

MAKERERE UNIVERSITY

**AN INVESTIGATION INTO THE PASTORAL CHALLENGE POSED BY RELIGIOUS
DUALISM ON CHRISTIAN EVANGELIZATION IN MASAKA CATHOLIC DIOCESE: A
STUDY OF KYAMULIBWA PARISH**

**A DISSERTATION SUBMITTED AS A PARTIAL FULFILMENT OF THE
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ABSTRACT

It is true that Christianity has spent over 100 years in Buddu province and has undeniably registered a number of triumphs in various ways. Yet another fact that still remains is that Christianity has not yet totally liberated some of its adherents from the unchristian ATR beliefs and practices. Indeed, the perceived success of Christianity and Islam in Uganda, and in Africa altogether, should not be quickly taken as evidence that the African has thrown his or her beliefs overboard. A good number of those who have in the passage of time embraced Christianity still find themselves caught up in some form of double allegiance, namely, adhering both to Christianity and to the unchristian ATR religious systems.

Certainly, such a form of religiosity cannot exist without causes behind it. Hence there are various reasons lying behind such a state of affairs. Throughout the five chapters of this work, therefore, the researcher attempts to unveil some of the unchristian ATR beliefs and practices, or tendencies, to which some Christians do still pay homage. He highlights the tension that springs from such a form of allegiance. He goes ahead to put across some of the steps that Christian evangelization should do in order to amicably liberate the Christians from such a dualistic religious system and harmonize the situation without suffocating the ATR beliefs and practices that are ideally worthwhile. In this attempt to see that an African Christian gets liberated that tension that trickles from being religiously dualistic and consequently be Christianized to the very best, the researcher bears in mind questions like: What has Christian evangelization done that it should not have done? Secondly, what has it not done that it should have done to ward off religious dualism? Thirdly, what should be done and in which way should it be done in order to have an African completely Christianized.

This research report (entitled *An Investigation into the Pastoral Challenges Posed by Religious Dualism on Christian Evangelization in Masaka Catholic Diocese: A study of Kyamuliibwa Parish*) is indeed a piece of work attempting to put forward some answers to such questions. Such answers were acquired mainly through the qualitative inquiries conducted using the various tools as made manifest in the third chapter of this book. Among the top solutions or models that the researcher all in all recommends in the attempt to exterminate religious dualism, as made clear particularly in the fourth and fifth chapters of this dissertation, include the enhancement of *inculturation* and *integral evangelization* or *catechization among the African peoples*. It is that enhancement, therefore, of these models, not only among the Christians in Kyamuliibwa Catholic Parish but also among the African people altogether. Enhancing the inculturation model, namely, that “dialogical, liberating and salvific encounter of God in Jesus Christ and his Gospel in the power of the Holy Spirit with a given people in its cultural and existential context,” as Dr. Ssettuuma rightly puts it (Ssettuuma, 2010:10).

Furthermore, *adopting an integral model in catechesis*, namely, one in which the catechist or missionary attempts to address the various dimensions of the human being (that is to say, body and spiritual facets) and the various challenges and threats that are proper to each of these dimensions. Although such a comprehensiveness may not be easy, it is urgently needed, especially if the challenge of religious dualism is to be gotten rid of. The researcher observes that the utilization of this model should all be aiming at achieving what may be called *Afro-Christianity* as opposed to religious dualism.