

## THESIS ABSTRACT

Masters of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: EFFECT OF AFRICAN COMMUNITY VALUES ON CHRISTIAN DISCIPLESHIP AMONG ADVENTIST BELIEVERS IN MWANZA CITY, TANZANIA

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Date: May 2024

This study investigated the effect of African Community values on Christian Discipleship among Adventist believers in Mwanza City, Tanzania. It was based on the assumption that like in the apostolic church, effective discipleship requires contemporary believers' engagement in fellowship, unity and sharing, participation and belonging. These are selected biblical values which are also part of the African Community worldview.

The study used the descriptive-correlational design to establish the perceptions of the respondents, their demographic differences and the relationship between the African communal values and discipleship. The study randomly sampled six out of 33 local districts in Mwanza City as sampling unit. From each of the six districts, one local church participated. Out of 1,410 church members from the six churches, the

sample of 306 church members was randomly selected through systematic sampling. Data from the field came through a questionnaire with the response rate of 268. Validity of the questionnaire was ensured through expert judgment, while the reliability test took place from the pilot data where the Cronbach's Alpha for each variable was above 0.7. Data was treated through descriptive statistics, t-test, ANOVA and Linear Regression Analysis. Based on the findings, the study concluded that the Adventist believers in Mwanza City embraced fellowship to some extent and they actively participated in church activities. Unity and sharing existed among the believers. The believers experienced a sense of belonging and their local churches were the best places to be as they treated one another respectfully.

They actively participated in discipleship programs through family and personal prayers, public and personal evangelism and distribution of Christian literature. The increase in age positively affected the discipleship engagement as members moved from the age of 18 through 65. Based on the conclusions and implications of the study findings, the researcher recommends the following mission strategies: There is a need for the Adventist local churches in Mwanza City to provide opportunities for members to fellowship through eating together after worship services and through Sabbath School units. The fellowship will increase unity among the believers and strengthen members' collaboration in discipleship. There is a need to strengthen Sabbath School programs since attractive programs propel members' effective learning of God's word and its application in discipleship endeavors. The established unity and sharing among the believers should be extended to non-Adventist believers. Through such Christ's method, members will win the non-Adventist believers' confidence, while bidding them to follow Christ and become his disciples. There is a need for local churches in Mwanza City to strengthen training

and equipping of members for discipleship. The training should cover personal evangelistic strategies. This initiative will propel members' active engagement in personal evangelism.

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A thesis

presented in partial fulfillment  
of the requirements for the degree  
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by

Baraka Manjale Ngussa

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The author dedicates this work to his wife Neema,  
his daughters Priscilla and Gracious  
and his son Erasto

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Study**

African Community is a worldview that advocates fellowship, participation, sharing and belonging.<sup>1</sup> According to Turaki,<sup>2</sup> community is the opposite of the Western individualism since communal life cherishes mutual relationships. Kalu<sup>3</sup> argues that African community operates on the triad footings of the family, the clan, (extended family) and the total society, where each member supports the other members and mutually receives support from the rest of the community members. In fact, an African adage requires the support of society members to raise a person.<sup>4</sup>

Based on the nature of the African community, Mbiti<sup>5</sup> argues that one's existence in African community depends on the presence of other members. This view suggests that for African people, life is not complete unless one feels part of the community and the community accept the person as legitimate member. Therefore,

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<sup>1</sup>Molefi Kete Asante, "Bumuntu," *Encyclopedia of African Religion (EAR)*, ed. Molefi Kete Asante and Ama Mazama (Thousand Oaks, CA: SAGE, 2009), 143; Afe Adogame, "Naming," *EAR*, 440; Molefi Kete Asante, "Rain Dance," *EAR*, 561; Mwalimu J. Shujaa, "Rituals," *EAR*, 576.

<sup>2</sup>Yusufu Turaki, *Engaging Religions and Worldviews in Africa: A Christian Theological Method* (Carlisle, UK: HippoBooks, 2020), 141.

<sup>3</sup>Ogbu A. Kalu, "Church Presence in Africa: A Historical Analysis of the Evangelization Process," in *African Theology En Route*, ed. Kofi Appiah-Kubi and Sergio Torres (Maryknoll, NY: Orbis Books, 1979), 17.

<sup>4</sup>Molefi Kete Asante, "Personhood," *EAR*, 522.

<sup>5</sup>John S. Mbiti, *Introduction to African Religion* (London: Heinemann Educational, 1975), 102.

life makes no sense if one is not acceptable as a legitimate member of the community. This view suggests that the sense of belonging is an important attribute in the African culture. The same zeal could be beneficial in Christianity when believers propagate belonging in the Christian community.

Community is an integral part of discipleship. The communal aspect in discipleship appears in Jesus Christ's command for believers to go and make others disciples (Matt 28:19-20). The *SDA Bible Commentary*<sup>6</sup> indicates that discipleship is the responsibility of all Christians. Furthermore, literature<sup>7</sup> contends that Matthew's gospel predicted a distinct community of believers in the contemporary church toward discipleship. Matthew uses the term Ekklesia (Church) twice in 16:18 and in 18:17 while considering Christians as a united community of believers in making disciples.

In Acts 2: 42-46, the Apostolic Christians were highly committed to live the Christian teachings, breaking the bread and fellowshiping together. As a result, the believers were in harmony and they shared their property. Having sold their belongings, they provided to those in need. Similarly, fellowship, sharing, and participation exist in the African community. For instance, Sigmund Freud<sup>8</sup> describes the Africans' fellowship as a public affair through eating and drinking together." The author adds, "To eat and drink with someone.... is a symbol and confirmation of social community."

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<sup>6</sup>"Go Ye" [Matt 28:19], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald Publishing Association, 1980), 5:557.

<sup>7</sup> D. A. Carson, "Matthew," *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (London: Pickering & Inglis, 1984), 8:45.

<sup>8</sup> Sigmund Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics* (New York: Vintage Books, 1960), 141.

Consequently, fellowship, participation, sharing and belonging are biblically accepted African communal values which may enhance discipleship. However, previous studies have not addressed the link between African communal values and discipleship. A few related studies attempted to link discipleship with other animistic worldviews apart from the African communalism. For instance, Temesgen Besha<sup>9</sup> studied about the dualistic view with implications in discipleship. On the other hand, Bruce Bauer<sup>10</sup> studied about the importance of worldview change in the discipling process. Finally, the study of Boubakar Sanou<sup>11</sup> addressed challenges of discipleship in urban contexts. None of these studies attempted to link discipleship with African communal values and with demographic factors such as gender and age.

In response, this study sought to establish the extent to which Adventist believers in Mwanza City embrace fellowship, participation, sharing and belonging and the relationship between such values and their engagement in discipleship, based on gender and age factors. While the selected African communal values are also biblical values, the possible engagement in such values indicates African believers' compliance with both biblical values and acceptable African values, which seem to be threatened by the shifting values of the global north cultures to the global south, due to globalization.<sup>12</sup>

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<sup>9</sup> Andrews University and Temesgen Besha, "Dualistic Worldviews: Implications for Discipleship," *Journal of Adventist Mission Studies* 17, no. 2 (2021): 45, accessed 12 January 2024, <https://doi.org/10.32597/jams/vol17/iss2/6/>.

<sup>10</sup> Andrews University and Bruce Bauer, "The Importance of Worldview Change in the Discipling Process," *Journal of Adventist Mission Studies* 12, no. 2 (2016): 184, accessed 12 January 2024, <https://doi.org/10.32597/jams/vol12/iss2/16/>.

<sup>11</sup> Andrews University and Boubakar Sanou, "Discipleship in Urban Contexts," *Journal of Adventist Mission Studies* 15, no. 1 (2019): 169, accessed 12 January 2024, <https://doi.org/10.32597/jams/vol15/iss1/13/>.

<sup>12</sup> Mary Stella C. Okolo, *African Literature as Political Philosophy: Africa in the New Millennium* (London: Zed Books, 2007), 150.

## **Statement of the Problem**

Like in the apostolic church, effective discipleship requires contemporary believers' engagement in fellowship, sharing and participation. These aspects are both biblical attributes and African communal values, which may propel believers in the African context to fulfil the great commission of Jesus more successfully. Based on previous studies, a gap remains for researchers in mission to establish the extent to which the African communal values are of benefit to discipleship in the 21<sup>st</sup> century, considering the current trends of shifting values due to the north-to-south globalization process.<sup>13</sup>

Consequentially, this situation may affect the African believers' potentials for effective mission if their communal values are not fully engaged biblically. Therefore, this study sought to establish the believers' engagement in fellowship, participation, sharing and belonging and the relationship between such values and effective discipleship among the Adventist believers in Mwanza City, Tanzania. The study further sought to suggest a strategy or recommendations that bring together African communal values and biblical values for effective discipleship.

## **Research Questions**

This study sought to respond to the following research questions:

1. To what extent do Adventist believers in Mwanza City embrace fellowship, participation, sharing and belonging in their local churches?
2. To what extent do Adventist believers in Mwanza City participate in discipleship in their local churches?

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<sup>13</sup> Okolo, *African Literature as Political Philosophy*, 150.

3. Is there a significant difference in discipleship by Adventist believers in Mwanza City, according to their gender and age?
4. Is there a significant relationship between Adventist believers' engagement in fellowship, participation, sharing and belonging and their engagement in discipleship?

### **Hypotheses of the Study**

This study sought to test the following null hypotheses, which germinated from the guiding research questions three and four:

1. There is no significant difference in discipleship by Adventist believers in Mwanza City, according to their gender and age.
2. There is no significant relationship between Adventist believers' engagement in fellowship, participation, sharing and belonging and their engagement in discipleship.

### **Statement of Purpose**

This study sought to establish the Adventist believers' engagement in fellowship, participation, sharing, belonging and discipleship. The further sought to establish the gender and age effect in the rate of participation in discipleship. Finally, the study established the relationship between the selected African communal values and effective discipleship among Adventist believers in Mwanza City.

### **Significance of the Study**

The findings and recommendations of this study will enable the Adventist local church pastors in Mwanza City to guide their church members towards effective discipleship through fellowship, participation, sharing and belonging. Adventist believers will benefit from this study's findings since their local church pastors will

detect shortcomings in the believers' life experiences and find ways of curbing the gap through teaching. The study findings will enhance the believers and practitioners' proper understanding of the relationship between African community values and discipleship.

### **Limitations/Delimitations of the Study**

Because of limited time and funds, the study was limited to Mwanza City, out of many cities in Tanzania. Furthermore, the study used only questionnaire as source of data due to time and financial limitations.

### **Methodology**

The chapter includes the research, design, population, sampling procedures, data collection procedures, and ethical considerations.

### **Research Design**

This study is quantitative in nature. The study used the descriptive-correlational design. This type of design has three categories in data analysis. The first category dealt with description of respondents' demographics. The second category dealt with description of independent and dependent variables in the study, namely discipleship, fellowship, belonging and sharing through mean scores and standard deviation. The correlation aspect, on the other hand, sought to link the independent variables with the dependent variable to establish the existing relationship among the variables.<sup>14</sup> The study further compared the participation in discipleship by gender and age.

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<sup>14</sup> Christian Heumann, Michael Schomaker, and Shalabh, *Introduction to Statistics and Data Analysis* (Cham, Switzerland: Springer International Publishing, 2016), 253, ACCESSED 21 June 2023, <https://doi.org/10.1007/978-3-319-46162-5>.

## Population, Sampling and Data Collection Procedures

**Population.** The investigation took place in Mwanza City which has 33 local districts from which six districts constitute the actual population through simple random sampling. The six selected districts are Shamaliwa, Nyamanoro, Kishiri, Kapripoint, Mabatini and Butimba. These districts had 1410 members who regularly attend worship services on Sabbath Days. It is upon this population that the researcher did the sampling of participants in the study.

**Sampling.** In the process of determining the actual sample, the researcher picked six out of the 33 districts as sampling unit through simple random sampling. The simple random sampling involved listing names of the 33 local districts on small pieces of papers and mixing them up, then randomly picking six districts as sample. The sampled districts were Shamaliwa District, Nyamanoro District, Kishiri District, Kapripoint District, Mabatini District and Butimba District as shown in Table 1.

*Table 1. Population and Sampling*

SN	District	Churches	Sampled Church	Population of Sampled church	% of Sample	Sample
1	Shamaliwa	4	Shamaliwa	300	21.3	65
2	Nyamanoro	6	Nyamanoro	250	17.7	54
3	Kishiri	5	Semba	110	7.8	24
4	Kapripoint	3	Kapripoint	83	5.9	18
5	Mabatini	5	Mabatini	600	42.5	130
6	Butimba	4	Mkuyuni	67	4.8	15
Total		27	6	1410	100	306

Thereafter, the researcher listed names of local churches for each of the six selected districts on pieces of papers. He mixed them up and randomly selected one church as sample. Based on Krejcie Morgan and Cohen Statistical formula<sup>15</sup> in Table 2, the population ranged between 1,001 and 1,500.

*Table 2. Krejcie Cohen' Sampling Determination Formula*

<b>N</b>	<b>S</b>	<b>N</b>	<b>S</b>	<b>N</b>	<b>S</b>	<b>N</b>	<b>S</b>
10	10	500	217	1,800	317	8,000	367
50	44	600	234	2,000	322	10,000	370
75	63	700	248	2,600	335	15000	375
100	80	800	260	3,000	341	20,000	377
200	132	900	269	3,500	346	30,000	379
300	169	1000	278	4,500	354	40,000	380
400	196	1,500	306	6,000	361	50,000	381

Therefore, the sample was 306 members, proportionally distributed according to the total population of each local church. The researcher used the systematic sampling criteria to determine the 306 participants. Only members of 18 years and above were included in the sampling procedure. According to Cooper and Aschindler,<sup>16</sup> "A versatile form of probability sampling is systematic sampling. In this approach, every K<sup>th</sup> element in the population is sampled, beginning with a random start of an element in the range of 1 to K. The K<sup>th</sup> element, or skip interval, is determined by dividing the sample size into the population size to obtain the skip pattern applied to the sampling frame." For example, at Shamaliwa Church, which has

<sup>15</sup> Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education*, 5<sup>th</sup> ed. (New York: Routledge, 2000), 94.

<sup>16</sup> Donald R. Cooper and Pamela S. Schindler, *Business Research Methods*, 12<sup>th</sup> ed., The McGraw-Hill/Irwin Series in Operations and Decision Sciences Business Statistics (Boston: Irwin/McGraw-Hill, 2014), 351.

300 members, the researcher pick every fifth member at random ( $300/5=60$ ).

Therefore, the sample size at that particular church will be 60 members that, is close to the targeted sample of 65 members.

**Data collection procedures.** Data collection took place within one week. The researcher met the questionnaire respondents from Monday to Thursday at their respective local churches at the agreed time. Each of the respondents fill the consent form before responding to the questionnaire. The filling of the questionnaire took 30 to 40 minutes.

**Data analysis.** Based on nature of research questions, the researcher treated the data through descriptive statistics, T-test, Analysis of Variance (ANOVA) and Multiple Regression. Descriptive statistics engaged presentation of facts about one variable using frequencies, percentages, mean scores and standard deviation. While t-test sought to establish differences between two variables, ANOVA established differences between multiple variables. On the other hand, Regression Analysis established the relationship between multiple variables.<sup>17</sup>

The researcher treated information of respondents through frequencies and percentages. The first two research questions attracted the use of mean scores and standard deviations. Each of the items in the questionnaire had four options for respondents to tick, ranging from strong disagreement to strong agreement.

The researcher treated the third research question through t-test and ANOVA to establish differences in the rates of participation in discipleship according to respondents' gender and age.

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<sup>17</sup> Heumann, Schomaker, and Shalabh, *Introduction to Statistics and Data Analysis*, 249.

The fourth research question sought to establish the correlation between variables. Literature indicates that multiple variables call for investigation into multivariate relationships. Such kind of circumstance requires the use of multiple regression analysis.<sup>18</sup> This approach addressed the fourth research question, which sought to link the independent variables namely fellowship, belonging and participation with discipleship, the dependent variable.

### **Ethical Considerations**

The study took ethical consideration into effect to avoid poor quality of research outputs. According to Cooper and Schindler,<sup>19</sup> ethical considerations are of paramount importance when dealing with behaviors of people in the fields. The author argues that the ethical considerations include approval of research instruments, protecting participants and strictly following the predetermined design of the study. In response, the researcher subjected the research proposal along with research instruments to the Ethics Review Board of the Adventist University of Africa (AUA ISERC) for approval before the data collection exercise starts. In addition, the researcher strictly followed the design of the study from the beginning to the culmination of the study. Finally, the researcher avoided any kind of harm to the respondents by excluding their names in the analysis and final report so that no one can establish who reported what.

### **Operational Definition of Terms**

This section defines various key terms according to their use in this study. Terms defined include community, discipleship, commitment, fellowship and

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<sup>18</sup> Heumann, Schomaker, and Shalabh, *Introduction to Statistics and Data Analysis*, 249.

<sup>19</sup> Cooper and Schindler, *Business Research Methods*, 38.

belonging. The researcher defines the terms based on knowledge from various sources.

**Adventist duration:** This term is used to describe the duration a member has been an Adventist. In the demographic profile section the Adventist duration appears in the following categories: generational Adventist, less than a year, five or less years, six to ten years, 11 to 15 years and above 15 years.

**African community:** Community is the opposite of individualism. It is a system of life within the African worldview. According to Turaki,<sup>20</sup> African Community is the opposite of the Western individualism. It as a system of life that cherishes the relationship with one's fellow humans through fellowship, sharing, and participation.

**Apostolic community:** This is a community of early Christian Church believers after the ascension of Jesus Christ. The group is well described in Acts Chapter 2 as committed believers who shared their property and engaged into Christian fellowship.

**Belonging:** A state whereby a member of the church feels being part and parcel of the church community.

**Discipleship:** Discipleship is the state of a person choosing to become a follower of a teacher, a religious leader or a political figure. In the context of this study, discipleship derives from Matthew 28:18-20 where Christ required believers to participate in making other followers for Jesus.

**Fellowship:** A state of members of the church meeting together to socialize and enjoy the time of being together in eating and supporting one another in various

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<sup>20</sup> Turaki, *Engaging Religions and Worldviews in Africa*, 141.

ways. According to Sigmund Freud,<sup>21</sup> fellowship in the African context, is a public affair through eating and drinking together during sacrificial ordinances, involving the whole clan.

**Generational Adventists:** These are Adventist Church members who were born in Adventist environment and have continued to be Adventists in their local churches.

**Syncretism:** A state of a believer of a certain religion practicing dual allegiance. According to Kraft,<sup>22</sup> syncretism is the mixing of Christian meanings with pagan meanings in such a way that the result is not really Christian, though it may on the surface look like Christianity.”

**Worldview:** This term refers to people’s pattern of thinking about essential matters in life such as God, creation, existence and purpose of life.<sup>23</sup> The African Worldview includes perceptions regarding the origins, people and relations with the universe and with the supernatural.<sup>24</sup>

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<sup>21</sup> Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics*, 141.

<sup>22</sup> Charles Howard Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 260.

<sup>23</sup> Afe Adogame, “Cosmology,” *EAR*, 178.

<sup>24</sup> Ezra Chitando, “Religion and Peacebuilding in African Religious Studies and Theology: An Overview and Preliminary Evaluation,” in *The Palgrave Handbook of Religion, Peacebuilding, and Development in Africa*, eds., Susan M. Kilonzo, Ezra Chitando, and Joram Tarusarira (Cham, Switzerland: Palgrave Macmillan, 2023), 50; Molefi Kete Asante, “Animatism,” *EAR*, 57.

## CHAPTER 2

### BIBLICAL FOUNDATION OF COMMUNITY AND DISCIPLESHIP

This chapter presents the Biblical foundation for community. The author uses the Bible as the main source in addressing the community and discipleship concepts. Extra biblical sources such as commentaries throw more light on the readers' understanding of concepts presented in this chapter.

#### **God as a Communal Being**

The concept of community appears in God's character and in his relational dealings in history. Particularly, God's love portrays His communal nature. This is seen in the fact that God, not only possesses love, but He is actually love (1 John 4:8). This means that God is a relational being because love cannot exist without relationship. For one to be love or to possess the love attribute, there must be other beings to whom the attribute of love can be expressed. Commenting on this verse, Culpepper<sup>1</sup> argues, "Because God is love, it is impossible to love God and not love those whom God loves." Therefore, humans, created in the image and likeness of God have been created to love fellow humans (Matt 22: 37-39).

According to McGrath,<sup>2</sup> intimacy between two people requires something in common. Disharmony creates a barrier between believers and their God. Effective

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<sup>1</sup> R. Alan Culpepper, *Mark*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2007), 457.

<sup>2</sup> Alister E. McGrath, *The Gospel of Mark*, trans. William Barclay (Louisville, KY: Westminster John Knox Press, 2017), 323.

communication between believers and God requires harmony between believers. God's love demands a relationship with people to whom he demonstrated his loving nature through sending His son Jesus Christ to die for sinners (John 3:16). This relationship requires human response as put by Barclay<sup>3</sup> who contends, love and service to others is essential in response to the love of God just as forgiveness of others corresponds God's forgiveness." Therefore, since God is a relational being, He requires people to love Him and to love fellow humans.

### **Trinity in Relations**

God's relational attribute is visible in the doctrine of Trinity. Since God is eternal (Isa 40:28), immutable (Num 23:19; Mal 3:6; Jas 1:17; Heb 6:17-18) and love (1 John 4:8), there must have been eternal relationships within the trinity (the Hebrew for God in Genesis 1:1 is the plural name *Elohim*, signifying the existence of more than one divine person before creation). God's immutability suggests that God existed in three personalities from eternity. This line of argument refutes the contemporary view that denies the pre-existence of God the Son and the divinity and personality of God the Holy Spirit. Particularly, the Antitrinitarian adherents claim that the doctrine of trinity is heretical, a strange God of Roman Catholic Church.<sup>4</sup> Therefore, those who deny the eternity of Jesus and the personality of the Holy Spirit must first deny the loving and relational nature of God and the immutability of God, for God would not exercise His love before creation if there was no other persons to relate with.

