

Influence of African Traditional Religion on Pentecostal Church Worship In Makindye Division In Kampala District, Uganda

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(UKL2104006)

A RESEARCH REPORT SUBMITTED TO THE FACULTY OF BIBLE AND THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE A WARD OF MASTERS OF DIVINITY DEGREE OF UNIVERSITY WORLD MISSION FRONTIER

MAY, 2023

Abstract: *The prosperity message preached mainly by independent apostles and prophets in Network Christianity's new prophetic churches with some Pentecostal leanings has become popular among many Africans. One of the reasons for the popularity of the prosperity message is that it links closely with the African enchanted worldview and the spirituality that characterizes African traditional religion. Their message of prosperity deviates from the essence of the gospel of Christ in several respects like emphasis on material enrichment against spiritual purity, measuring godliness against material possession among other things. This paper examined how the prosperity message represents a dangerous fallacy based on a syncretistic contextualization of the gospel to African spirituality coupled with other aspects like symbolism and use of spiritual objects as a precursor of blessings, healing and godliness. It will also aim at understanding the relationship between Christianity, traditional religious practices, and culture in Africa and positing an ethical response to the phenomena after viewing religious plurality from the perspective of cultural anthropology. Chapter one examined the religious composition of Uganda's population as per the 2014 census where the majority ascribe to any of the Christian sects. Most whom go their respective worship places but at the same time go to the shrines. It also looked at the problem statement which saw the rapid growth of Pentecostal churches of which most are not grounded on pure Christian doctrine but founded under intrigue and need for independence making them fall into the trap of syncretism and compromise with the aim of attracting many followers. It also outlines the objectives of the study which is aimed at understanding why there is a high degree of occurrence of religious pluralism which I termed as syncretism. It also looked at the background of the study as well as definitions. In chapter two I summarized a review of related literature using critical contextualization model. Here three approaches were used to examine the literature. These were:- Phenomenological review where the researcher looked at the phenomenon of ATR at play in the Pentecostal worship in Makindye, then the theological review, where the researcher looked at the biblical precepts on doctrine and how the church has responded to heresy and apostasy then lastly the empirical review where the researcher observed and measured phenomena against the hypotheses developed. A glimpse of the literature reviewed include: There is a lot of literature that explain the existence of a mix of ATR and Pentecostal worship for example:- Cook and Nayap-Pot (1997) argue that where incarnation began syncretism also took place. Harrison asserts that Christianity cannot remove traces of paganism (Harrison 2014). Douglas Bafford while looking at ethnography says: prosperity preaching is premised on prophetic proclamations which explain the mix with ATR worldview. In chapter three I present the methodology and research approach (es) I used in data collection. This research is basically a qualitative research though at certain point mixed research approaches were also applied. The sample was drawn from a general Kampala population of about 6,670,900 (UBOS 2019). The likert scale was used to determine the sample size out of the population listed beginning with 100 participants from whom 30 participants were interviewed, observed and documented. The researcher used self administered questionnaires, interview guide, documentary review guide and expert review from my mentor and supervisor. In chapter four I present the findings of the research by referring to Ephesians 5:25-32 to examine the effects of ATR on the communication of the gospel in Makindye division. Of the participants between the ages of 18-70years 60% agreed that there are similarities like belief in the deity, presence of obedience and sacrifices while the major difference was that God is not a personal God in ATR. Compatibility of ATR and Christianity in terms of use of traditional instruments, African melody, concept of community, dedication of infants, and holistic view of things about 74% agreed. About the use of anointed objects these symbols have no power (83%), have faith in the symbols (80%), can build faith (70%), new form of syncretism 53%, anointing oil 50% and power when prayed over 10%. Many regretted putting faith in symbols instead of God and indeed all participants agreed that the use of symbolism is evident in churches. It was also evident that majority believe that the gospel is for the transformation and that family ties was the major cause of the turn back and that there was unexamined mixture of ATR and Pentecostal worship in Makindye and a divergence from the Biblical teachings of Colossians 2. In Chapter five, present a summary of the findings like the fear factor being the reason why some Christians crave for religious symbols as a means of embodiment to safeguard them from demonic attacks. This therefore calls for contextual approach to sharing the gospel including expository preaching. The chapter gives also the recommendations and areas of further research as well as the limitations.*

**INFLUENCE OF AFRICAN TRADITIONAL RELIGION ON PENTECOSTAL CHURCH
WORSHIP IN MAKINDYE DIVISION IN KAMPALA DISTRICT, UGANDA**

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MISSION FRONTIER**

MAY, 2023

DECLARATION

I **Nabwire Judith** affirm that the information contained in this proposal is my own work and has never been submitted to any institution for the award of any academic qualification.

The drive for this work has and shall always be the desire to know certain aspects of African traditional customs and culture like modes of worship are so evident in the Pentecostal worship today and what impacts it has on the monotheism and purity of God in the Pentecostal churches at the advent of prosperity preaching and use of “Sacred Items” to trigger blessings and deliverance.

I also declare that the facts adduced here are for academic purposes and not in any way geared towards maligning or legal prosecution of someone but vividly to add on the knowledge base on religious syncretism and also to help church leaders devise means of keeping the church pure from acts that demean the very essence of Jesus Christ’s coming. For the scripture tells me he is coming back for the church without a spot or wrinkle:

“....that He might sanctify and cleanse her with the washing of the water by the word, that He might present her to Himself a glorious church, not having a spot or wrinkle or any such thing, but that she should be holy and without blemish.” (Ephesians 5:26, 27 NKJV).

Signature.....

Date:

NABWIRE JUDITH

APPROVAL

This is to certify the proposal entitled *Influence of African Traditional Religion on Pentecostal Church Worship in Makindye Division Kampala district* has been developed under my supervision. I hereby acknowledge that it is fully adequate in quality and scope for submission to Faculty of Bible and Theology of University World Mission's Frontier.

Signature Date:
Dr. ELIZABETH KUTEESA BALIRWA
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UNIVERSITY OF WORLD MISSION FRONTIER

Signature..... Date:.....
DR. TWESIGYE NDUHURA
SUPERVISOR,
UNIVERSITY OF WORLD MISSION FRONTIER

DEDICATION

Firstly I dedicate this work to my parents Job Wasike and Grace Wasike who laid a foundation for my studies and having been a pillar in my pursuit of education. Without them I wouldn't have seen this day.

Secondly dedicate this work to my dear husband **Wandera Stephen** who has stood by me and supported my dream to pursue further education. In a special way I also dedicate this work to my children, **Elena, Adriana, Jasper, and Rodney** who time and again I had to leave at home in pursuance of this dream.

Thirdly dedicate this work to my director, **Reverend Colleen Stevenson** for having allowed me to go back and study and allowing me in each month a weekly leave to attend to class and all the moral support as well as financial support to me.

Lastly I dedicate this work to my entire course mates who have helped me in one way or the other during the course of the study, their encouragement, their collaboration and their criticism have all contributed to my commitment towards this cause.

ACKNOWLEDGEMENT

I acknowledge the almighty God who has blessed me with knowledge, wisdom and understanding to reach this far. God also gave me the courage to face this challenging task of carrying out this research amidst all the time constraint and a lot of responsibilities around me. God has been faithful in all the endeavors I have made.

Secondly I acknowledge the contribution made towards my education by University of World Missions Frontiers (UWMF) for the scholarship and guidance and well as its entire staff who have been adding value to my academic endeavors that I can be able to learn without which I wouldn't have been able to be in school.

I also acknowledge the effort that has been put in me by my supervisors and mentors as per this research **Dr Twesigye Nduhura (PhD)** and **Dr Elizabeth Kuteesa (PhD)** for without their kind guidance and dedication of time to read through analytically and correcting my work I couldn't have reached this milestone.

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ABSTRACT

The prosperity message preached mainly by independent apostles and prophets in Network Christianity's new prophetic churches with some Pentecostal leanings has become popular among many Africans. One of the reasons for the popularity of the prosperity message is that it links closely with the African enchanted worldview and the spirituality that characterizes African traditional religion. Their message of prosperity deviates from the essence of the gospel of Christ in several respects like emphasis on material enrichment against spiritual purity, measuring godliness against material possession among other things.

This paper examined how the prosperity message represents a dangerous fallacy based on a syncretistic contextualization of the gospel to African spirituality coupled with other aspects like symbolism and use of spiritual objects as a precursor of blessings, healing and godliness. It will also aim at understanding the relationship between Christianity, traditional religious practices, and culture in Africa and positing an ethical response to the phenomena after viewing religious plurality from the perspective of cultural anthropology. Chapter one examined the religious composition of Uganda's population as per the 2014 census where the majority ascribe to any of the Christian sects. Most whom go their respective worship places but at the same time go to the shrines. It also looked at the problem statement which saw the rapid growth of Pentecostal churches of which most are not grounded on pure Christian doctrine but founded under intrigue and need for independence making them fall into the trap of syncretism and compromise with the aim of attracting many followers. It also outlines the objectives of the study which is aimed at understanding why there is a high degree of occurrence of religious pluralism which I termed as syncretism. It also looked at the background of the study as well as definitions.

In chapter two I summarized a review of related literature using critical contextualization model. Here three approaches were used to examine the literature. These were:- Phenomenological review where the researcher looked at the phenomenon of ATR at play in the Pentecostal worship in Makindye, then the theological review, where the researcher looked at the biblical precepts on doctrine and how the church has responded to heresy and apostasy then lastly the empirical review where the researcher observed and measured phenomena against the hypotheses developed. A glimpse of the literature reviewed include: There is a lot of literature that explain the existence of a mix of ATR and Pentecostal worship for example:- Cook and Nayap-Pot (1997) argue that where incarnation began syncretism also took place. Harrison asserts that Christianity cannot remove traces of paganism (Harrison 2014). Douglas Bafford while looking at ethnography says: prosperity preaching is premised on prophetic proclamations which explain the mix with ATR worldview.

In chapter three I present the methodology and research approach (es) I used in data collection. This research is basically a qualitative research though at certain point mixed research approaches were also applied. The sample was drawn from a general Kampala population of about 6,670,900 (UBOS 2019). The likert scale was used to determine the sample size out of the population listed beginning with 100 participants from whom 30 participants were interviewed, observed and documented. The researcher used self administered questionnaires, interview guide, documentary review guide and expert review from my mentor and supervisor. In chapter four I present the findings of the research by referring to Ephesians 5:25-32 to examine the effects of ATR on the communication of the gospel in Makindye division. Of the participants between the ages of 18-70years 60% agreed that there are similarities like belief in the deity, presence of obedience and sacrifices while the major difference was that God is not a personal God in ATR. Compatibility of ATR and Christianity in terms of use of traditional instruments, African melody, concept of community, dedication of infants, and holistic view of things about 74% agreed. About the use of anointed objects these symbols have no power (83%), have faith in the symbols (80%), can build faith (70%), new form of syncretism 53%, anointing oil 50% and power when prayed over 10%. Many regretted putting faith in symbols instead of God and indeed all participants agreed that the use of symbolism is evident in churches. It was also evident that majority believe that the gospel is for the transformation and that family ties was the major cause of the turn back and that there was unexamined mixture of ATR and Pentecostal worship in Makindye and a divergence from the Biblical teachings of **Colossians 2**.

In Chapter five, present a summary of the findings like the fear factor being the reason why some Christians crave for religious symbols as a means of embodiment to safeguard them from demonic attacks. This therefore calls for contextual approach to sharing the gospel including expository preaching. The chapter gives also the recommendations and areas of further research as well as the limitations.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

According to the 2014 population census in Uganda, 39% were Roman Catholics, 32% are Anglicans, 11% are Pentecostal Christians (Born Again Christians), 14% are Muslims while other religious groups and those with no Religious affiliation constituted 5% and agnostics and atheists combined constituted about 0.2%. This however is not indicative of how many practice religious pluralism. You may find that many go to church on Sunday or Saturday, go to the mosque on Friday and at the same time go to witchdoctors on the rest of the days or have shrines in their homes. A case to mention is the Catholic Church refusal to bury the late Honorable Kato Lubwama former MP Rubaga South (<https://nilepost.co.ug/2023/06/13>)

When Christianity was introduced in Africa the preaching was clear; your drums are evil, your music instruments are evil and when you come in here you use these hymn books, forget rhythm and dancing during praise and worship at church. By claiming superiority of Christian theology over the theology of African religion, the early missionaries shut the door on dialogue between both religions.

This research therefore is aiming at understanding the relationship between Christianity; traditional religious practices have impacted on the Pentecostal Worship in Makindye division, Kampala district. This research will explore the various ways the African traditional religious practices like divination, proliferation of prosperity preaching, use of symbols like stickers, anointing oil, holy water, handkerchiefs etc. in worship and need for prophetic proclamation upon the followers as used in ATR as the Independent variable (IV) and the modes of the Pentecostal worship today as the Dependent Variable (DV) in Uganda especially Makindye division, Kampala area.

This chapter contains the Background of the study, statement of the problem, the general objective of the study, the specific objectives of the study, the research questions, the hypotheses, justification (significance) of the study, and operational definitions.

1.2.0 Background to the study

This study has grown out of a curiosity awoken in 2018 following the proliferation of prosperity preaching and the emphasis on the use of anointed objects as a precursor for provision and protection. The study will base on a semi Structure interview protocol with 100 participants to explore the hypothesis that there is an unexamined mixture of ATR worldview and the gospel in the churches in Kampala area. It was found that there is a fuzzy understanding of Christianity because it is nuanced by ATR that has led to a craving for the use of symbols that is not biblical. Consequently, there is a challenge with the application of the gospel to real life that promotes double tier living. To resolve this problem, there is a need to engage contextual approaches to ministry in context.

The researcher is aware of the use of such anointed objects like anointing oil, holy water, handkerchiefs to mention being used in churches in Kampala area. On a routine field visit while meeting with Pastors, a colleague pastor told me that anointing oil helps to increase the faith of the sick. Therefore, this drove the researcher to try to find out how the use of such objects have a semblance with the African Traditional practices and how these have impacted Pentecostal worship in Makindye division. The ATR mindset holds to the use of means to appease the spirit world and make people feel secured and confident usually without giving careful thought to how this practice of the use of anointed oil, stickers, crosses, handkerchiefs, holy water and salt affects the communication of the gospel message.

1.2.1 Historical background

Initially, European missionaries failed to understand traditional African religions in ways that would harm the communities that they hoped to serve. In his book Religion and Faith in Africa, A. E.

Orobator argues that the early Christian missionary style that favored cultural erasure contributed to the syncretistic practices in African Christianity today. The drive to harmonize the gospel and African traditional worship has given rise to syncretism. Jorgensen claims that there has existed deep-seated uncertainty concerning syncretism in Christian theology (Jorgensen, 2013). Harrison further asserts that syncretism is part of religion (Harrison, 2014, p. 9). Therefore, the concept may be understood in either negative or positive terms as ‘decline and theological ruin’ or as indicative of religious ‘creativity and vitality’ and tolerance.

Besides the eclipse of discipleship, I believe that another reason of churches is as a result of the unexamined mixture of the gospel and the African Traditional Religion worldview. The argument of this project is that an unexamined mixture of the gospel and the African Traditional Religion (ATR) practices. Douglas Bafford’s ethnographic fieldwork shows that the context for proclaiming prosperity theology is “charismatic” worship services characterized by Spirit-driven, affective worship and the believers’ participation in delivering “spiritual gifts” that include healing (Bafford 2019, p. 2).

Traditionally in Africa, suffering followed the offending of someone that simultaneously offended the Supreme Being and aroused their anger (Mburu 2019, p. 53). Misfortunes required calling in the assistance of diviners to find out who and what had offended the spirits or the ancestors, to be followed by sacrifices and prayers to overturn the punishment or suffering resulting from witchcraft: the work of malevolent, evil spirits that someone employed. The prosperity message indigenizes the gospel, using the same themes to explain why Africans are poor. Neo-Pentecostal prophetic is characterized by its attention to the prophet’s supposed charisma, requiring the adoration and reverence of adherents. The prophets’ status, in many cases, then leads to their enrichment and personal gain when clients are forced to present prescribed gifts for them in order to secure their services (Banda 2016, pp. 208–29).

1.2.1 Theoretical background

The basic assumption in this research is that Ugandans live in an intentional world where nothing happens by chance; all events have spiritual causes. Negative events can be resisted by imprecatory prayers and curses. Sacred and secular realities are inseparable and therefore the argument that pneumatic Christianity is close to the grain of African culture and its worldview resonates with indigenous worldviews.

In this research therefore I wanted to find out the linkage between the pneumatic Pentecostal worship and African traditional worldview as to most what happens in the physical world is directly interrelated to what happens in the spiritual dimension, agreeing with cosmic principalities and powers in that solutions to personal and societal problems are interpreted in terms of rulers authority and powers.

Cursing an enemy in order to be successful in ones own endeavours towards health, promotion, employment, and a suitable marriage partner has always been part of indigenous spirituality. African Pentecostal spirituality simply changes the curses into Biblical injunctions. Many Ugandan Pentecostals believe in ancestral or bloodline curses as a consequence of the sins of the forefathers. In this way deliverance prayers are conducted for the escape from these curses to pave way for prosperity and effective transition to eternal life after death (Asamoah Gyandu 2013, pg 157). This in part explains why many Christians in Pentecostal churches in Makindye crave for Crucifixes, handkerchiefs, anointing oils, holy water, seeds, apples, pastors portraits and some carry Bibles from bed to bed as a means to provide a cover against demonic attacks. This has resulted in a form of syncretism.

1.2.2 Contextual framework

The study will use two paradigms for understanding the influence that the ATR practices has on the Pentecostal worship in the churches in Makindye, Kampala district in Uganda. Theoretically, the study will adopt phenomenological and theological approaches. The researcher was concerned with teasing out the Pentecostal pastors about understanding of the Bible and practice of biblical teachings. Some of the questions raised on this study were how the pastors dealt with the issue of prosperity and religious symbolism (Syncretism). In addition, the study tested if its leaders and followers read, interpreted, memorized and applied the Bible with a right understanding of its message as propounded by McGrath.

Various researches have been carried out on the rapid spread of Pentecostal faith in Uganda, the African indigenous practices, how ATR and Christianity can co-exist with other religions, the impact of Christianity and Islam on ATR but little has been done on the impact of ATR on the Pentecostal Churches in Uganda and the worldview of the prosperity preaching which has culminated into the importation of ATR practices into the church today as a way of Pentecostal practice today. Therefore this research is expected to inform the church leadership and the entire Born again faith about the impact of the illiterate pastors and the increased smuggling of the ATR practices into the church and the extent to which such practices have influenced the current church values and doctrines.

1.2.3 Conceptual framework

The indigenous practices are deeply rooted in the mindset of the African congregants to the extent that some preachers have easily transplanted such practices into the worship practices of the Pentecostal churches in Kampala area and Uganda at large. These practices don't only end with the human sacrifices a case to mention is that which happened on 30th/ September/ 2021 where a purported senior pastor of a Deliverance and Healing ministry church in Gganda- Nansana Municipality, Wakiso district, a one Israel Buyinza and his accomplice a one prophet Joseph Sserubiri were arrested for the kidnap and sacrifice of a four year old girl, trinity Nakisuyi daughter to John Mulodi of Kakira market zone Jinja district collecting her blood and buried her head along river Wanyange and the body dumped in the sugar plantation (**The Independent Magazine, December 7th, 2021**) but also siring of children outside wedlock, use of symbolism, offering for special blessings, kissing of the prophet's shoes for blessings among others. These practices seem to be acceptable and a way of life.

The growth of the church in Africa has been phenomenal in recent decades. This growth in numbers does not match growth in depth of spiritual life and transformation of lives and communities. Commenting on the rapid growth of the church in Africa, Edgar Nye described the growth as "one mile wide and one inch deep". Affirming the leader's assessment, Bishop Munyangabo Edward, says that the reason for the "one mile wide and one inch deep" description is an eclipse of discipleship. Olwochi agrees when he claims that the church has a heart crisis. According to him, the crisis has to do with the kinds of believers the church is producing. Rather than make disciples, the church, in its aggressive evangelistic attempts, has taken it for granted that everyone who comes to church and has accepted Jesus Christ as Lord and Savior is a Christian in good standing without intentional discipleship.

One pastor points out a concern that roots back to the period of the introduction of Christianity in Uganda: many missionary mistakes were made when Christianity was introduced to the African continent for this he say;

"There were some errors made by the missionaries and sadly we are still paying the price for some of those errors that were made. When the missionaries came their statement was clear to those who would follow Christianity...Your drums are evil. Your music instruments are

evil. When you come in here you use these hymn books. You stand in this way. Forget rhythm and dancing. Forget praise.”

The diagrammatic representation of the conceptual framework is provided below (Figure 2.1).

