

TANGAZA COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

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**THE INFLUENCE OF THE EMERGING “BORN AGAIN”
CHURCHES ON CHRISTIAN RELIGIOUS EDUCATION IN
SECONDARY SCHOOLS:**

A Case Study of Kampala District.

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^

A Long Essay Submitted in Partial Fulfillment
of the Requirements for the Bachelor of Arts in Religious Studies

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DEDICATION

This work is dedicated to my dear beloved saints: Blessed Virgin Mary and Stephen my Patron saint.

And

To all members of my family, benefactors, benefactresses and people of good will.

EPIGRAPH

“If we preach a Christ who is divided, how will the world respond? Such divisions openly contradict the will of Christ, scandalize the world, and damage the most holy cause, the preaching of the gospel to every creature”

(Vatican II Council Document Unitatis Redintegratio, no.1 in AAS 57)

Unity is an obvious priority of the universal Church. Christ willed and prayed for it.

“May they all be one. Father, may they be one in us, as you are in me and I in you, so that they may believe it was you who sent me”

(John 17; 21-23)

ACKNOWLEDGEMENT

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There are many numerous people who have helped me in one way or another in the realization of this thesis. It is not possible to name everyone by name. To all of you I say thank you very much.

In particular, I acknowledge with special sentiments of love and gratitude to my beloved parents: Margaret Kyakuwa, Justine Nabachwa, I am sincerely grateful for your material, moral, spiritual and financial support. I am respectfully registering special thanks to the community of Saint Joseph's aid society Kigando, Kiboga district. The director Sr. Richard Mary Nayiga, Sr. Jacinta Nawaguma, Rev Fr. Paul Aliguna the chaplain, the Sister's convent Kigando, Aunt Nalubega Catheline, Maria Namatovu and the auxiliary staff for the extra support and care offered to me while on studies at the Catholic University of Eastern Africa, Nairobi. Please your names, my dear parents and friends, are written boldly in my heart, I am sincerely grateful for your solidarity and support towards my education.

My candid indebtedness to Rev. Fr. Santulino from the Camelite community who accepted to moderate this tiresome work, proof-reading the final draft, offered constructive criticisms that were put forward to make this work visible in the eyes of many readers.

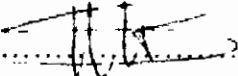
I express my thanks to the lecturers and students in the faculty of theology Tangaza College, and all my colleagues of the Catholic University of Eastern Africa for the inspiration and encouragement expressed to me.

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My profound gratitude goes to all people of goodwill; please your material, spiritual and moral support is highly appreciated. May God reward the work of your hands and bless you all.

DECLARATION

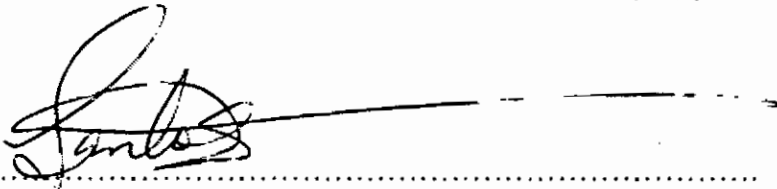
I, the undersigned, declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the degree of Bachelor of Arts in Religious Studies. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

SIGNED: 

NAME OF STUDENT: Stephen Muwonge

DATE: 10th / 03 / 2009

This long essay has been submitted for examination with my approval as the college supervisor.

SIGNED: 

NAME OF SUPERVISOR: Rev Fr. Santulino Ekinda, O.C.D

DATE: 12/03/2009

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ABBREVIATIONS

AFER	African Ecclesial Review
AMECEA	Association of Member Episcopal Conferences in Eastern Africa
SECAM	Symposium of Episcopal Conferences of Africa and Madagascar
C.R.E	Christian Religious Education
CCC	Catechism of the Catholic Church
UNCDC	Uganda National Curriculum Development
UNEB	Uganda National Examination Board

S. P. K. - -

Abstract

In this study the chief interest of the researcher was aimed at finding out whether the emerging Christian churches ~~do~~ influence the teaching and learning of Christian Religious Education (C.R.E) in secondary schools in Kampala district, in the archdiocese of Kampala.

General introduction will spell out the background of the study and points out the difficulty of teaching the subject in a religiously pluralistic society in Uganda. The New Emerging Christian churches ~~do~~ preach doctrines which are different from those of the C.R.E syllabus, a situation that causes confusion to the students. The problem of the study therefore, was to investigate the influence of these churches on the teaching and learning of C.R.E in Kampala district.

Chapter one will elaborate on the methodology used in carrying out the study. The study followed a cross-section survey research design, utilizing random samples; the data was analyzed using chi-square (χ^2) test of significance.

Chapter two, the researcher dealt with the presentation and interpretation of the data hypothesis by hypothesis

Chapter three was focused on the literature review in order to clarify the variables of the study. The independent variables were dealt with namely: religious affiliation, the emerging Christian churches. The dependent variables were: learning and teaching of C.R.E and on the other side, the student's faith.

The three hypothesis of the study are:

- i) ~~Does~~ religious affiliation affect the learning of C.R.E in secondary schools in Kampala district
- ii) ~~Do~~ the emerging Christian churches have any influence on the teaching and learning of C.R.E in secondary schools in Kampala district?
- iii) ~~Does~~ teaching of the mushrooming Christian churches ~~do~~ bias students against their faith?

Chapter four; the researcher analyzed the results, and put forward the recommendations based on the findings that were identified for further improvement, and the general

And Emerging churches? same as mushrooming churches?

conclusion. My hope is that this study will be a source of inspiration to the main stream churches in drafting a new syllabus that will be ideal within a pluralistic society in Uganda and beyond.

GENERAL INTRODUCTION

For many years Uganda was known to be religiously divided into three foreign religions: Islam, Protestantism and Catholicism. The joint Christian council, made up of church of Uganda, Roman Catholic Church and Orthodox Church, wrote the present syllabus of Christian education (C.R.E) for secondary schools. But in recent years new Christian churches have been introduced in the country. These churches preach doctrines that contradict those taught by the C.R.E syllabus. This situation is therefore causing difficulties in teaching of C.R.E in secondary schools.

Prior to 1962 each denomination used to have its own schools administered by people of that religion. This division of schools according to the three major denominations continued until after independence.

Since the 1980's new Christian churches have been introduced in Uganda. These mainly Pentecostal churches, originate from America, Kenya and some few have been founded in Uganda. These new churches are mainly concentrated in Kampala District.

The weakness of the main line churches, namely, Church of Uganda, Roman Catholic Church and Orthodox Church, partly explains the success of the new churches.

Smart N., observed that, "the mainline churches stressed the dogmatic side of Christianity this makes people think Christianity is too dogmatic"¹.

A symposium of Episcopal conferences of Africa and Madagascar (secam) discussed the influence of these emerging Christian churches. "The bishops observed that all normal structures and systems are collapsing. This included all- encompassing religious systems that gave measuring and convictions and provided explanations"².

¹ Cf. Smart, N., *The religious experience of Mankind*, 541.

² Cf. Secam, *New Christian Movement in Africa and Madagascar*, 17.

Another weakness of the traditional churches concerns their handling of youth. A progress report of the Regional and National Conference, "remarked that teachers and the clergy have not availed themselves to the young people to answer questions which disturb them and to offer spiritual guidance and counseling"³. The youth are in search for truth and want to find meaning in life. They are in urgent need for an answer and solution to their problems. They begin to criticize their church which often is not in position to give an answer to their problems. Such deficiencies and inadequacies facilitate the success of the new church to win many young boys and girls.

The lack of a sense of community atmosphere is another criticism of the mainline churches. The progress report from the regional and National Religious Movement further, pointed out that these churches lack that community atmosphere where one experiences love, being cared for and living in Christian fellowship with others. Although priests and pastors in the mainline churches play the role of administrators, office-workers and judges, they should not forget that they are as well brothers, consolers of the society they serve.

Another shortcoming of these old churches concerns their prayer services. The church services are rather dull and boring. They need to be more lively and the sermons to be simple and focus on man's real life and experiences. Although the emerging Christian churches continue to command a minority of followers, they are very attractive to many people, particularly to the young boys and girls in secondary schools and universities. These youth very much enjoy the lively way of preaching particularly the beautiful, loud and dancing music which now and then interrupts the preaching. A lot of youths flock to the gathering of these churches where they meet.

³Cf. A Progress Report from the Regional and National Episcopal Religious Movement 11-12.

A program report confirms the success of the new churches. The report noted that most affected group by the new religious movements are the youths and consequently the secondary school students:

“... the youths seem to be most affected when they are footloose, unemployed, not active in parish life, in voluntary parish work, or come from unstable family background or belong to ethnic minority groups, or are in places which are rather far from the church’s reach they are like targets for the new movements and sects”⁴.

This success is further confirmed in the symposium of the Episcopal Conference of Africa and Madagascar the bishops observed:

“The effort out these new religious movements are obvious in the world of university students both young women and men”⁵.

A progress report of the regional and national Episcopal conferences noted that, “the success of these mushrooming churches is mainly based on their often highly sophisticated recruitment, training techniques and indoctrination procedures”⁶.

⁴ Cf. A Progress Report from the Regional and National Episcopal Religious Movement, 6.

⁵ Cf. Secam. New Christian Movement in Africa and Madagascar, 19.

⁶ Cf. A Progress Report from the Regional and National Episcopal Religious Movement, 13.