Categorically, the Bible reports that God is one Supreme Being, yet He exists and functions in three personalities, which work together. Therefore, Gods' nature

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<sup>3</sup> William Barclay, *The Gospel of John*, rev. ed. (Edinburgh: St. Andrew Press, 1975), 214.

<sup>4</sup> Lynnford Beachy, *Understanding the Personality of God* (Kansas, OK: Present Truth Ministries, 2012), 15.

emerges in the company of three eternal personalities. The oneness of God appears in many biblical accounts, in both Old and New Testaments. Deuteronomy 6:4 records: “Hear o Israel: the Lord our God, the Lord is one.” In Zechariah 14:9, “the Lord will be king over the whole earth. On that day, there will be one Lord, and his name, the only one.” Likewise, Isaiah 45:5 presents the idea of God’s oneness. The prophet records, “I am the Lord, and there is no other; apart from me, there is no God.” The New Testament also records God’s oneness. Mark 12:26 reiterates the oneness of God as appears in Deuteronomy 6:4. In I Corinthians 8:4-6, Paul records, “We know that an idol is nothing at all in the world and that there is no God but one.” All these texts confirm God’s oneness.

The Bible records three personalities of Godhead, which work together in executing God’s plans. The three personalities appear in Genesis Chapter 1 during the week of creation. In culminating the creation week, God said, “let us make man in our own image, in our likeness,” the Oxford Bible commentary <sup>5</sup>argues, “The phrase “let us make” denotes the court of heavenly beings who exist to do God's bidding.” This implies that the three personalities of God work collaboratively to fulfil the divine plans.” Much as God is the Supreme Being with all the powers, He not only executes His plans in three personalities but he also involves the people he had created in advancing His plans. In response, Adam provided names for all the creatures (Genesis 2:19). These scenarios show God as a social being, who does not work in isolation. In a similar way, African community tends to work together and embrace the spirit of collaboration and unity in addressing practical issues and challenges in

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<sup>5</sup> R. N. Whybray, “Genesis,” *The Oxford Bible Commentary*, ed. John Barton and John Muddiman (New York: Oxford University Press, 2001), 43.

life.<sup>6</sup>Therefore, the African community worldview reflects God’s collaborative approach in executing His plans.

Apart from the creation story, God’s three personalities have been working together. In dealing with the fallen humanity, God pronounced, “The man has now become like one of us, knowing good and evil” (Gen 3:22). In dealing with the tower of Babel, God pronounced, “Come, let us go down and confuse their language so they will not understand each other” (Gen 11:7). In all these verses, all the three personalities of God participated in executing God’s plans. Therefore, the participation communal value that African people have reflects God’s character of working collaboratively.

The fact that God visited Adam and Eve in the Garden of Eden, suggests that God had a habit of socialization with Adam and Eve in the garden, before their fall. Recognizing this fact, “For though Adam and Eve continued some sort of life outside the garden, it was a shadow of the fullness of life inside Eden, where they had enjoyed intimate fellowship with God.”<sup>7</sup>

The New Testament also presents God as a social being who operates collaboratively in the three eternal personalities. Firstly, the Baptismal of Jesus Christ engaged God the Father and God the Holy Spirit. In Matthew 3:16-17, during the baptism of Jesus in the River Jordan, heavens opened and Jesus saw the Spirit of God descending like a dove. God the Father spoke, “This is my Son, whom I love, with him, I am well pleased.” Likewise, on the Mount of Transfiguration, the voice of God the Father reiterated saying, “This is my Son, whom I love; with him I am well

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<sup>6</sup> Tiffany D, Pogue, “Bois Caiman,” *EAR*, 132.

<sup>7</sup> G. J. Wenham, “Genesis,” in *New Bible Commentary*, 21<sup>st</sup> century ed., eds., D. A. Carson et al. (Westmont, IL: Intervarsity Press, 2020), 17.

pleased. Listen to him! This was a special occasion when God the Father officially introduced Jesus Christ before the three disciples who witnessed the event. This event indicates that both God the Father and the Holy Spirit were highly concerned with the mission of Jesus Christ on earth, showing the spirit of collaboration and mutual treatment.

### **Community in the Old Testament**

The community concept appears before the fall of humanity, particularly in the creation story. During the process of creation, God saw that all he had made, and it was very good (Gen 1:31). According to the Oxford Bible Commentary,<sup>8</sup> the statement is the “craftsman's assessment of his own work; and it says something about his intention as well as about his artistry. A competently crafted artefact implies a good intention. The word 'good' (tab) here, however, refers more directly to the usefulness of the world—presumably primarily its usefulness to mankind.” The statement indicates God’s perfect work of creation.

Much as God pronounced that the creation work was very good, yet he pronounced, “It is not good for the man to be alone. I will make a helper suitable for him” (Gen 2:18). This suggests that much as God created man as perfect being, there was still a need for companionship. Man needed a companion of different gender, not only for companionship but also for procreation. In Genesis 1:28, God required Adam and Eve to “Be fruitful and increase in number; fill the earth and subdue it.” This implies that Adam could not produce other human beings alone. The procreation activity required two people of opposite gender. Therefore, God created Eve as a complimentary being to Adam. After that first marriage, the two couples started

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<sup>8</sup> Whybray, “Genesis,” 42.

producing children. They gave birth to Cain and Abel (Gen 4:1-2). In Genesis 5:1-4, Adam and Eve produced some other children, including Seth and several sons and daughters whose names the Bible does not mention. Therefore, Adam and Eve constituted the first family, the smallest unit in the society.

In the life of Cain and Abel, we see a sign of communal life where Cain said to his brother Abel, “Let’s go out to the field. In this scenario, the spirit of togetherness appears even though Cain killed his younger brother in that journey. God expected communal life in the first pair of Adam’s offspring when he asked Cain, “Where is your brother Abel?” (Gen 4:9). By pretending lack of awareness of Abel’s presence, the Oxford Bible commentary has it that Cain “declines responsibility for his brother—a denial of family solidarity.”<sup>9</sup>

God asked the same question to Adam immediately after the fall (Gen 3:9) when Adam and Eve had hidden from God’s presence. This is a sign that something had interfered with God’s original plan of fellowship with man. Similarly, God asked Abraham, “where is your wife Sarah?” in response to such question, Abraham demonstrated a responsible feedback by indicating where his dear wife was saying, “There in the tent” (Gen 18:9). This is a sign for communal living where each member is aware of other members’ affairs.

The story of Noah also indicates communal living trends where God required Noah to enter into the ark with his whole family since he had found him righteous in the generation (Gen 1:7). In verse seven, Noah entered into the ark not only with his immediate family, but also with his son’s wives. This is typical communal lifestyle in the name of kinship. African people attach the greatest value to communal belonging

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<sup>9</sup> Whybray, “Genesis,” 45.

through kinship where each member feels a sense of belonging to respective kinships.<sup>10</sup> According to Moreau,<sup>11</sup> “Kinship is a subset of association, built around marriage, biological progeny, and extended biological relationships.” It focuses on biological connections through marriage, lineage and inheritance, kinship roles and even ancestral obligations. Therefore, the African view of kinship existed long time before the flood.

In the tower of the Babel story, we see some sort of communal living where the whole world had one language and common speech. In that period, people said to each other, “Come, let us make bricks and bake them thoroughly (Gen 11:3). In verse, 4, the people decided to build a city with a tower that reaches to heaven to make a name and to escape God’s judgment. Much as this story portrays rebellion against God, it entails communal living features of unity and collaboration. However, this was a misdirected unity against God’s will which required them to scatter and fill the earth (Gen 1:28). In response, the triune God collaboratively destroyed the plan. God said, “Come, let us go down and confuse their language so they will not understand each other” (Gen 11:7). This suggest that people can misdirect even the contemporary communal living against God’s will.

The life of Abraham indicates communal living. In Genesis chapter 12, God told Abraham to live his people, his people and his father’s household and go to the land the Lord would show him. When Abraham left the land, Lot, his nephew went with him and all the possessions they had accumulated (verse 4). God promised to give a land to Abraham and his offspring. This shows that God was concerned not

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<sup>10</sup> A. Scott Moreau, *Contextualizing the Faith: A Holistic Approach* (Grand Rapids, MI: Baker Academic, 2018), 252.

<sup>11</sup> *Ibid.*, 45.

only with Abraham, but also with his offspring. When conflict happened between the servants of Abraham and the servants of Lot, the two resolved the conflict amicably (verses 8-12). That is tolerance, which resembles African ways of resolving conflicts. When Abraham went to sacrifice his son, as per God's command, Abraham did not go there with Isaac only. Instead, he went with servants (22:5). He only left his servant and proceeded with Isaac when it was the time for sacrificing his son. This shows that much as communal living is important, there are times when one needs to stand alone to fulfil God's requirements.

Communal living appears in the life of Jacob in Genesis 29:1-14). When Jacob met strangers in Paddan Aram, Jacob asked them, "My brothers, where are you from?" The strangers replied, "We are from Haran." Jacob asked, "Do you know Laban, Nahor's grandson?" They replied, "Yes we know him." The interaction proceeded until when Jacob managed to visit his uncle Laban, lived there for some years and finally married the two daughters of Laban. When Laban met Jacob for the first time, he embraced Jacob, kissed him and said, "You are my own flesh and blood." The African worldview of treating strangers and kinsmen resembles the lifestyle of Old Testament patriarchs' dealings in the story of Jacob and his kinsmen. In the African culture, people help strangers by showing acts of hospitality. This is clearly shown by Mbiti<sup>12</sup> who argued that African community entertains acts of kindness to other people. Those who disconnect from hospitality commit a moral evil. For instance, it is common for those travelling to stop and receive kindness from strangers on the way. This lifestyle is against the contemporary individualistic ways

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<sup>12</sup> Mbiti, *Introduction to African Religion*, 177.

of life where people no longer greet strangers and ask for directions. Instead, they simply use google map to find directions with minimal interaction with strangers.

The rest of the Old Testament literature the communal worldview. In Exodus 25:8, for instance, God commanded Moses to make a sanctuary, which provided an opportunity for believers to come together not only to worship and give service to God but also to fellowship with God. This shows that God is interested in communal living and fellowship.

In Leviticus 19:15-18, there are guiding principles for peace and harmony in society. The passage forbids partiality to the poor or favoritism to the great. It also forbids revenge and committing things that threaten another's life.

In Ecclesiastes 4:9-12, the inspired pen says, "Two are better than one, because they have a good return for their work. If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up." This message shows the importance of depending on one another in life journey. It also gives a powerful lesson for contemporary Christians to help one another, just in case one of the believers falls. Commenting on this verse, the *SDA Bible Commentary*<sup>13</sup> says, "Two workmen engaged in cooperative effort can often earn more than double the wage of a single person."

### **Community in the New Testament**

The New Testament is full of communal living scenarios. The testament provides specific guidelines that that specify how Christians should relate with one another. These guidelines appear in both the Gospel narratives and in the Epistles.

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<sup>13</sup> "Two Are Better" [Ecl 4:9], *SDABC*, 3:1078.

In Matthew 18:20, Jesus said, “If two of you on earth agree about anything you ask, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.” This passage shows the importance of unity among believers. The Christians who come together in Jesus’ name are likely to experience twofold benefit: opportunity for God to answer their prayers and fellowship with one another and with God. In John 17, Jesus prayed for unity of believers. In verse 11, the prayer of Jesus was, “Holy Father, protect them by the power of your name- the name you gave me- so that they may be one as we are one.” In John 15:12, Jesus gave a new commandment: “Love each other as I have loved you.” In verse 13, “Greater love has no one than this, that he lays down his life for his friends.” He finalizes by saying, “You my friends if you do what I command.” Commenting on this verse, the *SDA Bible Commentary* says, “The new commandment enjoined the disciples to exercise the same love toward one another that Jesus had manifested toward them.”<sup>14</sup>

In I Corinthians 1:10, Apostle Paul urges believers: “All of you agree with one another, so that there may be no division among you, and that you may be perfectly united in mind and thought.” In Romans 5:4-5, the Apostle says, “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many forms one body and each member belong to all the others.” In verse 16, the apostle calls upon members to live in harmony with one another. These pieces of advice typically resembles the African worldview whose existence depends on the lives of other members in the community. In Philippians 2:3, the Apostle says, “Do nothing out of selfish ambition, or vain conceit, but in humility,

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<sup>14</sup> “Greater Love” [John 15:13], *SDABC*, 5:1043.

consider others better, than yourselves. Each one should look not only to your only interest, but also to the interest of others.”

### **Community and Discipleships**

Community is an integral part of discipleship. One cannot separate the two. The communal aspect in discipleship appears in the Great Commission of Jesus Christ, which states, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you” (Matt 28:19-20 KJV). Jesus gave this mandate using plural terms, which suggest togetherness in fulfilling the command. As the disciples fulfil the Great Commission together, the process involves three personalities of Godhood in the baptismal of new convert.

Communal life in the apostolic church appears in Acts Chapter 2 where the apostolic believers continued in doctrine, fellowship and breaking of the bread together. On top of prayer, which was the apostle’s major activity, “the three new elements (teaching, fellowship, and the breaking of bread) emerged in regular activities of the apostles.”<sup>15</sup>

### **Discipleship and Gender**

Discipleship is gender inclusive. Participation of male gendered people in mission is indisputable since the disciples of Jesus were males. Much as Jesus’ twelve disciples were males, several other disciples were females. For instance, in Acts 9:36, “There was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of Good works and alms deeds which she did.” In

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<sup>15</sup> Loveday Alexander, “Acts,” *The Oxford Bible Commentary*, ed. John Barton and John Muddiman (New York: Oxford University Press, 2001), 1033.

John 4:28-30, after encountering Jesus Christ, the Samaritan Woman became a disciple of Jesus who left her water port and went her way into the city and said to the men, come, see a man, which told me all things that ever I did. Is not this the Christ?" As a result, many people in her vicinity became followers of Jesus.

In Romans, 16:1-2, the Apostle Paul introduces Phebe, a female servant of the Church. One of the Bible Commentaries argues,<sup>16</sup> "The greetings begin with a commendation of the letter carrier, Phoebe, who is both a deacon of the church in Cenchrea and a patron of Paul and of the church. The Oxford Bible Commentary,<sup>17</sup> "Paul mentions a church there, of which Phoebe was deacon and patron. The Concise Bible Commentary<sup>18</sup> considers Phoebe as a deacon in the church at Cenchreae and a woman well respected for her work in the church. This history proves the fact that women participated in church mission.

### **Fellowship in the Bible History**

Fellowship existed in the Old Testament time. One of the best descriptions of fellowship in the Old Testament is when Abraham invited three strangers in Genesis Chapter 18. "When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground" (v2). Abraham requested them to stay and have fellowship though eating together. This Old Testament culture seems to differ from the culture of the New Testament Israelites as put by Baale and Carson:<sup>19</sup> "Table

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<sup>16</sup> G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), 1264–65.

<sup>17</sup> Craig C. Hill, "Romans," *The Oxford Bible Commentary*, ed. John Barton and John Muddiman (New York: Oxford University Press, 2001), 1107.

<sup>18</sup> Don Fleming, *Concise Bible Commentary* (Chattanooga, TN: AMG Publishers, 1994), 479

<sup>19</sup> Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 101.

fellowship in ancient Israel was reserved for intimate friends and usually implied an endorsement of the practices of those with whom one associated.

The word fellowship appears in the New Testament part of the Bible, coming from the Greek word “Koinonia.”<sup>20</sup> Although the word means fellowship, it has even a deeper meaning of communion or charitable contributions. In the context of the apostolic church, the word refers to goodwill that emerged between the apostles of Jesus and new converts.<sup>21</sup> This kind of experience can still take place in the contemporary churches, which will strengthen relationships among the believing community.

Jesus dined with sinners and tax collectors as a sign of fellowship and acceptance of sinners in his kingdom. In Luke 19, he dined with Zacchaeus and assured him that salvation had come to his house. In Matthew 9:9, Jesus found Matthew sited at the tax-collecting table and they ate together at the perceived sinful person. Responding to these occasions, the Expositor’s Bible Commentary states, the fellowship dinner in the house of Levi could be a farewell part as he planned to become a follower of Christ Jesus. This was his initial engagement in inviting others to fellowship with Christ.<sup>22</sup> Furthermore, the commentary argues, the fact that Jesus invited sinners to his kingdom indicates that the fellowship announced God’s forgiveness just as the meal pictured the messianic banquet. The experience indicates that fellowship could be an opportunity for church members’ reconciliation and forgiveness.

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<sup>20</sup> "Fellowship" [Acts 2:42], *SDABC*, 6:148.

<sup>21</sup> *Ibid.*

<sup>22</sup> Walter W. Wessel, “Mark,” *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1984), 8:634.

Fellowship further appears in Paul's Epistles. In the Oxford Bible Commentary, Meeks argues that the call to greet one another with a holy kiss in Paul's letters (e.g. Rom 16:16; I Cor 16:20; I Thess 5:26) indicates ritual kiss during church gatherings, which was an intimate expression of the fellowship experienced in early church groups.<sup>23</sup>

### **Participation in Bible History**

Participation of believers appears in the Bible, both in the Old Testament and in the New Testament. In the Old Testament, God involved Adam in naming the creation and in procreation. God involved Moses in rescuing Israelites from Egypt to the Promised Land. In turn, Moses involved Joshua since the days of his youth, and together, they accomplished a lot (Josh 1:1-2; Num 11:28). In turn, Joshua involved the 12 spies and people of Israel understood the truth about the Promised Land through such collaboration. Deborah recognized the potential of Barak. Barak admitted his inability without the support of Deborah, and together, they won the battle against their enemies. Solomon involved Hiram in building the temple of God (I Kgs 5:1-6). Daniel involved his three colleagues in prayer, and God answered and did wonders (Dan 2).

In the New Testament, Jesus provided an opportunity for his disciples to participate in mission. He involved 12 disciples in the great commission before his ascension. Prior to pronouncement of the Great Commission in Matthew 28:18-20, Jesus had sent his 70 disciples to the field. In such assignment, the disciples came back to Jesus with a fruitful report that even the devils obeyed them. During the time of transfiguration, Jesus invited Peter, John and James to witness his glorification. In

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<sup>23</sup> Margaret Macdonald, "2 Corinthians," *The Oxford Bible Commentary*, ed. John Barton and John Muddiman (New York: Oxford University Press, 2001), 1151.

the resurrection of Lazarus, Jesus commanded the people around to remove the stone before Lazarus came out. Commenting on this, the *SDA Bible Commentary* says that there was a possibility for Jesus to remove the stone miraculously but since it was within the reach of those around, Christ indicated the essence of participation in fulfilling God's plans.<sup>24</sup>

### **Belonging in Bible History**

The aspect of belonging appears in the story of Ruth and Naomi. In the book of Ruth, when Naomi said to her two daughters in law, "Go back each of you to your mother's home, the two daughters in law wept out and said to her, "we will go back with you to your people" (Ruth 1:8-10). This story demonstrates a very strong attachment that existed between Naomi and her daughters in law. While Orpah kissed her mother in law and moved, Ruth said, "Don't urge me to leave you or to turn back from you. Where you go, I will go and where you stay, I will stay. Your people will be my people and your God my God. When Naomi realized that Ruth was determined to go with her, she stopped urging her, and they lived together for the rest of their life until when Boaz Married Ruth, a couple which constituted the lineage of Jesus Christ the savior of the world.

The strong attachment between Ruth and Naomi resulted from the fact that Naomi treated well her two daughters in law to the extent that Ruth was ready to declare: "Your people will be my people and your God my God" (Ruth 1:16). The *SDA Bible Commentary* has this to say: "Ruth could not bear to be separated from one whose beauty of character had inspired her own soul with high ideals and had given

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<sup>24</sup> "Take Ye Away" [John 11:29], *SDABC*, 5:1015.

her something she felt was worth living for, even if she never again had a home of her own.”<sup>25</sup>

This scenario indicates that people will always want to stay where there is peace and harmony. In the same manner, church members in local churches will feel the sense of belonging only if other members take the responsibility of providing an atmosphere of peace, harmony and care. This scenario resembles the African communal living, which accommodates extended family members as part of family. Brown confirms this experience when he argues that African communities operate on the extended family set up.<sup>26</sup> The experience is against the Western worldview where no one is interested with extended family matters.

### **Unity and Sharing**

Unity and sharing are essential attributes in local churches. When the church is united, it will manage to move forward in fulfilling the great commission of Jesus Christ. This is supported by what took place in the apostolic church where members removed all differences and shared their property. Thereafter, the Holy Spirit came down and made their evangelistic efforts successfully (Acts 2). Particularly, verse 44 reports, “And all that believed were together, and had all things in common. And sold their possessions and goods and parted them to all men, as every man had need.” Therefore, it is necessary for contemporary church members to maintain unity and have the spirit of sharing before realizing the falling of the Holy Spirit and subsequent effective discipleship.

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<sup>25</sup> “Clave” [Ruth 1:14], *SDABC*, 2:431.

<sup>26</sup> Lee M. Brown, "Introduction: Seeing through the Conceptual Languages of Others," in *African Philosophy: New and Traditional Perspectives*, ed. Lee M. Brown (Oxford: Oxford University Press, 2004), 17.

## CHAPTER 3

### THEORETICAL FOUNDATION OF COMMUNITY AND DISCIPLESHIP

This section presents the literature review on African community and Discipleship. The researcher consults various sources including primary sources, books and journal articles.

#### **The Concept of African Community**

This section presents the concept of African Community based on various authors' views. According to Edwin,<sup>1</sup> African community entails accumulated values, principles and standards of living. Community is one of the great features in the culture of African people. The concept of African community is broad with positive and negative aspects from the Christian point of view.

#### **Nature of Being**

African people are communal in nature. According to Murungi, to be a human being in Africa is to be a communal being.<sup>2</sup> Brown adds that African communities operate on the triad footings of the family and clan members (or extended family) and

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<sup>1</sup> Polycarp Ikuenobe, "An Examination of Menkiti's Conception of Personhood and Gyekye's Critique," in *Method, Substance, and the Future of African Philosophy*, ed. Edwin E. Etieyibo (Cham, Switzerland: Springer International Publishing, 2018), 189, accessed 2 January 2024, <https://doi.org/10.1007/978-3-319-70226-1>.

