

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Society is a set subsystem of different institutional systems like cultural, social, political, economic, and religious etc. Society is dynamic, it is not constant; it changes from time to time. Religion is a social institution that has been a powerful organizing force in almost all the world and all societies. Its feelings touch the very depths of human soul. Bhushan and Sachdeva (1999) mention that religion pervades practically in all societies but there is an endless diversity of the forms of religious belief and practice. The form that it assumes in a society is determined by a host of complex factors. Different societies emphasize different elements of religion.

There are many practicing religions in Nepal especially Hinduism, Buddhism, Islam, Christianity, Sikh, Jain, Animism etc. The constitution of Nepal 1990 stated that Nepal is a multi-ethnic and multilingual, multi-cultural country, but not a multi-religious country. Instead it declares that Nepal is a Hindu kingdom, an attribute of the Nepali state inserted for the first time in the constitution of 1962 to give Nepal a distinct political identity and to legitimize the active role of the monarch in the aftermath of the dissolution of the popularly elected government (Sharma, 1996).

Since the declaration of secularism by the 2072 B.S. constitution, religious freedom is protected and, in practice, the government generally respects religious freedom (Acharya, 2008). The constitution officially declares the country a secular state, but prohibits proselytizing. Part 3 Article 26 of constitution of Nepal 2072 gives the right to religious freedom but restricts religious conversion and states that those acts shall be punishable (Bista, 2017).

The census in 2001 shows that the total percentage of Hinduism, Buddhism, Islam, Kiranti, Christianity, Jainism, Unstated and others as 80.60%, 10.74%, 4.20%, 3.60%, 0.45%, 0.02%, 0.04%, and 0.35%. Similarly in the census 2011 Hinduism, Buddhism, Islam, Kiranti, Christianity, Jainism, Unstated and others percentage is 81.3%, 9.0%,

4.4%, 3.0%, 1.4%, 0.1%, 0.2%, 0.6%. If we study comparatively this percentage figure all religions are increasing except Buddhism and Kiranti CBS (2011). The decrease of some religious population can be explained in terms of their nominal and traditionalism. And this indicates that the zeal of evangelistic and others religious are rapidly growing. Buddhathoki (2003) mentioned in his thesis that humans always have a tendency to experience a new way of life. To drive this process forward, there should be some conducive forces. The political change brought by the revolution of 1990 which was a defining moment in Nepal's history gaining new ground for democracy and religious freedom, made it possible for Christianity to flourish in this Himalayan Country. The freedom was offered by the 1990, Constitution of Nepal. The international flows of information and intellectualism have much assisted this process.

In the late 1950s according to the first modern census account, there were fewer than 30 Nepali Christians in the country. This may be an undercount, of course. But whatever the number it is a step back from the reports of the earliest Christian mission in Nepal. That mission, established by Capuchin friars from Italy in 1715-16, lasted until shortly after the fall of the Kathmandu Valley to Nepal's first national monarch, Prithvi Narayan Shah, in 1769(Vannini,1977). The Capuchin claimed to have baptized over 12,000 Nepalese in their 54 year residence. Nearly all were sick children given to their care and baptized before death, the friar's content in the knowledge of their souls' swift transport to heaven, but the total number of adult baptisms barely reached 80, and all of the living Nepali Christians moved to India. This was not a notably successful mission. And so, the real conversion story rightly begins.

By 1990, the 30 or so Christians counted in the 1950s had become 200,000. This was in spite of the law against proselytizing; an offence punishable by 3 years imprisonment for successful and by 6 years if a conversion resulted. Recent numbers are more controversial, ranging from the one million or so Christians that the government acknowledged to the nearly two million that church-related group argue for. Whatever the actual number, their growth greatly accelerated following the re-introduction of multi-party democracy in 1990 after 30 year stretch of autocratic rule. Depending on whom you want to believe, between four and eight percent of Nepal's population has converted to Christianity in the past 18 years (CNAS, 2008).

Since there are so many people converting in Nepal, it is important to highlight article 18 in the United Nations *Universal Declaration of Human Rights* which declares that: “everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance” (The United Nation, 2012).

In the late to till 2008 AD, Nepal was only Hindu Kingdom of the world, but it is declared as a secular country now. Officially the law gives free right for the people to change their belief and righteous perception. For over a decade churches and members have been growing in Nepal. There are charges that conversion to Christianity is done for financial benefits. This is a major issue in Nepal. The researcher tried to find out whether this accusation is true or not. Christians are those who follow Jesus Christ, and his teaching, believing as a savior and Lord in his/her life and obey his commandments. Christ derived teaching religion is Christianity. In this study the researcher endeavors to study why people change their beliefs. There must be some meaningful reasons.

1.2 Statement of the Problem

At present, Christianity continues to be one of the major religions in the Asian countries of Philippines, East Timor, Armenia, Georgia, Cyprus and Russia. Some of the other countries are rapid growth Christian countries like South Korea, China, Hong Kong, Singapore and Nepal. The growth rate is very high in Asian and African countries at present time (Brown, 2003). This is one of the major issues all over the world. For a decade churches and members have been rapidly growing in this country. They have been charged that a major factor in conversion is financial gain and other enticing factors are too. Religious proselytization is a major issue here in Nepal too.

Christian conversion is increasing from different other religions, especially from the Hindu religion in Nepal. Many people from the Hindu religion are converting into Christianity with different motives such as attachment of Christian ideology, to overcome of certain problems, influences from other converted people like family members, friends, coworkers etc. and unhappiness or dissatisfaction with their belonging religion in general. Rambo (1993) described, there is no one cause of conversion, no one process, and no one simple consequence of that process.

China is in great transformation. One of the profound changes is widespread conversion to Christianity. Scholars (Aikman 2003; Lambert 1999) have boldly predicted that within the next 30 years, one-third of China's population could become Christian, making China one of the largest Christian nations in the world. This in turn would reshape the world political landscape in *the clash of civilizations* (Huntington 1993, 1998). To prudent scholars, such journalist or evangelist predictions may seem presumptuous. However, the emerging scholarly literature (Bays 2003; Dunch 2001; Hunter and Chan 1993) also shows that Christianity is indeed growing rapidly in China today. Today, on any given Sunday there are almost certainly more Protestants in church in China than in all of Europe (Bays, 2003).

Famous for its high peaks and wind-whipped prayer flags, Hindu-majority Nepal used to be a nation unreached by Christianity. Now the country has one of the fastest-growing Christian populations in the world, according to the World Christian Database (2018), which tracks global trends in Christianity. Many people think that the increase is really much higher but inaccurately reported. Much of this growth can be attributed to Nepal's internal changes. Before 1950, Nepal was closed to foreigners. Mountain climbing changed that. And starting with the Maoist Civil War of the 1990s and culminating with the end of the monarchy in 2008, the country has transitioned from a Hindu kingdom to a communist-led secular republic with greater freedom of religion. Encouraging someone to convert to another religion was always illegal, but as Nepal eased away from its official Hindu status, the rules lightened up. Churches now mushroom throughout the Kathmandu Valley and across the terraced hills.

Proselytizing remains illegal, but with political instability and weak law enforcement, that doesn't stop it from happening. Meanwhile, the earthquake of 2015 may have strengthened the Christian surge. Where the government amidst all types of corruptions and nepotism---long mired in political instability--- failed to help poor villagers, Christian aid groups trickled in to fill gaps, some of them carrying a message of salvation. Christians find sick people and broken families and talk to them and pray for them, and these people are convinced and begin to follow Christ. They distribute money, food for the people, and clothes. Because of this, poor and downtrodden people listen to them. After the earthquake, many Christian missionaries send money and relief materials such as tents and money for food and first-aid items

to congregants in affected areas. They also helped rebuild the earthquake-damaged house that belongs to poor families.

Leve (2018), researching women who have converted to Christianity in Nepal found that many of the conversions were related to illness. Many point to the Hindu caste system as an impetus. Though outlawed in 2001, caste discrimination is still widely practiced, particularly in rural Nepal, where people on the lower rungs suffer systematic abuse passed on between generations. Many converts come from these lower castes, and missionaries point to Christianity as a way to escape. It's the only way out. Socially there's nothing they can do to change that and then Christian churches come along and share about Jesus and the love he has for them.

Before the release of the Nepal's constitution in 2015, debates swelled over whether to scrap secularism and go back to an official Hindu designation. While Christians and other religious minorities feared a clampdown on religious freedom, the Hindu right insisted secularism would allow Christianity to take over. Pro-Hindu groups accuse Christian churches and missionaries of supporting proselytizing. Leve (2017) argues that laws against proselytizing aren't the best way for the Nepali government to keep conversions down. What it needs to do is to eliminate caste-based discriminations, ramp up the public health and social support infrastructure so that its citizens are getting what they need from the state. When public hospitals start to provide effective health services, when there's a social safety net in place post-earthquake or any other time, fewer people will express any interest in Christianity.

In this study, the researcher focuses on whether converts are satisfied with their conversion into Christianity or not? Is Christianity helping them in any way and does it eradicate the caste- based discrimination in their life of society or not? This study tries to answer all these questions as well as the conversion scenario of the lower caste Hindu into Christianity and the historical situation of caste based and all sorts of inequalities and discriminations prevailing in Nepali society. These above questions provoke to do a research on this particular topic.

The main questions related to the study are as follows:

1. What are the factors converting people from different other religions into Christianity?
2. Is there really a positive change in personal economic status after conversion to Christianity or does Christianity give money to its followers?

1.3 Objective of the Study

The general objective of this study is to find out the trend of religious proselytizing in Pokhara, Nepal. The specific objectives of the study are as follows:

- a) To find out the motivating factors of conversion.
- b) To analyze the trend and the converts' perception on religious proselytization.

