

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: A MODEL OF LEADING A MULTI-ETHNIC CHURCH INTO A UNITED CHRISTIAN BODY IN RWEZORI FIELD OF THE SEVENTH-DAY ADVENTIST CHURCH

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Date completed: June 2015

Rwenzori field of the Seventh-day Adventist Church has members who are from different ethnic groups. The membership is categorised as multi-ethnic. There is need to represent the interests of each ethnic group at all levels of Church leadership. The purpose of study was to develop a model for a multi-ethnic church leadership in Rwenzori Field which will be inclusive of the existing membership, the diverse ethnic groups in the church community. The study used systematic random sampling involving respondents from different levels of the church with in Rwenzori field and purposeful sampling targeting the administrators and departmental heads. The sample also included 31 district leaders and church members from 17 districts whose

membership is composed of more than one ethnic group of different age and gender. Quantitative design was applied in data gathering and analysis.

The results indicated that at most the church leadership is composed of one ethnic group thus the Bakonzo. Only one district leader out of 31 is non Mukonzo. Also that all workers employed at field level are Bakonzo. However, there are associate pastors who are not Bakonzo who operate alongside the main district leaders. There is also a deliberate ongoing plan of training people from all ethnic groups in Rwenzori field at a ministerial college in Mitandi. Following the grouping of the multi-ethnic leadership demonstration study groups, I discovered that members can work together without ethnic discrimination. The strategy involved a multi-ethnic groups in church leadership and activities to minimize ethnic vendetta. Also the Rwenzori field has indicators in operation which can facilitate multi-ethnic unity among the church members. The study recommended that it is time to put in place a deliberate plan to emphasise a multi-ethnic co-existence in all congregation where more than one ethnic group exist and the respect of cultural values, and languages prevail. The strategy should be reflected in all youth activities, women ministries, and Sabbath School activities and studies, where the talents and potentials of all church members are tapped. Finally there should be a continued teaching about the positive attitude of one ethnic group to the other.

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THE SEVENTH-DAY ADVENTIST CHURCH

A project
presented in partial fulfilment
of the requirements for the degree
Master of Arts in Leadership

by
Wanzalabana Misaki Maate

June 2015

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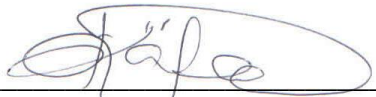
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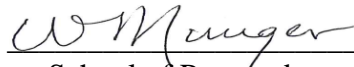
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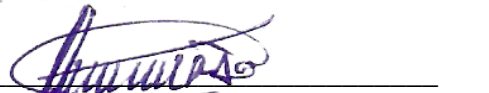
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To my sponsor

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ACKNOWLEDGMENTS

I adore the Most High God for lending me breath of life and mental ability to carry out this study. Besides, God availed me an opportunity to study at the Adventist University of Africa in Nairobi.

In addition, I thank the Seventh – day Adventist Church in East and Central Africa at all leadership levels down through Uganda Union and Rwenzori Field for facilitating me to access post graduate studies. In a special way I am indebted to the following individuals and institutions that made me succeed in this study:

First of all is Professor Brompteng Owusu- Antwi, the Vice Chancellor of Adventist University of Africa who created zeal in the mind of the researchers as he always passed serious message to the University Students. His pan-African mind-set, ignited in me the desire to investigate an area of study about the church in Africa to start appreciating fellow Africans as members of the same body regardless of their ethnic and language differences.

Furthermore, I recognise the role played by Dr. Andrew Mutero, who introduced to me the methods of research basing on the standard ‘Blue Book’ for Adventist University of Africa. Thanks also to Dr. Shawna Vyhmeister, who sent me the modified research standard book of Adventist University which allowed this research to be carried out under the APA system.

I am indebted to Dr. Israel Kafeero, my adviser, for his professional guidance and patience. I also appreciate the role Professor Mathema Zacheous, the former dean of post graduate studies and a leadership instructor, inspired passion in me for this study through the rich intellectual leadership lectures and personal impartial conduct. He was a parent and always encouraged me to be full of hope, courage and stamina.

Special recognition is made to Madam Mabel Owusu Antwi, former registrar of Adventist University of Africa who knew me by name and always encouraged me to work hard and finish this study. She was more like a mother to me.

Further gratitude is accorded to Mrs. Mauti and Mrs. Osindo and their subordinate staff. They were always kind in guiding and providing the needed service and information to me in the use of the library facilities at Judith Thomas Library. More special thanks go to the Rwenzori Field staff and the laity, for providing the needed data and other information which became valid ingredients for this work to be completed.

I seek to register my thanks to my spouse Esther and our six children who bore loneliness and encroachment on their family time for me to complete this work

Further gratitude is made to my class mates and other friends: Thembo Eriab, Musakalha Ephraim, Kamau Wanyoike, Irene Wanyoike and Kenneth Maena who always encouraged me to carry on amidst discouragements and some tendencies towards slackened efforts.

CHAPTER 1

BACKGROUND OF THE STUDY

Jesus Christ, the founder and owner of the Christian church, in His commission to the apostles, points to the inclusiveness of all ethnic groups and nationalities in the churches to be planted. He (Jesus) said; "...go and make disciples of all nations..." (Matt.28:19), "...And you will be my witnesses, telling people about me everywhere –In Jerusalem, throughout Judea, in Samaria and to the ends of the world." (Acts1:8). According to White (2001 p.24), this charge seems to suggest that Jesus had in mind, an establishment of a church which is inclusive of other ethnic groups besides the nation of Israel. Thus Jews and gentiles were to be part of Christ's kingdom. Until that time, the Jewish race had not fully extended God's blessings to other people. Moreover God's intention to call Abraham was for him and his descendants – the Jews to pass blessings to other nations. (Gen. 12:2).When Jesus Christ was born and lived among people, His ministry showed a changed attitude towards other people who were not Jews. It is upon this basis that, the Christian church embraced multi- ethnicity and ethnic diversity and co-existence.

On the day of Pentecost, the Holy Spirit inaugurated a cosmopolitan church which is based on ethnic diversity. People had gathered at Jerusalem to celebrate the fifty days after the Passover as the custom was (Acts 2:1). That Pentecostal day was different in history because it was after the Passover in which Jesus Christ was crucified (John 13:1; 18:39, Luke 22:1, 15; 23:17).

The Seventh-day Adventist Church (SDA), to which I pay allegiance, upholds a mission embodied in the Three Angels Message of Rev 14:6-11. According to this message, the first angel mentions a multi-ethnic church to be prepared for the eminent judgement-v6. The church which was founded by the Lord Jesus Christ is multiethnic.

Rwenzori Field is part of Uganda Union mission of the Seventh-day Adventist Church. It has had a long history. From the 1960's to 1982, this territory was part of the former Uganda Field. It had an administrative centre in Fort Portal town headed by a pastor who was answerable to Uganda Field headquarters at Kireka in Kampala. In 1983, it became part of Western Uganda Field which was then a new field organised because the population of believers had increased.

Disagreements over the place for the headquarters began immediately the new Field was inaugurated. Those disagreements went on until 1987. It was later agreed upon through casting of votes (as cited in chapter three) to have the Field headquarters in Kasese which was deemed the centre of that entity. Then the ethnic sentiments erupted among all believers in that field. Upon that background Christians surrounding Mountain Rwenzori who are mainly Bakonzo together with those in South Western Uganda, were on one side. On the other side were the believers among Batoro and Banyoro. The ethnic misunderstanding led to the schism of the two groups forming two fields. The former group was put in South Western Uganda Field and the latter group was put in Western Uganda field with headquarters in Kasese and Fort Portal respectively.

Later on in 1993, the believers in South Western Uganda were separated from the Mountain Rwenzori area. The ethnic vendetta and quest for autonomy were main issues in this schism. The new territory was called South Western Uganda Mission

until Mid 2012, when it became South Western Uganda Field. It is managed from Mbarara.

Rwenzori Field, is a new name given to the territory under study. From the late 1980's to mid 2012, it was South Western Uganda Field. This name was transferred to the territory in South Western Uganda when it gained Field Status.

The SDA believers in this territory under study comprise various ethnic groups namely: the Bakonzo, Bamba, Batooro and Batuku. Other ethnic groups within the territory include; Basongora-cattle keepers in Kasese, Bundibugyo, Batwa –pygmies in Bundibugyo and Bagungu –fishermen on Lake Albert. This territory is also home for ethnic groups that migrated from the nearby regions such as: the Luo, Sudanic tribes, Banyankole- Bakiga, Baganda, and Banyabindi. It is observed that ethnically, the negative sentiments towards one another based on the diverse socio-cultural and economic setup. Each ethnic group struggles to rise above others. The fact that each believer belongs to an ethnic group, the sentimental influence in the background is imported into the church.

In spite of the entire church membership being of the same race, they are ethnically and culturally divergent. They differ in language, social set up, economic practices and adaptability to their environment. The largest ethnic group in the SDA church of Rwenzori Field is the Bakonzo.

Statement of the Problem

The Seventh-day Adventist church in Rwenzori Field is faced with a challenge of leading a multi-ethnic and a multi-cultural Christian community in regard to harnessing unity and Church growth. The church leadership has a task to lead this culturally and ethnically diverse community as a united body of believers. This would

mean an inclusive and representative leadership in reference to ethnic and cultural diversity of the community of believers.

Purpose of the Study

There is a need to diversify RF leadership to include other ethnic groups. Leadership should be representative of the various ethnic segments of the society. Hence, the purpose of this study was to develop a model for multi-ethnic church leadership in RF inclusive of the existing membership, the diverse ethnic groups in the church community.

Justification of the Study

Rwenzori Field consists of numerous ethnic groups the largest ethnic group being Bakonzo who are also called Bayira people. They inhabit mostly the area around mountain Rwenzori. However there are still many ethnic groups with a reasonable number of believers who deservedly should be helped to work with the identified larger ethnic group of the Bakonzo in Rwenzori Field.

This research was deemed valuable to explore the topic of leadership in a multi-ethnic setting since no previous research on this topic has ever been carried out in this area. Therefore, other researchers and church leaders in Rwenzori Field and beyond may find it helpful in leading believers from different ethnic groups within the church. It would also be helpful in building confidence of church members in their leaders.

Definition of Terms

Albertine; Lake Region Western Rift Valley in Uganda occupied by the fishing and cattle keeping ethnic groups

Endogamy: Practice of marrying within one's own ethnic group.

Exogamy; Marrying in a tribe that is not your own.

Ethnicity; Ethnic affiliation

Field; An administrative unit of the SDA Church comprising local congregations in a designated territory

Ministerial; Related to the church leaders or clergy

Multi-ethnic; a representation of diverse ethnic groups which have unequal socio-economic strength but important members of the community

Rwenzori Field; An administrative unit of the SDA covering the area around Rwenzori Mountains later abbreviated as RF

SDA Abbreviation of Seventh-day Adventist

Union; Is a regional administrative unit of the Seventh-day Adventist Church supervising several fields

Vendetta; this is a situation where by one ethnic group feels superior to or more important than others.

Scope of the Study

I was particularly concerned with a manner in which a multi - ethnic church could be led as a united body after the design of Jesus Christ. I limited myself to the leadership strategies and attitudes which incorporate all believers in the Seventh Day Adventist Church- Rwenzori Field, as equal regardless of the ethnic or cultural diversity. I sought to put in place a model of leadership which could foster and consolidate unity in an ethnically diverse church community.

I focused on both the church leadership and membership in the numerous ethnic groups of Rwenzori Field. On the other hand, this was not an attempt to solve every nature of conflict that involves ethnicity in the church rather the focus was on leadership inclusiveness.

Limitations

During this research, I was slowed down by following factors; The geographical terrain of the area around mountain Rwenzori is steep while the plains are with swamps. These caused travel challenges to me. However, I walked to reach respondents in steep areas where motorcycles could not afford. In the plains where floods occur during rain seasons, I reached the respondents during dry seasons when a motorcycle would reach with ease.

In some areas respondents were illiterate and yet they had valuable information. It was necessary for me to translate to them the questionnaire.

Research Methodology and Procedure

This is a program development approach to research. In accomplishing the purpose of this research I used quantitative design in achieving the purpose of the study. The methodology included the following elements.

Quantitative Research

Quantitative research is defined by Murimba and Moyo (1995, p. 14) as a scientific approach which “seeks to make a scientific inquiry through collection, organisation, analysis and interpretation of quantifiable, statistical or numerical data.” I adopted this method because it is traditional in use of statistical figures. I used structured questionnaires for the respondents in both leadership positions and the laity. I later translated the collected data into useful information through the scientific data analysis. Quantitative research design further helped me to minimise the influence of subjectivity to feelings, emotions and guesswork.

Population Sampling and Simple Size

I opted for systematic random sampling drawn from 17 church districts. Purposeful sampling was used for the clergy and the Rwenzori Field leadership. The sample included Field officers, the Departmental heads, the pastors and laity in Rwenzori Field. Random sampling procedure was deemed relevant because “it avoids choosing friends or enemies” (Vyhmeister, 2001, p 130). This was to help in avoiding bias and distortion of information. The sampling method was thought to be reliable in achieving the desired goal.

Administration of Questionnaire

In order to save time and get opportunity to engage respondents maximally, I distributed and collected the questionnaires from respondents. I met some at their workplaces and also at agreed places of meeting. I supervised the filling of questionnaires. In places where I could not reach, my agents distributed the questionnaires and supervised their filling and collection. The collected data was committed to tabulation, and later to graphs for analysis and interpretation. The interpreted data became become a basis for conclusions, summaries and recommendations.

CHAPTER 2

BIBLICAL AND THEORETICAL FOUNDATIONS

According to Murimba and Moyo (1995), literature is part of problem clarification process (p. 10). Therefore this chapter surveyed the issue of leading a multi- ethnic society basing on several sources such as the Bible, which is superior to all human wisdom and literature (Cress, 2005, p. 20). I also researched the writings of Ellen G. White because her writings have authority of truth, comfort, guidance, instruction and correction (SDA Church Manual 2010, p 162). In addition, more research was done from church history, the press and other contemporary writers on leadership. This chapter was further aimed at highlighting views related to cultural practices of different ethnic groups within the church in different geographical and historical set up.

Multi-Ethnic Leadership in the Old Testament

Abraham was the first patriarch of the Hebrew (Israelite) nation but he had different ways he related with other races/ ethnic groups. It is evident that Abraham, Isaac, and Jacob, led multi-ethnic families from Haran, Canaan and into Egypt. Also Joseph in Egypt and later Moses dealt with multi- ethnic groups in their history of leadership roles. Later on, Joshua, Boaz, and Esther, had other ways they related with other ethnic groups. On the other hand, Levi and Simeon the sons of Jacob were more extreme in their approach to other ethnic groups. Potiphar, Pharaohs, the Egyptian princess, Jethro and Rahab are other special non-Hebrew, Old Testament characters

of multi-ethnic relations. This research briefly talks about each in light of leadership of a multi- ethnic community.

Abraham and Multi-ethnic Leadership

The ancestor of the Holy nation of Israel – Abraham is reported to have had different encounters with other ethnic groups both within his household and outside his household. The writer of Genesis reports Abraham to have entrusted his household property under the care of Eliezer of Damascus (Gen 15:2) before the birth of Isaac. He is also reported to have taken refuge to the Egyptians during the time of famine (Gen 12:10-20), from where he got Hagar as a house maid but later became his concubine and mother of his first son Ishmael (Gen 16:1-16).

Abraham also entered a peace treaty with king Abimelech of Gerar (Gen 21:22-34) even if the two were leaders of different ethnic groups. They both lived in a territory with a multi-ethnic community in Canaan. Later on after the death of Sarah, Abraham married a Canaanite woman named Keturah (Gen 25:1-4), from whom other ethnic groups like the Midianites were rooted. Abraham was also involved in business transactions with other ethnic groups. He is reported to have bought land for his family cemetery from the Hittites (Gen 23:1-20; 25:7-11; 35:27-29; 49:29-33; 50:23-13).

However, Abraham acted in a manner which avoided ethnic vendetta over his multi-ethnic group which was still small in Canaan. This is seen in the marriage deal of Isaac- the heir son of Sarah, he was specific that Isaac, should marry from Abraham's kindred (Gen 24:2-4). Abraham further discouraged the tendency towards ethnic subjugation and reproach by those who feel more powerful than others. This was practical when he worked hard to rescue his nephew Lot and the Sodomites from

the brutal rulers of Babylonia who had defeated them and taken them captive (Gen14:14-16).

The Bible shows Abraham, as one who respected and fairly treated other ethnic groups even if he was aware of superior relationship he had with YAHWEH. He wanted to bring blessings to other people rather than curses.

On the contrary, in spite of the early interaction of Abraham with the Egyptian pharaoh, there appeared segregation between the Hebrews and Egyptians basing on hair styles (Gen 41:14) and pastoral occupation (Gen 46:28-47:12) on the side of the Hebrews and shaved heads and cultivation Agriculture on the side Egyptians. They could not eat on the same table (Gen 43:32-33). This was because the Hebrews ate meat from animals which were regarded as sacred animals by Egyptians. Besides, Egyptians regarded themselves 'people' while others were more or less barbarians (Nichol, 1978, p. 456) this could have created a leadership difficulty for a Hebrew leader-Joseph in Egypt.

Jacob and Multi-ethnic Leadership

In attempting to preserve ethnic purity, the great grandchildren of Abraham, the sons of Jacob –Levi and Simeon, could not tolerate reproach caused by Shechem, the Hivite, who was uncircumcised and raped their only sister Dinah. They killed him and his entire family members (Gen 34:1-29). This signified that Hebrews cooperated with other ethnic groups as long as the unique cultural practices were clearly respected. However, Jacob was grieved by his sons' cruel action against the Shechemites both in instance and in the long run to his death bed (White, 1913, p. 204). It is also viewed that patriarch Jacob hated extreme ethnocentricity that resulted into bloodshed because it was sinful to revenge but 'vengeance and retribution belong to God alone' (Rom 12:19 NKJV) (Nichol, 1978, p. 415). Ethnocentricity can be a

major obstacle to effective leadership, because it prevents people from fully understanding or respecting the world of others.

The other sons of Jacob took as booty all women and children for themselves (Gen 34:27, 28, 29). The latter act should have contributed to ethnic pluralism to the community of the Hebrews. By the time Jacob moved to Egypt, it was clear that the Hebrew family under his care was already '*multi ethnic*' (Inatosh).

The Sons of Jacob and Multi-ethnic Leadership

The Bible records relaxed relationship behaviour of the sons of Jacob in regard to other ethnic groups. Thus after Jacob grew old the marriage, for his sons, was not restricted to their people who lived far away in Haran unlike the cases of Isaac and Jacob. Judah (the fourth son of Jacob) married a Canaanite woman who bore him three sons and later had carnal knowledge of his Canaanite daughter in law-Tamar (Gen 38) who bore him an heir –Perez (Gen 38:29 cf Matt 1:3; Luke 3:33). Joseph (the eleventh son of Jacob) married an Egyptian girl –Asenath from the priestly family of Potipherah (Gen 41:45). This shows that there was already a mixture of various ethnic practices and values within the Israelite tribe by the time they settled in Egypt.

Furthermore, the Bible reveals that; Joseph (though a Hebrew) became a renowned leader of the Egyptians right from the house of Potiphar as a Hebrew slave, from prison to palace. "The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgement." (White, 1913, p. 221) After his release from prison, Joseph and the Pharaoh, fairly dealt with each other without regard of their ethnic differences. Besides, Joseph did not segregate people along ethnicity or language when he led as second in rank to the

Pharaoh over Egypt. 'He (Joseph) was still a stranger in a heathen land...he faithfully discharged the duties of his position' (White, 1913, p. 222).

Observation should be made of the Pharaoh who also showed a peculiar example of a leadership which embraces ethnic diversity and appreciation of outstanding abilities in different individuals other than one's kindred. He used Joseph on merit as leader because of his exceptional abilities and talents despite him being a Hebrew slave and prisoner in Egypt.

The story of how Xerxes dealt with Mordecai, demonstrates to the present day church leaders that appraisal and placement into a responsible position should depend on merit, honesty and integrity but not on ethnic or racial or tribal bias. Mordecai was an outstanding Jew in Character and in his daily public conduct. These virtues earned him favour from the Persian king who rewarded him by placing him in the high ranks of the kingdom. This act was upholding the idea of the multi-ethnic community leadership.

Moses and Multi-ethnic Leadership

Moses was a leader who exhibited a spirit so strong to liberate a subjugated ethnic group from their tormentors. He believed in equal co-existence of the multi-ethnic groups. Commenting on Moses attitude of his kindred while he was still in the palace of the Egyptian pharaoh, White Ellen (1912, p. 246) wrote thus;

His thoughts often turned to the abject condition of his people and he visited his brethren in their servitude, and encouraged them with the assurance that God would work for their deliverance. Often stung to resentment by the sight of injustice and oppression he burned to avenge their wrong.