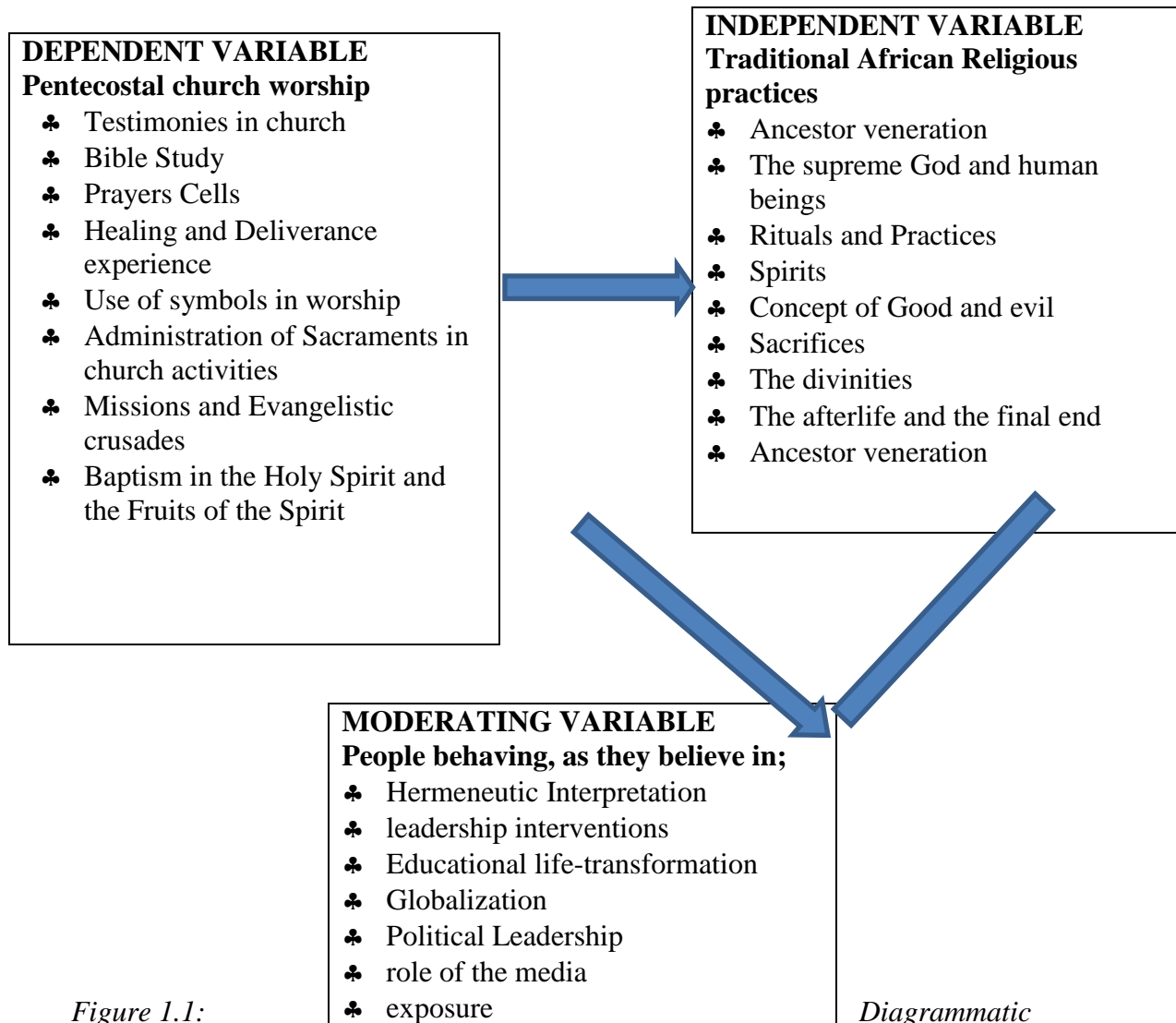


Figure 1.1:
 Representation of the Conceptual Framework
 Source: Judith Nabwire (2023) conceptualization

Diagrammatic

1.3 Statement of the problem

There has been an emergence of many Pentecostal churches in Uganda today without a clear leadership structures or reporting mechanisms like in which case who is answerable to who in the event that there is a problem either doctrinal or otherwise for guidance. Some of these churches begin as a result of one having some sort of a spiritual conviction, a branch church, a splinter from the main sect or a drive for economic gain which one feels deprived in the church one was in. the reason for this stems from the varied Biblical interpretations or misrepresentation of Biblical facts, anger, objection of leadership control, unresolved conflicts or the burning spirit of evangelism.

In his book “**Africa Answers Back**”, (Advances in research, Volume 19, issue 3 pages 1-7), Akiiki Nyabongo reveals that religious syncretism in Africa is a reality that has persistently painted Christianity as an offshoot of Traditional African Religions while analyzing rites of passage pregnancy, naming, baptism, marriage, death and burial. These practices don't only end with the human sacrifices a case to mention is that which happened on 30th/ September/ 2021 where a purported senior pastor of a Deliverance and Healing ministry church in Ganda- Nansana Municipality, Wakiso district, a one Israel Buyinza and his accomplice a one prophet Joseph Sserubiri were arrested for the kidnap and sacrifice of a four year old girl, trinity Nakisuyi daughter to John Mulodi of Kakira market zone Jinja district collecting her blood and buried her head along river Wanyange and the body dumped in the sugar plantation (**The Independent Magazine, December 7th, 2021**).

It is important for the church to safeguard the word of God as contained in the Bible without deviation however, this seem to be lacking in the Ugandan church today. Instead of the church penetrating into the world to transform it, it is the world that has penetrated into the church transforming it from its precepts of the pure gospel (the apostolic church of the book of Acts). From historical and theological standpoints, Christianity is defined, both theoretically and methodologically, by a given cultural, social and historical context (Jorgensen, 2013).

This research is therefore aimed at assessing the impacts of ATR practices on the Pentecostal Christian Faith in Uganda. It is going to look at those practices that are evident in the church today and how they have influenced the churches interpretation of the biblical principles.

1.4 Purpose of the study

The main objective of the study is to analyze the effects of the African Traditional Religious practices on the Pentecostal Churches worship in Makindye division Kampala district in Uganda.

1.5 Specific objectives

Specifically the study aims at:-

1. Examining the elements of African Traditional Worship that are evident in the Pentecostal Churches of Makindye division Kampala district Uganda.
2. Discuss the impacts of the identified ATR elements on the Pentecostal churches in Makindye division in Kampala district area Uganda.
3. Suggesting steps to be taken by the church leadership to crush the negative impacts of ATR practices on the Pentecostal churches in Makindye.

1.6 Research Questions

The research questions raised were as follows:-

1. Are there ATR practices like use of symbols that have affected/influenced the worship in Pentecostal churches in Uganda (Kampala area)?
2. Have the use of these practices in any way influenced the mode of worship in the Pentecostal churches in Makindye division?
3. What steps are being taken by the Pentecostal church leadership to counter the negative impacts of ATR practices on the Pentecostal churches?

1.7 Research Hypotheses

1.8 Significance of the Study (Justification)

The influence of ATR practices on the other faiths in an African context cannot be underestimated as many of such practices are strongly evident in the church today take for instance a strong desire by the congregants to at least hear from a purported “prophet of God” just as it was with the

oracles of ATR, the pastors claiming to have special prayers for especially those willing to part with special “seed”, bigamy or some sort of polygamy openly condoned by some pastors, “anointing of some body parts to bring deliverance to those areas that are purportedly under the imprisonment of the devil, “grabbing of peoples wives or husbands” by the so-called prophets that that is the will of God just as it was with the ATR, ordering followers to bring items belonging to the other like knickers, shirts, dresses, watches, money, rings, just to name as a point of contact for prayers just as it was in ATR, What has emerged from this unexamined mixture of the gospel and ATR may sound Christian but the underlying belief is ATR.

This study will therefore be of great importance as in the following circumstances; It would add to the existing literature and pieces of information to the existing Church administrators (pastors, reverends, bishops, evangelists, overseers, apostles, teachers of the word, deacons, church elders) and other academia in the theological colleges as well as those in political offices or those who intend to become leaders that would be helpful to them in the general administration of the churches.

This research will also serve as a reference material to future researchers who may find it helpful in carrying out research work of a similar nature or in the related topical area. The empirical investigation of the ATR practices in the church today: Uganda at large and Kampala in particular would therefore give a significant contribution to the existing literature on the effects of ATR on the Pentecostal worship world over.

Furthermore, the study would provide a useful evidence that there is actually existence of ATR worship practices in the Pentecostal churches today and how they have shaped the mode of worship , preaching, offering practices, teaching, administration of sacraments like marriages, baptism, holy communion, burial of the dead etc. children’s ministry, obituary, relation between men and women in church, sexuality and sex education, child naming and the general behaviour of the Pentecostal Christians (Born Again).

The study will also provide a unique handbook for the church elders in Uganda on how to reshape, guide and model the Pentecostal church in Uganda to be void of those traditional practices that have negative impact on the church in Uganda and also help them provide direction on how the church should operate in the midst of all the negative forces while holding fast to its founding doctrine and the Biblical principles.

This study will also provide an important benchmark to the policy makers especially the government to come up with policies that would help regulate the emergence of the different churches by critically examining their doctrine, mode of operation and their leadership.

1.9 Rationale of the study

A lot has been done to understand the growth of Pentecostal churches in Uganda, mode of Worship in the Pentecostal churches, proliferation of Prosperity preaching, Missionary mode of worship, but little has been investigated on religious syncretism (Influence of ATR on Pentecostal worship) in Makindye division Kampala district and how this mixture have impacted on the proclamation of the gospel that ascertains its authority from the Biblical principles. It is upon this background that the researcher is conducting this research.

1.10 Scope of the Study and limitations

1.10.1 Geographical scope

The research is limited to Makindye division Kampala area and not covering the entire Kampala district or the country of Uganda or Africa at large. Geographically Kampala is found in the Central region of Uganda (Buganda). It is divided into five urban councils (Municipalities) which are Makindye, Nakawa, Central Division, Rubaga and Kawempe. It covers an area of 189sq Kilometers of which 176sq Kilometers are of land and 13sq Kilometers are of water. Kampala has a rapidly growing population that was estimated to be at 6,670,900 (six million six hundred seventy thousand nine hundred) people in 2019 by the Uganda bureau of Statistics ([Https:// www. UBOS. Org/wps-content/uploads/publication/09_2019](https://www.UBOS.Org/wps-content/uploads/publication/09_2019)).

Therefore with such a population it was easy and cheap for the researcher to collect the data since the area is easily accessible to the research. This area also houses mega churches like Kansanga Miracle center, Victory City Church, redeemed church, Katwe Saints gate, Victory Christian Center, Christianity Focus Center, Streams of life churches, Omega healing, Cornerstone Christian Fellowship, Catholic secretariat only to mention but a few. According to the 2014 census the Pentecostal Christians account to about 11.1% of the total population of Uganda ([Https:// www. UBOS. Org/wps-content/uploads/publication/09_2019](https://www.UBOS.Org/wps-content/uploads/publication/09_2019)).

1.10.2 Content scope

The content of the study is limited to ATR practices and the worship practices in the Pentecostal churches in Uganda and Kampala in particular to study the specific objectives of this research and answer the research questions. The study period of four years (2018-2023). This period generated rich information to be used by all stakeholders in church management across Kampala and Uganda at large. This research will be carried out between June 202 to August 2023 which is a good time for data collection and report writing.

1.10.3 Time scope

This research shall be conducted from 20th May beginning with proposal writing to 17th July when the submission of the final report shall be done. This possess a time constraint on the researcher to conduct, compile and submit the research bearing in mind that she is a working student who must fulfill the appointment requirements of the job.

1.11 Operational definitions

African Traditional Religion

African Traditional Religion refers to the indigenous religious beliefs and practices of most of the people of Africa.

Gospel

The Gospel is who God is in Christ Jesus and what he has done in Christ crucified to provide redemption for humankind from sin and guilt through forgiveness and new life/birth. In this paper, the gospel is all that God is and has done in Christ.

Culture

Culture is the knowledge learnt overtime by a group of people, which they use to make meaning out of their lived experiences and act in appropriate ways to cope with their daily lives or challenges.

Indigenization

Indigenization refers to making of the Gospel understood in the language and thought forms of the local people and the efforts to make the church autonomous in its organization (Hiebert 389). Laurenti Magesa argues that in the encounter between faith and culture, the faith becomes part and parcel of the culture, fuses with the culture.

Syncretism

It can also mean the mixture of worshipping of Jehovah Yahweh with idol worship. Material objects used in ATR worship to represent something supernatural or connected to being that the possession of it gives the possessor the power of control e.g. fetishes (Yirizi).

Paradigm

The generally acceptable perspective of a particular discipline at a given time.

Phenomenology

This refers to a description, history or explanation of a phenomenon.

Nuanced quality

This is the quality of something that is not easy to notice but may be important.

Africanization

Africanization has to do with autonomy of the church free of all western culture and indigenized functioning under the control of Africans who determine how all missionary institutions and ministries.

ATR

African Traditional Religion

Yirizi

A fetish that people sew in their clothes or wear as armbands for protection against evil by believers in African Tradition.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In keeping with the critical contextualization model, this section presents the core beliefs of African Traditional Religion (ATR) that underlie the African worldview, particularly the fear of the spirit world and what various authors have stated in this regard. Fear of the spirit world is at the root of unexamined mixture of Gospel and ATR worldview. This information is crucial to understanding the ATR worldview that provides the grid with which most Africans interpret life or make meaning out of their experiences. This Chapter also explores where the knowledge of God in ATR comes from, the effects of sin as well as a brief history of the three churches studied.

2.2 Biblical Foundations

Signs

A sign in religious thinking is a supernatural event that enables one to believe a claim, statement or promise made by or about God. Many Africans have an interest in signs; signs are the foundation for traditional beliefs. There is an increasing interest and emphasis on signs by no doubt signs are one way God has chosen to reveal Himself to humans (Exod. 3:1-4; Acts 9:1-2).

Divine signs lead people to God and His word; they do not exalt individuals. The apostles refused to be exalted because of the power to work signs given to them (Acts 14:8-15; I Cor. 3:4-9). This is unlike much of what we see around us in Kampala area where some people (preachers, men and women of God), because of the manifestation of signs in their ministry, have placed themselves over others; they accept or command special treatment and honor is paid to their own names. They make signs necessary to faith and the absence of signs is evidence of lack of divine power.

Sin

Sin is any lack of conformity, active or passive, to the moral law of God. This may be a matter of art, thought or inner disposition. God had instructed Adam and Eve: "You must not eat of the tree of knowledge of good and evil, for when you eat of it, you will surely die" (Gen. 2:17). When they chose to eat of the tree of knowledge of good and evil, it was outright disobedience and rebellion. The consequences of which were death both physically (eventually) and spiritually (because it brought about separation between God and man). The second consequence of sin or the fall is that man lost knowledge of God. The immediate result of Adam and Eve's sin, recorded in Genesis 3:7-8, is that they were hiding from God.

The image of God in man refers to the elements in the makeup of human beings that enable the fulfillment of their destiny. The image is the power of personality that makes each human like God, a being capable of interacting with God and other persons, a being capable of thinking and reflecting and of willing freely (Erickson 175-76). The image of God in man and woman implies that they belong to God, that Jesus is the complete revelation of what the image of God is (Heb. 4:11).

2.3 ATR knowledge of God: General Revelation

The knowledge of God in ATR as well as other traditional religions comes from God through general revelation. Gehman argues in African Traditional Religion in Biblical Perspective that this knowledge comes from general revelation. I agree with him based on Paul's argument in Romans 2:14-15 that knowledge of God is available to all. Humans are finite beings and can only understand revealed things; therefore, the knowledge of God in ATR is from God's self-disclosure of himself known as general revelation. General revelation is God's self-manifestation through nature, history and human conscience. It is God revealing himself to all people at all times and all places.

2.4 Origins of Pentecostalism

The roots of “Pentecostals” in the modern sense can be traced back to the year 1901 in the city of Topeka, Kansas at a Bible school conducted by Charles Fox Parham, a holiness teacher and a former Methodist pastor. “Parham, greatly influenced by the Holiness movement (an American nineteenth century religious movement that emphasized post conversion spiritual experiences), encouraged disciples to seek God through prayer, fasting and studying the Bible, and then to wait for His blessings of the Spirit” (The Rising Tide of Pentecostalism 2014, 12: V).

Therefore, the local revival sown on Azusa Street became the seed-bed of an international Christian movement. From Azusa Street Pentecostalism spread rapidly around the world and began its advance toward becoming a major force in Christendom. Moreover, it is well to note that Seymour, along with Charles Parham, could well be called the “co-founders” of world Pentecostalism. Today “the Pentecostal movement includes a large number of denominations, independent churches, and Para-church organizations that emphasize the work of the Holy Spirit in the lives of Christian believer”(World Council of Churches 2014, May 3).

African Pentecostalism owed its origins to the work of John Graham Lake (1870-1935). His wife was miraculously healed of tuberculosis in 1898. In 1907 he received his Pentecostal experience and spoke in tongues under the ministry of Charles Parham. After his Pentecostal experience, Lake abandoned the insurance business and honored to fulfill God’s call to minister in South Africa. This first wave of Pentecostal pioneer missionaries produced what has become known as the “Classical Pentecostal Movement” with over 11,000 Pentecostal denominations throughout the world.

The final phase was the penetration of Pentecostalism into the mainline Protestant and Catholic churches as “charismatic renewal” movements with the aim of renewing and reviving the historic churches. Throughout the rest of the century, Pentecostal denominational missionaries from many nations spread the movement to all parts of Africa.

2.5 Global Pentecostal Christianity

The beginning of the 20th Century marked the birth of modern-day Pentecostal Christianity. Campolo (1991:17) and Swoboda (2014:4) date the origins of today’s Pentecostal Christianity from America to January 1, 1901. Then, the students of Bethel Bible School in Topeka, Kansas, spoke in tongues under the tutelage of Charles F. Parham. Campolo (1991:17) argues that when Parham laid hands on Agnes Ozman, she began speaking in tongues. This was understood to signify the presence of the Holy Spirit. Speaking in tongues was also referred to as the praying down of heaven’s Pentecost (Swoboda, 2014:5).

Today, majority of Pentecostal Christians live in non-western countries especially in the global South. Strict morality marked by exuberance and ecstatic prayer is a true characteristic of Pentecostals. This has produced a rich variety of manifestations not only in organization, but also in strategies and communication (Barrett et al, 2001:287). There has been exponential numerical growth of global Pentecostal Christianity.

2.6 Effectiveness of Pentecostalism in Africa

Christianity approaches its fullness as it encounters, interacts with and absorbs influences from the world around it (Jorgensen, 2013). Cook and Nayap-Pot (1997) argued that, where Christian incarnation occurs, so too does syncretism, stating that ‘the first syncretism took place when “the Word was made flesh and dwelt among us”’ (Cook & Nayap-Pot, 1997, p. 313).

As Harrison (2014) maintained: Christianity was unable to remove all traces of paganism and so it instead incorporated them into its festivals; similarly, capitalist secularism has failed to remove important Christian elements from law, government and education, medicine to this list. For two or

more religions to be successfully woven together in ways that are helpful and positive, the goals of each religion must be complementary (Harrison, 2014). 133 For example, some Christians use yoga, which has roots in Hinduism, Jainism and Buddhism, to fulfill a specific need that Christianity is unable to meet (Harrison, 2014).

Young elites, potential elites and frustrated graduates therefore find that these churches address their needs in a way that other institutions and bodies cannot” (2006:21). Some of the main methods employed by the new churches are very similar to those used by most Pentecostals including door-to-door evangelism, meetings held in homes of interested people, preaching in buses, on street corners and at places of public concourse, and ‘tent crusades’ held all over the continent. For example crusades by Nicholas Bhengu and Richard Ngidi, Nigerian Benson Idahosa and German evangelist Reinhard Bonnke. (Anderson 2000, *Evangelism and Pentecostal Growth in Africa*).

Douglas Bafford’s ethnographic fieldwork shows that the context for proclaiming prosperity theology is “charismatic” worship services characterized by Spirit-driven, affective worship and the believers’ participation in delivering “spiritual gifts” that include healing (Bafford 2019, p. 2). They are led by a “prophet” or “prophetess” that claims an extraordinary and unique relationship with God. The unique element lies in the prophet’s ability to bestow material rewards when believers faithfully obey biblical injunctions as they interpret them. Their authority is unchallengeable because they accord the same power and authority to the Bible and their private revelations that they call “*rhema*” and “revelation knowledge”. They interpret the Bible with their new hermeneutical principle that every believer should be healthy, rich, happy and prosperous.

Pentecostals believe that a “baptism of the Holy Spirit” should be sought. This is when, after conversion, a baptism of the “Holy Ghost” takes place and a believer acquires gifts such as the ability to prophesy or heal. This “baptism” is supposedly accompanied by the manifestation of speaking in tongues (*The Rising Tide of Pentecostalism* 2014, 12: V). They “believe that the coming of the Spirit brings the ability to perform ‘signs and wonders’ in the name of Jesus Christ to accompany and authenticate their evangelism. African Pentecostals focus on corporate worship, singing together, and Christian education. The Churches are mostly churches of a Pentecostal type that have contextualized and indigenized Christianity in Africa. They are ‘the African expression of the worldwide Pentecostal movement’ because of both their Pentecostal style and flavor.

In Africa, this Pentecostal Revival came at the beginning of the 20th Century as it was spreading to other parts of the world. Walls (1996:87-88) and Kalu (2008:36-37) attribute the earlier spread of Pentecostal Christianity in Africa to the ministry of William Wade Harris, a Liberian prophet. In East Africa, the Pentecostal phenomenon happened at the same time as it spread in West Africa, planted by the missionaries (Olwa, 2016:167). The free Pentecostals established schools, hospitals and other social services across Tanzania. Kenya had the first contact with Pentecostal missionaries in 1918, when Marion Wittick and Otto Keller established a station at Nyang’ori, eight miles from Kisumu (Burgess, et al 2002:5).

The East African Revival Movement (EARM) was another response directed to awakening the weak church. Having started in 1933 at Gahini in Rwanda, the revival became a self-sustaining arm, which strengthened the Church. It emphasized the spiritual disciplines of prayer, confession of sins, walking in the light, weekly fellowships and Bible study (Rugyendo, 2012:83). The revival made a significant contribution in the areas of building a personal and collective Christian character within the church and the local community. In addition, it promoted education, hygiene, environmental sanitation, and encouraged the use of Western medicine, and building houses with iron sheets (Tuma, 1978:88; Rugyendo, 2012:84). These contributed to holistic ministry hence spiritual and socio-economic transformation.

Niringiye (2016: 82 - 84) put the beginning of the EARM to 1929. They attribute its beginnings to Simeon Nsibambi a prominent Anglican Christian of Namirembe Cathedral who had a conversion experience and baptism in the Holy Spirit in 1922. Niringiye continues to observe that the 1929 meeting between Nsibambi and Church at Namirembe was a turning point in their lives. This wasn't welcomed by the church of Uganda; the first, was the Mukono crisis of 1941. This resulted in the expulsion of the Balokole (members of the revival) students from Bishop Tucker Theological College. This painful event robbed the Church of would-be brilliant theologians and ordained leaders.

