

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A PROGRAM FOR MAINTAINING SPIRITUALITY IN THE SEVENTH-DAY ADVENTIST SECONDARY SCHOOLS IN MARA CONFERENCE, TANZANIA UNION MISSION

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Spirituality is the backbone of every Seventh-day Adventist secondary school's existence. Being empowered by the Holy Spirit, teachers, non-teaching employees and students will avoid many unnecessary challenges that may occur within the school campus. To validate this principle, a survey was conducted at IHS where 200 questionnaires were distributed.

The main purpose of the study was to examine the spiritual life of the IHS community. The study revealed six indicators that threatened the spirituality of the school. Indicators suggested that teachers do not put much value on spirituality as well as on spiritual meetings. Consequently, students have neglected spiritual meetings because they do not know the reasons for attending. There were teachers implementing disciplinary actions contrary to the SDA philosophy of education. The results required that the *Teacher: role model for maintaining and protracting*

spirituality program at IHS to be designed and implemented which lasted for six months from November 2012 to April 2013.

Six team members were recruited to assist in the training. These were basically teachers and one pastor (the chaplain). As a result, the outcome convinced all team members that the program was very useful; it can be implemented at IHS and other SDA secondary school in MC and Tanzania Union Mission in particular. At the end a special committee for spirituality was formed composed of two students, three pastors, three church elders, one teacher, and one from the non-teaching staff. Attendance of teachers to spiritual meetings increased. Absentees to spiritual meetings decreased from 10% to 3%.

Adventist University of Africa

A PROGRAM FOR MAINTAINING SPIRITUALITY IN THE
SEVENTH-DAY ADVENTIST SECONDARY SCHOOLS
IN MARA CONFERENCE TANZANIA UNION MISSION

A project
presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Pastoral Theology

by
Switta Elias Stevens

July 2013

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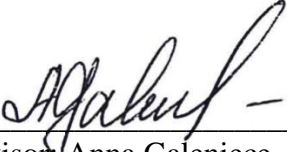
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This project is
dedicated to my God and His work. It was
through His mercy and love that enabled this successful
accomplishment within that particular period.
Glory be to Him forever and ever
Amen.

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LIST OF ABBREVIATIONS

1. ATR African Traditional Religions
2. AUA Adventist University of Africa
3. ECD East-Central Africa Division
4. ESV English Standard Version
5. IHS Ikizu High School
6. MC Mara Conference
7. NT New Testament
8. OT Old Testament
9. PCI Principle of Character Imitation
10. PSC Principle of Superior Choice
11. SDA Seventh-day Adventist
12. SDABC Seventh-day Adventist Bible Commentary
13. SDABE Seventh-day Adventist Bible Encyclopedia

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CHAPTER 1

INTRODUCTION

Background to the Study

Spirituality is one of the qualities Christians would like to encounter whenever they come across any Christian institution. Students and employees in SDA Secondary Schools are to be exposed to a Spirit-filled life in order to experience the fullness of the claims of Christ in their lives and service.¹

With this concept in mind, IHS in MC is not an exception in trying to uphold and maintain spirituality.² It is what marks its identity and uniqueness when compared with other non-Christian secondary schools.³

However, current observations indicate that maintaining spirituality in this school seems to be a challenge.⁴ Cases related to drug abuse, adultery, theft and strikes are rampant.

Records have shown a couple of incidents from which challenge the notion of spirituality. For example, on January 2, 1 2006, students at IHS revolted and burned

¹Colin Standish, Russell Standish, *Adventism Imperiled: Education in Crisis* (Rapidan VA: Hartland Publications, 1998),142.

²Ferdinand O. Regalado, "Spirituality: What the Church Needs today,"(<http://www.ministrymagazine.org/archive/2007/July/spirituality-what-the-church-needs-most-today.htm> 1(2 Sept 2012).

³Jenny L Small, *College Student Religious Affiliation and Spiritual Identity:A Qualitative Study* (Ann Arbor, MI: ProQuest LLC, 2008),334.

⁴Alfaxad Mussa, Education Director, Mara Conference, Personal interview by the Researcher, Ikizu High School, Tanzania, 11 October 2011.

the Headmaster's office and other buildings to ashes. As a result 28 students were dismissed from the school.⁵ Between the years 2007 and 2009, about 120 students have been barred from the school at Ikizu due to theft, adultery, drug abuse, and other misbehaviors.⁶ Not only that, on August 22, 2012, two employees holding high positions at the same school, were removed from their church membership due to misconduct.⁷ Despite the good work that is done at IHS, there is a challenge on maintaining spirituality. This challenge should not be ignored.

Statement of the Problem

It appears that challenges to maintain spirituality at IHS are unmanageable⁸. The spiritual challenges seem to cause moral defects to teaching and non-teaching staff as well as students.⁹ However, spirituality in both respects remains a biblical quality to be maintained.

Purpose of the Study

The purpose of this research has been to examine the spirituality of teachers, students, and other employees of IHS in MC, in order to find factors leading to the spiritual challenges in the school. In response to that, I have developed, and implemented an intervention program. In order to monitor effectiveness, the program was evaluated for the purpose of enhancing spirituality in the school.

⁵Ikizu High School (Ikizu, Bunda), Minutes of Meetings of Ikizu High school board, 21-22 January 2006, school board of 21-22 January 2006.

⁶Ibid, school boards of January 2007 – January 2009.

⁷Seventh day Adventist Church (Ikizu High School), Minutes of the local Church 22 August 2012, church business meetings of 22 August 2012.

⁸Ikizu High School (Ikizu Bunda), Minutes of School board of 22 January 2006.

⁹Alfaxad Mussa in his discussion portrayed a picture that showed spirituality at IHS has been facing challenges (11 October 2011).

Justification of the Study

This study is expected to benefit all school heads in MC, chaplains, teaching and non-teaching staff and students. In addition to these, all those who work closely with the education department beginning with local church education coordinators, the conference education director, and administrators are to benefit from the research.

Delimitations

The meaning of spirituality is a broad subject that needs to be scrutinized. Therefore, this study emphasized only Christian spirituality as stipulated in the Bible and understood by Seventh-day Adventists. Furthermore, only one school out of the seven MC operates has been chosen for this study, the Ikizu High school.

Organization of the Study

The present project is divided into five chapters. Chapter 1 introduces the study by giving the background of the research. Within the introduction, five areas are discussed briefly: the statement of the problem, the purpose of the study, the justification of the study and the organization of the study which portrays briefly the content of each chapter.

Chapter 2 discusses broadly the theoretical foundations of spirituality. This was reached by looking some of the theories of spirituality as understood by various theologians, psychologists and sociologists. The chapter examines some relevant biblical texts from both OT and NT to testify the biblical basis of the study. It also uses the writings of Ellen G. White, and materials from significant writers of the Seventh-day Adventist Church, as well as authors from different denominations whose works contributed to the subject. It was discovered that, spirituality lays its

foundation upon the Spirit of God, and it is a vessel that connects human beings with God their Creator.

Chapter 3 describes the local setting of the area, the IHS in MC. The geographical location informs how IHS came into existence through the action of missionaries. This chapter explains how data collection and analysis were done. The collection of data used methods such as questionnaires, and personal interviews which led to the discovery of some of the challenges spirituality faces at IHS.

Chapter 4 focuses on the designing, implementing and evaluating the program. The completion of this chapter went through different stages beginning with the designing of the program which resulted from the analyzed data. From there, a team of six members was formulated who later became facilitators to the program. The implementation was done in the form of seminars and included all teachers, non-teaching employees, and students. The program was evaluated by administrators, other teachers, the chaplain and students, and it was commended upon.

Chapter 5 presents the summary, conclusions, and recommendations. This chapter also provides some suggestions on the sustainability of the program. Finally, the research was conducted after each process was approved by the conference executive committee and the school board respectively (see Appendix A Exhibit 1, and 2).

Definition of Spirituality

In this study, spirituality is the main term and it will appear throughout. Since it has multiple usages, it is appropriate to define it. There is a plethora of definitions, but for this study, the following will suffice: (1) “Spirituality is the search to integrate life through whatever animates and provides ultimate meaning and direction.” (2) “Spirituality refers to the experience of consciously striving to integrate one’s life in

terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives.”¹⁰

¹⁰Patrick J. Hartin, *Exploring the Spirituality of the Gospels* (College Ville, MN: Liturgical Press, 2010), 4.

CHAPTER 2

THEORETICAL FOUNDATIONS OF SPIRITUALITY

Theories of Spirituality

Scholars from different disciplines have developed several theories of spirituality. Caroline Young and Cyndle Koopsen provide five of them.¹¹ For this project, only three theories will be discussed: the theological, psychological, and sociological theory.

Theological Theory of Spirituality

According to Young and Koopsen, “Theology describes spirituality as one’s belief in God which is expressed through religious beliefs and practices.”¹² The idea emerging from this theory is the creation of a connection between human beings and God. This connectedness is built upon personal relationship as one develops a desire to enter into a deep intimacy with the Creator. In other words, this theory recognizes that spirituality and religion are inseparable; for they all originate from God as it shall be discussed later. Based on this theory, spirituality then could be the greatest need to both employees and students at IHS in MC. It will strengthen their relationship with their Lord as the Bible commends “Love the Lord your God with all your heart and

¹¹Caroline Young, Cyndle Koopsen, *Spirituality Health and Healing* (Ontario, Canada: Jones and Barttelet, 2005), 5.

¹²Ibid.

with all your soul and with all your strength” (Deut 6:5). Hence, “Love your neighbor as yourself” (Lev 19:18).

Psychological Theory of Spirituality

Psychological theory views spirituality as an expression of one’s internal motives and desires, putting more concentration on the self instead of God.¹³ It also examines one’s spiritual search for meaning, purpose, and guidance.¹⁴ The problem with this theory is that it segregates spirituality from God. A human being is left to struggle alone with his or her own motives and desires away from the power of God which convicts and creates faith in a soul.¹⁵ True spirituality will always be connected with God, to allow a mutual harmony to be experienced by human beings.

This concept of psychological view on spirituality probably was influenced by some of the key pioneers of psychoanalysis such as Sigmund Freud and others. Freud viewed spirituality as a result of suffering from neurotic illness.¹⁶ This view regarded the belief in God as an illusion from which mature human beings were to do away with it. On the other hand, the idea of God was just a device of unconsciousness which needed to be decoded by psychology.¹⁷ However, Freud’s thinking of spirituality has to be challenged. The reason lies on the question that if this is what spirituality really

¹³Young and Koopsen, 5.

¹⁴Ibid.

¹⁵J. R. Spangler, <http://www.ministrymagazine.org/archive/1979/September/from-the-editor> (26 September 2012).

¹⁶Armand M. Nicholi Jr., *The Question of God: Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life* (New York: Free Press, 2002), 55.

¹⁷Armstrong Karen, *A History of God* (New York: Gramercy Books, 1993), 357, quoted in John W. Casperson, *Toward Spiritual Sovereignty: The Secular Bible* (Bloomington, IL: Author House, 2007), 221.

is, then the belief in the historical God is in vain. Furthermore, placing spirituality on such a ground could also mean dismissing God, the author of spirituality, as it shall be explained later.

Goodman and Blumberg's observation sheds light on the unity found between God and spirituality. It provides partnership amongst the two. Moreover, they propose the best period to impart knowledge about God and spirituality in the mind of a person. They say "In general, teaching about God and spirituality needs to be an intentional part of the early childhood curriculum."¹⁸The word *intentional* suggests that the two (God and human psychology) should work harmoniously and not independently. In fact it is God who provides spirituality to human beings.

Sociological Theory of Spirituality

Under the sociological theory, Young and Koopsen assert that, "Sociology examines the concept of spirituality by studying groups of people. According to Sociology, people influence other people who are in turn influenced by the groups which they live. Sociology describes spirituality as the spiritual practices and rituals of groups of people as well as the soul morality within personal relationships."¹⁹

A partial look upon spirituality in a sociological mindset may see this theory as perfect in its descriptions, and the way its influence is directed to the groups of people. However, a critical analysis realizes that it contains both negative and positive implications. While on the one hand it builds relationships among individuals, or groups of people in the societies they live, on the other hand, like psychological theory

¹⁸Roberta Louis Goodman and Sherry H. Blumberg, eds., *Teaching About God and Spirituality, A Resource for Jewish Settings* (Denver, CO: A.R.E. Publishing, 2002), 197.

¹⁹Young and Koopsen, 5.

it separates God and spirituality. This one-sided mirror creates two possible negative ideas. One, that God has nothing to do with the spirituality of a person; rather it can be sought in societies amongst groups of people. Two, that spirituality does not affect the religious affairs of a person since they have no common ground. The consequence will be relaxation from seeking true spirituality that connects a person with God. In brief, sociological theory falls short of explanations that may draw a person to God; instead it emphasizes the relationship among human beings.

There is another sociological perspective that views spirituality as something that goes beyond human limits. It says, “Spirituality is not only about what is beyond human limits, it is the sensibility of incompleteness in the journeying.”²⁰ Probably this view tries to integrate God and spirituality in the way that they can work in harmony. It presents another dimension where-by a human, through spirituality, can sense the need of a complete power to fill his/her incompleteness. Having discussed the theories and the strengths and weaknesses of each, the author turns to the biblical data for substantial information about the foundations of spirituality.

Biblical Foundation for Spirituality

The biblical foundation for spirituality has its base on the Spirit of God Himself. Ferdinand O. Regalado affirms that “ true spirituality is not the fruit of human effort or the works of our willpower, but the accomplishment of the Holy Spirit.”²¹ This statement however, creates an opportunity for two possibilities. The first

²⁰Kieran Flanagan and Peter C. Jupp, *A Sociology of Spirituality* (Burlington, IL: Ashgate Publishing Company, 2010), 1.

²¹Ferdinand O. Regalado, “Spirituality: What the Church Needs Most Today,” *Ministry*, <https://www.ministrymagazine.org/archive/2007/07/spirituality-what-the-church-needs-most-today.htm> (31 August 2012).

possibility is that spirituality could be a result of human effort, while the second could be a result of the power of the Holy Spirit.

To distinguish whether the spirituality phenomenon descends from humanly efforts, or the power of the Holy Spirit, one needs to identify the originality of the process, or where it stems from. For example, Mary Frohlich points out that "lived spirituality is an ongoing dynamic activity in which individuals and groups create and recreate meaning, joy, and shared life from whatever materials are at hand."²²

It is true that spirituality has to be an ongoing dynamic activity. The only problem which Frohlich probably did not consider is the originality of the process. It is all around individuals, and groups of people through the availability of materials. This understanding of spirituality does not provide space to connect with the Holy Spirit. Instead, it suggests that spirituality could be attained through human endeavor. On the other hand, Barbara E. Bowe asserted that "Biblical spirituality grounds a person in the experience of the infinite God acting in revealed and through history. Through the scriptures one has access to the God revealed and known in the life of the covenant community of ancient Israel and in the fullness of the revelation in the person of Jesus, the word made flesh in his life, death, and resurrection."²³

Frohlich understanding of spirituality works harmoniously with the proponents of "contemplative spirituality." In the context of eastern mysticism, there is a belief in mysterious powers hidden from human understanding.²⁴ In this notion, one is

²²Mary Frohlich, "Spiritual Discipline, Discipline of Spirituality: Revisiting Questions of Definition and Method," *Spiritus: The Journal of 'Christian Spirituality 1* (2001):71.

²³Barbara E. Bowe, *Biblical Foundations of Spirituality: Touching a Finger to the Flame* (Lanham, MD: Rowman and Littlefield, 2003), 13.

²⁴J. Ross Eshleman, Barbara G. Cashion, *Sociology: An Introduction, 2nd. ed.* (Boston, MA: Little, Brown and Company, 1985), 388.

instructed to choose sacred words to repeat until that person experiences an encounter with the heavenly powers.²⁵ Mark Finley states that, “The use of a sacred word to center one’s thoughts seems strangely similar to the mantras of the East.”²⁶ Finley continued to argue that “The Old Testament prophets, the New Testament believers, and Jesus never give even the slightest hint of continuously using a sacred word to center their thoughts in prayer.”²⁷

In my view, Frohlich’s concept of spirituality fails to integrate the working power of the Holy Spirit and human beings as; the recipients of spirituality. In other words, it leaves out the biblical emphasis on the knowledge of God and his Spirit. According to Beverly Beem, and Ginger Hanks Harwood, “Early Adventist spirituality was characterized by personal knowledge of God and firsthand experience of the work of the Holy Spirit.”²⁸ The phrase *Adventist spirituality* rightly understood, points to a group of people who keenly looked for God’s intervention during the great disappointment of the year 1844.²⁹ Here again emphasis is directed on the knowledge of God in order to obtain true spirituality. To ascertain this, the study examined the biblical data both the OT and the NT to see how the Holy Spirit impacted the spirituality of some individuals in the past. Hence, in this research the Bible was regarded as supreme in determining the foundations of spirituality.

²⁵Mark Finley, “Biblical Spirituality: Rediscovering our Biblical roots or embracing the East”, <https://www.ministrymagazine.org/archive/2012/08/biblical-spirituality-rediscovering-our-biblical-roots-or-embracing-the-east> (30 August 2012).

