

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Religion has occupied an important place in the history of civilization and philosophy of mankind. Even in the primitive society, some form of religion existed with man believing in miracles, in praying to supernatural powers in the heavens and in making sacrifices to him. The Vedas, the earliest scripture of the Hindu, contain hymns in praise of god during this Vedic period, the forces of nature like the wind, sun, fire, water, were worshiped through hymns and sacrifices and gradually gave away to formal worship of images of God in temples through rituals and religious practices (Gupta 2004).

It is not an easy task to give a definition of religion which will satisfy everyone. The principal difficulty is that many people take the word to mean their own religion, regarding all other forms as non-religion, irreligion, superstition or anti-religion. Writers have defined religion in various ways. According to Ogburn (1922), a definition of religion should be based on the characteristics of all religions, not just the one we profess. He says, "Religion is attitude towards superman powers."

Religious feelings touch the very depths of the human soul. As these fascinating studies shows basic religious feeling is innate in each person, whether that person lives in a modern society or in the hunter-gather of prehistoric times who decorated cave walls 15,000 to 20,000 years ago. It can be said that religious sense dates back to the very origins of humanity (Ries 1994).

A simple singular definition of religion is not possible. For many people religion is an organized system of beliefs, ceremonies, practices and worship that centre on one supreme God, but for other religion involves a number of gods or deities. There are also people who practice their own religious beliefs in their own personal way. But almost all people who follow some form of religion believe that a divine power created the world and influences their lives. (The world Book Encyclopedia 1996 vol. 16:196).

Bellah (1973) says that "If religion has given to all that is essential in society, it is because the idea of society is the soul of religion."

Durkheim (1912) set out to do two things, establish the fact that religion was not divinely or supernaturally inspired and was in fact a product of society. “The Elementary Forms of Religious Life”, the last major publication of Emile Durkheim defines religion as:- “A religion is a unified system of beliefs and practices relative to sacred things that is to say, things set apart and forbidden- beliefs and practices which unite into one single moral community called a church, all those who adhere to them”(Durkheim1912:21).

Durkheim (1912) found that religion was social. He argued that religion acted as a source of solidarity and identification for the individuals within a society, especially as a part of mechanical solidarity systems and to a lesser, but still important extent in the context of organic solidarity. Religion provided a meaning for life, it provided authority figures, and most important for Durkheim, it reinforced the morals and social norms held collectively by all within a society. Far from dismissing religion as mere fantasy, despite its natural origin Durkheim saw it as a critical part of the social system. Religion provides social control, cohesion and purpose for people, well as another means of communication and gathering for individuals to interact and reaffirm social norms.

Durkheim (1912) was identifying certain elements of religious beliefs that are common across different cultures. A belief in a supernatural realm is not necessary or common among religions, but the separation of different aspects of life, physical things, and certain behaviors into two categories- the sacred and the profane- is common. Object and behaviors deemed sacred were considered part of the spiritual or religious realm. They were part of rites, objects of reverence, or simply behaviors deemed special by religious belief. Those things deemed profane everything else in the world that did not have a religious function or hold religious meaning.

Marx (1843) argued that religion is the opium (sic) of the people which soothes the pain produced by oppression. From a Marxian point of view, more religious movements are produced in oppressed class: said Marx: “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 as it is the spirit of a spiritless situation. It is the opium of the people” (Marx 1843:52).

Conversion is defined as the act or process of converting: state of being converted. It is the Change in character, form or function into another or Change from one religion, political belief, viewpoint, etc., to another is called conversion. Religious Conversion

is defined as a change of attitude, emotion, or viewpoint from one of indifference, disbelief, or antagonism to one of acceptance, faith, or enthusiastic support, especially such a change in a person's religion. Religion conversion into Christianity is referred to the adoption, wholesale, of a set of beliefs identified with one particular religious denomination to the exclusion of others. Thus, 'religious conversion' would describe the abandoning of adherence to one denomination and affiliation within the same religion and also another religion.

This research focuses on religion conversion of Nepal particular in Kathmandu valley. This research presents the reasons for conversion from Hinduism and Buddhism into Christianity over the time in the people. I delineate the hindering and fostering factors that influence the religious conversion in Nepal and its impact in the everyday practices and are based on my personal interests on the subject matter.

There has been religions conversion among the major religions at nominal to maximum ratio. Conversion from other religious beliefs into Christianity has been rapidly taking place globally since 1950s (Rongong 2012). The process of changing culture or changing religion are also inseparable reality. Religion conversion is leaving previous religious beliefs and practices and adapting to another religion which was not practiced before. Therefore, I will depict information concerned with continuity and change of religious faith post conversion period.

Until the 16th Century, Christianity had a single doctrinal foundation of Roman Catholic. 'Catholic' means Universal brotherhood. From 300 AD until 1517 AD the Church was formalized with a hierarchy of bishops that resembled the emperor hierarchy of the Roman Empire. Constantine, the Emperor converted to the Christian Faith. His conversion was motivated by the winning the battle (Gurung 2062: 32 v. s.). He wanted to inspire his troops with confidence of victory over the enemy. Relating to the aim, the Empire declared that he had seen a banner with the sign of Cross in the sky and also heard an inspiring voice saying, "By this conquer". He made battle strategy according to what he had declared to his troops, under the banner of Cross his troops won a glorious victory. Thereafter, Emperor Constantine declared Christian faith as the state religion of the Roman Empire and gradually blended with state political system (Gurung 2005). Wherever the Roman troops went, they practiced Roman Christian faith and the natives also converted into Roman Catholic faith. In this way; Roman Catholic became a colonial religion. One the convert was Martin Luther. He was baptized on 10th November 1483. He studied Philosophy and

Theology and convincingly disagreed to the theology that had been taught by the Bishops of Rome. He wrote 95 theses and nailed on the door of the Cathedral and Protestantism began. Protestantism and Catholicism began to spread through the means of education and social charity works all over the world. In the 20th century, Christianity existed in three forms of doctrines; Protestantism, Roman Catholicism and Eastern Orthodox. In the later 20th century, Protestantism has been spread throughout the world and conversion of ethnic groups began phenomenally (Smith 2001) and Churches were established. The major methods of conversion from other religious faith to Christianity were missionary movement by applying all possible ways and tools. William Cary is considered as the father of modern missionary movement. He came to India in 1761 and preached the gospel and conversion began to take place. Pioneering missionaries include Bartholomeus Ziegenbalg, Henry Martyn, Amy Wilsion Carmichael who had played a remarkable role to establish Christianity in India (Ponraj 1993).

In the context of Nepali Hindus and Buddhists' conversion into Christian faith, Neupane claimed that there was no single Nepali Christian before sixteen hundred (Rongong 2012). It was the King Pratap Malla who allowed the Roman Catholic Fathers of freedom to preach Christianity in Nepal, "Decree of Freedom of Conscience", in another word the King permitted to preach the Christian religion. Twenty nine Capuchin priests lived and worked within the Kathmandu Valley and even out of it from 1715-1769. Prithivi Narayan Shah became king after the death of king Narbhupal Shah and he began to conquer small states and united these kingdoms into a greater Nepal. When he came to the throne he banished all the capuchin fathers and stopped of conversion of Hindus into Christians. This ban continued for almost two hundred years. After 1940s, Protestant missionary and Nepali Christians who were living in Darjeeling and Kalengpong began to see possibility to convert Nepalese from Indian boarder. From 1951, Western Missionary along with the Indian Nepali Christians began to work and conversional work began in the Nepali society. After restoration of democracy in 1990, a rapid growth was seen in conversion of Nepali Hindu people due to a freedom resulting in political change.. Some missionaries have claimed that Nepal is the second fastest Christian conversional growth after China (Pandey 2003).

Religion conversional force in Nepali society has indicated from the both side, external and internal. Conversion of Nepali Hindus and Buddhist's into Christianity

has indicated 55 percent internal factors and 45 percent external force (Rakhal 2012). There must be reasons why such a rapid conversion is taking place in the cities and villages of Nepal. Reasons for such rapid conversion could be a subject for research which can be done in the light of socio-economic, economic-politic, rigidity of traditional pattern of Hinduism, resistance of Nepali traditional culture, impact of globalization and extensive mobility and other realities. Also, it is a burning issue concerning cultural change, social harmony and identity of the minority group of people (Gurung 2005). Dor Bahadur Bista has used a figurative language “Kathmandu is a melting pot” people came from all directions into the Kathmandu Valley and are living together peacefully as multi-cultures, multi languages and multi-religious society (Bista 1991).

1.1.1 Religious Scenario of Nepal

Nepal is the country where the majority of the people are Hindus, Buddhists are the second largest religious group in the country. Besides them Muslims, Christian, Sikhs, Jains are also living here. Hinduism is an ancient traditional religion with a history of about three to four thousand years. The Hindu is proud of his religion for Hinduism being one of the oldest religions, claiming 565 million followers in the world, most of who live in India and Nepal (Maharjan 2002).

Even though Christian missionaries have been making intermittent appearances since the early 1600s, it was only after the overthrow of the Rana regime in 1950 that they made significant gains in the hills of the central Himalaya that Nepal occupies. Christianity has done even better since the spring of 1990 and the end of panchayat era during which the state had sought to limit missionary work even as it welcomed mission-funded development. The surest proof of the Christian gain is in the numbers. While in 1950 there seem to have been less than 50 professed Christians in all of Nepal, according to unofficial estimates by 1990 there were between 25,000 to 35,000. In the last three years, the numbers of baptized Christians is reported to have surpassed the 100,000 mark. (Shah 1993:35). For 200 years Nepal was closed to any Christian influence. The few Christians who journeyed across Nepal's borders did not stay long. When the country opened to the outside world in 1951, no Christians were known to live in Nepal (Kehberg 1999:124). On April 3, 1999 a secular daily newspaper, the Kathmandu Post, reported, though there are no official figures, the

Christian population is estimated to be at least 400,000 or almost 2 percent of the 20 billion-this less than fifty years. In Nepal, Christian denominations are few but growing. Population distributions by religion of Nepal are given below in the table:

Table 1: Population distribution by religion in the Census of 1952/54, 1991,2001&2011

Religion	1952/54	%	1991	%	2001	%	2011	%
Hindu	7138392	88.8	15996953	86.5	18330121	80.6	21642718	81.3
Buddhists	707104	8.6	1439142	7.8	2442520	10.7	2395873	9.0
Islam	208899	2.6	653218	3.5	954023	4.2	1171316	4.4
Kirant	-		318389	1.0	818106	3.6	798624	3.0
Christian	-		31280	0.2	101976	0.5	378015	1.42
Jain	-		7561	0.04	4108	0.02	4998	0.02
Sikh	-		9292	0.1	5890	-	7000	0.03
Other	6840		17124	0.1	86080	0.4	22627688	0.9
Unidentified	-		18138	0.1	-	-	-	-
Total	8235079	100	491097	100	22736934	100	26620809	100

Source CBS: 1952/54, 1991, 2001&2011

In Nepal, according to the census of 1952/1954 A.D., there were 88.8 percent Hindus, while 8.6 percent were Buddhist and 2.6 percent were Islam. Similarly, In 1991 A.D., 86.5 percent were Hindus, 7.8 percent were Buddhist, 3.5 were Islam, 1 percent were Kirat, 0.2 percent were Christians, 0.04 percent were Jains, 0.1 percent were Sikhs and others unidentified were 0.2 percent. Similarly, In 2001 A.D. Hindus were 80.6 percent, Buddhist-10.7 percent, Islam-4.2percent, Kirat-3.6percent, Christians- 0.5 percent, Jains-0.02 percent, Sikhs-0.01 percent, others-0.4 percent. Now, according to census of 2011, Hindus are 81.3 percent, Buddhist-9 percent, Islam-4.4percent, Kirat-3 percent, Christians-1.42 percent, Jains-0.02 percent, Sikhs-0.03 percent and Others-0.9 percent. It is against this backdrop that the result of the 1991 census which puts the Hindu figure at 86.5 percent has been criticized for being too biased in favor of the hill Bahun, Chhetris and Hindus. Unlike in the past, many raised their voices in

opposition to the Hindu state. Among the dissenting voices, the most prominent are the newly organized and self-styled ethno-political organization and the far left political parties.