The introduction of Pentecostal Christianity in Uganda dates back to 1935. It came as a spillover of the PAOC ministry in Kenya, championed by Rev. Brown (Gifford, 1998:100). Brown arrived in Mbale, Eastern Uganda where he established a mission. Brown's focus was to preach the gospel of salvation, consequently bringing about spiritual transformation. Brown was instrumental in the spread of Pentecostal Christianity mainly in Eastern Uganda concentrating in the areas of Tororo, Mbale and Soroti where they built churches (Olwa, 2015:170).

Gifford (1998:100) and Kasirye (2010:26) record the second wave of the coming of Pentecostal Christianity in Uganda. The vision by some young woman in the church, Maureen Maglard constituted a divine call to take the gospel to Uganda. In response to the vision, Hugh RegLayzell, Senior Pastor and leader of the Full Gospel Mission (FGM) to Uganda wrote to Sir Andrew Cohen the British Governor seeking for permission to begin missionary work in Uganda (Kasirye, 2010:28). In May 1960 when the GTMS had permission to operate in Uganda the Full Gospel Church underwent incorporation under the Uganda Unlimited Companies Act of October 1960. It organized the Crusade at Mengo 'Kabaka Anjagala' in February 1961. The crusade lasted three weeks with several preachers and translators including a Kenyan evangelist Joe Kayo. Among the proceeds of this crusade were three hundred and sixty-five people, baptized in the Kabaka's Lake at Mengo. There were also spiritual manifestations of healings, speaking in tongues and other miracles (Musana, 1991:88 and Kasirye 2010:28). This necessitated the mounting of a tent for teaching, counseling and deliverance sessions.

The apparent steady growth in number, structure and coverage of Pentecostal churches in Uganda suffered a disaster in 1977. This resulted from President Idi Amin's decree of banning all Pentecostal churches and their activities (Kasirye, 2010:40). Amin's ban ushered in a difficult era for Pentecostal Christians, blocking their activities. It led many Pentecostal Christians to return to their respective mother/ mainstream churches looking for a temporary spiritual asylum. These religious faiths according to Amin caused as much threat as all the other non-indigenous Ugandans, especially the Asian businesspersons and the Israeli constructors; Amin subsequently gave them ninety days to leave the country. (Kasirye, 2010:58-62). Hansen and Twaddle (1988:70-82) and Kasirye (2010:40-55) advanced five reasons why Amin slammed a ban on Pentecostal churches.

Amin became furious on hearing Christians praying and reading Biblical verses up that mentioned the word Israel (Nkesiga, 2012:103). This is because he thought that mentioning the word Israel, Christians would be praying for and praising Amin's enemies (Israelis). He suspected the Pentecostals to have a hidden connection with the Israelis and the Central Intelligence Agency (CIA), a conspiracy designed to disorganize his government. Amin suspected the practice of Pentecostals' overnight prayers. He felt that they were a cover up for activities subversive to government stability. Amin thought that during these prayers, Pentecostals would be praying for the success of his enemies (Kasirye, 2010: 56; Nkesiga, 2012:103).

Indicators of the growth include numbers of believers and congregations such as Nakasero, Naguru, Makerere, Mengo, YMCA, Kibuye and Jinja (Kasirye, 2010:60). In response, Amin urgently banned these other faiths' activities to convince Gaddafi and the Islamic world of his determination and thorough commitment to turn Uganda into an Islamic state. The state interference and attack revealed the precariousness of life for Pentecostals at that particular time (Kasibante, 2010:95).

The last three decades (1982 – 2012) witnessed a mushrooming of Pentecostal churches and ministries of unprecedented variety. These cluster under MCC, National Fellowship of Born-Again Pentecostal Churches (NFBAPC) and Born-Again Faith Federation of Uganda (BAFFU), besides ongoing planting of new churches by individual pastors. Such mushrooming of Pentecostal churches and ministries results from the peace and freedom of worship, which the National Resistance Movement (NRM) government ushered in (Gifford, 1998:102 & Kasibante, 2010:100). Museveni restored order and peace, enabling Ugandans to join the international community. As a result, many Pentecostal churches have sprung up in big numbers.

Kasibante (2010:99) observes that there has been crisscrossing of Pentecostal Christians who keep moving from one Pentecostal church to another. He also adds that there are divisions geared towards forming other new Pentecostal churches. As a result, there are multiple Pentecostal churches and ministries. The context of peace and freedom of worship in the country has fostered this growth. Churches have gained followers while others have declined. Important to mention here is the fact that Pentecostal Christianity continues to gain popularity over mainstream Christianity.

2.8 Selected Pentecostal Teachings

Kalu (2008:249) defines theology as human reflection on the relationship of God in Christ to human beings and to the world of nature through God's love and the power of the Holy Spirit. Every theology reflects its context. Kalu's definition guided this study in revealing how Africans understand theology. Theology informs worship, teachings, ritual and other religious practices. According to Olwa (2015:179), Pentecostals do not have an organized written theology. Pentecostal theology is primarily characterized by a shared experience and witness. Whatever has been witnessed and experienced must conform to the Bible, the primary witness.

Twongyeirwe (2016:49-55), calls the Pentecostal prosperity preaching as materialistic gospel and criticizes it for being unbiblical. He contends that by Pentecostal leaders and their adherents advocating and practicing it means that they have strayed from the Biblical teaching. The gospel is for the whole individual in the community. It has its base on the fact that Jesus met people's physical needs before addressing their spiritual ones. Depetrella (1986:108) shares this perspective by observing that Pentecostal theology underlines experience. By theology of experience, he claims that Pentecostals do not stand aloof from the world in which they live. They are co-workers with God in intervening in the world's affairs. This theological perception aided the study in examining how Pentecostal understanding of God helps them to be relevant in community.

2.9 African Traditional Religion

In this postcolonial period, it has come to be established that there is what we may call ATR(s); however, there is no unanimous agreement as to whether it is religions in the plural or religion in the singular. Mbiti believes that it should be religions in the plural (1990:1–3). His reason is that Africans are notoriously religious and there are different beliefs and tradition according to ethnic groups. There are so many ethnic groups as there are many traditional religions (Mbiti 1990:1–3). Furthermore, he argues that AIR does not have one origin or one historic movement and that the beliefs amongst the different communities differ greatly (Mbiti 1990:3–5).

African Traditional Religion (ATR) can be defined as the inborn and aboriginal religion of Africans, embraced by the forefathers of the present generations. It is described as the religion that emerged

from the sustaining faith of the forebears of the present generation of Africans passed from generation to generations and still practiced today by the present generation of Africans (Awolalu 1991:111). It is the religion without a founder, as ‘the founders cannot be found no matter how far we go back to history’ (Awolalu 1991:111). ATR is the belief of the forefathers on the existence of the Supreme God, divinities, Spirit beings, Ancestors and mysterious powers, good and evil and the afterlife. These are the essential characteristics of AIR, which will be explained further to assist in making clear its meaning.

The African traditionalist is therefore influenced by several forces including God, the ancestors, the lesser gods, spirits and others like witches, sorcerers and magic. According to Opoku, (Opoku 1978, 1). Therefore, it is of paramount importance to have a positive approach to ATR because it serves as an indispensable tool for enculturation that strengthens African identity. ATR should not only be seen as “stepping stones” to Christianity, “but should be appreciated as genuine experiences of the Divine (Karibu 2013, January 28). With an estimated African population of 760 million people in the continent, around 20% is estimated to be of the ATR followers. The arrival of Islam and especially of Christianity at beginning of the 20th century has caused a significance decline in the percentage.

Below are statistics and geographical distribution of the followers of ATR

From 50% onwards: Benin, Botswana, Burkina Faso, Central African Republic, Guinea-Bissau, Ivory Coast, Kenya, Liberia, Mauritius, Mozambique, Swaziland, Togo, Zambia, Zimbabwe.
From 30% to 49%: Burundi, Cameroon, Chad, Congo Brazzaville, Congo-Kinshasa, Gabon, Ghana, Madagascar, Malawi, Mali, Namibia, Rwanda, Sierra Leone, South Africa, Tanzania and Uganda.
From 10% to 29%: Angola, Gambia, Guinea, Lesotho, Niger, Nigeria, Sao-Tome and Sudan.
Less than 10%: Cape Verde, Djibouti, Eritrea, Ethiopia, Equatorial Guinea, Senegal, Seychelles and Somalia

(Adapted from Comboni Missionary Magazine, New Africa – Leadership.Special Issue of January 2000.).

In African continent, ATR continues to be the source of meaning, direction and security of the lives of many Africans, including followers of other well established religious traditions. Today, as the spirit of religious intolerance and exclusivism is being replaced slowly by the spirit of inter-religious tolerance, dialogue and mutual respect, ATR is also slowly finding its place in the orchestra of the world religions. This tolerant and respectful atmosphere has given confidence and self-esteem to the followers of ATR. Many are no longer ashamed of their religious heritage, as they had been in the past. They are proud of being its heirs and consider it their duty and right to pass it on to the next generations. Therefore the emergence of the African Initiated Churches and Pentecostalism has brought to light the realization among Africans that it is possible for Africans to express themselves as Christians without losing their African identity. This has enabled Christianity to sink its roots deep in African soil.

2.10 Essential characteristics of African Traditional Religion

The main feature of ATR is the whole of the African worldview, which forms the essential characteristics. One of the best ways of starting authentic dialogue with ATR is to have a sound knowledge of the central themes of the African worldview, together with the people’s problems, needs and aspirations (Nyamiti 1994:68).

The supreme God and human beings

The first and central amongst the themes in ATR is God and human beings. The basic structure of ATR amongst the Yoruba people of Nigeria has the Supreme Being as the head of all things, the

creator (Van der Walt 2003:63) and the controller, the everlasting, the omnipresent, omniscient, omnipotent and ever-acting God, even if all divinities and the ancestors became silent.

The divinities

The next in rank to the Supreme Being, God, are the divinities. The divinities are brought to life by the Supreme Being. All the divinities are functionaries and act as intermediaries between the Supreme Being and the rest of the universe, including human beings. They have no power of their own, except what the Supreme Being permits them to do. Yet they are very important as far as the orderly function of the universe is concerned.

Ancestor veneration

The final end and the aspiration of each and every person is to reach the spirit world of one's ancestors, to be venerated by one's descendants as an ancestor and eventually be reincarnated (Oborji 2002:24); therefore, ancestors are people who have made it to the spirit land and are venerated by their descendants.

Spirits

It is believed that Spirits are capable of becoming anything, such as objects or human beings and can also melt into vapour at any time (Adamo 1983:66). Belief in these spirits permeates the life of Africans and should be taken seriously. In the Yoruba traditional belief, the above structure is real (Olupona & Rey 2008:94).

Good and evil

In AIR, the existence of good and evil is real. Evil in AIR includes both physical and moral evil. God is the one who brings forth good, but human being causes evil to themselves and others. Evil is generally interpreted as the work of evil spirits, witches, sorcerers or evil eye, broken taboos, oaths or even the deity or ancestors. It is also believed that usually when God or deities or ancestors are involved in evil, it is corrective, disciplinary, or punitive.

Sacrifices

As discussed previously, adherents of AIR are concerned not only with the causes of evil, but also have to deal with evil. Propitiatory sacrifices become one of the major ways by which Africans deliver themselves from the effects of evil in the world.

The afterlife and the final end

The central motivation in ATR is the quest for life and its security. This is because life in African indigenous tradition is conceived as continuum, with a dynamism of rhythm and circles that follows the process of birth, death and rebirth. People's hope is to join the rank of the ancestors in the spirit world, with all its rights and benefits and used their enhanced powers for the benefit of their families and clans (Ikenga-Metuh 1987:262).

Life is also conceived as communion and is not limited only to the relationship with the created order, the universe, the spirits, ancestors, one's family and community, but also with the Creator God. However, the most loathsome expectation in the afterlife is to end up as wandering spirit, vagabond, cut-off from the community and one's family (Oborji 2002:23).

2.11 Theological Foundations of the Pentecostal Teachings

The researcher thought that a careful study of the Bible on the key Text on Supremacy of Christ (gospel) over ATR powers (Colossians 2:6-15) was crucial to give an insight on why it important to ascertain the need to understand that Christ is above the precepts of the ATR views and this need not be confused.

Paul exhorts his listeners that as they began with Christ as Lord, when they heard the "word of truth" (1:15), so they should continue. O' Brein makes the point that "received" was a term used to refer to something, which was received by tradition (104-05). They had received Jesus and all the blessings

he had won for them and given them (Col. 3:13). Moo accords that the use of the verb "receive" has its significance. You have not just received traditions and teachings or the word of God but Christ Jesus himself as Lord. It involves a commitment to the apostolic teachings from Epaphras (1:7-8) as opposed to human traditions of the false teachers (2:8) (Moo 176-77).

It is in Jesus Christ the Lord that believers are to continue to "walking". Their receiving Christ is a past-completed action that should have ongoing implications of walking daily. This daily life is to follow God's way set out in his word. This "walking" which had ethical undertones can only happen when a person is "in Him" in Christ. For those who have received Him must have a new sort of behavior. "In Him" is a prepositional phrase in an emphatic position indicating a command, implying that the only way to live a Christian life free of fear is in connection with Christ (Wright 99). It is not enough to remind the Colossians of the way of life and worship which they should have left behind or should adopting now. It is more important provide clear characteristics of the Christian life and worship to be pursued over and against the negative alternative to be avoided (Dunn 199).

It is worth noting that earlier Paul had asked that they live a life pleasing to the Lord (1:10). Now he says they should continue to live that life. Let Christ who is Lord and no other establish your values, guide your thinking and direct your conduct (Moo 178). Christ's Lordship has daily and life implications for the Believer.

2.13 Implications of Theological foundations

Hughes captures the implications of the teachings of Colossians 2:6-15 when he states: In the death, burial and resurrection of Christ, God the father achieved a great victory over the evil powers of this world making a public spectacle of them and warns that though they still exist, they are defeated Satan's demons have been sentenced to be in the train of God's victory parade. Consequently, we no longer need to fear the outcome of the battle with evil Christ has conquered, in him we have conquered and will conquer. Paul wrote Colossians to persuade his audience to keep living according to the gospel they heard in the beginning and not to fall into error by listening to false teachings. As we study Colossians, it should encourage and strengthen us to know that Jesus is supreme and we are in Him.

2.14 Effects of the ATR practices on the livelihood of Africans.

For Africans, religion is a 'way of life;' there is no distinction or separation between religion and other aspects of life (Magesa 25). Mbiti agrees with Magesa in his statement: Religion permeates into all the department of life so fully that it is not easy or possible always to isolate it. A study of religious systems is therefore ultimately a study of the people themselves in all complexities of both traditional and modern life... Religion is the strongest element in traditional background, and exerts probably the greatest influence upon the thinking and living of the people concerned.

Perception of reality hinges on the fact that there is a spiritual realm of God or gods, spirits and ancestors. They believe that there is a creator "God" who is far removed and cannot be reached by human beings hence necessitating various intermediaries or mediating spirit, deities and ancestors. There is the physical world of humans that is subject to the spiritual world; humans reach the spiritual world through the help of diviners, priests, sorcerers, witchdoctors, etc. Despite the reality of these two worlds, there is no clear dividing line between the physical and the spiritual, the animate and the inanimate, the living and the dead (Fon and Grebe 9).

In ATR, humans believe they can master their own destiny with the right power and the goal of religion is the happiness and good of human beings. Hence the importance in ATR of religious rituals, ceremonies, techniques and methods considered the means of obtaining the power needed to attain a happy and good life (Turaki 2: 145). People will use whatever rituals are necessary to deal

with the challenges in the spirit world, the physical world and the world of human relationships in order to ensure success in his life (Stejne, Gods of Power 60).

Ogbu Kalu looks to early forms of religious syncretism as examples of the possibility for enculturation. He notes that Ethiopianism was an initial response to missionary denigration of indigenous cultures. He says:

“The movement, dubbed Ethiopianism, could be regarded as the first response by the Africans. It challenged white representation of the African values, cultures, and the practice of the Christian faith. It challenged white monopoly of the cultic and decision-making powers within the church, and the monopoly of the interpretation of the canon and the cultural symbols of worship. Ethiopianism countered the denigration of indigenous cultures with a nationalist ant structure and a quest for the Africanization of the gospel.”

2.15 Positivism on religious syncretism

Christianity approaches its fullness as it encounters, interacts with and absorbs influences from the world around it (Jørgensen, 2013). Cook and Nayap-Pot (1997) argued that, where Christian incarnation occurs, so too does syncretism, stating that ‘the first syncretism took place when “the Word was made flesh and dwelt among us”’ (Cook & Nayap-Pot, 1997, p. 313). Further, ‘if Jesus Christ the Son of God could bridge the infinite void between heaven and earth, we who profess to follow him should be capable of stepping across the gap between two very different cultures’ (Cook & Nayap-Pot, 1997, p. 313).

As previously stated, the term ‘syncretism’ is often associated with sentiments of contamination in religious conversations (Harrison, 2014). However, syncretism is a significant process through which human beings learn from one another and through which religions gain further knowledge and wisdom (Harrison, 2014); regarding it as solely negative stifles discussion and restricts intellectual and theological development (Schreiter, 1997). Syncretism is ‘normal’, ‘necessary’ and ‘part of all religious life’ (Harrison, 2014, p. 10); without it, religions cannot survive. To endure, a religion must remain relevant by being open to receiving and incorporating ancient and contemporary wisdom from other sources (Harrison, 2014).

Certainly, ‘Christianity’s greatest theological failures have come from entering new cultural contexts without engaging in syncretism’ (Harrison, 2014, p. 9). Through religion, humans attempt to answer the great cosmic questions surrounding existence, the purpose of life and the potential of life beyond mortality (Harrison, 2014). As humans interact with one another, the breadth and depth of their cosmic questioning expands; through syncretism, so too does their access to answers to these questions (Harrison, 2014).

Aside from objective and subjective approaches to syncretism, Harrison (2014) argued for an advocacy approach: The point of an advocacy approach to syncretism is to seek a new and different kind of mutuality. This approach asks questions like ‘What can others teach me? What can I learn that will enhance my understanding of the world and enable a richer life for the whole earth and beyond?’ Most of all, syncretism involves disposing of the assumption that truth is my individual possession, and pushes the question ‘What can we know and accomplish together?’ The advocacy approach to syncretism assumes that life in the world is a project of mutuality. As a means of progress, syncretism undermines the whole project of establishing ownership and boundaries. Boundaries turn out to be soft and permeable.

Religious identity emerges as complex and amorphous. Religious authority, if it is to be faithful to the impulses that bring it into existence, must be both open-minded and willing to engage in critical thought. Syncretism is a good thing and a challenging thing. (p. 33). The advocacy approach to

syncretism involves critical engagement, open-mindedness and the crossing of boundaries of understanding to discover new possibilities and frames of reference (Harrison, 2014). Strength can arise from syncretistic mixing (Harrison, 2014). Syncretism is found in Judaism, Islam and Buddhism; indeed, all religions are syncretistic to some degree or another (Harrison, 2014).

Syncretism is normal, necessary and crucial to a religion's survival: 'we are all syncretists, by necessity and as a product of the way that humanity has always worked' (Harrison, 2014, p. 10). The most successful religions are those that are adept at engaging with other religions, learning from and being strengthened by them; those that remain isolated tend to become irrelevant. A benefit of syncretism is that the wisdom and knowledge acquired through engagement with other religions become resources for helping to answer life's questions (Harrison, 2014). Closed-mindedness 'commonly kills people and always kills systems' (Harrison, 2014, p. 10).

Therefore, syncretising beneficial elements in the form of 'ancient or contemporary wisdom' from other religions allow a religion to maintain relevance (Harrison, 2014, p. 10). Syncretism is everywhere; even those who deplore it in principle are unable to reject it in practice. Historically, it is impossible to discard the many syncretistic layers that have influenced religious traditions because 'syncretism happens and is unavoidable' (Harrison, 2014, p. 17).

Harrison (2014) argued that positive syncretism is about progress and progress is about change for the better; therefore, 'syncretism is a good thing when it results in an improvement to one's existing religion' (p. 91). He opined that it is for the individual to determine what constitutes an improvement and what criteria should be used to make a judgment (Harrison, 2014). Harrison (2014) outlined three criteria for assessing whether syncretism improves a religion. He argued that 'the new answer must appear to be more accurate and more consistent with the information that we have about all reality', 'the new answer must be genuinely helpful in the world in which we live' and 'it sustains and even expands upon some important part of the religion' (Harrison, 2014, pp. 92–93). Syncretism is invariably pervasive.

2.16 Summary of Literature

Much has been discussed on the concept of salvation in the context of African Traditional Religion, the Biblical concept of sin and purity, ATR knowledge of God, origin of Pentecostalism, religious syncretism, effectiveness of Pentecostalism and church growth in Uganda, the theological undertakings of syncretism and its implications and also the ATR practices in the church today.

However there is little literature available on how the Africanization of the Pentecostal churches and materialism have impacted on the Pentecostal worship in Makindye division Kampala district. I also realize much of the studies have been done in Nigeria, South Africa, Kenya, Ghana but less have been done in the same area in Makindye division Kampala. The biggest question therefore is the dancing, use of drums in worship, as well as use of symbolism as a means of invoking the Spiritual beings into action whether they should be discarded or retained for the Pentecostal churches in Uganda.

It is against this backdrop that this researcher seeks to understand the effects of the ATR worship on the Pentecostal worship in Makindye that she so hopes will bridge the knowledge gap and provide essential literature for policy and purification of the Pentecostal worship as a precept for biblical teaching. A multiplicity of research methodology therefore have to be employed to dig out the most important aspects of ATR worship that is evident in church today, how this belief has impacted on Christian knowledge of God, discipleship, doctrine and communication of the gospel

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction of the Chapter

In recent years, the Influence of African Traditional Religion practices on the communication of the gospel in the Pentecostal churches in Makindye Kampala (Uganda) have become a major pre-occupation for this research. My basic assumption is that there is an unexamined mixture of the gospel and the ATR practices, which hinder the effective understanding of the gospel leading to syncretism or two-tier Christianity. The two-tier life style lures Christians to revert to the ATR practices when faced with life challenges. The problem of this research is that this unexamined adoption of the ATR practices has led to a distortion in the communication of the gospel message. Effective communication of the gospel requires that we understand how the ATR practices adversely affects the communication of the gospel.