Moses seems to have had respect for other ethnic groups of people but what he resented was leadership which promoted superiority of one ethnic group at the expense of the other. Because this led to exploitation, torture, subjugation and denial

of natural freedom. Moses sought asylum in the house of a Midianite – Reuel (Exod 2:16-21 NKJV) when Pharaoh sought to kill him. He married Zipporah one of the daughters of Reuel (vss 21-22). Moses felt safe in Midian for three reasons: First, Midianites were descendants of Abraham from the seed of Keturah (Nichol, 1978, p. 506), Second, Reuel, as the name suggests was ‘friend to God’ (Nichol, 1978, p. 506) therefore a worshipper of God. This was the most important of all. Third, they were both herdsmen who practiced nomadic pastoralism (Nichol, 1978, p. 506) like his own people. Moses lived the next forty years contemplating his wrong (Nichol, 1978, p. 122) of killing an Egyptian who was of a different ethnicity. ‘By slaying the Egyptian, Moses had fallen into...error’ (White 1913, p. 247). This calls for leadership that is free from the vice of ethnic segregation and vengeance.

With such an experience, Moses should have been humbled to marry a Midianite girl – Zipporah from a monotheistic (Nichol, 1978, p. 506) family. His marriage not only became a symbol of patience and humbleness, but also a corrective measure for Aaron and Miriam (Moses’ siblings) who kept the hatred for other cultures and ethnic groups (Num 12:1-16). Both Miriam and Aaron held highest spiritual offices (Liberty Bible Commentary, 1982, p. 227) but they were not happy with other tribes or ethnic groups among Israelites. Miriam was a prophetess (Exod 15:20) and Aaron was Israel’s High Priest (Liberty Bible Commentary, p. 227). It takes time and special experience to be tolerant with other ethnic groups in the Spiritual leadership career. Moses had the experience of inter-racial, inter-culture and multi-ethnic social and spiritual set ups right from infancy in the house of the Pharaoh to senior adult-hood in the house of Reuel. According to Deut.23:7, 8, Moses advises the Israelite society not to mistreat other ethnic groups which had no quarrel with them. He emphasised that Egyptians and Edomites should not be mistreated by

Israelites. This showed that Moses forged a harmonious multi ethnic community of Israel.

Joshua and Multi-Ethnic Leadership

Joshua, the son of Nun was originally called Hoshea before Moses changed his name (Num 13:8, 17 NKJV). Joshua means ‘Jehovah is salvation’ or ‘Jehovah helps’ (Nichol, 1978 p. 584). Joshua was from the tribe of Ephraim. Wolf (1991, p. 241) reports Joshua as Moses’ general and top assistant (Exod 17:9, 10, 13) who registered victory over the Amalekites who were a blockage to the advancing Israelites towards Sinai during the time of exodus. After the death of Moses, Joshua was chosen to lead the people of Israel into more battles against people in the Promised Land. He would only destroy the other tribes (ethnic groups) at the command of God (Nichol, 1978, p 962).

However, Joshua’s relationship with Rahab of Jericho, showed his willingness to work with and lead the godly people without regard of their ethnicity. Joshua ordered the spies to get Rahab and her kindred from her house (Josh 6:22). She was spared together with her relatives.

As Joshua pursued the task of conquest, he was again met with the Gibeonites who camouflaged as people from a distant place seeking to reach a peace treaty with Israel (Josh 9:1-27). Trickery as the Gibeonites were, Joshua was willing to spare people of other ethnicity who chose to be among the chosen race of God- Israel. He could not revoke the vow and oath sworn to the Gibeonites after discovering their tact of lies. The worst punishment Joshua administered to the Gibeonites was to be woodcutters, water carriers for the congregation and for the altar of the LORD (vss 23, 27). ‘They were servants, it is true but their service was for the house of God (Nichol, 1976, p. 221). This was a better placement for the errant aliens rather than

subjecting them to the sword edge. Gibeonites are still among Israelites to the present (verses 23, 27). In spite of the fact that, it was for *'the lowest class of people'* (Nichol, 1976, p. 221; Deut 29:10, 11) who were strangers to give labour service, Joshua accepted to incorporate the Gibeonites in the society of Israel which he led. It is possible that if the Gibeonites had renounced heathenism and connected themselves with Israel, they would share the covenant blessings. This would be in fulfilment of the command that 'if a stranger sojourn with you in your land, ye shall not vex him...love him as thyself' White (1913, p. 507).

He defeated an alliance of Jabin with the kings of Canaan, Amorites, Hittites, Perizzites, Jebusites and Hivites (Josh 11:15). However, all these Joshua did in honour of Moses' command vs15.

It was a leadership style of religious purity. In a way it promoted mono-ethnicity because Israelites had their special culture and religion. However, to people who chose to adapt to the Israelite culture were spared and integrated into that culture in their diversity.

Boaz and Multi-Ethnic Leadership

Bible writers describe Boaz as a descendant of Judah in the genealogy of Perez – son of Tamar the Canaanite (Ruth 4:12, Matt 1:3) and an immediate son of Salmon, son of Rahab a harlot redeemed from Jericho (Matt 1:5). The influence of his wealth pulled to him many people who came as workers on his field. He had a span of influence over many people as a leader. The name Boaz may mean 'fleetness' or 'in him [is] strength' (Nichol, 1976, p. 434). Boaz showed special leadership role in the deliberate creation of a multi- ethnic society, as he dealt with Ruth a Moabite woman who had been widowed as her husband Mahlon died in Moab- Ruth 1:5.

On the other hand, Ruth (though a Moabite), was a willing follower of the Israelites – (Ruth 1:16). In this event, Boaz' action of inclusive leadership for other ethnic tribes reciprocated Ruth's deliberate submission to Israel's leadership. In spite of the fact that Moabites were blood relatives of the Israelites (Hebrews), through their ancestor Lot (Gen19:33, 36, 37), they already had other culture, religion and political autonomy. It was a long time since Lot and Abraham parted from each other (Gen 13:9-12) and Israelites and Moabites met as sojourners in each others' land but not as blood relatives (Kellerman, 1977, p. 443). If Ruth chose to go the way of Orpah (Ruth 1:14), perhaps Boaz would not have got a privilege to show kind leadership to her.

Ahasuerus and Multi-ethnic Leadership

Queen Esther was a Jew who climbed into the royal family after replacing Vashti as queen to King Ahasuerus of the Medes and Persia (Esth 2:17). King Ahasuerus did not consider Esther's ethnicity rather she chose her on merit. The subsequent dealings with Esther reveal that Ahasuerus tolerated a multi-ethnic community in the empire. Maxwell (2007, p. 616) describes Esther's presence as equal to that of Joseph who kept his people alive in Egypt during the great famine and Moses who led the same people out of the Egyptian slavery. In her leadership tenure, Esther is seen to have upheld equal co-existence of different ethnic groups. In the rage of the impending genocide decreed against the Jews because of their different culture (Esther 3:8-13), Esther sought the king's mercy for protection of her ethnic group (Esther 7:3-4). She did not ask for extermination of other tribes/ ethnic groups. Maxwell further says 'her position didn't steal her compassion (p.625).

Multi-Ethnic leadership in the New Testament

The New Testament writers reveal a multi-ethnic leadership approach by the major Characters like Jesus Christ, Peter, Paul, Phillip and James. It reveals Christ's ministry to all people who needed his service without inclination to ethnic differences. He ministered to the Jews (Matt 4:23), the Syrians (Matt 4:24), and in his commissioning message Jesus emphasised the idea of all inclusiveness. Preach from Jerusalem, to Judea, to Samaria and to the ends of the world (Acts 1:8). Peter began the multi- ethnic spiritual leadership with Cornelius an Italian Centurion (Acts 10:1-43) while Paul ministered most to other ethnic groups rather than Jews. In this section I therefore cited some evidence in the about the individuals mentioned above.

Jesus and Multi-ethnic Leadership

Craig Keener, referring to the New Testament thematic establishments, brings out the issue how the ethnic barriers were broken by Jesus' ministry while on earth and the subsequent apostolic approach to ethnic differences. In accordance with the above, Craig (n.d., no.2, p. 39) writes thus:

If God called first-century believers to surmount an ethnic barrier that he himself established in salvation history- the barrier between Jew and Gentile – how much more does he summon us to surmount all other barriers of our own making? Overcoming the Jewish- Gentile barrier is one of the dominant themes in the New Testament, and it provides a model for us today for overcoming every barrier dividing God's people. It began with Jesus. He focused his mission on Israel, but welcomed both Samaritans and Gentiles. ...not all his followers wanted to eat with gentiles! The book of Acts emphasises how the spirit equips Jesus' followers to cross those barriers. The Jerusalem Church's biggest struggles involved not Christology or eschatology, but how to embrace fellowship with Gentile believers.

Craig's writing, introduces this research to the way Jesus and the apostles handled ethnic differences against the popular Jewish view of other ethnic groups which sought its way into Christianity.

Jesus is introduced by Matthew, and Luke as belonging to God's people - the Jews who descended from Abraham (Matt. 1:1; Luke 1:27; 3:23-34). Records of Jesus' genealogy indicate that; he is the messiah for all humanity, because even in his Jewishness, some of his ancestors were Gentiles (tribes not of Hebrew or Israelite origin). His gospel had universal appeal, (Adeyemo, 2006,p1110) With a deliberate intention, Matthew ignored to mention important Jewish women like Sarah, Rebecca, Leah, Rachael and others but included such gentile women like; Tamar, Rahab, Ruth and Bathsheba (wife to alien Uriah) in the genealogy of Jesus Christ. He was pointing out the universal application of the gospel even in the history of the people of Israel. The Jewish history also included the marginalised gentiles....normal human barriers like...gentiles are broken by Jesus (Adeyemo, 2006, p. 1108). Furthermore, it is identified that the omission of the great Hebrew women and the inclusion of the gentile women in the genealogy of Jesus 'implied rebuke to Jewish exclusiveness and a tacit recognition of the fact that Jesus belongs to the gentiles as well as to Jews (Nichol, 1976, p. 278).

In the performance of His leadership role, Jesus exercised His authority not only to the Jews but also to gentiles. A case in a point was when he had an encounter with the Roman Centurion (Matt.8:5-13). He commended the faith of the centurion and made a clear statement that 'some gentiles will enter the kingdom of God ahead of some Israelites' (Adeyemo, 2006, p. 1126), (Matt. 8:10-12) and that people will be gathered from all directions of the earth and will become descendants of Abraham, Isaac and Jacob. More comments are recorded, as an admonition to the church leaders in their execution of authority to all their followers that:

Any pastor, bishop, evangelist or apostle must exercise leadership with the understanding that all of us are under the ultimate authority of our Lord. The church is his, and so are the people. We play a very small part, as leaders entrusted with his work for his glory and joy....We must not equate faith in

God with human distinctions between people. The Church must not put up barriers to prevent outsiders from drawing near to Jesus. (p. 1126)

Furthermore, it is noted that; the Christ centric life assumes fallen ness of my group, clan, tribe, and race. It is also maintained by a magnetic attraction to the Christ of the gospels. It defines itself by co-operating with Christ and calls for humble and selfless service to others (Pollard, 2000, p. 17).

Leaders should work to avoid an attitude similar to that of the Jews towards other ethnic tribes (Matt 7:6). Such an attitude caused uncertainty in the Centurion's mind as he prepared to meet Jesus because he thought he would be another Jew who minded only his race (Nichol, 1976, p. 753). However Jesus response created new assurance in the Roman centurion.

When Jesus dealt with the unbelieving Samaritan village, He rebuked and corrected John and James who were revenge minded (Luke 9:51, 52, 53, 54, 55) and upheld tolerance in view of ethnical based opposition against a religious leader. 'Punishing the unfriendly' (Nichol, 1976, p. 776), people is not an appropriate practice for church leaders. Jesus' act of passing through the land of the Samaritans who were historical enemies of the Jews, and seeking their hospitality, was extending a hand of friendship to a people who were enemies and was seeking reconciliation and friendship (Adeyemo, 2006, p. 1224). Therefore, the church leaders are challenged to seek to reconcile the ethnic groups which have enmity against each other.

Furthermore, when Jesus was at Jacob's well had an important encounter with a Samaritan woman. Prior to this encounter, the Samaritan woman hated Jews. This enmity was because the Samaritan woman was aware that; both Samaritans and Jews had a long time history of enmity and 'hostility' which stemmed from 'religious corruption and social isolation (Adventist Bible Dictionary, 1960, p. 949). This was a

premise for her refusal to draw drinking for a Jew (Jesus) using her utensil (John 4:7, 9, 11). However, in His encounter with an ethnocentric and immoral woman from Samaria (John 4:1-42), Jesus was applying the law of connection (Maxwell, 2007, p. 1308). It is important to note how he later, with equal tact, connected two world views (Maxwell, p. 1316) in the incident of the Jewish adulterous woman (John 8:1-11). He was impartial in his obligation to lead people out of error. He considered no racial or ethnical or cultural differences as he led people to follow him. It was more satisfying for him as a leader to persuade a Samaritan woman to the right path than eating food. The former was the real work of 'who sent him –God' (Africa Bible Commentary 2006, p. 1260) it implies that bringing people from different ethnic back grounds together as a religious/church leader, is doing God's work.

As Jesus closed His direct work in the world, he commissioned his disciples to 'go to the whole world and preach the gospel to all creatures' (Mark 16:15 NKJV) and 'make disciples of all the nations' (Matt. 28:19 NKJV) in doing this, disciples were to follow a systematic order thus; '...in Jerusalem, and in all Judea and Samaria, and to the end of the earth' (Acts 1:8 NKJV). The statements of this commission suggest that; the ideal church to be founded by the apostles and its perpetual growth to the present was and is to embrace multi ethnicity and or ethnic diversity. John the writer of Revelation affirms the future church of Jesus will comprise "a great multitude that no one could number, from every nation, from all tribes and people and languages" (Rev 7:9).

The Apostolic Church and Multi-ethnic Leadership

On the day of Pentecost, the apostles after receiving power from the Holy Spirit, preaching in multi-ethnic languages and people who had come from distant areas heard them preach in their languages (Acts 2:5-11). The message of Jesus Christ

was at this opportune moment introduced to people ‘from every nation under heaven’ (v5), including; Parthians and Medes and Elamites, the Mesopotamians, people of Pontus and Asia, and Phrygia, Pamphylia, Egypt and the parts of Libya, Romans, Egyptians and Arabs (vss 9, 10, 11) are particularly mentioned.

Commenting on this the Africa Bible Commentary has it in record that;

One of the major themes in the book of Acts is inclusiveness. . . [which] provides strong evidence that the community of believers transcends all racial, regional and social barriers. The church should not be divided on the lines of race, region or social class. (Adeyemo, 2006, p. 1297)

It is further noted that there is need for the church in Africa to be inclusive as challenged by the nature of the early church (p. 1297).

Peter and Multi-ethnic Leadership

Peter, became more outspoken than any of his counterparts in explaining the purpose of the outpouring of the Holy Spirit, he declared that the church was for all, even those ... ‘afar off’ –Acts 2:39. Later on as he preached was called to the house of Cornelius, a centurion in Caesarea. He declared that while Jewish laws deemed it wrong for Jews to associate with non Jews, God had removed boundaries and no one was to be regarded common or unclean any longer –Acts 10:28,29. It is observed that; Peter who had been exclusive was now inclusive and accepted people as people (Adeyemo, 2006, p. 1319). The act of Peter’s visit, baptising and praying for the Holy Spirit even for the gentiles, proved to all in the apostleship that Jesus was serious when He sent them to the gentiles (Maxwell, 2007, p. 1365). Furthermore, Peter was a sympathiser for the cause of the gentiles at the council of Jerusalem. He stressed Jesus’ original purpose to include other people besides Believing Jews into Christianity without the segregation of any one along ethnic differences – Acts 15:6-11. Peter, therefore, clearly defined the paradigm shift from the old practices to the

new order of affairs in leading the church. God had put the uncircumcised at the same level with the circumcised (v. 8) since God had acted, the church could not act otherwise but in accordance with God's provision, (Nichol, 1976, p. 308). Peter gave direction of the paradigm shift with authority as a mouth piece of God, who converted the first gentile Cornelius. This was an experience which provided a directional suggestion which helped the council at Jerusalem to accept other people besides Jews into the church (p. 207).

It is important to note that Peter's authority not primacy (p. 307), helped the council in four ways in view of including the non Jews into the church;

- i. Peter's own prejudice towards non Jews had been changed with the experience he had with Cornelius the Roman. This somehow softened the hearts of those other Jews who held Peter's earlier opinion upon the non Jews and the opposition was controlled (p. 308). As Ellen White comments, "the brethren in Judea ... were surprised and offended" when they heard how Peter entered and preached to the heathen gentiles (1911, p. 141), the explanation at the council ended this deemed offence.
- ii. Paul and Barnabas were listened to by the council. Their testimonies about God's wonders to the gentiles in the name of Jesus somehow justified the divine deliberate purpose to include other ethnic groups in the church besides the Jews (Adeyemo, 2006, p. 1327) compared with (Acts 15: 12). There was no need for them to 'observe the rite of circumcision' (White, 1911, p. 136) as it was with the Jewish religion.
- iii. James, the brother of Jesus, who also was head of the church at Jerusalem and chaired the council, was also 'convinced that God had chosen to take for himself people from the gentiles' (Africa Bible Commentary, 2006,

p1327) also recorded in (Acts 15:13). It was clear to James about the notion that ‘Jews were the (*only*) people of God’ was no longer valid (Nichol, 2006, p. 309) but God had instituted an all inclusive church through the divine grace which was concluded by the death of Jesus.

iv. James and the council resolved on key issues to let the new gentile converts to observe. Thus abstinence from idol polluted foods, sexual immorality, meat from strangled animals and blood (v20). A letter to this effect was written and carried for delivery by ‘*leaders among the brothers*’ (Adeyemo, 2006, p. 1237) (v 22) – Paul, Barnabas, Judas (Barsabbas) and Silas. The leaders had authority which was loaned to them by the council to extend an inclusive call to non Jews. This therefore points to the leaders of the present church to champion the inclusion of all who believe in Christ as equals, ethnic and tribal differences notwithstanding.

Paul and Multi-ethnic Leadership

Galatians 2:11-16, records Peter who became a victim of ethnocentricity while at Antioch with Paul. Before the arrival of the proud (p 1418) Jewish Christian group who perpetuated the circumcision rite, Peter showed love for the gentiles at Antioch and also ate with them. ‘Antioch was among the gentile places which received the gospel of Jesus with ease, and it was a metropolis of Syria.... with many people of different nationalities’ (White, 1911, p. 155). Peter’s act of withdraw from eating with the gentiles had great influence upon other Jews who served with Paul to an extent that even Barnabas was swayed from Paul. This was like a cancellation of all that Paul and Barnabas had preached to the gentiles (Adeyemo, 2006, p. 1418). However, Paul helped his fellow leader (s), not to resent people along differences ethnic groups and cultural practices. Besides, Peter as a leader should have chosen to

keep quiet as he realised the leadership error into which he was at that time. Leaders have a lot to learn from this episode (Nichol, 1976, p. 947), in line of separating wrong attitudes from the ideal practical popular views. Besides, Paul's quick reaction may help leaders of the church to both confront the error and care for the erring.

In summary, Peter was to a great extent an advocate for the inclusion of all people who accepted Christ through faith into the church without considering the ethnic differences and cultural differences and demands like the rite of circumcision.

Paul, was an apostle of Jesus Christ, who was converted by Jesus –the 'LORD' on his journey to Damascus pursuing Christians for being disciples of Jesus (Acts 8:1-9). He became an outstanding Christian leader among other people who were not Jews.

In relationship with this, Paul declares that; his ministry was sanctioned for gentiles although he was Jew from the tribe of Benjamin (Eph 3:8; Acts 22:3,21; Rom 11:1 NKJV). The comments about Eph.3:8 indicate that Paul's background which was full of cruelty against the Christians would have militated against his being a servant of God. However, by God's grace, Paul was a minister of the gospel (p.1015) therefore it was logical for him to lead even the gentiles into the church. No wonder, this Benjaminite, declares that; "*there is no distinction between Jew and Greek...*" (Rom.10:12 NKJV). Although, it is observed that Paul knew how; Ephesians had superstitious religion, practiced temple prostitution, worshipped Diana and the emperor of Rome and further knew that some would remain abstinent, stubborn to his call (Matthew, 1999, Para.2), he chose to lead those who accepted Jesus Christ not as Jews but as one with the believing Jews. Paul further likens gospel (church) leadership to an '*aroma*' for both who believe and those who do not believe (2 Cor 2:16). The results of Paul's ministry to the gentiles (non-Jews) were seen in their

obedience to God, (Morrison, 2004, para.4) thus his influence as a leader had an impact upon non-Jews. He did not impose the Jewish culture upon the gentile believers.