However, the census of 2001 shows that Hinduism, Jainism and Sikh have considerable decreased in their Population proportion where Buddhism, Islam, Kirant and Christianity have all significantly increased. This indicates that almost all the minority religious are growing fast. The evangelistic zeal among the minority religious can be one of the reasons for their rapid growth. The decrease of majority religious population can be explained in terms of their nationalism and traditionalism.

By the end of the millennium, one of the rapidly growing religions in Nepal is Christianity. Christianity is becoming popular in Nepal particularly after democracy in 1990. The number of Christian population who were not ever reported in the 1952-54 census, numbered only 458 in the 1961 census, the followers of Christianity have increased more than 226 percent (CBS 2011). In Nepal there were 31280(0.2 percent) Christians are reported in 1991 which is increased by 378015(1.4 percent) of population in 2011 A.D.. A great number of people around the country have accepted Jesus Christ as their God, Lord and the Savior of their lives. Churches are established in almost every district of the country. In Kathmandu valley only there are 212 Churches (Church counseling association of Nepal 2017). And there are a great number of churches in the country. The changing pattern of people into Christianity may depend upon different Social Structure, Social circumstances and role of Social institutions on individual choices and interest. The increasing conversion rate over the last two decade, there were many Socio-cultural and political changes occurs and that become the factors for conversion in Nepal. So the research of Christianity in Nepal is an important aspect while studying religions of Nepal.

1.2. Statement of the Problem

Everything in this universe is not remaining constant. The modern society is the result of change so change is a universal phenomenon. Whether the change is useful or not is a matter of time and place which determine the people's perception.

The growth of Christianity is one of the most discussed subjects in Nepal. Because of the fast growing situation of Christianity, people became more and more aware of such conversion. Generally, growth and development of a missionary religion in a host society is determined by the congruence between “appeal” and “reception” i.e. fitting together both the message society. This study is basically focused on the pulling and pushing factors affecting conversion in the study area. Shah (1993) had argued that the major causes of conversions into Christianity was the dollar- laden missionary effort, liberal constitution, prodding of some western Government, less influenced mid-hill people by Hinduism or Buddhism. And another cause was the wise handling of the Christian leader for their new converts. And he added that medical treatment, Scholarship, employment or even a change of clothes and meal might work as adequate incentive for adopting another religion.

Christianity has spread over last two decades in Nepal, where many see it as an escape from the deeply rooted caste system in Hinduism. Also in Nepal, still many people are facing Scio-economic problem, psychological or situational life stress and other Social influences play an important role in religious conversion.

Nepal is a country where ‘traditional’ force still rules supreme over the psyche of the Nepalese. A Hindu must fulfill the role he has been assigned at birth. To fulfill that role is to fulfill Dharma, the order of the universe. In many cases, rejection of Hinduism is seen as rejection of society because the caste system and kinship patterns are rooted in Hinduism. The rejection is not given any place in their families, among their neighbors, within their ethnic group, nor in the larger caste system which encompasses most of the ethnic groups in Nepal (Claudia 1989:2).

Penetrations against the Christians were going on continually until the 1990s political change. After 1990, the rate of conversion from Hinduism and Buddhism to Christianity that is 31280(0.2 percent) Christians are reported in 1991 which is increased by 378015(1.4 percent) of population in 2011 A.D. Because of the higher rate of growth in the number of Christians today, there are many discussions going on even among the intellectuals. So, the study focuses on the causes and consequences of religious conversion and about the experiences of liberation and transformation in their life. The present study is able to answering some of these questions:

- What are the reasons behind growth of Christianity in a country like Nepal?
- What are the likely reasons for a person to convert into Christianity?
- Why are people attracted to this religion?
- How are their social and professional status affected?

1.3. Objectives of Study

The general objective of this study is to causes and effects of religious conversion to Christianity.

The specific objectives of this study are:-

- To examine the motivating factors of conversion into Christianity.
- To analyze the effects on their socio-economic life after Conversion to Christianity.

1.4. Significance of the Study

The study has been focused on the Christians of Kathmandu valley by visiting different Churches. Among many Churches of Kathmandu valley only 10 Churches have been visited. The Constitution of Nepal and government have launched the policies targeting to prevent the forceful conversion rate from any religion to others. But the government has various constraints to meet the planned targets. Among these constraints low level of awareness, low education, low economic status are the prime factor among the communities. Thus this study is help to understand the motivating factor and effects after conversion.

Study has not been done yet in this field, so this study might be helpful and useful to determine the present situation of conversion rate, motivating factors and effects among the people of the Kathmandu. There are only few books on Nepali Christian history. Few Nepali Christian scholars have produced literature on theological and doctrinal topics but I did not find any study on the Christianity of Kathmandu and the empirical study of the reasons why people change their religion, such question has not been addressed properly. Thus, I believe that this study would help the Christian community to think their way of life after conversin. The Nepali Christian community may start 'discourse' on contextualization in the Christian activities, and promoting through conversion. This research might be one of the pertinent documents for the future Sociological research on the indignity religious practices. It will provide

substantial information for the purpose of planning and making policies that for those interested to work on the sector of religious conversion in Nepal.

1.5. Organization of the Study

This study is organized into five chapters. The first chapter is an introductory chapter where the general background of the study has been covered. It also covers the research question and objectives for the study and significance of study. The chapter two is literature review which is about the dialogue with other scholars on the inquiry issue.

The third chapter is about the research methodology where the sub heading describes about rationale of the selection of the study area, research design, nature and sources of data, sampling procedure, data collection techniques and data presentation and analysis. The fourth chapter is about the causes of religious conversion and its effect on converged people. The fifth chapter is about the summary and conclusion of the study.

CHAPTER TWO

REVIEW OF LITERATURE

In this chapter, I have presented different literature and their relevance for this study. Religious conversion has long played a major role in the transformation of people, societies, and cultures worldwide. However, in recent decades, academic and personal interest in religious conversion has burgeoned, along with increasing controversy about its ethics, direction, and social, cultural, political consequences. An international team of scholars who provide original essays that illuminate the multifaceted nature of the phenomena of conversion in a global context. Moving ahead that provides the major survey of both religions and theoretical perspectives on religious change. These innovative essays underscore the complex nature of religious change. An overview of current scholarship on religious change encourages new thinking and reflection on familiar and emergent themes to stimulate new scholarship and debate on conversion. This consist readers to consider global themes of religious change through disciplinary perspectives, including history, demography, geography, anthropology, sociology, psychology, gender studies, art, semiotics, politics, and autobiography. It also explores the character of major religious traditions that advocate for change, conversion, and intensification. Individual essays offer unparalleled analysis of religious change within Hinduism, Buddhism, Jainism, Sikhism, Christianity, Islam, and New Religious Movements, along with chapters on deconversion and the legal and political aspects of religious conversion.

2.1. Review on Theories

The ideas of three early sociological theorists continue to strongly influence the sociology of religion: Durkheim, Weber, and Marx.

Even though none of these three men was particularly religious, the power that religion holds over people and societies interested them all. They believed that religion is essentially an illusion; because culture and location influence religion to such a degree, the idea that religion presents a fundamental truth of existence seemed

rather improbable to them. They also speculated that, in time, the appeal and influence of religion on the modern mind would lessen.

Durkheim and functionalism

Emile Durkheim, the founder of functionalism, spent much of his academic career studying religions, especially those of small societies. The totemism, or primitive kinship system of Australian aborigines as an “elementary” form of religion, primarily interested him. This research formed the basis of Durkheim's (1912) book, *The Elementary Forms of the Religious Life*, which is certainly the best-known study on the sociology of religion. Durkheim viewed religion within the context of the entire society and acknowledged its place in influencing the thinking and behavior of the members of society.

Durkheim found that people tend to separate religious symbols, objects, and rituals, which are sacred, from the daily symbols, objects, and routines of existence referred to as the profane. Sacred objects are often believed to have divine properties that separate them from profane objects. Even in more-advanced cultures, people still view sacred objects with a sense of reverence and awe, even if they do not believe that the objects have some special power.

Durkheim also argued that religion never concerns only belief, but also encompasses regular rituals and ceremonies on the part of a group of believers, who then develop and strengthen a sense of group solidarity. Rituals are necessary to bind together the members of a religious group, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience. Sacred rituals and ceremonies are especially important for marking occasions such as births, marriages, times of crisis, and deaths.

Durkheim's theory of religion exemplifies how functionalists examine sociological phenomena. According to Durkheim, people see religion as contributing to the health and continuation of society in general. Thus, religion functions to bind society's members by prompting them to affirm their common values and beliefs on a regular basis.

Durkheim predicted that religion's influence would decrease as society modernizes. He believed that scientific thinking would likely replace religious thinking, with people giving only minimal attention to rituals and ceremonies. He also considered the concept of "God" to be on the verge of extinction. Instead, he envisioned society as promoting civil religion, in which, for example, civic celebrations, parades, and patriotism take the place of church services. If traditional religion were to continue, however, he believed it would do so only as a means to preserve social cohesion and order. Emile Durkheim (1912) defines "religion" as a unified system of beliefs and practices relative to sacred things that is to say, things set apart and forbidden- beliefs and practices which unite into one single moral community called a church, all those who adhere to them".

Durkheim's finding that religion was social. He argued that religion acted as a source of solidarity and identification for the individuals within a society, especially as a part of mechanical solidarity systems and to a lesser, but still important extent in the context of organic solidarity. Religion provided a meaning for life, it provided authority figures, and most important for Durkheim, it reinforced the morals and social norms held collectively by all within a society. Far from dismissing religion as mere fantasy, despite its natural origin Durkheim saw it as a critical part of the social system. Religion provides social control, cohesion and purpose for people, well as another means of communication and gathering for individuals to interact and reaffirm social norms.

