

**EXPLORING THE INFLUENCE OF PENTECOSTALISM ON
CHIPATA COLLEGE OF EDUCATION STUDENTS IN EASTERN
PROVINCE OF ZAMBIA**

BY

CHRISTOPHER NGOMA

**A dissertation submitted to the University of Zambia in partial fulfilment of the
requirements for the Degree of Master of Education, Religious Studies.**

THE UNIVERSITY OF ZAMBIA

LUSAKA

COPYRIGHT

All copyrights are reserved. No part of this dissertation may be reproduced, stored in any retrieval system or transmitted in any form or by any means such as photo copying, recording, mechanical or otherwise, without written permission from the author or the University of Zambia.

© Christopher Ngoma 2017

DECLARATION

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

Signed Date

Supervisor: Name Date

Signature:

CERTIFICATE OF APPROVAL

The University of Zambia approves this dissertation of CHRISTOPHER NGOMA as fulfilling part of the requirement for the award of the degree of Master of Education in Religious studies.

Examiner 1

Name: Date

Signature

Examiner 2

Name: Date

Signature

Examiner 3

Name: Date

Signature:

DEDICATION

I dedicate this work to my beloved wife, Mistas Stambuli Ngoma, who was the custodian of the family in my absence and gave me massive encouragement during my study. My children Aaron, Jeremiah, Madrine and Christopher Jr, my nephews Joseph and Sylvester whose unwavering moral and spiritual support saw me through the course. They surely missed my parental care. To them I say may the almighty God richly bless you.

ACKNOWLEDGEMENTS

I sincerely thank my supervisor, Professor Austin Mumba Cheyeka for the sage guidance and support in my thesis amidst his tight schedules. Sincere thanks go to Chipata College of Education for partially sponsoring my study without which it would have been difficult to undertake it. I equally give thanks to the Ministry of Education for facilitating the approval of my study leave that enabled me to remain at the University of Zambia for the two years of the programme I was following. All members of staff at the University of Zambia in Religious Studies Department who taught me in the first part of my study are saluted, Dr. Gift Masaiti, Dr. Melvin Simuchimba, and Drs. Peter. C. Manchishi, Beatrice Matafwali, Akakandelwa Akakandelwa and Dennis Banda who taught me in Education Research Methods. Sincere thanks to all the respondents that took part in this study at CCE for providing the much needed information, Sincere thanks to my wife Mistas Stambuli Ngoma and our children Aaron, Jeremiah, Madrine, Christopher Jr and my nephews Joseph and Sylvester for their unwavering support and love. My wife and children you are wonderful! Lastly I thank all my classmates in the Master of Education Religious Studies class for their team work and encouragement. Above all, the Good Lord for his care and love during the course of my study at the University of Zambia.

ACRONYMS

AAFM	African Apostolic Faith Mission
AICs	African Independent Churches
BIC	Brethren in Christ
BIGOCA	Bible Gospel of Central Africa
CAC	Christian Apostolic Church
CCE	Chipata College of Education
CDE	Centre for Development and Enterprise
FCS	Free Church in Scotland
FGI	Focus Group Interview
FGD	Focus Group Discussion
FGDs	Focus Group Discussions
GMM	Grace Ministries Mission
GOMI	Grace Outreach Missions International
IMF	International Monetary Fund
LMS	London Missionary Society
MMD	Movement for Multiparty Democracy
PAOG-Z	Pentecostal Assemblies of God in Zambia
P/c	Pentecostal charismatic
PEM	Paris Evangelical Missionary
PHC	Pentecostal Holiness Church
PM	Primitive Methodists
RCC	Roman Catholic Church
RCCG	Redeemed Christian Church of God
RCZ	Reformed Church in Zambia
SDA	Seventh Day Adventists
SSME	Social, Spiritual and Moral Education
SU	Scripture Union
UCZ	United Church of Zambia

UNIP	United National Independence Party
UNZA	University of Zambia
WF	White Fathers
ZAFES	Zambia Fellowship of Evangelical Students
ZNBC	Zambia National Broadcasting Corporation

TABLE OF CONTENTS

COPYRIGHT DECLARATION	i
AUTHOR'S DECLARATION.....	ii
CERTIFICATE OF APPROVAL	iii
DEDICATION.....	iv
ACKNOWLEDGEMENTS.....	v
ACRONYMS	vi
TABLE OF CONTENTS.....	viii
LIST OF TABLES	xi
LIST OF APPENDICES	xii
ABSTRACT.....	xiii
CHAPTER ONE: INTRODUCTION	1
1.1 Introduction.....	1
1.2 Background l	
1.3 Statement of the Problem.....	3
1.4 Purpose of the Study	3
1.5 Research Objectives.....	3
1.6 Research Questions.....	4
1.7 Significance of the Study.....	4
1.8 Delimitation	4
1.9 Limitations of the Study	4
1.10 Conceptual Framework.....	5
1.11 Theoretical Framework.....	6
Summary.....	7

CHAPTER TWO: REVIEW OF RELATED LITERATURE.....	8
2.1. Introduction.....	8
2.2. History and growth of Pentecostalism.....	8
2.3 The History and Growth of Pentecostalism in Zambia.....	18
2.4 General influence of Pentecostalism on Christian religious adherents.....	25
2.5 Elements that attract people to Pentecostalism.....	27
2.6 Challenges faced by Pentecostalism globally.....	28
2.6 Pentecostalism Globally.....	31
2.7 Pentecostalism in Africa.....	32
2.8 Pentecostalism in Zambia.....	37
2.9 Identified Research gap.....	40
Summary.....	40
CHAPTER THREE: METHODOLOGY.....	41
3.1 Introduction.....	41
3.2 Research design.....	41
3.3. Population	42
3.4 Sample size	42
3.4 Sampling Techniques.....	43
3.5 Data collection methods.....	43
3.6 Data Collection Procedure.....	44
3.7 Data collection Methods.....	45
3.8 Data analysis.....	46
3.9 Ethical Considerations.....	47
Summary.....	47
CHAPTER FOUR: PRESENTATON OF FINDINGS.....	48
4.1 Introduction.....	48
4.2 Demographical characteristics of participants at CCE.....	48
4.3 The influence of Pentecostalism among the students at CCE.....	50
4.4 Elements that attract students to Pentecostalism at CCE.....	54

4.5 Challenges that come along with Pentecostalism at CCE.	62
Summary.....	63
CHAPTER FIVE: DISCUSSION OF THE FINDINGS.....	65
5.1 Introduction.....	65
5.2 The influence of Pentecostalism on CCE students	65
5.3 Elements that attract students to Pentecostalism at CCE.....	70
5.4 Challenges that come along with Pentecostalism at CCE	84
Summary.....	86
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS.....	88
6.1 Introduction.....	88
6.2 Influence of Pentecostalism on students	88
6.3 Elements that attract students to Pentecostalism	90
6.4 Challenges that come along with Pentecostalism.	91
6.5 Recommendations.....	91
6.6 Future Research	92
REFERENCES.....	93
APPENDICES	99

LIST OF TABLES

Table 1:	Age-range for the participants	48
Table 2:	Marital status of Senior Lecturers out of 10.....	49
Table 3:	Gender for the participants	50
Table 4:	Responses	54

LIST OF APPENDICES

APPENDIX I:	Consent form	Error!
Bookmark not defined.		
APPENDIX II:	Focus Group Discussion Guide for students from the mainline churches	Error!
Bookmark not defined.		
APPENDIX III:	Focus Group Discussion Guide for students from the Pentecostal churches.....	Error!
Bookmark not defined.		
APPENDIX I V:	Interview guide for the lecturers	Error!
Bookmark not defined.		
APPENDIX V:	Interview guide for Principal and Vice Principal	Error!
Bookmark not defined.		
APPENDIX VI:	Interview guide for SSME/SS Head of Section	Error!
Bookmark not defined.		

ABSTRACT

The study explored the influence of Pentecostalism on students of Chipata College of Education (CCE) in the Eastern Province of Zambia. The study was guided by Emile Durkheim's Functionalist theory of religion and the following objectives: to establish the influence of Pentecostalism on students at CCE, to ascertain elements of Pentecostalism that attract students and to determine the challenges, if any, that come along with Pentecostalism at CCE. This study employed a case study design and applied a qualitative approach. Focus Group discussion and semi-structured interviews were used to generate data. The study had a sample of thirty (30) participants. Twenty (20) students were selected randomly from both Pentecostal and mainline churches. Purposive sampling was utilized to select 3 administrators and 7 lecturers from the relevant departments. Data were analysed thematically according to emerging themes.

The findings of the study revealed that Pentecostalism is very popular among the students and lecturers at CCE. Elements that attract students to Pentecostalism include: freedom of worship, deliverance, healing, prosperity messages and prophecy which are believed to offer immediate solutions to problems mostly faced by the students of the modern generation. However, the findings also disclosed that few students were not attracted to these elements as they were deeply rooted in the teachings of their denominations.

The conclusion of the study was that Pentecostalism has influenced some students positively and holistically while some were negatively affected in that they did not like loud prayers, preaching and music. According to them, the academic space was not a spiritual space. Pentecostal students acted in the manner that was perceived by the non-Pentecostal students as being holier than thou. The non-Pentecostals did not like this and describe them as 'Pharisees'. As such, the research recommended that patrons of Pentecostals and non-Pentecostals must work towards maintaining the spirit of ecumenism for it has been in existence for a long time. The attitude of 'holier than thou' could prove repugnant to those of different denominational affiliation. Future research should consider

exploring the influence of non-Pentecostal denominations onto secular college of education students.

Key words: Pentecostalism, secular, mainline and Neo-Pentecostalism

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter outlines the background to the study. It explains the problem under investigation gives a brief background to the study, spells out the purpose, objectives, research questions, and conceptual/theoretical frameworks, significance of the study, literature review and methodology.

1.2 Background

In Zambia, Christianity was introduced by different Christian missionaries that came from Europe, the United Kingdom and the United States of America. The travels, writings and speeches of David Livingstone and the establishment of Livingstonia Mission in Malawi in his memory after his death in 1873 acted as a catalyst for Christian missionary work in Zambia. Gadsden (1992) states that, by the beginning of the 19th Century there were already an influx of Christians from many denominations in Zambia the then Northern Rhodesia. The first wave of groups of Missionaries to establish mission stations in Zambia were the Paris Evangelical Missionary Society (PEM), Primitive Methodists (PM), London Missionary Society (LMS), White Fathers (WF) and the Free Church of Scotland (FCS).

In due course, other missionary groups settled in areas of their choice in Northern Rhodesia. They included the Dutch Reformed Church (DRC), Christian Missions to Many Lands (CMML), Society of Jesus (the Jesuits), Seventh Day Adventists (SDA), Brethren in Christ (BIC), Anglican, Baptist, Wesleyan Methodists, Church of Scotland and other mainline churches came to preach the gospel. “The harvest was truly great.” Jesus said, “But the labourers are few”. The work of these missionaries overwhelmed them in that the country was vast for them to evangelize.

Pentecostalism exists in different forms such as Classical Pentecostalism which is an earlier form of Pentecostalism. This form grew in the late 19th century from holiness movement in the United States. Classical Pentecostalism began in 1901 and was led by Charles Fox Parham. The variations of Classical Pentecostalism included the Mission Pentecostal Churches and these emphasized on speaking in tongues as objective evidence through baptism in the spirit (Horn, 2010). In the 1960s, the renewal movement of the neo-Pentecostalism emerged in the United States. Hunt (2012) observes that, the feature that sets apart the modern movement is its appeal to the youth. This movement spread from United States to other continents through American missionaries who first penetrated countries through learning institutions such as universities, colleges and secondary schools. In Africa, Pentecostalism first reached South Africa and spread to other parts. Gifford (2004) argues that neo- Pentecostalism had a special attraction for Africa's upwards mobile youths, a lay-oriented leadership ecclesial office based on a person's charismatic gifting, innovative use of modern media, technologies, a particular concern with congregational enlargements and a relaxed fashion code for members.

In Zambia, neo-Pentecostalism came through international Christian activities by youths in learning institutions such as universities, colleges and secondary schools that joined the Charismatic movement and were able to interact with other students in other parts of Africa and took part in international activities of the Student Christian Movement, Christian Union and Scripture Union (Cheyeka, 2006).

In the same vein, the introduction of Scripture Union (SU) in Secondary schools and Zambia Fellowship of Evangelical students (ZAFES) in the colleges brought a new Charismatic way of worship and praise. This changed the young people who proclaimed having been baptised in the Holy Spirit and spoke in tongues. Other than SU and ZAFES, the Charismatic movement in Zambia was reinforced by the visit of Televangelist Bill Graham in 1960 who conducted a 7-day-crusade in Kitwe which attracted as many young people as possible from different religious congregations. Since that time, Zambian Charismatics adopted practices which would characterize the movement in the 1990s (Cheyeka, 2009 and Lumbe, 2008). The study therefore, seeks to explore the influence of

Pentecostalism in a secular college of education with special focus on students at Chipata College of Education (CCE).

1.3 Statement of the Problem

Research on Pentecostalism in Zambia has tended to focus on conversion either from mainline churches to Pentecostal churches or from Pentecostal churches to mainline churches as well as schism which characterise the Pentecostal churches.

Although the influence of Pentecostalism in institutions of learning has been acknowledged by other scholars, (for example, Cheyeka, 2005, Gordon, 2012 and Lumbe, 2008) there has been limited empirical evidence on this aspect in general and in colleges of education in particular. Institutions of learning are nests of Pentecostalism in Zambia because SU and ZAFES promote this new expression of Christianity. We do not know what is going on currently in institutions of learning such as CCE. This study sought to explore the influence of Pentecostalism on students at Chipata College of Education. The problem stated as a question is: What is the influence of Pentecostalism on students in a secular college of education CCE?

1.4 Purpose of the Study

The purpose of the study was to explore the influence of Pentecostalism on students of CCE.

1.5 Research Objectives

The following were the objectives that guided the study:

1. To investigate the influence of Pentecostalism on CCE students.
2. To ascertain the elements that attracts students to Pentecostalism at CCE.
3. To determine challenges that comes along with Pentecostalism, if any, at CCE.

1.6 Research Questions

The following questions guided the study:

1. How does Pentecostalism influence students at Chipata CCE?
2. Which elements of Pentecostalism attract students at CCE?
3. What challenges, if any, come along with Pentecostalism at CCE?

1.7 Significance of the Study

The study will make some contribution to the emerging literature on Pentecostalism in Zambia. While colleges contributed to the growth of Pentecostalism in the early years, there seems to be no follow up research to see the current trends of Pentecostalism in colleges such as CCE. The research could therefore make a contribution to current trends of Pentecostalism in colleges of education.

1.8 Delimitation

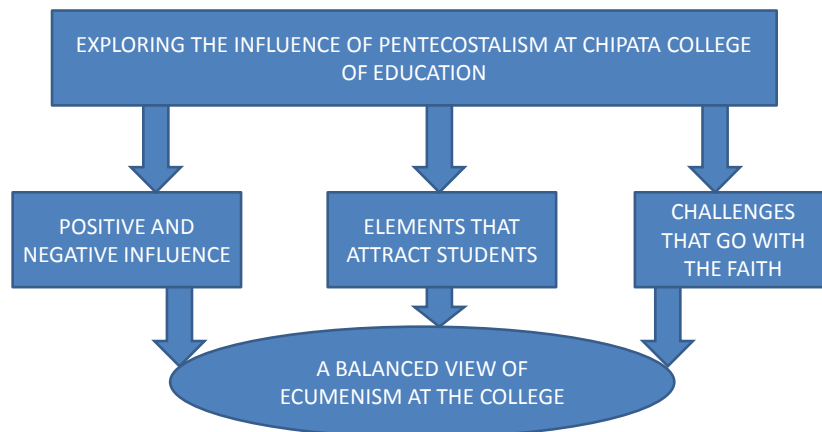
The study was conducted in Eastern Province of Zambia at CCE.

1.9 Limitations of the Study

One of the major limitations in the study is that the findings may not be generalized because the study was conducted at one college of education in the country.

1.10 Conceptual Framework

Conceptual Framework



According to Musabila and Nalaila (2013), a conceptual framework consists of concepts that are placed within a logical and sequential design. It is based on specific concepts and propositions derived from empirical observation and intuition. The conceptual framework is important because it gives direction for the presentation of research questions that drive the study. The conceptual framework guided the presentation of the findings. It was based on Pentecostalism in a secular college of education CCE. After examining Pentecostalism in a secular college of education CCE, it therefore focused its attention on its influence on students, elements that attract students to the faith and Challenges that come along with Pentecostalism in a secular college of education CCE.

The study therefore, conceptualized the extent to which Pentecostalism at CCE influenced students, elements that attracted students to the faith and challenges that went along with Pentecostalism. If all these variables are harmonized by all the key stake holders at the institution of learning then, this will encourage the spirit of ecumenism at the institution of learning and there would be harmony among students from different denominational backgrounds and therefore, students' social, spiritual and moral behaviour enhanced.

1.11 Theoretical Framework

This study was guided by Emile Durkheim's functionalist theory. Functionalism is a theoretical framework used in Sociology of Religion that attempts to explain the nature of social order, the relationship between the various parts (structures), and their contribution to the stability of society or institution. Functionalists examine the functionality of each structure to determine how it contributes to the stability of society as a whole. When applied to the sociological study of religion, this approach views religion as a functional entity within society or institution because it creates social cohesion and integration by reaffirming the bonds that people have with each other. In the functionalist's view, religious rituals express the spiritual convictions of the members of a religion and help increase the belongingness of the individuals to the group.

Recognizing the social origin of religion, Durkheim argued that religion acted as a source of solidarity and identification for the individuals within a community, especially as a part of mechanical solidarity systems and to a lesser, but still important in the extent of organic solidarity. Religion provided a meaning for life, it provided authority figures, and most importantly for Durkheim, it re-enforced the morals and social norms held collectively by all within a community. Far from dismissing religion as a mere fantasy, despite its national origin, Durkheim saw it as an initial part of the social system. Religion provides social control, cohesion and purpose for the people, as well as another means of communication and gathering for individuals to interact and reaffirm social norms. According to Durkheim, these reminders of religious belongingness create, express and reinforce the cohesion of a social group (Mooney, Knox and Schatcht, 2007).

The theory fits in very well with the current study. This is because the theory stresses solidarity and social cohesion in a community comprising different entities. This is true with CCE which is secular in nature and constituting different religious denominations which need to operate in harmony.

Key Words

- i. Pentecostalism: A movement that emphasizes experiences such as glossolalia, healing, demon deliverance, miracle, prophecy and messages of prosperity.
- ii. Secular: Not concerned with religion or religious matters.
- iii. Neo-Pentecostalism: This is sometimes known as Charismatic renewal movement and commonly linked to middle class membership.

Summary

The introductory chapter has discussed the background to the topic, the statement of the problem, the aim of the study, specific objectives, research questions, purpose of study, the scope, conceptual framework, theoretical framework and has highlighted the gap which necessitated the investigation on the influence of Pentecostalism on the students of CCE. It is hoped that the study might have unveiled from the findings the influence of Pentecostalism on the students at CCE so that the key stake holders would know how to handle spiritual matters amidst different denominations within the institution of learning. The next chapter shall present related literature reviewed.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1. Introduction

This chapter presents the literature related to the study. It first presents the origins and development of Pentecostalism in the New Testament times and it also includes North America, Europe and Africa. The second part gives the history and growth of Pentecostalism in Zambia. The aim is to show although not all that has been written about Pentecostalism and to establish the gap in the knowledge about the influence and of Pentecostalism in a secular college of education.

2.2. History and growth of Pentecostalism

According to Covington (2008), Pentecostalism can be traced back to the New Testament times particularly the early church. He states that Pentecostal churches frequently used 'Acts', a book in the New Testament to maintain their practices and doctrines. He continues to say that the book of Acts in the Bible traces the founding growth of the early Church, and begins with a description of the Pentecost, the event whereby the spirit came down upon the people and manifested itself by enabling them to speak in tongues. In the book of Corinthians chapter 12, the Apostle Paul talks about speaking in tongues when he addressed the topic of spiritual gifts to the Corinthian Church. Covington argues that the use of tongues and other characteristic gifts began to decline quite early in the Church's history, but there were always small groups of believers who stuck to these practices.

In the second century the 'Montanist' a movement in Christianity argued that the gifts of the Holy Spirit such as tongues and prophecy had been restored to the church (Anderson, 2004). The movement's position, as stated by Anderson was largely a rebellion against what it felt to be the 'cold orthodoxy' of the church. Early Christian writings, especially Irenaus of Gaul, alluded to charismatic gifts of prophecy, casting out demons, healing and even the raising of the dead. Anderson observes that although most of the early believers confirmed their charismatic gifts, many believers were opposed to such an idea. Many religious leaders and great thinkers of the time claimed that these gifts were no longer

accessible to the church since they were used exclusively for God's purposes of expanding the early church.