CHAPTER ONE

Introduction

1.1 BACKGROUND OF THE STUDY

The mainline churches have quite a lot to learn from the emerging churches which are succeeding to win so many young boys and girls especially in Kampala city. Most of these new churches know and strongly believe that when one wins the youth one has won the society. In their mission they therefore, concentrate on attracting the youth. In their services, a lot of time is used in worshipping God by singing very good religious music, sometimes accompanied by moderate dance in which nearly there is a solist or a choir which leads and the whole participating congregation joins in an easy refrain. The music is often of a disco form or a live band similar to that used on performing dancing occasions.

After the beautiful music, usually of European or American style comes a preacher or preachers again give their sermons in a way that appeals to the congregation. In spite of the fact that they particularly always use microphones, they shout at the top of their voice, and use all the physique by moving to and fro and sometimes jumping about to deliver the message or to drive home a point. When the preacher expects to have made a point he says "amen" and the congregation repeats the same word "Amen". Sometimes the congregation says "Amen" as a sign of approval that what the preacher has said is really true and very good. At times the congregation accompanies the word "Amen" with a strong clapping and cheering hands in the air. Such an active participation even in the preaching keeps the congregation active for a long time.

Besides attracting the youth by the lively musical service, the emerging Christian churches have taken many young boys and girls by the fraternal atmosphere, love and concern they exercise. Although the traditional churches encourage such charitable behaviour, it is not so prominently done and when it is done, it is not done in a way which brings the youth in the fore front.

As the symposium of the Episcopal conference of Africa and Madagascar remarked, the significance of fraternal atmosphere and love can be seen:

“On many universities campuses, for a girl who is away from home and not so beautiful, such or well-connected, life can be quite difficult but to enter one of these new groups often raises life on to a new level”⁷.

The symposium further noted, “That this transformation of relationships enables the girls to relate to young men as an accepted and respected sister. She is treated as equal and with affection. She is received into a new family where she gets new companions, new leisure activities and quite manageable life”⁸.

The emerging Christian churches are succeeding because they try their best to see people’s needs and aspirations and use them to attract the people concerned. In this respect the symposium of Episcopal conference of Africa and Madagascar noted that;

“People need to belong to be known, accepted and appreciated to matter to contribute to play a part to have a voice, to exercise responsibility”⁹.

The bishops, therefore, “emphasized that people need security, support, assurance and certainty. They need to have answers; to make sense of their lives, to see significance in

⁷ Cf. A Progress Report from the Regional and National Episcopal Religious Movement, 13.

⁸ Cf. Secam, New Christian Movement in Africa and Madagascar, 19.

⁹ Cf. Secam, New Christian Movement in Africa and Madagascar, 19.

what befalls them; and to find a spiritual meaning in their existence. The mainline churches are failing to satisfy people in most of these needs and aspirations”¹⁰.

A progress report from the regional and national Episcopal conference observed that, “the success of the emerging Christian churches is also due to the fact that their leaders avail themselves to the people to answer questions, to guide them and to comply with their needs and to re-assure them where it is needed. The church leaders in emerging Christian churches usually involve their followers in decision making of the church affairs”¹¹. In short these churches encourage active participation for all.

The symposium of the Episcopal conference of Africa and Madagascar noted that, “the success of these new churches is further enhanced by the social transformation they have brought about especially in families these churches have turned men away from drinking and irresponsibility”¹². By so doing, these groups have brought about real social transformation in women’s existence.

But the success of the new Christian churches have caused problems in teaching of C.R.E. these churches teach doctrines which contradict the C.R.E syllabus. On baptism, the emerging Christian churches accept only baptism by immersion. Phiri, explains that, “the new churches follow the example of John the Baptist, who baptized in the river Jordan by immersing people in the water. Others who baptize differently are accused of following their own way, diverting from God’s ways. Jesus is given as an example of person who was not baptized in a cup in the river Jordan”¹³.

¹⁰ Cf. Secam, New Christian Movement in Africa and Madagascar, 20.

¹¹ Cf. Secam, New Christian Movement in Africa and Madagascar, 19.

¹² Cf. Secam, New Christian Movement in Africa and Madagascar, 20.

¹³ Cf. Phiri J.G..M., A Catholic? You Must Be Crazy, 22.

These new churches deny the validity of baptism for infants. Phiri, pointed out that, “these churches argue that these infants cannot say ‘yes’ to Jesus. In other words, they cannot make a personal decision. Some even argue that there is no infant baptism in the bible”¹⁴.

On salvation these emerging churches insist that salvation is only for people who have believed in Jesus Christ. Hence non-Christians are not saved.

Another factor concern the gifts of the Holy Spirit to which the new churches attach great importance. These include especially the gift of tongues, the gift of healing and the gift of discernment. These gifts are used especially in the charismatic prayer group meeting.

Another doctrine concerns miracles. These are referred to as a proof for the veracity of the new Christian churches.

On hierarchy, although it exists in many of these churches leaders of these churches try to remain as simple as possible in their use of ecclesiastical titles. Some deny the use of those ecclesiastical titles because they say they are all brothers and sister. No one is greater than the other.

Concerning the Holy Spirit Phiri, “expressed dislike for the new churches, in their preaching, they often attack other denominations and believe that the Holy Spirit works only in their churches. They claim that he enables them alone to use his gift of tongues, of healing and prophecy”¹⁵.

¹⁴ Cf. Phiri J.G..M., A Catholic? You Must Be Crazy, 64.

¹⁵ Cf. Phiri J.G..M., A Catholic? You Must Be Crazy, 65

Schonecke and Okiror, observe that, "every one of these new preachers claims to be the exclusive prophet of divine truth and regards all other Christians as idolaters, infidels and people who do not follow the teaching of Christ as found in the bible"¹⁶.

As a result some students fail to decide whom they can trust; who tells them the truth and what the truth is, what they should follow, what they learn at school or what these preachers teach. Some students end up choosing one of these churches. Others decide to remain in their churches in which they were baptized, which is often the church of their parents. Others are so confused that they give up all faith in Christianity and continue to study C.R.E only for the sake of gaining points which will help them to get a better mark in their examinations. To these C.R.E is like any other subject such as mathematics which has nothing to do with the improvement of mans behaviours. Yet C.R.E besides providing students with intellectual knowledge about religion should improve upon student faith and character and upon his relationship both with God and other members of the society in which he or she lives.

In view of the above difficulty of teaching C.R.E. the researcher was promoted to investigate the influence of emerging Christian churches on the teaching and learning of the subject in secondary schools.

1.2 STATEMENT OF THE PROBLEM

The emerging Christian churches are causing difficulties in the teaching of Christian religious education in schools. They preach doctrines which are different from those taught in the C.R.E syllabus. This situation ends up confusing many students.

¹⁶ Cf. Schonecke and Okiror. Are you saved?, 8.

1.3 PURPOSE OF THE STUDY

The main objective of this study was to find out the extent to which these emerging Christian churches have influenced the teaching and learning of C.R.E. in secondary schools in Kampala district.

1.4 SIGNIFICANCE OF THE STUDY

It is hoped that the results of this study will be of benefit to the following;

1. The students may come to accept one another inspite of their religious differences. They will be more tolerant towards people of other denominational beliefs.
2. Teachers of C.R.E will be encouraged to be more open-minded, and adopt a new approach to the teaching of C.R.E which recognizes religious pluralism in Uganda society within and outside Christianity. They will therefore, be open to doctrines of other churches and not just those of their churches
3. The Uganda national curriculum development centre will be prompted to design a syllabus that reflects the doctrinal diversity of Uganda's society. The teaching of the new churches shall be incorporated in the syllabus of C.R.E

1.5 DEFINITION OF TERMS

In this study the terms that follow were defined operationally as follows;

Christian Religious Education (C.R.E.), this referred to the present syllabus of Religious Education in secondary schools, approved by the Joint Christian Council.

Emerging “Born Again” Churches; This referred to the newly founded churches in Uganda most of which are Pentecostal in nature, hailing from America and Kenya and those which were founded in Uganda.

Faith: This meant religious belief in a certain denomination.

Influence: This term meant effect or repercussion.

Kampala: this is used to refer to one of the forty districts of Uganda. It is under the Archdiocese of Kampala in the central provinces. The capital city is within this district.

Pentecostal (Born Again): This referred to a section of Christianity which began in America at the beginning of this century and which put its emphasis on the visible gifts of the Holy Spirit, especially the gifts of tongues and healing.

Pluralism society: This term meant to a society where there are people of many differing religious ideologies, beliefs or belonging to various denominations or churches.

Religious affiliation: This referred to the state of belonging to a certain church.

1.6 METHODOLOGY AND RESEARCH DESIGN

In our common usage of the word method would simply refer to a tool that makes something to become easier. The researcher's methodology used in carrying out the study was appropriate to get the findings. Then, preceded by looking at the area of study, population, and participants who were involved in the study that is to say, the students

Define mainline/old churches

from the selected four schools and the twenty one (21) church leaders belonging from the sixteen (16), emerging churches as key samples participated in the study. Thereafter, the study followed a cross section survey research design, utilizing random samples that represent the population. The data was analyzed using “a chi-square (χ^2) test of this significance. This method was relevant in finding out if there is any relationship between two variables. It also determined whether any of the two groups differ on the independent variables. The researcher used this research design because the study involved surveying and collecting information related to the influence of the emerging Christian churches on the teaching of Christian Religious Education ¹⁷”.

1.6.1 AREA OF THE STUDY

The study was conducted in Kampala District. This district was chosen on the following considerations:

There is a lot of emerging Christian churches in Kampala city and therefore, the researcher hoped to receive adequate opportunity to study their influence on the teaching and learning of C.R.E. The students in secondary schools in Kampala city get many chances of attending rallies and missions conducted by the emerging churches and this might have an influence on them. Besides, the researcher had earlier lived and studied in Kampala district for ten years and therefore hoped to get co-operation from the participants in the study.