²⁶Ibid.

²⁷Ibid.

²⁸Beverly Beem, and Ginger Hanks Harwood, “My Soul is on the Wing for Glory; Adventist Spirituality, 1850-1863”, *The Journal of the Seventh-day Adventist Theological Seminary of Andrews University* 44 (2006):165.

²⁹Ibid., 158.

Spirituality in the Old Testament

While the word “spirituality” is not found in English translations of the OT, the concept is there. It stands as a second noun³⁰ to the noun *Spirit* as the following section will explain.

The Spirit of God and Spirituality

In the OT the noun Spirit is mentioned 229 times (KJV), and appears right at the beginning of the book of Genesis. Moses writes, “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters”(Gen 1:2). The Hebrew term for spirit is *ruah* which means wind, breath, or life.³¹ This Spirit according to Moses was hovering (NIV) or was moving around the formless earth. The verb ‘hovering’ in its present continuous tense signifies the power possessed by the Spirit. This is true because the Hebrew word for hovering is *rahaf* which means “to move, or to shake.”³² In this sense, the *rahaf* itself reflects the power the Spirit of God had over the earth by moving around and/or by shaking the formless earth.

The Spirit of God’s Influence on Spirituality

Throughout the OT writings, spirituality is equal to the influence of the Spirit of God. Men and women of the past who were honored because of their integrity and of great deeds, were people influenced by the Spirit of God. Roy Allan Anderson once

³⁰“Spirituality” <http://thesaurus.com/browse/spirituality?qsrc=2446> (31 August 2012).

³¹Melaki Alemayehu, “*Leave not the House Empty,*” <http://www.ministrymagazine.org/archive/2011/12/leave-not-the-house-empty> (2 September 2012).

³²Strong’s Hebrew Dictionary, *rahaf*.

said, “There can be no conquest of the world for Christ but by the Holy Spirit. Under that mighty influence thousands were converted in a day.”³³

Anderson builds his argument on the power of the Spirit. He sees the connection between the Spirit and people in performing great things for Christ which is the main goal Christians have been called for. In other words, he is saying that in order to be influenced by the Spirit of God simply means to be empowered by Him. This negates the notion that the Holy Spirit is just an influence; instead, it is the power.

Throughout the OT, the Spirit of God had been in action influencing different people. Lewis Chafer in his book *He that is Spiritual* argued that “Here as in all the Scriptures, the Spirit of God is declared to be a person, rather than an influence.”³⁴ That is why He empowered those who opened their hearts to His indwelling. Here below are examples of people who were led by the Spirit:

Bezalel Son of Uri

Before Moses engaged in the work of building the tabernacle, God spoke to him saying, “See I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability, and knowledge in all kinds of crafts to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship”(Ex. 31:2-5).

³³Roy Allan Anderson, “The Holy Spirit and Evangelism,” <http://www.ministrymagazine.org/archive/1965/March/the-holy-spirit-and-evangelism> (6 September 2012).

³⁴Lewis Sperry Chafer, *He that is Spiritual; A Classic Study of The Biblical Doctrine of Spirituality* (Grand Rapids, MI: Zondervan, 1968), 24.

The name Bezalel is very insignificant in the Bible. It is first mentioned in Exodus when God directed Moses the people who could take charge of the building of tabernacle. This indicates that God was and still is concerned with everything His people do. The influence of the Holy Spirit is not to be abandoned in any duty His people are to undertake. He made a careful choice to ensure that the person who was to be in charge of the work met the requirements of spirituality; the prime prerequisite as Reuben R. Figuhr states below:

Every worker in the cause of God, irrespective of the place or position he occupies, must recognize the spiritual implications of his calling. There is no phase of our denominational activity, no department of our work that does not have its spiritual connotations. Therefore, in selecting workers, spirituality is the prime requisite. Within certain limits, even skill and efficiency are sacrificed for this chief and paramount requirement.³⁵

Figuhr provides three lessons which are essential and should be considered by leaders of all levels in MC, specifically at IHS when dealing with the selection of workers of all categories. The lessons are undergirded with Biblical support.

1. God is no respecter of persons, unlike Samuel (1 Sam 16:7, 13). As a prophet, he had his stereotypes regarding the person he was about to anoint as king of Israel. Unfortunately, he forgot that the ministry he had undertaken was controlled by the one who cannot be attracted by outward appearance, but the heart itself. It is in the heart where relationship between God and humans begin. The Seventh-day Adventist Bible Commentary points out that “the heart refers to the intellect, the affections, and the

³⁵Reuben R. Figuhr, “Spirituality the Prime Requisite,” <http://www.ministrymagazine.org/archive/1958/April/spirituality-the-prime-requisite> (26 September 2012).

will. It is the guiding factor in determining destiny.”³⁶ It is in the heart where spirituality is born and then transcends the whole person.

.Nothing should be regarded as unspiritual in God’s work. When God chose Bezalel and Aholiab, He filled them with His Spirit. The duties they were to perform included craftsmanship. By filling them with His Spirit, God endowed them with the ability of knowledge and skills not only to design but also to execute those designs. In other words, God sanctified manual labor so that the gifts should be regarded as a sacred trust from God to be used for His glory.³⁷

2.Carefulness is needed in selecting church workers. LeRoy Froom once said, “To be truly called to the ministry of our Lord Jesus Christ, to be chosen as a spokesman for the living God, to be appointed an ambassador by the Most High, a messenger of reconciliation to a revolted world is indeed the greatest privilege and the highest honor ever conferred upon mortal man. Such a call is divine in its origin, not human. It is from God not from man.”³⁸ Though it involves a couple of things such as skills, academic qualification, competence and experience in the area a person is to be assigned; yet spirituality should be given first priority. It should be noted that it is the supreme prerequisite in every God’s service, specifically in Secondary Schools where teachers are to be trusted with the duty of caring for young people who may imitate their example during their stay in the school.

³⁶“The Lord Looketh on the Heart” (1 Sam 16:7), *The Seventh day Adventist Church Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol et al (Hagerstown, MD: Review and Herald, 1976), 2:529- 530.

³⁷“Filled him” (Exodus 31:3), *The Seventh day Adventist Church Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976), 1:661.

³⁸“LeRoy Froom, Editorial Keynotes”, <https://www.ministrymagazine.org/archive/1940/11/the-ministerial-call-and-calling> (27 September 2012).

Joshua the Son of Nun

The death of Moses left a gap for new leadership to complete the journey of the Israelites to the Promised Land. So the Lord said to Moses, “Take Joshua the son of Nun a man in whom is the Spirit and lay your hand on Him” (Num 27:18). This raises a very controversial question. Why did God choose Joshua and not another person?

1. “God commanded.” The command came direct from God’s own views and not from Moses’ views who already had known that he was to die before the Israelites enter into the Promised Land. Joshua, as his name means “Jehovah is salvation,”³⁹ had learned how to be a leader through the experience he had with Moses before and after the exodus. Morris comments that “As the personal assistant to Moses, Joshua had observed him face to face in a variety of settings for many years; . . . Joshua had been trained and seasoned for leadership at the feet of Moses and was the logical replacement but more importantly, he was God’s choice.”⁴⁰

As a spiritual leader, Moses had nurtured Joshua’s spirituality to what he was at the time God commanded to commission him into leadership. The name of Joshua does not appear right from the beginning of the exodus; his actions however, show that he had confidence and trusted in the God of Moses.

To support these facts, Watts asserts that, “He had faith that God would stay

³⁹Irving L. Jensen, *Joshua: Rest-Land Won* (Chicago: The Moody Bible Institute, 1966), 21.

⁴⁰Gregory K. Morris, *In Pursuit of Leadership; Principles and Practices from the life of Moses* (Atlanta, GA: Xulon Press, 2006), 244.

true to His promises. Joshua stood for what he knew was right, regardless of the consequences. . . was a man who would be available to whatever God or God's leaders wanted him to do. He believed in higher authority and trusted in God's guidance."⁴¹

2. "A man in whom is the Spirit." This "a man in whom is the Spirit" should not be confused with "Now Joshua son of Nun was filled with the Spirit" (Deut 34:9). These are two different occasions occurred in Joshua's life. The first "in whom is the Spirit" is a lifetime experience which he had undergone even before he was chosen to succeed Moses. The phrase itself is a testimony from God showing the level of spirituality Joshua had attained which qualified him for a higher position in terms of leadership.

Through the guidance of the Spirit of God Joshua was led to see things beyond his imagination. It is evident that no one could do the acts he did unless that person is filled with the Spirit. "During the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."⁴² This means Joshua had opened his heart for the Holy Spirit to dwell in and nurtured his spirituality.

The second incident occurred immediately after his election. Moses laid his hands upon Joshua's head. What did such an action signify? It was to increase his wisdom in the new career he was now entering. It was a setting apart, dedicating him for a special mission. Ellen G. White says, "Joshua had long attended Moses; and being a man of wisdom, ability, and faith, he was chosen to succeed him. Through the laying on of hands by Moses, accompanied by a most impressive charge, Joshua was

⁴¹Daniel P. Watts, *Walking in the Light* (Bloomington, IN: Author House, 2007), 38.

⁴²Dallas Youngs, "Another Comforter", <http://www.ministrymagazine.org/archive/1968/February/another-comforter>(27 September 2012).

solemnly set apart as the leader of Israel.”⁴³ In brief, the thing that qualified him to be the first priority in God’s presence was his Spirit-filled life which caused humility and ability to listening God and his leaders. The same Spirit is expected to be seen in all leaders and other employees at IHS in MC.

Spirituality and Learning in the OT

Though the Bible does not provide direct information about learning centers where spirituality was maintained in the OT apart from the schools of Prophets, yet none can deny the reality that God had taken initiatives in establishing ways of communication and fostering this potential quality to His people. From the earliest Edenic life of Adam and Eve, there were glimpses highlighting how God provided environments for their spiritual growth. After a thorough study, the researcher discovered that the Sabbath, the Tree of knowledge of good and evil, together with informal and formal schools, contributed to the spirituality of our forefathers.

Through Worship on Sabbath

The book of Genesis portrays the Sabbath as the climax of God’s creative work (Gen 2:1-3). Jesus said, “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27). In view of this, God prepared the Sabbath as an environment where Adam and Eve could strengthen and maintain their spirituality through worship. Kubo asserts that “The Sabbath was given as a gift, a day of rest and worship Before sin entered the Garden of Eden, Adam and Eve celebrated the Sabbath with

⁴³Ellen G. White, *Patriarchs and Prophets* (Hagerstown, MD: Review and Herald, 1952), 462, 463.

God.”⁴⁴ Jorgensen concurs, “It is evident that among the divine intentions in Creation was the provision of an objective fellowship outside the Deity.”⁴⁵ He went on saying,

Man, along with all orders of intelligent beings in the universe, has been endowed with a capacity for worship. Worship is fundamentally adoration, which, in turn, is the very essence of fellowship. That is to say, it involves both appreciation of, aspiration for, and (originally through experience, and now by grace) approximation to, the character of God. In a word, it is the desire and delight of the human soul in the "worth" of God.⁴⁶

Worship, being “an act that affirms God's absoluteness and confesses human helplessness,”⁴⁷ brought together God the Creator and His creation (Adam and Eve). Through fellowship, God could impart His Spirit to the dwellers of Eden. The moment they continued to be true to Him and fellowship with Him, Sabbath after Sabbath their spiritual powers were renewed.⁴⁸ In the light of this, the Sabbath is seen as a place which God prepared so that He could commune with His people and that communion was not meaningless one, it had an aim of enhancing their Spiritual growth.⁴⁹

Sabbath was given to people as a sign of sanctification (Ezek 20:20). Without true worship sanctification cannot happen. Hence, the true worship must be in spirit and truth since God is Spirit (John 4:24). Syme concurs with the idea that God

⁴⁴Sakae Kubo, “Man's First Full Day,” <http://www.ministrymagazine.org/archive/1980/November/mans-first-full-day> (28 September 2012).

⁴⁵Alfred S. Jorgensen, “The Sabbath: Earth's Reflection of Heaven,” <http://www.ministrymagazine.org/archive/1977/January/the-sabbath%E2%80%94earth's-reflection-of-heaven>(28 September 2012).

⁴⁶Ibid.

⁴⁷John M. Fowler, “Worship's True Motive,” <http://www.ministrymagazine.org/archive/1993/November/worships-true-motive> (28 September 2012).

⁴⁸Michael Caputo, *What if God; Though Provoking Reflections About God* (USA: NP, 2005),147.

⁴⁹Gerhard Hasel, “The Saviour and His Sabbath (Part 3),” <http://www.ministrymagazine.org/archive/1975/March/the-saviour-and-his-sabbath-part-3> (28 September 2012).

prepared the Sabbath for the spiritual growth of Adam and Eve by affirming that they were given the Sabbath for their spiritual development. “It was given in order that man should develop spiritually.”⁵⁰

Tree of Knowledge of Good and Evil

Another aspect of learning that led to the maintaining of spirituality was at the tree of the knowledge of good and evil. Often-times this tree has negative connotations. Among the Catholic Church fathers, Irenaeus viewed that tree as a heretic teaching.⁵¹ Others associate the tree of knowledge of good and evil with an act of forbidden sex.⁵² But this suggestion does not have any biblical support. On the contrary, it reduces God’s love to only human sexuality.

Charles Crosby being one of the proponents of illicit sexual relationships⁵³, depicts a total misconception on the birth of Cain and Abel stipulated in Genesis chapter four. By misinterpreting the words of Jesus, “You belong to your father, the devil, and you want to carry out your father's desire . . .” (John 8:44), Crosby builds the argument referring to Genesis 3:6, meaning that Eve had physical sex with Satan first, and later on with Adam. As a result Cain and Abel were born as twins which is not biblically true. Genesis four provides two pieces of evidence to clear out the concept. The first evidence is in v.1 where it says, “Now Adam knew his wife and

⁵⁰Eric D. Syme, “*The Sabbath; New Concepts on its Important,*” <http://www.ministrymagazine.org/archive/1966/August/the-sabbath-new-concepts-on-its-important>(28 September 2012).

⁵¹Philip Schaff, *Ante-nicene Christianity: History of The Christian Church*, 8 vols. (New York: Kessinger Publishing, 2004), 2:157.

⁵²Charles Crosby, “Did Eve Have Sex With the Devil Or Did She Just Eat Some Fruit?”[http://www.christianviewpoint.com/html/DidEveHaveSex With the Devil.htm](http://www.christianviewpoint.com/html/DidEveHaveSex%20With%20the%20Devil.htm) (17 June 2013).

⁵³Ibid.,

conceived and bore Cain.” The second evidence is found in v.2, “And again, she bore his brother Abel.” The conjunction “and” followed by the word “again” signify that there were two different events in relation to the birth of the two brothers. This should lead to the central idea that the tree of the knowledge of good and evil was intended to be a place for spiritual nourishment as discussed below.

God did not make a mistake. He planted this tree in the middle of the garden closer to the tree of life (Gen 2:9b) where Adam and Eve could not miss on their daily visit. Through that visitation they were to learn multiple lessons, and develop their relationship with God. At that tree, their freedom of choice was to be tested. The Creator wanted them through prohibition of eating its fruits to realize their potential as human beings different from other animals. Harder pointed out that “This prohibition was . . . issued to nurture man's free will, the very essence of his humanity, that which distinguished him from all other creatures and made him akin to Deity.”⁵⁴

The fact that the tree was in the middle of the garden does not mean it was teaching them. Teaching came through their encounter with God which directed to the surroundings; as a result their mind was turned to their Creator again. Through their interaction with nature they were lifted up to the things of eternal. Everything that surrounded them had something to say about the Creator.⁵⁵ It was through learning about nature that their spirituality was improved, and maintained.

Furthermore, God singled out the tree of the knowledge of good and evil to teach Adam and Eve the lesson of obedience as stewards. Mel Rees in his observation asserts that “the tithing principle was embodied in that tree as a symbol of God’s

⁵⁴ Frederick E.J. Harder, “*Education for Freedom*,” <http://www.ministry magazine.org/archive/1976/August/education-for-freedom> (28 September 2012).

⁵⁵ Ibid.,

authority.”⁵⁶ This could be true in the sense that immediately after they violated the law of obedience, their relationship with God ended. In other words, this was the beginning of their spiritual declension known as man’s fall. Unfortunately, Syme sees the tree of knowledge of good and evil only as a place where Adam “must learn restraint in the midst of an abundance of possibilities he must respect God’s injunction to refrain from eating of the tree of the knowledge of good and evil, *and only the Sabbath* which was given in order that man should develop spiritually.”⁵⁷

Syme’s focus in relation to spirituality was single-sided only to the Sabbath which is correct. However, as pointed out by Rees, the tree of the knowledge of good and evil stood as a symbol of God’s authority; those in Eden were expected to learn how to relate with their Creator through the gift of stewardship He had prepared for them. Syme forgot that the same *mind* which helped Adam to learn through restraint of the eating of the tree ‘was the target of the Holy Spirit’. When the mind is connected with the Holy Spirit, spirituality germinates and grows.