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Weber and social change

Durkheim claimed that his theory applied to religion in general, yet he based his conclusions on a limited set of examples. Max Weber, on the other hand, initiated a large-scale study of religions around the globe. His principal interest was in large, global religions with millions of believers. He conducted in-depth studies of Ancient Judaism, Christianity, Hinduism, Buddhism, and Taoism. In the protestant ethic and the spirit of capitalism (1958), Weber examined the impact of Christianity on Western thinking and culture.

The fundamental purpose of Weber's research was to discover religion's impact on social change. For example, in Protestantism, especially the "Protestant Work Ethic," Weber saw the roots of capitalism. In the Eastern religions, Weber saw barriers to capitalism. For example, Hinduism stresses attaining higher levels of spirituality by escaping from the toils of the mundane physical world. Such a perspective does not easily lend itself to making and spending money.

To Weber, Christianity was a *salvation religion* that claims people can be "saved" when they convert to certain beliefs and moral codes. In Christianity, the idea of "sin" and its atonement by God's grace plays a fundamental role. Unlike the Eastern religions' passive approach, salvation religions like Christianity are active, demanding continuous struggles against sin and the negative aspects of society.

Marx: Conflict theory

Despite his influence on the topic, Karl Marx was not religious and never made a detailed study of religion. Marx's views on the sociology of religion came from 19th century philosophical and theological authors such as Ludwig Feuerbach, who wrote *The Essence of Christianity* (1841). Feuerbach maintained that people do not understand society, so they project their own culturally based norms and values onto separate entities such as gods, spirits, angels, and demons. According to Feuerbach, after humans realize that they have projected their own values onto religion, they can achieve these values in this world rather than in an afterlife.

Marx once declared that religion is the "opium of the people." He viewed religion as teaching people to accept their current lot in life, no matter how bad, while postponing

rewards and happiness to some afterlife. Religion, then, prohibits social change by teaching nonresistance to oppression, diverting people's attention away from worldly injustices, justifying inequalities of power and wealth for the privileged and emphasizing rewards yet to come.

Although people commonly assume that Marx saw no place for religion, this assumption is not entirely true. Marx held that religion served as a sanctuary from the harshness of everyday life and oppression by the powerful. Still, he predicted that traditional religion would one day pass away.

Marx (1844) argued that religion is the opium (sic) of the people which soothes the pain produced by oppression. From a Marxian point of view, more religious movements are produced in oppressed class: said Marx: "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 as it is the spirit of a spiritless situation. It is the opium of the people"

2.2 Religious Conversion

Take conversion: Many analysts see conversion to Christianity as a rupture. This is probably true in many cases. That is conversion may be the starting point of a departure that plays out over time' even as the event itself must be within a specific person's history and the surrounding cultural context. Still, to speak of "conversion" is to carry the freight of Sts. Paul and Augustine (the two most famous conversions in western literature) in our heads. The received stories for these two jibe almost too well with the Cartesian and later Lockeun, sense of the individual as contextless self creator. Our models follow St'Paul's injunction that we"put on the new man". William James, who did more than many to bring this model of conversion into the academic and popular imaginations in is 1902. Giffordlectures (published as Varieties of religious Experience), wrote of the experience as sudden and deep psychological change associated with crisis (Wills 2004: 14-20).

Like William James, we like our conversions neat' If they come with falling off a horse and being blinded, all the better. As Garry Wills writes""The stories of Paul

and Augustine have led to a belief that "real" conversion is sudden effected by the incursion of an outside force and emotionally wrenching"(2004: 3).

But most of us know it to be a messier process -- or at least that the processes are various. Think of John Henry Newman's reasoned path from Evangelical Calvinist to High Church Anglican and then from the Oxford movement to Catholicism. It's as though he thought himself to Rome. And indeed, Wills goes on to argue that the attributes of the two model conversions of Augustine and Paul are themselves constructions that obscure the real autobiographical continuities for both saints. These two conversions he says were hammered by William James to fit a Calvinist model.

Take religion: The theologian Nicholas Lash argues that our very concept of religion is a product of the major shifts in thinking that occurred-with the enlightenment - that it, in other words, does a poor job in its airtightness in handling how people actually experience religion, not as something distinct from the rest of culture, but as very much a part of culture (1996)' Talal Asad (1993), Joel Robbins(2004), Webb Keane (2007) and others have made similar points. To-that extent that is old hat. Nevertheless, the residue of these post-enlightenment ideas fits so well with the putatively clean edges of conversion that they are likely to insert themselves into our thinking.

The South Asianists among us will already know that the word we so casually translate as religion-dharma- is a much richer and broader concept. Nicholas Lash, again, writes: Quite apart, however, from the fact that the 'fit' between dharma and religion is very poor indeed, the assumption that these two terms mean more or less the same overlooks the extent to which the meaning of each of them has varied according to the contexts and the circumstances of its use (1996:22-23). He goes on to suggest that the only word he knows with a similar range Christianity in two Dimensions

There are two distinct modes of practice in Christianity:

i) Roman Catholicism

ii) Protestantism.

i) Roman Catholic: Till 16th century, Christianity had a single doctrinal foundation. Roman Catholic, 'Catholic' means Universal brotherhood 300 A.D.-1517 A.D. The

Church was formalized with a hierarchy of bishops that resembled the emperor hierarchy of the Roman Empire. Constantine, the Emperor was converted to the Christian Faith. His conversion was motivated by winning the battle. He wanted to inspire his troops with confidence of victory. Relating to the aim, the Empire declared that he had seen a banner with the sign of cross in the sky and also heard an inspiring voice saying, by this conquer”. He made battle strategy according to what he had declared to his troops, under the banner of Cross his troops won a glorious victory. The Emperor, Constantine made Christianity as the state religion and gradually blended with the state political system (Gurung 2005). Wherever the Roman troops went, they practiced Roman Christian faith and the natives also converted into Roman Catholic faith. In this way, Roman Catholic became a colonial religion. Roman Catholic doctrine was mainly based on social work and education. They strongly believe that through the medium of western system of education, native people can be changed which has been approved.

ii) Protestantism: Martin Luther was converted into Christian faith and baptized on 10th November 1483. He studied Philosophy and Theology and convincingly disagreed to the theology that had been teaching by the Bishops of Rome. He wrote 95 theses and nailed on the door of the Cathedral and protested those indulgence with a new area commenced in the Christianity that was the beginning of Protestantism. Protestantism and Catholicism began to spread through the means of education and social charity. In the 20th century, Christianity existed in three forms of doctrines: Protestantism, Roman Catholicism and Ester Orthodox. Latter days of 20th century, Protestantism has been spread all over the world, in every ethnic group phenomenally (Smith 2001). Martin Luther is considered as a father of Protestantism. He was the first person who took a bold step to speak out against the wrong teachings and deeds of the Roman Catholic priests and Bishops. Later, he was supported by John Hoss and Wycliffe and aggressively commenced the Gospel of Jesus Christ to spread every corners of the globe through Bible translation in every native dialect and national languages. The doctrine of protestant was universally accepted. Core of the protestant faith is ‘saved by faith in Jesus Christ’s atonement not by deeds’, “For by grace you have been saved through faith, and that not of yourself; it is the gift of God” (Ephesians 2: 8).

In the context of Nepali Buddhists and Hindus' conversion into Christian faith, Neupane claimed that there was no single Nepali Christian before sixteen hundred (Rongong 2012). It was King Pratap Malla who allowed the Roman Catholic Fathers of freedom to preach Christianity in Nepal, "Decree of Freedom of Conscience". Twenty nine Capuchin priests lived and worked within the Kathmandu Valley and even out it from 1715-1769. Prithivi Narayan Shah became king after the death of king Narbhupal Shah and he began to conquer small states and united them in a greater Nepal. When he was on the Throne, he banished all the capuchin fathers and stopped of converting Hindus into Christianity for almost two hundred years. After 1940s, Protestant missionary and Nepali Christians began to live in Darjeeling and Kalenpong and the see possibility to convert Nepali people into Christianity mainly in the Indian border area. From 1951, Western Missionary along with the Indian Nepali Christians began to work. The conversional work has begun in the Nepali society. After the restoration of democracy in 1990 in the Nepali politics, a certain kind of conversion has been taking place rapidly. Some of the missionaries have claimed that Nepal is the second fastest Christian conversional growth and the first is China (Pandey 2003).

In the Nepali society, Religion conversional force has occurred from the both sides; external and internal. In the context of Nepali Hindus and Buddhist's conversion into Christianity has indicated 55 percent by internal factors and 45 percent is from external force (Rakhal 2012). There must be reasons why such a rapid conversion is being taken place in the cities and villages of Nepal. Indeed, it is a subject of research finding out its socio-economic, economic-politic, rigidity of traditional pattern of Hinduism, resistance of Nepali traditional culture, impact of globalization and extensive mobility due to new facilities and opportunities. Also, it is a burning concern of cultural change, social harmony and identity of the minority (Gurung 2005).

Nepali Christian leaders are engaged on a discourse relating to cultural adaptation along with conversion. Christians have multiple ways to practice their faith. The major discourse is underlined on the 'Theological' issues and 'Christian Tradition' which was practiced in the Western Christians. The major question whether Nepali Christians are following Bible's doctrine or just adopting the Western Christian's

traditions? There should be distinction between the Biblical Doctrine and Christian cultural traditions. What does the Bible say about the indigenous people? Are Christians against the native culture? What about the cultural identity? Are conversions on the basis of conviction or influence of modernity? These basic questions were tried to address properly (Kraft 1980).

For the most part the neurocognitive mechanisms of conversion have been ignored and not studied (Brown and Caetano 1992). Whitehouse (1995) gives 12 modes of variables to try to evaluate the relevance for explaining conversion phenomena. The 12 modes are frequency of transmission, level of arousal, memory, ritual meaning, revelation techniques, social cohesion, leadership, inclusivity/exclusivity, spread, scale, degree of uniformity, and structure.

The frequency of transmission has to do with the imagistic ideal but also can involve the doctrinal position. In perspective of conversion we could say that conversion could be either triggered by a single event or it can happen only after participation on a regular basis. For example, Mariam's conversion happens after a year's worth of practicing the ritual to pray and being involved in the Islamic traditions. Opposite of this long term conversion, Woman C's conversion happened all of a sudden as she sat staring at a plaque of the Lord's Prayer. She literally felt like she was "hit by a rock" by God. Both these examples demonstrate how conversion to Islam can be both of the imagistic type (like that of Woman C's) or doctrinal (like that of Mariam's). The level of arousal that is elicited when converting is also important. Here Whitehouse expresses a different interpretation of emotional measurements. For example, Whitehouse suggests that taking saliva samples could help biologically tell the emotional differences of people who may be converting.