¹⁷ Cf. Seymour Lipschutz, John Schiller, Introduction to Probability and Statistics, 322.

1.6.2 POPULATION OF STUDY

Four secondary schools of Kampala district offering C.R.E formed the population of the study. The researcher categorized the schools under their respective founding bodies.

These were: Church of Uganda, Roman Catholic, Islamic and Private. One school was randomly selected from each category and a total of four schools was used.

The emerging Christian churches had not yet established secondary schools in the district at the time of the study, and therefore, they were not represented. Finally, the schools *that were sampled for* which participated in the study were:

1. Kampala High Senior Secondary: Islamic foundation
2. Nakasero Senior Secondary School: Private
3. St. Kizito Senior Secondary School Kabowa: Roman Catholic.
4. Mengo Senior Secondary: Church of Uganda.

1.6.3 SELECTION OF SUBJECTS

RESPONDENTS
The *respondents* subjects of study consisted of the following:-

1.6.3.1 Students

The central problem of the study was to investigate the influence of the emerging Christian churches on the teaching and learning of C.R.E. Therefore students from senior three and four in the sample schools were utilized. These students were deemed to have studied C.R.E long enough to enable the researcher determine the influence of the emerging Christian churches on them. Senior one and two were not used because they were considered not to have done enough C.R.E, while senior five and six were thought to be too few to give the researcher enough sample. However, the researcher ~~was~~

acknowledging their contributions in the study. Questionnaires were administered in four schools, and random sampling was used in each school to choose thirty students. Overall total was 120 students.

1.6.3.2 Church Leaders

The researcher utilized church leaders of the emerging Christian churches- These had titles of Pastors, Reverends, Elders or Leaders according to the various churches. A total of twenty-one church leaders belonging to sixteen churches participated in the study as the table below shows:

Table 1: Church Leaders who participated in the Study

No	Church/	Church Leaders
1	Redeemed Church of Uganda	1
2	Kampala Pentecostal Church	2
3	Abunadant Life Faith Centre	2
4	The Light Ministry Church	2
5	Rubaga Miracle Centre	1
6	Kampala Baptist Church	1

7	Namirembe Christian Fellowship	1
8	Calvary Charismatic Centre	1
9	The Redeemed Society of the Lord	1
10	Elim Pentecostal Fellowship of Uganda	2
11	Christ Jesus Foundation of Philadelphia Church	1
12	Victory Christian Church	2
13	Gospel Mission to Uganda	1
14	Deliverance Church	1
15	Church of God	1
16	Watch Tower Jehovah Church	1
	Total	21

1.7 RESEARCH INSTRUMENTS

The following instruments of data collection were used:

1.7.1 Oral Interviews

The researcher arranged and held interviews with church leaders. Through these discussions the researcher gathered information regarding the influence of the emerging Christian churches on the teaching of C. R.E.

1.7.2 Participatory Observation

The researcher attended religious services conducted in some of the churches under study, with the aim of gathering more information about their doctrine and way of worshipping and trying to see how these might influence the teaching and learning of C.R.E.

1.7.3 Analysis of Documents

The researcher also sought permission and examined some of the church literature where it existed. He was given pamphlets, magazines, and documents and bought some books where they were available in order to get more information about the beliefs, doctrines and activities of these churches and estimate how this might influence the teaching and learning of C.R.E.

1.7.4 Questionnaires and Interviews:

A questionnaire was constructed and administered to students of C.R.E.

(i) Student's Questionnaire

This questionnaire was intended to test the student's religious background and their attitude to the teaching of the emerging Christian churches. The students indicated their attitude by ticking YES or NO to the questions.

(ii) Church Leaders' Questionnaire

This was intended to discover the doctrine of their churches, their method of evangelization, their success and the reasons for their success.

1.7.5 Establishing validity and reliability of the questionnaire

(i) To establish the validity of the questionnaire, the researcher gave them to experienced teachers of C.R.E who read them and made comments about them. These questionnaires were revised and then given to the supervisor for further improvement.

(ii) As for reliability the researcher pilot ran the questionnaire and then analyzed the results by Kuder Richardson method to find out whether they were reliable.

The formula used is:

$$KR_{20} = \frac{K}{K-1} \frac{Sd_t^2 - \sum pq^{18}}{Sd_t^2}$$

Where: "K=number of items in the test

Sd_t^2 =variance of scores on the total test

P=proportion of individuals responding correctly to an item

Q=Proportion of individuals responding incorrectly to an item

$\sum pq$ =the sum of the products of p and q¹⁹,"

The results of the reliability of the students' questionnaire were 0.97. This indicated that the instrument was reliable.

¹⁸ Cf. Seymour Lipschutz, John Schiller, Introduction to Probability and Statistics, 322.

¹⁹ Cf. Seymour Lipschutz, John Schiller, Introduction to Probability and Statistics, 322.

1.8 PROCEDURE OF DATA COLLECTION

Prior to the collection of research data a number of preliminary arrangements were made. The researcher obtained a letter of introduction from the director of school theology to carry out research. He then sought permission from relevant church leaders and heads of schools that were to be included in the study.

In the field the following steps were taken in collecting data:

(1) The researcher took the questionnaire to the schools and then administered them himself. No consultations among the subjects were allowed. He then collected the filled-in questionnaires immediately so as to avoid delay and even loss.

(11) Oral interviews were also arranged in order to give church leaders a chance to organize themselves for discussions. During the discussions the researcher made a mental note of the subjects' responses and a tape recorder then recorded them only afterwards. This arrangement was meant to maintain a cordial atmosphere for the interviews.

(111) The researcher attended some of the services of the new churches and gauged how they might influence the teaching and learning of C.R.E in secondary schools.

(1v) The researcher also requested for church literature and looked at it where it was available. He was able to read and analyze the books and pamphlets concerning their doctrine and activities. The aim was to analyze the beliefs, method of teaching and the extent of the influence of these churches, so that their impact on the teaching and learning of C.R.E could better be estimated.

1.9 METHOD OF DATA ANALYSIS

In order to analyze the data, the researcher tested the “null hypotheses using the chi-square (χ^2) test of significance”²⁰. This method was used because:

- (i) The chi-square can be used to find out if there is any relationship between two variables.
- (ii) The method can be used to determine whether any two groups differ on the independent variable. The formula for the chi-square (χ^2) test is:

$$\chi^2_{abt} = \sum \frac{(f_o - f_e)^2}{f_e}$$

where: χ^2_{abt} = chi-square obtained

f_o = frequency obtained (observed)

f_e = frequency expected

Σ = summations (sigma)²¹”

CONCLUSION

As a delimitation factor the study was restricted to the emerging Christian churches in Uganda. The influence of the mainline churches, namely the Church of Uganda, The Roman Catholic Church and Uganda Orthodox Church were not considered. This was a result of the great influence and criticisms caused by these new emerging Christian churches on the teaching syllabus that was drafted by the main stream churches. Due to the limitations of time, the study was limited to four secondary schools only. Ideally the

²⁰ Cf. <http://www.Answers.com/topic/chi-square-test,1/12/2008>, 32.

²¹ Cf. Seymour Lipschutz, John Schiller, Introduction to Probability and Statistics, 322.

researcher would have preferred to cover more schools to obtain a larger sample.

Besides, the researcher had wanted to contact more church leaders and teachers in order to get more information. This could not be done due to financial constraints. However, the method was applicable to the study investigations and findings were achieved.

CHAPTER TWO

DATA PRESENTATION AND INTERPRETATION OF RESULTS

Introduction

The major objective of this study was to investigate the influence of the emerging Christian churches on the teaching of C.R.E in secondary schools in Kampala District. Three hypotheses were stated and they were tested using “chi-square (χ^2) test of significance²²”. The data collected were analyzed hypothesis by hypothesis. In common usage, “a hypothesis refers to a provisional idea whose merit needs evaluation. For a proper evaluation, the framer of a hypothesis needs to define specifics in operational terms²³”. A hypothesis requires more work by a researcher in order either to confirm or disprove it.

2.1 TESTING HYPOTHESIS I

The first hypothesis stated that religious affiliation did not affect the teaching of C.R.E in secondary schools in Kampala District. This hypothesis sought to find out whether a student's affiliation to a church affected his learning of C.R.E. To analyze this hypothesis the researcher used the student's questionnaire. The students' responses to the questionnaire reflected their religious affiliation as summarized in the table hereunder:

Table II: summary of religious affiliation of students

Churches	Number	Percentage
Mainline churches	88	73.3

²² G. Seymour Lipschutz, John Schiller, Introduction to Probability and Statistics, 324.

²³ C. L. Henry Alder, Edward B. Roessler, 6th ed., Introduction to Probability and Statistics, 150.

Emerging churches	28	23.3
Others	4	3.3

As the table above indicates, 73.3% of the students belong to the mainline churches, 23.3% to the emerging churches, and 3.3% to others. These others include Seventh Day Adventists, Moslems and traditionalists.

Table III: Students who had left and those who had thought of leaving their churches.

	Number	Percentage
Those who had left	30	25%
Those who had thought of leading	21	17.5%
Total	51	42.5%

The results from table III indicates that a fair number of students (42.5%) had either left or thought of leaving their churches. This suggests that the emerging churches had some

influence on the teaching of C.R.E. It therefore meant that the students' religious attitude had some influence on the learning of C.R.E in secondary schools in Kampala District.

