to them for education at Chishawasha, Bbinya, the chief's son and three others, Haatontola, Jahaliso and Jojo went with the two priests to Zimbabwe (O'shea, 1986; Murphy, 2003; Hinfelaar, 2004).

Three years later in 1905, Father Moreau returned in the company of Father Torrend with the four young men and founded Chikuni Mission. The first night was spent under the big tree from which the name of the mission 'Chikkuni' is derived (Golden Jubilee Canisian, 1999). Father Torrend is reported not to have stayed at Chikuni for he moved north to find the present day Kasisi Mission, just outside Lusaka. In 1908, Father Brick, arrived at Chikuni and started schools at Syaanamaila, Njola, and Choompa. At Chikuni, a school started in a small way (ibid).

At Kasisi, Father Torrend found that the people around the area were not interested in Catholicism because they associated the mission to slavery. Kasisi mission opened a school and started a farm. The Little Servants Sisters of Mary Immaculate from Poland were invited to the mission. From Kasisi Father Torrend opened Saint Francis parish in Thorn Park and evangelised around Lusaka (Murphy, 2003).

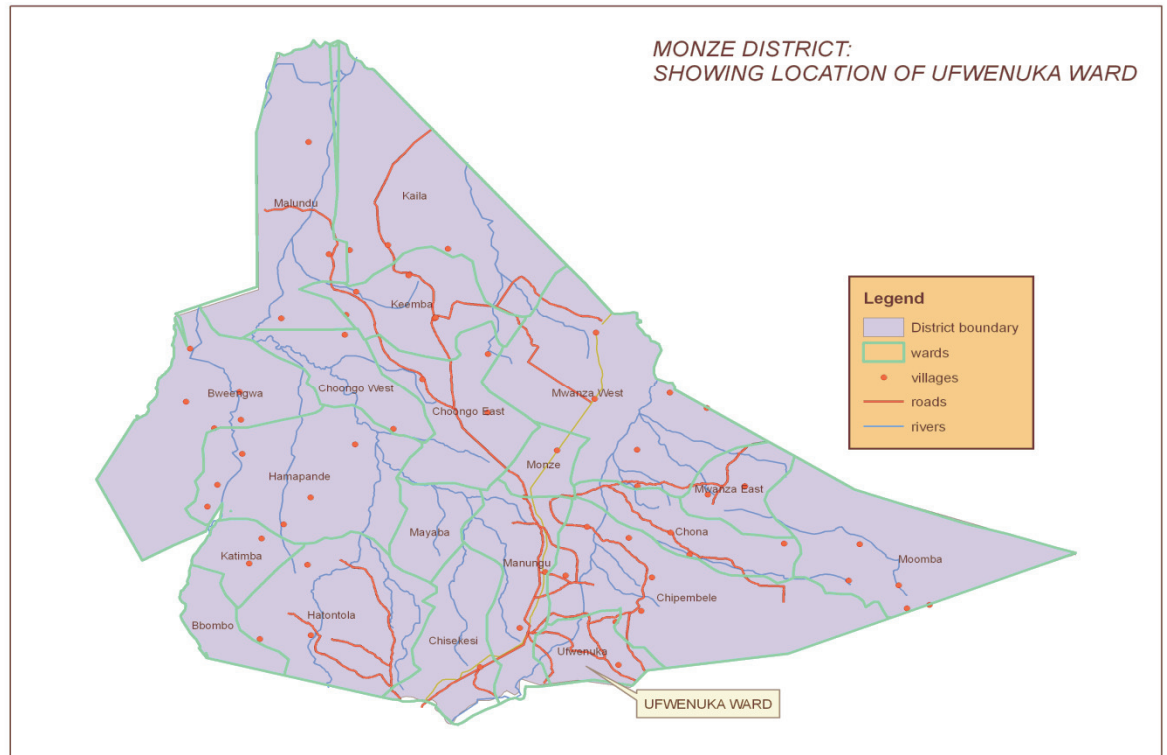
In 1911 Katondwe mission was opened by the Polish Jesuits who came from Mozambique. The Polish Jesuits were attracted to the area due to large population found there. They started a school at the mission and several village schools within easy reach were opened. The Jesuits extended their work to Kabwe, Mpima and Sacred Heart Parish. In Kabwe they wanted to minister to the people who were attracted to the town due to the developments like mining and the rail line. After 1924 mining was developing rapidly on the Copperbelt and the Jesuits from Kabwe began to visit Ndola and Kitwe to say mass.

Father Mazierra and Father Sinienski were the first Franciscans to arrive on the Copper belt and opened a mission there (Hinfelar, 2004: Murphy, 2003). By 1930 more Franciscans had come to Ndola and the Dominican Sisters had made their appearance. The Franciscans opened Saint Joseph's mission in Kalulushi, Ibenga in Luanshya and Mpongwe in Ndola rural.

In 1932, Fathers Deckland and Killian Flynn of the Franciscan Capuchins started Lwanja mission in Mongu and invited the Holy Cross Sisters who helped to evangelise Western province. Today the Catholic Church is found in all the provinces and districts of Zambia.

1.4. Research Site.

Chikuni Catholic Mission is in Ufwenuka ward in Monze.



Source: (Central Statistic Office, 2010)

Chikuni Catholic mission lies about 30 kilometers south east of Monze town in Southern Province and it is about 200 kilometers from the country's capital city, Lusaka. The mission is off the Great North Road from Chisekesi towards the eastern direction before Gwembe district. The mission was founded by a French Jesuit priest by the name of Joseph Moreau in the chiefdom of Chief Ufwenuka who is buried behind the dining hall at Charles Lwanga Collage. The Jesuits settled among the Tonga people of Monze with the aim of converting the local people to Catholicism.

Father Moreau taught the Tonga people how to use their cattle for ploughing to improve their food production and following his footsteps, the Jesuits have continued to evangelize in the area. The mission has developed a number of institutions like Canisius Secondary School at which the historical bell tower (appendix 5a) of the first church built in 1911 still stands to the present day. Others are: Charles Lwanga College of Education, Chikuni Girls Secondary School, Chikuni Basic School and Charles Lwanga Basic School. There is a Mission Hospital and a Home based Care Centre too. A radio station has also been opened called Chikuni Radio, which covers most of Southern Province. Mukaanzubo centre has been opened within the mission to promote and preserve the valuable culture and traditions of the Tonga people. The mission also has a Novitiate for the Holy Spirit Sisters of the diocese of Monze, a convent for the Charity Sisters and the Handmaid Sisters of the Blessed Virgin Mary.

Most of the local people are peasant farmers who grow mainly maize, groundnuts, sweet potatoes, millet and pumpkins. There is still a good number of people who keep cattle. A small modern market with shops has developed around an area called Mondale, which is now serviced with hydroelectricity. There are also other Christian denominations around the mission. The Seventh Day Adventists have a small church east of Mondale market which was opened around late 1990s. The Adventists have a school at Rusangu mission on the northern side of Chikuni mission, the area which Father Moreau was first given by chief Monze during the first visit. The Adventists and Catholics were rivals at first and competed for converts and territorial control. The New Apostolic Church and Pentecostal Churches use the classrooms for prayers at the college as they are just a small number around the mission. Despite the coming of other Christian Churches to the area, Catholicism is still very popular around Chikuni.

1.5. Statement of the Problem

African conversion to Christianity has been attributed by different scholars to modernity, socio-cultural factors and material incentives given to converts. Carmody argued that conversion at Chikuni was due to social cultural factors and not conviction in the Christian message. Now after one hundred years of existence at Chikuni, what has kept the Catholic Church strong is not known. This study was therefore an attempt to provide an explanation or possible answers.

1.6. Purpose of the Study

The aim of the study was to find out what was making Africans to convert to Catholicism at Chikuni mission which is managed by the Jesuit fathers after a hundred year of the church's existence in the area.

1.7. Objectives of the Study

The study objectives were to:

1. Establish the religious practices of Catholicism regularly observed by the people of Chikuni mission.
2. Find out the effect of the Catholic Christian message on the people of Chikuni after one hundred years of Catholicism.
3. Determine the response of the old generation to Catholic teachings and doctrines at present.
4. Ascertain why the young generation are converting to Catholicism at present.

1.8. Research Questions

The study aimed to answer the following questions:

1. What Catholic religious practices are regularly observed by the people of Chikuni?
2. What is the effect of the Catholic Christian message on the Tonga people of Chikuni after one hundred years of Catholicism?
3. How has the old generation responded to Catholic teaching at present?
4. Why are the young generations converting to Catholicism at Chikuni at present?

1.9. Significance of the Study

The study may add to knowledge about African Catholic Christian conversion at Chikuni mission as a lens upon conversion in Zambia and Africa more generally. The research may highlight the causes of conversion at Chikuni during this second conversion (from 2005 to the present). It may also shed light on the effects and responses of the Catholics to the Christian message.

1.10. Delimitation of the Study

The study was confined to Chikuni Mission station with the radius of three kilometers around Canisius Secondary school, Charles Lwanga College and the Parish. It involved only the Catholics found within the mission of Chikuni.

1.11. Limitations of the Study

The study was limited to deal with only a sample of the total population under study. This made it hard to generalise the findings to the entire population of Chikuni Catholic mission. Time in which the study was to be done and completed was also limited. There was also limitation to the responses given by some converts who may not have given true reasons for their conversion to Catholicism for fear of being thought of lowly. However, the researcher made use of all the available resources so as to ensure that the study was successful.

1.12. Definitions of Terms:

Macrocosm: The world under the influence of the Supreme Being

Microcosm: The world under the influence of spirits.

Supreme Being: God

Intellectualist theory: The power of reasoning and understanding of the situation.

Cosmology: The sphere of influence of spirits or God.

Theory: A sense of ideas and general principles which seek to explain some aspect of the world.

Religion: A particular system of beliefs or worship such as Christianity, Judaism or African Tradition Religion.

Catechumen: Christians who are not baptized and are attending lessons for baptism.

Muzimu: Lineage spirits.

Young Generation: All those who were still in school and supported by parents.

Old Generation: All those out of school and all the parents around Chikuni.

Religious Conversion: The movement from one religion to another in terms of beliefs

First Conversion Period: From 1905 to 2005.

Second Conversion Period: From 2005 to 2010.

1.13. Summary

This chapter gave an introduced to the chapter before explaining the context of the study by describing the background of Christianity and Islam. The history of the Catholic Church in Zambia has also been presented. The researcher's intention was to provide insight into discussion of Catholic Christian conversion. And to justify the study, the researcher illuminated the significance of the study objectives, delimitation and limitation. The chapter ended with the definition of terms employed in the study. The next chapter reviews the literature related to the current study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents the literature related to the study. Firstly, it reviews the origins of Christianity and Islam. Secondly, it gives Horton's theory of African conversion to Christianity and Islam. Thirdly, the critiques of Horton's theory including Carmordy's are reviewed. Finally, the researcher makes reference to Colson and Mhoswa who have researched on the conversion of the Tonga people.

2.1. Background to Christianity and Islam

After the death of Jesus Christ, He became the founder and axis of a new faith which is called Christianity (Carmody, 1995). Before Jesus' ascension, he said to his disciples, "you shall receive power when the Holy Spirit come upon you and you shall be my witness in Jerusalem and to the ends of the whole world" (Acts 1:8). The disciples obeyed this instruction by waiting until the Day of Pentecost when the Holy Spirit was sent and then they started witnessing in Jerusalem. The gospel was first sent to Africa through an Ethiopian eunuch who had come to Jerusalem to worship. Phillip preached the Good News of Jesus Christ to the eunuch who later asked for baptism when he saw water nearby and he was baptized (Acts 8:26-28).

Hildebrandt (1990) says that the Christian church in Egypt was established by the Evangelist John Mark who began his ministry in Alexandria. Coptic historians believe that Mark first witnessed to a shoemaker who responded to the Gospel message and then his entire household was baptized (Hildebrandt,

1990). The theological differences the church experienced along its history caused it to be divided into Catholics and Protestants. It is in these two branches that Christianity came and spread throughout Africa.

The other religion that spread to Africa is Islam. The word Islam means “submission”. Muslims believe that they must submit their will to God. The Five Pillars of Islam refer to the essential duties of every faithful member. First is the belief in one God, Allah and Muhammad as the prophet (Beers, 1983). Muhammad is not worshipped as he is a human being who was just the messenger of God. The other duties are prayer five times a day facing Mecca, alms giving to the poor, fasting during the holy month of Ramadan and finally, all Muslims are supposed to make a pilgrimage to Mecca at least once in their lives. Muslims rely on the Koran as their holy Book for guidance in all matters. They believe that the Koran contains the word of God. Muhammad accepted the Old and the New Testaments as God’s word. He called Jews and Christians people of the Book because they believed in God’s revelation in the Bible (Beers, 1983).

Between 622 and 732 AD, Islam spread rapidly as Arabs carried their religion to the people of Palestine, Syria and across North Africa. Muslims believed that if they died fighting for their faith they would immediately enter paradise (Beers, 1983). Arabs first entered Africa from the North by conquest as the expansion of Islam was not that of a great religious movement but an expansion of Arab tribes. The Arabs carried and practiced their religion in the conquered areas (Hastings, 1996). Trade was another aspect that the Arabs carried along with each conquest. On all their major trade routes there was both trade and Islam. Along the red sea and in the interior trade centres like Timbukutu, Gene and Ghana Islam was introduced (Beers, 1983). When the Muslims had established themselves they exerted pressure on non Muslims by introducing

Islamic policies like the following: non- Muslims were made to pay tax, hospitality was only shown to Muslims, no building or rehabilitation of churches was allowed. This forced many Christians to embrace Islam. Jihad (holy war) was done on those who refused to convert to Islam. Political leaders facilitated the introduction of Islam into their states. The aspect of inculturation was used as polygamy was accepted and intermarriage was encouraged. Anyone who wanted to marry a Muslim had to convert to Islam first (Hildebrandt, 1981). Other strategies used in Africa were the offer of employment and education to converts. Islam spread to Africa mostly through trade and Jihad.