Paul, in Eph 2:14, says;

“For he himself, is our peace, who has made two one and has destroyed the barrier, the dividing wall of hostility” (NIV).

McGrath (1999, pp 1267, 1833), commenting on this writing said;

The New Testament declares that believers have free access to God...symbolised by the dramatic tearing of the curtain of the temple at the time of the death of Christ...(was) God’s gracious favour shown both to Israel and to the Gentiles.

According to the *New International Version Study Bible* (2006, p. 1987), the dividing wall referred to was an allusion to the barricade in the Jerusalem temple area that marked the limit to which a gentile might go. It further signified the total religious isolation Jews and gentiles had experienced for centuries. Commenting on Ephesians 2:14-18, Pollard (2000, p. 20) wrote thus;

The Christian’s encounter with Christ creates both a cross-cultural and a counter cultural community. At the cross the church is... a community oriented around the mission of Jesus Christ with its characteristics being; initiated by the atonement of Jesus Christ, reconciled relationship between groups, destroys hostility, produced peace, redefines personal identity and produces a new centre of existence.

In the issue of a multi-cultural community as seen above, Paul explained and acted according to the message he preached in order to lead the nascent multi-ethnic church at Ephesus.

When studying Galatians Chapter 2, it is observed that Paul was also free to mix and ate with the gentile converts as fellow believers of equal status with Jewish Christians before God through His grace and saving death of Christ Jesus. Paul seems to be suggesting that church leaders should mingle with all people regardless of their ethnic or cultural inclination even up to their meal tables is they are to be helped to

grow in faith and trust in their new found way of life. It may also lead to confidence building on the side of the leader.

Furthermore, Paul's confronted Peter and rebuked him against dis associating self from the gentile converts. In this act he practiced what Hybels Bill (2008, p. 199) terms 'to lead north' which means to lead those who are above you. He led the mind of Peter and Barnabas who were senior apostles of Jesus to the right way of ethnical tolerance in spite of his being a junior apostle. Paul therefore has an exemplary life which current Church leaders such as in Rwenzori field may emulate as they forge forward for a multi- ethnic church to prosper.

Ellen G. White and Multi-ethnic Leadership

White (1958, p. 32) was a messenger of God, who lived from first half of the 19th to the second decade of the 20th centuries. She had several comments made about an all inclusive church. In her book Ministry of healing (1990, p. 3), she points out the fact that; Christ did not recognise any distinction of nationality or rank or creed. Christ came to break down every wall of partition as his gift of mercy and love is unconfined as the air, the light or the showers of rain that refresh the earth. Again she put it that; the life of Christ established a religion in which there is no caste, a religion by which a Jew and gentile are linked in a common brotherhood, equal before God (White, 1990, p. 3).

White (Review and Herald, Vol.3, October 30, 1894, p197) further stressed the point that; Jesus' teaching was that his followers had a debt both to the Jews and Greeks, to the wise and unwise and that race distinction, caste, and lines of division were not approved of heaven. White, repeatedly affirmed that; there should always be strive towards human equality some differences like advanced age and black or white notwithstanding. That reconciliation and unity will reflect inclusion of all in the

body of Christ because there will be well set priority for evangelism as a mission of the church (1911, p. 600). By this practice, leaders will seek restoration of God's plan for relationships between people groups and ethnicities (Tutsch, 2008, para. 12, Ellen White's level of authority). In view of the above, she explains that White suggests that it is prudent for the leaders of God's church to include all in their followership equally. Also that faith should be used as their basis to judge who fits but not basing on ethnic differences to judge who fits as a right follower.

Contemporary Writers on Multi-ethnic Leadership

Many scholars and leaders of the 20th and 21st Centuries have written a lot about leadership of multi ethnic organisations both in and outside the church. These are the ones who are referred to as contemporary writers in this research. The views of the contemporary writers have been sought in line of the following areas of leadership;

Northouse (2007, p. 303), comments that; 'ethnocentricity can be a major obstacle to effective leadership, because it prevents people from fully understanding or respecting the world of others'. He further comments that; besides ethnocentrism, prejudice often shows itself in crude or demeaning comments that people make about others. Again, the leader is tasked to fight his (or her) own prejudice and dealing with the prejudice of followers (Northouse, 2007, pp. 304-305).

Pollard (2000, p. 16) comments that ethnocentrism is a big challenge to leaders because it involves the attitude and mindset that one's own ethnic group, nation or culture is superior to others. From such emerges the natural tendency to view ethnic differences negatively. It further denies and denigrates differences and

reinforces the tendency for one to validate his/values and beliefs leading to attracting and preserving privileges and benefits for one's own group.

Pollard (2000) further highlights more characteristics of ethnocentrism as; assumption of superiority of a group, clan, tribe or race, resentment of differences, competitions with others and selective comparison. Even further ethnocentrism leads to the feeling of divinisation of the group, which will feel as more spiritual, more privileged and more deserving in the eyes of its members. Adolf Hitler's ethnocentrism is a glaring and tragic example of this phenomenon (Pollard, p. 16).

Again Pollard (2000, p.17) admonishes leaders to be watchful in view of ethnocentricity vis-a-viz ethno- relativism thus:

“Understandably, the response of leaders of conscience and good will to these unfortunate aspects of ethnocentrism, so rife in the world... **(there are)** strategies designed to build community harmony, and co-operation.... Representing the best and most informed efforts of leaders both corporate and religious, the diversity movement is intended to capitalise on and maximise the obvious differences between peoples. At the base of secular diversity teaching is a concept called ‘ethno relativism.’”(Emphasis mine)

Furthermore it is recorded that; When leaders by conscience become aware of ethno relativism, seek to achieve the equality of all groups, tolerating all, and will be open basing dialogue in order to promote humanism and harmony among different ethnic groups (p. 17).

Muganda (p. 48) further points out pride, as another challenge to leaders. ‘Many times leaders seem to be proud of their cultures and life styles. The leader's body language, his or her relaxed way of sitting and rapid way of walking, often seem assertive and prideful to African people. He admonishes leaders to respect people and their culture this would save them from the vice of ridicule those people with different cultural and ethnic backgrounds.

Kunhiyop (2008, pp. 107,108), points out another challenge to church leaders thus;

“In Africa in recent years, there have been ethnic and religious conflicts in Rwanda, Somalia, Ethiopia, Eritrea,...Sudan and the Democratic Republic of Congo. The continent of Africa is filled with ethnic conflicts, wars over resources and failed states....consequently the church in Africa has to develop an understanding of nature of these conflicts and of how Christians should respond to them. Most wars arise from tensions between ethnic groups within the same state.... it is associated with shared culture, language religion, social customs, physical appearance and geographic origins and affects whom people turn to, for security and protection.... countries which often include a number of different ethnic groups. Ethnicity still has great psychological and sociological significance,... sadly even the churches in Africa have been infected by the cancer of ethnicity..., ethnic tensions in Rwanda culminated in a genocide in which church groups and religious leaders participated in the killing of Christian brothers and sisters.

Muganda in Leslie (p.43), seems to augment Kunhiyop’s view when he writes that:

There was a yield to the temptation of ethnic killings which infected even the Seventh day Adventist Church in Rwanda. These genocides emanate from tribal divisions which were planted by outsiders - colonial powers and missionaries who used divisionism to rule Africa. To the unfortunate part of the Church (SDA) took sides in some of the terrible ethnic killings.

Furthermore, as an allusion to the Baltic ethnic tension, Nelson (1999, pp. 5, 6), points out ethnic strife as an obstacle to church leadership. He wrote thus:

How can Estonia function with 30 percent of its population ambivalent or even hostile toward its existence as a nation? If the Baltic countries, and other new states in the former Communist world, cannot find a peaceful resolution to this question, all that they have worked for, including advances made by the church may be lost. Ethnic strife is a serious obstacle and must be overcome. Yet the Church can--and indeed must--lead the way in lessening, rather than heightening, ethnic tensions.

Kunhiyop, Muganda and Nelson have highlighted challenges for church leaders which emanate from ethnic hostility as militating against the very existence of the community, through lack of peace and failure to actualise common goals for the society. Furthermore once the church community is entangled in ethnocentrism, its mission may not progress well.

In addition, a historian at Cambridge University, Sujit (2008) points out the challenge of subconscious feelings about people of the minority ethnic groups in the Church. He wrote thus;

It is very difficult for us to understand what it means to be a member of another ethnicity; it is particularly difficult for majority ethnicities to imagine how it feels to be in a minority. The influence of ... our interaction with other people is often subconscious. Christians need to awaken their consciences in this area and reflect on their thoughts, words and actions. Rather than denying that we often stereotype people on the basis of ethnicity, or subtly seek to disassociate ourselves from people of other ethnicities, we need to take positive and practical steps to appreciate the wonderful unity that is the one body of Christ.

Besides, Sujit (2008) comments that the ethnic challenge transcends from the leaders to individual Christians who might make friends with believers and non-believers from other ethnicities – by inviting others for lunch or by making contact with ethnic minorities. Also by talking to Christians with radically different backgrounds, it is possible to renew our faith and to become conscious of some of our failings and how culture has distorted the gospel. There is a tendency for Christians to follow the world's model of friendship, seeking to get alongside those who are like them. This is natural, and yet in this increasingly globalised world, we have all the more opportunities to meet and befriend people from other backgrounds for the sake of the gospel which is a uniting vessel for all people (Sujit, 2008).

However, Sujit, further clarifies that even as we befriend those of other ethnicities, there should still be opportunities for us to identify our own heritages, for instance, considering what it means to be a Nigerian Christian, or a white English Christian. This can involve an appreciation of the way God has formed our particular cultures – their history, music and language – and how this shapes how we apply our faith. There will also be areas, such as relationships with the wider community or

family and particular forms of social interaction, which may mean that people may feel more at home with believers who are like them (Sujit, 2008).

Summary of literature on Multi-Ethnic Leadership Models

With the help of this chapter, I intended to develop a model of Multi-ethnic leadership after the examples in the bible such as Nebuchadnezzar, Joseph, Boaz, Ahusherus, Jesus Christ, Peter, Paul and others. The writings of Ellen G. White, and those of the contemporary writers are important in modelling this study. Therefore bible based leadership should endeavour to practice equal multi-ethnic leadership where such communities exist.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

In this chapter, I present a general setting of Rwenzori Field (RF), in two main sections. Section one includes, the general physical geography, the historical and social economic life of Rwenzori Field. In section two I deal with the broad presentations using qualitative and quantitative tools such as questionnaires and interviews.

Geographical and Historical Setting

Rwenzori Field is situated in Mid-Western Uganda. It covers the Political districts of Kasese, Bundibugyo and Ntoroko to their entirety and part of Kabarole district. It borders with Western Uganda Field to the North East, South Western Uganda Field to the South and North East Congo Attached Territory (in Democratic Republic of Congo) to the west.

Rwenzori Field territory encircles the entire Eastern side of Mountain Rwenzori which is a horst and covered by ice at its high peaks such as; Stanley, Baker and others (Rwenzori Mountain National Park, 2006, para.3, Geology). It also has part of the western arm of the East African rift valley where its very steep escarpments are in Bundibugyo. Kasese is covered by a big part of the Rift valley plains though it is not as deep as in Bundibugyo. Volcanic features like craters, calderas, sills, salt lakes and hot springs (Google Earth and Holmes A and Hardwood H F (1932), para.2&3, volcanism), are in this territory. There are also graben lakes

such as Edward, George and Albert which are joined by Kazinga Channel and River Semuliki. The area is endowed with fast running rivers from Mountain Rwenzori such as Lubiriha, Lamia, Mubuku, Rwimi, Nyamwamba, Nyamugasane, Songya among many. The vegetation ranges from the swamp mangrove, savannah woodland, savannah grass land, and mountain vegetation like hard wood, bamboo, and heath.

The climate of Rwenzori is characterised with two rainfall maxima and two dry seasons each year with both relief and convectional types of rainfall. The rift valley sometimes experiences frontal rainfall. The greater parts of Kasese and Ntoroko districts lie in the leeward sides of mountain Rwenzori. Bundibugyo is within the windward side of the same mountain. The temperatures range from 0 degrees centigrade on the mountain top to 28 degrees centigrade on the rift valley bed in Kasese, Bundibugyo and Ntoroko.

Rwenzori Field covers an area with many natural resources which influence different economic activities carried out by different ethnic groups. These minerals include; salt at Lake Katwe, Limestone for Cement at Hima, (Department of Geological survey and mines Uganda, 2008, para.2, Mesozoic and Cainozoic rocks) lime for chalk at Muhokya, and Cobalt in Kasese Municipality (Kasese Cobalt Company Limited, 2009, para1, About KCCL). There are also, Copper in Kilembe, (Africa Uganda Copper Mining Business Opportunity, 2007, para. 1, About Copper and Cobalt in Uganda) gypsum at Nyamisingiri in Kabarole district and the hot springs at Isembaya in Bundibugyo and Rwajimba on River Rwimi in its youthful stage. The ethnic groups involved in mining and those involved in fishing on the graben lakes of Edward, George and Albert have different approach to social life when compared with working in National game parks. There are national game parks such as; Mountain Rwenzori (Uganda Wildlife Authority, 2012, para. 2, Rwenzori

Mountain National Park) Queen Elizabeth (Queen Elizabeth National Park, 2014, para.1, Getting There). Semuliki (Uganda Wildlife Authority, 2012, para. 1, Semuliki National Park). The land is very fertile due to; the alluvial soils, the volcanic soils and moraine soils.

In line with the above endowments, the people in the Rwenzori Field territory are involved in arable farming at subsistence and small scale commercial farming. Crops grown include Arabic and Ruboster coffee, cotton, cocoa, oil palm, and bananas. Other crops grown include; maize, beans, ground nuts, soya bean, yams, Irish potatoes, sweet potatoes, onions, tomatoes, garlic, and sim-sim. There are also fruits such as passion, mangoes, oranges, lemon, jackfruit, guava, melon, pumpkins, avocados, pineapples and sugar cane and vegetables. These crops are cultivated on traditionally owned land, Mubuku Settlement Irrigation Scheme and on Prison farms.

In addition to arable farming we have animal husbandry which includes the rearing of cattle, goats, sheep and poultry farming. In other places, bee keeping and honey as well as comb production is practiced by different ethnic groups in Rwenzori Field. Furthermore, Mining and quarrying of minerals and stones is practiced where mineral deposits are found. Furthermore, there is the brick making industry both in flood plains and raised land of Mountain Rwenzori. Another economic activity carried out is lumbering and carpentry works are practiced though at a low scale as most trees are in gazetted areas such as game parks. There is also charcoal burning in the savannah woodland.

This area attracts international tourists who come because of the following; the snow capped peaks, the rift valley, wild animals, hot springs, the equator line, bird watching, and multiple cultural practices like the traditional dance, the meals and dress. Fishing is practiced by the lake region residents such as the Bagungu, Baholu

and the Bakonzo in Kasese and Ntoroko. There is also lucrative trade in both rural and urban centres is facilitated by both main and feeder roads. Traders are engaged in agricultural produce, fish and animal products such as meat, milk and skins. Trade in mineral products such as cement, lime, salt, gravel, bricks and sand is practiced. Manufactured goods such as mattresses, cloth, utensils, hardware, electronics, motorcycles and furniture are also traded within Rwenzori territory.

Urbanisation and Urban Population

There are eight urban centres at the level of town council, one Municipal Council and over sixty trading centres and market places. Fishing grounds on lakes resulted in several villages along the shores. There are two border towns with Democratic Republic of Congo. The population in the urban centres are multi-ethnic, multi-lingo with different socio-economic engagements like trade, construction, prostitution, and public service providers. There is great inter dependence, between the urban centres and the vast rural areas and their respective population.

Ethnic Groups in Rwenzori Field Territory

Rwenzori Field, has a population of up about 67,000 members drawn from several ethnic groups both indigenous and recent settlers. The major tribes/ ethnic groups in Rwenzori Field territory include; Bakonzo (Bayira) are about 1,500,000 in Rwenzori mountain area (Rwenzururu Safari news 'nd', para.1&2, Description), who inhabit most of the gentle slopes of the Mountain Rwenzori and spread to the plains and urban centres. They are Bantu whose language is quite distinct from their neighbours' languages. They are spread in the districts of Kasese, Bundibugyo, Ntoroko, and Kabarole and beyond. They are mainly cultivators of crops and keep of goats and free range chicken.

There are also the Bamba and Babwisi, who are indigenous inhabitants of Bundibugyo in the rift valley plains (Rwenzururu Safari news 'nd', para.1&2, Description) below Mountain Rwenzori to the West. They are cultivators of cocoa and oil palm. Besides they keep some domestic animals such as goats, sheep and chicken.

Both the Basongora of Kasese plains and the Batuku of the Albertine graben are cattle keepers. The Baholu and Bakingwe are fishermen on Lakes George and Edward while Bagungu are fishermen on Lake Albert. There are also other tribes like the Batoro, Bakiga, Banyankole, and Baganda who live in the area as minorities. They are either cultivators or traders and public service providers. There are also people of the Asian origin like the Arabs, Indians who mainly dwell in towns and are engaged in trade and manufacturing.

Cultural Aspects

Male circumcision is practiced among the Bakonzo and Bamba, as a badge of adulthood. After circumcision they are permitted to marry and own property. Circumcision in other tribes is based on Islamic faith or medical advice. Among the Bakonzo, women would mark entry into puberty by marking tattoos on their bellies. However, this practice was abandoned in the last four and a half decades.

Marriage used to be mostly endogamous. However, it is now giving way to exogamy but entered into with the consent of the partners and parents of either ethnic group. Marriage for girls used to be in their early puberty stage. Men used to marry at around twenty five years and above. Bakonzo people permitted marriage at full payment of bride wealth which was between fourteen and twenty one goats. However, some tribes tolerated trial marriage. In the case of trial marriage, a young and young woman would be allowed to stay together as husband and wife before payment of

bride wealth. Polygamy was greatly cherished as it signified wealth, security and prestige. In the recent past Christian marriage has taken over other forms of marriage.

There are different forms of traditional dances and festivals practiced depending on different occasions like death, marriage, birth of twins, circumcision, first pregnancy, child naming, successful hunting, harvest, sacrificing and beer parties. These vary from one ethnic group to the other.

Different ethnic groups traditionally had a myriad of deities which they worshipped on land, in rivers, on mountains, in the wilderness among others. For instance the Bakonzo believed in such gods of the mountain Rwenzori as Hangyi (creator god), who had two goddesses as wives namely Nyabibuya (For good life and fertility) and Nyabibi (For bad omen and death). Under them were other gods like Kitasamba (for thunder), Lhusenge, Ngunule, Nzimole, (these were junior gods but tortured people if not appeased). There were junior goddesses namely Mbolhu, Sisira, Kyalenga, Muyoghu. Other gods and goddesses were believed to live in water the head being Nyamusya and his wife, who had a family of gods and goddesses like Lukwangi, Nyamayingi, Mukikira, Kilumbira, Mulemba, Kyasibira. The one in charge of wild life was Kalisya and the one in charge of hunting was Kahiyi.

Languages are a major cause of differences such that it is quite hard to unify people who do not understand each other because of languages. There are over eight different languages mainly spoken by the indigenous people of Rwenzori Field. Today, new religions have been introduced and established among different ethnic groups in Rwenzori field territory. These religions are mainly Christian denominations and Islam. The majority Christians among Bamba, Batoro, as well as Bakonzo are Roman Catholics, Anglicans and Pentecostals. These denominations have had an influence upon people's traditional cultures, beliefs, likes and dislikes.

The SDA Church which arrived in Rwenzori later than other religions has an influence upon the traditions of the Bakonzo people in particular areas mainly in the hills of Bundibugyo, Ntoroko, Kabarole and Kasese North.

The History of the SDA Message in Rwenzori

In 1946, M.E. Lind, was sent to the Bakonzo in Mitandi by the Omukama of Toro to establish a religion at a distance from the rival Catholics and Anglicans who had arrived earlier in Toro kingdom (Gailyn Van Rheenen 1976, p109). Lind was the first SDA missionary in Rwenzori. He was from Norway. He arrived at Mitandi and Kazingo in 1946 from Njwanga. Njwanga is a place in Mubende which became a hub for the Adventist church in Uganda because the first missionaries established the church there in 1927. By 1947, congregations comprising few Bakonzo and Batoro converts were established at Mitandi, Kazingo and Mpondwe. In 1953, the SDA church spread to Bundibugyo among the mountainous Bakonzo of Bumate, Kaghughu and Kasulenge.

