

PROJECT ABSTRACT

Masters of Arts in Leadership

Adventist University of Africa

School of Post graduate Studies

Title: ASCERTAINING THE EFFECT OF CHURCH MEMBERS' PARTICIPATION IN CHURCH ON CHURCH GROWTH IN SELECTED CHURCH CONGREGATIONS IN WESTERN UGANDA FIELD

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This research project sought to ascertain the effect of church members' participation on church growth in Western Uganda. The main objectives related to finding out the effect of the leadership role, community service, financial support of church members towards church growth. According to Shanahan (2019) theology of growth is knowing that God blesses His Church by adding onto its membership and finances and expands this growth by increasing more opportunities as blessings to those who actively participate in its activities. Literature suggests that God is the initiator of church growth right from Genesis 1:1. He commissioned his disciples and apostles to participate in church work and grow the church. God expects every believer who accepts salvation to get involved and participate in church growth activities hence conducting this research in Western Uganda. Hardaway (1982) points out that the church is a group of people and

this group is made up of members who stay close to one another so that it is possible for them to be involved actively in activities of the church. The study employed qualitative research methods. The population was 1080 regular church members from congregations in Western Uganda i.e Kagote, Kasiina, Kagadi, Kikwite and Masindi Churches. A sample of 250 was drawn using purposive sampling to identify regular church members. From each of this church 50 respondents were further randomly selected. Questionnaires were issued and oral questionnaires given to those who were not able to read or write. Data was collected, cleaned, coded and entered and analyzed with SPSS.

The findings indicated that the participation of church members in church activities like Sabbath attendance, outward show of church attendance by church members in church services every Sabbath is not correlated with church growth in Western Uganda. The participation in activities in this study revealed that they do not translate into important church developmental projects and eventual church growth because of spirituality, leadership, management issues. Thus, there is room for improvement if the leadership put into consideration the findings and suggestions of this study.

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CONGREGATIONS IN WESTERN UGANDA FIELD

A project

presented in partial fulfillment
of the requirements for the degree
of Masters of arts in Leadership

by

Rusoke Richard

June 2023

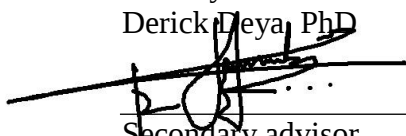
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I wish to dedicate this piece of work to the Adventist
Church leadership in Uganda, my family,
my supervisors, Church members
and the AUA family.

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LIST OF ABBREVIATION

DV	Dependent Variable
IV	Independent Variable
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist
SPSS	Statistical Package for the Social Science
WUF	Western Uganda Field

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Ebenezer! Ebenezer!

CHAPTER 1

INTRODUCTION

Background of the Study

This chapter explored the background of the study, Statement of the problem, Research questions, Hypotheses, Conceptual framework, Significance of the study, Scope & Limitations of the study and Operational definition of terms.

It is God who has authored and initiated growth and participation. He participated in the creation of the universe, Gen 1:1, in the creation man, in the salvation of man, John 3:16. God used our forefathers to do greater things for mission. He called the first missionary Abraham to expand his mission Gen 12:1-3. He used priests, prophets and kings for church growth in the OT and engaged the church in developmental projects as they are observed in the book of Exodus, Ezra and Nehemiah. Hong. (2004) argued that Church expansion should be based on biblical teachings that insists on being converted as a result of guidance from the Lord and proper soul searching. New Testament (N.T) pioneers who included the disciples and the apostles, got involved in church growth activities as seen in the book of Acts and Paul epistles and God will be still involved in the ultimate redemption of man as they are documented in the books of prophesy in the Bible. God expects every believer who accepts salvation to get involved and participate in church growth activities. However, the link between the church and its neighbors is basic as it is required to help them co-exist soundly in terms of growth and expansion (Hadaway, 1982).

The seventh day Adventist church western Uganda field is not immune to the commission given by Jesus to go and make disciples as part of church growth both quantitatively and qualitatively. Studies (Perrin., 1989, Smylie., 1995, Cuthbert., 1987 & Wilson., et al., 1993) have shown that different factors have contributed on church growth and church decline handling different arrear because growth is abroad topic, but the emphasis in this study is to understand the partners of member's participation on church growth in identified churches of western Uganda field. Duane (2005) urges that a sound church should have members who belong and feel as part of the church. Such a feeling and belonging should be initiated and felt at the onset, the idea here is that irrespective of race still people are to participate depending on their ability to deliver according to the programs and activities in place. Hong (2004) observes that "Church expansion can be classified into: (1) internal growth (qualitative growth); (2) expansion growth (biological growth + transfer growth + conversion growth); (3) extension growth (planting new churches); and bridging growth (planting new churches in different cultures)" p. 102.

Iannaccone and Everton (2008) reveal a difference in membership attendance within different churches in a year. They discover that most people attend church during the festive seasons but there are several other factors which affect church attendance that are beyond the reach of the clergy and congregants but there are some factors which the church have a say over which can help improve on the church attendance such as proper scheduling of the major events within the church programs.

Audette & Weaver. (2016) claim that the entry of politics into religion keeps people away from taking part in it especially the leftists. Givens (2012) agrees and puts it that active participation in church activities gives one a sense of belonging. Chan, Fawcett, & Lee, (2015) write that the true signs of a healthy and grown church

are attendance and offertory. The more people come to church, the more they will give and the church will stay healthy.

A study was conducted by Olson, & Beckworth (2011) between 1940s to the 2000s to help find the trend of church attendance amongst the Lutherans. They discovered that there are members who have remained committed to the church through the ages and do attend all sessions and there are also those who opted to leave the church as a result of maybe being demoted from the powerful church positions. Barro & McCleary (2003) on the other hand discovered that believers agree that those who frequent church hardly prosper economically and this greatly determines whether one will attend church or not.

According to Ofuoku (2011), most people go to church for personal reasons and if these needs are not met then it is not viewed as beneficial at all. Growth also is attributed to other factors as how Madhu (2011) asserts in the views of non-governmental organizations and other global agencies.

In a survey carried out by Dudley, & Cummings (1983), Adventist clergy and their members in the North American Division, it was discovered that growth and attendance depend on the evangelism methods applied and the involvement of lay preachers in outreaching the unreached.

The western Uganda field (WUF) is part of the GC under East Central African division, under Uganda union mission being one of its entities. The churches in this study are situated in different geographical location of western Uganda Field covering the entire territory. Kagote, Kasiina, Kagadi, Kikwite and Masindi town church have been chosen as giants of other churches for the proposes of representation in the study after seeing the need for participation in growth, as it is relevant to carry out a study which may help the church to plan well.

Statement of the Problem

According to Shanahan (2019) proponents of increase in membership do believe that God will allow the church to expand by membership increasing resulting in larger monetary gains for the church members. It has been asserted from and quoted from (Warner, 1993) that “if Americans are going to church at the rate, they report the churches would be full on Sunday mornings and denominations would be growing yet they are not” p 1046. Hadaway, Marler & Chaves (1993) report that over 70% of Americans belong to a church but only 40% of them do go to church on a weekly basis.

Every Sabbath the people flock into Kagote, Kasiina, Kagadi, Kikwite and Masindi churches as the main centers of Seventh Day Adventist Church worship in various western Uganda districts. Several people pledge to participate in church activities but a handful actually turn up. The church has several developmental projects but when the church members are called upon to participate in several ways like financial support, physical involvement, etc. just a few turn up.

And because most activities are run by finances let me site one area of finance from the accounts office of western Uganda field comparing two years before the coming of Covid 19 and we see the participation in tithe returns in relation to other offerings which are used for other church growth activities because it those offerings where the church base to make annual budgets called (LCB) Local church budget

Table 1 below reflects that church members have money, they try to return tithes which tithe doesn't work for the local church activities, normally its remitted to the higher organization but looking at the columns of all churches you will realize that the offerings that is meant to do church activities far less compared to the tithes.

Table 1. The Tithe and Offerings Participation 2017/2018

N0	Churches	Members	2017				2018			
			Tithe	P/capita	Offering	P/capita	Tithe	P/capita	Offering	P/capita
1	Kagote	496	43,133,525	86,962.70	5,471,854	11,031.90	37,528,647	75,662.50	4,381,632	8,833.90
2	Kagadi	308	23,493,250	76,276.70	2,525,900	8,200.90	17,686,750	57,424.50	2,327,700	7,557.40
3	Kasiina	300	11,610,900	38,703	3,983,402	13,278.00	11,476,500	38,255	4,200,450	14,001
4	Kikwite	450	27,255,720	60,568.20	4,822,228	10,716.00	22,318,050	49,595.60	4,590,550	10,201.20
5	Masindi town	253	17,159,760	67,825.10	2,440,950	9,648.00	15,311,600	60,520.10	2,215,950	8,758.60

From this nexus, it is unclear whether participation in church corresponds to church growth. Therefore, it is unknown whether the outward show of church attendance in the selected congregations by church members in church services every Sabbath among other activities translates in to important developmental projects and eventual church growth. This study therefore, comes in handy to ascertain the effect of members' participation in church activities to growth of the Church.

Research Questions

The research questions to be answered in this study include:

1. What is the effect of leadership role in selected church congregations in western Uganda on church growth?
2. What effect has community service among the selected church congregations in western Uganda had on church growth?
3. What relationship does financial support of members in selected church congregations in western Uganda have on church growth?
4. How does participation in financial support contribute to the church growth of the very churches?

5. What strategies should be undertaken to improve church member participation selected church congregations in western Uganda to enhance church growth?

Conceptual Framework

According to Adom & Hussein (2018) this section gives a way in which the study explains the order and framework that the study will follow as cited from Camp (2001). It provides an illustration showing how the variables of study are intertwined and related. In this study, the independent variables are being used on a hypothesis that these variables of participation will result in growth activities. Below is the framework:

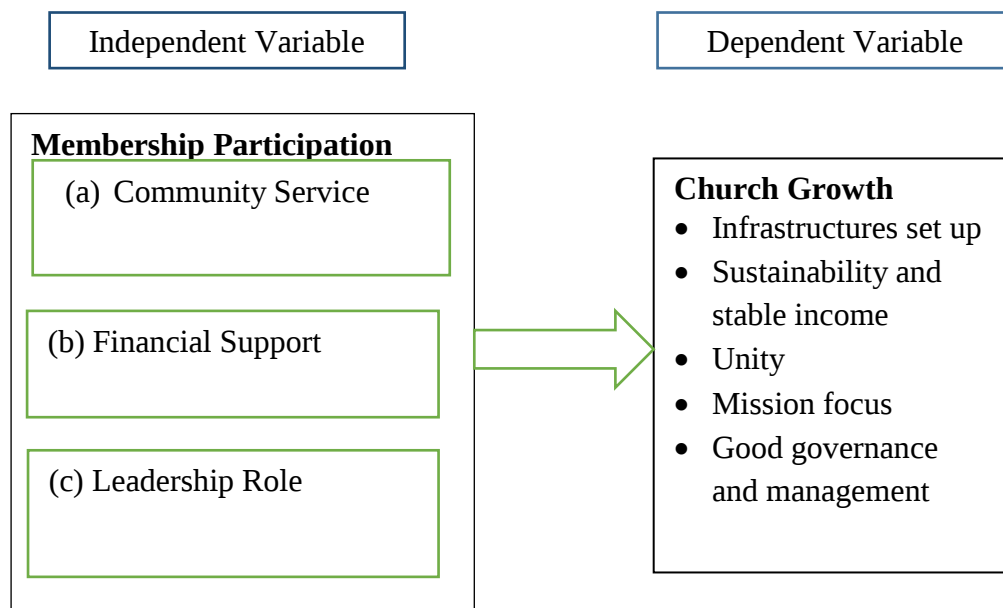


Figure1. Conceptual Framework of Effect of Church Members' Participation on Church Growth

Source: Owusu-Boateng (2014), Awadh and Saad (2013), and modified by the researcher 2022.

This model shows many relationships merged into one, illustrating the IV as Membership Participation and DV as Church Growth. The Independent variable constitutes three aspects and these are: (a)Community service: When it comes to

community service the assumption is that when people get involved in serving others, they will sacrifice resources for the benefits of others and themselves both in the church and outside the church because it's one of the signs of maturity in Christianity.

(b) Financial support which entails supporting the church programs financially and this is a good gesture of showing a serious and committed member to his or her church. (c) Leadership role where leaders of a certain church organize Seminars to benefit her members in all aspects of life and members attend. This contributes to progress and growth and when they don't participate in those seminars there will be decline in church progress and even leaders don't organize and plan seminars the results will be low participation in growth activities. The issue of leadership roles is on assumption that when a church has leaders who have different responsibilities and each leader knows what do in his or her assignment members will be mobilized to participate in church activities when leaders don't do what they are supposed to members may not participate in some activities.

The dependent variable is Church growth which entails; infrastructures set up, sustainability and stable income, unity and mission focus.

To establish the effect of church members' participation on church growth from Selected Congregations in Kagote, Kasiina, Kagadi, Kikwite and Masindi Churches in Western Uganda, it is imperative to reflect on the relationship between membership participation and the attributes of Church growth, as illustrated by the above conceptual model.

Significance of the Study

The SDA Church has a mission to make followers of Christ from all the nations, through Christ like communicating, preaching, teaching, healing discipline and serving, his mission cannot be accomplished without participation of members.

This study shall establish a theoretical understanding of participation in relation to growth and the effects that can be felt in western Uganda field ministry. The church leadership in Western Uganda field might use the identified challenges and causes of low participation in church activities to come up with strategies of helping individuals and congregations of the affected churches and other churches in the field to grow and solve the problem with the help of the suggestions given in the research. You cannot say you are spiritual or committed without participating in the activities of the religion that builds your spirituality.

Therefore: (a) ascertain the patterns of participation in church activities. (b) When the study will be over, the information will be availed to the leadership of western Uganda field to take action if they wish. (c) Researchers may use the study to help other churches. (d) The Field may help other churches which are not in the study but using the study depending on the findings. (e) There will be a sample representation of the nature of urban congregations and their nature of participation in church activities which may work as a reference point.

Scope and Limitation of the Study

This study focused on Membership Participation as the Independent variable, constituting; Community service, Financial support and Leadership role investigating how these affect Church growth, in the aspects of; Infrastructures set up, Sustainability and stable income, Unity, Mission focus and Good governance and management.

Geographical Scope

This study also covered five church districts out of thirty districts that make up the Western Uganda Field and the five are: Kagote, Hoima, Masindi, Kagadi and

Kyenjojo. These five districts are in urban setting, have different people groups and cultures, expected to have exposed individuals who have seen growth activities in other places, its where most of the zonal churches are located including these in the study and finally they are geographically scattered which caters for a Field representation. However, there is inconsistency of participation in church activities is in many churches of Western Uganda field but my study will be in five churches local churches, thus: Kagote, Kasiina, Kagadi and Masindi town Church which are regional churches as far as church setting is concerned (zonal churches) since my focus is in urban churches with different classes of people. This gave this study a representational picture of other churches in the territory.

The study did cover the years 2018-2023 because of a questionable effect of membership participation on church growth. This period was considered to help navigate the impact of church members' participation on church growth from selected congregations in Kagote, Kasiina, Kagadi, Kikwite and Masindi Churches in Western Uganda.

Limitation of the Study

The main limitation to this study was the restriction to access of the respondents. This was due to the COVID 19 restrictions on masses which led to few people attending church. The COVID 19 pandemic was so severe between March 2020 and January 2022. By this time, Uganda still had restrictions on the numbers of church attendance and most adults were still fearing to go for worship because they were vulnerable. It was a limitation because the questionnaire was distributed to respondents who had worshipped on that particular Sabbath. Western Uganda field comprised 30349 members. However, the study only considered a population of 1807 church members from all the 5 selected congregations. To overcome this challenge,

the researcher employed purposive sampling to get a sample of 1807 and conducted a random sampling technique to obtain 50 respondents from each of the five selected church congregations to get a fair representation of the entire population. In addition, Uganda lifted the restrictions on Church attendance by worshippers in January 2022 and the attendance improved slightly.

Secondly, the selected churches had bigger numbers and not all church members would be given survey tools. The youth are the majority and some are minors who could not give better judgement. Amidst this limitation, this study did not fail to meet the targeted numbers because the researcher considered only regular members and active adults given the fact that some members are passive, others minors, others were visitors and guest.

Operational Definition of Terms

Church: A group of believers in God and the Bible worshiping in one building, united by common beliefs, values, standards, objectives, mission and aim.

Church Growth: The progress and prosperity of the church in carrying out activities, functions, programs and ceremonies by all church members in achieving her mission both qualitatively and quantitative.