When Christianity and Islam came to Africa, people here already had their own religion, which is called Africa Tradition Religion. African Traditional Religion is not one and the same throughout Africa because each ethnic had its own religious group beliefs and did not need to proselytize as members were born in it (Magesa, 2002; Kenyatta, 1968).

According to Robinson (2000), conversion brings out changes in religious life and behavior of people as it involves a positive interior change in one's religious faith. Africans did not convert to African Traditional Religion because they were born in that religion. Ocitti (1973) argued that an African was brought up in an environment in which religion, politics, economics and social life were invariably interwoven. Colson (2006) argued that in Tonga religion, there was no one who had the authority or the ability to impose a systematic development of religious beliefs into sacred dogmas to teach others to believe in them like the way the Christian missionaries did when they came to Africa.

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basic African cosmology was confronted with the social changes brought by colonialism and modernity before the introduction of Christianity and Islam. He argued that due to social change the microcosmic boundaries weakened and in some cases got destroyed. The Africans found themselves confronted by the wider world, the macrocosm. Africans began to believe in the Supreme Being who began to take over the responsibility of everyday life in the macrocosm as the lesser spirits became inadequate. Horton referred to Christianity and Islam as merely catalyst to the religious changes in Africa which were already in the air at the time these world religions came (Horton, 1971).

Horton's theory raised a lot of debate among scholars like Humphrey Fisher (1973); Richard Gray (1978); Ifeka-Moller (1974) and Brendan Carmody (1992; 2001) have argued that Horton over-stressed his theory. The cause of the changes that Horton talked about seems not to have been uniform throughout Africa as he claimed. This research has looked at conversion at Chikuni Mission at present with the hope of establishing reasons for or causes of current conversion to Catholicism. Carmody's research at Chikuni concluded that social cultural factors were the causes of conversion to Catholicism among the Tonga people between 1905 and 1939 (Carmody, 1992; 2001). Social cultural factors refers to the social and economic rewards brought by radical social changes during the colonial era in Zambia. There was need for education, employment and travelling to distant places which exposed individuals to other people's cultures and traditions.

Carmody (2001:87) argued that, "At least in the Chikuni context, conversion was dictated primarily by socio-cultural factors and not by the intrinsic explanatory power of the new message or by development within the traditional cosmology." This study has investigated on the causes of conversion to

Catholicism at Chikuni mission and looked at the effect of the Christian message brought by the Jesuit Fathers on the people of Chikuni.

2.2. Horton's Theory of African Conversion

The coming of Christianity and Islam brought about conversion of Africans to the new religions. Horton (1971) theorized about this conversion. He explains that the conversion of the Africans to Christianity and Islam in terms of a two tier system, namely microcosm and macrocosm.

According to Horton (ibid) the microcosm which is the smaller tier found within the big tier, is governed by the lesser spirits and operates within the local community. The lesser spirits controlled the everyday life of the people and were responsible for the fortunes and misfortunes including the morality of the community. People in Africa had developed techniques of approaching these spirits through the performance of certain rituals. He, further, explains that the macrocosm is the big tier that is controlled by the Supreme Being, it operates in the wider world and embraces microcosm. The Supreme Being is regarded to be very far from the community and has less contact with the people who also know very little about him. The techniques of approaching the Supreme Being were not developed, so people hardly ever approached Him (Horton, ibid).

Horton says that the social change that was brought by colonialism and modernity caused the movement in the African life from microcosms to the macrocosm world view. Social changes here related to infrastructure and the superstructure was related to the mindset of the African people who were now unable to find meaning, explanations and interpretations of life from the lesser spirits and had to turn to the Supreme Being for answers. Horton (ibid) 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 said the movement from the lesser spirit world views to the Supreme Being world views was already in the air and therefore, Christianity and Islam did not bring anything new to African cosmology but only worked as a catalyst (Horton, 1971).

According to Horton (ibid) the God that these missionaries preached about was similar to the African Supreme Being. Carmody was not sure if the God Horton was referring to was the same one the Africans had in mind. In line with this, this study is interested in knowing how the God of the Catholic faith is different from the traditional God.

My view is that Horton paid exclusive attention to the changes that were in the air in Africa due to colonialism and modernity. These changes, according to him, were the main causes of conversion. This study has tried to pay particular attention to finding out if this is still true in African conversion to Catholicism at Chikuni Mission at present and how the Christian message has featured.

2.3. Fisher’s Critique of Horton’s Theory

Fisher (1973) a Muslim scholar criticized Horton’s theory from an Islamic point of view by arguing that Horton’s research was based on Christianity and did not measure up to the Islamic view that religious conversion can be so fundamental. He gives three stages of conversion namely, mixing, quarantine and reformation (Fisher, 1973a). This study wanted to find out the causes of religious conversion of Africans to Catholicism and their commitment to it. Although Fisher pointed out that Horton’s research was shallow and underestimated the

ability of the Africans to make Christianity and Islam their own, he did not further explain why Africans were willing to accept the new religions.

Fisher denies Horton's theory of the Africans moving from the lesser spirits to the Supreme Being due exclusively to the social changes that were taking place in African. 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, *ibid*). It is assumed that Horton may have over generalized what he found out about the Supreme Being among the Nuer and Dinka people to the whole of Africa. This study intended to establish exactly the development of the concept of the Supreme Being among the Catholics in Chikuni during the second conversion.

Fisher has also refuted the idea by Horton that Christianity and Islam did not bring any new beliefs to African cosmology. Fisher points to things like western education, the Bible, the Quran, the idea of Heaven and Hell, Judgment- Day and the individual punishment as being added to the African beliefs by the new religions (Fisher, *ibid*). This study intended to show how these new ideas brought by Christian Missionaries to Africa have shaped the African belief on God and Jesus Christ among the Catholics of Chikuni after one hundred years of Jesuit evangelisation in the area. Fisher also accused Horton of giving the impression that conversion is automatic and radical when it is a gradual process going through different stages. According to Fisher, conversion takes time and is never a sudden transformation. In this study the aspect of time is significant as a hundred years has passed since the coming of Catholicism to Chikuni in Zambia and it was important to find out if factors affecting conversion have changed. Fisher has not given any time frame for conversion to take place.

2.4. Gray's Critique of Horton's Theory

Gray (1978) disagreed with Horton's intellectualist approach to religious change as a result of modernization. He argued that Horton was not correct to say that there was no change that was brought by Christianity and Islam. He further, stated that the two religions in question did bring new ideas and concepts that did not exist in the African traditional religious beliefs even after the coming of capitalism. He argued that the Christian message brought new concepts such as Eschatology, Sin, Evil, Resurrection and others (Gray, *ibid*).

According to Gray (*ibid*), the concept of death was scaring Africans for they believed it was never natural but was caused by witchcraft. He said Christianity brought the concept of salvation to those who lived a sinless life on earth for they would go to heaven and sinners to hell (Gray, *ibid*). My study intended to investigate further whether or not this message has contributed to the African religious conversion at Chikuni at present.

Gray also argued that individualism was a new idea to the Africans as previously they believed in communalism. The sin of one individual could evoke anger of the spirits, who, in their annoyance, would impose suffering as punishment on the whole community. The new religions taught that the sin committed by an individual did not bring punishment on the community but on the individual sinner only (Gray, *ibid*). This study paid attention to the effect of the Christian message on individuals among the Catholics of Chikuni in the case of judgment before God.

2.5. Ifeka-Moller's Critique of Horton's Theory

Ifeka-Moller (1974) who did her studies in the Eastern part of Nigeria, identified some problems with Horton's theory of African conversion to

Christianity. First she pointed out the difficulties in the way Horton explained the intellectualist factor and its contribution to conversion of Africans. Secondly, she critically examined how social structures have contributed to the different rates of conversion to Christianity in Africa. According to Ifeka-Moller (ibid) the intellectual and social structural factors received different responses from the Africans in their conversion to Christianity. She did not make any mention of the intrinsic power of the Christian message which was being preached to the Africans and how it could have shaped their religious beliefs. This study has looked at how the Christian message itself not the simply social factors has affected and shaped the Chikuni Catholics towards their conversion at present.

Ifeka-Moller (ibid) felt Horton should have given a working definition of conversion. She herself defined conversion as, “a change of affiliation from cult to church or from orthodox Christianity to spiritualist church.”

Ifeka-Moller (ibid) was not comfortable with Horton’s description of conversion when he puts it that mass conversion took place from microcosm to macrocosm whenever there was modernization in Africa. She gives the 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 mining gold at minna. However, there could be more than just modernization for the Africans to convert to Christianity. There could be more intrinsic elements that may have played their part in the conversion and this is what this research intended to find out.

Even though Ifeka-Moller rejects Horton’s intellectualist approach to conversion, she also confines it to the social structure as having brought about

conversion. This study tried to find out if intrinsic aspect of the Catholic message caused African conversion to Christianity. Ifeka-Moller further questioned Horton on how the shift to the Supreme Being could have taken place without the presence of the missionaries in Africa. In line with this, my study aimed to bring out how the presence of the Catholic missionaries at Chikuni has continued to attract the Catholics to remain faithful to their conversion.

2.6. Carmody's Critique of Horton's Theory

Carmody (1992) applied Horton's theory to the Zambian situation and deductively utilized Horton's theory in studying the Tonga people of Chikuni in as far as conversion to Catholicism was concerned. His research concluded that conversion to Catholicism was largely due but not exclusively to material incentives at the mission. Carmody stated that conversion to Catholicism in Chikuni was largely due to modernization, education and employment offered by the mission (Carmody, *ibid*). This study intended to investigate whether Carmody's hypothesis that modernization predominate in the conversion at Chikuni at present. Carmody agrees with Horton's theory but with reservations because among other things he has difficulty to discover the exact degree to which the Tonga people of Chikuni had moved towards critical thinking about the Supreme Being at the time of the arrival of the Jesuit missionaries in the area. He concluded that it was not possible for the Chikuni people to have changed easily from depending on spirits to depending on God without the coming of the missionaries. Therefore, it is likely that the Catholic missionaries preaching could have caused the movement in belief from the spirits to the belief in the Supreme Being.

Carmody (2001: 85) observed that, "the people of Chikuni found the religious message of the missionaries unattractive, foreign, and paradoxical and that it

demanding a long period of assimilation. This perception of the people was reason enough for Carmody to be skeptical about the use of the Tonga name for God, '*Leza*' as it is not clear how universal '*Leza*' was in the mind of the local people. It was not clear whether the Tonga were aware that their *Leza* was also the *Lesa* for the Bembas and other tribes as Bantu Languages have different names for God. He argued that people seemed to have had the concept of the Supreme Being but they remained in the microcosm (Carmody, 1992). This study desired to establish the effect of the Catholic Christian message on the nature of God and how this has become more pronounced after a hundred years of Catholicism in the area.

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 message or by the developments within the traditional cosmology as Horton had it (Carmody, *ibid*).

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 but most never converted to Catholicism. Carmody (*ibid*) states that the older generation of Chikuni refused to be converted to Catholicism, for example, chief Monze who was more in contact with whites did not convert and chief Ufwenuka who lived near the mission only converted on his death bed. This research desired to find out what the response of the older generation is with regard to conversion to Catholicism at Chikuni at present.

With regard to education, Carmody says, many youths who were sent to mission schools by their parents became converted due to the desire of getting white collar jobs (Carmody, 1992). Learning to speak the Queen's language, English, also influenced the youth to convert to Catholicism. Berman (1971:527) notes that, "Africans were no less adverse to using missionaries for their (African)

own purpose than the missionaries were for theirs.” There were many reasons for Africans to want to attend mission schools but mostly their motives were related to political, social or economic consequences (Berman, *ibid*). This research intends to establish whether or not, education and employment are still the dominant factors in conversion at Chikuni Mission after a hundred years of Jesuit evangelization in the area.

2.7. Colson’s Research on Tonga Religious Life

Colson, an anthropologist, has researched among the Tonga people of Gwembe in the southern province of Zambia for over 50 years. She has shared her own experience of the Tonga religious beliefs and practices and those of her informants. Colson’s (2006) research pointed out that Tonga Christianity focused so much on God, the Supreme Being, perhaps the traditional *Leza* more than on Jesus Christ or the Holy Spirit. She remains unsure of what role Jesus Christ had in their faith. This research has explored this notion further.

In her study she did note that children who had become Christians after the Catholics had opened the mission in Musulumba village were not prepared to get involved in the preparation and offering of beer to the dead relatives *Muzimu* (Colson, *ibid*). This indicated the change of beliefs among the converted Tonga Christians due to the new religion brought by missionaries. She also said that church identity was very popular among the Tonga people of Gwembe with the coming of various Christian denominations in the area. This research intended to find out what was causing this change in religious beliefs of the converted Catholic Christians at Chikuni mission.

Colson (2006) brought out the idea of individualism which had become popular among the Tonga Christians of Gwembe and that there was a personal

relationship with God. This research desired to find out if individualism was also accepted among the Chikuni converts in relating to God.

The Gwembe Tonga were said to have an attraction to the Bible as they looked at it as the ultimate source of truth (Colson 2006, Luig 1996). This study made an attempt to establish how the Chikuni Christians looked and related to the Bible at present. Colson reported that the young Christians in Gwembe were not stable in their faith as they easily moved from one denomination to another. She also indicated that the older people claimed that their children were not real Christians but were just being baptized because their friends were also being baptized (Colson, 1970). This research intended to establish who had followed the Catholic faith faithfully between the children and their parents in Chikuni at present.

According to her informants churches provided comfort to members as fear of *Muzimu* was done away with as prayer to God was believed to be protecting them and Christians no longer went for divination. But Colson viewed this to be untrue as another informant in the same village reported that Christians did go for divination and that some of them served as diviners (Colson, 2006). This caused my research to also investigate the existence of religious practices among the people of Chikuni mission.