In a broader perspective, Anderson (2004) argues that, Western and Eastern churches had divergent views. Western Christianity denounced the use of charismatic gifts, while the Eastern churches remained more supernatural and outspoken of their beliefs in Charismata. In this study, the word 'Charismatic' does not refer to classical Pentecostalism of 1906 but to the 'neo' Pentecostalism of the 1960s. However, during the Middle Ages, Eastern and Western thought began to diverge even more, as the Catholic Church denied the gifts of the Holy Spirit, especially speaking in tongues. Catholics equated the use of tongues with demon possessions. Anderson (2004) asserts that,

Even their liturgy book distracted such practices, proposing exorcism of demons in any one who demonstrated the ability to speak with some facility in a strange tongue or to understand it when spoken by another, the faculty of divulging future and hidden events: display of powers which are beyond the subject's age and natural conditions.

While charismatic gifts were in general rejected by main stream churches and their leaders, peripheral movements still existed that emphasized such gifts.

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

Although there is a controversy over the origin of the present day Pentecostalism, it is common knowledge that the movement's theory emanates from the early church in the New Testament as stated by Covington. Welsley talks about the second work of grace (Engelsman, 2001), it is obvious that the first grace is the one mentioned by Covington though Engelsman does not mention it. It seems Welsley derived his ideas from the early church in the New Testament.

Synan (1971), one of the most respected and influential Pentecostal teachers and leaders advances the view that the first Pentecostals in the modern sense appeared on the scene in 1901 in the city of Kansas, in a Bible School conducted by Charles Fox Parham a Holiness teacher and former Methodist Pastor, where Agnes Ozman one of Parham's Bible students became the first person to be baptised in the Holy Spirit accompanied by speaking in tongues. On the other hand, Goff (1988) claims (though not credibly confirmed) that Ozman spoke in Chinese for a period of three days unable to speak English. Soon after this, some were speaking and singing in tongues. This experience led Parham to come up with the doctrine that tongues were a supernatural importation of human languages for the purpose of world evangelization.

In due course, Parham founded a movement which he called Apostolic Faith and began a whirlwind revival tour of the American Middle West to promote his new exciting experience. According to Synan (1971), in 1906 William James Seymour an African American preacher in the Bible School that Parham conducted learned about the tongues and Holy Spirit baptism. When Seymour was invited to pastor a Black Holiness church later in Los Angeles in 1906, he opened the historic revival meeting in a former African Methodist Episcopal church building at 312 Azusa Street in down Los Angeles for over three years. This is where Pentecostalism received the worldwide attention and recognition. Engelsman (2001) offers an account of a vision as he gives a full description of the events at Azusa Street:

A visitor to Azusa Street during three years that the revival continued would have met scenes that beggared description.

Men and women would shout, weep, dance, fall into trances, speaking and singing in tongues and interpret the messages into English. In true Quaker fashion, anyone who felt moved by the spirit would preach or sing. There was no robe choir, no hymnal, no order of service, but there was an abundance of religious enthusiasm.

Engelsman explains that people were flocking to Azusa Street from all over California and United States and from all over the world to get baptized with the Holy Spirit and take it home. The outcome of this was the formation of the Assemblies of God Pentecostal churches in 1914 and the world-wide spread of Pentecostalism, and this marked the start of modern Pentecostal Movement (Synan, 1997). Participants of Azusa returned to their homes carrying their new experiences with them. In most cases the whole church would be converted to Pentecostalism faith but many times Pentecostals were forced to establish new religious denominations. Anderson (1979), notes that the first missionaries among others were A. G. Garr who travelled to India and later Honkong. The Norwegian Methodist past or returned to Europe in 1906 and is credited for starting Pentecostalism in Sweden, Norway, Denmark, German, France and England. In 1910 two Swedish Pentecostal missionaries arrived in Brazil and Establish the Assemblies of God. Synan (1997), contends that in 1908 John. G. Lake travelled to South Africa and formed what became known as the Apostolic Faith mission of South Africa and the Zion Christian Church. As a result of missionary zeal, practically all Pentecostal denominations at present trace their historical roots to Azusa Street.

In the 1960s there was another Pentecostal revival called Neo Pentecostalism or Charismatic renewal. It was referred to as 'Charismatic Renewal' in the sense that it emerged from the classical Pentecostal of the earlier years of the twentieth century and was in fact an extension of Pentecostalism into the Christian denomination (Scotland, 2000). This was a new movement in the sense that it crossed denominational lines and barriers.

The Charismatic movement is simply Pentecostalism in the previous non Pentecostal churches as alluded to by Scotland (2000). Dyer and Kay (2004) and MacArthur (1978) asserted that 1960 was the year when the spirit was out poured upon the mainline churches and denominations such as Episcopal, Anglican, Roman Catholic, Baptist and Methodist and this created Charismatic streams within them. In the same vein, Cheyeka (2009:14-149) states that:

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

The word 'Charismatic' is derived from the Greek word 'Charis' or 'Charisma' which means 'gift'. This is affirmed by Cheyeka (2005:55) who contends that the "the term 'charismatic' derives from the Greek word 'Charis,' which means supernatural gifts of the Spirit, which are most often considered as those listed in 1st Corinthians 12: 14-25." MacArthur (1978:207) further states that "the word Charismatic comes from a Greek term 'Charisma' which means 'gift of grace'; while Scotland (2000) cited by Phiri (2012) contends that the Charismatic derives from the Greek Word Charismata, which means 'gift of the Holy Spirit.' According to Johnson and Mandry (2001), 'Charismatic is defined as those who testify to a renewing experience of the Holy Spirit and present exercise of the gifts of the Spirit. MacArthur (1978:207) cited by Phiri (2012) notes that Charismatics emphasize the miraculous sign of gifts which include miracles, tongues and healing and the baptism of the Holy Spirit as a subjective experience subsequent to salvation. Anderson (2004) adds that the term 'Charismatic movement' in its original usage was the practice of

spiritual gifts and baptism in the spirit in the older 'historic or mainline churches since the 1960s.

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

According to Engelsman (2001) and Zeller (1997), one later development was the movement known as signs and wonders and the vineyard movement that draws followers from both Charismatic non Charismatic churches. The movement stresses the power of evangelism where the gospel is explained and demonstrated by way of supernatural signs and wonders. It seems one cannot easily differentiate between Charismatic movement and Signs, Wonders and Vine yard movement. They appear to be almost the same. Phiri (2009) contends that Pentecostals believe that the coming of the Holy Spirit brings the ability or capacity to perform signs and wonders in the name of Jesus Christ to accompany and authenticate the gospel message. The role of 'Signs and Wonders,' particularly, that of healing and miracles is significant in the Pentecostal mission. Additionally, Mclung (1986:74) explains that divine healing is an 'evangelistic door opener' for Pentecostals, and that 'Signs and Wonders' are the 'evangelistic means' means where by the messages of the Kingdom is actualized in 'person- cantered' deliverance. 'Signs and wonders,' especially those concerned with healing and miracles have contributed to the growth of the Pentecostal movement all over the world. One really wonders how convincing it was at Azusa Street Revivals and even in modern society especially if one talks about the ideas of speaking in tongues. At the beginning it was believed that missionaries would no longer have to know the languages of the peoples they would evangelize because the Holy Spirit would provide whatever language was required but to their disappointment the missionaries learned that tongues speech was unintelligible mission field (Hunter, 2010). The revival's dispersion of missions and their disappointments was not receiving supernatural ability to preach in native language of the country. This generated uncertainty

about the utility of their new found tongues (Attenberry, 1906). Goff (1988) notes that Parhams Bible school student Ozuman jotted down strange writings which they claimed were products of the gifts of tongues. They claimed that the writings were foreign languages such as Chinese, but when they were examined by knowledgeable people they were found to be more of indecipherable scratching. The press called these writings quaint and indistinguishable hieroglyphics.

In modern days, even those whom people have looked up to, to try to evangelize others through the rare gift of tongues have not been possible. This has ended up in many churches not to trust in those that have been baptized in the Holy Spirit with the gift of tongues to go out and evangelize to people who do not speak their languages. Instead they have preferred sending indigenous people, who would be missionaries in different languages, to Bible colleges for training and such people would be used to evangelize to people who speak their language.

On the contrary, Phiri (2012) considers it an over statement the assertion that all Pentecostal groups can be looked at as having originated from the Azusa Mission, due to the fact that features of some Pentecostal groups today are not nearer to what the Azusa Street Revivals brought and stood for. In addition, Covington (2008) supports Phiri's idea although he feels that the problem is as a result of the massive growth of the movement that has caused the term Pentecostalism to have somewhat ambiguous meaning. Covington further observes that Pentecostalism results to those people speaking in tongues, prophesying and taking part in wild services. While there is some truth in this, the researcher agrees with the assertion that some Pentecostals do not really fit into this description. The most common images of ecstatic dancing uncontrollable laughter and fainting appear to have been over exaggerated in many churches. Some Churches are founded without even knowing their history and what exactly they stand for.

Furthermore, Phiri (2012) contends that there has been a debate on who should be the real founder of Pentecostalism. According to him, some scholars have stated that there is no such thing as founding father, it seems this arose as a result of divergent views covering the

whole issue. This researcher therefore thinks that it is common knowledge to understand that Pentecostalism spread to many parts of the whole world after the Azusa Revivals and the only key figure at the revival was pastor Seymour. It is then important to support Anderson's (1992) notion that whatever white Pentecostal historians could have said about not having a founding father to the Pentecostalism movement, there is little doubt that Daddy Seymour was leader of the events that happened in Azusa Street and spiritual father to the multitude of early Pentecostalism.

In trying to assess the roots of Pentecostalism, Randall (2011) contends that historians have come up with many explanations for its origin and growth. Some scholars focus on historical theological roots of the movement and emphasize on the privacy of the doctrine. They emphasize the religious appeal of the movement to its followers. Some look at the movement's interactional character which sees the movement as a radical protest to segregation and dynamic force of social change (Cerrilo, 1993). Randall further states that sociological studies also use class analysis and theories of deprivation to understand the appeal of the movement. The current view was that Pentecostalism flourished as it compensated for its follower's loss of social and political status. Additionally, Anderson (1979) in his study of sociological class equally found out that extreme social strain among the nations' poor and dispossessed was the origin of Pentecostalism. The study therefore, sought to explore the influence of Pentecostalism on a secular college of education.

Even though the gift of tongues did not prove to be the power as was expected, Ducombe (2012) contends that it did not prevent Pentecostal missionaries to Africa to evangelise and carry out renewal ministries. Anderson (1991) states that according to history, Pentecostalism as it is currently known derives its roots to the spirituality of the nineteenth century African American slave religion, where according to Phiri (2009b) Seymour and his black adherents carried their ideals and the liturgy of the black Christianity with their stress on freedom, equality, community as well as a good liturgy of shout, song and dance, into the Pentecostal movement. Ducombe (2012), states that many of the early signs of Pentecostalism were found in the religious expressions of the slaves and were themselves a true reflection of the religious culture from which they had been abducted. This is the main

reason why Pentecostalism appears to be in several ways a natural fit in the African culture. Africans looked forward to a religion that could provide healing, protect them from the evil spirits and that could give assistance to the weak. In supporting this idea, Anderson (2000) asserts that Pentecostalism in Africa proclaim a pragmatic gospel that seek or address practical needs such as poverty, sickness, evil spirits, loneliness, unemployment and sorcery.

In the same vein, Hollenweger (1972) argues that the mainline churches also criticised the emerging Pentecostal movement, despising the Pentecostals because of their lowly black origins. Social pressure soon prompted the emerging Pentecostal church bureaucracy to tame the Los Angeles revival by segregating Pentecostal churches into black and white organisations just as most of the other churches had done. Hollenweger further states that this segregation, however, did not hinder the Pentecostal denominations from developing on a worldwide scale. Today Pentecostalism is strongest in those countries of the Third World where an oral mode of communication is almost the only way to spread the Gospel.

Further, Phiri (2009b) observes that the emergency and growth of Pentecostal churches as well as Pentecostalism within established churches in Africa could also be as a result of some deficiency of the traditional Catholicism and Protestantism. The theology and practice of these churches have to a greater extent neglected the Holy Spirit affirmation of His continuing presence. The doctrine of the Holy Spirit and the sensitivity to His active presence in the church and the world were and are still underdeveloped in the Western tradition of Christianity. This implies that the beginning of African Pentecostalism was mostly based on the spiritual hunger that required to be assuaged in an African expression. To the contrary, Kalu (2008) and Kung (1968) cited by Hendricks and Soko (2011) looked at the growth of Pentecostalism in Africa, from historical perspective, against the background of globalization which continues to influence traditions and reshape our identities throughout the world. In addition, they explain that in Africa, several factors such as: ethnicity, poverty, political views, cultural orientations theological views and possibly the alignment or not of mainline churches with local governments, has had a big influence towards the beginning of Pentecostalism. Generally speaking, the Pentecostal

movement that traces its roots from the Afro-American religion certainly had African influence that made it easier to grow on the African Continent.

Many scholars do not know how and when the Charismatic movement first entered Africa. According to Ojo (1988), a scholar of the Charismatic movement in Nigeria, cited by Cheyeka (2005), contends that the movement could have come to Africa through Nigeria. He explains that by mid 1980s, the growth of the Charismatic movement throughout Africa had been assisted by Nigerians through interactions with other Africans in some regional and international activities of the student Christian Movements like Christian scripture Unions. Additionally, Ojo (1998), observes that the history of Charismatic Movement in Africa began in the 1970s and that its Nigerian component is the largest fast growing. Ojo stresses that the movement came on the scene in January 1970 among Christian Student organisations in universities, when some members of the Christian Union in the country's premier university, the University of Ibadan, announced to their fellow students that they had received baptism in the Holy Spirit and were able to speak in tongues. Ojo (1998) observes that this marked the beginning of a substantial Christian awakening in Africa which made a number of Charismatic missionaries go beyond West Africa. A good example that he cited is Deeper Life Church and Ministries that came as far as Zambia. Additionally, Ducombe (2012) equally observes that the Charismatic renewal of the 1970s found fertile ground in African Christianity, particularly the prosperity message and more so the emphasis on wealth, power and healing.

On the contrary, Kalu (2008) argues that Pentecostalism did not come to Africa by missionaries but that Pentecostalism in Africa is distinctively African in character and that it was not imported from the West and further observes that Pentecostalism was the main force in African Christianity and it is time and again adapting. Kalu further notes that Pentecostalism in Africa became a big spiritual movement primarily due to its affinity to the existing historic African worldview.

2.3 The History and Growth of Pentecostalism in Zambia

According to Lumbe (2008), churches in Africa and Zambia were started by foreign missionaries but following independence in 1964 the colonial mission churches came under pressure from two fronts. The first one was a growth in African Initiated churches that split off from mission churches mostly as a result of perceived racism or wanting to include local elements that the mission churches would not counteract. The other was from missionaries who were sent as Pentecostal charismatic churches whose emphasis on the miraculous and an acknowledgement of the spiritual realm on the physical world had a very big influence in Zambia and the whole Africa.

The sudden increase of Pentecostal churches is not unique to Zambia, but to the whole Sub-Saharan Africa (Udelhoven, 2010). The earliest Pentecostals in Zambia were a product of Western Pentecostal mission enterprise, that were founded by missionaries sent from classical Pentecostal churches from Europe, America and South Africa Lumbe (2008). Some examples of these churches include: Apostolic Faith Mission, Church of God from Canada and United States of America, apostolic Church, Full Gospel Church, Pentecostal Holiness Church. The Zambian Pentecostal Movement is indebted to the Mission Pentecostal churches for its growth.

Among these missions, the Pentecostal Assemblies of God in Zambia (PAOG-Z) could be considered as a means of growth experienced in the movement in Zambia (Lumbe, 2008). Burgess and Van DerMass (2003) give an account of how from the early 1980s a good number of Pentecostal missions came to Zambia. Mwambashi mission which opened in Kitwe in 1958 became the launching pad for the spread of Pentecostal messages to the population of the copper belt. The launch on the copper belt, which was coupled with the opening of the Bible College, is generally seen by some scholars as a phenomenal feature in the beginning of Pentecostalism in Zambia. On the other hand, Lumbe and Van DerMass do not show whether Pentecostal Assemblies of God in Zambia was the first Pentecostal church to be formed in Zambia. However, M'fundis (2014) who looks at Pentecostalism and Charismatic spiritualities and Civic Engagement in Zambia (1964-2012) seems to be

elaborate in his explanation as he contends that the first mission church to be established in Zambia was Pentecostal Holiness church. This was started in Chilenje South Township in Lusaka. He notes that Pentecostal Holiness church was founded in 1948, and some Zambians working in South Africa were converted due to Pentecostal Holiness Evangelism. This encouraged missions there to expand their operations to Central Africa and Zambia. Mfundis however, observes that that in the meantime Many Pentecostal Holiness Church (PHC) members are found in Lusaka then followed by Copperbelt.

Chalwe (2008:13), equally observes that the first wave of Neo Pentecostalism in Zambia resulted from the sudden increase of Winsome Jack Muuggleton from the Christian Missions of Many Lands (CMML) in Kabompo District for acknowledging that they had experienced baptism in the Holy Spirit. In due course those expelled affiliated with Pentecostal assemblies of God. With the advice and support of Jam Skinner, they established a mission station at Mwambashi near Kitwe on the copper belt. This researcher takes Chalwe's historical insight as probably a little more reliable in the search for the beginning of neo-Pentecostalism in Zambia.

After mission Pentecostal churches, then came the Charismatic. Lumbe (2008), states that "the Pentecostal Assemblies of God among some mission Pentecostal churches, have since contributed fifty percent (50%) of the leaders in these Charismatic churches." In this study the word 'Charismatic' does not refer to classical Pentecostalism of 1906 but to the 'neo' Pentecostalism of 1960.

The Charismatic Churches are known to be a new comer in the Zambian 'Church' and are usually started by the indigenous Zambians. This is done by either themselves or with the assistance of other Charismatic churches from other countries that support a strong mission outlook with well-known Charismatic leaders. Such churches often revolve around individual leaders who usually claim to have received a vision or mission from God, which they have to carry out. Some of them may even have a powerful mission approach and plant other churches in other places but cannot be called denominations due to their authority and control which is vested in the hands of an individual who was viewed as a

vision bearer and executor, and the rest are called by God to accomplish the vision. Such churches do not work according to formal structures with regard to their administration of the church. This is affirmed by Lumbe (2008) as he observes:

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

Cheyeka (2009) observes that it is not known when exactly the Charismatic movement appeared in Zambia. Nevertheless, he explains that it is definitely true that the seed of the movement was sown in as early as 1960 on the copper belt in Kitwe, where Billy Graham, an American Pentecostal Televangelist conducted the seven (7) day crusade, which was attended by as many as twenty-eight thousand (28, 000) people. He explains that since that time Zambian Charismatic took on Pentecostal practices which characterised the movement in the 1990s. Additionally he notes that the Scripture Union laid a firm foundation between 1960 and 1970 for the movement and this was made stronger through Billy Graham's visit in 1960. The Scripture Union that was founded in 1867 as a seaside mission to children in England and arrived in Zambia in 1963. Further, Cheyeka (2009: 150) states that:

The union first arrived and preached on the Copper belt before spreading to the rest of the country. Three (3) leading Charismatic leaders, Rev. Dr. Dan Pule, founder of DUNAMIS Ministries, Bishop Joshua Banda of North mead Assemblies of God, and Pastor Nevers Mumba of Victory Bible Church and Ministries are products of Scripture Union meetings while at Hillcrest Technical secondary school.

According to Cheyeka (2005), the period 1970 to 1980 was a period of Christian growth in Zambia. Within this period many Charismatic Churches, fellowships and ministries were founded and it was within this period that the Charismatic movement started to meet resistance from already established churches that were afraid of its spread and that started presenting themselves as national Churches. The mainline churches were opposed to the Charismatic Christians due to their claim of baptism in the Holy Spirit, the gift of speaking in tongues and the belief in God's miracles. In addition, Cheyeka (2009:152) observes that:

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

Such crusades facilitated the rapid growth of the Pentecostal movement in Zambia. Furthermore, Cheyeka (2005) asserts that the international crusades motivated Zambian pastors in Charismatic movement to begin carrying out open-air evangelization that made them to begin purchasing the public address systems or hire them from the Zambia Information Services. Gospel music played with the use of guitars, drums, pianos and other modern instruments were often used during crusades and mere worship. This has become a common practice to date. In the same vein, Lumbe (2008:41) states that "the mission Pentecostal churches were the first to be bold in their open-air crusades in Zambia. It was a common practice among them to advertise gospel crusades with bold invitation to bring the sick for healing as well as those who were oppressed by demons." Examples of such Churches include: Pentecostal Assemblies of God (Canada and United States of America),

The Apostolic Faith Mission, The Church of God, The Pentecostal Holiness Church and the Full Gospel Church which came to Zambia because of Western Missionary enterprises.