Furthermore, stewardship as one of the things of the Spirit, was understood by our parents (1 Cor 3:12), through the lesson of obedience obtained from that tree, which helped them to maintain spirituality before the fall. Harder asserts “Growing out of all these studies was an expanding insight into the principles of the spiritual universe and a dawning of realization that an unending escalation of new knowledge

⁵⁶ Mel Rees, “*The Biblical Case for Tithing*,”<http://www.ministrymagazine.org/archive/1985/September/the-biblical-case-for-tithing>,(28 September 2012).

⁵⁷ Eric D. Syme, “*The Sabbath, New Concepts on Its Important*,”<http://www.ministrymagazine.org/archive/1966/August/the-sabbath-new-concepts-on-its-important>,(28 September 2012).

would unfold perennial sources of happiness and clearer concepts of the immeasurable, unfailing love of God.”⁵⁸

Spirituality through Informal Learning

There are individuals whose spirituality was established out of formal learning schools. These were taught in the school of God without any humanly constructed curriculum as of today, but who took hold on God’s instructions (Prov 4:13). Among the many listed in the OT, this research examined the spirituality of Joseph the son of (Jacob) Israel, and Moses the great leader of the desert wandering nation.

Spirituality in the Life of Joseph

What was so unusual when Joseph appeared before the monarch was not the way he lived while at home (in Canaan), but how his spirituality penetrated the palace of the Egyptian King few days after his prison experience. In Genesis 41:38 Pharaoh told his officials, “Can we find anyone like this man, one in whom is the Spirit of God?” This was the hallmark of his fame in Egypt; the possession of the Spirit of God. Joseph proved to have excelled in spirituality throughout his life in Egypt. He took risk by denying wealth and many other favors promised by his master’s wife when she insisted that Joseph should lie with her (Gen. 39:8-20). He humbled the idolatry king when he interpreted the dreams of both servants’ and of Pharaoh himself (Gen 40:8-20).

The question can be raised here; did that excellence happen in a single day? The answer is no. What helped him maintain spirituality was the habit he nurtured through the years of his childhood and youth life in his home-school. Genesis 37:28 shows an awful experience Joseph went through when confronted with life and death

⁵⁸Fredrick E. J. Harder, “Education for Freedom.”

issues when his brothers sold him to the Ishmaelite merchants. Nevertheless, he stood firm with an unwavering faith.

Another incidence happened in Potiphar's house. Joseph was accused of tempting to rape his master's wife. Faithfulness to his God, ("How then could I do such a wicked thing and sin against God?" Gen. 39:9b) was the key point which led to the allegation that led him to prison. In spite of all this, he remained firm to his faith.

Joseph's concern here is about committing a 'wicked thing' against God and not man. This shows how his spirituality had connected him with God, and that could be the secret behind all his success. White makes the following assertion-:

How was Joseph enabled to make such a record of firmness of character, uprightness, and wisdom? In his early years he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature, of the youth bore fruit in the deeds of the man. A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through His works and the contemplation of the grand truths entrusted to the inheritors of faith had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do.⁵⁹

What White expounds in her statement is in harmony with what Goodman and Blumberg had put across in their book *Teaching about God and Spirituality* above. They insisted that the early years of children are the best for planting spirituality in their mind. White proves the same idea saying that Joseph was able to withstand whatever he went through because his spirituality was the result of what he learned in his early years at home. In other words, there is no way spirituality can be separated from God as some believers maintain.⁶⁰

⁵⁹Ellen G. White, *Patriarchs and Prophets*, 222.

⁶⁰Robert E. Webber, *Divine Embrace, The Recovering the Passionate Spiritual Life* (Grand Rapids, MI: Baker Books, 2006), 79.

Spirituality in the Life of Othniel

The name Othniel appears seven times in six chapters of the OT (Jos. 15:7; Judg. 1:13, 3:9, 11; 1Chr. 4:13, 27:15). Though insignificant, he played a big role in maintaining spirituality in his time as some studies reveal. The name Othniel is derived from the Hebrew *Othniy'el*, which means *the force of God*⁶¹ suggests that whatever he did was controlled by God. It was during his tenure of leadership the land had peace for forty years. This could be a sign of his total connection with God. Wiersbe argues that “Othniel not only rescued the nation from bondage, but also served his people as judge for forty years. This meant he exercised authority in managing the affairs of the nation, and it was his spiritual and civil leadership that brought rest to the land.”⁶²

We can learn two lessons about spirituality from Othniel’s life. At first, he is identified with the family of Caleb (Judg 3:9). Chase describes him as a “nephew of Caleb, a spiritual leader though never identified as a military commander.”⁶³ Being born from a family related to Caleb, the man who survived the desert calamity, Othniel must have learned from home the fear of the Lord. Secondly, when he was called to lead, the Spirit of God came upon him. The Spirit of God could come only to those whose hearts were opened to His working. Elisha received a double portion of Elijah’s spirit because he experienced spirituality through his stay with Elijah before

⁶¹Strong’s Hebrew, *Othiniyel*.

⁶²Warren W. Wiersbe, “The Complete Old Testament in One Volume,” *Wiersbe Bible Commentary* (Colorado, Springs CO: David C. Cook, 2007), 434.

⁶³Randel S. Chase, *Making Precious Things Plain vols: Old Testament Study Guide Pt. 2 Deuteronomy to Solomon* (Salt Lake City, UT: Digital Legend Publishing, 2010), 8: 90.

he left to heaven (2Kgs 2:9-15). From the homeschools, the Bible extends its narrative up to the schools of prophets.

Spirituality through the Schools of Prophets

From the home-schools, young people of the Israelites were transferred to the schools of prophets to develop their spirituality. John Bagget concurs by saying, “All Jewish children expected to attend elementary school from the age of five until the age of twelve or thirteen.”⁶⁴ The reason why they were taken to school was “to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men to act in the fear of God as leaders and counselors.”⁶⁵

These schools were located in Rama, Gilgal, Jericho, Gibeah, and Bethel (1Sam 10:5; 19:20; 2Kgs 2:3, 5). In these schools children maintained spirituality by being empowered by the Spirit of God. There are events to testify the validity of this. For example, when Saul reached at Gibeah, he met with the procession of prophets and the Spirit of God came upon him and he joined them in prophesying (1Sam 10:10). No one was able to prophesy without the Spirit coming upon that individual. Also, when Saul was after David and came to Naioth at Ramah, he sent men to capture David. The Bible puts it clear that “the Spirit of God came upon Saul’s men and they also prophesied” (1Sam 19:20). The issue here is *‘they also prophesied.’* It tells that the first group of the sons of prophets had been filled by the Holy Spirit who

⁶⁴John Bagget, *Seeing Through the Eyes of Jesus: His Revolutionary View of Reality and His Transcendent Significance of Faith* (Grand Rapids, MI: Wm. B. Eerdmans, 2008), 22.

⁶⁵Ellen G. White, *Patriarchs and Prophets* (Mountain View CA: Pacific Press, 1943), 593.

is the source or foundation of spirituality. As a result they could prophesy or interpret the word of God.

In these two occasions the action is done under the influence of the Spirit of God. In other words, students of the schools of the prophets were spiritually oriented; as a result those who came closer to them were affected with the same power. This is a lesson to the leaders and students at IHS in MC. If spirituality is regarded as the key to every life affair, those coming from outside regardless of the purposes they might have, will be touched by the Spirit, and in turn they will also prophesy. Not only the OT, discusses spirituality, it is the same in the NT, since the Bible is a unified book.

Spirituality in the New Testament

Similar to the OT, the Spirit of God is seen in the NT working and influencing spirituality. There could be slight differences in some occasions where the title changes from the OT as the “Spirit of God” to the “Holy Spirit.” In this section the present study investigated the impact of spirituality in the NT believers by examining two basics, the Holy Spirit and the spiritual man.

The Holy Spirit and Spirituality

The Holy Spirit is another noun for the Spirit of God whom the OT identifies as the foundation for spirituality. The Greek “*hagios pneuma* means the sacred Spirit (God)”⁶⁶ refers to the Holy Spirit. Being aware of the criticisms related to the use of the Greek noun *pneuma* referring to the Holy Spirit, Whidden asserts,

Some have objected that the Greek word for "spirit" (*pneuma*) is in the impersonal neuter gender. But it is quite telling that John often employs the Greek word *ekeinos* (translated "he") to refer to the neuter Spirit, and this word is in the very personal masculine gender. It is this grammatical fact that has led

⁶⁶Strong's Greek Dictionary, *pneuma*.

the majority of translators to render the other personal pronouns called for in these chapters as "He" rather than "it" or "that one".⁶⁷

Whidden might be right, since in John 1:32 the same usage is applied. In this text the Greek uses a singular accusative neuter noun '*to pneuma*' meaning the Holy Spirit. The English text reads, "Then John gave this testimony, I saw the Spirit come down from heaven as a dove and remain on him." The English noun *Spirit* in this text is translated from Greek *pneuma*. Therefore, for those who continue objecting the Greek noun as stated above, John dismisses the argument because the Spirit he saw was like a dove and was descending from heaven. John concurs with Matthew 3:16 when Jesus was baptized. It says "As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him." The same Spirit like a dove whom John beheld appeared from heaven. Matthew likewise uses the same singular accusative neuter noun "*to pneuma*" meaning the Holy Spirit.

In the OT the Spirit of God appears in the opening statement of the first chapter. Likewise, in the NT, the working of the Holy Spirit is found in the first chapter (Matt 1:18). The Biblical narrative begins with the miraculous birth of Jesus which was not a totally biological occurrence. The first person to be influenced by the Spirit in this occurrence is Joseph who was about to deny his betrothed Mary because of her pregnancy before she was known to him. Joseph accepted the directives from the Spirit, and as a result the baby born became spiritual.

⁶⁷ Woodrow W. Whidden, <http://www.ministrymagazine.org/archive/2003/April/god-the-holy-spirit-his-divine-personhood-and-ministry> (10 October 2012).

The Spiritual Man

The spiritual man as described in 2Corinthians 2:15, is the man full of spiritual discernment. Chafer argues that “He that is spiritual discerneth all things. Though the divine wisdom is hidden in the very words of God’s book; but the spiritual content of these words is understood only as one is able to compare spiritual things with spiritual.”⁶⁸ From this point of view spirituality grows within the heart of a person who has a deep sense of the Spirit, the third person of Trinity. According to Chafer, the things of the Spirit are hidden in the book (the Bible) meaning that without a spiritual mind, one cannot understand the impact of the Scriptures in his or her life. In this sense, to be a spiritual person, one must realize the working power of the Holy Spirit in him or her.

Jesus the Spiritual Man

Immediately after Jesus identified publicly with people through baptism, He described himself as the spiritual man through the strategy of His salvific plan in Luke 4:18. He said “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.” Here Christ outlines three principles in relation to spirituality.

1. The principle of self-realization. In this principle, Jesus realized himself who He truly was (the Spirit is *on Me*), the potentials in Him, and who was to control His activities (the Spirit). Rittenhouse shows that self-realization goes

⁶⁸Lewis Sperry Chafer, *He That is Spiritual; A Classic Study of the Biblical Doctrine of Spirituality* (Grand Rapids, MI: Zondervan, 1967), 21.

with fulfillment of destiny and one who does not do that in a way is a failure.⁶⁹

2. The principle of anointing. By saying that “He (the Spirit) has anointed Me”, entails that Jesus knew He was set apart for a special ministry. Ogolo explains that “Once you believe in Jesus Christ, you are cleansed by his blood, saved and set apart, and thus meet the qualification to be used as His vessel for honor.”⁷⁰
3. The principle of being sent. Jesus acknowledged He was sent by the Father, and always there was a ministry ahead of Him to perform. Bunch claims that “Not only was the anointing of the Spirit the secret of the wisdom of Christ, but also of His miracle working power and ministry.”⁷¹ This principle should remind workers and students of IHS in MC that besides employment and studies, they are sent of God to perform other ministries in the context of salvation to those around them. This is what the spiritual man does.

Spirituality and Learning in the NT

Jesus and His Disciples

Learning in the NT was a bit different from that of the OT. Jesus being the spiritual man, never established schools like those of the rabbis. Instead, He had simple places of gathering, such as at the Mount of Olives (Matt 24:3; Mark 13:3), at the Sea of Galilee (Matt 15:29; Luke 4:31), and in some homes of friends (Mark 14:3; Luke 10:38-40) where He used to meet with His disciples. In His discourse with His

⁶⁹Floyd O. Rittenhouse, “The Elements of True Success,” <http://www.ministrymagazine.org/archive/1957/December/the-elements-of-true-success> (16 October 2012).

⁷⁰Donald Ogolo, *The Greatest Miracle: Unveiling God’s Greatest Gift to You*, (Blooming, IN: West Bow, 2011), 71.

⁷¹Taylor G. Bunch, “The Anointing of the Spirit,” <http://www.ministrymagazine.org/archive/1949/March/the-anointing-of-the-spirit> (16 October 2012).

disciples and even the Jews, Jesus referred to the Scriptures as the only norm for spiritual growth for those He was training (John 5:39).

Jesus' greatest method of nurturing spirituality was the understanding of Scriptures. Travia asserts that "We want to grow in our relationship to Christ, and to get guidance from scripture about how to live as Christian living can't really be separated."⁷² Travia here connects two ideas that cannot be separated: relationship with Christ and guidance from Scriptures which form the base of spirituality.

Furthermore, in order to reinforce the relationship with His disciples, Cole lists some useful methods the Master exercised in His training-: (a), Jesus spent much time training His disciples apart from other public duties. Often after He taught the crowds, the disciples came to Him privately for a further explanation of His parables (see Mark 4:10-21). (b), He used everyday experiences, even their bitterness about who would be greatest in His kingdom, as an opportunity to teach them more about His plan (see Matt18:1-9).⁷³ In the light of this, relationships amongst employees, teachers and students, and between students themselves, need to be strengthened at IHS.

Paul and His Disciples

In 1Timothy 1:2, Paul declared Timothy as his own dear son in the faith. This indicates that Paul spent some time with Timothy nurturing his spirituality. It shows what the Spirit can do in a person in order to produce a spiritual disciple. Stanley S. Will describes Paul as one whose heart burned with a love for sinners, and he put all

⁷²Stephen H. Travia, *Getting to Know the New Testament* (Toronto, Ontario: Clements Publishing, 2004),124.

⁷³Trudy J. Morgan Cole, *Getting It Right: A Power-Packed Resource for Adventist Youth Leaders* (Hagerstown, MD: Review and Herald, 2005), 93.

his energies into the work of soul-winning.⁷⁴ When Paul met Timothy, he set strategies to develop him (Acts 16:1-3). Considering the nationality of Timothy, whose mother was a Jew and father a Greek, Paul legalized him through circumcision (v.3). In addition to Timothy, Paul mentored other disciples such as Titus and Onesimus.⁷⁵ From the life of Paul and his disciples, two lessons are to be learned. The first is that spirituality is built in the relationship between a mentor and the disciple. Second, commitment to the ministry is of paramount importance to those who wish to affect the minds of others, as teachers do.

Spirituality in the SDA Secondary Schools Based on the Writings of Ellen G. White

Having gone through the available materials from the writings of Ellen G. White, the researcher was not able to come across direct statements regarding spirituality in the SDA secondary school. There are some allusions to spirituality in the context of the Holy Spirit, the true source of spirituality. These are: spirituality of workers in SDA institutions, spirituality and the teaching staff, spirituality and mission in a school setting, spirituality and intelligence, and spirituality through Bible study.

Spirituality of Workers in SDA Institutions

In every SDA institution or educational center employees are the key figures for maintaining spirituality. However, this cannot be true if there is a group of people in an institution who are not spiritually minded to their God and duty, and who are not

⁷⁴Stanley S. Will, “*Building Spiritual Life of Church*,” <https://www.ministrymagazine.org/archive/1948/September/building-spiritual-life-of-church>(24 October 2012).

⁷⁵Charles Halley, *The Heart of the Matter; Changing the World God’s Way* (Danvers MI: Author, 2006),120-121.

firm to the standards of their belief. Ellen G. White states that “where so many are brought together, it is exceedingly difficult to maintain a high standard of spirituality. In a large institution it often happens that responsible places are filled by workers who are not spiritually minded, who do not exercise wisdom in dealing with those who, if wisely treated, would be awakened, convicted, and converted.”⁷⁶

From this point of view, it is clear that the problem does not lie on large institutions, but on the placement of the leaders or key employees. The author of this research agrees with Ellen G. White in the sense that she does not condone owning large institutions, instead she says “it is exceedingly difficult” and not that “it is impossible” to maintain a high standard of spirituality. Two reasons are given in her statement. The first has to do with the filling of responsible places with unspiritual-minded workers, and the second is exercising unwise treatments. What did White mean in the two corresponding phrases “responsible places,” and “unwise treatment?”

Responsible places may imply administrative positions which should be filled by people who are spiritually strong. In addition, unspiritual workers are those who hold administrative authorities without the guidance of the Holy Spirit. This reminds us of the writings of Paul about the spiritual man we have already examined (2Cor 2:14-15). Furthermore, this corresponds with Froom’s idea: “to be called to the ministry is to be God’s ambassador.”⁷⁷ If administrators in SDA educational institutions realize that they are ambassadors of God, then they are obligatorily a vessel for the infilling power of the Holy Spirit. On the contrary, unspiritual administrators exercise unwise judgments to those under their authority (by

⁷⁶Ellen G. White, *Testimonies for the Churches 9 vols.* (Mountain View, CA: Pacific Press, 1948),7:102.