Colson's research brought to light that people have increasingly departed from engagement with rituals and they worshipped in different ways publicly as Christians. Although, she added that religious life may be less a matter of public involvement and more a private engagement with divinity to avoid scrutiny and question. This study intended to investigate the convert's

relationship with their God in public and private life, especially after one hundred years of Catholicism at Chikuni mission.

2.8. Mhoswa's Study on Chikuni and Rusangu Missions.

In his study, Mhoswa (1980) pointed out that the Tonga religious practices were centered on the muzimu cult. The muzimu was regarded as the source of power to sustain the living and to ensure the continued existence of the clan. The prosperity of the community and the welfare of each member were believed to be dependent on the relationship with the muzimu. This study was to establish why the Tonga people have kept on to the faith.

The research at Rusangu Adventist mission and Chikuni Catholic mission indicated that school was a powerful force to attract those who were anxious to learn and the missionaries used it to change the values and beliefs of the people. He also noted that at Chikuni the school brought the young generation within reach of the Catholic teaching, while agriculture brought the older generation into contact with the Jesuit fathers. In my research the intention was to investigate why the young generation was converting to Catholicism during this present era. Mhoswa (1980) noted that people who lived near the mission stations attended mass or prayer service on prayer days. This study intended to account for the regular attendance of mass by the Catholics at Chikuni mission at present.

2.9. Summary

This chapter looked at how the earlier researchers looked at the first conversion to Christianity in Africa. Horton came up with a theory on African conversion of how Africans shifted from depending on spirits to depending on the Supreme Being. Horton's theory has been debated by a number of scholars who have

given their own findings. Horton's thesis of almost automatic conversion is questionable Carmody had his own findings at Chikuni Catholic mission. However, this study has looked at the second Conversion to Christianity to see how Catholics at Chikuni mission have taken Catholicism to mind and heart in their life. Conversion entails a real change of life and this will examine some of this change of life as it is today reflected in the life of Chikuni Catholics. The following chapter provides the methodology related to the study.

CHAPTER THREE

METHODOLOGY OF THE STUDY

Introduction

This chapter discusses the methodology used in the study. It has been subdivided into ten sections. These are; the study area, research design, target population, sample population, sampling procedure and research instruments. Others are data collection techniques, data analysis, ethical consideration, challenges encountered and summary. Burke and Christensen (2004) noted that methodology is very important in that it helps a researcher to select the appropriate research method to be used in the study. This study, predominantly, used qualitative research methods and it just borrowed some techniques from quantitative methodology to analyze some statistics using charts and percentages. The chapter also explains how the data was collected, analyzed and presented.

3.1. Area of the Study

The research was conducted at Chikuni mission covering a radius of about three kilometers which is thirty (30) kilometers south of Monze town in the Southern Province of Zambia. The mission was established by the Society of Jesus (SJ) or the Jesuits, these are men who consecrate themselves as religious priests and brothers in the Roman Catholic Church. The main tribe in this area of study is Tonga under Chief Monze and the mission is located in the area of a junior chief called Chief Ufweunka. Chikuni mission is near Rusangu, a Seventh Day Adventist Mission, which was founded by Anderson on the northern side. Chisekesi is on the south-western side. Gwembe District is on the eastern side of the mission towards the Zambezi River Valley.

The mission has a renowned secondary school for boys called Canisius, a girl's secondary school, a teacher's college, two primary schools and a hospital. The Magoye River passes behind the boys' dormitory and on one of the tributaries which is between the secondary school and the teachers college, a dam has been constructed. Across the Magoye River on your way to Chisekesi is an agricultural project, where agricultural programmes are conducted to help the local people who are peasant farmers. They grow crops and keep animals. Finally, the Chikuni mission is in the Diocese of Monze under the present Bishop Emilio Patriaca.

3.2. Research Design

This study intended to use a descriptive design which was primarily qualitative but borrowed some techniques from the quantitative methods to analyze statistic data. Kombo and Tromp (2006) state that a qualitative research method seeks to describe and analyze the behavior of people from the point of view of those being studied. This method was found to be appropriate for my research because it described and analyzed the state of affairs as they existed with regard to conversion to Christianity at Chikuni Catholic Mission.

The descriptive studies are not confined to fact findings only but may also lead to the formation of principles of knowledge and solutions to important problems (Kerlinger, 1969). This design was intended to help formulate the causes of conversion to Christianity at Chikuni mission from 2005 onward. In the data collection, the study used interviews, observations and questionnaires. Orodho (2003) says the descriptive research design collects data by interviewing or administering a questionnaire to a sample of individuals. Kombo and Tromp

(2006) also confirm that descriptive research is used when collecting data concerning people's attitudes, opinions, beliefs and social issues.

In his study, Carmody (1992) used deductive method, a process of reasoning on the basis of certain assumptions which were either self evident or based on observation to test Horton's theory to the Zambian situation. This study intended to use the induction strategy to arrive at empirical facts found and observed in the field concerning African conversion to Christianity at Chikuni Catholic mission at present. According to Ghosh (2003) inductive research strategy gives rise to some empirical generalization and is opposite to deduction.

Triangulation method was used in this study to collect data through interviews, observations and questionnaires. It is referred to as the use of two or three different methods to explore the same subject (White, 2003; Davies, 2007). Best and Khan (2003:32) referred to triangulation as, "the use of a variety of sources for data collection to ensure that a theory is tested in more than one way and is likely to increase the reliability of the observation."

3.3. Population

The population of the study was all Catholics found in Chikuni mission. Target population refers to the larger population in a particular area to whom the study results are to be generalized (Burke and Christensen, 2006). The population for this study included all Catholics found in Chikuni mission with radius of three kilometers. This consisted of learners at Canisius secondary school and Charles Lwanga College of Education, the teaching staff at the two institutions and the parishioners in the nearby villages.

3.4. Sample

A sample is a smaller group drawn from the population that a researcher studies to understand the characteristic of the larger population. After the researcher has determined the characteristics of the sample, he/she can generalize them to the target population. In this research, the sample population consisted of three (3) pupils at Canisius and three (3) students at Charles Lwanga College with ages ranging from fifteen (15) to twenty five (25) years. Four (4) teachers at Canisius, four (4) senior lecturers at Charles Lwanga College, twelve (12) parishioners from nearby villages, one (1) chief -Ufwenuka and three (3) religious informants, that is, the two chaplains at the two learning institutions and the parish priest at the mission. The ages of these ranged between 30 and 67 years. The sample size is thirty (30) respondents.

3.5. Sampling Techniques

Due to the nature of this research, purposive sampling was employed. In purposive sampling particular respondents are included in the study because they are expected to facilitate the development of the theory (Biklen and Bogden, 1982). Thirty (30) respondents were purposively sampled during the Small Christian Community meetings and after weekday mass. The sampled were then followed later for in-depth interviews. A hundred (100) questionnaires were purposively given to Catholic learners at both learning institutions during their Catholic meetings on Wednesdays in the afternoons.

3.6. Study Site

This study was conducted in the main areas of the mission, which are Canisius Secondary school, Charles Lwanga Collage of Education and the Parish.

3.7. Research Instruments

The researcher used interview guide, observation guide and questionnaires as instruments for data collection. The instruments are attached as appendices.

3.7.1. In-Depth Interviews

The interview guide instrument was used in the collection of data through direct verbal interaction with thirty respondents (Appendices 2 and 3). It was used in this research because of its advantage of probing further on certain responses from the respondents (Davies, 2007). The main ideas from the interviews were noted down and recorded for presentation and discussion.

3.7.2 Questionnaires

There were 100 questionnaires administered (appendix 5). The questions were all closed ended to help in gathering facts and were used to confirm or re-establish already known facts. Each questionnaire had clear instructions on how to complete it. Respondent anonymity and confidentiality was exercised by not asking for names. The questionnaires were answered by each respondent.

3.7.3 Observations

An observation guide (appendix 4) was used by the researcher during the study as he participated in some activities of the Catholic members in Chikuni. Observations were done for two weeks during Sunday and weekday mass as people came to worship and also at Small Christian Community meetings. Furthermore, observations were done during the normal day today activities. The researcher took the role of a participant observer as he participated in most of the programmes of the mission during the study. A participant observer is one who is involved in the activities of the observed group while taking note of

how they do things without making them notice there is an intruder around them (Davies, 2007).

3.8 Data Analysis

Data collected in this study was mostly analyzed using the themes that were drawn from the research questions which assisted later in answering the research questions at the end of the study and helped in achieving the research objectives. The data was then coded and categorized according to the major variables which were learners, parishioners and the religious informants. This helped the researcher to arrive at some answers to the research questions.

3.9 Ethical Considerations

During the research the respondents were assured that all the information they were to give was to be treated with utmost confidentiality as it was only to be used for academic purposes. Permission was also obtained to conduct the research from relevant authorities and individuals.

3.10 Summary

The fore-going chapter presented the research methodology. It covered the overview location of study, research design, target population, sample population, sampling techniques and methods used in data collection. In the next chapter the researcher presents the findings.

CHAPTER FOUR

PRESENTATION OF FINDINGS

This chapter presents the findings on the African conversion to Christianity in the Catholic Church at Chikuni Mission after a hundred years of the church's existence in the area. The main areas of review were the older generation of the parish, the religious informants and the young generation who are the learners. The findings of each category are presented under headings derived from the research objectives.

4.1. Findings from the Parishioners

The data collection involved in-depth interviews with thirty (30) parishioners who were made up of fifteen (15) women and fifteen (15) men. Each interview took about thirty (30) minutes for each person. These are presented in narrative form according to headings drawn from the objectives.

4.1.1. Findings Addressing Objective One

4.1.1.1. Baptism

The responses on Baptism provided data on the religious practices to Catholicism at Chikuni mission (objective 1).

All the respondents indicated that they were Baptized members of the Catholic faith. Twenty four (24) of the respondents were baptized as babies while six (6) were baptized as adults. Two (2) of the respondents who were baptized as adults stated that before they were baptized they used to feel to be outside the membership of the church and very much wanted to be baptized. One (1) male

respondent further indicated that he was happy to be baptized because it made him feel an accepted son of God who had received pardon and salvation through Jesus Christ. Another respondent proudly said that when he was baptized he became free to participate fully in the activities of the Catholic Church like in the sacraments. One (1) of the member who was baptized when he was an adult claimed that, “before I was baptized, I used to feel like an outcast because I could not receive the Eucharist during mass.” When I probed more on why they were baptized, they all said that baptism made them children of God as it washed away their original sin. Thirteen (13) respondents also indicated that dying without being baptized would mean going to hell.

4.1.1.2 Meaning of Prayer

The responses on the meaning of prayer were giving data to objective number one (1).

All the respondents indicated that they pray to God who they talk to, listen to, praise and ask for favours from Him. Fourteen (14) respondents looked at prayer as also an encounter with God in joyful and sorrowful situations. Prayer was also regarded as being Christian and was said privately or communally through songs, dances and works frequently in their life. More importantly, they believed that prayer can be said at anytime and anywhere by anybody with faith in God. All the respondents referred to mass as the highest form of prayer where the body and blood of Jesus Christ was sacrificed in form of bread and wine daily to God. This they said made the Catholic Church doctrine different from other Christian churches because they celebrated the Lord’s Supper every day. Ten (10) of the respondents stated that during the celebration of mass they experienced a special encounter with Jesus Christ in prayer. Six (6) respondents stated that they found it easy to pray to Jesus Christ than direct to God because Jesus was more approachable as He was God and man, a true representative of God the father. One (1) teacher respondent said that, “*ciindi cha misa*

ndilasaninwa amajwi amubili wa Jesu” [during mass I am nourished with the word and the body of Jesus Christ].

4.1.1.3. Place of Refuge in Times of Problem

The responses collected on the place of refuge in times of problems provided data to objective number one (1).

All the respondents interviewed said that they turn to God in prayer when faced with hardship and problems. They also said that the church was seen as a place of refuge for them where they get help and directions through the priests, sisters, brothers and fellow Christians in their own small Christian communities where they live. The respondents indicated that Jesus is the answer to all their problems in their life and all they need is to call on Him in faith. One (1) respondent said that, “*Jesu mufutuli wangu*” [Jesus is my saviour]. Seven (7) of the respondents revealed that they greatly appreciate the concept of inculturation in the church which has assisted them by allowing the Christian message to change certain aspects of their cultural beliefs to be used in appealing to God for help in hard and good times. One (1) lecturer believed that the good faithful departed relatives and friends can be asked if they were believed to be with Jesus and God to intercede for him to Jesus for help just like the saints in the church were asked to pray for the living. There were two (2) respondents who mentioned that they may turn to their traditional practices in hard times especially if death was a factor in their problems. They further said that they would seek to find the cause of the deaths and put an end to it by protecting themselves if possible by any means.

The respondents who call upon Jesus to help them in times of problems said that the local spirits some people went to did not have power greater than Jesus because He was God the son. It was also mentioned by all the respondents that

very little had been heard about local spirits protecting the people. They further said that the consultation and veneration of spirits was a thing of the past and really not known. Ten (10) respondents mentioned the Holy Water they collect from church to have the grace to protect them from evil as the Catholic doctrine teaches them and they have found it working. When they were asked how the Holy Water protects them, they said that when they sprinkle it in the house they are protected from evil spirits and witches. One of them further said that, “*ingadilawabiya menda asalala ndamana kupayila kuli Jesu kuti ndipone ciindi a ciindi*” [I drink Holy Water for healing after praying to Jesus]. Twenty (20) of the respondents pointed out that the use of traditional medicine to treat certain sicknesses was accepted as long as nothing evil like charms was involved. One (1) of the respondents who is the chief said he has not been bothered in his chieftom regarding witch finding. According to him it was an indication that the era of paganism and dependence on the traditional spirits was gone. He further said that, “*muya usalala ulatusolweda munyika yesu*” [the Holy Spirit of God was in control and directing the chieftom]. He also singled out that there were many Christian churches around his chieftom that looked to Jesus as their Lord and Saviour.