<sup>2</sup> John Murungi, *Africanizing African Legal Ethics*, Routledge Studies in African Philosophy (New York: Routledge, 2020), 110.

the entire society of people.<sup>3</sup> This unity binds African people together. The potential unity among African people can propel unity among African Christian believers. The unity will cause the African people to support each other and collaborate in advancing God's work through discipleship just like what happened in Acts Chapter 2 when all believers in the apostolic church shared their property and supported each other in the Christian unity.

Communal lifestyle paves ways for survival during times of crisis due to solidarity. In difficulty times, African people can fight hunger, isolation, deprivation, poverty and other problems through unity and solidarity especially when brothers and sisters in respective communities take care of each other.<sup>4</sup>

**Religiosity.** The African worldview involves God. African scholars argue, "the relationship of African people appears in two ways: how people relate with God and how they relate with one another."<sup>5</sup> Due to the strong connection between man and God, African people are notoriously religious.<sup>6</sup> This relationship features in the life of Jesus Christ as he grew up in wisdom and stature, while maintaining a goodwill with God and with fellow humanity. Religion has permeated all departments of life such that it is difficult to distinguish between sacred things and common things, the religious and the non-religious and the spiritual and the non-spiritual aspect of life.

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<sup>3</sup> Brown, "Introduction: Seeing through the Conceptual Languages of Others," 17.

<sup>4</sup> Johan Strijdom, "Teaching about Religion, Peacebuilding and Development in Africa," *The Palgrave Handbook of Religion, Peacebuilding, and Development in Africa*, ed. Susan M. Kilonzo, Ezra Chitando, and Joram Tarusarira (Cham, Switzerland: Palgrave Macmillan, 2023), 94.

<sup>5</sup> Mercy Amba Oduyoye, "The Value of African Religious Beliefs and Practices for Christian Theology," in *African Theology En Route*, ed. Kofi Appiah-Kubi and Sergio Torres (Maryknoll, NY: Orbis Books, 1979), 111.

<sup>6</sup> Mutombo Nkulu-N'Sengba, "God," *EAR*, 284.

African people work around with their religion.”<sup>7</sup> This means that African Community cannot be dissociated from African religiosity.

According to Kalu, the survival of African people depend on divine power. The African people demand immediate solution to their problems from divine powers. During crisis, when African gods fail, leads to acceptance of other religions by African people. This is what makes Christianity to prosper in term of adherents, when the gods of African people fail to address the needs of the African people.<sup>8</sup>

Likewise, when Christianity fails to address immediate needs, African people are likely to return to traditional practices as alternative solution to their problems. If a certain desire is not filled, African converts may keep moving from one Christian denomination to another and they may possibly remain where they experience attention to their basic needs. In other words, wherever their African Community is felt, they will settle there. This experience may affect the discipleship of African believers in the sense that when they do not feel like the church has not addressed their needs they are likely to live the Adventist Church and join any other congregation that is promising to meet their demands. Overall, the religiosity of the African people could be an added advantage to discipleship. Since African people strongly believe in God, it is easier to turn their misdirected zeal toward the worship of the true God.

**Fellowship.** Fellowship is one of critical African cultural aspects. Sigmund Freud<sup>9</sup> defines fellowship in an African context as a public affair, taking place

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<sup>7</sup> Samuel Oluoch Imbo, *An Introduction to African Philosophy* (Lanham: Rowman & Littlefield Publishers, 1998), 61.

<sup>8</sup> Kalu, “Church Presence in Africa,” 20.

<sup>9</sup> Sigmund Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics* (New York: Vintage Books, 1960), 141.

through fellowship that appears in terms of eating and drinking together during sacrificial ordinances that involve the whole clan. In such occasions, each member feels a sense of belonging. Furthermore, Sigmund reports, “To eat and drink with someone ... is a symbol and confirmation of social community. ... The sacrificial eating gives direct expression ... that the god and his worshippers are communicants, thus confirming ... relations.”<sup>10</sup> A careful look at Sigmund’s assertions indicates that much as African community has some features that match with the Bible, such as fellowship and unity, it also has some aspects that contradict with the Word of God, such as devotion and sacrificial services to gods. The negative aspects appear in the sense that, in African culture, community members must appease ancestor and spirits through sacrifices. These sacrifices could be in the form of animal's blood which make their rituals complete.”<sup>11</sup> The act of sacrifices to gods and idols breaks the first God’s commandment (Exod 20:3-4). In response, Craig recommends contextualization as a guard against syncretism.<sup>12</sup> Through proper contextualization, missiologists can determine the aspects of culture to reject, to accept, or to adjust. For the gospel to meet the deepest needs of the recipients.

**Participation.** African scholars<sup>13</sup> argue, “Africans are communal in nature. ... The African cosmology comprises the living, the dead who changed the geography of living (ancestor), and those who are yet to be born. Each of these groups live in close

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<sup>10</sup> Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics*, 141.

<sup>11</sup> Joyce Mlenga, *Dual Religiosity in Northern Malawi: Ngonde Christians and African Traditional Religion*, Mzuni Books 21 (Mzuzu, Malawi: Mzuni Press, 2016), 138.

<sup>12</sup> Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, Encountering Mission (Grand Rapids, MI: Baker Academic, 2010), 276.

<sup>13</sup> Kelvin Onongha and Bruce, L. Bauer, *Dealing with Demonic in the African Context* (Berrien Springs, MI: World Mission Department, Andrews University, 2019), 39.

connection with the other in such a manner that whatever happens to one group affects the other. Sigmund Freud<sup>14</sup> describes the African communities' state of affairs where elders in their assemblies decide affairs of the community and members participate in executing deliberations from the elders. He cites an example where the whole tribe avenges violation of prohibitions as it threatens the whole community. This suggests that African people prefer getting involved in execution of affairs that touch their life.

### **Belonging**

Belonging is an essential aspect in African community. According to Nyirongo, as quoted in Turaki, "Man's individuality is fulfilled through participation in the tribe. ... The individual is not a person until the community has accepted him. ... He ... does not and cannot exist alone except corporately."<sup>15</sup> According to Abraham Maslow,<sup>16</sup> sense of belonging is necessary as long as people live in the society. Mbiti<sup>17</sup> describes the African view of community in the following words: "I am because we are, and since we are, therefore I am." This view suggests that for African people, life is not complete unless one feels as part of the community and the community in turn must accept the person as its legitimate member. Therefore, life makes no sense if one is not acceptable as a legitimate member of any society.

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<sup>14</sup> Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics*, 141.

<sup>15</sup> L. Nyirongo, *The Gods of Africa or the God of the Bible? The Snares of African Traditional Religion in Biblical Perspective* (Potchefstroom, South Africa: IRS (series f2, no. 70), 1997), 101, 102, quoted in Yusufu Turaki, *Engaging Religions and Worldviews in Africa: A Christian Theological Method* (Carlisle, UK: HippoBooks, 2020), 220.

<sup>16</sup> Abraham H. Maslow, *Motivation and Personality*, 3<sup>rd</sup> ed. (New York: Harper and Row, 1987), 2.

<sup>17</sup> Mbiti, *Introduction to African Religion*, 100.

Similarly, Christian life will make no sense if believers do not feel part of the church community. According to Barton,<sup>18</sup> belonging to church community creates a sense of goodwill and is an essential aspect for Christians Discipleship.

### **Kinship and Belonging**

Kinship is one of African Communal aspects. Understanding how the kinship system operate in a society is necessary for appropriate contextualization of the gospel. According to Moreau,<sup>19</sup> African people attach the greatest value to communal belonging through kinship where each member feels a sense of belonging to respective kinships. The author further adds,<sup>20</sup> “Kinship is a subset of association, built around marriage, biological progeny, and extended biological relationships.” It focuses on biological connections through marriage, lineage and inheritance, kinship roles and even ancestral obligations. The author advises that Christians can use the kinship system as a vehicle for Christian discipleship that unites all Christians as sons and daughters of God.

According to Mahoney,<sup>21</sup> kinship creates relational contexts by linking mother to son and bringing into focus their respective backgrounds and how they should relate. However, much as kinship system could be advantageous, the African kinship could also have some negative implications when it comes to Christian commitment, especially when one prioritizes kinship demands over Christian discipleship. As far as

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<sup>18</sup> Stephen C. Barton, *Discipleship and Family Ties in Mark and Matthew*, Monograph Series / Society for New Testament Studies 80 (Cambridge: Cambridge University Press, 1994).<sup>20</sup>

<sup>19</sup> Moreau, *Contextualizing the Faith*, 22.

<sup>20</sup> *Ibid.*, 45.

<sup>21</sup> Annette Mahoney, “Religion, Family, and Kinship,” in *International Encyclopedia of the Social & Behavioral Sciences*, ed. James D. Wright (Oxford, UK: Elsevier, 2015), 317–21, <https://doi.org/10.1016/B978-0-08-097086-8.84034-9>.

the cost for discipleship is concerned, Jesus demands His followers to prioritize God's kingdom over family ties. In Matthew 15:20, Jesus declared that His true brother, sister or mother is one that does the will of God. This implies that any kind of African communal ties that compromise total allegiance to Christ would be threatening Christian discipleship.

Sigmund Freud<sup>22</sup> further reports the concept of kinship. "In the most primitive societies, there is only one unconditional and never failing bond, that of kinship. Kinship involves a group of persons united by blood. In case of the murder of one of this kinship members, they rest will consider it "the loss of our blood" and not "the loss of our brother's blood." According to Coetzee,<sup>23</sup> African people cherish the kinship system and consider it as of highest importance. Through kinship, people feel the sense of belonging, which enhances the psychological wellbeing of the African people. Therefore, through the blood of Jesus, Christian believers in may regard one another as members of the same kinship. Once African Christians accomplish this goal, the evangelism battle is half won. When Christian believers unite as brothers and sisters, through the blood of Jesus, and support each other, the Holy Spirit will descend and move them into the zeal of making others Disciples of Christ. Just like in the days of Pentecost, when contemporary Christian believers united and removed their differences, the Holy Spirit will fill them extraordinarily, and then the number of believers will multiply.

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<sup>22</sup> Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics*, 142.

<sup>23</sup> P. H. Coetzee, "Morality in African Thought," in *The African Philosophy Reader: A Text with Readings*, 2<sup>nd</sup> ed., ed. P. H. Coetzee and A. P. J. Roux (New York: Routledge, 2003), 346.

Apart from Africa, other parts of the world exercise the kinship system. Ishino<sup>24</sup> reports, “Japanese practice a type of ritual kinship known as oyabun-kobun. In this system of life, those people who are not closely related unite to assume goodwill just like those born in the same family. This means that kinship system can go beyond blood ties in the sense that people from non-blood relations can still form ties in accomplishing certain plans.

Globalization threatens African kinship. As people are being educated, they tend to forget their cultural values including African goodwill and they tend to adopt the western individualism. Petals<sup>25</sup> talked about the existing inequality in African societies where rich people do satisfy their material wants at the expense of poor people. He recommended a need for less privileged people to feel the sense of belonging, which is possible only when those in power find a way to protect the interest of the poor people. Similarly, Chimakonam<sup>26</sup> argues, people need to belong for survival and enhanced self-esteem.

While the Christian church many adopt the African kinship to strengthen the brotherly love, there are potential dangers in the kinship system that Christians need to get rid of. According to Edwin,<sup>27</sup> “communalism in African tradition is grounded in the customs of people with common kinship, aspirations and values.” He adds, African community is rooted in a common kinship among people living proximately together. This kind of bond may lead believers in the same clans or tribes to consider

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<sup>24</sup> Moreau, *Contextualizing the Faith*, 48.

<sup>25</sup> Okolo, *African Literature as Political Philosophy*, 150.

<sup>26</sup> Jonathan O. Chimakonam, *Logic and African Philosophy: Seminal Essays on African Systems of Thought* (Wilmington, DE: Vernon Press, 2020), 218.

<sup>27</sup> Ikuenobe, “An Examination of Menkiti’s Conception of Personhood and Gyekye’s Critique,” 189.

members from their same groups as more important than members from their opposite clans or tribes. Christians may overcome this danger by considering the blood of Jesus as a unifying power of all believers regardless of their geographical backgrounds.

Regarding the unifying power of Jesus Christ, Apostle Paul contended, no differences between the Jews and the Greek, the slaves or the free and males or females since those who believe in Christ becomes children of Abraham and heirs of the promise of God through faith (Gal 3:28). Therefore, church leaders need to encourage the Christian love that penetrates beyond blood relationships just as Kalu argues, evangelism should involve “a change from loyalties from blood ancestors among whom Jesus historically and physically is not.”<sup>28</sup>

Apart from challenges involved in the kinship system, there are some advantages worth considering. Marian<sup>29</sup> shares an experience in Mexico where the gospel spread through extended families and through families that held membership in the same economic status. Another experience is in India where kinship ties became bridges in reaching out the good news about Christ. Trusted members in kinships or extended families who received good news became successful bridges to the rest of the kinship cycles.

In the same manner, Moreau<sup>30</sup> admits that in every society, people form special groups that includes some and exclude others. These groups may be according to age, education, social status or any other criteria. The author argues that these network groups may affect church growth and organization and may play a key role in

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<sup>28</sup> Kalu, “Church Presence in Africa,” 20.

<sup>29</sup> D. J. Hesselgrave, *Communicating Christ Cross-culturally: An Introduction to Missionary Communication*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Zondervan, 1991), 512.

<sup>30</sup> Moreau, *Contextualizing the Faith*, 22.

contextualizing the Christian faith. This suggests that through the African kinship, believers can reach people within their social networks with the gospel truth. The power of kinship in discipleship appears in the story of the Samaritan Woman who went into her own village and witnessed what the Lord had done to her. As a result, many people from the city of Samaria believed in Jesus Christ.

### **Discipleship and African Community**

One can never manage to separate community and discipleship. Recognizing this fact, Cress<sup>31</sup> argued that discipleship begins with one's recognition of the call to make disciples and then moves into the relationship with surrounding communities. Cress maintained that the relationship with surrounding community is the first step in targeting those that we want to reach and make Disciples of Christ. This view relates with the African community in which humans, as relational beings, cannot survive in isolation. The African view of relationship in community appears in the common African saying; one's existence depends on the presence of other members of the society.<sup>32</sup>

Participation is therefore an essential requirement for successful discipleship. Participation in the surrounding community appears in ancient African philosophy where people's life depends on each other, and each members' participation is essential. This situation creates an avenue for Christian communities to embrace unity participation and belonging regardless of ones' status in the community.<sup>33</sup> Therefore, discipleship requires believers' participation in mission. "It demands everything—the

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<sup>31</sup> James A. Cress, *You Can Keep Them If You Care: Helping New Members Stay on Board* (Oshawa, Canada: Pacific Press, 1984), 104.

<sup>32</sup> Mbiti, *Introduction to African Religion*, 102.

<sup>33</sup> Mutombo Nkulu-N'Sengba, "Ontology," *EAR*, 493.

whole heart, the whole mind, and the whole of life, including one's time, energy, and property –for the cause of love. Half-hearted Christianity is worse than no Christianity.”<sup>34</sup> The disciples need to spend time and other resources in bringing people to Jesus Christ.

The “discipleship” concept appears in the work of Winter and Hawthorne<sup>35</sup> who consider disciples as those who have achieved an advanced level of maturity and spiritual formation. The authors argue that following Christ entails a vital relationship rather than simply subscribing to a religious company. It involves humble confession, repentance and obedience to Christ's command. The relationship relates with the African community worldview where Mbiti argues, “God gave moral order to people so that they might live happily and in harmony with one another.”<sup>36</sup> This kind of harmony opens ways for people's interaction and sharing. The interactivity and sharing atmosphere opens ways for African people to receive whatever fellow Africans have to share. Therefore, the sharing of good news in attempt to make Disciples of Christ becomes successful in African communities where people are open to receiving from their community fellows.

According to Ndaruhekeye,<sup>37</sup> the word ‘discipleship’ implies intimate relationship and total commitment to the God and to fellow community members. It is important to note that African community requires mutual relationship with God and with fellow human beings. The relationship nature of African people depends on the

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<sup>34</sup> J. Heinrich Arnold, *Discipleship* (Robertsbridge, UK: Plough Publishing House, 2007), 64.

<sup>35</sup> Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Publishing, 2012), 52.

<sup>36</sup> Mbiti, *Introduction to African Religion*, 36.

<sup>37</sup> Isacka Vitus Ndaruhekeye, “Discipleship in Three Dimensions: Implications for Home, School and Church as Learning Institutions,” *East African Journal of Education and Social Sciences* 2, no. 1 (2021): 54, accessed 23 January 2024, <https://doi.org/10.46606/eajess2021v02i01.0065>.

argument that harmony emerges from a good relationships among people, and between people and God.<sup>38</sup> In the Christian viewpoint, the relationship comes as the result of upholding Christian teachings and by walking in spirit (Galatians 5:16). This relationship helps the follower of Christ to grow constantly in the knowledge of Jesus into maturity (II Peter 3:18). It also propels the disciples to share what they learned, thus attracting others to experience, believe and share with others in turn (2 Timothy 2:2).

The disciples' relationship grew through participation in teachings, fellowship, breaking the bread together and prayer. Furthermore, they stayed together as community of believers and met in the temple for worship. As a result, the Holy Spirit filled them and the number of believers grew tremendously (Acts 2:42-47). This shows that community-based discipleship yields greater results in the work of evangelism. Therefore, local churches in contemporary time ought to imitate the apostle's approach of fellowshiping, eating together and praying together to realize big results in evangelism.

The word "discipleship" is distinct from the word "Christianity." It is more than simply being a follower of Jesus Christ. According to Henderson, disciples emerge as companions and collaborators in mission. Disciples are active participants in Christ's mission, not just confessing to be followers of Christ. Disciples should emulate Christ's own messianic agenda.<sup>39</sup> They should not simply claim to be followers of Jesus but do what Christ did. What then did Jesus do? The answer to this question appears in Luke 4: 18, where Jesus declared: "The Spirit of the Lord is upon

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<sup>38</sup> Mbiti, *Introduction to African Religion*, 136.

<sup>39</sup> Suzanne Watts Henderson, *Christology and Discipleship in the Gospel of Mark* (Cambridge, UK: Cambridge University Press, 2006), 18.

me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to declare the year of the Lord's favor." Therefore, the disciples of Jesus must be actively involved in preaching good news and declaring the year of the Lord's favor to the captives.

A committed Christian must be a disciple of Christ<sup>40</sup> who fulfills the great commission of Jesus Christ, to go and teach people, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things, which Christ commanded. Therefore, the disciple of Christ must be willing to go and mingle with people in their communities, preparing others to join the company of believers. While the disciple of Christ must seek to do the will of Christ and to promote the cause of Christ,<sup>41</sup> the precise will of Christ is to go and teach nations, preparing them to be Disciples of Christ. Therefore, mingling with people, a typical African community setup constitutes a powerful avenue for sharing the gospel truth.

### **Studies on Gender and Discipleship**

This section presents study findings on gender and discipleship. A Sabbath School Bible Study guide states,<sup>42</sup> "Women were, one way or another, intimately involved in Christ's ministry, even from the start. Mary, His earthly mother, gave birth to the infant Jesus. Of course, only a woman could have done that, but her

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<sup>40</sup> Dallas Wilard, *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship* (San Francisco, CA: Harper Collins e-book, 2006), 4.

<sup>41</sup> Winter and Hawthorne, *Perspectives on the World Christian Movement*, 443.

<sup>42</sup> Beard Tresa, *Discipleship*, Adult Sabbath School Bible Study Guides, 1<sup>st</sup> Quarter 2008 (Silver Spring, MD: General Conference of Seventh-day Adventists, 2008), 53.

example of faith and submission remains a powerful one for all who would seek to be a disciple of Jesus.”

The gender inclusive aspect of discipleship is more visible in the Lucan Gospel compared to the rest of the Gospel narratives. The *SDA Bible Commentary*<sup>43</sup> has it that, Luke presents a more detailed record of Christ’s early life. In such initiative, the writer considers such women as Mary, Elisabeth, and Anna as most important in God’s mission. In his mind, the Gospel of the kingdom was equally important for both men and women.

### **Contextualization Models**

This section presents various contextualization models. According to Glasser and van Engen,<sup>44</sup> contextualization refers to accommodation of people’s cultural values in a careful manner to correctly express the truth of the gospel through the language and thinking patterns of people. According to Hesselgrave,<sup>45</sup> while false contextualization yields careless accommodation of cultural aspects, authentic contextualization assures appropriate dissemination of God’s words to people for the other culture. The following are various models for contextualization. Moreau<sup>46</sup> presents the critical contextualization model that missionaries and theological authors have widely used to guide their reaction toward culture. This model has three alternatives, which other authors have presented in varied ways. First, theologians might reject cultural aspects as hopelessly inappropriate or completely incongruent

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<sup>43</sup> “He Turned to the Woman” [Luke 7:44], *SDABC*, 5:1043.

<sup>44</sup> Arthur F. Glasser and Charles Edward van Engen, *Announcing the Kingdom: The Story of God’s Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003), 143.

<sup>45</sup> Hesselgrave, *Communicating Christ Cross-culturally*, 135.

<sup>46</sup> Moreau, *Contextualizing the Faith: A Holistic Approach*, 246.

with biblical norms. Second, they might adopt a cultural construct wholesale and incorporate it into respective theological lexicon. The third alternative is to adapt, modify, or otherwise transform the construct.

### **The Faithful Contextualization Model**

According to Gordon R. Doss,<sup>47</sup> The best way to address animistic issues is through the process of faithful contextualization, which holds that principles of the Bible are eternal and universal and those principles judge all cultures. The approach contends that being faithful to Scripture is always primary and being appropriate for culture is secondary, but essential. Through the faithful contextualization, the bible decides the fate of beliefs and practices in a particular culture through affirming or modifying or abandoning. Therefore, while culture is an important aspect in mission, the scripture is above culture. Gordon provides the following stages in doing faithful contextualization:

**Studying the culture.** In this stage, the person who does the evaluation must study the culture using the concepts of cultural anthropology and the participant-observer approach. The evaluator must observe what takes place in an African community and determine the appropriateness or miss appropriateness of particular cultural aspects. In this study, the researcher will bring such African community aspects like kinship, participation and fellowship into examination to determine the aspects to reject, to adopt or to modify. For instance, the idea of including ancestors as part of one's kinship needs rejection while the idea of starting making disciples within one's kinship before moving into the wider community can be cherished.