This Chapter explains the design of intervention and the various methods that used to study the problem. It will equally restate the purpose of study and the research questions focusing on what each question was to answer. It also deals with the various processes or steps that I utilized to conduct the research, the research design, data collection procedures, analysis and issues of security and consent of participants.

3.1 Research design

The design used in this research shall be qualitative research in that the researcher seeks to give an explanation of the occurrence of a phenomenon which is to understand the impact of African Traditional practices on the Pentecostal worship in Makindye division.

This design that seeks to understand the meaning of individuals or groups that ascribe to a social or human problem. It is framed on using words and not numbers. The process of research shall involve emerging questions and procedures, data shall typically be collected in the participant's setting, and data analysis shall be inductively made building from particulars to general themes and the researcher making interpretations of the meaning of the data.

The strategies and theories used were:-

- ♣ Ethnography that is the study of an intact cultural group in a natural setting over a prolonged period of time by collecting data (observation and interview) **(Creswell 2007)**.
- ♣ Grounded theory: here the researcher derives a general abstract theory of a process, action, or interaction grounded in the views of participants. It involves constant comparison of data with emerging categories and theoretical sampling of different groups to maximize the similarities and differences of information.
- ♣ Case studies: here the researcher explores in depth a program, event, activity, process or one or more individuals.
- ♣ Phenomenological research: here the researcher will identify the essence of human experiences about a phenomenon as described by participants. It involves a study of a small number of subjects through extensive and prolonged engagement to develop patterns and relationship of meaning.
- ♣ Narrative research which shall involve studying the lives of individuals from whom the researcher retells the story in a narrative chronology.

3.2 Study Population.

As the main cosmopolitan, political and economic center of the region, Kampala has links to all the other main towns of Uganda by road network. As a result, many people from all over the region are attracted to the City for white-collar jobs or for higher education opportunities. The steady rural urban migration has raised the population of Kampala is a rapidly growing population that was estimated to be at 6,670,900 (six million six hundred seventy thousand nine hundred) (https://www.UBOS.Org/wps-content/uploads/publication/09_2019). The population of the city is equally increasingly in youth as many young people come into the city for jobs or school.

In the last thirty years, the religious or Christianity map for the city has changed significantly from the three main denominational churches (Catholic, Anglican (Church of Uganda) and Seventh Day Adventists) to well over a hundred other churches in Kampala today and more new churches are springing up almost every day. Even the numbers of main line denominational churches have increased and continue to increase phenomenally as they both take advantage of the growth in population and expansion of the town to reach out and plant churches. The reason above and the fact that the city is the gate way to reaching the villages built up my assumption was that effectively reaching, and communicating the gospel in the city will transform people and the cities as well as the villages as people move back and forth between the city of Kampala and its suburbs. The village is usually the place where town dwellers go to practice the ATR worldview when making sacrifices to the spirits or the ancestors.

The participants of this research will be thirty people selected from among 100 Christians from a variety of Churches around Makindye division Kampala. The selection of the participants will be through a purposive sampling that identified those who had an awareness of the situation and met the criteria and attributes that were essential to the research. The selected participants for this study should have prior exposure to ATR and showed evidence of practicing ATR beliefs before becoming Christians. This will be an important criterion: to find participants who were knowledgeable in ATR worldview. The selection will represent a broad range of perspectives of ages, clergy, laity, gender, ethnicity, length of membership in the church, and education (Sensing 83-84). The participants will be composed of ten persons from each selected church chosen because of their background knowledge and involvement with the ATR worldview as revealed by their responses to the general questionnaire administered.

3.3 Determination of the Sample Size

To select the participants for this study, I shall design a general questionnaire of eight questions. The questionnaire is to identify people who have had a prior exposure, experience and practice of ATR worldview beliefs and practices who have become Christians. One hundred and fifty people, fifty from each of the selected churches, received this questionnaire. The questionnaire is in Appendix D.

The first five questions of the general questionnaire are to help determine the family background and prior exposure to ATR worldview and experience; I selected those who scored between ten-fifteen on the Likert scale as participants. The last three questions I design to ascertain that the participants had a clear Christian testimony. The thirty people selected as research participants (ten from each selected Church) from the 150 participants to be involved in answering the general questionnaire represented one fifth of the total number surveyed. The general survey shall request names and contact numbers of the people used strictly to follow up and contact those selected as participants.

Once I select the thirty participants, I will contact each by phone to schedule interview appointments with them at their convenience. The semi-structured interview was preferred because it more useful to get in-depth information from a smaller number of people (Walliman 96-99). It will equally give

me the freedom to ask additional questions as the interview proceeds for additional information or for clarification (Palmer 97). The approach shall help me to explore the subject under investigation in depth. Those who will ask to come and meet me shall have their transport reimbursed. The interviews are to be conducted face-to-face using a semi-structured interview protocol that I designed.

3.4 Sampling Techniques and Procedure

The selection of participants interviewed considered the following:

Family background – the person that will be must come from a family where there was reasonable exposure and involvement in the ATR worldview beliefs and practices.

Experience – the person to be chosen must have personally practiced and believed in the ATR and now have become a Christian.

Culture – people will be chosen deliberately from different cultural backgrounds to reflect the cosmopolitan nature of the Church membership.

Position – the pastor and the chairman of each the churches will be selected based on their position irrespective of previous family background and experience with ATR because it was assumed they should have read or learnt about ATR to be able to provide ministry in an ATR worldview context.

Education – while people of different educational levels were selected for the research, keen attention was given to the selection of people who were not as educated to balance up the perspectives Membership – length of membership in the church was another factor. Those who had been members for a long time will selected because it was assumed they should have been in the church or Christians long enough (7 years) to deal with the ATR worldview.

3.5 Data Collection Methods

This research employed the following techniques and instrumentation in the gathering of data.

3.5.1 Self-Administered Questionnaires

This research instrument was used because it was the most suitable in a survey that involves a large number of respondents (Amin 2015). In addition, (SAQs) shall be very suitable for the target respondents because they consume less time and money compared to other methods (Alston & Bowels, 1998)

3.5.2 Interview guide

Interviews were mainly used to get information from key informants. Interviews were good for probing clarity and more detailed explanations by the respondents and to keep them focused to the study topic. In addition the interview will be used in order to collect additional data that might have been left out by the questionnaires especially closed ended ones (Amin, 2015)

3.5.3 Documentary Review guide

The documentary review was used to ascertain trends, gaps and way forward. Some of the documents reviewed included Ministry of Gender, Labour and Social Development Bulletins, Faith Based organizations' newsletters, reports, dissertations, library books, internet, newspapers and magazines as presented in the literature review.

The researcher therefore designed the instruments for this study in consultation with experts as follows: I will design eight questions within a general questionnaire which will be used for the random sampling of 100 people from the churches around Kampala (see Appendix D).

I equally conduct semi-structured interviews with thirty participants purposively selected from the random sampling of the 100. The interviews were listened to many times over, transcribed and analyzed for themes and patterns (Appendix E). I also had semi structured interview with ten church

leaders purposively selected from the random sampling of the 100 participants. The interviews were read over and over again to analyze and test for the validity and reliability of the responses given. This is shown in Appendix F

3.6 Expert Review

I designed five general survey questions to collect specific data on the family background and ATR exposure of experiences to use for the selection of research participants. I will also consult a measure of Religiosity to construct the questions. I will equally design the semi-structure protocol for both the interviews and the focus groups. I will submit both instruments to my supervisor who was equally very instrumental in shaping this instrument. I will give the expert a copy of the prospectus to give his an overview of the project as well as copies of the instruments.

Upon receiving input from the expert, I worked on the instruments. I will include demographic data (educational level, names and contact information) in the consent letter because I will need that information to be able to contact those selected for interviews and focus group discussion. I will discuss with my dissertation mentor the suggestions made by the experts and some changes were made to refine the survey and the interview protocol (e.g., I will add three questions to the general questionnaire to make up the eight question to the instrument). Concerning reducing number of questions for the semi-structured protocol, I will opt to maintain them but not ask each participant the same question or every question depending on the responses.

3.7 Reliability and Validity of Project Design

3.7.1 Validity

Validity is the ability of research instruments to measure with it the aims or was supposed to measure. According to Amin (2015), the research instruments must be appropriate for the study objectives to be achieved. The researcher consulted and the validity of the instruments with the colleagues and the supervisor to limit errors as much as possible. The colleagues were given the questionnaires to rate on a five point scale which indicates strongly agree (1), agree (2), neither agree or disagree (3), disagree (4), and strongly disagree (5). The formula is;

$$CVI = \frac{\text{Number of questions declared valid in the questionnaires}}{\text{Total numbers of the questions}}$$

Where CVI is Coefficient Variable Indicators

The question of validity is whether the study accurately reflects reality as well as whether findings are generalizable. In qualitative research, validity depends largely on logical analysis of the results (215-16). To ascertain that there was validity, I paid attention the frequency of idea, pattern and themes raise by more participants rather treat individual responses in isolation. In addition, I asked the follow up, questions for clarification and an analysis. This study grew out of a need to understand how the ATR practices negatively influences the communication of the gospel and to suggest ways of effectively communicating the gospel without resorting to syncretism. The study is easily replicated in any other city of Uganda as well as in other churches

3.7.2 Reliability

Reliability of an instrument is the dependability or the trustworthiness of an instrument. According to Amin (2015), it is the degree to which the instrument consistently measures what it is supposed to measure. This method picked on a single pretest group and showed the degree to which the items in the questionnaire are inter-correlated. This is when a respondent who would have completed the questionnaire are again politely asked to complete another fresh questionnaire (retest) after two weeks to prove the answers earlier filled for consistence or how close they relate (Amin 2015). Internal consistence of the items in the questionnaire was established using Cornbrash's formulae to compute the alpha co-efficiency of reliability.

To get the reliability the data was entered in the computer and analyzed using the statistical package for social scientists (SPSS), which was useful to providing a Cornbrash Co-efficient Alpha test for reliability. After approval 100 copies were given to the respondents to ensure completeness, consistency and coding of data systematically in its entirety on the same day to allow contact of the respondents for further information or clarification if needed (Mugenda & Mugenda, 1999). The formula states;

$$\rho = \frac{K1}{K - 1} \left[\frac{1 - \sum \delta^2 K}{\delta^2} \right]$$

Where,

ρ = Variable of the total test.

$\sum \delta^2 K$ = Sum of variance of the questions in the instrument.

K = Number of questions in research instrument.

Reliability asks the question as to whether the research is consistent or in the case of qualitative research, that the data collected is an accurate representation of the facts being studied (Wiersma and Jurs 215). In this study, I believed that the subjects have accurately conveyed their understanding of their underlying influence of ATR worldview on the communication of the on the gospel. This problem poses several limitations. One of them involves my assumption that there was a negative or unexamined adoption of the ATR worldview and the gospel. Interviewers can inadvertently inject personal biases or desired responses into the inflection and twist the questions. Another limit was the tendency of People say what I want to hear, so the responses of some subjects may reflect an idealized view instead of an accurate one.

A few variables will affect the conduct of this study that hindered controlling the environment. The variable that is likely to influence the work is the family background exposure to ATR practices. Some of the people have a better exposure and mastery while others were just familiar with the worldview without an understanding of what the implication are. The spiritual maturity of participants as well as their live experiences shapes their lives and views. Another variable was the nature of the call experienced by each of the participants. Other variables had possible influence on the outcomes of the study such as age, gender, number of years as a Christian, education and geographical background. To control the variables I chose subjects from three distinct geographical regions and across a span of ages in order to minimize their impact on the results.

Another factor is how "charismatic" the participants are. By charismatic, I mean they believe in the work of the Holy Spirit and the miracles of healing and the supernatural gifts. The charismatic are more prone to accept the use of symbols without careful examination because they represent the kind of power or experience they are familiar to in the ATR worldview background. To deal with this, I treated all responses together and not individually (comparing the responses what all participants on each question).

Initially, I plan to have focus group sessions, this option of focus group discussions depending on the information gathered from the interviews in order to follow up on things that seemed not clear from the audio tapes or transcript documents. This option was not implemented because the semi-structured interviews allowed in-depth discussions and for follow up on the responses of participants to clarify the thoughts and or ideas. Hence, there was no need for focus group discussions.

3.8 Data Collection Procedure

The data collection followed in this research consisted of a four-step process or approach. The first step will be obtaining official permission from the church leaders of the churches selected for the research. Secondly, the administration of a general questionnaire to identify participants for the

research I gave out to 100 people from the churches under study. Thirdly, I will employ the use of a semi-structured interview with twenty selected participants and lastly, depending on how people responded to the semi-structured interviews, the fourth was focus groups to clarify the themes that emerged from the interviews and to find ways of effectively dealing with the unexamined mixture of the gospel and ATR.

Before I began the research, I needed the permission of the national leaders of the churches selected for this study, to ensure that I get permission before proceeding with the research. I'll write a permission letter, which I personally will take to the National leaders of the churches (Appendix C).

The interview protocol consisted of three parts; each part dedicated to answering one main research question. Part A was focused on main research question one – how the unexamined mixture of the gospel and ATR worldview has adversely affected the communication of the gospel such that it is without depth. This section had six other questions to answer this main question. I will ask questions as each participant responds and, since it is semi-structured, there are other follow up questions asked for follow up and clarification.

Part B of the semi-structured instrument helped to answer the second main research question – is there a disparity between people's perception of the gospel and the reality that hinders its effective application to lives of people in the church in Uganda (particularly Kampala). This section had five questions to answer the second main question.

Part C of the instrument sought to answer the third main question of the research – in what ways can the gospel be effectively communicated in an African context (Kampala) without resorting to syncretism. This question was to find ways of communicating the gospel effectively without the trappings of an unexamined mixture of the ATR worldview and the gospel that leads to syncretism. This section had four questions.

I recorded each interview with permission of the interviewee and shall last about 25 minutes. The interviews are to be recorded using an audio recorder and subsequently transcribed after being listened to three times each. For each participant I will assign a file according to the pseudo names assigned him or her. The information from the interviews shall be systematized, analyzed into themes and organized into a reportable format. The semi-structured interview protocol is in Appendix E

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worldview beliefs and practices who have become Christians. One hundred and fifty people, fifty from each of the selected churches, received this questionnaire. The questionnaire is in Appendix D.

The first five questions of the general questionnaire helped to determine the family background and prior exposure to ATR worldview and experience; I selected those who scored between ten-fifteen on the Likert scale as participants. The last three questions I design to ascertain that the participants had a clear Christian testimony. The thirty people selected as research participants (ten from each selected Church) from the 150 participants to be involved in answering the general questionnaire represented one fifth of the total number surveyed. The general survey requested names and contact numbers of the people used strictly to follow up and contact those selected as participants.

Once I selected the thirty participants, I contacted each by phone to schedule interview appointments with them at their convenience. The semi-structured interview was preferred because it more useful to get in-depth information from a smaller number of people (Walliman 96-99). It equally gave me the freedom to ask additional questions as the interview proceeds for additional information or for clarification (Palmer 97). The approach helped me to explore the subject under investigation in depth. Those who asked to come and meet me had their transport reimbursed. The interviews were conducted face-to-face using a semi-structured interview protocol that I designed.

The interview protocol consisted of three parts; each part dedicated to answering one main research question. Part A was focused on main research question one – are there evidences of ATR practices like use of symbols that have affected/influenced the worship in Pentecostal churches in Uganda (Makindye division Kampala district. This section had six other questions to answer this main question. I did not any participant all the questions in any section. I asked questions as each participant responded and, since it was semi-structured, there were other follow up questions asked for follow up and clarification.

Part B of the semi-structured instrument helped to answer the second main research question – have the use of these practices in any way influenced the mode of worship in Pentecostal churches in Makindye division? This section had five questions to answer the second main question.

Part C of the instrument sought to answer the third main question of the research – what steps are being taken by the Pentecostal leadership to counter the negative impacts of ATR practices on the Pentecostal churches. This question was to find ways of the church can effectively communicate the gospel (remain pure) without the trappings of an unexamined mixture of the ATR worldview and the preaching of the gospel that leads to syncretism. This section had four questions.

I recorded each interview with permission of the interviewee and lasted about 25 minutes. The interviews were recorded using an audio recorder and subsequently transcribed after being listened to three times each. For each participant I assigned a file according to the pseudo names assigned him or her. The information from the interviews was systematized, analyzed into themes and organized into a reportable format. The semi-structured interview protocol is in Appendix E

3.10 Data Analysis

The organization, analysis and interpretation of the data were done using the primary research material gathered. The audio tapes from the semi-structured interviews I transcribed into 20 different folders, each one representing a participant. The critical contextualization method of Paul Hiebert was a very helpful tool in analyzing the information. The information on the phenomenon gathered through the interviews and literature review described the ATR worldview and its effects on people in Kampala. The information, practices and beliefs were examined in the light of what scripture

teaches (Colossians 2:6-15) to find ways in which people can live out their faith and the gospel as change agents.

The transcribed material was printed and read repeatedly to gain a mastery of the data collected. I studied the material (data collected) for a period of two weeks with an eye on finding patterns and themes that emerged out of the observations as well as finding out those practices that are evident in the church of Kampala and how the effect ATR worldview has impacted the gospel message today.

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The information was organized in different files as per questions asked (15 files), each file will be further studied to find key words and themes for reporting. The approach of “asking questions and making comparisons” was the guiding protocol for analyzing the data (Straus and Corbin 73). I sorted out the data and studied for perception codes, process codes and other sorting codes. The transcriptions are organized by sorting the data; the first sorting would be to arrange all the responses to Question 1 of the semi structure interviews into one file. The same procedure I will repeat for each question, yielding fifteen different files. Then the files are to be printed and analyzed. Key words and themes are to be circled and/or underlined.

I wrote down the possible themes and coding schemes on the margins. A second sorting involving coding the data according to the three main research questions. Process, perception, concept and other codes began to emerge and guided a third general sorting. A working comprehensive listing is to be made of the different themes taken from the responses of the interviews. The Pseudo names of the interviewees are to be listed against the themes that came from their responses. I shall read the transcripts and study again for more understanding and observation for both convergence and divergence from the review of literature and primary data gathered for the interviews. The suggested themes and content arrangement I will further organize according to the three main questions and provide the material for reporting the findings in Chapter 4.

3.11 Ethical Consideration

The protection and respect of the participants will be an integral part of the study considering that I am equally an ambassador of Christ as well as representing our denomination as the Pentecostal churches in Uganda and University World Missions Frontiers. Showing respect for people was crucial. By telling their stories, recounting the projects intervention (if applicable), and drawing interpretations and conclusions, the dissertation will have public consequences.

The protection of the participants I believe will build trust and lead to openness in sharing relevant information especially when they knew their names will not going to be mentioned in the dissertation. A consent letter that explained the purpose and importance of the study was prepared. The consent letter will state that confidentiality was cardinal for protection and that information gathered will be used exclusively for this study. The consent form will be given to and signed by each participant indicating that he or she reserves the right withdrew at any time without any consequences since participation in the interview was voluntary.

The general questionnaire requested for names and contact numbers of the people that I used strictly to follow up and contact those selected as participants. I kept contact information in a secure place that only the researcher had the key to or could access. To maintain confidentiality, I will use the results of the research only for this study without mentioning names of individual participants in keeping with the promise for confidentiality. Additionally, for each participant I will assign a pseudo name for security and confidentiality. I shall destroy the research material two years after this project has been accepted and printed.

The general questionnaire was served with a consent form detailing the purpose and importance of the study and provision for people to sign to express their willingness to participate in one-on-one, face-to-face interviews. The consent form indicates that participation was purely voluntary and participants could refuse to answer questions if they chose or they can elect to withdraw from the study without suffering any consequences. The consent form is in appendix B. The identity of the participants during the interviews will be kept confidential – only the pseudo names that were assigned to each person were used and no personal names were mentioned. I transcribe the audio recording, and read them over several times. I requested the services of an analyst to view documents, and tabulate or do the charts in the dissertation. Since there were no names in the audio records and the analyst was from outside Kampala, he could not identify the participants.

The major ethical problems considered in this research study will include infringement on the privacy and confidentiality of the respondents, informed consent, avoiding duplication of other studies, honesty, and dissemination of research findings to the respondents. The study did not in any way use force to gather any data. The different respondents had the opportunity to respond freely with no salient intimidation or force or promise of reward.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF RESEARCH FINDINGS/RESULTS

4.1 Introduction

In this chapter, I am reporting research findings from the field in a way of summary. This project was a qualitative study that utilized a semi-structured questionnaire to explore how an unexamined adaptation of the ATR worldview has adversely affected the communication of the gospel and, hence, led to syncretism in the churches in Makindye division in Kampala. The research problem, purpose and research questions formulated to guide the study are restated.

The research involved thirty participants selected from churches that were studied in Kampala. Because of the qualitative nature of the study and a little quantitative data presentation therefore a mixed research approach was also used in some cases, reporting findings necessitated descriptive language and field proofs from quotes of participants, I chose to present a summarized version of thoughts, patterns, themes, topics and categories as well as quotes where necessary from the

transcripts compiled from the interviews to provide background and facilitate clarity. Therefore, except where quoted word verbatim, the concepts presented here represent the thoughts, patterns and or themes from participants' responses expressed in my own words.

4.2 Problem and purpose

One of the goals of the Church should be to transform the converts and make them ready for the second coming of Jesus Christ for Paul says,

“Husbands love your wives as Christ loved the church and gave himself up for her, having cleansed her by the washing of the water with the word, so that he may present the church to himself in splendor, without a spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it just as Christ does the church, because we are members of his body. ‘Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.’ This mystery is profound, and I am saying that it refers to Christ and the church.”
(Ephesians 5:25-32).

By communicating effectively the gospel so that it is transformative in the lives of the people. The gospel is the agent of transformation; hence, its faithful and effective preaching and understanding can transform lives and in turn cultures and communities. The problem facing the churches in Makindye division Kampala, Uganda is that an unexamined adoption of the ATR worldview has led to a distortion in the communication of the gospel message. To be contextually relevant and to make the gospel appealing to the African mindset, there has been, in my observation, an adoption of the ATR worldview that has led to syncretism. As a result, the very mission of the Church to transform this worldview is thwarted when the Church uses the same practices as its modus operandi.