4.1.2. Findings Addressing Objective Two

4.1.2.1. The Bible.

The responses on the Bible were giving data to the effects of the Catholic Christian message on the people of Chikuni (objective 2). All the thirty respondents had copies of the Bible

The respondents' interviewed all looked at the Bible as the word of God. It was referred to as a guide to them according to God's plan. Sixteen (16) respondents pointed to the Ten Commandments as God's guide and plan for the Christian way of living. All the respondents believed that God speaks and reveals Himself through the bible to them. Three (3) respondents called the bible as the living

word of God as it was not a book of history and when they read it God speaks to them there and then. All the respondents related to the bible as the foundation pillar of their faith which needed to be read regularly. Nine (9) respondents said they read from the bible everyday as it is the holy book of the Christian faith. They read from it to understand their relationship with God and His son Jesus Christ. One (1) of those who claimed to read the bible regularly said that, “I read the bible with respect and love because God talks to me through it”. Two (2) respondents called the bible as “*bbuku iya buumi*” or book of life.

4.1.2.2. Understanding of Jesus

The responses on understanding of Jesus provided data to objective number two (2)

All the respondents indicated that Jesus is the son of God who was also their brother. In addition, all the respondents pointed out that they looked at Jesus Christ as their Saviour who has redeemed them from sin and eternal death by dying for them on the cross. They regarded Him as the ransom paid for the salvation of the human race. Fourteen (14) respondents regarded Jesus as a friend, Lord and God. One (1) respondent said that, “*Jesu ngu Leza wangu nkaambo muli Leza omwe, muli taata, mwana a muya musaante*” [Jesus is my God because in one God there is the Father, the Son and the Holy Spirit]. Eight (8) respondents related to Jesus as the way to the Father who has defeated death and conquered all that was evil making Himself Lord of heaven and earth. Five (5) respondents also indicated that to believe in Jesus Christ was to believe in God and that it was through Him that they have become sons and daughters of God. They also said they believed in the Holy Trinity, which is the belief in three persons in One God as according to the Catholic teaching and doctrine. Ten (10) respondents also mentioned that in Jesus they have found the meaning of what life is all about as He is their Alpha and Omega. In other words, Jesus

Christ is the revelation of God the Father to the whole world and has shown His love for the people.

4.1.2.3. God's Judgement on People

The responses on God's Judgement gave data to objective number two (2).

It was believed by all the respondents that the relationship with God was primarily personal. They said each person was responsible for his or her responses to God and would be answerable before God as an individual. The respondents further added that salvation has been won for all by Jesus Christ but each person has to make a decision in response to it. Eight (8) respondents said that what was done by a person determined what would become of him at the end of his or her life. There was none among the respondents who agreed to collective punishment as they believed that God has given free will to the people. Two (2) respondents referred to the bible on judgement that people will be separated according to their deeds as individuals (Matthews 25:31-46). It was also accepted by all the respondents that each person would be judged according to his or her actions here on earth. One (1) respondent went on to say that his sins would not bring punishment to her children and family because God knows her as an individual. She further added that collective punishment was a belief that her ancestors had where spirits used to inflict suffering on the whole village for an offence committed by an individual. She concluded that her Catholic Christian teaching has taught her that God looks at her as an individual who is responsible for her own life.

4.1.3. Findings Addressing Objective Three

4.1.3.1. Formation Help from the Mission

The responses collected on formation help from the mission was giving data on how the old generation was responding to the Catholic teaching at present (objective number 3)

All the respondents showed that the mission had been a source of inspiration to them in their faith as they had been exposed to daily mass and had learnt how to pray to God through Jesus Christ. One (1) female respondent mentioned that the way of life shown around the mission of service to the needy has taught her to be compassionate, to forgive and to serve others without judging them. Two (2) of the respondents indicated that there are some situations and instances of hypocrisy around the mission among the Catholic the Christians that they found to be discouraging them in their Catholic Christian life. All the respondents have appreciated the material help and spiritual guidance provided by the mission through its activities like the small Christian communities, retreats, prayers and other charity works especially to the under privileged and the sick. Twenty three (23) respondents felt they have found *ubunyina* or brotherhood/sisterhood among the faithful and have learnt to be true neighbours to one another. Eleven (11) of the respondents indicated that they had come to know God better through the Jesuit evangelization. In addition, they mentioned that true worship to the living God had been revealed by the mission. One (1) lecturer respondent said that, “with the mission around, I feel reconciled with God because I pray often and have regular chances to go for confessions”. One (1) elderly woman respondent reported that polygamy had reduced in the villages and widows were treated well with the coming of the missionaries. She said that, “*bu Tonga bwacinca akaambo kabukkilisito*” [Tonga tradition has changed due to the Catholic Christianity].

4.1.3.2. Attraction to the Mission

The responses on the attraction to the mission gave data to objective number three (3)

The issue of the Christian message was singled out by all the respondents as the main factor that had attracted them to the mission above all other services that the mission provides to the local people of Chikuni. The inculturation of certain aspect of Catholicism such as using traditional drums, symbols, songs, dances and traditional names at baptism was pointed out by thirteen (13) elderly respondents to have attracted and deepened their Catholic conversion. They said that after the Vatican Council II they now are able to express their relationship with God in their own culture and tradition. The Hospital, Home Based Care and the Mission Education were mentioned as attractive factors to the mission as the people have appreciated the services provided by the servants of God. All the respondents desired the Christian teaching of heaven, eternal life and forgiveness of sins through the death of Jesus Christ and the Catholic sacrament of confession. One (1) female respondent said that, “God loves me so much that He allowed His only son to suffer and die a shameful death for me.” Another male respondent stated that, “the Catholic Christian teaching has brought peace to my family because we do not believe in witchcraft or go to consult diviners as Jesus has become our protector.” Two (2) of the respondents who were also charismatic members said that, “*bulowa bwa Jesu bulaanguzu zyakundikwabilila*” [the blood of Jesus has power to protect me from all evil].

4.1.3.3. Commitment to Catholicism

The responses collected on commitment to Catholicism provided data to objective number three (3).

All the respondents interviewed stated that the older generation was generally more serious with their faith and remained focused in their beliefs as compared to the teenagers or young generation. The respondents said that the young

generation was vibrant in activities of the church which were entertaining to them and did not require commitment or self denial. In addition, most of the time they were believed to be moved by peer pressure and not commitment. Here peer pressure refers to children attending different Christian denominations following their friends without any commitment to any. Twenty two (22) respondents indicated that the older generation are strict with the teachings of the Christian faith like praying, fasting and performing some charity works to help those in their midst who are needy. One (1) teacher said that, “in my family it is only my wife and I who observe fasting on Ash Wednesday and Good Friday while the children do not”. Sixteen (16) respondents believed that the older members in the faith have vast experience in relating to Jesus Christ. The young generation was said to be learning from the elders and in most cases, families headed by active Christian parents passed on their beliefs to their children. One (1) respondent a head of a family reported that, “most of the times on Sundays I have to remind and encourage my children to go for mass”.

4.1.3.4 Faithfulness to Catholicism

The responses obtained on faithfulness to Catholicism gave data on objective number three (3).

All the respondents talked to said that they were born in Christian families and were brought up as Catholics. These were baptized as babies or as adults. They indicated that they have not experienced any other religion in their lives and they have found the meaning of who they are in the Christian faith in relation to themselves and their God who created the world. All the respondents mentioned that they had not heard of any other belief that was more attractive to them than the Christian message of Jesus Christ. Five (5) respondents pointed out that they would rather lose everything they possess in this world except their faith and belief in Jesus Christ. One (1) learner respondent said that, “there is

nothing better to have than Jesus Christ in life.” He also indicated that he was happy to be a Christian who was a Catholic and sees no reason of changing denomination since he was born Catholic and will die so.

One (1) male respondent said that, “for me to abandon Catholic Christianity is as good as abandoning myself.” He went on to say that the world had nothing better to offer than the word of God. All the respondents that they would remain faithful to obeying God and His son Jesus Christ as the bible commands them. All the respondents stressed that they have treasured the Catholic Christian faith and that they would see to it that they pass it on to the future generations of their children.

There was a general feeling among all the respondents that the Catholic Christian faith has seen them through in all their situations and would die with it. They claimed that the faith in Jesus Christ kept them hopeful for a better tomorrow and with that concept they did not hope to forsake Jesus Christ’s teachings.

4.2. Findings from the Religious Informants

The findings were collected from the in-depth interviews with three religious informants, the chaplain for Canisius High School, the chaplain for Charles Lwanga College of Education and the parish priest for Chikuni mission.

4.2.1. Findings Addressing Objective One

4.2.1.1. Meaning of Prayer

The responses on prayer provided data to objective number one (1)

All the three informants indicated that people pray to God through Jesus Christ and that prayer for the people was time to come into contact with God as they talk to Him. Prayer was also looked at as a time of receiving blessings from God, asking for favors, praising and thanking Him for what He has done in their lives. The informant from the parish said that prayer was a situation when people realized that they needed the help of God and call on Him for assistance in their lives. Another informant indicated that people take prayer as a way of relating to God and others in their lives as individuals and as a community. All the three (3) informants mentioned mass as the main communal form of prayer that is attended by most of the people around the mission which is offered daily around the main mission. The informant from the parish said that, “I have seen many Catholic Christians who have developed different devotions especially to the Rosary and the Divine Mercy of the Sacred Heart of Jesus. All the informants agreed that prayer among the converts was Christian and not African traditional as they directed them to God through Jesus Christ. The informants also said that the Catholic Christians at Chikuni prayed to God the Father, the Son and the Holy Spirit. More importantly, all prayers in the Catholic Church are directed to God. The informant from the college declared that, “Catholics do not worship Mary but honor and respect her as the mother of God whom they ask for intercessions to Jesus.”

4.2.1.2. Place of Refuge in Times of Problems

The responses given on place of refuge in times of problems provided data to objective number one (1).

Two (2) informants reported that the learners in the two institutions in times of crisis and hardship seek spiritual directions from the chaplain and other religious leaders to help them. All the informants said that they have been approached for prayers by the pupils, students and parishioners for solutions to their problems. The informant from the college mentioned that in two instances

it had been reported to him that some students consulted some traditional medicine men for remedy due to fear. Another informant said that the people turn to the bible, spiritual direction and prayers for God to provide a solution to the sickness and hardship they faced. He further said that during the prolonged sickness and affliction from the evil spirit, there was a tendency among people to find the cause of the problem through traditional ways secretly. In such situations, *muzimu* churches were approached for solutions though this was said not to be common around the mission as it was hardly heard of. The informant from the college stated that, “I have only heard of divination twice among the Christians in my twenty years of service at the mission.”

4.2.3. Findings Addressing Objective Two

4.2.3.1. The Bible

The responses collected on the Bible were giving data to objective number (2).

The three (3) informants from the three main institutions of the mission indicated that the local people looked at the Bible as the Holy book, which contains the word of God. They also mentioned that people looked at the Bible as the book which gives instructions and inspiration to Catholic Christian living. The informant from the parish reported that, “I have often noticed people coming with Bibles for mass and take note of the readings for the day now than in the past.” The informants also stated that the local people have respect and desire to learn the message of God written in the Bible as every family possess a Bible and every member of the Church who is literate has read it personally. The informant from Canisius noted that, “I have found a bible in most of the Catholic Christian homes that I have been to around the mission.” Another informant stated that, “I have been requested by some Catholic Christians to guide them on how to pray with scripture.” All the three informants indicated that they have found the bible sharing during the small Christian meetings to be informative on how the believers interpret the scriptures in their life. They also

generally said that the bible has become the foundation of their Catholic Christian conversion.

4.2.3.2. Motivation to Catholicism

The responses on motivation to Catholicism gave data to objective number two (2).

The three (3) informants pointed out that Christianity had become part and parcel of the lives of the people. The informant from the college said that, “most of the Catholic Christians that I have related to in the mission were born in the Catholic Christian families and have been brought up only knowing it as their faith.” The three (3) informants believed that the Christian message of salvation through Jesus Christ had been passed on from one generation to the other from the time of the first missionaries in Chikuni. The informant from the mission reported that, “I only know of one case of polygamy in the parish at the moment which indicates the change of attitude of the converts towards the practice.” Two (2) of the informants observed that most of the families in Chikuni mission encouraged their children to get involved in the Catholic Christian activities of the mission like holy childhood at an early age in life. This was to keep the children focused on the Catholic Christian teachings as they were growing up.

It was very clear in the minds of all the informants that the future promise of heaven, education and modernity had led to change and improved life style of the Africans as they no longer feared the *muzimu*. The informants also indicated that the people have been attracted to a new life style, which is associated with Christianity like solidarity among the members of the Catholic Church and charity works of the mission. It was also indicated by two (2) informants that the pupils and students were not exposed so much to other religions apart from

Christianity. They also said that much of the traditional religion was lost among the young generation as nobody passed it on to them.

4.2.3.3. Effect of the Christian Message on Catholics

The responses on effect of the Christian message on Catholics gave data to objective number two (2).

All the informants agreed that the Christian message has made an impact on the local people. The influence of the Christian message was noted according to the informant from the parish who said that when a member of the Church dies, the relatives of the dead person request for prayers for their dead to be offered and also desire their dead to be buried at the mission grave yard. He added that one of such a request came from Maanya village when an elderly Christian man died. The relatives of the dead man told him that, “*bafundisi tulalomba cipailo camisa kusindikiza muzimu wamudaala watusiya kujulu*” [father we request for mass for the deceased man to enter heaven]. It was also mentioned that the prayers said during the burial of the dead gave hope for life after death to the living relatives.