The researcher, however, proceeded to test for significance of the above observed influence using “chi-square (χ^2) test²⁴”. The results were as follows:

$$\chi^2_{obs} = 3.16$$

$$\chi^2 = 3.84$$

$$Df = 1$$

$$\alpha \text{ level} = 0.05^{25}$$

Since the chi-square χ^2 observed value (3.16) was less than the critical value (3.84), at 0.05 level of significance, it was concluded that the results were statistically not significant. The hypothesis was therefore retained. Religious affiliation did not influence the teaching of C.R.E in secondary schools in Kampala District. The influences observed in the percentages of those who had changed and those who thought of changing their churches was therefore not significant.

2.2 TESTING HYPOTHESIS II

The second hypothesis is stated whether the emerging Christian churches had ^{any} no influence on the teaching of C.R.E in secondary schools in Kampala District. The hypothesis thought to establish whether the mushrooming Christian churches had extended any bias against the C.R.E syllabus. During the course of study, the researcher observed from the analysis of documents that some of the doctrines taught by the

²⁴ Cf. <http://www.answers.com/topic/chi-square-test>, 15th/12/2008, 4.

²⁵ Cf. H. Morris, Degroot, J. Mark Scherivish, 3rd ed., Probability and statistics, 454.

emerging Christian churches contradicted those taught by the mainline churches. The researcher compared these to the C.R.E syllabus, as the table below indicates.

Table IV: Conflicting Doctrines of Emerging and mainline Churches

Mainline Churches (65%)	Emerging Churches (35%)
Baptism by pouring of water	Baptism by immersion
Baptism of adults and infants	Baptism of adults only
Jesus Saviour of all people	Jesus Saviour of only "saved"
Salvation for Christians and non Christians	Salvation for Christians only
Hierarchy in interpretation of Bible	No hierarchy in interpreting the Bible
Bible and other sources contain word of God	Only the Bible contains words of God.

From the above table it can be seen that some of the doctrines of the emerging Christian churches contradict those of the mainline churches, taught in C.R.E syllabus. For example the emerging churches teach baptism by immersion, whereas the syllabus teaches that the pouring of water on the forehead is acceptable. The emerging churches baptise only adults whereas the syllabus teaches baptism of both adults and infants as being valid. The ^{emerging} mushrooming churches teach that there is no salvation for those who are not baptized, whereas the mainline churches teach that Jesus is Saviour of all, baptized and non-baptized. These Pentecostal churches confess that only the Bible contains the word of God whereas the old churches confess other sources other than the Bible as containing the word of God. The emerging churches do not believe in enlightened people to explain to the followers the word of God in the Bible whereas the C.R.E syllabus teaches the need for religious leaders to explain the word of God. The observation and interviews therefore showed that there was significance in the teaching of C.R.E between the emerging Christian churches and the mainline churches. The researcher then proceeded to analyze the results of the student's questionnaire, whose summary is shown in the table below:

Table V: Summary of Religious Denominations of Students

Churches	Number	Percentage
Mainline	88	73.33%
Emerging	28	23.33%
Others	4	3.33%
Total	120	100%

The percentage results showed that the majority of students (73%) belonged to the mainline churches and only a slight number 23.3% belonged to the emerging Christian churches; and a negligible number (3.3%) belonged to other churches. Besides, a further analysis of the questionnaire indicated that only a slight number of students (14%) reported pressure from teachers to convert to the teacher's faith. Going by the above percentage it was clear that for most of the students what they were taught in class was in agreement with what they were taught in their churches. This meant that the emerging churches did not influence the teaching of C.R.E significantly. When a chi-square test of significance was applied, these results obtained were as follows:-

“ $X^2 = 108$ ”

X^2 critical = 1

alpha level = 0.05”²⁶

From the above summary, it was clear that “ X^2 observed value (108) is greater than the X^2 critical value (3.84) at 0.05 level of significance, degree of freedom 1, indicating that results were significant. The null hypothesis was therefore rejected”²⁷. The emerging Christian churches had influence on the teaching of C.R.E in secondary schools in Kampala District.

The research proceeded further to locate the source of strength by calculating the “Standard Residual (5-4) which had not thought of changing their religion, while at the opposite extreme, the few students who had thought of changing were as many as those who had not changed (standard residual 5.0). The results therefore, meant that a significant number of students (standard residual 5-0) had actually joined the new churches”²⁸. The emerging Christian churches, in their overall general presentation, had won over very many youth’s to join them.

2.3 TESTING HYPOTHESIS III

The third hypothesis stated that the teaching of the emerging Christian churches did not bias students against the current C.R.E syllabus. The researcher wanted to determine whether the teaching of the emerging Christian churches biased students against mainline churches. The researcher analyzed the results of the students' questionnaire, as indicated in the table below.

²⁶ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 347.

²⁷ Cf. Morris, Degroot, J. Mark Schervish, 3rd ed., Probability and statistics, 544.

²⁸ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 356.

Table VI: Students' Attitude towards Current C.R.E Syllabus

Doctrines	Yes		No	
	Count	Percentage	Count	Percentage
1. Is baptism of infants valid?	69	57.5%	51	42.5%
2. Is a person not baptized in Holy Spirit a true Christian?	25	20.8%	95	79.2%
3. Can unbaptized people be saved?	63	52.5%	57	47.5%
4. Is Jesus Saviour of all people?	114	95%	6	5%
5. Do we need enlightened people to explain to us the Bible	102	89.4%	12	10.6%
Total	373	62%	24	37%

As the above table indicates a great number of students (62%) were unbiased against C.R.E syllabus, while a fair number (37%) were biased. These results indicate that the teaching of the new churches has some influence in biasing the student against the C.R.E

syllabus. The researcher proceeded to test the above results using the chi-square test of significance, and the results were as follows:-

$$X^2_{\text{obs}} = 183.9$$

$$X^2_{\text{critical}} = 9.49$$

Alpha level

$$= 4$$

$$= 0.05^{29}$$

“Since the x^2 observed value (183.9) was greater than the critical value (3.84) at 0.05 level of significance, degree of freedom 4, it was concluded that the results were statistically significant. The null hypothesis (H_0) was therefore rejected”³⁰. The teaching of the mushrooming Christian churches did not bias students against the current C.R.E syllabus drawn up by the mainline churches. * * * p. 55

The researcher again went further to locate the standard residual. The analysis revealed that the majority of students “(standard residual 7.5) believed that a true Christian should have baptism of the spirit”³¹. The results therefore meant that the emerging churches doctrine of the Holy Spirit is very attractive to the youth in secondary schools. At the lowest bottom of the scale were those few students “(standard residual 5.8) who believed that baptism of the spirit was not a necessity for a christian, followed by those who thought that Jesus is not a saviour of all people (standard residual -5.78)”³². In between the doctrine of baptism of infants, and that of salvation of the non-baptized, students were equally divided on each side “(standards residual - 0.7 and 0.9, -1.4 and 1.9

²⁹ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 347.

³⁰ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 335.

³¹ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 347.

³² Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 335.

respectively)"³³. The results therefore disclosed that in the teaching of the new churches it is the doctrine of the Holy Spirit that is most attractive to the youths in secondary schools.

CONCLUSION

In the researchers' findings it was noted that, the main stream churches are challenged today to teach properly the doctrine and spirituality of the charismatic nature of the church. The students need to know, accommodate the feel fulfilled by Charismatic spirituality and experience. The main stream churches need the movement so that its members can be touched and witness to the power of the Holy Spirit guiding and renewing their lives, the students will be able to take an active role in prayers and witnessing so as to renew themselves, the church and the world from within. On the positive realm it is very clear that more and more students in secondary schools are becoming charismatic. They are joining this movement freely with hope, faith and happiness. Thus, it is no longer possible and reasonable to dismiss the phenomenon of charismatic renewal as the work of few over enthusiastic or misguided Christians. The charismatic renewal is an ecclesial reality that can no longer be overlooked or ignored or brushed aside in the main stream churches. Such a proliferation of a movement that is acting as an agent of renewal within the secondary schools and at the same time passing a challenge to it, must be of great interest to the students of this modern time. In the findings it was very clear that the main stream churches managed to have slightly a bigger number of students in comparison with the new emerging churches as a result of the existence of the charismatic renewal movement. Thus, they decided to remain in their religions of origin.

³³ Cf. Seymour, Lipschutz, John, Introduction to Probability and Statistics, 356.

CHAPTER THREE

REVIEW OF RELATED LITERATURE

Introduction

This chapter deals with the literature review. The researcher reviewed literature that he found relevant in helping to perceive the variables of the study. The literature was therefore reviewed in the following areas: Objectives of teaching and learning C.R.E, instructional approaches to the teaching of C.R.E., the present C.R.E. syllabus, Religious affiliation, and the emerging churches.

3.1 OBJECTIVES FOR THE TEACHING AND LEARNING OF C.R.E

Religious Education appears to be universal in all major systems of education. Ssekamwa and Lugumba “affirm that in the African indigenous education religion had an important place in the curriculum. Children from very early age were helped not only to know the existence of God but to know that God who is the controller of everything and giver of everything, is worthy of gratitude. He should be worshipped and sacrificed to”³⁴. In the present school system in Uganda, Religious Education is well recognized. Discussing the objectives of Christian education, Drewett, “observed that the aim of C.R.E is not simply to impart knowledge, however valuable this may be. Rather, the aim is to provide an environment in which Christian values can be demonstrated in action”.³⁵ The Christian school is concerned with the character of the student and with the standards which he or she will practice when he or she goes out in society.

³⁴ Cf. J.C Ssekamwa and Lugumba History of Education in East Africa, 10

³⁵ Cf. J. Drewett, The Church’s mission today, 20.