⁷⁷LeRoy Froom.

implication students) who if rightly treated would feel the call to repentance and conversion, and many of them would be brought to Christ. Unwise judgment in this sense refers to the perversion of justice as Moses wrote in Leviticus 19:15.

There are various usages of the term pervert. The KJV renders “unrighteous,” while the NKJV uses “injustice.” The Hebrew *eh'-vel* which is translated as pervert, means “evil, iniquity, unjust, unrighteousness, or wickedness.”⁷⁸ Again the wise man in Proverbs 18:28 wrote, “A corrupt witness mocks at justice, and the mouth of the wicked gulps down evil.” The KJV uses “an ungodly witness scorneth judgment” instead of mocks. All these versions put together bring the idea that unspiritual persons are those who do not have the Spirit of God in their hearts. The *SDA Bible Commentary* asserts that “a person who perverts judgment is not concerned with seeing justice done so is willing to perjure himself to aid his friend or to harm the innocent.”⁷⁹

In connection to that, White supports this view by saying that “It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmising, and every hateful and abominable sin.”⁸⁰ In other words, she puts spirituality at the center of each and every community that would wish to live harmoniously with God the Creator, specifically in SDA institutions.

⁷⁸Hebrew’s Strong Dictionary, *eh'-vel*

⁷⁹“Scorneth Judgment” (Proverbs 19:28), *The Seventh day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1977),3:1013.

⁸⁰Ellen G. White, *Testimonies for the Churches*, 9 vols.. (Mountain View, CA: Pacific Press, 1948), 2:445.

Spirituality and the Teaching Staff

Next to the leaders (administrators) of SDA educational institutions are teachers. This is a group of important personnel since they occupy vital positions in maintaining spirituality in SDA secondary schools.⁸¹ To this group, White admonishes, “Teachers must understand what lessons to impart, or they cannot prepare students to be transferred to the higher grade. They must study Christ’s lessons and the character of His teaching. They must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching.”⁸²

White presents two principles of spirituality to be followed by leaders and teachers at IHS. The first principle is the Principle of Superior Choice (PSC). Under this principle, teachers are called to exercise greater care in choosing lessons to be taught to their students in order to make them qualify for higher grades. By ‘higher grades’ she means two things. While on the one hand, the author speaks of the higher grades in academic setting; on the other hand, she could also imply higher grades in terms of the heavenly abodes.⁸³ Such a goal can only be fulfilled by teachers with a deeper sense of spirituality. When talking of the word of God as the foundation for all students’ knowledge, she comments that “This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the

⁸¹Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1943),264.

⁸²Ellen G. White, *Testimonies for the Churches*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 6:160.

⁸³Ellen G. White, *Patriarchs and Prophets* (Hagerstown, MD: Review and Herald, 1970), 539-540.

higher grade above.”⁸⁴ Furthermore, the choice of lessons probably helps teachers to realize what the real destination of their students is.

The second principle is the Principle of Character Imitation (PCI). In order to understand this principle, two questions are of great importance. Question 1: What is the ultimate goal of Christian teachings? Question 2: What was the source of Christ’s character development during the time of His ministry? The first question helps the reader to comprehend the ultimate goal of Christ’s lessons. He taught His followers that He has come “that they may have life, and have it to the full” (John 10:10). The second question helps one to value the centrality of His character. He said, “the Spirit of the Lord is on me” (Luke 4:18). This principle directs all teachers to imitate the character of the great Teacher who is Jesus Christ. He was a spiritual man; thus teachers in SDA secondary schools are called to be spiritual.

Both principles entail that teaching in SDA secondary schools is not just a mere job or career to be done the way the people of the world do;⁸⁵ instead, it is a ministry that prepares students to live a better life in this world and the world to come. It is in this context that spirituality becomes the prerequisite even in the selection of teachers and other employees who opt to work in our institutions. In addition to that, a close connection with God must be maintained by all teachers if they want to gain spirituality.

⁸⁴Ellen G. White, *Child Guidance* (Nashville, TN: Southern Publishing Association., 1954), 310.

⁸⁵Ibid.

Spirituality and Mission in a School Setting

According to White's admonitions to the SDA secondary schools, spirituality operates in harmony with the mission of the Church.⁸⁶ The primary mission of the Christian school, as commented by Aker, is to produce Christians bathed in historical Adventism.⁸⁷ When the context of both authors is applied, the mission of the Church will not flourish where spirituality is not the priority of both leaders and students.

White also affirms that "Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality."⁸⁸ The emphasis here is put on the spirit of true missionary which is expected to affect the whole life of students and to prepare them for this life and the life to come.⁸⁹ Thus, White recommends one item to consider, which should be the central theme at IHS. SDA schools should be centers to train church workers and places where students are prepared to meet their Lord Jesus Christ.

Spirituality and Intelligence

Among the benefits spirituality offers is increment of intelligence of students studying in the SDA secondary schools. Despite the various opinions in relation to this statement, spirituality remains an instrument toward intelligence. The biblical

⁸⁶Ellen G. White, *Testimonies to Ministers, and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 205.

⁸⁷George H. Akers, "The mission of Adventist Education," <https://www.ministrymagazine.org/archive/1990/June/the-mission-of-adventist-education> (18 November 2012).

⁸⁸*Ibid.*, 205.

⁸⁹*Ibid.*, 56, 57.

narrative about Bezalel actually dismisses every opinion, if any, by showing how the Spirit (the foundation of spirituality) works to impart intelligence to those who choose God as their source of wisdom. Moses wrote, “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts to make artistic designs for work in gold, silver and bronze” (Exod 31:1-4).

Moses brings about two important points to consider which will help recognize the working power of the Holy Spirit in the lives of human beings. First, by acknowledging that God was the one who chose Bezalel; he meant that Spirituality must begin with God for He is the source of it. Second, God is expressed as the Omniscient, meaning He is the source of all knowledge. The text says that “I have filled him with the Spirit of God as a result he receives skills, ability, and knowledge to execute all artistic designs.”

Furthermore, two words in the text, skills and ability, shed more light on the issue. In order to understand them fully, it is beneficial to look at different versions. On the same text, the *God’s Word to the Nations Version* puts it this way “I have filled Bezalel with the Spirit of God, *making him highly skilled* (emphasis supplied), resourceful, and knowledgeable in all trades.” The *New Revised Standard Version* uses intelligence in place of skills. It says “and I have filled him with divine spirit, with ability, intelligence, and knowledge in every kind of craft.” The *New Living Translation* renders the following, “I have filled him with the Spirit of God, giving him great wisdom, ability, and expertise in all kinds of crafts.” It was through this understanding Ellen G. White sees that the Spirit of God helps Christians to be intellectual beings, for even the truth can be understood by an intellectual Christian.⁹⁰

⁹⁰Ibid., 361.

She goes on saying that “From the Holy Spirit proceeds divine knowledge.”⁹¹

This is a clear proof to let humans acknowledge a God not only as the Creator, but also as the source of intelligence. On the top of that, there is more biblical support to testify God as the author of intelligence. When the four Hebrew young men in Babylon were called to be examined before the king, they were found to be ten times better (Dan 1:20). In the same chapter the author testifies that “To these four young men God gave knowledge and understanding of all kinds of literature and learning” (v. 17). Thus Daniel was able to understand visions and dreams of all kinds. Bearing this in mind, spirituality extends and includes Bible study, as the following section explains.

Spirituality and Bible Study in SDA Schools

According to John 14:26, the Holy Spirit was sent by God to teach each and every thing. However, for someone to grow and maintain spirituality in life, he or she must have an acquaintance with the Holy Spirit through the Bible. This book cannot be studied by using human abilities; instead, one must connect to the source of knowledge and intelligence, the Holy Spirit. White asserts that “The Holy Spirit has been given us as an aid in the study of the Bible.”⁹²She goes on saying

When the Bible is made the study book, with earnest supplication for the Spirit's guidance and with a full surrender of the heart to be sanctified through the truth, all that Christ has promised will be accomplished. The result of such Bible study will be well balanced minds. The understanding will be quickened, the sensibilities aroused. The conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and new power to resist temptation will be imparted. Teachers and students will become active and earnest in the work of God.⁹³

⁹¹Ibid., 360.

⁹²Ibid., 358.

⁹³Ibid.,

The statement above brings multiple lessons to learn related to maintaining spirituality through Bible study in a school. Some of them are:

1. Fulfillment of Christ's promises in the lives of students and their teachers.
2. Creation of a balanced mind that connects the students with their Creator.
3. A quickening of understanding in all areas and distinguishing good and evil.
4. Sensitivity of conscience to matters that pertain to salvation.
5. Power to resist temptation which comes only from God.
6. Teachers being active and earnest in God's work.

It is true that the devil is working out his plan to rule the minds of young people. A clear and an intentional decision must be made to save youth from the impending danger. The only way to be done is by directing them to the Bible which is the source of all wisdom. The devil has prepared every kind of sports and games that open the door to a flood of temptation. Young people are in danger of losing God's heavenly endowment of their intellectual faculties. The admonition is that they should not allow their thoughts to be cheap and low.⁹⁴ Moreover, the Bible works as a catalyst toward character formation in accordance with the precepts of God's word, which reveals steadfast principles, pure, and noble aspirations.⁹⁵

Conclusion

Spirituality as discussed in this chapter is a result of a true connection between humans and God. Christian spirituality, which is of paramount importance for the Christian faith and a prerequisite of the selection of all workers, originates from the Bible under the influence of the power of the Holy Spirit, and it cannot be separated

⁹⁴Ibid., 366.

⁹⁵Ibid.

from God. Both the OT and the NT, and the writings of Ellen G. White, have testified that the Holy Spirit is the source of spirituality. Through Him, human beings are able to receive power that connects them with their Creator.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Introduction

As we turn to this chapter, let us examine geographical location of MC, the geographical location of IHS, and explain the process of data collection.

MC is composed of two major areas: Mara region and Ukerewe district. Mara is one of the thirty regions of Tanzania named after the Mara River, and Musoma serves as the capital of the region.⁹⁶ Ukerewe, as it shall be described later, is the largest Island in Lake Victoria, where Nansio is the major town of the district.

Geographical Location of Mara Conference in Tanzania

MC is located in the North-East of Tanzania bordering with Kenya and Uganda in the north and Kagera region in the west. The neighboring regions in the south are Mwanza, Shinyanga, and Arusha in the south east.⁹⁷ Mara region is inhabited by three major tribes namely: the Jita, Luo, and Kuria. In fact, Mara is a complex region in Tanzania in terms of tribes and people groups. The total projected population as of 2010 was 1,780,000.⁹⁸

⁹⁶Musoma Municipal, *Mara Regional Commissioner's Office Bulletin*, 19 November 2012.

⁹⁷John Ndembwike, *Tanzania: The Land and Its People* (Dar es Salaam: New Africa, 2006), 37.

⁹⁸Musoma Municipal, *Office of Statistics*, Musoma, 2010.

Ukerewe district is the largest Island in Lake Victoria and it belongs to Mwanza region.⁹⁹ This district is located about 173 km west of Musoma town. The main ethnic groups occupying this area are the Wakerewe, Wakara, Wajita, and Wasukuma. According to the national census conducted in 2002, the population in this Island was 261,944.¹⁰⁰ However, by 2010 the projected population was 350,000.¹⁰¹ Having described briefly the main regions of Mara, and Ukerewe, the rest of this chapter will concentrate on the central focus of this research-IHS.

Geographical Location of IHS in Mara Conference

IHS is located at Bukama village, Chamuriho Division, in Bunda district, about 32 km east of Bunda town and 65 km south east of Musoma town.¹⁰² Bukama is surrounded by other villages such as Salama Kati on the east, Hunyari on the south, Sarawe on the south west, Nyamuswa on the west, and Rwamukoma on the north. All these villages are inhabited by a small people group known as Waikizu, from which the name Ikizu was derived. The Waikizu are described as an intelligent and active people who basically are live stock keepers and farmers.¹⁰³

⁹⁹John Ndembwike, *Tanzania Today and Since the Sixties*, (Dar es Salaam, Tanzania: Continental Press, 2010),14.

¹⁰⁰“2002 Population and Housing,” *Census General Report*,<http://www.tanzania.go.tz/census/districts/ukerewe.htm> (28 December 2012).

¹⁰¹Nansio, *Ukerewe District, Office of Statistics*, October, 2010.

¹⁰²“The University of Arusha,” *Celebrating Milestones*, <http://www.universityofarusha.ac.tz/history.html> (25 February 2013).

¹⁰³National Archives, *Mwanza and Musoma District Book, 1924*, 22 February 2013.

Tribal History and Origin of Waikizu People

The historical origin of the Waikizu people takes its roots from Kanadi, the land that has been inhabited by the Sukuma people in Shinyanga region. The legend says that the (Wasukuma) were highly rich in cattle, and due to some disagreements, two women; Nyakinwa and Nyambubi fled from Kanadi to Ikizu a hundred years ago. Upon arriving, they established their permanent settlement around Chamuriho mountain.¹⁰⁴

According to Jan Bender Shetler, “the particular location of Ikizu revolving around the two most prominent mountains in the region, Mangwesi (Bangwesi), and Chamuriho, identifies these early settlers as hill farmers.”¹⁰⁵ There is a close agreement between the two narratives (Archives and Shetler) about the Waikizu that they migrated from a far country to the place they have settled.

Political and Socio-Economic Situations of Waikizu People

Similar to the other tribes inhabiting the Mara region, the Waikizu were politically ruled under chiefdoms.¹⁰⁶ The legend states that immediately after Nyakinwa and Nyambubi arrived at Chamuriho mountain, Nyakinwa met with Samongo, a man who had lived there for a long time.¹⁰⁷ In the course of their stay, there was always a sharp conflict on who was the greatest. Samongo insisted that he was greater than Nyakinwa, while Nyakinwa insisted that she was greater than

¹⁰⁴Ibid.

¹⁰⁵Jan Bender Shelter, *Imagining Serengeti: A History of Land Scape Memory in Tanzania from Earliest Times to the Present* (Athens, OH: Ohio University, 2007), 42.

¹⁰⁶National Archives, *Mwanza and Musoma Districts*.

¹⁰⁷Ibid.

Samongo. As a result, in the absence of Samongo, Nyakinwa used her magical tricks by calling cruel animals from the forest. When Samongo came back, he could not enter the house because he was threatened by those wild animals; Nyakinwa claimed to be her ordinary domestic animals. From that incidence, Nyakinwa declared to be greater and the ruler (chief) of the place.

The records show that Nyakinwa became the first chief of Waikizu followed by Nyakono, Nyakazenzeri, Hoka, Guya, Kasozora, Gibwege, Mwesa, Nyakinwa, Matutu, and Makongoro.¹⁰⁸ This type of leadership continued until the time of independence, when chiefdoms were merged into governmental divisions.

The Ikizu people's population in the area stands at 132,000 as per the statistics of 2007.¹⁰⁹ Their economic stability depends on cattle and farming which is part of their daily way of life. The crops in the area include: *muhogo* (cassava), *ulezi* (finger millet), *viazi* (sweet potatoes), *karanga* (nuts), and *ufuta* (simsim).¹¹⁰ Though cattle keeping was the leading method in their economy, did not last long because of the demand to interact with other neighboring societies. Shetler asserts that "Farmers located their settlements on the hills and at the interstices of the different ecological zones to realize a wider economic range and to facilitate interactions with hunters and herders produced very different concepts of social identity and the oral traditions that represent them."¹¹¹ The occurrence of this paradigm as Shetler states, created a

¹⁰⁸Ibid.

¹⁰⁹Lewis M. Paul ed., "*Ethnologue Languages of the World*, 6th ed., 2009, <http://www.ethnologue.com/showcountry.asp?code=ikz> (25 February 2013).

¹¹⁰National Archives.

¹¹¹Jan Bender Shetler, "A History of Social Identity in The Western Serengeti, Tanzania" (Doctoral Dissertation, University of Florida, 1998), 245.

different social life from what it used to be. Eventually, these people became hunters, farmers and cattle keepers.

The Waikizu People and Religion

Though conversion to SDA appeared strange to them, Waikizu are generally religious people. Their religiosity is expressed by various forms of worship. There are Christians, Muslims and those who adhere to their African Traditional Religions (ATR). Current information shows that 35% out of 132,000 of Waikizu people are Christians, 45% are members of ATR, and 20% are Muslims.¹¹² In addition to that, Andrew and Michelle Sandeen, the facilitators for local languages Bible translation, discovered that among the Christians who occupy the area, Roman Catholic is the leading group at 60%,¹¹³ followed by SDAs.¹¹⁴ The membership of SDAs amongst the Waikizu people ranks at 5,000¹¹⁵ which is 3.78% of the total population. Such statistical reports encourage curiosity for one to understand why the SDA Church's faith did not impact the hearts of these people like that of the Roman Catholics. Stefan Höschele provides three answers to the question, though some need more investigation to prove their validity. Firstly, Höschele argues that these people were particularly adherent to cattle keeping. Secondly, they were a small ethnic group

¹¹² "Ikizu of Tanzania Ethnic People Profile," <http://www.joshuaproject.net/People-profile.php?peo3=12198> (25 February 2013).