Commitment: Determination of a church member in being available and to be used by God and church with his or her resources in different church activities.

Community Service: Refers to an engagement between a church and a community.

Financial Support: Contribution by church members in terms of money/finances towards the general ministry activities of the church.

Leadership Role: The ability Pastors and elders in the church, to see the possibilities for growth, and then create the vision to move into the future.

Participation: All members' involvement in supporting church activities, functions ceremonies and programs and more especially being available to act and accessible for being used in achieving the mission of the church by church leadership.

CHAPTER 2

RELATED LITERATURE REVIEW

This chapter reviews related literature and studies relevant to this research study with the following subheadings: areas of community service, financial support, Leadership role, Infrastructures set up, Sustainability and stable income, Unity, Mission focus, Good governance and management.

Community Service among Members Church Growth

Richard & Gary (1989) found out that Evangelistic outreach programs, involvement in community affairs, and pastoral leadership style all promote growth for rural church expansion through psychological and theological explanations.) In a study carried by Stump (1998) it was found that growth in certain moderate and liberal denominations has been hindered by their traditional concentration in locations where conditions have not been conducive to growth. Ruber (2005) attributes participation and growth to larger extent to the major religious organization within the area of study and looks at it from several aspects such as level of learning, funds and whether one is married or single. It's unfortunate that our participation cultures have been buried by selfishness in our wants and give God the last priority. But still God is not a savior of congregations or churches he is a savior of individuals this is why individual accountability to him is very important studying on individual participation is very important because people at an individual level can be helped to know their responsibility and calling.

According to Gusman (2013) churches that operate in small groups grow faster as discovered in one of the Pentecostal churches in Uganda called Watoto Church found in Kampala City. He says that the churches do organize themselves in small cells which allow members to sit together and share spiritual and financial ideas. Such ideas enable them to learn more in areas of life such as love and health. Also, in their study and findings, Zinnbauer, et al. (2006) urge that youths who frequent church are likely to avoid problems and challenges like drinking, drugs, depression, diseases and unwanted pregnancies which they face within the community on a daily basis. Kpobi, Sarfo & Yendork (2017) argue that religion has several dimensions ranging from the physical, social, mental and spiritual ones which affect and individual.

Fernando (2005) believes that God is responsible to create and govern then uses the creatures to reveal His nature the plan of salvation that He has for His people. He continues that God created human beings to be stewards of expanding his church through growth. Where ever the church is, growth is expected because we have the authority of the bible to use our God given resources. Urban churches are to use God given opportunities to facilitate church growth. It has been observed by Kwabena (2011) that the continent of Africa is presently experiencing phenomenal growth in the number of converts to Christianity...it is estimated that there will be about 633 million in Africa by 2025. Among the roles that the church has according to Stephen (2012) is to minister to the spiritual needs of believers, and this is a very clear mandate. In his findings, McFadden (1995) observes that all around the globe, it is the elderly who actively participate in churches activities but this varies from one place to another.

In his study, Cokesbury (2016) found out that there are churches that are more interested in sincere participation of their members rather than just being physically present in church. All these categories of church members are to participate, support, and offer services for church growth. It was found out by Wright, Frost & Wisecarver, (1993) that the Catholic Church is much more relaxed than most other churches in its membership standards. Catholic parishes typically list all baptized members on their rolls, whether they are active members or not. Also, Catholic parishes tend to include children in their membership count, while many Protestant denominations do not. Finally, the Catholic Church has historically had a more stringent attitude toward religious services attendance than have most Protestant churches. This is did prompt this research to help find out the patterns that different churches follow in their events. We cannot take it for granted that membership determines church participation in activities in Masindi, Kikwete, Kagote, Kasiina and Kagadi local churches .

In a study done to the Church of Jesus Christ of Latter-day Saints, Sloan, Merrill, and Merrill (2014) it was discovered females do participate wholeheartedly in church affairs than their male counterparts either daily or weekly and are more likely to pray when faced with a tough situation. Also, in reporting about the youth participation in relation to academic performance, Cnaan., et al. (2004) found out that the young people took part in church activities mostly, an indication of a strong dedication to religion.

Robert & Rachel (2003) discovered increment can be related to religious beliefs and economic prosperity. Those who are religious are more likely to prosper economically than those who do not. Zaleski and Zech (1995) urges that frequent church attendance does to automatically translate to committed Christians and does not mean that they are actively involved in church programs.

However, Grzymala-Busse (2014) asserts that support for one another within the society does help improve the growth of church membership over a period of time and helps in maturing the church members and not losing the basic church teachings. According to Fowler., Musgrave and Musgrave (2020) the emergence of secularization among Americans has influenced the decrease in church attendance among the citizens and Michael (2013) puts it this is evident in the citizens preferring to attend other social gatherings over the weekend rather than attending church services be it the rich or the poor. Willingness and attitude towards growth are key factors for members to participate in church growth but of course the willingness doesn't come automatically it must be motivated by other factors from the church, from individual's attitudes towards the church mission as we have seen above.

According to Brandon and Kevin (2013) churches that have different races as congregants have a lot of gains for the community and are harder to maintain. Emerson (2006) observes congregations with different races are better compared to congregations that have a single race. This point deals with the (ISM's) racism, favoritism, sectarianism, tribalism etc. which are major challenges in growth and the churches in this study may not be immune to these issues raised. It is estimated that Uganda has more than 50 people groups, the western part of the country inclusive. Participation has helped many institutions to grow and when it comes to marital status. Muellerand (1986) posits that the involvement of older married people is much crucial than that of the younger single ones without off springs. This argument is also supported by Laurence (2009) where he says that those who are married and attend the same religion are more involved in church attendance and participation.

From his study on 762 attenders of five Baptist congregations, Daniel (1989) found out that a good congregation is likely to be made up of friends and a church that

is having friends as congregants is likely to hold fast and tight and new members to such congregations find it hard to penetrate into them.

These findings suggest why urban churches may appear to be having big numbers in attendance while have personal agendas instead of having God and church agendas, in the long run you find attendance is promising but growth is less felt. I urge that there is need to identify such challenges which looks as obstacles for structural growth and that's how this study becomes relevant to ascertain such. The identified churches of Western Uganda filed may not be immune to such attendees who come for social gathering and go without the impact of growth in terms of infrastructure and other tangible assets and properties acquired for the churches because of low contribution to the church as far as total member involvement in participation is concerned.

Yusman. et al., (2018) asserts that participation in religious activities can be argued to be the involvement of members in making decisions, an idea that is shared by Stolzenberg, Blair and Waite (2006) who say that being involved in church activities makes one feel part and parcel of the organization and can be involved in all activities voluntarily and would never wish to miss any sessions.

According to Baird (2015) church members can be involved in working towards the same target and aims so as to be able to control growth in membership by attracting others who are not part of it. Poverty can be considered as one of the major reasons why many people are not involved in activities of the church especially in those that require the use of financial resources.

Irvine (2005) puts it that what a denomination or sect believes in will be the basis of their practices and will guide on how the leaders and followers will related. It will also determine if the members decide to volunteer to do any work or will ask to

be paid to work. A church must not rely solely on its spiritual beliefs but must also think of the resources and sources of their survival. Without such resources then the church as an organization is doomed not to succeed in its endeavors.

Harinen (2019) found out that active participation in religious activities form a strong basis in the foundations of Biblical truths that the organization preaches and believes in and this can easily change the behaviors of an individual who subscribes to it. White (1911) agrees with this notion and writes that it is only through the word of God that you can find security in what you believe in and do. That means the Bible mandates a true Christian to act responsibly and constructively. It turns a life style for a Christian to become part of the growth of the church if he/she loves God and the church. Bernard (1970) asserts that most of the material of the bible is for the Christian and specifically for his growth in knowledge, holiness and spirituality.

Any serious religious organization should find its pivot in the study of the word of God followed by prayers and this should always be led by the church leaders who must lead by example (George, 2005). Worancha (2014) argues that a true, God-fearing and Bible loving, Christian should have that trust and assurance that the whole Bible is inspired by God. On the same note, White (1969) asserts that whatever each one of us here on earth does is visible to God and is recorded for judgment come the judgment day. Being a faithful Bible student means that practicing the truth in it and living it.

Earlee (1954) found out that Germany was the country that the reformation started in but later changed and become one of the most critics of the word of God and its holiness as a result of the rule of Adolf Hitler. The Germans tried to put in place of revelation from God, science and reasoning to help guide their actions and thinking. The economy may be at individual level because of unemployment, it may

be at family level and it may be at community level. Gerhard (1985) asserts God is the author of the Bible in its entirety in conjunction with Jesus Christ the Son and the Holy Spirit. Therefore, the author of the Bible is normative for faith and life, doctrines and proclamation, and thought and investigation. I argue, since the church is mandated by the bible to do developmental projects, Christians in urban settings don't have excuses for not supporting the church projects because one of the major beliefs in the SDA Church is the fundamental of stewardship which deals with the obligation of participation of every member in church growth.

Also according to the report by the permanent secretary in the ministry of economic planning in Uganda 2016 – 2017 the ministry reported that the Ugandan government had planned to offer efficient services to its people, offer a sound business environment which will help in them making good returns in the end with well-organized business structures. The inclusive growth also targeted the citizens of this country and the Adventists inclusive. While it is true that the Adventist church does not promote the prosperity gospel as how other faiths do as cited by (Green., Mercer & Mesaki., 2012) that some of the vocal churches that claim development activities as part of their mission are those that attract followers at the margins of inclusion in development endeavors, those preoccupied with matters of the spirit, witchcraft, and healing. Similarly, Don (2004) urges that you will find many people who just speak but will rarely act hence what they say cannot be taken seriously. They go against what the Bible preaches and can be said to have broken the great covenant stated in the Bible.

Financial Support of Members Church Growth

Christian stewardship has its basic concept that every Christian whether rich or poor has received his life and his possession from God. As a Christian steward he dictates himself and his wealth to the work of God. As an act of worship he gives a portion of his income to the support of the church and other worthy social causes (Leach, 1958). This study hence attempted to bring out some gaps that exist in bigger and urban churches according to their different categories that the leadership may not take things for granted and may take action on an informed ground to help the members to be active and participatory and plan for the implications of none participators in those churches to the growth in the field and those local churches.

It was found by Philip (2008) that what someone earns does not have a big impact on attending church functions because of many factor but it is clear that what one earns has a big impact on taking part in church functions or activities as quoted in Schwadel (2002) that if you belong to the lower levels of the financial pyramid, it is easier for you not to associate with a religious organization than someone who belongs to the middle and higher echelons. Scholars have found about participation and education Sas (2013) asserts that where there is mission awareness, mission education and generous giving become part of the same process, the church will better understand where to give to and generosity will become really exciting as people see how God uses their giving to take the gospel where it has not yet been heard.

Generalization sometimes is not good in case you want the church to grow and improve in all aspects not until we understand who does what, that's when we can position resources strategically in local churches. The desire of this study is to understand the patterns of participation. In bringing out the picture in the New Testament Lukas & Ulrch (2010) points out that the money was gathered in all the

churches with no problems. Paul was even able to emphasize the zeal of the Macedonians (2 Cor 8:1-3), Paul recommended that each one lay something a side on the first day of the week for mission growth (emphasis supplied). There is a feeling that everybody's contribution matters; that the success or failure of a person's effort will have consequence for all (Michael & David, 2009).

In strengthening mission, Harris (2003) pointed out that "I've seen people postpone or cancel vacations, give thousands of dollars out of saving, or rainy-day accounts, double their giving—all in order to strengthen their church for great effectiveness in mission." Yes, people participate in giving but the question is who gives and who does not? In talking about approaches in calling upon people to be involved. John (2003) emphasizes that those who listen always want the ones talking to them to engage them in a conversation and not in a monologue. Audiences expect presenters to talk to them not at them. If you are delivering a call to action invite the audience members in don't order them to act. It may be that few participate in those groups.

In a study developed on the model of religious giving (John, Bruce & Catherine, 2010) discovered that those who attend church are likely to hear and know the benefits of giving and would do whatever it takes to give knowing that there is a reward that comes with giving than one who rarely frequents church. Such an individual who rarely frequents church will not know the benefits of giving thus will never give.

The ideas here are still coming but again we need to establish the individual participators irrespective of their groups, gender, marital status and other areas because this is what determines the maturity of individual growth as far as participation at a local church level is concerned. In a research study that was

conducted on making money sacred by sampling two churches and their cultures it was observed that majority of church goers prefer giving to religious entities rather than using the same money for personal reasons and for personal benefits. This is viewed as a greater way of participating in church activities. What matters in giving is not the benefit gained from it but what will be the long term benefit in the end. (Peter, Hilary & Patricia, 2011).

It is believed by scholars that females are not paid like their male counterparts in any form of work that they two genders can be involved in. This has led to the females being poorer than their male counterpart. This is evident also in the church circles where women are not allowed to hold any positions of authority or higher authorities within the organization. This always makes men to dominate the women. (Inter press service, 2001). Being aware of what females are able to do and practicing them is crucial in empowering them and their dependents and this will in turn be beneficial to the entire community in terms of development. This makes females be accepted in all spheres of life and will lead to the betterment of the entire village or community at large (Abraham, 2014). This must be taken positively by all who must persevere and allow them be rated at par with their male counterparts. If this is given proper consideration then the benefits will be noticeable to everyone within a short span of time and will empower females to be considered for any job opportunities.

According to the Uganda Bureau of Statistic report of 2017, it was reported by the ministry that an increase in the spending of most families is in the increase and this was noted most amongst the rural areas in the western region of the country. The population within the country also decreased but it was also noted that most of the spent more on food, drinks and cigarettes. It was also noted that the general earnings of the residents reduced thus making a majority poor over the years. For members to

contribute to the growth of the church, their economic status should be there, stable and sustainable or else the church will be full but without financial contribution.

The main part of increment in the Pentecostal church in southern America is attributed to the talk of the involvement of females in church activities (Neuhouser, 2017. 17). This report is key in our study because the western part of Uganda's economy primarily comes from agriculture, this may affect also the church income and, in the process, hinders the projects of people and the church members inclusive. I urge, this study again is very key to ascertain the categories of people who are church funders whether they are civil servants, agriculturists or traders because economy in the country determines the prosperity of community-based organizations church institutions inclusive.

Relationship between Leadership Role of Members and Church Growth

It's been discovered that many members in most religious gatherings is as a result of the use of some methods used to help keep the managerial aspects of the institution and how well things are communicated among members. (Cheung., et al. 2015) and within the equal line powerful verbal and none verbal exchange within intimate relationships is the most appropriate means for handling conflicts within the church and decisions concerning such conflicts can lead to Christian growth in the direction of spiritual maturity for the man or woman concerned (Larry & William., 1997). Therefore, a few churches can be affected by conflicts which hinders growth and churches located in towns always have struggle through virtual of their geographical area and the nature of human beings in those churches.

In addition, Baird (2015) urges that in step with church officers, most government and non-governmental organizations have realized that the church is a

powerful tool in delivering any communication that they have. Messages that have to deal with health, Physical fitness and development of all aspects. In the same line, Baldoni (2003) asserts that splendid conversation secretes of first-rate leaders involves being clear with the message you want to put across. A good leader must be careful with the message he or she puts across and should manage it well to ensure that it is well delivered. Thus, urban based churches want steady, constant and focused communication for growth to be effected due to the fact people in city putting are eager about and do many stuff. From their observance of the five focus groups and the 8 non-public interviews. Gerald, et al. (1993) determined 3 topics approximating the church's communication style for it to develop:

The church has built a powerful conversation approach that grants a couple of consensual messages. Individuals who belong to it always have a feeling of belonging and feel they can contribute in any form to the entire church as an institution. The church has advanced a system for bonding people to the church community that gives identity within the collective whole. Participants of the church stronger within and may be asked to work for free anywhere they wish instead of what they are trained to do or wish to do.

While the church is composed of many members from different backgrounds, there may be need to talk issues, activities, programs, occasions, through the proper channels and to the proper people inside the proper time for growth to takeoff. Inadequate communication may additionally cause stunted growth of the church due to the fact commune has diversity, all mediums of commune are key in reaching extraordinary companies of people. The pastors and the church members are not to develop congregations that are more religious and hold onto their teachings and believes and do more of Bible studies and meditations. Churches that have a similar

goal and objective are likely to go out and spread their message or evangelize. Developing congregations may offer more to the younger generations and practice modern worship styles that appeal to the youths more (David, Kevin & Stephanie., 2016). In addition to leadership, Baraka (2007) argues that the best aid for management is humans. In his studies executed in Cameroon regarding the post-independence era that was characterized by an increase inside the variety of congregations and denominations that make up Christianity.