The Bible used was in Runyoro Rutoro called – *EKITABU EKIRUKWERA EKIBARUKWETA BAIBULI*. Besides, the hymns used were in Runyoro Rutoro because literacy was already in the language of the ruling ethnic group—the Batooro. The Bakonzo and Bamba people were introduced to Rutoro language in their congregations and they used it without difficulty because these people had co-existed for centuries. The Bible and hymns in Lukonzo were introduced in around 1985 and 1994 respectively. They are used by the Bakonzo while believers from other ethnic groups still use Rutooro, Runyankole, Luganda and English Bibles and hymns.

However, the Bakonzo converts into the Seventh-day Adventist Church was more than that of Bamba, Batooro and other ethnic groups because it was the first

foreign religion exposed to them unlike their counterparts. Batooro and Bamba had been exposed to the Anglican and Catholic churches.

This region remained part of the wider Uganda field which was first organized in 1927. Later it was reorganised as Western Uganda in 1982 with headquarters at Fort Portal. According to the letter from the laymen of Rwenzori written to the executive director Uganda Union (RF, May 6, 1981), seeking the field headquarters to be in Kasese, the issue of ethnicity was impeded in the issue of larger church membership (about 5000 out of 7000) being around mountain Rwenzori. The executive meeting for western Uganda Field (RF, November 1 & 2, 1983, 98/83), voted a special committee to discuss the future seat of the Field headquarters. After years of contention, a special session (RF, December 22, 1986), was held at Ishaka and 77.4% of 157, delegates voted for Kasese as headquarter of Western Uganda Field. Furthermore, according to the personal letter (RF, May 27, 1987), to Mr. Y. Balyage from Jack Bohannon, the first leader of Uganda Union, there were delays in establishing the headquarters at Kasese in order to fulfil the December 22, 1986 session vote. The open letter to the believers in Ruwenzori Mountain area, of July 3, 1987, it shows that, the inauguration function of the church headquarters in Kasese, ran from 5-7/09/1987.

However, along the way, the issue had began to change from having headquarters in Kasese to establishing separate fields in western Uganda. This is evidenced in the archival documents namely: the SDA Laymen's letter to the chairman of East African Union (RF, June 15, 1984). The Executive committee minute (RF, April 3, 1984, 9/84), highlighted the quest for schism in Western Uganda Field by the Bakonzo and their act of hording tithes and sacrifices. Another one was to Jack Bohanon, from the SDA Members of Toro and Bunyoro (RF, June 22, 1987).

In this letter, ethnic differences in the field were highlighted as main in causing the creation of a separate field from the one headquartered at Kasese. The third one was the Executive director's report (RF, September 7, 1987). In this document, it was made clear that Kasese would be headquarters for a section of Western Uganda but not the whole of it. Therefore, ethnic unity being at stake, there was need to reorganise this territory and eventually was divided into two fields in 1989. One Field whose population is composed of Batooro and Banyoro maintained the name Western Uganda Field.

The territory comprising Bakonzo, Bamba, Bawisi, Batuku, Basongora, Banyakole, Bakiga and Bafumbira adopted a new name called South Western Uganda Field. While the former territory remained intact up to the time of this study, the later had gone through a series of changes. In 1995 a bigger geographical area comprising Banyankole, Bakiga and Bafumbira ethnic groups broke away from South Western Uganda Field whose headquarters were in Kasese and established its headquarters at Mbarara. The quest for this separation had began in 1990 and the field realignment committee was put in place by Uganda Union (RF. November 1, 1990). The issue of ethnic differences and disunity was still major even in this later realignment.

When the Church in Mbarara grew stronger into a Field, South Western Uganda Field was renamed Rwenzori Field in 2012. The former name was given to the SDA Church whose headquarters are at Mbarara.

Rwenzori Field covers the political districts of Bundibugyo, Kasese, Ntoroko, and parts of Kabarole District which surround mountain Rwenzori. Rwenzori Field, is one of the fastest growing constituencies of the SDA church in Uganda Union. There are 202 Churches and a total membership of 37,829; (Rwenzori field, 12/13/2014, line 3, territory). There are 31 church districts which constitute Rwenzori Field. Of

these districts, 28 cover both plains and hills of mountain Rwenzori. Only three districts – Kasese, Kiruli and Rwemondo are situated in the plains.

The historical background together with the geographical location of Rwenzori Field became a spring board for the Bakonzo people become the main ethnic group in the SDA church in this constituency. The gospel as preached by the SDA church took long time to spread to other ethnic groups like Bamba, Batooro. The total membership of the SDA Church in Rwenzori Field comprises more Bakonzo than any other ethnic group. Gailyn (1976, p110) notes that; in 1976, the Bakonzo in SDA church outnumbered other ethnic groups in the former Rwenzori station. At the time of this study it is more evident that the number of Bakonzo believers in the SDA Church in Rwenzori Field has continued to increase more than any other ethnic group in the same territory.

The presence of the Bakonzo members as most in number is also reflected in the current church leadership in Rwenzori Field. Out of the 31, district leaders, only one is non-Mukonzo. All 19 workers at the Rwenzori Field headquarters in Kasese are Bakonzo. This stems from the fact that the seniority in church membership is among the majority Bakonzo people of the Rwenzoris. However, it is wise that the Bakonzo who outnumber other ethnic groups within the SDA Church in Rwenzori Field should lead and nurture them with equal and fair treatment.

In addition, Rwenzori field has taken a long time to grow through the challenges of its infancy. However, at the time of this study, the baptised SDA members in Rwenzori Field were 41,798 (Adventist directory.org, 12/18/2013). There has been a quick succession of leaders within the first 14 years of its inception. From 1987 to 2001, Rwenzori Field had been headed by five presidents, five executive Secretaries and six treasurers. Besides, departmental heads had been

changed in great numbers. All the six presidents have been from one ethnic group, namely Bakonzo. Since 1994, after the division of South Western Uganda, Rwenzori has had all workers at the headquarters as Bakonzo. The data below have the evidence to show gaps in multi-ethnic leadership in Rwenzori Field.

Data Analysis

In order to investigate the issue of multi-ethnicity in the SDA church of Rwenzori Field, I embarked on the collection of data to establish an empirical stand in line with the ethnic relations and leadership approach to multi – ethnicity. They were church members chosen from 18 sample districts of Rwenzori Field.

Characteristics of the Respondents

The respondents included the administrators, departmental heads, pastors and the laity. They were both male and female of age 18 years and above. All respondents were baptised church members. They also were from all the ethnic groups represented in the territory of study in the selected districts whose population had the target subjects under study. The sampled church districts for study included; Mpondwe, Kasese, Kilembe, Kigoro, Kiruli, Kitswamba, Rwemondo, Katebwa, Mitandi, Karugutu, Ntandi, Bumbwende, Kikyoo, Bunguha, Bumate, Bukarara and Bunyangule.

Three congregations were sampled from each district under study thus 51 congregations participated in this study. Ten respondents were selected at random from each participating congregation therefore, 510 respondents were reached out in the districts. The respondents were both female and male, from age 18 up wards and also included both leaders and the church members.

In each congregation, the people who chose papers written on “Q”, were given questionnaires while those who picked letter “I” were subjected to interviewing.

Besides, three executive officers and five department heads at Rwenzori Field headquarters and 17 pastors from the target districts made up other 25 respondents. Therefore 25 added to 510 respondents totalled to 535 respondents.

Response rate

All officers co-operated and filled the questionnaire which they returned at 100%. The departmental heads also filled the questionnaires and returned them at 100%. However, not all frontline pastors were able to return all questionnaires given to them for their church members. The pastors reported that the questionnaires which were not returned got spoilt in handling them by the expected respondents. This caused a fall of 4%. Therefore this analysis was based upon the response of 96% of the expected respondents as shown in Table 1 below. The districts which had a fall in the return of questionnaires included Kasese, Kilembe, Kigoro, Kitswamba, Mitandi, Karugutu, Bumbwende, Bumate and Bukarara. Bukarara lost 14% and Kigoro lost 13% of the questionnaires.

Table 1. Response Rate

Officers at RF	03	03	100%
RF Departmentals	05	05	100%
Frontline Pastors	17	17	100%
Mpondwe district	30	30	100%
Kasese district	30	28	93%
Kilembe district	30	27	90%
Kigoro district	30	26	87%
Kiruli district	30	30	100%
Kitswamba district	30	29	97%
Rwemondo district	30	30	100%
Katebwa district	30	30	100%
Mitandi district	30	29	97%
Karugutu district	30	29	97%
Ntandi district	30	30	100%
Bumbwende district	30	27	90%
Kikyo district	30	30	100%
Bunguha district	30	30	100%
Bumate district	30	29	97%
Bukarara district	30	26	86%
Bunyangule district	30	30	100%
TOTAL	535	515	96%

Age of Respondents

Table 2 below highlights the age groups of the respondents to the questionnaire. This is a representative sample of church members in Rwenzori field. Out of the 96% who returned their questionnaires, 09% were young people between 18 and 25 years. 11% were between 26 and 35 years, while 18% consisted of church members between 36 and 45 years. The ages between 46 to 55 years made up 26% of the respondents, the ages 56 and 65 comprised 21% and the old generation of 66 years and above who comprised retired church workers constituted other 11% of the respondents. There could be baptised Church members of age below 18 years, but I

respected the constitution of the Republic of Uganda which provides age 18 as the age of consent (1995, pp 47, 59). These respondents were adults who were capable of interpreting the multi-ethnic leadership trend in Rwenzori Field.

Table 2. Age of Respondents

Ages	Expected respondents	Actual respondents	Percentage of actual respondents
18-25	55	52	09%
26- 35	62	60	11%
36-45	100	94	18%
46-55	140	139	26%
56-65	120	113	21%
66+	58	57	11%
Total	535	515	96%

Gender Categorization of Respondents

Furthermore, I collected data from both male and female respondents. Female respondents comprised 47% while male respondents comprised 53%. The SDA Church in Rwenzori comprises both female and male members. Both sexes from all ethnic groups have a stake in how the multi-ethnic church should be led in unity. Respondents in age groups 35-45, 46-55 and 56-65 comprised the highest percentages of 9%, 12% and 10% among female respondents. While among male respondents it was 10%, 15% and 11% respectively. The respondents in the youthful age brackets of 18-35 formed lower percentages of 5% and 6% among females and 5% and 6% among males. This was because few were sampled from among them based on the experience with the multi-ethnic leadership. The elderly ranging from age 66 years and above are fewer in the church therefore 5% and 6% participated in this study as female and male respondents respectively. This is reflected (in table 3 below).

Table3. Respondents by Age and Gender

Age group	Female	Percentage	Male	Percentage	Total
18-25	26	5%	26	5%	52
26-35	30	6%	30	6%	60
36-45	44	9%	50	10%	94
46-55	64	12%	75	15%	139
56-65	52	10%	61	11%	113
66+	27	5%	30	6%	57
TOTAL	243	47%	272	53%	515

Ethnic Representation among the Respondents

I was also concerned with the proportion of ethnic representation in data collection. I therefore collected data in respect of the different ethnic groups in the area of study. I followed the purposive sampling method to select respondents from the different ethnic groups. The ethnic group with the majority of the membership provided the highest percentage of respondents while that with the minority provided the least of the respondents as presented (in table 4 below). Bakonzo had 48% of the respondents while the Bagungu and others were represented by 02% each. The Bamba made 17%, the Batoro comprised 16%. The Basongora respondents made up 6% while the Bakiga/Banyankole constituted 5%, the Batuku made up 4%. This proportionate sampling was determined by the numerical representation of the different ethnic groups in the congregations under study. The information in this table was vital to the study since it shows the presence of multi-ethnicity in the Rwenzori Field. It further helped in setting up a strategy in leading a church with different ethnic groups with fairness.

Table 4. Respondents by Ethnic Group

Ethnic Group	Frequency	Percentage
Bakozzo	250	48%
Batoro	80	16%
Bamba	90	17%
Batuku	20	4%
Basongora	30	6%
Bagungu	10	2%
Bakiga/Banyankole	25	5%
Others	10	2%
Total	515	100%

Faith Based Data

Description of Respondents by Baptism

Table 5 below shows another consideration of respondents based on their legibility as baptised members of the SDA church. This data is based on one's faith experience. It was found out that there are people in the church who are baptised and there are those who are not baptised. The baptised respondents were 452 making a percentage of 88% and the un baptised respondents were 63 making a percentage of 12%. This helped me to base on reliable respondents because majority were baptised church members in regard to the multi- ethnic leadership in their congregations.

Table 5. Respondents by Baptism

Category	Frequency	Percentage
Baptised SDA members	452	88%
Non baptised Sabbath School members	63	12%
Total	515	100%

Years of Membership in the Church

The respondents were treated in regard to the years spent in the church. Those respondents who had spent between five and forty five years in the SDA Church took the biggest percentage (see Table 6). It was so, because they comprise the young people and middle aged people who also know how to read and write. Those who had spent forty five years and above in the church form the minority because they are survivors of the old people who converted to the SDA church between 1946 and 1960 many of their age mates have died. Furthermore, very few of this category, can read and write. Those who had spent less than five years were either new converts or young people in the church. They form a small percentage of 10% in this study because, their experience with church leadership still needed more time to be built up.

Table 6. Years of Membership

Period in Church	Frequency	Percentage
< 5 years	51	10%
5-15 years	104	21%
16-30 years	144	28%
31-45 years	151	30%
46-60 years	49	07%
61+ years	16	04%
Total	515	100%

Respondents Leadership Role in the Church

Respondents were also categorised by their social and leadership responsibility in the church as shown (in Table 7 below). The Field Officers comprised the least percentage of 0.6%. The department heads at the field and pastors formed 7% of respondents. This prompted the researcher to include other leaders within the laity and regular church members to get a more comprehensive opinion about the multi-

ethnic leadership in the Seventh-day Adventist Church of Rwenzori Field. The members in regular standing comprised the biggest percentage of the respondents thus 48%.

Table 7. Leadership role of the respondents

Responsibility	Frequency	Percentage
Officers at headquarter	03	0.6%
Department heads	07	1%
Pastors in Active Service	31	6%
Church Elders	35	7%
Deacons	31	6%
Deaconesses	28	5%
Church clerks	37	7.2%
Sabbath school leaders	37	7.2%
Youth leaders	31	6%
Women leaders	24	7%
Regular church members	251	48%
Total	515	100%

Description of the Existence of a Multi-ethnic Church in Rwenzori Field

I collected more data to describe the existence and distribution of different ethnic groups in the Seventh-day Adventist Church of Rwenzori Field. The tallies were supplied and translated into figures to show the awareness of the respondents of different ethnic groups of the Church in Rwenzori Field (see Table 8). The awareness about the co-existence of multi-ethnic Church membership was evident because each ethnic group responded to the questionnaire at 100%.

Table 8. Response Rate by Ethnicity

Ethnic group	Returned questionnaires	Frequency	Percentage
Bakonzo	250	250	100%
Batoro	80	80	100%
Bamba/Babwisi	90	90	100%
Batuku	20	20	100%
Basongora	30	20	100%
Bagungu	10	10	100%
Bakiga	25	25	100%
Banyankole	10	10	100%

Church Pastorate in RF by Ethnicity

Questionnaires of both leaders and laity showed that out of 31 districts in Rwenzori field only one is led by a non Mukonzo. This covered 03% of the entire pastorate in Rwenzori field. The 30 districts which covered 97% were being led by the Bakonzo pastors. This data is shown in Table 9 below. These percentages showed that the development and employment of pastors in Rwenzori field has been mainly based on one ethnic group while other ethnic groups have not been given the same opportunity.

Table 9. District Leaders' Ethnicity

Ethnic group	Frequency of pastors per ethnic group	Percentage
Bakonzo	30	97%
Batoro	01	03%
Bamba	-	00%
Batuku	-	00%
Basongora	-	00%
Bagungu	-	00%
Bakiga	-	00%
Banyankole	-	00%
Others	-	100%

Distribution of Associate Pastorate in RF by Ethnicity

However, the issue of associate pastors and evangelists showed a different side (see Table 10). Out of 41 associate pastors and evangelists, 12 were Bamba, 01 was from other minority group and 28 were from the majority Bakonzo. By percentage, Bakonzo associates covered 68%, Bamba covered 30% and others covered 02%. These percentages showed that, there is a way of involving other ethnic groups in the leadership role in RF. Besides, there is a way of training and mentoring leaders and pastors from other ethnic groups within the SDA Church in RF.

Table 10. Associate Pastorate/Evangelists

Ethnic group	Frequency	Percentage
Bakonzo	28	68%
Batoro	--	00%
Bamba/Babwisi	12	30%
Batuku	--	00%
Basongora	--	00%
Bagungu	--	00%
Bakiga	--	00%
Banyankole	--	00%
Others	01	02%
Total	41	100%

Ethnic Representation among the Employees at RF Head Office

On the side of the leadership and other staff at the field, the Bakonzo were hired at 100%. They comprised three officers, six department heads, eight technical staff and four support staff. There is no other ethnic group employed at Rwenzori Field level. This is tabulated (in Table 11 below). All the officers have university degrees. Three of the department heads have university degrees while other three have college diplomas. Four of the technical staff working in the secretariat and

treasury have university degrees, two have diplomas and two have certificates. All the four members of the support staff are literate without school certificates.

Table 11. Employment of Workers per Ethnic Group at the Headquarters of Rwenzori Field

Ethnic group	Officers	Departments	Technical staff	Support staff	Percentage
Bakonzo	03	06	08	04	100%
Batoro	--	--	--	--	00%
Bamba/Babwisi	--	--	--	--	00%
Batuku	--	-	--	--	00%
Basongora	--	-	--	--	00%
Bagungu	--	--	--	--	00%
Bakiga	--	--	--	--	00%
Banyankole	--	--	--	--	00%
Others	--	--	--	--	00%
Total	03	06	07	04	100%

Language Use in Congregations

This study which was carried out in 17 districts of Rwenzori field discovered that 71% of the congregations used Lukonzo Language in instruction and teaching of the Bible. In the cascading order, Lwamba language is used by 16% of the congregations. Rugungu has the lowest percentage of 0.78% in its use as a language of communication and instruction in the few congregations around Lake Albert. The other languages are represented by percentage range of 1%-7% as represented (in Table 12 below). This set up showed that there is respect for each ethnic group to use its natural language for convenience.

Table 12. Languages used in Congregations in Selected Local Church Districts

Language	Number of congregations	Percentage
Lukonzo	180	71%
Rutoro	19	7.4%
Lwamba	40	16%
Rutuku	03	1.1%
Rusongora	04	1.5%
Rugungu	02	0.78%
Rukiga /Runyankole	03	1.17%
Others	04	1.5%
Total	255	100%

Training of Church Workers

This study also discovered that Rwenzori field has a training college at Mitandi for Church workers and leaders (in table 13 below). The training at this college takes duration of two years. In the academic year 2012- 2013, 88 students were admitted from several ethnic groups as seen in the percentages in Table 13 below. There were 62 students from the Bakonzo who composed 70.4% and the Bamba, on the other side were 22 making up 25% of the total students. Other ethnic groups at the training college were 02 Batooro, represented by 2.2 %, and one Mukiga/ Munya-Nkole and one Luyia (shown in Table 14 below), representing 1.1% each. The other ethnic groups at the time of study were not represented. The Basongora, Batuku and Bagungu had not yet embraced training at the college because of they are engaged in animal keeping and fishing respectively where they are engaged most of the time. This showed the need of a deliberate training programme to include all ethnic groups in the field.

Table 13 Training of Church Workers by Ethnicity

Ethnic Group	Frequency	Percentage
Bakonzo	62	70.4%
Batoro	02	2.2%
Bamba	22	25%
Batuku	00	00
Basongora	00	00
Bagungu	00	00
Bakiga/Banyankole	01	1.1%
Others	01	1.1%
Total	88	100%

Distribution of Church Seminars and Workshops

Further study of the traceable spiritual and leadership seminars conducted for the last eight years in line with ethnic groups in different congregations, the following was collected. 96 out of 305 seminars/ workshops were conducted among Bakonzo congregations making 31.5% of all. Most of the congregations in Rwenzori field comprise only the Bakonzo people. Therefore the field office has to extend spiritual and leadership seminars to them like they do to other congregations. In addition 68 were conducted among Bamba congregations composing 22.3% of all. Batoro congregations had 18 at the percentage of 5.9%. Congregations which are more urban with a collection of other ethnic groups rather than the main ones under study had 81 seminars/workshops making a percentage of 27%. On a minority scale, other congregations with other ethnic groups under study, ranged from 1.3% to 4.6%. This data is also presented (in Table 14 below).