1.4 Significance of the Study

The study contributes to understanding the proselytizing phenomena into Christianity. Also it provides the current economic and social cultural status comparatively. This study may be helpful to further researchers, especially for the science of religion. The study finding will be helpful to the government of Nepal and policy makers to set the best strategies or plan. And it may be helpful to establish the social, cultural and religious harmony between different religions. At last this study also serves as a fulfillment of the requirement to achieve Master's Degree in Anthropology.

1.5 Limitations of the Study

Limitations are necessary for every research. So, this study was conducted within the boundary of Shalom AG Church Pokhara, Kaski. This study couldn't cover other churches due to the lack of money, time, manpower and others materials. According to the Christian pastors and leaders, there are almost 100 churches here in Pokhara and its periphery, and first church of Nepal is located in Ramghat, which was established in 1952 AD (Pokherli Christian community, 2017). It is possible that proselytizing key element may be valid outside of the study area because society is changing phenomena. That's why researcher did not claim everywhere. Limited numbers of respondents were involved in this study.

1.6 Operational definition of the Keywords

Baptism: The word “Baptism” is a transliteration of the Greek word BAPTIZO which means to immerse.

Christian: It refers to the people who follow Jesus Christ.

Church: Church is the holy place of Christian people where was believer two or more than two.

Conversion: Conversion means ‘the act or process of changing from one to another or changing from one religion, Belief, political party etc., to another even known or unknown.

Household head: Refer to the head of the family or the main decision maker in the family.

Proselytism: Is the act or fact of religious conversion, or actions inviting this. The word *proselytize* is derived from the Greek language and the verb refers the meaning. It comes in the form of "newcomer". Now refers to the attempt of any religion or religious individuals to convert people to their beliefs, or any attempt to convert people to a different point of view, religious or not.

Protestant: One who protests against the doctrine of the Church of Rome.

CHAPTER TWO

LITERATURE REVIEW

This chapter includes the conceptual, related literature and theoretical review. Literature review gives knowledge and information about the related topic in present and future. So, this section is necessary.

2.1 General Concept of Religious Proselytizing

In general the term conversion means 'the act or process of changing from one to another or changing from one religion, belief, political party etc., to another even known or unknown.

In the Judeo-Christian Scriptures "to convert" means "to turn" or "to return". Kasdorf (1980), maintains that it can be a combination of both a process and a sudden event. Nock (1933), suggests that conversion is a "reorientation of the soul", a deliberate religious turning from the old that was wrong to the new which is right. Lofland and Stark (1965), claim that when a person substitutes one cosmological perspective for another he or she is in the process of conversion. Brown (2003), in agreement with Rambo (1993), states that conversion is a change in one's system of beliefs. It is evident that conversion is a change in righteous allegiance.

Conversion is a process and general phenomena of religious change that takes place in a dynamic field of people, ideologies and expectations. The concept of the conversion as a choice of the people is itself a product of the individualism of the modern society and was rarely found in previous societies. Most psychologists define a religious conversion as a radical transformation of self; these definitions emphasize interpersonal processes of change. Earlier defined conversion as a moral revolution, which goes beyond intellect and feeling, it is a new self which opposed it, and thus internal unity is re-established and then joy overflows (Dhakal, 2014).

2.2 Historical Review of Christianity in Nepal

Budhthoki (2003), mentions that in 1579, a band of Christian teachers with a missionary were invited by the Grand Mogul Akbar in north-India. With this entrance

to north India, in 1600s they began to use the mountain kingdom of Nepal as a passageway for their Tibetan mission. Perry(1993) states that hoping to open an overland route from Peking to Rome, two priests trekked into Kathmandu on Christmas eve of 1661. In Kathmandu they met king Pratap Malla who promised them that if one of the Christian teachers would return to his kingdom he would provide house and give permission to preach the Christian faith. This is the first scene of a ruler giving permission for Christian to live and preach the faith in Nepal.

During the Malla period , the position of the Capuchin missionaries hung between strong support and patronage of the rules to open hostility and suspicion from the society in general and in particular, the *Bahun*s- the opponents of the missionaries in the subcontinent (Perry, 1993). On the whole Capuchin gains were modest. By the time their mission was closed in 1769 A.D., they had been able to convert about 80 adults, apart from the numerous dying children they were baptized at the time of death. In 1760 A.D.the church of Our Lady's Assumption was built somewhere in the present Thamel area and a second one in Bhaktapur. Initially Prithvi Narayan Shah, the unifier of Nepal, was well disposed of the Capuchins. This amicable relationship ended abruptly when the Gorkhals suspected Italian monks of having played a role in inviting the English to intervene of the Malla kings. After he took the valley, in 1769AD, Prithvi Narayan expelled the Capuchins along with 57 converts, who settled in Bettiah, Bihar. The expulsion of missionaries from Nepal seems thus to have been occasioned by politico-military consideration, but doubtless the Brahminic elements in Prithvi Narayan's Durbar liked the idea. The interest of the political and religious elite converged to exclude missionaries from Nepal for the next century and half (Perry, 1993).

Rai (2017) mentions about conversion to Christianity through labor migration and the entrance of Christian Gospel to Nepal. On 14th March 1703, six Capuchin Fathers travelled from Rome to Nepal (Rongong, 2012) and this marked the beginning of conversion in Nepal. Nepali language Speakers in Darjeeling and Kalempong of India gradually converted themselves to Christianity. They claim that they had been praying for Nepal's Hindu's conversion, as is manifested in the prayer recited by Nepali Indian Christian , where their prayer is as follows: *Prabhu Arjee Suni Leau , Gorkhalil le Mukti Paune Dhoka Kholi Deu* [God ! listen our prayers that the Gorkhali be saved] (Rai D, 2009).

Perry (1990) has argued that the Indian Christians of Nepal origin were the pioneers of 'tent making missionary' not professional preachers (Church/Christian mission paid preachers). The tent making missionary movement is a motivational principle applying to Christian who is in their professional fields. The local and Global Church equips them to witness their Christian faith to their colleagues in their working place and institution and family coaxing them to convert to Christian faith is the central idea of the tent making principle. Theology of tent making principle is based on Paul's three missionary journeys (Acts 13: Bible).

2.3 Theoretical Review

There are too many theories that cover the study, which this study is going to review. But the researcher will review only three of them which are described respectively as below:

2.3.1 Religious Conversion Theory

Moriyuki (1993) mention in his article, "A Weberian Sociology of religious Experiences" that a sociological understanding of religious experience comes from the combination of social action with its subjective meaning. Max Weber (1963) gives an exemplary interpretation of Paul's subjective meaning of conversion Paul's conversion was not merely a vision in the sense of hallucinatory perception. Rather his conversion also recognizes the profound inner relationship between the personal fate of this resurrected founder of Christianity and the cultic ideologies of salvation.

Max Weber also explained that capitalism had developed in the west only; he regarded religion as the sources of value system that determined social organization. He ascribed a role of social development to religion whereas Emile Durkheim analyzed the latent functions, in which society was influenced by religion (Wilson, 1997).

Citing Marx, (1858), Lancas (1988) writes that "Marx argued that religion is opium of the people which soothes the pain produced by oppression". From a Marxian point of view, more religious movements are produced in an oppressed class. Marx said: Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sign of the oppressed creature, the heart of a heartless world; just it is the spirit of a spiritless situation. It is the opium of people

(Basnet, 1999). There is a philosophy behind the way of life of every individual and of every relative homogenous group at any given point in their histories. When an individual gives up one way of life, perspectives and world view to accept another we refer to this process as conversion. The way of life, perspective and world view is more or less determined by the religious faith of an individual. Most of the researchers define religious conversion from the psychological point of view. As William James argued, (2014) "The self, hitherto divided and consciously wrong, inferior or unhappy becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities" based on a consideration of religious experience. Most of the people decide to convert to another faith or religion to make their life more integrated and happy in general.

Many scholars in different fields define religious conversion from different points of view on the basis of its process. Religious conversion has a rich history of study in the fields of theology, psychology, sociology, history and anthropology. Religious conversion seems an emergence popular research topic in the field of religious studies. Thus, we can understand that, "religious conversion is a process, including a personal decision, taken alone or as part of a group, to center one's own religious life with a new focus which one believes in more liberating in every aspect of the world and closer to the truth. This involves a change of identification within oneself and normally leads to a change of outward affiliation to a new community which will affect one's life at various levels such as, body, heart, mind and soul and to tangible change of behavior and practice"(James and Wingate 2009).

Religious conversion is a social phenomenon, which raises many questions. Why do people decide to convert? What are the consequences of conversion? How is the religious conversion to be evaluated? These above questions are only some issues of which are discussed in the field of religious studies. The answers of these questions one makes concerning subject depend on one's religion and worldview. During this century, religious conversion has been a popular subject of inquiry in several disciplines. To understand the richness and complexity, Rambo (1993) proposes the four components of conversion: culture, social, personal, and religious system. In addition, he also added the discipline of anthropology, sociology; psychology and religious studies must all be taken into account about the subject of conversion with considering of politics, economics, and biology and so, forth should also be noted of

converts. Similarly, Andrew Wingate (2009) proposes at least four perspectives should be considered to understand the conversion. According to Wingate those perspective are religious/theological social/cultural, personal/psychological, political/economic/institutional. As Rambo and Wingate proposed notion, most of the literature on conversion usually focuses on one or another of these perspectives in their studies. Rambo divides conversion into five types according to the process and nature the conversion. As he divided into different types, it shows that the subject of conversion should analyze in different angles of the study (Rambo, 1993). Types of conversion are apostasy or defection, intensification, affiliation, institutional transition and tradition transition. The distinction between these types of conversion as Rambo argues, as follows:

Apostasy

It refers to the repudiation of religious tradition and its belief by religious members. This type of conversion does not involve acceptance of the new religion but often indicates adoption of a new religious system.

Intensification

It refers to the revitalized commitment of an individual to any faith in which the convert has had a previous affiliation of that faith directly or indirectly.

Affiliation

It refers to the movement in which a person or group from minimal religious commitment to full involvement with an institution or community of faith.