Christian congregations are known to be the centres where ethics and religious acts are visible, but funny enough this is not the case as the secular world has infiltrated into the church and is slowly changing it. Every church activity including elections have been infiltrated by corrupt deeds making their dealings questionable in Church elections, Church belongings, Church management, and integrity in management had been critical troubles within the PCC round which it turned around (Lang, 2014). That is why this study is ascertaining the results on growth inside the mentioned zonal churches within the Western Uganda subject.

According to an investigation carried out in Ghana, Asamoah (2017) found out that the clergy boldly took up their management responsibilities and provided a framework for collaboration and reconciliation inside the peace-constructing procedure and additionally be examples of a peaceful disposition. The clergy are to keep to praying fervently, making suggestions to politicians and training their church individuals for a sound political, health fitness and development. This is without a doubt because when you have a central authority which has a gadget that doesn't guide the church it hinders growth. He keeps to assert that the clergy's presence within the society has each negative and positive or superb implications relying on how they

behave. In the event that they do no longer conduct their affairs nicely, it could lead to conflict.

Rowland and Isaac-Savage (2014) contend that the achievement of any church-associated program frequently relies upon the clergy. Leaders always play an important role in the expansion of the religious congregation. They can make contributions undoubtedly or negatively, 3 elements had been found out to grow the church by means of the leadership styles and those are program, method, and tradition, those caused increased growth in a southern United Methodist congregation (Wilson, et al., 1993). P. 261. A benefit right here, the effects on having leaders who plans for the congregation may also lead to stunted growth, inside the same church, congregants showed favor for church's management for encouraging them to do what they desired in preference to being anticipated to provide a service just like their vocation.

Pastors who stay in one station for a very long time and are not asked to explain any wrong doing or happening within their jurisdictions is a big danger to the expansion of their congregations and is believe to be the cause of the diminishing numbers among the congregants (Fowler, Musgrave, & Musgrave, 2020). Church institutions and church planters must take into account using effective organizational abilities like team of workers leading church activities, and creative in place of traditional church methods. These do not assure church growth, however they get rid of internal limitations that allow churches to consciousness on the outside barriers of the urban poverty zones. (Judson, 2010). The character and improvement of any religious institution is inevitably inspired by its overall leader (Rosalind &Hackett, 1980). So, the argument here is that the identified churches in this study also have their growth relying upon on the character and development elements of their leaders.

It has been endorsed by Keita & Lao (2020) that church leaders have to design organizational and leadership systems of church corporations to facilitate growth, change and manufacturing for the church as sited from (Banks, 2013) and in north of the united states. If you had a church in populated location, or in case you planted a brand new church in a developing suburb, people would come; and if the preaching changed into attractive, if the music changed into uplifting and if the leadership became practical, people might be available satisfying numbers (Hayes, 2009).

The emphasis at the assertion above is planning and programming by way of leaders. The Seventh - day Adventist church has a leadership structure or fashion that is representative where the local church is the last degree of the institution and has leaders of various departments and offices of which every office is assumed to perform a little packages and activities under the supervision of the clergy.

A few of the characteristics of a great leader to support growth as observed by Cindy (2008) is a church leader being able to make plans and visioning while involving others. However, there are a few folks that don't take part because they're not given opportunity to participate as how Shirley (2005) places it that during a number of our churches, youths and teenagers are not active at all. They have no actual interest in outreach and church services, or young adults eager to serve however being given no opportunities for leadership in the church. In line with United Nations on women, throughout a lot of records, the gents seem to be messing what is supposed to be acted upon within the religious accords.

Nowadays more females are coming up with teachings that are inclined towards their favors and support their new life styles. Consequently, no matter which class of humans inside the church, members have the ability of helping the church with their resources because God uses the available resources. In relation to the

Adventist church, depending on the geographical location it is typically okay in Uganda for women to serve in the church and are given one-of-a-kind responsibilities other than pastorship and eldership, the rest of the responsibilities are given to human beings equally but every now and then leadership within the church is determined by means of the level of training of an man or woman depending on the character of the obligation to be allocated to a person.

Grzymala-Busse and Slater (2018) asserts that such moments are aspect of the people at some point of moments of most important during political change. Further some church congregations have been visibly noticed committing themselves to noninvolvement because of their frustrations with revolving –door pastors and shifting visions (Bill, 2004).

Strategies to Improve Church Member Participation of Selected Churches to Enhance Church Growth

Church Growth

According to Hayward (2002) there's no doubt that the Christian church has grown substantially seeing that its birth around 30AD. It started with a few hundred human beings in and around Judea and after 2000 years passed one thousand million humans, a few 28% of the arena's populace were under suit. Often this type of growth is described as "exponential". The identical study asserts that congregational expansion may be split into halves to help understand it better. Growth can best occur if there are surplus sources, inclusive of money and time past the minimal required to hold present day activities and to make up for the assets and for the members who have left due to several reasons (Iannaccone, Olson, & Stark, 1995).

In his observation, Yung (2004) highlights two main sections in growth in reference with other researches in his research on Korean church growth. First of all,

he cites out spiritual issue or rapid Church increase which incorporates the power of the congregation and how the clergy works together with their prayer life. Secondly, he points out the troubles that affected the church growth in Korea, he calls them secularism and infestation of the belief in science and wealth. This act of modernization has seriously affected the church in Korea. Guder (1994) asserts that the basic preposition on the expansion of a given congregation is based on what God wants to it, this is so since God is the source of everything and guides the masses through their faith in His Son, this can only happen through His Son who has identified the church as a means of reaching the congregants. In a research finished in the U.S. on the growth of the Jehovah's Witnesses, from 1945-2002 , Sturgis (2008) cites Hoge and Roozen's model on church and denominational growth or decline that it is laid low with four types of elements: nearby contextual factors, countrywide contextual factors, local institutional factors, and countrywide institutional factors and he goes in advance and elaborates that a contextual thing can be said to be one that is not within the church organization and one that this congregation have an effect on, a contextual thing is one this is external to the church or denomination, and an institutional element is one which the neighborhood church or denomination can conceivably affect.

Furthermore, Gooren (2015) analyzes church growth in relation to eight spiritual and nonreligious elements, which may be both inner and outside to the church under religious elements such as: being drawn to what the church believe in and do; the other core non-denominational elements include enchantment of the employer and the expansion, attraction and retention of church members as per stated by Willems (1967), Roberts (1968) and Lalived'Epinay (1969). In most churches, growth results from a pastor's unwillingness to let go of ministry (Mark, 2010).

However, not mostly effective due to pastors and administrators but Evan (2014) cites lack of practical information that leads many lay humans to depart the evangelism to the educated theologians. So, this is why this research aimed towards ascertaining the fundamental participators in advancing the God's work. If we are having lay human beings who have left God's work to the clergy then better to find answers. One have to remember the fact that John (1992) cited that one of the motives human beings decide upon larger churches is that such churches may be capable of providing an array of services (p.188) and if the churches on this observe are not developing as one of the services there should be elements inflicting stunted growth.

Philip urges that the most massive evaluation of social elegance and American faith, as mentioned from (Demerath, 1965) suggests that lower elegance individuals emphasize on doctrine, faith which has an impact over the regular lifestyles, notion inside life after, keeping the basic tenets of the faith and not accepting any form of extremism then finally, he says religious attendance is the maximum commonplace measure of religious participation. Rene (2004) revisits Schwarz's 8 characteristics which were discovered to lead or contribute to development of churches and these are empowering management, present-oriented ministry, passionate spirituality, functional systems, inspiring worship, want orientated evangelism and loving relationships.

Donald M. McGavran the founding father of church growth movement enunciated seven essential additives of church growth concept and highlighted the subsequent factors for church increase as; a church leader who sees an opportunity philosopher who is open to change and uses it psych up the whole congregation motion for growth, an organized church leadership which know what to do, and an advanced leadership that exploits spirituality to help expand the church. Donald

concluded that, a big congregation that can offer different services to its members and satisfy them as a group and individually and is able to balance dynamic courting among celebrations, congregations and cell groups; will reliably grow and develop. Therefore, this implies that using evangelistic techniques which have been tried and tested can function in converting people to become church members based on what the church believes in based on biblical will promote growth.

According to the Seventh Day Adventist Church world book 2019, international membership was recorded to be 21,072,239 and overall international churches 87,651; The East Central African division was recorded with a population of 3,968,772 and 15,943 churches; Uganda union challenge became recorded having 381,494 members with 1,104 churches; Western Uganda area became recorded having 30,349 members and 151 church buildings. In step with Western Uganda Field statistical report (2019) of the second quarter, the region turned into at 28,000 church members with Hoima church district recording 1,226 members and Kikwite 450 members, Kagote district recorded 1064 individuals with 14 congregations and Kagote local church recorded 494; With 9 congregations; Kyenjojo district recorded 996 with 19 congregations and Kasiina nearby church had 300 contributors with 25 congregations; Kagadi district recorded 1351 with 18 congregations and Kagadi neighborhood church had 308 contributors; Masindi church district recorded 1230 with 24 congregations metropolis church had 253 members.

Sustainability and Stable Income

According to Irvine (2005), you can rarely differentiate between the funds available for the church and its members because a big congregation that has the potential to grow will definitely have a huge source of funding from its many members. A different study related to this one by Chan, Fawcett & Lee (2015) found

out most church members do give offerings when they are in church physically during the services hence the church leaders must seek for means of making the church members to frequent church so as to get more funds or offerings from such members. As we already discussed, giving in tithe and offerings is a major factor in church growth. When you have big numbers in the church but few are faithfully in giving, the rate of infrastructure growth will not be seen and felt in any congregation. Likewise, these churches in this study might be having big congregations but few may be supporting financially.

Though members continue to financially support the congregation, adequate financial resources are less available to a good percentage of congregations that now have fewer people to share the financial responsibilities (Gilbert, 1998). I argue, sharing financial responsibility is one of the major factors that may increase the giving or not giving in the church more especially the urban churches but the unanswered question remains who is an active giver in a congregation? The issue of attendance and numbers is not yet clear whether participation in giving is equated with the membership. Durlauf, Kourtellos & Tan (2012) do not acknowledge any link between what someone believes in concerning religion and growth economically. They go further to reason that it can't be proven that if members attend church services regularly, then it means that there is automatic growth in church. Confessed Christians are to live by faith and actions.

There is a growing tendency in most urban churches, where the church makes decisions on developmental issues but frequently those decisions are not fully implemented. According to Hoffmann, Lott and Jeppsen (2010) several factors such as years one has lived, whether one works or not, and level of education plus how much one earns do determine whether one will give in church or not. With the above

study, when men don't regularize their worship practices even the giving trend decreases and the level of development will also be affected and in Uganda, women are more than men according to the Uganda Bureau of statistic released by Ben, P.M. who was the Executive Director, the census that was recorded 2014 and the 2017 report showed that in this country women are more than men to the ratio (Men, 17,060,832; Women, 17,573,818) 2. This is why we need to ascertain who are the contributors to the growth of membership in western Uganda field zonal churches. Sam (2015) discovered that those who give without any feelings are likely to be liked by those who receive their gifts. Those who give after being forced to are likely not to have a good relationship with the recipients and the same runs through the families and how each member relates with one another and can sometimes end up in embarrassment. Such family members always find it bad if their members who have try giving out to those who are not known to them or those who are not members of their family. They believe that such giving will affect the general family wealth. Sam (2015) further argues that, giving usually makes the recipient enjoy the gift, feel grateful and will want to reciprocate.

In the same study it was found out that those who study up to the higher levels can listen and understand better and this helps them know why they need other people, they will also tend to trust others easily as compared to those who have low level of education. This will translate to such people with higher levels of education donating more since they can easily trust those who are receiving from them.

Infrastructure Set Up and Sustainability

Among the adherents of the Anglican Church, they feel that it is their responsibility to develop the church in terms of infrastructure so that they members worship comfortably and those around the church can also benefit. They however, do

not view those who do not develop structurally as failures but believe that growth of infrastructure is key. It might be added that the goal of growth is characteristic of nearly all organizations, not just churches (Bernard, 2017; Hardaway, 1990).

Michael (2015) asserts that there are principles that are crucial in controlling the ethics needed to help improve on the infrastructure needed to help improve on the expansion of churches and congregations. These five principles can be classified into the material, economic, life, spiritual and finally the social domain. Each of the five is clearly distinguished to help make the whole function efficiently as one body. The social principle is more crucial since it is needed to help congregations and churches to grow. Once the churches have grown then it would be easier for the large members to combine what they have in terms of resources and finances to help improve the infrastructure in their church. Once each member contributes, then he or she feels part and parcel of the community or church and this brings some sense of belonging (Paul & Charles, 2017).

According to Ababa (2013) it is estimated that less than half of all the projects meant for the community in Africa are not operating to their full potential and once they are open to members they become safe and prosperous even without operating fully. This will help improve on the income of the church or community members hence increasing the resources meant for infrastructural advancement. Once this is done, then all the members feel to be part and parcel of the community project and can work together with the rest to ensure all is successful (Chambers, 1983).

According to the Authenticity Consulting (2008), for an organization to hold for a long time, it must plan well in terms of how it operates, what it offers, who is employed and how to efficiently manage its finances and resources. Once this is

properly done, then the organization will be financially stable and can operate for a very long time without borrowing from anywhere.

Mission Focus

As per the General conference of the Seventh- day Adventist Church (2002), “In 1993 a study was done by the commission on youth of the far eastern division together with the theological seminary of the Adventist international institute of advanced studies (AIAS) for three years 1990-1995, 446,000 out of a total of 892000 Seventh -day Adventist young people were projected to leave the church, while for the years 1995-2000, 612500 out of 1,225000 Seventh -day Adventist youth were declared lost. Some of the reasons given were: Lack of fellowship in the church, lack of involvement in the church, none SDA friends, none SDA fiancé or spouse, lack of attention.” (p. 369-370). I urge, an urban church is likely to have people in the books and attends irregularly but have spirituality issues which affect the activities of the church since the population of Africa and Uganda in particular comprises of the youth.

It has been observed by Cheung., et al. (2015) that it is beneficial to belong to a big congregation is that the members will be open to many activities that the church has in offer for the members and that such churches are within its close proximity making it easier for the members to easily reach them whenever called upon and can easily interact with one another. They as a result with have stronger ties to help the church become stronger. This simply means that members of such congregations are closer to one another than those in smaller churches and congregations. In Parolini and Parolini (2012), it was observed that institutions should be more adjustable so as to be able to solve the many problems that they face in the modern world. It is believe that the ones who are more rigid tend to fiddle out very faced whenever they are faced

with problems or challenges in the modern world. Cnaan, Gelles and Sinha (2004) adds that churches that do not contain social vices that are likely to affect church attendance and participation in its activities, are likely to be phased out very fast since it is the youths that are involved in such and the same youths are the futures of the church. Thus, the negative effects resulting from church members themselves will have contribution to the growth of the congregation. When it comes to urban churches, behaviors and life style as it has been observed above, it takes a lot of money and time and in the process the church is not supported by those involved in destructive behaviors.

Becoming and remaining a Christian has always involved practices as well as ideas, bodies as well as symbol (Kollman, 2010). In the same line Harris, found out that ceremonial activities with symbolic significance, the sacraments are also a form of participation by members in the organizational life, offering a corporate experience of the Holy Spirit. Attendance dipped, during the non-religious holidays and weekends that are attached to them and improved during the attack by the Al Qaida on the United States in America. It is evident also that when the weather is not very conducive, attendance of church activities is likely to diminish. While attendance can be very important in church growth, it may also be true that a congregation may be having big numbers attending worship but participation in growth activities is not seen, or men may participate and youth don't and women may participate and men not or couples may participate and singles not and this brings the relevance of this study to ascertain the categories of people participating in the activities of Kikwite, Masindi Town, Kasiina, Kagote and Kagadi churches of western Uganda field. Generalization is not health for church growth because some individuals are left out without participating which affects the personal growth in serving God and

organizational growth and unless the leadership of the church understands this, prosperity of the church will move at a very low pace.

Unity

The Greek word Koinonia is a key concept in the New Testament. In its vertical dimension it designates the participation in Christ, in the horizontal dimension the believers' fellowship among themselves (Lukas, Ulrich & Christian, 2010). If the vertical dimension stands for participation in Christ, all members who join the church must take part in church growth of which urban churches are not exempted. Grzymala (2014) in studies on Mormons discovered that getting married holds together their getting stuck to religion, he goes ahead to say that majority of the males who took part in the study indicated that they are very religious, while a minority of the singles never did. As for the female counterparts, a silent minority indicated an increment. The study showed that attending fellowship increased once one delivered the first born and increased with the delivery of a second one. The experience got better as the offspring grew older with time, from childhood through the teen ages into adulthood. It was discovered that most parents are very religious when they are taking care of the children but once the children get out and become independent, religiosity decreases amongst the parents.