According to Phiri (2009a) and Hendriks and Soko (2011) from 1971 Zambian mainline Churches started to be affected by the economic downturn as a result of low copper prices on the world market and by the emergence of Pentecostalism. Additionally, Phiri (2009a) states that the Christian church went through difficulties of spiritual emptiness especially in 1972 when Zambia adopted the one, party state under the then ruling United National Independence Party (UNIP). In agreement, Cheyeka (2005:59) notes that:

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

During this time of economic hardships as outlined by Cheyeka (2009) many Zambians turned to Pentecostalism, to depend fully on the church for miracles, healing as well as prosperity even if the church during this period had declared their non- partisan role; pro-democracy political sermons became a common feature in a number of churches. At this moment, the pro-democracy experience in the churches became very clear especially when the three mother church bodies came together to form a Christian monitoring team in the elections that saw Kaunda out of office. The church bodies involved were: Christian Council of Zambia, Evangelical Fellowship of Zambia and the Zambia Episcopal Church (Hendriks and Soko, 2011).

By December in 1991, after being in office for two months, Zambia was declared a Christian nation by the then second republican President of the Movement for Multiparty

Democracy (MMD). This declaration speeded up the process of the growth of the Pentecostal-Charismatic movement in Zambia. Chiluba was looked at as someone anointed by God among the Pentecostals and Charismatics who would drive Zambia out of its misery and poverty, as he seemed to be a true believer and a follower of Jesus Christ with Pentecostal beliefs. With the establishment of a religious desk at state house, there was creation of several new churches in Zambia (Hendriks, 2011). During this time, the country opened up to Charismatic over flow especially those from West Africa and Nigeria in particular. According to Lumbe (2008), Nigeria's Charismatic movement holds to a strong mission's outlook and enjoys a considerable presence in Sub-Saharan countries Zambia inclusive. Examples of churches such as Winners Chapel, Deeper life Christ Embassy, The Redeemed Christian Church of God and others have found a place in Zambia and this includes those started by Europeans and South African churches. Lumbe further notes that the Zambian Charismatic movement has adopted the Charismatic movement's identity in Nigeria as most of the yearly conferences involving Charismatic churches in the country invite Nigerian ministers as main speakers during crusades.

As time passed, Pentecostal presence was observed in many places like the Mass Media, in televised deliverance services, public places such as bus stations, in hospitals and schools, in open Christian worship and deliverance sessions, on houses and bill boards, in printed slogans and also in gospel music accompanying people almost everywhere and this marked Zambia's public life. In the same vein, Cheyeka (2009:153) reports that:

A major development during the last decade of the twentieth century was the rise of vast conventions, conferences and crusades of several days' duration, which were now entirely organized by Zambians themselves. Alongside mass conversions were the contestations of the spiritual hegemony of the post- classical churches; Charismatic now claimed the land and the right to evangelize their own people. Whereas for a long time Zambia National Broadcasting Corporation (ZNBC) television had been dominated by such foreign

Pentecostal televangelists as Jimmy Swagart, Ernest Angley and many other, Zambia Charismatic televangelists rose to the challenge of evangelising through the electronic media. Some local pastors openly expressed the view that Zambians must be evangelized by local Zambian pastors.

According to Gordon (2012) Pentecostalism movement in the 1970s in Zambia superseded the established Pentecostal churches that grew from missionary efforts following the Pentecostal revivals of the early twentieth century. Internal and external agents necessitated the new Pentecostalism. Internally, a student-run movement in high schools called the Scripture Union met at least once a week to discuss the Bible and readings termed 'Daily Power', published by the Scripture Union headquarters in Kitwe. The external forces that contributed to the Pentecostal expansion began with a seven-day Billy Graham crusade in 1967 which culminated in the popular crusades of Reinhard Bonnke in the 1980s. The international crusades inspired widespread participation by Zambians in the Pentecostal movement. The young leaders who had met and trained in the Scripture Union movement discovered that they had both international patrons and a motivated clientel.

Following the above discussion one can conclude that there are few Zambians that have written on Pentecostalism in Zambia. Some of the prominent writers include Cheyeka (2005) who has written on Charismatic churches and their impact on mainline churches in Zambia, Towards a History of the Christian Churches in Post-Colonial Zambia (2009) and The Politics and Christianity of Chilubaism in Zambia 1991-2011 (2014). Lumbe (2008) has written on the Origins and Growth of Pentecostal and Neo-Pentecostalism Church Movements in Zambia Between 1989-2000. Nevertheless, it seems Lumbe's sources of information are limited to his knowledge of the Pentecostal movement in Zambia where he has been actively involved since 1982.

Lumbe's source of his information is mainly from one author, Allan Anderson who has added much to his work and who seem not to have written a lot on Pentecostalism in Zambia. Phiri (2009b) talks of African Pentecostal spirituality: A study of the Emerging

African Pentecostal churches in Zambia. The study centers on the Bible Gospel of Central Africa (BIGOCA) and Grace Outreach Missions International (GOMI) that broke away from mainline churches as case studies. Similar to Phiri's study Hendriks and Soko (2011) have particularly written on Pentecostalism and schisms in Reformed Church of Zambia, 1996-2001. Phiri (2009a) has written his work concentrating on the Pentecostal Assemblies of God in the Country. Furthermore, Udelhoven (2010) has written on the New Churches in Bauleni Compound of Lusaka City.

2.4 General influence of Pentecostalism on Christian religious adherents

From the African perspective on the general influence of Pentecostalism on Christian religious adherents, Magbadelo (2004) argues that what started as an innocuous Charismatic fervour in African churches in the early 1980s had its humble origins in the university study groups of the preceding decade. The growth of Pentecostalism in Nigeria was bred by the critical perception of young Christian students in most Southern Nigerian universities that the mainline churches such as Anglican, Baptist, Methodist, Catholic, etc, which had tremendous influence on their upbringing had become too cold, docile and devoid of the resurrection power that the apostles of old received in the upper room in Jerusalem on the day of Pentecost. Furthermore, Magbadelo (2004) states that the new age Pentecostalism which was initially confined to campuses started to grow in leaps and bounds first in the consciousness of their converts or proselytes on campuses, and later extended beyond the limited confines of the country to other parts of the world.

In addition, Garner (2000) argues that in the scholarship of recent decades, religion has been accorded little power as a source of social change, either from above (via changes at the macro- level) or from below (at the micro-level). However, as the attention of various disciplines has been drawn to developing societies, an awareness of the potential influence of religion has grown. Based on research in South African township, conducted after the mber- transition to democratic government, this article explored the social and economic mechanisms at work in a variety of Christian churches. It further argues that their capacity to effect social change 'from below' is uneven, and that the most powerful are those which maximize four variables: indoctrination, religious experience, exclusion and socialization.

These variables are often highest in Pentecostalism, and in certain types of AICs. The differential impact of church types on their members is then illustrated with reference to financial, social and cultural behaviour.

Maxwell (2000) affirms that the study of the relations between religious movements and politics in Sub-Saharan Africa continues to flourish. In part, the growing literature has been stimulated by new levels of sophistication and debate. But scholarship has also been moved by empirical development in the fields of African religion and politics themselves: the growth of Islamicism in North and West Africa, the role of former mission churches in the transmission to multi-party system of governance in the late 1980s the growing profile of African transnational religious movements and diaspora, the contemporary importance of witchcraft and witchcraft eradication; the explosion of born-again Christianity. This article focused on developments within the Christian field, exploring relation between Pentecostalism and politics in post-colonial Zambia.

According to Phiri (2009b) even though Pentecostalism has been in Zambia for many years, its greatest impact was felt from the 1980s. The mainline churches like the African Lutheran and Roman Catholic churches are still in existence; but the fact remains that many of the mainline churches, in particular the RCZ have been transformed (impacted) by Pentecostalism. At first, African Pentecostals were looked upon with disdain and disrespect. They were a laughing stock without a strong theological background. The mainline churches took Pentecostal churches for granted and never wanted to have anything to do with them. But today the mainline churches are accommodating themselves to the African Pentecostal way in order to avoid the loss of members to the African Pentecostal churches. According to Richard Shaull and Waldo Ceasar (2005: 85) “The arrival of Pentecostalism provoked in a certain way a return to the spirit of controversy in relation to the Protestant as well as the Catholic church, producing new manifestations of antagonism and similitude between Pentecostalism and other Christian churches”. Gifford (1999:329) notes that “countless thousands are leaving mainline Christianity to join the Pentecostal churches because mainline Christians do not take seriously divine and demonic interventions and do not seriously expect to replicate New Testament miracles today”.

As a result of the foregoing developments, these mainline churches could not afford to continue losing their members due to the fact that they were not able to provide for them the required solutions to their problems. Therefore, they had to accommodate Pentecostal practices in order for them to maintain their membership. Johnson Kwabena Asamoah-Gyadu (2005: 30) refers to this the “Pentecostalization” of mainline churches.

The renewal which has been happening in Zambian Christianity has been so infectious that even churches standing in historic continuity with Western mission and their rationalistic systematic and creedal forms of Christianity have undergone a renewal which has changed their faith and style of worship, such renewal developments have led not only to the “Pentecostalization of mainline churches”, but also to the impasse results in schisms. According to Gifford (1998:232) “most famously in 1993, a part of the UCZ youth wing broke away on dispute over Pentecostal practices to become Grace Ministries Mission (GMM). Then eight years later in 2001, another break away took place over yet again Pentecostal practices; this time around in the RCZ to become the Bible Gospel Church in Africa (BIGOCA).

2.5 Elements that attract people to Pentecostalism

There are many elements that are believed to attract people to Pentecostalism worldwide. According to Baer (2001), Pentecostalism originated in the body as much as the spirit. The “full gospel” it proclaimed promised renewed health along with saved souls and its embryonic ethos prized the human embodiment of divine initiative, glossolalia and other ecstatic manifestation authenticated God’s presence and reflecting the reality of the Holy Spirit among believers. But the materiality of the culture that gave rise to Pentecostalism received its fullest expression in “divine healing”. Suffering men and women yearned for the restoration of their broken bodies and their faith provided it. Among the elements that attract people to Pentecostalism as Anderson (2004) observes is affiliation with a Pentecostal church may play a role. The number of scholars studying Pentecostalism who themselves are Pentecostals is increasing. On many continents organizations of Pentecostal scholars and theological schools exist. Anderson (2004) further states that the dramatic

expansion of Pentecostalism in the Southern Hemisphere has increased the number of scholars from the rank and file of Pentecostal churches there. Methodologically, Pentecostal scholars must find a way to combine the participants and the more distant scientific observer's point of reference. Their considerations therefore must include an appreciation of normative influences. They may face the task of viewing phenomena that are utterly normal to the common Pentecostal adherents as puzzling and the other way round. On the other hand, they may have the immense advantage of inside knowledge. Church membership may give social scientists as well as scholars from the humanities a head start with regard to Pentecostal theological themes and practices.

Additionally, Anderson (2000) notes that in just over 100 years, Pentecostalism has grown to be the second largest Christian denomination with 500 million followers, it is second only to Roman Catholicism with an emphasis on the "Holy Ghost," speaking in tongues, a distinctive worship style, a literal biblical interpretation and energetic preaching, this controversial religion has attracted large numbers searching for religious purpose. Anderson further argues that multi-million-dollar church complexes are sprouting up around the world. The wild animate style of worship has drawn in Catholics and Protestants alike, even attracting the non-religious. In the movements early years, many people were attracted to the "spirit filled services. But those who joined often continued to fellowship in their previous churches. They wanted to bring Protestants to see that the Holy Spirit was steering up a new revival. These early revivalists were successful in attracting many members from the much larger protestant and Catholic churches.

2.6 Challenges faced by Pentecostalism globally

Pentecostalism like any other denomination experiences a number of challenges. This is as Adeboye (2006) argues that in Brazil, Pentecostals face stiff opposition from Roman Catholics,

showing Pentecostalism as a religion of the underclass. This rivalry is also carried over into the political realm, as Pentecostals seek an active political role and opportunities to ensconce themselves in leadership positions in order to break the Catholic hegemony and put an end to the discrimination they are suffering in the hands of Catholics.

The second challenge that Pentecostalism faces that Adeboye (2006) identifies which Brazilian Pentecostalism has had to contend though not as tensely as Catholicism, is the Afro- Brazilian religion of Umbanda. This is a popular traditional religion that places healing and spirit- possession at the core of its practice. That is why some scholars consider the Pentecostal practices of exorcism ('deliverance') and divine healing as adaptation from Umbanda. Infact, research has shown that before converting to Pentecostalism, many Brazilians would have visited one Umbanda terreiro (centre) or the other in search of healing and solution to other personal problems. It was only when relief was not forthcoming from the Umbanda terreiro that they resorted to the Pentecostal temples. The fact that Umbanda still remains the first resort of the people continues to make the religion arrival of some sort to Pentecostalism, and of course, to other Christian forms.

Thirdly, Adeboye (2006) states that while traditional religion does not appear to pose so much threat to Nigerian Pentecostalism, scholars have expressed some concerns about the increasing tension between Muslims and Pentecostalism in the country and about the implication of such hostility for national unity. This has particularly to do with the increasing politicization of the Pentecostal identity vis a vis the Islamist politics of Northern Nigeria. The Brazilian situation does not in any way compare with this. There is thus the need for peculiar remedies to be sought. The solution might be found in the promotion of ecumenical dialogue among the different religious stakeholders, enthronement of religious tolerance as a principle democratic virtue, and the eradication of the 'winner-take all' syndrome in Nigerian politics, which always makes some section of the population complain incessantly of being marginalized.

The fourth challenge that Adeboye identifies is that of Christian ethics and church strategy. He argues that a number of internal ambiguities of Pentecostal churches are subsumed under this heading. First is the issue of conversions. The scholars of Brazilian Pentecostalism point to differences in conversions. The distinction is generally made between once and for all/complete conversions, which involve self-exclusion from full social engagement, and a continuing, installment form of conversion. These conversion

types have important implications for society and politics. While a few Pentecostals have ‘abdicated’ their citizenship due to their other worldly focus, others have jumped indiscriminately into politics. To mediate these extremes there is the need for spirituality that addresses socio-political issues through a more pragmatic theology.

Andrew Chestnut has also shown in his study of Brazilian Pentecostals, how their conversion challenges the traditional masculine prestige complex on the one hand, and economically ‘empowers’ the men on the other hand. This male prestige complex has been described as ‘a pattern of conduct characterized by aggression and intransigence in interpersonal relationship.’ There is also the issue of the pitfalls inherent in the Faith gospel especially its emphasis on materialism. The Faith gospel is a global doctrine of Pentecostalism (though with local nuances), which preaches the right of the believers to material prosperity and divine health. This element of material prosperity has, however, been singled out for special emphasis by some Pentecostal preachers. The resulting ‘prosperity doctrine therefore claims that material wealth is not only described but is indeed the natural heritage of the ‘born again Christian. This prosperity doctrine thus served the words of Marshall (1998:147), “to integrate the born-again experience of redemption with social mobility, conspicuous consumption and the legitimation of wealth in a time of scarcity.”

The Christ Embassy in Nigeria, for example, has been involved in scandals in which members embezzle funds from their workplace and were alleged to have donated huge chunks of it to the church. Even the Redeemed Christian Church of God has had its own share of such scandals, this in turn, has negatively affected the image of the neo-Pentecostal churches whose pastors are largely considered as religious entrepreneurs. Nevertheless, the prosperity doctrine has been identified by some scholars as part of the efforts at reconstruction and innovation made by neo-Pentecostals in adapting to a hostile and increasingly harsh environment. In other words, the new Pentecostal churches are increasingly responding to the needs and aspirations of Nigerians amid the prevailing socio-economic uncertainties in the society. Shorn of its abuses, the prosperity doctrine therefore reflects Pentecostal reaction to the exigencies of a harsh environment.

From the foregoing it can be concluded that there are as many challenges that come along with the various forms of Pentecostalism.

2.6 Pentecostalism Globally

According to Robbins (2004) states that Pentecostal/Charismatic Christianity (P/c), the form of Christianity in which believers receive the gifts of the Holy Spirit, is rapidly spreading and can be counted as one of the great success stories of the current era of cultural globalization. Literature on P/c presents a paradoxical picture of the cultural dynamics accompanying its spread. Many scholars argue that P/c is a markedly successful in replicating itself to the cultures into which it is introduced. Authors therefore, use P/c to support both theories that construe globalization as a process of Westernizing homogenization and those that understand it as a process of indigenizing differentiation. This review argues that approaches to P/c globalization need to recognize that P/c possesses cultural features that allow it, in most cases, to work in both ways at once. The review also examined how P/c culture at once presents its distinctness from the cultures into which it comes into contact and energy those cultures on their own terms. Furthermore, Robbins discussed the conceptions that allow P/c to establish locally and supported institutions in a wide range of settings.

At the beginning of the twentieth century as Anderson (2006) says, Pentecostals continue the revivalist emphasis of the movements out of which they emerged convinced that a world-wide revival was preceding the soon coming of Christ. Various revivals occurred within a few years of each other in different parts of the world with a decidedly 'Pentecostal' character, with gifts of the Holy Spirit like healing, tongues, prophecy and other 'miraculous' signs. Among many evangelicals, these various ecstatic manifestations came to be expected as 'evidence' of the outpouring of the Holy Spirit, and missionary and church connection, often facilitated by popular periodicals and backed by biblical precedent in the book of Acts, helped spread these revival movements across the globe.

Additionally, Anderson (2006) notes Pentecostal-like revival movements with speaking in tongues and other manifestations of the Holy Spirit's presence had been known in South India since 1860 in a mission under the ministry of John Christian Aroolapen. Pioneer of Pentecostalism in Europe, T.B. Barratt discovered that his Indian interpreter Joshua had received spirit baptism with tongues in 1897. This Welsh Revival spread to other parts of the world through Welsh missionaries, and in 1905, revivals broke out in Khasi Hill in North-East India and in Madagascar, both areas where Welsh Presbyterian missionaries were working, although in the latter there were also Scandinavian missionaries. According to reports, these revivals began with the local people (rather than with the missionaries) and were accompanied by ecstatic phenomena and miracles of healing. Hot on the heels of these but unconnected was the revival at Pandita Ramabai's Mukti mission for young widows and orphans in Kedgoan near Pune, starting in 1905 and lasting two years. This revival made the Mukti mission a very important Pentecostal centre of international significance. In 1905 Western evangelical periodicals reported on both the revival in Wales and India, heightening expectation of a world-wide.

As outlined by Anderson, one revival in particular deserves special treatment because it took place in India, and because it preceded the Azusa Street revival. Pandita Sarasvati Ramabai (1858-1920), the most famous Indian woman, Christian, reformer, Bible translator and social activist, and in particular the revival movement in her mission, had an important role in the emergence of Pentecostalism world-wide. Ramabai is both significant in the origins of Pentecostalism and in the acceptance of its phenomena among some in the wider Christian community. Additionally, the other importance of Ramabai's revival movement is borne out by the prominence given to it in reports in the emerging Pentecostal press, both in India and especially in Britain and North America.

2.7 Pentecostalism in Africa

This part generally delves into the historical perspective of Pentecostalism in Africa.

In Africa, Pentecostalism represents the fast expanding sector of Christianity. This is an arguably the most complex and socially visible strand of religion in Africa, not only

because it is still evenly and changing rapidly, but the proliferation of division and innovation is dizzying. Pentecostalism in Africa emerged through many pathways, and perhaps, it may be proper once more to use the plural, Pentecostalism, to denote the many sometimes naturally exclusive strands. Three distinct strands may be identified although some of these overlap at significant point.

- i. Classical/mission Pentecostal churches
- ii. Indigenous/Independent Pentecostal churches and
- iii. New Pentecostals/Charismatic churches/ministries.

2.7.1 Classical Pentecostalism

Ukah (2006) notes that in Nigeria, for example, the activity of Garrick Braide which started within the Anglican Church, had all the hallmarks of Pentecostalism such as faith healing, prophecy, exorcism, speaking in tongues, spontaneous prayer, exuberant liturgical expression, stress on dreams, visions but was not so called at this early stage in 1915. After Braide died in 1916 soon after his release from prison, his followers constituted themselves into a church, Christ Army Church. Some scholars date the activities of Braide starting in 1914 as the beginning of Pentecostalism in Nigeria. Also, the Aladura movement emphasised basically these elements that marked Pentecostalism as a movement.