Institutional Transition

It refers to the change of a person or group from one community to another within a major tradition.

Sociologist calls this process "denominational suiting." For example, as Rambo (1993) generated conversion from the Baptist to the Presbyterian Church in American Protestantism.

Tradition Transition

This type of conversion refers to the movement from one major religious tradition to another, moving from one worldview, ritual system, symbolic universe and life- style to another. Christianity and Islam are initiated and benefited from massive tradition transition types of conversion.

All these types of conversion more or less represent the range and varying characteristics of many kinds of conversion.

Another noticeable notion in conversion is the varieties of conversion processes delineated by John Lofland and Norman Skonovd. Lofland and Skonovd (2007) propose the notion of conversion motifs, according to the defining experiences and their conversion distinctive. They identify six motifs of conversion. These motifs of conversion examine the degree of social pressure on the potential convert, duration of the conversion, conversion process, and the belief participation sequence. Lofland and Skonovd (2007) identified six motifs are: intellectual, mystical, experimental, affectional, revivalist and coercive.

i) Intellectual

The person seeks knowledge about the religious issues through books, articles, television and other media. Such person actively seeking an alternative religion and he/she is actively involved in religious rituals and organization.

ii) Mystical

Mystical conversion is generally a traumatic burst of insight and visions. Rambo (1993) draws an example of the mystical motif of conversion as in the case of Saul of Tarsus.

iii) Experimental

Experimental conversion involves active exploration of religious option and converts are more concerned to try the theology, ritual rather than faith.

iv) *Affectional*

This motif stresses the interpersonal bonds as an important factor. It is the direct experience of an individual or group being loved and affirmed by the group and its leaders of any alternative religion.

v) *Revivalism*

This type of conversion motif uses crowd conformity to induce behavior. Individuals emotionally attached by revival meetings features. For instance, powerful music and preaching at religious programme.

vi) *Coercive*

The last conversion motif is coercive identity by Lofland and Skonovd (1965). They believe that this type of conversion is relatively rare. Brainwashing, coercive persuasion, thought reform are involved in such a conversion process. Deprivation of food and sleep, fear, some allege, physical torture and other form of psychology create the pressure to surrender to another group's ideology and belief. These conversion motifs and types are important to consider while doing any research on conversion. In fact, there are many motifs and types of conversion and no only one conversion (Rambo, 1993).

2.3.2 Mission Theory /Theological Perspective

In the Bible, Paul testifies in the book of Ephesians 2:8- 9, “For it is by grace you have been saved, through faith-and this is not from yourselves, it is the gift of God-not by works, so that no one can boast. Similarly In the next book Romans 5:2 “Our Lord Jesus Christ through whom we have been allowed to enter the sphere of God’s grace, where we now stand”. And Romans 5:1-11 is about the grace of God. Paul says that humans can be made whole (saved) through faith and commitment to Jesus Christ. Therefore we can enter the realm of peace, serenity and confidence that otherwise would elude us (verses 1-2). He suggest that it will allow believers to endure suffering and even use that very suffering to become stronger in the faith and provide the proof that one has stood the test (verses 3-4). All this is possible through the Holy Spirit which is the channel through which God floods the human heart with love (verse 5). That love of God is based on a new relationship of grace. Jesus’

sacrifice on the cross is at the core of this new relationship. Jesus gave his life to make up for, to atone for, man's sin. This was an act of reconciliation on God's part. He wiped off old scores, thereby, as Phillips (1947) puts it in his translation of the passage, allowing us to 'be perfectly certain of our salvation through His living in us (verses 6-11).

There is one consideration to be mentioned, and very briefly. With the recent diffusion of the Christian community over great areas of life has come a corresponding deepening of the religious spirit of the Christian people. The missionary undertakings have brought them face to face with multiform faiths of all grades of worth and unworthy. It is no longer possible to regard any of these as simply and altogether false. It is found that each of them, even if in only the lowest degree, offers an avenue of approach for the preacher of the Christian gospel. In any case, from the standpoint of the missionary, the religion of any people is its best possession. The Christian is driven to reflection anew on the meaning of the religious life and its relation to the other elements of our human career. Self-examination and self-chastening inevitably follow (Perry, 1993). Moreover, the converts bring their own spirituality to bear on the problems of faith. A fresh adjustment of religious ideas is taking place as the life of historic Christianity mingles with the life of the new converts. A new doctrine of salvation is sure to be the outcome.

Modern Soteriology (Theology) tends toward an interpretation of the Christian salvation that will differ as widely from the accepted Soteriology of early Protestantism as the latter differed from the Soteriology of the ancient Catholic church. It is not principally concerned with the question of how to attain to immortality or how to avoid an eternity of misery and gain one of bliss, though it ignores by no means the hope of the eternal and blessed life. It is rather concerned with the perfection of the human personality in the whole range of its powers and in the task of interpreting the universe in terms which make it tributary to this supreme aim. It does not seek to fix the hopes of men on some special provision or fixed arrangement through which by using the "means" prescribed they may secure a guaranty of ultimate safety, but it rather seeks to make men aware of the presence and character of those purifying and ennobling spiritual forces which have come into human history with redemptive power from Jesus Christ and aware at the same time

of their own inner capacity to share in this redemption. Hence it is peculiarly intent on describing those spiritual experiences in men's souls by which they become conscious of participation in that life of self-mastery and of pure and loving self-devotion which is the very life of the Divine Spirit in men, by which also they consciously enter into that communion of mutual service in all good things which we call the church of the Living God—a communion in which each believer gives himself to the whole and all give themselves to each, and in which they find themselves possessed of unity of purpose with the God who works all things together for good to them that love him (The American Journal of Theology, 1915).

2.3.3 Max Weber “Protestant Ethics and Spirit of Capitalism”

Religion interested Max Weber for most of his life. It intrigued him as a universal phenomenon which shaped men's mentality and affected their behavior in a variety of domains. Although he concentrated primarily on the connection between religious faith and attitudes to economics, it was this interest that prompted him to study in a more general context the religions of the world. He started with Christianity and later proceeded to the religions of the east, Confucianism, Taoism, Hinduism, Judaism and Buddhism (Weber, 1904). But Weber also had his own religious commitment. For much of the last decades of the nineteenth century, he was a participant in the Protestant Social Congress and he continued, certainly until the First World War, to express himself on ecclesiastical matters. Within the wide spectrum of Protestantism at the time he was a liberal Protestant, and a number of the convictions of liberal Protestantism in early twentieth-century Germany emerged from his essay - impatience with the traditional attitudes of the Prussian church, a consequent hostility towards Lutheranism and a tendency to idealize Calvinism, especially in its later forms (Nicholas, 1996).

The Protestant Ethic and the Spirit of Capitalism was written in 1902 and 1903 at the Calvinist University of Heidelberg where Weber spent much time with colleagues who shared the Reformed faith of his mother's family rather than the Lutheranism of his father. Although Weber used the term Protestant Ethic, he in fact drew a sharp distinction between Lutheranism and Calvinism. He overlooked the great achievements of Lutheranism - the religious toleration to which Lutherans had contributed their pioneering work in the domain of ecclesiastical history and Biblical

criticism, the bold social experiments of groups of Pietists. Like many liberal Protestants he associated Lutheranism with a combination between authoritarianism and passivity which, he believed, characterized the Wilhelmine Empire. He had studied the situation of farm labor, particularly in the east of Germany, in the early 1890s, and he had there encountered Lutheranism in its most conservative form, xenophobic and intolerant, still savoring of the feudal system in which it had developed over three centuries previously, resistant to change and to the more liberal influences emanating from the cities. Even the main revivalist movement of the nineteenth century, the “Awakening” was very largely a movement of reaction, according a prominent part to poorly educated laymen (Friedrich, 1993).

Weber’s inquiry into agrarian society had led him to undertake a broader investigation of the entire social structure of Germany. Many of the defects which he detected were, he felt, peculiar to his own country and the result of a particular type of mentality. He was struck by the contrast with other nations where commercial activity had been far more successful. He looked above all at the system in England and concluded that the economic success both of England and America could be traced back to a Puritan or Calvinist tradition. For Weber Calvinism stood in contrast to Lutheranism. With a flexible structure and little hierarchy, it had been exported ever since the mid-sixteenth century with extraordinary success and had functioned admirably in Switzerland, France, Scotland, the Netherlands, parts of Germany and other areas in central and northern Europe. Weber saw it as a dynamic faith eminently suited to the progress of the modern world, the advance of the bourgeoisie, and the evolution of capitalism (Hamilton, 2000).

2.4 Review of Previous Studies

Budhathoki (2003) found that Christianity grew so rapidly because each new believer became an evangelist. A large number of people converted because of healing either self or family members. Christians feel themselves as a religious minority and are persecuted mostly emotionally from certain non-Christian members of the family, relatives and community. In 2012, Goran in his thesis has attempted to answer the question of what it means for a Nepalese Hindu to convert to Christianity. Through a phenomenological and narrative analysis he has found that there is a common pattern of steps that Nepalese Hindus go through when converting to Christianity, a pattern

he call “*Nepali Ordo Salutis*”. This study identifies these steps as Stability, Crisis, Encounter, Solution, Conflict and Restored Stability.

By using a narrative analysis he has found that the personal experience of God is the most important turning point in the life-story of his informants. From this point onwards, you can start talking about a “before” and “after” as Denzin (2005) puts it. Before this personal experience the informants have been seeking help from God and after this experience they do not, according to their life stories, go back to Hinduism. This personal experience includes phenomena such as God answering a prayer, hearing Gods voice, reading the Bible, but most often; a healing.