Cnaan, Gelles and Sinha (2004) found out that most people would wish that the youths take part in church activities as this is a sign of better commitment than just attending church to sing, pray and listen to the clergy preach and teach. The study further revealed that there were more whites than blacks who took part in church activities, they also found out that those who are gifted academically tend to take part in church activities than those who are academically challenged. Central (1994) argues that "members of the congregations that are growing exhibit greater

institutional commitment than those congregations that are declining” p.316. DeVries (2016) asserts that as per what the Bible says, there is no proof that those who show more fruits of spirituality are more of Christians than those who do not. This is an indication that Christianity is more of actions than just mere hearsay. This means that when a person is spiritually upright, the results will be involvement in church activities by using the gifts given to him by the Holy Spirit. Lee and Dreyer (2018) stressed that, “quantitatively the church may grow irrespective of infrastructures.

Neuhouser (2017) observes that churches that are very strict are likely to grow stronger by making the members get committed to it by encouraging them to take part in church activities and by so it results in the increment of church members. Cheung, et al. (2015) observes that it is easier to build a strong bond between members in a bigger church than a small church. This results in more faithful adherents who will hold onto the faith than in smaller churches but on the contrary, it is more difficult for the churchgoers to bond easily in bigger churches as compared to the smaller ones since in smaller ones people know each other by names and even know where each member stays or comes from. However, when conflicts occur in churches, they affect the worshippers particularly when such conflicts end up either in splits or closure of the church (Daniel, 2015). There are also social issues that are believed to be causes of low participation as documented by James (2005) who reasons that the unmarried congregants have decided to leave the church and if they opt to stay put, they do not want to be involved in of the church activities arguing that they are always left out in the planning and organization of the church programs and people always segregate against them in everything that happens in the church.

Rebecca et al. (1988) observes religiosity increases with age but most people will stop attending church because they are too old to travel to church. Other related

studies however, have found contradicting results and findings. There are those who discovered that going to church increases by age and old people do go to church than the young ones and remain that way until they are very old. It was also found out that females do take part in church as compared to their male counterparts, those who are more learned also like taking part in church activities than those who are not learned. It was also discovered that blacks do participate in church activities than their white counterparts.

Mission Focus

The root of the words for mission and missionary comes from the Latin words *Missi* or *Mitto* literally means “sent one” which translates the meaning of apostle the Greek verb equivalent is *apostello* means one being sent. It is likely that trying to concentrate on improving the infrastructure of a church will make the church lose focus of its main function and objectives.

Mukondi, Robin, and Adamson (2002) describe mission as the offering of service to the society by making them aware through learning, drawing people to them by being friendly, being helpful to the rest, drawing them to Jesus, expanding the churches in unreached territories, making others know about the Creator and showing a good example to the rest by living a Christ like life. The above summarizes the whole issue of mission focus. Local churches are and should be the foundation of prayer and financial support for missionaries even though significant amount comes from individuals directly.

Olson and Don (2011) advocates for the combination of the two elements arguing that; “evangelism and discipleship are the considered Christ’s primary mission for his church” p. 442, and if we want to be like Jesus, we need to show others about Him and what He does and those who sit idle fail to grow (Jonas., 2011,

p.95,96). According to Francis, Laycock and Village (2010) in their study carried in England about factors related to performance and decline in religion the following became relevant, the first thing is about the hiring, training and employment of pastors. Training and preparing of such pastors is deemed expensive but in the long run it turns out to be cheap, secondly, when it comes to hiring, training and employing of female pastors in the Anglican Church, and thirdly, it is to do with how to build and construct church infrastructure and finally, how to deal with money matters in the church. What came out as the most important aspect had to do with the area of having people to adhere and follow these laid down plans and procedures.

It was also evident that there was some change in the giving of church members to charitable organizations. Member decreased in their giving and this is an indicator of the lack to attachment that church members have towards the main goal and objective of the church will change. This decreased in members not giving out to charity is an indication that the church is losing its focus and church leaders must refocus and let their members not lose interest in giving out.

On mission focus, Paas and Vos (2016) assert clergy in recently established churches are interested in meeting their missionary goals amongst their members and are ready to do anything in order for their goals and missions to reach the entire society around them. Givens (2012) write that an organization needs a mission so that it knows what it is doing and what role it has amongst the community. It should also go ahead and find ways and means of achieving this within the defined time frame. According to Irvine (2005) different faiths view the act of giving in different ways and such views can vary as widely as what people think about the Creator. This is determined by what the church aims and goals are and what plans the church has to

make sure that the same are achieved as intended. These beliefs need to be translated from theory into practice.

Philip (2014) asserts that the church can fail to meet its mission because of several reasons which range from the members not being committed and them not knowing why the church exists. Many do not understand why churches are started and what order Christ gave to His disciples in regards to reaching out and making of disciples far and wide. Now the concern here is can it be possible that people don't participate because this study above reason? May it be the same case in the churches that are in this study? The most important thing to do is to remove or reduce those factors which block or slow down the church growth activities. Studies have shown that amongst churches that believe in evangelism, their expansion is based on many things like having many births amongst the members, being able to convince the members to be active participants in their activities and knowing why the church exists and its objectives.

Hopkinson (2015) gives some characteristics for rural church growth and echoes six of them thus:

- 1) Paying close attention to why the church exists and not emphasizing on the day of worship.
- 2) A habit of minding about self and each other within the church and its members.
- 3) Having people who are not trained to be clergy being involved actively in the church and being able to be trained whenever called upon
- 4) The pastors concentrating on the main missions of the church and not entirely directing their work to managing the church affairs.

- 5) The church should concentrate majorly on making disciples and training new pastors to help in taking the work to various corners of the world.
- 6) Always working together with other churches and stakeholders to ensure that the church fulfills its missions and objectives.

The above mentioned appears when the church is not mission oriented in growth both qualitatively and quantitatively and may not be experienced.

Good Governance and Management

Tisha (2013) argued that in the USA, the residents are surprised by how original Christianity does stress on the importance of regulations, teachings and beliefs and find this to be a hindrance to them participating in church based organization. In his study Michael (2016) observed that if you want a smooth running institution, you must involve everyone and lay a plan that can cover a long time and will involve both the state and those who stay in it. The terms that can be used to describe all these are management and administration which can loosely translate to deciding and making sure that these decisions are followed and acted upon, this is what can be described as the development desired can be based on.

What can first be recognizable is involving all the community in management or running the affairs of the church thus making them feel part and parcel of making decisions concerning the organization. Proper management is also making sure that all the laid down laws are kept so that the organization runs smoothly. It means that everything that regards to keeping of the law and the entire legal system. This can make sure that all the rights of the community are taken care of and justice must prevail. As per the learned view, what this type of management means has to do with resources and how decisions are made to ensure they are taken care of (RCGG, 1995). Oosthuizen and Lategan (2015) write that once the children of Israel left captivity in

Babylon, Prophet Nehemia was faced with a huge task of reconstructing the city Of Jerusalem to what it used to be. This task was very huge and he faced many turbulences. The same applies to the modern church leaders who are faced with the task of rebuilding the body of Jesus Christ and managing it well so as to help achieve the aims and missions of the church. Thomas (2013) asserts that as organizations establish succession planning and management, benefits such as; selecting leaders with the right experience, selecting leaders with the right character, and selecting leaders with the right competencies for the job will be enjoyed.

Muhammad (2015) observes that the limits that a good manager should be guided by should be involving, group oriented, open, and smooth. It should as well be involving all the stakeholders as they follow the rules laid down by the government. These should also apply to churches because churches are public institutions which are to offer services to people. Nicholas et al. (2016) in their study on Nigerian government summed it by saying that if you want to achieve a better governance, you must develop first and this will lead to making positive change in any country or organization. Oosthuizen and Lategan (2015) write that leaders in the house of God are stewards for God and should be in charge of delivering the truth to the people including the broader community outside the church. Benjamin (2013) urges that leaders must be accountable in order to find solutions to areas in life that are likely to bring conflicts namely: are the rules made serving the good of the members, do they meet the reasons why they were written, and do they affect the organization positively or negatively.

Inter press service (2001) found out that believing in a supreme being indeed has strong effect on the life of individuals, it effects on how people relate in terms of their sex and leads to how females are handled. They further observed that some of

these religious beliefs do not permit females to hold any managerial post that will influence decision making. Sometimes you find one category of gender dominating the positions in the churches which may lead to poor growth.

Burchardt, Patterson and Rasmussen (2013) argue that there are vices that make Africa to lag behind other continents in terms of wealth and must be eradicated. African leaders must stop being corrupt, they must ensure that everything done is efficient and thoroughly managed. Roads, hospitals and schools are not enough for the increasing population and thus the citizens do not have a sense of belonging and do not adhere to any laid down principles. Growth may dwindle because of the nature of the government and because the church falls in that country and the citizens are part of poverty, so the church cannot grow when people are stricken by poverty.

According to sources conflicts may also bring road blocks in participation or stepping stones for participation as how Larry and William (1997) asserts that conflict can be the means for silent and uninvolved groups to become a part of the church by active participation in the decision of the congregation. Yes, the groups are there in western Uganda field, specifically in Kikwite, Masindi town, Kagadi, Kasiina and Kagote local churches, you can mention the youth groups, the women groups, the singles groups but it's not yet clear among those groups who does what.

In a study done in the western part of Africa to find out the relationship between the church and state. Some and Bennett (2001) found out that the state must be kept in check by the church and ensure that everything is done well from the judiciary to the legislature and every one must get justice where it deserves.

In former French colonies, the relationship between the church, especially Catholics and the state was always full of confrontations since the church was in the forefront to correct the state when it went wrong and was always siding with the locals whenever

the state acted to exploit them. It was also observed in the same country that the Christian base communities (CCBs) were of late faced with challenges, meaning that they have to move with speed to bridge the gap between the church and the state.. Government can be also a challenge to church growth depending on the geographical location.

Fulton (2016) in his study found out that Chinese Christians find themselves amid a whole range of social changes: the traditional Chinese family is in decline, an environmental crisis looms, wealth-making is becoming the celebrated career, and yet political and social prejudice against Christians persists and Ali & Mohammad (2015) asserts that factors influencing women participation in self-help groups are: Education level of the husband and the man and woman, number of dependents in the home and income” p. 12. Generally, the Adventist church in Uganda did not grow much because of the political historical issues in Uganda. Gusman (2013) found out that the major churches were major players in Uganda and its politics from the onset of colonialism. as cited by Hansen, (1984 By the time the seventh-day Adventist church started taking shape, resources were already given to those giant religions, President Milton Obote was a protestant, President Idi Amin was a Muslim and so the politics of the country were sectarianism in nature.

The 35 years NRM has spent in power has given the breathing space for the church to do some developmental projects including increment in membership. according to Wikipedia (https://en.wikipedia.org/wiki/Religion_in_Uganda) religions have the following percentages: Catholic Church (39.3%), Church of Uganda (Anglican) (32.2%), Islam (13.7%), Pentecostal (11.1%), Seventh-day Adventist (1.7%), Easter Orthodox (0.1%), Baptist (0.3%), Unaffiliated (0.2%), Traditional African religion (0.1%) and other religions (1.4%). Having observed this, when you

look at the physical structures of seventh day Adventist churches right from the Uganda union up to the structures of the churches in this study in relation to the time these churches started thus: Kagote, Kasiina, Kagadi, Kikwite and Masindi you will realize that there is a problem, people who worship there are many but structures are not fitting the categories of worshippers and are located in urban territories.

Leach (1958) asserts that Christian stewardship has its basic concept that every Christian whether rich or poor has received his life and his possession from God. As a Christian steward he dictates himself and his wealth to the work of God. As an act of worship he gives a portion of his income to the support of the church and other worthy social causes. So, this study purposes to identify some gaps existing in bigger and urban churches according to their different categories that the leadership may not take things for granted and may take action on an informed ground to help the members to be active and participatory and plan for the implications of none participators in those churches to the growth in the field and those local churches.

Strategies to Enhance Church Member Participation in Church

To examine strategies that enhance church member participation, the researcher first examined the benefits church members get from participating in church activities. These compel church members to participate in church activities.

Perspective of Benefits of Church Involvement

Churches encouraged warm fellowship in a way that congregants prefer to attend a congregation that gives freedom of speech hence an addition to them being involved in its activities. In addition, Chaney (2008) points out that other congregants are compelled by the spirit of evangelism and discipleship. These prefer to involve in

church activities whose focus is preaching and nurturing disciples through teaching them thus a great benefit to them.

Having experiences that help one grow are beneficial to those who wish to be involved in church activities. It allows the congregants to get a spiritual refreshing which enables them to deal with any challenges that are likely to occur in their day-to-day living. This is enhanced by the nature of pastoral sermons and testimonies given in church thus providing hope for the people. This relates to the attributes leaders inform of pastors, elders and other church workers exhibit hence leadership traits are key in enhancing church member participation in church activities and stimulating growth in the long run.

Unity, the feeling of a family-like togetherness also compels church members to participate in church activities with view of social classes, age, etc. This helps to develop relationships like biological family ones and thus members can confide in one another easily. Finally, church members also benefit from the community outreach engagements in various ways and this draws them to participate in that perspective (Chaney, 2008).

Member Participation Strategies

Social learning theory as a strategy attributes families as a greater influence to children or young adult's participation in church (Hoge, Benton & Luidens, 1993). It points out that three strongest factors involved are when parents realized their roles, they wish to pass their values to their offspring and finally improve their relationship with their children. When these three attributes are positive the young's participation in church activities is deemed to take place.

Building a participation culture by including church members in church activities to prevent church members from getting acquainted with secular cultures. This is justified by the cultural broadening theory usually called the "cosmopolitan" theory. On the other hand, it does not inform producing notably lower levels of church attendance but rather emphasizes the main explanation for loss of commitment among youths (Hoge, Benton & Luidens, 1993). The loss of commitment deteriorates participation in church activities and growth of the church. Therefore, the grand strategy should be enhancing the culture of training youths in church-based institutions to keep them away from secular circles that will kill their commitment. This could involve creating particular social groups in church where every individual feels comfortable participating in.

CHAPTER 3

METHODOLOGY

This chapter presents the research design, population and sampling procedure. Questionnaires were used for data collection for both quantitative and qualitative research: reliability and validity of instrument, data, and/or findings, data collection procedure, method of data analysis instrument validity, reliability and ethical considerations. This study was mixed in nature since its main intent was to explain what exists and establish the relationships that exist between variables.

Research Design

Amin (2005) deposits that this is the scheme that guides a study. Orodho (2009) explains it to be a plan that is used to answer problems that have to do with research. The study was guided by a mixed methods approach of data collection (Amin, 2005). This method involves elements of both quantitative and qualitative research. This research involved conducting a survey where questionnaires with both closed and open ended items were administered and data was collected. A cross sectional research design is one where the researcher goes to the field to conduct a study once at a single point in time since it gathers what people think and try to find out how membership participation influences church growth at that particular time and the findings are reported in the research study report. This study hence adopted a cross sectional research design, which Amin (2005) stated is crucial and it assists the study to get data based on different respondents.

This section enabled data collected to be critically analyzed and descriptive interpretation done. The cross-sectional research design incorporates and utilizes or applies both quantitative and qualitative research methods / paradigms (Creswell, 2012).

Target Population

Uganda union mission was recorded to have 381494 members with 1,104 churches; Western Uganda field was recorded to have 30,349 members and 151 churches. According to western Uganda field statistical report (2019) 2nd quarter, the membership was at 28000 i.e Hoima church district recorded 1,226 members with Kikwite in particular having 450 members, Kagote district recorded 1064 members with 14 congregations and Kagote local church recorded 494; With 9 congregations; Kyenjojo District recorded 996 with 19 congregations and Kasiina local church had 300 members with 25 congregations; Kagadi District recorded 1351 with 18 congregations and Kagadi local church had 308 members; Masindi church district recorded 1230 with 24 congregations Town church had 253 members (Seventh day Adventist church world book, 2019).

Table 1 gives a list of church membership of the entire western Uganda church membership and the particular memberships of the selected local churches under this study.