As a result of the problems which the Aladura groups were facing with the colonial administration in Nigeria, a group invited a British Pentecostal church. According to Peel (2000:317) “Pentecostalism first made its appearance in Nigeria in 1930-1931, when the leaders of the Aladura revival ... made contact with the apostolic church, a British Pentecostal body” to provide guidance. This was the first external encounter between indigenous religious groups and foreign Pentecostal churches. Other foreign Pentecostal groups that soon came to Nigeria include the Assemblies of God which came in 1939 at the instance of an indigenous church in Eastern Nigeria; the four square church was established in 1941, followed soon after by the Apostolic Faith Church.

In South Africa, Pentecostalism made its debut in 1908, soon after the 1906 Azusa Street event. Three of the largest classical Pentecostal churches are the Apostolic Faith Church

(AFM) established through the direct missionary activities of the Azusa Street Missionaries; the South African Assemblies of God and the Full Gospel Church of God. While classical Pentecostal churches in Africa are not North-American impositions on Africans, they clearly are products of North American experiences and missionary impulse.

2.7.2 Indigenous/Independent Pentecostalism

According to Ukah (2006) there are a number of Pentecostal churches established by Africans between 1920s and 1960s without any relationship with mission Pentecostal churches. While these churches did not achieve tremendous social visibility, there were significant in appropriating the Christian message in a distinctive way that attempted to provide locally meaningful answers to local questions and problems based primarily according to the perspective of the Bible as they understand it then. The Christ Apostolic Church was established in 1940 as a fusion between a section of the Aladura revival of the 1930s and the British Apostolic Church. The Apostolic Faith Mission (Nigeria) was Established by Timothy Ghadebo Oshokoya, an evangelist from the CAC in 1944. The Redeemed Christian Church of God (RCCG, a Nigerian church founded in 1952 as an Aladura movement, soon became Pentecostalisied through appropriating the prevailing Pentecostal spirit of the time. It went into affiliation with the South African Apostolic Faith Mission (AFM) in 1956 through to 1960. Today, this church is at the forefront of Pentecostal expansion in Africa.

2.7.3 Newer Pentecostal Churches

As Anderson (2002) observes, there are many reasons to classify differently a group of new churches which emerged since the 1970s in Africa. In most sub-Saharan Africa, this period was marked by increased insertion into liberal market ideology as well as globalization processes characterised rapid travels and mass communication. Furthermore, Anderson states that this newer form of Christianity “is fast becoming one of the most significant expressions of Christianity on the [African] continent, especially in Africa’s cities.” In Nigeria for example, this was a period characterised by post-civil war deprivations and increased spiritual quest for salvation and solutions to social and personal problems. The

expansion of education also provided an important infrastructure which facilitated the emergence of an educated elite, eager to appropriate what it considered as “the goods of modernity.” The economic crisis of the mid-1980s which resulted in the adoption of World Bank/IMF designed structural adjustment ended up in the retrenchment of workers, high graduate unemployment, social disorganization and near economic meltdown. According to Anderson, this situation fuelled the quest for spiritual solution to people’s many problems, but also the ready acceptance of religious answers to social and material questions, gradually, a new class of religious elite with University education and strong appetite for foreign ideas and taste emerged bearing a new religious message.

The new Pentecostals espouse specific doctrines that mark them out among other groups of Christians. They believe they constitute a special people of God who alone are saved and the rest of humanity is doom to perdition. Theologically, a person is saved who is “born again” and is regenerated or sanctified by an inward feeling of holiness. Sanctification purifies a believer from sin and all forms of pollution. Of special importance is the teaching on the baptism of the Holy Spirit and external manifestation of speaking in tongues. This is both a spiritual social marker, setting members apart as God’s elected people.

Anderson further notes that such new message promised individuals a comprehensive solution to all their worries on condition that they become born again and give generously to the religious leader in exchange for material and spiritual blessings in the form of healing, wealth, abundant life, success and earthly promotion. This gospel is known by a variety of names; Prosperity Christianity, Health and Wealth Gospel, the Faith Movement, Name-it and claim-it, etc. New churches were founded by individuals in the late 1970s and 1980s; they consolidated in the turbulent 1990s and are now witnessing a runaway expansion as they are opening branches in many different countries of the world. The Nigerian pioneers in this brand of gospel influenced similar developments in other African countries through direct training of pastors from these countries, exporting the books, videos, CDs, DVDs as well as opening branches in such places as Ghana, Benin Republic, Cameroon, Kenya, South Africa, and many others. In Johannesburg alone, there are well over 100 Nigerian founded new Pentecostal churches existing in March, 2007.

According to Gifford (2004) in these and other African countries, a new form of Christianity has flowered, rapidly changing the social, religious, economic and political landscape. There are certain important social characteristics of the new churches espousing the theology of prosperity and abundance. There is a discernible American influence in both theology and organizational structure and practices in these churches. McConnell (1987) argues that the theory of prosperity itself has been widely regarded by scholars as an “American export.” While many of the founders of these churches claim divine authorization for establishing what now seems more like an economic empire than a religious organization, the unabashedly look to principle prosperity preachers and televangelist in North America as their mentors, often clearly copying what they think to responsible for the “successes” of these American godfathers. Attempting to understand the new religious landscape of Africa without critically assessing the influence of American preachers and the roots of the message they propagate to Africa is impossible. Gifford is unequivocal about the American roots of prosperity message in Africa even as Ojo insists the prosperity gospel such as Idahosa, E. A. Adeboye of the RCCG, Oyedepo of Winners’ chapel clearly state their indebtedness to their American mentors.

There are innumerable examples illustrating the cultural and religious indebtedness of Nigerian, Ghananian, Tanzanian or even South African prosperity church founders to American televangelists such as Kenneth.E. Hagin and his Rhema Bible Training Centre. Kenneth Coreland, Fredri.K. C. Price, T.L. Osbon, John mears, T, D. Jakes etc. African preachers are graduates of some of the American Bible school; their American mentors are also frequent visitors to Africa where they have superstar status among both the African new Pentecostal leader and their followership. Books, audiovisuals of these American preachers are available on sale with the premises of these African churches. Through their educational and media products, These American global Pentecostal personalities maintain significant influence in Africa. According to Oyedepo (1997) the following are important features of these churches unmistakable “American Heritage” of the prosperity message, emphasis on faith healing. The third significant social characteristic of new churches is their firm-like structural organization. In order to complete effectively with other churches,

and as a carry-over of the American influence, these churches are organised as firms or enterprises engaged in the production, distribution and pricing of religious and non-religious commodities with primary motives of making satisfactory profit and maintaining a market share.

The fourth feature is that the role of women in the church is both interesting and intriguing. It is nothing close to what obtain in the mainline churches although it is close to how women functioned in the AICs. In the new churches, women receive a great deal of visibility; they are integrated in decision making processes and exercise a certain degree of power and authority.

2.8 Pentecostalism in Zambia

The Pentecostal movement is by far, the largest and most crucial religious movement of our time. Cox (1995:4) states that “the story of the first Pentecost has always served as an inspiration for people who are discontented with the way religion in the world in general is developing.” Cox argues that people turn to Pentecostalism because it promises about transforming the present. He further states that people desire an experience of a God who does not remain aloof amid life’s turmoil (1995:5). Additionally, he points out that because of the social and cultural disarray in our present context, Pentecostalism is booming almost all over the world. Its origin can be traced back to 1906 in the USA. The distinctive worship and praise of Pentecostal churches comprised shouting and dancing, speaking in tongues and non-traditional music. It created a new form of worship that had become extremely appealing to disinherited and deprived people in America and in other nations of the world, even until today. Kalu (2008: vii-xiv) asserts that “it is a major force in African Christianity and it is constantly adapting.

The rise of Pentecostalism in Africa Zambia inclusive must be viewed in a historical perspective against the background of globalization that continues to influence traditions and reshape our identities all over the world (Kalu 2008). In Africa as well as Zambia, many factors have had an influence: ethnicity, poverty, political views, cultural orientations, theological views and possibly the alignment (or not) of mainline churches

with local governments. Almost throughout the history of the church, they were repeated schisms that arose from the differences in worship, theology, church order and leadership (Kung 1968:275; Kalu 2008).

A closer investigation brings out a number of factors that can be attributed to the rise of Pentecostalism in Africa and Zambia in particular and these include:

Democratization- At the beginning of the 1990s, most countries in Africa turned to plural politics. This wind of change in politics gave rise to freedom of association. In 1991, the MMD government, under the then Zambian Republican President Fredrick Chiluba, declared Zambia a Christian nation (Anderson 2004). He quoted 2 Chronicles 7:14 “If my people who are called by name will humble themselves ... then I will hear from heaven and forgive their sins and I will heal their land.” Chiluba’s belief in this declaration was that a nation whose leader fears god prospers economically.

At the time, Chiluba was influenced by the Pentecostal prosperity teaching that was gaining influence in Zambia through contacts with America evangelists and increasingly by the mass media. With this (seemingly) sound scriptural backing, Chiluba could ask his Christian supporter to endure hardship. This stance bought Kaunda’s United National Independence Party (UNIP) government to its knees. Chiluba and the MMD political party brought about the wide spread identification with the Pentecostal movement in a favourable light. In the empirical part of the research (Soko 2010:87-160), these sentiments were clearly evident.

Chiluba’s rise and the multiparty system of democracy created a major shift with regard to the freedom of association. Therefore, the church experienced a variety of social issues that became part of an increasingly diversified space for religion. RCZ leaders were faced with the reality that they could no longer depend on total loyalty from their members. The combined forces of globalization and Pentecostalism evident in all spheres of life, especially politically, were gaining momentum and insisting on transformation.

Politicization- When hears of African states were experiencing political crises and criticized by mainline church leaders, they often turned to Pentecostals for religious and moral legitimization. Pentecostal leaders were usually eager to provide this support. In 2001 Chiluba turned to the Pentecostals to back his third term bid in office. Independent Churches in Zambia campaigned for Chiluba and viewed him as the “second Moses” to liberate Zambians from economic slaver. In the early 1990s, Gerry Rawlings of Ghana and Daniel Arap Moi of Kenya receive legitimacy by Pentecostal and Evangelical church leaders for praising their godly leadership and urging adherents to support their presidency (Frestone 2001:146-47). The point is that Pentecostal movement had wide support. The schisms in the RCZ took place in a context of conflict and high emotions.

Localization and laity leadership- Through local community mobilization, The Pentecostal movement gains more rapid support than mainline churches according to its understanding of discipleship, members listen to the spirit rather than church polity. They believe that every action that contributes towards building the community of faith is, basically a service that the Holy Spirit empowers. Unlike mainline churches whose leaders undergo long years of theological training; Pentecostals regard all believers to have been empowered by the Holy Spirit.

Ethnicity- mostly, the missionary denominations were established along tribal lines (Rutoro 2007). The RCZ drew its membership mainly from the predominantly Chewa speaking people of Eastern Province of Zambia. Ninety percent of the current RCZ members are from the eastern part of Zambia. This means that its growth in terms of membership is biological rather than theological. The waves of Pentecostalism have taken this position as an opportunity to preach about the freedom of membership is biological rather than theological. The waves of Pentecostalism have taken this position as an opportunity to preach about the freedom of membership beyond tribal lines. Lusaka the metropolitan city experiences an influx of people from all corners of Zambia due to the process of urbanization. The RCZ was forced to adapt to this changing reality, a reality that Pentecostalism addressed much in its stride.

2.9 Identified Research gap

From the foregoing, it is clear that literature on Pentecostalism is restricted and it seems a good number of authors have had particular areas of interest. For example, Covington (2008) has written on phenomenon of rapid Pentecostal growth in Latin America, Gifford (2004) has written on African Christianity and its role in Uganda and other African countries, Lumbe (2008) has written on origins and growth of Pentecostalism Church Movement in Zambia, Cheyeka (2005) has written on the Charismatic churches and their impact on mainline churches in Zambia, Cheyeka (2009) has written on the history of the charismatic churches in post-colonial Zambia, Chalwe (2008) has written an evaluation of mission history of Pentecostal Assemblies of God in Zambia. Hendricks (2011) has written on Pentecostalism and schism in the RCZ of 1996-2001 contextual and identity changes. It is therefore from THIS background that this researcher thought of concentrating on exploring the Influence of Pentecostalism in a secular college of education CCE. It is also anticipated that the study will contribute to the literature that is already in place.

Summary

From the reviewed literature, it is quite clear that the influence of Pentecostalism onto the students in colleges of education in Zambia has not been explored. While some mention has been made about students' activities in secondary schools through SU and ZAFES in colleges of education, there is no case study or survey that could be referred to in Zambia. What was established therefore, is how Pentecostalism started and the influence it has had on the mainline churches in Zambia. The important thing is that the reviewed literature so far established the gap and provided the framework for analysing the findings. The next chapter shall present the research methodology.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

The purpose of this chapter is to describe the research methodology that was selected and used for this study. It includes descriptions of the research design, target population, sampling procedures and sample size, data collection methods and analysis, ethical considerations and limitations

3.2 Research design

This study used a qualitative approach through the use of a case study design in trying to explore the influence of Pentecostalism on students at CCE. Denzin and Lincoln (2005) describe qualitative approach as a situated activity that locates the observer in the world. It consists of interpretative, material practices that make the world visible. The approach was employed in this study by the researcher because it helped to establish the views, opinions and feelings of the students, lecturers and administrators who in this case were the rightful people to provide insights on the topic under discussion. According to Musabila (2013:27), “a research design is a plan on how a study will be conducted or a detailed outline of how an investigation will take place. It provides a series of sign posts to keep one in the right direction. It specifies conditions and optimum research procedures to be followed when conducting a research study”. Burns and Grove (2011:253) describe a research design as “a blue print for conducting a study with maximum control of factors that may interfere with the validity of the findings.” The work of a research design is to ensure that the evidence obtained enables us to answer initial questions as clearly as possible. This study took a qualitative approach. Such practices transform the world; turn the world into a series of representations. This type of research involves the interpretive, naturalistic approach to the world. This implies that qualitative researchers study things in their natural settings, try to make sense of or to interpret phenomenon in terms of meaning people bring to them.

According to Denzin and Lincoln (2005), “qualitative research brings out rich, insightful and detailed understanding of specific social contents. It stresses the socially constructed

nature of reality, the situational constraints that shape reality as well as the intimate relationship that exists between the researcher and what is being studied. Kothari (2004) describes qualitative research as being concerned with qualitative phenomenon that is phenomena relating to or involving quality or kind. For example, when we are interested in investigating the reason for human behaviour (that is where people think or do certain things). This type of research aims at discovering the underlying motives and desires, using in- depth interviews for the purpose.

From the beginning, the researcher thought that this approach was suitable for the topic because it was a study of Pentecostalism and its influence on the students in a secular college of education in their natural setting which would bring out rich and quality data. The method of data generation under this approach was through Focus Group Discussions (FGDs) and one-on-one Interviews of the influence of Pentecostalism on CCE students.

3.3 Population

The target population in this study comprised 49 lecturers and 1 315 students at CCE making a total of 1 364.

3.4 Sample size

This study targeted 3 senior lecturers from Pentecostal churches, 3 from mainline churches, and 3 administrators, 11 students from Pentecostal churches and 10 students from mainline churches giving a total of 30 respondents.

“A sample design may as well lay down the number of items to be included in the sample that is the size of the sample” (Kothari and Garg, 2014:52). It must be remembered that the sample size does not influence the importance or quality of the study. The sample size and type may change during the research under qualitative research. This means that sampling goes on until saturation has been arrived at until no further information is generated (Holloway and Wheeler, 2000).

The target population was representative of the main population. The sample size was dependent on what was on the credibility of the respondents as well as what was obtaining during the study. It must be emphasized that this study was purely qualitative.

3.4 Sampling Techniques

A sampling design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design may as well lay down the number of items to be included in the sample that is, the size of the sample (Kothari and Garg, 2014:52). The researcher used non probability sampling techniques.

Under the non-probability technique, the researcher used purposive sampling technique. This is a process which involves nothing but purposely handpicking individuals from the population based on the researcher's knowledge and judgment (Msabila and Nalaila, 2013). This technique was used to select lecturers and students from Pentecostal and mainline churches at CCE.

3.5 Data collection methods

The data in this study was collected through the use of semi-structured interview guide, and the Focus Group Discussion (FGD) guide to collect data from twenty students (20). Three (3) FGDs were conducted for all the 20 students under discussion and each group had 6 or 7 discussants comprising either three (3) or four (4) males or three (3) or four (4) females. The researcher also recorded the (FGDs) which were later transcribed and grouped according to emerging themes. According to Braun and Clarke (2006), when properly planned and conducted Focus Group Interviews can produce a lot of data quickly and are good for identifying and exploring participants' beliefs as well as perceptions. Focus Group Interviews aim at discussing a fairly tightly defined topic and the emphasis lies in the interaction within the group and the joint construction of meaning (Bryman, 2008). Semi-structured interviews were used to collect data from the lecturers from both Mainline and Pentecostal denominations including the Principal, his Vice Principal and the Head of

section for Social, Spiritual and Moral Education (SSME) at CCE. Using the semi-structured interview guide, one-to-one interviews were conducted and tape-recorded were possible to collect data on the influence of Pentecostalism on the students at CCE from the lecturers and the three (3) administrators in the study. The interview schedule was flexible as it included open ended questions to collect in-depth data so as to get a complete understanding of the issues under investigation (Kombo and Tromp, 2006).

The use of multiple methods or triangulation in social research has been supported by many researchers as it assists to overcome flaws inherent in using a single method. For instance, Patton (1990) asserts that, a combination of interviews, questionnaire and observation are expected in much social science field work as a result of studies that use multiple methods in which different types of information provide cross-data credibility. This study used interviews (one-on-one), FGDs and observation. The data in this study was collected in a period of four (4) weeks.

3.6 Data Collection Procedure

Focus Group Discussions (FGDs) with the students were conducted by the researcher. During all sessions, the researcher wrote the responses from the respondents as well as recorded the discussions which were later transcribed by the researcher. The researcher conducted in-depth interviews with six (6) senior lecturers, the Principal, the Vice Principal and the Head of section for Social Spiritual and Moral Education (SSME) section at the college. This provided the researcher chance to write down all important responses and verified them before he could ask further questions. The researcher equally probed emerging issues that manifested from the responses that respondents brought out. The researcher ensured that during the research there was no interference or contest on participants' responses. The researcher therefore mostly relied on interviewing, transcribing as well as recording what he heard and saw.

The data in this study was collected in a period of four (4) weeks. Before carrying out the research, at CCE the researcher sought permission from the Principal. At the college, the researcher carried out semi structured interviews with the lecturers and the three (3)

administrators. Consent and guidance from group tutors was sought as to which students were to be interviewed. During the interviews, the researcher got the required data according to the questions on the interview schedule and follow up questions were asked were necessary. To avoid bias, the researcher included both male and female respondents.

3.7 Data collection Methods

Below are presented the data collection methods

3.7.1 Focus Group Discussion

According to Denscombe (2010) focus groups consist of small groups of people who are brought together by a the researcher to explore attitudes and perceptions, feelings and ideas about a specific topic. In addition, Holloway and Wheeler (2002) postulate that “in a focus group discussion, participants with common characteristics or experience are interviewed for the purpose of eliciting ideas, thoughts and perceptions about specific topics or certain issues linked to the area of interest”. In this study, the researcher conducted Focus Group Discussions (FGDs) with students from both Pentecostal and Mainline churches to elicit their opinion on the extent to which students at CCE were influenced by Pentecostalism in their spiritual, moral and academic life. The researcher conducted three (3) Focus Group Discussions (FGDs) among students.

3.7.3 In-depth interviews

In-depth interviews are a qualitative research technique that are used when someone wants detailed information about a person’s thoughts and behaviours or wants to find out new issues in depth: This involves conducting intensive individual interviews with a small number of interviewees or respondents to find out their perspective on a particular idea, program or situation. Generally, it is advisable to use in-depth interviews when one wants to distinguish individual (as compared to a group) opinion about a certain phenomenon (Boyce and Neale, 2006). In this study, in-depth interviews were used on six (6) senior lecturers, the Principal and his Vice and one (1) Head of section for Social, Spiritual and Moral Education (SSME). The purpose was to get in-depth data about the influence and

contribution of Pentecostalism on the spiritual, moral and academic life of students from key stake holders at CCE. The advantage with in-depth interviews is that they provide more detailed data in a very relaxed and comfortable situation. However, on the other hand the disadvantage of in-depth interviews is that they are prone to bias, time consuming in collecting, transcribing and analyzing data (Boyce and Neale, 2006).