The main objective of this study was to analyze the effects of the African Traditional Religious practices on the Pentecostal Churches worship in Makindye division Kampala district in Uganda and to suggest ways to communicate the gospel without resorting to syncretism in the churches that helped give me the much information that I needed. This research was done in order to gain insights to help the churches in Makindye division in Kampala to redress the problem of an unexamined mixture of the gospel and the ATR worldview, which often produces syncretism.

4.3 Background Information of the Participants

The participant selection process began with randomly administering an eight-point questionnaire to 100 people in the different churches under study. The people were randomly selected from the churches to answer questions on the general survey. From the responses on the general questionnaire, thirty participants were selected based on evidence of their exposure to ATR beliefs and practices. In each Church, the Pastor, administrator of the church as well as men, women and youth leaders were chosen because of their leadership position in their groups and in the church.

Other factors that contributed to their choice were longevity of membership, cultural and educational backgrounds. The twenty participants selected were therefore four Pastors (32-70 years), eight men (30-70 years), eight women (29-62 years) and ten youths (19-27 years) representing a broad range of perspectives of ages, clergy, laity, gender, ethnicity, length of membership in the church and educational levels as presented on table 1 below. This enabled me to glean knowledge and opinions from all the segments of the church. All the names used are pseudo to maintain anonymity of their responses. Following is a table that details the demographics of the participants.

The main challenge that I had was with connecting with those selected for interview. Many of the appointments made failed because the participants were not readily available. For some, I scheduled

five appointments before the interview finally took place. Some of them were working out of town and it became very difficult to schedule appointments. I had to board to different parts of town to be able to meet some of the participants. All this was very challenging and discouraging. As a result, it took five months to complete the interviews –two months longer than anticipated.

Some of the participants used the interview to talk about issues and problems they have had with their pastors or churches rather than answer the specific questions raised. I also realized that some participants had difficulties understanding some of the questions such as the sub question on the extent to which people carefully examine the compatibility of the gospel and the ATR worldview. Thirty percent of participants said they did not understand it and so I had to explain it. This created an opportunity of tweaking the question and it helped with the responses.

Table 1: Characteristics of study participants

Characteristic/ Level	No out of 30	Percentage
Sex		
Male	18	60%
Female	12	40%
Age (Years)		
<30	12	40%
30-50	15	50%
50>	3	100%
Level of Education		
None	6	20%
Primary	6	20%
Secondary	6	20%
Tertiary	12	40%
Designation		
Pastors	4	13.3%
Leader	8	26.7%
Church member	18	60%
Duration (Years) of Church membership		
<5	3	10%
5-10	12	40%
10>	15	50%

4.4 Descriptive Results of the Conceptualized Key Variables

I employed a qualitative process of interviewing that included observation, listening and recording the participants' responses. The recorded audio tapes were listened to several times and transcribed. Transcribed documents I read repeatedly to identify emerging topics, patterns, themes and categories for presentation in this Chapter.

I used semi-structured interviews to interview participants. Under each research question was a cluster of questions that addressed the main research questions (See Appendix E). The respondents provided a variety of responses for each question. I categorized the findings into various themes and concepts that emerged from the respondents. The phrases used are not necessarily the words of the respondents; rather they represent the ideas shared by respondents using my own words or language. Charts and tables indicating thoughts, themes, and frequency of responses or percentages of respondents sharing the thought used below as the means of presenting and interpreting the data.

1. Are there ATR practices like use of symbols that have affected/influenced the worship in Pentecostal churches in Uganda (Makindye division, Kampala area)?

The sub questions developed to explore various aspects of this main question were; what are the similarities and differences between Christianity and ATR? To what level do people examine the compatibility of the Gospel and ATR? What practices of ATR do you think can be used in Christianity? What do you think about use of symbols like anointed objects for healing, deliverance, breakthroughs and protection in the Church and how do they compare to Fetishes and Charms in ATR? How effective was the communication of the gospel in your church?

The first sub question targeted the differences and similarities between Christianity and ATR in order to ascertain if participants could easily distinguish the two. The differences and or similarities presented here are those on which at least 60 percent of participants agreed on. Here is a summary of what I found beginning with the differences. Apart from the differences, three similarities stood out. They are here below presented in broad categories.

The main outstanding of the similarity between Pentecostal worship and African Traditional Religion on which 100 percent of participants agreed was the fundamental belief in deity. Christianity and ATR believe in a Supreme Being that is God. They both believe in God though they may differ in the approach and understanding of this God. God in both Christianity and ATR is impersonated. Scripture uses names and pronouns for God that shows the humanity of God. ATR also gives God human names.

In both Christianity and ATR, God is the creator and sustainer of everything; there is spiritual and physical. Both respond to God in worship and pray to Him especially in times of Calamity. This God is almighty, all knowing and all present; he has no beginning and no end.

The concept of obedience is common in both Christianity and ATR. Failure to obey has unpleasant consequences in ATR and Christianity. Failure to obey in ATR can attract the fury of community, ancestors, spirits or gods to cause sickness, death, business failure, etc. Hence, success and freedom from these ills hinges on obedience. Similarly, success and prosperity or the level of intimacy one has with God in Christianity is a result of obedience.

A reasonable percentage (60) of the people were very aware of the major differences and similarities between Christianity and ATR in the following areas: God in ATR is not a personal God and approached through mediators like the living dead and spirits while in Christianity he is a personal God approached through one mediator, Jesus Christ. The fundamental similarity was the belief in Deity and the presence of practices of obedience and sacrifices. This, though seemingly clear, creates a fuzzy understanding of Christianity making many from the ATR worldview background to assume the two are similar.

Table 2: ATR practices compatibility to Christianity

SN	ATR Practices	Number of participants	Percentage
1	Traditional music instruments	30	100%
2	Traditional music melody	24	80%
3	Strong community spirit	24	80%
	Dedication of Children and things	21	70%
	Holistic view of life	20	64%

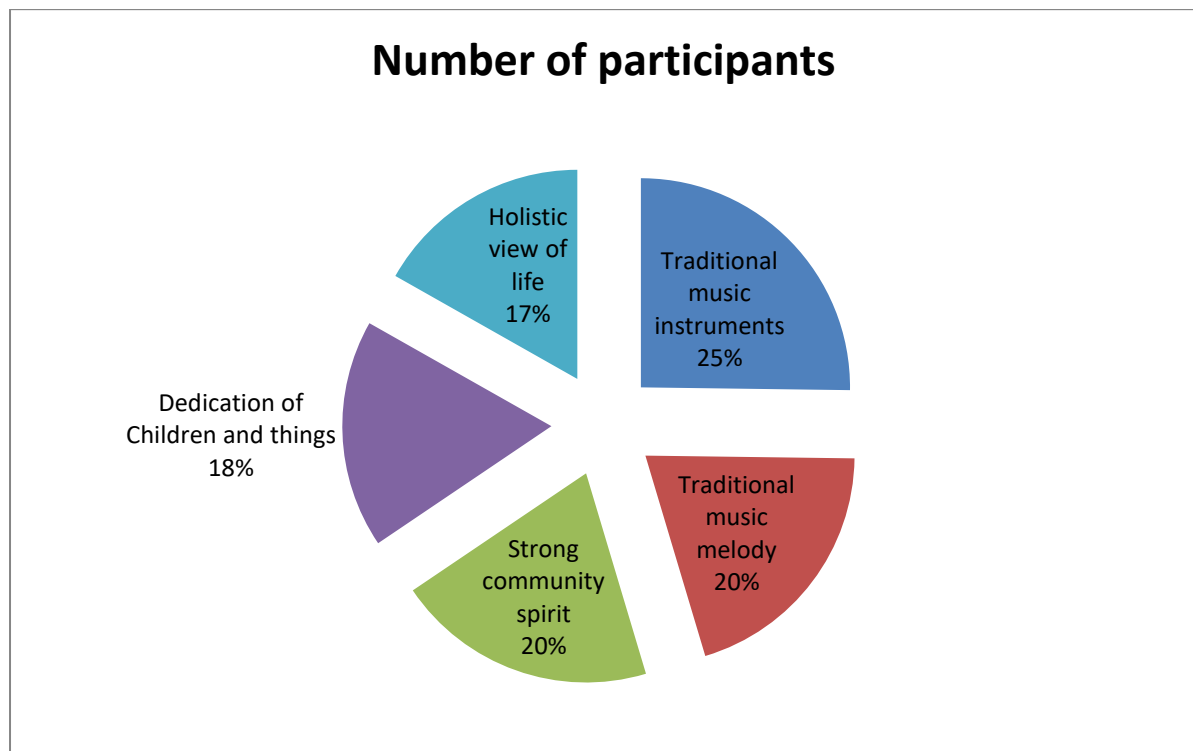


Figure 1: ATR practices compatible with Christianity

Traditional instruments that were dedicated for use of worship and entertainment in ATR festivals and worship regarded by missionaries and most of their disciples as pagan have now been dedicated and used in Christianity for worship of God and entertainment. This aspect received the highest percentage of agreement by the participants.

Traditional melody in music has been adapted replacing the words used to honor people, gods, spirits and the living dead with words that honor the Triune God. This aspect received the second highest percentage of agreement by the participants.

The concept of community (fellowship) is very strong in ATR with a popular expression being “whatever touches you touch me.” Hardly do people use the word “mine” but “ours”. People stand with each other in joy and in trouble. Community is more important than individual progress. People would prefer keeping family ties than to be ostracized from their families for accepting the gospel. Embedded in this community concept is respect for elders, achievement and authority. The elders and authority figures are custodians of life and order in the community. The very good ATR virtue of community can enhance Christianity, though taught in scriptures, the virtue of community and respect for elders can benefit the church. Incorporating this ATR aspect to the Christian faith would be good.

Another practice of ATR identified by the participants as positively compatible with Christianity is the practice of dedication. In ATR, almost everything is dedicated to the gods, spirit or living dead. This practice of dedication is akin to the Christian practice of setting things/people apart for God and can, if well handled, influence the spread of and commitment to Christianity in an ATR context like Kampala.

There is equally, in the ATR worldview, a holistic view of things. Everything has a spiritual look, nothing happens without a meaning. Though it breeds suspension and fear, it can help to deal with the separation between sacred and secular if brought into Christianity. To reflect further on the compatibility of ATR and Christianity as well as help ascertain whether people think through things,

there was a question to get participants opinion on the use of symbols like anointed oil, stickers, handkerchiefs, holy water, salt, effigies, etc. for protection, healing, breakthrough, deliverance and salvation in the church.

Table 3: Opinions about the use of anointed objects

SN	Opinion about use of anointed objects	Number of Participants	Percentage
1	These symbols have no power of their own even if prayed over	25	83%
2	People put their faith on symbols instead of God	24	80%
3	They provide sight to faith and serve as something people can see	21	70%
4	New form of Syncretism	16	53%
5	Anointed oil, water and handkerchiefs were used in Bible and should be used today	15	50%
6	These symbols have power when prayed over	3	10%

All the participants agreed that some of the practices like the use of anointed oil, handkerchiefs and salt, had some biblical antecedents and are practiced in some of the churches.

However, they regretted the fact that for the most part people instead of putting their faith in God tend to put their faith in these symbols. The consequences are that rather than depending on God, many now depend on men or women of God, prophets and apostles who purport themselves to be called of God for signs and wonders.

All participants argued that these things in themselves do not work or have power but requires the faith of the person using them. They work on people’s philosophy and hence trusting these symbols for everything is idolatry and idol worship. Others perceived the use of these symbols as the newest form of syncretism in our day. Proponents of these symbols argued that they work and rightly so but in the real sense they are an addition to God since they think God cannot heal without the means of these symbols.

The use of these symbols equally breeds laziness because they provide shortcuts to a desired end instead of depending on hard work, prayer and obedience of the word of God that leads to a spirit filled life and release of God’s power. About ten participants felt that the use of symbols especially anointed oil is biblical and can only work in the power of the Holy Spirit on condition that one has faith in God (Christ) not on the objects used. They expressed that since the symbols play on people psychologically, they used them for practical demonstration. From the ATR worldview background, people want to see or touch something before they trust it. The category of challenges and concerns addressed by these symbols used to be handled in ATR by strong witch doctors. Today, the concept of “strong medicine doctors” is replaced by “strong men/women of God” and is attractive because it appeals to people from the ATR background.

The question on how the use of these symbols compare to the use of fetishes, charms and amulets in ATR I received responses as follows. All 30 participants felt that the use of these symbols was essentially the same as the use of charms, fetishes and amulets in ATR. Moses captured the thoughts well: ... [i]n the past, most of the witch doctors and soothsayers used charms, fetishes and amulets but today most people don’t visit them that much so they have packed their things and come to

church in the name of prophets, apostles and MOG (Men of God). They have brought with them the same old symbols of charms, amulets and fetishes, christened as anointed items to attract people.

Another participant noted that the anointed symbols and the ATR symbols serve the same purpose of protection, deliverance, warding off trouble, etc. irrespective of where they are used (in church or in ATR). Therefore, they are the same but it must be noted that in Christianity salvation and protection are a result of a personal relationship with a personal savior not possession of anointed items. However, because people want something material not "Word and Faith", they use these objects because of the influence of their ATR background and call them by Christian names. In the ATR worldview, to succeed in the midst of evil forces, one needs to use some means. The new generation churches, prophets and men/women of God understand these are core values of most people in Kampala and that if they use such symbols it will attract an audience for them so they use this mindset to manipulate people psychologically.

On whether the gospel is clearly communicated in the church, 83 percent (seventeen of the twenty participants) felt the gospel was clearly communicated in the church through preaching, teaching, Bible studies and discipleship using English and, in some cases, use of local languages or Mother tongue. It thus became apparent that an unexamined mixture or adoption of the Gospel (Christianity) and the ATR worldview is fueled by confusion arising from the similarities/ differences between ATR and Christianity. While there are differences pertaining to the concept of God (Deity), sacrifices, sin and obedience are common in both Christianity and ATR. This makes it difficult for many believers from ATR background to draw the line between the Christianity and ATR. This has created a situation where many just believe that ATR and Christianity are similar and consequently, for many from ATR, is just another way to approach God.

All participants identified ATR practices in figure 1 and table 2, transformed from ATR background for use in the church. They agreed that many people do not carefully examine the compatibility of ATR and gospel. The result of this is that ATR symbols have simply been given Christian names (anointed object) but their use is motivated by the same underlying belief for which charms and amulets are used in ATR. About 70 percent of the participants said their use gives sight to faith and serves as something people can see (which comes from the concept of use in ATR). Equally, 10 percent argued that these symbols have power when prayed over. In ATR, the traditional practitioners perform his incantations over the ATR objects to empower them.

2. Have the use of these practices in any way influenced the mode of worship in the Pentecostal churches in Makindye division, Kampala district?

The second main research question for this study sought to know whether there was use of ATR practices in the Pentecostal churches in Makindye division and whether these practices have any influence on the Pentecostal worship. To address this main question, there were six sub-questions used as guide questions: What are the main tenets of the Christian faith? How has the gospel transformed your thinking, judgment and the way you live your life? How has the teaching, preaching or discipleship helped Christians to deal with ATR worldview? What is it that makes Christians turn back to ATR practices when faced with life challenges? What are some of the things that Christians do that show they are still living in fear? What are the main tenets of the Christian faith? Participants presented the following as the main tenets of the Christian faith arranged from highest to lowest percentage reported by the participants.

Table 4: Main tenets of Christian faith

SN	Main tenets of the Christian faith	Number of participants	Percentage
1	Believe in the Triune God (Father, Son and Holy	30	100%

	Spirit)		
2	Gospel as the central message of the cross (Christ died for sins according to scriptures, was buried, resurrected, ascended to heaven and will come again)	29	95%
3	Scripture as highest authority in matters of faith and practice	19	95%
4	Salvation through hearing the gospel, repentance and faith	27	90%
5	Preaching, teaching and healing for salvation of souls	21	70%
6	Jesus is the only way to God	21	70%
7	Believe in deity	17	55%
8	Life on earth is temporal	17	55%
9	Existence of Heaven and Hell	12	40%
10	Holy Communion or Lord's Super	4	20%

Tenets of Christian faith

- Believe in the Triune God (Father, Son and Holy Spirit)
- Gospel as the central message of the cross (Christ died for sins according to scriptures, was buried, resurrected, ascended to heaven and will come again)
- Scripture as highest authority in matters of faith and practice
- Salvation through hearing the gospel, repentance and faith
- Preaching, teaching and healing for salvation of souls
- Jesus is the only way to God
- Believe in deity
- Life on earth is temporal
- Existence of Heaven and Hell
- Holy Communion or Lord's Super

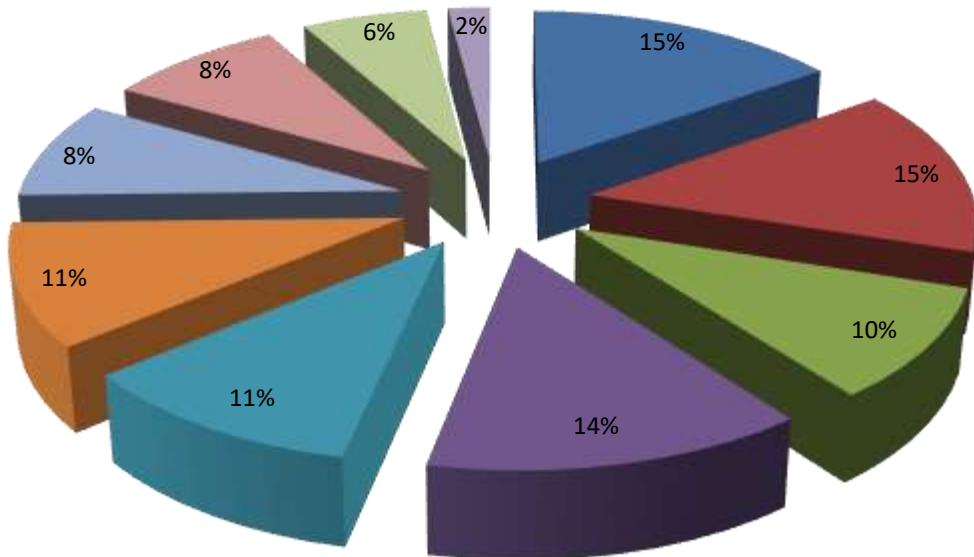


Figure 2: Main tenets of Christian faith

On the question on how the Gospel has transformed their thinking, judgment and the way they live their lives? All participants, that is 100 percent, admitted their lives have changed or transformed significantly by the gospel in at least one of the following ways.

Table 5: Transformations by the gospel

SN	Ways in which the gospel has transformed respondents	No of respondents	Percentage %
1	Freed from the fear of evil spirits	27	90%
2	Now depend on God for protection	26	85%
3	Changed my perspective to life	24	80%
4	Freed from idol worship	21	70%
5	Enabled to live holy and righteous life	18	60%
6	Helped to love more	17	55%
7	Judge things using scripture not culture and tradition	15	50%
8	Focused on God and heavenly things	15	50%

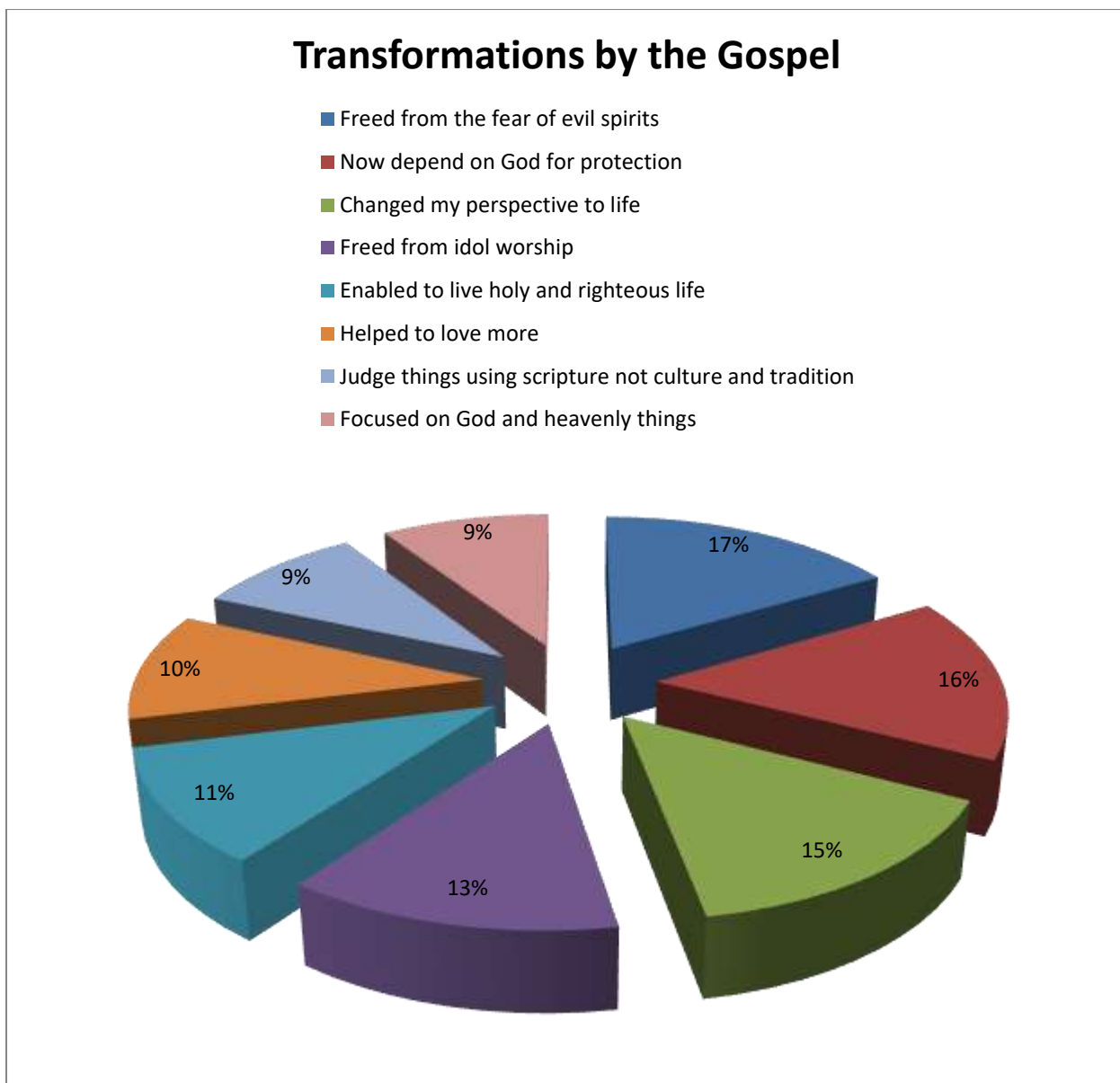


Figure 3: Transformations by the gospel

The next sub question was how the Bible studies teachings, preaching or discipleship and church attendance has helped Christians to deal with the ATR worldview (African Traditional worship experiences). Generally, participants believed the preaching, teaching (discipleship) and the life example of many Christians, pastors and church leaders has helped a great deal to expose ATR and compare it with Christianity so that people can see the truth.