Table 2. Selected Churches for this Study from Western Uganda

Uganda union	381494	1,104	Selected Churches for the study	Total membership	Considered Sample
Western Uganda Field	30,349	151			
Hoima District	1226	29	Kikwite	450	50
Kagote District	1064	14	Kagote	496	50
Kyenjojo District	996	19	Kasiina	300	50
Kagadi District	1351	18	Kagadi	308	50
Masindi District	1230	24	Masindi town	253	50
Totals				1,807	250

Source: Authors compilation

According to Amin (2005), population is a group of people and their goals sharing some similar traits that can be seen. The target population of this study as given in the above table is 1,807 and the sample size is 250 respondents, constituting Church worshipers, Church elders and Pastors. All the mentioned categories will be involved because these are the groups that constitute Church membership and participate in Church activities that eventually lead to growth and expansion in the SDA Church. It is expected this mix of respondents will provide adequate information as required by the study.

Sample and Sampling Procedure

The target population for this study was 1807 and purposive sampling was employed to get a sample of 250 constituting church worshipers, the main reason for this sampling was because the study was carried out during the Covid 19 pandemic which experienced restrictions in worship practices and therefore it was not easy to get all respondents. Furthermore, the researcher used simple random sampling technique to choose 50 respondents from each of the 5 congregations; Kikwite, Kagadi, Kagote, Kasiina and Masindi town. All the mentioned categories were involved because these are the groups that constituted regular church membership and usually participate in Church activities that eventually lead to Church growth in the SDA Church. Some of the church members are passive, visitors and guests and could not be accessed reliably or even be able to return the questionnaires. It was anticipated that the mix of respondents would provide adequate information as required by the study. Therefore, questionnaires were randomly distributed to the category of preference as mentioned on Sabbath to 50 respondents per the selected congregations of Western Uganda Field as showed in table 1.

Data Collection Methods

The data collection methods used in this study are explained in depth below.

Primary Data Collection Method

This study employed the use of structured and unstructured questionnaires to help get data from the field. The questionnaires had questions that initiated both quantitative and qualitative data that could be analyzed and be presented descriptively and thematically. The advantage with these questionnaires is that they were both in English and the local languages and thus the respondents found it easy to read and fill in the spaces or simply tick the best alternatives. The data obtained was later cleaned by categorizing several sections and later coded and analyzed in statistical programs i.e SPSS.

Data Collection Instruments and Procedure

The study used one instrument for collection of primary data as explained below.

Self-Administered Questionnaire

Amin (2005) defines a self-administered questionnaire as a type of instrumentation that can be help retrieved data to help answer given research questions of a given study. This study used self-reporting questionnaires with closed ended questions that made it easy for the respondents to fill. In addition, questionnaires can only be filled by those who can read and write (Creswell, 2012).

The disadvantages were checked by coming up with questions that required the respondents to just tick. The study also intentionally picked on those who can read and write to help overcome this disadvantage. One other advantage that questionnaires have is that they can be used on a huge population at ago and get fast

data immediately there and then (Mugenda, 2008). The questionnaires catered for all categories of respondents in the sample target. The researcher did seek for help from one member per church to act as a Research Assistant. This assistant helped in distributing the questionnaires and data collection to eliminate biasness and conflict of interest.

The questions comprised of open ended and closed ended items to help obtain detailed information. The closed ended questions followed the Likert Scale to help obtained quantitative results used in both descriptive and inferential analysis. The questionnaire had questions which required responses that were dichotomous, nominal, ordinal and interval in nature. In addition, clearance was given by the University for data collection as per research guidelines after the proposal clearance.

Members were given the survey on Sabbath and the explanations were made the following day during the church business meeting. Questionnaires were drafted in two languages that were mainly used in the selected local churches i.e. Runyakitara: Runyooro-Rutooro and English as a national language so that the targeted respondents could not have excuses for not filling the tool. Some respondents filled the questionnaire on that Sabbath day it was administered, others submitted while in the business meeting and the rest submitted later. However, it should be noted that some of the respondents did not bring back the questionnaires. The survey tool that was used is can be accessed in the appendix.

Validity and Reliability of Data Collection Instruments

To ensure that the data collected was valid and reliable, the instruments were run through validity and reliability tests.

Validity of the instruments. Validity is the checking of whether the instrument in use can indeed measure what it is supposed to measure. Prior to going to

the field to collect data, the instruments of study were read and proof read by experts in the area of study and supervisor. The items in the instrument were based on the study objectives and research questions.

Reliability of the interments. Reliability is when an instrument has the tendency of producing the same results each and every time it is used (Amin, 2005). To ensure that the research instrument was reliable, a pilot test was conducted in areas having the same features as the actual area of study. The questions were given to 20 respondents with no inconsistencies or questionings. A pilot study to the selected Churches was done to help establish a connection with them before coming for the real study.

After obtaining the data from the pilot, the data was run to help establish if it was reliable or not using the Cronbach Alpha Coefficient using the following formula borrowed from Georgia (2009):

$$\alpha = \left[\frac{1 - \sum SD_{\sigma i}^2}{\sum SD_i^2} \right]$$

Where, $SD_{\sigma i}^2$ = is the variance for each item with other items.

SD_i^2 = is the overall variance for all the items.

Σ = is the summation of

α = is the Cronbach's Coefficient Alpha

The results were obtained as below;

$$1 - \left(\frac{\text{Mean Square of Error}}{\text{Mean Square of Rows}} \right) = 1 - \left(\frac{0.426}{5.325} \right) = 1 - 0.08 = 0.92$$

The pilot study of the 20 respondents that was conducted produced a coefficient alpha of 0.92 which is above the threshold of 0.70 which is the accepted reliability coefficient, hence the instrument was confirmed to be reliable.

Data Analysis

Quantitative data gathered from the field was analyzed by the use of descriptively while the qualitative aspect was analyzed thematically (Amin, 2005). Descriptive statistics that were used in the study include percentages and frequencies. He goes further to describe thematic and content analysis as a design that is used to interpret the data as per emerging themes. Amin (2005) also writes that thematic analysis gives a chance to go ahead analyze the content that emerges from the similar patterns or themes.

The answers from the open ended questions (unstructured) were received analyzed then grouped into themes to bring out the meanings that were grouped together because most of the responses were in different words since the respondents had the freedom to put down their mind in regards to the research questions.

Ethical Consideration

Before venturing into the field to collect data, clearance was sought from the dean School of Postgraduate Studies of the Adventist University of Africa. This was done to help get a smooth entry into the field of study and get a clearance for ethical purposes. The letters that were to be used in the collection of data had introductory passages for the respondents which invited them to the study and explain the whole process and why the study was being conducted. The clearance letter from the Adventist University of Africa was delivered to the church leadership to help get clearance for data collection. The researcher sought an approval letter from the dean

school of postgraduate of Adventist University of Africa to ensure that the ethical guidelines were followed throughout the data collection process.

Permission was sought from the respondents in form of consent to help ensure confidentiality of the data collection and the entire research process and that the data collected was to be used solely for research. The researcher also confirmed respondents' anonymity and confidentiality for issues relating to disclosure of objective opinions, sensitive information and proper identity like names to avoid bias. Lastly, participants took part in the study without being coerced and were assured to be provided with results of the study in a church business meeting upon completing the study.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter presents the results from the data analysis and interpretation of the results, it also describes the settings/area. The research setting that is the study environment which can be seen as the physical, social, and cultural site in which the researcher conducted the study. It highlights the demographics together with the variables not forgetting relating the research questions.

Study Area Setting

The setting for this research was in Western Uganda where ‘Western Uganda Field’ of the SDA Church is located. The selected congregations that were to be studied belonged to that field.

Furthermore, the findings reflected that the respondents’ geographical locations were classified as city, town, urban, pre-urban and rural and showed that a total of 118 respondents were from urban, town and city. This supported the study’s target in ascertaining the participation of town church members as pertaining to growth. Kasiina records the highest number of dwellers in town if considering pre urban, urban and town locations while Kikwite registered a big number of city dwellers i.e., 19.

Response Rate

A total of 250 self-completion questionnaires were distributed to the sampled respondents with structured and unstructured questions. Thus a sample size of 250 respondents was purposively chosen due to the fact that the members in those specific

churches are more vibrant as regards to engaging in church activities. This constituted church worshipers, church elders and pastors. All the mentioned categories were involved because they constitute church membership and participate in church activities. The study targeted fifty (50) respondents from each of the selected congregations of Kikwite, Kagote, Kasiina, Masindi Town church and Kagadi. The presentation of the findings was guided by the research questions set for the study. It also had some subsections that covered the demographics. Tables showing frequencies, percentages, mean, and standard deviation are provided from which conclusions were drawn and interpretations made.

Table 3. Respondent's Response Rate

No	Church	Survey Tools Given	Responded too.	We're not Filled or Returned
1	Kagote	50	35	15
2	Kagadi	50	26	24
3	Masindi town church	50	39	11
4	Kasiina	50	43	7
5	Kikwite	50	34	16
	Totals	250	177	73

From table 2 above, a total of 250 survey tools were given to research assistants to be given to the churches in the study and out of the 50 survey tools that were given to each church, Masindi town church filled 39 questionnaires and were returned, out of 11 that remained 5 were returned with unclear filling, 6 filled the demographics only and they are not considered in this study. The tools that were given to Kikwite, 34 were filled and returned, two others were returned without being filled and others were not returned. Those that were given to Kagadi respondents, 26 instruments were returned, five had irregularities which could not be considered and the rest did not come back. Kasiina also got 50 copies and manage to return 43 Kagote received the same number

and 35 came back filled and a total of 177 survey tools have been considered in this discussion and we did not realize 73 but every congregation manage to go beyond average in terms of survey tools. The response rate was 0.708% and thus acceptable since majority of the respondents per the local church filled the questionnaires.

Demographics

Demographics that are described in this section includes the Age, Gender, Marital Status, Educational background and Geographical. The main objective of collecting the background information is because the demographic background of the respondents relates with the respondent's ability to give relevant and adequate information on ascertaining the effect of church members' participation on church growth.

Age

According to the distribution there was a target of giving survey to adults who were willing to be part of the study and according to Uganda adults begin at 18 years and above. The researcher categorized the age from 15-20, from 20-30, from 30-40 and from 40-50 and 50.

Table 4 shows the age of the respondents in terms of years. From the table, it can be noted that those between 40-50 years participated more than 20-30 years and 15-20 years as observed in the analysis above. This shows that majority of the respondents belonged to the age category of 40-50 years.

Table 4. Age of Respondents

		f	%
Valid	15-20yrs	42	23.7
	20-30yrs	55	31.1
	40-50yrs	74	41.8
	50-above	6	3.4
	Total	177	100.0

Education

In regards to education, the table 4 shows that 23% reached primary level, 75% reached secondary level, while 2 % indicated to have reached the tertiary level of education. This means that majority of the respondents had secondary level education.

Table 5. Education Level of Respondents

		f	%
Valid	Primary 1- 7	41	23.2
	Senior 1-6	132	74.6
	Certificate	4	2.3
	Total	177	100.0

Marital Status

Table 6 shows the marital status of the respondents. 46% stated that they are single, 52% indicated to be married, while 1% were single parents. It can, therefore, be deduced that majority of the respondents are married.

Table 6. Marital Status of Respondents

		f	%
	Single	82	46.3
	Married	93	52.5
	Single Parent	2	1.1
	Total	177	100.0

Gender of Respondents

The table 7 below shows the distribution of the gender by the respondents.

Table 7. Gender of Respondents

		f	%
	Male	83	46.9
	Female	94	53.1
	Total	177	100.0

From table 6, it is evidenced that 53% of the respondents from these churches were females, while 47% were males. Though, the dispersion from the males is not significant. This implies the ratios of males to females is almost average. Thus it was very key to establish the demographics so that the categories of worshipers may be understood, leaders were also given the questionnaire because the survey tool requested also members to disclose if they are in leadership position which they did and according to responses almost a third of the respondents in each church bares the responsibility in the church and the following leaders have registered participation, Elders, deaconry, treasurers youth ministry, women ministry, secretariat, health, Sabbath school these dominated in responses

Results and Discussions

This section presents the results as per the research questions. It also presents quantitative data using figures/charts or tables and discusses the results to bring out the implications of each finding. The research questions that guided this survey were:

1. What is the role of leadership in selected church congregations in western Uganda on church growth?
2. What effect has community service among in selected church congregations in western Uganda had on church growth?
3. What relationship does financial support of members in selected church congregations in western Uganda have on church growth?
4. How does participation in financial support contribute to the church growth of the very churches?
5. What strategies should be undertaken to improve church member participation in selected church congregations in western Uganda to enhance church growth?

What is the Role of Leadership in Selected Church Congregations in Western Uganda on Church Growth?

The respondents were asked if the church would grow if they were allowed to participate in it as leaders. Their responses are summarized in Table 7.

Table 8. Summary of Church Response

	f	%
Strongly Disagree	4	2.3
Disagree	41	23.2
Agree	53	29.9
Strongly Agree	79	44.6
Total	177	100.0

Table 7 shows that 2% strongly disagreed that the church would grow if they were allowed to participate as leaders, 23% disagreed, 30% agreed, while 45% strongly agreed and stated that the church would certainly grow if they are allowed to participate in it as leaders. It can therefore, be concluded that majority of the church members strongly agree that the church can grow if they are allowed to participate as leaders.

The respondents were further asked if accountability lead to church growth. Their responses are summarized in table 8.

Table 9. Accountability and Church Growth

	f	%
Strongly Disagree	43	24.3
Disagree	9	5.1
Agree	46	26.0
Agree Strongly	79	44.6
Total	177	100.0

Table 8 shows that 24% of the respondents strongly disagreed that accountability has a strong relationship with church growth, 5% disagreed, 26% agreed, while 45% strongly agreed. It can be therefore, concluded that majority of the

respondents strongly agree that accountability and church growth have a strong relationship, thus accountability should be given priority in these churches in order to promote to church growth.

The respondents were further asked to states their opinion on the impact of gaps in communication from church leaders on church growth. Their responses are summarized in table 9.

Table 10. Gaps in Communication and Church Growth

		f	%
Valid	Strongly Disagree	41	23.2
	Disagree	4	2.3
	Neither Agree Nor Disagree	2	1.1
	Agree	48	27.1
	Agree Strongly	82	46.3
	Total	177	100.0

Table 9 shows that 23% of the respondents did strongly disagree that gaps in communication from the church leadership did negatively affect church growth. 2% disagreed, 1% neither agreed nor disagreed, 27% agreed, while 46% did strongly agree. It can therefore, be concluded that majority of the respondents do strongly agree that gaps in communication from the church leadership does affect church growth negatively.

The data received was also analysed from the perspective of individual churches as shown below for the objective relating to leadership and church growth.

The first church to be analysed was Kagadi SDA Church as shown in table 10.

Table 11. Summary of Kagadi Church Findings

Variable	Variable dimensions	Responses/ 40
Leadership	Church will grow when church members are given opportunity of leadership positions	35
	Leaders do not manage church resources well	23
Accountability	Church members are not involved in accountability	18
Unity	There is disunity in church and inhibits growth church	25
	There is no relationship between unity and church growth	19

From table 10 above, in response to the leadership questions for this study the results indicated 35 out of 40 respondents acknowledging that when members are given opportunity to participate, growth can be realized in the church, and in the same church 25 members observed that there was disunity in the same church. Considering agree or disagree, 19 respondents do not agree or attribute growth to that church as a result of unity. 18 of those questioned noted that the management did not involve the congregants in issues to do accountability, while 10 respondents said management in the church does not communicate all matters concerning church activities. Lastly, 23 members observed that the resources of the church are not managed well.

The second church to be analyzed was Masindi SDA Church as shown in table 11.

Table 12. Summary of Findings for Masindi Church

Variable	Variable dimensions	Responses/ 40
Leadership	Church will grow when church members are given opportunity of leadership positions	24
	Church leaders communicate church activities well	33
Accountability	Accountability and growth do correlate positively	34
	Church members are not involved in accountability	28
	Leaders manage church resources well	27
Unity	There is disunity in church and inhibits growth church	17
	There is no relationship between unity and church growth	12

In this church 24 out of 39 total respondents acknowledged that when given opportunity to participate in church activities the church would grow, 34 believed in accountability as apposite response for growth, 25 respondents believed that when there is a gap for communication in the church there will be negative relationship with growth. But in the same church 12 people disagreed that the church does not have growth because of unity issues in it and in the same line 17 members observed that the church had disunity. 28 respondents observed that the management involved them in the accountability process, resources are managed well by 27 respondents and communication is done by management on church activities by 33 members.

The next church to be analyzed was Kikwite Church and the findings are summarized in table 12.