3.8 Data analysis

Data analysis is the process of bringing order, structure and meaning to the mass collected data (Kombo and Tromp, 2006). Data analysis was done by arranging themes in categories according to objectives. This process was done concurrently with the data collection exercise so that the data was sorted into right themes immediately it was collected and this made the researcher more effective and efficient. The study used qualitative approaches to analyse data that was collected according to the objectives and research questions. While the overall analysis was governed by research questions, the analysis and inference of the data was determined by the quality of the data collected. In this respect, the researcher thought of data analysis at four levels: when the study was in the design stage: when detailed plans were being made for data collection: after the data was collected and as the report was being written and reviewed. This implied that data analysis did not only come after data collection but started during the research process and continued until the completion of the study. In this vein, the researcher started analysing data during the interviews and Focus Group Discussions by recording what was in line with research questions according to the guides. Similar views on particular issues were grouped together to form main themes to suit the thematic structure of the study.

The analysis of Focus Group Discussion (FGDs) and in-depth interviews were based on the main thematic areas and their application to the frame work of the study. The Focus Group Discussion data was transcribed, typed and arranged according to the main thematic areas corresponding to the specific objectives of the study. The observational, theoretical and methodological notes were retained to assist the researcher in the analysis and interpretation of data (Creswell, 2003). Qualitative data analysis is more appropriate in the present study since it is based on non-numerical information as opposed to quantitative

analysis which is more suitable for numerical data. Walliman (2011; 130) notes that “qualitative research is based on data expressed mostly in the form of words- descriptions, accounts, opinions feelings etc.-rather than numbers.” In this study the data analysed was not based on figures but on the thought, feelings and perceptions of participants on the influence of Pentecostalism onto students at CCE a secular college of education.

3.9 Ethical Considerations

This is part of research which has to do with taking care of issues that guide the Collection of data through respecting respondents in terms of their privacy, from any form of abuse and respecting their right to choose whether to participate in or not or which information to give and which one to withhold. Mugenda and Mugenda (1999) define ethics as that branch of philosophy which deals with one’s conduct and serves as a guide to one’s behaviour.

At CCE, the researcher sought permission from the Principal to allow him conduct research at the college. The researcher also assured his respondents of their protection and confidentiality in whatever information that they would provide.

Summary

The chapter has presented the research methodology which has been used in the study. The methodology: Research design, study population, study sample and sampling techniques, data collection instruments and interview schedules. Others were data collection procedures and timeline, data analysis tools and procedure. The procedures used in this study were therefore; the best accepted methods and they intended to produce the best results. The next chapter shall present the research findings of the study.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Introduction

The previous chapter presented the methodology used to collect data of the study. This chapter presents findings of the study on the influence of Pentecostalism on students at CCE. The presentation of the findings will be done in line with the research questions. These research questions were as follows:

1. What is the influence of Pentecostalism on the students at CCE?
2. What elements attract students to Pentecostalism at CCE?
3. What challenges, if any, come along with Pentecostalism at CCE?

4.2 Demographical characteristics of participants at CCE

Participants were asked to volunteer information on their age and marital status as the variables that could have in one way or another have an influence on the interpretation of the data collected in the field. In tandem with the above information, the participants' views are presented in the tables below.

Table 1 : Age-range for the participants

Age-range of Students	Frequency	%	AGE-Range of Lecturers	Frequency	%
15-20	2	10	31-40	3	30
21-30	15	75	41-50	5	50
31-40	3	15	51-60	2	20
41-50	0	0	61-70	0	0
Total	20	100		10	100

Table 1 above shows the demographic characteristics of participants according to age. From the table, it is clear that out of a total of 20 students who participated in the study, 2 representing the percentage of 10% had their age ranging from 15-20 years while 15 students with the representation of 75% their age cohort ranged from 21-30 years and 3 accounting for 15% ranged from 31-40. However, there were no students aged between the age-range of 41-50. This implied that the majority of the students ranged between the age-range of 21-30 years and the minority ranged from 15-20 years.

As for lecturers, out of a total of 10, 3 with the representation of 30% had their age cohort ranging from 31-40 years while 5 accounting for 50% ranged between 41-50 years and 2 representing 20% had their age ranging from 51-60 years. Similarly, even among lecturers, at CCE none had the age range between 61-70 years. This meant that the majority of lecturers had their age-range between 41-50 and the minority ranged from 51-60 years.

Table 2: marital status of Senior Lecturers out of 10

Marital Status	Frequency	Percentage (%)
Married	9	90
Single	1	10
Divorced	0	0
Widowed	0	0
TOTALS:	10	100

Table 2 above shows the demographic characteristics of senior lecturers according to their marital status. From the figures on the table, it is evident that out of the total of ten (10) senior lecturers who participated in the study nine (9) representing 90% were married while 1 representing 10% was single. However, there were no senior lecturers that were either divorced or widowed. This meant that the majority of the senior lecturers were married and the minority was single.

Table 3: Gender for the participants

Gender for Senior Lecturers	Frequency	%	Gender for Students	Frequency	%
Male	7	70	Male	10	50
Female	3	30	Female	10	50
TOTALS	10	100	TOTALS	20	100

Table 3 above shows the demographic characteristics of participants according to gender for both Senior Lecturers and students. From the table above it is clear that out of a total of 10 senior lecturers who participated in the study at CCE, seven (7) representing 70% were male while three (3) representing 30% were female. This meant that the majority of the Senior Lecturers were male and the minority was female. It is also clear that ten (10) out of twenty students representing 50% at CCE were either male or female. This simply meant that there was gender balance.

The findings for the research questions guiding the study above were as a result of the responses received from the interviews form lecturers and Focus Group Discussions for students. The key responses that were considered to be very important to the research were recorded according to the themes.

4.3 The influence of Pentecostalism among the students at CCE.

Having presented the demographical characteristics of the participants, the researcher took time to interact with both lecturers and students in order to understand their views and opinions on the influence of Pentecostalism on students at CCE. In so doing, the findings of the study were presented according to the emerging themes arising from the research questions. In view of this, when the question was asked to the participants at CCE on whether or not they understood what Pentecostalism was, the following were the responses given by participants from Pentecostal as well as mainline churches at CCE: Pentecostalism was a movement of believers that emphasized on experiences such as speaking in tongues, healing, demon deliverance, messages of prosperity, freedom of prayer as well as prophecy. Furthermore, participants said that this was a group of believers

that believed in the gift of the Holy Spirit. Additionally, participants said that Pentecostalism involves the form of worship or kind of Christianity that emphasizes the work of the Holy Spirit and the direct experience of God by believers as they worship God. In line with the same, one of the senior lecturers from PAOG-Z shared his knowledge on Pentecostalism and stated:

Pentecostalism is something connected with Christian churches that emphasize on the gifts of the Holy Spirit which included aspects of healing, messages of prosperity, deliverance, prophecy and a situation where all the members of the church or congregation were given a chance to pray.

Source: Field data- 14/02/17

In probing further, the researcher asked the participants both from Pentecostal and mainline churches the type of activities that Pentecostal students were involved in while at CCE. The most common response from the two groups was that Pentecostal students were generally involved in a number of spiritual activities that covered: evangelism where Pentecostal students ministered to fellow students during their spare time and also on Sundays when it was their turn to minister during inter-denominational prayers meant for all students. The findings further established that many times Pentecostal students did pray for fellow students for various reasons. For example, when their friends were sick, or involved in any form of challenge that required prayers.

One of the respondents from the RCZ added “*Pentecostal students are involved in Bible sharing as well as prayers during their ZAFES meetings where they always took the lead.*” Another participant from the UCZ affirmed:

Whenever CCE had a spiritual function or gathering it is students from Pentecostal churches that were in the lead organizing activities. Even when there is bereavement, at

CCE it was Pentecostal students that were often willing to offer prayers as well as sharing the word of God. Pentecostal students are also involved in the organization of prayer and fasting meetings for students especially when they are praying for something in connection with the institution or concerning their welfare at CCE.

Source: field data: 14/02/17

In trying to address the first research question on the influence of Pentecostalism on the college in terms of spiritual, moral and academic life of students the researcher got the following responses both from Pentecostal and non-Pentecostal lecturers and students: Pentecostalism has greater influence on the students at CCE in the sense that there is generally a wave of spiritual transformation in many lives of the young people at CCE including the entire CCE community. The findings further revealed that Pentecostalism has re-awakened a general desire and love of the Bible as the written word of God to many students at the CCE. Additionally, the participants explained that as a result of this experience, the moral aspects of many students conformed to the expectation of the CCE community. One of the lecturers from the UCZ had this to say:

This situation is enhanced as the result of the fear of God whom the students at CCE felt was constantly watching their every act. Furthermore, when students are morally upright this promotes the spirit of hard work and subsequently this results in the good academic performance of students. This is because there is consciousness in the students that God demands hard work and obedience from His children.

To the contrary, a senior lecturer from the Roman Catholic Church (RCC) had this to say:

The influence of Pentecostalism on CCE students is to a larger extent negative in that the messages preached by most Pentecostal churches are centred on issues of prophecy,

blessings, sowing the seed, prosperity and breakthrough in business. There is very little in terms of messages of salvation and that some students at CCE are influenced negatively in that they spend more time on spiritual activities such as prayer sessions which sometimes lead them to abandoning classes.

Source: Field Data: 14/02/17

The responses given also revealed that the other negative influence of Pentecostalism at CCE was that those that were non-Pentecostals usually felt disturbed as a result of the noise that came from the loud prayers and singing conducted by the Pentecostal students. One of the students, a Seventh Day Adventist (SDA) church member from the FGD had this to say:

Pentecostal church members tend to pollute CCE with noise as they worship, sing or preach. The non-Pentecostals argue that CCE space is not supposed to be turned into a spiritual arena. However, CCE is a heavily contested space spiritually as the college enrolls students from different denominational backgrounds. Pentecostal students see themselves as holier than others. The non-Pentecostals do not like this and describe them as 'Pharisees'. This, in turn creates some form of friction between the two groups.

Source: Field Data: 14/02/17

Additionally, a student from the RCZ stated:

Some Pentecostal students at CCE are impacted negatively in that their behaviour is accompanied with hypocrisy as there is lack of reality in what they do. They live their lives for others or their neighbours and not themselves. For example, a student who is sponsored by her poor parent would end up empowering the pastor at his/her expense. This means that the little money that the student is given to meet his/her

educational requirements is offered to the pastor in the name of sowing a seed. In the same vein, some students have failed to meet some of their basic requirements such as books, paper, pens and many other basic necessities.

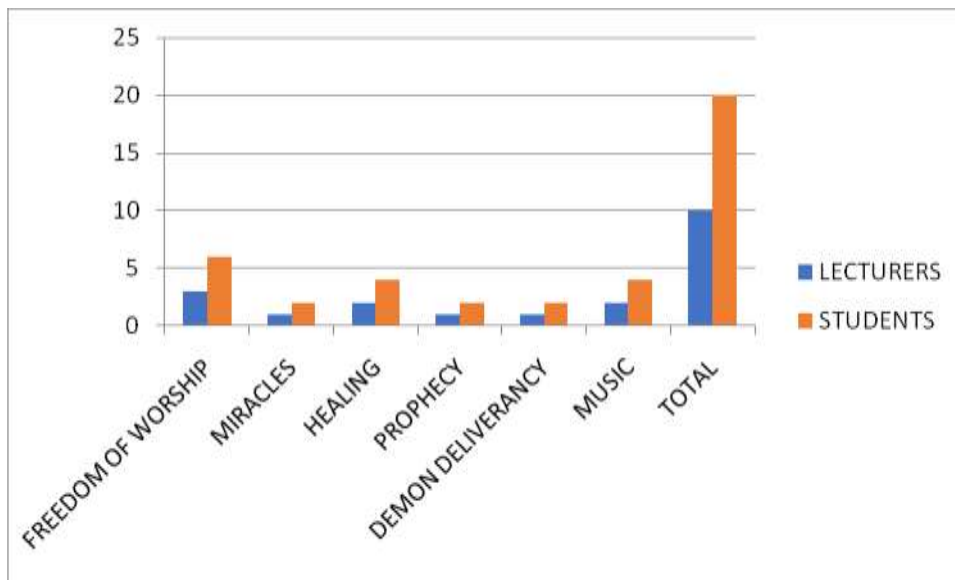
Source: Field Data: 14/02/17

Having looked at the perceptions of the respondents on the meaning of Pentecostalism, Spiritual activities done by the Pentecostal students at CCE and the influence of Pentecostalism on students at CCE, the researcher then turned his attention to the second objective.

4.4 Elements that attract students to Pentecostalism at CCE

In addressing the second research question, the researcher asked both lecturers and students from Pentecostal and non-Pentecostal churches to state the elements that attract students to Pentecostalism at CCE and the responses were as illustrated in table 1 below

Table 4: *RESPONSES*



The findings from the participants at CCE revealed that there were many elements that attracted students to Pentecostalism as illustrated in the bar graph above and some of the elements that were cited included the following: Freedom of worship, miracles, healing, prophecy, demon deliverance and music accompanied with modern instruments, dancing while singing, praying especially in tongues.

The findings from the participants in the research revealed that there were many elements that attracted students to Pentecostalism as can be seen from the bar graph above. Three (3) senior lecturers and six (6) students said that some students at CCE were attracted to Pentecostalism because of the freedom of worship, one (1) senior lecturer and two (2) students responded that students got attracted to Pentecostalism as a result of miracles that were being performed by men of God in Pentecostal churches, two (2) senior lecturers and four (4) students stated that students were attracted to Pentecostalism as a result of the aspect of healing which was exhibited in the church, one (1) senior lecturer and two (2) students indicated that students at CCE were attracted to Pentecostalism as a result of prophecy and demon deliverance respectively and two (2) senior lecturers and four (4) students responded that students were attracted to Pentecostalism due to the music that was often played in the church.

4.4.1 Freedom of worship

From the responses given by the participant at CCE, freedom of worship was one of the elements that came top on the list that attracted most students to Pentecostalism. The participants explained that many students were convinced that it was only Pentecostal churches that would provide the much needed freedom. Additionally, the findings revealed that students needed an environment which was modern and a little bit relaxed. Some respondents from FGDs further explained that students at CCE usually love to be in an environment where they would operate with limited restrictions. They required a place which would encourage them to fully participate in most church activities such as preaching which often is a preserve of one person in many mainline churches. Additionally, Participants confirmed that Pentecostal churches are the only places which

would meet such expectations and desires of most youths/students that are attracted to Pentecostalism.

A participant who took part in a Focus Group Discussion further indicated that to a larger extent Pentecostal church members had a lot of liberty to a free way of worship which they called “Praise”. During this session all members prayed at the same time instead of one person leading the other members into prayers as it was done in mainline churches. Praying was not confined to one person to pray for other members because people usually prayed for different individual needs. One of the lecturers from PAOG-Z had this to say:

We have time when members of our church are allowed to pray freely, when each member speaks to God and tell him what they are passing through. Everyone is free to pray unlike confining prayer to one individual to pray for the rest of the congregation. Members have different needs and therefore there must be time when each individual petitions his/her God. This is what makes a lot of youth/students at CCE get attracted to Pentecostalism unlike most mainline churches that remain glued to the old traditional ways of praying.

Source: Field Data:14/02/17

The findings further established that some students at CCE were attracted to Pentecostalism because of having the conviction that mainline churches were very traditional or too out dated, archaic and conservative because they did not accept change that was taking place. One of the students from Pentecostal Holiness Church (PHC) added that in many mainline churches, programmes to be followed were already laid down meaning activities to be carried out on a particular day and time were already in place. However, in Pentecostal churches, members believe in the principle of “as the Holy Spirit guides”, meaning there are no pre-planned programmes for the different activities for the day. For example, the session for a day would comprise worship, songs praise as well as Bible study. All this

would be done depending on how the Holy Spirit directs them on a particular day. The programmes for different days are always different from each other. In affirming the point above, one of the lecturers from the RCC had this to say:

Some churches have liturgical calendars prepared for the whole liturgical year from the church headquarters. For example, in our church what is preached in Rome on a particular day is what is preached in all the Roman Catholic Churches throughout the world. As a result of this, some students at CCE get attracted to Pentecostal churches that accord all members freedom of prayer. Pentecostal churches preach about the revelation of God. The preaching does not follow a specific order. It is often left open meaning it is flexible. Every session takes its own form and bears its own message.

Source: Field Data: 14/02/17

One of the students in one of the FGD from the UCZ noted that in most mainline churches there is order and discipline which was seriously observed. This is not the case with Pentecostal churches where order is not a factor and members would manage their activities following any prescribed programme for a particular Sunday. There is total freedom as the lay leaders and pastors rarely look for a laid down order and discipline.

4.4.2 Miracles, demon deliverance and healing

Some of the elements that attracted students at CCE to Pentecostalism from the findings both from interviews with lecturers and FDGs with the students included miracles and promises of power that come from God including immediate solutions. The findings further revealed that it was power that comes by proclaiming the name of Jesus, for in Christ, all things are possible. Participants further explained that members often experienced the power of the Most High through deliverance and through healing sessions that take place during worship, where evil spirits are made to manifest themselves and be cast out from

those possessed. During such sessions the sick are prayed for and receive healing and those possessed with evil spirits are delivered. One of the lecturers, a pastor interviewed from Bread of Life International (BLI) had this to say:

Some people would say that the era of miracles is long gone, as it came to an end with the death of our Lord Jesus Christ but as a church we have full conviction that the apostolic works are still happening. This means that miracles are still being performed and that is why the church is still able to pray for the sick including those with different infirmities. Pentecostal members believe in what was said by the Lord Jesus that “they will take up serpents and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick and they will recover” (Mark 16:18).

Source: Field Source: 14/02/17.

The participants also explained that Pentecostal church members equally believed in the laying of hands, casting out demons and praying for the sick. Pentecostal church members often referred to the book of Mathew 10:8 when healing the sick which read “heal the sick, cleanse the lepers, raise the dead, cast out demons, freely you have received, freely give.” One of the students from PAOG-Z said:

Mainline churches often proclaim messages that are meant to transform people and preach about problems whose solutions are in the future while with us we preach of problems whose solution are provided there and then. We have a strong belief in the present miracles in our church.

Source: Field source: 14/02/17.

4.4.3 Prophecy and speaking in tongues

Talking about issues of prophecy, one of the lecturers from PHC had this to say; “In this current technological era, the word of God or gospel messages were currently revolutionary. We are now in the prophetic period and prophets are here.” Another participant added and had this to say:

Indeed, the period in which we are is the prophetic one. Christians do not only want to be preached to or hear the word of God, they would want to hear of what was happening in their lives which others did not understand. Students at CCE also would want to hear things beyond their imagination, those that are regarded spiritual and were seen by spiritual eyes. Such people who would tell about the future would therefore be referred to as prophets or men of God that would offer immediate solutions to people’s problems.

Source: Field Data: 14/02/17

Another element which attracted students at CCE to Pentecostalism which the findings revealed is the use of music accompanied by instruments such as keyboards, guitars, drums and other instruments in Pentecostal Churches which add colour to this new form of worship. Students at CCE like many people in society are full of emotions; they are easily driven by the live gospel music accompanied by the vibrant Charismatic preaching which is supported by the public address system. One of the students interviewed in a FGD had this to say:

In our church Pentecostal Holiness, many youths love and enjoy music. What is good about our church is that you can listen to different types of music which include Hip hop and Rumba. A number of instruments are used which include keyboards, guitars and many other stringed instruments. This is very different from mainline churches which still sing using old hymn books and worship in a traditional way.

Some mainline churches avoid the use of modern musical instruments which result in their services being boring to many people including students. We often have attractive sessions because they are accompanied by both good modern music and Charismatic preaching.

Source: Field Data: 14/02/17

Music adds colour to any form of worship and that it does not only attract students at / youth but also elders at CCE.

4.4.4 The use of English

The students and lecturers interviewed at gave a common view that most of the students at CCE are attracted to Pentecostalism because the movement has displayed itself as a modern and dynamic movement especially that it encourages the use of English in many Pentecostal churches. Participants added that the students are happy because they think they belonged to the group of the elite and they think Pentecostal churches are meant for the educated. The Head of Section of SSME affirmed:

With the current technology in place, students are able to view what is happening in some of the churches of prominent prophets like Bushiri, T.B. Joshua and pastors like Bishop Imakando through the media and this encourages the students at CCE to get attracted to the Pentecostalism.