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<sup>47</sup> Gordon R. Doss, *Introduction to Adventist Mission* (Berrien Springs, MI: Department of World Mission Seventh-day Adventist Theological Seminary Andrews University, 2018), 134.

**Doing a fresh Bible study.** Having studied the culture, the examiner must study the Bible with the local culture in mind, while seeking to grasp how the Bible addresses the people in the culture. In this stage, the researcher will study the bible with an open mind and without preconceived ideas about African culture to gain deeper knowledge in attempt to determine what to reject, what to adopt and what to modify in the African community.

**Conducting communal discussions.** At this stage, the missionary discusses with local people particular aspects of the culture against the Bible. The examiner of the culture considers the following: (1) every culture has cultural aspects that match with the Bible. (2) The Bible can be neutral about some aspects of culture. The missionary has to consider such aspects as matter of styles and preferences. (3) There are cultural aspects that contradict with the world of God. Believers need to disregard such aspects in culture. At this stage, the researcher shall conduct bible study sessions with intended believers in within the targeted African community aspects that are in harmony with God's word will be encouraged and those that contradicts with the word of God will be discouraged. The bible study session will provide time for members to listen and ask questions. The researcher will respond accordingly. This stage will take place at the end of the study where the study findings will have reveal strong and weak areas in the life of believers.

**Functional substitutes.** In this stage, the examiner must find alternative ways to substitute the biblically unacceptable aspects of the culture. As Gordon R. Doss,<sup>48</sup> argues that stopping people to do something creates a vacuum that demands replacement, the researcher will provide alternative ways for believers to meet their

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<sup>48</sup> Doss, *Introduction to Adventist Mission*, 220.

worldview demands without breaking God's commands. Jesus Christ, the living ancestor who intercedes on behalf of people should replace the idea of African ancestors who play the intermediary role between humanity and God and between the living and the living dead. In this way, the researcher will guide the believers to avoid the inclusion of human ancestors as part of community.

**Transformational ministries.** At this final stage, the missionary conducts transformational programs, which involve implementation of the changes, using the redemptive approach since some of the cultural practices must have been in existence for centuries. At this stage, the researcher will make strong recommendations for local church pastors to continue teaching members about community and discipleship principles.

### **Critical Contextualization Model**

Literature presents the Hiebert's complementary model<sup>49</sup> that can guided believers and missiologists on how to deal with culture. This model determines what to include and what to discard from a culture. The model denies thoughtlessly rejecting or uncritically accepting everything from a culture.

According to the model in Figure 1, cultural aspects should undergo the process of critical contextualization using three options as appears in Figure 1. The first option is rejecting Old Ways: This is when the missionaries considers the old culture as evil, and therefore, no need of contextualization. This approach leads to a foreign gospel while old ways taking place underground with or without the knowledge of the missionary. The second option is dealing with Old Ways: In this approach, the missionary recognizes that cultural aspects can be good or bad, thus a

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<sup>49</sup> Ott, Strauss, and Tennent, *Encountering Theology of Mission*, 276.

need to do the critical contextualization, using four stages: Cultural exegesis, biblical exegesis and hermeneutical bridge, critical evaluation and contextualized practice.

The final option is to accept old ways: In this option, the missiologist considers that that old culture is good. Therefore, there is no need of contextualization. This approach leads to open syncretism, unlike the first alternative where syncretism takes place silently.

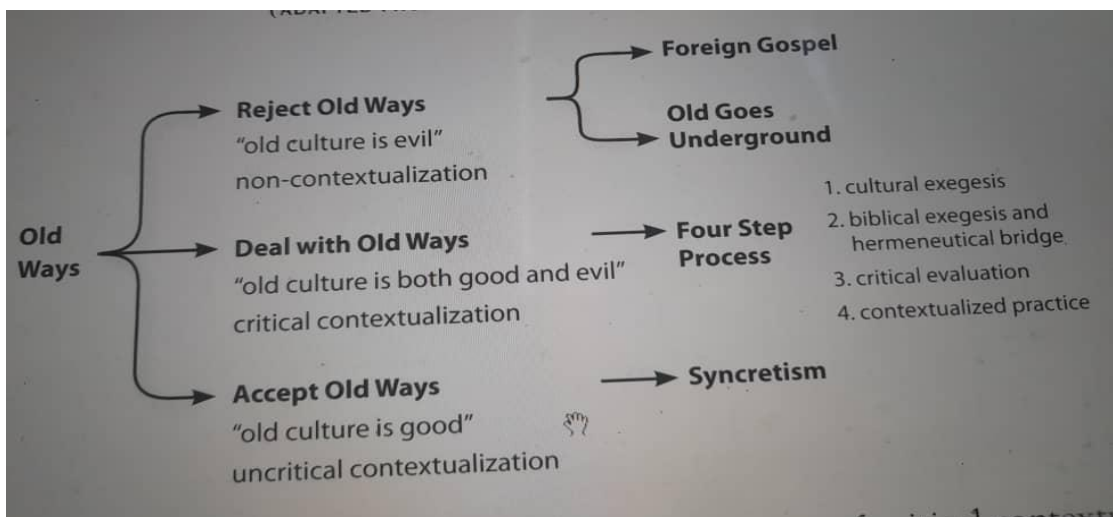


Figure 1. Response to Traditional Practices<sup>50</sup>

### Contextualization of the African Communal Values

This section presents common values that exists in both African community and in the Bible. African community is full of moral values as presented in this chapter. Such values include fellowship, participation, unity, sharing, belonging and kinship.

<sup>50</sup> Ott, Strauss, and Tennent, *Encountering Theology of Mission*, 282.

## **Fellowship**

Fellowship is a common value in both African community<sup>51</sup> and in the Bible (Gen 29: 1-14; Acts 2:42). However, the African communal fellowship involves devotion and sacrificial services to gods. In the African culture, community members must appease ancestor and spirits through sacrificial fellowship. These sacrifices could be in the form of animals' blood which make their rituals complete."<sup>52</sup> The act of sacrifices to gods and idols breaks the first God's commandment (Exod 20:3-4). In response, Craig recommends contextualization as a guard against syncretism.<sup>53</sup> Through proper contextualization, the African communal value need the faithful contextualization whereby Christians should conduct their fellowship without involving sacrificial services to gods or idols.

## **Participation**

Participation is another important value in the African community. Sigmund Freud<sup>54</sup> describe the African communities' state of affairs where elders decide affairs of the community and members participate in executing deliberations from the elders. He cites an example where the whole tribe avenges violation of prohibitions as it threatens the whole community. This indicates that African people prefer getting involved in execution of affairs that touch their life. Similarly, participation is a biblical value in both Old and New Testaments where elderly and experience leaders involved the less experienced in executing God's plans. For instance, Moses involved

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<sup>51</sup> Sigmund Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics* (New York: Vintage Books, 1960), 141.

<sup>52</sup> Mlenga, *Dual Religiosity in Northern Malawi*, 138.

<sup>53</sup> Ott, Strauss, and Tennent, *Encountering Theology of Mission*, 276.

<sup>54</sup> Freud, *Totem and Taboo Resemblances between the Psychic Lives of Savages and Neurotics*, 141.

Joshua (Josh 1:1-2; Num 11:28). Elijah involved Elisha (1 Kgs 19:19-21) and Jesus Christ involved the 12 disciples (Matt 10:5; 28:19-20; Luke 10:1). Therefore, the participation value in the worldview of the African believers should be practiced only in acceptable Christian manners that support the advancement of the Gospel. Christians should avoid performing elderly directives that contradict with the word of God.

### **Unity and Sharing**

Unity and sharing are strong African values. Mbiti<sup>55</sup> describes the African spirit of unity and sharing in the following words: God's provision of moral order paved ways for happiness and harmony in our societies. This kind of harmony opens ways for people's interaction and sharing. The interactivity and sharing atmosphere opens ways for African people to receive whatever fellows have to share, as indicated by Lugira:<sup>56</sup> "Among African peoples community, culture, and religion are tightly bound together. The African view of the world is fundamentally one of being part of a communal group. People believe in sharing their property and services, and they expect the other members of the community to share with them." The act of unity and sharing resembles the apostolic church value of unity and sharing (Acts 2:44-45).

A profound advantage in the African value of sharing is the African people's readiness to receive the Gospel. "The relationship of African people appears in two ways: how people relate with God and how they relate with one another."<sup>57</sup> Due to the

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<sup>55</sup> Mbiti, *Introduction to African Religion*, 36.

<sup>56</sup> Aloysius Muzzanganda Lugira, *African Traditional Religion*, 3<sup>rd</sup> ed., World Religions (New York: Chelsea House Publishers, 2009), 17–18.

<sup>57</sup> Oduyoye, "The Value of African Religious Beliefs and Practices for Christian Theology," 111.

strong connection between man and God, African people are notoriously religious.<sup>58</sup>

The African notorious religiosity may open ways for African people to receive the gospel without hesitation or procrastination.

### **Belonging and Kinship**

The African communal worldview provides security and sense of belonging. Mbiti<sup>59</sup> argues, “It is African Religion which gives its followers a sense of security in life. Within that religious way of life, they know who they are, how to act in different situations, and how to solve their problems.” The author further describes the African view of community in the following words: “I am because we are, and since we are, therefore I am.” This view suggests that for African people, life is not complete unless one feels as part of the community and the community in turn must accept the person as its legitimate member. According to Ramose,<sup>60</sup> African people attach the greatest value to communal belonging through kinship where each member feels a sense of belonging to respective kinships.

While the African belonging communal value matches with the biblical value of kinship and belonging (Ruth 1:8-10), the same value may open ways for dual allegiance since “the African indigenous golden maxim that states I am because you are and because you are, I am was construed as a governing principle of life holding members of African indigenous societies accountable to the Supreme Being, gods,

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<sup>58</sup> Nkulu-N’Sengba, “God,” *EAR*, 284.

<sup>59</sup> Mbiti, *Introduction to African Religion*, 13.

<sup>60</sup> Mogobe B. Ramose, “Discourses on Africa,” in *The African Philosophy Reader: A Text with Readings*, 2nd ed., ed. P. H. Coetzee and A. P. J. Roux (New York: Routledge, 2003), 45.

and the ancestors.<sup>61</sup> According to Moreau,<sup>62</sup> “Kinship is a subset of association, built around marriage, biological progeny, and extended biological relationships.” It focuses on biological connections through marriage, lineage and inheritance, kinship roles and even ancestral obligations. The author advises that Christians can use the kinship value as a vehicle for Christian brotherhood and sisterhood that unites Christians as sons and daughters of God.

### **Summary of Acceptable African Communal Values**

Based on discussions in the previous section, Table 3 presents acceptable African communal values namely fellowship, participation, unity and sharing and belonging and kinship. The table provide corresponding verses from the Bible that support the authenticity of the African communal values. The accommodation of the selected African communal values need proper contextualization, lest one finds himself or herself into dual allegiance or syncretism.

The researcher used the content in Table 3 to construct the independent variables in the research questions and in the construction of the questionnaire. Therefore, this study had fellowship, participation, unity and sharing and belonging as independent variable and discipleship as the dependent variable.

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<sup>61</sup> Kilonzo, Chitando, and Tarusarira, *The Palgrave Handbook of Religion, Peacebuilding, and Development in Africa*, 275.

<sup>62</sup> Moreau, *Contextualizing the Faith*, 45.

*Table 3. Biblical Values in African Community*

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SN	Communal Value	Biblical Texts
1	Fellowship	Genesis 29: 1-14; Acts 2:42
2	Participation	Joshua 1:1-2; Numbers 11:28; 1 Kings 19:19-21; Matthew 10:5; 28:19-20; Luke 10:1).
3	Unity and Sharing	Acts 2:44-45
4	Belonging	Ruth 1:8-10.

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## CHAPTER 4

### METHODOLOGY

This section presents the methodology under which this study takes place. It includes such aspects as research approach, description of the study area, population and sampling, research instruments, validity and reliability, data collection procedures, data analysis, and ethical considerations.

#### **Research Approach**

Literature categorizes researchers into particular approaches. The categorization depends on philosophical underpinnings, based on assumptions the approaches make about nature of reality. In this categorization, each approach makes assumptions that determine whether the study needs to follow the qualitative, the quantitative or both approaches.<sup>1</sup> In describing research methods, Cohen<sup>2</sup> argues that methodology has to do with the type of approaches chosen in the process of collecting data for appropriate inference. Specifically, there are three main theoretical frameworks: scientific realism (positivism), social constructivism (interpretivism) and pragmatism (mixed approach).<sup>3</sup> Beuving and Vries describe the positivism approach as one in which the researcher seeks to control the research conditions, which from

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<sup>1</sup> Marguerite G. Lodico, Dean T. Spaulding, and Katherine H. Voegtler, *Methods in Educational Research: From Theory to Practice* (San Francisco, CA: Jossey-Bass, 2006), 281-282.

<sup>2</sup> Cohen, Manion, and Morrison, *Research Methods in Education*, 44.

<sup>3</sup> Lodico, Spaulding, and Voegtler, *Methods in Educational Research*, 281.

the viewpoint of interpretivism is problematic because it produces compromised findings. This study made use of the positivism or the scientific realism approach.

### **Research Design**

The study used the descriptive-correlational design to establish the perceptions of respondents, their demographic differences and the relationship between the independent and dependent variables.

As the name suggests, descriptive research describes characteristics of objects, people, groups, organizations or environments. It attempts to “paint a picture” of a given situation by addressing who, what, when, where *and* how questions. In this study, the researcher will describe the extent to which fellowship, belong, participation and discipleship takes place among the Adventist believers in Mwanza City. The correlation aspect, on the other hand, is a quantitative design that seeks to establish the existing relationship between two or more variables. It is similar to descriptive survey in that it is non-experimental, consisting of only one group of individuals. It usually involves the independent and the dependent variables.<sup>4</sup> In this study, the independent variables are fellowship, participation and belonging. On the other hand, the dependent variable is discipleship.

### **Description of the Study Area**

This study took place in Mwanza City, Tanzania. According to the United Republic of Tanzania,<sup>5</sup> Mwanza City is among the eight councils in Mwanza Region. Mwanza is the headquarters of Mwanza Region. The city is a major Tanzanian port of

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<sup>4</sup> W. G. Zikmund, B. J. Babin, and M. Griffin, *Business Research Methods* (Boston, MA: Cengage Learning, 2013), 55.

<sup>5</sup> United Republic of Tanzania, *Mwanza City Council Strategic Plan 2016/2017-2020/2021* (Mwanza, Tanzania: Mwanza City Council, 2017).

Lake Victoria and a business center of a Great Lake Region and East Africa Community. People from Kenya and Uganda can easily reach the city through Lake Victoria. Those from Rwanda, DRC and Burundi can access the city by road. The City is situated at the southern shores of the Lake Victoria, with the coverage an area of 256.45 Kilometer square of which 184.90 (72%) is dry land and 71.55 Kilometer (28%) is covered by water. Of the 184.90-kilometer dry land area, approximately 173 kilometer is urbanized while the remaining areas consist of forested land, valleys, cultivated plains, grassy and undulating rocky hill areas.<sup>6</sup>



*Figure 2. The City of Mwanza*<sup>7</sup>

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<sup>6</sup> United Republic of Tanzania, *Mwanza City Council Strategic Plan 2016/2017-2020/2021*.

<sup>7</sup> Ibid.

According to Seventh day Adventist Church, “Office of Archives, Statistics and Research<sup>8</sup> Mwanza is the Headquarters of South Nyanza Conference (SNC), one of the six Church entities (Fields and Conferences) that constitute the Northern Tanzania Union Conference (NTUC) of the Seventh-day Adventist Church. SNC is one of the most productive areas in NTUC for evangelism in terms of number of people that receive the gospel and baptism. Evangelistic productivity in SNC appears in the recent Karatu Net Event, which took place in Karartu Town in 2022 for three weeks and reaped 11,995 people from SNC (Figure 2). A year later, in a similar event, 7,468 souls from SNC received the gospel through baptism (Figure 2).

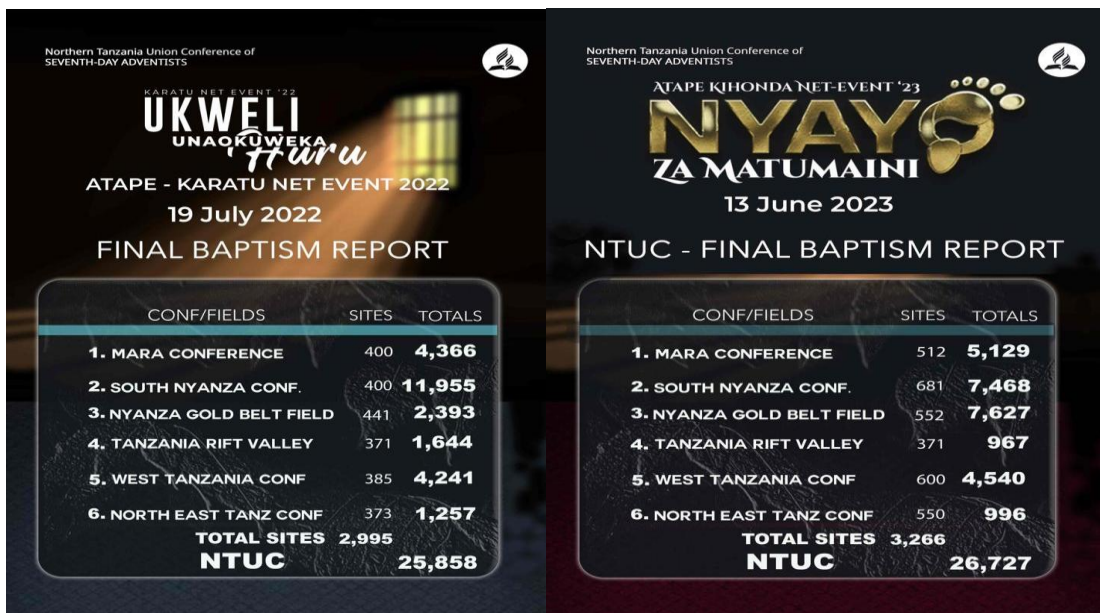


Figure 3. Net Events Baptismal Reports

<sup>8</sup> Seventh-day Adventist Church, “Office of Archives, Statistics and Research,” 2024.

## Population and Sampling

An Interview with the South Nyanza Conference Personal Ministries Director<sup>9</sup> revealed that the Mwanza City has 33 local districts. Therefore, the study took place in Mwanza City, which comprises of 33 church districts from which six will constituted the actual population through simple random sampling. The six selected districts are Shamaliwa, Nyamanoro, Kishiri, Kapripoint, Mabatini and Butimba. These districts had 1410 members who attend worship services on Sabbath Days. It is upon this population that the researcher did the sampling of participants in the study.

In the process of determining the actual sample, the researcher picked six out of the 33 districts as sampling unit through simple random sampling. The simple random sampling involved listing names of the 33 local districts on small pieces of papers and mixing them up, then randomly picking six districts as sample. The sampled districts were Shamaliwa District, Nyamanoro District, Kishiri District, Kapripoint District, Mabatini District and Butimba District as appear in Table 4.

*Table 4. Population and Sampling*

SN	District	Churches	Sampled Church	Population of Sampled church	% of Sample	Sample
1	Shamaliwa	4	Shamaliwa	300	21.3	65
2	Nyamanoro	6	Nyamanoro	250	17.7	54
3	Kishiri	5	Semba	110	7.8	24
4	Kapripoint	3	Kapripoint	83	5.9	18
5	Mabatini	5	Mabatini	600	42.5	130
6	Butimba	4	Mkuyuni	67	4.8	15
	Total	27	6	1410	100	306

<sup>9</sup> Interview with the South Nyanza Conference Personal Ministries Director took place on 9<sup>th</sup> April 2024 in his office.

Thereafter, the researcher listed names of local churches for each of the six selected districts on pieces of papers. He mixed the small papers up, and randomly selected one church as sample. Based on Krejcie Morgan and Cohen Statistical formula<sup>10</sup> in Table 5, the population will range between 1,001 and 1,500.

*Table 5. Krejcie Cohen' Sampling Determination Formula*

N	S	N	S	N	S	N	S
10	10	500	217	1,800	317	8,000	367
50	44	600	234	2,000	322	10,000	370
75	63	700	248	2,600	335	15000	375
100	80	800	260	3,000	341	20,000	377
200	132	900	269	3,500	346	30,000	379
300	169	1000	278	4,500	354	40,000	380
400	196	1,500	306	6,000	361	50,000	381

Therefore, the actual sample will be 306 members, proportionally distributed according to the total population of each local church. The researcher will use the systematic sampling criteria to determine the 306 participants. Only members of 18 years and above will be included in the sampling procedure. According to Cooper and Aschindler,<sup>11</sup> "Systematic sampling is an essential part of the probability sampling techniques. In this approach, the selection begins at a random start while skipping predetermined number of respondents to reach a certain number of possible respondents. For example, at Shamaliwa Church, which has 300 members, the researcher picked every fifth member at random ( $300/5=60$ ). Therefore, the sample

<sup>10</sup> Cohen, Manion, and Morrison, *Research Methods in Education*, 94.

<sup>11</sup> Cooper and Schindler, *Business Research Methods*, 351.

size at that particular church will be 60 members that, is close to the targeted sample of 65 members.

### **Research Instruments**

The study used a closed ended questionnaire as source of data. Questionnaire is one of most common used sources of data, especially in quantitative approaches of research<sup>12</sup>. This study being quantitative, a closed-ended questionnaire was the only source of data. Closed ended questionnaire denotes provision of predetermined options from which the respondents will choose to express their opinions and perceptions. It is the opposite of the open-ended questionnaire, in which respondents are free to express their views in their own words.<sup>13</sup> In this study, each of the items in the questionnaire had four options for respondents to tick: strongly disagree (1), disagree (2), agree (3) and strongly agree (4).