Table 13. Summary of Kikwite Church Findings

Variable	Variable dimensions	Responses/ 40
Leadership	Church will grow when church members are given opportunity of leadership positions	27
	Church leaders communicate church activities well	17
	Inadequate communication by church leaders inhibits growth	22
Accountability	Relationship and accountability do correlate positively.	23
	Church members are not involved in accountability	12
	Leaders do not manage church resources well	23
Unity	There is disunity in church and inhibits growth church	23
	There is no relationship between unity and church growth	18

According to 27 respondents out of the total 34 who filled the study tool believed in participating in activities given an opportunity, 23 highlighted that members are encouraged by leadership in giving accountability for growth as a way to gain expertise. 22 members sighted lack of communication as negative influence to church growth. In the same church 18 members responded by indicating that the growth in the church was not attributed to the unity in the church and 23 members responded by indicating that they love the church but there is disunity which is quarter of the total participants. In response to management, 12 respondents communicated that the management did not involve members to participate in the accountability process, 17 members said that there was no communication to members on all matters concerning church activities and 23 respondents observed that the resources of the church were not managed well.

The next church to be analyzed was Kasiina Church. The findings are summarized in table 13.

Table 14. Summary of Findings for Kasiina Church

Variable	Variable dimensions	Responses/ 40
Leadership	Church will grow when church members are given opportunity of leadership positions	38
	Church leaders communicate church activities well	10
	Inadequate communication by church leaders inhibits growth	32
Accountability	Accountability and growth correlate positively	41
	Church members are not involved in accountability	15
	Leaders manage church resources well	31
Unity	There is disunity in church and inhibits growth church	12
	There is no relationship between unity and church growth	17

As per this church, 40 participants responded on the leadership issue with the following scores: on the issue participation in church activities, 38 members believed in participation when given opportunity by leadership, 41 believed in accountability by leadership as appositive indicator for growth and 32 members indicated that lack of communication hinders growth. In the same church 17 people did not attribute growth to the unity in the church and 12 members confirmed that there was disunity in that church. In this church, 15 members indicated that management did not involve the participation of members in the accountability process, 10 members showed the lack of communication by management of all church activities to members and 31 members indicated that the resources of the church are managed well.

In conclusion, from all the five selected churches, 72 respondents indicated that management did not involve church members in participation in the accountability processes of the church with the 47 respondents who reflected that management in the church did not communicate to members all matters concerning church activities and in additional to the 78 respondents who pointed out that the resources in the church

were not managed well, it gives an indicator that governance and management needs improvement in these lines.

What Effect has Community Service among Members in Selected Churches in western Uganda Union on Church Growth?

The next objective sought to find out what effect does community on growth amongst the selected churches in western Uganda region. In the first part, a general summary for all the churches was done as presented in table 14.

Table 15. Effects of Community Service

My church has community outreach programs that have led to church growth		Frequency	Percent
Valid	Strongly Disagree	2	1.1
	Disagree	41	23.2
	Neither Agree Nor Disagree	34	19.2
	Agree	20	11.3
	Agree Strongly	80	45.2
Total		177	100.0
I'm not certain that community outreaches lead to church growth			
Valid	Strongly Disagree	47	26.6
	Disagree	43	24.3
	Neither Agree Nor Disagree	87	49.2
I fail to get time for outreaches			
	Strongly Disagree	8	4.5
	Disagree	48	27.1
	Neither Agree Nor Disagree	48	27.1
	Agree	41	23.2
	Agree Strongly	32	18.1
Total		177	100.0

According to the table 14, 100 respondents believed that there are community service activities in churches that has led to church growth and from the findings community services that were sited in qualitative data indicated activities like visiting the sick, hospitals, orphanages, the vulnerable, helping the needy those dominated. This means the growth that is indicated here is quantitative growth in terms of

membership increment. This indicates that though membership expands, the supporting trend of developmental activities is not felt. This is why 87 respondents are not sure whether community outreach can lead to church growth.

The Following Shows an Analysis Made on Individual Churches on Effect of Community Engagement

The analysis on community services and its effect on church growth as then done individually as per the churches in the region. The first one was Kagote Church as seen in table 15.

Table 16. Summary Findings for Kagote Church on Community Engagement

Variable	Variable dimensions	Responses/ 35
Availability of community outreach programs	No outreach programs	12
Impact of community outreach programs	Not certain that outreach programs have an impact on church growth	11
	Outreach programs do not contribute to church growth	151
Time for outreach programs	Failed to get time for outreach programs	19

According to this church's respondents 35 members participated, and the researcher provided three questions on the community, and 12 people observed that the church has no community outreach programs which has contributed negatively to growth. 11 respondents were not certain that community outreach has an impact on growth. Respondents totaling to 19 admitted that they failed to get time for community outreaches combining respondents who answered neither agree nor disagree. Also 15 respondents indicated that participation in outreaches by members in their church did not lead to church growth.

The next church to be tackled was Kagadi Church. Table 16 shows a summary of the findings.

Table 17. Summary Findings for Kagadi Church on Community Engagement

Variable	Variable dimensions	Responses/ 40
Availability of community outreach programs	No outreach programs	14
Impact of community outreach programs	Not certain that outreach programs have an impact on church growth	15
	Outreach programs positively contribute to church growth	15
Time for outreach programs	Failed to get time for outreach programs	28

Out of the 40 total respondents in this church 14 members reported that the church did not have community outreach programs that would result into church growth and 15 members were not certain that community outreaches led to church growth. In addition, 28 respondents indicated that they failed to get time for outreaches and 15 members disagreed that participation in outreaches by members did not lead to church growth. The findings showed that this church had participation outreach issues related to time and management.

The next church to be handled was Kikwete SDA Church. The summary of the findings are shown in table 17.

Table 18. Summary Findings for Kikwete Church on Community Engagement

Variable	Variable dimensions	Responses/ 34
Availability of community outreach programs	No outreach programs	14
Impact of community outreach programs	Not certain that outreach programs have an impact on church growth	21
Time for outreach programs	Failed to get time for outreach programs	13

Out of 34 total respondents 14 members observed that their church had no community outreach programs that have led to church growth and 21 respondents were not certain that community outreaches led to church growth 13 respondents agree that they fail to get time for outreaches. It was found out that this church had participation issues related to outreach programs and education on outreaches. Table 19 displays the findings on community and church growth in Masindi SDA Church.

Table 19. Summary Finding for Masindi Church on Community Engagements

Variable	Variable dimensions	Responses/39
Availability of community outreach programs	No outreach programs	29
Impact of community outreach programs	Not certain that outreach programs have an impact on church growth	27
Time for outreach programs	Failed to get time for outreach programs	21

29 out of the 39 respondents, pointed out that the church had outreach programs that led to church growth but also 27 members were not certain that community outreach led to church growth and 21 respondents observed that they failed to get time for outreaches. When people fail to get time for outreaches, the implication is that the church cannot grow in terms of numbers of church members and development.

Next it is Kasiina SDA Church to show what they got. Their responses are shown in table 19.

Table 20. Summary Finds for Kasiina Church on Community Engagements

Variable	Variable dimensions	Responses/ 43
Availability of community outreach programs	No outreach programs	18
Impact of community outreach programs	Outreach programs positively contribute to church growth	35
	Have time for outreach programs	36

From table 19, 43 respondents indicated to have taken part in the project in this church and 18 respondents pointed out that there were no community outreach programs that lead to church growth, 35 respondents also ascertained that community outreaches led to church growth and 36 people were found to get time for outreaches. This church tries so much to get involved in community outreaches and they believe that outreaches are a sign of mission maturity.

Combining the 56 respondents who said evangelism activities in the church had not led to church growth to the 56 respondents who indicated that participation in in outreaches by members had not led to church growth and the 33 members who responded by saying that attending church activities had not contributed to church growth you will realize that almost a quarter of the total respondents didn't see the mission focus as an indicator for church growth and the implication may be either members didn't understand the mission of the church or management didn't prioritize educating the members on the importance of community outreach in relation to church growth.

What Relationship Does Financial Support of Members in Selected Churches in Western Uganda have on Church Growth?

The next research question dealt with finding what does the financial support of members in selected churches in western Uganda and its effects on growth. The findings are presented in table 20.

Table 21. Relationship with Finances

I'm not certain that giving offerings and tithe-financially lead to church growth		Frequency	Percent
Valid	Strongly Disagree	45	25.4
	Disagree	7	4.0
	Neither Agree Nor Disagree	41	23.2
	Agree	82	46.3
	Agree Strongly	2	1.1
	Total	100.0	100.0
I support the church with my Finances			
Valid	Strongly disagree	79	44.6
	Disagree	39	22.0
	Neither Agree Nor Disagree	2	1.1
	Agree	14	7.9
	Agree Strongly	43	24.3
	Total	177	100.0
I don't have money to give to the church activities			
	Strongly Disagree	45	25.4
	Disagree	57	32.2
	Neither Agree Nor Disagree	73	41.2
	Agree	2	1.1
	Total	177	100.0

According to the table above 45 respondents were certain that giving offerings and tithe financially leads to church growth, 79 respondents showed that they supported the church with their finances but 57 members showed that they didn't have money to give to the church activities. 43 respondents showed that they supported the programs occasionally using their finances. Again 73 respondents said the church had no stable funds to run it due to financial contributions from members; and 82 members consented that the church fundraised every Sabbath from collections in terms of tithe and offertory. If 98 percent of the respondents are not certain that giving offerings and tithe-financially lead to church growth, and 44.6% agree that they don't support with their finances, 112 respondents admits that they have money, the issue here is the stewardship challenge which yielded in these findings. There is possibility that members of the church may not know the difference between the use of tithe and

offerings. Even 73 respondents don't know whether they give or not which is part of unfaithfulness in Christianity and lack of systematic giving trend of member

How Does Participation in Financial Support by the Local Church Members of the Selected Member Churches of Western Uganda Contribute to the Church Growth of the Very Churches?

This section looks at the financial support by members, sustainability and stable income which we have seen above, the participation in finances according to this study is attributed to several factors: one is good governance and management, secondly the unity in the church, thirdly mission focus, fourthly the leadership role, these churches in the study have different response on each variable. Important to note was that, 98 percent members were giving occasionally then how would the churches have stable income? Therefore, the participation of members in finances by the local church members of the Seventh-day Adventist Church, Kagame, Kasiina, Kikwite and Masindi contribute to the church growth of the very churches. Out of 177 respondents 97 members indicated that the church fundraised every Sabbath and 85 respondents indicated that they didn't fundraise. This reflected an indicator of lack of stewardship education in these local churches.

Community Service

According to findings, out of all respondents, a total of 119 respondents indicated that the churches' community outreach programs have led to church growth and 66 disagreed on the same. It was also observed that 45 respondents were not certain that community outreach led to church growth while 131 were certain on the same. Members totaling to 96 responded by showing that they fail to get time for outreaches and 88 members responded the opposite.

Supporting Financially

In a question presented to the respondents asking them, “Do you have money to give to the church activities” 134 respondents indicated by disagreeing. An indicator that members have money though, 38 indicated that they don’t have money but even out of the 134 who have money 128 support occasionally meaning there is no regularity in giving to the church which may contribute to lack of sustainability and stable income.

Leadership Role

Members acknowledged that when given an opportunity to participate in church leadership activities it has appositive relationship with church growth and on this 168 agreed with the statement. On the questionnaire we had the question which was open for respondents to give the views and it was asking them to state with relevant examples the link between church leadership and church expansion. More than 10 respondents said (leaders should be faithful, trust worthy, transparent, accountable, spiritual, visionary, organized, mobilize the church, loving, visiting backsliders etc -----) and these statements summarizes many things in the leadership role. It may not be easy to separate leadership with management but when you look at the dependent variable on management, 72 respondents indicated that the church management does not involve church members to participate in the accountability process and 47 members responded that management does not communicate to members on the activities; 78 members indicated there is mismanagement of resources by management.

Church Growth

Infrastructure Set-Up

It was indicated by 104 members that the infrastructures are good due to community engagement, though 98 responded by saying they are ashamed of the church buildings while 116 members were not ashamed of the buildings. A total of 103 members again said the facilities really are not representing God while 67 responded by saying the facilities represented God. The majority under this variable seems not to be happy with the infrastructure where they are worshiping God.

Unity

While 93 participants responded that there is growth in their churches because there is unity, 86 refuted the statement by responding contrary. “I love my church but there is disunity”, 99 respondents agreed to this statement but 80 disagreed.

Concerning the relationship between members and church leaders, 108 members showed that that relationship has brought growth while 77 respondents disagreed with the statement. Out of the total number of people who responded to the questionnaires, 51 indicated that they were leaders but some holding several offices both youth, women and men.

Mission Focus

The Adventist church exists for a mission by a mission and to the mission; Respondents affirmed that evangelism activities in the church led to church growth and this was agreed by 130 members, while 56 did not agree with the statement. One hundred and twenty-five members responded by confirming that participation in outreaches by members has led to church growth though, 56 did not agree with the statement. Results from the respondents indicated that attending church activities by

members in the church contributed to church growth and 146 respondents confirmed that while 33 did not agree with the statement.

Basing on the research questions which guided our study and these questions are: What has been the effect of leadership role of members in Kagote, Kagadi, Kasiina, Kikwite and Masindi town local churches on church growth? Depending on the responses give on this question there are possibilities of both negative and positive effects because we have the agreeing side and the disagreeing side though the frequencies vary in churches but both churches showed positivity and negativity on leaders.

Question two was concerned with what effect has community service among members in Kagote, Kagadi, Kasiina, Kikwite and Masindi town local churches had on church growth? This also is seen in responses concerning community outreaches and mission focus where we have members who are not certain whether community outreach has impact on church growth or not, we have ascertained members who fail to get time for mission and community outreach and according to this study the age category between 20-40 emerged the majority meaning the working class. The effect therefore on this question is that those who were engaged in community outreach and mission focused impacted the church positively and those who did not participate community outreaches and evangelism brought negativity to the churches which affected their growth quantitatively

The third question was what relationship does financial support of members in Kagote, Kagadi, Kasiina, Kikwite and Masindi town local churches have on church growth? The guiding areas in this study were two: one was supporting financially and two was sustainability and stable income where members were asked to agree or disagree out of the total respondents, 139 members were not certain that giving

offerings and tithe financially leads to church growth and 38 respondents don't support the church with finances and 40 members said they don't have money to support the church an indicator showing that the majority of members including leaders don't understand the importance of participating in supporting the church with finances. On top of those 143 members indicated that they support the church programs occasionally with their finances indicating that they are irregular givers which is a sign of unfaithfulness in stewardship and lack of spiritual commitment.

It was also indicated that the churches don't have stable funds to run it from members by 124 respondents meaning there is evidence of holding some fund risings every sabbath as it is being indicated in tables in the appendixes and fund risings are done in churches regularly when members of the congregations are not consistent in giving generously financially. When the churches don't have financial stamina the possibility of having stunted growth is high in all aspects.

The last question was does the participation in finances by the local church members of the Seventh-day church Kagote, Kagadi, Kasiina, Kikwite and Masindi contribute to the church growth of the very churches? The answer is yes because no harvest without investing. But as we have explained above, it becomes very hard for the churches to grow in evangelism, in establishing new infrastructures, in mobilizing workshops and seminars in training human resource /church workers, in acquiring church properties and assets, in establishing new congregations when there is no money in the church treasury.

All these activities and programs of the churches are complemented and completed as a result of availability of funds of which the study has indicated that no funds to sustain the churches, apart from one church in five where the majority responded by saying they have funds to run the church but with a slight difference of

respondents of those opposed to. This clearly explains why there was need to ascertain if the congregating on Sabbath corresponds with the participation in church activities and programs. Also, it is clearly indicated that out of all respondents 82 members were married who responded with the highest number on marital status no wonder they don't get time to go for mission and outreach.

Program Development, Implementation and Evaluation

Program Design

This project was intended to help come up with strategies that can be undertaken to improve church member participation in church activities, this was intended to boost church growth as per the research questions in chapter 1.

Strategies to Improve Church Member Participation

In a general perspective, the study pointed out the following strategies:

Adequate accountability. The study found out that church leaders need to provide accountability to church members relating to how much was collected for several causes and how it was as well spent. Church members are then motivated to participate more in giving tithes and offering knowing the money was or is apportioned to the right cause.

Church members also need to see improvement in tangible assets inform of accountability for church projects that are usually fund-raised for. This enables the church members to improve in participation through letting their finances to the church inform of tithes and other charity causes.

Therefore, management in each congregation should engage the congregants of the accountability processes of thier activities and programs in order for the members to get morale to always raise funds or improve on tithe and offering contributions.

Secondly, there was need to organize stewardship education workshops in each congregation in order to educate the church members about the relevance of church financial support since results showed that they have the money but occasionally support.

Sound governance and improving leader's attributes. Church members are attracted to participation in church activities as a result of the conduct or behavior of leaders. Church members in this study cited that they are motivated to participate by leaders who are faithful to their commitments, leaders who are trustworthy, leaders who attend to their cause in case of need, leaders who visit backsliders, transparent leaders, visionary and organized among others. Therefore, church leaders need to exemplify highest levels of code of conduct and humanity in them to narrow the wide that exists amongst them and the congregants. This could also be justified that church members pointed out that they have money to support church activities yet they do not occasionally support church activities.