In 2014, Laurie Page focused on the analysis of the converts’ descriptions of their relationships with themselves, others, and God, three themes emerged and are elaborated here. The first was simply that through their narratives various converts described patterns of secure and insecure attachments both before and after baptism. Secondly, converts reported a spiritual conversion beyond a projection of their parental attachment style. Whether securely and insecurely attached, converts provided descriptions of growing closer to God through the conversion process. Thirdly, the converts experienced what has been labeled a spiritual restructuring of attachments through their new found relationship with God. Both securely or insecurely attached converts reported that the process of conversion changed their relationships with themselves, others, and God. Converts who were classified as securely attached before conversion also appeared to experience a deepening of their human relationships as they grew closer to God. Converts who were classified as insecurely attached before conversion dramatically changed their human relationships through their relationship with God. In both cases the converts described the way God had become an intervening and life-shaping force in their relationships.

Rai (2017) argues that conversion of Nepali Christian fundamentally is not a product of western missionaries. About 200 years ago, Nepal was closed to foreign missionary, even at a time when there was rapid growth of Christianity in Europe. This expansion led with the emergence of various denominations and establishment of different foreign mission societies. These foreign mission societies began to send missionaries to all over the world for the core objective of Christian conversion by using charity work, education, mercy service and also applied direct evangelization

(Rongong, 2012). In the Indian Christian, conversion history, William Carry is considered as a father of missionary (Ponraj, 1996). The major tools of conversion by the foreign missionaries were 1) Education- providing free education from the primary level to high school, 2) Medical services –there are hospitals in India, such as Vellore Christian hospitals in Madras, St. Stephen hospital in Delhi, so on. 3) Social services mainly caring orphans. Those orphans when adult converts into Christian faith became and even have become preachers and missionaries, a kind of strategy of spreading the Christian faith to the nations (Harvest Asia, 2012).

Nepali people were converted by the Nepalese Christians in different places and different times. After the restoration of democracy in 1990, the Nepali Christian involved in Christian organization and geared up the growth of Christianity in Nepal. The ex-British Gorkha Army's conversion in the foreign land also had impact in their family and relatives. They played the first role in Nepali Christian history role that can be taken as the forerunners in Christian leadership. In the later days, the Christian conversion has undergone a paradigm shift (Budhathoki, 2003). The modern cultural values , especially 'individuals', are being adopted in life style, which has fostered the younger generation to take a self-decision in Christian conversion. This has been observed in the conversion of migrant workers among the Nepalese youth. Therefore, the Christian conversion in Nepal has to be also interpreted in the global context. And another theological fact is that Christian faith is basically centralized on mission in daily practice as an imperative commandment of the scripture written on Matthew 28:18-20.

All these literatures are the vital sources of information for this study on religious proselytization in Pokhara Metropolitan City. The information drawn prepares a guideline for this current study that helps in pioneering this study, filling up the lacuna of knowledge on religious conversion in Pokhara. As the literature on the trend of religious conversion in Pokhara is very rare, this current study endeavors to fill up the lacuna of knowledge in this field.

CHAPTER III

RESEARCH METHODOLOGY

This chapter discusses the research methodology of this study. It discusses further on site selection, research design, universe and sampling, tools and techniques, data collection, analysis, presentation etc.

3.1 Study Site and Rationale of the Site Selection

Dhakal (2014) mentions, "being in familiar territory if you can, work with data that is close to hand readily accessible". That's why as a researcher I choose this topic, which is accessible to collect data in a desired and interested research topic. Shalom AG Church Fulbari-11 and its branch churches in Pokhara area of Kaski were the study areas of this study. In this Church, there are almost two hundred and sixty members in church with more than seventy households. Among of this households there are fifty-five male head and fifteen female. There are of mixed types of caste/ethnicity. These numbers are sufficient for researcher and it is one of the biggest Churches of Pokhara Metropolitan City. Hence, this church was selected for the study.

3.2 Research Design

Bryman (2008) defines a research design as a framework for the collection and analysis of data. This definition is sufficient to understand that research design is the arrangement of ideas or the plan sheet to collect the required relevant data on this specific research topic. Descriptive research design was used in this study and data were analyzed on the basis of it.

3.3 Universe and Sampling

There are seventy households/families in Assemblies of God Church, Fulbari, Pokhara. Among of the families, there are fifty-five males head and fifteen females. For the reliable and good result of the study, census method was taken as the sampling. Each of the family head was selected and asked questions.

3.4 Nature and Sources of Data

Both primary and secondary sources were used to collect data. Books, articles, journals and internet based information were main source of secondary data. Primary data were collected from the field survey, observation and interview.

3.5 Data Collection Techniques

The following tools and techniques were used to collect data from the field.

3.5.1 Interview Schedule:

Structured and semi-structured questions were used to collect primary data. Questions were asked to the respondents about the situation of the respondents after converting into Christianity.

3.5.2 Key informant Interviews:

The key informants' interview was also used to collect data from the field. Chairperson of *Asal Chimeike Nepal* (ACN) and Board committee of Pokhrela Christian Community (PCC) were considered as key respondents of this study. Researcher has taken interview from these two. In interview, questions were asked about their practices, feelings, reasons (cause and effect) and satisfaction concerning conversion towards Christianity.

3.5.3 Case Studies

The case studies were also used to collect information from the field. In this study six case studies were included.

3.5.4 Observation

Observation is one of the primary methods for data collection in Anthropology. Participant observation method was used in this study. Researcher had an opportunity to observe all kinds of Christian activities like Worship, Baptism, Marriage, funeral and Lord Supper etc.

3.6 Data Analysis Process

After data collection, the collected information was analyzed on the basis of the information being obtained. In this study the researcher focused on subjective interpretation, symbolism, transcribe and narration with carefully. Before analyzing the data, collected information was categorized according to the different themes. After that it was analyzed by using simple mathematical and statistical tools like percentage and figure.

CHAPTER: FOUR

SOCIAL AND ECONOMIC PROFILE OF THE RESPONDENTS

Collected primary data were systematically analyzed in this section by using table and percentage. Data were gathered by using interview questions, observation of the study area and key informants interview.

4.1 Socio Economic Situation of the Respondents

Socio economic, religious and cultural status play important role in the process of conversion. In this sub section it is analyzed the basic information of the respondents related to sex, education status, age composition, family occupation and etc.

Social economics is the social science that studies how economic activity affects and is shaped by social processes. In general, it analyzes how societies progress, stagnate, or regress because of their local or regional economy, or the global economy.

4.1.1 Sex Composition of the Family Head

In the process of conversion, the status of sex plays an important role. Still in our society dominant by male or patriarchy society, for example according to males' decision, females are ready to shift the religion. The following table shows the sex composition of the respondents' families.

Table 4.1
Sex composition of the Family Heads

S. N.	Sex	Number	%
1	Males	55	79
2	Females	15	21
3	Total	70	100

Source: Field Survey, 2019

Table 4.1 shows the gender status of the respondents. The data show that 79% are males and 21% are females. Males are in majority and more interested in conversion into Christianity.

4.1.2 Age Composition of the Respondents

Age is one of the important social factors, which plays a vital role in conversion. The following table shows the age structure of the respondents.

Table 4.2
Age Composition of the Respondents

S.N.	Age in years	Number	%
1	20-30	5	7
2	30-40	20	29
3	40-50	30	43
4	50-60	10	14
5	Above 60	5	7
6	Total	70	100

Source : Field Survey, 2019

Table 4.2 indicates the age structure of the respondents. The data show that 7% are between 20-30 years age group, 29% of 30-40 years age group, 43% are of 40-50 years age group, 14% are between 50-60 years age group. Finally 7% people are the age group of above 60 years.

4.1.3 Marital Status of the Respondents

Marital status also plays an important role in conversion because most of the time after marriage, women change their religious belief and practices. The following table shows the marital status of the respondents.

Table4.3
Marital Status of the Respondents

S.N.	Marital Status	Number	%
1	Married	50	72
2	Unmarried /single	10	14
3	Widow / separated / divorced	10	14
4	Total	70	100

Source : Field Survey, 2019

Table 4.3 portrays the marital status of the respondents. The data show that 72% are married, 14% are unmarried and finally 14% are separated/ divorced / widow ones. It shows that majority of the respondents are married.

4.1.4 Marriage on Same/ different Caste (Ethnicity)

Generally, in the context of Nepal people get married in same caste/ethnicity but in Christian converted family, inter-caste marriage is popular. The following table indicates the same or different caste marriage situation of the respondents.

Table 4.4
Marriage on Same/ different Caste

S. N.	Married on same caste	Number	%
1	Same caste	35	58
2	Different caste	25	42
3	Total	60	100

Source : Field Survey, 2019

Table 4.4 shows that same/ different caste married situation of the respondents. The data indicate that 58% of respondents got married within the same caste and other 42% got married out of caste.

4.1.5 Ethnicity / Caste Composition of the Respondents

Caste/ ethnic composition also plays important role in the process of conversation. The following table indicates the caste / ethnic composition of the respondents.

Table 4.5
Ethnicity / Caste Composition of the Respondents

S. N.	Ethnicity / Caste Composition	Number	%
1	Brahmin	10	14
2	Chhetri	15	22
3	Janajati (Ethnic groups)	30	43
4	Dalit	15	21
5	Total	70	100

Source : Field Survey, 2019

Table 4.5 shows the ethnic / caste composition of the respondents. The data show that there are 14% Brahmin, 22% are Chhetri, 43% respondents belong to ethnic communities like Gurung, Magar, Tharu, Newar and others. Finally, 21% are Dalit occupational group from Sarki, Kami, Damai community.

4.1.6 Educational Status of the Families Head

Education plays an important role in conversion because knowledge comes from education and learning. If people do not have education, they can't decide what is right or wrong. The following table shows the educational status of the respondents.

Table 4.6
Education Status of the Household Head

S. N.	Educational Degree	Number	%
1	Illiterate	13	19
2	Primary Level (Class 1-8)	18	26
3	Secondary Level (Class 9-12)	22	31
4	Bachelor's Level	14	20
5	Master's Level	3	4
	Total	70	100

Source: Field Survey, 2019

The table shows the education level of the respondents. The data indicate that 19% are illiterate, 26% of respondents have completed Primary level, and 31% secondary level, next 20% Bachelor's level and finally 4 % are Masters Level. In this study, the majority of the respondents are from the Secondary Level (class 9-12).