Table 14. Distribution of Church Seminars and Workshops in RF (2005- 2013)

Ethnic group	Frequency	Percentage
Bakonzo	96	31.5%
Batoro	18	5.9%
Bamba	68	22.3%
Batuku	11	3.6%
Basongora	14	4.6%
Bagungu	07	2.2%
Bakiga	06	2%
Banyankole	04	1.3%
Others	81	27%
Total	305	100%

In summary, the collected data and its presentation, analysis and interpretation revealed:

1. That Rwenzori Field has her membership represented by many ethnic groups across the constituency.
2. That Bakonzo are majority of the Church membership in Rwenzori Field. Bamba are second majority and other ethnic groups form the minority of the Church Membership in RF. These majority need to embrace other ethnic groups as part of a wider church. The attitude of the Bakonzo Church members should be positive to other ethnic groups in the constituency.
3. The leaders of the Church in Rwenzori Field are mainly Bakonzo. The other ethnic groups are represented by only one non-Mukonzo district leader and a few associate pastors.
4. That the leaders of Rwenzori have a strategy plan (appendix C) to engage other ethnic groups in Church leadership.
5. That there are ethnic groups which are not represented in the training of church leaders in Rwenzori Field.

SWOT Analysis of the Leadership Situation in Rwenzori Field

In this section I, sought to analyse the data collected pertaining to the multi-ethnic church in Rwenzori Field. SWOT is an approach to organisational leadership formulated by; Thompson and Strickland (1990, p 40). SWOT is an acronym meaning; Strengths, Weaknesses, Opportunities and Threats. It also implies that - Strengths and Weaknesses capitalise on the internal aspects of Rwenzori Field and Opportunities and Threats centre on the external issues of Rwenzori Field.

Strengths of Leadership Towards Multi-ethnicity in Rwenzori Field

1. Rwenzori Field, upholds the Mission of the Seventh-day Adventist Church which embraces an all inclusive approach to evangelism (Appendix B). Besides, Rwenzori Field utilises its potential of evangelism in order to increase her members from the different ethnic groups within her constituency. This is revealed by the presence of 31 pastors who are also evangelists that are deployed in the field (p 61). In addition, she has empowered these pastors by putting in place a five year strategic plan in which Evangelism is a leading thematic issue (Appendix C).
2. Rwenzori Field has also a means to retain the new members in her congregations. She nurtures through Bible lessons printed on tracts. She also conducts unifying spiritual and leadership seminars (table 14) to members from all ethnic groups in the territory. The Sabbath School Bible studies for every three months are availed in the major languages of Lukonzo, Rutoro, and the International languages of English and Kiswahili (appendix E) which cater for individual language differences.

3. Rwenzori Field also has a training school (Table14) for church workers from all ethnic groups in her territory. This gives her strength in developing church leaders and evangelists across ethnic groups.
4. Rwenzori Field has a rich history of ethnic vendetta. This helps leaders to be sensitive to the needs of other ethnic groups which otherwise would be deemed minority. The leaders always strive to address the spiritual and social needs of other smaller ethnic groups within their span of influence.
5. The Bakonzo church members have a natural advantage of understanding all the languages of other ethnic groups within the constituency. Therefore it is with ease for them to communicate all ethnic groups in the territory. This is a leadership potential that enables Rwenzori Field to negotiate and forge ethnic unity among its members.
6. Church leaders in Rwenzori Field are not involved in divisive political issues at secular level. Thus, all church leaders avoid secular politics which may also have ethnic inclinations. This creates confidence for the Seventh-day Adventists from both the secular and Church members to forge a way for co-existence and development at Multi- ethnic level. However, it is firm in defending human rights and campaigning for the maintenance of morality among all people.

Weaknesses of Leadership

Even if Rwenzori Field has strengths, there are also weaknesses identified by this study:

1. Rwenzori Field has hired all workers at the Field Head quarters from one ethnic group – the Bakonzo (Table 12). Other ethnic tribes are not represented at all

at Field Headquarter level. This weakens the ability to create multi-ethnic unity.

2. All 31 local church Head quarters are located in the areas inhabited by the Bakonzo. In addition, schools and health centres established by the church are concentrated in the same area. This tends to bend the Seventh-day Adventist Church in Rwenzori Field towards one ethnic group.
3. Out of 31 pastors deployed at local church Head quarters, only one is non-Mukonzo. However, there are several non – Bakonzo who are deployed as associate pastors in Bundibugyo but without full leadership powers. This may show some ethnical vendetta within the Church.
4. The work of the Seventh-day Church has concentrated among the Bakonzo who inhabit the hills and foothills of the Rwenzori Mountains leaving low impact among the other ethnic groups in the plains and Lake region. This leaves less influence of this church among other ethnic groups who neighbour the Bakonzo.
5. The financial growth of Rwenzori Field is still weak to enable her meet the desired goal in building a united multi ethnic church. Most parts in the areas occupied by other ethnic groups rather than Bakonzo require big sums of money to establish the church but there is no enough liquidity to facilitate such a venture.

Multi Ethnic Opportunities

Rwenzori Field, has several opportunities to help her exercise effective leadership across all ethnic groups in the span of her influence.

1. The geographical area covered by Rwenzori Field is small enough to ensure consolidation of the ethnic unity. When compared with other Fields in Uganda Union, Rwenzori Field is the smallest of all in terms of geographical area.
2. There are fewer members other ethnic groups than Bakonzo. This implies that rendering leadership services to them would not be expensive in terms of personnel in relationship to the number of church members intended to be served.
3. The major ethnic groups in Rwenzori Field understand one another's language. This has a relationship with leadership communication to the led. Therefore if well tapped, language is an opportunity for Rwenzori Field to lead different ethnic groups effectively.
4. Rwenzori Field has seventy primary schools, six secondary Schools and a Ministerial College (Appendix D) spread over most of her territory. These can ensure effective multi-ethnic church leadership through employment of workers and recruitment of students from all ethnic groups in the territory under study.

Multi-ethnic Threats

Rwenzori Field, is also faced with observable threats which may militate against her effective multi-ethnic church leadership;

1. The neighbouring fields of Western Uganda and South Western Uganda are giants in terms of geographical area and ethnic pluralism. Besides, the Bakiga, Banyankole and Batooro in Rwenzori Field

originate from those fields. They may transfer their loyalty to their mother fields than their host field Rwenzori.

2. Different economic activities and levels also may work against effective multi –ethnic church leadership in Rwenzori Field. Bakonzo, Bamba and Batoro are mainly subsistence farmers, while Basongora and Batuku are cattle keepers practicing transhumance on the rift valley floor and Bagungu and Baholu are mainly fishermen.

The setting, data and SWOT, in this chapter suggested to me, that Rwezori Field has a number of ethnic problems to handle, thus increasing the involvement other ethnic groups in the leadership role besides the Bakonzo in Rwenzori Field. Also there is need to help each ethnic group to uphold a positive attitude towards one another as they all constitute the body of one church. Furthermore, there is need to address historical ethnic issues that originate from the genesis of Rwenzori field.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

I critically observed the problem of a multi-ethnic church which is facing the leadership in Rwenzori Field by 2010. I shared the observed problem with the officers of Rwenzori Field. The officers encouraged me to design a program which can help in addressing the challenge of multi-ethnic church leadership in this constituency. This chapter deals with project design, implementation, and evaluation of the strategy to address the challenge of leading a multiethnic church as a united Christian body.

In this chapter, I endeavoured to propose a specific leadership strategy to act as a model for multi-church leadership. This chapter consists of three major components namely; Preparation, Implementation and Evaluation.

Preparation for the Seminar Strategy

Before I, could implement the project, I did preliminary preparations. This included writing and contacting key partners, selecting of materials, preparation of meeting place, designation of activity time and designing of leadership seminar materials.

I reached the respondents from the sample congregations through the leadership seminars. These seminars were conducted in the target districts. The seminars were based on the change of attitude towards other people. The responses from the questionnaires had indicated that the attitudes based on ethnic differences in Rwenzori Field were negative. Therefore I based on the writings of Maxwell in the

book –Four Pillars of Leadership and on the encounter of Apostle Peter with Cornelius in Acts 10:25-29 in regard to changing the attitude to one another in the church. Here below are the outlined lectures in those seminars.

Seeking Permission to Carry out the Study and Strategy

In July 2010, I made my proposal to my research methods instructor at Adventist University of Africa in Nairobi. Having approved it, I, approached the administration of Rwenzori Field– former South Western Uganda Field for permission to use their territory as a study area. I applied for permission by a formal letter (Appendix H). It was necessary because the requirements for the Masters Degree in Leadership demanded that I investigate issues pertaining to church administrators. The letter was received by the then executive director of Rwenzori Field –former South Western Uganda Field.

On October 19, 2010, the Executive Director sent to me a verbal acceptance allowing me to start the Multi-ethnic Leadership project according to the request.

Project Objectives Setting

The objective of this project was to enhance the leadership attention to the diversity of ethnic groups and their socio-spiritual needs in Rwenzori Field. When conducting seminars I was guided by five objectives in order to achieve the main purpose of the project:

1. Conduct leadership seminars on positive attitude to create a desire among the church members to embrace the co-existence of multi-ethnic communities as part and parcel of the mission of the church.
2. Create a desire among the Leaders of the church to place the individuals with different spiritual gifts for the service of God without

regard of their ethnic inclinations. This was to be achieved after I shared my findings and the seminar materials with the church leaders at different levels in RF. I accessed the pulpits on Sabbaths and also on other seminar days.

3. Establish multi-ethnic promotion groups in the sampled districts. This ensured the continuity of the project because native members were involved in multi-ethnic co-existence leadership group activities. This was further to foster qualitative, quantitative and organizational leadership complex growth from January 2013 on going. The continuity of this project was to be enhanced by more seminars based on the biblical teaching of a multi ethnic church.
4. Enhance the understanding and acceptance of a multi-ethnic church community among leaders and church members. This based on the explanation of the church mission which is based on three angel's message found in Revelation 14:6-12 and the gospel commission found in Matt.28:18-20, Mark 16:15,16, Acts 1:8.
5. Help both church members and leaders to appreciate the multi-ethnic leadership approach like it was practiced by the leaders in the Bible such as; Moses, Joshua, Boaz, Nebuchadnezzar, Peter and Paul. The teaching of other people like Ellen G. White, John C. Maxwell, John Nicebitt, Densuzar, were considered.

In a way to achieve these objectives, the following personal leadership activities were implemented: seminars and presentations on multi-ethnic leadership, formation of multi-ethnic leadership groups and tasks, bible study groups on multi-

ethnic leadership and co-existence and continued advocacy for multi-ethnic and mentoring programs.

Project Implementation

I conducted leadership seminars and Presentations on having a changed and positive ethnical attitude towards one another among all ethnic groups in RF.

Even if permission from the RF (former South Western Uganda Field) was got on 19th, October, 2010, real work on the project was begun in January 2013. This was because up to October 2012, I had no adviser. I conducted Leadership seminars which organized in the 17 districts where the study was carried out. I worked with the local pastors to organise these seminars. Each seminar took two days basing on the idea of positive attitude. The first day was for seminar and workshop participation of members. The second day was for practical grouping of multi-ethnic membership whereby each member unleashed his or her potential as a team player (Appendix I).

In this part, I emphasised the idea of every ethnic group being a valuable member of Christ's church. In a way demonstration of multi-ethnic unity in Jesus Christ was experimented. I endeavoured to help church members and leaders, through these seminars, to see a need for a multi-ethnic involvement in church work with equal treatment.

I worked with district pastors to continue emphasising multi-ethnic co-existence and unity in their congregations. They made sure at their meetings with the church boards and Sabbath sermons and during the mid-week prayers emphasis was placed on the value of the idea under study. This went on since January 2013 to September 2014.

I, in addition to the main seminar materials in chapter three presented in 2013 and 2014 camp meetings, these leadership studies titled "issues in Church leadership" in

(Appendix J), were added. The main attendees of these seminars included; Pastors, church elders, deacons, clerks, treasurers, Sabbath School leaders, youth leaders and women leaders. These studies emphasised an all inclusive church for all ethnic groups.

I further taught about “Unity in Diversity” basing on Ephesians 4:1-15 where I stressed unity of the church as a body of Christ drawn from all ethnic groups of the world. I further emphasised the issue in John 17:21-23, where Jesus prayed for the unity of his disciples and the church that grew after them. This I did in all the 17 sampled districts.

Formation of Demonstration Multi-Ethnic Groups

I decided to form multi ethnic groups to demonstrate co-existence and unity of God’s people. Each group comprised 10-12 members depending on the availability of participants. The method of counting 1-10 or 1-12 was used. Those who fall in the same number 1, 2, 3, 4, up to 12, formed a group. These groups were named according to bible characters who demonstrated multi-ethnic leadership like Abraham, Joseph, Boaz, Ahasuerus, Nebuchadnezzar, Paul and Peter for better identification. They were known groups to the church boards in the 17 districts which were under study. They were to demonstrate harmonious co-existence of different ethnicity but united under Christ. By Mid 2013, every group came up with an action plan to foster multi-ethnic leadership and equality.

Some examples included, Nebuchadnezzar teams worked towards mentoring and training people from the groups which are regarded as oppressed or under privileged. Joseph groups worked to demonstrate impartiality in service as team players and leaders of multi-ethnic communities. They endeavoured to demonstrate loyalty in unleashing their potentials in serving their groups. All the twelve groups

submitted to their pastors the work plans through their secretaries. They challenged all members to join them in the struggle of fulfilling the mission of the church which is not limited by ethnic differences.

I was involved in most of the demonstration activities in order to motivate the team players. I chose to involve members, local church leaders in this activity in order to help them own the project for an effective continuity.

Bible Study Groups

In addition to the demonstration multi-ethnic leadership groups, I charged them to double as Bible Study Groups. Their main task in this was to find out and appreciate the Biblical teaching on multi-ethnic co-existence and leadership. Each group was also to share its findings with sister groups and other members of the church in order to consolidate oneness and equality of all ethnic groups in Church. They mainly used the Pauline letters and the entire New Testament to highlight multi-ethnic Christian unity.

Training and Mentoring Groups

The demonstration leadership groups further acted as training and mentoring groups from February 2013 to September 2014. The involvement of each member of the group in leadership activities was to help to identify the potentials and utilisation of their abilities without regard of ethnic differences. Each group was equipped with the seminar materials as a guide for their activities. This further would ensure trust among participating individuals as united church members as opposed to differences and distrust existing along ethnic clusters.

Monitoring and Evaluation of the Program

The general objective of this chapter was to come up with a model of leading a multi ethnic church as a united body in Rwenzori Field. In order to achieve this objective, I used the workshop materials and the questionnaires as a base line for developing the program. I also set four objectives for the program. The purpose of this section is to evaluate the programs conducted to find out to what extent this was achieved.

The focus of objective one was to conduct leadership seminars on positive attitude to create a desire among the church members to embrace the co-existence of multi-ethnic communities as part and parcel of the mission of the church. The prevailing ethnic attitude was of suspicion and distrust of one ethnic group to another. The conduct of seminars was to help in address these situations of distrust and suspicion. The congregations participated in these seminars in attendance and formation of groups. I began with Kasese district in January 2013 and by September 2014 all the 18 districts had been covered. The general observation was that, the teams which were formed to experiment and promote ethnical co-existence had continued to explore the possibilities of oneness and positive attitude towards one another's ethnic groups. This was because the team members in each group were of mixed ethnicity.

The second objective of this program was to create a desire among the Leaders of the church not to regard the ethnic inclinations and differences of individuals. Rather focus to be upon the different spiritual gifts which are spread across all ethnic groups for the service of God. I followed this up by sharing my observations and findings with the church leadership at both field and local levels.

This was also extended to the rest of the church members who also were influenced to embrace the need to live harmoniously and united as one body of Christ.

The focus of the third objective was the established multi-ethnic promotion groups in the sampled districts. This was to ensure the continuity of the project because native members were involved in multi-ethnic co-existence leadership group activities. The number of members who got involved increased leading to qualitative, quantitative and organizational complex growth by the end of September 2014. By September 2014, each of the districts under study had 10 -12 groups involved in the multi-ethnic leadership and unity in the church.

On the fourth objective, I was focusing on enhancing the understanding and acceptance of a multi-ethnic church community among leaders and church members. This was based on the explanation of the church mission emanating from the three angel's message found in Revelation 14:6-12 and the gospel commission found in Matt.28:18-20, Mark 16:15,16, Acts 1:8. This was achieved because the involvement in the promotion of multi-ethnic co-existence, unity and leadership groups was realised and grew from 421 members by January 2013 to 676 participants by September 2014. Participants included both leaders and church members from the represented ethnic groups in Rwenzori Field.

CHAPTER 5
SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The purpose of this study was to come up with a model of leadership which involves all ethnic groups in Rwenzori Field. The study therefore looked at the different attitudes different ethnic groups bear towards one another in Rwenzori Field. It also looked at the involvement of the different ethnic groups in the leadership responsibilities in Rwenzori Field.

Having identified the problem in chapter 1 and 3, I set up a methodology for program development and I embarked on developing the program for RF leadership which focused on Biblical Models of multi-ethnic leadership as explained in chapter two. The program led to the following achievements:

1. The program set a model for the involvement of other ethnic groups in leadership and there was evidence that in areas where leaders from other ethnic groups were involved besides Bakonzo, the tendency towards suspicion, negative attitudes and ethnic vendetta was gradually minimised.
2. I also observed that the ethnical vendetta can be overcome if all ethnic groups are represented at all levels of church leadership in Rwenzori Field.
3. Ethnic unity among various groups begun to emerge, an indication that various groups can work together smoothly if the leadership needs of all

ethnic groups in Rwenzori field are met through a multi ethnic representation at all levels of the church.

Conclusions

In conclusion, I observed that the multi-ethnic leadership is necessary in the Christian church whose members are called from all ethnic groups. This is because Christ commissioned the apostles to call people into his church from all ethnic groups which are scattered around the earth. It is therefore a necessity to have it as a characteristic of the SDA church in Rwenzori Field to reflect the existence of various ethnic groups at all levels of leadership and employment. Rwenzori Field has the potential of building a multi-ethnic leadership. This can be realized through continued programs, training and awareness. The ministerial training and the use of different languages in bible studies enhance the involvement of all other ethnic groups.

Recommendations

Based on the results of this research, the following recommendations are set forth for the Leadership in Rwenzori Field;

1. Since more than half of the districts in RF constitute members from different ethnic groups Leadership in RF should continually emphasize a multi-ethnic co-existence at all levels of the church.
2. I recommend that the church programs like Sabbath School activities, youth activities, women ministries activities should reflect the existence of a multi-ethnic church which is united in purpose and mission.

3. There should be a deliberate plan to recognise the talented individuals from all ethnic groups in Rwenzori Field so that they are trained for leadership positions. This will strengthen the inter-ethnic confidence as the church continues to consolidate a multi-ethnic Christian Leadership in Rwenzori Field.
4. Some ethnic groups were ignorantly attributing leadership to only one ethnic group and did not think they had the capacity to lead. They lacked self confidence. Hence, there should be a deliberate strategy by RF leadership to continue teaching members on a multi-ethnic leadership model in order to consolidate the gains of this program on attitude change, and also change attitudes that are prevailing in RF towards multi-ethnic leadership. This should be emphasised in all congregations at least for 15 minutes each Sabbath, for 30 minutes in each camp meeting studies, for five minutes in each church meeting.

APPENDIX A
INSTRUMENTS

Questionnaire 1

**FOR THE FIELD LEADERSHIP AT RWENZORI FIELD OFFICES AND
FRONTLINE PASTORS IN CHURCH DISTRICTS AND DEPARTMENT
HEADS**

(NB. RF on this questionnaire stands for Rwenzori Field)

A. PRESENCE OF A MULTI-ETHNIC CHURCH IN RWENZORI FIELD

Circle the appropriate number to indicate your view as a church leader.