¹¹³ Andrew Sandeen, Michelle Sandeen, "Ikizu," <http://www.amsandeen.blogspot.com/2011/03/ikizu-sizaki.html> (25 February 2012).

¹¹⁴ Ibid.

¹¹⁵ Mara Conference of Seventh-day Adventists, Office of the Executive Secretary, *Third Quarter Statistical Reports of 2012*.

which meant that the number interested in change was small. Thirdly, it was the rigidity of the SDA themselves which became a stumbling block.¹¹⁶

The researcher is not fully convinced these are valid reasons because there were other people with similar characteristics to the Waikizu, who responded positively to the gospel. Such people include the Wasukuma, who were rich in cattle as described in the previous sections. Probably a thorough research is needed to find out what facilitated such kind of response.

The Beginning and Establishment of IHS

The coming of SDA missionaries paved the way for the emergence and establishment of IHS. Raessler and A. C. Enns were the first German missionaries to arrive in Tanzania (then Tanganyika) on 1 June 1909. Nimrod M. Lugoe asserts that the two came from Port Florence in Kisumu (Kenya) to the German Government District headquarters' in Schirati.¹¹⁷ Having surveyed the land for about eight days, they concurred to establish a mission center at Majita, specifically Bwasi, a place that seemed best to facilitate transportation to other mission centers in Usukuma territory.

The idea to begin a school at Ikizu came four months later (October, 1909) after the arrival of E. Dominick, the third missionary.¹¹⁸ Dominick joined A. C. Enns to investigate another place for a mission field, and the Lord led them to Bukama village, the land occupied by Waikizu people, where they were allocated a piece of

¹¹⁶Stefan Höschele, *Christian Remnant African Folk Church Seventh-Day Adventism in Tanzania* (NV, Leiden: Martinus Nijhoff, 2007), 166.

¹¹⁷Nimrod M. Lugoe, "*Historia Fupi ya Konferensi ya Mara*" http://www.mcadventist.or.tz/index.php?option=com_content&view=article&id=4&Itemid=25 (25 February 2013).

¹¹⁸Ibid.

land of about 25 hectares.¹¹⁹ Initially the plan was to expand the mission territory because many missionaries such as Toppenberg, Stein and his wife, and Vassenius had already come, including Otto Wallath who built Ikizu mission headquarters for Tanganyika West Field with the primary school in 1912.

Infantile Beginning of IHS as a Primary School

IHS passed through different stages. SDA missionaries operated schools under three different categories, namely out schools (village schools), central schools (mission schools) and training schools. Out schools were those built in the villages out of the mission campuses, while central schools were those built within the mission campuses, and training schools aimed to prepare gospel workers. With that reference, IHS held the status of a central school (mission school), since it was built within the mission campus as the Government records indicate.¹²⁰

The church records show that, “About 1912 a mission station and a (*sic*) primary school were established among the Ikizu tribe.”¹²¹ This statement is in harmony with Lugoe’s writings regarding the humble beginning of today’s IHS. It appears that in 1914, two years later, the work was delayed due to the outbreak of the World War I.¹²² This prompted many missionaries to leave the country as the British colonial rule took over. Nevertheless, the work did not diminish completely, despite the fact that the station was left in the hands of Africans who were not fully equipped in administrative matters.

¹¹⁹National Archives, Sheet No 208 “*Ikizu Mission.*”

¹²⁰ National Archives, Sheet No 94.

¹²¹*Seventh-day Adventist Encyclopedia (SDAE)*, rev. ed., (1976), s.v. “Ikizu Secondary School.”

¹²²*Ibid.*,

In 1922, Ikizu mission station together with the primary school, were reopened under the administration of missionaries sent by the British Union. The school served as a primary school (standard five to eight) until 1928, when it was changed to a Teachers Training school.

The researcher wanted to know the reason why Africans were not fully equipped in administrative matters. Reports show that right at the beginning missionaries were not willing to teach the English language to the locals. It can be assumed that this was a way of safeguarding their positions from the Africans. As a result, they never prepared local competent teachers and leaders until the time of H. M. Sparrow in 1940. As the president of the then Tanganyika Field, Sparrow ordered European missionaries not to neglect the Africans. They were to teach them the English language which would not only enable them to work in English speaking countries, but also to prepare them for further academic development.¹²³ Unfortunately, missionaries failed to produce competent native African leaders, and when they were forced to leave, the work was left unfinished. Though hard to outline the reasons why they did that, it could be because of the limitation some of them had academically, the selfish motive they might have possessed in them. Natives were trained only to depend on foreigners; the mentality that has subjugated most Christians to date.

¹²³Nimrod M. Lugoe, Notes on “*Matatizo ya Chuo cha Ikizu*” 2009 (Challenges at Ikizu Training School), Nimrod M. Lugoe Collection, Musoma, Tanzania.

From Primary School to a Teachers Training School

With many more local children vying for a place in the SDA out and central schools, the need to train more native teachers became apparent. With this in mind, IHS was promoted from a central primary school to a Teachers Training School in 1928, when Millie Morgan, a trained teacher from England, started a teacher-training course.¹²⁴ It was reported that by 1941 the SDA Church in Mara region had 40 out schools, as opposed to other denominations and even the Government.¹²⁵ In that same year, the Roman Catholics had 15 lower primary schools, the Mennonites 10, the African Inland Church two, and the Government had only six schools. Out of the total number of 73 schools, more than half of them (54.79%) were owned by the SDA Church.

The school also trained teacher-evangelists that needed to be familiar with the SDA philosophy of education so that they would be ready to be sent to teach in other SDA schools. There was also a need to develop the academic standard since the five year education that was given was not sufficient. In this case, central schools needed teachers who were more educated than those who were at present. Because of these reasons, SDA leaders opted to promote IHS from a primary school to a Teachers Training School.

From Teachers Training School to Secondary and High School

The decision to shift from Teachers Training School to a purely secondary school came about when the government demanded that only qualified teachers (according to the government standards) were allowed to teach in all schools. By that

¹²⁴*SDAE*, “Ikizu Secondary School.”

¹²⁵National Archives, Mwanza and Musoma Districts Book, “Missions.”

time the school produced teachers who could only teach in lower primary schools (standard three to four) and not in extended primary schools (standard five to eight). In order to comply with the government requirements, many of those who finished standard eight at Ikizu left for the Bugema Teachers college to pursue higher education that could enable them to compete with the demands of the Tanganyika ministry of education.¹²⁶ *The Seventh-day Adventist Encyclopedia* states that, “Because of the stricter requirements set up by the ministry of Education for entrance into teacher training this course was closed at the end of 1967.”¹²⁷ Therefore, the school was changed from Teachers Training School into a secondary school in 1962,¹²⁸ and in 1994 it was promoted to high school level, the status it presently holds (registration NO: 059).¹²⁹

Spirituality and the Purpose of Establishing IHS

In establishing IHS as a Teachers Training School, missionaries were very conscious about the school’s spirituality. The SDA philosophy of education “to bring humanity back into harmony with God, so to elevate and ennoble their moral nature that they may again reflect the image of the Creator,”¹³⁰ was IHS’s purpose. It was envisioned that the school would produce teachers that would facilitate the implementation of that philosophy further on and, also maintain spirituality.

¹²⁶ Nimrod M. Lugoe, Notes on Ikizu Training School, 1950, Nimrod M. Lugoe Collection, Musoma, Tanzania.

¹²⁷ *SDAE*, “Ikizu Secondary School.”

¹²⁸ *Ibid.*

¹²⁹ Peter Borega, Education Director of MC, Interview by Author via phone, 7 March 2013.

¹³⁰ Ellen G. White, *Counsels to Parents, Teachers, and Students*, 49.

Missionaries outlined the primary focus of the school: to train young men to be teacher-evangelists and young women to wisely run their households¹³¹

In order to understand why missionaries decided to train teacher-evangelists, one has to revisit the SDA philosophy of education and examine some of its qualities. The major element within that philosophy is “to bring humanity into harmony with God”¹³², which cannot be done by any kind of a teacher. It is something to be done by a spiritual person who understands the things of the Spirit.

F. E. Schlehuber stated that “The importance of the work of a teacher in molding the character and lives of the little children cannot be over stated; then combine with that of an evangelist and you will be able to understand the value such a worker as a soul-winning agent.”¹³³ This statement emphasizes the unique roles Christian teachers have: (a) teachers mold the character of their students, (b) as evangelists, they win souls for Christ.

In the light of what is stated above, the author of this research concurs that IHS was founded for two main purposes. The first was to prepare teacher-evangelists taught with the philosophy of the SDA Church. These were not prepared to be mere teachers, but according to Schlehuber, to become soul winners.¹³⁴ The second purpose was to prepare leaders who could steer the work of the church as more people responded to the gospel in multitudes. G. A. Ellingworth affirms that “Ikizu is our training center for workers for the Lake Province, where students from between six to

¹³¹Keld J. Reynolds, “Education in the not so dark Continent” *The Journal of True Education* 10 (1948): 22, 50.

¹³²SDAE, “Philosophy of Education.”

¹³³F. E. Schlehuber, “Trained as Teacher Evangelists, 1950” *Lake Union Herald*, March 1951, 1.

¹³⁴Ibid.

ten tribes are being trained as teachers and leaders.”¹³⁵ In the course of preparing workers however, missionaries lacked something; they did not give enough room to the indigenous people to practice their leadership abilities.

Spirituality as the Main Focus at IHS

Among the seven objectives set by the church to fulfill the SDA philosophy of education was “to maintain in each school a spiritual atmosphere in which prayer, worship, and doing the will of God was to be seen in the eyes of the majority of the students, the ideal and accepted pattern of the living.”¹³⁶ To fulfill this objective, missionaries started three different types of schools: village schools (out schools) mainly for the purpose of evangelism,¹³⁷ mission station schools to assist young people who wanted to excel in education, and training schools to nurture the spirituality of students, train teacher-evangelists, and prepare them for the gospel work.

A careful analysis would discover that in the beginning both out schools and central schools were centered for evangelism. However, in the long run responsibility changed depending on the apparent needs. The statement made by J. G. E. supports that idea, “the purpose of the primary school was evangelism to all both baptized and non-baptized students, whereas the purpose for middle schools (central or mission schools) was to promote the spirituality of those students.”¹³⁸ The implication here is

¹³⁵G. A. Ellingworth, “Mission Work in Tanganyika, 1937” *The Advent Review and Sabbath Herald*, March 1937, 10.

¹³⁶*SDA Encyclopedia*, 1976, ed. S.v. “Adventist Education Philosophy of.”

¹³⁷E. Willmore Tarr, “The Youth in Our Schools in Southern Africa, 1953” *Missions Quarterly*, July 1953, 7.

¹³⁸Nimrod M. Lugoe, Notes on J.G. E, 1956, Nimrod M. Lugoe Collection, Musoma, Tanzania.

that central schools were no longer dealing with bringing new converts as it was done in the village schools. Hence, those who qualified to join central schools were already baptized; they needed only nurturing. Thus, IHS was a training school, that functioned as a spiritual nurture center.

In addition to that, students studying at IHS engaged in evangelism by opening new fields, such as branch Sabbath schools in the surrounding villages. Tobiassen comments, “Ikizu Training School (Tanganyika East Africa) actively fosters a number of branch Sabbath schools in the surrounding villages.”¹³⁹ This kind of commitment to gospel ministry shows that at IHS spirituality was given first priority. As a result, unity between teachers and students was formed focusing on the same goal, which must not be ignored. It is also true that the first teachers who taught in this school were departmental directors or mission leaders who had gone through ministerial training.

Consequently, those who succeeded them were trained as teacher-evangelists with a focus to represent Christ in their native places to which the white missionaries had seldom opportunities to go.¹⁴⁰ None was allowed to teach without meeting those Christian qualifications. Even the curriculum was prepared in a way that reflected elements of spirituality which helped both teachers and students to maintain a higher standard of spirituality.

¹³⁹Leif Kr. Tobiassen, “What the Schools Are Doing” *The Journal of True Education*, 16 (1953): 22.

¹⁴⁰Millie Morgan, “With Our Missionaries, 1930,” *Adventist Survey*, September 1930,3.

Spirituality and the Educational Curriculum at IHS

The educational curriculum of IHS revolved around maintaining spirituality as the main focus of the training. As it has been observed that most of the subjects taught at the school promoted the students' desire to keep connected with Christ. This connectedness, as discussed in Chapter 2, could only come to a person through the power of the Holy Spirit, the source of Christian spirituality.

According to Millie Morgan's report of September 1930,¹⁴¹ the education curriculum included various aspects of study, enabling students to have a broader picture of the work of soul winning they were trained for. Below are mentioned several of them:

1. Bible Doctrines. The Bible, being the foundation of all knowledge and spirituality, was given priority in the curriculum. No one was allowed to proceed in another class without passing a compulsory Bible examination.¹⁴²

2. Character Formation. The character that was supposed to be formed was that of Christ. It appears that teachers at IHS applied the PCI principle studied in Chapter 2.

3. Knowledge of Effective Methods of Teaching and Soul Winning. The teaching followed the method of Christ, the Master Teacher. Soul winning was a part of the curriculum. It was reported that a student by the name Samson engaged fully in soul winning. Within six months in 1949, he opened a branch Sabbath School at

¹⁴¹Ibid

¹⁴²Nimrod M. Lugoe, former student of IHS, personal interview by researcher, Musoma, Tanzania, 4 March 2013.

Mugeta 15 km away from IHS, where about 70-80 people attended the service every Sabbath.¹⁴³

4. Healthful Living. The students of IHS came from different cultures and lifestyles, as far as health is concerned. They needed to be taught health principles so that upon finishing of their studies, they would be able to introduce a healthful lifestyle to the villages and homes, thus uplifting the atmosphere of practical Christianity.

5. Personal and Village Hygiene. Since the students were in the process of becoming teachers in out and mission schools located in villages, they were taught principles of hygiene.

6. Agriculture. Missionaries studied the environment from where the students came. They realized that the study of nature, manual labor, carpentry and masonry, cookery (for girls) were very important subjects; thus, these subjects took prominence in the curriculum. The main plan was to help students sustain themselves even with a low income in a poorly economical environment.

7. Intelligent and Thoughtful Reading. Intelligence described in Chapter 2 is a God's given gift through the Holy Spirit. It was because of this understanding studies at IHS incorporated intelligence as one of the subjects. The aim behind this decision was not to produce reflectors, but people who can think independently and make right decisions as leaders.

8. General Preparation for Life in their Local Societies. The curriculum introduced some studies that had to do with local societies, enabling students to face all life challenges.

9. Grammar Lessons. Since subjects were taught in Kiswahili language,

¹⁴³F. E. Schlehuber, "Trained as Teacher Evangelists."

Students were required to learn some basic grammar in order to acknowledge the beauty of using words.

Looking into the above details, the assumption could be that IHS curriculum was prepared to assist students and teachers to maintain spirituality through the courses they learned and taught. This is what is expected to be done at IHS; to hold continually to the same principles of maintaining spirituality the way it began. The following section will help understand the reality of current spirituality status of the school.

Data Collection Method

Data were collected with two methods: (a) questionnaires, and (b) interviews. The questionnaires were distributed to employees and students of IHS. The researcher prepared 200 questionnaires which were distributed to 161 students and 39 employees. Each questionnaire contained five major areas such as the personal profile of the respondents, spirituality of the school, relationship between the school and the church within the school campus, mission statement, and the disciplinary actions in relation to the philosophy of SDA education (see appendix B). The sampling of students and employees was done following the population percentage. Since IHS population ranges at 928 (students, 857; employee 71), an estimate of about 21.5% was taken as to represent the total population.

Out of 200 questionnaires, 191 were returned. Student respondents returned their questionnaires according to the number given (161), but employee respondents failed to return them according to the number given. Focus group and individual interviews were conducted. Three focus groups were selected in the following way: six employees from the non-teaching staff, three employees from the security

department, and 15 students from different levels. All respondents from both categories and groups answered the questionnaires and questions. These methods were employed to enhance effectiveness in answering questions. First, questionnaires to some extent might be misleading especially when dealing with a community which is not exposed to such an exercise. Second, there are those who may feel more comfortable to answer questions directly rather than writing. Third, when analyzing the data, each method complements each other and helps draw a better conclusion.

Data Analysis

This section presents the analysis and interpretation of the data obtained from the study. The results of the study can be used to design a program that will address present problems at IHS. Also, they can create awareness about how to maintain spirituality in SDA secondary schools not only at IHS in MC, but even in Tanzania Union Mission of SDA Church as a whole. In the Appendices there are tables; each table (except the interview table, Appendix D, Exhibit 7) has five columns as indicated (see Appendix D). The first column (questionnaire) stands for the questions asked in every item, while the second column (frequency, n=30) represents a number of employees who responded to the questionnaires. The third column (percentage %) is about the percentage of employee respondents when compared to those who responded on a certain question. The fourth column (frequency, n=161) represents the number of students who responded to the questionnaires while the fifth column (percentage %) is for the percentages of students responded to a certain given question.