Source: Field Data: 14/2/17

4.4.5 Promises of material and financial prosperity.

Many Pentecostal churches preach the messages of the gospel of prosperity whose emphasis is possessing wealth as the result of having faith in God. When participants were asked as to why many students are attracted to Pentecostalism at CCE, one of the Senior lecturers from the UCZ stated that it was as the result of messages of material and financial

prosperity. This point was further elaborated by one of the senior lecturers from PHC who had this to say:

In our church poverty is seen to be a curse which is a sign of being possessed by demons and as such needed deliverance. The lecturer further stated that those who are successful in life are actually born again and have faith in the power of the Holy Spirit as they have received deliverance from poverty by the Holy Spirit.

Source: Field Data: 16/02/17

A student from the FGD explained that in Pentecostal churches they harvest material wealth and people's souls as well as power and money. He stressed that money acted as a seed which is supposed to be sown by church members. He further stated that the more one sows the seed, the more he/she will harvest. The findings also established that many leaders in Pentecostal churches have the role to encourage their flock to pay both offerings and tithe willingly. One of the senior lecturer who is a leader in PAOG-Z had this to say:

As leaders in our church, it is our duty to encourage all our church members to give offerings as well as tithe which is mainly dependent on what someone gets from either formal or self-employment.

Source: Field Data: 16/02/17

One of the respondents from PHC explained that in His initial plan, God did not want man to suffer but instead He wanted His people to prosper while here on earth. He wanted them to be comfortable by possessing good houses and that they needed to give him praise in better structures. He further elaborated that some Pentecostal churches had projects which they manage such as schools and many others meant bring to reality the promises of God. He gave an example of Trinity Church within Chipata which has a school within its church grounds running from nursery school up to grade seven (7).

To the contrary, one participant from Bread of life Ministries had different views concerning messages of prosperity. She explained that some Pentecostal churches emphasised more on messages of prosperity and sowing of the seed, amplifying on the same point, another participant had this to say:

When messages of prosperity are preached, they appear to provide immediate and easy solutions to individuals' problems. However, this may not be the case although it qualifies to be the main reason why some groups of people such as students at CCE get so much attracted to such messages. It is even worse with those who dwell on hearsays and do not interact with the word of God especially the lowly educated people. It is this kind of ignorant people that some pastors especially those that emphasise on financial and material prosperity use to take advantage of the vulnerable groups of people in society like students. Such messages have greatly assisted in attracting a lot of students to many Pentecostal churches at CCE.

Source: Field Data: 16/02/17

4.5 Challenges that come along with Pentecostalism at CCE.

In addressing the third objective the researcher asked both lecturers and students from Pentecostal and mainline churches on the challenges that went along with Pentecostalism at CCE. The findings revealed that the attitudes and beliefs of some non-Pentecostal church members were so disturbing that some students would not feel comfortable associating with the faith. One of the respondents from the FGD a UCZ member had this to say:

Some non-Pentecostal students at CCE generally despise Pentecostal students as they often call them 'hypocrites' implying people who do not practice what they preach about. In many instances non-Pentecostal students generally believe

(rightly or wrongly) that only frustrated students are seemingly attracted to the faith. Pentecostal students are not happy with sentiments from some non-Pentecostal members in that this make members of the faith feel marginalised as they are often referred to as 'social misfits'.

Source: Field Data: 16/02/17

Probing further on challenges that go along with Pentecostalism from lecturers and students, the findings revealed that some non- Pentecostal students at CCE usually take advantage of the questionable behaviour of some Pentecostal students' (behaviour contrary to what they preach) as a reason for not following them and also that the spirit of 'holier than thou' exhibited by most Pentecostal students make some non- Pentecostal students avoid the faith.

Further findings on challenges that go with Pentecostalism at CCE revealed that college space is heavily contested as the CCE enrolls students from different denominational background. One of the administrators had this to say:

As a result of the CCE being secular in nature, it is not easy for the college to meet expectations of all denominations at the college. Many times the office has received complaints from non-Pentecostal church members over the manner Pentecostal Church members conduct their overnight prayers. This was because they conduct their prayers at the time when other students are busy reading. This has often disturbed and annoyed the non-Pentecostal church members.

Source: Field Data: 16/02/17

Summary

The chapter endeavoured to discuss what Pentecostalism was, the activities that Pentecostal students church members were involved in at CCE. From the findings, the study has

revealed that Pentecostalism has great positive influence onto the college students in the sense that there is generally a wave of spiritual transformation in many lives of the young people at CCE. The findings further revealed that Pentecostalism has re-awakened a general desire and love of the Bible as the written word of God to many students at and that the moral conduct of many students conforms to the expectations of the CCE community. Additionally, the study revealed that the positive influence of Pentecostalism is enhanced as a result of the different elements that attract the students to the Pentecostalism. Such factors included: Freedom of worship, miracles, prophecy, messages of prosperity, modern music, just to mention a few.

On the other hand, the study also revealed that other than the positive influence onto the students, Pentecostalism has negative influence. The non- Pentecostal students feel disturbed as a result of the noise that is generated from the loud prayers and singing conducted by the Pentecostal students. According to non- Pentecostal students, the noise projected from the spiritual activities conducted by Pentecostal church members seriously affect their studies at the institution of learning.

Finally, the study also revealed that the faith has challenges as it operates in an environment which is heavily spiritually contested due to the diversity of religious denominations at CCE. Pentecostal church members feel marginalised as they are being referred to as hypocrites and a bunch of frustrated Christians. This situation infuriates Pentecostal members and become a source of conflict between Pentecostal and non-Pentecostal church members which can only be resolved through the intervention of the college administration.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 Introduction

The previous chapter presented the findings of the study. This chapter will discuss the findings of the research. The purpose of this research was to explore the influence of Pentecostalism on CCE students. Discussions in this study will be in line with the emerging themes from the findings and the three objectives of the study. The study's objectives are as follows: to explore the influence of Pentecostalism on CCE students; to ascertain the elements that attract students to Pentecostalism at CCE and to determine the challenges, if any, that come along with Pentecostalism at CCE.

5.2 The influence of Pentecostalism on CCE students

5.2.1 Understanding of Pentecostalism

The responses on the understanding of Pentecostalism from the participants in the study were mostly similar as can be seen from some explanations given by some participants from chapter four at CCE: Pentecostalism is a movement of believers that emphasises on experiences such as speaking in tongues, healing, demon deliverance, messages of prosperity, freedom of worship as well as prophecy that are believed to be the gifts of the Holy Spirit; Pentecostalism involves the form of worship or kind of Christianity that emphasise the work of the Holy Spirit and the direct experience of God by believers as they worship God; Pentecostalism is something connected to Christian churches that emphasise on the gifts of the Holy Spirit which includes healing, messages of prosperity, deliverance, and where all members of the church have the freedom of worship. The findings revealed that the participants indicated that Pentecostalism is a movement that believe in aspects such as speaking in tongues, healing, and prophecy, messages of prosperity and demon deliverance as well as baptism in the Holy Spirit. The findings on the understanding of Pentecostalism from the participants are supported by Anderson (2004) who states that the term 'Pentecostal' is appropriate for describing globally all churches and movements that emphasize the working of the gifts of the spirit, both on phenomenological and on

theological grounds. Cheyeka (2014) is also in line with the participants understanding of Pentecostalism when he states that “Pentecostals emphasise baptism in the Holy Spirit, which is a crucial part of the conversion process and *glossolalia* (speaking in tongues) is believed to be the outward sign of a complete conversion.” This is proof that participants have some understanding of what Pentecostalism is as their ideas are in line with what other scholars have said.

5.2.2 Activities which Pentecostal students are involved in at CCE.

The study in chapter four established that Pentecostal students at CCE are involved in a number of spiritual activities such as evangelism where Pentecostal students are involved in ministering to fellow students during their spare time and also on Sundays as well as college assemblies when it is their turn to preach and give reflections from the word of God. Such gatherings are often inter-denominational in nature meaning that all students are free to attend regardless of their denominational affiliation. However, those students that do not attend services especially on Sunday evening inter-denominational prayers due reasons in connection to their denominational background, the Social Welfare Committee does not force them to do so as doing so is tantamount to violation of their human rights especially the one on freedom of worship.

In addition to evangelism works the findings further revealed that Pentecostal students are able to pray for fellow students regardless of the denomination they belong to for different reasons. For example, they pray for their friends who fall sick and request for prayers. In line with praying for the sick, Baer (2001) states that the materiality of the culture that gave rise to Pentecostalism received its fullest expression in “divine healing”. Baer further explains that suffering men and women yearned for the restoration of their broken bodies, and their faith provided it. Pentecostal students at CCE also pray for those who have other spiritual challenges such as demon possession. This situation of helping each other in a community is in agreement with Durkheim’s functionalist theory of religion which advocates for solidarity and social cohesion where different groups of people live regardless of their denominational or religious background. This theory emphasises unit of

purpose especially in an environment where people such as students at CCE work towards a common goal.

Additionally, a respondent from the RCZ affirmed that Pentecostal Students are often involved in Bible Sharing as well as prayers during their ZAFES meetings where they always provide leadership. This point was amplified by one of the respondents from the UCZ who confirmed that whenever the college has a spiritual gathering; Pentecostal students are always seen to be in the forefront organising such activities. He further explained that even when there is bereavement at the college Pentecostal students are often willing to offer prayers and also share the word of God.

The established findings are supported by Gordon (2012) who states that in high school, a student run movement called Scripture Union met at least once a week to discuss the Bible and readings called 'Daily Power', published by the Scripture Union headquarters in Kitwe. On the weekends the students organised evangelical campaigns in the communities. At the end of each school semester, Student union groups held weeklong Bible camps at the homes of like-minded missionaries, where they met members of the Scripture Union from across the country. Gordon (2012) further states that the Scripture Union at Hillcrest School in Livingstone was especially influential. Here future luminaries in Zambia's Pentecostal movement met; the then Vice President of Zambia and Victory Ministry founder Nevers Mumba; The then Minister of information and head of Trinity Broadcasting Network and Dunamis Ministries, Dr. Dan Pule; and the head of North mead Assemblies of God, Bishop Joshua Banda. These members of the Scripture Union fellowship further consolidated their ties during compulsory national military service in the late 1970s. After national service, the same young men continued with their spiritual activities until they attained the title of 'Pentecostal big men'.

The findings from the study established that there were both positive and negative influences of Pentecostalism onto the students at CCE.

5.2.3 Positive influence of Pentecostalism on to students

From the findings of the study in chapter four, the responses on the influence of Pentecostalism on CCE were almost the same. The study revealed that there is much of positive influence on the spiritual and moral life of the students at CCE. This is because the study established that there is generally a wave of spiritual transformation in many lives of the students at CCE. The study further revealed that Pentecostalism has aroused a general desire and love of the Bible as the written word of God to many students at CCE. As a result of this experience, the morality of many students conforms to the expectations of the CCE community. Participants equally observed that when students are morally upright, this motivates the spirit of hard work in the students which subsequently result in the good performance of students in their academic work. This is so because it creates the spirit of consciousness in the students that God often demands hard work from his children. Walt (2010) affirms the above claims as he states a person who is ruled by the Biblical principles should always tell the truth. Christians will thus attempt to lead a truthful life and tell the truth at all times. This Christian principle, and others mentioned in the Holy Bible, therefore shape the way Christians live.

The study further revealed that many students take the Bible seriously and that it is no longer the monopoly of the clergy. Senior lecturers interviewed confirmed that student's seriousness in the manner they take the Bible at CCE is manifested in their ability to give very powerful reflections from the scriptures especially during college assemblies and interdenominational prayers on Sundays. This finding was consolidated by one of the lecturers interviewed who said that such powerful reflections done by students in turn appeal to many students as they are in search of spiritual satisfaction. It can therefore be deduced from the findings that the more the students get exposed to the word of God, the more responsible they become and the more they impact on each other's lives. In affirming the positive influence of Pentecostalism on to the students at the CCE Lumbe (2008) asserts that during the ZAFES meetings there was a strong influence of the Pentecostal and Charismatic teachings. Pneumatological theology expands to embrace the powerful working of the Holy Spirit in the believers' life.

The teaching of the Holy Spirit within the Pentecostal/Charismatic movement, bring what is learnt in the evangelical church to life. Such meetings as seen from Lumbe's arguments are interdenominational in nature meaning that both Pentecostal and non- Pentecostal students at CCE share experiences. In line with the findings, Gordon (2012) notes that the young leaders who had met and trained in ZAFES and Scripture Union movements found that they had both international patrons and an eager local clientele. After studying in Bible colleges in South Africa or United States of America, they pastored their own churches. This then confirms that Pentecostalism in this vein has a positive influence on some students in learning secular institutions which include those at CCE.

5.2.4 Negative influence of Pentecostalism onto the students

Other than positive influence onto the students at CCE, the study revealed that students generally are negatively affected. This was affirmed by one Roman Catholic student who said that messages preached by many Pentecostal churches are centred on issues of prophecy, blessings, sowing the seed, prosperity and breakthrough in education or business. However, there is very little attention in terms of [messages] of salvation. Additionally, some Pentecostal church members at CCE are negatively affected in that they pay more attention to spiritual activities as opposed to academic work.

The study further established that non-Pentecostal students often feel disturbed as a result of the noise that comes from the loud prayers and the singing which are conducted by the Pentecostal students. This is usually a source of conflict between Pentecostal and non-Pentecostal church members at CCE. For the non-Pentecostal students, they argue that college space is not supposed to be turned into a spiritual arena. The participants stated that CCE was a heavily contested space spiritually due to the fact that the college enrolls students from different denominational backgrounds. Amidst this situation of secularism, non-Pentecostal students did not feel good when some Pentecostal students at CCE see themselves as holier than others. This was affirmed by one of the non- Pentecostal students interviewed from a FGD who said "Pentecostal church members avoid mixing with non-Pentecostal students because these are sinners and need to repent". To them, only those that are born again will receive salvation. The non-Pentecostal church members do not like this

and such comments often compel non- Pentecostal members to describe Pentecostal church members as Pharisees which in turn infuriate Pentecostal church members at CCE. This tension between the two groups is usually dealt with by the intervention from the college administration which often handles such concerns with the help of patrons as well as student representatives from both Pentecostal and non-Pentecostal church members at CCE.

5.3 Elements that attract students to Pentecostalism at CCE.

This section covers the part on the elements that attract students to Pentecostalism. The study from the findings in chapter four revealed that there are many elements that attracted students to Pentecostalism as illustrated in table 1 of responses in chapter 4 and some of the elements include the following: Freedom of worship, miracles, healing, prophecy, demon deliverance, messages prosperity and music which is often accompanied with modern instruments, dancing while singing, praying in tongues.

5.3.1. Freedom of worship

From the findings the study established that there is a lot of freedom of worship in Pentecostal churches which often attracts the students at CCE. According to Atiemo (1993), much of Pentecostal worship was designed to bring about an experience of God's presence of the Holy Spirit. In Pentecostal churches there is a great deal of active congregational involvement as the church members dance and clap. Additionally, Gordon (2012) argues that the youth get attracted to Pentecostalism because in most cases they are outgoing members of the society and often require a situation where they can freely operate without much interference. This is a characteristic which merits Pentecostals to be viewed as being liberal in their approach to worship. They provide this kind of freedom so as to set the members free from the liturgical or constitutional rules usually dictated by mainline churches on their members. This is because traditional or mainline churches are largely conservative meaning that mainline churches would want their members to continue following some of the old practices that are out dated.

The study further revealed that many mainline churches have liturgical calendars which guide them on their day to day business. The style of worship of many mainline churches follow the same order from time immemorial. This is not the case with Pentecostal churches that have since done away with conducting business as usual all the time. Instead, Pentecostal Churches include a lot of activities during their prayer time such as singing in choruses, dancing, clapping of hands, mass prayers, healing, and speaking in tongues and prophesying. Such activities have usually attracted many people Pentecostalism as opposed to Traditional/mainline churches (Soko, 2010). In the same vein the other elements which the study revealed that attract students at CCE to Pentecostalism are 'worship and praise'. This is a free style of worship where all members of the church pray at the same time unlike in mainline churches where the whole congregation is led into prayer by one person.

During praise and worship, individual members find themselves gripped in spirit and sometimes find themselves speaking in languages that they do not understand and better still not interpret. This is the time when Pentecostal members make their petitions to God by letting God know what they experience in life and ask for pardon and mercy. During this time, everybody speaks to God aloud without listening or minding what the other person was saying. Everybody is in free prayer meaning that this is the time when the whole congregation speaks to God at the same time. This element of prayer and worship often attracts a lot of the students at CCE that feel are not able to express themselves to God in the open public but who have many issues they want to express to God. To some extent this happen due to mistrust some members have in some pastors.

Does free prayer and worship not merely create an atmosphere of confusion amidst time of prayer? How does one become sure of having communicated to God especially after expressing oneself in a language that you can not understand? From the interviews carried out with lecturers from

Pentecostal churches, the study revealed that in Pentecostal churches there is time when members of the church are allowed to pray freely, when each member speaks to God and tell him what they are passing through. Everyone is free to pray unlike confining prayer to

one individual to pray for the rest of the congregation. Church members have different needs and therefore there must be time when each individual petitions his/her God. This is what makes a lot of students at CCE get attracted to Pentecostalism unlike most mainline churches that remain with their traditional ways of worship. In line with this finding, Hollenweger (1997) argues that the most important element of an oral worship is the active participation of every member in the congregation, even if this amounted to many thousand people: dancing, singing, pilgrimages, praying individually and collectively, playing all kinds of instruments (from the hand-harmonica to triangle and drum: from the saxophone to the violin) and appreciating or judging the sermon with inspiring shouts or critical remarks and questions. From the findings, one would say that free prayer and worship is also better and ideal as it offers an opportunity to those members of the congregation that are not accorded a chance to offer prayers as individuals including those that are unable to pray in public.

Other than the element of free prayer and worship, the study also revealed flexibility within the church as one of the elements that attract people especially the students at CCE to Pentecostal churches especially those that congregate in college buildings. Many Pentecostal churches did not have laid down programmes especially those that spell out leadership roles for any church member. This is as outlined by Ducombe (2012) who asserts that members in the church discover many things good about their churches which include the element of flexibility of the church especially on the aspect of assigning leadership duties to any member of the church as well as according equal chances to both male and female members of the church to contribute to the wellbeing of the church through exercising their various individual gifts. In Pentecostal churches, any member of the Church can be given a leadership role to play unlike in the mainline churches where only those who are consecrated and ordained are privileged to perform leadership roles.

Pentecostal church members believe that all members of the church are empowered with the Holy Spirit who often guided them. Usually, programmes directed towards worship are not laid down as is often the case with mainline churches but they are as directed by the Holy Spirit. This explains why the programmes for Sundays differ from one another in

Pentecostal churches. As a result of the variety of programmes followed on different Sundays, many students at CCE get attracted to Pentecostal churches as the atmosphere is lively from the beginning up to the end of each service.

Cox (2000) on the other hand states that Pentecostalism, more than any other form of Christianity was willing to fit in with local cultures and used local music and other cultural elements in worship, and saw the value of teaching the Christian message through religious ways of thinking that were already familiar to local people.

Additionally, Cox (2000) states that the great strength of Pentecostal impulse lies in its power to combine, its aptitude for the language, music, the cultural artefacts, the religious tropes and of the setting which it lives. Cox further argues that because Pentecostal worshipers, spontaneous and oral, rather than anchored in a liturgical text, allow all members of the congregation to play their part without any fear of doing wrong thing, and enable each one to share their particular experience of God and has it valued by the whole community. This element of flexibility attracts many people to Pentecostalism. Despite having individual gifts, the lay people in mainline churches do not play an active role in the activities of the church and this aspect does not attract people especially the students to mainline churches. This is because mainline churches are very conservative and rigid in their operations.

The other element in line with flexibility which was revealed by the study in chapter four that attract students at CCE to Pentecostalism is the type of dress which has no restrictions unlike in many mainline churches where dressing is highly controlled. It was established that Pentecostal churches were flexible where dressing is concerned. This means that members of the church were at liberty to put on whatever type of dress they liked. Even though there is such freedom in the church, it is also important for the members to be mindful of what one wears especially when they are in church. What matters most is decent dress although it is difficult to define decent dress. However, the emphasis can be on members to have a sense of responsibility to tell what kind of clothes to wear for particular occasions.

From the findings, the study established that the church leadership does not emphasise on the manner of dress in their churches because all members know that they have a duty to dress according to societal expectation. The idea of free dress is a good one although some members of the church want to abuse and take advantage of it. As a result of not being reminded, those that do not dress appropriately end up influencing other members to dress badly thereby discrediting the church. This came out strongly as a characteristic feature that was spilling over to some of the members of the mainline churches at the college. As a result of the freedom towards dressing exhibited in Pentecostal churches, the college authorities have always found it difficult to correct the situation on dressing among the students at CCE. One of the senior lecturers from a Pentecostal church observed that it was good to allow people to wear what they like and want as long as they are mindful that when they are in the presence of the Lord they appeared presentable.