In a similar belief the Phelps Stokes Commission gave a prominent place to the teaching of religion in schools especially as a necessary means of the development of character:

“Government, missions and settlers were ready to agree that the development of character is a vital requisite in all educational activities. Fortunately, too there was an almost ignominious consensus of opinion that religion is a necessary means to the sound development of character.”³⁵

It is clear from the early days of modern education in Uganda that religious instruction and practices were regarded as essential to sound character. The commission continues to report:

The place of religion in character development is one of the most vital issues in the educational world today. There is an increasing agreement that religious instruction and practices are essential to sound character.

The CRE objectives of The Uganda National Examinations Board (UNEB), reflect the same view. The aim of the two-year course is to enable the student to grow towards responsible Christian maturity. He or she should see more clearly the demands of his or her faith in his or her life and make his own the values he now considers worthwhile by relating his or her Christian faith to his or her life in the changing and developing society in which he or she is a member. The above growth of responsible Christian maturity is very slow and many times fails to mature. This is why Sturt, “observed that, preachers are never tired of complaining how little effect religious motives have on men's lives and conduct”³⁶.

³⁶ Cf. M. Stuart, Nature and Utility of Religion, 59.

The aims of teaching students of various religious beliefs within the same classroom however, pose more difficulties. In such a situation Tumwesigire, identified three categories of aims: The confessional aims; the phenomenological aims; the educational religious aims.

The confessional aims endeavor to make the student religious. Their goal is to bring about commitment or conversion to a particular faith. The second category, “the phenomenological or non-dogmatic aims attempt to give facts about religions that we find in society. This approach gives birth to comparative religion. The third, the educational objectives, aim at helping the students to understand religion”³⁷. Such student should be able to understand, for example, a catholic in procession with a statue of the Blessed Virgin Mary, or a Moslem prostrating himself. Under the educational religious objectives, Tumwesigire further identifies the following two aims a teacher should try to achieve. These are:

“To sharpen and develop the student's sensitivity. This aim should help the student to be religious, sensitive, creative and finally come to find meaning in life”³⁸.

“To inform and help the students to be intelligent about different religions in their society and those outside which they are likely to encounter in life”³⁹.

The researcher, therefore, sought to establish to what extent the teaching of the emerging Christian churches influenced the teaching and learning of C.R.E. in secondary schools in Kampala District; and how this influenced the stated aims of the current. C.R.E. syllabus

³⁷ Cf S. Tumwesigire, Religious Education in the 21st Century Africa Pluralistic Society with particular attention to Uganda vol. 1.& 2 no.1

³⁸ Cf S. Tumwesigire, Religious Education in the 21st Century Africa Pluralistic Society, vol 182 no.1

³⁹ Cf S. Tumwesigire, Religious Education in the 21st Century Africa Pluralistic Society , Uganda vol. 1.& 2 no.1

3.2 INSTRUCTIONAL APPROACH TO THE TEACHING OF C.R.E.

3.2.1 THE OLD APPROACHES

Discussing the traditional method of teaching C.R.E., Watts observed, “that the old method was to teach the catechism formula first. The children would learn the question and answer by heart. This would then be followed up with a bible story as a kind of appetizer”⁴⁰.

3.2.2 THE NEW APPROACHES

On the new approaches of teaching C.R.E., Watts noted that “all human definitions are arrived at through experience. The modern method therefore recognizes putting across the idea by means of a story. The programme is followed by a discussion or a play or a Reading”.⁴¹ On the question of teaching C.R.E in a religiously pluralistic school, Tumwesigire suggests some solutions. He identifies four possible options which would serve in teaching the subject in such a school. These options are: “Choosing one of the existing religious faiths and teach it alone as the true faith. Striking a compromise among the religious faiths, by choosing what is common among them and teaching it to all the students in school. Splitting the students during C.R.E periods into groups where they would be taught their own faith by a teacher hailing from their own churches. Treating all religions as neither true nor false”⁴²

Tumwesigire, finds the first three alternatives unsatisfactory and impractical. He therefore rules them out. Instead, “he prefers the fourth option which he calls Educational Religious Education”.⁴³

⁴⁰ Cf. A.F. Watts., Ask me Another, 8.

⁴¹ Cf. A.F.watts., Ask me another, 9.

⁴² Cf. Tumwesigire, Journal of African religion and phyilosophy,82

⁴³ Cf. Tumwesigire, Journal of African religion and phyilosophy,82-83

3.2.3 APPROACHES OF THE EMERGING CHRISTIAN CHURCHES

A progress Report of the Regional and National Episcopal Conference, discussed at length the method of evangelization of the emerging Christian churches. "The method used involves staged approaches social and psychological manipulations that people are unknowingly subjected to."⁴⁴ The church leader often imposes his own norm of thinking, feeling and false indoctrines. Both young and old are won by such techniques and methods which often combine affection and emotionalism.

The report goes on to point out some elements used in these new churches' method of evangelization. These include the subtle process of introduction of the convert and his or her gradual discovery of the real host. They also use overpowering techniques, such as love-bombing, offering a free meal at the International Centre for Friends. To those experiencing various problems, they give ready made answers and decisions. Flattery, distribution of money and medicine are also some of the methods applied by the emerging Christian churches to attract people. In some Christian churches the report further noted that the focus in the leader is so strong that at times it even overshadows the role of Christ in favour of the founders. The researcher, therefore, wanted to investigate to what extent the new emerging Christian churches' evangelization approach influenced the teaching and the learning of C.R.E in secondary schools in Kampala district

3.3 THE PRESENT C.R.E SYLLABUS

The present C.R.E syllabus was made in agreement with the doctrines of the Joint Christian Council. This means that it agrees with the teaching of the mainline churches,

⁴⁴ Cf. A progress Report of the Regional and National Episcopal Religious Movement, 16.

namely the Church of Uganda, the Roman Catholic Church and The Uganda Orthodox Church.

3.3.1 DOCTRINES OF THE MAINLINE CHURCHES

Rumble and Carty discussed the doctrine of baptism in the mainline churches. "Should it be by immersion or by powering of water?"⁴⁵. The authors explained that although the literary sense of the Greek word baptism is immersion, baptism by pouring water upon the person is also true baptism. They argued that the sense of the word is not always the only correct sense. St. Mark, they continued, used the Greek word "baptized" to signify washing, while Jesus used the word "baptism" to express agony and suffering of the passion awaiting Him. They concluded that it was through necessity that they departed from baptism by immersion at the time of the apostles themselves. Immersion, the authors maintained, is a lawful method of baptism although not a necessary method. They gave the example of St. Paul who was baptized in the house of Ananias, and St. Paul himself baptized his jailor under circumstances where immersion was impossible.

Holding a similar view, Phiri noted that, "baptism by dipping a person in water was a perfectly in order as baptizing a person by pouring water on the head. What is important, he believed, is the decision made by the convert who comes wholeheartedly to Jesus. Phiri concluded by affirming that the mere acceptance of baptism is more important than the manner of baptism".⁴⁶

Another doctrine of the mainline churches concerns the question of baptizing infants. Rumble and Carty observed, "That although there is no record in the Bible of the infant baptism, neither is there any record forbidding it. Besides, there is no record that the

⁴⁵ Cf. Rumble and Carty, radio replies, 193.

⁴⁶ Cf. J.G.M. Phiri, A Catholic? You must be crazy, 44.

apostles refused to baptize infants, nor is there any evidence that infants should not be baptized”⁴⁷.

As regards infants saying "Yes" to Jesus, Phiri noted that “parents say it for infants, meaning that they agree that their child be cleaned of original sin and that they promise to bring the child in a Christian manner. When the child grows up, it makes a personal decision, but before that, the parents keep the promise, and see to it that their child knows God”⁴⁸.

Salvation is another doctrine of the mainline churches. Schonecke and Okiror observed “that one is not saved just because one is excited about Jesus and starts screaming and weeping but one begins to be saved when one begins to live according to God's will”⁴⁹.

The authors quote St. Mathews Gospel where Jesus said, “not those who say, my lord, who will enter the kingdom of heaven, but those who do the will of my father in heaven Matthew (7:21),” and in St. Mark (8:34) where it is said that those who take up their cross every day will be the true followers of Christ. In other words, these will be the ones to be saved.

Another doctrine is the gifts of the Holy Spirit. On the gifts of the Holy Spirit, such as the gift of tongues, the gift of healing and the gift of discernment, Schonecke and Okiror observed that, “these gifts are all received in baptism when God's Holy Spirit enters into our hearts”⁵⁰. Concerning the gift of tongues, they assert that it is surely not produced by screaming and shaking or getting a group into hysterical excitement as some seem to think. On the question of miracles, Schoneck and Okiror noted that, “miracles alone do

⁴⁷ Cf. Rumble and Carty, Radio replies, 193.

⁴⁸ Cf. J.G.M Phiri, A catholic/ you must be crazy, 40

⁴⁹ Cf. W. Schonecke and Okiror, Are you saved?, 25

⁵⁰ Cf. W. Schonecke and Okiror, Are you saved? 40.

not prove a prophet to be true”.⁵¹ They quote St. Mathew (20:24) where it is said that false prophets will perform great miracles and wonders in order to deceive God's chosen people, if possible. The researcher was therefore interested in the extent to which the teaching and learning of C.R.E. drawn up by the mainline churches, was influenced by the emerging Christian churches with regard to the above discussed controversial doctrines and beliefs.