Many of the stories that the women explore all involve some form of emotional arousal. It would be interesting for someone to take biological samples to test and see what is happening during conversion. However, because a person cannot essentially know exactly when they will be converting this can be controversial. Memory is a key component of conversion experiences. As we recall, the imagistic type of experience is episodic while the doctrinal branch of ritual would involve semantic memory for understanding memories role. Almost all, if not all, conversion experiences are very

personal and most likely involve the use of episodic memory. Because of the importance of episodic memory as well as the reliance on semantic memory for cultural contexts and such, it is important to analyze the episodic memories in conjunction with the narratives that one finds a plausible way to approach conversion. Scale will be used slightly in judging the religious experience on a scale to try to classify the process at the large-scale movements. Scale is important because it allows for the growth already begun. Degree of uniformity is usually important when one changes one life. For example, McGinty showed how Mariam, was nontraditional. In many ways conversion is important to later being able to establish a degree of uniformity. Structure is typically a characteristic of imagistic religious experiences or modes. In order for conversion to work or remain, is for the structure to be non-centralized. A focus to move towards non-centralized groups will lead us to a catalyst for religions.

2.3 The Problematic of Conversion

A religious conversion is usually viewed to be a sudden and fundamental shift in a person's worldview. A person who undergoes a conversion cannot continue to believe what he or she has previously believed because holding that belief to be true is much more cognitively costly than not holding that belief. This shift in worldview usually causes the person to change significantly. In 1906, William James described a religious conversion to be a representative symbol "by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy (James & Marty 1982: 189)." The beliefs become costly to hold because they create great turmoil in the person, albeit moral or emotional. The religious conversion is a way to resolve the internal turmoil to unify the split self once again. Furthermore, religious conversion is a process by which a person decides to act alternatively religious in order to transform the self's subjective view.

A successful conversion, we would assume, would entail a person who has come into a new framework of thinking and can interpret both his or her new life in that framework as well as his or her old life. Conversion can trigger some intense questions about the self. It has the potential for family problems to arise, create chasm between all kinds of friendships, change the way other people view the converter, as well as many other things. Most of the literature that has given us an understanding of what conversion is has been primarily anthropological and sociological in nature.

However, with the help of Cognitive Science of Religion, we will hopefully begin to understand other aspects of conversion that are more cognitively centered. Analyzing conversion narratives of Muslim women who were once Christian but decided to submit themselves to Islam will exemplify a cohesive way to understand the cognitive shift that happens during a religious conversion. Cognitive science of religion at large has yet to contribute much to understanding conversion. Most scholarly work in the field has been towards understanding religious rituals, another type of religious experience. We can extrapolate from those theories, however, in order to form a theoretical framework from which we can begin to understand religious conversion from the CSR perspective. Identity formation is key in understanding the process of cognitive reconciliation that is ongoing during a conversion. When people adopt a new religious system it has to be adopted, internalized, and incorporated into the pre-existing cognitive framework that already exists. A person's whole belief system is not changed. Only those beliefs, which pertain to the old religious system, will be altered, reinterpreted to represent the new religious framework. This would mean that the person has to cognitively integrate the new worldview with other beliefs in the cognitive domain.

.2.4 Studies on Conversion into Christianity

Shah (1993) explores the development and motivating factors to take a new religious life. He writes- Nepal was opened for the gospel in 1950 and given full freedom to preach the gospel in 1990. After 1990, at least a church was established in every district. Major Christian missions were preparing to reach their goal of preaching a gospel in a great number by the end of the millennium. Bible colleges and the training centre were established to produce pastors, evangelists and the Christian leaders to fulfill the goal of 2000. In 1987, pope John Paul II set the target of winning a billion new converts 'as a present to Jesus on his 2000th birthday' Shah had argued that the major causes of conversions into Christianity was the dollar- laden missionary effort, liberal constitution, prodding of some western Government, less influenced mid-hill people by Hinduism or Buddhism. And another cause was the wise handling of the Christian leader for their new converts. And he added that medical treatment, Scholarship, employment or even a change of clothes and meal might work as adequate incentive for adopting another religion.

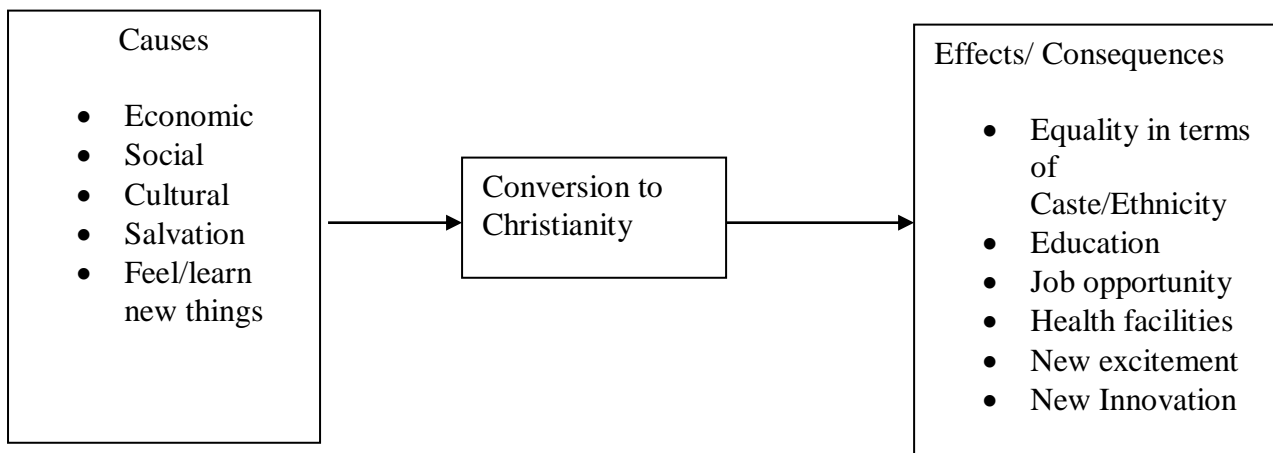
Perry (2000) has presented the history of Christianity being around the life stories of some of the pioneer Nepali Christians. This is why the work is called 'A Biographical History of the Church in Nepal'. She has explained in the introduction that "This is not a definitive account. It is but a beginning- the beginning of the church which is growing in spite of crushing odds." In this book she has mentioned how the Capuchin missionaries came to Nepal in the mid 1700s and established their missions and made some of the converts. The first Nepali catholic converts were converted in Tibet according to her book. There were few converts among the Nepalese by the end of the Malla dynasty but after Prithvi Narayan Shah added Kathmandu valley with the unified Nepal, all the Capuchin missionaries along with their converts left Kathmandu for Bettiah, Bihar in 4 Feb. 1969. Then Nepal was closed for the preaching of the Christianity for two hundred years.

In the winter of 1950-51, a way was open for Nepali Christians to live in Nepal for the first time after two hundred years. There were many Nepali Christians in border sides of Nepal. Some of them were settled in Pokhara and the first church was established there. The first church was called Ram Ghat church. Slowly Nepalese converts were increasing by then. But after the constitution of 1962, Nepal was made one party and one religion state. Then penetrations against the Christians began in Nepal. She has mentioned little bit about the penetration against the Nepalese Christians.

Kehrberg (1999) is a very good attempt at identifying, analyzing and documenting factors in the dynamic process of change from pre conversion beliefs to new belief in Christianity among selected first generation Nepalese Christians. The results of "church Growth Study: Nepal" is very useful in gaining a perspective on the dynamics of becoming a Christian in Nepal as well as an understanding of first generation Christians. However it is not clear who the first generation Christians are. Out of 530 respondents she identifies 19 percent who became Christian because they were healed, 15 percent because their families were healed, 15 percent to receive salvation, 11 percent to find peace, 8 percent to find truth, 5 percent because of family witness and 27 percent because of various other reasons (Kehrberg 2000: 149).

2.5 Conceptual Framework

Conceptual framework is designed for the specific purpose of the study. It is based on the review of available literature of different economic, social, cultural, religious faith or salvation, learning dynamism of new things and geographic variables as well as the ethnicity, caste discrimination and deep-rooted conservative feudal cultures directly affects to the conversion. It helps to analysis to the latest study have been presented in the following framework.



2.6 Summary

In this chapter, the arguments of classical theorists, i.e. Emile Durkhiem, Max weber and Karl Marx on religion were explained. Other writers considered in this chapter acknowledge the religious and Christian dimension of faith is the experience of conversion that they relate it with the divine. However, these writers do not have any opinion over religious conversion and its consequences. Here, departure point of my interest is that motivation towards Christianity and consequences over way of life of converged people.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Rationale of the Selection of the Study Area:

Conversion is as a radical reorganization of identity, meaning and life. Religion conversion is by knowing the religious activities over the period of time and at the end deciding to adopt a new religion. Some kind of feeling of supernatural power or magical experience that motive also takes time to take conversional decision. It is based on emotional response to a new religion. Also some of the conversion is of curiosity of having experience for the genuine conviction to the new belief. Other fundamentally conversion is based on personal conviction, rather it is accepting the other's opinions; friends, relatives and husbands or wives. Other conversion is that leads by a crowd's emotional response, following by the decision of the crowd. Conversion that occurred by the external force, is a like "brainwashing".

There are eight primary motivating factors: (1) Fear (2) Self-regarding motive,(3) Altruistic motive, (4) Moral ideal, (5) Remorse for and conviction of sin(6) Response to teaching(7) Example and imitation and (8) Urging and social pressure. (Poston 2002:1). In the context of Nepali Christian's conversion, the conversion motives were not studied before 1990. The conversion process continues at various levels. Perry (1993) was a missionary working in Nepal during the *Panchayat Regime*. In her works, the major account of the development and expansion of Nepali Christians in Nepali Diaspora she has underlined the obstacles and challenges in bringing impact on social and cultural aspects of Nepali society. Another missionary working in Nepal under an INGO, United Mission to Nepal', Jonathan Lindell in his book," Nepal and The Gospel of God", has a few pages covered with description of the biodiversity and its aesthetic value for the world. He has explained socio-economic status of Nepali people including their agro-based economy and tourism. He has briefly discussed on the *Ranas* regime and the administration structure of the State. He has focused on the culture, customs and traditions of the residents of Kathmandu valley. He has explored the preliminary process of Christianizing the native people. These two scholars have not been able to find the factors of conversion of Nepali Hindus to Christian faith, but just covered the chapters with demographic aspects. There has been a few research/

study regarding the issue of religious conversion into Christianity. On the interaction of Globalization and modernity with the Christians, self promotion, poverty, unemployment, sickness, and influence by relatives or friends, attraction of the Bible teaching, old Christians' influence, Hindu Caste System, psychological impact, materialistic motives, and freedom are the major determining factors of religious conversion.

There is also a limited research findings relating this topic, so the researcher chose different churches situated in Kathmandu valley. The main reasons for selecting this Kathmandu valley for the study are:

Firstly, the capital city have more than ever before churches, where religious conversion is taking place at rapid pace since 1990. Since I also living here, it would be much easier for me to collect information for study purpose. The motivational factors of conversion of Christianity are related to human's behaviors, spiritual beliefs and social factors as well as its historical, political and cultural circumstances. The consequence of conversion on their social, cultural and economical life has been addressed in qualitative nature.

The study of this topic occupies the Kathmandu valley (Kathmandu and Lalitpur districts). I have collected the information from 10 churches (5/5 from each Kalanki area of Kathmandu district and Sana gaoun area of Lalitpur district) on the basis of different location, denomination and caste-ethnic community. I select 50 respondents on the basis of believer, Christian, dalit and ethnic people.

