

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: TOWARD A CONTEXTUAL APPROACH OF REACHING THE
RUGURU PEOPLE OF MOROGORO, TANZANIA:
A BIBLICAL- CULTURAL CASE STUDY

Researcher: Abel A. Lusega

Faculty adviser: Mussa S. Muneja, ThD

Date completed: August 2013

The main purpose of this research was to analyze the reasons why the Seventh-day Adventist Church in Morogoro district have failed to convert and retain a significant proportion of the Ruguru people in the Adventist faith. The study applied a biblical contextual approach in understanding how dispensing the Adventist message in Ruguru society has led to the problem. The nature of the study, favored a qualitative approach based on the case study methodology. Data was mainly collected through in depth-interviews using semi-structured interview protocol; and focus group methods. The study involved people of both genders thirty men and twenty women.

The findings of the research revealed that the SDA church in Morogoro, failed to convert and retain a significant proportion of the Ruguru because (i) The Adventist Mission approach failed to incorporate ngoma which is an integral part of Ruguru culture. (ii) The Adventist denunciation of the Ruguru view that dead people can

communicate with the living, as contrary to the word of God. (iii) Prohibition of Ruguru initiations practices by the SDA church because they involve immoral instructions. (iv) Prohibition of the traditional medicine by the church.

In conclusion, the study argues that in order for Ruguru people to be transformed by Adventist faith the above setbacks must be addressed through a proposed contextual biblical model. The model has put emphasis on the engagement of culture alternatively, accommodating or rejecting its varied aspects. This model will encourage Ruguru to accept Adventism faith as a relevant faith to them.

Adventist University of Africa

TOWARDS A CONTEXTUAL APPROACH OF REACHING
THE RUGURU PEOPLE OF MOROGORO TANZANIA:
A BIBLICAL-CULTURAL CASE STUDY

A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Pastoral Theology

by
Abel Asheri Lusega

July 2013

Copyright© 2013 by Abel Lusega

All Rights Reserved

TOWARDS A CONTEXTUAL APPROACH OF REACHING
THE RUGURU PEOPLE OF MOROGORO TANZANIA:
A BIBLICAL-CULTURAL CASE STUDY

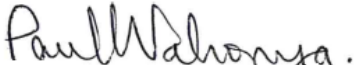
A project
presented in partial fulfillment
of the requirements for the degree
Masters of Arts in Pastoral Theology

by
Abel Asheri Lusega

APPROVAL BY THE COMMITTEE:



Adviser: Musa S. Muneja, ThD



Reader: Paul Wahonya, PhD



Dean, Theological Seminary
Sampson Nwaomah, PhD

Extension Centre: Main Campus

Date: August 2, 2013

To my beloved wife Deborah

TABLE OF CONTENTS

LIST OF TABLES	v
LIST OF ABBREVIATIONS	vi
ACKNOWLEDGEMENTS	vii
CHAPTER	
1. INTRODUCTION	
Background of the Study	1
Statement of the Problem.....	3
Research Objective	3
Purpose of the Study	4
Justification of the Study	5
Methodology of the Study	6
Limitation and delimitation of the Study	6
2. THEORETICAL FOUNDATION OF THE STUDY	
Christianity in Sub-Saharan Africa.....	8
Faces of Christianity in Sub-Saharan Africa	9
The Adventist Church in Sub-Saharan Africa	10
The Adventist Church in Tanzania	10
Challenges facing the Adventist Church in Africa	12
Contextual Approach as a Response to Challenges in Mission.....	14
Contextualization	14
Forms of Contextualization.....	16
Non-Contextualization.....	17
Uncritical Contextualization	18
Critical Contextualization	18
Dimensions of Contextualization.....	18
Significance of Contextualization.....	19
Bible and Contextualization.....	20
Models of Contextualization.....	21
Jesus	21
The Jerusalem Council.....	22
The Apostle Paul.....	23
Church Fathers and Contextualization.....	24
Tertullian.....	24
Reformers and Contextualization	25
Martin Luther	25

John Calvin	26
Ellen G. White	27
Summary	28

3. METHODOLOGY OF THE STUDY

Description of the Study Area.....	29
Geographical Setting.....	30
Political Analysis	31
Social Analysis.....	32
External Religion	33
Population Analysis	33
Sampling	33
Sampling Techniques.....	34
Purposive Sampling	34
Sample Size.....	34
Data Collection Methods	35
Semi-Structured Interviews	35
Advantages of Semi-Structured Interviews	36
Limitations of Semi-Structured Interviews.....	36
Focus Group.....	37
Data Processing and Analysis.....	38
Data Collection Time Frame.....	38
Data Transcription	38
Data Coding	39
Validity of the Findings	39
Establishing the Validity of the Findings.....	40
Using Multiple Source of Data	40
Creating a Case Study Data Base.....	40
Maintaining the Chain of Events	41
Data Presentation	41
Evangelists Views on Mission Strategy Used by Adventists	42
Indigenous Believers Views on Strategy Used by Adventists.....	42
Dropout Believers Views on Strategy Used by Adventists	43
Indigenous Non-Believers View on Strategy Used by Adventists	43
Evangelists Views on Traditional Religious Life and Culture	44
Indigenous Believers View on Traditional Religious Life and Culture.....	44
Indigenous Non-Believers View on Traditional Religious Life and Culture.....	45
Evangelists View on the Success of the Strategy Used by Adventists	46
Indigenous Believers View on Success of the Strategy Used by Adventists	47
Indigenous Believers View on Hindrances against Reaching Ruguru.....	48
Indigenous Dropout Believers View on Hindrances Against Reaching Ruguru	48
Indigenous Believers View on Strategies Used by Non-Adventists	49

Indigenous Dropout Believers View on Strategies Used by Non-Adventists	49
Indigenous Believers Views on Useful Contextual Approach from Non-Adventist	49
Dropout Believers View on Useful Contextual Approach from Non-Adventists	50
Indigenous Non-Believers View on Useful Contextual Approach from Non-Adventists	51
Summary	52
4. DATA ANALYSIS AND MISSIOLOGICAL APPROACH	
Data Analysis	52
Ngoma and Contextual Mission.....	53
Spiritualism and Contextual Mission.....	56
Worship Style and Contextual Mission	57
Initiation Practices and Contextual Mission	58
Initiation of Ruguru Boys	59
Initiation of Ruguru Girls.....	60
Traditional Medicine vs Alternative Medicine and Contextual Mission.....	61
Prevalent Mission Strategies and Contextual Mission.....	64
Towards a Contextual Approach of Reaching the Ruguru	65
Conclusion	68
5. SUMMARY AND CONCLUSION	
Summary	70
Conclusion	71
Appendices.....	72
1. INTERVIEW PROTOCOL (SWAHILI VERSION)	73
2. INTERVIEW PROTOCOL (ENGLISH VERSION).....	74
BIBLIOGRAPHY	75
CURRICULUM VITAE	84

LIST OF TABLES

1. Respondent by gender and place.....	35
2. Data processing and analysis time frame.....	38
3. Codes for focus group and individual interviews	39

LIST OF ABBREVIATIONS

SDA	Seventh-day Adventist Church
FGDU	Focus Group at Duthumi
FGNY	Focus Group at Nyarutanga
CSRDU	Case Study Respondents from Duthumi
CSRNY	Case Study Respondents from Nyarutanga
DRC	Democratic Republic of Congo
VOP	Voice of Prophecy
AJTCAM	<i>African Journal of Traditional, Complementary and Alternative m Medicines</i>
BMJ	British Medical Journal
IBV	Indigenous Believers View
IDBV	Indigenous Dropout Believers View
EvaV	Evangelists View
INBV	Indigenous Non-Believers View

ACKNOWLEDGMENTS

First of all, I thank God the almighty for sustaining me up to this stage. To God be the glory.

I sincerely thank all who have in one way or another contributed to the completion of this work. In a special way I would like to mention the following individuals: John Kulwa, Adventist Leader Duthumi Company, who faithfully served as my Research Assistant. Elias Timas, Ibrahim Alex Juma Senior Pastors, and Elder Mwasumbi from whom I received frequent encouragement.

Along with, are friends and fellow students at University of Arusha, Emmanuel Sumwa and Christopher Ungani who contributed significant insights into this research; they demonstrated to me that books and friends should be few but good, and a friend in need is a friend indeed.

I thank the officials and administrators of East Tanzania Conference who assisted in giving advice and time for my study. They encouraged me to study, and that made me feel that I was doing something noteworthy. On top of that, I thank the interviewees, who contributed a lot; in fact without them this study could not have been possible. Thanks to church members and non-church members at Duthumi and Nyarutanga for their cooperation.

The staff of Adventist University of Africa library, Morogoro region library and Sokoine University of Agriculture library were very helpful. Thank you very much.

My special thanks go to Dr. Musa Muneja who served as my research supervisor. His expertise in critiquing my thinking and his constructive advice during the time of

the preparation of this work proved to be a blessing; and Dr. Paul Wahonya who took time to read the first draft and made constructive suggestions

Last but not least, I thank my wife Deborah who not only endured loneliness, at the time I attended my course work at AUA Main campus Nairobi, but also for her moral support and prayers for me without ceasing during the time of my study; May the Lord God richly bless her.

CHAPTER 1
INTRODUCTION

Background

Since its inception in 1903, The Seventh-day Adventist Church has been characterized by a strong sense of destiny and a strong urge to proclaim its message all around Tanzania.¹ Within 110 years, the church was able to establish itself in many parts of the country, especially North East and South East of Lake Victoria. In the North East, near Pare Mountains, the first missionaries John Ehlers and A.C Enns started Adventism at Giti Mamba. In the South-East the work was established in the Mara region and Sukuma land. The missionaries established mission stations at Pare Mountains in compliance with the colonial assignment to avoid conflicts between different missionary societies. This can be perceived as cooperation with the colonialists, because history reveals that their first preferences, West of Lake Victoria, Sagara and Kami lands near Morogoro were denied.² In the later period, on the one hand, the criteria for selecting the Southern lake zone were accessibility of the place by rail and water and high population density.³

On the other hand, the propagation of Adventism in the Eastern part of

¹ Owen McIntyre, "Seventh-day Adventist Approaches to Contextualization of Theology," *Mission Studies* 16 (1999):125.

² Stefan Hoschele, *Christian Remnant African Folk Church: Seventh-day Adventism in Tanzania 1903-1980*, (Leiden: Koninklijke Brill, 2007), 53.

³ *Ibid.*, 57.

Tanzania encountered resistance from most of the local ethnic groups particularly the Zaramo, Doe, Digo Kame, Sagara Kutu, Kwere and Ruguru in Dar es Salaam and Morogoro in 1930s. The reason for this is the restrictions of some of the practices that had had been held for a long time that were packed in the message.

Nevertheless, in some ethnic groups such as Pogoro and Kaguru. it may still be possible to continue using the same traditional ways of winning people to Jesus, such as the Adventist Anthropological approach which focus on wholistic human life (spiritual, mental, social, and physical) and the approach of Christ above the culture, without taking much notice of what is happening in those cultural societies. But some ethnic groups can only respond to the Adventist message if they clearly hear it in their own context.⁴ The Ruguru are likely to be one of them. This can be ascribed to a lack of acculturation on the part of the church, and those in pastoral positions where Adventists to a large degree have shared, and continue to share in the evangelical approach to evangelism which is often very ethnocentric, or more specifically Western, which seems to be inappropriate in some culture.⁵

I concur therefore with, Imefie Ikenga who noted that, “as a human endeavor, evangelism could and should vary according to the context and circumstances of place, time and sometimes the skill of the evangelizer.”⁶

⁴ Jon L. Dybdahl, “Cross cultural adaptation,” <http://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (11 September 2012).

⁵ Reinder Bruinsma, “Contextualizing the gospel option or imperative,” <https://www.ministrymagazine.org/archive/1997/December/contextualizing-the-gospel-option-or-imperative> (11 September 2012).

⁶ Imefie Ikenga-Metuh, “Contextualization: A Missiological Imperative for the church in Africa in the third millennium,” *Mission Studies* 6 (1989):3.