3.4 RELIGIOUS AFFILIATION

C.R.E has a problem of adapting its teaching to a society where there are many different Christian religious beliefs. Commenting on religious liberty Hardon J.A insisted that religious liberty should be respected. “There exists no contradiction between the church's liberty and that religious liberty which must be recognised as a right of all communities”.⁵² The religious liberty is further upheld by the Draft Constitution of Uganda;

“The government of Uganda shall not admit religion as a state religion”.⁵³ The Draft Constitution of 1993 goes on to declare the religious liberty enjoyed in Uganda:

“All persons have the rights to freedom to practice any religion and manifest such practice”.⁵⁴ Further the Draft Constitution of 1993 states: “Every person should have the right to enjoy, practice, profess, maintain and promote any culture, language, tradition or creed or religion”.⁵⁵ The researcher therefore, wanted to investigate to what extent the

⁵¹ Cf; W. Schonecke and Okiror, Are you saved? 36.

⁵² Cf, J.A Hardon, The catholic catechism,(second edition), 251.

⁵³ Cf Uganda Constitution,(1993) Draft Constitution of the Republic of Uganda,3.

⁵⁴ Cf Uganda Constitution commission, (1993).Draft Constitution of Republic of Uganda,23.

⁵⁵ Cf; Uganda Constitution Commission, (1993).Draft Constitution of Republic of Uganda,23.

freedom to be affiliated to any religion influenced the teaching of C.R.E in secondary schools in Kampala District.

3.5 SOME OF THE EMERGING BORN AGAIN CHURCHES IN UGANDA

The following are some of the emerging Christian churches in Uganda:

3.5.1 RUBAGA MIRACLE CENTRE

Miracle Centre is one of the faith movements which started in Uganda in 1985 by Pastor Robert Kayanja. Grifford observed that, "Kayanja can be classified among healing evangelists".⁵⁶ On doctrine, Miracle Centre is similar to a kind of Christianity called Faith Movements or Word Movements which has spread in Africa since 1980s. Grifford put forwards their doctrine as following:

"God has met all the needs of human beings in the suffering and death of Christ, and every Christian now shares the victory of Christ over sin, sickness and poverty. A believer has a right to the blessing of wealth and he or she can obtain these blessings merely by a positive confession of faith"⁵⁷.

This belief is similar to that of Kenneth Hagin, founder of Rhema Bible Church. Hagin, explained this doctrine as follows:

"God wants children to eat the best ... wear the best clothes. ... drive the best cars and have the best of everything. Faith or Word Movement Christians use the Bible to confirm their doctrine. For example, they quote St. Mark (11:23-24) I tell you therefore; everything you ask and pray for, believe that you have it already and it will be yours. And Galatians (3:13-14) Christ has redeemed us from the curse (poverty) of the law, by being cursed for our sake (so

⁵⁶ Cf. P. Grifford., "Christianity :to save or enslave", 7.

⁵⁷ Cf. Hagin Kenneth, Founder of Rhema bible church, 14.

that we can have wealth if we want it) and John V.2: My dear friend, I hope everything is going happily with you and that you are as well physically as you are spiritually. And Malachi (3:8-11) bring the full tithes and dues to the store house, and then see if I do not open the floodgates of heaven for you and pour out blessing for you in abundance. This means that prosperity comes after giving or tithing. So Christians are taught to tithe so that they may prosper. And St. Mark (10:29-30)..... there is no one who has left a house, brothers ... who will not be paid a hundred times over houses, brothersnow in this present time and, in the world to come, eternal life. And also Philippians (4:19), in return my God will fulfill all your needs, in Christ Jesus, as lavishly as only God can”.

Grifford disagreed with these doctrines of the Faith Movements, he observed that these “churches use the biblical quotations so frequently that one gets the impression that their doctrine is really biblical. But on penetrating the real interpretation of the quotation, one realizes that the doctrine is imposed on the Bible from outside”.⁵⁸ The doctrine is simply a product of social concern. On the salvation of non-Christians which is denied by these churches, Grifford noted that “there are many ways of seeking God, and that it is arrogant to stand in God's place and decide in his name who is not acceptable to him”.⁵⁹

On the criticism against the mainline churches that they practice political Christianity, Grifford stated that “Christians who refuse to get involved in politics publically challenging injustices cannot claim to be non-political. They are supporting or at least by

⁵⁸ Cf. P Grifford, “Christianity: to save or Enslave”, 8.

⁵⁹ Cf. P Grifford, “Christianity: to save or Enslave”, 24.

their silence, the unjust system. Politics and religion cannot be kept separate. They are inextricably linked”.⁶⁰ On another criticism that the mainline churches deny the Bible, Grifford counters that “they do not deny the Bible. They are merely aware that biblical studies have revealed the complexities within the Bible”.⁶¹

The Bible is not a simple book, but an entire library written over a period of more than a thousand (1000) years, by different inspired authors, with different assumptions. The bible must be given a key. It has always been given a key, whether this has been accepted or not.

3.5.2 DELIVERANCE CHURCH

Oloka noted that “Deliverance Church was started by Rev. Hark Jones in America in 1960s. He claimed the influence of the Holy Spirit to preach the message of Christ to the entire world”.⁶² Earlier, he had belonged to the Catholic Church. On sacraments, Oloka observed that the Deliverance Church has no streamlined understanding of sacraments”.⁶³

They however, acknowledge the following three:

3.5.2.1 Baptism:

This is for adults only and by immersion in water as described in Acts (8:36-38) to symbolize rebirth. This church further believes that faith is a gift which one is given before one is baptized. Consequently, whoever accepts baptism is already filled with the Holy Spirit, (Acts 10:44-48) and therefore the sacrament of confirmation is not distinct from baptism

⁶⁰ Cf. P.Grofford, “Christianity: to Save or Enslave,” 2.

⁶¹ Cf. P.Grofford, “Christianity: to Save or Enslave,” 22-23.

⁶² Cf. G. Oloka., “A case study of Deliverance Church in Tororo district”, 27.

⁶³ Cf. G. Oloka., “A case study of Deliverance Church in Tororo district”, 27.

3.5.2.2 The Last Supper:

The celebration of the last supper is done as a symbol of thanking and memorial. The church members express their gratitude to God for salvation and remember the redemptive action of Jesus Christ as Saint Luke wrote; “Do this as a memory for me” (Luke, 22; 19-20).

3.5.2.3 Preaching of the Gospel:

According to Oloka, the Deliverance Church gives priority not to the celebration of the last supper but to the preaching of the Gospel of Christ. The church further presents the immediate end of the world, as given in Revelation (16:15). They teach that those who will be saved will come from their church and some few will come from the Seventh Day Adventists Church. Further, the Bible is their basic prayer book, from which their teaching and way of life is drawn.

3.5.3 Pentecostal Church

On Scripture, Kato explains that “the Pentecostal Church believes the Bible to be God's final revelation, and that it constitutes an all sufficient rule of faith”⁶⁴. Kato in his findings discussed the following doctrines of the Pentecostal:-

3.5.3.1 Doctrine on Salvation

On salvation the Pentecostals believe that Jesus is the sole sufficient saviour. Besides salvation, is entirely by means of faith in Jesus Christ. On the other hand, the mainline churches Bauer believe that “as a community the believers already possess salvation, but

⁶⁴ Cf. D.M Kato, “The Pentecostal churches in Jinja diocese”, 32-39

as individuals each one must persevere to the end. No one possesses salvation in such a manner that he cannot lose it".⁶⁵

3.5.3.2 Doctrine of Justification

Kato states that, "the Pentecostals believe that the fundamental experience necessary for salvation is regeneration. Conversion rests on one's conscious and free decision. Besides, this conversion does not take place gradually, but in a moment".⁶⁶ They further believe that the change that takes place in the heart and life at conversion is a very real one, and that the sinner is born again in such a glorious and transforming manner that old things are passed away, and all things are made a new. The mainline churches are accused of neglecting the preaching of salvation.

The old churches, Moloney, however, "believe that we are saved in so far as Christ has died and risen for us; that we are being saved in so far as Baptism states a process which must continue throughout our life time",⁶⁷ that we shall be saved in so far as we have to persevere up to the end (Mat. 24:13).

3.5.3.3 Doctrine of the Spirit

(i) Gifts of the Spirit

Kato points out that "the Pentecostals believe the Apostolic Church in the Acts of the Apostles is the obligatory model- They therefore emphasize the gifts of the Holy Spirit such as the healing of the sick, prophecy and speaking in tongues".⁶⁸ They accuse the mainline churches of having departed from the commandment of God and therefore to have lost the gifts of the Holy Spirit, and to be lifeless.

⁶⁵ Cf. J.B Bauer, Encyclopedia of Biblical Theology, 739

⁶⁶ Cf D.M Kato, "The Pentecostal churches in Jinja diocese," 32-39.

⁶⁷ Cf. M. Moloney, Salvation is a journey, 32-36.

⁶⁸ Cf. D.M.Kato, "The Pentecostal churches in Jinja diocese," 32-39.

(ii) Baptism of the Spirit

Further, Kato observes that, these new churches believe the power which fell on the disciples when they were behind closed doors at Pentecost in the upper room remains the same, unchanging. They argue that even Jesus did not preach, until he had received this baptism, neither did he let his disciples preach without the baptism of the Holy Spirit. Regarding the sign by which the baptism of the Holy Spirit is known, the authors of the New Catholic Encyclopedia Vol.xvi, observes that, "Pentecostals have different views, majority of them, however, believe that it is witnessed by the initial physical sign of speaking in tongues".⁶⁹ This is what happened on Pentecost (Acts 2:4), in the house of Cornelius (Acts 10:46), at Ephesus (Acts 19:6) and at Samaria (Acts 8:14-17). It should be the same today. "They hold that the speaking in tongue is an obligatory sign of the baptism of the Spirit.

The mainline churches, in contrast, Bauer believe that the Spirit of God is bestowed in view of a specific task".⁷⁰ One who is already full of the Holy Spirit by baptism is still open to further strengthening by the charismatic gift of the Spirit Acts 6:3-10.