3.2. Research Design

In the study, religious conversion illustrate on the basis of motivational factors and processes of conversion. It analyzes the motivational factors and processes of religious conversion helps to explain the relationship between socio-cultural and/or individual factor and its relationship with the religious conversion. It explores and describes the factors affecting those people for religious conversion and it also explains the consequences of conversion over their social, cultural and economical life. The unit of analysis is based on individual. It attempts to describe the different economical, social, cultural, environmental, spiritual, educational and traditional/rituals status of converted Christian. In-depth Interview has been taken micro level qualitative information that provide the information about history, their

biography, motivational factors and it also able to describe the attitude, beliefs and practice towards Christianity..

3.3. Nature and Sources of data

The nature of data used for this study is qualitative. Both primary and secondary sources of data have been used in this study. However, the focus was more on primary data to generate information from the field study In the process of field study the attitude, opinions life histories beliefs, practices had become main sources of information.. The secondary data have been collected from various published and unpublished books, reports, articles, feature writing, newspapers, reports and various concerned individuals and internet browsing related web sites.

3.4. Sampling procedures

The Kathmandu valley was selected purposively as the study area. The present study was concentrated on different churches situated inside Kathmandu and Lalitpur. I have selected the respondents through my neighbor a Christian boy who knew very well about their faithful Christian circles. For this study, The 5 churches were visited on Saturday with him from Kalanki and Sitapaila areas of Kathmandu and 5 churches were visited at Gwarko and Sana Gaun of Lalitpur. Converts were recruited by using snowball sampling procedure in Christian religious group from churches. Altogether, there were 50 respondents have been selected on trying to cover diversity of society such as caste, ethnicity, gender, class for more reliability.

3.5 Tools of data collection

3.5.1. Interview schedule

Baker considers interview as ‘a piece of social interaction with one person asking another number of question and other person giving answer’ (1998:192). The data collected from interview schedule were about converted people’s source of information towards Christianity, causes behind leaving the previous religion, new experience sharing, opportunities, socio-economic changing conditions etc.

Information collected through this method were their personal information, motivating and convincing factors, present experiences, new opportunities, other consequences, future planning etc.

As a researcher, I have taken Interviews with converted individual Christians. In depth interviews were conducted with fifty individuals in Nepali language. During the time of interview, firstly, I inquired about their everyday life, day to day works and about fundamental changes in the notion of their religion. Questions were asked about previous experiences and experiences after conversion on Christian rituals and their opinion on/ in exercising the new faith. The interviews were documented in written form. Interviews were taken after church services on Saturday prayer meeting with the help of a neighbor Christian boy named Binod Pariyar (He is also my student of Bachelor's degree in Trichandra campus, Kathmandu). After church pray we gather informally in a tea shop and I involved taking information as per the demand of my objectives. I also added some new question as demand of the situation in the list of my questions. This helped me to gather more information on different life experiences of respondents such as his/her relationship with family neighbor and friends. Story of reasons of conversions, regular engagement in the church and socio-economic differences faced by them has been focused in the interview.

Also, I have collected information about their everyday activities and new experiences within their new Christian community and outside the church. The information was documented through the direct written notes taken on the spot. As I look forward in my objectives of the study of religious conversion and influencing factor, I had made a guideline for me as checklist during field work that made me easy to interview freely. I did not use recorder.

3.5.2 Life history

Life histories consists of biographical material assembled about particular individuals-usually as recalled by the individual themselves (Giddens1990:54).The information about the changing ideologies of the religion was gathered by using the oral life history method. I asked every converted individual to recall about their previous experiences, perceptions, interactions and relations as they memorize. I encourage them to feel free to tell about all past experiences on their social, cultural and economic life. I requested to them tell about if any bitter or good experiences that

felt previously as their life pattern, relations to other social groups. I also encourage them to link their memories from past to present condition. The forces behind baptism to Christianity, individual feelings, satisfaction and responses of others after conversion has been detail discussed during the conversation. It has been generate and know the cause of religious conversion, their individual feeling, behavior, level of satisfaction.

3.5.3 Key Informant Interviews

As a researcher, I have taken both structured and unstructured interviews with converted individual Christians, Pastors and concerned officials. All the information were taken and documented as per consent basis. Five interviews were taken from the Senior Christian leaders such as Pastors, elders and senior Church Leaders. I inquired about their everyday life, day-today works and their relationship with the non-Christians relatives and friends and asked about fundamental changes in the notion of their religion. Questions were asked about Christian rituals and their opinion on adaptation in exercising the new faith. The interviews were documented in the written form. Interviews were taken after Church services on Saturday. The pastors of the church were the main key informants, who help to gather information about long history and importance of conversion, involvement/participation, pray, motivation/devotions, mutual cooperation/coordination etc were while collecting primary data on Saturday worship services/ churches.

3.6 Data Analysis and Presentation

First of all interview schedule have been collected. The information collected through interview schedule were transformed into qualitative data and then analyzed according to the research problem. The collected data have been presented in the basis of logical order to assure the objectives of the study.

3.7 Limitation of the study

This study was conducted with the primary objective of the partial fulfillment of the master in philosophy level degree requirement in sociology. Therefore, detailed research is not possible due to lack of sufficient resource with in such a short period of time. The findings, therefore, cannot be generalized for all the religious converter.

Study of conversion and identity is vague in itself. , It is very difficult to bring complete data. and therefore; I was not able to take a larger study area with a larger sample size. Several reasons including time limitation, budget and resources have limited the study.

For the purpose of the current research, I limited my literature on conversion of Hindu into Christianity. The study is qualitative in nature that only study with specific cases in certain time space and area, so it can't be generalize everywhere. I bore all the costs for the study and I did not have any resource to hire research assistant. Visiting few times in the field for study may not be enough to deal the larger socio-religious situation before and after their conversion.

Keeping records the information was also another challenge because of lack of proper sources of energy for the devices I had carried along. Most of the information of the informants kept in handwritten form. Research is mostly focused on cause and consequences of religion conversion. Also, it has limited area of concern, limited time period and small sample size will not be able to generalize.

CHAPTER – FOUR
CAUSES AND CONSEQUENCES OF RELIGIOUS CONVERSION

4.1 Motivating Factors of Conversion into Christianity.

Conversion itself is not an easy task. One has to face different difficulties during the time of religious conversion by its nature. The factors that motivate conversion range from political reasons e.g. British Empire and Christian conversion in India. Another factor is to very personal e.g. I was ill. A Christian came and prayed for me in the name of Jesus and I was healed. And I became Christian to experience such blessing for ever". My family was poor. We had no food to eat. A group of Christian came to us and gave us food. At that time they became light of our hope. This was version of one of Christian - Different people have different experience. The reason was not found the same. The study identified cost free salvation. Biblical mandate, healing as religious factors where as there were socio-cultural and economic factors to 'deconstruct; old faith and 'reconstruct' the new faith people were more inclined to new faith as it was scientifically also approved that Bible is one of the most powerful book.

The following table reveals the reasons for changing the previous religion and believe in Christian faith.

Table No.2:- Reasons for changing the previous Religion.

Reason	No. of Respondent	%
Not sure of salvation in previous religion	30	60
Social discrimination	6	12
Biblical Teaching	4	8
Experience new things/ Easy to practice	4	8
Social and economic support	4	8
I /family was healed	4	8
Total	50	100

Source: Field survey, 2019

The believer of the Christianity talked about the mystery of human life. They asked why we are living in this world and what the purpose of our life is. It is God's plan or desires to express himself through man. God created man in his own image, just as a glove is made in the image of a hand to contain a hand. So also man is made in the image of God to contain God. By receiving God as his content, man can express God.

Man must die because of sin but God has provided a redeemer. The redeemer would die as a lamb instead of man on an altar before God. Because of this sacrificial death Man would not have to die man would be saved. All have sinned. The wages of sin is death i.e. eternal death which is hell. Man's body must die because of Adam's sin, but by believing in the redeemer provided by God, he is saved from the second death. How great a salvation for hopeless man (Bible).

The above version is the main theme of the true Christianity. This is how a missionary explains what is reality of life and why should we believe in Christianity. Go therefore and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, teaching them to observe that all that I have commanded you..... “(Mathew 19:19-20). The single most powerful ideological injunction of the Bible is what gives Christianity its essential missionary character and whose fulfillment has made possible the transformation of the faith of a little-known and persecuted Jewish sect of 2000 years ago into a major world religion (Shah 1993:35).

4.1.1 For Salvation

Religion is related with salvation religion differs in what salvation is and how it can be gained. Here we can see a big theological provision in attaining salvation among the various faiths. In Hinduism to have salvation one should fulfill one's drama and it will lead to a better incarnation, perhaps as a god. Hinduism believes in 33 crores of Gods and Goddess. It believes in reincarnation, paap, dharma, to gain dharma one has to devote own life for the betterment of others losing personal identity for ever. They do believe in Brahma – as a creator, Bishnu – as an operator, Maheshwor – as a destructor.

Similarly in Buddhism, to escape from the eternal wheel of karma and samsara one should follow the “Noble eightfold path.” It means that in these both religions to attain salvation one should live a perfect life. Believers should pay some kind of cost. They are judged according to their merit.

.In the study, majority of the respondents (60 percent) of the respondents said that they were not sure of attaining salvation in their previous religion. They explained that a mortal living in this world can never fulfill the demands by Hinduism or Buddhism. In spite of a human’s strong will, it is impossible to live a perfect life. So the respondents were not sure of achieving salvation, n spite of their deep quest for inner peace. In the study, 46 percent of the respondents said that they were convinced in Christianity by different pastor / evangelists by talking about salvation / eternal life. Christians convinced respondents by telling them that what the real salvation is? How to get salvation? What is the way of getting salvation? They taught that worshipping idol, doing fasting, scarifying innocent animals is not a way to get God. Only Jesus can take us to the light. ‘Jesus said I am the way the light and the life.’” Only Jesus can relief us from the sin. Jesus scarified himself for the betterment of human beings. He gave up his blood so there is no need to sacrifice animal. One could get eternal life, if he / she believe in God Jesus. He will certainly get a place in heaven after his death.

4.1.2 Social discrimination

Similarly, 12 percent of respondents said that they decided to change their previous religion because they didn’t like social discrimination. In Hinduism and Buddhism there is social (caste) discrimination. There is a system of high caste and lower caste. Human beings are considered as a high class, if he / she were born in Brahmin / Chetris, Damai, Kami, Sarkhi are taken as untouchable caste. They have to face huge humiliation in the society. But in Christianity, there is no any discrimination. All caste is taken as equal. Neither Brahmins are considered as high class nor Damai, Kamis are dominated as low class. A boy from high class can marry a girl from low caste. 12 percent of respondents were seen to change their previous religion because they have desire to learn / experience new things. 12 percent of respondents changed their religion to be ease to practice and social support.