Statement of the Problem

The Seventh-day Adventist Church is among the growing protestant denominations in Tanzania and Morogoro in particular.⁷ While the Church has managed to evangelize to people of different cultural backgrounds, it has failed to convert and retain a significant proportion of the Ruguru people of Morogoro district Tanzania.

The Ruguru people of Morogoro District Tanzania, had some knowledge of God even before Adventism. Hamdani states that, Catholics were the first Christians to penetrate the Ruguru people.⁸ As a result, majority of Ruguru are affiliated to the teachings of the Roman Catholic Church. Nevertheless, there is a considerable proportion of Moslems among the Ruguru people. The rest are adherents to traditional beliefs and practices.

Since it's initiation in 1963, the Morogoro Seventh-day Adventist church has been evangelizing the Ruguru people. This work did not seem to have had much effect among the Ruguru people, except on mixed ethnic populations of Morogoro Township where church membership growth has been noticeable. Consequently, it is therefore the intention of this research to explore the possible biblical contextual approach which will enhance the process of reaching this particular ethnic group.

Research Objective

The main objective of this project is to explore various cultural setbacks that hinder the Adventist church in Morogoro from converting a significant proportion of the Ruguru people into Adventism. In achieving the general objective of the study

⁷ Stefan Hoschele, *Kitabu cha Miaka 100 ya Kanisa la Waadventista wa Sabato Tanzania* (Arusha: KWIK Printers, 2003), 8.

⁸ Salha Hamdani, "Female Adolescent Rites and the Reproductive Health of young Women in Morogoro Tanzania," www.hsph.harvard.edu/research/takemi/files/RP100.pdf (13 September 2012).

three specific objectives are used for the project as follows:

- ✧ To identify the cultural barriers that hinder the Ruguru people from converting to Adventist faith
- ✧ To identify missiological strategies used by Adventists and non Adventists in converting a significant proportion of the Ruguru people
- ✧ To propose a contextual and biblical missiological approach which can be effective in reaching the Ruguru people.

The Purpose of the Study

The main purpose of the research was to analyze the reasons why the Seventh-day Adventist Church in Morogoro district Tanzania have failed to convert and retain a significant proportion of Ruguru people in Adventist faith. This study sought to answer the following research questions.

1. What are cultural barriers that hinder the Ruguru people from converting to Adventist faith?
2. What are missiological strategies used by Adventists in converting a significant proportion of the Ruguru people?
3. What are missiological strategies used by non-Adventists in converting the Ruguru people?
4. What is the future missiological approach which can be effective in reaching the Ruguru people?

In respect to that, the researcher proposed an Adventist contextual and bible based approach for reaching the Ruguru people. After suggestion of an approach to reach Ruguru people, the research will be made available to the local churches in Morogoro district Tanzania for implementation and making its evaluation.

Justification of the Study

Studies have been done among different ethnic groups who have shown resistance in accepting the Adventist Faith. Such studies include those conducted among the Indian group in Dar es Salaam⁹ and on the Maasai ethnic group.¹⁰ Irrespective to that, there are four reasons why I chose to conduct my action research among the Ruguru people. The first and foremost reason is that, Ruguru has a rich culture that has not been explored adequately as a *preparatio evangelica*.¹¹ Second the geographical vicinity is strategic because the researcher works as a district pastor in this location, so it is easy to use members as research participants. Third the financial bearing will be reduced because of closer vicinity. Lastly Jesus loves and died for the Ruguru people. More significantly, His commission stipulates that the Good News of His kingdom be preached to every ethnic group in accordance with the gospel (Matt 28:19; Mark 10:45; 16:15,16; Acts 1:8; and 1Tim 2:6).

Upon the completion of this research, the following benefits are expected to be achieved: Firstly, Church pastors will have a tool in their hands to improve their ways of making evangelism. Secondly, a research will be used as a guiding tool through which to enhance church members with the skill to reach “the Ruguru” in particular and people in different places facing similar challenges. Thirdly, the study will contribute to the body of knowledge about cultural phenomena of the Ruguru in the context of Christian missions.

⁹ Samuel F. Katengu, “A Strategy to evangelize to Indian Community in Dar es Salaam Tanzania,” (Master’s project, Adventist University of Africa, 2009), 3.

¹⁰ Godwin Lekundayo, “Aspiration towards the Appropriation of Seventh-day Adventism by the Maasi in Tanzania as an effective means of conducting Mission to an Africa,” (PhD Dissertation, University of Wales, 2011), 6.

¹¹ Frans Wijzen, “Popular Christianity in East Africa,” *Exchange* 29 (2000):14.

Methodology

The nature of the study necessitated the use of case-study research paradigm with qualitative approach whereby themes were drawn through grounded theory. The qualitative research can be used as tools to improve missiological approach. Chapter one provides a reader with the background information for the research. Chapter two, involve systematic reading of the works of various authors who have written relevant materials on the subject; with the aim to establish a frame work for the study, so that the reader can understand how the present study fits within the wider literature of other peoples' studies. Chapter three specifies the type of research design, and methods used in the field for data collection which were mainly focus group and in-depth interviews. The study employed purposive sampling techniques to obtain the study sample. Chapter four presents the findings and analysis of data where comparison is done between the findings of the study with the standards established in review of literature. Chapter five presents the conclusions, and key recommendations, with anticipated possible change in current church missiological approach.

Limitation and Delimitation of the Study

This study will not focus on anthropological model which was proposed by Stephen Bevans.¹² This model strives on the preservation of the uniqueness of a specific culture where the gospel is being propagated. In the Anthropological approach the culture in focus determines how evangelism should be conducted.

The intention is not to rank the contributions of the gospel and culture, but to

¹² Stephen Bevans is a theologian who proposed five models of contextualizing theology. Those models are: Anthropological model, Transcendental model, Praxis model, Synthetic model, and Translation model. The translation model is widely used and is the first and most conservative of the five. It puts emphasis on fidelity to the scriptures and tradition in its insistence that the package of the gospel is unchanging. The Anthropological model on the other hand, takes human culture as the starting point. It preserves and promotes an authentic Christian cultural identity and emphasizes the dignity of a person. See Peter N.Y. Hai, "Fides Quaerens Dialogum: Theological Methodologies of the Federation of Asian Bishops' Conferences," *Australian eJournal of Theology* 8 (2006): 7.

incorporate the values of the gospel and culture when they are most appropriate. This study does not intend to come up with an approach which can work in all contexts, rather to be applied to the Ruguru people. In addition, the geographical coverage of the study area is limited to Morogoro district Tanzania, as it is not possible to undertake the study in the whole of Morogoro region of Tanzania. More importantly, the study area is strategic in relation to researcher's location.

CHAPTER 2

THEORETICAL FOUNDATION

Introduction

Chapter two, surveys the history and theology of the usage of contextual approach in the activities of evangelism. It engages the review of the works of various authors who have written or discussed on the aspect of contextualization.¹ Along with that, the study reviews selected biblical passages² and attempts to extract principles relevant to the project. The study revisits historical literature from the era of church

¹ Many scholars have contributed to the development of the complex concept of contextualization. Ossie Fountain mentions the following as the main contributors; Shoki Coe, Charles Taber, David Bosch, Paul Hiebert and Stephens. See Ossie Fountain, "Contextualization and globalization in the Bible training Ministry of the Christian Brethren churches of Papua New Guinea," *Melanesian Journal of Theology* 19(2003):9. Beside these, numerous authors have written on the concept of contextualization in various viewpoints. The following are some of them whose works are engaged in this study. Kwame Bediako, *Jesus in Africa: the Christian Gospel in African History and Experience* (Carlisle: UK, Regnum Africa, 2000). Reinder Bruinsma, "Contextualizing the gospel option or imperative" <https://www.ministrymagazine.org/archive/1997/December/contextualizing-gospel-option-or-imperative> (02 April, 2012). Richard A. Marker, "Meeting the Challenge of Diversity" <https://www.ministrymagazine.org/archive/2000/September/Meeting-the-challenge-of-diverse> (02 April 2013). Borge Schantz, "one message many culture," <https://www.ministrymagazine.org/archive/1992/June/one-message-many-cultures> (16 March 2013). Ross Langmead, "Mission and Contextualization," *Journal of tribal Studies* II (1998): 49. Albert Pero Jr., "Contextualization for ministry and the Lutheran heritage," *Currents in theology and mission* 33 (2006): 384. Keith E. Eitel, "Scriptura or Cultura: Is there a Sola in there?" *Southwest Journal of Theology* 55 (2012): 72. T. Derrick Mashaua and Martha T. Friedriks, "Coming of age in African Theology: The Quest for authentic Theology in African Soil," *Exchange* 37 (2008):116. Eunhye J. Chang, Rupert Morgan, Timothy Nyasulu and Robert J. Priest, "Paul G. Hiebert and critical contextualization," *Trinity Journal* 30 (2009): 2002. Gordon R. Doss, "Too far or not too far enough: reaching out to Muslim people," <https://www.ministrymagazine.org/archive/2005/too-far-or-not-far-enough> (02 April 2013). R. Daniel Shaw, "Contextualizing the Power and Glory," *International Journal of Frontier Missions* 12 (1995): 156. Paul G. Hiebert, "Critical Contextualization" *Missiology: An International Review* 3(1984): 289, etc.

² The study reviewed and engaged the following biblical passages;(John 4:27; 20:21; Acts 15:18; 1Corinthians 9:19-23 and Philippians 2:7).

fathers, advancing to reformers and finally culminating in Ellen G. White.³ Review of these literatures shows that, the usage of the concept of contextual approach, has been used in one way or another since the beginning of Christianity.

Christianity in Sub-Saharan Africa

The beginning of Christianity in Sub-Sahara Africa can be traced to apostle's time. However it has survived the wave Islamic religion only in Egypt and Ethiopia. Islamic religion which swept Christianity in many parts of Africa has pre-existed for many centuries in this region before the second coming of Christianity.⁴ There are countries of Sub-Saharan Africa that are Christian strongholds; they include Kenya, Zambia, Malawi and South Africa.⁵ In addition, some countries, though strongly Christian, have an almost equally strong Muslim presence, examples being Liberia, Nigeria and Tanzania.

Faces of Christianity in Sub-Saharan Africa

Christianity is divided into several denominations. In countries where English is spoken, once English colonies, majority of Christians are affiliated to protestant churches. Such countries include Kenya, Zimbabwe, Zambia, Ethiopia and South Africa. However, in some countries Catholics makes the major percentage of Christians, while Protestants relatively hold a small percentage. Examples of countries

³ Church fathers were influential theologians in the early church. This study reviewed the work of Fr. Tertullian (c.160-c.225) the viewpoints of reformers such as Martin Luther, John Calvin and Ellen G. White. See Ellen G. White, *Testimonies and Gospel Workers* (Boise: Idaho, Pacific Press, 1923), 214. Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 102.

⁴ Method Kilaini, "The Church in Africa and Tanzania in Particular," www.apostleshipofprayer.net/docs/The-Church-in-Africa-and-Tz-EN.pdf (28 April 2013).

⁵ *Ibid.*, 34.

include Uganda, Togo, Cameroon, DRC, Rwanda, Burundi and Tanzania. Seventh-day Adventist is one of the protestant churches operating in Tanzania.

The Seventh-day Adventist Church in Sub-Saharan Africa

The Adventist Church in the Sub-Sahara, with exception to South Africa which had first Adventist missionaries as early as 1887, started at Ghana and Zimbabwe where Adventist missionaries were receive in 1894. In most countries of Sub-Saharan Africa, Adventist work started in early 20th century. For instance Algeria (1905), Kenya (1906), Ethiopia (1907), Nigeria (1914) and Rwanda and Zaire (now DRC) (1920).⁶ In the following years, the faith was established in various part of Sub-Saharan Africa through missionaries from different countries.