5.3.2 Miracles, demon deliverance and healing

Other elements that the study revealed in Chapter four that attract students at CCE to Pentecostalism are miracles, demon deliverance and healing which are acts often done through the promises of power from God that are exhibited through the power of the Holy spirit in Pentecostal churches. The power of God is often encountered through the acts of worship, healing and demon deliverance where the sick receives their miracles of healing and those possessed with evil spirits receive deliverance.

In Zambia, just like in many other Parts of Africa sickness is among the problems that make people look to religion. This may have been the more reason why the early missionaries that came to Africa had to build clinics and hospitals where they would treat different diseases. However, Africans had full realization that not every illness can be treated through the use of western medicine but that some sicknesses can only be treated through spiritual healing. This is because some diseases are caused by the affliction from evil spirits and therefore required spiritual healing. Atiemo (1993) notes that the need to address such spiritual problems led to the emergence of some Pentecostal churches in Africa. Additionally, Atiemo states that the first Pentecostal (African Independent) churches reacted towards mainline churches that did not acknowledge the existence of evil

spirits and witchcraft that caused sickness as well as healing practices which they treated as outdated. Faith healing is a feature that attracts a lot of people to Pentecostalism. Atiemo (1993) further states that African cultural worldview, religion and healing are inextricably linked. An important function of religion is to bring restoration in the face of brokenness or damage to man's body, relationships, social and spiritual networks. Deliverance is the second component of prosperity gospel, and therefore is called "Wealth and Health gospel".

Healing is conceived as a comprehensive restoration of a believer to super abundant health or status accruing to him/her as a result of what Jesus wrought on the cross. Pentecostals believe that healing is not restricted to disease alone but to other situations of morbidity or disability which may include the physical, mental, material, financial or spiritual. Pastors of Pentecostal churches believe that they have been endowed by God to bring out physical healing to their followers as a proof of the validity of their preaching. Healing and deliverance churches form a special strand of Pentecostalism that has endeared itself to a large segment of the African population. Anderson (2000) asserts that this feature of Pentecostalism which make it an alternative of mission churches, partly accounts for wide spread attraction to Pentecostalism.

The current Pentecostal movement does not believe in the traditional healing practices even though they recognize the traditional world view. However, Pentecostals believe that healing of spirit related sicknesses can only be done in the precious name of the lord Jesus Christ by the laying of hands and prayer which sometimes is accompanied by tongue speaking. The gifts that come from the Holy Spirit show themselves in the ability to perform miracles. Demon deliverance and healing constitute some of the miracles that some Pentecostals use to attract people to their meetings and more often the people who are attracted are the youths/ students that are full of expectations and who easily believe at the mention of miracles. Some senior lecturers affirmed that students at CCE get attracted to Pentecostalism as a result of the many miracles that different men of God perform as they carry out their sessions in the college hall. Bonke (2005) states that the practice of spiritual gifts and emphasis on the activities of the Holy Spirit especially divine healing, is another

strong factor that attract people to Pentecostal churches. Non-Pentecostal students at CCE are generally impressed by the extra ordinary things they see in sessions conducted by the different men of God which are not found or performed in the mainline churches. Such things included prayer with speaking in tongues, healing and deliverance service, prophecy and many more. When new members attend such church sessions and see such things, they soon become convinced that there is something in the new movement and as such they are motivated to remain in the Pentecostal church.

From the findings in Chapter four, the study established that the coming and presence of the Holy Spirit allowed the performance of miracles in the name of Jesus Christ to fulfill the evangelism ministry of Pentecostal churches. Bonke (2005) asserts that divine healing is a door opener in evangelism for Pentecostals. Preaching the word of God in evangelization must go with divine healing which often has been the main attraction to Pentecostalism. In the same vein, in agreeing with the issue of healing, Udelhoven (2010) writing about Pentecostalism in Bauleni compound of Lusaka notes that a Sunday service often comes to an end with a healing and deliverance session an element that tend to attract many people to Pentecostalism. The picture is the same at Chipata College of Education where many students believe that they would receive healing and deliverance from their sicknesses once they attend a church session conducted by a Pentecostal church. This is as a result of the testimonies that some of their friends gave after attending such sessions.

5.3.3 Speaking in tongues and prophecy

The study revealed that Participants under discussion had a common feeling that Pentecostals tend to believe that all members of their churches have the ability to receive the gift of the Holy Spirit such as speaking in tongues and prophecy and this is what attracts many students at CCE to Pentecostal churches. The Holy Spirit is often viewed as an active force and play an active role in the life of performing miracles and giving solutions to prayer. This aspect generally appeals more to people seriously affected with illness or spirit possession. Speaking in tongues means speaking in a way or in a language that is not normally understood by the speaker or the listeners. The Bible mentions two

types of speaking in tongues: On the day of Pentecost, Jesus' apostles were filled with the Holy Spirit and began speaking in other tongues. Those who heard this speech each heard it in his own language even though they were from different countries (Acts 2: 1-13). Even though apostles were speaking in unknown language, the listeners were able to understand, each in their own language. There is no other mention of this type of speaking in tongues in the Bible. On the other hand, speaking in tongues was speaking in an ecstatic which was common among members of the early Christian church, but no one could understand this form of speaking in tongues (1Cor 14:2). Someone or another person would interpret the meaning. Speaking in tongues is an important part of worship in many Pentecostal and charismatic churches.

Furthermore, Anderson (2004) states that if there is one central and distinctive theme in Pentecostal and Charismatic theology then it is the work of the Holy Spirit. History sketched in Anderson's book has shown that all the various expressions of Pentecostalism have one common experience, which is a personal encounter with the Spirit of God enabling and empowering people for service. Anderson further states that Pentecostals often declare that 'signs and wonders' accompany this encounter, certain evidence of 'God with us.' Through their experience of the Spirit, Pentecostals and Charismatics make the immanence of God tangible. In affirming this fact, former Anglican Bishop of Winchester, John V. Taylor, said:

The whole weight of New Testament evidence endorses the central affirmation of the Pentecostals that the gift of the Holy Spirit transforms and intensifies the quality of human life and that this is a fact of experience in the lives of Christians. The longing of thousands of Christians to recover what they feel instinctively their faith promises them is what underlies the whole movement.

Hollenweger (1997) asserts that the function of speaking in tongues is similar to that of dreaming, singing or dancing or even being silent. Hollenweger further alludes it is, as Spittler says "a form of right hemisphere speech." Speaking in tongues is non-cognitive,

but meaningful nevertheless. It is a means of communicating without grammatical sentences, a kind of atmospheric communication. When a whole congregation sings in many harmonies (without following a set piece of music), Pentecostals build a “Cathedral of sounds,” a “socio-acoustic sanctuary,” which is particularly important for people who have no Cathedral or have left it. Hollenweger further asserts that just as a cathedral is built of ordinary stones, so glossolalia is made up of ordinary sounds. And just as, when put in a master piece, the stones in a cathedral do not change ontologically but functionally, so speaking in tongues can become a piece of art which, like the cathedral, proclaims God is here. Some Pentecostal churches teach that speaking in tongues is evidence of baptism in the Holy Spirit, but it is not essential for salvation and eternal life. Some other Pentecostal denominations teach that speaking in tongues is experienced by everyone who has truly been saved. According to Hollenweger (1997), speaking in tongues can play a democratizing role because it allows prayer in non-rational meditative language. This is an important prayer experience for the rationally unskilled as well as for intellectually overburdened academic. This is in line with what the apostle Paul said, “He who speaks in tongues edifies himself” (1 Cor. 14:4).

Apart from the gift of speaking in tongues, Pentecostalism have a strong belief in prophecies and this element tend also to attract a lot of people especially the students at CCE. On this aspect of prophecy, one of the participants said that indeed the period in which we are is a prophetic one. Christians do not want to be preached to or hear the word of God. They want to hear of what is happening in their lives which other people do not understand. Students also will want to hear things beyond their imagination, those that are regarded spiritual and are seen by spiritual eyes. Such people who will tell about the future will therefore be referred to as prophets or men of God that will offer immediate solutions to people’s problems.

From the findings revealed by the study, one would conclude that one common feature that is established on the understanding of prophecy is that students at CCE just like many other Christians want very much to know of the in-depth issues of spirituality especially guided by Prophets. Students also want to hear about what the future holds for them in their lives. One of the senior lecturers confirmed that prophecy is one of the elements that attract

students at CCE to Pentecostalism as a result of its appealing power. It is important to note that the term prophecy means different things to different people. Some see it as superstitious, something that come from fortune-tellers with a crystal ball. Others see it as addressing social catastrophies in the world that has been predicted. And still others believe it is connected to helping people through inspired encouragement and or preaching (Culpepper, 1977: 112-113).

Many Christian churches today seem to see prophecy, as inspired preaching or encouragement. They also see prophecy as predominantly historical as expressed through the time of prophets and apostles recorded in the Bible. However, Charismatic Christians and Pentecostals see prophecies as contemporary and common today. Furthermore, Pentecostals tend to view the idea of prophecy as either addressing something that has been predicted or as inspired encouragement or preaching.

The gifts of prophecy, tongues, interpretations of tongues, and words of wisdom and knowledge are called the vocal gifts. Pentecostals look to 1Cor: 14 for instruction on the proper use of the spiritual gifts, especially the vocal ones. Pentecostals believe that prophecy is the vocal gift of preference, a view derived from 1Cor 14. Some teach that the gift of tongues is equal to the gift of prophecy when tongues are interpreted. Prophetic and glossolalic utterances are not to replace the preaching of the word of God or to be considered equal to or superseding the written word of God, which is the final authority for determining teaching and doctrine.

5.3.4 Use of English

The use of English is another element that attract students at CCE to Pentecostalism. The study revealed that Pentecostalism as a movement often display itself as a modern and dynamic movement especially that it encourages the use of English. Some of the respondents interviewed said that this feature makes the students happy because they think they belong to the group of the elite and they think Pentecostal churches are meant for the learned. It is very difficult to understand the reason why many Pentecostal churches have adopted the use of English language in their services. However, where needs arise,

translations are often done in Chinyanja for the benefit of those who cannot understand English.

According to Togarasei (2005), Pentecostal churches use English as a means of communication. English is often treated as the language of Western modernity used to propagate their message and it remains the preferred language used in the preaching. This is mainly true in the urban centres such as Chipata City where the youths feel a special attraction to these churches because of their use of English and their appropriation of mass media communication technologies. This was affirmed by the Head of section For SSME who said that with the current technology in place, students are able to view what is happening in some of the churches of prominent prophets like Bushiri, T. B. Joshua and pastors such as Bishop Joseph Imakando and Bishop Joshua Banda through the media. This, therefore encourages the students to get attracted to Pentecostal churches. Some lecturers interviewed said when it was the turn of Pentecostal pastors to preach during inter-denominational prayers, the college assembly hall was often full as the prayers were lively as a result of the use of English and the picture was different when preachers from the mainline churches came to preach. This was because these preachers often mixed English and Nyanja.

Togarasei notes that the youths in these churches are privileged to have access to these forms of modernity. Young elites, potential elites and frustrated graduates therefore find that these churches addressed their needs in a way that other institutions and bodies cannot and this is equally true with many students at CCE. To the contrary, the use of English as a medium of communication is not over emphasised in the traditional/ mainline churches a thing which make the youths prefer Pentecostal churches to mainline churches.

5.3.5 Promises of material and financial prosperity

From the previous chapter the study revealed that money is said to be the seed that is supposed to be sown by every member of Pentecostal churches if they are to prosper. This means that the more a church member gives, the more one will receive from God as long as one has faith. According to Pentecostals God's initial plan was that his children should never leave in poverty. This point established from the study was amplified by a senior

lecturer from Pentecostal Holiness Church who said “in our church poverty is seen to be a curse which is a sign of being possessed by demons and as such need deliverance. The lecturer further stated that those who are successful in life are actually born again and have faith in the power of the Holy Spirit as they have received deliverance from poverty by the Holy Spirit. Many students at CCE seem to be attracted to Pentecostalism due to the belief that financial and material breakthrough can only be attained if one is born again and has faith in the power of the Holy Spirit.

To the contrary, the study revealed that Pentecostal churches through their leadership often encourage church members to give offerings as well as tithe. This was affirmed by a senior lecturer a leader in PAOG-Z who had this to say in line with promises of material and financial prosperity “As leaders in our church, it is our duty to encourage all our church members to give offerings as well as tithe which is mainly dependent on some one’s income. This element on offering and tithing does not seem to attract students at CCE to Pentecostal Churches as students are limited in financial resources. Lumbe (2008), states that Pentecostals unlike mainline churches do not advocate the teaching which make people think of enjoying the riches that God has in store for those who believe in Him and that will find such riches in heaven after death. It is believed in many Pentecostal churches that God rewards those who believe in His Son. Furthermore, prosperity is seen to be the reward of those who are the righteous of God.

As was established by the study in chapter four , many students at CCE come from low or middle class families living in abject poverty and usually find it very difficult to pay their user fees towards their education and to meet the other basic needs. Students that get attracted to Pentecostalism look forward to accessing help meant to sustain them. As a result, messages of financial and material prosperity offer the students at CCE a lot of hope. This is especially true with the youths/students who are still seeking success in their lives and those who live in poverty keep on searching in life. To the contrary, the study revealed that some Pentecostal churches emphasised more on messages of prosperity and sowing of the seed. This point was amplified by one of the participants who had this to say:

When messages of prosperity were preached, they appeared to provide immediate and easy solutions to individuals’

problems. However, this may not be the case although it qualified to be the main reason why some groups of people such as students get so much attracted to such messages. It is even worse with those who dwell on hearsays and do not interact with the word of God especially the lowly educated people. It is this kind of ignorant people that some pastors especially those that emphasise on financial and material prosperity use to take advantage of the vulnerable groups of people in society like students. Such messages have greatly assisted in attracting a lot of students to Pentecostal churches.

Source: Field Data: 16/02/17

From the above contribution one would conclude that to some extent, some students get attracted to Pentecostal churches as a result of such misleading statements of prosperity. What attract people to Pentecostal churches is what Gordon (2012) alludes to that in many occasions pastors/prophets in Pentecostal churches often assure members that the moment church members offer to the church, God will provide them with financial, material as well as spiritual prosperity.

5.3.6 The use of music

The study revealed that the use of music accompanied by instruments such as key boards, guitars, drums and other instruments which add value to the new form of worship attract many students at CCE to Pentecostal churches. Students like many people in society are full of emotions; they are driven by the live gospel music accompanied by the vibrant Charismatic preaching which is supported by the public-address system. This was affirmed by one of the students in a FGD who had this to say:

In our church Pentecostal Holiness, many youth love and enjoy music. What is good about our church is that you can listen to different types of music which include Hip-hop and Rumba. A number of instruments are used which include

keyboards, guitars and many other stringed instruments. This is very different from mainline churches which still sing using old hymn books and worship in a traditional way. Some mainline churches avoid the use of modern musical instruments which result in their services being boring to students. We often have attractive sessions because they are accompanied by both good modern music and Charismatic preaching.

From the above findings one would conclude that students are attracted to Pentecostal churches as a result of variety in the music and Charismatic preaching done by the men of God.

Hollenwegwer (1997), for example, notes that a major attraction to PCs is probably in their concept of music and liturgy. He views the music as being spontaneous and that the enthusiasm realized produces flexible and liturgies which are memorized by Pentecostal congregations. In the same vein Gifford (1998) observes that PCs hardly use Conventional hymnbooks, a feature that sets them apart from mainline churches. In addition, Gifford (1998) observes that music is so central in Pentecostal churches (PCs) such that the first thing they save is a public-address system and the latest musical instruments in music technology. Electronic instruments have, therefore become a common feature of many of these churches. Gifford further states that at the same time, the new media technologies had revolutionised worship in Pentecostal churches according to some scholars.

Chitando (2002) as well as Parsitau (2005) feel that the Pentecostal voices that are aired through such media ministries have inspired mass culture that has become quite popular with the younger generation. Parsitau (200), notes that the worship of PCs was characterized by joyful singing and dancing, clapping of hands physical expressions of praise accompanied by powerful instrumentation. The style of worship in PCs is therefore seen as exuberant and exciting, with a strong emphasis on singing, dancing and the use of popular styles of the day. Kariuki (2003) stated that Pentecostal Christianity was indeed media obsessed type of Christianity whose proliferation has had a significant impact on the evolution of gospel music which was often attractive to the youths as well as adults. A lot

of students get attracted to Pentecostal churches that congregate within the CCE buildings because of the music which is played using modern instruments and adapted a variety of music ranging Rumba, Hip- hop, Reggae and many others. This type of music appear to appeal more to the students at the college unlike the usual hymns sang in the mainline churches.

5.4 Challenges that come along with Pentecostalism at CCE.

Having discussed elements that attract students to Pentecostalism, the study further discusses the findings of the third objective whose focus was on challenges that come along with Pentecostalism in colleges of education. The study in chapter four (4) revealed that attitudes and beliefs of some non-Pentecostal church members were disturbing such that some students do not feel comfortable to associate with Pentecostalism. This is as a result of non-Pentecostal students who generally despise Pentecostal students as they often call them hypocrites implying people who do to the contrary with what they teach. It is seemingly noted from the findings that in many instances, non-Pentecostal students generally believe (rightly or wrongly) that only frustrated students are attracted to Pentecostalism.

The study further revealed that Pentecostal students are not happy with sentiments from non- Pentecostal students in that this makes members from Pentecostal churches feel out of place as they are often referred to as ‘social misfits.’ This is in agreement with what Anderson (2004) notes that the parochism and rivalry of many Pentecostal and Charismatic movements made ecumenical cooperation difficult. Such a situation demonstrates a confrontational type of behaviour from the two groups of Pentecostal and non-Pentecostal students. This is in contradiction with the functionalist theory of religion which promotes social cohesion. It can therefore be seen from the foregoing statement that the differences exhibited by Pentecostal and non-Pentecostal students at CCE are a clear reflection of the differences that exist between Pentecostal and mainline churches.

From the established finding, one would conclude that some non-Pentecostal students exhibited confrontational behaviour towards Pentecostal members as a result of not appreciating Pentecostalism and the spirit of ecumenism.

The study revealed that Pentecostals meet with resistance over their practices due to lack of administrative will to meet expectations of all denominations at CCE. This is confirmed through the many complaints that the office of the Principal receives from students that are members of non-Pentecostal churches at CCE over the way Pentecostal students conduct their prayers especially overnight prayers. This situation often disturbs and annoys the non-Pentecostal students. This is in agreement with what Anderson (2004) who states that the connection between the rejection that Pentecostals experience at the hands of the historic churches leaves many of them with unforgiving attitudes and mistrust towards these churches. From the above revelation, from the findings, it is clear that the two groups of Pentecostal and non- Pentecostal lack the spirit of core-existence regardless of their religious affiliation.

That this was happening within CCE space, the college administration as observed by the vice Principal does not leave things to chance but that whenever there are conflicts between the two groups, the college authorities come in to intervene. The college administration as observed by the Principal of the college emphasise on the spirit of ecumenism which worked better during the Kaunda era where no single denomination felt superior to the others.

Hocken (2009) argued that the challenge of Pentecostal movement to the denomination was several folds. This included their vibrancy, evangelistic zeal, and supernatural demonstration of the power of God, especially outside of Western context. Lives were transformed by connection to Pentecostal movement. Hocken further states that the major challenge to these movements was in their embrace of enlightenment individualism, their separation from the rest of the church world. The arrogance of these movements is in a replacement orientation that says, implicitly, if not explicitly, of the old movements and churches “We have replaced you”. This kind of orientation seemed to have taken root at CCE through the behaviour of Some Pentecostal students who exhibit the spirit of holier than thou towards the students from the mainline churches. This revelation clearly shows that students from both Pentecostal and mainline churches lacked the spirit appreciating each other’s beliefs and values.

The study further revealed that the college space as acknowledged by the college Vice Principal was heavily competed for by students from different denominations. This is as a result of the college enrolling students from different denominational backgrounds in terms of both spiritual and academic activities. This is confirmed by the manner non-Pentecostal students at CCE react towards the noisy prayers conducted by Pentecostal students within college buildings. It was equally revealed from the study by one of the administrators at the college that as a result of the college being secular in nature; it is not easy for the college to meet the expectations of all denominations at the college. This in turn affects the administration which on many occasions plays an intermediary role to harmonize the situation at the college.