4.13 Biblical Teaching

8 Percent of the respondents were influenced by sharing Biblical teaching by different Christians, evangelists, pastor. Respondents were convinced by teaching them about Biblical knowledge. Bible is the book which has a fact. No one can deny it. Even scientists found it scientifically proved. Evangelists came to these respondents in their home day to day and teach them about Bible and Christ. This is how respondents were convinced in Christianity. . A considerable number of respondents revealed that they were first contacted and inspired by pastors or evangelists (paid worker for evangelistic activities). Some of them were inspired by reading books / pamphlets / booklets that means they were inspired by reading biblical knowledge. Similarly some were influenced by their relatives.

Christianity grew because each new believer became an evangelist, one who shares the gospel. The remarkable growth resulted from new believers sharing their faith with others e. g friends, relatives, family.

4.1.4 Easy to Practice

8 of respondents believed in Christian faith because they think that it is easy to practice. Like in Hindu culture, there is no need to spend money unnecessarily in different feasts and festivals. For e.g. during Dashain and Tihar, the people who don't have enough to spend, were forced to take credit from their masters to celebrate this occasion. But after being Christian, they are free from this burden.

4.1.5 Social and Economic support

8 percent of respondents were motivated by the social service offered by Christian organization. Christian community helped people in their hard times. If any family member is sick, Christian helped to take them to hospital. They also helped in burying dead body. Financially also they were ready to help who were in need. One of the respondents believed in Christian faith after they married with Christian family. Before they were non-Christian but after marrying with a Christian boy or girl, he / she started to believe in Christianity.

4.1.6 Healing

8 percent of respondents said that when they were in their previous religion, they were suffering from different diseases. After having change in their faith, they are now cured. They get a new life being healthy physically and mentally.

Explaining the reason of becoming Christian, one respondent said, "My mother was very ill we took her to different hospitals but there was no help. There was a Christian living next to my door. She came and prayed in the name of her God Jesus for my mother and she started getting well. She visited us twice a week for two months. My mother got well completely. And I came to believe in Jesus"

One of the women had her own painful reason to believe in Christian faith. She said, "My sister was suffering from mental problem. No doctor could cure her. She took her sister to Patan hospital and admitted there for 5 months but all in vain. My husband also left me because I was trying to cure my ill sister. My husband didn't like my attachment towards my sister. At last I took my sister to Ranchi hospital. I spend money too much but my sister's condition was worsening and worsening. I came back from India. One of my relatives told me to go to church. At first, I didn't believe it but I went to church. There pastor Man Singh Tamang gave support to me. He prayed for my sister. For more than a month he prayed for my sister including other Christian members also. At last she was cured. Now she is totally normal. She is leading a normal life. This was one of respondents' experiences of her life which seems very miracleness. This is very much super natural and analyzing sociologically is quite difficult. However traditional belief in deities or a witch doctor's power to heal from disease or other kinds of evils, might have worked as a catalyst to be convinced of Jesus' power to heal.

Similarly other respondents were convinced in Christianity because they were healed by praying. Previously they were suffering from different incurable diseases. They were tired of their life but as they get healed. They are convinced that there is a truth and life in Christianity. It was seemed that there is great power in praying. Impossible events came to be possible by praying. Respondents get a new life.

4.2 Consequences on their social, cultural and economic life after conversion

To be a Christian in Nepal means to enter into a very new lifestyle. After being a Christian, he / she receive new roles and responsibilities. A new Christian finds himself in a society with totally noble norms and values. And this Christian society expects the new believer to conform to its values. For this he / she is required to undergo enormous changes related to culture, including but not limited to changes in religious practices. A very different kind of socialization process starts immediately after entering into the new faith. It is very difficult to adjust oneself in the Hindu culture surrounding.

4.2.1 Present experience after being a Christian

After receiving baptism he / she is expected to live a very different sort of life. A convert gets church membership. He / She is considered to be in the assembly of joyful angels whose names are written in heaven (Bible 12: 12-23, NTV) converts attend church every Saturdays, usually 10-12 A M. There they sing religious choruses and hymns, give thanks to their lord for all his blessings; they praise God and worship together. Every week they are given Biblical sermons. What they call spiritual food. In almost all sermons, Jesus and his teachings are emphasized and preachers invite their hearers to try to live as Jesus lived on the earth. Converts are encouraged to learn Bible verses such as "If anyone is in Christ, he is a new creation. The old has gone and the new has come.

It is interesting to note that the majority of the respondents (40 percent) said that they are enjoying the life after being Christian. The members of church not only pray for the wellbeing, for the sick, they also help people by counseling in the difficulties of life. So, 22 percent of people have good experience of service oriented job of church. Similarly 16 percent of respondents believe that they are now economically relief as they do not celebrate Dashain, Tihar etc. It was found that 12 percent of respondents were attached to Christianity because previously they were sick, suffering from different incurable diseases. They were tired of taking medicine; visiting doctor could cure their diseases. Only taking antibiotics and pain killer was not a solution. At last,

they heard about the light of the life- Christ, then they visited churches regularly and they got relief from different diseases. Some have also experience of having success and got business after being Christian.

It is not easy to find out the status of the respondents. Whenever a question was asked about status, they hesitated to answer. Status may be of occupation, economic, health, education and any about habitual behavior.

Nepali society is unique in its nature. It has so many practices that cost money or other kinds of labor from birth to burial every rite and ritual brings an economic burden revealing this fact, a columnist writes:

"...with the emphasis on ritual, Hindus are led to believe that it is not as complicated or expensive as Hinduism. Most of the festivals that we celebrate annually may appear expensive and may be beyond the reach of poor millions. Most traditions and ritual have become a part of our daily life because of the concept developed by Brahmins to monopolize in the form of religion. Now it is time for the educated Hindus to bring a change to suit with the even-changing time" (Rawal 1999).

Majority of the respondents were tired with the economic burden in doing religious practices and rituals in their previous religion. In Christianity, no sacraments cost money or labor. The respondents might have been attracted because of this easy and cost free provision of religious activities in Christianity. So the majority of them claim that the economic condition is being good after their conversion.

They don't have to spend their money unnecessarily. That's why they can save money. They got different job opportunities related to Christian communities. They are able to earn money than before. Their occupational status has developed a lot. Whether one is student or service holder or businessman, he / she is satisfied with his / her job.

Norms and values differ from one social system to another and come norms and values guide interaction and also furnish standards for making evaluations. Unlike in colonial India, Hinduism in Nepal never faced the direct and severe challenge from outsiders in modern history, and the rules happily drew his legitimacy from Hinduism. This particular form of Hinduism with irrational taboos (e.g. pure potato, impure onion), inhuman and unethical social laws (e.g. caste system and so on never revised

and reinterpreted. Instead, the ruling high caste people were happy to force and entice people into accepting their religion (Basnet 1999:74).

The fate of Buddhism on the other hand was not better for all its progressive outlook and 'atheist' philosophy suitable for modern man. It languished in sangha. Nor did it make any serious attempt to interpret its historical process of culture- religion interface. This has produced a strange hybrid of Buddhism in Nepal (Basnet 1999:75) Although the caste system has been officially abolished in Nepal, it is observed in many social customs. This is an all- pervasive reality in the life of the people in Nepal. Today, caste - based discrimination, while recognition in Nepal after the enactment of the civil code of 1963. Nevertheless, in actual practice, the caste system, with the domination of the higher caste, is very much present in all spheres of social and political life of Nepal (Dastider1995:48). Inferiority complex among the so-called low caste is still prevailing.

In Christianity in Nepal, all the believers of various castes and ethnic groups join together and participate in the religious and social activities, visit their families, and work for their betterment in the society which attracts many people towards the Christian faith. But despite Jesus teaching of social equality, Nepalese Christians are not completely free from the cancer of caste system. The principles should be consistent with the practical life.

In the study, it was found that 12 percent of the respondents were repelled by casteism .This served them as a pushing factor from their faith. It was found that social statuses of the majority of the respondents were found better as by their own experience. To be a member of a caste lead to society may see upward social mobility for the oppressed so- called untouchables or ethnic groups.

It was found that majority of respondents feel that they have developed their mental status. Thinking power has also increased. They take every aspect of life positively. They have stopped to think negatively. The sadness of their life has gone. Consuming unlimited alcohol, cigarettes has also lessened than before. Many respondents said that before they took lots of cigarettes and drank plenty of alcohol to get rid of

tension, to forget everything. But at presently they are tension free. They are cool in mind, no need to take cigarettes and alcohols.

4.2.2 Satisfaction

It is interesting to note that the total respondents (100%) said that they are satisfied with the Christianity. It was found that no one wants to go back to their previous religion. They are totally convinced that they are blessed by God. They are tension free, having God inside them and continuing their life in a good and proper way showed by Jesus. New believer also wants other people to become Christian as they said Jesus Christ is only the way of reaching heaven after the death of this mortal body. Christ is only the way of getting salvation. Man have to get rid of selfishness, pride, envy, greed, malice, strife, war and violence. This is possible only redeemer of the whole creation (human) from sin. Every human being born with sinful nature and the wages of sin is death. The one who believe in God never have to die spiritually. He will get un lasting life.

4.2.3 New tastes : Stress and Struggle

Undoubtedly, religious change brings new tastes to the converts with the entrance into the new community a new ideology, new norms and values, new patterns of socialization, and new social positions and roles develops. Exchanging gifts and best wishes on 'Jesus' birthday with their fellow Christians makes them thrilled. Different problems will try to break them down but one have to be very strong by heart and by soul to become a real Christian. He / She must have patience to face different problems relating changing the belief in a new faith.

However, there exists another side of the coin. The time comes to lose friends, to be rejected from family, to be barred from celebrating festivals while the friends, kith and kin, the whole nation from the other faith (Hindu, Buddhism) are enjoying Dasain, Tihar, Buddha jayanti, Krishna Asthami, or others. Not only this, they have to face social, economical, cultural and sociable problems. From the very day of being Christian, one has to struggle from the family / home level to the rude society level. The following table shows how they suffer.

4.2.4 Problems

Christian has to face difficulties not only in the family level. Many ups and downs come to strike them in a social, economical, cultural, religious and sociable level. It is very difficult to survive in non- Christian society. Society is not yet flexible to accept Christian as the member of society. Society blame that people are being converted to Christianity because Christian group give them money.

Table No. 3:- Problems faced by Respondents

Problems	No. of Respondents	Percentage
Difference of opinion	15	30
Treated indifferently	21	42
Odd, do not mix up	8	16
Do not care	6	12
Total	50	100

Source: - Field survey, 2019.

Christian feels discrimination in the society, family, friends, and relatives. Family members stopped them to go to church. By showing money, they are succeeded to attract more ratios of people to convert their religion. There found some respondents that they don't have to face any problem being a Christian. Their life style is as normal as before. They are leading a good life before and after as it is.

4.2.4.1 Difference in Opinion

The table no.3 revealed that changing to Christianity is not an easy job. That means there is difference of opinion between Christian and non- Christian. 30 percent of respondents say that there is difference of opinion. Before their conversion, they were taken as society members but the same person after having faith in Christianity was ill-treated. They are shut out by society. Close friends / relatives do not like them. They have to face difficulties to adjust with different Hindu / Buddhism culture. If they are suffering from any economical problem, no one is ready to help them.