### **Validity and Reliability**

Validity and reliability are essential aspect for quality research outputs.<sup>14</sup> Validity and reliability measures are of great importance for current and future studies since the required validity and reliability of research instrument enable the study to make appropriate predictions, based on study findings.<sup>15</sup> Therefore, the researcher saw to it that instruments used in data collection provided valid and reliable information.

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<sup>12</sup> Daniel Muijs, *Doing Quantitative Research in Education with SPSS* (2004; repr., Los Angeles, CA: Sage, 2008), 34.

<sup>13</sup> Kathryn J. Roulston, "Closed Question," *The Sage Encyclopedia of Qualitative Research Methods*, ed. Lisa M. Given (Los Angeles, CA: Sage, 2008), 83.

<sup>14</sup> Muijs, *Doing Quantitative Research in Education with SPSS*, 65.

<sup>15</sup> Tom Barone, "Arts-based Research," *The Sage Encyclopedia of Qualitative Research Methods*, ed. Lisa M. Given (Los Angeles, CA: Sage, 2008), 30.

Before going further, it is important to define validity and reliability. Validity is the ability of an instrument to measure what it is supposed to be measured.”<sup>16</sup> Reliability, on the other hand, denotes consistency of the study findings in the sense that if alternative approaches or instruments are used, the study will produce similar results.”<sup>17</sup> For validity of the research instruments, the researcher made sure that each of the research questions has a corresponding section in the questionnaire. The researcher exposed the questionnaire to three experts in theology and mission to look into the instrument against research questions and determine whether the instruments are able to provide sufficient data that respond to research questions. The researcher then made appropriate measures to accommodate the comments from the three experts.

Since this study involves quantitative measurements, it is necessary to ensure the reliability of the results. This study used the Coefficient Alpha to determine the internal consistency in which the score should be not less than 0.7 before the researcher can conclude that the test is internally consistent. A pilot study took place at a local church in Mwanza City, which is not part of the six sampled churches where 40 randomly selected church members to fill the questionnaire. Out of the 40 respondents, four did not return the sheets and four got spoilt. Thereafter, the researcher tested the data for 32 questionnaire sheets using the Cronbach’s Alpha. Results of the reliability test appears in Table 6. The Table shows that the Cronbach’s Alpha for the variables ranged between .772 and .860, which means the questionnaire items had internal consistency and therefore, the

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<sup>16</sup> Muijs, *Doing Quantitative Research in Education with SPSS*, 65.

<sup>17</sup> Joost Beuving and Geert de Vries, *Doing Qualitative Research: The Craft of Naturalistic Inquiry* (Amsterdam, Netherlands: Amsterdam University Press, 2015), 42.

questionnaire produced reliable results. The additional statistical tables appears in the appendices section.

*Table 6. Reliability Test Results*

SN	Variable	Items	Cronbach's Alpha	Interpretation
1	Discipleship	10	.795	Reliable
2	Participation	8	.771	Reliable
3	Belonging	7	.860	Reliable
4	Fellowship	7	.859	Reliable
5	Unity and Sharing	8	.772	Reliable

### **Data Analysis**

The researcher treated the questionnaire data through descriptive statistics and inferential statistics. The researcher treated the demographic information through frequencies and percentages. The first two research questions attracted the use of mean scores and standard deviations. Each of the items in the questionnaire had four options for respondents to tick, ranging from strong disagreement to strong agreement. The researcher treat the data for the third research questions through T-test and Analysis of Variance (ANOVA). The last research question involved Multiple Regression to establish the relationship between the independent and dependent variables.

### **Ethical Considerations**

This study used a number of strategies to address ethical issues. According to Lodico, Spaulding, and Voegtle<sup>18</sup> ethical considerations in research include informed consent, confidentiality and protection from harm. In view of ethical concerns, the

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<sup>18</sup> Lodico, Spaulding, Voegtle, *Methods in Educational Research*, 150.

researcher used the following measures to ensure observation of ethical issues in this study.

### **Informed Consent**

The researcher ensured that each participant in the data collection process voluntarily agreed to participate in the study. To fulfil this goal, the questionnaire had a section on the front page for potential respondents to read the purpose of the study and indicate their willingness to participate before filling in the questionnaire.

### **Confidentiality**

The study maintained high anonymity and confidentiality of data from the field in the sense that none of the respondents were required to indicate his or her name.

### **Protection from Harm**

The researcher ensured respondents' protection from harm through non-inclusion of their names in the study findings. No one would know who said what and therefore, there will be no room for victimization due to reported findings.

### **Ethical Clearance**

Prior to data collection, the researcher subjected the research proposal to the ethical committee of the Adventist University of Africa (AUA) for members to read the document and confirm ethical compliance. The researcher addressed all the concerns raised by the committee to improve the questionnaire before it was used for pilot study and subsequently for actual data collection. After ethical clearance, the researcher secured a written permission from South Nyanza Conference administration to collect data from the field.

## CHAPTER 5

### DATA ANALYSIS, FINDINGS, AND INTERPRETATION

This chapter deals with data analysis and presentation of findings. It also gives the interpretation of the results through the use of literature and previous studies. The presentation of results is in two categories. The first category presents the demographic characteristics of respondents. The second category presents the results based on the guiding research questions and subsequent hypotheses.

#### **Demographics of Respondents**

The analysis of data begins with the demographic characteristics of respondents in terms of affiliated churches, gender, age groups and duration for being Adventists as reflected in Table 7. Out of the 306 expected sample, only 288 returned the completed questionnaire sheets, which is 94.11%. Eighteen questionnaire sheets (5.9%) got spoilt due to illiteracy of some members who did not manage to fill the questionnaire according to instructions given.

#### **Respondents by Local Churches**

In Table 7, respondents are categorized according to their local church affiliation. The Table shows that six local churches participated in the study. The number of respondents per church varied according to the population as it was presented in the methodology chapter (Chapter four). The Table shows that 107 (39.9%) members belonged to Mabatini Church. The second largest groups are those from Shamaliwa Church with 59 (22%) members. The next group was that of

Nyamanoro Church with 45 (16.8%) respondents, followed by members of Kapripoint Church with 18 (6.7%) and finally Mkuyuni Church with 15 (5.6% respondents). Therefore, the majority of respondents came from Mabatini Church due to the fact that number of respondents per church depended on the total population. Hence, churches with higher population had more respondents than churches with lower populations.

*Table 7. Demographics of Respondents*

SN	Demographics	Frequency	Percent
1	Respondents by Churches		
	Mabatini	107	39.9
	Shamaliwa	59	22.0
	Nyamanoro	45	16.8
	Semba	24	9.0
	Kapripointi	18	6.7
	Mkuyuni	15	5.6
	Total	268	100.0
2	Gender of Respondents		
	Males	131	48.9
	Females	137	51.1
	TOTAL	268	100.0
3	Respondents by Age Groups		
	18-25	62	23.1
	26-35	64	23.9
	36-45	63	23.5
	46-65	56	20.9
	66 and above	23	8.6
	Total	268	100.0
4.	Adventist Duration		
	Since Birth	81	30.2
	Less than a year	22	8.2
	Five or less years	38	14.2
	Six to 10 years	37	13.8
	11 to 15 years	17	6.3
	More than 15 years	73	27.2
	Total	268	100.0

### **Respondents by Gender**

In terms of gender, male respondents were 131 (48.9%) while female respondents were 137 (51.1%). Therefore, the majority of respondents were females compared to their male counterparts.

### **Respondents by Age**

Categorization of respondents by age was necessary since research question number three compared the members' participation in discipleship by gender and age. The question stated, Is there a significant difference in discipleship by Adventist believers in Mwanza City, according to their gender and age? The Table shows that the respondents in the age group of 18 to 25 were 62 (23.1%) while those in the age group of 26 to 35 were 64 (23.9%). Those in the age group of 36 to 45 were 63 (23.5%) and those in the age group of 46 to 65 were 56 (20.5%). Finally, those from the age group of 66 and above, who were 23 (8.6%). Therefore, a bigger portion of the respondents were the young people between the ages of 18 to 35 with 47%. This trend is close to the worldwide Adventist population where young people in the age group of 35 and below constitute 51%.<sup>1</sup>

### **Adventist Duration**

Finally, the demographics included the Adventist duration. As seen in the Table, those who are generational Adventists were 81 (30.2%). Those with less than a year as Adventists were 22 (8.2%). Those with five years and below were 38 (14.2%) while those with six to 10 years were 37 (13.8%). Those with 11 to 15 years were 73 (27.2%) and those with more than 15 years were 73 (27.2%). Therefore, a bigger portion of respondents were not born Adventists, and therefore were converted from

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<sup>1</sup> Seventh-day Adventist Church, "Office of Archives, Statistics and Research."

other religions or Christian denominations. This trend shows that a significant number of Adventist believers in Mwanza City joined the church through evangelism.

### **Analysis of Research Questions**

This section analyzes the research questions in this study. The researcher analyzed the first two research questions through descriptive statistics in terms of mean scores and standard deviations. The last two research questions called for hypothesis testing and therefore were analyzed through specific statistical tools such as t-test, ANOVA and Regression Analysis.

#### **Research Question 1**

To what extent do Adventist believers in Mwanza City embrace fellowship, participation, unity and sharing and belonging in their local churches?

This research question called for investigation of the extent to which Adventist believers in Mwanza City engage in fellowship, participation, unity and sharing and belonging. This endeavor was prompted by the fact that literature consider fellowship, participation, unity, sharing and belonging as important African community values.<sup>2</sup> The same values appeared in the apostolic church as key strategies for enhancing evangelism as reflected in Acts Chapter 2. The aforementioned African values match with the biblical ingredients for effective discipleship. Table 8 presents acceptable African communal values used in this study as independent variables. These are fellowship, participation, unity and sharing and belonging.

The Table 8 provides corresponding verses from the Bible that support the authenticity of the African communal values.

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<sup>2</sup> Adogame, "Naming," *EAR*, 440; Shujaa, "Rituals," *EAR*, 576.

*Table 8. Acceptable African Communal Values*

SN	Communal Value	Biblical Texts
1	Fellowship	Genesis 29: 1-14; Acts 2:42
2	Participation	Joshua 1:1-2; Numbers 11:28; 1 Kings 19:19-21; Matthew 10:5; 28:19-20; Luke 10:1).
3	Unity and Sharing	Acts 2:44-45
4	Belonging	Ruth 1:8-10.

The analysis in this research question involved the descriptive statistics such as mean scores and standard deviations. The interpretation of the mean scores was as follows: 1.00-1.49= strongly disagree (very poor), 1.50-2.49= disagree, (poor) 2.50-3.49= agree (rich) and 3.50-4.00= strongly agree (very rich).

**Engagement in fellowship.** Table 9 shows the overall mean score which is in the agreement zone, meaning the Adventist local churches are generally rich in fellowship programs.

*Table 9. Members Engagement in Fellowship*

SN	Fellowship Items	Mean	Mean Interpretation	Std. Dev.
1	Members visit one another during times of crisis	2.9457	Agree	.94856
2	Members attend social functions such as wedding, etc.	2.9385	Agree	.95167
3	Members visit one another for fellowship	2.9382	Agree	.90007
4	Some church members visit me for fellowship	2.8504	Agree	.88981
5	Church members invite each other to eat together	2.6911	Agree	.90016
6	Church members eat together after worship	2.3976	Disagree	.91288
7	Church members eat together in Sabbath School units	1.9684	Disagree	.89031
	Overall Results	2.6926	Agree	.68453

The first five items in the Table scored the mean of between 2.50 and 3.49. Particularly, members in the local churches visited one another during times of crisis, they attended social functions such as weddings for their fellow members, they visited one another for fellowship and they invited each other to eat together. These are typically African values as expressed by scholars in African religion and culture, who argue,<sup>3</sup> through fellowship, people are able to eat together and appreciate cultural aspects. Through such exposure, young people are able to mingle with others and gain essential experiences. Therefore, the existing fellowship in in Adventist Churches within the city of Mwanza could be an opportunity for elderly and experienced believers to impart experiences for young people to be effective disciples of Jesus Christ.

However, the last two items scored the mean of 2.397 and 1.9684, respectively, which is between 1.50-2.49, denoting disagreement or poor engagement in such aspects of fellowship. The trend indicates that the Adventist believers in the city are poor in eating together after worship services, especially on Sabbath days. Furthermore, they do not eat together in Sabbath School units. This is against what is expected in Sabbath School units as indicated by the Sabbath School and Personal Ministries Manual:<sup>4</sup> Weekly Sabbath School programs enhance fellowship among the believers. This creates a room for believers to engage potential believers while integrating them with as part of the church. Much as the Adventist believers in Mwanza City did well in some aspects of fellowship, the results demonstrate the weak

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<sup>3</sup> Ezra Chitando, "African Traditions in the Study of Religion, Peacebuilding and Development in Africa: Engaging with Emmanuel Katongole," in *The Palgrave Handbook of Religion, Peacebuilding, and Development in Africa*, eds., Susan M. Kilonzo, Ezra Chitando, and Joram Tarusarira (Cham, Switzerland: Palgrave Macmillan, 2023), 407.

<sup>4</sup> Sabbath School/ Personal Ministries Department, *Sabbath School Handbook: Guidelines for Sabbath School Personnel* (Berrien Springs, MI: General Conference of Seventh-day Adventists, 2016), 2.

areas which demand improvement for members to reach the biblical ideal of eating together to strengthen brotherhood and sisterhood (Acts 2:42).

**Participation in church activities.** Table 10 indicates the rate of members' participation in church activities. The Table shows the overall mean score of 3.2787, which is within the agreement zone. Likewise, specific items in the Table scored the mean of between 2.50 and 4.00, which indicates that the Adventist members in the city actively participate in church activities. Sabbath School programs are the most prominent aspect that attracted participation of church members as reflected by the second item in the Table with the mean score of 3.6288.

*Table 10. Members Participation in Church Activities*

SN	Participation in Church Activities Items	Mean	Mean Interpretation	Std. Dev.
1	Local churches encourages participation in church activities	3.6805	Strongly agree	.58225
2	Church members attend Sabbath School programs	3.6288	Strongly agree	.60925
3	Members appreciate participation of others in church activities	3.3462	Agree	.74783
4	Members ask questions and give contributions in lesson discussion	3.2588	Agree	.84396
5	Members' absence in worship can be felt	3.2337	Agree	.84294
6	Members attend Mid-week prayer and Sabbath opening programs	3.0797	Agree	.78589
7	Members ask questions and contribute during Bible study sessions	3.0739	Agree	.89179
8	Members officiate in worship programs	2.9280	Agree	.94996
Overall Results		3.2787	AGREE	.54381

This finding is worth noting since the more participation and interaction that is built into the Sabbath School programs, the more learning and personal application takes place. This suggests that the active participation in church programs and particularly Sabbath School programs propels the members' rate of effective learning of God's word and application of it in the discipleship endeavor.

Other strong areas in members' participation include appreciation of other members' participation, asking questions and contributing during bible study and lesson discussions and playing various roles in worship services as officiators. The established participation in church activities matches with Mbiti<sup>5</sup> argument that: "*In African traditional life, the individual is immersed in a religious participation.*" Due to the strong connection between man and God, African people are notoriously religious.<sup>6</sup> Likewise, the Bible is full of participation stories. In the New Testament where Jesus provided opportunities for people to participate in mission. He invited 12 disciples to participate in the Great Commission before his ascension. Prior to pronouncement of the Great Commission in Matthew 28:18-20, Jesus sent the 72 disciples to work in the field as disciples. In the resurrection of Lazarus, Jesus required people to participate by removing the stone before Lazarus came out.

**Unity and sharing.** Unity and sharing are key characteristic features of the apostolic church. The two terms are treated together due to their close relationship. On the other hand, the same aspects constitute the African community worldview. Therefore, Christian believers stand a higher chance of practicing unity and sharing since the aspects are part and parcel of the African culture.

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<sup>5</sup> John S. Mbiti, *African Religions and Philosophy* (New York: Anchor Books Doubleday & Company, 1970), 19.

<sup>6</sup> Nkulu-N'Sengba, "God," *EAR*, 284.

Table 11 shows the overall mean score of 3.1263, which indicates that the sampled members had unity and the spirit of sharing.

*Table 11. Unity and Sharing in Local Churches*

SN	Unity and Sharing Items	Mean	Mean Interpretation	Std. Dev.
1	Those in need are not intimidated	3.2557	Agree	.85291
2	Local church identify those in need and supply the needs	3.2154	Agree	.77095
3	There are no tribal differences in the local churches	3.1877	Agree	.83620
4	There is unity in the local churches	3.1856	Agree	.81783
5	Members support those in need (clothes, money and materials)	3.1843	Agree	.67093
6	Poor and rich people are treated equally	3.0714	Agree	.91188
7	Members are free to ask for help from other members	3.0586	Agree	.84510
8	Members receive financial and material support from others	2.8735	Agree	.89872
Overall Results		3.1263	Agree	.56053

Key indicators for members' unity in Table 11 are three: lack of intimidation, lack of tribal differences and the very statement about unity in the local churches. As respondents agreed with the three items, the local churches seem to be united in mission. Unity and sharing are strong African values. Mbiti<sup>7</sup> describes the African unity in the following words: "God gave moral order to people so that they might live happily and in harmony with one another." This kind of harmony opens ways for people's interaction and sharing.

A profound advantage in the African value of sharing is the African people's readiness to receive the Gospel. "The relationship of African people appears in two

<sup>7</sup> Mbiti, *Introduction to African Religion*, 36.

ways: how people relate with God and how they relate with one another.”<sup>8</sup> Due to the strong connection between man and God, African people are notoriously religious.<sup>9</sup> The African notorious religiosity may open ways for African people to receive the gospel without hesitation or procrastination.

The rest of the items in the table reflect sharing, strong African communal values. Identification of those in needs and supplying the needs accordingly, absence of tribal differences, equal treatment and members’ freedom to ask for help reflect the Biblical spirit of sharing (Acts 2:42). The sharing spirit is also a typical African value. In African literature, the sharing of food confirms the existing bond among community members. Simply exchanging food without a communal mean diminishes the bond that exists among the African people.<sup>10</sup>

Likewise, sharing was a characteristic feature of the apostolic church, which yielded big results in discipleship. Particularly, Acts 2:44 reports, “And all that believed were together, and had all things in common. And sold their possessions and goods and parted them to all men, as every man had need.” In the same manner, it is necessary for contemporary church members to maintain unity and sharing before realizing the falling of the Holy Spirit, which will enhance the discipleship endeavors.

**Belonging.** Belonging is one of basic needs for human beings. According to Abraham Maslow,<sup>11</sup> sense of belonging is necessary as long as people live in the society. In view of this concern, Table 12 indicates the mean score of 3.4814, which

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<sup>8</sup> Oduyoye, “The Value of African Religious Beliefs and Practices for Christian Theology,” 111.

<sup>9</sup> Nkulu-N’Sengba, “God,” *EAR*, 284.

<sup>10</sup> Arnold van Gennep, *The Rites of Passage* (Chicago, IL: University of Chicago Press, 1960), 29.

<sup>11</sup> Maslow, *Motivation and Personality*, 2.

shows that sense of belonging existed among the believers in Mwanza City.

Particularly, members felt that their local churches are the best place to be.

Furthermore, they treated one another as part and parcel of the church community.

*Table 12. Sense of Belonging*

SN	Sense of Belonging Items	Mean	Mean Interpretation	Std. Dev.
1	Local churches are the best places to be	3.6870	Strongly Agree	.60120
2	Members feel a sense of belonging to their churches	3.6216	Strongly Agree	.61920
3	Members treat each other as part and parcel of the church	3.5594	Strongly Agree	.68593
4	Members value each other's presence	3.4847	Agree	.69876
5	Church members treat each other with dignity	3.4406	Agree	.69705
6	Worship services meet members at their points of needs	3.4125	Agree	.71883
7	Church members are not discriminative	3.2615	Agree	.80590
Overall Results		3.4814	Agree	.53137

Other aspects of belonging include the situation of valuing one another, treating one another with dignity and lack of discrimination. According to Barton,<sup>12</sup> belonging to church community creates a sense of goodwill and is an essential aspect for Christians Discipleship. These findings match with the African traditional value on belonging. According to Moreau,<sup>13</sup> African people attach the greatest value to communal belonging through kinship where each member feels a sense of belonging. Therefore, it is worth noting that Adventist believers embraced the acceptable African value of belonging, which would be a propelling factor for effective discipleship.

<sup>12</sup> Barton, *Discipleship and Family Ties in Mark and Matthew*, 1245.

<sup>13</sup> Moreau, *Contextualizing the Faith*, 259.

## **Research Question 2**

To what extent do Adventist believers in Mwanza City participate in discipleship?

This research question called for investigation into the members' participation in discipleship. The demand emanated from the Great Commission of Jesus in Matthew 28:19-20, which required believers to make others disciples of Jesus Christ. In response, Table 13 shows the overall mean score of 3.0924, which is within the agreement zone, portraying that member participated in discipleship. The fact that members did not strongly agree, but they simply agreed with all the statements in the table shows that members participated in church programs to a certain extent.

The active participation of members in discipleship appears in the Table 13's specific items. For example, the local churches trained and equipped members for discipleship. Additionally, the local churches had clear follow up and nurturing strategies.