Summary

The chapter endeavoured to discuss the understanding of Pentecostalism by the participants. From the findings, the study revealed that the participants have the understanding of Pentecostalism. This is manifested in the different definitions given by some respondents as they are in agreement with definitions of Pentecostalism given by authors such as Anderson (2004) and Cheyeka (2014) who state that Pentecostalism emphasises baptism in the Holy Spirit and that Pentecostalism refers to all churches and movements that emphasise the working of the gift of the spirit, both on phenomenological and theological. The findings further revealed that Pentecostal students at CCE are involved in a number of spiritual activities such as evangelising to fellow students and the local community during their spare time as well as during inter-denominational prayers held every Sunday evening.

The study also revealed that Pentecostalism influences students positively and holistically as well as negatively. Additionally, the study revealed that there are a number of elements that attract students to Pentecostalism at CCE. These elements include: Freedom of worship, miracles, demon deliverance and healing, speaking in tongues and prophecy, the use of English, promises of material and financial prosperity and the use of music.

Finally, the study further revealed that Pentecostalism has challenges as it operates in an environment which is heavily spiritually contested due to the diversity of religious denominations at CCE. Pentecostal church members feel marginalised as they are often referred to as hypocrites a thing that usually annoys Pentecostal church members and becomes a source of conflict between the two groups and is often resolved through the intervention of CCE administration.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The study aimed at exploring the influence of Pentecostalism on students at CCE in Eastern Province of Zambia. The researcher sought to investigate the influence of Pentecostalism on students at CCE, establish the elements that attract students to Pentecostalism and to determine challenges that come along with Pentecostalism at CCE. The key respondents were senior lecturers from Pentecostal and mainline churches, students from Pentecostal and mainline churches, the Principal, Vice Principal and the head of section of the SSME Department/Section. The data collected through semi-structured interviews and Focus Group Discussion (FGDs), was coded, analysed and discussed through categorizing information under the themes from the research objective and the interview guide. The following chapter will draw conclusions and recommendations through examining some of the findings of the research.

6.2 Influence of Pentecostalism on students

The study revealed that influence of Pentecostalism on the students at CCE was twofold that is positive and negative.

6.2.1 Positive influence on the students

The study revealed that there is generally a wave of spiritual transformation in many lives of the students at CCE and that Pentecostalism had aroused a general desire and love of the Bible as the written word of God to many students at the college. As a result of this experience, the morality of many students conformed to the expectations of the community at CCE. In turn, this motivates the spirit of hard work in the students which subsequently results in the good performance of students in their academic work. This is so because it creates the Spirit of consciousness in the students that God often demanded hard work from his children. This is in line with what Walt (2011) states that a person who is ruled by the

Biblical principles should always tell the truth. Christian would therefore attempt to live a truthful life and tell the truth at all times. This Christian principle, and others mentioned in the Holy Bible, would therefore shape the way Christians live.

The study further revealed that when the students get exposed to the word of God, they become more responsible. In affirming the positive influence of Pentecostalism onto the students at CCE Lumbe (2008) asserts that during the ZAFES meetings there is a strong influence of the Pentecostal and Charismatic teachings. During such meetings, Pneumatological theology was expanded to allow the powerful working of the Holy Spirit in the believers' life. The teaching of the Holy Spirit within the Pentecostal/Charismatic bring what is learnt in the evangelical church to life. In addition, the influence of Pentecostalism onto the students at CCE is that it is able to produce students who are ready to take up responsible positions.

6.2.2 Negative influence of Pentecostalism on the students

Apart from positive influence onto the students at CCE, the study also revealed that students are negatively affected. This was as affirmed by one Roman Catholic lecturer who stated that messages preached by many Pentecostal churches emphasise aspects such as prophecy, blessings, sowing of the seed, prosperity and breakthrough in areas of education or business. However, it was observed that there is very little attention in terms of messages of salvation. In addition, some Pentecostal church students are negatively influenced as they concentrate much on spiritual activities as compared to academic work. On the other hand, non- Pentecostal students often feel disturbed due to the noise that is generated from the loud prayers and singing which are done by Pentecostal church members within the college premises. This often become the source of conflict between Pentecostal and non-Pentecostal church members. Non-Pentecostal church members argue that college space is not supposed to be turned into spiritual space. The study further revealed that CCE is a heavily contested space spiritually as a result of the college enrolling students from different religious or denominational backgrounds.

The source of conflict arises due to the fact that Pentecostal church members usually see themselves as holier than others. This is more vivid as confirmed by a non- Pentecostal student in a Focus Group Discussion who stated that Pentecostal church members avoid mixing with students from other denomination as those are sinners and need repentance. According to Pentecostal church members only those that are born again can be saved. The non-Pentecostal church members did not like this and non-Pentecostal members are forced to refer to Pentecostal church members as Pharisees and this subsequently angers Pentecostal church members. Such tension is only resolved by the college administration with the help of patrons and student representatives.

6.3 Elements that attract students to Pentecostalism

The study established that there are some elements that attract students to Pentecostalism at CCE as stated by many participants in the study and these include: Freedom of worship, miracles, demon deliverance, healing, prophecy and speaking in tongues as well as promises of financial prosperity. These elements seem to appeal to students at CCE just as they do to modern society.

The study further established that flexibility and the open nature of Pentecostal churches are some other reasons that attract students to Pentecostalism. This includes assigning leadership roles to anybody in the church and giving equal opportunities to both male and female to exercise their gifts in the church, this is as a result of the belief that each member is empowered by the Holy Spirit.

The study also established that Pentecostal churches that conduct their prayers at the college often use the Queens language English in most of their services as the medium of communication. The language is usually translated into Nyanja for the sake of those who do not understand English. English language is often associated with modernity and educated people and the students at CCE have great aspirations of modern life.

Another element revealed by the study that attracts students to Pentecostalism at CCE is music especially the performance of live band. Many respondents stated that the use of musical instruments in Pentecostal churches present a modern way of worship as opposed to mainline churches which are considered outdated. Pentecostals have incorporated the use

of Rumba and Hip-hop and the live band in their services and this often attract students to their services as observed from those who conduct their services within the college. To the contrary, in some mainline churches the use of live bands is not allowed. They often use hymn books which according to some respondents make the services of mainline churches boring. Therefore, one would conclude that Pentecostals often conduct services that they think will attract students to their churches.

6.4 Challenges that come along with Pentecostalism.

The study revealed that there are challenges that come along with Pentecostalism at CCE such as attitudes and beliefs of some non-Pentecostal church members which are disturbing making some students uncomfortable to associate with the faith. In addition, non-Pentecostal church members often despised Pentecostal students as they usually refer to them as ‘hypocrites’ implying people who do to the contrary to what they teach. The study also revealed that non-Pentecostal students often insinuate (rightly or wrongly) that only those people or students who are frustrated get attracted to the faith. Such assumptions do not please Pentecostal church members who feel marginalised as they are usually referred to as ‘social misfits.’ Such utterances, create conflicts between the two groups and the conflicts can only be resolved through the intervention of the college administration.

However, the college administration emphasises on the spirit of ecumenism which thrived well during the Kaunda era where no single denomination or religion was superior to the other.

6.5 Recommendations

The following are recommendations:

1. To encourage Patrons of Pentecostals and mainline churches to work towards maintaining the spirit of ecumenism which had been in existence for some time especially during the ‘Kaunda’ era.
2. The attitude of ‘holier than thou’ could prove repugnant to those of different denominations and therefore there is need for patrons of Pentecostal churches to discourage the practice.

3. There is need for the college administration to come up with a policy on the management of spiritual as well as academic activities at the college for the sake of maintaining harmony among the different denominations at CCE.

6.6 Future Research

Future research should consider exploring the influence of non-Pentecostal/mainline onto colleges of Education.

REFERENCES

- Adeboye, O. (2006). Pentecostal Challenges in Africa and Latin America: A Comparative focus on Nigeria and Brazil: *Afrika Zamani*, 11&12, 136-159.
- Anderson, A. (1991). *Moya. the Holy Spirit in an African Context*. Pretoria: UNISA.
- Anderson, A. (2000). *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/ Apostolic in South Africa*. Pretoria: UNISA.
- Anderson, A. (2004). *An Introduction to Pentecostalism*. London: Cambridge University Press
- Anderson, A. (2006). Pandita Ramabai, the Mukuti Revival and Global Pentecostalism Transformation, 23.
- Anderson, R. M. (1979). *Vision of the Disinherited: The Making of American Pentecostalism*. Oxford: Oxford University.
- Atiemo, A. (1993). *The Rise of the Charismatic Movement in Mainline Churches in Ghana*. Accra: Asempa Publishers.
- Attenberry, T. G. (1906). Tongues. *Apostolic Truth* , 7-8.
- Baer, J. R. (2007). Redeemed Bodies: The Functions of Divine Healing Incipient Pentecostalism Church History, 70 (4), 735-771.
- Braun, V & Clarke, V. (2006). *Successful Qualitative Research. A Practical Guide for Beginners*. New Delhi: SAGE Publications Ltd.
- Bryman, A. (2008). *Social Research Methods*. Oxford : Oxford University Press.
- Burgess, S. M. (2003). *The New International Dictionary of Pentecostal and Charismatic Movement*. Grand Rapids: Zondervan.
- Cerrilo, A. J. (1993). "The Origins of American Pentecostalism ". *Pnuema* 15 (1), 28.

- Chalwe, A. (2008). *An Evaluation of the Mission History of Pentecostal Assemblies of God in Zambia*, PhD. Thesis. North Western University.
- Chesnut, R. A. (2003). *Competitive spirits: Latin America's New Religious Economy*. Oxford: Oxford Univ. Press.
- Cheyeka, A. M. (2005). "The Impact of the Charismatic Churches on Kainline Churches in Zambia". *Journal of Humanities* , 54-71.
- Cheyeka, A. M. (2006)." Charismatic Churches and their Impact on Mainline Churches in Zambia". *The Journal of Humanities* . 5, 54-71.
- Cheyeka, A. M. (2009). "Towards a History of the Charismatic Churches in Post- Colonial- Colonia Zambia", in J. B.Gewald, M. Hinfelaar and G.Macola (eds). *One Zambia Many Histories: Towards a History of Post- Colonial Zambia (Leiden, 2008)*, 150.
- Cheyeka, A. M. (2014). *The Politics and Christianity of Chilubaism in Zambia (1991-2011)*. Ndola: Mission Press.
- Chitando, E. (2002). *Singing Culture, a Study of Gospel Music in Zimbabwe*. Uppsala: Nordistic Afrika Institute.
- Convington, K. L. (2008). "Why Pentecostalism? A look at Phenomenon of Rapid Pentecostal Growth in latin America". *Inquiry* , 1-8.
- Cresswell, J. W. (2003). *Research Design.Qualitative, Quantitative, and Mixed Methods Approaches*. . London: SAGE Publications.
- Denziin, N. K. & Lincoln, Y. S. (2005). *Handbook of Qualitative Research*. London: Sage.
- Duncombe, D. (2012). Pentecostalism in Africa. <http://daveduncombe.word press.com>.
- Engelsman, D. J. (2001). *Try the Spirit: A Reformed Look at Pentecostalism*. Michigan: Illinois.

- Freston, P. (2001). *Evangelicals and Politics in Asia, Africa and Latin America*. Cambridge: Cambridge Univ. Press.
- Garner, R. C. (2000). Religion as a source of Social Change in the New South Africa: *Journal of Religion in Africa*. 30, 310-343.
- Gasden, F. (1992). *Education and Society in Colonial Zambia. In Chipungu (ed) Guardians in their Time*. London. . London: Macmillan Press.
- Gifford, P. (1988). *The New Crusaders: Christianity and the New Right in Southern Africa*. London: Pluto Press.
- Gifford, P. (1998). *African Christianity: Its Public role in Uganda and Other African Countries*. Kampala: Fountain Publishers.
- Gifford, P. (2004). *Ghana's new Christianity Pentecostalism in a globalising Africa*. Londond: Hurst.
- Gifford, P. (2011). The Protestant Ethics and African Pentecostalism: A Case Study: *Journal for Study of Religion*. 24 (1), 5-22.
- Gordon, D. M. (2012). *Invisible Agents; Spirits in Central African History*. Anthens: Ohio University Press.
- Hendriks, H. J. (2011). "Pentecostalism and Schism in the Reformed Church of 1996-2001. Contextual and Identity Changes". *Acta Theologica*. 31 (2) , 89-110.
- Hollenweger, W. (1997). *The Pentecostals*. London: SCM.
- Hunt, S. J. (2002). "Deprivation and Western Pentecostalism Revisited: Neo-Pentecostalism". *Online Journal for Interdisciplinary Study of Pentecostal Studies*. 1 (2) .
- Johnstone, P. & Jason, M. (2001). *Operation World: (21st Century ed)*. London: Patemonster.

- Kalu, O. (2008). *African Pentecostalism: An Introduction*. Oxford: Oxford University.
- Kariuki, J. (2003, July Saturday). Which Way Gospel Music? Coservative and Liberal Christians Differ Over Trends. *Saturday Nation* . Lusaka, Zambia.
- Kombo, D. K & Tromp, D.L.A. (2006). *Proposal and Thesis Writing: An Introduction*. Nairobi: Paulines Publications Africa.
- Kothari, C. R. (2014). *Research Methodology Methods and Techniques*. New Delhi: New Age Internatonal (p) Limited Publishers.
- Kung, H. (1968). *The Church*. London: Search Press Limited.
- Lumbe, J. K. (2008). *Origins and Growth of Pentecostal and Neo-Pentecostal Church Movement in Zambia Between 1989-2000*. Unpublished MA of Theology, Dissertation. University of South Africa.
- MacArther, J. F. (1978). *The Charismatics: A Doctrinal Perspective*. Grand Rapids. Michigan: Zondervan Publishing House.
- Magbadelo, J. O. (2004). Pentecostalism in Nigeria: Exploiting or Edifying the Masses? *African Sociological Review*. 8 (2).
- Marshall, R. (1998). Mediating the Global and the Local in Nigerian Pentecostalism. *J. Relig.agr.*28, 278-315.
- Maxwell, D. (2000). Catch the Cockerel Before Dawn: Pentecostalism an Politics in Post-Colonial Zimbabwe. *Journal of the International African Institute*. 70 (2) 249-277.
- McLung, G. L. (1986). *Azusa Street and Beyond: Pentecostal Mission and Church Growth in the Twentieth Century*. New Jersey: Bridge Publishing.
- M'fundis, N. (2014). *Pentecostal and Charismatic Spiritualities and Civic Engagement in Zambia (1964-2012)*. Birmingham: University of Birmingham.

- Mugenda, O.M & Mugenda.A.C. (1999). *Research Methods*. Nairobi: Oxford University Press.
- Musabila, D. T & Nalaila, S.G. (2013). *Research Proposal and Dissertation Writing*. Dar es-slaam: Nyambari Nyangwine
- Ojo, A. M. (1988). "The Contetualisation and Significance of the Charismatic Movement in Independent Nigeria", *African Journa of The International African Institute* , 175-197
- Ojo, A. M. (1998). "The Church in the African State: Charismatic/Pentecostal Experience In Nigeria". *Journal of African Thought*. 1. (2) .
- Pasitau, D. (2005). *God in my Living Room: Pentecostal Televangelism and Electronic Church Phenomena in Kenya*. Nairobi.
- Peel, J. D. Y. (2000). *Religious Encounter an the making of Yoruba*: Bloomngton, Indiana: Indiana University Press.
- Phiri, E. E. (2012). *A Survey of Social Involvement by Pentecostal Assemblies of God in Zambia*. UNISA.
- Phiri, J. K. (2009b). *African Pentecostal Spirituality: A Study of the Emerging African Pentecostal Churches in Zambia*. PhD. Thesis. Pretoria.
- Randall, J. S. (2011). *Assessing the Roots of Pentecostalism. A histographic Essay*.
- Robbins, J. (2004). The Globalization of Pentecostal and Charismatic Christianity: *AnnualReview of anthropology*. 33, 117-143.
- Scotland, N. (2000). *Charismatic and the New Millenium; The Impact of Charismatic Christianity from 1960 into the New Millenium*. Guiford, Surrey: Eagle.
- Singh, Y. K. (2006). *Fundamentals of Research Methodology and Statistics*. New Delhi: New Age International (P) Limited Publishers.

- Snelson, P. (1974). *Education Development in Northern Rhodesia 1883-1945*. Lusaka: Kenneth Kaunda Foundation.
- Soko, L. (2010). *A Practical Theological Assessment of the Schism in the Reformed Church in Zambia (1996-2001)*.
- Soko, L. (2011). *Pentecostalism and Schisms in the Reformed Church in Zambia (1996-2001): Listening to the People*. University of Stellenbosch.
- Synan, V. (1971). *The Holiness-Pentecostal Movement in the United States*. Grand Rapids: Eerdonans.
- Togarasei, L. (2005). "Modern Pentecostalism as an Urban Phenomenon: The Case of the Family of God Church in Zimbabwe". *34 (4)* , 349-375.
- Udelhoven, B. (2010). *The Changing Face of Christianity in Zambia: New Churches of Bauleni Compound*. Lusaka: FENSA.
- Ukah, A. (2006). *African Charismatics: Features, Promises and Problems*: Working papers: Univesitat Bayreuth, German.
- Walliman, N. (2011). *Research Methods: The Basics*. London: Routledge.
- Walt, V. (2010). *Culture, World view and Religion Towards Biblical Reformation Perspective on Development*.

APPENDICES

APPENDIX I: Consent form

My name is Ngoma Christopher, a post graduate student at the University of Zambia pursuing Religious Studies. I am doing a research on the “influence and effects of Pentecostalism in secular colleges of education” with special focus on Chipata College of Education. I am therefore requesting for your participation in this study. Kindly read the following information before you decide to take part in the study or not.

1. Participation in this study is totally voluntary. If you decide to take part, you are very free to withdraw at any given time.
2. Be assured that there are absolutely no risks involved for participating in this study.
3. Confidentiality shall be upheld on all information collected which shall strictly be used for academic purposes only.
4. All your Responses on the topic under study shall highly be valued because you will have contributed finding solutions to the study under study.
5. If you accept to take part in this study, may you write your name and signature in the spaces provided below.

Participant's Name: Signature:

Date:

APPENDIX II: Focus Group Discussion Guide for students from the mainline churches

1. Introduction
2. Each one to introduce themselves and their church.
3. When did you join your denomination?
4. Are all members of your family members of your denomination?
5. What things interest you most in your church and which ones do not?
6. What do you understand by Pentecostalism?
7. Which spiritual activities are Pentecostal students involved in at the college?
8. What influence does the presence of Pentecostal churches have on you in terms of social and academic life?
9. What elements attract students to Pentecostalism?
10. What challenges come along with Pentecostalism at the college?

APPENDIX III: Focus Group Discussion Guide for students from the Pentecostal churches

1. Introduction
2. Each one to introduce themselves and the Pentecostal church they belong.
3. Are all the members of your family Pentecostal members?
4. What do you understand by the term Pentecostalism?
5. What spiritual activities are Pentecostal Church members involved in at the college?
6. What is the influence of Pentecostalism at the college in terms of spiritual, moral and academic life of students?
7. What attracted you to join a Pentecostal church?
8. What contribution is Pentecostalism making in the college?
9. Do you face any challenges because of faith?

APPENDIX I V: Interview guide for the lecturers

1. Which denomination do you belong to?
2. How do you identify members of your denomination as they report in the college?
3. What do you understand by the term Pentecostalism?
4. What spiritual activities are Pentecostal church members (students) involved in at this college?
5. What is your role in the organization of the activities in 2 above?
6. What is the influence of Pentecostalism at the college in terms of spiritual, moral and academic life of Students?
7. What things Attract students to Pentecostalism at the college?
8. How do members of your denomination relate with members of other denominations?
9. What challenges do Pentecostal church members meet at the college?

APPENDIX V: Interview guide for Principal and Vice Principal

1. When was this college opened?
2. How is the enrolment in terms of church membership at your college?
3. How do you manage students from the different church denominations?
4. What is Pentecostalism?
5. What spiritual activities are organized by the college?
6. What Spiritual activities are Pentecostal students involved in at the college?
7. What influence has Pentecostalism onto the students at the college?
8. What Factors attract students to Students to Pentecostalism
9. What challenges do Pentecostal students face while at the college?

APPENDIX VI: Interview guide for SSME/SS Head of Section

1. What is the composition of the students in terms of denomination at your college?
2. Is Social, Spiritual and Moral Education/ Social Studies offered to all the students at the college?
3. What do you understand by the term Pentecostalism?
4. What activities do Pentecostal students do while at the college?
5. How does Pentecostalism influence the students at the college?
6. Which elements of Pentecostalism attract students?
7. In what ways does Pentecostalism contribute to the college?
8. What challenges do Pentecostal students encounter while at the college?