1 =No : 2 = Not sure: 3 = Has some truth: 4 = True: 5 = Very true

1. The Bakonzo people are majority in RF..... 1 2 3 4 5
2. The Bakonzo People dominate leadership in RF..... 1 2 3 4 5
3. There are other ethnic groups in RF..... 1 2 3 4 5
4. The membership of non Bakonzo is known in RF..... 1 2 3 4 5
5. There are non Bakonzo church leaders at all levels in RF..... 1 2 3 4 5
6. Only Bakonzo are capable of leading the church –RF..... 1 2 3 4 5

**B. BEHAVIORAL CHARACTERISTICS OF THE CHURCH MEMBERS
TOWARDS ONE ANOTHER**

1. Bakonzo feel superior to other Ethnic groups in RF.....1 2 3 4 5
2. Bakonzo distrust other ethnic groups in RF.....1 2 3 4 5
3. Other ethnic groups are inferior due to minority.....1 2 3 4 5
4. Other ethnic groups do not want to work with Bakonzo in RF.1 2 3 4 5
5. The different ethnic groups in RF can never work
in harmony.....1 2 3 4 5

C. THE VIEW OF THE RWENZORI FIELD CHURCH LEADERS
TOWARDS THE DIFFERENT ETHNIC GROUPS

1. Bakonzo are the only able people to lead the church
in RF..... 1 2 3 4 5
2. Other ethnic groups in RF are un cooperative..... 1 2 3 4 5
3. Other ethnic groups in RF are indifferent towards leadership.... 1 2 3 4 5
4. Bakonzo Christians in RF are mature believe and can lead..... 1 2 3 4 5
5. Other ethnic groups in RF are not mature Christians/ believers but need
mentoring to lead.....1 2 3 4 5

THE DELIBERATE PLAN TO LEAD THE CHURCH IN RWENZORI FIELD AS
AN ALL INCLUSIVE CHURCH

1. There are church leaders from other ethnic groups in RF.....1 2 3 4 5
2. There are evangelists from other ethnic groups in RF..... ..1 2 3 4 5
3. RF is training leaders from other ethnic groups..... 1 2 3 4 5
4. RF will increase the number of workers from other ethnic groups.1 2 3 4 5
5. RF is opening up churches in areas of other ethnic groups..... 1 2 3 4 5
6. RF is opening up schools in areas of other ethnic groups..... 1 2 3 4 5
7. RF is extending Health services to other ethnic groups..... 1 2 3 4 5

END

Questionnaire II

FOR THE CHURCH MEMBERS IN RWENZORI FIELD IN THE SELECTED DISTRICTS

(For church members from ages 18 up to 80 for people of both gender and the schooled from Primary 5 in Ugandan standard and of all ethnic groups in Rwenzori Field).

Use a tick for the alternative which is applicable to you

A. PERSONAL DATA

1. Age bracket

- a. 18 - 25 years
- b. 26 - 35 years
- c. 36 - 45 years
- d. 46 - 55 years
- e. 56 - 65 years
- f. 66 – 80 years

2. Gender

- a. Male
- b. Female

3. Tribe/ ethnic group

- a. Mukonzo
- b. Mutoro
- c. Mwamba
- d. Mutuku
- e. Musongora
- f. Mugungu
- g. Mukiga
- h. Munyankole
- i. Others

4. Religious/ faith based information (SDA Stands for Seventh Day Adventist Church).

- a. Baptised Member of the SDA Church
- b. Not yet baptised

c. Years spent as a baptised member of the SDA Church

- 1. Less than 5 years
- 2. 5 - 15 years
- 3. 16-30 years
- 4. 31-45 years

- 5. 46-60 years
- 6. 61 and above

d. Your Leadership responsibility in your church

- 1. Church elder
- 2. Deacon
- 3. Deaconess
- 4. Clerk
- 5. Sabbath school leader
- 6. Youth leader
- 7. Women leader
- 8. Treasurer
- 9. Others
- 10. Regular church member

B. EVIDENCE FOR AN EXISTENCE OF A MULTI-ETHNIC CHURCH IN RWENZORI FIELD OF THE SDA CHURCH

1. Are you aware that; the following ethnic groups constitute the church to which you are a member: (use a tick/s to show the tribe/s you are sure exist in Rwenzori Field)

- a. Bakonzo
- b. Batoro
- c. Bamba
- d. Batuku
- e. Basongora
- f. Bagungu
- g. Bakiga
- h. Banyankole
- i. Others

2. Which ethnic group forms the majority of the believers in the SDA church in Rwenzori Field

- a. Bakonzo
- b. Batoro
- c. Bamba
- d. Batuku
- e. Basongora
- f. Bagungu
- g. Bakiga
- h. Banyankole
- i. Others

3. Which ethnic group dominates leadership of the Church in Rwenzori Field (show the ranking in the order of: 1= none,2 = some, 3 = quite many, 4= many, 5= majority – circle the right alternative according to you)

a. Distribution of Pastors per ethnic group in Rwenzori Field

- 1. Bakonzo.....1 2 3 4 5
- 2. Batoro.....1 2 3 4 5
- 3. Bamba.....1 2 3 4 5
- 4. Batuku.....1 2 3 4 5
- 5. Basogora.....1 2 3 4 5
- 6. Bagungu.....1 2 3 4 5
- 7. Bakiga.....1 2 3 4 5
- 8. Banyankole.....1 2 3 4 5
- 9. Others.....1 2 3 4 5

b. Distribution of evangelists per ethnic group in Rwenzori Field

- 1. Bakonzo.....1 2 3 4 5
- 2. Batooro.....1 2 3 4 5
- 3. Bamba.....1 2 3 4 5
- 4. Batuku.....1 2 3 4 5
- 5. Basogora.....1 2 3 4 5
- 6. Bagungu.....1 2 3 4 5
- 7. Bakiga.....1 2 3 4 5
- 8. Banyankole.....1 2 3 4 5
- 9. Others.....1 2 3 4 5

c. Employment of different ethnic groups as workers at the field level in Rwezori Field.

- 1. Bakonzo.....1 2 3 4 5
- 2. Batoro1 2 3 4 5
- 3. Bamba.....1 2 3 4 5
- 4. Batuku.....1 2 3 4 5
- 5. Basogora.....1 2 3 4 5
- 6. Bagungu.....1 2 3 4 5
- 7. Bakiga.....1 2 3 4 5
- 8. Banyankole.....1 2 3 4 5
- 9. Others.....1 2 3 4 5

d. Languages of instruction mainly used in churches of Rwenzori field (give the ranking following the following order 1 = never, 2 = once in a while, 3 = often, 4 = always, 5 = the only spoken language)

- 1. Lukonzo.....1 2 3 4 5
- 2. Rutoro.....1 2 3 4 5

3. Lwamba.....1 2 3 4 5
4. Rutuku.....1 2 3 4 5
5. Rusogora.....1 2 3 4 5
6. Rugungu.....1 2 3 4 5
7. Rukiga.....1 2 3 4 5
8. Runyankole.....1 2 3 4 5
9. Others.....1 2 3 4 5

e. The presence of different ethnic groups in Ministerial training college in Rwenzori Field (**show the ranking in the order of: 1= none, 2 = some, 3 = quite many, 4= many, 5= majority – circle the right alternative according to you**).

1. Bakonzo.....1 2 3 4 5
2. Batoro.....1 2 3 4 5
3. Bamba.....1 2 3 4 5
4. Batuku.....1 2 3 4 5
5. Basogora.....1 2 3 4 5
6. Bagungu.....1 2 3 4 5
7. Bakiga.....1 2 3 4 5
8. Banyankole.....1 2 3 4 5
9. Others.....1 2 3 4 5

f. Distribution of church seminars and workshops in line with the settlement of different ethnic groups in Rwenzori Field (**show the ranking in the order of: 1= none, 2 = some, 3 = quite many, 4= many, 5= majority – circle the right alternative according to you**).

1. Bakonzo.....1 2 3 4 5
2. Batoro.....1 2 3 4 5
3. Bamba.....1 2 3 4 5
4. Batuku.....1 2 3 4 5
5. Basogora.....1 2 3 4 5
6. Bagungu.....1 2 3 4 5
7. Bakiga.....1 2 3 4 5
8. Banyankole.....1 2 3 4 5
9. Others.....1 2 3 4 5

Thank you for your co-operation

APPENDIX B
MISSION STATEMENT

Our Mission: The Mission of the Seventh-day Adventist Church in Rwenzori Field is to proclaim to all peoples the everlasting gospel in the context of the Three Angels' Message of Revelation 14:6-12, leading them to accept Jesus as Saviour and to unite with His Church, and nurturing them in preparation for soon return.

Our Method: We pursue the mission under the guidance of the Holy Spirit through:

Preaching - Accepting Christ's commission (Matt. 28:18-20), we proclaim to all the world the message of a loving God, fully revealed in His Son's reconciling ministry and atoning death. Recognising the bible to be God's infallible revelation of His will, we present its full message, including the Second Advent of Christ and continuing authority of His Ten Commandments with its reminder of the Seventh-day Sabbath.

Teaching Acknowledging that development of mind and Character is essential to God's redemptive plan: We promote the growth of a mature understanding of the relationship of God. His word and the created universe.

Healing- Affirming the Biblical emphasis on the well being of the whole person, we make the preservation of health and the healing for the sick a priority and through our Ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

Discipling Affirming the continued spiritual growth and development of all members, we nurture the newly converted, instruct them in righteous living, train

them for effective witness, and encourage their responsive obedience to God's will.

APPENDIX C
LEADERSHIP SEMINARS

These are series of the leadership seminars meant for leaders of SDA church Rwenzori field leadership and laity in view of drawing a way to lead a multi ethnic church. The lectures in these series based on one main structured lesson taking duration of 2 – 3 hours’ depending on the locality. In each locality the seminar attendees were divided into four workshop groups. Each group would be given one hour of gathering information for the provided guiding questions and one hour for presentation of their findings and reactions.

**A. THE NEED FOR THE LEADER’S CHANGED ATTITUDE TOWARDS
ETHNIC DIFFERENCES IN THE CHURCH**

LECTURE MATERIALS

Duration 2 hrs and 30 Minutes

Objectives

By the end of the lecture the following objectives:

1. Participants should be able to appreciate that each one has an attitude.
2. Participants should be able to identify their attitudes towards other ethnic groups other than their own.

3. Participants should be able to try to familiarise themselves with the good attitudes towards other ethnic groups.
4. Participants should be able to embrace an all inclusive Christian attitude for healthy church leadership and harmony.

Key text:

*“As peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, ‘Stand up, myself am also a man.’ And as he talked with him, he went in and found many who had come together. Then he said to them, ‘you know how unlawful it is for a Jewish man to keep company with or go to one of another nation. **But God has shown me that I should not call any man common or unclean.** Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent me?” Acts 10:25-29 NKJV.*

a. Definition of attitude

1. **personal view of something:** an opinion or general feeling about something
 a positive attitude to change
2. **bodily posture:** a physical posture, either conscious or unconscious, especially while interacting with others
3. **challenging manner:** an arrogant or assertive manner or stance assumed as a challenge or for effect (*informal*)
 a streetwise teenager with attitude **Microsoft® Encarta® 2008. © 1993-2007 Microsoft Corporation. All rights reserved.**

b. Lessons from Peter’s attitude

- i. Peter was born a Jew brought up after the pattern of the Jewish Cultural superiority over the gentiles.
- ii. He knew the Mosaic Law which forbade the Israelites (Jews) from inter ethnic co-existence.
- iii. Like other Jews, Peter had no favour for the non Jews.

- iv. His time with Christ Jesus, the Messiah was to him in preparation to restore the superiority of Israel's kingdom against the non Israelites – Acts 1:6
- v. After Jesus went back to heaven Peter remained obsessed in ethnic segregation and into the attitude that his ethnic group was superior to the other ethnic groups.
- vi. His attitude would not allow him to preach the gospel to other ethnic groups and tribes contrary to Jesus' commission to preach to other people in Samaria, and to all corners of the world – Acts 1:8
- vii. Peter's attitude militated against his advancement in leadership. Jesus had told him to be a comforter of others (Luke 23:31) and to feed His flock and lambs (John 21:15-17) and sheep from other folds outside the known fold then (John 10:16) yet his attitude had a problem (Gal.2:11-15).
- viii. As a true Jew, Peter would have not thought of any other tribe as God chosen.
- ix. Like Jonah of old, Peter would have been hesitant to lead non Jews/ Israelites to true Godliness. Cf Jonah 4:1-3.
- x. Peter's attitude as seen in Galatia was of "fear of being different" and of being "politically correct" (Maxwell C. John, 2007, p1112). This was the same as Jonah's weak attitude of the Syrians.

- xi. Peter's attitude towards other people changed after a dream in which he was ordered to eat unclean animals (Acts 10:9-16, 17,25,26,27,28,29)
- xii. The vision which was repeated three times became a turning point in the attitude of Peter towards gentiles.
- xiii. He later declares how he had discovered that God was universal and not to segregate any person basing on ethnic differences. Acts 10:28,29.
- xiv. Jews and non-Jews were regarded equal by God.
- xv. This shaped his – (Peter's) leadership role in the later years -

c. Maxwell further explains attitude thus;

It is the advance man of our true selves.
 Its roots are inward but its fruit is outward.
 It is our best friend or our worst enemy
 It's more honest and more consistent than our words.
 It's an out ward look based on our past experiences.
 It is a thing which draws people to us or repels them (Maxwell C. John 2005, p195).

d. More issues about the leaders attitude –courtesy of John C. Maxwell

- i. Attitudes have the power to lift up or tear down a team.
- ii. An attitude compounds/ becomes complex when exposed to others.
- iii. Bad attitudes compound faster than good ones
- iv. Attitudes are subjective making it hard to identify a wrong one.
- v. Rotten attitudes when left without confrontation/alone ruin everything.

e. How does attitude impact an individual?

- i. One's attitude and potential go hand in hand.
- ii. Attitude determines success or failure.

- iii. Attitude determines our approach to life.
- iv. Approach determines our relationship with people. Moreover, a ‘leader, establishes where people should go, lines them up, commits them to movement and energises them to overcome obstacles’ (Clinton A. Valley, 2008, p21)
- v. The attitude at the beginning of the task determines the outcome more than anything else.
- vi. Our attitudes may turn our problems into blessings
- vii. Attitude may shape our new perception
- viii. It is not automatic that a leader who is a Christian/religious has the right attitude.

f. Need and attempts to change the leader’s attitude

Maxwell further teaches that; we are either masters or the victims of our attitudes. Also our choice matters a lot in this case of attitudes leaders hold.

There are ways one may consider if he is to have great/changed attitudes. Some of those pertinent ways are here below identified for consideration;

- i. Evaluate your present attitude by;
 - ❖ Identifying problem feelings ie those attitudes which make you feel most negative.
 - ❖ Identifying problem behaviour ie those attitudes which cause you problems as you deal with others.
 - ❖ Identifying problem thinking ie human kind is what he thinks within himself. Deal with that consistent thought that appears most in mind.
 - ❖ Clarify truth ie if one is a person of faith, should base on scripture to be helped understand the truth about the correct attitude to be borne.

- ❖ Secure commitment ie one should be determined to change that other attitude he/she chooses to change.
 - ❖ Plan and carry out one's choice ie act upon your decision with immediate approach and do it repeatedly.
- ii. Realise that faith is stronger than fear in the following ways;
- ❖ Change of attitude depends upon one's frame of mind
 - ❖ Believe that like others you can also change
 - ❖ Seek help from friends and colleagues to encourage you at every opportunity.
 - ❖ Ask for God's help as well because of faith in Him.
 - ❖ God is ready and willing to help you overcome the huddles in change of attitude because He is greater than any human counsellor.
- iii. Commit your statement of purpose to writing
- ❖ It will help in having something to aim at.
 - ❖ One will have a clear goal stated
 - ❖ It should be a specific goal eg ***"To see myself working well with and leading God's church with no regard to ethnic differences"***.
 - ❖ It should be given a time frame and signed.
 - ❖ It should be placed in a visible place
 - ❖ Do three things each day to accomplish your goal as here below;

- *Write specifically what you desire to accomplish each day.*
- *Tell /verbalise what you want to accomplish each day to a friend.*
- *Take action on your goal each day that passes by.*

WORKSHOP TASKS/ ACTIVITIES FOR GROUPS

1. Group I

Different attitudes to different ethnic groups;

- i. Identify the leadership attitudes which the majority Bakonzo church leaders have towards other ethnic groups in the Seventh – day Adventist Church in Rwenzori Field.
- ii. Identify the self esteem attitudes leaders in Rwenzori Field cherish upon themselves
- iii. Identify the attitudes other ethnic groups have towards the Bakonzo;
 - a. Leadership
 - b. Membership

2. Group II

- i. Identify the ways by which adverse ethnical attitudes can be changed.

- ii. Suggest ways by which the leadership in Rwenzori Field can accommodate the different attitudes of the ethnic groups in order to lead all in a single united church body.
- iii. Identify the Christian virtues that can help the leadership in SDA Church in Rwenzori Field to be accommodative to other people not of their ethnic group.

3. Group III.

- i. Identify the negative impact which the un changed attitudes would have upon;
 - a. The leaders
 - b. The church members
 - c. The church growth and development
 - d. Development of other young leaders for the church from all ethnic groups.
- ii. Identify the positive impact which the changed attitude would have upon;
 - a. The leaders
 - b. The church members
 - c. The church growth and development
 - d. Development of other young leaders for the church from all ethnic groups.

Group IV

- i. Identify indicators of positive attitude among leaders of the church towards the different ethnic groups.
- ii. Suggest ways to consolidate the indicators of positive attitude identified in (i) above.
- iii. Identify the limitations which may prevent the realisation of the positive attitude among the leaders of the church.
- iv. Suggest ways to overcome the limitations in (iii) above.

End.

APPENDIX D

RF FIVE YEAR STRATEGIC PLANS 2011 – 2015

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FOREWORD

Rwenzori Field of the Seventh – day Adventist Church is one of the constituencies of Uganda Union. She was born in 1987 as schism from Western Uganda Field. She initially comprised the geographical area from Bundibugyo to the North down to Kisoro in the South. Before long her territory was reduced to the area around mountain Ruwenzori comprising the political districts of; Kasese, Bundibugyo, Ntoroko and the mountain areas of Kabarole. Basically, one major ethnic group –the Bakonzo/Bayira constitute this territory of the church. We thank God that other tribal groups are also joining us such as Bamba, Banyankole, Batooro, Batuku, Basongora, etc. Work among the Batwa is still fragile and uncertain due to their slippery cultural behaviour.

Over the years church membership has gone a little above thirty thousand in a population of over 2.5 million citizens. There are 189 organized churches. We have about 70 primary schools and 6 secondary schools. There are 3 health centres. We have 31 church districts.

But also important to note is a lot of back sliders. This scenario has over years militated against the growth of church membership. We are challenged to ensure continued growth and development of this constituency under our care as we are the ‘salt and light’ to this world hungering for salvation.

Upon this, we are obliged to come out with this comprehensive strategic plan which is above and beyond a mere document but a compass defining the direction for the development of the church towards the desired vision.

The leadership of the church now envisions attaining a conference status. It is by this plan committed to writing that will help the path to the desired destiny. We shall evangelize as a primary mission of winning souls for God’s kingdom using all tact and methodology as laid down here in the document. We shall ensure retention, of membership through nurture. We are obliged to ensure Christian unity among all membership through clean servant leadership at all levels. We will promote financial growth and increased tax base both at house hold and church/organizational level. We shall place special emphasis on family life and stability. Finally we envision an improved infrastructural establishment of all institutions within this territory.

This strategic plan brings on board the entire membership. We will translate and interpret it to all people in order for them to own, cherish and embrace the implementation of this vision.

We have it as crucial to put up an FM radio for gospel programs and other church programs this will call upon the attention and support of all members in the territory. This project moves together with the BETTER LIVING CENTRE which will house the conference offices in Kasese town.

It is my sincere belief that; God being our guide, this document will be our mega authority from which other projects and developments will stem. It will be our spring board helping us to soar high from good to great. We shall soar in membership and develop as a mature united body of Christ Jesus prepared to meet Him on the clouds of heaven on parausia.

Pastor, Mutwanga Ezekiel
President Rwenzori Field
2011- 2015.

Background to the Strategic Plan

Rwenzori Field was organised as South Western Uganda Field in 1987 after it was curved off Western Uganda Field. It later changed to Rwenzori Field (RF) as the former name was given to a sister entity. Programs and activities have been designed and carried out based on a mixture of initiatives: individuals elected in offices, programs handed down from the higher organization and to some degree resolutions of the governing administrative bodies like ADCOM and the Executive Committee but without a concrete – laid down plan for a specified period of time.

Realizing that this trend was not the best option to getting work done and in view of the fact the effective organizations work with long term plans, a Strategic Planning Event was organized from May 23-26, 2011 to chart a way forward for this church territory. This was the first Strategic Planning Event of its kind for the Field.

Participants to this event included: The Union Officers, Union Departmental Directors, RF Officers, RF Departmental Directors Church District Leaders, Selected Local Church Elders and Representatives of the Laity across the Field. The Office of Assessment and Evaluation facilitated during the event.

The exercise involved: analyzing the Mission Statement of the Church the Story telling exercise where each participant was given the chance to speak out on the achievements and frustrations encountered while working with RF, an analysis of the internal Factors of RF – pointing out areas of both Strength and Weakness, and an analysis of the External Factors that provide both Opportunities and Threats/Challenges as RF carries out her activities.