The Adventist Church in Tanzania

In Tanzania Adventist faith was introduced by missionaries from Germany in 1903.⁷ During this time it was difficult for missionaries to win natives easily due to mistrust. Natives had witnessed troops of slaves dragged from Western part of Tanzania to the East coast. It was not uncommon for indigenious people to be suspicious against foreigners. Consequently, missionaries managed to baptize few individuals in 1903-1920. However, missionaries went on with the establishment of church infrastructures, such as a church building at Majita which was completed in 1911 without a single member being baptized.

After World War I (1921-1940), Missionaries from England replaced their contemporaries from Germany. Due to scarcity of funds, British missionaries reduced

⁶ Stefan Hoschele, *Christian Remnant African Folk church: Seventh-day Adventism in Tanzania 1903-1980* (Leiden: Koninklijke Brill, 2007), 73.

⁷ Christopher Mwashinga Jr., *Mission Theology and a History of Christian Missions in East Africa*, (Berrien Springs, Michigan: Maximum Hope Books, 2013), 118.

the twelve mission centers around the lake zone that were operated by German missionaries, to only four. These centers were Ikizu, Majita, Bupandagila and Utimbaru. In Upare three centers Kihurio, Mamba-Giti, and Vunta were suspended, only Suji mission center was sustained.

At this time, British missionaries, concentrated in imparting education, especially preparing teachers. Starting schools seemed the logical way to recruit children. Consequently, church growth decreased. For example, up to 1930 Tanzania had only 700 Seventh-day Adventist Church members.⁸ Contrary to Upare, Majita, and Usukuma, many natives from Ikizu and Busegwe never accepted Adventist message. Hitherto, converts from these ethnic groups are relatively very few. This must, at least in part, be understood as a reason why some ethnic groups should be reached through a specific approach that present Christianity in such a way that meets people's deepest needs, and penetrates their worldviews. Thus, allowing them to follow Christ and remain within their culture.

In 1941 to 1960, the church witnessed slight developments. The church engaged in camp meetings, operating schools, distributing literatures and leadership from native people. A combination of all of these contributed to the church growth. In the year 1960, the statistics of church members in the whole country were reading 13,000 members. However most of them were concentrated in Pare, Sukuma, Kuria, Luo, and Jita areas, in other places there were only small groups of converts; most of them were those who emigrated from traditional Adventists places mentioned earlier.

⁸ Stefan Hoschele, *Kitabu cha Miaka 100 ya Kanisa la Waadventista wa Sabato Tanzania* (Arusha: Tz, KWIK printers. 2003), 5.

In 1960's the Church focused her mission in big cities such as Arusha, Moshi, Mwanza, Dar es Salaam, Morogoro and Iringa.⁹ It was until this time is when Adventism was propagated in Eastern part of the country especially Dar es Salaam and Morogoro. Although the church managed to get converts in these cities many converts seems to have their background from the previous mission centers. Consequently, the church failed to penetrate to the worldview of the natives of these places, thus they remained unconverted to Adventism.

Regardless of the hardship in converting people in Ruguru land, in 1963 the Seventh-day Adventist Church was established in Morogoro Township.¹⁰ This implies the work was late for almost 60 years! Since that time, the Morogoro SDA church has made possible the organization of other 13 sister churches. According to East Tanzania Conference statistical report, there are 4,602 church members in Morogoro Township.¹¹ The church has been gaining membership growth on yearly basis. However, it is not possible to measure the ratio of church membership growth between urban and rural areas due to the fact that in rural areas there more native ethnic people while in towns there are more diverse ethnic population.

Challenges Facing the Adventist Church in Africa

In view of the preceding debate, the Adventist faith was not smoothly propagated in varied cultural ethnics groups. Instead, the work faced and is still facing

⁹ Kanisa la Waadventista Wasabato Konferensi ya Mashariki mwa Tanzania, Ofisi ya Nyaraka na Takwimu, *Taarifa ya kazi 2006-2010*, (Missufini Morogoro, Tanzania: Konferensi ya Mashariki mwa Tanzania, 2010), 4.

¹⁰ East Tanzania Conference of Seventh-day Adventists (Morogoro, Tanzania), Working reports of the General Meeting of the East Tanzania Conference, 5-9, December 2010, meeting of 2 December 2010.

¹¹ East Tanzania Conference of Seventh-day Adventists, Office of Achieves and Statistics, quarterly statistical report, (Morogoro, Tanzania: East Tanzania Conference of Seventh-day Adventists, 2012), 4.

various challenges whenever it is being introduced. An often encountered challenge is the claim that, Christ has been presented as an answer to the questions Western culture would ask.¹² Thus, one can argue that, the Church has failed to address the real life contexts of Africans. Furthermore, it has failed to propose relevant solutions for problems facing Africans. In addressing the challenge of the church, Bruinsma has argued, “the recent explosive growth of Independent Churches in Africa must, at least in part, be an attempt to make 'Christianity relevant to the totality of the African experience of life.’”¹³

Ethnocentrism¹⁴ is another challenge facing the church. It is an outcome of egocentrism.¹⁵ It is an assumption that one ethnic group is smatter or superior to another. Egocentrism is one of the forces that, triggered imperialistic nations to colonize other nations. As a result, Missionaries who came in Africa (including Adventists Missionaries) presented the message that was wrapped in Western cultures. They taught people to sing like westerners, wear like westerners, live like westerners. Consequently, they could not integrate entirely with the ones to whom they came to serve. Thus the church constantly has to deal with the feeling that the worldview of one culture is superior to another.¹⁶ This can be reflected in various levels of the

¹² Kwame Bediako, *Jesus in Africa: the Christian Gospel in African History and Experience* (Carlishe: UK, Regnum Africa, 2000), vii.

¹³ Reinder Bruinsma, “Contextualizing the gospel option or imperative” <https://www.ministry magazine.org/archive/1997/December/contextualizing-gospel-option-or-imperative> (02 April, 2012).

¹⁴ Ethnocentricism refers to the ideology that, one particular culture is superior to others hence a base of judging other cultures.

¹⁵ Egocentrism refers to tendencies where a person regards only about himself and not about what other people need of want.

¹⁶ Richard A. Marker, “Meeting the Challenge of Diversity” <https://www.ministry magazine.org/archive/2000/September/Meeting-the-challenge-of-diversity> (02 April 2013).

church representation where some ethnic groups are to some extent ignored. Meanwhile minor ethnic groups are at risk of being subjected to cultures which are the domain of major ethnic groups in the church and the community. Irrespective of the church having a clear policy statement against ethnocentrism,¹⁷ there are instances where ethnocentric practices exist in the church.

Contextual Approach as Response to Challenges of Mission

As a consequence to the challenge of ethnocentrism in mission, the SDA church in Morogoro district Tanzania has to consider contextual approach to reach Ruguru people. The term contextual approach has to deal with culture. The term culture may mean different things to different people, to different places and to different periods. But for the purpose of this research, culture is defined as an integrated system of beliefs (about God, or reality or ultimate meaning), values (about what is true, good, beautiful and normative) and customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, etc.), and institutions that express these beliefs, value and customs (government, law courts, temples or churches, families, schools, hospitals, factories, shops, unions, clubs etc.), that binds a society together and give it a sense of identity, dignity, security and continuity.¹⁸ The term culture has a close relationship with contextualization which is defined here under.

Contextualization

Contextualization is the process by which the gospel is incarnated within a particular cultural context. It is presenting Christianity in such a way that it meets

¹⁷ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Springs, MD: General Conference of Seventh-day Adventists, 2010), 22.

¹⁸ Borge Schantz, "one message many culture," <https://www.ministrymagazine.org/archive/1992/June/one-message-many-cultures> (16March 2013).

people's deepest needs, and penetrates their worldviews, thus allowing them to follow Christ and remain within their cultures. Contextualization is defined as “the dynamic ongoing encounter between Word and World in a concrete context at some cultural depth, taking shape in each situation.”¹⁹ As Albert Pedro asserts, the propagation of the gospel is always directed not toward humankind in general but toward humankind wrapped in all of its cultural diversity.²⁰ Of course, contextualization is not localizing theological truth to cultural level.²¹ That means it does not mean a total compliance and acceptance of culture, but to incorporate those values that are appropriate and transform those that do not conform to the word of God. In other words, it involves sharing the good news in such a way that people would be able to understand it and accept it as a truly alternative way of life for them individually and for their society.

Although the concept of contextualization has been in use for ages, the term for the first time appeared in the early 1970s from discussions conducted by Theological Education Fund team of the world council of churches.²² These discussions were intended to train the appropriate leadership in relation to indigenous cultures, religions and socio-economic contexts. The fact that those who initiated the discussions of contextualization were not concerned with the authority of Holy Scriptures, they were immediately criticized by many theologians as incompatible with the Holy Scriptures.²³ Hence a look at forms of Contextualization.

¹⁹ Ross Langmead, “Mission and Contextualization,” *Journal of tribal Studies* II (1998): 49.

²⁰ Albert Pero Jr., “Contextualization for ministry and the Lutheran heritage,” *Currents in Theology and Mission* 33 (2006): 384.

²¹ Keith E. Eitel, “Scriptura or Cultura: Is there a Sola in there?” *Southwest Journal of Theology* 55 (2012): 72.

²² T. Derrick Mashaua and Martha T. Friedriks, “Coming of age in African Theology: The Quest for authentic Theology in African Soil,” *Exchange* 37 (2008):116.

²³ Eunhye J. Chang, Rupert Morgan, Timothy Nyasulu and Robert J. Priest, “Paul G. Hiebert and critical contextualization,” *Trinity Journal* 30 (2009): 2002.

Forms of Contextualization

Non-contextualization

In essence, contextualization is in agreement with the Holy Scripture. The problem is the altitude of a person. Studies show, there are different opinions concerning the issue of contextualization. For example, some have argued that contextualization should not be practiced in any sense. They claim that one approach fits in all cultural contexts, and that one style of Christianity can be applied to any cultural context. The advocates of non-contextualization approach, condemn all aspects of culture, and assume that Christianity has to suppress everything that has to do with culture.. However, what they fail to understand is that Christianity is always wrapped in particular culture which has its own cultural specificities. In the same vein, Doss, asserts that, “there are multicultural Christians but not culturally neutral Christians. Neither is there a Christian culture, that exist as such apart from regular human culture”²⁴

Non-contextualization can put the mission of the church into jeopardy. Reflecting on non-contextualization approach in propagating Salvation message Doss states “it places converts in a religious-cultural vacuum. In this vacuum they are associated with an alien culture and religion where are set apart from their own people.”²⁵ This situation creates severe enmity between converts and their own people. Thus, the relationship between converts and their relatives, breaks and the door for more evangelism closes. Sometimes the convert may be cast into confusion about their own cultural identity and may completely lose their witnessing potential

²⁴ Gordon R. Doss, “To far or not to far enough: reaching out to Muslim people,” <https://www.ministrymagazine.org/archive/2005/too-far-or-not-far-enough>. (02 April 2013).

²⁵ Ibid., 45.

Other risks of non-contextualization include the following; some customs that need to be abandoned are retained. This is usually partly because of fear of being disfellowshipped. As a result of this, Christians end up with what is called “split-level” that is a tendency of a Christians having dual allegiances to Christ and to the powers of their traditional religion.²⁶ Because of that, Church becomes religious police who attempts to eradicate underground un-Christian customs.

Christians, who absorb non-contextualization Christianity, are denied the privilege to engage their cultural knowledge into contextualization process. They lack ownership of their own calling, trying to be carbon copy of their counterparts who converted them into Christianity faith. Doss contends that “non-contextualization does not go far enough and the gospel never penetrates the world, because the church never really begins the journey”²⁷

Uncritical Contextualization

This is another form of contextualization. If non-contextualization is extreme in one direction, then uncritical contextualization is extreme in the other direction. Uncritical contextualization use of the old beliefs and forms, leads in the end, to a mix in which the essence of the Gospel may be lost in traditional religious structures.²⁸ The approach embraces too much of culture and sells out Biblical truth, as uncritical contextualization gives culture more authority than revelation.²⁹ In this case

²⁶ Zacchaeus Mathema, “Towards an understanding of the African worldview” in *The Church culture and spirit: Adventism in Africa*, ed. Kwabena Donkor (Silver Spring: Biblical research, 2011), 38.