4.2.4.2 Treated indifferently

Some (42 percent) are treated indifferently. The society members do not like Christian in any occasion, parties, seminars etc.

They have to face problem and struggle from the very first level of home, family members. Family members do not like any of their members to be changed into new faith Christianity. Family always pressured them to go back to Hinduism, Buddhism (their previous religion). If one does not agree, he or she is kicked out from home. Father did not help in study. They are not given permission to enter into kitchen, to take meal with other members, even these converter were beaten by their father and grandfather. Their fathers do not accept to give them their property. One is living separately from their family members. These respondents are treated as if they are dead for their parents / other family members.

4.2.4.3 Odd, do not mixes up

16 percent of respondents feel odd in the society. They can't mix up with the society. Neighbors' say- Christianity is professed by out caste and untouchables. Their children are not allowed to play with Hindus. In school also Christian children have to suffer a lot. Even, when a child is ill, if he is a Christian no one help his / her parents to take ill child to the hospital. If they want help, they are given pressure to re-convert into their previous religion. They are forced to wear tika, to participate in religious programmes. They have to face problem in marriage of their children also. If Christian fell in love with non Christian, they are not accepted. Non- Christian family tries to separate these true lovers in the name of the religion.

4.2.4.4 Do not care

No matter what, 12 percent of respondents say very confidently that they do not care about how this traditional society takes them as. They feel Christianity is best, so they are attracted towards Christianity. It was found that some of them do not have to face any problem because they were born after their parents convert in Christianity.

4.2.5 Suffering of Respondents during Hindu Festivals.

Nepal is rich in its different culture, tradition and festivals. Each month, we are celebrating different festivals. The whole year is full of feasts and festivals. And Nepalese really enjoy it. They feel relief and get together with friends, families, relatives. People have not only worked hard to earn money. Money is not only for earned but also to spend in enjoyable festivals.

Dashain is the main festival of Nepal. People celebrate it each year by full excitement. Nation also declares a long holiday during this season. People from far and near come together, joined with family and have fun. People tries to forget all misbehave they have done the whole year. Nepalese worship Goddess Durga for 10 days. They keep 'jamara'. One gets 'Tika' in his forehead. The elder one gives blessing to the younger one. Nepalese really celebrate Dashain and Tihar with heart and soul. People eat meat excessively during this time. Even a poor man celebrates Dashain, Tihar by borrowing debt from others. New clothes, shoes, ornaments are worn by people as by their own capacity. Dashain is the main festivals in which scarifying animal is most important people gives sacrify of goats, hens, ducks, buffaloes in the name of Goddess Durga. During these festivals like Dashain / Tihar, Phago, Indra Jatra, the whole nation is celebrating with full joy and excitement.

The Christian do not celebrate these festivals. They do not believe in all these worshipping, sacrificing, blessings, having 'Tika' and Jamara. They only believe in living God 'Jesus'. The respondent who is only a Christian in his / her family have to face great problem during these festivals. Family tries to enforce him to celebrate but he has to deny it. He has to suffer a lot. To treat such wounds, the church has developed some special kinds of treatment. In the festivals like Dashain and Tihar and other main festive days of the larger society, the church organizes special programs for believers. The programs include 'seminars', 'spiritual retreat' or Dashain – camp where Christian gather in the church and sing hymns. They enjoy food in the church. Basically such programs are organized to deal with the psychological pain of the new converts. Besides this the respondents also pass their time during these festivals doing something else.

The following table shows what they really do during Dashain and Tihar .

Table No. 4:-Attitude of Respondents during Dashain and Tihar

Attitude	No. of respondents	%
Stay back home	28	56
Least bothered	12	24
Feast with friends	9	18
Go and visit any new places	1	2
Total	50	100

Source: - Field survey, 2019.

4.2.5.1 Stay back home

Answering the query-what would they do during festivals like Dashain and Tihar, 56 percent replied that they stay back home. They do not celebrate nor do they go to any relatives, friends who celebrate these festivals.

4.2.5.2 Least bothered

24 percent said that these festivals when come and when finish it is a matter of least bothered for them. They do not care about it. It neither make them joy nor sad. They take it easily.

4.2.5.3 Feast with friends

18 percent of respondents said that they feast with friends. They enjoy it as any other holidays. They gathered with their Christian friends in hotels or restaurants and enjoy with feast.

4.2.5.4 Go and visit new places

2 percent said that they go and visit any new places. One of the respondent said that he chose some non visited place and go for a tour.

Generally, the Christians do not observe the tradition of their previous faith. However, it was found that a majority of the respondents observe tradition like Mother's Day, father's Day. They observe such traditions, not because of their religious value, but simply because they want to respect their parents.

Christians do not like Dashain and Tihar. They do not believe in scarifying animals because they says that Jesus Christ had scarified himself to relief human life from sin so, there is no need to scarify any animal in the name of God.

4.2.6 Opportunities Enjoyed after Conversion.

Conversion has had a great impact in the life of the Christians. This has enhanced their social mobility. They feel that they get many opportunities after they become Christian. Once they were weaker, failure but now they are stronger, successor. Pessimistic was their problem before but now they use to see life from different angle but optimistically. There is a vast difference in thinking capabilities also. The respondents and their children are having promotion in their education, career development. Now they are enjoying comparatively good jobs e.g. pastor, evangelists. Many of them said that they are not attracted to Christianity because they are given opportunities. Whatever the profession they were linked before, it may be student, house wife, and service, Farmer, Driver, Teacher, Plumber, Business, Carpenter, Doctor, the researcher found that they are now better that before conversion. The following table shows the distribution of the opportunities enjoyed after conversion.

Table No. 5:- Distribution of the opportunities enjoyed after conversion.

Opportunities	No of respondents	Percentage
Faith	19	38
Mental up gradation	13	26
In health caring	10	20
Career development	7	14
In education	1	2
Total	50	100

Source: - Field survey, 2019

4.2.6.1 Faith

More percentage (38 percent) of respondents said that their opportunities are that they develop faith in God. They are convinced that God is there to support them to lead a good life. After gaining a faith, they don't have any other will to achieve. To earn more and more money losing the humanity is not a part of their life. For them, their opportunity is only one thing that is they have faith in God Jesus. Their faith is increasing day by day and due to this faith they are enjoying their life. No obstacles to

face. No dissatisfaction exists in their heart and soul. They have fully given up one's life to God. They don't have to worry unnecessarily

4.2.6.2 Mental up gradation

26 percent said that after being Christian they have developed mental up gradation. They feel that they get many opportunities after they become Christian. Once they were weaker, failure but now they are stronger, successor. Pessimistic was their problem before but now they use to see life from different angle but optimistically. There is a vast difference in thinking capabilities also.

4.2.6.3 Health caring

20 percent of respondents are now health conscious. They are now alert about health. What is good for health and what is bad for health, now they have knowledge to distinguish. Cleanliness is very important for leading a healthy life. They don't have to suffer a lot in their life because they feel that God Jesus has been giving them blessing to be physically and mentally fit.

4.2.6.4 Career development

14 percent think that there is an important of career development. They are satisfied with their job, service. The respondents have found job after being Christian. Before they were unemployed but they are employed after conversion. They said that this is a miracle for them. The people who do service either Government or private, they are now satisfied with their job.

4.2.6.5 Education

2 percent of students have an experience of their improvement in education. They were weak in education. But, after conversion, they find themselves change in their mental capacity in study. He is doing improvement in his study. He is now good in their education.

4.2.7 Church and Christianity

'Church' in Christianity has two basic meanings. 'Church' is the term for the community of Christians who share a specific set of beliefs. It is an official Christian religious organization. It also means the building that Christian use for worship and other religious activities.

Religious organizations are commonly understood as fulfilling humankind's spiritual needs. However Johnson interprets its dual functions. He writes: "From a sociological

point of view, one of the basic facts about all religious groups, of whatever type, is the tendency for success in meeting spiritual needs to lead to worldly needs” (Johnson 1960:422).

Participating in various church services and talking to the respective churches pastors and leaders, the researcher observed that churches are not only for religious activities but are systematic organizations that also help their members to meet worldly needs. Converts attend church every Saturdays. Usually 10-12 AM. There they sing religious choruses and humans, give thanks to their lord for all his blessings. They praise God and worship together. Every week they are given Biblical sermons, what they call spiritual food. In almost all sermons, Jesus and his teachings are emphasized and preachers invite their hearers to try to live as Jesus lived on the earth. Converts are encouraged to learn Bible verses such as. If anyone is in Christ, he is a new creation. The old has gone and the new has come.

As a church member a convert is commonly expected to leave all the previous religious practices

And give up all addictions: drinking, smoking, sexual misbehavior, adultery or fornication.

Believe that the Bible is the living word of God. Believe in Jesus’ Holy birth, His Death and resurrection and these are only ways to attain eternal life in heaven. Attend every Saturday worship service in the church and other kinds of Christians gathering such as house fellowship, prayer meetings. Give a tit he (10 Percent) of the total earnings to the church regularly. Pray for the well-being of self, family, church community, country and the whole world. Read the Bible regularly. Tell non-Christians the good news of Jesus for God so loved the world that he gave his one and only son. That whoever believes in him shall not perish but have eternal life (Romans 3:16.NTV), Christians believe this task has been mandated to every Christian and this is their soul duty.

In answer to the questions – what is Christian mean, the respondents have different answers. The following table shows the meaning of Christian in their own word.

Table No. 6 Distribution of respondents in the meaning of being Christian

Being Christian means	No. of respondents	Percentage
Lead to salvation	46	92
Broad religion	2	4
Lead to economic growth	1	2
Lead to personal development	1	2
Total	50	100

Source: - Field survey, 2019

It is interesting to note that the majority of the respondents said that they go to church to meet their friends and to promote their relationship with the church members. Church provides common platform to promote social relationships among Christians.

4.2.7.1 Lead to salvation

Majority of the respondents (92 percent) said that for them being Christian means leading to salvation. They feel that they get salvation now at present and will get it after the death of this body. Soul will never die. The one who believes in Christianity will get eternal life.

4.2.7.2 Broad Religion

4 percent of respondents said that Christianity is a broad religion. It is a need of today's life. People have to get rid of worshipping God by doing puja. In that regard, Christianity is not a religion; it is a relationship that God has established with His children. They believe that In Christianity, God is the aggressor and man is the beneficiary. They talk about Bible states clearly that there is nothing man can do to make himself right with God. According to Christianity, God did for us what we cannot do for ourselves. Our sin separates us from His presence, and sin must be punished. Christianity is not about signing up for a religion. Christianity is about being born into the family of God. It is a relationship. Just as an adopted child has no power to create an adoption, we have no power to join the family of God by our own efforts.

4.2.7.3 Lead to economic growth

For 2 percent of respondents, Christian means leading to economic growth, the Christian community helped them to do some small scale of business. That's how they are now in condition to earn some money. There is no need to spread owns two

hand in front of any person to join hand and mouth. They are self dependent. They are able to give their children education. Before conversion they are not in good condition.