4.1.7 Family Types of the Respondents

Family types of respondents play a significant role in the process of conversion. Single family member is easily involved in the process of conversion but it is not easy for joint family members. The following table indicates the family types of the respondents.

Table 4.7
Family Types of the Respondents

S. N.	Family Types of the Respondents	Number	%
1	Single	40	57
2	Joint	30	43
3	Total	70	100

Source : Field Survey, 2019

Table 4.7 shows the family types of the respondents. The data indicate that 57% are from single family and 43% are from joint family. In this study, the majority of the respondents are from single family.

4.1.8 Family Size of the Respondents' family

Family size of the respondents is one of the social characteristics of the respondents. The following table shows the family size of the respondents' household.

Table 4.8
Family Size of the Respondents

S. N.	Family Size of the Respondents	Number	%
1	2-4	10	15
2	4-6	40	57
3	6-8	10	14
4	More than 8	10	14
5	Total	70	70

Source : Field Survey, 2019

Table 4.8 indicates the family size of the respondents with family members. The data show that 15% respondents' family size belong to 2-4, 57% respondents' family size belong to 4-6, 14% belong to 6-8 and again 14% respondents' family size belong to more than 8 .

4.1.9 Occupations Status of the Respondents

Occupation status of the respondents plays an important role in conversion. Most of the time low level workers are involved in the conversion. The following table indicates the occupation status of the respondents.

Table 4.9
Occupations Status of the Respondents

S. N.	Occupations Status of the Respondents	Number	%
1	Farming	10	14
2	Business	20	29
3	Job/ service	25	36
4	Wage labor	15	21
5	Total	70	100

Source : Field Survey, 2019

Table 4.9 indicates the occupation status of the respondents. The data show that 14% of the respondents are farmers, 29% involve in business, next 36% are engaged in job and 21% are involved in wage labor.

4.1.10 Annual Income of the Respondents

Income status of the respondents plays an important role in conversion. In the context of Nepal, most of the poor and low income status people are involved in the conversion. The following table indicates the income status of the respondents.

Table 4.10
Annual Income of the Respondents

S. N.	Annual Income of the Respondents (NPR)	Number	%
1	50000-100000	10	14
2	100000-150000	15	22
3	150000-200000	20	29
4	200000-250000	15	21
5	250000-300000	5	7
6	More than 300000	5	7
7	Total	70	100

Source: Field Survey, 2019

Table 4.10 indicates the annual income status of the respondents in rupees. The data show that 14% of the respondents earn from 50000 to 100000, 22% earn from 100000 to 150000, 29% earn 150000-200000, 21% earn 200000-250000, 7% earn 250000-300000 and finally 7% earn more than 300000. According to the data most of the

respondents have low annual income which makes us ponder on the interesting query whether the converts have been really benefitted economically after adopting Christianity?

CHAPTER: FIVE

FACTORS OF PROSELYTIZATION

The data were systematically analyzed in this section by using tables and percentages respectively. The data were gathered by using interview questions, observation of the study area and key informants' interview. For specific information six cases were analyzed.

5.1 Situation of Adopting Christianity

In this sub-section it was analyzed about the situation of adopting Christianity especially how, when and why respondents adopt Christianity.

“Adaptation” derives from the Medieval Latin word *adaptation*, testified in the 13th century, but generalized in French and then in English in the 16th century to designate the action of adapting, the sense of adjusting. Rhetorically, the term expresses the suitability to a situation, a meaning that was revived in the 19th century to indicate the transformation of a work into a new form (Ray, 2006).

The concept of cultural adaptation in social anthropology which includes all behaviors and acquired responses (socially or by learning) that affect human survival (reproduction, provisioning and habitat), such as oral communication. This is a type of cultural and biological adaptation that is responsible for the development of human culture, which co-evolved with the human brain, each stimulating and strengthening the other. One of the keys to the process of adaptation is biological or behavioral variation, thereby implicating the notion of selection and the processes of decision making (Bates, 2005).

Hinduism remains the dominant religion in Nepal, but the transition to secularism opened up space for other religions, even though proselytizing is outlawed in the constitution. The growth of Christianity is driven by motivations that appear to have more to do with health, discrimination and poverty than pure belief. And behind the conversions, critics say, is the presence of well-funded foreign missionaries. A general relaxation of government restrictions on religious activity, rapid changes in social attitudes towards caste and gender, and dislocations associated with

capitalist globalization and civil war, created conditions conducive to a rapid growth of Nepali Protestantism in the 21st century. This has not gone unnoticed in the Nepali society, which has been churning out countless pieces on it. But the reporting has been more polemical than analytical, portraying conversion to Christianity as an artificial, and potentially dangerous, development. As a result, many ignore the multitude of factors that are behind the growth of Christian religion, instead explaining it as a form of Western neocolonial intervention. But why are then so many Nepalese deciding to become Christians? There may be factors or the deciding factors of proselytization? Elaborate analysis has been made in the sub-sections.

5.1.1 Respondents' having knowledge about Christianity

In the context of researcher's study area, Christianity is one of the main religions. Respondents know about it from various sources. The 5.1 table shows the having knowledge about Christianity.

Table 5.1

Respondents' having Knowledge about Christianity

S. N.	Knowledge about Christianity	Number	%
1	From Neighbors	15	21
2	Friends	20	29
3	Gospel Tract /Books / Media	25	36
4	Other Source	10	14
5	Total	70	100

Source: Field Survey, 2019

Table 5.1 shows the source of information from that respondents get information about Christianity. The data indicate that 21% of the respondents got the information from neighbors, 29% got information from friends, 36% got information from books and Mass Media and 14% got information from other different sources. So the majority people could know about Christianity through different Media and gospel tracts and then Friends or neighbors accordingly.

5.1.2 Deciding to be Christian

In researcher's study area, the respondents follow Christianity due to various causes. The following table shows the reasons deciding to become Christians.

Table 5.2
Deciding to be Christian

S. N.	Why did you decide to follow Jesus and become Christian?	No	%
1	To be released from addiction and bad habit	3	4.3
2	Healing from disease and evil spirit	23	33
3	Hope to earn money	2	3
4	For salvation /Peace, Hope	13	18.7
5	Serving heart, Love and care	15	21
6	Family discrimination and quarrels	3	4.3
7	Selfish Society	5	7
8	It's not a religion, it's a science	4	5.7
9	Not any other special hope	2	3
	Total	70	100

Source: Field Survey, 2019

Table 5.2 shows the causes of Converting Christianity by respondents. The data indicates that 4.3% followed it to be released from addiction and bad habit, 33% followed it by healing disease and evil spirit, 3% adopted it for getting money, 18.7% for salvation and peace of life, 21% followed by their serving heart and their love and care, 4.3% followed it due to family discrimination and quarrels, 7% followed due to selfish society, 5.7% followed due to the scientific reasons about Christianity, and 3% follow it without any special reason. The majority of people adopted Christianity by getting rid of evil spirit and cured from diseases. Hence the healing is the main reason behind following Christian religion. Case one reveals in detail.

Case 1

Mirtu Ko Mukh Bata Bache (I was saved from the mouth of death)

My name is Sen Thakuri (Name Changed). Now I am 36 years old. My husband is in abroad for work. I have 3 daughters. My childhood age spent with father in a well manner. When I was growing I became sick. At that time I went to Lama Shaman. My family got pain from that and I myself became a Lama (Monk). Many people came to me for treatment. After that they became well but I could not. I didn't have such power to treat others but I had learnt some mantra and started to heal people then they also started to believe me.

In this process I didn't like to live such false life without doing anything. One day in my dream, I heard the dream that told me to come there, and then he would cure and complete my diseases. Then At that time I met David Rai, who was from eastern Nepal and working as missionary. He told the good news about Jesus Christ which exactly matched the dream. After that I went to church for examining. After leaving worship to all the idols, and chanting Mantras, I was automatically healed. My family also felt relief. Peace was in my heart and mind. I was saved from the mouth of death. Society started to discriminate us blaming as low level people and misbehaved but that didn't hinder my faith in Christ .Now I have got a new life. I never turn back again. Now I request you all to follow the truth. I read all the different religious books, but when I read the Bible I found the answers to my questions.

5.1.3 The First Convert in Family

Most of the respondents' family head themselves converted first then other members respectively. The following table shows the first converts of the family.

Table 5.3
The First Converted in Family

S. N.	Who convert for the first time	Number	%
1	Household head	50	71
2	Other	20	29
3	Total	70	100

Source: Field Survey, 2019

Table 5.3 shows the first convert of the respondents' family. The data indicate that 71% of respondents, they themselves converted into Christianity and they were the first converts and other 29% respondents were the converts after the household heads. So in this research the majority respondents are household heads in conversion.

5.1.4 Other who was converted the first time

Most of the respondents' household father or mother converts the first. The 5.4 table shows the situation of the first convertor.

Table 5.4
Other Converts the first then the Respondents

S. N.	If other who was convert the first time	Number	%
1	Father	6	30
2	Mother	9	45
3	Brother	3	15
4	Sister	2	10
5	Total	20	100

Source: Field Survey, 2019

Table 5.4 shows the other first convert in respondents' household. The data indicate that 30% belong to father converts whereas 45% belong to mother converts. Similarly 10% belong to sister converts and 15% belong to brother converts. The table shows that mothers' role is important to convert into Christianity.

5.1.5 Specific Incident that Forced to become Christian

Respondents have certain special events that compelled them to follow Christianity. The 5.5 table shows the situation in detail.