All the informants indicated that the involvement of the community during the liturgy was said to be amazing especially the singing and dancing showed how much the people appreciated the Christian faith. The informant from the parish said that the life style of the local people had been influenced by the Christian message because more people were making themselves available for charity works at the mission. They helped others through donations, voluntary teaching of the Christian faith to others and just being there to help those in need according to the Christian principle of love. The three (3) informants also indicated that the Christian message had attracted many local young men and women to become priests, brother and sisters from the mission. The informant from the parish stated that, “the mission has produced 28 sisters, 9 priests and 1 brother, working in various parts of the country.” They also added that the

parish and its out stations were now receiving same assistance in a small way to support the maintenance and station upkeep from the local Catholics. The informant from the parish said that the local people are contributing in some way to the upkeep of the priests in the parish by offering gifts of food stuff on Sundays as *ciitulo* (our own gifts). The three (3) informants said that there was a great desire among the people to know and live the Christian teaching of praying and sharing with others as was preached to them.

The researcher observed that Holy pictures were hanged on the walls in the homes of the Christians he visited. The pictures were those of Jesus Christ and Mary the mother of Jesus. There was also a crucifix in most of the homes on the walls or on the tables. Four (4) respondents had a Rosary hanging in their cars. When he asked about the meaning of those pictures and medals the respondents said that those were remainders of the presence of God in their lives. One (1) of the respondents who had a Rosary in the car said that, “Mary is the shining star of us Catholics and I want her to shine ahead of me as I drive my car and be my protector from accidents.

4.2.3.4. Spirit Veneration

The responses collected on spirit veneration gave data to objective number two (2).

The three (3) informants said that spirit veneration was not done around Chikuni mission as most people less than forty (40) years did not know much about the spirits apart from just hearing about them. It was also said that those above forty (40) years could have perhaps heard about *muzimu* veneration when they were young. It was also mentioned by all the informants that there were no shrines around the mission except the Gonde shrine where the Lwiindi ceremony was performed. One (1) informant said that he was aware that during the prolonged

dry spell experienced in the recent past, people went to appease the spirits at the shrine for rains and he suspected that some of the people who attended could have been Christians from the mission. There was a general feeling among the informants that *muzimu* veneration was only known by the old people in the mission who were very few now because most of them had passed on. Another informant stated that spirit veneration did not make sense to the present generations around the mission as they almost knew nothing about them.

4.2.3. Findings Addressing Objective Two

4.2.3.1. Attraction to the Catholic Mission

The responses collected on attraction to the mission provided data to objective number three (3).

The three (3) informants showed that most people come to the mission because they find peace and consolation in the message that is preached to them. The informant from Canisius mentioned that some people identify themselves with the mission because they want to fulfill their family goals and eventually they become lovers of their work in God. Others were said to be faithful to living their Catholic Christian values and they find the mission to be reviving and strengthening them in their belief in Jesus Christ. One (1) informant said that, “some people have come to the mission because it has given them hope for this life with material help and for the world to come through the redemption of Jesus Christ”. The three (3) informants all indicated that material handouts were not a major factor for people to come to the mission as most Catholic Christians were able to sustain themselves around the mission. Two (2) informants said that the Catholic mission education was desired due to the additional Catholic values given to the learners besides academic value. The informant from Canisius said that, “most Catholic parents desired their children to continue growing up in their Catholic faith while away from home, during school time.”

4.2.3.2. Faithfulness to Catholicism

The responses on faithfulness to Catholicism provided data to objective number three (3).

All the informants said that there was evidence in the reports they received from the out stations of the mission that Christian families continued practicing their faith in their homes and communities even in the absence of the priests and sisters. It was also indicated by the informants that prayers are conducted for Sunday services, feast days of the Church and funeral services by the lay Christians in their local communities in the absence of the priests. All the informants confirmed that the learners from the two learning institutions were said to be involved in leading prayer services during vacations in their local areas when no priest was visiting their station.

The African aspect of drumming and dancing included into the Eucharistic celebrations by pupils while at school indicates that they were involved in practicing their faith outside the mission when they are far from the missionaries. They also said that they have met a number of the learners at mass during the school vacations. It was also reported by the informant from Canisius that some of the school leavers from the mission became leaders at their local Catholic Church out stations, others even open new church centers when they are deployed in schools which are far from the mission. The informant from the parish said that he had heard of a lot of Catholic Christians from Chikuni mission who had moved to other areas and they have continued with their Catholicism. He also mentioned that a few that moved out of the mission did not keep their Catholic faith and changed denominations. When asked why they changed denominations he said marriage was one of the reasons he was aware of and that what was important for them was keeping the belief in Jesus Christ and not the particular Christian church.

4.2.3.3. Commitment to Catholicism

The responses collected on commitment to Catholicism provided data to objective number three (3).

All the informants said that the elderly people were more consistent in coming to church and therefore keep their faith alive and focused. The informant from the parish said that if the head of the family was active at church, then the whole family was seen to be participating at church fully. Two (2) informants from the learning institutions pointed out that the senior students were seen to be more active in Church affairs and gave some guidance to the juniors on how to go about their Christian activities in school. All the three (3) informants said that attendance and participation were more noticed among the elders than the young people in the Christian matters. The informant from the parish said that he noticed more elders at morning weekday mass than children especially during the cold and rainy season. The informant from the parish stated that, “Church Devotions like saying the Rosary, Divine Mercy Novena and the Way of the Cross were mostly attended by elders in the parish.” The children were said to be more attracted to singing, dancing and drumming activities of the mission especially during mass.

4.3. Findings from the Learners

There were hundred (100) questionnaires involved in the research, fifty (50) were answered by pupils at Canisius and fifty (50) were administered at Charles Lwanga College. All the hundred (100) questionnaires were received back.

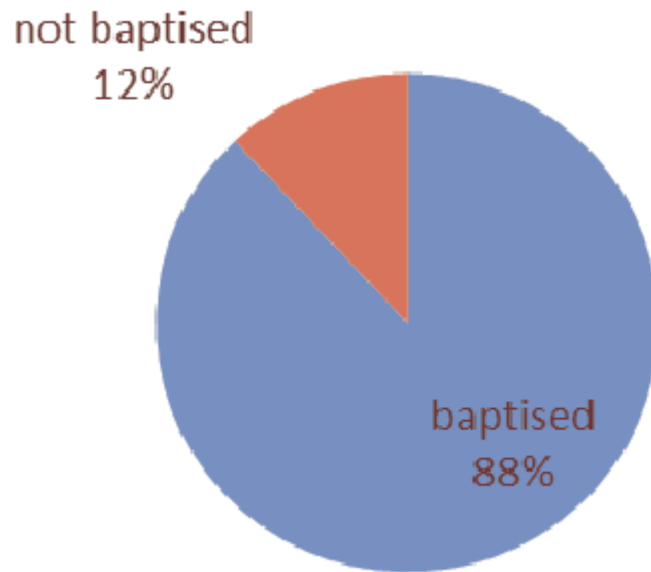
4.3.1. Findings Addressing Objective One

4.3.1.1. Baptism

The responses on Baptism provided data to objective number one (1)

The figures below show that out of the 100 respondents 88% were Baptized members of the Catholic faith and twelve 12% were not baptized. Ten (10) of the twelve (12) not baptized were catechumens preparing for the Baptism.

Table 1: Are you a baptized Catholic?



From the 88% baptized, 58% were baptized as babies.

4.3.1.2. Understanding of Prayer

The responses on understanding of prayer gave data to objective number one (1).

Findings on prayer showed that all the 100% of the respondents pray to God through Jesus Christ and considered prayer as talking to God who listens and answers their prayers. There were 6% of the respondents who felt that they were being forced to attend mass while at school or college and 3% of the respondents indicated not to have interest in mass during the school vacations. There were 91% of the respondents who attended prayers and mass freely and willingly.

4.3.2. Findings Addressing Objective Two

4.3.2.1. Understanding of the Bible

The responses on the Bible gave data to objective number two (2).

The researcher wanted to find out from the respondents how they looked at the Bible or how they related to it. All 100 respondents had a personal Bible or had a chance to read from it. They also looked at it as the word of God and that it gave guidelines to their spiritual and moral lives.

4.3.3.2. Faithfulness to Catholicism

The responses on faithfulness to Catholicism provided data to objective number two (2).

Findings for this question indicated that 91% of respondents would remain faithful to the Catholic faith after their education. There were 8% of the respondents who doubted their being faithful to the Catholic Church but would remain Christians and 1% of the respondent showed willingness to abandon Christianity and convert to another religion if possible

4.3.3.3. Effect of the Christian Message

The responses collected on effect of the Christian message gave data to objective number two (2).

There was 100% acknowledgement from the respondents of having been affected, shaped, and guided by the Christian message in their lives. They

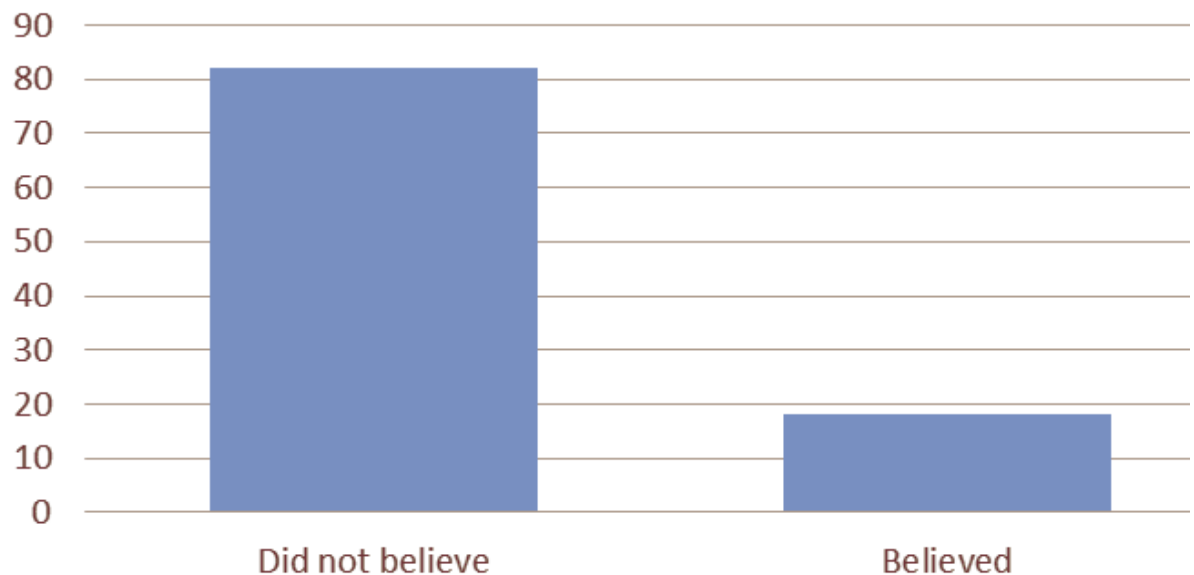
accepted the Christian message willingly and had become the centre of their being.

4.3.3.4. God's Judgement

The responses on God's judgement provided data to objective number two (2).

There were 82% of the respondents who did not believe that the sins of their friends can cause them to go to hell while 18% of the respondents believed that sins of their friends can cause them to go to hell.

Table 5: Do you believe that the sins of another person can cause you to go to hell?



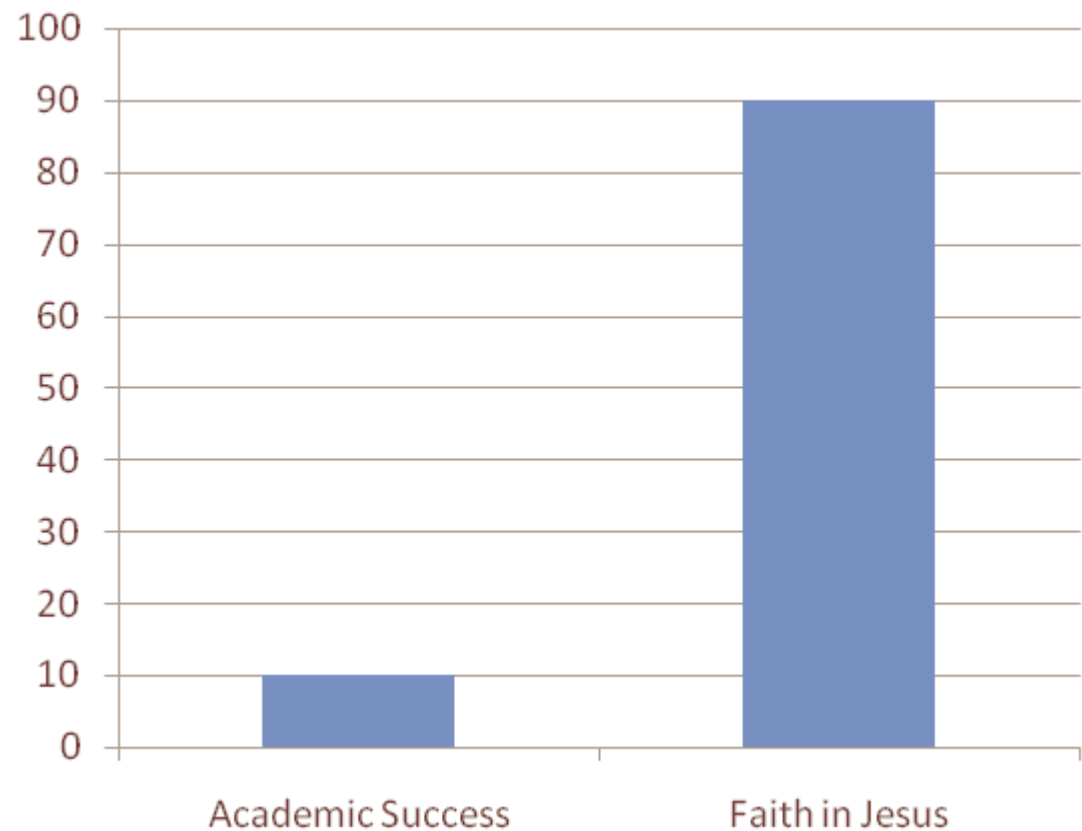
4.3.3 Findings Addressing Objective Four

4.3.3.1 The Most Valuable Thing in Life

Responses on the most valuable thing in life provided data to objective number four (4).