Personal Profile of the Respondents (Appendix D, Exhibit 1)

The personal profile of the respondents comprised of their age group, sex, marital status, religious affiliation, employee responsibility, and level of students. The majority of employee respondents was between 18 and 30 years old and represented the 63.3% of those who responded to the questionnaires. It is true that at IHS, young people outnumber the older ones because many of old ones have retired between 2008 and 2009. On the other hand, the majority of the student respondents were below 18 years of age which represented the 78.9% (see Appendix D, Exhibit 1).

Among the employees, 90% were males, while 10% were females. The males felt more comfortable to complete the questionnaires than the females (Appendix D, Exhibit 1). The same pattern was observed among students: of the total respondents 55.9% were males and while only 41.6% were females. This result might be explained by local culture that sees females reluctant to open up when males are present. The majority of the employee respondents were married. The percentage for all the respondents was 50%. The majority of the students were single and the percentage for all the respondents was 81.4%.

The religious affiliation of employee respondents was as follows: 70%, SDAs, 30% by other denominations. The same picture was noticed with students. Members of the SDA Church ranked at 60.2% of the total respondents. This appears to be a challenge since it is not in harmony with the ECD working policy which requires that 80% of students to be SDAs and only 20% to be non-SDAs.¹⁴⁴ In employee responsibility we see more teachers than those who work in other capacities at IHS. Teachers ranked at 56.7% showing that the good name of the school depends on them.

¹⁴⁴East-Central Africa Division of the Seventh-day Adventists, *Working Policy of the East-Central Arica Division of the Seventh-day Adventists*, 2007 ed. (Nairobi: Author, 2007), 229.

From all students, most of them were from form three and accounted for the 36.7% of the total respondents.

The collection of data was not without challenges. Firstly, many females, (employees and students), were not willing to complete the questionnaire. This accounts for the males being the majority. Secondly, some respondents were not happy to give out details on their age, sex, marital status, or religious affiliation. This caused difficulties in the computation of percentages, and sometimes misleading the results of the collected data.

Spirituality of the School (Appendix D, Exhibit 2)

For measuring the spirituality of the school, ten indicators describing the feelings of the respondents on the spirituality of the school were discussed. The majority of the respondents from both employees (73.3%) and students (80.7%) appeared to be convinced that IHS has an influence of the SDA Church on spirituality (Ibid). A few respondents (employees 3.3% and students 3.7%) believed that it was hard to distinguish the spiritual influence of the school.

The second indicator required employees to explain whether they were asked about their religious historical background before or after employment; 80% reported that they were asked before employment, while 10% after employment, and 6.7% reported that they have never been asked. The later might imply that IHS leaders do not pay much attention on spirituality while dealing with employment. As a result, employing non-SDAs who do not exactly know the philosophy of the SDA education could be possible. This is clearly indicated on the Table 3 under the religious affiliation question where it was found that five employees were from different denominations, such as Roman Catholics, Pentecostals, and other religions, including Muslims (Appendix B, Exhibit 2).

Respondents rated the spirituality of the school as excellent. For example, 43.3% of employees responded that it was good while 49.1% of students responded that it was excellent. This contradicts the trend of disciplinary records of the school shown in Chapter 1, which signify that there is a dramatic decline of spirituality at IHS, as it shall be seen below.

Relationship between the School and the Church (Appendix D, Exhibit 3)

This section intended to study the relationship between the school and the church within the school compound. Thirteen areas were surveyed and the results were given which are referenced on the Table 5. From employee respondents, 40.0% reported that the relationship was good, while 6.7% reported that it is poor. From student respondents, 50.3% believed that there is an excellent relationship between the school and the church, while 4.3% and 1.9% felt that it is poor or very poor.

All agreed that the school in collaboration with the church continues to emphasize the reading of the Bible, one chapter a day. However, their feelings regarding attendance of teaching staff to church programs was negative as seen in Figure 1 below.

The data shows that 80.0% of employees and 73.9% of student respondents reported that not all teachers attend church programs regularly. When asked the percentage of those who do not attend, 30% of employees and 32.3% of students said that less than five percent do not attend, while 23.3% of employees and 22.4% of student respondents believed that about 20% do not attend regularly. This may indicate that there is a spiritual challenge despite the fact that the outward appearance may look good.

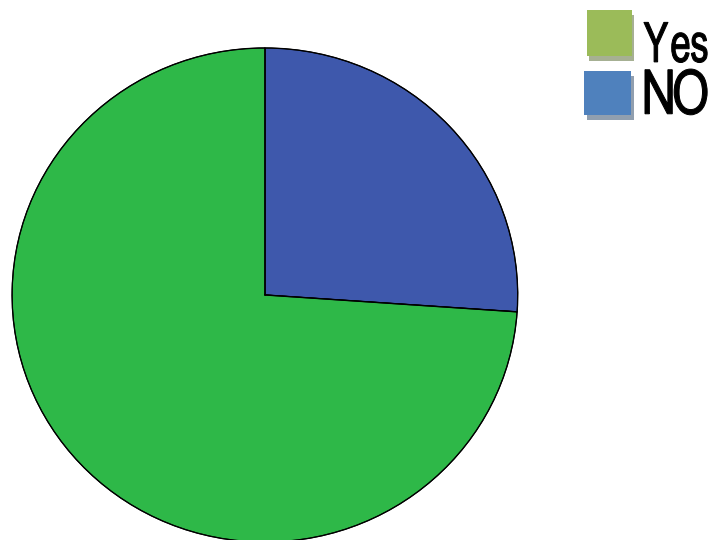


Figure 1. Teaching staff to attend church services regularly

In connection to that, the results showed that there is poor attendance for students to the regular church programs. According to the findings, 33.3% of employees and 39.8% of students concurred that less than 10% of students do not attend regularly. Although 26.7% of employee and 24.8% of student respondents answered that there is a big fluctuation of attendance that sometimes it becomes hard to give the distinction. In other words, the number could rise higher than it is projected. This is another area where spirituality appears to be in danger. When asked about the reason for students' attending church programs, the majority (46.7% of employees and 57.1% of students) indicated that they attend because it is part of the school requirements. This implies that SDA message has never changed their life, and this could be the danger if Christianity does not penetrate the inner hearts of students.

Above all, both respondents agreed that Sabbath day activities and Sabbath school programs are all interesting and educative. Consequently, the findings reported that 60% of employees and 47.8% of students responded that the sermons and other

church teachings are very interesting, but 36.7% and 37.3% reported that sermons are somehow interesting. In this case, the minority should not be ignored because of the majority, for it is an indicator to what is prevailing within the school.

The Mission Statement of the School (Appendix D, Exhibit 4)

Under this section, respondents from both sides (employees and students) expressed their feelings by answering all seven questions regarding the mission statement of the school. It appears that the majority of employees ranging at 83.3%, and 83.9% of students agreed that the school has a mission statement, and it is in harmony with the mission statement of the church. They also reported that the school defines clearly in its calendar of events about evangelism and most of them answered that the school sets budget for evangelism yearly. However, there was no evidence to prove whether the answers were correct.

The survey pinpointed two elements that signal the decline of spirituality in this school. About 93.3% of employee respondents admitted that not all staff was members of the SDA church, and 75.8% of students had the same response. Not only that, answers from the survey revealed that 46.7% of employees and 57.6% of students reported not all teachers were caring about prayers in their classroom, especially at the beginning and at the end of every period. If this is true, then there is danger that teachers do not fulfill the purpose of establishing IHS; for they deeply depend on their own power instead of Christ's power, as He is not welcomed in their classrooms.

Disciplinary Actions in Relation to the Philosophy of SDA Education (Appendix D, Exhibit 5)

The researcher wanted to know if disciplinary actions are implemented in harmony with the philosophy of SDA education; to restore a sinner back to the image

of God. To this, respondents had to answer five questions. From employees, 30% responded that the philosophy of SDA church is rarely implemented, while 26.1% of students said it is highly implemented. Again 10% of employees expressed their feelings by saying that the philosophy of SDA church is not known to the members of the disciplinary committee, while 18.6% of students showed that it is rarely implemented, and 11.2% answered that it is not known to the members of the disciplinary committee.

Furthermore, when they were asked the kind of disciplinary actions that are taken to those who misbehave, 33.3% of employees reported expulsion as the most common action taken towards students, while 52.2% of students said it is suspension. Consequently, the results showed that 33.3% of employee and 46% of students admitted that there were actions with an influence of evil among staff, which administrators did not deal with them accordingly. In addition to that, 26.7% of employee respondents and 34.8% of student respondents reported that there is a possibility of employees falling into sin but administration is not acting promptly. Although 40% of employees denied it, again 26.7% of employees believed that sometimes such behavior occurs and 29.9% of students believed the same. Together with that, the majority of the respondents from both employees and students expressed their feelings by showing that the general atmosphere of the school is friendly.

Interview Description

Under this section three groups were interviewed separately. The first group was composed of three employees from one of the departments in the school. When they were asked to give their views on the spirituality of the school, 33% responded that it was good, while 66.67% felt that the spirituality was very poor. On the issue of misbehavior actions which are not dealt by the administration, 100% responded that it

was true. The second group had six individuals who also were interviewed and they also gave their views. When they were asked if there are actions promoting unity in the school, 33.33% said yes, while 50% strictly said no. Consequently, 66.67% felt that there are actions demoralizing unity in the school while 33.33% said sometimes it happens. Furthermore, when asked if students attend worship on a regular basis, 33.33% said yes, while 50% said no, and 16.67 said not at all. About reading the Bible one chapter a day, 16.67% said yes, but 83.67% said no. From this perspective, a concern was raised to release the chaplain from being burdened with many teaching assignments in order to nurture the flock properly.

In addition to that, this group was asked to express their feelings on the plans for spiritual nurture. On this 16.67% said yes, 33.67 said no, while 50% said not always. In connection to the two groups, the last group of fifteen was composed of students from form two to form six. When they were asked about the relation between teachers and students, 33.33% said excellent, while 86.67% said very poor. When they were asked about the spirituality of the school, 13.33% said it was good, 20% said it is hard to distinguish, while 66.67% showed that it was very poor. Lastly they were requested to show if students attend worship on a daily basis; 40% responded sometimes, while 60% said not all. With this information in mind, the possibilities of IHS to experience challenges on spirituality are at high rate.

Conclusion

As it was stated from the beginning, Mara region and Ukerewe district are the areas that compose what is known as MC of the SDA Church. Within this region, Ikizu Teachers Training School was founded, beginning as a central primary school, then promoted to a Teachers Training School and later on changed to a secondary and high school. I have discussed the spirit of sacrifice made by the first missionaries, who

risked their lives to venture in new lands and opened mission fields. It was through this spirit and the understanding of the mission of the SDA Church that IHS was established to be a center for nurturing spirituality of the students as they were trained to be teachers and leaders of the church in various places of the Tanganyika Field.

In order to determine the spirituality status of IHS, the collected data were analyzed accordingly. In the course of data analysis, six indicators appeared to be challenges to the spirituality of the IHS community. The six indicators observed are such as teachers not putting more value on spirituality, poor attendance of staff members to all spiritual meetings, poor attendance of students to all spiritual meetings, less value to prayers from some of the teachers, students not realizing the reason why they should attend worship meetings, and implementation of disciplinary actions against the SDA philosophy of education. The fact that IHS has been experiencing challenges on maintaining spirituality in some areas, led to the designing, implementing, and evaluating the program in Chapter 4 below.

CHAPTER 4

DEVELOPMENT OF THE PROGRAM

Introduction

This chapter is the result of a thorough assessment of the local setting described above. It is divided into four major sections: current challenges facing IHS on maintaining spirituality, the designing, implementation, and evaluation of the program. The designing (description) of the program aims at providing some possible solutions to current challenges facing IHS on maintaining spirituality following what has been revealed in Chapter 3 and the materials learned in Chapter 2.

Current Challenges Facing IHS on Maintaining Spirituality

During the process of this study, six indicators were revealed as challenges IHS is facing on maintaining spirituality. These were: staff members not putting much value to spirituality, poor attendance of teaching and non-teaching staff to spiritual meetings, poor attendance of students to spiritual meetings, negative reasons for students' attendance to spiritual meetings, employing some teachers who are not members of the SDA church, and implementing some disciplinary actions contrary to the philosophy of the SDA education. Although the outward appearance of IHS spirituality was said to be good by the majority of respondents from both employees and students, these six signs could be possible factors leading to spirituality declension at the school.

Another challenge observed out of the six was that some members of IHS were not open to the research exercise, specifically on answering the questionnaires. For example, most questionnaire respondents showed that the spirituality of the school was very good at least in each and every aspect inquired. On the contrary, when some individuals were interviewed in person or as a focus group, the results were different (Appendix D, Exhibit 8). This un-openness may mislead the conclusion. Probably this was prompted by one major reason: the pre-conceived ideas related to the past incidents encountered. On November 6, 2011, a probe committee was sent by MC administration to investigate some matters that caused the conflict among workers, and resulted to two teachers removed from their work.¹⁴⁵ Concurrently, on October 10, 2012, another commission of five individuals was sent by the conference executive committee to investigate causes for the fire that burned two boys' dormitories on September 8, 2012, which resulted to the transfer or change of assignments of some employees.¹⁴⁶

Referring to that experience, the researcher was somehow regarded as a member of another commission sent by the conference on the same activity. That could be the reason why some did not open their feelings; instead, they tried to cover the inside reality with the outward appearance. However, the findings from the questionnaires and those from personal and focus group interviews suggested that IHS has been facing some spiritual challenges that call for an intentional strategy to

¹⁴⁵Julius Rulanyaga, James Masunga, Robert Chisumo, *Mara Conference-Ikizu Probe Committee Report*, Ikizu. (November, 2011).

¹⁴⁶Musso Steven Musso, etal, *Taarifa ya Uchunguzi ya Tume ya Kamati Kuu ya Konferensi ya Mara kuhusu chanzo cha moto na Migogoro katika shule ya Sekondari ya Ikizu*,Ikizu. (13 December 2012).

address them. It was through this discovery that The Teacher: Role Model for Maintaining Spirituality Program at IHS was designed.

Description of the Program

Teacher; Role Model for maintaining Spirituality Program

In this strategy, the Teacher: Role Model for Spirituality Program will concentrate on the six indicators stated above. It is expected that at the end of this program all staff members will learn to put more value on spirituality, there will be a revival on the attendance of teachers to spiritual meetings, and an enhancement of students' attendance of spiritual meetings. Furthermore, reasons for students' attendance to spiritual meetings will be redefined, put more emphasis on the importance of spirituality as prerequisite to those seeking employment at IHS and other SDA schools, and understand how to implement disciplinary actions in accordance with the philosophy of the SDA education. Consequently, the term *role* in this context represents two meanings: function and character of teachers and other non-teaching employees of IHS.

Recruitment of Team Members

Before getting started, a team of six persons (Appendix C, Exhibit 2) who were to become facilitators of the program were recruited. The main theme focused on teachers' commitment and the importance of maintaining spirituality in SDA secondary schools. Gary Hopkins and his associates affirmed that "those who are chosen to teach in the SDA system should be committed to demonstrating Christian values not only in the classroom, but also in all interactions with students. Those who work in the SDA school system need to have a sense of accountability regarding the

seriousness of their roles in the schools.”¹⁴⁷ The phrase “Christian values” indicates the qualities that are to be given priority by all staff members. In this case, that quality is spirituality. Team members were exposed to other challenges as itemized below for them to implement.

Revival of Spirituality amongst staff members

Having discovered that IHS staff members have been challenged spiritually, a revival of spirituality amongst staff members was needed. Daniel A. Mitchell once said, “The call for revival is of God. The need is a revival of true godliness.”¹⁴⁸ This was done in order to arouse the curiosity of teachers to put more value on spirituality. Since the role to maintain spirituality at IHS depends on the teachers and other employees, then there must be a true revival. “All of our teachers need to be involved in the spiritual guidance and development of their students”¹⁴⁹; they are to live a life that reflects Christ. There should be frequent Bible studies, and other prayer meetings that reflect their beliefs.

Enhance Teachers’ Attendance to spiritual meetings

The next step was to revive the attendance of teachers and other staff to all spiritual meetings. The reason behind was that they are not only models, but also molders of students’ characters. By attending such meetings they are not only equipped themselves, but also equip others. This was found to be biblical idea for Paul

¹⁴⁷Gary Hopkins et al, “*Aids and Adventist Youth*,” <https://www.ministrymagazine.org/archive/1996/07/aids-and-adventist-youth> (11 April 2013).

¹⁴⁸Daniel A. Mitchell, “Repentance, Revival, Reformation”, <https://www.ministrymagazine.org/archive/1970/11/repentance,-revival,-reformation> (19 June 2013).

¹⁴⁹Taylor G. Bunch, “The need of Spiritual Revival”, <https://www.ministrymagazine.org/archive/1964/10/the-need-of-a-spiritual-revival> (19 June 2013).

said, “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another, and all the more as you see the Day approaching” (Heb 10:25). What Paul is trying to bring in this statement is that spirituality is build up through encouragements in a Christian gathering. The same IHS teachers and other staff members must gather together in order to gain spiritual maturity.