Table 5.5

Specific Incident that Forced to be Christian

S. N.	Specific incident to convert into Christianity in your life	No.	%
1	While sick and persecuted from evil spirit	24	34
2	While lost peace, hope and salvation	16	23
3	While convinced by their serving heart ,love and care	20	29
4	Nothing that special but scientific thought	10	14
5	Total	70	100

Source: Field Survey, 2019

The above table 5.5 shows the special events that forced respondents to adopt Christianity. The data indicate that 34% adopt it while sick time, 23% followed it while they lost peace and salvation, 29% adopted at the time when other Christian people attracted them by their love and care and 14% converts without any special reason but scientific thought. In this study researcher found out that most of people converted into Christianity because of getting rid of the sickness and persecution from evil spirit. Let us see in case.

Case 2

Dusta Atama Bata Chutkara Pauna Maile Aphno Sara Sampati Kharcha Gare (I spent all property and money to get relief from evil spirit)

My name is Premi Gharti Magar (Name Changed). I am 36 years old. I was involved in hotel business. My house is located in Dang district. Now I am living in Pokhara, Hemja. There are five family members in my family. I was born in Hindu middle class family.

I am a woman who is tortured by evil spirit and ghost from childhood Age. Due to it cause I was frustrated. I had to live in hospital for long time. All the property I had to lose and finish for good health. In a month I sacrificed about 19 chickens and 2 goats and spent much more money. I was afraid of such frequent expenditure. One day, my own mother in law told me to read the mantra of Bible. After that I started to search the sources of mantra and found out that the mantra was very necessary for life. I went to church. Now I am good and fine. There is no need to spend any money. Life is joyful. I am living a life with happiness. I am thankful to know and receive almighty God.

5.1.6 Family Response after being Christian

Sometimes respondents' family members negatively response while they convert into Christianity. The table 5.6 shows the situation as;

Table 5.6

Family Response after being Christian

S. N.	Family response	Number	%
1	Criticized and Persecuted	22	31
2	Feel happy	36	51
3	No any response	12	18
4	Total	70	100

Source: Field Survey, 2019

Above table 5.6 shows the respondents family response after being Christianity. The data indicate that 31% respondents are criticized and persecuted. Some of them faced mentally and physically torture. 51% respondents' family feels happy and 18%

respondents' family members do not give any response. So the data show that after being Christian, most of families are positive.

5.1.7 Situation of Baptism

The word "Baptism" is a transliteration of the Greek word BAPTIZO which means to immerse. In Hebrew it is referred to as a MIKVEH - an immersion. Basically it is an immersion into another substance, for the purpose of being saturated by it, such as water in this instance. The new covenant also presents the immersion of a believer "in the Spirit of God" and also "with Fire" (Matthew 3:11).

The ordinance of immersion originated at creation in the birthing of the earth out of its submerged state under the water. When Yahweh gathered the waters together into seas, he caused the earth to be resurrected out of its watery grave which in effect, was the 'womb' from which it came forth. The word used for 'gathered waters' in verse 10 is "mikveh". The mikveh waters were actually the womb of creation from which he brought forth new life out of its former state of 'death'. Water is always used as a cleansing, purifying agent in His purposes to initiate a change from one state of existence to another. It was the element of water that was used in conjunction with the Spirit's power upon the waters, initiated by the Word of God that affected the purposes of Father God. This is the prototype of all other forms of baptism or ritual immersions. The creation was again cleansed and purified by water with the flood of Noah's day. Peter calls this a baptism of the earth. There are two elements used by Yahweh for cleansing - water and fire. The earth was cleansed by water the first time, during the flood. The second time it will be cleansed by fire (immersed in fire), as it is written in 2 Peter 3:6-7 and Matthew 3:12. It applied to all changes of status in life where one progressed from one state of existence to another, as a process of cleansing and renewal for the transition to the new appointment or position in life. It is an acknowledgment that Yahweh God is the source of all life and it is a commitment to live from the enabling which he imparts for the new status in life.

In this study almost respondents were baptized. The table 5.7 shows the situation of baptism.

Table 5.7
Situation of Baptism

S. N.	Baptized or not	Number	%
1	Baptized	69	99
2	Not Baptized	01	1
3	Total	70	100

Source: Field Survey, 2019

Above table 5.7 shows situation of baptism of the respondents. The data indicate 99% respondents were baptized and only one 1% did not baptize. The data show that almost respondents were matured or fully devoted into the Christian practices.

5.1.8 State of Family Members to Adopt Christianity

There was a diverse situation for the family members to adopt Christianity. The table 5.8 shows the situation of conversion by all respondents' family members.

Table 5.8
Status of Family Members to Adopt Christianity

S. N.	Do all family member adopt Christianity	Number	%
1	Adopted Christianity	50	71
2	No	20	29
3	Total	70	100

Source: Field Survey, 2019

The above table shows the status of family members to adopt Christianity. The data indicate that 71% respondents all adopt Christianity later i.e a conversion from their previous religion and 29% respondents' household family members are the Christians by birth. It shows that few Christian are continuing their practice from generation to generation. And maximum Christian was new converted Christian.

5.2 Comparison of Past and Present

There can be seen various differences in Christian community after and before conversion. In this sub-section it compares the situation of past and present of the respondents who adopted Christian religion.

5.2.1 Changes after Adopting Christianity

After adopting the Christianity, it can be seen various changes like certain change in behavior, lifestyle, celebrating festivals, conducting rituals like marriage and death ceremony etc.

Table 5.9

Changes lifestyle after Adopting Christianity

S. N.	Changes lifestyle after adopting Christianity	Number	%
1	Certain change	64	91
2	No change	2	3
3	As usual	4	6
4	Total	70	100

Source: Field Survey, 2019

The table 5.9 indicates that 91% respondents feel certain changes in lifestyle, practice and behavior after adopting Christianity, 3% not realize and feel well and 6% as it is. Almost all respondents are feeling and realizing well and some changes in their behavior and lifestyle.

5.2.2 Way of Realizing Change

Respondents realize the certain changes in their life after adopting Christianity. The table 5.10 shows the basic way of realizing changes.

Table 5.10

Way of Realizing Change

S. N.	comparison of life before and after becoming Christian	Number	%
1	Loss and death but now life	35	50
2	Improve health and economic situation	15	21
3	Change in celebrating ritual and cultural festival / ceremony	7	10
4	Feel happy, peace , enjoy and positive thinking	13	19
	Total	70	100

Source: Field Survey, 2019

Table 5.10 shows the way of realizing changes by respondents. The data indicate that 50% respondents have been realizing changes in life as salvation, 21% respondents

have the good improvements in health and economic situation, 10% realize that they could bring changes in the rituals and religious practices. And 19 % feel happy, joy and peaceful life.

5.2.3 Some Changes due to Conversion

After Adopting Christianity respondents perceived some changes in relationship with friends, family and neighbors. The following table 5.11 shows the perception as;

Table 5.11
Changes due to Conversion in Relationship with others

S. N.	Changes due to Conversion in relationship with others	number	%
1	Yes	50	71
2	No	20	29
3	Total	70	100

Source: Field Survey, 2019

Table 5.11 indicates the changes that respondents realized in relationship with friends and neighbors. The data show that 71% have realized some changes in relationship with friends and neighbors and 29% do not feel any changes and problems with others.

5.2.4 Situation of Economic Change after Conversion

In some cases respondents claimed some sorts of economic changes after adaptation of Christianity. The following table highlights the situation as;

Table 5.12
Situation of Economic Change after Conversion

S. N.	Financial changes after conversion	Number	%
1	Some change	40	57
2	No change	30	43
3	Total	70	100

Source: Field Survey, 2019

Table 5.12 indicates the respondents' opinion about the economic changes after adaptation of Christianity. The data show that 57 % believe some changes and give positive answers and 43% do not realize any changes and remain the same in economic situation.

5.2.5 Change that happened due to cause of Conversion

In some cases after adopting Christianity some respondents claim behavioral changes. Following table indicates the behavioral change that respondents realize after adopting Christianity.

Table 5.13
Change that happened due to Cause of Conversion

S. N.	Change in the behavior of the people after Conversion	Number	%
1	Certain change	30	43
2	No Change	20	28.5
3	As it is	20	28.5
4	Total	70	100

Source: Field Survey, 2019

Table indicates the some sorts of changes that respondents realized after conversation. The data show that 43% respondents respond feeling the changes and 28.5% have no any changing response. Finally 28.5% feel as it is.

5.2.6 Kinds of Changes felt in Life

Among 70 respondents, 30 respondents realize the change that occurred in their life after conversion. The following table shows the types of changes that occurred in life.

Table 5.14
Types of Changes respondents feel in Life

S. N.	Descriptions	Number	%
1	Changing work style	20	34
2	Changes in talks and bad habit	17	26
3	Change in dealing with other	5	9
4	Change in assurance of salvation	28	40
4	Total	70	100

Source: Field Survey, 2019

Table 5.14 shows the types of changes respondents feel in their life. The data indicate that 34% respondents realize changes in working style, 26% realize changes in talking style and bad habit. Similarly, 9% realize changes in other sectors like manner of dealing with other. And 40% feel changes in the assurance of salvation of life. Let's see in one case.

Case 3

Galat Bani Bata Chutkara Paye (Free from bad habits)

My name is Rabin Adhikari (Name Changed). I was born in 2030 B.S. in Pokhara Lakeside as son of Top Bahadur Adhikari and Indrakala Adhikari. I was born in the middle class Hindu family. However, my childhood age spent with a lot of struggles and pains. My father was a drunkard and involved in gambling. He also got married the second time.

I was also involved in such activities like father from childhood age. I used to drink alcohol, playing cards and gambling. I also involved in fight and quarrel. It was creating difficulty and misunderstanding in family. There was lack of food and dress. The relation had been worse with wife too. Life had been worthless. I reached into the situation of committing suicide due to loan, lack of love affection of childhood age, lack of love of family, frustration and so on.