After collecting all the data through these exercises, it was time to write the Preferred Future of RF in light of the Uganda Union Five thematic areas namely: Evangelism, Nurturing, Unity, Finance, and Family. Infrastructural Development was added as another Preferred Future for RF.

At the end of the three-day exercise, a committee was chosen to continue with the compilation of the Strategic Plan – they have done a good job and this plan reflects the views of the participants who represented the entire Field Territory. The following

were the findings for each of the above exercises that formed the strategic planning event:

Mission Statement Analysis:

The key elements of the Church's Mission Statement were listed as follows:

1. Proclaiming to **people** the Everlasting Gospel (Evangelism)
2. Nurturing the **people**
3. Uniting **people** with His Church
4. Preparing **people** for the soon return of our Lord

It was observed that the central focus of the Mission Statement is the people; and that in all activities, the people must be the central focus.

Story Telling Exercise:

The participants listed their individual achievements as well as their frustrations as they worked for and with the church. For purposes of this plan, the achievements are areas that have done well but frustrations are areas that need addressing. Frustrations as presented by participants are listed according to the thematic areas as follows:

Evangelism:

1. Lack of an FM Radio
2. Using Lay Workers employed on temporary basis and cannot go to school to upgrade.
3. Delay of ordination of Ministers.
4. Schools not managed by the church.
5. Lack of joint effort to help the needy children.
6. Inferiority complex of members.
7. Some cultural beliefs contradicting with faith beliefs
8. Lack of adequate trained people in God's work.
9. Pastor and Elders not getting involved in daily chapels in schools.

Nurturing:

1. Few ordained Ministers.
2. Lack of nurturing programs.
3. Lack of an FM Radio.
4. Low promotion of faithfulness among church members.
5. Little commitment among church members.
6. Low literacy levels among church members
7. Spiritualism.
8. Lack of seminars, prayers, sensitizations and visitations.

9. Misinterpretation of prophecy.
10. Some cultural beliefs contradicting with faith beliefs.
11. Backsliding of baptized members.
12. Pastors and Elders do not get involved in daily school chapels.
13. Few or no trained SDA workers in our institutions
14. No feeling of Adventism in our schools.

Unity:

1. Lack of exchange tours to related areas and challenged people.
2. No information about developments in SWUF.
3. Low monitoring.
4. Lack of implementation of planned activities.
5. Lack of evaluation, sustainability and viability.
6. Lack of prioritization.
7. Unplanned transfer of workers.
8. Low attitudes of church members towards positive change.
9. Lack of strategic plan at every church.
10. Lack of a mechanism for consultations and identification of one's talent in the church.
11. Lack of facilitation from higher organizations.
12. AAA should be circulated.
13. Academic papers from Mitandi not considered by Bugema University.

Finance:

1. Some workers are not on payroll.
2. Lack of computers
3. Lack of motorized transport for workers.
4. Lack of adequate sensitization of members to be faithful in tithe returning.
5. Poor remuneration of Lay Workers that lead districts/not on payroll.
6. Lack of maintenance of Ministers' houses using rent deductions.
7. Limited human and finance resources in SWUF.
8. Lack of funds mobilizing techniques.
9. No funds from higher organization for construction.
10. Lack of bursaries.
11. Higher organization not involved in preparing payrolls for our institutions.
12. Lack of tithe envelopes in local churches.

Family:

1. Breakage of Christian families.
2. Lack of seminars conducted by women.
3. Lack of adequate family life seminars.

Infrastructure Development:

1. Lack of good workers' houses.
2. Lack of technical schools.
3. Poor maintenance of executive programs.
4. Incomplete church structures.
5. Incomplete infrastructure in schools.

Internal Factors Analysis:

An organizational Diagnosis of SWUF was made. The exercise first listed the management process that are employed by RF in the execution of her activities and participants were to state what made them glad about the way they are enforced, what displeased them. The areas where participants felt glad, revealed the strength of SWUF and those are not listed in this document but areas where participants were displeased are areas of weakness that need serious redress and this document seeks to address them according to the different thematic areas and according to the management process as follows:

Evangelism:

1. Evaluation
 - a) Slow growth of church membership
2. Training
 - a) Non-SDA trainers in SDA founded institutions.

Nurturing:

1. Evaluation
 - a) Slow growth of church members.
2. Training
 - a) Non SDA trainers in SDA founded institutions.
3. Termination
 - a) No plan to reclaim terminated workers.

Unity:

1. Delegation
 - a) Inadequate information flow.
2. Coordination
 - a) Some church districts don't fully participate in set programs
 - b) Inadequate implementation of planned activities.

3. Planning
 - a) Lack of involvement of grassroots.
 - b) Lack of prioritization
4. Termination.
 - a) No reclaiming terminated workers.
5. Supervision.
 - a) Every individual does according to personal initiatives.
 - b) There is non-existent to treasurers in schools and other departments.
6. Communication.
 - a) Communication is usually delayed
 - b) There is conflict of itineraries
 - c) Messages are at times communicated late
 - d) Being blamed for turning up late yet there was late communication delivery
 - e) Letters and circulars are delegated
 - f) Misinterpretation of information
7. Training
 - a) Training is biased towards men
 - b) Emphasis is more on Evangelism and not on other areas
 - c) Employment of untrained when the trained are idle
8. Decision Making
 - a) Lack of implementation of planned activities
 - b) Criticism or being perceived as though unproductive
 - c) Not ready to leave when retirement time comes
9. Evaluation
 - a) Merging of church districts
10. Recruitment
 - a) Lack of clear recruitment policy
 - b) Lack of incentives for hard to reach areas
 - c) Lack of incentives for personnel with specialized skills/talents.
11. Conflict resolution
 - a) Loss of money due to legal proceedings
 - b) Laxity of Field in securing land leases in time
 - c) Quoting church policies only when favourable to the organization
 - d) Loss of part of the land at Hima

- e) Lack of renovation of workers' houses

Finance:

1. Planning
 - a) Lack of funds to implement the plans.
2. Conflict Resolution
 - a) Lack of renovation for workers' houses whereas rent is deducted from the workers' monthly pay.
3. Recruitment
 - a) Lack of clear recruitment policy
 - b) Lack of incentives to personnel with specialized skills/talents
 - c) Salaries inconsistent with education levels

Mission Statement

The Mission of the Seventh-Day Adventist Church in Uganda is to proclaim to all peoples the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as their personal Savior and unite with His Church, and nurturing them in preparation for His soon return.

Beliefs and Values

1. Integrity and accountability at every level is an appropriate expectation due God and the Church Constituency
2. Diversified culture may enrich the Church, yet all cultural practices must be subject to Scriptural principles.
3. Financial and human resources are gifts which must be responsibly managed.
4. The local congregations are the building blocks of the Church and therefore should be the focal point of the Church's resources.
5. The health and growth of the Church is directly proportional to the integrity and spirituality of its leadership.
6. Dedicated, committed and well trained workers are one of the Church's greatest assets.

7. The faithful returning of tithes and offerings is God's ordained method of supporting the ministry of the church and is an indicator of the believer's spirituality.

Operating Principles

1. Uganda Union Mission upholds its Beliefs/Values and Mission in its decision making at all levels.
2. Uganda Union Mission maintains a balance in the allocation of its resources which allows for an aggressive local church program and strong leadership and administrative/technical support.
3. Uganda Union Mission is committed to uphold the highest ethical standards among its workers and in every aspect of its work.
4. Uganda Union Mission is committed to demonstrating transparency and accountability at all levels of the work and among its workers.
5. Uganda Union Mission promotes faithful stewardship among its workers and laity.
6. Uganda Union Mission periodically evaluates and redefines its policies through self-appraisal and assessment to improve its operations.
7. Uganda Union Mission acknowledges that its workers are of essential value and must therefore be treated with fairness, respect and equity.
8. Uganda Union Mission carries out policies which define and dedicate appropriate resources to the development and upgrading of its human resource.
9. Uganda Union Mission implements processes which assist constituent members improve their economic status.
10. Uganda Union Mission operates its administrative offices and institutions in accordance with sound financial and management principles.

CHAPTER II

THEMATIC AREAS

EVANGELISM:

RF has a church membership that willingly evangelizes all ethnic groups resulting into a membership of 300,000 by 2015

STRATEGY I: Ensure all church members are involved in evangelism activities

Action	Responsibility	Start	End
1. Formation of Evang. Committees at Field Level 2. Approve Committee 3. To study the different approaches to evangelism and select the most appropriate one.	1. Personal Ministries director 2. ADCOM 3. Evangelism committee	NOV. 2011	DEC. 2011
4. Design /Source materials and contextualize them 5. Encourage formation of evangelism committee at district level	4. Evangelism committee Under the chairmanship of the personal ministries director in collaboration with the president.	NOV. 2011	DEC. 2011

6. Sensitize/mobilize all church members for active evangelism.	5. District Evangelism committee.		Ongoing

Strategy 2: Revive Community Outreach Programs at all levels

Action	Responsible Persons	Starting Time	Ending Time
1. Form a community outreach committee	- Youth, Education, Personal ministries, Chaplaincy and children ministries departments	NOV. 2011	Ongoing
2. Approve committee	- ADCOM	DEC. 2011	Ongoing
3. Identify Community needs	- Community outreach committee	JAN. 2012	
4. Design community outreach programs	- Community outreach committee	JAN. 2012	Ongoing
5. Enlist members for community outreach programs	- Community outreach committee	JAN. 2012	Ongoing
6. Training members for community outreach	- Community outreach committee	FEB. 2012	Ongoing
7. Implement	- Community outreach	FEB. 2012	

	committee/trained members		
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STRATEGY 3: Enhance the capacity of our ministerial workers

Action	Person Responsible	Starting Time	Ending Time
Establish the academic qualifications of our ministerial workers	Education/Ministerial Offices	JAN. 2012	JAN. 2012
Seek accreditation of Mitandi Ministerial collage	RF President	DEC. 2012	DEC. 2013
Set up Bursary scheme	Education director/ Treasurer	Dec. 1, 2011	Dec. 2012
Ensure all current lay leaders receive ministerial training in Mitandi	Ministerial/ Education directors	Jan. 2012	Ongoing
Monitor and Evaluate	RF President	April 1, 2012	Ongoing

STRATEGY 4: Strengthen Adventist Moslem relations in RF

Action	Person Responsible	Starting Time	Ending Time
Set up Adventist Moslem Relations committee at SWUF	Personal ministries/ ADCOM	DEC. 2011	JAN. 2012
Sourcing/ compiling materials and guidelines to use.	AMR Committee	DEC. 2011	Ongoing
Sensitize Pastors	AMR Committee	JAN 2012	Ongoing
Training Church Members	Pastors and AMR Committee	FEB. 2012	Ongoing
Monitor and Evaluate	Personal ministries Director	APR. 2012	Ongoing

STRATEGY 5: Strengthen Education function in Evangelism

Action	Persons Responsible	Starting Time	Ending Time
Form an Education committee at Field level	Education Director	October 2011	Ongoing
Approve the Education committee	ADCOM	January 2012	Ongoing
Conduct a comprehensive survey of all Adventist schools to ascertain the level of involvement in evangelism	Education committee	Feb. 2012	Ongoing
Identify educational needs in SWUF	Education committee	January 2012	Ongoing
Draw an Education master plan to address educational and spiritual needs	Education committee	January 2012	Ongoing
Identify personnel	Education Committee	Jan. 2012	Ongoing
Train the Personnel	Education committee	Mar. 2012	Ongoing
Implement spiritual programs in schools and address educational needs	Chaplaincy and Education departments.	Mar. 2012	Ongoing

NURTURING

RF has a nurturing culture resulting in 95% retention of its baptized membership and actively engaged in church activities to fulfil the great commission of our Lord

STRATEGY 1: Conduct a comprehensive church membership audit

Action	Person Responsible	Starting Time	Ending Time
Develop membership audit tools in consultation with Uganda Union	RF Secretariat and Personal ministries Director	Jan. 2012	Ongoing
Approve or adopt the tool	ADCOM	Feb. 2012	Ongoing

Identify persons to administer the tool	RF Secretariat and personal ministries Director	Mar. 2012	Ongoing
Train the people into the use of the tool	RF Secretariat	Mar 2012	Ongoing
Administer the tool	RF Secretariat	Mar 2012	Ongoing
Compile a report	RF Secretariat		

STRATEGY 2: Develop a Discipling Culture for Spiritual growth, membership retention and outreach

Action	Responsible Persons	Starting Time	Ending Time
Source and compile nurturing materials/ programs for the different categories of members.	All Departmental Directors	Jan. 2012	Ongoing
Approve nurturing materials	ADCOM	Mar. 2012	Ongoing
Select co-teams in each category to <i>disseminate</i> the nurturing materials	All Departmental Directors	Mar. 2012	Ongoing
Orient the co-teams with relevant materials	All Departmental Directors	May 2012	Ongoing
Disseminate the nurturing materials.	All Departmental Directors	May 2012	Ongoing
Monitor and evaluate effectiveness of the programs	All Departmental Directors	Sept. 2012	Ongoing

STRATEGY 3: Strengthen the reading capacity of the members

Action	Responsible Persons	Starting Time	Ending Time
Establish literacy levels of	Education Committee	Jan 2012	Ongoing

church members			
Design literacy programs with Bible readings as a core element	Education Committee	Mar 2012	Ongoing
Select literacy instructors at different levels	Education Committee/ Education Director	Mar 2011	Ongoing
Train Instructors	Education committee	May 2012	Ongoing
Conduct Literacy classes	Instructors	May 012	Ongoing
Avail spiritual reading materials to literate members namely; Morning watch, Quarterly Lessons, Voice of prophecy, Spirit of Prophecy, etc	Personal ministries Director.	May 2012	Ongoing
Monitor and Evaluate	Education and Personal Ministries	Dec. 2012	

N.B; Effectiveness of the programs will be based but not limited to the Sabbath School action units

STRATEGY 4: Improve Quality of Worship

Action	Responsible Persons	Starting Time	Ending Time
Set up a committee to look into the infrastructure and environment of our worship/ places and make recommendations.	Ministerial director.	Dec. 2011	Ongoing
Adopt recommendations	ADCOM	Jan. 2012	Ongoing
Implement recommendations	Ministerial Director	Mar. 2012	Ongoing
Training pastors in effective delivery of Christ	Ministerial Director	Mar. 2012	Ongoing

centred messages			
Train the church in the importance of family worship and how to conduct it.	Ministerial Director	May 2012	Ongoing
Train members in Adventist standards of church music	Youth Director	May 2012	Sept 2012
Monitor and Evaluate	Ministerial Director	Dec. 2012	Ongoing

STRATEGY 5: Establish follow-up networks to ensure retention of members our church schools and church related schools

Action	Responsible Persons	Starting Time	Ending Time
Appoint/designate chaplains in all SDA institutions	Education/Chaplaincy Departments	Jan. 2012	Ongoing
Create a data base for all SDA students/ pupils in our schools	Educ. Department	Jan 2012	Ongoing
Establish linkages between the students/pupils with his/her mother SDA church leadership	Chaplaincy	April 2012	Ongoing
Monitor individual spiritual progress of each student/ pupil	Chaplaincy	June 1, 2012	Ongoing

UNITY

RF has a system in place that promotes unity of all church members at all level amidst cultural diversity by the year 2015

STARTEGY 1: Strengthen Pastoral management and leadership skills

Action	Responsible Persons	Starting Time	Ending Time
Identify talented Pastors and Lay leaders in mgt and leadership	Ministerial/Personal Ministries	Jan. 2012	Ongoing
Conduct professional growth seminars for pastors and church leaders	Presidency/Education /Ministerial Offices	Feb. 2012	Ongoing
Initiate social relationships among pastors	Ministerial	May 2011	Ongoing
Introduce a mentoring culture in the field	Presidency/Ministerial	May 2012	Ongoing
Provide each worker with a workers hand book	Presidency/All Departmental Dir(s) /Secretariat	Dec. 2012	Ongoing

STRATEGY 2: Ensure that theological differences do not tear up the church

Action	Responsible Persons	Starting Time	Ending Time
Reviewing ministerial training programs in Mitandi	Presidency/Education Dir./Ministerial Dir.	Jan. 2012	Ongoing
List common theological differences within the field	All ministerial workers	Feb. 2012	Ongoing
Form a committee of theologians to provide guidelines to address the differences	Ministerial Director	April 2012	Ongoing

Create a forum that can sort out theological issues	ADCOM	May 2012	Ongoing
Remind Christians periodically about their fundamental beliefs	District Pastors/Elders	May 2012	Ongoing
Monitor ,Assess and Evaluate	President/Ministerial/ Secretariat	Dec 2012	Ongoing

STRATEGY 3: Improve and streamline Information flow

Action	Responsible Persons	Starting Time	Ending Time
Set up communication committees at Field level	ADCOM	Jan. 2012	Ongoing
Design/Formulate terms of reference for the committee	ADCOM	Mar. 2012	Ongoing
Set up communication committee at district level	Pastors	Mar. 2012	Ongoing
Train the committees in information gathering and dissemination procedures (Information management)	Communication Director	May 2012	Sept. 2012
Set up a radio station	Executive Committee & Dev. /Communication Depts	Dec. 2011	Ongoing
Monitor and Evaluate	President	Dec 2011	Ongoing

STRATEGY 4: Promote the spirit of understanding and acceptance amidst diversity

Action	Responsible Persons	Starting Time	Ending Time
Set up conflict resolution committee at district level and train them.	Pastors/Ministerial Department	Jan. 2012	Feb. 2012

Approve committee		Feb 2012	Mar. 2012
Draw guidelines on how to resolve conflict and uniform approaches to divisive issues	Ministerial Department	Mar. 2011	Apr. 2012
Train pastors in conflict management	Presidency & Ministerial/ Education Depts.	May. 2012	May 2012
Implement guidelines		June 2012	Ongoing

STRATEGY 5: Improve Workers' Welfare

Action	Responsible Persons	Starting Time	Ending Time
Set up a staff welfare committee	Ministerial Department/ Stewardship	Dec. 2011	Dec. 2012
Approve committee	ADCOM	Jan. 2012	Feb. 2012
Review the remuneration and allowances of workers.	Staff welfare committee	Oct. 2011	Oct. 2011
Make Recommendations	Staff welfare committee	Oct. 2011	Dec. 2011
Monitor implementation of recommendations	Staff welfare committee/ Stewardship	Jan. 2012	Ongoing

STRATEGY 3: Ensure provision of means of transport to district leaders/departmental directors and officers for easy service delivery

Action	Responsible Persons	Starting Time	Ending Time
Give loans to district leaders and departmental directors for securing	ADCOM	Jan. 2012	Ongoing

personal motorcycles for easy service delivery			
Give loans to officers for securing personal vehicles for easy service delivery	ADCOM	Jan. 2012	Ongoing
Purchase a service van for the field	ADCOM	Jan. 2013	June 2013
Give land/housing/furniture loans to workers	ADCOM	Jan. 2012	Ongoing

FINANCE

RF has a mobilized and efficiently managed financial resource leading to a self sustained financial position resulting into an annual growth rate of 25% and a per-capita increase of Ushs 60,000 per annum by 2015

STRATEGY 1: Building a strong and diversified resource base geared towards self sustenance and growth

Action	Responsible Person	Starting Time	Ending Time
Establish a finance technical committee	Treasurer	Dec. 2011	Jan. 2012
Approve financial technical committee	ADCOM	Jan. 2012	Feb. 2012
Identify available and potential sources of finance	FTC	Feb. 2012	Mar. 2012
Design mechanisms/means of mobilizing resources	FTC	Feb. 2012	Mar. 2012
Identify and mobilize all professionals employed in and outside the church	FTC	Mar. 2012	Apr. 2012

circles			
Design mechanisms/means of mobilizing resources	FTC	May 2012	Ongoing
Adopt localized stewardship promotional materials from Uganda Union.	Stewardship Dept.	May 2011	Ongoing
Establish stewardship committees at district levels	Stewardship Dept.	May 2012	
Train and disseminate stewardship information	Stewardship Dept.	May 2012	
Monitoring and Evaluation	Treasury/ Stewardship Dept.	Dec 2012	Ongoing

STRATEGY 2: Establish effective and efficient management system to eliminate leakages and ensure accountability.

Action	Person Responsible	Starting Time	Ending Time
Source, adopt/contextualize financial internal control system from Uganda Union	Treasurer	Jan. 2012	Jan 2012
Approve System	ADCOM	Feb. 2012	Feb. 2012
Disseminate the system to the lower levels	Treasurer/FTC	Mar. 2012	Ongoing
Enforce compliance to the system	Treasurer/FTC	Apr. 2012	Ongoing
Forming volunteer audit teams at district levels	Treasurer/FTC	May 2012	Ongoing
Orient the volunteer audit	Treasurer/FTC	May 2012	Ongoing

teams.			
Engage the volunteer audit teams	Treasurer/FTC	June 2012	Ongoing
Monitor and evaluate	Treasurer/FTC	Dec. 2012	Ongoing

FAMILY LIFE

RF has a vibrant family life department that effectively addresses family life issues at institutional and social levels.