Enhance Students’ Attendance to Spiritual Meetings

Students studying at IHS are highly privileged since it is the only place they can freely commune with the author of true education. Disciples of Jesus were always learning at the feet of their Master; at the end they were transformed into His character. The same should happen to the students of HIS; they should be reminded that Christian values are not made without Christ. Paul said, “And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit” (2Cor. 3:18).

Students’ Redefined Reasons for Attendance to Spiritual Meetings

Team members were reminded that the majority of students attend spiritual meetings because it is part of the school requirements. This entails that the school probably does not provide intentional programs that quicken the hearts of some students to surrender their lives to Christ. Team members were encouraged to help students have the need of making personal relationship with Jesus Christ. Ellen G. White asserted that “wherever there is a large group of people it becomes difficult to maintain a high standard of spirituality.¹⁵⁰ Students at IHS must be converted to Christ before they are converted to school regulations and requirements if they are to maintain spirituality.

¹⁵⁰Ellen G. White, *Testimonies for the Churches vol.7*, 102

SDA Spirituality as Prerequisite for Employment

Since teachers in SDA secondary schools are models and molders of character of their students, employing non-SDA members as teachers at IHS cannot be healthy to students. Team members were reminded of what Glynis Bradfield wrote, “An Adventist teacher is committed to Christ, reflecting His love through his/her words and actions in every aspect of his/her professional responsibilities and interaction with students.”¹⁵¹ He went on saying that an Adventist teacher “is equipped to continue the teaching ministry of Jesus Christ through redemption-oriented education.”¹⁵²

Likewise Paul said in 1 Corinthians 3:14-15 that spiritual things are spiritually discerned; the molding of Christian character can only be done by a person who understands the importance of spirituality in one’s life. In this sense, employing non-SDA teachers at IHS cannot achieve the goal of a teacher: role model for maintaining spirituality program. The teacher must be committed to Christ, and to the SDA philosophy of education. On the contrary a non-SDA teacher though a committed Christian; cannot comply with the philosophy of education as understood, and taught by SDAs. At IHS there are teachers from different denominations and religions who do not have the philosophy of the Seventh-day Adventists (Appendix D, Exhibit 1).

Disciplinary Actions against Philosophy of SDA Education

The philosophy of SDA education is what guides school administrators and teachers in taking any disciplinary actions. Team members were admonished to be careful to neither break nor compromise the principles found in that philosophy. As it

¹⁵¹Glynis Bradfield, “*Seventh-day Adventist Education: International Certification Requirements*”<http://circle.adventist.org/files/CD2010/docs/certification.pdf> (17 April 2013).

¹⁵²Ibid.

was reported, the possibility to implement some disciplinary actions contrary to that philosophy, was high. Under this area, all leaders and teachers were advised to be redemptive while implementing some disciplinary actions for the picture of Jesus Christ to be seen by students in their daily lives.

Implementation of the Program

In order to implement this program, three different duties were established. The first duty was to prepare special materials for the training seminars; this took five days. The second duty was to design a schedule and other guidelines showing the whole process of the program, which was later communicated to the school head.¹⁵³

The third and last duty was to divide trainees into three major groups. The first group was the administrative committee which was composed of three and other four leaders from different departments. The second group was composed of all remaining employees; while the third group was composed of all students from form one to form six who were present. The organization of this order led to the presentation of the topics shown in the training seminar schedule under Table 1 below.

Table 1. Schedule for Training Seminars at IHS, April 7-9, 2013

Days	Group	Time Limit	Title or Topic
Day 1	Group 1 (Administrative Committee)	3 Hours contact	A strategy for maintaining and protracting spirituality
Day 2	Gropup 2 (Other employees)	3 Hours contact	The same topic as of day 1
Day 3	All Students	1 Hour contact	IHS students to be disciples of Jesus

¹⁵³Danfod Oyuke, Headmaster, Ikizu High School, direct communication by the author via mobile phone, 11 April 2013.

Day 1: A Strategy for Maintaining and Protracting Spirituality at IHS, Part One

This strategy intended to expose administrators and leaders of IHS to the spiritual reality of the school. The researcher shared directly the observations together with the challenges facing the school. The title used two key words which are similar but carry different implications. The term *maintaining* in this context intended to show that spirituality at IHS must be maintained since it is one of the objectives of the schools. To maintain, according to Canary and Dainton means to restore and sustain whatever is to be sustained.¹⁵⁴

Furthermore, the term *protracting* in this context means to keep something continually. One author stated that “If you undertake a long fast simply on your own, you may run into difficulties. But if the Lord leads you into a protracted fast, He will give you the strength to carry it out.”¹⁵⁵ In other words, it is an act that is to be taken with an unlimited time. In relation to the seminar title, *a strategy for maintaining and protracting spirituality* there is a difference between maintaining and protracting. To maintain could simply mean to maintain what has been established before. You maintain it without making any development. But to protract means more than that. It calls for making some strategies to keep it going with some developments.

In the light of these, the administrative committee was called to understand the status of the school as far as spirituality was concerned. At the same time they were reminded of their duty to develop strategies that will help maintain spirituality and

¹⁵⁴Daniel J. Canary, Merianne Dainton, ed., *Maintaining Relationships through Communication, Relational, Contextual and Cultural Variations* (10 Industrial Avenue: Lawrence Erlbaum Associates Press, 2003), 54

¹⁵⁵Unity in the Body of Christ, “*Releasing God’s Power Through Fasting*,” <http://www.unityinchrist.com/prayer/fasting2.htm> (19 April 2013).

make it grow. The seminar ended very successfully, for it became an eye opener to the leaders.

Day 2: A Strategy for Maintaining and Protracting Spirituality at IHS, Part Two

This strategic seminar intended to expose all employees (focusing on teachers) to the spirituality phenomenon and how they have masked themselves thinking that the spirituality was better while the reality showed it differently. The main reference was made from Chapter 2, where the researcher revealed Ellen G. White emphasis on the importance of teachers in SDA educational institutions. The intention of the seminar was to elaborate the two principles: the *principle of superior choice* (PSC), and the *principle of character imitation* (PCI).

Furthermore, teachers understood that they are not only models for spirituality, but also molders of spirituality; meaning that they are the ones to formulate the character of their students. Teachers realized the importance of choosing lessons they are to teach their students. This was reflected in what White once said, “Jesus and His love should be interwoven with all the education given, as the very best knowledge students can have. Bring the Prince of life into every plan, every organization. You cannot have too much of Jesus or of Scripture history in your school.”¹⁵⁶

Day 3: Students as Disciples of Jesus

On day three, all students were called to realize that their stay at IHS is more than making them students of the institution, but rather, making them disciples of Jesus Christ. This seminar was based on one of the teachings of Jesus, taken from

¹⁵⁶Ellen G. White, *Testimonies for the Churches, vol. 5* (Mountain View, CA: Pacific Press, 1948), 587.

Luke 14:26-33 where the Master made it clear that no one could be His disciple unless he or she must give up the things of this world and put priority on Him alone.

In connection to that, students were challenged to acknowledge that the working power of the Holy Spirit is associated with intelligence. This attribute comes only from the Spirit of God. Therefore, for them to succeed in life they must possess the Holy Spirit; the biblical foundation of spirituality.

Evaluation of the Program

Having gone through the last seminars on 7-9 March 2013 thereby, followed the evaluation of the program on April 14, 2013 which was done in collaboration with the school team members, teachers, chaplain, administration other leaders and students of IHS. It was evident that the program touched most of the participants and their remarks were categorically noted as follows here.

Teachers' Evaluation

At the end of the implementation of the program, teachers' representatives gave their remarks as an evaluation to the program. They said, "The program has assisted us to understand our real situation of spirituality. It has opened our eyes to see that our stay here as teachers has a great impact to our students. Our actions must go hand in hand with our conduct."¹⁵⁷ They also said that "the program helped us to be aware of the theories that are in the syllabus prepared by the ministry of education but which are not in accordance with the Christian beliefs. As teachers, we must know how to explain them so that students should not have the impression that the way

¹⁵⁷Thomas Ayao, Mugemu Sokolo, *Teachers at Ikizu High School*, interview by the researcher. Ikizu High School, 14 April 2013.

these theories are presented is true. We must also know that the devil is fighting against this institution from within and without; spirituality must be maintained.”¹⁵⁸

School Chaplain’s Evaluation

The chaplain of the school was convinced that a greater reformation has to begin, for the school to retain its spirituality status. He noted that, there is something extra IHS members need to comprehend; that is their spirituality. Through this program he noticed, they have come to understand that what they have been thinking to be true as far as the spirituality of the school was concerned, was not true.

IHS members were called to differentiate the reality from the truth. For example the outward reality betrayed them to think that they are good spiritually, on the contrary when it was examined using the truth (the word of God), they found themselves lacking. Again the chaplain commented that they should be careful with what people say about them, and how they are; especially teachers who are closely connected to students as molders of their characters.¹⁵⁹ Finally, he said that the school had to lay down strategies to implement the program even after this research. It should be a progressive program aimed to assist IHS to grow spiritually.

School Administration’s Evaluation

The response from the school administration was also an admittance that the program had gracefully contributed to the school understanding of its status as far as spirituality is concerned. One said, they were glad that IHS was chosen to be the central focus for the project. They realized that their work in that institution goes

¹⁵⁸Ibid.,

¹⁵⁹Emmanuel Bulabo, Chaplain Ikizu High School, interview by the researcher. Ikizu High School, Tanzania, 14 April 2013.

beyond a mere professional. They also said, as administrators they need to reform their ways of life to pave the way toward helping others to recognize who they are in the school.”¹⁶⁰

In addition to that, Danford Oyuke gave his personal opinion as evaluation to the program. He confessed that the program has opened their eyes to recognize that spirituality failure at IHS might have begun with leaders since things fall in the hands of leaders.¹⁶¹ He openly showed that “leaders are living examples from which others look upon. Therefore, they should live what they teach and instruct. They should acknowledge the current prevailing spiritual weaknesses and reform. There is no need to deceive themselves by thinking that everything is good. They need to change their spiritual tone to rescue IHS. In other words whatever they do and teach, must reflect the major goal; to preparing people for eternity.”¹⁶²

From the administrators’ view, the implication is that the program impacted their spirituality; they have seen there is a need to address those weaknesses and improve where needs to be improved. All of them agree that a reformation is needed; at the same time, such a program is needed continually in order to maintain the spirituality of IHS. As a result of this program, a spirituality committee has been formed to continue nurturing the family of IHS. Teachers have been encouraged to take prayers seriously at the beginning and end of classes.

¹⁶⁰Reuben Mbonea, Treasurer, Ikizu High School, interview by the researcher. Ikizu High School, Tanzania, 14 April 2013.

¹⁶¹Danford Oyuke, Headmaster, Ikizu High School, interview by researcher. Ikizu High School, Tanzania, 14 April 2013.

¹⁶²Danford Oyuke, Reuben Mbonea, Emmanuel Bulabo, Emmanuel Masasi, Thomas Ayao, Mugemu Sokolo, IHS administrative committee members, interview by the researcher, Ikizu High School, 14 April 2013.

Students' Evaluation

Students also evaluated the program. A student' representative said that the program impacted their lives by giving them a different perspective on how to maintain spirituality within the campus. Students responded positively because the program challenged all of them to be disciples of Jesus, to give fully their lives to the Lord, an act that will help them integrate faith and studies. Students admitted that is not only a place for mental knowledge, but also lays the foundation for spirituality something which has to do with their eternal destiny.¹⁶³

Conclusion

Chapter four started by introducing some of the challenges facing IHS in relation to spirituality. This was followed by the designing of the program namely *teacher; role model for maintaining and protracting spirituality at IHS* which exhausted four areas of importance. The first was the recruitment of team members, who were to be held responsible for the sustainability of the program. Secondly was the preparation of the seminar materials during the implementation of the program. Thirdly, was the preparation of the schedule for the seminar presentations. This was divided into three days, with special topics according to the group concerned. Fourthly, was the evaluation of the program which was done by teachers, the chaplain, administrators, and students. Following the evaluation done by the above groups, it appeared that the program ended up successfully.

¹⁶³Matiko Josephat, Head Prefect Ikizu High School, interview by researcher via phone, Ikizu High School, 23 April 2013.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

From the beginning of this study, spirituality has been discussed at length. It has come to the knowledge that this single item is one of the qualities that attract Christians in their interaction with Christian institutions. SDA schools have a clear distinction, for it is what marks the identity of these schools. The study has found that theologically, spirituality has a biblical foundation emerging from the Holy Spirit, the third person of the God head. Both the OT and NT testified that the Holy Spirit impacted spirituality to some individuals such as Joshua, Bezalel, Othniel, and others following their total obedience to God's instructions.

Furthermore, although many scholars have had difficulties to define the term, and some try to treat as ambiguous; this study has shown that true spirituality is what connects human beings and their creator. In addition to that, since spirituality begins with the Spirit of God, it cannot be separated from true religion which has its foundation from God.

During the process of this study, it was evident that maintaining spirituality at IHS has been a challenge for some time and appeared to be an unknown phenomenon until this research was conducted. This study discovered that IHS was established for two purposes: to become the center for spiritual nurture, and to prepare leaders for the church. In this case, baptized SDA students from central schools, who felt that were

called by God to serve in His church, were sent to IHS to be developed spiritually and to be prepared for church leadership. It was through these purposes IHS was promoted from a central school to a teachers' training school.

Not only that, there was another purpose following the first two major purposes: to prepare future wives for church prospective leaders. Students who were studying at IHS were basically males who after their studies and appointments could need to have wives with the same orientation, and IHS catered for that.

A survey was conducted by distributing 200 questionnaires and interviewing focus groups and individuals. As a result, the program *Teachers; role model for maintaining and protracting spirituality at IHS* was designed. This program lasted for six months from November 2012 to April 2013. The intention of the program was to give solutions to some of the challenges facing IHS on maintaining spirituality. It also endeavored to prepare a team that will oversee the sustainability of the program after this project is done. This was accomplished through seminars which were aimed to different groups of people beginning with the administrative committee members, teachers and other non-teaching staff, and students.

Teachers, chaplain, administrators, and students evaluated the program and the results were remarkable. A special committee for spirituality was formed composed of two students, three pastors, three church elders, one teacher, and one from the non-teaching staff. Hence the attendance of teachers to spiritual meetings increased. Absentees from spiritual meetings decreased from 10% to 3%. In connection to that, teachers have been encouraged to consider prayers at every beginning and at the end of every period in classrooms.¹⁶⁴

¹⁶⁴Danford Oyuke, *Headmaster, Ikizu High School*, interview by the researcher via phone, Ikizu High School, 9 May 2013.

Conclusion

This research has revealed that if spirituality is carefully maintained at IHS, there will be fruitful results in both academics and religious affairs. The experiences that IHS had been going through were facilitated by the above mentioned indicators such as staff members not putting much value on spirituality, poor attendance of students and staff members to spiritual meetings, negative reasons for students attending to spiritual meetings, employing teachers who are not members of the SDA church, and implementing disciplinary actions against the SDA philosophy of education.

Spirituality is a complex phenomenon that needs to be understood in the context of the relationship between God and human beings. It is not to be separated from the true religion that originates from God. The Holy Spirit is the originator of biblical spirituality, which connects God and His people. In this sense, IHS as a Christian institution under the SDA church must maintain spirituality in order to succeed both academically and religiously.

Recommendations

Having surveyed all the available materials on this research and presented some of the suggested solutions to the prevailing challenges at IHS regarding spirituality, this study recommends the following:-

1. This program must be taken as one of the tools operating the school. It is also advised that the school board has to take an action to accept it officially.
2. Spirituality must be taken as the first prerequisite for employment. Thus, whoever applies for employment, whether teacher or non-teaching, must put clear his/her church membership status. A recommendation letter from the

church pastor of applicant must be presented. If a need necessitates the employment of a non-SDA teacher, when contracted, this person must pledge to support the school's Christian principles in teaching and other activities of the daily life.

3. There should be a special committee dealing with spirituality, working hand in hand with the school chaplain who works as the school church pastor at present.
4. There should be a distinction between the job description of the chaplain and the Bible instructor. Efforts should be made to find as many Bible instructors as necessary instead of burdening the chaplain with many teaching assignments, so he can nurture the flock accordingly.
5. Whenever possible, all school heads and treasurers in SDA secondary schools in MC must undergo ministerial training before they are assigned to administrative duties. This will help them become aware of the importance of the ministry laid on their shoulders.
6. All teachers at IHS who did not receive their training in the SDA institutions must go through the *SDA Education: International Certification Requirements* for them to understand fully the philosophy of the SDA education and what redemptive disciplinary actions are.
7. The office of the chaplain must be given time to exercise its leadership on spirituality in collaboration with the school head, who in a real sense concentrates much on school administration.
8. MC executive committee should empower the chaplain to administer spiritual affairs of the school rather than leaving all duties of administration and spirituality upon one person; the school head.