Table 13. Discipleship in Local Churches

SN	Participation in Discipleship Activities	Mean	Mean Interpretation	Std. Dev.
1	Local church train and equips members for discipleship	3.4598	Agree	.69290
2	Local church have clear follow-up and nurturing strategies	3.3359	Agree	.75954
3	Members participate in family prayers on daily basis	3.3206	Agree	.75065
4	Church members participate in public evangelism activities	3.3182	Agree	.74831
5	Members dedicate time for daily personal prayer and meditation	3.2132	Agree	.69258
6	Members spend time reading the bible and spiritual books daily	3.0745	Agree	.82191
7	Members participate in distributing Christian books and magazines	2.8458	Agree	.87057
8	Members spend time visiting non-believers for evangelism	2.7589	Agree	.89596
9	New converts joined the church through members' personal efforts	2.7553	Agree	.85818
10	Members conduct bible studies to non-believing neighbors	2.7131	Agree	.89743
Overall Results		3.0924	Agree	.68453

As a result, discipleship characterized members' life style. Specific aspects for members' discipleship include family and personal prayers, public evangelism, commitment to do bible study, distribution of Christian literature and visiting non-believers for evangelism. Therefore, Adventist believers' participation in discipleship is high. A Sabbath School working tool<sup>14</sup> commends the established members' participation in mission while arguing, "Participation is vital to understanding, spiritual growth, and outreach. *Through active participation*, members feel free to

<sup>14</sup> Sabbath School/ Personal Ministries Department, *Sabbath School Handbook: Guidelines for Sabbath School Personnel*, 99.

share the experiences of their lives, their joys, and their burdens. The more they know of the circumstances that formed the lives of fellow members, the more they understand and love them and are encouraged to support one another.”

### Research Question 3

Is there a significant difference in discipleship by Adventist believers in Mwanza City, according to gender and age?

Having established the rate of members’ participation in discipleship, the third research question sought to establish differences in discipleship by believers characterized by their gender, age and position in local churches.

**Discipleship according to gender.** The third research question called for testing of the following null hypothesis: *There is no significant difference in discipleship by Adventist believers in Mwanza City, according to their gender.* Table 14 shows the mean scores for members’ discipleship according to their gender. The Table indicates the mean score of 3.1190 for male believers and 3.0670 for female believers. Both scores range in the agreement zone, suggesting that both genders were active in discipleship.

*Table 14.* Difference in Members’ Discipleship by Gender

		What is your gender?N	Mean	Std. Deviation	Std. Error Mean
Discipleship	Male	131	3.1190	.50272	.04392
	Female	137	3.0670	.58121	.04966

Table 15 indicates the p-value which determines the significance of potential differences. It shows the p-value of .435, which is greater than the critical value of .05, indicating that the difference is not significant.

Table 15. Independent Sample Test for Discipleship by Gender

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Differ- ence	Std. Error Differe- nce	95% Confidence Interval of the Difference	
									Lower	Upper
Discipleship	Equal variances assumed	1.043	.308	.781	266	.435	.05195	.06651	-.07900	.18290
	Equal variances not assumed			.784	263.391	.434	.05195	.06629	-.07858	.18249

**Discipleship according to age.** Furthermore, the third research question called for testing of the following null hypothesis: *There is no significant difference in discipleship by Adventist believers in Mwanza City, according to their age.* Since age distribution appears in multiple options, the use of the Analysis of Variance (ANOVA) was essential in determining possible differences in discipleship by age groups as appears in Tables 16, 17 and 18.

Table 16 shows the mean scores for members' discipleship according to their age groups. The table indicates the mean score for various age groups ranging between 2.50 and 3.50 which indicates that all the age groups were active in discipleship. However, there were some variations in the mean scores. While the age group of 46 to 65 had the highest score of 3.3357, the age group of 18 to 25 had the lowest mean score, suggesting a possibility for the age group of 46 to 65 to be more effective in discipleship.

*Table 16. Descriptive Statistics for Discipleship by Age Groups*

Age Groups	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
18 to 25	62	2.9130	.47534	.06037	2.7923	3.0337	1.00	3.90
26-35	64	2.9945	.51005	.06376	2.8671	3.1219	1.60	4.00
36-45	63	3.1216	.62226	.07840	2.9649	3.2783	1.00	4.00
46-65	56	3.3357	.53192	.07108	3.1932	3.4781	1.50	4.00
66 and above	23	3.1762	.37520	.07823	3.0140	3.3385	2.50	3.78
Total	268	3.0924	.54387	.03322	3.0270	3.1578	1.00	4.00

*Table 17. Analysis of Variance for Discipleship by Age Groups*

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	6.138	4	1.535	5.541	.000
Within Groups	72.838	263	.277		
Total	78.976	267			

In Table 18, the p-value of .000 is equal to the critical value, suggesting rejection of the null hypothesis while maintaining that there are significant differences in discipleship by Adventist believers in Mwanza City according to their age groups.

*Table 18. Multiple Comparison of Discipleship by Age Groups (Post Hoc Test)*

(I) Age groups	(J) Age Group	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
18 to 25	26-35	-.08154	.09378	.385	-.2662	.1031
	36-45	-.20866*	.09414	.028	-.3940	-.0233
	46-65	-.42268*	.09702	.000	-.6137	-.2317
	66 and above	-.26323*	.12848	.041	-.5162	-.0102
26-35	18 to 25	.08154	.09378	.385	-.1031	.2662
	36-45	-.12712	.09340	.175	-.3110	.0568
	46-65	-.34115*	.09630	.000	-.5308	-.1515
	66 and above	-.18169	.12794	.157	-.4336	.0702
36-45	18 to 25	.20866*	.09414	.028	.0233	.3940
	26-35	.12712	.09340	.175	-.0568	.3110
	46-65	-.21403*	.09665	.028	-.4043	-.0237
	66 and above	-.05457	.12821	.671	-.3070	.1979
46-65	18 to 25	.42268*	.09702	.000	.2317	.6137
	26-35	.34115*	.09630	.000	.1515	.5308
	36-45	.21403*	.09665	.028	.0237	.4043
	66 and above	.15946	.13033	.222	-.0972	.4161
66 and above	18 to 25	.26323*	.12848	.041	.0102	.5162
	26-35	.18169	.12794	.157	-.0702	.4336
	36-45	.05457	.12821	.671	-.1979	.3070
	46-65	-.15946	.13033	.222	-.4161	.0972

\*. The mean difference is significant at the 0.05 level.

The Post Hoc test in Table 18 indicates significant differences discipleship by age groups. For instance, the p-value of .028 shows a significant difference in discipleship between the age group of 18 to 25, with the mean score of 2.9130 and the age group of 36 to 45 with the mean score of 3.1216. Likewise, the p-value of .000 shows a significant difference in discipleship between the age group of 18 to 25, with the score of 2.9130 and the age group of 46 to 65 with the mean score of 3.3357. The

p-value of .000 shows a significant difference in discipleship between the age group of 26 to 35, with the mean score of 2.9945 and the age group of 46 to 65 with the mean score of 3.3357. The increase in age positively affected the discipleship as members moved from the age of 18 through 65. However, the age of 65 marked the declining trend in discipleship. This suggests that members of the age of 65 and beyond were no longer active in discipleship compared to their counterparts in the age of 36 to 65. Therefore, the most successful age for discipleship is 36 to 65.

#### **Research Question 4**

Is there a significant relationship between Discipleship and Adventist believers' engagement in fellowship, participation, sharing and belonging?

This research question sought to establish the relationship between discipleship and Adventist members' engagement in fellowship, participation, sharing and belonging. The research question called for testing of the following null hypothesis: *There is no significant relationship between discipleship and Adventist members' engagement in fellowship, participation, sharing and belonging.* This null hypothesis was tested through the regression analysis as appears in Tables 19, 20, 21 and 22.

*Table 19. Model Summary*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.679 <sup>a</sup>	.461	.459	.39564
2	.709 <sup>b</sup>	.503	.500	.38048
3	.719 <sup>c</sup>	.517	.511	.37599

A. Predictors: (Constant), Participation

B. Predictors: (Constant), Participation, Fellowship

C. Predictors: (Constant), Participation, Fellowship, Belonging

Table 20. Analysis of Variance (ANOVA)<sup>a</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	35.328	1	35.328	225.694	.000 <sup>b</sup>
	Residual	41.324	264	.157		
	Total	76.653	265			
2	Regression	38.579	2	19.290	133.249	.000 <sup>c</sup>
	Residual	38.073	263	.145		
	Total	76.653	265			
3	Regression	39.614	3	13.205	93.406	.000 <sup>d</sup>
	Residual	37.039	262	.141		
	Total	76.653	265			

A. Dependent Variable: Discipleship

B. Predictors: (Constant), Participation

C. Predictors: (Constant), Participation, Fellowship

D. Predictors: (Constant), Participation, Fellowship, Belonging

The analysis indicates that three independent variables (participation, fellowship and belonging) are significant predictors of discipleship. The multiple correlation coefficient (the relationship between discipleship and the three independent variables) is .719. The coefficient of multiple determination is .511, which is interpreted as 51.1% of the variance in discipleship is accounted for by participation, fellowship and belonging.

Table 21. Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	Std. Error	Beta	t	
1	(Constant)	.882	.149		5.900	.000
	Participation	.675	.045	.679	15.023	.000
2	(Constant)	.810	.144		5.609	.000
	Participation	.536	.052	.540	10.297	.000
	Fellowship	.195	.041	.248	4.739	.000
3	(Constant)	.598	.163		3.672	.000
	Participation	.455	.060	.458	7.644	.000
	Fellowship	.167	.042	.213	3.980	.000
	Belonging	.159	.059	.157	2.705	.007

A. Dependent Variable: Discipleship

Table 22. Excluded Variables<sup>a</sup>

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	Belonging	.214b	3.701	.000	.223	.582
	Fellowship	.248b	4.739	.000	.280	.687
	Unity and sharing	.154b	3.133	.002	.190	.821
2	Belonging	.157c	2.705	.007	.165	.547
	Unity and sharing	.078c	1.505	.134	.093	.701
3	Unity and Sharing	.044d	.816	.415	.050	.649

A. Dependent Variable: Discipleship

B. Predictors In The Model: (Constant), Participation

C. Predictors In The Model: (Constant), Participation, Fellowship

D. Predictors In The Model: (Constant), Participation, Fellowship, Belonging

The results of the regression using the stepwise method indicates that the model explained 51.1% and that the model was a significant predictor of discipleship. This means that the remaining 48.9% for discipleship is accounted by other factors apart from participation, fellowship and belonging. Participation accounts for 45.9 while fellowship accounts for 4.1% and belonging accounts for 1.1% of the variance in discipleship. Therefore, participation is the most important factors in determining effective discipleship in the local churches under investigation.

### Missiological Implications

This section outlines the missiological implications of the presented study findings. This study sought to describe the African Communal values among the Adventist believers in Mwanza City. It also intended to describe the participation of the Adventist believers in discipleship and test three null hypotheses to unveil the possible correlation between selected African Communal values and discipleship.

Although the Adventist believers in Mwanza City lived in an urban setting, they cherished the African communal values through embracing fellowship,

participation, sharing and belonging. They also engaged in discipleship through personal and family prayers, personal and public evangelism, and sharing Christian literature with non-believing neighbors. These outcomes are against the fear expressed by Mary Stella C. Okelo<sup>15</sup> that globalization has introduced a paradigm shift, whereby African people no longer embrace togetherness, fellowship and sharing. Therefore, it is possible to live in an urban setting and still practice the biblically acceptable African communal values while actively participating in discipleship.

The identified missing fellowship through eating together implies an alarming individualization, which is against both the apostolic and African communal values. This trend calls for the administration of the local churches in the Mwanza City to set strategies whereby Adventist members will eat together to reflect the biblical fellowship, which must characterize the Spirit-filled church (Acts 2:42).

Finally, the identified sharing spirit among the Adventist believers in Mwanza City can be extended to non-believers as a way of winning their confidence and attracting them to become disciples of Jesus. This Christ's method will revive the members' relation with non-believers and make the evangelistic initiatives easy.

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<sup>15</sup> Okolo, *African Literature as Political Philosophy, and Africa in the New Millennium*, 150.

## CHAPTER 6

### SUMMARY, CONCLUSIONS, MODEL, AND RECOMMENDATIONS

This chapter gives the overview of the study. It also presents the summary of the study and gives conclusions and recommendations which provide answers to the problem in the study.

#### **Summary of the Study**

Like in the apostolic church, effective discipleship requires contemporary believers' engagement in fellowship, sharing, and participation. These aspects are both biblical attributes and African communal values, which may propel believers in the African context to fulfil the great commission of Jesus more successfully.

Therefore, this study sought to establish the relationship between the African communal values and effective discipleship among Adventist believers in Mwanza City, Tanzania, and further suggest an appropriate strategy and recommendations. The study was guided by the following four research question:

1. To what extent do Adventist believers in Mwanza City embrace fellowship, participation, sharing and belonging in their local churches?
2. To what extent do Adventist believers in Mwanza City participate in discipleship in their local churches?
3. Is there a significant difference in discipleship by Adventist believers in Mwanza City, according to their gender and age?

4. Is there a significant relationship between Adventist believers' engagement in fellowship, participation, sharing and belonging and their engagement in discipleship?

This study sought to test the following two null hypotheses, which germinate from the last two research questions:

1. There is no significant difference in discipleship by Adventist believers in Mwanza City, according to their gender and age.
2. There is no significant relationship between Adventist believers' engagement in fellowship, participation, sharing and belonging and their engagement in discipleship.

This study is quantitative in nature, using the descriptive-correlational design. This type of design has three categories in data analysis. The first category dealt with description of respondents' demographics. The second category dealt with description of independent and dependent variables in the study, namely discipleship, fellowship, belonging and sharing through mean scores and standard deviation. The correlation aspect, on the other hand, sought to link the independent variables with the dependent variable to establish the existing relationship among the variables. The study further compared the participation in discipleship by gender and age.

The investigation took place in Mwanza City which has 33 local districts from which six districts constitute the actual population through simple random sampling. The six selected districts are Shamaliwa, Nyamanoro, Kishiri, Kapripoint, Mabatini and Butimba. These districts had 1410 members who regularly attend worship services on Sabbath Days. It is upon this population that the researcher planned to have 306 respondents to the questionnaire.

In the process of determining the actual sample, the researcher picked six out of the 33 districts as sampling unit through simple random sampling. The simple random sampling involved listing names of the 33 local districts on small pieces of papers and mixing them up, then randomly picking six districts as sample. The sampled districts were Shamaliwa District, Nyamanoro District, Kishiri District, Kapripoint District, Mabatini District and Butimba District.

Thereafter, the researcher listed names of local churches for each of the six selected districts on pieces of papers. He mixed them up and randomly selected one church as sample. Based on Krejcie Morgan and Cohen Statistical formula,<sup>1</sup> the population ranged between 1,001 and 1,500. Therefore, the sample was 306 members, proportionally distributed according to the total population of each local church. Data collection took place within one week. Each of the respondents filled the consent form before responding to the questionnaire. The filling of the questionnaire took 30 to 40 minutes.

Based on nature of research questions, the researcher treated the data through descriptive statistics, T-test, Analysis of Variance (ANOVA) and Multiple Regression. Descriptive statistics engaged presentation of facts about one variable using frequencies, percentages, mean scores and standard deviation. While t-test sought to establish differences between two variables, ANOVA established differences between multiple variables. On the other hand, Regression Analysis established the relationship between multiple variables.

The study took ethical consideration into effect to avoid poor quality of research outputs. According to Cooper and Schindler,<sup>2</sup> ethical considerations are of

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<sup>1</sup> Cohen, Manion, and Morrison, *Research Methods in Education*, 94.

<sup>2</sup> Cooper and Schindler, *Business Research Methods*, 38.

paramount importance when dealing with behaviors of people in the fields. The author argues that the ethical considerations include approval of research instruments, protecting participants and strictly following the predetermined design of the study. In response, the researcher subjected the research proposal along with research instruments to the Ethics Review Board of the Adventist University of Africa (AUA ISERC) for approval before the data collection exercise starts. In addition, the researcher strictly followed the design of the study from the beginning to the culmination of the study. Finally, the researcher avoided any kind of harm to the respondents by excluding their names in the analysis and final report so that no one can establish who reported what.

### **Conclusions of the Study**

Based on the findings of the study, the researcher came up with the following seven conclusions:

1. The Adventist believers in Mwanza City embraced fellowship to some extent. They visited one another during times of crisis and attended fellow believers' social functions. However, they did not eat together after worship services and in their Sabbath School units. Therefore, the apostolic and African community experience of eating together did not exist among the believers in the city.
2. Adventist believers in Mwanza City actively participated in church activities. Their active participation was influenced by attractive Sabbath School programs. In turn, their active participation propelled effective learning of God's word and its application in discipleship endeavors.
3. Unity and sharing existed among the Adventist believers in Mwanza City. Key indicators for members' unity and sharing include identification of

those in needs and supplying their needs accordingly, absence of tribal differences, equal treatment and freedom for members to ask for help from fellow believers.

4. The Adventist believers experienced a sense of belonging and their local churches were the best places to be as they treated one another respectfully. Therefore, the apostolic and African community sense of belonging existed in the Adventist local churches in the city.
5. The Adventist believers actively participated in discipleship programs through family and personal prayers, public and personal evangelism and distribution of Christian literature. Their engagement was propelled by the fact that their local churches had trained and equipped them with clear follow up and nurturing strategies.
6. All the age groups participated in discipleship. However, the age group of 46 to 65 registered a significantly higher rate of participation compared to their younger and older counterparts. Likewise, the age group of 36 to 45 outperformed the age group of 18 to 25 in discipleship. Therefore, the increase in age positively affected the discipleship engagement as members moved from the age of 18 through 65. However, the age of 65 marks the declining trend in discipleship as members beyond such age group are no longer active in discipleship.
7. Participation, fellowship and belonging significantly predicted members' engagement in discipleship. The three variables explained 51.1% for member's engagement in discipleship. Therefore, the remaining 48.9% can be accounted by other factors beyond this study's variables. While participation accounted for 45.9%, fellowship accounted for 4.1% and

belonging accounted for 1.1%. Therefore, participation was the most prominent predictor for members' engagement in discipleship.

### **Model for Effective Mission: African Communal Values and Discipleship**

The study results, conclusions and implications of the findings enabled the researcher to come up with the African Communal Model for Effective Mission. The model has three major sections. The first, on the extreme left is input, the middle is process and the extreme right is output.

#### **Input**

Under the input section, we have the four independent variables namely fellowship, participation, sharing and belonging. These are necessary depositories in local churches. They are apostolic values which are also African communal values. The four factors affect the discipleship in a positive way, as revealed in findings for the fourth research question.

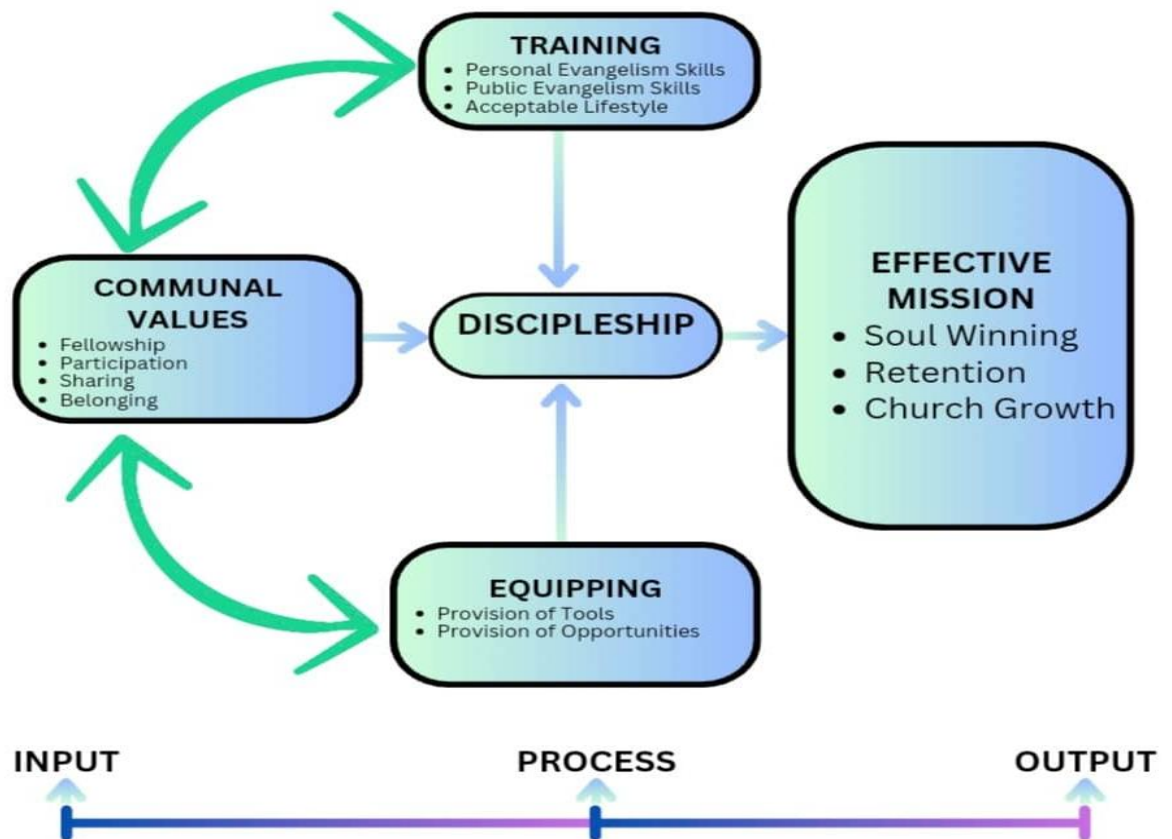


Figure 4. Suggested Model for Effective Mission

### Process

The middle aspect is process. Here, there is discipleship at the center, which is positively affected by the communal values. Effective discipleship also depends on training (providing necessary skills to church members) and equipping (providing materials such as trucks, books and other materials for evangelism). Therefore, discipleship is holistically enhanced by communal values, training and equipping.

### Output

Output is the final stage. This is where enhanced discipleship results into effective mission in terms of soul winning, retention and subsequent church growth.