In all, churches participants objected to the teachings on the real-life issues of people coming from ATR background like deliverance (dealing with foundations, curses and covenants), funerals, fear of the spirit world and use of means for protection, rites of passage, appeasement in form of offering sacrifices, use of charms, and divination. These teachings are done in small groups (of fifteen-twenty people); quarter Bible studies, home cell meetings. The objective of discipleship in the churches under study was to help Christians develop a Christian perspective to burials and discourage rites such as witchcraft, sacrifices to the dead, communication with the dead and other related practices, which symbolize demonic powers or Idol worship.

In African Traditional teachings, there were equally teachings on marriage, purity, divorce, parenthood and widowhood to help young people contract marriages in godly ways and ensure that widows do not fall prey to traditional malpractices and ill treatment. Youths and widows who are younger than 60 years are compelled to perform certain rituals during their traditional marriage or funerals of their departed partners in case of widows, they may not be fruitful or evil would befall their children or themselves. Teaching helps believers see that Christ has redeemed from all evil powers. In Bible studies, the pastors and teachers show from scripture people healed by the power of God after prayer, widows that God cared for, people who were barren but God gave children and this helps to build faith.

One of the pastors remarked, "The teachings of the Bible have helped many people in my church to shun ungodly practices and things like rings and charms often used for protection. These things are not as common today as was in the past though a few still struggle with them. The teaching and preaching of the gospel has helped the Christians to have faith in God, knowing that they are protected according to His word". This was re-enforced by two other participants; Abdu said "the Bible says, "fear not" 365 times, it means each day we are told not to fear. You do not need to be afraid because God is with you everywhere you go. More people in our church now understand that power is from the word of God and turn from depending on magic bags though some still struggle".

This was re-echoed by Musisi, "discipleship has helped believers in our church to be more specific, to understand that if you are a Christian there must be a distinction not just in name but in faith and practice. For me I feel like it is adding something to Christ when people use and emphasize handkerchiefs, amulets, charms and anointed objects. Christian maturity calls us to discern information and practices in the light of Scripture"

The participants agreed on what was accountable for many Christians reverting to ATR practices when faced with difficult life challenges. Following is a table of a list of contributing factors and the number of times or participants who mentioned the same factor.

Table 6: Reasons for tuning back to ATR

SN	Reason for turning back to ATR	Number of respondents	Percentage
1.	Family ties- communal life	19	95%
2.	Strong ATR world view	17	85%

3.	Simplicity of salvation in a work salvation context	17	85%
4.	Ignorance of Christian security in Christ	16	80%
5.	Love for the world, food and drink	14	70%
6.	Unwillingness to suffer or fear of suffering, lack of patience	10	50%
7.	Ignorance of Bible teaching	8	40%

The information in the table is graphically shown below;

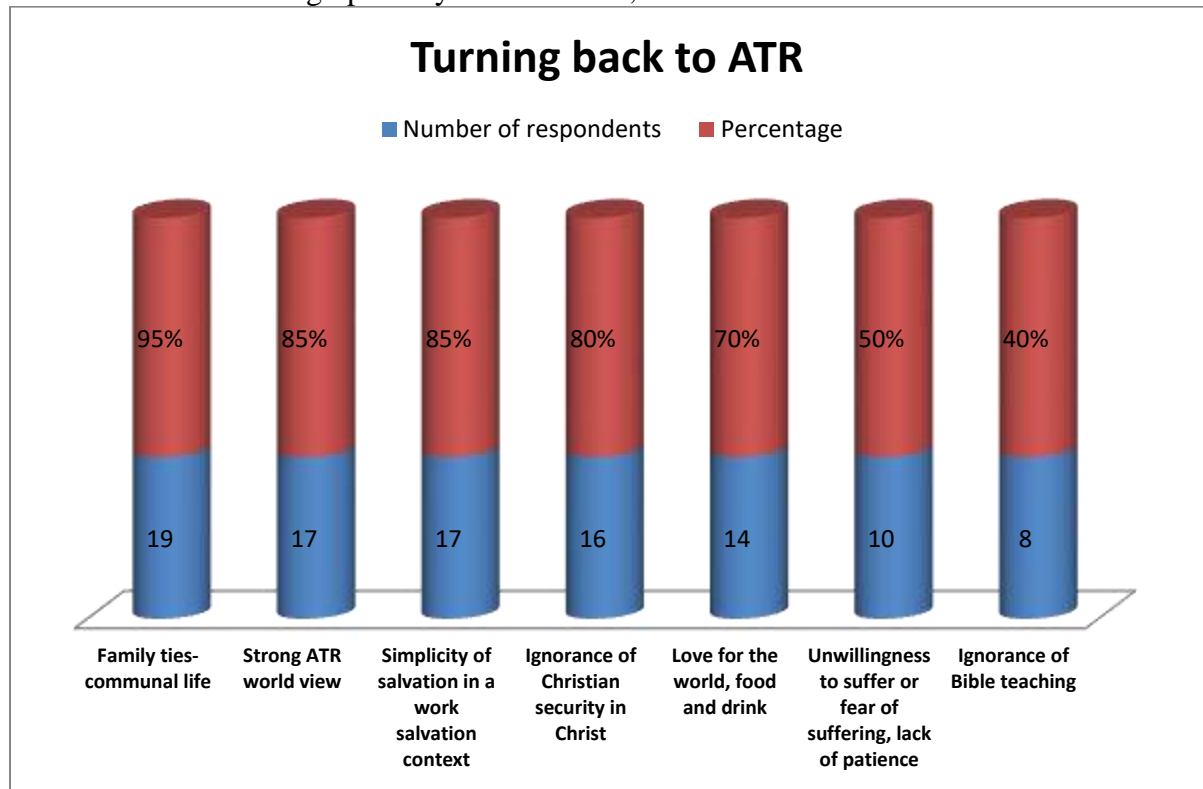


Figure 4: Reasons for tuning back to ATR

As indicated in the table above, the reasons why Christians fall back to ATR when faced with difficult life challenges can be varied. The next few sections attempt to briefly flesh out some of the important ones. Community life is very strong. Often accepting Christ and living the Christian life is a denial or betrayal of the family especially where the rest of the family gives into ATR practices. This leads to isolation, persecution and piling of pressure on the one who converted to identify with the family. It can push or oblige converts to do those things not out of volition but for the sake of family due to strong family ties. Thirty percent of participants shared stories that showed they continued or turned back to ATR practices for periods ranging for two to three years because of family pressure though they knew it was wrong, for them, it would have meant no more sustenance, no more health care, no more school, no place to sleep, no more financial support and other related consequences if they persist.

The value of community or communal life cannot be over emphasized as was discussed earlier under ATR practices that are compatible with Christianity. Other African proverbs for community, which were expressed, are "Agali awamu gegaluma enyama" literally translated as "the teeth that are together can bite a piece of hard meat". This means that however much one is strong he/she can't exist alone therefore it needs the collective co-operation of other people, "a loner is good for a witch," meaning good people keep company.

Sometimes Christians backslide due to the strong influence of the ATR worldview in which they were raised or the environment in which they have existed. Of the sampled population, as many as 83 percent of the participants cited this as one reason the people fall back to ATR practices when challenged. It is not easy to off root Africans from their ancestral connections. Ssebyala captured this well when he said, "it is difficult for people from the ATR background to do away with the past even though many believe, that "if any man be in Christ the old has gone and the new has come," (2Corinthians 5:17) yet it is difficult for them to completely embrace the new and leave the old". Ssentogo, describing the same situation, said, "it was like dancing backward and forward when people come to church in the morning and in the evening carry goats and chicken as they go to witch doctors; they have their Bible in one hand and ATR on the other".

Ignorance of the Christian security in Christ is another reason many Christians revert to ATR practices. They do not understand that Jesus is both Savior and Lord who has defeated the powers of darkness and in Christ believers have victory over principalities and authorities as taught in Mark 16:17-20. This ignorance of security in Christ produces lack of strong faith, unstable faith or unbelief especially for people who come to church but do not have a clear salvation testimony or have not completely yielded themselves to Christ. Some might have been saved but are not growing so they doubt and are not confident of whom they are in Christ and hence are unstable. Okello, one of the participants, noted that:

"Some of these Christians while in the city or in places where they are known present themselves to be very fervent Christians by going to church, giving sums of money etc. But when they visit their ancestral homes in the village, they are involved in ancestral worship and ungodly ATR practices. It is hard to say this type of a person is a Christian; else they are Christians in church and not in the community. Many do not believe that God can protect them, they do not have a relationship with Jesus and even those who have think there are things that Jesus or God cannot do because he has assigned them to the ancestors and diviners. This is because they believe there are good witches and bad witches."

The ignorance about security in Christ equally is seen in fear of the Spirit world as 90 percent of participants alluded to this. Some observations that capture and summarize the opinion of many were from three participants. Nabwire commented "from childhood one is made to believe that everywhere are spirits that can inflict curses, calamity if they are not appeased". Kibakuulo, on his part, said, "the living dead are said to be part of the family and witchcraft is said to be responsible for all evil; consequently, since no one knows who the witches are, each person or family need protection". Ziritwawula, felt the spirits, witchcraft and the living dead cause poverty and are greatly feared. Poverty is a deep thing and has to do with the inability to have children, a good harvest, failure in school and/or business and people can do anything to beat this including being a Christian or in church yet doing in ATR the thing they think can only be handled traditionally."

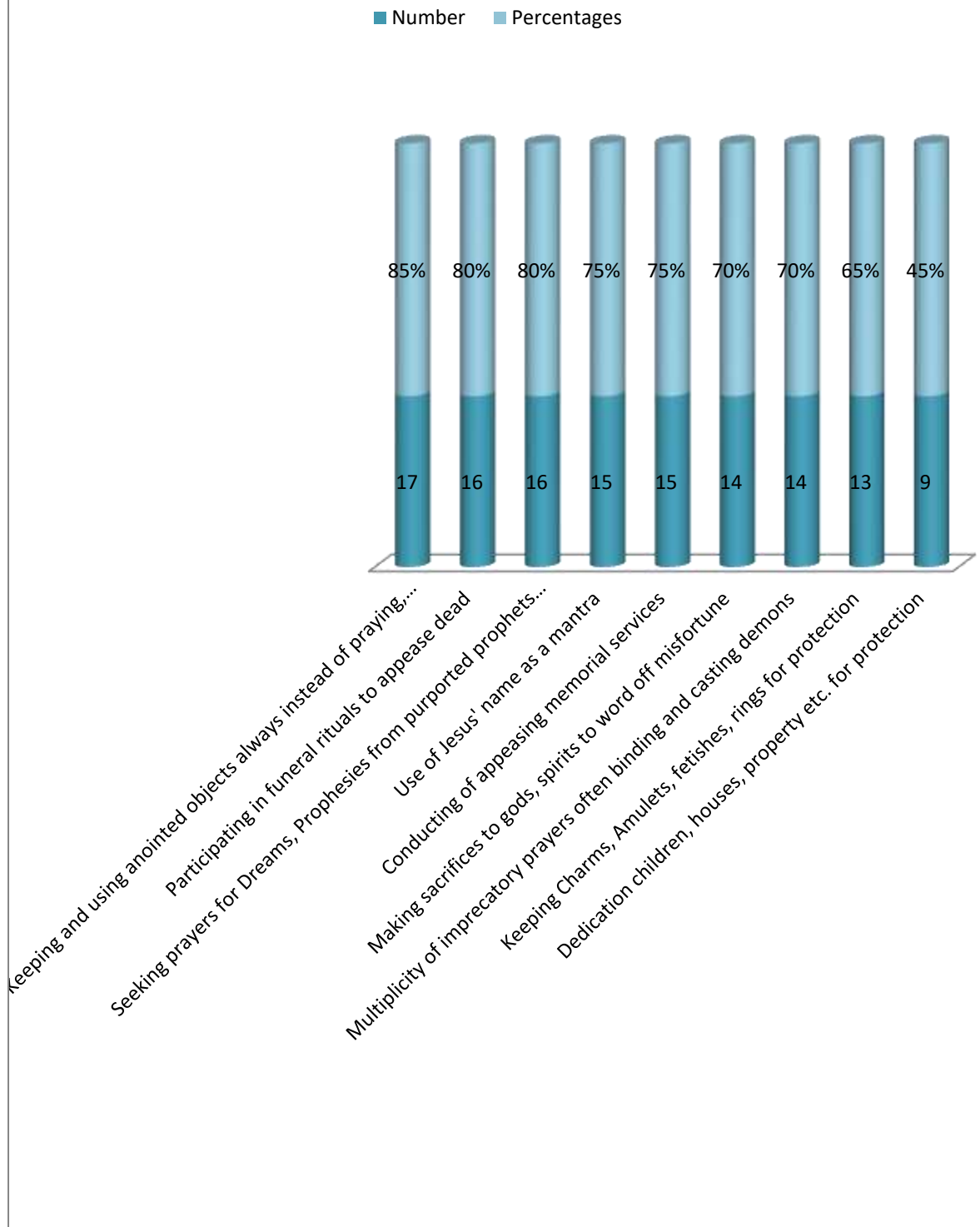
The presentation of salvation is too simple: just belief in the Lord, confession of your sins and repentance and one is saved that simple. However, in ATR background one knows that one needs to labor for the gods to see him as serious before they are saved. Most men say that the easy way is for women, not men like us.

Table 7: Practices of Christians that show that they are still living in fear

SN	Practices of Christians that show they are still living in fear	Number	Percentages
1	Keeping and using anointed objects always instead of praying, trusting and studying the word or dependence on anointed objects	17	85%
2	Participating in funeral rituals to appease dead	16	80%

3	Seeking prayers for Dreams, Prophecies from purported prophets and sorcerers	16	80%
4	Use of Jesus' name as a mantra	15	75%
5	Conducting of appeasing memorial services	15	75%
6	Making sacrifices to gods, spirits to ward off misfortune	14	70%
7	Multiplicity of imprecatory prayers often binding and casting demons	14	70%
8	Keeping Charms, Amulets, fetishes, rings for protection	13	65%
	Dedication children, houses, property etc. for protection	9	45%

Occurrence of fear among Christians



There is a recent multiplicity of imprecatory prayers and even unbelievers pray these prayers. The prayers are not directed to God but towards the spirit world, the devil and satanic spirits. Bampahazi, wondered aloud; “along with this is the cliché "in Jesus name" or Just "Jesus" as if the phrase in Jesus name and Jesus have become the magic wand to ward off trouble". This comes from a common practice where often people call on their late or dead parents to help when in trouble, except that in ATR this is used only when one is in trouble.

All the Pastors noted that many Christians keep coming to them with varied stories to consult i.e. some narrate dreams and quote visions they had during the night. These are evidences of fear. They observed that this was made worse because some Christian groups and the ATR practitioners capitalize on such occurrences to instill fear upon the people. Most of these people, after a while of prayers and use of anointed items without success, quietly go to the villages or send others to appease the dead, spirits, consult diviners or seek protection for whatever they felt was at stake.

Traditionally, people, when faced with difficulties go to the diviners to find out the cause of their difficulties and often there are three sources: witchcraft, living dead or wrongdoing in community. Panda said, the diviners ask people if they go to church or if they are Christians. They tell Christians to go to the church and do a memorial service of the person responsible for their problems or to go and have their Priest or Pastor to pray for them. Even the smart "Christians" know it would not be right for them to do a burial ceremony with rituals so they go to church but at the same time offer, the sacrifices required for the rituals to be done on their behalf by others. Others go to their pastors to pray for them but still send people to take care of things traditionally for them. Some go privately without the knowledge of their Pastors thus deceiving themselves. When they do any of these, it shows they don't have confidence in the God they believe".

There was indication that 60 percent of the participants mastered the main tenets of the Christian faith and there was clear evidence of effective communication, understanding and applicability of the gospel to real life. Table 5 shows the impact of the liberating and transforming power of the gospel. However, I found that the disparity between perception of the gospel and the reality of its application to life is caused by three principal factors that made application of the gospel message to life challenging: strong community or communal life, ignorance of Christian security in Christ and over simplicity of the gospel message. As a result, many Christians lack confidence in God's power to protect and hence, live in fear of the living dead, gods and spirit world keeping and using anointed objects, participating in funeral rituals, use of Jesus' name as a mantra, double tier living, praying of imprecatory prayers, use of ATR objects and simplicity in the presentation of salvation.

On the steps the Pentecostal church leadership has taken to counter the negative impacts of such ATR practices on the Pentecostal churches in Uganda (Makindye division Kampala area) today, a staggering 90% of the pastors, church leadership and elders interviewed said that they have undertaken various steps to counter the negative ATR practices among these include serious Bible study lessons, expository Bible teaching, formation of Pastor's fellowships, emphasis on Christian purity with Christ as the head of the church, upholding the tenets of Biblical teachings, creation of home cells and alter prayers, sticking to doctrine of the Bible, excommunicating the pastors who err and deviate from the true teachings of the Bible.

It should however also be noted that not all the praise the pastors gave for themselves doesn't sound well with the rest of the church members who felt that the church leadership haven't done enough to hedge the church against such syncretism practices. This is seen in some churches where people have been forced to eat grass like animals, of recent there was an allegation that prophet Daudi of the International fellowship of Righteousness mission had asked his members to pay one million shillings to him to help them buy plots in heaven, pastors making people to pay money for anointing oil, pastors having sex with their female counterparts as a way of "Spiritually cleansing them from barrenness", people carrying portraits of their pastors for protection among others which all call for a serious undertaking by church leaders to "clean their house" and put it in order.

4.4 Verification of the research Hypotheses

It was clearly evident as presented in chapter four that there is a significant influence of ATR practices that are present in the Pentecostal worship in Makindye Division Kampala district which cannot be ignored. This proved that all the assumptions that were made in the hypotheses were proved inapplicable by the research findings as indicated below;

It is apparent from the study that there is an unexamined mixture of ATR and that this happens because:

- ♣ There is a fuzzy understanding of Christianity that it is nuanced by ATR. As a result, there is little or no careful thought given to examine the differences and similarities between ATR and the gospel.
- ♣ There is a craving for the use of anointed objects. Participants agreed that there was high use of symbols in church and that it was not biblical. Many agreed that these things do not work but they offered a tangible substance for faith.
- ♣ Many Christians still reverting to ATR practices because of family ties to communal life, strong worldview, the over simplicity of the gospel messages, an unwillingness to suffer and a lack of understanding of believer's security in Christ.
- ♣ Practices that show many Christians live in fear such as continuous use of anointed objects and charms, the use of Jesus' name as a mantra, funeral rites that appease the dead and appeasing memorial services and praying of imprecatory prayers to bind demons.

The use of anointing oil, handkerchiefs, 'holy water', rice, meat, carrying portrait of the pastors or bishops, Jesus, Holy Mary, etc. as a form of protection against evil powers, loud incantations during prayer of exorcism of demonic powers and spirits, belief in dreams that they have a bearing on the living all point to the ATR worldview that are strongly rooted in religious symbolism and veneration.

This research therefore will help inform the church of the elements of ATR practices that are still influencing the Pentecostal worldview of which the church must act not to distance people from the society that groomed them but to stick to the doctrine of salvation which Christ himself brought. For Paul said;

"I appeal to you therefore brothers, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good, acceptable and perfect," (Romans 12:1-2).

This is an indication that though we are in this world (where people around us practice all sorts of idol worship, superstition, we need not copy what they do.

4.5 Conclusion

African scholars and theologians have posited that the early missionary approach to assimilate African communities into Christianity via an eradication of indigenous culture and practices has been harmful. By claiming superiority of Christian theology over the theology of African religion, the missionaries shut the door on dialogue between both religions. This paper is aimed at understanding the relationship between Christianity, traditional religious practices, and culture in Africa and positing an ethical response to the phenomena. After viewing religious plurality from the perspective of cultural anthropology, I find that the solution to this dilemma could be in enculturation.

Enculturation represents a promising path for the conversation on religious syncretism in Africa. It is important for the church ministers and Christians at large to understand the tenets of the ATR practices and how they impact on Pentecostal worship in order to develop avenues for rejection or accommodation of these practices.

An example here is the use of drums in worship, singing, clapping, dancing in worship, offerings, incantation similar to speaking in tongues shouldn't be thrown away because of adoption of 'Biblical worship' but rather be used to praise God. When David had brought the covenant box from Kiriath-Jearim to Jerusalem he danced to the extent that he forgot he was king and the same he echoes throughout the book of Psalms. Evidence of this can be seen in **2Samuel 6:14-23** which says;

“And David danced before the LORD with all his might. And David was wearing a linen ephod. So David and all the House of Israel brought up the Ark of the LORD with shouting and with the sound of the horn. As the Ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw king David limping and dancing before the LORD and she despised him in her heart..... , but Michal the daughter of Saul came out to meet David and said, ‘How the king of Israel honored himself today, uncovering himself today before the eyes of his servants, female servants as one of the vulgar fellows shamelessly uncovers himself. And David said to Michal that it was before the LORD who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the LORD will celebrate before the LORD. ‘I will make myself yet more contemptible than this, and I will be abased in your eyes. But by the female servants of whom you have spoken by them I shall be held in honor” and Michal the daughter of Saul had no child to the day of her death.