One day I met a friend Sita Pariyar and told all in detail. After that she suggested me to liberate from the situation by following Christ God father. Before that I was planning to go in Oso for penance. I did not believe Oso theory to reach penance through sex. I decided to follow Sita's view to follow Christ and decided to go church for liberation from bad habit.

Really I got peace that I had never been other place. I transformed myself. Family also loved me and felt happy in my transformation. My wife also began to go church with me. At the beginning there came huddle but we continued to go. We got peace, prosperity, love, affection and changes in my life. Our only one son was killed in an accident but we got patience. I was drunkard but I changed and transformed my life. So you can also change your life by the grace and blessing of God.

5.2.7 Social Problems due to Conversion

Social problems are the general factors that affect and damage society. A social problem is normally a term used to describe problems with a particular area or group of people in the world. Social problems often involve problems that affect the real world. It also affects how people react to certain situations. Hart (2010) urges that a social problem is a problem which actually or potentially affects large numbers of people in a common way so that it may best be solved by some measure or measures applied to the problem as a whole rather than by dealing with each individual as an isolated case, or which require concerted or organized human action. To illustrate, typhoid fever is a social problem because its prevention depends upon purification of water and food supplies and upon concerted adoption of ant typhoid vaccination, rather than merely upon nursing and medical attendance for those afflicted. Immigration is a social problem in that it is regulated by legislation applied to the problem as a whole, and in that even in dealing with individual immigrants organized group action through governmental or private agencies is necessary.

In some cases respondents faced social problems in life. The following table shows the social problems that respondents faced in life after conversion.

Table 5.15
Social Problems faced due to Conversion

S. N.	Social problems faced	Number	%
1	Faced social problem	30	43
2	No any social problem	40	57
3	Total	70	100

Source: Field Survey, 2019

Table 5.15 shows the social problems that respondents faced in life after adopting Christianity. The data indicate that 43% respondents face some kinds of social problems and other does not face any problems. One case is explained below:

Case 4

Jaba Maile Bible Padhe Pitri Atama Ko Dar Bata Chutkara Paune Bato Bhattaye
(When I read the Bible, I found the way to get rid from dead forefathers' spirit fear)

My name is Indra Rana (Name Changed). I was born in 2022 B.S in Kaski Nirmalpokhari in middle class family. My father is priest of Magar. In my childhood age my father taught me Ramayana and Mahabharata. My father sent me Simpani for reading and kept me in hostel. At that time I felt fear of ghost and evil spirit. My grandparents believed on worse evil spirit that may cause of blood vomiting. When I read bible I found the way to get rid from such fear. In Bible, there is mentioned the way to be liberated from such fear. I was attracted by Christ because He came into the world to save sinners (1 Timothy 1:15) and punished evil one. I fully believed Christ. After passed SLC I went to Bangalore and returned back in 2045 B.S.

After five days of returning from Bangalore, I was sharing (Gospel) good news among people, police arrested me from Thankot. I was kept in center jail for Six months. They threatened me to leave out the Christian religion. They also beat me. Other people of the jail also felt amazed because other people brought to jail for bad deed but we were brought there accusing of following Christian religion. Police officer also threatened us to leave religion and go home. But I could not live without this righteousness. Now I am doing pastoral ministry in shalom Assemblies of God church. Nobody feels remorse about this issue. Many people came to church then had left because they involved due to certain personal benefit. But I am continuing because I believed God father from my inner heart. Finally I also request to all for understanding and exploring such good news. He is our savior. He is the way, the truth and the life. He came to save sinners.

The converts faced many other types of problems in life because of the conversion. The following table shows it in detail.

Table 5.16

Kind of Problems that Respondents face in Life

S. N.	Kinds of other problems respondents face in life	Number	%
1	Non-Christians denied on cultural and ritual practice	13	43
2	Boycott by Non-Christians	4	13
3	Omitted from traditional organization like Trust/ <i>Kul</i>	5	17
4	Bodily and mentally torture /persecution	8	27
4	Total	30	100

Source: Field Survey, 2019

Table 5.16 shows kinds of problems 30 respondents faced problem after their conversion in life. The data portray that 43% respondents face problems of not participating in ritual and cultural festivities, 13% faced problems of boycotting, 17% face the problems of excluding from organizations and 27% face problem of persecution bodily and mentally .

5.3 Motivating Factors of Conversion

In the context of Nepal, Christianity began before 300 years. From the time Christian community use various propaganda and support as motivating factors. Health and education and other humanitarian supports are the important motivating factors of conversation (Rai, 2017). In this study site church provides various humanitarian programs like mentally, physically and bodily healing, peace in inner heart, satisfaction of life, brotherhood and sharing, equality eyes, some charity (scholarship, dress, medicine etc.).The following table shows the motivating factors of conversion.

Table 5.17

Motivating Factors of Conversion

S. N.	Motivation	No	%
1	Healing (mentally, physically, traditionally and bodily)	23	33
2	Satisfaction of life and peace in inner heart	13	19
3	Brotherhood and sharing	15	21
4	Charity (education, health)	9	13
5	Like to Jesus and his activities (salvation)	10	14
	Total	70	100

Source: Field Survey, 2019

The above mentioned table shows the motivating factors of proselyting Christianity. The data indicates that 33% answered healing from different disease, 19% focused on satisfaction of life and inner heart peace, 21% answered brotherhood and sharing motivating factors, 13 % got charity (education and health) in different way. Finally, 14% answered about the self-motivation as they like Jesus and his activities. Hence healing is one of the most motivating factors of conversion.

From the perspective of proselytization, healing is the process of the restoration of health from an unbalanced, diseased, damaged or unvitalized organism. It is performed in church by praying which is a psychological process of dealing with a problem or problems. It is also referred to in the context of the grieving process resolved to the degree that the client is able to lead a normal or fulfilling existence without being overwhelmed by psychopathological phenomena. In this study spiritual healing has been sought by different people for different reasons. Some seek it because of physical illness, or because of mental, moral, or financial problems; others because of an internal unrest that gives them no peace regardless of how much outer satisfaction and success they may have found. But sooner or later the realization dawns that until one establishes conscious contact with the source of his existence, there will be unhappiness, dissatisfaction, incompleteness, regardless of how much health or wealth is his lot. So in this study healing refers to all bodily, psychologically and spiritually healing done under the observation of church. One case explains in detail.

Case 5

Atama Hattaya Garne Kosis Gare (I attempted to commit suicide)

My name is Kumar Pradhan (Name Changed). I am 32 years old. I have a son, daughter and wife. I was born in middle class Hindu family. My childhood age spent happily with my parents. After I passed SLC, I came to Pokhara with sweet dream but that dream would not come in reality. Everywhere there was greediness, fake and fraudulent. Nobody exchanged love between each other. In this situation I searched job and I did work by I was not happy and very frustrated in my life then I decided to commit suicide.

One day I went to Ramghat backside of Gandaki hospital to commit suicide/dive. I was wept to lay down my leg in the steep. That time I memorized the God and I was unknowingly convinced by something and returned to home and used to live in sister house. Nearby my sister house there was gathering of Christian people I had gone there. Many people were there crying and weeping. I was unknown about their cry and causes. But I was also eager to grip that.

One Saturday I also went to church. After entering into the church I felt happy. There mentioned from the Bible Matthew 11:28 –“Come to me, all you who are weary and burdened, and I will give you rest.” I memorized that and I realized happy and joyful moment. After that I got peace in my mind and heart. I thanked to God who saved me. Now I could get the way, the truth and the life.

This case below reveals the motivating factor of conversion i.e. why a person became a Christian. Another case explains in detail.

Case 6

Jasusi garna Jada Satyata Patta Lagyo (Found out the truth while spying)

My name is Gayan Parajuli (Name Changed) I was born in middle class Hindu family in Pokaha. In my house regularly religious activities had been performing. I had doubt about God and asked to myself about the existence of God and Heaven, then what will be after death. I questioned the various religious personalities. I was involved in Red Cross. There was green city hospital near my house now it is still there. Many people came to me for help and writing letters. One patient came to me and told that about the practice of converting Christians in Green hospital. I was angry. That time was the time of panchayat around 2039 B.S. I talked to administration and then I was asked to collect the evidences. I made a plan to collect evidences and urged to police with evidence and controlled Christian.

In that process I met with one staff nurse. She taught me about Jesus Christ many times and one day she asked me how I was feeling. Then I told her not to ask and I didn't agree with her view. She asked me to pray for me. She said," Can I pray for you? " Then I told her ,"whatever you do I don't believe the power of prayer" and again I said to her," If I change by your prayer I will testify, your God is almighty and living God but if I do not change I will say that your God is death God, has no power, all thing is worthless." Then She prayed over me but I could not understand the power and mystery of prayer. One Saturday I went to church and joined their program for collection evidence as a lay man. After program I talked with many person with acting like uneducated. But their activity was totally different than my thought .I did not get any force and attraction. Instead of they showed me love, affection and humbleness. They gifted me New Testament Bible. And then they said Jesus as our savior. Firstly, I rejected the Bible but many of them insisted me to accept it. Then I thought myself that if I read the Bible, I would find the truth and it would make me easy to understand and discuss with them. So I accepted and started to read the Bible. Many times I heard about Christianity as a western religion, but it is different. Then I continued searching from the Bible and its truth. When I studied Bible, I found Great coaction of Jesus like: "do not practice your righteousness in front of others to be seen by them", "love your enemy", "your giving may be in secret", "If anyone slaps you on the right cheek, turn to them the other chick also".

So I was deeply impressed by that teaching. It touched my heart, it was not bad teaching and not against the cultures and religious practices. Day to day that type of teaching gave me peace and joy in my heart. They did not force me to become Christian but I saw they were serving to the people by providing hospitals, education and others etc. There was no doubt about their service inspired by God because they were doing with lovely heart. Finally I found out truth, The Bible as a power to change my life. Then I submitted my life to Jesus mighty hand. And I gave up persecuting to Christians and by spying too. I believe that my life is changed by one sister's prayer. I got deliverance from sin through Jesus. Now I am living with heavenly peace and joy.