## **Recommendations of the Study**

Based on the conclusions and implications of the study findings, the researcher recommends the following:

### **Mission Strategies**

1. There is a need for the Adventist local churches in Mwanza City to provide opportunities for members to fellowship through eating together after worship services and through Sabbath School units. The fellowship will increase unity among the believers and strengthen members' collaboration in discipleship.
2. There is a need to strengthen Sabbath School programs since attractive programs propel members' effective learning of God's word and its application in discipleship endeavors.
3. The established unity and sharing among the believers can be extended to non-believers. Through such Christ's method, members will win the non-believers' confidence, while bidding them to follow Christ and become his disciples.
4. There is a need for local churches in Mwanza City to strengthen training and equipping of members for discipleship. The training should cover personal evangelistic strategies. This initiative will propel members' active engagement in personal evangelism.
5. There is a need for local churches in Mwanza City to provide opportunities for members' participation, fellowship and belonging since these variables play a great deal in members' engagement in discipleship programs.

### **Further Studies**

1. A further study or methodology is needed to verify the finding that African community has not been affected by Western individualism.
2. Further research is needed on the lack of fellowship meal, using a qualitative approach.

## APPENDICES

APPENDIX A  
CONSENT FORM

**Consent to Participate in a Research Study**

You are being asked to participate in a research study entitled: Effect of African Community Values on Christian Discipleship among Adventist Believers in Mwanza City, Tanzania.

The information below tells you about what is involved in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. You are encouraged to ask questions and seek clarification about the nature of the study. Please note that choosing whether to participate in this research is voluntary and entirely your choice.

**The purpose of this study:** To establish the relationship between African communal values and Adventist believers' participation in discipleship in Mwanza City, Tanzania.

**Participation:** To participate in the study, you will be asked to fill out a questionnaire that has 30 items. Finishing the questionnaire should take approximately 40 minutes.

**Voluntary Nature of Participation:** Your participation in this study is voluntary. If you sign the bottom of this Form, it means that you are giving your consent to be in the study. If you do not want to participate in the study, do not begin to fill out the questionnaire or participate in other research activities. If you start to fill out the questionnaire and decide you do not want to participate, stop filling it out and give it to the researcher. There is no penalty for not participating, and your questionnaire will not be used.

**Benefits and Risks:** If you participate, you will contribute to knowledge about Effective discipleship based on African communal values, which may help to increase the rate of members' participation in discipleship. There are no identifiable risks in participation.

**Confidentiality:** Your personal information will be kept confidential. You will NOT write your name on the questionnaire and this Form is separate from the questionnaire—this ensures that your identity will not be revealed. No one other than the researcher(s) will have access to the data, and all data will be stored on a password-protected computer.

**Questions about the Study:** The researcher will answer any questions you have about the study, and you should ask them now by emailing or calling the researcher, whose contact information is listed at the bottom of this letter.

If you have any ethical concerns about your participation in this research, contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa <[ethics@aua.ac.ke](mailto:ethics@aua.ac.ke)>

I have read and fully understood the statements on this Form. All my questions were answered satisfactorily. I voluntarily agree to participate in this study.

Participant's Signature \_\_\_\_\_ Date \_\_\_\_\_

Researcher's Signature \_\_\_\_\_ Date \_\_\_\_\_

Contact the supervisor of the research if you need more information or have questions: Prof. Olaotse Gabasiane using the following email address [gabasiano@aua.ac.ke](mailto:gabasiano@aua.ac.ke)

Thank you.

Baraka Manjale Ngussa, MA Missiology Program

APPENDIX B

QUESTIONNAIRE

My name is **BARAKA MANJALE NGUSSA**, a Postgraduate Student at the Adventist University of Africa, Kenya. I am conducting a study on EFFECT OF AFRICAN COMMUNITY VALUES ON CHRISTIAN DISCIPLESHIP AMONG ADVENTIST BELIEVERS IN MWANZA CITY, TANZANIA. Please tick (✓) the most correct response in all sections. I will treat your response confidentially. Therefore, do not indicate your name.

1. Gender ( ) **Male** ( ) **Female**

2. Age ( ) **18-25** ( ) **26-35** ( ) **36-45** ( ) **46-66** ( ) **67 and above**

SN	Please read the statement below and indicate your level of agreement or disagreement by ticking in the provided options at the extreme right.	Strongly Disagree	Disagree	Agree	Strongly Agree
<b>DISCIPLESHIP</b>					
1	I participate in public evangelism activities in my local church				
2	I spend time for visiting non-believers for the purpose of evangelism				
3	I participate in distributing Christian books and magazine				
4	I conduct bible studies to non-believing neighbors				
5	Some people have joined the church through my personal efforts				
6	I spend time reading the bible and spiritual books on daily basis				
7	I participate in family prayers on daily basis				
8	I dedicate time for personal prayer and meditation on daily basis				
9	My church has a clear system of following-up and nurturing new believers				
10	My church trains and equips me for discipleship				
<b>PARTICIPATION</b>					
1	My church encourages each member to participate in church activities				
2	I attend Sabbath worship programs				
3	I attend Mid-week prayer and Sabbath opening programs				

4	My absence can be felt in church worship				
5	My fellow members appreciate my participation in church activities				
6	I officiate in worship programs (e.g. Mid-week prayer, Friday, Sabbath)				
7	I ask questions and give contributions during Sabbath School lesson discussion				
8	I ask questions and give contributions during Bible study				
<b>BELONGING</b>					
1	My local church is the best place to be				
2	My church members are not discriminative				
3	I feel a sense of belonging to my local church				
5	My fellow church members treat me as part and parcel of the local church				
6	My fellow church members value my presence				
7	Worship services meet my points of needs				
8	My fellow church members treat me with dignity				
<b>FELLOWSHIP</b>					
1	There is opportunity for church members to eat together after worship				
2	We eat together in my Sabbath School unit				
3	Church members visit me during times of crisis				
4	I invite people for eating together at my home				
5	I visit church members for fellowship				
6	Some church members visit me for fellowship				
7	Church members attend my social functions such as wedding, etc.				

<b>UNITY AND SHARING</b>					
1	There is unity in my local church				
2	There are no tribal differences in my local church				
3	Poor and rich people are treated equally in my local church				
4	My church is able to identify those in need and supply those needs accordingly				
5	I support people in need in my church (clothes, money and material things)				
6	I receive financial and material support from fellow church members				
7	I am free to ask for help from fellow church members				
8	Those in need are not intimidated				

**-THANK YOOU IN ADVANCE-**

APPENDIX C

LIST OF DISTRICTS IN MWANZA CITY

<b>SN</b>	<b>DISTRICT</b>	<b>PASTOR</b>
1	BUHONGWA	DAVID MBWAMBO
2	BUSWELU	CRISPO MKALI
3	BUTIMBA	MAISA MRIMI
4	BUZURUGA	PHILLIP NDIKUMWAMI
5	CAPRIPOINT	AMOS THOBIAS
6	IGELEGELE	JOSEPH MATEKELE
7	IGOMA	PHILLIP GEORGE
8	IGOMBE	PHILLIP NG'ENI
9	ISAMILO	MAKOYE SWALE
10	ISANGIJO	BARTHLOMAYO MKANGI
11	JIWE KUU	JOEL R. CHACHA
12	KANYAMA	DANIEL NDIEGI
13	KAYENZE	KALANGI MTOBESYA
14	KIRUMBA	HARUN KUYENGA
15	KISEKE	ISAACK MAREMBO
16	KISESA	AMOS NDALUHANZE
17	KISHILI	MAGERE
18	MABATINI	JOSEPH E. MPINA
19	MAHINA	TITUS MAYUGU MALIMA
20	MAJENGO MAPYA	EDSON LUGWISHA
21	MKOLANI	EDSON LUGWISHA
22	NAZARETI	SAMWELI MAJENGA
23	NYAKATO	WILLIAM BUSEE
24	NYAMANOLO	ELIAS MISUNGWI
25	NYAMHONGOLO	RAY WANKYO
26	NYANZA SEC	BARAKA MASIGO
27	NYASAKA	NGUSSA JINERI
28	NYEGEZI	MASHAURI BAHINI
29	PASIANSI	ROBERT MATEKERE
30	SHAMALIWA	ITINDE KITINKWE
31	SWEYA	HERMAN DAUDI
32	USAGARA	ELLY MRAMBA.
33	WILAYANI	SHUJAA EMMANUEL

## APPENDIX D

### LETTERS

#### Ethical Clearance Letter



Adventist University of Africa

*Developing Leaders for Service*

A Private Chartered University Accredited by Commission for University Education, Kenya



1<sup>st</sup> May, 2024

Baraka Manjale Ngussa  
Theological Seminary  
Adventist University of Africa, Kenya

Reference: AUA/ISERC/18/04/2024

Dear Baraka Manjale Ngussa

**RE: EFFECT OF AFRICAN COMMUNITY VALUES ON CHRISTIAN DISCIPLESHIP AMONG ADVENTIST BELIEVERS IN MWANZA CITY, TANZANIA**

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your above research proposal. Your application approval number is AUA/ISERC/2024/019. The approval period is 2<sup>nd</sup> May 2024 – 1<sup>st</sup> May 2025.

This approval is subject to compliance with the following requirements;

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.

Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely

Josephine Ganu, Ph.D.  
Chair, Institutional Scientific Ethics Review C'ttee  
[ethics@aua.ac.ke](mailto:ethics@aua.ac.ke)

ADVENTIST UNIVERSITY OF AFRICA  
ETHICS REVIEW COMMITTEE  
PRIVATE BAG MBAGATHI - 00503,  
NAIROBI - KENYA

## Letter to South Nyanza Conference

BARAKA MANJALE NGUSSA  
UNIVERSITY OF ARUSHA  
P. O. BOX 7  
USA RIVER  
2<sup>nd</sup> May 2024

EXECUTIVE SECRETARY  
SOUTH NYANZA CONFERENSI  
SLP 401  
MWANZA

Dear Pr. Onesmo

RE: REQUEST TO COLLECT DATA FROM SIX CHURCHES IN MWANZA

Please refer to the above heading.

I am conducting a study entitled EFFECT OF AFRICAN COMMUNITY VALUES ON CHRISTIAN DISCIPLESHIP AMONG ADVENTIST BELIEVERS IN MWANZA CITY, TANZANIA. The study is in partial fulfilment of MA Missiology studies at the Adventist University of Africa (AUA) as seen in the attached ethical clearance letter from the AUA. The study will involve six local churches in Mwanza City, where the distribution of a questionnaire will be as follows, using a certain sampling procedure from the total population of each of the listed local churches:

SN	DISTRICT	CHURCH	SAMPLE
1	Shamaliwa	Shamaliwa	65
2	Nyamanoro	Nyamanoro	54
3	Kishiri	Semba	24
4	Kapripoint	Kapripoint	18
5	Mabatini	Mabatini	130
6	Butimba	Mkuyuni	15
	<b>TOTAL</b>	<b>Six Churches</b>	<b>306</b>

The filling of the questionnaire will require 30 minutes.

I look forward to your positive cooperation.

I am attaching the questionnaire in this letter for your reference.

Sincerely

## Letter from South Nyanza Conference

**South Nyanza Conference  
of Seventh day Adventists**

**EXECUTIVE SECRETARY'S OFFICE**

P. O. BOX 401, PASIANSI,  
MWANZA  
TANZANIA (EAST AFRICA)

Email: [iswalala2007@yahoo.com](mailto:iswalala2007@yahoo.com)  
Telephone: +255 282 560 761

Mobile: +255 766 906 118  
+255 624 239 269



2<sup>nd</sup> May 2024

Dear Baraka Manjale Ngussa,

**RE: COLLECT DATA FROM THE SNC CHURCHES**

This letter serves to acknowledge receipt of your request to conduct a study on EFFECT OF AFRICAN COMMUNITY VALUES ON CHRISTIAN DISCIPLESHIP AMONG ADVENTIST BELIEVERS IN MWANZA CITY, TANZANIA. We welcome you to South Nyanza Conference and grant you the opportunity to collect data from the churches you have selected using the questionnaire. We strongly believe that the output of your study will strengthen the church mission in our territory, and therefore look forward to receiving the findings of your study.

With this letter, I am copying the District Pastors of the church you selected so that you may contact them directly before you start the data collection exercise.

Sincerely,



Pr. Onesmo Daniel  
Executive Secretary  
SOUTH NYANZA CONFERENCE

CC: SNC Officers  
District Pastors Shamaliwa, Nyamanoro,  
Kishiri, Kapripoint, Mabatini and Butimba

**VISION:** "Restoration of all His Creation at the second coming of Christ."

**SNC**

**MISSION:** Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels' Messages in preparation for His soon return (Matt 28:18-20, Acts 1:8, Rev 14:6-12)

APPENDIX E

RELIABILITY TEST OUTPUTS

**Discipleship**

**Reliability Statistics**

Cronbach's Alpha	N of Items
.795	10

**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I participate in public evangelism activities in my local church	25.9000	14.621	.528	.769
I spend time for visiting non-believers for the purpose of evangelism	26.8000	12.905	.764	.735
I participate in distributing Christian books and magazine	26.6000	15.200	.441	.780
I conduct bible studies to non-believing neighbors	26.7500	14.724	.642	.760
Some people have joined the church through my personal efforts	26.6500	13.924	.554	.765
I spend time reading the bible and spiritual books on daily basis	26.3000	15.484	.397	.785
I participate in family prayers on daily basis	25.9500	14.787	.397	.787
I dedicate time for personal prayer and meditation on daily basis	26.2000	14.800	.401	.787
My church has a clear system of following-up and nurturing new believers	25.5500	16.366	.347	.789
My church trains and equips me for discipleship	25.6500	16.555	.224	.801

## Participation

### Reliability Statistics

Cronbach's Alpha	N of Items
.771	8

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
My church encourages each member to participate in church activities	22.0000	16.846	.525	.753
I attend Sabbath worship programs	21.9630	17.114	.478	.758
I attend Mid-week prayer and Sabbath opening programs	22.8148	16.157	.319	.770
My absence can be felt in church worship	22.3704	16.396	.250	.783
My fellow members appreciate my participation in church activities	22.5185	13.952	.559	.729
I officiate in worship programs (e.g. Mid-week prayer, Friday, Sabbath)	23.0000	11.692	.777	.678
I ask questions and give contributions during Sabbath School lesson discussion	22.5556	14.333	.509	.739
I ask questions and give contributions during Bible study	22.9630	13.499	.538	.735

## Belonging

### Reliability Statistics

Cronbach's Alpha	N of Items
.860	7

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
My local church is the best place to be	21.3704	7.165	.448	.862
My church members are not discriminative	21.9630	6.345	.353	.901
I feel a sense of belonging to my local church	21.4074	6.558	.701	.834
My fellow church members treat me as part and parcel of the local church	21.4444	6.026	.768	.820
My fellow church members value my presence	21.5185	5.721	.859	.806
Worship services meet my points of needs	21.5926	6.174	.768	.822
My fellow church members treat me with dignity	21.5926	6.020	.709	.828

## Fellowship

### Reliability Statistics

Cronbach's Alpha	N of Items
.859	7

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
There is opportunity for church members to eat together after worship	13.9630	19.575	.634	.838
We eat together in my Sabbath School unit	14.6296	22.319	.533	.852
Church members visit me during times of crisis	13.7407	17.507	.776	.815
I invite people for eating together at my home	14.1111	21.026	.590	.844
I visit church members for fellowship	13.6296	21.704	.470	.859
Some church members visit me for fellowship	13.8148	19.157	.697	.828
Church members attend my social functions such as wedding, etc.	13.4444	18.949	.689	.829

## Unity and Sharing

### Reliability Statistics

Cronbach's Alpha	N of Items
.772	8

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
There is unity in my local church	22.0909	13.229	.798	.698
There are no tribal differences in my local church	22.2273	13.041	.594	.724
Poor and rich people are treated equally in my local church	22.3636	14.719	.347	.770
My church is able to identify those in need and supply those needs accordingly	22.0455	12.998	.627	.718
I support people in need in my church (clothes, money and material things)	22.0909	13.801	.551	.734
I receive financial and material support from fellow church members	22.0909	14.563	.419	.756
I am free to ask for help from fellow church members	22.0909	16.848	.082	.805
Those in need are not intimidated	21.9091	14.753	.435	.753

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## VITA

### A. STATEMENT OF PHILOSOPHY

Teaching, Research and Consultancy are noble tasks in preparing humanity for service in this world and in the world to come. As an educator, I am highly motivated to prepare young people, especially in the University settings to realize their full potentials and be able to offer better service to God and Humanity in this world and in the world to come.

### B. BACKGROUND INFORMATION

**Name** : Baraka Manjale Ngussa  
**Highest Education** : Doctor of Philosophy (PhD)  
**Citizenship** : Tanzanian  
**Date of Birth** : 21st July 1976  
**Marital Status** : Married with 1 son and 1 daughter  
**Religion** : Christian  
**Address** : P.O. Box 7, Usa River, Arusha, Tanzania  
**Mobile Phone** : +255753889912  
**Email** : [ngussathe5th@gmail.com](mailto:ngussathe5th@gmail.com) or [ngussathe5th@yahoo.com](mailto:ngussathe5th@yahoo.com)

### C. EDUCATIONAL BACKGROUND

- 1997-2002 Bachelor of Arts in Theology- Tanzania Adventist College, Affiliate of University of Eastern Africa-Baraton, Kenya
- 2005-2007 Postgraduate Diploma in Education (English and Religion) - University of Eastern Africa- Baraton, Kenya.
- 2007-2009 Master of Education (Curriculum and Instruction) - University of Eastern Africa-Baraton, Kenya.
- 2013 – 2016 Doctor of Philosophy (PhD) in Education (Curriculum and Teaching) - University of Eastern Africa, Baraton, Kenya.

### D. PROFESSIONAL QUALIFICATIONS

2019 – Ecclesiastical Endorsed Campus Chaplain by the General Conference of the Seventh- day Adventist Church

### E. TEACHING EXPERIENCE

- 2012-Present Worked as Assistant Lecturer, Lecturer, Senior Lecturer and Associate Professor of Curriculum and Instruction, School of Education, University of Arusha, Tanzania.
- 2010-2011 Bible Instructor, Bupandagila Adventist Secondary School, Tanzania
- 2006-2009 Teacher/ Bible Instructor (Part Time), Ikizu Adventist Secondary School, Tanzania.
- 2006-2006 13 weeks of Teaching Practice at Chemundu High School, Kenya

### F. ADMINISTRATION

2021-Present Director of HR and Administration, University of Arusha, Tz  
2018-2021 Chaplain, University of Arusha, Tanzania  
2018-2021 Director of Research and Graduate Studies, University of Arusha  
2017-2018 Registrar, University of Arusha, Tanzania

2016-2017	Director, Graduate Studies & Arusha Extension University of Arusha
2012-2015	Director & Chaplain, Musoma Extension, University of Arusha, Tz.
2010-2011	Assistant Academic Master, Bupandagila Secondary School, Tz.

#### **G. RESEARCH EXPERTIZE/ EXPERIENCE**

- **1<sup>st</sup> May 2020 – Present** Founder and Chief Editor of the East African Journal of Education and Social Sciences (EAJESS). EAJESS is a high quality, open access, peer reviewed and international journal. It publishes articles in the field of Education, Social Sciences and related areas. The journal is registered with the Tanzania Library Services, licensed under Creative Commons and indexed with AJOL and Crossref. Currently, the journal has published over 130 articles in seven issues from Tanzania, Kenya, Uganda, Rwanda, Botswana, Liberia, Zimbabwe, Zambia, Jamaica and USA. The journal's website is <https://eajess.ac.tz/>
- **24-25 Oct 2018** As Secretary to the organizing committee, I played key roles in inviting potential delegates to the 2<sup>nd</sup> International conference on Research and Innovation for Quality Living and Sustainable Development in Kigali, Rwanda. Over 80 academicians from East, Central and Southern African countries attended the conference and presented scholarly papers in attempt to solve challenges facing the contemporary world. I received abstracts, reviewed them and made final editing for possible inclusion in the book of program and abstracts.
- **13-14 Feb 2018** As Secretary to the organizing committee, I played key roles in inviting potential delegates to the 2<sup>nd</sup> International conference on Research and Innovation for Quality Living and Sustainable Development in Kigali, Rwanda. Over 26 delegates attended and presenters from various countries including India, Philippines, Rwanda, Kenya, Uganda and Tanzania.
- **2016- Present** I have supervised research to over 18 postgraduate students. The final products were published in international journals.

#### **H. CONSULTANCY SERVICES**

13 <sup>th</sup> February 2020	Participated in stakeholders meeting for the establishment of a PhD program in Economics and Finance, Institute of Accountancy Arusha.
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#### **I. PROFESSIONAL ACTIVITIES**

2019-Present Authors	President, Tanzania Association of Adventist Writers and Authors (TAAWA)
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#### **J. COMMITTEE MEMBERSHIP**

- 2017- 2022 University Council Member, University of Arusha
- 2016- present Staff Appointment Committee Member, University of Arusha
- 2012-2022 Deans and Directors Board, University of Arusha, Tanzania
- 2012-present Senate Board, University of Arusha, Tanzania
- 2012-present University of Arusha Administrative Board Member
- 2013-2021 Curriculum Review Committee, University of Arusha. Tanzania
- 2016-2016 Chairperson of the 2016 Graduation Committee
- 2012-2018 Financial Review Committee Member, University of Arusha

#### **K. EXTERNAL EXAMINATIONS**

2022- Present	External Examiner of Doctoral Theses, University of Zululand, South Africa (Examined 3 Thesis).
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- 2021- Present External Examiner of Doctoral Theses, Midlands State University, Zimbabwe (Examined 1 Thesis).
- 2021- Present External Examiner of Masters Theses, Fort Hare University, South Africa (Examined 1 Thesis).
- 2018- Present External Examiner of Masters Theses, University of Eastern Africa, Baraton, Kenya. (Examined1 Thesis).
- 2017- Present External Examiner of Doctoral Theses, University of South Africa, South Africa (Examined 3 Theses).