²⁷ Gordon R. Doss “To far or not to far enough: reaching out to Muslim people” <https://www.ministrymagazine.org/archive/2005/too-far-or-not-far-enough>. (02 April, 2013).

²⁸ Robert. Daniel Shaw, “Contextualizing the Power and Glory,” *International Journal of Frontier Mission* 12 (1995): 156.

²⁹ Paul G. Hiebert, “Critical Contextualization” *Missiology: An International Review* 3(1984):

Christianity soaks up culture like a sponge; consequently the church becomes part of the world.

Critical Contextualization

Some Christian scholars have criticized the concept of contextualization. For example, some have argued that contextualization is one of the best reasons for syncretism, (the mixing of different beliefs,). Of course, contextualization can lead to syncretism, but that is not always the case. It only leads to syncretism when it has gone so far to the extent that it has lost its Christian principles.³⁰ Notably, the essence, Christianity is lost when its form and meaning has been captured by culture. Thus, instead of Christians using culture as a vehicle of communicating the message, culture has taken over Christianity to exploit faith for its own aims.

From the discussion of the forms of contextualization above, both non-contextualization and uncritical-contextualization are susceptible to syncretism. On one hand, it has been noted that when contextualization is denied, people tend to practice old practices underground, which lead to syncretism. On the other hand, uncritical-contextualization allows believers to conduct themselves any how hence syncretism. The only way is to use critical-contextualization whereby the old tendencies are examined critically before they are adopted

Dimensions of Contextualization

There are three dimensions where the gospel can be contextualized. These three dimensions are Church life, ethics, and theology. The first aspect is Church life;

289.

³⁰ Jon L. Dybdahl, "Cross Cultural Adaptation" <https://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (26 March, 2013).

it includes elements like hymnody, architecture, worship style, ecclesiastical structure, method of government and decision-making. The second aspect is Ethics which involves the standards and moral life of the Church. The third is Theology aspect, which includes doctrinal beliefs, statements of faith, and explanation about God. While to some extent these areas overlap, each presents its own special challenges. However, Contextualization may take place in all three aspects.

Significance of Contextualization

Three important factors of Dybdahl's for contextualization are being noted.³¹ These factors illustrate the significance of contextualization and its urgency to be applied right now. First, Seventh-day Adventist Church is a worldwide church, therefore it must be cross-cultural. To reach the whole world with the Adventist message, missionaries must meet people where they are. Some ethnic groups cannot be converted unless the message comes to them in harmony with their own contexts or world views.

Second, the increase of anthropology knowledge and sociology has led to greater awareness about other peoples. As a result of the sensitivity of one's culture, then when we admit people of other ethnic group as God's children and that we are equal before Him, it will be hard to count ourselves superior to other cultures. For all we were sinners saved by grace.

Third, the youth culture where cross-generational communication in a rapidly changing society involves cross-cultural communication. The aged people face major challenges in communicating to their own children and grandchildren. That is why it is imperative to contextualize our message to fit their subculture so that they can hear

³¹ Ibid., 46.

the message as something worth of listening.

The Bible and Contextualization

The issue of contextualization has its basis in the bible. Biblical messages were given within a given historical cultural -context. No wonder when one reads the Old Testament is confronted with various aspects of Israeli's culture, similar to those of other cultures. The fact that Israel was allowed to share in many of the forms and elements of other cultures suggests that the deeper meaning of such things as rites, ceremonies, architectural designs are primary, while the form, if not accidental, is of secondary importance.³² This being the case some principles can be drawn and used in Ruguru situation. One of the noticeable passage for contextualization, is, 1 Corinthians 9:19-23. Consider it!

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.

In this passage, we get three principles of contextualization. The first principle is becoming incarnate. The Bible says, Paul became (from Greek word *ginomai*) all things to all people, in order to reach Jews, Gentiles, and those of weak faith. He incarnated himself in these cultures. The second principle is becoming humble. The apostle made himself a servant to all. This could mean that Paul did not consider his own culture as something to cling to it, though he was free to cleave to his culture, he

³² Reinder Bruinsma, "Contextualizing the gospel option or imperative," <http://www.ministry-magazine.org/archive/1997/December/contextualizing-the-gospel-option-or-imperative> (18 April 2013).

opted to deny it for the sake of others. He had to forgo some of his cultural values for the welfare of others. Reinder Bruinsma states, it takes work and humility to be all things to all people.³³ Paul was imitating the character of his Lord who according to Philippians chapter 2, took a form of a slave in order to contextualize Himself in a human culture and communicate with them. The third principle is aiming to win more people. All efforts to contextualize the gospel into a specific culture have to be aimed at winning people for Christ. To lose sight of this aim is to turn contextualization into an empty intellectual exercise.

Models of Contextualization in History

Jesus

One of the models who used contextualization in the Bible was Jesus. In order to save men, Christ became one in culture and customs with his people He came to save. Philippians 2:7 says, “He made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men.” His lifestyle, practices, language, and illustrations were immersed in Palestinian culture, Jewish traditions and a Hebrew worldviews. Jesus knew who He was, yet willingly adopted Jewish culture to establish a stronghold in one homogeneous unity before commissioning His followers to proclaim the message of salvation to people of different cultural background as stated in John 20:21 points out, “Just as the Father has sent me, so I am sending you.”

Nevertheless, Jesus was not bound with every custom of the Jews; as that would mean that he relied to uncritical contextualization. Instead the Bible reveals that in some occasions, Jesus had to act contrary to the Jewish customs, so as to fulfill

³³ Jon L. Dybdahl, Cross Cultural Adaptation,” <http://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (05 April 2012).

salvation plan. For instance, Christ's conversation with the Samaritan woman at Jacob's well suggests that, it was contrary to Jewish customs. Pharisaic custom prescribed Jews not to associate with Samaritans. However, Jesus broke the pharisaic customs of His nation by spending nights among Samaritans and eating food prepared by their hands.³⁴ Irrespective of customs, Christ made a distinction between a divine principle and Jewish cultural norms. The Bible says “his disciples were surprised to find him talking with a woman” (John 4:27). It is likely that they equated Jewish customs with divine principles. Jesus followed Jewish customs when they did not contradict divine principles but when they contradicted, He avoided them.

The Jerusalem Council

The Jerusalem Council that was held in AD 49 is one of the indications that, the early church had a room to accommodate contextualization (Acts 15). In fact the apostles themselves set an example of critical contextualization. They provided clear instructions that, Gentiles who gave their life to Jesus, should not first be made Jews before they were accepted in the Fellowship. In his verdict, James contends that, “Brothers, listen to me. Simon has described to us how God at first showed His concern by taking from the Gentiles as a people for himself” James here basically says that God raised a people from Gentiles just like the Jews were raised. Thus God was breaking the wall that separated the two. James states “it is my judgment, therefore, that we should not make it difficult for the gentiles who are turning to God” consequently, James suggested the gentiles to observe the following.

1. Abstain from food associated with idol worship; this meant to avoid any association with idolatry which was common in pagan world.

³⁴ Ellen G. White, *Desire of Ages*. (Mountain View, CA: Pacific Press, 1898),102.

2. Abstain from sexual immorality. It should be noted that at that time, this was extremely prevalent in pagan world. Morality still applied to gentiles.

3. Abstain from meat of strangled animals; the intention for this prevention was to avoid the eating of blood.

4. Abstain from consumption of blood. This suggests that there were some tendencies of consumption of blood in some of the gentiles like it is in some of African ethnic groups.

Therefore the accommodation of gentiles meant that they were not required to undergo Jewish traditions first in order to be accepted in the church, meanwhile, instructing gentiles to abstain from some of the traditions, suggests that, Apostles and the early church in general, favored a critical contextualization.

The Apostle Paul

When The Apostle Paul was confronted by Judaizers, who were demanding that gentiles follow Jewish tradition of circumcision first before they were accepted in the church, Paul objected. He just stated clearly that “Circumcision is nothing and uncircumcision is nothing, but obeying God's commandment is everything. Each one should remain in the situation which he was in when God called him” (I Corinthians 7:19,20) the context of this verse has to do with the pin pointing the importance of observing God's law versus men customs.

Acts 17 provides another illustration of contextualization. It is a Pauline discourse with Greeks at Areopagus. In his speech Paul presented his gospel in Greeks concept. He spoke in their terms to establish common ground between himself and the Greeks audience.³⁵ In this endeavor Paul came down from his superior understanding

³⁵ Bertil Wlklander, “Incarnational ministry,” <https://www.ministrymagazine.org/archive/2001/November/incarnational-ministry.html> (05 April 2013).

to communicate at their level. Paul did not criticize them instead he phrased his words in a way that, one may think that Paul is advocating or he is in agreement with idolatry. On the contrary Paul was penetrating Greek concept in order to up root idolatry.

Church Fathers and Contextualization: Tertullian

Although the term contextualization is an invention of a recent origin, the early church fathers employed its concept. The concept of contextualization as refereed here is an integral part of the exercise of spreading the truth of the gospel in a given group of people. According to Smith, there are three explanations of the concept of contextualization; namely syncretistic contextualization, Linguistic contextualization and de-contextualization.³⁶ To a large extent Tertullian employed what Smith calls Linguistic contextualization. This involves purposeful consideration of communicating effectively to people who speak different languages and views the world in a different way from those of the Middle East background. Ambrosio mentions Tertullian a North African Theologian, as the first father to engage Latin language in his writings rather than Greek of the New Testament. Ambrosio further, argued that Latin gradually became the language of the church in the West. Moreover, in the East some Christian authors such as St. Ephrem began to write in local vernaculars such as Syriac-Aramaic, a dialect of the language spoken by Christian.³⁷ This is what Stephen Bevans calls translational contextualization.

³⁶ Ralph Allan Smith, "The Trinity and contextualization," www.berith.org/pdf/Trinity_contextualization.pdf (05 April 2013).

³⁷ Marcellino D'Ambrosio, "Early Church Fathers overview: snapshot of the fathers of the church," www.crossroadsinitiative.com/library_article/52/Early_church_fathers_overview_snapshot_of_the_father_of_the_Church.html (5 April 2013).

Reformers and Contextualization

Martin Luther

Martin Luther (1483-1546) is considered the father of reformation. When he began making reforms in the church, he faced a crucial issue, the relation between civil and ecclesiastical authorities. He advocated the doctrine of two metaphysical kingdoms. One comprised of believers and the other of un-believers.³⁸ He argued for a strict distinction between the two. Nevertheless, he portrayed a connection of two kingdoms, where God is ascribed for dispensing both the kingdom of believers (the kingdom of God) and the kingdom of un-believers (the kingdom of the world)

According to Aniol, Luther was holding a stand that, a Christian is a citizen of the Kingdom of God only, thus subject to ecclesiastical authority in Spiritual matters. However, since a Christian lives the earth, he/she should also subject himself or herself “to civic rulers in temporal matters for his own good and the good of those in the society around him even though he is not the member of the kingdom of the world”³⁹ Niebuhr calls this approach “tension approach.” He argues that Martin Luther places the gospel in a tension between Christ and culture.⁴⁰

Hofer on the other hand, seems to object this idea; to him Luther was practicing what he calls ‘*adiaphora*’ principle, which implies ‘things that do not matter.’ By this he intend to convey a message that Luther was accommodating ‘things that do not matters and reject only those things be of doctrine or practice

³⁸ Scott Aniol, “Martin Luther's Approach to culture,”<http://religiousaffections.org/articles-on-culture/martin-luther-approach-to-culture/> (7 May 2013).

³⁹ Ibid., 68.

⁴⁰ Niebuhr, “Niebuhr's Christ and Culture,” <http://www.calvin.edu/academic/rit/webBook/chapter7/niebuhrTech.htm> (7 May 2013).

nature that violate a fundamental tenet of Christian faith.⁴¹ If this is the case, then Martin Luther was using an approach which is similar to synthetic approach.