There were 90% of the respondents who indicated that having faith in Jesus Christ was more valuable than academic knowledge, while 10% looked at good education and a good job was all they needed in life.

Table 2: Most valuable to you

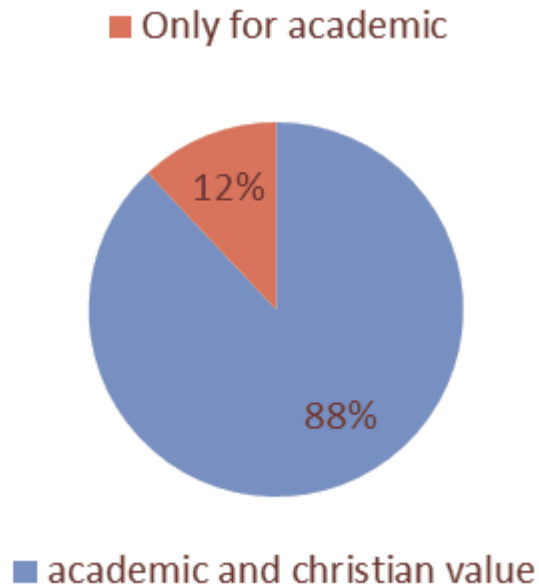


4.3.3.2. Attraction to the Catholic Mission Education

The responses on attraction to the Catholic education gave data to objective number four (4).

From the figure below 88% of the respondents came to this mission education for academic and Christian values which is offered to the learners. There were 12% of the respondents who indicated that they were in the mission education only for academic purpose which is more important to them for better jobs and status in life.

Table 3: Why did you come to this Mission or College?

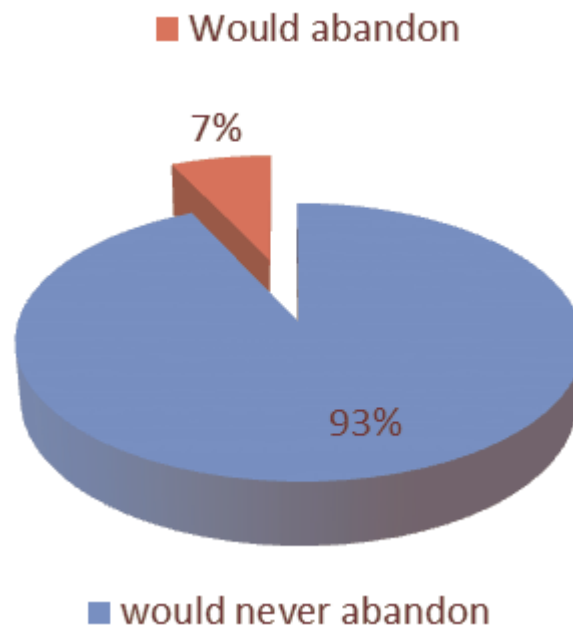


4.3.3.3. Faithfulness to Jesus Christ

The responses on faithfulness to Jesus Christ provided data to objective number four (4).

There were 93% of the respondents who indicated that they would never abandon the Catholic message of Jesus Christ for another message. They have treasured and are attracted to the teachings of Catholic Christianity. There were 7% of the respondents who expressed a possibility of abandoning Catholicism and its teachings for another Christian belief.

Table 4: Would you abandon the message of Jesus



There were 93% of the respondents who indicated to remain Catholics while 7% indicated a possibility to leave the Catholic Church but still remain in the Christian Religion.

4.4. Summary

The main findings presented in this chapter are the Catholic religious practices which include Baptism and Prayer. The Christian Message from the Bible has attracted the people to remain faithful to their Catholic faith and doctrines as they seem to relate to Jesus as God the Son. In addition, the old generation is

more focused and faithful to the Catholic teachings and doctrines. The young generation seems to be converting to Catholicism due to the Catholic Christian message and family influence.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

This chapter presents the discussion of the main research findings that were presented in the previous chapter. The discussions of the findings are arranged according to the headings used in data presentation in the last chapter.

5.1. Religious practices of Catholics at Chikuni

5.1.1 Baptism

The high number of the baptized Catholic Christian respondents of 30 out of 30 representing 100% was an indication that the people of Chikuni Mission have identified themselves with Jesus Christ's death and resurrection. In addition, 88% out of the non-baptized learners were catechumens. The high number of baptized Catholics and catechumens was evidence enough to show that Catholicism really mattered at Chikuni mission. Baptism was also an inner expression and change of a person to start a new life with Jesus Christ as the Lord and Master. Catholics accept infancy baptism as a dedication for conversion on the babies to Catholicism through the parents who dedicate their babies to God. This practice is only found in the Catholic church teaching and doctrine. It has promoted conversion among the Catholics of Chikuni because they feel that their children are also accepted members of the Church. Conn (1986) argued that Christian conversion which is marked by Baptism must be seen as the beginning of an ever more profound journey into the mystery of God's love- the journey of religious conversion which the Catholic have indicated through infancy and adult Baptism. There was also a strong desire by the residents of Chikuni mission to become baptized members of the Catholic Church as almost all the non-baptized respondents were preparing for baptism during the course of that year. The Chikuni Catholics understood baptism as

admission into the Catholic Church which gives the the right to participate fully in all activities of the church. Moreover, baptism is the sacrament that a Catholic receives in order to be eligible to receive the other six sacraments that are found in the Catholic Church. Hefner (1993) noted that the Tarahumaras who accepted baptism and affiliation with the Jesuit mission system responded positively to several other component of the mission program. This was also observed by the researcher in Chikuni Mission during small Christian community meeting activities like prayer times and cleaning the mission surroundings.

The researcher attended one baptism ceremony for a bay whose parents were already Catholics during his field work which confirmed that infant baptism was still taking place at Chikuni. For the Catholic, membership is marked by baptism in the Church and children are not denied this chance. In African tradition religion there was no need of admission to it as people were born in it. Baptism for Catholics means that a person has denied the devil and all his ways. It is accepting and believing in God the Father, the Son and the Holy Spirit. Catholics believe that through baptism a convert becomes a child of God through the death and resurrection of Jesus Christ. Baptism has also been referred to by Catholics as personal for adults and for babies it is through the parental dedication of the baby to God and the church. Baptism is a teaching that was found in the bible and the old Catholics of Chikuni have conformed to this by encouraging everybody who accepted Jesus Christ to be baptized.

5.1.2. Meaning of Prayer

All the respondents reported that they pray to God and prayer was talking to God in joyful and sorrowful situations of their lives. This means God was approachable in all situations as He was near and among His people. This research finding indicated that the converted African Catholic Christians were

no longer praying to the *muzimu* of the land in Chikuni mission as they had developed new means and ways of approaching God through Jesus Christ with the coming of the missionaries. The respondents indicated to be worshipping God through Jesus Christ at mass. They also recited the rosary to Mary the mother of Jesus Christ, conducted the way of the cross and other Devotions to Jesus Christ and different Novenas have taken the form of prayers among the Catholic Christians of Chikuni mission. The prayer life of Catholics starts with mass which is celebrated every day in the mission. Catholics are the only Christians that celebrate the Lord's Supper daily and they feel they need God's grace all the days of their life to sustain their Catholicism in doing God's will.

Prayer was also generally said to be private and communal which can be through song, dance and work. Findings on prayer showed that Catholics believe that prayer can be said at any time privately. Private or individual prayer was a new way of worshipping God introduced by the Jesuit missionaries to Chikuni mission converts. It was also mentioned in the findings that the highest form of prayer offered to God was mass or the Eucharistic celebration by the Catholics (see appendix 5 b, c, d and e). Chikuni mission centre with a radius of about two (2) kilometers had three church buildings which were used for prayers: at the main parish, at Canisius Secondary School and at Charles Lwanga Collage. This denoted how praying to Christ had become accepted among the people of Chikuni mission. More opportunities have been made possible to people who want to attend mass at any of the churches in the area although all the three churches are not fully packed on Sundays and other feast days of the Catholic Church. This pointed to Jesus Christ as the main mediator of Christian prayers offered to God by the Chikuni Catholics and the only sacrifice offered was through bread and wine during mass (The Catechism, 2008).

The Catholics believe in the Holy Trinity and when praying they call upon God the Father, the Son and the Holy Spirit. The respondents had generally indicated that they attended mass freely and willingly out of their own conviction. During this second conversion it seems that the material incentives given to converts at Chikuni Catholic mission no longer play a major role in conversion as most of the converts go to the mission for spiritual help. This finding in my research showed some difference with the findings of Carmody (1992) who argued that the people of Chikuni converted and attended prayers due to incentives given to them at that time. My findings indicated that most of the respondents believed that praying in the name and blood of Jesus had power to heal, bring prosperity and protect them from evil spirits. Therefore, in prosperity as well as in adversity, the Catholics of Chikuni prayed to God through Jesus Christ without being enticed by anybody. Praying through Jesus Christ seems to be the only form of worshipping God that is practiced in Chikuni among the Catholics. This indicated a shift from spirit veneration which was done by the ancestors to the worshipping of God through Jesus Christ. The shift from praying through *muzimu* to Jesus Christ was introduced by the Christian missionaries in Chikuni which was one of the teachings found in their Holy Scripture. This is one of the influences that the Christian message has had on the Chikuni Catholic converts. The Catholics of Chikuni now only believe in mass as the greatest and highest form of worship which they offered to God. Sunday mass was well attended by the Catholics in Chikuni which indicated a firm attachment to it as a way of conversion and striving to be at peace with God.

5.1.3 Place of Refuge in Times of Problems

From the responses collected it showed that Chikuni Catholics turn to God in prayer when they are faced with prolonged hardship in life. This meant that the Church was seen to be a place of refuge where they went and presented their problems before God in prayer rather than going to consult the traditional

spirits. Praying to God through Jesus Christ for help is a factor of Catholic conversion at Chikuni mission. The priests, sisters, brothers and fellow Christians are taken to be consoling and comforting as they strengthen them to believe in God and the miracles of Jesus Christ to help them. Jesus Christ was reported to be the answer to all their problems. This showed that for the Chikuni Catholics, there was nothing that Jesus Christ would fail to do for them as He has more power than that of witchcraft and *muzimu*. Holy Water was generally believed to have some power to protect the respondents from evil and was a blessing for those who use it with faith in Jesus Christ. The Catholics use the Holy Water as cleansing and sanctifying grace of God which is sprinkled on people, in homes and on property to drive evil away. Catholics seem to have great belief in it and it showed an element of conversion to the Catholic teaching. The findings showed that the Catholics of Chikuni believed in the miracle working Jesus, especially when they called on His blood to heal and protect them from sickness and evil. The anticipated healing from Jesus Christ could be the explanation why the people of Chikuni mission believed in requesting for prayers from others. The Blessed Virgin Mary was important among the Catholics as they honored her through the Rosary and asked her to intercede for them as indicated in the findings. Catholic conversion is also indicated by the recitation of the Rosary to Mary the mother of Jesus asking her to pray for them for help in times of need. Also Saints and fellow Christians were requested to intercede for them to Jesus Christ for different needs. Moreover, saints and holy African ancestors' names were given to children at birth and baptism to be their patron in life.

The fact that none of the respondents reported consulting the traditional spirits when faced with prolonged sickness and other problems did not completely rule it out. In addition, it was pointed out by the parish priest that during the recent droughts experienced in the area a lot of people went to the Rain Shrine Gonde to ask for rain as their ancestors did and some of those people in attendance were Catholic Christians from Chikuni mission. This finding generally indicated that *muzimu* worshipping and veneration had diminished among the

Chikuni Catholics and Christian prayers had taken over. Chief Ufwenuka confirmed the diminishing of spirit veneration when he said that there were many Christian Churches now in his chieftom meaning the Holy Spirit of God was now in control rather than the local traditional spirits. This research finding showed some difference with Mhoswa (1980) who argued that the Tonga religious beliefs were centered on the *muzimu* cult. It may also be clear that despite the many difficulties confronting the African Christians in terms of beliefs it is unarguable that Catholicism had become part of the people of Chikuni mission in spite of their cultures and traditions. Chikuni mission has provided the individual believer and worshipping community with strategies for dealing with disturbances, threats to the emotional, spiritual and physical needs.

5.2. Effect of Catholic Message on people

5.2.1 The Bible

The findings on the Bible indicated that all the respondents of Chikuni mission had it and have looked at it as something that has caused conversion to Catholicism as they learnt it from the Jesuit Fathers. They have accepted the Bible as the true written word of God. The Chikuni Catholic Christians referred to the Bible as the book of authority for guidance through which God revealed Himself and spoke to them. The findings showed that Catholic Christians were seen carrying the Bible when they went to church and referred to it to follow the readings of the day at mass.

The Bible has become a source of reference to the Catholics who regard it as the word of God and the pillar of their conversion to the Christian belief. The Bible has been made more available to the Catholics during the second conversion period. The religious informants also stated that the Catholics of Chikuni mission have accepted, respected and learnt from the Bible as the word of God. There was evidence to that effect from the findings of the informants that during

Small Christian meetings there were always bible discussions. The bible sharing was meant to help the members on how to interpret the scriptures into their life as a way to strengthen Catholic faith. This suggested that the Catholic Christians of Chikuni mission believed in the macrocosm God who is the God for all people and not confined to the Tonga's only. The macrocosm Supreme Being seems to have taken over the microcosm muzimu and the nature of *Leza* which the Tongas turned into God and God into *Leza* fitted in their belief (Colson, 2006). And Carmody stated that he was not sure of how wide the world was in the minds of the Tonga people. Tongas now believed in the macrocosm God as it is evident from the findings. The Catholics of Chikuni indicated in the findings that they related to God as *Leza* the creator but now with a wider cosmology than that of their ancestors.