This scripture is an indication that it wasn't right for Michal to judge David for ecstatically dancing while taking the Ark to Jerusalem and that is why she died barren. It teaches us well not to be judgmental when people dance, sing and use drums in worship.

CHAPTER FIVE: SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The goal of the proclamation of the gospel and Christianity is to make disciples of all nations and to transform lives and communities. Often, this goal is rendered ineffective by an unexamined mixture of the gospel and ATR worldview or culture, which impairs effective communication and understanding of the gospel leading to syncretism, hinders this goal. This project set out to examine this problem of how an unexamined mixture adaptation of the gospel and ATR worldview has adversely affected the gospel. Its objective was to suggest ways to effectively communicating the gospel without resorting to syncretism in the churches in Kampala the capital city of Uganda. This chapter discusses the major finding of the ministry project as they relate to literature, Biblical and Theological foundations. It also explores their implications for the practice of ministry. Finally, projects for future research, limitations of study as well as recommendations are considered.

This study grew out of a curiosity awakened in 2018 when on a Field visit with pastors; we talked about the proliferation of prosperity preaching and the emphasis on the use of anointed objects like oil, stickers, crosses, handkerchiefs, holy water and salt. I argued at the time that these symbols owed their origin to a revival of ATR worldview. One Pastor argued strongly that the use of anointed objects helped to quicken the faith of the sick and all those needing help from desperate situations. Other Pastors simply said these symbols work and are relevant in context.

5.2 Summary of Major Findings

To answer the question on how has an unexamined mixture of the ATR worldview and the gospel adversely affected the communication of the gospel such that it does not have depth, one must look

at the results of this study. It is apparent from the study that there is an unexamined mixture of ATR and that this happens because:

- I. There is a fuzzy understanding of Christianity that it is nuanced by ATR. As a result, there is little or no careful thought given to examine the differences and similarities between ATR and the gospel.
- II. There is a craving for the use of anointed objects. Participants agreed that there was high use of symbols in church and that it was not biblical. Many agreed that these things do not work but they offered a tangible substance for faith.

The second research question sought to explore the hypothesis regarding a divergence between people's perception of the gospel and its reality that hinders its effective application to the lives of people in the Pentecostal churches in Uganda (Kampala in particular). I equally found that the main tenets of Christianity are clearly understood and stated and that there was evidence of life transformation from the gospel. However, there were major problems of perception of the gospel and its reality to life.

- I. Many Christians still reverting to ATR practices because of family ties to communal life, strong worldview, the over simplicity of the gospel messages, an unwillingness to suffer and a lack of understanding of believer's security in Christ.
- II. Practices that show many Christians live in fear such as continuous use of anointed objects and charms, the use of Jesus' name as a mantra, funeral rites that appease the dead and appeasing memorial services and praying of imprecatory prayers to bind demons.

Regarding the question about ways in which the gospel can be effectively communicated in an African context (specifically in Kampala) without resorting to syncretism – all participants agreed that syncretism was a problem for the church in Kampala, that needed to be resolved by making the communication of the gospel more effective through intentional and contextual discipleship. Two major concepts clearly rose to the forefront as follows:

- I. Contextual approaches to sharing the Gospel is a method of effectively communicating the Gospel; Suggestions included discipleship in context, storytelling approach with local aids to explain the gospel and use of positive practices of ATR.
- II. Use of local language and symbols to communicate the gospel. While there was evidence of effective communication of the gospel, Participants equally noted that there is a language challenge. Use of mother tongue, sign language and brail are great alternatives.

These findings are discussed in details in Chapter 5 with their ministry implications for the church in Kampala. The results can improve the practice of ministry, enhance the effective communication of the gospel and help church leaders and Pastors to redress the problem of syncretism arising from the unexamined mixture of ATR and the gospel.

5.3 Discussion

I continued to struggle with what was responsible for the prevalence of the continued use of symbols and why anyone would think they serve the purpose of increasing people's faith. As I thought about this and tried to look at scripture, I concluded that there was a lot of mixture of the gospel and ATR that hampered communication and understanding of the gospel. As a result of this inner struggle, when the opportunity to do research in this Masters of Divinity program came about I felt I should study this problem of an unexplained mixture of the gospel and ATR worldview and suggest ways in which the gospel can be effectively communicated without resorting to syncretism.

As I did in the literature review, it became apparent that this state of affairs was the concern of others who have described the growth of the Church in Africa as "one mile wide and one inch deep" (Mbewe, and Obed 24-25). Explaining this, other authorities said this arises because people are an embodiment of their worldview and religion permeates all of life since life is holistic (Grebe and Fon 9, Magesa25, Bartelt 25).

Culture and religion are interwoven; thus the worldview is often the essential hermeneutical principle that enables people to derive meaning from the beliefs and practices that constitute their world (Osume 46). What has been evident from the study is that worldview is resilient and has a way of influencing or controlling the people long after they have become Christians.

The resilience of worldview beckons ministers to the consciousness that Christian growth and transformation is often not instantaneous but gradual and calls for patience, vigilance, understanding and deliberate intentional discipleship. From the Biblical viewpoint, there is only one mediator between God and human beings, Jesus Christ (1Tim. 2:5) who is accepted by God as mediator of the new covenant in his blood, not the blood of goats and animals (Heb. 12:24). Besides, the uncritical adoption of ATR and the gospel is akin to the situation Paul addressed in the church in Colossae which was wrestling with what it means to believe in Jesus and to follow him in the midst of the paganism (Col.1:12-27,2:13 and 3:5-7).

There is no need to evoke other spiritual powers and intermediaries (Col.2:4, 8) because Jesus is pre-eminent, sufficient and central. All believers need to do is to grow in Christian maturity (Col. 1:15-20; 2: 6-10; 11-15 and 3:1ff). The implications are that believers from the ATR background need help to develop a biblical worldview through the teaching of doctrine of demons and the supremacy of God over spiritual authorities. Christians are to continue in Christ and not try to access God through spiritual powers for that would be denial of Jesus' Lordship. There is a need to help Christians understand Paul's exhortation for believers to remain in Christ in whom they have triumphed over rulers/authorities.

The fact that many Christians still live in fear indicates that there is a craving for symbols, which is something nurtured by the cultural environment or ATR worldview. As a result, converts from this ATR worldview background have transposed these ATR symbols into the church giving them a Christian coloring – claiming that they provide sight to faith and serve as something people can see. Some participants consider this as a new form of syncretism.

The teaching of Colossians 6:2-15 is that people (Christians) should not live in fear of evil spirits or powers because though they still exist and have power, God, through Jesus' death, burial, and resurrection achieved a great victory over the evil powers of this world. Hence, no Christian should continue to live and do things out of fear of the outcome of the battle with evil because Christ has conquered them and in him, believers have conquered and will conquer.

The participants presented many reasons for the use of symbols as can be seen on the table 3 in chapter 4. A small number representing 10 percent of participants felt the symbols possess power when prayed over by the Man or woman of God. Others were of the opinion that symbols are in the Bible and so it is ok to use them today, hence, 70 percent of the participants argued that the symbols give sight to faith.

As discussed in chapter 4, I found that the use of symbols is popular because of the ATR worldview. Participants opined that in the past, charms, fetishes and amulets served the people but today, due to influence of Christianity and modernity, they have become primitive. The traditional doctors, 'ritualists and herbalist as business practitioners have metamorphosed themselves into

prophets, Apostles and MOGs (Men of God) and have brought with them into the church the same old charms, amulets and fetishes now christened as anointed symbols to attract people, since many Christians who come from ATR background are not usually grounded in their faith.

One participant captured this aptly in stating that anointed symbols used in Pentecostal worship like the anointing oil, Bible and the ATR symbols serve the same purpose of protection, deliverance and warding off trouble or spells, irrespective of where they are used. People embrace the practices easily because the ATR practices remain unchallenged but assimilated and baptized with Bible verses. They use Christian words and names but the ATR worldview underlining meaning remains the same except for change of names (Mbewe 2013). Some of the people attracted to the use of symbols are Christians who are just desperate to find solutions to their problems. This happens for two reasons: the ATR worldview that has been their hermeneutical principle does not disappear overnight when they become Christians but persists and needs gradual transformation. Secondly, sometimes the church or pastor has no timely strategy to minister to new converts or generally Christians wrestle with challenges arising from the ATR worldview background of the Christians other than passing laws – they have a list of “dos and don’ts.”

In exploring RQ #2 on how the use of these practices in any way influenced the mode of worship in the Pentecostal churches in Kampala church (Makindye in particular). I found that there were challenges with the application of the gospel to the reality of life and many practices that show Christians still living in fear.

There were indications that more than 60 percent of participants understood the main tenets of the Christian faith (table 4 in chapter 4). There was equally clear evidence of the effective communication, understanding and applicability of the gospel to real life. Table five and figure four in Chapter 4 show the impact of the liberating and transformative power of the gospel. However, I found that the disparity between perception of the gospel and the reality of its application that led to syncretism was caused by three principal factors. They are a strong community and communal life, the ignorance of the security of the believer in Christ and the over simplicity of the gospel and salvation. A discussion of the three factors follows in the paragraphs below.

The concept of community and communal life is so valued in ATR that very often it appears the "voice of the people become the voice of God." Things upheld in community, automatically become sacred in the community for both Christians and ATR practitioners. This was captured by proverbs common in the cultures of the participants such as “whatever touches you touches me” and “one man’s child is the unborn child,” indicating that community progress is more important than individual progress. This makes the gospel preaching emphasis that salvation is personal not very attractive in a strongly communal life setting. When young people lead in church because they are educated, many elders see it as an insult. When youths and women take decisions for Jesus Christ, people often consider that as rebellious. For people doing ministry in this context, it helps to know this and deliberately look for the authority figures in society like chiefs, Kings and family heads, targeting them with the gospel. It may be a lot easier if these authority figures come to Christ to bring their families, villages or communities with them or to reduce the rate of resistance and agitation for the proclamation of the gospel or acceptability of the church.

Arising out of the above point is the fact that societal prominence hinges on one’s portfolio and so titles are very important. People fear losing important titles after they confess Christ. They fear to take up Christianity completely or commit themselves totally; they do not want to lose their titles since Christianity will curb their freedom to be men or take away their prominence. Some see

Christianity as a white man's religion trying to delete their tradition. They accept it but feel they need to do things to keep their own religion.

In the literature review, the concept of community is intriguing because when people talk about community or family, it includes the ancestors, called the living dead. Therefore, the community as the custodian of morality never sins. This makes things very complicated for many who come from this background since sin is not against God but rather against the community (Kato 42). This makes salvation to mean acceptance by the community (Adyemo 178). This strong community or communal life makes people in this context 'group thinkers' who have a group identity. John Mbiti captures this well:

It is only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities toward himself and towards other people. When he suffers, he does not suffer alone but with the corporate group; when he rejoices, he does not rejoice alone but with his kinsmen, his neighbors and his relatives ...whatever happens to the whole group happens to the individual. The individual can only say: 'I am, because we are; and since we are, therefore I am.

As earlier stated, people sense an obligation to follow the voice of the Community since this worldview is an integral part of who they are and because that is where they find their identity rather than the word of God which they perceive to be new and outside of them.

From the Biblical perspective, Community is not the custodian of morality. God is the one against whom people sin not community and that includes the living dead. Sin is not just what people do but part of human nature which includes believing a lie (Gen.2:17, 3:4); it is an inward disposition (Matt. 5:21-22, 27-28). Sin caused separation between God and human beings (spiritual dead that leads to physical dead), loss of knowledge of God and creates fear (Gen.3:4-13). God reserves the right to punish and to forgive sin, hence, salvation is found in Christ alone (Gen. 3:15 and Acts 4:12).

The implications are that an effective ministry, communication and understanding of the gospel in this context requires a careful understanding of this worldview and especially that the voice of the community is the voice of God. The doctrine of sin and inadequacy of general revelation that constitutes the basis of ATR should be taught to Christians from the ATR background. This calls for critical contextualization which requires that the people are engaged in Bible studies to help examine the culture by asking questions about these practices and making choices guided by solid and sound Bible teaching rather than prescribing the "dos and don'ts" propagated by topical preaching. The church and ministers in this context need to be deliberate in its outreach strategies to reach the elders, authority figures and family heads who are the gatekeepers. This will solve the problem of isolation, pressure, persecution and any kind of deprivation engendered by their influence. It will equally indicate respect and recognition.

Ignorance in the security of the believer in Christ often leaves Christians living in fear, which promotes uncritical unexamined acceptance of the gospel and ATR practices. Part of the struggle of this research was why so many people live in fear and easily revert to ATR practices. From participants' responses, I observed that Christians are often not sure that God would protect them because they do not understand of their security they in Christ based on the victory Christ has won over principalities and authorities through his death and resurrection. Many participants 85 percent cited ignorance of the security of the believer in Christ being a key reason why people revert to ATR. This ignorance makes believers to depend on ATR or anointed symbols. Though discipleship takes place in the churches, many people still live in fear because their discipleship

does not address some of the real needs of the people, and it is not well structured and systematic. Instead of systemic and strategized discipleship by the church to address insecurity in Christian beliefs, the church's response has been historically to address issues and combat the drain of Christians to charismatic churches in a more sporadic way as challenges come up.

This ignorance is what produces fear of the spirit world as is clear from the literature review and data analysis. Turaki says the spirit world is the battleground of spirits and powers that influence the course of human life (Turaki 1-2). As a result, people live in fear of the spirit world because of what they do; this fear accounts for why people often lapse into ATR practices and encourages double tier living or what Mbiti calls religious concubinage. This fear driven worldview needs to be understood by all ministers in context of the churches in Makindye Division Kampala district. For only then can there be meaningful ministry aimed at addressing this worldview through gradual transformation to remove human from the center of life and replace him with Christ. This fear and the reality of a power struggle with spiritual forces makes signs and symbols very attractive. This explains why the use of symbols is rampant because they resonate with the ATR worldview.

From the biblical foundation standpoint, fear of the spirit world is evidence of the lack of understanding of the gospel message. The Lordship of Jesus Christ over the life of a believer is clear on two counts. First, he is the creator of all things visible and invisible (Col.1:15-20). Secondly, he has saved those who believe through his death and has triumphed over authorities and powers (Col. 2:12-15). The knowledge of God in ATR worldview is mostly general revelation and not adequate to lead to intimate relationship with Jesus Christ because it is tinted with darkness of the mind and futility of engaging human thinking.

The ministry implication is that believers in the context of the churches in Kampala need to be helped to understand and appropriate the victory Christ has won over authorities and to live for him. A carefully designed discipleship curriculum tailored to deal with the believer's security is Christ and its practical implications should be developed and taught in the churches in Kampala.

The presentation of Salvation is too simple: believe in the lord, confess your sins, repent and you will be saved. Salvation is presented to be of the soul and in the future so people come to Christ as savior of their souls who will save them when they die but also in their present life challenges. Believe and it will be well with you. Many people have believed yet their challenges have persisted, therefore, they look elsewhere for help. For them, Christianity has not delivered on its promise.

To respond to this, some Pastors have resorted to fake miracles using ungodly means. To the credit of many of these pastors, some argue that it is not enough to ask people to abandon things without providing. Some say there are biblical antecedents for the use of anointed oil or handkerchiefs as reported in chapter 4. Smart prophets are exploring these teachings and playing on the psychology of people to enrich themselves through the sale and use of anointed objects by simply giving them Christian names – anointed oil, stickers, crosses, holy water, etc.

In the literature review, it was noted that though miracles are one way that God has chosen to reveal himself and authenticate his servants or work, it is warned that not all supernatural events are from God (Ouedraogo 303). In ATR, being a power religion as opposed to a relationship religion, commitment to morality and ethics is often put aside because they assume whatever is empowering is right (Steyne 36,60). This is because power is needed for everything and as a result rather than nurture a personal relationship with the Spirit or deity people are seeking to use, control or appease the powers. This has been transposed into the church and many Christians and

pastors are not careful or interested in nurturing a personal relationship with God but interested in using, controlling or appeasing God in exchange for power or favors. This is very attractive because Africans believe in the use of means for protection and healing, evident in the use of charms, amulets and rings.

The Bible states that not everything supernatural is from God and we need to discern if signs are from God. The case of Pharaoh's magicians in Exodus 7:20ff is evidence that supernatural signs are counterfeited. Jesus warns of the deceptive power of signs in Matthew 24:24. No doubt signs were used to confirm God's calling of Moses (Exod.4:1-5); Gideon asked God for a sign as proof of his assignment to fight the Midianites (Judges 6). Divine signs lead people to God and his word (Acts 14:8-15, 1Cor. 3:4-9) and must be sought carefully and soberly so that it does not lead to the exaltation of man instead of God. Salvation from God as taught in the Bible pertains to the whole person: mind, heart and body/action.

There are many practices that show many Christians live in fear are continuous use of anointed objects and charms, the use of Jesus' name as a mantra, funeral rites that appease the dead and appeasing memorial services and praying of imprecatory prayers to bind demons. The practices are presented fully in table seven in chapter four. This points to the fact that people are afraid of pain and suffering and are looking for quick fix solutions and not for life transformation. The Bible teaches that suffering is a common Christian experience or a natural part of the Christian life (Phil. 1:29 Bible). They often do not depend on the power of God but quickly rush to traditional doctors for quick solutions to their problems.

The implication for ministry is that the worldview background in this context has greatly influenced the people and because of the fear of suffering, they are attracted to the use of symbols. Rather than continue to present the gospel as a simple quick fix to life problems, it is crucial to help people know that the Christian life calls for suffering and perseverance. Helping them to appropriate the theological implication of Jesus not just as savior but also as Lord is equally very critical.

From scripture, miracles do not always lead to faith and miracles would deliver us from powers of darkness. It is our personal relationship with Jesus as Lord and his word as the infallible source of the Christian faith that would liberate us. To improve on the effective communication of the gospel, participants suggested the use of contextual approaches to sharing the gospel and the use of local languages and symbols.

This kind of discipleship will curb the challenge brought about by emphasis of a "dos and don'ts" that lead to legalism (legalistic Christian living) as opposed to genuine life transformation. There is a need for the people to understand their culture or worldview as it is without prejudice. The impression often is that culture is bad and should be discarded. Literature review agreed that at the heart of the problem of the church is an eclipse of discipleship (Hur 11-14, Obed 24-25).

This kind of discipleship should be contextualized. Heibert calls for critical contextualization that should not deprive the gospel of its prophetic voice: The gospel must be contextualized, but it also must remain prophetic, standing in judgment on what is evil in all cultures as well as in all persons. Both the gospel and theology need to be contextualized in local cultural forms critically (288). It is the responsibility of the local Christians (church), to engage in Bible study in order to learn, decide, and implement together the gospel message in a new and needed way in their culture. The Pastor, theologian or leader's job is helping them to focus on God's word, examine their ATR worldview practices in the light of what scripture teaches and take decisions by themselves (289-290).

Concerning possible ATR practices for Christian use, two specific suggestions came to the fore from 50 percent of participants, being the concepts of Sacrifices and Ancestors. The concept of sacrifices to gods, spirits and living dead is common in ATR. Sacrifices are made to appease the gods, spirits and the ancestors and to reverse ills inflicted on individuals, families or the community. This concept can be exploited as a bridge to help people of the ATR background understand God's sacrifice of his Son to appease his anger and reverse the ills of sin on humans. The ancestors are revered and regarded as the go between the living and the spirit world or gods. This concept could be another bridge to present Christ as our ancestor to people from the ATR worldview background.

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Expository preaching as opposed to topical preaching should be encouraged and practiced. The preaching should pay attention to the language that people easily understand (pidgin, mother tongue, etc.). Both discipleship and preaching should be contextualized using the story telling approach that is easily understood by most Africans, using good and positive ATR practices, using mother tongue and Bible translation and using sign language for the dumb and brail for the blind.

Language and symbols communicate gospel effectively and should be used in this context. However, it was observed that there is a language challenge as many people in the churches are not highly educated enough to understand the English used and often the illustrations used are from the west. Many people have problems identifying with the illustrations and hence do not really understand the messages. Since the people are oral people who would learn best from storytelling, the storytelling approach to preaching and teaching with local teaching aids and drama will be more productive and was encouraged.

The use of mother tongue and support for Bible translation including sign language and brail are great approaches to help in the effective communication of the gospel. This would help the church to be more inclusive in its ministry as many people would have access to the gospel in their heart language or language that they identify with.

I equally observed that while others talked freely about themselves and their life experiences, for some self-disclosure was a major problem; they preferred to talk in general terms than to talk about themselves especially concerning areas where the experiences were shameful or implied un-Christian practices. Therefore, I tried not being too personal with some of the issues when asking follow up questions.

I also observed that questions stimulate learning. A good number of the participants were grateful to have been chosen to participate in the interview saying they have learnt a lot by having to spend time thinking through the questions and answering them. For some of them, they said they were not conscious about the power of the influence of their worldview until they began thinking

through the questions and sharing stories of their own life experiences. This was a rewarding surprise of the study that was not anticipated.

5.4 Contribution of this research

This research project together with the findings provides a few implications for ministry in the churches in Kampala. First is the awareness that there is an adverse effect of the ATR worldview on the communication and understanding of the gospel message which is responsible for the recent proliferation of prosperity preaching and especially the use of symbols transposed from the ATR worldview background in the churches. The implications are that an effective ministry, communication and understanding of the gospel in this context requires a careful understanding of this worldview and especially the understanding that people have where the voice of the community is perceived as the voice of God. The doctrine of sin and inadequacy of general revelation on which ATR is based should be taught.