(iii) Prophecy:

Pentecostals also believes in prophecy, New Catholic Encyclopedia vol. XVI published in 1974 which is also attributed and related to the Holy Spirit. "Prophecy is seen as the ability to reveal future events".⁷¹ In the traditional churches, "prophets not only reveal

⁶⁹ Cf. New Catholic Encyclopedia vol.xvi, 337.

⁷⁰ Cf. J.B. Bauer, Encyclopedia of Biblical Theology, 883

⁷¹ Cf. New Catholic Encyclopedia, vol xvi, 338

future events but have also been given insight into the world of the divine, which is hidden from the rest of men”.⁷²

3.5.3.4 Healing by Prayer and the Doctrine of Miracles

(i) The practice of healing by prayer

The majority of Pentecostals, practice healing by prayer. They believe sickness is oppression by Satan. One puts his trust in Jesus, who came to destroy the works of the devil, and to set free the oppressed, and then such a person will be healed. Healing fails because of unbelief. The belief in healing by prayer has gone to an extent that some have gone as far as rejecting medical assistance.

(ii) Miracles

Kato further notes that, “the Pentecostal’ belief in miracles is to be found in the belief that Jesus is the same yesterday, today and forever”,⁷³ and that those who believe are accompanied with signs of faith (Mark 16:17-18). The old churches, however, “look at healing and miracles, as a sign which should lead men to God, but which must be sharply distinguished from the apparent wonders worked by Satan⁷⁴” (2 Thess. 2:9).

In view of the above diverse doctrines of the emerging Christian churches in Uganda the researcher sought to find out to what extent their teaching had influenced the teaching of C.R.E, a syllabus of the mainline churches.

⁷² Cf. J.B. Bauer, *Encyclopedia of Biblical Theology*, 716.

⁷³ Cf. J.B. Bauer, *Encyclopedia of Biblical Theology*, 5& 6.

⁷⁴ Cf. D.M. Kato, *The Pentecostal Churches in Jinja diocese*, 38-39

3.6 STATEMENT OF HYPOTHESIS

The researcher was interested in investigating the influence of the emerging Christian churches on the teaching and learning of C.R.E in secondary schools in Kampala District, Thus the following hypotheses of the study are stated as follows: Religious affiliation does not affect the learning of C.R.E in secondary schools in Kampala District. The emerging Christian churches have no influence on the teaching and learning of C.R.E in secondary schools in Kampala District, and finally the teaching of the mushrooming Christian Churches does not bias students against their faith.

CONCLUSION

From the review of the related literature in the field of Christian Religious Education, it was observed that the instructional approaches to the teaching of Christian Education faced with a lot of criticisms from sects and among students themselves. Yet it was clear that, no comprehensive study has been done on the use of the life approach to overcome boredom in the teaching of the subject. The researcher further noted that, the success in other subjects has been achieved by starting with the learner's experiences and argued that the same success can be achieved in Religious Education teaching if the same life approach is used. This method is preferred because it involves the learner in the learning process and enables him or her to relate the Gospel message to his or her own life. Justifying the use of the life Approach, Religious concepts only come alive when we are able to relate them sometimes partially, sometimes completely to our life experiences. The researcher opted for a new syllabus after having evaluated Christian Religious Education syllabus for form 3 and 4 which had a broader content but were founded on a Bible –Centred approach which prevented student from gaining insights into the nature of

their society. It was hoped that the study would go a long way in filling this gap of knowledge.

CHAPTER FOUR: ANALYSIS AND RECOMMENDATIONS

Introduction

The main interest of this study was to investigate the influence of the emerging Christian churches on the teaching and learning of C.R.E in secondary schools in Kampala District. The study further wanted to determine the influence of religious affiliation on the learning of C.R.E and also find out the influence of these new churches on the student's attitude towards the C.R.E syllabus. In the previous chapter the results of the study were presented and analyzed. This chapter presents the analysis and recommendations for improvement in the future and finally the general conclusion. The analysis was presented hypothesis by hypothesis.

4.1 HYPOTHESIS 1

Hypothesis one stated that religious affiliation did not affect the teaching of C. R .E in secondary schools in Kampala District. The study sought to establish whether the religious background a student belonged to hindered him in his learning of C.R.E syllabus. An analysis of the student's questionnaire revealed that the overwhelming majority of students (73%), belonged to the mainline churches, while only a small number (23%) belonged to the emerging churches. Further analysis of the data indicated that a moderate number of students (42%) had either left their former church or thought of leaving it.

When the observable differences were tested by using a chi-square test of significance, the results were statistically not significant; the chi-square observed value (3.16) was less than the chi-square critical value (3.84). The outcome indicated that religious affiliation

had no influence on the teaching and learning of C.R.E. This meant that a student's religious background did not hinder him from gaining something from what he was taught.

The findings agree with the views of teachers of C.R.E interviewed during the course of the study. The teachers were of the opinion that a teacher of C.R.E may belong to any of the emerging Christian churches but will be able to teach well the subject. This means that religious affiliation did not interfere significantly with the teaching of C.R.E.

The outcome of the study is also in line with the aims of the syllabus whose objective is to instill in youth Christian moral standards. As one of the student's textbook (Christian Living Today, Book One) puts it, the aim of the syllabus is:

“To enable the student to grow towards responsible Christian maturity, seeing more clearly the demands of his faith in his life, making his own the values he now considers worthwhile”⁷⁵.

Given the above aims of the present C.R.E syllabus, it is understandable that religious affiliation has no influence on the teaching and learning of the subject. As Drewett pointed out, “the outcome of religious maturity is that which one learns from the other, and a new respect and tolerance emerges which makes for greater understanding, not simply of one another's religious beliefs but also of the values of truth and love”.⁷⁶

4.2 HYPOTHESIS II

The second hypothesis stated that the emerging Christian churches had no influence on the teaching and learning of C.R.E in secondary schools in Kampala District. The hypothesis sought to establish whether the teaching of the new Christian churches exerted

⁷⁵ Cf. Pastoral Institute of Eastern Africa, Christian Living Today, Book I, 1.

⁷⁶ Cf. J. Drewett, The Church's Mission Today, 36.

any impact on the teaching and learning of C.R.E in secondary schools in Kampala District.

The study revealed that the doctrines of the emerging Christian churches sharply conflicted with the teaching of the traditional Christian doctrines such as baptism, salvation, miracles, Holy Spirit and hierarchy in the church. When student's attitudes to these doctrines were analyzed using the chi-square test of significance, the results showed that those observed differences in students' attitudes to the old and new churches showed significant; the chi-square observed value (108) was more than the chi-square critical value (3.84). It was therefore established that the emerging Christian churches had influence on the teaching and learning of C.R.E in secondary schools in Kampala District.

The above significant impact of the new churches is in line with the view of the progress report from the Regional and National Episcopal Conference on the success of the new churches. According to the report, the reasons for the success of these religious movements and groups centres on what they appear to offer. The report identified the following:-

4.2.1 The Quest for belonging

“The churches offer human warmth, love and support in small and close-knit communities; sharing of purpose and fellowship; attention to individual; protection and security; re-socialization of marginalized individuals”⁷⁷.

⁷⁷ Cf. A progress report from the Regional and national Episcopal Conference, 8-13.

4.2.2 The search for answers

“The sects appear to offer simple and ready-made answers to complicated questions; simplified and partial versions of traditional truths and values; a pragmatic theology; a theology of success; "New truth"; a claim to moral superiority; proof from supernatural elements”⁷⁸. The new religious movements try to help people find in the word of God answers for their fundamental questions and problems of life. They try to have the gospel speak to all difficult questions the message of hope and life. In this way the youth find them as source of answers to their important situations of life.

4.2.3 The search for wholeness

“They offer a gratifying religious experience; being saved; bodily and spiritual healing; relevance to life situation”.⁷⁹ They claim to offer a holistic evangelization which is needed to provide solutions to both bodily and spiritual needs. They try to address the situation of every person and never neglect the issues of daily life; specific attention is given to issues that matter a lot in the ordinary life of an African youth.

4.2.4 The search for cultural identity

“These new churches appear to offer plenty of room for creativity, spontaneity, participation, a style of prayer and preaching close to the cultural traits and aspirations of the people”⁸⁰.

⁷⁸ Cf. A Progress Report from the Regional and National Episcopal Conference, 8.

⁷⁹ Cf. A Progress Report from the Regional and National Episcopal Conference, 9.

⁸⁰ Cf. A Progress Report from the regional and National Episcopal Conference, 9.

4.2.5 The need to be recognized

“They appear to offer concern for the individual; equal opportunities for ministry and leadership, participation, witnessing, expression and awakening to one's own potential”⁸¹.

4.2.6 The search for transcendence

“The sects appear to offer the Bible and Bible education; a sense of salvation; gifts of the spirit; spiritual achievement”⁸².

4.2.7 The need for spiritual guidance

“They offer guidance and orientation through strong charismatic leadership. At times there is not only submission but emotional surrender and even an almost hysterical devotion to a strong spiritual leader”⁸³.

4.2.8 The need for vision

“The new churches appear to offer new vision of oneself, of humanity, of history and of the cosmos”⁸⁴.

(i) The need for participation and involvement,

“The emerging churches appear to offer a concrete mission, for a better world, a call for total dedication, participation on most levels. They succeed by going out of their way to meet people of all categories wherever they are warmly, personally and directly pulling the individuals out of anonymity, promoting participation, spontaneity, responsibility and commitment”⁸⁵.