The belief in the bible by the Catholic Christians of Chikuni also indicated that the African Christians accepted and shared in the salvation history of God for humanity from the call of Abraham to the coming of Jesus Christ who is Emmanuel, God with us. The Catholics believe that the Bible contains the word of God. They quote from the Bible and make a lot of reference to it in their lives on how God wants them to live. They regarded the bible as God's intervention in the lives of the people as most of their life situations can fit into one or more of the bible narrations. The findings show that the Chikuni Catholics refer to the bible in solving most of their problems be it socially or spiritually. This seemed to explain why all the Catholics had a bible in each home that was visited during the field work. The bible was regarded as the book of authority as it was read during mass, at small Christian meetings and also during individual reflections. This study has found that the Catholics in Chikuni have accepted the Bible as the book of authority in which God reveals Himself as they all possess a bible in their homes and read from it for inspirations (The Catechism, 2008). Moreover, the bible has had an impact on the African converts in changing, forming and directing them into the new faith. This finding is opposite to Horton's theory

who argued that nothing new was introduced into the beliefs by Christianity and Islam. However, the findings of this research agree with Gray who believed that Christianity brought something new to the African religion (Gary, 1978). According to this research, the bible was evidently one of the contributions that had been accepted by the Catholics of Chikuni mission as they regularly referred to it in life. The Bible has continued to be a source of inspiration to all Catholics who read from it and it is the base for their Christian reflections.

5.2.2 Attraction to the Mission

The general findings showed a high number of learners representing 90% who were attracted to the mission for both the Catholic Christian value and the academic knowledge at Canisius and Charles Lwanga College. As a researcher, I feel that academic education without the Christian value was incomplete to the learners. Therefore, their education needed to be supported by the Catholic conversion. It meant also that whatever the learners did in their school life needed to have the aspect of the Catholic Christian values in order to help them develop into better persons. This was in line with the Jesuit Education which probed the meaning of life and was concerned with the total formation of each student as an individual personally loved by God. It includes a religious dimension that permeates the entire Education (Aixala, 1986). More importantly, the decision to come to the Catholic mission education had been supported by the parents and guardians of the learners. In addition, it was argued that more than half of the parents in Zambia today would like their children to attend mission education if there was a chance. Furthermore, the graduates from Catholic mission schools in Chikuni have generally performed better academically which is a Catholic value for education on its converts and may be a highly motivating factor.

The respondents also indicated in general that the mission had been a source of inspiration to their faith as they were encouraged by way of life lead by missionaries and other fellow Christians of prayer and charity works. This showed that the activities of the mission like prayers, spiritual directions, small Christian community meetings, assistance given to members during funerals and other charity works had contributed to faith formation among the Catholics of Chikuni. Another view could be that the mission life was lived like the early Christians did caring, sharing and praying together. The Christian message of a joyful and peaceful life with God brought by the missionaries had strongly influenced the lives of the Catholics around the mission. This factor was found to be attractive to the Chikuni. Education without the spiritual aspect was now hardly referred to by the respondents as having caused their conversion.

5.2.3. Understanding of Jesus Christ

All the respondents involved in the study generally indicated that Jesus Christ was the Son of God born of the Blessed Virgin Mary without the physical father but by the power of the Holy Spirit. The findings showed that Chikuni Catholics believed that Jesus was sent by God the Father to come and save them through His suffering and death on the cross. The respondents furthermore, believed in the resurrection of Jesus Christ. Therefore, they prayed to Him especially through mass for the forgiveness of their sins. During this second conversion, the Catholics of Chikuni relate to Jesus as God the Son through whom God has revealed Himself to the people. Catholics call Jesus as the way to the Father, who reconciled them to God (The Catechism, 2008). It seemed that Jesus Christ was more approached in prayer than God by Catholics. They have come to accept Jesus as God the Son. The Catholic also believed in the forgiveness of sins through the sacrament of confession which is given through the priests (The Catechism, 2008). This has helped Catholics to remain focused on their conversion to follow Jesus Christ. In addition, the respondents referred to Jesus Christ as the way to God the father. According to the findings, the Chikuni

Catholics believe that Jesus Christ is the highest revealer of God of all times. They say that it is through Jesus that approaching God has been made easy for them. Some respondents related to Jesus as a friend meaning that He was God who was no longer at a distance from the people as He had humbled Himself to the level of a human being although He was God and was often approached. The findings on Jesus Christ confirmed that the Christian missionaries brought something new to Africa, specifically the Christian message of Jesus Christ as God the Son. In addition, the findings on who Jesus Christ was to the Converts of Chikuni Catholic mission illuminated on the role He takes in the faith of the Tonga people. The acceptance of Jesus Christ as their redeemer by the respondents gave some reasons why feast days like Christmas, Good Friday and Easter Sunday were well attended by the Catholics. Colson (2006) was not certain of the role Jesus Christ played in their belief in God as they did not understand who He was. During this second conversion the Tonga Catholics seem to be relating more to Jesus Christ as God the Son who mediates for them to God.

5.2.4. God's Judgement

The Catholics at Chikuni mission accept and believe that each person is responsible for what he/she does in life before God. The findings showed that Catholics at Chikuni believed that God looks at a person as an individual. It seems judgement and communal punishment that the Africans believed in long time ago before the coming of the Catholic Christians is no longer part of the beliefs among Catholics at Chikuni. This showed that the Catholics of Chikuni had accepted and believed in the Christian teaching which had become their main source of their Christian living. It also revealed that punishment and reward from God was based on a personal relationship as He looked at the responses and actions of a person as an individual. The free will that was also mentioned by the respondents showed that salvation had been won by Jesus Christ for all people who only needed to make a personal decision to accept it.

The other indication was that among Catholic Christians no one member of a family or community would cause affliction on the whole family or community as was believed by the tradition religion. This finding agrees with Gray (1971) that Christianity did bring something new to the African religion. The Catholic Christian teaching during the second conversion has been a factor to conversion as Catholics believe in personal conversion and judgement.

5.2.5. Catholic Christian Message

All the respondents in this study strongly indicated to have been influenced and affected by Christ and His message as they strived to live according to the Catholic Christian teaching. Moreover, the mission has produced twenty eight (28) religious sisters serving in different congregations; of the Church nine (9) priests and one (1) religious brother (see appendix 5 f, g and h). The general response from the findings indicated that the Catholics of Chikuni mission have been influenced and affected by the message of Jesus Christ as they have believed and accepted Him as God the son. The Catholic Christian message may now be the main factor to the causes of African Catholic Christian Conversion as Carmody had suggested it needed a long time to be among the people and one hundred years could just be enough. The results also showed that Jesus Christ had been accepted as the true messenger who represented the God that the Chikuni Catholic Christians have believed in. The Catholic converts around the mission seemed to have believed and strive to follow the Christian message as a way to relate to their God.

The Chikuni Catholics were seen participating in various activities of the mission like prayers, visiting the sick and doing same charity work helping the less privileged of their community. This research finding seemed to differ strongly with Horton's theory which did not see the Christian teaching brought by the missionaries to have had a new impact on the African religion (Horton,

1971). The other view here was that the people had found more value in the Christian message than in the traditional beliefs that was why they had received it from the Jesuit Fathers. Carmody in his research had indicated that the Christian message needed a long time to be accepted by the Catholics of Chikuni. Carmody was correct that the Christian message needed time to be accepted by the Catholics at Chikuni mission and a hundred years is a long time for it being handed over from one generation to another to now have influence on the people. The holy pictures and the crucifix which were found in the Christian homes were an indication of the effect of the Christian message that the families had great reverence to Jesus Christ, Mary the mother of Jesus and other Saints to protect and guide them in their Catholic conversion. The crucifix was displayed in most Catholic homes as an identity to their Catholic conversion and dependence on Jesus Christ message who suffered, died and rose for them to be reconciled with God. This finding indicated that the Chikuni Catholics depended on God than traditional charms to protect them from evil and witches which is different from what their ancestors believed in. The Catholic Christian teaching has offered to individuals, salvation of the soul and personal identity with Jesus Christ beyond biological death. The findings from the informants indicated that the issue of polygamy among the Catholic was very low as only one case was reported in the mission and witchcraft was not common around the mission although many people still use African traditional medicine. This could have been a sign of commitment to Catholic conversion as God has become the centre of their live, following what was reported. In addition, findings from the parishioners indicated that traditional cleansing of surviving spouse and property inheritance was controlled with Catholic Christian principles among the Catholics in their families.

5.3. Response of the Old Generation to Catholicism

5.3.1. Motivation to Christianity

The general response on motivation to be Christians among the respondents was that Catholicism had become part and parcel of their lives as that was the only religion they knew well in which they were brought up. In addition, the Catholic Christian values, beliefs and message like the forgiveness of the original sin, the salvation through Jesus Christ, everlasting life with God and the Christian way of life manifested by the mission had greatly motivated the Catholic of Chikuni. This showed that the Chikuni Catholic Christians had accepted and treasured Jesus Christ as their Lord for whom they were ready to sacrifice the leisure and comfort of this world.

The learner respondents representing 88% indicated that education to them was not a major motivation to become a Catholic Christians. The findings of this research indicated some difference with those of Carmody who said that the young people converted to Catholicism due to the education they wanted in order to get better jobs at that time. It seems now children start school when they are already converted Catholic Christians. It was also accepted that education helped the learners to become critical in their Catholic Christian faith as they were able to question and analyze issues concerning their beliefs. The critical thinking that the learners have developed in school seems to have kept them focused on the Supreme Being and His Son Jesus Christ rather than on the traditional spirits their ancestors venerated.

All the respondents in the research highly valued Jesus Christ in their lives as they prayed to Him for guidance and protection. This indicated that the lives of the Catholics were centered on believing in Jesus for all they did as He had greater influence on them than the ancestral spirits. The findings of this

research indicated that young Catholics at Chikuni had converted due to the beliefs they had found in Jesus Christ which the earlier scholar may not have indicated. It was also true that people were attracted to the new life style which was associated to Catholicism like solidarity among the members, charity works of the mission and the future promises of heaven. Wilson (1967) observed that the Church had a twofold mission, a religious mission of conversion to Christianity and a human mission of perfecting society through justice and charity. The findings show that the mission through its teaching has protected the widows and orphans from the property grabbing from the family members of the deceased men around the mission. And charity works are seen in the scholarships given to the venerable children regardless of their denomination. It was obvious that some people were attracted to Catholicism at Chikuni mission due to the two functions of justice and charity works it had performed over the years. Justice and charity works of the mission is not confined to Catholics only but it is given to all people regardless of their religious denomination. My research findings agreed with Gray (1978) that the new Christian teaching of heaven and life everlasting was very attractive and worthy to be strived for as also the Chikuni Catholics had found it meaningful. Moreover, the fear of death was reduced with the resurrection of Jesus Christ and the promise of life He made to those who believe in Him. Most of the respondents looked forward to life with God and Jesus Christ. The study findings show that when there was a death in the family, Catholics requested for prayers or mass for the dead so that God forgives and receives the soul of the dead. Carmody (1992) doubted if the Christian message was intrinsic on the Chikuni Catholic converts. In contrast to this, during this second conversion it seems the Christian message has had an effect on the Chikuni Catholics as they referred to it more often in explaining issues of life in their families and community.

5.3.2. Faithfulness to Catholicism

Investigation on commitment to conversion from all the respondents strongly indicated that adults were more faithful and focused than the younger generation among the Catholic of Chikuni mission. This indicated that the adults were more challenged and changed by the Christian message preached to them than the teenagers. The findings of my research showed some difference from what Carmody had found out at the time of his research that the older members among the Tonga people of Chikuni resisted to convert. But now the adults were more involved in the Christian activities like attending Mass, conducting various Devotions and Novenas. In addition, they also recited the Rosary to the Blessed Virgin Mary more than their children. The young generation was reported by the respondents and was observed by the researcher to be more vibrant than the adults during worship but without serious adherence to their prayers as they enjoyed singing and dancing for entertainment. The activeness of the youth was translated to be their desire to experiment with issues of their faith due to peer pressure at times. Adults looked passive and calm despite being strict with the teachings of the gospel like conducting the way of the Cross, fasting on Ash Wednesday and Good Friday and helping the needy among them. Fasting on Ash Wednesday and Good Friday are practices found in the Catholic teaching which are observed by the Catholic converts. The findings here showed that the Catholic adults were more active in activities that required them to sacrifice and deny themselves some pleasures of this world for the love of Jesus Christ. While the Catholic children responded more easily to activities and programs that were entertaining to them. The religious informants confirmed also that the elders were noted to be passing on their Christian faith to their children, as they mostly took a leading role in the Christian activities of the mission and their families. The Catholic old generation had taken Catholic teachings and doctrines as factors of their conversion and they pass them on to their children. In other words, the older generation showed that they had experienced deep religious conversion of commitment to their faith than the

younger generation. The old generation during the second conversion seems to be more committed to Catholicism than the young generation.

5.4. Conversion of Young People

5.4.1. Education and Conversion

Mission school education was highly appreciated by all the Catholic parents respondents as they desired to have their children go to a Catholic school where some Catholic Christian values are also inculcated in them during school time to support the children's conversion. There were 88% of the learners who wanted to continue being Catholic even after completing their education, portrayed that most of the pupils and students did not only attend the mission school for academic purpose only but also for the Christian values that is attached to it. This also reaffirmed that the respondents went to the mission education when they were already Catholic Christians from their homes.

It was found that Catholic parents introduced the children to the Christian faith at an early stage in life. This was also a confirmation that Catholicism had become part of the Africans where children are born and grow up in Christian families. Another finding which came out from this study was that mission education without Christian value was no longer one of the main factors for African conversion to Catholicism at Chikuni mission. As at baptism, Catholics surrender and commit themselves to Jesus Christ forever. Therefore, some of the Catholic learners of Chikuni were reported by the informants to assist in the church activities even after completing school as prayer leaders and catechism teachers in their local communities in the absence of the priests. The concept of attending mission education for better jobs only had changed.