John Calvin

John Calvin's (1509-1564) was also among the influential reformers. He is recognized as the founder of the reformed and Presbyterian Church. His influence was felt in Switzerland, France, Netherland and part of German. His motto was *ecclesia reformata, quia semper reformanda*,⁴² meaning a reformed church, because it should always continue in reforming. That is to say reformed church is dedicated to perpetual reformation,⁴³

When it comes to the issue of contextualization, the position of John Calvin regarding the relationship between the church and culture is debatable. On the one hand, for instance, Van Drunen argues that Calvin essentially concurs with Luther on the doctrine of two worlds, the world of nature and the spiritual world, contrary to the Neo-Calvinists who insist that their transformation from believing the two world came from Calvin.⁴⁴ On the other hand, Niebuhr, argue that, Calvin's position regarding the relationship of the church and the surrounding culture is that of transformation.⁴⁵ Such that Calvin was advocating three truths, the first, culture is the

⁴¹ Herbert Hofer, "Rooted or Uprooted: the Necessity of Contextualization in Mission," *International Journal of Frontier Missiology* 24 (2007),133.

⁴² Louis Praamsma, "Calvin and his contribution to the reformation," www.net/articles/praaamsma-calvin-apr09r59-n4.htm (7 May 2013).

⁴³ John Witte, "The ecclesiology of John Calvin: his contribution to church government," curiouspresbyterians.wordpress.com/2011/06/20/john-calvin-and-church-government-by-john-witte/ (07 May 2013).

⁴⁴ Scott Aniol, "John Calvin's approach to culture," religiousaffections.org/articles/articles-on-culture/john-calvin-approach-to-culture (8 May 2013).

⁴⁵ Niebuhr, "Niebuhr's Christ and Culture," <http://www.calvin.edu/academic/rit/webBook/chapter7/niebuhrTech.htm> (7 May, 2013).

manifestation of God's good creation. The second, sin deeply infected every part of creation, including human culture, and the third truth; culture can be redeemed in the name of Christ.⁴⁶ Hence the gospel serves to transform the culture by seeking, enhancing, and celebrating the original good of cultural artifacts, while eliminating the effects of sin.

Therefore, while Luther insisted members to belong to one of the two worlds, Calvin suggested a membership in both, the spiritual world, and the civil world. Thus Calvin was engaging contextual approach, hence contextualization. In short, Calvin was emphasizing Christians to be trained in spiritual world as well as in civil world.

Ellen G. White

It should be acknowledged that even during Ellen G. White times the term contextualization was not common. However the practice was already in use. By her own words, she frequently stressed the need for cultural adaptation in church planting. as stated “The servants of Christ should accommodate themselves to the varied conditions of people. They cannot carry out exact rules if they meet the cases of all. Labor will have to be varied to meet the people where they are.”⁴⁷

Furthermore, White, points out “The people of every country have their own peculiar distinctive characteristics and it is necessary that, men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people and so introduce the truth that they may do them good. They must be able to understand and meet their wants.”⁴⁸

The statement suggests the understanding of Ellen White on the issue of

⁴⁶ Ibid.,

⁴⁷ Ellen G. White, *Gospel Workers*, (Oshawa, Ontario: Pacific Press, 1923), 256.

⁴⁸ Ellen G. White, *Testimonies and Gospel Workers*, (Boise: Idaho, Pacific Press, 1923), 214.

contextualization and calls for evangelists to adjust their message to their targeted societies. Ellen does not declare that, Adventism with its concept of unity should expect different nationalities to adopt one special Adventist culture. Instead it is the gospel worker who is to adopt himself to the peculiar ideas of the people. In other words cultural differences require different methods of presenting the truth.

Summary

The church that engages in mission is not a monolithic group. It will seek to reach as many cultural groups as possible. However, there are certain groups of people that cannot respond to the message until the message is presented in their own context hence contextualization. Although there are several conflicting models of contextualization, the church cannot afford to proceed without it. Religion and culture were theoretically inseparable during the time of Jesus. Of course there is a risk of syncretism, but the cost of averting it is too high if compared to critical contextualization.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

Introduction

In the previous chapter a literature review was given on history and theology of contextual missiological approach as an alternative way of reaching unreached ethnic groups. This Chapter deals with the methodology of the study and data presentation. It aims at giving explanation of the procedures and methods that were used in the fieldwork. The chapter is organized as follows; description of the study area, research design, population analysis, sampling procedures, data collection methods, data processing and analysis, validity and relevance of data and chapter summary.

Geographical setting

Ruguru is one of the few remaining matrilineal societies in Tanzania. They are the indigenous people of rural Morogoro (Eastern part of Tanzania). Some authors, have argued that Uruguru area have relatively recently been settled. Kjekshus date the settlement of the Uruguru from 150-200 years¹ while Young and Fosbrooke date the migration to the area between 300-400 years ago². The researcher concurs with Kjekshus who suggests the arrival of groups of people in mountainous Uruguru area

¹ Helge Kjekshus. *Ecology Control and Economic Development in East African History the case of Tanganyika 1850-1950* (London: UK, James Currey, 1977), 117.

² Young R. And Fosbrooke H. *Smoke in the hills land and politics among the Ruguru of Tanganyika* (London: UK, Routledge and Kegan Paul, 1960),73.

between 150-200 years ago. Their district covers an area of 19,026 square kilometers and lies between latitudes 6.60⁰ and 7.29⁰ S and longitudes 37.35⁰ and 38.30⁰ E. There are 215 villages in this district which fall under ten divisions.³ These villages cover a wide area, including the plains and slopes of Uruguru mountain ranges where this study was conducted.

Political Analysis

Originally, Ruguru people were not a single tribe, and the people who now call themselves by that name are the product of the migration and assimilation of people from various areas like Lindi, Songea, Ulanga and Ukwele⁴ Mgeta is considered to be the cradle area of the Ruguru, for it was here that the lineage groups first settled and from there they fanned out to other parts of the mountains.⁵ The Ruguru people have never had a centralized political system like that of some tribes such as Hehe, Maasai or the Chaga. The whole society is decentralized and the principal political organization is mainly through the lineage.⁶ Like in other matrilineal societies, in Ruguru women are the custodians of the land which implies, women are vested with power and authority, whilst they are the ones who elect the council of elders. It is not surprising therefore, that traditionally women are the major decision makers.

³ International Development Research Centre “Chapter 12. Morogoro DSS, Tanzania,” Accessible at, http://www.idrc.ca/en/ev-43014-201-1-DO_TOPIC.html (4 December 2012).

⁴ Peter Pels, “The pidginization of Ruguru politics: Administrative ethnography and the paradoxes of indirect rule,” Accessed at www.jstor.org/discover/10.307/646181?uid=3738640&uid=2129&uid=2&uid=70&uid=4&sid=211011705603043 (16 September 2013).

⁵ Young Roland and Henry Fosbrooke, *Land and Politics: among the Ruguru of Tanganyika* (London:UK, Routledge and Kegan Paul, 1960),21.

⁶ Thomas Owen Beidelman, *The matrilineal people of eastern Tanzania: Zaramo, Luguru, Kaguru Ngulu*, etc (London: Oxford University, 1967), 28.

Social Analysis

While traditionally women are the major decision maker in Luguru people, it is more often noted in society following a strongly matrilineal kinship pattern. As noted before, in such a society, women hold the power to make decisions. Viewed from a patriarchal perspective, husbands are to a large extent marginalized from their own families. They do not enjoy the power and authority over their women as do their counterparts in patrilineal societies.⁷

Another critical social convention is the regarding of sexual intercourse as a special priority in Ruguru society. Boys and girls are officially justified to engage in sexual relationships just after they have gone through rites of passage such as *mwali* initiation rites on reaching menarche (for females)⁸ and *ng'ula* rite which include Circumcision (for males)⁹. During the initiations of passage, youth are taught how to appreciate and enjoy the supreme pleasures of sexual intercourse. These conjugal relations before marriage have an influence on unstable marriages leading to divorce. In fact “it is often maintained that the most satisfactory sexual relations are those outside marriage, between lovers whose only concern is maximum mutual sexual gratification.”¹⁰ This society strongly holds the traditional matrilineal ideology which is sexual autonomy.

⁷ Salha Hamdani, “Female Adolescent Rites and the Reproductive Health of Young Women in Morogoro Tanzania,” Visited at www.hsph.harvard.edu/research/takemi/files/RP100.pdf (9 December 2012).

⁸ John Kulwa, Leader of Duthumi company of Seventh-day Adventist Church, interview by author, Duthumi Morogoro, Tanzania, 8 February 2013.

⁹ Philipina Maumba, indigenous resident of Duthumi village, interview by author, Duthumi Morogoro, Tanzania, 9 February 2013.

¹⁰ Accessed at www.dice.missouri.edu/docs/niger-congo/Ngulu.pdf. (January 28, 2013)

A further belief that contrasts with Adventist teaching is the belief in ancestral spirits. Each year, the head of the lineage who may be a male or a female gives sacrifices to the ancestors in a special ceremony called *tambiko*. During this time, communication with the dead ancestors is carried out. Thus, yearly sacrifices are offered to enforce rainfall and hence both good harvest as well as good human fertility.¹¹ The ideology behind all these is the appeasement of the ancestors.

External Religion

Records reveal that, Missionaries of the Roman Catholic affiliation (Holy Ghost Mission) were the first to visit Ruguru land whereby they started their station at Tununguo in 1884.¹² For many decades, Roman Catholics have established themselves around the region. Apart from Roman Catholic Church, Evangelical is another Christian religion.. The Seventh-day Adventists arrived into the region in 1960s and based their station in Morogoro Township.¹³ An attempt to reach more Ruguru with the gospel was made by the Seventh-day Adventist church at Morogoro. In 1991 a company of few native families was started at Duthumi.¹⁴ In 2001 the church moved to Nyarutanga and Kisaki. However, figures from these places indicate that there is but little progress in the part of the Ruguru in embracing Adventist faith.

¹¹ Dean Sheils, "Toward a unified Theory of Ancestor worship: A cross-cultural study," *Social Forces* 54(1975):428.

¹² Young Roland Henry Fosbrooke, *Land and Politics: among the Ruguru of Tanzanyika* (London: Routledge & Kegan Paul, 1960), 40.

¹³ East Tanzania Conference of Seventh-day Adventists, Secretarial Office and Statistics, General Meeting Report, (Morogoro, Tanzania: East Tanzania Conference of Seventh-day Adventists, 2000), 4.

¹⁴ Elder Matango, Former District Commissiner Morogoro District, interview by author, Morogoro, Tanzania, 12 February 2013.

Population Analysis

In qualitative case-study researches¹⁵ population refers to every individual who qualifies under the criteria that the researcher has set out for research respondents.¹⁶ Normally it is impossible to study the whole population. Researchers make use of a sample to select research subjects who represent the whole research population. Thus, a representative sample was selected from the whole group to represent the population of study. The study researcher studied a population which can be divided into three main groups.

1. Evangelists who are working among Ruguru people
2. Current indigenous Adventist believers and
3. Dropout indigenous Adventist believers

All these groups were regarded as the main and primary source of data; books, periodicals, magazines and newspapers are secondary source.

Sampling

A sample population is a group of people that represent a population under study. The sample group contains people with the similar characteristics as it is in the entire population of study.¹⁷ There are various sampling techniques, they include randomly, selecting representative sample and cluster sampling.¹⁸ The present project, utilized purposive sampling. The reason for use of the purposive sampling are

¹⁵ Houghton C, Casey D, Shaw D, Murphy K, "Rigour in qualitative case-study research," *Nurse Researcher* 20 (2012):12.

¹⁶ Martin N Marshall, "Sampling for qualitative research" *Family Practice* 13 (1996): 522.

¹⁷ Nancy J. Vyhmeister *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Zondervan, 2007),156.