STRATEGY 1: Develop relevant family life training program

Action	Responsible Persons	Starting Time	Ending Time
Establish a family life committee at RF	Family life Dept.	Dec. 2011	Jan. 2012
Approve family life committee	ADCOM.	Jan. 2012	Jan. 2012
Source and develop a guide on family life education	Family life Committee/Education departs.	Jan. 2012	Feb. 2012
Approve the developed guide	Family life Depart.	March 2012	March 2012
Identify and train TOT's/counsellors	Family life committee/Education department.	April 2012	May 2012
Set up family life committees at district levels	FLC/ Family life Director	May 2012	Ongoing
Orient family life committee at district levels and sanction them	FLC/ Family life Director	July 2012	Ongoing
Monitor and Evaluation	Family life Director	July 2012	Ongoing

INFRASTRUCTURAL DEVELOPMENT

RF has 50% decent and adequate infrastructure at all levels by 2015

STRATEGY 1: RF operates with improved infrastructure.

Action	Responsible Persons	Starting Time	Ending Time
Choose/institute a development committee for the field	ADCOM	Dec. 2011	Dec. 2011
Approve Development committee	ADCOM	Jan. 2011	Jan. 2011
Set terms of reference for the committee	ADCOM	Jan. 2012	Jan. 2012
Institute development committees at District level	District leaders/Dev. Dir. RF	Apr. 2012	Jun. 2012
Design development projects for their respective districts and institutions	District and Institution development committees	Jun 2012	Ongoing
Source for funding for the designed projects	Dev. Committee	July 2012	Ongoing
Implement project programs as and when available.	All Departments	July 2012	Ongoing
Monitor and Evaluate	RF President	Ongoing	Ongoing

N.B.: All the development projects at Field and Institutional levels are to seek approval from the district development committee so that they do not do their developments anyhow.

APPENDIX E

LIST OF RWENZORI FIELD SCHOOLS

Serial Number	SCHOOL	LOCATION AND LOCAL PEOPLE SERVED
1.	Mponwe SDA P.School	Kasese - Bakonzo
2.	Ndongo SDA P. School	Kasese – Bakonzo and Banyabindi
3.	Kanyampara SDA. P. School	Kasese – Bakonzo
4.	Kisinga SDA P.School	Kasese – Bakonzo
5.	Kasese SDA P.School	Kasese Municipality – Multi ethnic
6.	Karusandara SDA P.School	Kasese – multi ethnic
7.	Izinga SDA P.School	Kasese – Bakonzo and Banyabindi
8.	Kyanya SDA.P. School	Kasese – Bakonzo
9.	Nyambuko SDA P.School	Kasese – Bakonzo
10	Kabuyiri SDA P. School	Kasese - Bakonzo
11	Nyarukungu SDA P.School	Kasese - Bakonzo
12	Kampisi SDA P.School	Kasese - Bakonzo
13	Kasambya SDA P.School	Kasese - Bakonzo
14	Ibunda SDA P.School	Kasese - Bakonzo
15	Minana SDA P.School	Kasese - Bakonzo
16	Rwesande SDA P.School	Kasese - Bakonzo
17	Kitwamba SDA P.School	Kasese - Bakonzo
18	Kiruli SDA P.School	Kasese - Bakonzo
19	Kirabaho SDA P.School	Kasese - Bakonzo
20	Kabatunda SDA P.School	Kasese - Bakonzo
21	Buisumbu SDA P.School	Kasese - Bakonzo
22	Kasangali SDA P.School	Kasese - Bakonzo
23	Bulyambaghu SDA P.School	Kabarole – Bakonzo and Batoro
24	Katebwa SDA P.School	Kabarole – Bakonzo and Batoro
25	Nyamba SDA P.School	Kabarole – Bakonzo and Bakiga
26	Butyoka SDA P.School	Kabarole – Bakonzo
27	Karugaya SDA P.School	Kabarole – Bakonzo and Batoro
28	Bukara SDA P.School	Kabarole – Bakonzo and Batoro
29	Bujabara SDA P.School	Kabarole – Bakonzo and Batoro
30	Kibata SDA P.School	Kabarole – Bakonzo
31	Nsura 1 SDA P. School	Kabarole – Bakonzo
32	Mitandi SDA P. School	Kabarole – Bakonzo and Batoro
33	Mabwe SDA P. School	Kabarole – Bakonzo and Batoro
34	Kamabale SDA P. School	Kabarole – Bakonzo and Batoro

35	Nyakitokoli SDA P. School	Kabarole – Bakonzo and Batoro
36	Mahyoro SDA P. School	Kabarole – Bakonzo and Batoro
37	Mount Guess-Mpanga SDA P. School	Kabarole – Bakonzo and Batoro
38	Kibwa SDA P. School	Kabarole – Bakonzo and Batoro
39	Musandama Lower SDA P. School	Kabarole – Bakonzo
40	Nyamisingiri SDA Primary School	Kabarole – Bakonzo and Batoro
41	Nombe SDA P. School	Ntoroko – Bakonzo
42	Hope Hill SDA Nursery School	Kasese - Bakonzo
43	Ibanda SDA P. School	Ntoroko – Bakonzo
44	Kasozi SDA Primary School	Ntoroko – Bakonzo and Batuku
45	Kyabandara SDA Primary School	Ntoroko – Bakonzo and Batuku
46	Nyakatoke SDA Primary School	Ntoroko - Bakonzo
47	Itojo SDA Primary School	Ntoroko – Bakonzo and Batuku
48	Kahembe SDA Primary School	Ntoroko – Bakonzo
49	Mabere SDA Primary School	Bundibugyo - Bakonzo
50	Ntandi Integrated SDA P. School	Bundibugyo – Bakonzo and Bamba
51	Bumbwende SDA P. School	Bundibugyo – Bakonzo and Bamba
52	Mutiti SDA P. School	Bundibugyo – Bakonzo and Bamba
53	Kikyo SDA P. School	Bundibugyo – Bakonzo and Bamba
54	Bumbwemba SDA P. School	Bundibugyo – Bakonzo and Bamba
55	Bunguha SDA P. School	Bundibugyo – Bakonzo and Bamba
56	Bumate SDA P. School	Bundibugyo – Bakonzo and Bamba
57	Bundikahondo SDA P. School	Bundibugyo – Bakonzo and Bamba
58	Nyakasoha SDA P. School	Bundibugyo – Bakonzo and Bamba
59	Mutiti SDA P. School	Bundibugyo – Bakonzo and Bamba
60	Rwesene SDA P. School	Bundibugyo – Bakonzo and Bamba
61	Budinamandi SDA P. School	Bundibugyo – Bakonzo and Bamba
62	Butogo SDA P. School	Bundibugyo – Bakonzo and Bamba
63	Kitoko SDA P. School	Kasese - Bakonzo
64	Ruhara SDA P. School	Kasese - Bakonzo
65	Kighutu SDA P. School	Kasese - Bakonzo
66	Kitulu SDA P. School	Kasese - Bakonzo

67	Block C	Kasese - Bakonzo
68	Kanani SDA P. School	Kasese - Bakonzo
69	Bundinamandi P. School	Bundibugyo – Bakonzo and Bamba
	<u>SECONDARY SCHOOLS</u>	
1	Mitandi SS	Kabarole –Multi ethic
2	Kitswamba SDA SS	Kasese - Multi ethic
3	Hima Adventist SS	Kasese - Multi ethic
4	Kabatunda SDA SS	Kasese - Bakonzo
5	Kanyampara SDA Voc SS	Kasese - Bakonzo
6	Three Angels High School Ntandi	Bundibugyo - Multi ethic
	<u>TERTIARY INSTITUTIONS</u>	
1	Mitandi Ministerial College	Kabarole - Multi ethic

APPENDIX F

DISTRIBUTION OF SABBATH SCHOOL LESSON QUARTERLIES IN
RWENZORIFIELD FOR DIFFERENT LANGUAGES FROM 2009 – 2013

YEAR	2009	2010	2011	2012	2013
LUKONZO	8,700	8,920	12,235	14,655	16,435
RUTORO	395	400	407	482	686
KISWAHILI	252	252	253	224	260
LUGANDA	35	37	43	49	--
ENGLISH	3,750	3,900	4,411	4,495	5,683

APPENDIX G

OFFICERS OF RWENZORI FIELD SINCE 1987 TO THE TIME OF RESEARCH

S/N	NAME	POSITION	PERIOD	TRIBE
01	Pr. Zephaniah Mukirane	President	Sept 1987 – July 1991	Mukonzo
02	Pr. Benezeri Bageni	President	July 1991 – Dec 1993	Mukonzo
03	Pr. Yowasi Mukirania	President	Jan 1994 – March 1997	Mukonzo
04	Pr. John Kule	President	March 1997 – Dec 2001	Mukonzo
04	Pr. Matte Daniel	President	Jan. 2002 – Dec 2010	Mukonzo
05	Pr. Mutwanga Ezekiel	President	Jan 2011 – on going at research time	Mukonzo
06	Pr. Joseph Twesigye	Ex. Secretary	Sept 1987- 1993	Mukiga
07	Pr. Tom Kyoma	Ex. Secretary	1993 -1994	Mukiga
08	Pr. Magezi Nahshon	Ex. Secretary	1994 -1997	Mukonzo
09	Pr. Bwambale Simon	Ex. Secretary	1997 - 1998	Mukonzo
10	Pr. Mutwanga Ezekiel	Ex. Secretary	2006 - 2010	Mukonzo
11	Pr. Bwambale Bonny	Ex. Secretary	2011 – on going at research time	Mukonzo
12	Mr.O.B. Karemire	Sec/ treasurer		Munyankore
13	Mr. Stephen Wakubirwa	Treasurer		Musoga
13	Mr. Yohana Masereka	Treasurer		Mukonzo
14	Mr. Uzziah Kibaya	Treasurer		Mukonzo
14	Mr. John Muhindo	Ex. Sec/Treasurer		Mukonzo
15	Mr. Masereka Bernerd Balifua	Ex. Sec / Treasurer		Mukonzo
16	Mr. Mbaasa Bataringaya	Treasurer	2004 on going	Mukonzo

APPENDIX H

INVITATION LETTER

Mitandi Sec.
School

P.O. BOX 487
Fort Portal

07/10/2010

The President
South Western Uganda Field
P.O.BOX 21,
KASESE

Dear Pr. Matte Daniel,

REQUEST TO CARRY OUT MY DISSERTATION PROJECT AND
PROJECT IN YOUR TERRITORY

I am writing to seek your help as stated above. I am obliged to carry out develop a project which is a partial requirement leading to the award of the Degree Master of Arts Leadership of Adventist University of Africa.

I seek to begin research work which will involve seminars and archive work within your area.

Hoping for your help to this cause, receive my thanks in anticipation.

Yours truly,

Wanzalabana Misaki Maate

APPENDIX I

TIME TABLE FOR THE TWO DAY LEADERSHIP SEMINAR ABOUT CHANGING THE ETHNICAL ATTITUDE TOWARDS ONE ANOTHER

DAY	TIME	ACTIVITY	PERSON RESPONSIBLE
ONE	7:30- 8:00 am	Arrival/Registration	Participants
	8:00-8:20 am	Devotion	Host Pastor
	8:20-8:30 am	Self introduction/welcome/opening remarks	Host Pastor
	8:30- 9:30 am	<p>Introduction of seminar</p> <p>1. <u>Topic:</u> The need for the leaders' positive attitude towards different ethnic differences in the church.</p> <p>2. <u>Objectives:</u></p> <p>i. Participants to be able to appreciate each one's own possessed attitudes.</p> <p>ii. Participants to be able to identify their attitudes towards other ethnic groups to which they do not belong.</p> <p>iii. Participants to be able to familiarise themselves with the good attitudes towards other</p>	Researcher

		<p>ethnic groups.</p> <p>iv. Participants to be able to embrace an all inclusive Christian attitude for healthy church leadership and harmony.</p> <p>3. <u>Content</u></p> <p>i. <u>Key text</u>: Acts 10:25-29</p> <p>ii. Definition of attitude (Encarta, 1993-2007)</p> <p>iii. Lessons from Peter's attitude</p> <p>iv. Maxwell's explanation of attitude</p>	
One	9:30-10:00am	<p>Searching for examples of ethnic based attitudes in the Bible. Attention to:</p> <p>i. Moses</p> <p>ii. Joseph</p> <p>iii. Boaz</p> <p>iv. Joshua</p> <p>v. Nebuchadnezzar</p> <p>vi. Pharaohs</p> <p>vii. Jonah</p> <p>viii. Peter</p> <p>ix. Paul</p> <p>x. Pharisees</p>	All participants
One	10:00-10:30 am	Break	All participants
One	10:30- 12:00	<p>4. <u>Presentation</u></p> <p>i. Power of attitude</p> <p>ii. Influence of attitude on one's potentiality</p> <p>iii. Need and attempt to</p>	Researcher and participants

		change the leader's attitude	
One	12:00-12:30	<p>5. <u>Formation of discussion groups</u></p> <p>i. To identify different attitudes held by ethnic groups towards one another</p> <p>ii. Identify the ways to change adverse ethnical attitudes</p> <p>iii. Identify the impact of both the un changed and changed attitudes</p>	Researcher and participants
One	12:30	Lunch And Recess	All Participants
Two	7:30-8:00 am	Arrival / registration	All Participants
Two	8:00-8:20 am	Devotion/Prayer	Host Pastor
Two	8:20-8:30 am	Recap of day one	Researcher and participants
Two	8:30-9:30 am	<p>Group/workshop discussions</p> <p><u>Group I:</u></p> <p>i. Bakonzo Leaders' attitude towards other ethnic groups</p> <p>ii. Identification of leaders' self esteem</p> <p>iii. The attitudes of other ethnic tribes towards the Bakonzo.</p> <p><u>Group II</u></p> <p>i. Identifying ways to control adverse ethnic attitudes</p> <p>ii. Suggest ways to leaders on how to accommodate different ethnic attitudes</p> <p>iii. Identify Christian virtues for leaders to accommodate various ethnic groups.</p>	Researcher/ group leaders

		<u>Group III</u> i. Identification of the impact of the un changed (negative) attitude upon all stake holders ii. Identification of the impact of the changed (positive) attitude to all stake holders	
Two	9:30-10:30am	Group presentations and reactions	Group leaders and all participants
Two	10:30-11:00am	Break	All participants
Two	11:00-12:00pm	Recap of seminar and way forward for the project groups	Researcher/ Host Pastor and all participants
Two	12:00-12:15 pm	Closing remarks and dismiss	Host pastor

APPENDIX J

GENERAL ISSUES IN LEADERSHIP

Issue One

Jesus' Universal Approach

The Process towards Fulfilling a God-Given Vision-Matt. 9:35-10:5

Jesus teaches us the process of fulfilling a God-Given vision. Studying this passage brings out these steps:

1. Take initiative to obey. Get active in service. [9:35]
2. Communicate the truth you already know. [9:35]
3. Observe and understand the reality of [ALL] human conditions. [9:36]
4. Allow God to burden you with a specific need. [9:36]
5. See a divine diagnosis. What is the issue to be solve? [9:37]
6. Pray to determine what action could meet that need. [9:38]
7. Choose a team and empower them for partnership. [10:1]
8. Take immediate action toward the fulfilment of the vision. [10:5]

Issue Two

Team, Train and Mentor

- Usually leaders fail to develop other leaders either because they lack training or because they possess wrong attitudes about allowing and encouraging others to come alongside with them.

- Often, leaders wrongly believe that they must compete with the people close to them instead of working with them.
- Ethnic vendetta is a vice that aggravates the competitive spirit and adverse results are experienced both in the short and long run.
- Possession of a leadership mind-set
- Fellow leaders do more than work with the leader, they think like the leader.
- They therefore have power to lighten the load.
- They are an asset in decision making, brainstorming, provision of security and direction to others.
- They are effective officers in the absence of the leader. Leader is not afraid of going out for other societal demands as long as he has mentored reliable other leaders around him/her.
- This results from a valuable time spent in developing potential leaders eg Elijah and Elisha
- People who share a common direction and a sense of community get where they are going more quickly and easily because they are travelling on one another's thrust. [John C. Maxwell 1995, pp 6-8].
- Dick Abel (2008, p 85),
- on TEAM WORK

Often when we look at team-work we realise there are people who are playing “out of position.” We have them in jobs they are not gifted in or don't like and they balk at them or fail and become discouraged and even quit. But if they are placed in another position

where they are challenged and have a desire to perform, we as leaders will benefit from it because they will use their gifts and skills that will enhance the whole team.

- Do not be too busy to train the team under your span of influence.
- Train in many spheres of importance to the organisation.

Make sure each one in the team of leaders matters.

Also be aware of leaders -defacto's influence and sometimes team up with them.

Avoid any tendency towards ethnic vendetta in team building. Embrace all meritoriously and unleash their potentials

Issue 3

THE ISMS

- Nepotism ie Miriam syndrome
- Tribalism/Ethnocentrism
- Sexism
- Regionalism
- Sectarianism
- Nepotism will cause an organisation a one family affair! It is fatal to the church and your own self.
- Example;

Elder	Mr. Maate Adam
Head Deaconess	Mrs. Maate
Sabbath School Superintendent	Maateson Baluku
Youth Leader	Maate's grandson
Welfare	Mrs. Maate
Deaconess	Maate's daughter-in-law
Treasurer	Milena Maate Jr.
Personal Ministries	Anderson Maate

Tribalism/Ethnocentrism

- **The church in RWAI (Not real name)**

Rwai is a multi tribal because it is an industrial area

The major tribe are Bakobi therefore

All major leaders are Bakobi

All music in Lukobi language

Preaching in Lukobi language

Literature in Lukobi language

Welcoming in Lukobi language

Announcements in Lukobi language

All church board members are Bakobi

All dishes served Bakobi dishes etc

Sexism is segregation of people along their gender. It also involves job segregation

- Sexism eg in Nyamughonoli (Not real name) SDA Church
- Preachers men
- Deacons men
- Church board members men
- Lesson teachers men
- AY boys
- Choristers men
- Decorators women
- Cooks women
- Janitors women

- Listeners women etc
- Regionalism this is a way people are considered for certain benefits depending on where they originate
- Example, Kibandya (Not real name) SDA Church is in Central Kalinga Political region whose population are the central Bahimba. Central Kalinga is cosmopolitan in nature because it is at the crossroads of the major trade routes. The Bahimba from North Kalinga, South Kalinga, East and West Kalinga whose accent and ways of life have been influence by other tribes near them, come and live in Central Kalinga.
- Therefore in the church, members are categorised as; Northerners, Southerners, Easterners, Westerners.

Note

BIBLICAL FOUNDATIONS ON HUMAN BEINGS AND WORK

- Human beings are in the Image of God (Gen. 1:26,27)
- Created after “consultation” within Trinity
- Created Male and Female

Humankind are a crowning act of creation that is followed by: “very good”

(Gen. 1:31)

- They have dominion over earth NOT others
- God’s business is the people i.e., the top priority
- Understand the people you lead

End

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CURRICULUM VITAE

Name: Wanzalabana Misaki Maate
 Sex: Male
 Age: 43 Years
 Date of birth: 05/08/1972
 Nationality: Ugandan
 Tribe: Mukonzo
 Marital Status: Married to Esther Kabugho,
 Six Children: Nzanzu, Muhindo, Bwambale, Biira, Masereka,
 Kabugho.
 Religion: Seventh-day Adventist

Education

Adventist University of Africa	2010-2015	MA Leadership
Ndejje University – Kampala	2001-2003	B.Ed
Institute of Teacher Education Kyambogo	1996-1998	Dip. Sec. Education
Rwenzori High School	1994-1996	Uganda Advanced Certificate of Education
Kitswamba SDA Secondary School	1989-1993	Uganda Certificate of Education
Kabatunda SDA Primary School	1986-1988	Primary Leaving Examination
Kyabarungira Primary School	1981- 1985	
Kabatunda Sub grade	1979-1980	

Work Experience

Rwenzori Field	2011-to date	Education/ communication Director
Mitandi Ministerial College	2011 to date	Ag. Registrar
Ngeya FM	2013 to date	Preacher on Radio

Mitandi Secondary School	2008-2010	Deputy Headmaster
Kitswamba SDA Secondary School	2003-2007	Head Master
Mitandi Sec. School,	1998-2002	Teacher, Chaplain and Deputy Headmaster