4.2.7.4 Lead to personal development

2 percent of respondents think that they have developed their personality after being a Christian. They look very confident. They think positively in life.

4.3 Summary

The focus for this chapter was the discussion about the factors affecting towards Christianity by different participants in the study. These participants' motivational factors are for salvation, social and economic support and healing and also due to social discrimination in previous religion. Whereas on the other hand the socio-economic status of people in society and in family is unequal, so, they visits the church frequently that not increases in number of participant but also the level of belief towards Christianity increases. Some participants have changed their religion for seeking better health. Furthermore, family dynamics, psychological factors and emotional ties are likely to be significant in conversion.

This chapter also presents an analysis of consequences of religious conversion. The participants express the positive consequences on their personal life and share while interviewing, such as lead to real salvation. They are totally convinced that God is there to support them in real sense to lead a good life. Lead to economic growth and healthy life, relief from all torture and negative feelings and lead to personal development.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Summary

The study entitled causes and consequences of conversion to Christianity. A study of Katmandu valley was carried out as an attempt to address problems like: why are people attracted to this religion? How do they adjust with the larger society what are the likely reasons for a person to convert into Christianity? The study focused on answering some of these questions that examine the motivating factors of conversion into Christianity and effects after conversion on their socio-economic life.

I have used qualitative research method to study the issues concerning religious conversion. I collected primary data through field visit and interviews schedule, life history and key informants. I have interpreted the data with focus on conversion and how the converted Christians have developed their social relations.

In the field study, the motivating factors were found in various reasons. The main reason is free salvation which was highly emotional. The respondents were not sure of salvation in their previous religion in both Hinduism and Buddhism. But contrary to this, Christianity considers salvation to be a free gift from God. Respondents were attracted towards Christianity because they were sure that they will get free salvation during the life time and after the death of their body they will surely find a place in heaven. Christianity grew because each new believer became an evangelist, one who shares the gospel. The remarkable number of respondents were converted by sharing their faith with others e.g. friends, relatives, neighbors. The major conversional factors were identified as healing and deliverance from the sickness, illness and oppression caused by the demons spirits. There are four reasons for this: one is the Scriptural ground of the Biblical truths that the every Christian strongly believe the divine healing. One of the key informants stated that Bible is full of miracles and wonders.

Many convertors saw miracles in Christianity. They were converted because of 'healing' of either self or family members. They used some medicine provided by pastors and they recover and satisfy with their current situation. Some of the

respondents believed in Christianity because they got relieved from caste discrimination. Some of the respondents were tired with economic burdens in doing religious practices and rituals in their previous religion. In contrast to this, in Christianity, no sacraments cost money or labor. People moved from one State to other in search of financial security, work and better lives and they came into contact with people following different religions. In course of their continued contacts with people from other religions in their workplaces they converted to other religion when they thought it would ensure financial security after conversion of their religion. The respondents might have been attracted because of this easy and cost free provision of religious activities in Christianity. They said they had lost of their mental and tension after conversion into Christianity and came for peace and prosperity in life.

5.2 Conclusion

This chapter presents the conclusion of the research based on the theoretical and empirical data of the motivation and additional contributing factors for religion conversion among the People. The study explored the practices in the Christian faith through rites and rituals. Its core finding was to explore. The major conversional factors were identified as healing and deliverance from the sickness, illness and oppression caused by the demons spirits. The Scriptural ground of the Biblical truths that the every Christian strongly believe the divine healing that One of the key informants stated that Bible is full of miracles and wonders.

They felt the analytical literature on healing and deliverance. God brings deliverance and healing by power upon the lost humanity and restores the original healthiness, peace, comfort, joy, happiness and prosperity.

The conclusion of the research based on the theoretical and empirical data of the motivation and additional contributing factors for religion conversion. The study explored the practices in the Christian faith through many factors and practices. Its core finding was to explore motivational factors towards Christianity and consequences on their life. Data was collected from the field by using interview and taking information from key informants.

Christian does not take conversion as a conversion of religion. They take it as conversion of faith. The converts think that before they were in dark side of life,

presently they are in the light. They were born only after being Christian. Certainly conversion is paradoxical. It destroys and it saves on the one hand, it breaks relationships, separates families and divides communities. On the other hand, it brings peace in a follower's heart and mind, in the certainty of the 'eternal life' after life. People believe upon unseen power so, it is completely based on faith and spirituality of person. Religious conversion seen in my work is mostly for the practical reason rather than principle of religion.

The majority of Nepalese were Hindus and secondly Buddhists. In the country like Nepal, being Christian leaving all the previous culture is not an easy practice. Converts has to face different difficulties starting from the family level. He / She should be shut-out from family / society. In spite of all these reasons, majority of the people are converting into Christianity.

Durkheim's (1912) theory of religion finding that religion was social. He argued that religion acted as source of solidarity integrity and collectivity in the social system. He says that religion provides social control, cohesion and purpose for people. The information among the converted Nepali people is useful for the theory construction that for the ongoing process of conversion shows that their previous religion can't integrate and bind together but the psychological crisis and discrimination. It seems the belief and practices of Hinduism and Buddhism don't bind all level of Nepalese people in the restructuring and integration processes of the state for the development of their own community in terms of education, economy, health and environment

Generally serious sorrows, suffering or pain to be experienced by human beings follows conversion. For converts, it is hard to adjust in the society but mutual support among Christians made it easy to adjust. In spite of this, conversion has enabled the Christian to gain social mobility. They have a tremendous paradigm shift in their community lives. To Weber (1958), Christianity was a *salvation religion* that claims people can be "saved" when they convert to certain beliefs and moral codes. In Christianity, the idea of "sin" and its atonement by God's grace plays a fundamental role. Unlike the Eastern religions' passive approach, salvation religions like Christianity are active, demanding continuous struggles against sin and the negative aspects of society. Research and extensive study on contextualization and adaptation of Christian faith that looks like as Weber said the studies explore on the Christianity and some of the Nepalese do not like the previous eastern religions' (Hinduism and

Buddhism) passive and rigid approach and they motivated towards salvation of Christianity physically, mentally, economically, professionally, they feel that they are better than before conversion. Similarly, as regarded by the respondents, the 'healing power of Jesus' has a big impact in performing culturally sectioned rites and rituals have also helped to increase conversion to Christianity.

One of the conversional factors was identified as healing and deliverance from the sickness, illness and oppression caused by the demons spirits. Every Christian is encouraged and empowered to pray for healing and deliverance.

Other reasons contributing to conversion are Pastors and Priests' role for counseling about salvation, Rigidity of Hinduism: Rigidity is found in religious ideology and philosophy. In the process of conversion, Hindu rituals also played negative role among them. Economic determinism: Religion Conversion has been a kind of social wave penetrating every corner of the globe. It can also be seen in the context of globalization. It is directly related to economy. According to the Marxist's theory, economy determines everything. People migrate in search of jobs and while working come into contact of Christians and employing missionaries and paid preacher to convert. They had direct contact with Christians and also provided a good service to them by which they got attracted and converted into Christianity.

In the field study, I have also found that after conversion the Church service prove that many people has a strong inclination to preserve their identity in their Christian faith and practices. This study also suggests that Nepali Church have governed by the Nepali local Christian leaders because the cross cultural Christian leaders cannot understand the socio-cultural realities of the different ethnic groups. Nepali Christian community finds out the dynamism of leadership from within the same ethnic groups for the development of their own community in terms of education, economy, health and environment and the providing the different Pastoral Care and counseling which is very easy to understand to the other Nepalese, so spread the Christianity.

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Semi-Structured Questions
RELIGIOUS CONVERSION: CAUSES AND CONSEQUENCES
(A SOCIOLOGICAL STUDY OF PEOPLE CONVERGED TO CHRISTIANITY IN
KATHMAANDU VALLEY)

Date :-

Please feel free to answer the following questions. Your answer will be kept strictly confidential and will be used for academic purpose only.

1. General Information of the Respondents

Name

Age

Caste (before and after):

Ethnicity:

Marital Status:

Birth Place

Address

Education

Sex: Male/Female:

Occupation:

Annual Income:

Family Structure (Nuclear/Joint):

Family Size:

No. of Children:

Land Holding Condition:

Religion Before =====

After =====

2. Why did you decide to believe in Christian faith ?

- Easy to practice
- I saw some influential/intellectual people converted.
- I saw miracles in Christianity
- Strong quest for salvation
- I/my friend/family was healed.
- Motivated by the social service offered by Christian organization
- Others (specify) ==.....

3. How did the believer convince you ?

- Praying for me/my healing.
- Talking about salvation/eternal life.
- Sharing Biblical teaching/knowledge
- Offering Job, what kind of job ?
- Showing hope, what kind of hope ?
- Others (specify) ==.....

4. Why did you decide to change your religion ?

- Social injustice like untouchables/caste system Discrimination.
- To be released from economic burden in doing ritual practices.
- Not sure of salvation in previous religion.
 - Desire to learn/experience new things.
 - Others (specify).....

5. What do you think, is the strong motivator for you to becoming a Christian?

- Friends Family Evangelists
- Relatives Books/Pamphlets/Booklets
- Others Specify

=====

6. What were you doing before and after becoming a Christian?

<u>Before</u>	<u>After</u>	
Occupation	Service / Business / Others	=====
Interest in Economic Development	Yes / No	=====
Health Consciousness	Yes / No	=====
Your Children's Education	Studied / Did not study	=====
Alcohol / Cigarette	Yes / No	=====
Others		=====

7. At what age did you decide to change your belief into Christianity?

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8. What is your present experience being a Christian?

- Enjoyable
- Good Business
- Good Health
- Service Oriented
- Economical relief
- Others

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9. What is your status before and after conversion?

	Before	<u>After</u>	
Social <i>M</i>	Good ÷ Bad		=====
Economical <i>M</i>	Good ÷ Bad		=====
Mental <i>M</i>	Good ÷ Bad		=====
Religious <i>M</i>	Good ÷ Bad		=====

10. Are you now satisfied with the Christianity?

- Yes No Don't Know

11. What are difficulties that you have face being Christian?

- Social
- Economical
- Cultural
- Religious
- Sociable

12. What do you do during festivals like Dashain/Tihar, Fhagu, Indra Jatra etc ?

- “ Stay back home ÷Go and pray in the Church
- “ Feast with friends
- “ Go and visit any new places
- “ Go abroad
- “ Least bothered

“Others

=====

13. Are you facing any problem in your family/society?

“ Odd, do not mix up

“Differnce of opinion

“Treated indifferently

“ Do not care

“ Rejected or ill treated by family members

“ Others

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14. What are the opportunities enjoyed after conversion?

In education

Career development

Mental up gradation

Job opportunities

In health caring

Faith

“Others

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15. In your words, what does being a Christian mean ?

- “ Lead to salvation
- “ Broad religion
- “ Lead to economic growth
- “ Lead to personal development
- “ Others

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16. Would you allow/accept your children to be Christian or Hindu ?

- Hindu
- Christian
- Others =====

Thank you very much for you kind cooperation