¹⁸ Nicholas Walliman, *Research Methods: the Basics* (London: Routledge, 2011),94.

discussed as follows

Sampling techniques: Purposive sampling

This is a method in which deliberate attempts are made to select certain individuals due to their key relevance to the study. The purposive sampling was preferred because is convenient in collecting in-depth and focused information, it is appropriate in engaging the informants who will enrich the understanding of the researcher. Another reason is that, purposive sampling is convenient because of the accessibility to the targeted sample group. It is because of that, the researcher preferred to select a sample of representative individuals due to their relevance to the study. The target sample population of this study will consist of four main groups: Indigenous church members residents of Duthumi and Nyarutanga; Dropout church members residents of Duthumi and Nyarutanga; Adventist Evangelists who are or have worked among Ruguru people and indigenous residents who are non-Adventists

Sample size

The field work was conducted at Duthumi and Nyarutanga because they were the first Ruguru sights to be worked upon by Adventists. The study covered 50 respondents with 30 (60 percent) Males and 20 (40 percent) Females. Majority of respondents were the age group of 18 to 60 years, with ordinary level education serve for the evangelists. Table 1, below shows the frequency distribution of respondents by gender and place of residence

Table 1. Respondents by gender and place of residence.

Site	Gender	<i>f</i>	%
Duthumi	Male	13	26
	Female	10	20
Nyarutanga	Male	12	24
	Female	10	20
Scattered Evangelists	Male	5	10
	Female	0	0
Total		50	100

Data collection Methods

The process of collecting primary data was mainly through face to face and telephone interviews. The use of interviews to inquire information from the respondents is very flexible with a wide range of applications. There are three types of interviews that are usually used by researchers. These are, unstructured interviews, structured interviews, and semi- structured interviews.¹⁹ Some researchers use a mixed-method as a way of gathering information. Assuming that, structured interview tools miss some crucial aspect of what is being studied, and because of the nature of the study which is qualitative; the present study utilized semi-structured interviews in data collection.

Semi-structured Interview

While structured interview, engages only predefined and standardized questions, semi-structured interview contains both structured and unstructured section

¹⁹ Daniel W. Tuner, "Qualitative Interview Design: A practical Guide for Novice Investigators," www.engin.umich.edu/teaching/crltengin/engineering-education-research-resources/turner-qualitative-interview-design.pdf (19 May2013).

with standardized and open type questions. Zhang and Wildemuth define semi-structured interview as an interview guide, usually including both closed-ended and open-ended questions.²⁰ In the course of the interview, the researcher was flexible in adjusting the sequence of the questions based on the context of the interviewee responses.

Advantage of Semi-structured interview. The primary advantages of semi-structure interviews is that they provide much more detailed information than what is available through other data collection methods such as surveys. It is an effective way to understand the complex behavior of people without imposing any a *priori* categorization, which might limit the exercise of inquiry. In semi-structure interviews standardization of at least some of the questions increases data reliability.

Equally important semi-structure interviews also may provide a more relaxed atmosphere in which to collect information- people may feel more comfortable having a conversation with an interviewer as opposed to filling out a survey. However the method also has some limitations. Below are some of them.

Limitations. Despite the fact that, there are advantages in using semi-structure interviews, there are also some limitations. For instance the use of an occasional spontaneous question makes the answers difficult to quantify and analyze. In addition to that, Semi- structured interviews can be time-involving and it is sometime difficult to generalize.²¹

²⁰ Yan Zhang & Barbara M. Wildemuth, “unstructured interviews,” visited at www.ischool.utexas.edu/~yanz/unstructured_interviews.pdf (16 December 2012).

²¹ Martin Woods. Interviewing for research and analyzing qualitative data, an overview. Owll.massey.ac.nz/pdf/interviewing-for-research-and-analyzing-qualitative-data-pdf (13 November 2012).

In order to overcome the above limitations, questions that needed quantitative responses were avoided; instead, focus was on descriptive questions that keep the data specific and satisfactory. Concerning time, an interview guide was prepared beforehand, including arrangements for the meetings with the respondents. Lastly, the researcher as a response to the challenge of generalization of data has arranged them into themes according to their specifications.

Again there are various ways to carry out an interview such as face-to-face interview, Focus group interview and telephone interview. During the collection of data for this research, all of the three methods were utilized. For instance, telephone interview was used because, some of the respondents or participants to the interviews were those who worked in the research area but currently are not residing there.

Focus group

Focus group is a group of people assembled in order to discuss a particular subject of the research in order to reveal their opinions and beliefs. Usually they are selected for their relevant expertise or involvement in the subject. According to Howitt and Cramer, focused group originated in the work of the famous sociologist Robert Merton when he researched the effectiveness of propaganda using a method he termed “focused interviewing”. Focus group is likened to a group discussion in which the presenter throws in a few issues and questions, and the audience debate among themselves. Practically, the members of a focus group are given the task of making sense of an issue. It is achieved through the group dynamics, that is, through the relatively normal process of discussion. In this Study a total of thirty mixed-gender respondents were distributed in seven focus groups. One focus group was composed by six individuals while the six focus group had four individuals each.

Data processing and analysis

Qualitative data were processed and analyzed manually, instead of using computer statistics program. This is because the data in this study are manageable manually as it involves only a small number of people. See Table 2 below

Table 2. Data processing and analysis timeframe

Stage	Process	Source	Time frame
Stage one	Interviews	FCs & CSRs	Jan & Feb 2013
Stage two	Transcription	Audio data (dvf)	Mar & April 2013
Stage three	Coding & analyzing	Ms Word transcript	May & June

*FCs stands for Focus groups and CSRs stands for Case study respondents

Data Collection Time Frame

The researcher collected data in one month, January-February 2013. As indicated in the previous, the study used semi- structured interviews, and focus group. All interviews and case studies were conducted in phases, as it was impossible to conduct all of them at once. Each session lasted one hour. Most of these sessions were conducted in the evenings and weekends.

Data transcription

Data transcription means the process that is theoretical, selective, interpretive and representational. It entails a translation or transformation of sound, image from recordings to text.²² This involved the translation of interview guide combining both closed-ended and open-ended question for Semi structured interview with key respondents. The interview guide was developed in Kiswahili, Tanzania's national Language which is well understood by all Tanzanians and English version was

²² Christina Davidson, "Transcription: Imperatives for Qualitative Research," *International Journal of Qualitative Methods* 8 (2009):37.

developed by translating the Kiswahili one.

Data Coding

Data coding is a process of data bulk reduction. In other words putting words, phrases, sentences or the whole paragraph to specific forms namely codes. Sarantakos define a code as a symbol or set of symbols used in measurement and analysis in the place of responses collected through social research.²³ In this study I assigned symbols for the purpose of identifying informants in case study and focus group during interviews. For instance, Individual informants in case study were identified as CSI1, CSI2. CSI stands for case study informant. The numerals represent the arrangements of respondents as they were interrogated to share their knowledge as indicated in Table 3..

Table 3. Codes for focus groups and individual interviewee

Type of Focus Group	Explanation
FGDU 1,2,3	Focus group that was held at Duthumi. Numerals represent number of the group where there is more than one group.
FGNY 1,2,3	Focus group that was held at Nyarutanga. Numerals represent number of the group where there is more than one group.
CSRDU 1,2,3	Stands for Case Study Respondent at Duthumi. Numerals represent the arrangement of respondents as they were interviewed
CSRNY 1,2,3,	Stands for Case Study Respondent at Nyarutanga. Numerals represent the arrangement of respondents as they were interviewed

²³ Musa S. Muneja, “Re-reading 2 Samuel 13:1-14:33 in Tanzanian contexts: Towards an HIV/AIDS Biblical Hermeneutics” (PhD Dissertation, University of South Africa, 2011), 73.

Validity of Findings

In a qualitative research, the issue of validity depends on the skill, competence and rigor of the interviewer. The notion of validity and reliability must be addressed from the perspective of the paradigm out of which the study has been conducted.²⁴ Validity of this study therefore is determined by the credibility of the explanation given of the situation. Yin's three principles of guiding data collection has been utilized for the purpose of ensuring validity (1986).

Establishing Validity of the Findings

1. Using multiple source of data

As stated earlier, this study engages multiple source of gathering information. It includes interviews and Focus group. Creswell & Miller seems to agree with the idea that, the use of multiple sources of data in a case study allows the researcher to present more convincing findings. They explain triangulation as “a validity procedure where researchers look for convergence among multiple and different sources of information to form themes or categories in a study.”²⁵ This triangulated interpretation reflects the research as a process that is contextual, relational and interactive and incorporates all understandings of the phenomena which the multiple methods of data collection reveal.

2. Creating a Case study Data base

In order to increase the validity of the case study, it is important to create formal and retrievable data base. This will serve to store all collected data. The data

²⁴ Sharan B. Merriam, “What can you tell From An N of 1?: Issues of validity and Reliability in Qualitative Research,” *PAACE Journal of long learning* 4 (1995), 52.

²⁵ J. W. Creswell and D. L. Miller, “Determining validity in qualitative inquiry,” *Theory Into Practice* 39 (2000): 126.

base can be accepted any time for reference during the time of data processing. The researcher created a data base which include field notes, interviews, audiotapes and interview transcription, the purpose of which is to achieve and increase internal validity.

3. Maintaining a chain of evidences

This has to do with the alignment of steps that are being undertaken from the step of collecting data to conclusion of the case study. The researcher ensured that the evidences collected are going to be accurately depicted and examined appropriately to reach sound conclusions. The real validity of the study depends on its uniqueness. Qualitative researches are aimed at improving certain conditions, it is appropriate for the researcher to repeat a step if needs to do so in order to get accurate evidence.

Data presentation

In this section, I am going to present the collected findings followed by interpretation. The main purpose of collecting data was to establish if the Seventh-day Adventist church can move from traditional mission approach to Biblical contextual approach in reaching the Ruguru people. The data were collected from two villages of Duthumi and Nyarutanga. The work took 4 months from December 2012-March 2013.

The presentation of data was based on the outlined protocol questions. In the interview protocol there were three main areas of concentration. These areas are 1. Missiological strategy used by Adventists to reach the Ruguru people. 2. Mission approach used by non-Adventist. 3. Future missiological strategies. The section also considered the Political, Economical, Social, and Technological advancement in the whole process of reaching the Ruguru.

Evangelists Views on Mission strategy used by Adventists.

In this group of evangelists, I refer to both Adventist and non-Adventist evangelists who have worked or are still working among Ruguru. This is a group that has an interest in the mission of spreading the gospel, whereby 5 evangelists were interviewed on “What is missiological strategy used by Adventist?”

John Shan an evangelist of Lutheran responded that, “the main approach of Adventist to Mission is evangelical meetings and seldom use house to house evangelism”²⁶ Amon Kichele, an Adventist stated that “the church has been conducting evangelistic meetings, and distribution of tracks. It involves also visiting people house to house.”²⁷

In responding to the same question John Kulwa pointed out that, “the church used public meeting and enrolled some people in VOP Morogoro. In addition Zetti asserted that, “Adventists to a large extent were using ethnocentric approach.”²⁸ This is an approach that is wrapped in an ideology that one ethnic group is superior over the others.

Indigenous Believer Views on Strategy used by Adventists.

This section provides a summary of responses of Indigenous Believers View on mission strategy used by Adventists. Tekla Mbiki said, “They used public meetings.

²⁶ Joseph Shayo, Evangelist Evangelical Lutheran Church Duthumi, interview by author, Duthumi Evangelical Lutheran Church, Tanzania, 29 January 2013

²⁷ Amon Kichele, Former Duthumi Company leaders, interview by author, Duthumi SDA Church, Tanzania, 30 January 2013

²⁸ John Kulwa, Current Church elder SDA Church Morogoro, interview by author, Morogoro SDA Church, Tanzania, 29 January 2013.

Even me, I was converted in a public meeting”²⁹ Another respondent stated “Sometimes they were visiting houses and distributing clothes.”³⁰ (Patricia Ambrose) Respondents of FGDU1 acknowledged that “the main strategy that the church used to spread her faith in Ruguru land is by public efforts and assigning evangelists to supervise the work.”³¹

Dropout Believers View on Strategy Used by Adventists.

The questioning of this group was conducted due to the fact that, the group were once members of the Adventist Church so they had witnessed some practices done by the Church. Ramadhan Idd Omari one of the dropout believer (DBV), stated that “I was converted through evangelistic meeting which was conducted there at Duthumi.”³² Another DBV Mama Doda talked about the strategy used by Adventists revealed, “I was converted during the time of Zetti Ndola who used to visit me frequently”³³

Indigenous Non Believers Views on Strategy Used by Adventists.