In addition, church members also pointed out that if they were involved in church leadership then there would be a very positive effect on church growth, this is because they tend to live exemplary lives as leaders and thus participate more in church activities like soul winning, nurturing fellow converts, committed tithing and charity hence growth of the church.

Unity. Though most of the respondents indicated that unity and church growth had some correlation, the leadership attribute clearly points out that when the church leaders are in proximity and good terms with the congregants, then the church members feel obligated to be involved in matters pertaining to the church, hence growth of the church in a long run spiritually, physically and morally.

On the other hand, unity could be reflected in the sense of drawing together church members with certain attributes to work together for a certain cause which will also partially lead to growth of the church for instance gathering together health professionals to conduct medical camps and improve on health of the people. In the bible, 3 John points out that health comes before prosperity. Therefore, for a church to prosper or grow, it would need health people. For this to be successful, it should involve designing attractive church uniting programs. Management of all congregations should thus bridge the gap of communication and disunity and provide revival meetings to lift the spirituality of members and leaders to avoid the huge gap between leaders and members and avoid disunity in most of the selected churches in this study.

Community outreach engagements. Community outreach engagements usually involve activities like charity works of visiting and praying with the sick, visiting those in prisons, providing for the elderly, and vulnerable, disabled, cleaning community infrastructures, evangelism, door to door ministries delivering spiritual, building houses for the homeless, visiting orphanages, books among others. When members of the church are called upon to participate in these activities, they get together and know each other, they build bonds amidst themselves and together with the leaders and thus will always feel part and parcel of the congregation. This will be a compelling factor to enable them always participate in several church activities and thus growth of the church.

Starting income generating projects. In relation to most church members who pointed out that they did not have money to support church activities, there is need to put in place income generating projects at the local churches. This is meant to handle the sustainability of the income of individual churches to cover almost over half

of the members who indicated that they did not have funds to support the church activities.

Implementation of the Strategies

The significant implementation strategies involved conducting a Leadership seminar and stewardship seminar. The Leadership seminar involved members of these selected church congregations and other congregations in the field were invited to Kagote church Fort portal to address the results from this study and also show them the way forward. This training was specifically for pastors, church elders, deacons, deaconesses, other church workers though a few interested members also joined. A guest speaker was also invited to take them through effective leadership as spiritual leaders. The church was full hence the turn up was good. This was conducted on a Sunday.

The Stewardship seminar was conducted on Sabbath afternoon since the target was all members of the churches. However, the different churches selected were visited on different Sabbaths and later a joint seminar conducted on Sabbath at Kagote Fort Portal central church on a Sunday. All church members were reminded of how they have to be good stewards in participating in all activities of the church. They were also reminded of the significance of supporting the church with their finances. The results from this study were also disseminated to them. In both seminars, the participants made commitments to adhere to the messages they received.

For the community engagements, there has been involvement of community outreach days in the field plans and particular Sabbaths for those days emphasized to avoid any other activities to be conducted. Some of the programs include respecting the children's days to go out and minister to fellow children like taking basic needs to orphanages and to homes of the vulnerable children, a youth day of prayer and fasting

in each quarter was set up and they have so far held two meetings for the two quarters in 2022. These youth meeting draw youths from the 5 selected churches and others that were not selected, they get together to a different church each quarter, this helps to nurture the youths and get them involved in church activities since they are tomorrow's church thus church growth.

In addition to that, a church social media group named "Aboojo hakasaka" literally meaning "taking boys to the bush for grooming" as per the culture in Uganda was created and this helps to tap the youth who do not like involving in church activities. It draws them away from the world to spiritual growth. This also in turn increases their participation in several ways like taking up youth leadership roles e.t.c hence growth of the church.

Evaluation of the Strategies

The impact of the strategies to sound governance and improving leader's skills together with the stewardship seminar were evaluated on the number of turn up, in that all the churches in the study sent their pastors, church elders, church workers and members of those congregations for these events. In addition, theses churches started reading out accountability to church members monthly and others every Sabbath. Some churches inform, communicate to the church members on the progress of church projects by projecting the progress every Sabbath. For proper accountability some church members have registered for the digital church financial management system where they electronically send their tithes, offering and finances for other causes, this has helped to improve transparency and enabled more of the elites to participate in church activities by supporting the church with their finances.

The strategy of enabling unity was evaluated by following up on the increased church turn up on Sabbaths despite that due to COVID 19 restrictions, a few members

attended after the restrictions were lifted in January. Attending church on Sabbath is also attributed to participation in church activities. This to a greater extent relates to the value tithes, offering and funds raised for other activities. After the first Unity Day organized at Town church at the Kagote church district where funds were raised to help construction of the Town church in Kabarole, members increased in attending Sabbaths fellowships and the finances raised have also slightly raised despite the tight world economic hardship. Other unity events like the Personal Campus ministry that was held, drew many youths from various higher institutions of learning and young professionals to get together and fund raise money for building tents and chairs for one university (Pentecostal University). This created more bonds among this age group and they have since become more active and involved in similar united jointed fellowships. This even enabled this university to get assets and thus got a place of worship. Thus, this led to increased participation of the youth church members and hence church growth. The number of youths engaged in quarterly prayer and fasting has also increased hence the strategy deemed good. Only two sessions were so far held in the field in 2022. A social media group was created and named “Aboojo ha Kasaka” which aimed at bringing together young men to be nurtured in all aspects and later retain them in participation in church activities

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter gives us the summary of the study, conclusions drawn from the results of the study and recommendations and gives an overview of the entire study.

Summary

This study has been carried in Uganda under atopic “Ascertaining the effect of church members’ participation in church on church growth from selected congregations in in western Uganda”. The Problem and rationale for the study is that every Sabbath the people flock into Kagote, Kasiina, Kagadi, Kikwite and Masindi churches, and gets full, but few participate in church activities. However, it is unclear whether their participation in growth activities is correspondent with their Sabbath attendance. Therefore, it is further unknown whether the outward show of church attendance in Kagote, Kasiina, Kagadi, Kikwite and Masindi by church members in church services every Sabbath, translates in to important developmental projects and eventual church growth. This study therefore, comes in handy to ascertain the effect of members’ participation in church activities growth of the Church with research objectives that sought to to find the effect of leadership role, community service and finance support to the growth of the church.

For this study, survey research design was used. A total of 250 self-completion questionnaires were distributed with structured and unstructured questions to the 1,807 selected participants in this study with a sample size of 250, constituting

Church worshipers, Church elders and Pastors. All the mentioned categories were involved because these are the groups that constitute Church membership and participate in Church activities.

The study used both the quantitative and qualitative designs to help ensure that data collected is critically analyzed and descriptive interpretation done to help explain or define into details the area under study as written and as it exists on the ground. 250 questionnaires were administered by research assistants in the selected local churches in the study and out of the 50 survey tools that were given to each church, Masindi town church filled 39 questionnaires and were returned, out of 11 that remained 5 were returned with unclear filling, 6 filled the demographics only and they are not considered in this study. From the questionnaires that were given to Kikwite, 34 were filled and returned, two others were returned without being filled and others were not returned. Those that were given to Kagadi respondents, 26 tools were returned five had irregularities and could not be considered, the rest were not returned. Kyenjojo also got 50 copies and managed to return 43. Kagote received the same number and 35 were returned and thus a total of 177 fully filled questionnaires were considered in this study. 73 questionnaires in total were not returned. However, every congregation managed to go beyond average in terms of fully filled and returned questionnaires.

The findings indicate that ; members of all these churches have money to support church finances, members of these churches give finances occasionally, these churches have some level of disunity, some members of the church have poor relationship with leaders, some members of the church are ashamed of the existing infrastructures as indicated in figures above and in some activities of the church, management does not involve the members to participate, some members of the

church do not create time for mission and community outreach and most members appreciate the value of being involved in participation in church activities and programs.

Conclusion

Basing on the findings, the effect of leadership role, the relationship in financial support of members, the participation in finances by members , the effect of members on community service and participation in growth activities of members in the Seventh-day Adventist Kagote, Kagadi, Kasiina, Kikwite and Masindi town local churches on church growth has to some extent contributed positively in Western Uganda Field and the participation in growth activities by the members of those churches is not correspondent with their Sabbath attendance and the outward show of church attendance in Kagote, Kasiina, Kagadi, Kikwite and Masindi by church members in church services every Sabbath, does not translates in to important developmental projects and eventual church growth because of spirituality, leadership and management issues But there is room for improvement if the suggested strategies are encouraged in churches .

Suggestions for Future Research

- i. Additional studies need to be done to help ascertain the financial giving trends of members in each congregation both in cash and in-kind.
- ii. More research should be done on causes of disunity in these congregations.
- iii. Why is it that members of the church are occasional financial givers?

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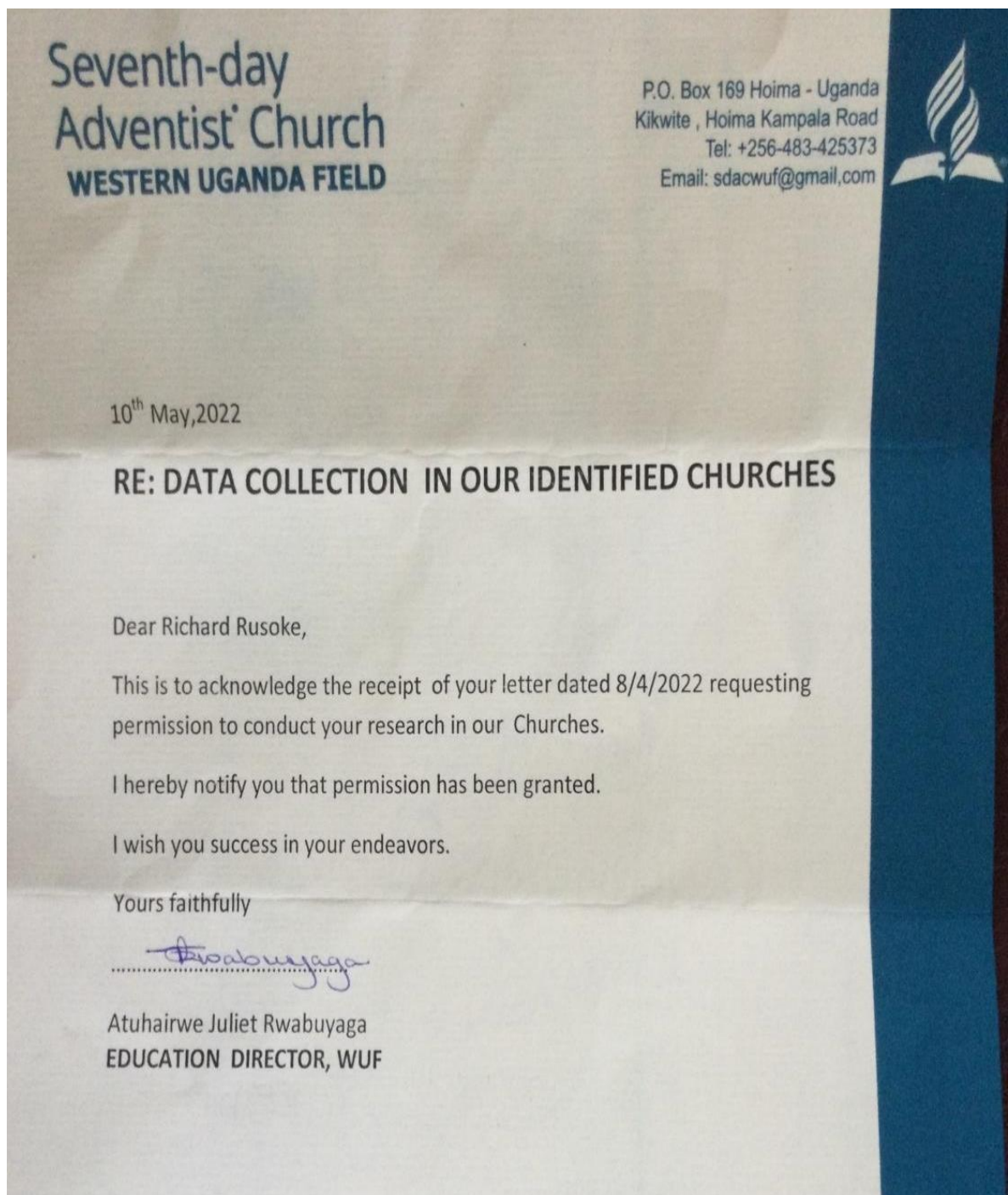
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APPENDIXES

APPENDIX A

LETTERS

Authorisation to Collect Data from Churches



Authorization letter to collect data from churches from AUA



Adventist University of Africa

Mbagathi 00503, Nairobi, Kenya

TO WHO THIS MAY CONCERN:

**RE: INTRODUCTION LETTTER FOR DATA COLLECTION – PR. RUSOKE
RICHARD**

This is to take this opportunity to introduce **Pr. Rusoke** to your organization for the purposes of data collection for academic purposes.

Pr. Rusoke is our MA in leadership student who has now reached a level of going to the field for data collection. As a masters' level student, one of the requirements of finalizing his studies at the Adventist University of Africa (AUA) is to write an academic research paper which is purely for academic purposes.

His research topic is entitled: *Ascertaining The Effect of Church Members' Participation in Church on Church Growth In Selected Church Congregations in Western Uganda Field.*

It is, therefore, with this in view that AUA is requesting permission from your esteemed organization to allow him to conduct his research assignments within his area of interest. The Adventist University of Africa will greatly appreciate any support and/or assistant accorded to or researcher in the light of the purposes stated above.

Thanking you in advance for your help in this regard.

A handwritten signature in black ink, appearing to read "Musa Nyakora", with a long horizontal line extending to the right.

Prof. Musa Nyakora, PhD.,

**FULL PROFESSOR AND DIRECTOR OF MA AND PHD IN LEADERSHIP
PROGRAMS,
ADVENTIST UNIVERSITY OF AFRICA,
P.O PRIVATE BAG MBAGATHI – ONG'ATA RONGAI TOWNSHIP,
00503 NAIROBI –KENYA**

APPENDIX B
QUESTIONNAIRE

Self-Administered Questionnaire in English

Rusoke Richard is a student of AUA doing Masters of Arts in leadership and he is carrying out a survey in identified urban churches of Western Uganda field and one of them is this one for the purpose of helping the church in planning and growth. This survey tool is presented to you as a church member or as a leader in the church to fill it with sincerity and faithfulness in order to achieve the desired goal. Both males and females will participate in this study. The information filled here will be treated with strict confidentiality with professional ethical standards. Don't put your name on this survey tool. This tool has been developed for this study. Thank you for cooperating with me in this study.

AGE CATEGORY.

Kindly circle your appropriate age category in years

A	B	C	D	E
15-20yrs	20-30yrs	30-40yrs	40-50yrs	50- above

GEOGRAPHICAL LOCATION:

What is your geographical location of residence? Tick one below.

A	B	c	D	E
Rural	Pre –urban	Urban	Town	City

EDUCATION BACK GROUND

Circle your education category

1	2	3	4	5	6	7
Primary. 1-7	senior .1-6	Certificate	Diploma	Degree	Masters	Doctorate

GENDER

Circle your gender. (A) Male (B) Female

LEADERSHIP IN THE CHURCH

Do you have any leadership position in the church? If yes, what is it

MARITAL STATUS

Circle your marital status:

(a) Single (b) Married (c) Widow/er (d) Single parent

HOW MUCH YOU AGREE OR DISAGREE

Please indicate how much you agree or disagree with the following statements using this ranking by ticking under the number sweatable for your satisfaction.