## L. LIST OF PUBLICATIONS (60)

### BOOKS (2)

1. Ndiku, L. M., Ngussa, B. M (2019). **IT Issues in Higher Education: Emerging Research and Opportunities**. USA: IGI Global.  
<file:///C:/Users/MacBook%20Pro/Downloads/Emerging-IT-Issues-in-Higher-Education-Emerging-Research-and-Opportunities.pdf>
2. Ndiku, L. M., Ngussa, B. M, Kuboja M. J. (2019). **Technology- Supported Teaching and Research Methods for Educators**. USA: IGI Global. <https://www.igi-global.com/book/technology-supported-teaching-research-methods/193680#table-of-contents>

### BOOK CHAPTERS (2)

3. Ndiku, L. M; Ngussa, B. M (2015). *Curriculum implementation and Teacher Motivation: A theoretical Framework*. A chapter in **Handbook of Research on Enhancing Teacher Education with Advanced Instructional Technologies**. USA: IGI Global. <http://www.worldcat.org/title/handbook-of-research-on-enhancing-teacher-education-with-advanced-instructional-technologies/oclc/914229929>.
4. Ngussa, B. M., E. W. Bina Tieng'o and Nelson, N. (2020). *Religiosity Anxiety and Students learning Preparedness at the University of Arusha in Tanzania: A Response to COVID-19 Pandemic*. A Chapter in Lal BS & Patel N.(Eds.). **Economics of Covid-19 Digital Health Education & Psychology**, (pp. 111-144). New Delhi: Adhyayan Publishers & Distributors.

### JOURNAL ARTICLES (60)

5. Nortey, S., Amoanyi, R., Donkor, E. E., and Ngussa, B. M. (2022). Performance of Ceramic Students with Different Backgrounds at Kwame Nkrumah University of Science and Technology in Ghana. *East African Journal of Education and Social Sciences* 3(6)182-188. Doi: <https://doi.org/10.46606/eajess2022v03i06.0249>.
6. Sojo, C., Jotta, S., and Ngussa, B. M. (2022). Influence of Social Networks on Students' Choice of a University: A Case of St Augustine University of Tanzania. *East African Journal of Education and Social Sciences* 3(6)174-181. Doi: <https://doi.org/10.46606/eajess2022v03i06.0248>.
7. Emmanuel, T. and Ngussa, B. M. (2022). The Influence of Learner-Centered Teaching Styles on Students' Academic Achievements among Secondary Schools of Arumeru District, Tanzania. *University of Arusha Academic Journal*, 1(1), 18-28.
8. Diningrat, S. W. M.. and Ngussa, B. M. (2022). Effect of Online Flipped Classroom on Students' Self-Directed Learning: A Case of Some Universities In Indonesia. *Journal of Educators Online*.
9. Baynit, M. and Ngussa, B. M.. (2021). **Effect of field attachment experiences on students' career preparedness in higher learning institutions: A case of selected universities in Arusha as academic achievement among Secondary**

- Schools in Arusha District, Tanzania.** *International Journal of Educational Policy Research and Review*, 8(5), 182-191
10. **Ngussa, B. M., Mwema, N. J. (2021). Correlation between Bullying and Students' Attitude Toward Learning: A Case of Secondary Schools in Tarime District, Tanzania.** *International Forum* 23(2), 40-50.
  11. **Ngussa, B. M. (2020). Students' Attitude toward Wholistic Aspects and Students' Attitude toward Learning: A Case of Adventist Universities in East Central Africa.** *Journal of Applied Social Sciences, Human Development and Technology* 1(1), 16-26.
  12. **Ngussa, B. M., Mpwani, D. D. (2020). Stakeholders' Perspectives on Bachelor of Arts in Theology Curriculum at the University of Arusha, Tanzania.** *International Forum* 23(2), 40-50.
  13. **Ngussa, B. M., Fifi Khoiril FITRIYAH and Syaiputra Wahyuda Meisa DININGRAT (2020). Correlation between Facebook Use, Mental Health and Learning Engagement: A Case of Universities in Surabaya City, Indonesia.** *Turkish Journal of Distance Education* 22(1), 229-245. DOI: <https://doi.org/10.17718/tojde.849912>
  14. **Godson, F., and Ngussa, B. M. (2020). Effect of School Environment on Students' Commitment toward Learning among Secondary Schools in Monduli District, Tanzania.** *East African Journal of Education and Social Sciences* 1(3)60-67.
  15. **Ngussa, B. M. (2020). Correlation between the Integration of Holistic Aspects and Students' Attitude toward Learning among Adventist Universities in East-Central African Region.** *Journal of Applied Social Science, Human Development and Technology (JASST)* 1(1). <https://jasst.aua.ac.ke/ojs/index.php/jasst/issue/view/1>
  16. **Ngussa, B. M and Twarira, J. H. (2020). Correlation between Food Provision, Teachers' Involvement and Pupils' Engagement in Learning: A Case of Primary Schools in Arusha City, Tanzania.** *East African Journal of Education and Social Sciences* 1(1)1-11.
  17. **Singolyo, M. P. and Ngussa, B. M (2019). Female students' perceived self-esteem based on availability of sanitary facilities among public secondary schools in Monduli District, Tanzania.** *Integrity Journal of Education and Training* 3(4), 83-94.
  18. **Nzowa, G. and Ngussa, B. M.. (2019). Correlation between classroom atmosphere and language competency as academic achievement among Secondary Schools in Arusha District, Tanzania.** *International Journal of Educational Policy Research and Review*, 6 (6), 164-175
  19. **Ngussa, B. M; Charles, R. K. (2019). Perception of students regarding the role of teachers and parents on career choice preparedness: A case of secondary schools in Meru District, Tanzania.** *Integrity Journal of Education and Training* 3(4), 60-72.
  20. **Ngussa, B. M; Faustiono, A. (2019). Language Competency, Preparedness and Attitude toward Literature Subject: A Case of Secondary Schools in Arusha City, Tanzania.** *Advances in Social Sciences Research Journal Vol.6. No. 10.*
  21. **Ngussa, B. M. (2019). Burnout Syndrome, Working Condition and Teachers' Productivity: A Case of Adventist Secondary Schools in North Eastern Tanzania.** *World Journal of Education and Humanities*, 1 (1), 48-63.
  22. **Ngussa, B. M. and Gundula, A. (2019). The Effect of Home Environmental Factors on Students' Academic Achievement: A Case of Community Secondary Schools in Monduli District, Tanzania.** *World Journal of Educational Research*, 6 (3), 354-366.
  23. **Ngussa, B. M. and Nzowa, G. (2019). Correlation between Parental Involvement and Students' Commitment toward Learning: A Case of Secondary Schools in Arusha District, Tanzania.** *International Journal of Research and Innovation in Social Science*, 3 (5), 54-62.
  24. **Ngussa, B. M. and Lyimo, N. S. (2019). Correlation between code change strategy, teaching modalities and learners' competence-based abilities: A Case of Arusha Technical College, Tanzania.** *International Journal of Educational Policy Research and Review*, 6 (3), 121-128.

25. Ngussa, B. M. and Pius, M. (2018). **The Influence of Instructional Media Use on Learners' English Language Competence: A Case of Secondary School in Monduli District, Tanzania.** *Journal of Research Innovation and Implication in Education*, 2(4), 31-36.
26. Ngussa, B. M. (2018). **Institutional Factors Associated with Faculty Participation in Research and Publication: A Case of Universities in Arusha City, Tanzania.** *American Journal of Educational Research*, 6(10), 1356-1364.
27. Ngussa, B. M., Makewa, L. N. (2018). **The Role of Christian Religious Education on Secondary School Student Discipline in Lake Zone, Tanzania.** *Journal of Research Innovation and Implications in Education*, 2(1), 1-7.
28. Ngussa, B. M. (2018). **Correlates of experiential learning in English subject among teacher trainees in Arusha City, Tanzania.** *International Journal of Educational Policy Research and Review*, 5 (7), 100-108. <http://www.journalissues.org/IJEPRR/>
29. Ngussa, B. M., Mdalingwa, S. (2017). **Students' Perception on Corporal Punishment and its Effect on Learning: A Case of Secondary Schools in Babati Rural District, Tanzania.** *Mediterranean Journal of Basic and Applied Sciences (MJBAS)* 1(1), 84-93.
30. Ngussa, B. M., Mengo, S. (2017). **Correlations between Leadership Styles and Self-Esteem of Employees of Technical Colleges in Arusha City, Tanzania.** *Journal of Research Innovation and Implications in Education (JRIIE)* 1(4), 1-12.
31. Shem, J. M., and Ngussa, B. M. (2017). **Effect of Training on Employees' Performance: A Case of Institutions of Higher Learning in Arusha City, Tanzania.** *International Journal of Science and Research (IJSR)*, 6(10), 523-532.
32. Ngussa, B. M., Mjema, N. (2017). **Factors Influencing Mastery of 3Rs among Learners of Primary Schools in Ilala District, Tanzania.** *Saudi Journal of Humanities and Social Sciences*, 2(7), 523-532.
33. Ngussa, B. M., Joseph, M. (2017). **Accessibility to Inclusive Education in Arusha Region Public Secondary Schools, Tanzania.** *Saudi Journal of Humanities and Social Sciences*, 2(7), 534-547.
34. Ngussa, B. M., Luicensi G. (2017). **Participation in Decision Making and Teachers' Commitment: A Comparative Study between Public and Private Secondary Schools in Arusha Municipality, Tanzania.** *American Journal of Educational Research*, 5(7), 801-807. <http://pubs.sciepub.com/education/5/7/17>.
35. Ngussa, B. M., Abel, Chiza (2017). **Significance and adequacy of instructional media as perceived by primary school pupils and teachers in Kinondoni District, Tanzania.** *International Journal of Educational Policy Research and Review*, 4 (6), 151-157. <http://www.journalissues.org/IJEPRR/>
36. Ngussa, B. M., Abel, Chiza (2017). **The influence of instructional media use on pupils' mastery of reading and writing in Kiswahili Language in Kinondoni District, Tanzania.** *International Journal of Educational Policy Research and Review*, 4 (6), 188-194. <http://www.journalissues.org/IJEPRR/>
37. Ngussa, B. M. and Elias Elisha Mbuti (2017). **The Influence of Humour on Learners' Attitude and Mathematics Achievement: A Case of Secondary Schools in Arusha City, Tanzania.** *IJRDO-Journal of Educational Research* 2 (3), 170-181. <http://ijrdo.org/>
38. Ngussa, B. M. (2017). **Correlations between medium of instruction and interaction factors among teacher trainees: A case study of the University of Arusha- Musoma Centre, Tanzania.** *International Journal of Educational Policy Research and Review*, 4 (1), 1-7. <http://www.journalissues.org/IJEPRR/>
39. Ngussa, B. M; and Makewa, L. N; (2017). **Curriculum change and teacher participation: A Comparative Study in Adventist Secondary Schools in Uganda and Tanzania.** *Journal of Research Innovation and Implications in Education (JRIIE)*1(1), 18-31.

40. Ngussa, B. M; and Makewa, L. N; (2017). **Cell Phone Use, a Confrontational Tool between Parents and the Youths in Eastern Kenya: Implications for Academics.** *Journal of Research Innovation and Implications in Education (JRRIE) 1(1), 1-17.*
41. Ngussa, B. M; and Makewa, L. N; (2017). **Parent-Child Conflicts, Punitive Measures and Self Esteem in Eastern Kenya: Implications in Academic Performance.** *Journal of Research Innovation and Implications in Education (JRRIE) 1(1), 32-44.*
42. Ngussa, B. M., Role, E. M. (2016). **The Paradox of Religious Education in Secondary School Curriculum: An Exploratory Study in Mara Region, Tanzania.** *Saudi Journal of Humanities and Social Sciences, 1(4), 137-147.*
43. Ngussa, B. M., Gregory Mbifile (2016). **Effect of Food Provision on Pupils' Participation in Learning: A Case Study in Babati Rural District, Tanzania.** *Saudi Journal of Humanities and Social Sciences, 1(4), 127-136.*
44. Ngussa, B. M., Makewa, L. N., Allida, D. (2016). **Integration of moral values in the secondary school humanities curriculum across Lake Zone, Tanzania.** *International Journal of Educational Policy Research and Review, 3 (7), 117-225.*  
<http://www.journalissues.org/IJEPRR/>
45. Makewa, L. N; Ngussa, B. M; (2016). **Literature Review Factor and its Placement Phenomenon in the Research Process.** *Baraton Annual Interdisciplinary Research Journal.* April, 2016.
46. Makewa, L. N., Ngussa, B. M., Arego, S. and Kuboja, M. J (2016). **Correlational Teamwork in Secondary Schools: A Case of Musoma Municipality, Tanzania.** *Saudi Journal of Humanities and Social Sciences, 1(1), 26-31.*
47. Makewa, L. N., Ngussa, B. M., Kuboja, M. J. and Arego S. (2015). **The correlates of leadership amongst selected secondary school stakeholders in Musoma municipality.** *International Journal of Educational Policy Research and Review, 2 (10), 129-140.*  
<http://www.journalissues.org/IJEPRR/>
48. Ngussa, B. M., (2015). **Integration of Media Resources in Christian Religious Education: A Case Study of Secondary Schools in Chemundu Zone, Kenya.** *International Journal of Academic Research in Progressive Education and Development, 4(2), 197-211.*[http://hrmars.com/index.php/journals/archive\\_detail/IJARPED/121](http://hrmars.com/index.php/journals/archive_detail/IJARPED/121).
49. Ngussa, B. M., L. N. Makewa and Kuboja, M. J(2015). **ICT and Student Interaction: Experiences at the University of Eastern Africa, Baraton, Kenya.** *International Journal of Academic Research in Progressive Education and Development, 4(2), 1-20.*  
[http://hrmars.com/index.php/journals/archive\\_detail/IJARPED/121](http://hrmars.com/index.php/journals/archive_detail/IJARPED/121)
50. Ngussa, B. M. and Kuboja, M. J(2015). **Teaching Practice Self-Evaluation: Experiences at the University of Arusha- Musoma Centre, Tanzania.** *International Journal of Academic Research in Progressive Education and Development, 4(2), 21-37.*  
[http://hrmars.com/index.php/journals/archive\\_detail/IJARPED/121](http://hrmars.com/index.php/journals/archive_detail/IJARPED/121)
51. Kuboja, M. J. and Ngussa, B. M. (2015). **Conceptualizing the Place of Technology in Curriculum Formation: A View of the Four Pillars of Curriculum Foundations.** *International Journal of Academic Research in Progressive Education and Development, 4(2), 54-71.* <http://hrmars.com/index.php/journals/ archivedetail/IJARPED/121>
52. Kuboja, M. J. and Ngussa, B. M. (2015). **Affective Learning and Cognitive Skills Improvement: Experience of Selected Schools in Arusha, Tanzania.** *International Journal of Academic Research in Progressive Education and Development, 4(2), 38-53.* .  
[http://hrmars.com/index.php/journals/archive\\_detail/IJARPED/121](http://hrmars.com/index.php/journals/archive_detail/IJARPED/121)
53. Waiswa, M., Kuboja, J., Njoroge, S., Mbarushimana, N., Ngussa, B. M; Laiser, S., and Makewa, L. N; (2015). **A Paradigm Shift towards Competence Based Curriculum: The Experience of Rwanda.** *Baraton Annual Interdisciplinary Research Journal.* May, 2015.
54. Waiswa, M., Kuboja, J., Njoroge, S., Mbarushimana, N., Laiser, S., and Makewa, L. N; Ngussa, B. M; (2015). **Integration of Environmental Issues in Tanzanian and Kenyan Teacher Training Institutions.***Baraton Annual Interdisciplinary Research Journal.* May, 2015.

55. Ngussa, B. M & Muneja, M. S (2015). **Trends in Research Collaboration: Experiences in Tanzanian Institutions of Higher Learning.** International Journal of Academic Research in Business and Social Sciences, (5),1. <http://hrmars.com/index.php/journals/papers/IJARBSS/v5-i1/1418>
56. Ngussa, B. M. & Ndiku, L. N (2014). **Constructivism experiences in teaching-learning transaction among Adventist Secondary Schools in South Nyanza, Tanzania.** American Journal of Educational Research, 2 (11A), 1-7. Available online at <http://pubs.sciepub.com/education/2/11A/1>
57. Ndiku, L. N., Gitonga, D., Njoroge, S. And Kuboja, J; Ngussa, B. M., (2014). **Frustration factor in group collaborative learning experiences.** American Journal of Educational Research, (2), 11A, 16-22. Available online at <http://pubs.sciepub.com/education/2/11A/3>
58. Ndiku, L. N. & Ngussa, B. M. (2014). **ICT-Integration in higher education and student behavioral change: Observations at University of Arusha, Tanzania.** American Journal of Educational Research, 2, (11A), 30-38 Available online at <http://pubs.sciepub.com/education/2/11A/5>
59. Ngussa, B. M. **Application of ADDIE model of instruction in teaching-learning transaction among teachers of Mara Conference Secondary Schools, Tanzania.** Journal of Education and Practice, 5(25), 1-11. <http://iiste.org/Journals/index.php/JEP/article/view/15273>
60. Ngussa, B. M. (2014). **Gagne's nine events of instruction in teaching-learning transaction: Evaluation of teachers by high school students in Musoma- Tanzania.** International Journal of Education and Research, 2(7), 189-206. <http://www.ijern.com/journal/July-2014/16.pdf>
61. Ndiku, L. M. & Ngussa, B. M (2014). **Students demographics and satisfaction with selected academic experiences: University of Arusha-Musoma, Tanzania.** International Journal of Education and Research, 2 (6), 551-566. <http://ijern.com/June-2014.php>
62. Ngussa, B. M. & Ndiku, L. N and (2014). **Student voice in curriculum change.** International Journal of Academic Research in Progressive Education and Development, 3(3), 23-37. <http://hrmars.com/index.php/journals/papers/IJARPED/v3-i3/949>
63. Ndiku, L. N; Ngussa, B. M; Kuboja, J. M; Mukami, D and Njoroge, S (2014). **Student attitude towards group collaborative learning experiences and frustration: A case of University of Eastern Africa, Baraton- Kenya.** Advances in Social Sciences Research Journal Vol.2. No. 8. <http://scholarpublishing.org/index.php/ASSRJ/search/search?simpleQuery=ngussa&searchField=query>.
64. Ngussa, B. M; Ndiku, L. and Role, E. (2012). **Usefulness of media resources in English instruction Among Adventist secondary schools in Tanzania.** Journal of Education and Practice. 3(15), 167-172. <http://www.iiste.org/Journals/index.php/JEP/article/view/3462>

#### M. COMMUNITY SERVICE

- 11<sup>th</sup> February 2020 Member in the stakeholders' meeting for the establishment of a PhD in Economics and Finance, Institute of Accountancy Arusha, Tanzania

#### N. CURRICULUM DEVELOPMENT

- April 2017 In collaboration with the Faculty of Theology, University of Arusha, developed curriculum for the following programs:
- a) **Technical Certificate in Theology** (National Technical Award Level 4)
  - b) **Certificate in Theology** (National Technical Award Level 5)
  - c) **Diploma in Theology** (National Technical Award Level 6)

## O. THESIS SUPERVISION

1. Singlolyo, M. P.(2019). **Effect of School Sanitation and Hygiene on Female Students' Self Esteem toward Learning: A Case of Secondary Schools in Monduli District, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
2. Charles, Rehema (2019). **Factors Influencing Career Choice Preparedness of Secondary School Students in Arumeru District, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
3. Adam Gundula (2018). **The Influence of Home Environmental Factors on Learners' Academic Achievement: A Case of Maasai Community in Monduli District, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
4. Jane Twarira (2018). **The Influence of School Feeding Program on Pupils' Active learning in Primary Schools in Arusha City.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
5. Nyakolema Mwema (2018). **Effect of Bullying Behavior on Secondary School students' Attitude toward Learning: A Case of Tarime District, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
6. Naomi Mjema (2017). **Factors Influencing Mastery of 3rs among Learners of Primary Schools: A Case of Ilala Municipality In Dar Es Salaam City, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
7. Maria Joseph (2017). **Accessibility of Inclusive Education in Public Secondary Schools in Arusha Region, Tanzania.** A Dissertation for Master of Arts in Curriculum and Instruction, University of Arusha.
8. Chiza Abel (2017). **The Influence Of Instructional Media On Primary School Learners' Mastery Of Reading And Writing In Kiswahili Language In Kinondoni District, Tanzania.** A Dissertation for Master of Arts in Curriculum and Instruction, University of Arusha.
9. Juliana Mpeo Shem (2017). **Professional Training Opportunity and its Effect on Effective Job Performance: A Case of Higher Learning Institutions in Arusha City.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
10. Ombeni Elirehema (2017). **Effectiveness of Teachers' Participation in Decision Making Process among Secondary Schools in Moshi Municipality, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
11. Luicensi Gabriel. (2017). **Correlation between Participation In Decision Making And Teachers' Commitment: A Comparative Study Between Public And Private Secondary Schools In Arusha City.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
12. Mengo, Siriviana (2016). **Correlation between Leadership Styles and Employees' Self-Esteem in Technical Colleges in Arusha City, Tanzania.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.
13. Samwel Mdalingwa (2016). **Learner's Attitude towards Punishment Measures and Learning Outcomes in Babati District Secondary Schools.** A Dissertation for Master of Arts in Educational Leadership and Management, University of Arusha.

14. **Gregory J. Mbifile (2016). Effect of Food Provision on Pupils' Participation in Learning among Primary Schools in Babati Rural District, Tanzania.** A Dissertation for Master of Arts in Curriculum and Instruction, University of Arusha.
15. Godson, Furahini. **Effect of School Environmental Factors on Students' Commitment toward Learning: A Case of Secondary Schools in Monduli District, Tanzania.** A Dissertation for Master of Arts in Curriculum and Teaching, University of Arusha.
16. Bynit, M. **Effect of Field Attachment Experiences on Students' Career Preparedness in Higher Learning Institutions: A Case of Selected Universities in Arusha.** A Dissertation for Master of Arts in Curriculum and Teaching, University of Arusha.
17. Okello, J. S. **Effect of Leadership Change on School Goal Achievement: A Case of SDA Secondary Schools In Mara Conference.** A Dissertation for Master of Arts in Curriculum and Teaching, University of Arusha.
18. Emmanuel, T. **The Influence of Preferred Teaching Styles on Students' Academic Achievements among Secondary Schools of Arumeru District, Tanzania.** A Dissertation for Master of Arts in Curriculum and Teaching, University of Arusha.