5.4.2. Changing Denominations

All the respondents of Chikuni Catholic church indicated never to abandon the Catholic faith as it had become part of them and it was a treasure they have found in life. From the learners there was also a high number of respondents who valued the redemption of Jesus Christ as the most important grace or blessing ever given to people and wanted to remain faithful Catholics forever. It also indicated that Catholicism was the only religion they have been exposed to in life which had given them the meaning of who they were in relation to themselves and God. The respondent generally indicated that they would never abandon Catholicism because they have found it meaningful and gives them directions to life in heaven with Jesus Christ. In addition, this suggested that Catholicism had been accepted by the Catholics of Chikuni as some African initiatives like drumming, songs and dances were used in the liturgy of the mission. This is supported by the Catholic Church promoting inculturation in Africa through its African synod sessions held in Rome, 1994 and 2009 to bring Christ into the African cultures and traditions. African Synod is the African Catholic Church council which meets in Rome to discuss and promote the opening up of the African cultures to the transformation of Jesus Christ Message the life of the African Catholics. Inculturation has supported conversion among the Catholics at Chikuni mission as some aspects of the local culture and traditions have been embraced by the church. The Catholic converts felt they would never leave the church because it has shaped their belief in God through its teachings and doctrines. Changing denominations or religions seem not to be a fact among Catholics but a few have changed denominations within the Christian religion mostly due to marriage. The learners more or less have accepted the religious traditions into which they were born and in which they were brought up. The learners seem to be satisfied with the explanations handed down to them by their parents about the Catholic faith.

5.4.3. Summary

This chapter discussed the main findings of the study. It has discussed the religious practices found at Chikuni Catholic in form of Baptism, prayers, devotions and practices in times of problems of life. The Catholic message from the Bible has been regarded as the word of God. It has attracted the people, especially with the idea of everlasting life. The old generation seems to be more faithful to Catholicism than the young generation as they introduce children to the faith. The young generation indicated to have been introduced to Catholicism in their families, way before they started school. Education seems to have helped the young people to be critical in their thinking as they look beyond what education can do to them. The following chapter concludes and makes the recommendations to the study.

CHAPTER SIX

CONCLUSION AND RECOMMEDATION

This chapter deals with the conclusion of the study by stating religious practices at Chikuni mission, the Catholic message's influence on the Tonga people after one hundred years of Catholicism, the old generations response to Catholicism at present and the cause of conversion among children at Chikuni mission during this second conversion. The conclusion has been drawn from the data on the findings and discussions on the objectives of the study. Finally, recommendations of the study are given.

6.1. Religious Practices of Chikuni Catholic

Religious Baptism was the most common form of conversion which was practiced at Chikuni mission as almost all the respondents were baptized members of the Catholic Church. Among the Catholics baptism is also given to babies and young children. Infancy baptism according to Catholics opens up membership to the church to all human beings of all ages, babies, children and adults are all received into the church. Infancy baptism is looked at as a dedication to of the little ones to God by the parents and to let the child grow up in the Catholic faith. Baptism is a mark of accepting Jesus Christ as the personal saviour by an individual or by a parent on behalf of a baby. Parents and guardians introduce the Children to the Catholicism starting from home, Small Christian Communities and finally into the church where they make personal commitment when they have grown up. Among the Catholics prayer is another religious practice that is very important and the highest form of prayer is Mass during which they remember the death and resurrection of Jesus Christ through the offering of bread and wine. The Catholic Church celebrates Mass daily for its member although it is not well attended except on Sundays. Besides Mass Catholics have several devotions to Jesus and also recite the rosary to Mary the

Mother of Jesus to continue interceding for them to her son. Different types of devotions and prayers have provided ways of handling problems spiritually, mentally and materially.

6.2. Effect of Catholic Christian Message on people

The Catholic Christian message preached by the Jesuit priests has had an influence on the people at Chikuni. The Chikuni Catholics have accepted and believed the Christian message to the extent that their lives are controlled by it than any other philosophy found around them. The Christian message had also penetrated the people's culture and tradition to the levels that it had become difficult for the local people to talk about their culture and tradition in absolute terms without using Christian categories. The Christian life style of the mission of solidarity among its members in all situations being it during sickness, funerals, wedding celebrations and in day to day life, members try to identify themselves with each other as one family. This contributed to making people wanting to be members of a Christian family in a church like the Catholic. The Catholics have taken the Bible to be the book of authority through which God reveals and talks to them. It is also regarded as the source of spiritual guidance among the Catholic converts. Prayer has been taken as communicating to God through Jesus Christ. The Catholics regard mass as the highest form of prayer they offer to God and attend regularly especially on Sundays and major feasts like Ash Wednesday, Good Friday, Easter Sunday and Christ-mass. In addition to Mass, Catholics have developed different devotions of prayers to Jesus Christ, Mary the mother of Jesus and other saints as well as reconciliation and marriage sacraments. Chikuni Catholics have also displayed crucifix, holy pictures of Jesus and Mary in their homes as a sign of devotion to them. The effect of the Catholic Christian message has also been shown in the activities of the Catholics through their Christian lay groups by helping, sharing and caring for the needy in society regardless of who they are. Finally, in times of hardship and sickness the Chikuni Catholics turn to God through prayers to Jesus Christ

for assistance and the Sacrament of Anointing. They pray for God's intervention into their problems. The Chikuni Catholics strive to be faithful and obedient to the Catholic Christian teaching and doctrine in their life. Material incentives offered to Catholics at Chikuni mission are no longer playing a major role as in the past in their conversion as people are able to reflect beyond the incentives they receive. People are Catholics because of the Good News message that has been brought by the Catholic Church to the area of the promise of heaven and life forever with Jesus Christ.

6.3. Responses of the Old Generation to Catholic Teaching

The older generation among the Catholics of Chikuni had shown to have paid attention to the Catholic teaching and made great efforts to be obedient to it. They have taken a leading role in all the Catholic activities of Chikuni mission. The older generation was more in attendance during mass on Sundays and week days at the mission than the younger generation. They were also found to be more involved in the activities of the Catholic faith that required some self denial like fasting on Ash Wednesday and Good Friday. The findings of this study showed that parents observed fasting on the mentioned days while the children seem not to make efforts in regards to fasting. It was also observed that the cold and the rains were braved by the adults to attend the early morning mass than the children. More importantly, the older generation had introduced Catholicism to their children in the homes and ensured that they were brought up in the Catholic faith. According to their church beliefs, Catholic parents desired to have their children baptized as babies. The Catholic old generation was more committed and faithful to the Catholic teaching and doctrines than the young generation as during the second conversion they are more involved and have taken a leading role in showing their Catholic faith. The adults have accepted baptism as all the respondents from the parish were baptised which was not the case during the first conversion when they did not easily get baptised. The responses of the adults showed that Catholicism was now by both

the young and the old people. At present the adults were not just sending their children to the mission but they were also in leadership in organizing their local church. Furthermore, only one case of polygamy was reported around the mission as it is not allowed among the Catholic members.

6.4. Conversion of the Young Generation to Catholicism

Conversion of the young generation at Chikuni Catholic mission is first and foremost due to having been born in a Catholic family. Children are born and brought up in Catholic families where they learn about the Catholic teachings and doctrines first from the parents and other family members. Most of the Catholic children are baptized as babies because their parents dedicate them to God immediately they are born. Infancy baptism is considered as conversion in the Catholic Church as babies become full members of the church upon being baptized. The young generation's conversion is further promoted through the Catholic activities for the children like the holy childhood in which they are instructed on the basic teachings and doctrines of the Catholic Church. The Catholic conversion is also supported among the young generation by allowing them to participate in most of the activities of the Church like attending mass together with adults. In the holy childhood group, the children are exposed to the bible stories, discussions and prayer sessions which promote Catholic conversion among the young generation at Chikuni mission. Material incentives and Education for the young Catholics do not feature preponderantly in conversion process at present.

6.5. Recommendations

1. African Catholics should not be in question in terms of their conversion to Catholic teachings and doctrines at Chikuni mission; they have come to be more than adherents in Fisher's sense.

2. Catholics at Chikuni should imitate the early Christian way of living according to the present situation, encouraging every member to contribute to the well being of the community.
3. Proper Bible interpretation suiting the present era should be encouraged among the Catholics to help keep them focused on their faith.
4. The Catholic Church should be more open to inculturation especially in Africa and Chikuni to help people avoid living a double standard life of Catholicism and African traditions.
5. For the future there could be a research on what causes Christians to change denominations within the Christian religion.

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APPENDICES

APPENDIX 1



THE UNIVERSITY OF ZAMBIA SCHOOL OF EDUCATION

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Date: 26-04-2011

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD WORK FOR MASTERS / PhD STUDENTS

The bearer of this letter, Mr. Ms. Mwaanga Alen Smith Computer number 2270000000 is a duly registered student at the University of Zambia, School of Education.

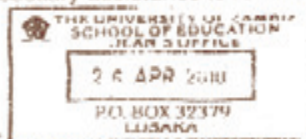
He/She is taking a Masters/PhD-programme in Education. The programme has a fieldwork component which he/she has to complete.

We shall greatly appreciate if the necessary assistance is rendered to him/her.

Yours faithfully

Sophie Kasunde-Ny'andu (Dr.)

ASSISTANT DEAN POSTGRADUATE STUDIES SCHOOL OF EDUCATION



APPENDIX 2

Interview Guide for Parishoners.

1. When were you born?
2. What is the name of your village?
3. What tribe are you?
4. Are you baptised?
5. Do you have a Bible?
 - How important is the Bible to you?
 - Does the Bible speak to you? How?
6. How often do you go to Church?
 - Does the Christian teaching make sense to you?
 - Why are you a Christian?
7. What is prayer to you?
 - How important is it to you?
8. Has the Mission affected and shaped your life? How?
9. Do you think Christianity has helped you to become a better person?
10. Who is Jesus Christ to you?
11. Do you believe in collective punishment from God?
12. What has made you become a Christian?
13. What is helping you to remain a faithful Catholic Christian?
14. Do you think the mission has helped you to become a better Christian?
How?
15. Are you happy to be a Christian? Why?
16. Which generation would you say has taken Catholicism serious?
teenagers or adults? And why?
17. Where do you turn to in time of prolonged hardship and sickness?
18. Would you abandon Christianity for another message?

APPENDIX 3

Interview Guide for Religious Informants

1. How long have you worked in Chikuni ?
2. Where else have you worked?
3. How do people you work with regard the Bible?
4. What is the people's understanding of prayer?
5. Do they believe in prayer?
6. What has attracted people to the Catholic message?
7. What has motivated the people to the mission?
8. Where do people go to when faced with problems?
9. How faithful are the people to the Catholic to the teaching s and doctrines of the church?
10. How has the mission transformed the spiritual life of the people?
11. Do people venerate spirits round the mission?
12. Do you think the people remain faithful to the faith when they are on their own?

APPENDIX 4

Observation Guide

1. Which group attended mass regularly between the older and the younger generation?
2. How is mass attended in general on Sunday?
3. How is the participation of the elders and the young ones at mass?
4. Are the Small Christian Community meetings held and attended in Chikuni?
5. How is the Christian faith lived in the Catholic families around Chikuni?

APPENDIX 5

Questionnaire

Instructions: Answer all the questions by circling your answer

1. My sex is? (a) Male (b) Female
2. My age is? (a) Less than 20 years (a) More than 20 years
3. What grade or year are you doing this year?
4. Do you have a personal Bible? (a) Yes (b) No
5. How often do you read from the Bible? (a) Frequently (b) Rarely
6. What is the Bible to you? (a) Story Book (b) Word of God
7. Does the Bible talk to you when you read it? (a) No (b) Yes
8. Does the Bible give you guidelines for your life? (a) Yes (b) No
9. Are you baptized? (a) Yes (b) No (c) Preparing for it
10. What is prayer to you? (a) Talking to God (b) Talking to Spirits
11. Does God answer your prayers? (a) Yes (b) No
12. How often do you attend mass while at school/college? (a) Once a week (b) Twice a term (c) Regularly
13. Are you forced to attend mass? (a) No (b) Yes
14. Do you attend mass during your holidays while at home? (a) Yes (b) No

15. What is the most important thing to have in your life?
(a) Academic Knowledge (b) Faith in Jesus Christ
16. What is more valuable to you? (a) A good Job (b) Believing in Jesus Christ
17. Why did you come to this mission school/college? (a) For Academic purpose only (b) For academic and Christian values (c) For academic and modernity
18. When you complete your school/college are you going to continue being a Catholic? (a) Yes (b) No
19. Has the school/college helped you become a better person?
(a) Yes (b) No
20. Does the Christian message make sense to you? (a) Yes (b) No
21. Do you believe in the message of Jesus Christ? (a) Yes (b) No
22. Does the Christian message affect and sharp your life? (a) Yes
(b) No
23. Would you abandon the message of Jesus Christ for another message?
(a) Yes (b) No
24. What has attracted you to remain a Catholic? (a) The school / College (b) the teachings of the Church
25. Can you go to hell because of the sins of your Friends? (a) Yes
(b) No
26. Do you believe in Collection punishment from God's? (a) Yes
(b) No

APPENDIX 6



This is a relic of the first Chapel built by Brother John Haupt and Brother Joseph Lindner in 1911. It signifies the beginning of the Catholic Church in southern province.



Catholic pupils at Canisius attending mass, in the School Chapel. 90% of them were baptised as babies before they came to this school. 10% were baptized at this school due to its Catholic Christian Doctrine (2011).



Catholic members standing outside Chikuni parish before mass. Sunday mass is attended by many which showed their dedication to prayer (2011).



Mass celebration at Chikuni parish is helped by mass servers who are young boys who profess their faith in serving mass (2011).



Catholics receiving the Eucharist during Mass everyday and it showed their union with Jesus Christ and each other as member of one family (2011).



Jesuit Catholic priests, some of them are indigenous of Chikuni Parish (2000).



The reception of young men into the Jesuit Novitiate two of them went to school at Canisius boys (2000).



Catholic Religious Sisters, some of them originally from Chikuni Mission in procession going to profess Religious vows (2000).