The second ministry implication has to do with the need to develop a biblical worldview for Christians coming out of the ATR worldview background. For this to happen, churches and ministers should embark on intentional and contextual discipleship that utilizes expository preaching and testimonies of how the gospel has succeeded in transforming the ATR worldview challenges of others. The use of the storytelling approach and positive ATR practices like respect for elders as well as the use of mother tongue, Bible translation, sign language and brail to be more inclusive in the pursuit of stating: [i]n the death, burial and resurrection of Christ, God the father achieved a great victory over the evil powers of this world making a public spectacle of them, and warns that though they still exist, they are defeated Satan's demons have been sentenced to be in the train of God's victory parade. Consequently, we no longer need to fear the outcome of the battle with evil Christ has conquered, in him we have conquered and will conquer (Hughes 71).

The main challenge or puzzle to be resolved is fear of the spirit world. We can learn from what Paul wrote to the Colossians to persuade them to keep living according to the gospel they heard and not allow people to use previous worldview trappings to cause Christians to fall into the error of syncretism. A study of Colossians would encourage and strengthen churches in Kampala to know that Jesus is supreme and all Christians are secured in Him.

The text itself exhorts us to follow our Lord, warning us to watch out for deceptive teachings that tell us we need cultural, traditional practices in addition to Christ to be secured. Rather, in Christ we have complete security. For those who tend to have a guilty conscience and fall into the trap of feeling that we have to do good things or follow rules and keep a checklist to be in right standing with God or live in fear of the ATR worldview, Colossians has the answer, "Jesus is all sufficient. In Him you are complete." For those of us who fear that we are at the mercy of principalities and 'the ancestors,' Colossians says, "Jesus is before all things. Jesus is supreme over every power and authority!" For those of us who cut ourselves too much slack and quickly forget that Jesus is Lord of our lives, Colossians teaches, "Remember what you were rescued from and be thankful. Live to please your Master; He is your only Lord. Now go live it, in community and be a change agent!"

5.5 Conclusion

Engage in sound biblical teaching or discipleship and teach on the doctrine of sin as well as help the Christians to understand the inadequacy of General Revelation on which ATR is built.

Seek to understand the principle and influence of community life and use it to reach families and communities that are not satisfied with reaching individuals

Use the critical contextualization approach while instructing in church as this helps the Christians to develop a Christian worldview where people are led in Bible study without always prescribing to and answering all questions, that is telling people what they should do, but rather guide them in the study to find answers by themselves to cultural issues that are Bible based.

Church leadership has to teach on the security of believers to help Christians in context overcome the fear of the spirit world which is at heart of reverting to ATR. Scriptures like in Isaiah 54:17, "No weapon formed against you shall prosper....." should be emphasized to aid the believers know that they have an assurance from God, Romans 8:3, "What then shall we say in response to these things? If God is for us who can be against us?" these would help energize Christians to withstand challenges.

At the end of this project and program, I have gained skills and insights to continue to research and think reflectively and do ministry in my present context (Kampala) and wherever the Lord would lead me subsequently. The research experience and learning has transformed my approach to ministry from being judgmental to being more deliberate and courageous in engaging contextual discipleship.

5.6 Recommendations

The realization of this research work has been a tremendous blessing for which I give God credit. The opportunity to study at University of World Mission Frontier has been unique as God has used every contact I had with my teachers, immersion trips, Coach and the Masters of Divinity team to enlarge my heart, vision and passion towards heuristic learning and the importance of "Context" in ministry. During this research, I came to the realization that an understanding of context is critical for any lasting and successful ministry. I learned that the ATR worldview provides the pre-understanding that constitutes the basis for religious dialogue. This implies that no effective ministry can happen without an adequate understanding of context (ATR worldview in this case).

Culture is a gift from God to people. There is no such thing as primitive people whose culture is to be despised. Therefore, Pastors, Christians, Church leaders, missionaries and Christian workers must be good students not only of the word but of the culture of the people which informs their worldview and constitutes the hermeneutical frame for making meaning out of life. It is only when the word of God is rightly understood, communicated and applied to culture that meaningful and healthy transformation of lives and societies, including the culture itself, can happen.

This project was intended to explore the problem of an unexamined mixture of ATR worldview and Christianity in order to suggest ways to effectively communicate the gospel without resorting to syncretism. The results were interesting and helpful but adding certain components would enhance the usefulness of the project.

For anyone who wants to study this further it may be good to extend the time of the study from 4 months to eight or even more and reduce the number of participants. If the numbers of participants are to be maintained, then it may be good to consider studying a single church. This may be a very limiting focus of study but might be rewarding in being in-depth.

It would have been easier to present oral recordings for the research than doing the written interviews as many are not comfortable with written interviews. So if anyone is interested in the

same area of research then he/she should give in more time to do audio recordings after an oral interview then later employ someone or spare more time to transcribe the audios.

In the data collection for qualitative study and in order to help participants digest the questions for best interactions, it may be good to make provision for written answers to the interview question. This will help the introverts to give their own feedback well and this should be followed up by conducting focus groups.

Maybe if possible some other person interested in this research could find it necessary to type the questionnaire in the common language of the area (Luganda) to cater for the majority of the church members in the Kampala area. However Kampala being cosmopolitan in nature there is also a hindrance in this aspect.

The number of questions for the semi-structure interviews should be fewer. It would allow for more time and a relaxed atmosphere in which either the interviewer or the interviewee is not overwhelmed the number of questions to ask or to answer. It would also be more helpful to frame the questions in order to evoke storytelling responses.

Pastors and Church leaders in this context must stop assuming they know the culture or worldview of the people and be students of culture and worldview

5.7 Limitation of the Study

This project was designed to examine the influence of ATR worldview on the communication of the gospel in the specific context of Kampala churches. The participants were only 100 of which twenty were selected for the matter of this research. Though the participants selected represented different cultural backgrounds, it may be difficult to generalize these findings, as they may not be relevant to some of the churches except for the pervasive nature of the ATR worldview.

The instrument used for gathering material was designed in consultation with various specialists and pre-tested. However, 30 percent of the participants had difficulty understanding what was expected so I had to explain the questions to them. In the course of explanation, there was the temptation of tweaking the questions and consequently the answers expected.

Another limitation had to do with the fact that the participants for this study were pre-selected on the condition that they were aware of or had prior exposure of the ATR worldview. About 30 percent of them had very little knowledge or prior exposure to the ATR worldview and found it a little changing speaking on the core issues relating to ATR worldview though they did their best. In this way, I acknowledge that the study was not exhaustive of all possible responses for the Research Questions, which opens room for further studies.

5.8 Areas recommended for further research

African scholars and theologians have posited that the early missionary approach to assimilate African communities into Christianity via an eradication of indigenous culture and practices has been harmful. By claiming superiority of Christian theology over the theology of African religion, the missionaries shut the door on dialogue between both religions. This paper was aimed at understanding the relationship between Christianity, traditional religious practices, and culture in Africa and positing an ethical response to the phenomena.

Enculturation represents a promising path forward for the conversation on religious syncretism in Africa. Therefore I recommend that anybody interested in finding a tradeoff between African Traditional Religious practices and Pentecostal worship should examine the aspect and possibility of acculturation, and positive ethnography to aid peaceful coexistence

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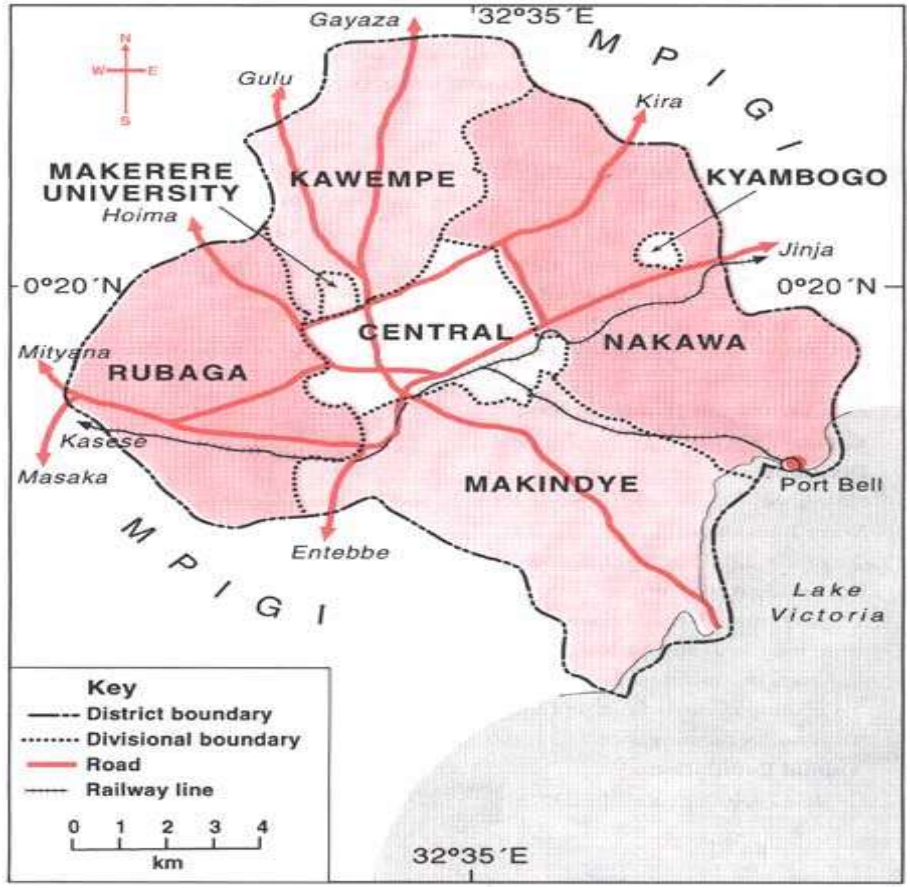
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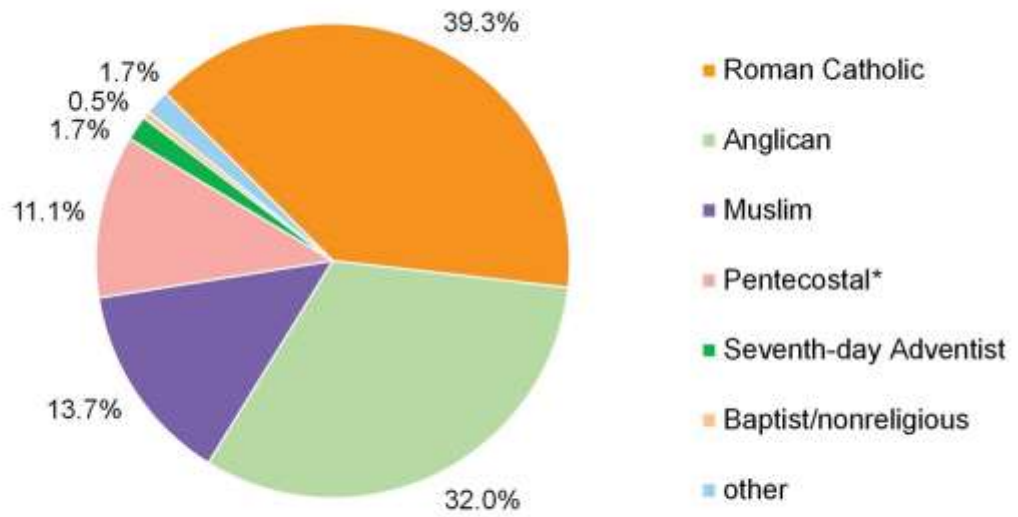
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Appendix B: Map of Kampala



Appendix C: Religious affiliation in Uganda

Uganda religious affiliation (2014)



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*Includes Born Again and Evangelical.

Appendix D: Bio-data collection tool

Dear _____

My name is Nabwire Judith Wandera and I am a Masters of Divinity student at University of World Mission Frontiers (UWMF). I am conducting research on the topic of “The influence of African Traditional Religion (ATR) worldview on the communication of the gospel in the church in Kampala, Uganda.” I would like to invite you to a study that seeks to address the problem of unexamined mixture of the gospel and ATR worldview often leading to syncretism (the combination of different forms of religious beliefs or practices). The purpose of this research is to identify ways in which the ATR worldview (Traditional beliefs and practices) has adversely affected people's perception of and hence, effective communication of the gospel. The eventual objective will be to suggest ways in which the gospel can be communicated without resorting to syncretism because the gospel is central in the survival of the church and transformation of lives. You were initially invited among 100 persons from three different congregations to fill out a pre- research survey to help identify potential participants for this study. Out of these, 20 were selected from all the churches to participate in the study. You have been selected as a potential participant for one on one interview and focus groups.

Your input, which you may share stories and perspectives of your life, and the results of this study will be published in a dissertation. I want to assure you that your responses and identity will be kept confidential so as to ensure it does not affect your relationships in your church. The contact and personal information requested in the initial stage used solely to contact you for participation in the interview or focus group. During the study, you will be given a pseudo name with which you and data collected from you will be categorized. The data will be collated to give a blended view rather than identifiable to any one person.

I believe the findings from this study will greatly contribute in helping congregations to resolve the problem of unexamined mixture of the gospel and ATR worldview and hence, effectively communicate gospel in the African context. My hope is that churches from around the country will benefit from the research because you and others like you have taken the time to participate. Once the research is completed I will destroy all the individual identifying data. I will keep the anonymous data electronically for about two years, after my dissertation is written and presented.

You are not obliged to participate in this study under any circumstances. You may also decline to respond to **any or all** of the questions during the interviews and focus groups without any consequences. Please know that your participation is entirely voluntary. I appreciate your willingness to consider being part of the study. Feel free to call or write me at any time if you need any more information or have concerns about the study. My number is +256 773405560 and my e-mail is nabwirejudith05@gmail.com.

If you are willing to participate in this study, please sign and date this letter in the space provided to indicate your voluntary participation. Thank you for your help.

Sincerely Yours

Nabwire Judith Wandera

I volunteer to participate in the study described above and so indicate by my signature below:

Please print your name: _____

Contact number _____ Age _____

Level of Education _____

How long have you been a Christian? _____

Signature: _____ Date: _____ Position in church _____

Appendix D: General Questionnaire for selection of Participants

This Questionnaire is tailored to ascertain ATR involvement or participation prior to becoming or is currently involved as a Christian. It is my opinion that those who have had an ATR experience would be in the best position to provide meaningful responses to the interview questions. This instrument is therefore a tool to identify potential participants who have been adequately exposed/ and are knowledgeable of the ATR beliefs and practices. You may therefore be invited to be a participant in the actual study. In a scale of 1-4 where strongly agree is 4, agree is 3, disagree is 2 and strongly disagree is 1.

Answer the following questions as best you can. Circle the answer that best describes your background.

1. In my family before I became a Christian, we often turned to God in life threatening situations.
4. Strongly agree 3. Agree 2. Disagree 1. Strongly disagree
2. We grew up using traditional means of protection to make it in school and life
4. Strongly agree, 3. Agree 2. Disagree 1. Strongly disagree
3. When there was death in the family it was normal to do the traditional "cry die" (traditional ceremonies to appease spirits of the death) and to consult a diviner.
4. Strongly Agree, 3. Agree, 2. Disagree 1. Strongly disagree.
4. It was normal in my family to make sacrifices to the spirits, gods, and ancestors in times of crisis as a means to solving the problems.
4. Strongly agree, 3. Agree, 2. Disagree, 1. Strongly disagree
5. We often did not trust people because it was hard to know who had an evil eye and who did not have.
4. Strongly agree, 3. agree, 2. disagree, 1. Strongly disagree
6. It is not very clear to me that I am really saved since salvation in Jesus Christ is more a thing of the future and no one can really know now.
4. Strongly agree, 3. Agree, 2. Disagree 1. Strongly disagree
7. I know I have a clear salvation testimony though I still live in fear of the spirit world and ancestors.
4. Strongly agree, 3. Agree, 2. Disagree 1. Strongly disagree
8. Jesus is Lord and savior of my life; I am aware of his lordship and live my life without fear of the powers of darkness.
4. Strongly agree, 3. Agree, 2. Disagree, 1. Strongly disagree

Appendix E: Semi-Structure Interview Protocol

- A. Questions about African Traditional Religious worldview and how unexamined mixture of ATR and gospel adversely affect communication of the Gospel
1. What in your opinion are some of the differences and similarities between Christianity and the African traditional religious worldview (ATR)?
 2. To what level do you think people carefully examine the compatibility of the ATR worldview with the gospel?
 3. Which practices of the traditional religion do you think can be positively compatible with Christianity?
 4. What do you think about the use of Symbols like "anointed oil", "stickers", "handkerchiefs", "Holy water", "salt", "Seeds", "Apples", "Rice", "Meat", "Powder", "Soda from the Pastors canteen", "Holy baths", "effigies or pictures of men and women of God" etc. for protection, healing, breakthrough, deliverance and salvation in the church?

5. How does this compare with the use of "Fetishes" "Charms" and "Amulets" in ATR?
6. How well do you think the gospel of Jesus Christ is communicated in your church?
- B. Questions on disparity between perceptions of the gospel and reality of application to life
 1. What in your words would you say are the tenets (main beliefs of) Christian faith?
 2. How has the gospel transformed your thinking, Judgement and the way you live your life?
 3. How is the teaching and preaching of the gospel (discipleship) in your church helping Christians to deal with the ATR worldview or beliefs?
 4. What in your opinion is accountable for the fact that a good number of Christians still turn back to ATR when faced with difficult life challenges?
 5. What are the challenges that make it difficult for some Christians to live out the teaching of the gospel?
 6. In what ways do you Christians still live in the fear of the spirit world?
- C. Questions on how the gospel can be effectively communicated in an African context without resorting to syncretism
 1. Do you think that church leadership has done anything to stop the emergence of ATR practices in the Pentecostal churches today?
 2. If yes, what are those steps that the church has taken to control the wrong teachings transplanted from ATR into the Pentecostal Churches today?
 3. If not, what do you think has failed the church leadership to deal with the problem of syncretism and false teaching as well as religious symbolism in church?
 4. What do you think ought to be done?

Appendix F: Interview guide for the church leaders

- A. Questions about African Traditional Religious worldview and how unexamined mixture of ATR and gospel adversely affect communication of the Gospel
 1. What in your opinion are some of the differences and similarities between Christianity and the African traditional religious worldview (ATR)?
 2. To what level do you think people carefully examine the compatibility of the ATR worldview with the gospel?
 3. Which practices of the traditional religion do you think can be positively compatible with Christianity?
 4. What do you think about the use of Symbols like "anointed oil", "stickers", "handkerchiefs", "Holy water", "salt", "Seeds", "Apples", "Rice", "Meat", "Powder", "Soda from the Pastors canteen", "Holy baths", "effigies or pictures of men and women of God" etc. for protection, healing, breakthrough, deliverance and salvation in the church?
 5. How does this compare with the use of "Fetishes" "Charms" and "Amulets" in ATR?
 6. How well do you think the gospel of Jesus Christ is communicated in your church?
- B. Questions on disparity between perceptions of the gospel and reality of application to life
 1. What in your words would you say are the tenets (main beliefs of) Christian faith?
 2. How has the gospel transformed your thinking, Judgement and the way you live your life?
 3. How is the teaching and preaching of the gospel (discipleship) in your church helping Christians to deal with the ATR worldview or beliefs?
 4. What in your opinion is accountable for the fact that a good number of Christians still turn back to ATR when faced with difficult life challenges?
 5. What are the challenges that make it difficult for some Christians to live out the teaching of the gospel?
 6. In what ways do you Christians still live in the fear of the spirit world?
- C. Questions on whether the church leadership has done enough to avert the negative impacts of ATR practices on the Pentecostal Churches in Uganda
 1. What is your Understanding of syncretism?
 2. Is this a problem in your church or of any church you know of? And if so how can it be resolved?

3. Is the Language and symbols used in the teaching and preaching of the gospel in your church closely related to that of ATR?
4. What steps has your church of the whole church leadership like the Born Again Faith Federation or the National Fellowship of the Pentecostal churches in Uganda taken to keep the church pure from syncretism and false teaching?
5. If there are no steps that have been taken to deal with the bad influence of ATR on the Pentecostal churches in Uganda, why has the church failed?
6. What do you think the church ought to do to hedge itself against apostasy and false teaching as transplanted from the ATR?

Appendix G: Budget estimates for the research study

No	Item	Cost	Total
1.	Photocopying	150,000	150,000
2.	Printing of Questionnaire	50,000	50,000
3.	Data collection	100,000	100,000
4.	Transportation	100,000	100,000
5.	Data analysis	100,000	100,000
6.	Binding	60,000	60,000
7.	Internet and online book study	50,000	50,000
Total			610,000

Appendix H: Proposed time frame and schedule of activities

No	Time schedule	Activities	Responsible person
1	May 2023	Proposal writing and development	Author and supervisor
2	May 2023	Proposal approval	Supervisor
3	May 2023	Presentation of data collection tools	Author
4	June 2023	Pre-testing the tools	Author
5	June 2023	Seeking for an introductory letter from the university and authorization letters from the relevant churches	Author
6	June 2023	Data collection	Author
7	July 2023	Data analysis and presentation	Author
8	July 2023	Dissemination of results and dissertation approval	Author and supervisor

Appendix I: Table for determining sample size from a given population

		N	S	N				N	S
10	10	100	80	280	162	800	260	2600	338
15	14	110	86	290	165	850	265	2800	341
20	19	120	92	300	169	900	269	3000	346
25	24	130	98	320	175	950	274	3500	351
30	29	140	104	340	181	1000	278	4000	351
35	34	150	120	360	186	1100	285	4500	357
40	39	160	126	380	187	1200	291	5000	361
45	44	170	132	400	196	1200	297	5500	367
50	49	180	138	420	201	1300	302	6000	368
55	54	190	144	440	205	1400	306	7000	373
60	59	200	150	460	210	1500	310	8000	375

65	64	210	156	480	214	1600	313	9000	377
70	69	220	162	500	217	1700	317	10000	379
75	74	230	168	550	225	1800	320	15000	380
80	79	240	174	600	234	1900	322	20000	381
85	84	250	180	650	242	2000	327	30000	382
90	89	260	186	700	248	2200	331	40000	384
95	94	270	192	750	256	2400	335	50000	387

Note: "N" is population size

"S" is sample size

Source: (Krejcie & Morgan,1970)