Like the other groups, this group of Indigenous non-believers who were interviewed individually asserted that “the propagation of Adventist faith was via

²⁹ Tecla Mbeki, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 30 January 2013.

³⁰ Patricia Ambrose, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 30 January 2013.

³¹ Anonymous, Ruguru Indigenous non-believers of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 28 January, 2013

³² Ramadhan Id Omar, Dropout Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 31 January, 2013

³³ Mama Doda, Dropout Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 29, January, 2013

public meeting and teaching in house to house.”³⁴ Almost everybody had similar responses.

Evangelists Views on Traditional Religious Life and Culture.

The responses of Evangelists as related to traditional religious and culture are listed here below. Respondent used various phrases to express their thoughts, but the conclusion is that, traditional religious life and culture hinders Ruguru from receiving Adventist faith... For instance,

Evangelical Lutheran Church Evangelist maintained that “when the white fathers of the Catholic Church introduced Christianity in area, they adopted ngoma in order to win Ruguru into the church. This led Ruguru to treat Christianity as *Ngoma ya Kizungu*”³⁵ (European rhythm) Because of that, Ruguru have come to conclusion that, Ngoma is part of Christianity. So to fight Ngoma tradition is like to fight with their religion.

Elder Matango who is an Adventist asserted that “Ngoma is intertwined in the culture to the extent that when a person attempt to do away with it, he/she will be perceived as attempting to undo their culture.”³⁶ It is for this reason, that Ruguru who have accepted Jesus are sometimes found engaging in Ngoma.

Indigenous Believers Views on Traditional Religious Life & Culture

The question under this theme was geared to analyze the view of Indigenous believers if they have identified effects of ngoma in their spiritual affairs. Mrs Regina

³⁴ Anonymous, Ruguru Indigenous non-believers of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 28 January, 2013.

³⁵ Anonymous, Evangelist Lutheran Evangelical Church Duthumi, interview by author, Duthumi, Tanzania, 03 February, 2013.

³⁶ Elder Matango, Former District Commissioner of Morogoro District, interview by author, Morogoro, Tanzania, 8 February, 2013.

Jonas observed that “Among Ruguru there are many uses of Ngoma. Sometimes Ngoma is associated with healing.”³⁷ Ngoma is normally associated with immoral practices. In addition to that Ester Simbuta spoke explicitly “Among Ruguru dancing was often equated with sexual license.”³⁸ With these comes the view of Tangu Mpendakazi who asserts that “Some ngoma incorporate tambiko sacrifice for reconciliation with both the ancestors and the elders.”³⁹

Yustina Andrea indicated that Ngoma play an important role in traditional religious life. “Ngoma (Swahili) means dance, drum or rhythm in various places. But in Ruguru society Ngoma has a different meaning. In all its sense it means the embodied-danced, drummed, or performed change in rhythm of life.”⁴⁰ What she says here is that, it is an all pervasive reality which served to interpret society and give wholeness to the individual's life and the community. It influences every aspect of their daily life and it connects different states of being within Ruguru society including rites of passage.

Indigenous Non-believers View on Traditional Religious Life and Culture

Another notable aspect of traditional religious life is spiritualism. The response of interviewees from the category of non-believers seemed to concentrate in Spiritualism. The Ruguru traditional religious life encompasses a view that spiritual realm is an ever-present reality and “the power from the spirit world is believed to

³⁷ Regina Jonas, Ruguru Indigenous believer of Seventh-day Adventis Church Morogoro, interview by author, Nyarutanga, Tanzania, 03, February, 2013.

³⁸ Esther Simbuta, Ruguru Indigenous believer of Seventh-day Adventist Church. Morogoro, interview by author, Duthumi, Tanzania, 04, February, 2013.

³⁹ Tangu Mpendakazi, Ruguru Indigenous believer of Seventh-day Adventis Church Morogoro, interview by author, Nyarutanga, Tanzania, 03, February, 2013.

⁴⁰ Yustina Andrea, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, Tanzania, 03, February 2013.

play a vital part in functioning of this world.” Respondent1 hold that, “Ruguru are reluctant to embrace a faith that forbid them to go to native doctors as opposed to alternative medicine, during the time of needy, yet it does not help to solve the problem.”⁴¹ Respondent 2 maintain that, “when a person is faced by an illness especially in critical condition, it is easy to get healing from native doctor than through prayer offered in the church.”⁴² Waruguru believe in magic power over the power of prayer because they think magic power give them the solution quicker than the power of prayer. Magic power are said to prevent them from misfortune, illness or calamities.

Evangelists Views on the success of the strategies used by Adventists

Looking into Missiological success of the Adventists in reaching Waruguru, Evangelists see progress on non-indigenous population but little progress in indigenous. John Kulwa spoke that “there is progress now. During the Sabbath day, a number of people attend the church. However almost all of them are non-indigenous church goers. Up to this time (2013) many of worshipers are those who have come from various places.”⁴³ This suggests that there is lack of an effectively mechanism in reaching the Ruguru people. There are at least two challenges that pose hindrances to Adventist faith. These challenges are explained as follows.

Pastor Ndola, a former evangelist in that area had the following views “there was progress in the past, in fact people were being baptized, however most of them

⁴¹ Anonymous, Ruguru non-believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 29 February, 2013.

⁴² Anonymous2, Ruguru non-believer of Seventh-day Adventist Church Duthumi, interview by author, Nyarutanga, Tanzania, 04 February 2013.

⁴³ John Kulwa, Evangelist of Seventh-day Adventist Church, Morogoro, interview by author, Duthumi, Tanzania, 30 January, 2013.

were non-indigenous. It was difficult to convert an indigenous due to illiteracy and their

traditions and customs.”⁴⁴

Indigenous Believers Views on the success of the strategies used by Adventists

The summary of responses from respondent of FGNY 1 seemed to agree that, “Yes there is notable success on the progression of the Adventist faith among Ruguru”⁴⁵ In their company (Nyarutanga) there are more than twenty Ruguru people, Majority of them were baptized in a public meeting conducted 2010. To the contrary FGDU2 interviewed with regard to Duthumi company had opposite view, and stated that for them “there is no progress.”⁴⁶ Such that in their place there are only five Ruguru people irrespective of the company being into that area from 1991.

Indigenous Non-Believers Views on the Success of the Strategies Used by Adventists

Respondents from the category of indigenous but non believers had these to say “Adventist strategies have not succeeded in reaching Ruguru, this is why they are not many who are attending their church.”⁴⁷ Another respondent who identified herself with only one name of Mama Doda affirmed “The Adventist Church has failed

⁴⁴ Zetti Ndola, Pastor of Seventh-day Adventist Church, Mtwara district, interview by author, via cell phone, 07 March, 2013.

⁴⁵ Hasan Pembe, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.

⁴⁶ Regina Jonasi, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.

⁴⁷ Roda Madola, Dropout believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.

to convert Ruguru because it is lacking fellowship”⁴⁸

Indigenous Believers Views on Hindrances against reaching Ruguru

This question sought to discover the hindrances in reaching Ruguru people. Respondents seemed to agree that, “the main hindrance can be traditional religious life which encompasses both Ngoma as perceived by Ruguru and Spiritualism.”⁴⁹ FGNY1 states “Ruguru believe that, if a young woman is denied Ngoma (kuchezwa ngoma) cannot get married.”⁵⁰ She will be considered illiterate in sexual relation affairs. This compels parents to ensure that their daughters pass through mwali initiation. For it is there where they can learn how to handle a man.

Indigenous Believers View on Hindrances against reaching Ruguru

The respondent of FGNY2 explained on the second feature which poses hindrances in evangelizing Ruguru, a belief of Magic power (spiritualism). One respondent asserted “when one is faced with misfortunes or illness, which is beyond the ability of modern doctors, can be healed immediately by native doctor than through prayers in the church.”⁵¹ Native doctors use herbs combining with mystical power oracular consultation officiating sacrifices. Thus, the issue of Ngoma answers the issues of spiritualism and it throws serious challenges against the church that seek to make disciples of all ethnic groups.

⁴⁸ Mama Doda, Ruguru Indigenous non-believer of Seventh-day Adventist Church, interview by author, Duthumi, 01 February, 2013.

⁴⁹ Ezekiel Luvuza, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.

⁵⁰ Patricia Ambrose, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 29 January, 2013.

⁵¹ Fatuma Mlawa, Ruguru Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.

Indigenous Believers Views on Strategies Used by Non- Adventists

As I indicated earlier, the first missionaries to proclaim Christianity were from Roman Catholic Church. The Catholic Church dominates almost the whole region. The FGD1 asserted, “The Roman Missionaries who came to evangelize Ruguru area had initiatives. They learned the language of the local people and wrote their customs and cultures. Though they emphasized on change of behavior of their converts, yet they were more accommodating to local traditions and customs”⁵²

Indigenous Drop-up Believers Views on Strategies Used by Non- Adventists

Another current body of Christians which is making a notable impact on Ruguru is Pentecostalism. As in other places, Pentecostalism normally appeals to spiritualistic faculties. It involves emotions and feelings. Because of that, some Ruguru people judge that Pentecostalism can replace spiritualism. Discussing about Pentecostalism, respondents unanimously stated “Pentecostalism is gaining influence in Ruguru area because it is contextualizing her message. Although they prohibit their members to dance in secular setting they encourage dancing in the church.”⁵³ As I talked to respondents from FGDU1 three out of four agreed that, “Pentecostalism is characterized by manifestations of the experience of feeling unusual similar to a person possessed by spirits.”⁵⁴ This being the case, it is not surprising to find Ruguru joining the Pentecostal movement.

⁵² Zaituni Shabani, Ruguru Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.

⁵³ Anonymous, Ruguru Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.

⁵⁴ Tekla Mbiki, Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.

Indigenous Believers Views on Useful contextual approach from non-Adventists

In the question, what are useful contextual things that the Adventists can learn from non-Adventists? Two things were mentioned as useful to Adventist mission. The FGDU2 proposed that, “the church can learn to contextualize worship, to make worship relevant to worshipers. She should improve singing services and make them live.”⁵⁵ Another respondent added that, “The Adventist church can learn from Pentecostals the strategy of effective visitation.”⁵⁶ Although the church has been insisting that leaders should visit church members, visitation has never been implemented seriously.

Dropout believers view on useful contextual approach from non-Adventists

I asked the same question to FGDU2 this group indicated that “church should learn to create some teachings for specific age group similar to rites of passage but with different contents and purposes. The small group is what brings people together so that they can nurture one another.”⁵⁷ The Catholics have their small group that brings them together to encourage one another. One of the greatest characteristic of the Ruguru is a strong sense of close relation between the clan. One respondent said that, “When a Ruguru accepts Christ, he loses friends and relatives. The church has to fill the gap left by relatives”⁵⁸ church has to provide fellowship and lessons for his

⁵⁵ Joseph Nyonyi, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.

⁵⁶ Hamisi Alli Mgona, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.

⁵⁷ Ramadhani Id Omar, Dropout believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.

⁵⁸ Zaituni Shabani, Dropout believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 30 January, 2013.

sons and daughter as an alternative to the traditional rites of passage of non-Adventist believers.

Indigenous Non-Believers Views on Useful Contextual Approach from non-Adventists

The respondents from this category highlighted the approach which was used by Roman Catholic. For instance, one respondent held that “Since sexual instruction was core course to both, male and female initiations. The missionaries prepared a guideline for sexual education, Just as Ruguru defined and then appropriated sexuality for specific gender category, so did the missionaries tried to appropriate sexuality or any element of ngoma to Christian strategies”.⁵⁹ Likewise the Adventist Church can design a program to cater for that need.

Summary

In this chapter I have discussed the research methodology and methods used in data collection. The methods included semi-structured and focus group interviews which used both open-ended and closed-ended questions as data collection tools. Also the chapter covered the following topics which present the data collected from fieldwork: 1.Mission strategy used by Advents, 2.Traditional religious life, 3 the success of the Adventist strategy, 4 Hindrance against reaching Ruguru people, and 5. Strategy from non-Adventists

⁵⁹ Anonymous, Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.