CHAPTER: SIX

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

This study focuses on the motivating factors people converting to Christianity. And is there really a change in personal economic status after conversion to Christianity or does Christianity give money to its followers? It also analyzes trend of religious proselytizing and people's perception in Nepal.

To find out the motivating factors of conversion to Christianity and analyze the trend and converts perception. Limitations are necessary for every research so, this study was conducted within the boundary of Shalom AG Church Pokhara, Kaski. This study couldn't cover others churches due to the lack of money, time, manpower and others materials. The study contributed to understanding the proselytizing case study phenomena into Christianity. Also it provided the current economic and social cultural status comparatively. Qualitative research design was used in this study and data were analyzed and interpreted on the basis of it.

There are seventy household in Assemblies of God Church Pokhara. Among of these households, there are fifty-five males head and fifteen females. For the reliable and good result of the study, census method was taken as the sampling. Each of the family head was selected and asked questions to them. Both primary and secondary sources were used to collect data. Books, articles, journals and internet based information were main sources of secondary data. Primary data were collected from the field survey, observation and interview.

Structured and semi structured questions were used to collect primary data. Questions were asked to the respondents about situation of the respondents after adopting Christianity. The key informant's interview was also used to collect data from the field chair person of *Asal Chimeike Nepal* (ACN) and Board committee of Pokhrel Christian community (PCC) who were considered as key respondents of this study.

Researcher has taken interview from these two. In interview, questions were asked about feelings, reason (cause and effect) and satisfaction concerning conversion to Christianity. The case studies were also used to collect information about from the field. In this study six case studies were included. After data collection, the collected information was analyzed on the basis of the information being obtained. In this study the researcher focused on subjective interpretation, symbolism, transcribe and narration with carefully. Before analyzing the data, collected information was categorized in accordance to the theme. After that it was analyzed by using simple mathematical and statistical tools like percentage and figure and the findings of the study is as follows.

6.2 Findings

- While analyzing the social economic characteristics of the respondents like sex, age, marital status, caste ethnicity, it is found that 79% are males and 21% females. Males are in majority and more interested in the conversion to Christianity. Similarly, 7 % are between 20-30 years age group, 29% as 30-40 years age group, 43% are 40-50 years age group, 14% are between 50-60 years age group. Finally 7% are above 60 years age group, 72% are married, 14% are unmarried and next 14% separated/ divorced / widow. It shows that majority of the respondents are married. It is found that 14% are Brahmin, 22% are Chhetri, 43% belong to ethnic communities like Gurung, Magar, Tharu, Newar and other and 21% are Dalit who are Sarki, Kami, and Damai etc.
- Occupation status of the respondent plays an important role in conversion. Mostly low level workers are involved in the conversion. It is found 14% are farmers, 29% involve in business, next 36% are engaged in job and 21% are involved in wage labor. It is found that 14% earn 50-100 thousand, 22% earn 100-1500 thousand, 29% earn 150-200 thousand, 21% earn 200-250 thousand, 7% 250- 300 thousand and next 7% earn more than 300 thousand . Most of the respondents earn low in average. It indicates that 21% get information from neighbors, 29% get information from friends, 36% get information from book and mass media and 14% get information from other sources.
- Most of the family heads convert at first. It is found that 71% respondents themselves convert and other 29% respondents converted later. In the same way

18.7% follow it due to hope of salvation and peace in heart, 33% follow it due to the hope of curing diseases and evil spirit, 21% adopt it by seeing their serving heart, love and care, 5.7% follow it taking as science not a religion, 4.3% follow due to release from addiction and bad habits, 7% follow to deliverance from selfish society, 3% follow due to expectation of earning money and only 3% follow it without any special reasons. It is found that 30% household fathers convert at first where as in 45% family mother convert the first. Similarly 10% family sister converts the first and in 15% family brother converts are. while analyzing the reason of adopting Christianity, that 34% adopt at sick time, 23% follow it while they lost peace hope and salvation, 29% adopt on the time when they convince themselves seeing by their love and care, and 14% convert without any special reason but it is scientific thought. Similarly, it is found 99% respondents were baptized and other 1% did not baptize till today.

- Respondent families realize the certain changes in their life after adopting Christianity. It is found that 50% realize changes having salvation in their life, 10% celebrating ritual and cultural festivities, 21% realize the improvement in health and income system and 19 % feel happy, joy, peace and satisfaction in their life. It is found 57 % realize changes and give positive answer and 43% do not realize any change in economic situation and life is as usual.
- Among 70 respondents 30 respondents realize the transformation that occurred in their life after conversion. It is 34% realize changes in working style, 26% realize changes in talking style. Like that 9% realize changes in other sectors like manner of dealing with other, and 31% feels transformation as the assurance of salvation in life. Various types of social problems respondents face in life due to conversion. It is 50% face problems of not participating in ritual and cultural festivities, 33% faced problems of boycotting and rejection and 17% face the problems of excluding from organizations.
- Christianity entered Nepal 300 years ago. Then Christian Community started to use various means, ideas, ways and supports as motivating factors. The data of this study indicate that 33% answer healing from different diseases, 19% focus on satisfaction of life and inner heart peace, 21% answered brotherhood and sharing are motivating factors, 13 % get charity through education and health in different

ways. And 14% involved self-motivation like to Jesus and his activities. Hence healing is the must one motivating factor of Conversion.

6.3 Conclusion

Christianization is one of the debatable issues in Nepali society. In this study I analyzed various aspects of the Christianization in the perspective of converts' opinion. On the basis of finding it can be drawn the conclusion that most of the respondents feel happy after converting into Christianity. The majority of people adopted Christianity for getting rid of evil spirits and to be cured from different kinds of diseases. Hence healing is one of the main reasons behind this conversion. One of the key reasons behind conversion is faith or belief based on Biblical practices or *faith-based superstition*.

People need love and care. All are seeking joy, satisfaction and peace in the inner heart but in these days selfishness is growing. No one has time to love and care. Poor, marginalized and poor health people are interested in conversion but strong wealthy people too in some condition and terms. The blame or accusation to Christians that *money is the master-mind of religious proselytization*, was found illogical and unreasonable because most of the respondents are converted into Christianity because of strong faith and experiences, not only for money. Similarly they are converting because of different reasons like healing, peace in heart, charity by their love and care. But some are converted with the hope of earning money, some proselytize for the hope of better life knowingly and unknowingly but that's totally wrong. In some cases respondents have bitter experiences of conversion like they are neglected by so called high caste people and others and discriminated in ritual and cultural performances in the society.

Weber (1904) hypothesized that—through the doctrine of predestination—Calvinism, and the Puritan sects in particular, protestant Christian were successful in instilling the view that work and money-making should be seen as a vocation, an end in itself. Weber argued that this attitude was central to the initial development of modern capitalism. In this study it is revealed that some of the converts' economic status has changed due to work ethic of bible but majority of convert's economic status is not satisfactory. Religious conversion has not been helping in upgrading their economic and literary status. It means proselytization has not helped them in social economic

upgradation. But they are Christians; Christianity has won their *heart and mind*. But there is also an important, and often overlooked, reason: faith. While many choose to convert to Christianity for different practical reasons – health, money, discrimination or superstition– it can often lead to genuine religious belief. For others, becoming a Christian is simply a matter of faith or a process of unlawful religious proselytization. In the absence of a strong state sponsored health and social security system and given the prevalence of *pseudo-scientific* non-medics (superstition) in not just the rural communities but also the cities, it should not be very surprising that many more people will adopt Christianity in future.

6.4 Recommendations

Following recommendations have been proposed.

1. It is recommended that Christian community should be established in relation with other communities.
2. It should stop forceful and allurements conversion but all have right and freedom to do practice according to their faith and belief.
3. Government should address and recognize church as one of the religious organizations. It is the most important element of a secular country.

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Appendix-I

Interview Schedule

1: Personal Information of the respondent:

Name:

Your Birth Caste:

Age:.....

Marital Status:

a) Unmarried

b) Married,

Caste on marriage.....

Same Inter

Education:

a) Illiterate

b) Literate, specify:

Occupation

1) How long have you been a Christian?

2) Are you baptized?

Yes

No

3) How many members are there in your family?

4) How many of them are Christian?

5) How many of them are baptized?

6) Who was first converted person in your family?

.....

- 7) How did you come to know about Christianity and Jesus Christ?
.....
- 8) Why did you decide to follow Jesus and to become a Christian?
.....
- 9) How do you compare your life before and after you became a Christian?
.....
- 10) Any Changes in your life, in your family and in your society?
.....
- 11) Is there any specific incident to convert into Christianity in your life?
.....
- 12) How did your family respond you when you became Christian?
.....
- 13) Has Christianity made some changes to your relationship with your family,
friends and neighbors?
.....
- 14) Are there any changes in your financial sector after conversion?
.....
- 15) Do you find any sort of change in the behavior of the people you work with on
your conversion?
.....
If yes, can you explain what kind of changes they are?
.....
- 16) Did you face any social problems at the time of conversion?
.....

If yes, what kind of problems you faced?

.....

- 17) “In these days making one big issue and accusing Christianity about forcedly proselytize with giving money and something”

Please would you like to share your some opinions?

.....
.....
.....
.....

- 18) What do you think that Christianity is helping to eradicate social and cultural Discrimination rooted in our society?

.....

- 19) Did you get any support or help from your Church or Christian Organizations?

.....

If, yes could you name them and what kind of help or support was that?

.....

- 20) Do you have something you would like to add?

.....
.....

Appendix-II
Photo Gallery



Shalom Assemblies of God Church, Fulbari Pokhara



Taking interview with respondent



Fellowship time in church



Children's practice dance and song



Church Activities



Playing in Camp



Youth in church (Discussing about Bible)



Researcher in Case study