As the progress report from the bishops aptly summarizes it:

“The sects seem to live by what they believe, with powerful (often magnetic) conviction, devotion and commitment; going out of the way to meet people where they are, warmly, personally, and directly putting the individual out of anonymity, promoting participation, and practicing an intensive follow-up through multiple contacts, home visits. They make convincing use of the word preaching, literature,

⁸¹ Cf. A Progress Report from the regional and National Episcopal Conference, 10.

⁸² Cf. A Progress Report from the regional and National Episcopal Conference, 11.

⁸³ Cf. A Progress Report from the Regional and National Episcopal Conference, 12.

⁸⁴ Cf. A Progress Report from the Regional and National Episcopal Conference, 12.

⁸⁵ Cf. A. Frederick Tusingire, *The Evangelization of Uganda; Challenges and Strategies*, 189.

mass media, and often also of the ministry of healing. In one word, they present themselves as the only answer, the good news in a chaotic world"⁸⁶.

With all this contribution of the new churches, together with their recruitment and evangelizing techniques which focus on the youth, it is little wonder, therefore, that they are influencing the teaching of C.R.E in secondary schools in Kampala District.

4.3 HYPOTHESIS III

The third hypothesis stated that the teaching of the emerging Christian churches did not bias C.R.E students against their faith. The researcher sought to determine whether the teaching of the new churches led the students to reject their faith in the present C.R.E syllabus.

The results of the questionnaire indicated that the majority of the students (62%) accepted the traditional churches doctrine, while a moderate number (37%) professed the teaching of the new churches. On the question of whether Christians need enlightened people to explain the bible to them, an overwhelming majority of students (89%) accepted the need for experts, while a negligible number (11%) denied the need for such experts.

On whether a person not baptized in the Holy Spirit can be a Christian, the overwhelming number of students (79%) thought that non-Christians cannot be saved. When the observable differences, were analyzed using the chi-square test of significance, the results were found to be significant," the chi-square observed value (183.9) was more than the chi-square critical value (9.49). The teaching of the emerging Christian churches biased students against the C.R.E syllabus drawn by the traditional Christian churches. These findings agree with some pastor's views during the interviews conducted in the course of the study. Some pastors complained that the mainline churches just believed in their

⁸⁶ Cf. A Progress Report from the Regional and National Episcopal Conference, 12-13.

churches and in baptism alone or in religion instead of emphasizing salvation. They further criticized the mainline churches on the doctrine of the Holy Spirit: the old churches know the Holy Spirit but do not believe He can manifest Himself as in the days of Pentecost.

The findings of the study also are in line with the study of the new sects according to Mbaziira who expressed skepticism in the prospects of stating any agreement on doctrine with the emerging Christian churches. He explained that “the origin of these new churches can be attributed to the protestant view of free and unguided or unauthoritative interpretation of the Holy Scriptures and an uncontrolled spirit of independence in religious expression and doctrine”⁸⁷. Schonecke and Okiror hold similar views. They observed that “one of the main causes of sects and denominations is the refusal to submit to authority”⁸⁸. One man disagrees with the pastor and starts a new sect, with him as founder, taking with him part of the congregation. After a while, there arises some disagreement within the new sect on some bible verse or pastoral or financial issue and some of the followers again break away with a new pastor-founder.

4.4 RECOMMENDATIONS

In view of the above findings and conclusions of the study, the researcher put forward the following recommendations:

- (i) The mainline churches should endeavour to cater for the youths. In this respect they should try to develop an atmosphere of community, fraternal love, care and fellowship. They should also endeavour to encourage

⁸⁷ Cf. F. X. Mbaziira, “History of Some Religious Movement and Sects in Uganda,” 2.

⁸⁸ Cf. W.Schonecke, and Okiror, Are you Saved? 82.

participation of the faithful in the life of their churches. In short, they should practice more the Christian love they preach.

- (ii) The Uganda National Curriculum Development Centre (UNCDC) should endeavour to introduce a new syllabus that caters for religious pluralism of the Ugandan society. A syllabus of Educational Religious Education which teaches about all religions from the stance of being neither true nor false, should be introduced.
- (iii) The presence of religious education in the school curriculum must be justified on educational grounds. This means a shift from the traditional faith -- fostering role to a more life -- centred education.
- (iv) Findings from the developmental psychology pre-suppose a developmental approach in all teaching. This calls for emphasis on the students own experiences, needs and interests. In religious education, therefore, there is a need to encourage the learners to look deeply into their feelings, acts, and to express what they discover in everyday language.

Due to unnormal circumstances the researcher was unable to survey a wide coverage of schools. However, there is room for further research of the topic. Future researches could explore how the present C.R.E syllabus drawn up by the joint Christian council could be made more appropriate to the religiously pluralistic society of Uganda.

CONCLUSION

The study set out to investigate the influence of the emerging Christian churches on the teaching and learning of C.R.E. The findings of the study revealed that religious affiliation did not influence the teaching and learning of C.R.E in secondary schools in Kampala District. No matter what religious beliefs a student belong to, he profited from the study of C.R.E. His religious background was not a hindrance. It was also found out that the emerging Christian churches had influence on the teaching and learning of C.R.E in secondary schools in Kampala District. This meant that the mushrooming Christian churches exerted influence on the teaching and learning of C.R.E in secondary schools in Kampala District. The study further established that the new emerging Christian churches biased students against their faith. The students got biased and confused against the present traditional-church-inspired C. R .E.

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GENERAL CONCLUSION

The phenomenon of new Emerging Christian Churches is a complex one and the response to them cannot be a simple one; it is only a combination of several elements that will bring about a kind of effective remedy. Among other efforts, the main stream churches urgently need to provide solid formation on the youth ministry in schools at all levels and in their respective religious affiliations. They need to support for their youth, make better more resolutely on the inculturation of the liturgy. The efforts in the main stream churches which are genuine antidotes to sects need to be encouraged and strengthened more. These include small Christian communities and the movements in the church such as Catholic Charismatic Renewal and Focolare which, do not only help to strengthen the faith of the youth, but also provide what the youth would otherwise go out to look for in sects. Thus the teaching of Christian Religious education in Secondary schools will remain relevant not only to impart Knowledge to students, but also to instill in them Christian moral standards. The subject further, provides an environment in which Christian values can be demonstrated in action. This calls for conviction of each ones faith.

The researcher recommended that the Uganda National Curriculum Development Centre (UNCDC) should consider revising the current C.R.E. syllabus to make it more manageable and more life-centered in approach. It should also organize – in conjunction with the inspectorate in –service courses, seminars and workshops to guide teachers on how to implement the new syllabus using the Life Approach. The inspectorate, through its field officers, should intensify supervision in secondary schools so as to guide teachers

on the need to vary their approaches to CRE to fit the needs and levels of the learners. Finally, the curriculum developers and book authors need to update the main C.R.E textbooks to make them more life – centered in approach.

There is an even greater challenge to the church here as it is called upon to provide an even fuller religious institution at all levels of formal learning, from the primary school to the university and other specialized institutions. At all the levels of the human growth, there is a need for a religious input, as a religious educator the church cannot afford to be absent at any level.

The future of the church lies in the faith of the young generation those in schools and also to those who have not attained a chance of acquiring education. All levels of education system need to continue teaching Religious Education Studies. The government should honor and give Religious Studies a first priority since the study helps to build a God – fearing nation. This concurs with the Motto of our country Uganda that goes, “For God my country”. To a certain extent the place of religion and its teaching in Ugandan educational institutions is the bedrock of our stability and harmony among communities.

The author’s invitation to the students of C.R.E is an appeal for them to study the subject seriously because it provides them with intellectual knowledge for life about their faith. Besides that, it also builds up their moral values upon their relationship both with God and other members of the society in which they live. Therefore, they should avoid studying Christian Religious Education only for the sake of gaining points for academic purpose. Thus a need to study the subject for life and for the improvement of their

behaviors. Finally the subject will enable students to grow towards responsible Christian maturity.

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INTERVIEWS

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Appendix

The questionnaire for secondary school students

Dear student,

I am Stephen Muwonge a student at Tangaza College, Catholic University of Eastern Africa Nairobi Kenya, pursuing a bachelor of arts in religious studies.

I am carrying out a research work in partial fulfillment of the requirements for the Bachelor of Arts in religious studies.

I kindly call upon for your contribution to join me in this project by responding to the following questions attached. You are free to use a language of your own choice and answer the questions accordingly, with the best of your knowledge. All style of answering are welcome.

Your positive responses and supplements to this noble cause (the questions) are highly appreciated.

Appendix A

Questionnaire for secondary schools students

A- Religious Affiliation

1. Have you ever changed from one church to another?

Yes No

2. Have you ever thought of changing from you church to another?

Yes No

b. Religious Education in Secondary Schools

1. Is there any agreement between what you learn in C.R.E and what they preach to you in your church?

Yes

No

2. Does your teacher of C.R.E try to convert you to his church or to what his church teaches?

Yes

No

C-faith

1. Is baptism of infants valid?

Yes

No

2. Is a person not baptized in the Holy Spirit a true Christian?

Yes

No

3. Can unbaptised people be saved?

Yes

No

4. Is Jesus saviour of all people?

Yes

No

5. Do we need enlightened people to explain and interpret to us the word of God in the Bible?

Yes

No

Forward to,

Stephen Muwonge,

C/o Tangaza College,

Catholic University of Eastern Africa,

P.O. Box 15055, 00509 Langata,

Nairobi – Kenya.

Appendix B

Interviews with the pastors

1. What is the doctrine of their teaching and what makes a difference in their preaching to be more attractive than the preachers of the main stream churches?

2. What methods of evangelization do you apply in your ministry?

3. Identify some of the reasons why these sects come into existence and flourish/succeed.