Program Sustainability

There are two factors compelling the sustainability of this program. The first factor lies on the team established at IHS during the research. This will help the program keep going, because leaders of the school have understood the impact spirituality has to the welfare of the school. Since they know the challenges, they should take account of the relevant principles in order to maintain spirituality. The second factor is that students have been exposed to the program and have known costs that come with neglecting spirituality. They should also work in harmony with the school chaplain to maintain the spirituality of IHS year after year.

APPENDIX A

LETTERS OF APPROVAL

Exhibit 1: Letter of approval from MC Executive committee



Exhibit 2: Letter of approval from IHS Board



SEVENTH-DAY
ADVENTIST CHURCH

Headmaster's Office,
Ikizu High School,
Simu:- 0784-454-853
E-mail: ikizuhigh@gmail.com
P.O. Box 245 – MUSOMA.

February 1, 2013

Pr. Elias Swita Steven
Mara Conference
P.O. Box 26,
MUSOMA.

RE: YOUR REQUEST TO CONDUCT ACADEMIC RESEARCH FOR YOUR MASTER DEGREE PROGRAM AT IKIZU HIGH SCHOOL.

The heading captioned above calls for your attention.

I hereby inform you that the Ikizu High School Board which convened on 31/01/2011 in its action No. 17/2011 unanimously voted to allow you to conduct academic research for your Master Degree here at Ikizu High School just as you requested.

I bid you welcome to Ikizu High School and also I wish you best of luck in your studies.

A handwritten signature in blue ink, appearing to read "Danford Oyuke".

Danford Oyuke
HEADMASTER
IKIZU HIGH SCHOOL
P.O. BOX 245
MUSOMA – TANZANIA

APPENDIX B

RESEARCH QUESTIONNAIRE

I am a student at the Adventist University of Africa doing a Master's degree in the area of Pastoral Theology, so I need your assistance to finish this program that will be helpful to the Church. Kindly you are requested to provide some relevant information by putting a tick (✓) in one of the boxes provided below as to the best of your knowledge in this questionnaire. You are neither obliged to write down your name nor any data that reflects your personal identification. Hence that any information you provide will strictly be treated as confidential. Please be honest to your answers as possible as you can.

1. Personal Profile

- a. What is your age group? Below 18 yrs 18 – 30 yrs 31 – 40 yrs 41 – 50 yrs 51 yrs and above
- b. Sex: Male Female
- c. Marital Status: Married Single Divorced or Separated Widow or Widower
- d. What is your religious affiliation? Baptized Seventh day Adventist Baptism class Happiness Class Roman Catholic believer Pentecostal churches Others (specify)
- e. If an employee, what is your responsibility in this school? Administrator Teacher Other than the above (specify)
- f. If a student in which level? Form I Form II Form III Form IV Form V Form VI

2. Spirituality of the School

- a. What influence does the school have in relation to spirituality? A Christian A Seventh day Adventist Non-Christian Is hard to distinguish

- b. If an employee, were you asked about your religious background before or after employment? Before employment After employment Never been asked
- c. To the best of your knowledge, how would you rate the spirituality of the school? Excellent Very good Good Poor Very Poor
- d. Does the school have a spiritual master plan that is clear to all staffs and students? Yes No I have no idea
- e. If yes, to what degree do you think the objectives meet the spiritual needs of both staffs and students? Very high High Low Very low
- f. To what degree do you think the administration value spiritual affairs of the school? Very high High Low Very low
- g. To what degree do you think other staffs value spiritual affairs of the school?
Very high High Low Very low
- h. Are there biblical guidelines set by the school administration to maintain spirituality? Yes No If yes, what are they? (Kindly jot down few of them)
 - i.
 - ii.
 - iii.
- i. Do you think students give value to the spiritual affairs of this school? Yes No Not all
- j. Does the school have plans for spiritual nurture (eg. Bible study) where students and staffs come together to share their experiences through the word of God? Yes Occasionally Not at all
- k. If you are requested to give your general comments concerning the spirituality of this school, what that would be

3. Relationship with the Church/Worship and Nurturing

- a. How do you perceive the relationship between the school and the church within the school campus? Excellent Very good Good Poor Very poor
- b. Does the church adhere to the world church program of reading the Bible, one chapter a day? Yes No I have never heard of it

- c. Do all members of the teaching staff attend church services regularly? Yes
Not all of them
- d. If not, what could be the approximate percentage of those who do not attend regularly? Less than 5% Above 5% 10% 15% 20%
- e. Does the church provide suitable programs appealing to the mind of believers in a school setting? Yes Not always Not at all
- f. If yes, do the leaders involve young people in the church life and activities? Yes No
- g. Do all students always attend church programs on time as arranged by the leaders? Yes Not all
- h. If yes, do you think students attend church services because it is part of their Christian life, or because it is part of the school requirements? It is part of their life It is part of the school requirements Some attend to waste time
- i. If not, what do you think is the approximate percentage of those who do not attend always? Below 10% 10% and above 15% It differs occasionally
- j. Does the church have proper arrangement for Sabbath day activities such as Sabbath school, divine services, and afternoon programs? Yes No
Not regularly
- k. If yes, how would you rate the practicality of the Sabbath school programs conducted in your church? Very interesting and educative Interesting and educative Boring Extremely boring
- l. Does the Sabbath school department have proper arrangements for students to get their Collegiate Bible Study Guide Quarterly? Yes Not every quarter Not at all
- m. How would you rate the sermons and other teachings which are presented regularly in the church? Very interesting Somehow interesting Controversial More controversial Boring

4. Mission of the Church

- a. Does the school have a mission statement? Yes No
- b. Do you think the school fulfills the mission of the church as stipulated in Matthew 28:18-20? Yes No I have no idea
- c. If yes, does the school have a clear yearly calendar stipulating events that fulfill the mission of the Church? Yes No I have no idea

- d. Does the school set a budget for evangelism and other activities that are involved in the fulfillment of the mission? Yes No I don't know
- e. If not, when did the school involve in a committed evangelism for the last time? Four year ago Three years ago Two years ago One year ago
- f. Are all teaching staff members of the Seventh day Adventist Church? Yes Not all
- g. If yes, to what degree do you think they are committed to the mission of the church including their teaching professional? Very high High Low Very low
- h. Do teachers care about prayer at the beginning and at the end of every class period? Yes to all Not to all Not even one

5. Disciplinary Actions in relation to the Adventist Philosophy of Education

- a. The philosophy of Adventist education requires that disciplinary actions be redemptive and focusing to the restoration of the image of God in a sinner. How does this principle is being implemented in this school? Highly implemented Rarely implemented Not known to the members of the disciplinary committee
- b. What are the mostly disciplinary actions taken to those who behave contrary to the school regulations? Expulsion Suspension Refusal to sit for his/her last examination Others (Kindly specify)
- c. Are there actions that have an influence of evil amongst staff but which are not dealt by the school administration? Yes No Some
- d. Is there a possibility of staff members falling into sin and the school administration not acting promptly? Yes No Some times
- e. What is the general atmosphere of this school? Very friendly Friendly Disappointing Very much disappointing

Thank you for taking your time to answer these questions. You may now return them to the person who supplied this questionnaire to you. May God bless you abundantly!

APPENDIX C

PHOTOS

Exhibit 1: Photo picture of IHS domitory that was burned by students in August 12, 2012



Exhibit 2: Photo picture of IHS Administrative Committee members and Project Members



From left to right: Mbonea Reuben (Treasurer), Mugemu Sokolo (Academic Master), Thomas Ayao (Depute Second Master), Danford Oyuke (Headmaster), Emmanuel Bulabo (Chaplain), Emmanuel Masasi (Second master).

APPENDIX D

Table D1. Personal Profile of the Respondents

Questionnaire	Frequency (n=30)	Percentage (%)	Frequency (n=161)	Percentage (%)
Age Group				
Below 18 years	1	3.3	127	78.9
18-30 years	19	63.3	34	21.1
31-40 years	1	3.3		
41-50 years	4	13.3		
51 and above years	5	16.7		
Sex of the respondents				
Male	27	90.0	90	55.9
Female	3	10.0	67	41.6
Marital status of the respondents				
Married	15	50.0	9	5.6
Single	13	43.3	131	81.4
Divorced/separated	1	3.3	1	.6
Religious affiliation				
Baptized SDA member	21	70.0	97	60.2
Baptism class	1	3.3	7	4.3
Happiness class	3	10.0	12	7.5
Roman Catholic	1	3.3	21	13.0
Pentecostal churches	1	3.3	6	3.7
Others	3	10.0	17	10.6
Employee responsibility				
Administrator	3	10.0	-	-
Teacher	17	56.7	-	-
Other	9	30.0	-	-
Level of Student				
Form II			50	31.1
Form III			59	36.6
Form IV			35	21.7
Form V			16	9.9

Table D2. Spirituality of the School

Questionnaire	Frequency (n=30)	Percentage (%)	Frequency (n=161)	Percentage (%)
Influence of Spirituality			Employees	Students
A Christian	7	23.3	15	9.3
A Seventh day Adventist	22	73.3	130	80.7
A non-Christian	-	-	5	3.1
Is hard to distinguish	1	3.3	6	3.7
Religious background				
Before employment	24	80.0	-	-
After employment	3	10.0	-	-
Never been asked	2	6.7	-	-
Rate of school Spirituality				
Excellent	10	33.3	79	49.1
Very good	13	43.3	45	28.0
Good	7	23.3	28	17.4
Poor	-	-	5	3.1
Very poor	-	-	1	.6
School Spiritual master plan				
Yes	17	57.6	112	69.6
No	3	10.0	20	12.9
I have no idea	8	26.7	23	14.3
Objectives meet spiritual needs				
Very high	8	26.7	82	50.9
High	9	30.0	49	30.4
Low	3	10.0	10	6.2
Very low	2	6.7	4	2.5
Administration value of Spirituality				
Very High	9	30.0	87	54.0
High	15	50.0	46	28.6
Low	2	6.7	16	9.9
Very low	-	-	7	4.3
All students value spirituality				
Yes	27	90.0	71	44.1
Not all	1	3.3	9	5.6
Other staff value of spirituality				
Very high	4	13.3	38	23.6
High	13	43.3	70	43.5
Low	8	26.7	27	16.8
Very low	2	6.7	20	12.4
Biblical guidelines/spirituality				
Yes	14	46.7	106	65.8
NO	2	6.7	19	11.8
Plans for spiritual nurture				
Yes	13	43.3	100	62.1
Occasionally	14	46.7	26	16.1
Not at all	-	-	17	10.6

Table D 3. Relationship between the School and the Church

Questionnaire	Frequency (n=30)	Percentage (%)	Frequency (n=161)	Percentage (%)
Relationship between school and church			Employees	Students
Excellent	6	20.0	81	50.3
Very good	12	40.0	46	28.6
Good	10	33.3	21	13.0
Poor	2	6.7	7	4.3
Very poor	-	-	3	1.9
Reading of the Bible				
Yes	27	90.0	150	93.2
NO	3	10.0	5	3.1
Attendance of teachers				
Yes	6	20.0	42	26.1
NO	24	80.0	119	73.9
Percentage of non-attendees				
Less than 5%	9	30.0	52	32.3
Above 5%	5	16.7	35	21.7
10%	3	10.0	20	12.4
15%	4	13.3	5	3.1
20%	7	23.3	36	22.4
Suitable programs				
Yes	19	63.3	102	63.4
Not always	7	23.3	48	29.8
Not at all	1	3.3	7	4.3
Involvement of students				
Yes	23	76.6	130	80.7
NO	3	10.0	19	11.8
Students attendance				
Yes	21	70.0	100	62.1
NO	8	26.7	60	37.3
Reasons for attending				
Is part of their Christian life	8	26.7	38	23.6
Is part of school requirements	14	46.7	92	57.1
Other reasons				
Percentage of non-attendees				
Below 10%	10	33.3	64	39.8
10%	2	6.7	22	13.7
15%	2	6.7	21	13.0
It differs	8	26.7	40	24.8
Proper arrangements for Sabbath activities				
Yes	25	88.3	140	87.0
No	-	-	4	2.5
Not regularly	3	10.0	10	6.2
Practicality of Sabbath school programs				
Very interesting and educative	15	50.0	87	54.0
Interesting and educative	12	40.0	44	27.3
Boring	1	3.3	17	10.6
Extremely boring	2	6.7	8	5.0

Proper arrangements for Collegiate quarterly				
Yes	28	93.3	141	87.6
Not every quarter	1	3.3	8	5.0
Not at all	-	-	7	4.3
Sermons and other teachings				
Very interesting	18	60.0	77	47.8
Somehow interesting	11	36.7	60	37.3
Controversial	-	-	9	5.6
Boring	1	3.3	3	1.9

Table D 4. Mission Statement of the School

Questionnaire	Frequency (n=30)	Percentage (%)	Frequency		Percentage	
			(n=161)		(%)	(%)
School's mission statement			Employees		Students	
Yes	25	83.3	135		83.9	
NO	1	3.3	18		11.2	
Fulfillment of the mission						
Yes	24	80.0	106		65.8	
No	4	13.3	18		11.2	
I have no idea	2	6.7	32		19.9	
A clear yearly calendar						
Yes	22	73.3	89		55.3	
No	1	3.3	36		22.4	
I have no idea	1	3.3	29		18.0	
Budget for evangelism						
Yes	19	63.3	88		54.7	
No	2	6.7	30		18.6	
I don't know	5	16.7	39		24.2	
A committed evangelism						
Four years ago	3	10.0	9		5.6	
Three years ago	2	6.7	12		7.5	
Two years ago	-	-	8		5.0	
One year ago	13	43.3	90		55.9	
All staff are SDAs						
Yes	1	3.3	31		19.3	
Not all	28	93.3	122		75.8	
Staff's commitment to mission						
Very high	3	10.0	38		23.6	
High	14	46.7	62		38.5	
Low	2	6.7	32		19.9	
Very low	1	3.3	17		10.6	

Table D 5. Disciplinary Actions in Relation to Philosophy of SDA Education

Questionnaire	Frequency	Percentage	Frequency	Percentage
	(n=30)	(%)	(n=161)	(%)
Philosophy of SDA educ.			Employees	Students
Highly implemented	7	23.3	42	26.1
Rarely implemented	9	30.0	30	18.6
Not known	3	10.0	18	11.2
Disciplinary actions taken				
Expulsion	10	33.3	47	31.5
Suspension	7	23.3	84	52.2
Refusal for last examination	1	3.3	4	2.5
Other punishments	3	10.0	14	8.7
Actions with influence of evil				
Yes	10	33.3	74	46.0
No	9	30.0	52	32.3
Some	6	20.0	23	14.3
Administration not acting promptly				
Yes	8	26.7	56	34.8
No	12	40.0	52	32.3
Sometimes	8	26.7	46	29.9
The general atmosphere				
Very friendly	9	30.0	66	41.0
Friendly	11	36.7	65	40.4
Disappointing	8	26.7	16	9.9
Very much disappointing	-	-	13	8.1

Table D 6. Focus Group Interviews

Interview Questions	Frequency (n=3)	Percentage (%)	Frequency (n=6)	Percentage (%)	Frequency (15)	Percentage (%)
Actions promoting unity						
Yes			2	33.33		
No			3	50.00		
Sometimes			1	16.67		
Actions demoralizing unity						
Yes			4	66.67		
Sometimes			2	33.33		
Students attending worship regularly						
Yes			2	33.33		
NO			3	50.00		
Not all			1	16.67		
Reading the Bible one chapter a day						
Yes			1	16.67		
NO			5	83.33		
Plans for spiritual nurture						
Yes			1	16.67		
NO			2	33.33		
Not always			3	50.00		
Relationship between teachers and students						
Excellent					2	13.33
Very poor					13	86.66
Rating the spirituality of the school						
Good	1	33.33			2	13.33
It hard to distinguish					3	20.00
Very poor	2	66.67			10	66.67
Attendance of students to worship meeting regularly						
Sometimes					6	40.00
Not all					9	60.00
Misuse of school property						
Yes	3	100				
NO	-	-				

1. (n=3), stands for a group of three persons from the security department.
2. (n=6), stands for a group of six persons from the cookery department.
3. (n=15), stands for a group of fifteen students who were interviewed as a focus group

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VITA

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Background: I was born on June 24, 1959 in Magu, Mwanza, Tanzania and brought up in the same place. I have three older sisters, three younger sisters and one young brother. All of us were raised in the Seventh-day Adventist Church by kind and loving parents, though my father is deceased. Immediately after knowing who Jesus is I decided to be baptized on March 28, 1974. I did class I-III in the Mission primary school, while class IV- form IV in Government schools.

Family: I am married to Rebecca a daughter of the late Pastor Joshua Kulwa (former lecturer at the University of Arusha). The Lord has blessed us with two sons and one daughter. Currently my wife Rebecca works with Mara Conference as director for Women Ministries, Children, and Sabbath School departments.

Education:

- 1997 Certificate in Secondary School Education, Ilboru High school (Arusha, Tanzania); Private candidate.
- 1997-2002 BA in Theology, University of Eastern Africa, Baraton (UoA campus).
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Ordination: I was ordained to the gospel ministry on May 7, 2005.

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- 2011- to date Ministerial secretary, and director for Personal Ministries, Family Life, Adventist Mission departments in MC, Tanzania Union Mission
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