Key: 1. Strongly Disagree 2. Disagree 3. Neither Agree nor Disagree 4. Agree 5. Agree Strongly

No	MEMBERSHIP PARTICIPATION (IV)	1	2	3	4	5
1	Community service					
1a	My church has community outreach programs that have led to church growth					
1b	I'm not certain that community outreaches lead to church growth					
1c	I fail to get time for out reaches					
2	Supporting financially					
2a	I'm not certain that giving offerings and tithe-financially leads to church growth					
2b	I support the church with my finances					
2c	I don't have money to give to the church activities					
3	Leadership role					
3a	The opportunity given to members to participate in church leadership activities has a positive relationship with church growth					
3b	Leadership offer of accountability has a positive relationship with church growth					
3c	Gaps in communication from the church leaders has a negative relationship with church growth					
	CHURCH GROWTH (DV)					
4	Infrastructure set up					
4a	Our church infrastructures are good due to community engagement					
4b	I'm ashamed of our church buildings					
4c	Our facilities of the church really represent God					
5	Sustainability and stable income					
5a	I support programs occasionally using my finances					
5b	My church has stable funds to run it due to financial contributions from members					
5c	My church fund rises every Sabbath from collections in terms of tithes and offertory and this has positively influenced church					

	growth						
6	Unity						
6a	There is growth in my church due to unity						
6b	I love my church but there is disunity						
6c	The good relationship between leaders and church members in my church has led to church growth						
7	Mission focus						
7a	Evangelism activities in my church has led to church growth						
7b	Participation in outreaches by members in my church has led to church growth						
7c	Attending church activities by members in my church contributes to church growth						
8	Good governance and management						
8a	Management in my church involves church members to participate in the accountability process of the church						
8b	Management in my church communicates to members all matters concerning church activities						
8c	Our resources are managed well in the church						

9. With examples explain how participation of members in church community service has led to Church growth?

10. How has giving financially in your church boosted church growth?

11. With examples explain the relationship between church leadership and Church growth?

Thank you so much for participatio

Self-Administered Questionnaire in Local Language-Runyakitara

Rusoke Richard mwegi wa isomero eri barukweta Adventist university of Africa nakora isomo lyebbaroha lidara lya kabiri mukutendekwa eri barukweta “Masters of arts in leadership” arumu kukora okuserulizakwe mumakanisa agoburolerezi obwa western Uganda filed nenu ekanisa nuho eri ebigendererwa byokuseruliza kunu nukwo kukonyera ekanisa kukura . Orupapura runu rukuhairwe nkomukristayo kandi nkomwebembezi orwijuze nobwesigwa nobwegendereza nukwo ebigendererwa byokuseruliza kunu bihikirre. Kinu kyetabirwemu abasaija nabakazi handengo zoon. Eibiratekwa harupapura runu ninyija kubirinda munsita kandi nokwegendereza tibiri byokutwara hantu hoona oihireho byange nyenka ,Kumanya ninkimanyisa harupapura hanu otahandikaho ibara lyawe. Orupapura rundi rutekanizibwe habwekigendererwa kinu kyonka. Webale muno kukwataniza nanye mukuseruliza kunu.

EBYEMYAKA.

Nosobora kuba oli mummyakaki yoleka hansi hanu akaboxi kawe nogorra

A	B	C	D	E
15-20yrs	20-30yrs	30-40yrs	40-50yrs	50- above

OBWIKAZI BWAWE:

Iwe orara mukikaro ekikusisana kita? Yoleka hansi nogorra.

A	B	c	D	E
Kyaro	Nihatandika kukura	Kikaro kikuzire	Tawuni	Rubuga muno

EBYOKUSOMA

Iwe yoleka ekyoli hansi hanu hawagarukire mkusoma

1	2	3	4	5	6	7
Primary. 1-7	Senior .1-6	Certificate	Diploma	Degree	Masters	Doctorate

EKIKURA KYAWE

Oli musaija rundi mukazi? (A) Musaija (B) Mukazi

OBWEBEMBEZI MUKANISA

Mukanisa ohereza? Obworaba ohereza ohereza nkaki? -----

EBYOBUSWERE

Yoleka ekihikire haliwe (ekirukukusoborra

(a) Tinyine musaija/mukazi (b)Nyine omusaija/omukazi (c) Nyowe ndi

mufakati/Nfa irembo. (d) Ndi muntu ayazaireho kyonka ndi nyenka

NOIKIRIZA EKIRUKWINGANAHA KANDI NOYAANGA EKIRUKWINGANAHA?

Oija Kuteka aka tiki muka boxi nambere hali omuhendo gwenyuguta eyokurora ehikire habwekikaguzo rundi ekigambirweho ha nsonga egi.

Key: (1). Ninyangira kimu (2). Ninyanga (3) Ndi hagati aho (4). Ninyikiriza (5). Ninyikiririza kimu.

No	MEMBERSHIP PARTICIPATION (IV)	1	2	3	4	5
1	Community service/Obuhereza Mubantu					
1_a	Ekanisa yange ine entekaniza yokutwara obuhereza mubantu ekireterize ekanisa kukura					
1_b	Tinyine ekinkimanyireho okutwara obuhereza mubantu kikuza ekanisa					
1_c	Nkira kulemwa kutunga obwire bwokuhereza mubantu					
2	Kusagika mubyasente					
2_a	Tinkukigumya ngu okuha ebisembo nebicweka byaikumi bikuza ekanisa					
2_b	Nsagika ekanisa na sente zange					
2_c	Tinyine sente zokuha kusagika ebintu byekanisa					
3	OBWEBEMBEZI					
3_a	Omugisa oguhebwa abakristayo kwebembera mukanisa mubintu ebitali bimu kine obuzale nokukura kwekanisa					
3_b	Obwebembezi kuha embalirra kine obuzale nokukura kwekanisa					
3_c	Abantu obutatunga amakuru kuruga habebembezi kireta obuzale butali burungi hankura yekanisa					
	OKUKURA KWEKANISA					
4	EBYOMBEKO					
4_a	Ebyombeko byekanisa yaitu birungi habwokwetabamu kwabakristayo					
4_b	Ebyombeko byekanisa yaitu nibinswaza					
4_c	Ebyombeko byaitu nibihaisa Ruhanga ekitinisa					
5	Okweyemerezaho nentahya eyorutekerro					
5_a	Obumu nobumu nsagika entekaniza zekanisa ninkozesa sente zange					
5_b	Ekanisa yange ine sente ezirukusobora gugyemerezaho habwokuba abakristayo baziha					
5_c	Ekanisa yange esoroza ebicweka byaikumi nebisembo buli sabbiti kandi kinu kikonyire ekanisa yange kukura					
6	OBUMU					
6_a	Ekanisa yange nekura habwokuba mukanisa harumu obumu					

6_b	Ekanisa yange ngigonza baitu busamu bumu					
6_c	Enkoragana enungi hagati yabebembezi hamu nabekanisa ereterize ekanisa kukura					
7	OMULIMO GWENJIRI					
7_a	Ebyokutebeza enjiri bireterize ekanisa yange kukura					
7_b	Okwetaba mukugenda aheru okwabanyakanisa mukanisa yange kireterize ekanisa kukura.					
7c	Abantu bekanisa Kubaho mubintu byekanisa kiretereza ekanisa kukura					
8	Obwebembezi oburungi nokulolera ebintu					
8_a	Mukanisa yange abantu bekanisa betaba mukumanyisibwa ebintu byekanisa nkoku birolerwa					
8_b	Abebembezi bekanisa yange bamanyisa abantu bekanisa ebirukugenda mumaiso muntekaniza zekanisa					
8_c	Ebintu byaitu byekanisa birolerwa kurungi mukanisa yaitu.					

9. Noha ebyokuroraho okwetaba kwa abamemba bekanisa mukukora obuhereza mubantu kireterize kita ekanisa kukura?

- i. -----
- ii. -----
- iii. -----

10. Okuhayo sente mukanisa, kyongiremu kita Amani mukukura kwekanisa?

- i. -----
- ii. -----
- iii. -----

11. Buzaleki oburoho hagati yobwebembezi nokukura kwekanisa?

- (a) -----
- (b) -----
- (c) -----

Webale muno kwetaba mukwijuza orupapura runu.

APPENDIX E

DATA FROM THE SPSS

Correlations							
		Kindly check your appropriate age category in yours	What's your geographical location	Circle your education category	Circle your gender	Circle your marital status	My church has community outreach programs that have led to church growth
Kindly check your appropriate age category in yours	Pearson Correlation	1	.238**	.248**	.194**	.559**	.512**
	Sig. (2-tailed)		.001	.001	.010	.000	.000
	N	177	177	177	177	177	177
What's your geographical location	Pearson Correlation	.238**	1	-.456**	-.052	-.036	-.267**
	Sig. (2-tailed)	.001		.000	.495	.634	.000
	N	177	177	177	177	177	177
Circle your education category	Pearson Correlation	.248**	-.456**	1	-.502**	.542**	.709**
	Sig. (2-tailed)	.001	.000		.000	.000	.000
	N	177	177	177	177	177	177
Circle your gender	Pearson Correlation	.194**	-.052	-.502**	1	-.092	-.184*
	Sig. (2-tailed)	.010	.495	.000		.221	.014
	N	177	177	177	177	177	177
Circle your marital status	Pearson Correlation	.559**	-.036	.542**	-.092	1	.773**
	Sig. (2-tailed)	.000	.634	.000	.221		.000
	N	177	177	177	177	177	177
My church has community outreach programs that have led to church growth	Pearson Correlation	.512**	-.267**	.709**	-.184*	.773**	1
	Sig. (2-tailed)	.000	.000	.000	.014	.000	
	N	177	177	177	177	177	177
**. Correlation is significant at the 0.01 level (2-tailed).							
*. Correlation is significant at the 0.05 level (2-tailed).							

Correlations								
		I'm not certain that community outreaches lead to church growth	I fail to get time for outreaches	I'm not certain that giving offerings and tithe-financially lead to church growth	I support the church with my finances	i don't have money to give to the church activities	The opportunity given to members to participate in church leadership activities has a positive relationship with church growth.	Leadership offer of accountability has a positive relationships with church growth
I'm not certain that community outreaches lead to church growth	Pearson Correlation	1	.108	.616**	-.762**	-.483**	-.417**	-.527**
	Sig. (2-tailed)		.151	.000	.000	.000	.000	.000
	N	177	177	177	177	177	177	177
I fail to get time for outreaches	Pearson Correlation	.108	1	-.231**	.072	.575**	.475**	.429**
	Sig. (2-tailed)	.151		.002	.344	.000	.000	.000
	N	177	177	177	177	177	177	177
i'm not certain that giving offerings and tithe-financially lead to church growth	Pearson Correlation	.616**	-.231**	1	-.776**	-.209**	-.184*	-.177*
	Sig. (2-tailed)	.000	.002		.000	.005	.014	.018
	N	177	177	177	177	177	177	177
i support the church with my finances	Pearson Correlation	-.762**	.072	-.776**	1	.485**	.450**	.483**
	Sig. (2-tailed)	.000	.344	.000		.000	.000	.000
	N	177	177	177	177	177	177	177
i don't have money to give to the church activities	Pearson Correlation	-.483**	.575**	-.209**	.485**	1	.776**	.929**
	Sig. (2-tailed)	.000	.000	.005	.000		.000	.000
	N	177	177	177	177	177	177	177
The opportunity given to members to participate in church leadership activities has a positive relationship with church growth.	Pearson Correlation	-.417**	.475**	-.184*	.450**	.776**	1	.807**
	Sig. (2-tailed)	.000	.000	.014	.000	.000		.000
	N	177	177	177	177	177	177	177
Leadership offer of accountability has a positive relationships with church growth	Pearson Correlation	-.527**	.429**	-.177*	.483**	.929**	.807**	1
	Sig. (2-tailed)	.000	.000	.018	.000	.000	.000	
	N	177	177	177	177	177	177	177
**. Correlation is significant at the 0.01 level (2-tailed).								
*. Correlation is significant at the 0.05 level (2-tailed).								

Correlations						
		Evangelism activities in my church has led to church growth	Participation in outreaches by members in my church has led to church growth	Attending church activities by members in my church contributes to church growth	Management in my church involves church members to participate in the accountability process of the church	Management in my church communities to members all matters concerning church activities
Evangelism activities in my church has led to church growth	Pearson Correlation	1	.944**	.843**	.861**	.848**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	175	175	175	168	168
Participation in outreaches by members in my church has led to church growth	Pearson Correlation	.944**	1	.866**	.913**	.874**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	175	175	175	168	168
Attending church activities by members in my church contributes to church growth	Pearson Correlation	.843**	.866**	1	.805**	.917**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	175	175	175	168	168
Management in my church involves church members to participate in the accountability process of the church	Pearson Correlation	.861**	.913**	.805**	1	.829**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	168	168	168	168	168
Management in my church communities to members all matters concerning church activities	Pearson Correlation	.848**	.874**	.917**	.829**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	168	168	168	168	168
**. Correlation is significant at the 0.01 level (2-tailed).						

Our Facilities of the church really represent God				I'm ashamed of our church building				Our church infrastructure are good due to community engagement				Gaps in communication from the church leaders has a negative relationships with church growth				Correlations
N	Sig. (2-tailed)	Pearson Correlation		N	Sig. (2-tailed)	Pearson Correlation		N	Sig. (2-tailed)	Pearson Correlation		N	Sig. (2-tailed)	Pearson Correlation		
177	.000	.747**		177	.000	.312**		177	.000	.272**		177		1	Gaps in communication from the church leaders has a negative relationships with church growth	
177	.000	.452**		177	.000	-.514**		177		1		177	.000	.272**	Our church infrastructure are good due to community engagement	
177	.000	.316**		177		1		177	.000	-.514**		177	.000	.312**	I'm ashamed of our church building	
177		1		177	.000	.316**		177	.000	.452**		177	.000	.747**	Our Facilities of the church really represent God	
177	.000	.575**		177	.451	-.057		177	.000	.664**		177	.000	.608**	I support programs occasionally using my finances	
177	.795	-.020		177	.050	.148		177	.000	-.303**		177	.038	-.156*	My church fund rises every Sabbath from collections in terms of tithes and offertory and this has positively influenced church growth	
177	.000	.712**		177	.000	.509**		177	.212	.094		177	.000	.915**	There is growth in my church due to unity	
177	.000	.766**		177	.000	.339**		177	.020	.174*		177	.000	.940**	I love my church but there is disunity	
177	.000	.382**		177	.000	.614**		177	.024	-.170*		177	.681	.031	The good Relationship between leaders and church members in my church has led to church growth	

The good Relationship between leaders and church members in my church has led to			I love my church but there is disunity			There is growth in my church due to unity			My church fund rises every Sabbath from collections in terms of tithes and offertory and this has positively			I support programs occasionally using my finances		
N	Sig. (2-tailed)	Pearson Correlation	N	Sig. (2-tailed)	Pearson Correlation	N	Sig. (2-tailed)	Pearson Correlation	N	Sig. (2-tailed)	Pearson Correlation	N	Sig. (2-tailed)	Pearson Correlation
177	.681	.031	177	.000	.940**	177	.000	.915**	177	.038	-.156*	177	.000	.608**
177	.024	-.170*	177	.020	.174*	177	.212	.094	177	.000	-.303**	177	.000	.664**
177	.000	.614**	177	.000	.339**	177	.000	.509**	177	.050	.148	177	.451	-.057
177	.000	.382**	177	.000	.766**	177	.000	.712**	177	.795	-.020	177	.000	.575**
177	.027	.166*	177	.000	.634**	177	.000	.513**	177	.000	-.673**	177		1
177	.088	-.129	177	.007	-.203**	177	.630	.036	177		1	177	.000	-.673**
177	.008	.200**	177	.000	.903**	177		1	177	.630	.036	177	.000	.513**
177	.129	.115	177		1	177	.000	.903**	177	.007	-.203**	177	.000	.634**
177		1	177	.129	.115	177	.008	.200**	177	.088	-.129	177	.027	.166*
**. Correlation is significant at the 0.01 level (2-tailed).														
*. Correlation is significant at the 0.05 level (2-tailed).														

CURRICULUM VITAE

BACK GROUND

Name	Rusoke Richard	
Gender	Male	
National I D-NIN	CM750101085HWK	
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Nationality	Ugandan	
Religious Affiliation	Seventh -day Adventist Church	
Ministerial Status	Credentialed	
Languages	English and Rutooro	Excellent
	Luganda,	Fair
	Runyankole ,Rukiga	Good
	Kinyarwanda ,Kiswahili	Can hear some

EDUCATIONAL

2013-2023	Student Adventist university of Africa-Kenya, Masters of art in Leadership
2006-2009	Bugema University, Bachelor of theology
1992-1995	Fort portal Secondary school (UCE)
1984-1991	Kigarama Primary school (PLE)

WORK EXPERIENCE

June 2019-- Present	President, Seventh day Adventist church Mid-western Uganda Mission
2016-2019 may	Director Uganda Union in charge of Sabbath school, evangelism/Personal ministry &AMM
2011-2015	Director, Western Uganda field in church of stewardship and church development and Education, Principal Ministerial college-WUF
2009-2010	District leader Masisndi, Uganda
2008-2009	Vice president guild council Bugema university Nationals student association
2002-2006	Church district leader, Kyakatwire and Kagorogoro
1997 - 1999	Kiiko, uganda
2007	Master Guide -Adventist Youth ministry
1996	Kasiisi District -Church Elder-WUF