CHAPTER 4

DATA ANALYSIS AND PROPOSAL OF MISSIOLOGICAL APPROACH

Introduction

In chapter 3, the methodology was examined and presentation of findings outlined in relation to questions and challenges of converting the Ruguru people into Adventist faith. Chapter 4, aims at assembling or reconstructing the data in a meaningful or comprehensible manner. It mainly serves two purposes. First it offers some insights through data analysis. Second, it is a proposition of a Biblical contextual approach of reaching the Ruguru people.

Data Analysis

Data analysis is “the process of systematically applying statistical and or logical techniques to describe and illustrate, condense and recap, and evaluate data.”¹ In this study data analysis was conducted through grounded theory. This is an interpretive qualitative research approach originally conceived by Glaser and Strauss in the 1960s based on observational of dying hospital patients (1967).² Grounded theory is basically an approach or at best a strategy methodology of analysis. Its main feature

¹ Accessed at www.niu.edu/rcrportal/datamanagement/datopic.html (02 February, 2013).

² Lorelei Lingard, Mathieu Albert, and Wendy Lvinson, “Grounded Research: Grounded Theory, mixed methods and action research,” *BMJ* 337 (2008):459.

is in the analytic process to develop theoretical categories.³

Grounded theory is explained as a systematic method used for collecting and analyzing data which is concerned with the meanings of events to people and the symbols they use to convey those meanings.⁴ The researcher preferred grounded theory analysis against other approaches of analysis due to the fact that “It provides a viable means for scholars and participants to generate a new and medic perspective, and to generate theory that is grounded in realities of the participants’ daily life experience.”⁵ In addition, it helps a researcher to identify categories and concepts from text and link these concepts into substantive and formal theories.⁶

The outcomes of the data analysis are categorized into six main themes specifically; spiritualism, initiation practices, traditional medicine, worship style and prevalent missionary strategies. Although the categories represent themes which emerged from the data analysis, integration of the themes explains the reasons why the Adventists Church has failed to convert Ruguru people of Morogoro. Discussion will now focus on each of the themes.

Ngoma and Contextual Mission

In this part of Chapter 4, the study discusses the concept of ngoma in relation to Contextual Mission. According to Brinson, ngoma denotes the passing of traditions

³ Kathy Charmaz, “The power and potential of Grounded Theory,” *A Journal of BSA MedSoc Group* 6 (2012), 4.

⁴ Hsiao-Yu Chen and Jennifer RP Boore, “Using a synthesized technique for grounded theory in nursing research,” *Journal of Clinical Nursing* 18 (2009): 2252.

⁵ Naomi Elliott and Agnes Higgins, “Surviving Grounded Theory Research Method in an Academic World: Proposal Writing and Theoretical Frameworks,” *The Grounded Theory Review* 11 (2012):2.

⁶ Ralph LaRossa, “Grounded Theory Methods and Qualitative Family Research,” *Journal of Marriage and Family* 67 (2005):841.

to the youth of the community. The facilitating of lessons through the learner's culture is important to nurture equality, justice and unity.⁷ Similarly, Contextual Mission is an incarnation of the everlasting Gospel of the Kingdom of God into verbal forms meaningful to people of distinct cultures and particular locality.⁸

On the other hand, one can uphold the idea of Matango that, in Ruguru thinking the word ngoma is related to the changes in the rhythm of life. As Matango explained “ngoma refer to the embodied-danced- drummed or **performed change of life.**”⁹ This leads us to rethink the application of the term ngoma especially in contextual mission. The findings reveals that, when the first Roman Catholic missionaries reached in Ruguru land, having known the essence of ngoma in Ruguru community, “they selectively incorporated its good aspects, while opposing what they thought was obscene”¹⁰ They started Christian ngoma as an alternative to traditional ngoma. Christianity which is affiliated to Catholic Church spread in the region through ngoma. Missionaries designed routines of ngoma like that of traditional ngoma, the initiations being- baptism, first communion, marriage and ordination.¹¹

In analyzing the relation between ngoma and Contextual Mission, the usage of the term ngoma is restricted to markers of transition from one status to another. A typical example is a transition at birth, puberty, menarche, marriage, and death. The

⁷ Sabrina A. Brinson, “Ngoma: celebrate the Dream with African-American Literature,” *Multicultural perspective* 10 (2008): 101.

⁸ Lekundayo, 14.

⁹ Elder Matango, Former District Commissioner Morogoro District, interview by author, Morogoro, Tanzania, 12 February, 2013.

¹⁰ Peter Pels, “Kizungu Rhythm: Ruguru Christianity as Ngoma,” *Journal of Religion in Africa* 26 (1996):178.

¹¹ Ibid. 178.

celebration of these rites of passage is what involves drumming, rhythm and dancing. Thus, while it is evidently true that the practice of ngoma is often associated with dancing, there is also evidence that the primary object of ngoma in Ruguru thinking or mentality is in relation to the change in the rhythm and rites of passage which are not necessarily evil. Ngoma helps people work, praise or correct members of the community, celebrate festivals reciting history proverbs and poetry.

Bearing this in mind now it is easy to contextualize ngoma for the purpose of mission. For instance, the Adventist church can develop a curriculum to cater for the need of instructions in various rites of passage. Providing instructions for each specific gender category in relation to age and purpose of rite of passage. Since in the Ruguru tradition of initiation, sexual instruction is the central theme to both male and female- The church should associate sexual education in Biblical perspectives. The idea of Amofah Asamoah is espoused, in what constitutes Adventist contextual Mission rites of passage. Amofah mentions at least four elements and describes them as rites of passage; they are child dedication, baptism, weddings and funerals.¹² Daniel Schramm extends the list to include adoptions, birthdays, anniversaries, graduations and retirements.¹³

Hence, if Ruguru people are to be reached by the Adventist faith, ngoma need to be integrated into worships, in order to to graft the Adventist faith on their own pattern of ngoma. By so doing it will be establishing an environment for Ruguru people to experience Adventist faith on their own life patterns. Should the church fail

¹² Amofah A. Asamoah "Dealing with criticism from parishioners," visited at <https://www.ministrymagazine.org/archive/2010/12/dealing-with-criticism-from-parishioners> (01/04/2013).

¹³ Danial Schramm, "Pastoral care during life passage," <https://www.ministrymagazine.org/archive/2007/Pastoral-care-during-life-passages.html>(01/04/2013).

in this, the Ruguru people continue joining other churches and abandoning the SDA church. In relation to other Churches, it implies that the Adventist church has failed to make itself a folk church. It means that Adventism has not yet become a faith of the indigenous people.

Spiritualism and Contextual Mission

The term Spiritualism is defined as the belief that the human personality continues to exist after death and can even communicate with the living through a medium. The Ruguru people hold that death is merely a change of wave length for those who die. They believe that when a person who has undergone through the rites of passage dies, the person joins the living-dead ancestors who are regarded as capable of solving issues arising in the community. Also there are cases where some people are found possessed with evil spirits, in this case the act of Ruguru people is to seek help from sorcerers.

Whereas spiritualism is still very strong in Ruguru society, Adventists are to work out a new understanding of spiritual life as a contextual mission. The aim of contextual mission is not transplantation of traditional spiritualism concepts into the Church. Contextual mission is concerned with the translation of Christ in forms familiar to Ruguru people. Therefore, the desire of this study is incarnation of Christ into Ruguru culture.

The best way to deal with spiritualism is to provide biblical truth concerning the state of the dead, that they know nothing. "When they die, they return to the dust; on that day all their plans come to an end (Psalms 146:4)." The Bible neither teaches that the soul at death ascends to heaven nor that the soul is immortal. It is the deception of the devil that men "shall not die (Genesis 3:4)." But the Bible explicitly speaks that the dead know nothing (Ecclesiastes 9:5). This truth should be presented.

Worship Style and Contextual Mission

There are different views as to whether or not to engage celebration which refer to drum, dance or rhythm in mission. Afro-Americans are accused of embracing celebration worship which involves the usage of celebration and other elements, as “it is rooted in a theology of thanksgiving honed on the peripheral jagged edges of life.”¹⁴ However other scholars have demonstrated that, such situation is not always the case. They advocate that the celebration trend is with agreement with the Word of God and useful to contextual mission. For instance Richard Fredrick’s article “To celebrate or not to celebrate” which appeared in the Ministry magazine of August 1992, attempted to disclose this understanding stating “something beautiful could be lost if we take the voice (against celebration worship) seriously. We need celebration.”¹⁵

The evidence shows that celebrative worship as a contextual mission can be fruitful in winning people for Christ. The work of proponents such as David Newman and Kenneth Wade in three Adventist Churches practicing celebration worship sheds light on this understanding. When these men completed their research they admitted that “Adventist Churches that changed their worship service to be more celebrative began to experience phenomenal growth.”¹⁶

Moreover there is no passage in the Bible which stipulates explicitly the order of service. As a matter of fact nowhere in the Bible can one find all the elements of worship. Newman put it insightfully and writes, “those who criticize the celebration

¹⁴ Robert Clifford Jones, “African-American worship: its heritage character and quality,” accessed at <https://www.ministrymagazine.org/archive/2002/09/african-american-worship-its-heritage-character-and-equality.html> (25 March 2013).

¹⁵ Richard Fredericks, “To celebrate or not to celebrate” accessed at <https://www.ministrymagazine.org/archive/1992/08/to-celebrate-or-not-to-celebrate> (25 March 2013).

¹⁶ David Newman and Kenneth Wado. “Is it safe to celebrate?,” accessed at <https://www.ministrymagazine.org/archive/1990/06/is-it-safe-to-celebrate> (25 March 2013).

churches would be scandalized by the worship of Bible times. Not only did God call for singing, praying and reading of the Word as part of worship, but He also called for dancing.” “Let them praise his name with dancing and make music to Him with tambourine and harps” (Ps 149:3), “Praise Him with tambourine and dancing, praise him with the strings and flute” (Ps 150:4). The record shows that, both Miriam and David danced before the Lord as an expression of joy and gratitude to Him. (Ex 15:20; 2Sam 6:14)

Since the Bible calls people to praise God with instruments and dancing, then the Adventist Evangelists when conducting an evangelistic meeting should engage music instruments with dancing. By so doing they will be engaging to the Ruguru pattern of life. Failure for the church to adapt in this matter means the Ruguru people may look for an alternative faith that is more engaging. The act of turning away from Adventism can be perceived as a failure on the part of the Adventists to make their faith relevant to local people. Thus, Religion remains alien to indigenous people.

Initiation Practices and Contextual Mission

Every culture has its own unique initiations to various statuses including passage to adulthood. Tim McDonough defines initiation as:

A rite of passage in which an individual, or rather, a group sharing a common status within a society is temporarily exiled, subjected to grotesque or sacred normative representations, and then re-integrated into society as members holding a new status, a new identity and authorized to perform new roles. The status change is from that of one who did not have a certain level of authority to make judgments within the community to a level of authority... thus the initiate advances from child to adult, or follower to leader, or generalist to specialist.¹⁷

The term also refers to ceremonies or rites of admission such as rites of

¹⁷ Tim McDonough, “Initiation not Indoctrination: Confronting the grotesque in cultural education,” *Education Philosophy and Theory* 43 (2011):710.

passage. Like in other African cultural groups, Ruguru also has both initiations for young women and for young men. Parents and relatives invest time and resources to ensure that the practices are conducted. Normally they are conducted separately for boys and girls or young adult men and women respectively.

Initiation of Ruguru Boys

The most argument that reveals the importance of integrating initiation into contextual mission is probably that of Nahashon Ndung'u who asserts that contextualization of the gospel should go beyond the aesthetic level and address the core issues that pertain to African spirituality.¹⁸ Likewise, the gospel should address Ruguru's core issues. A contact with Ruguru people has generally explored the determination spirit of Ruguru people on cultural initiation practices. Still missing is a translation and explanation by the Adventist, of Ruguru initiations into contextual mission tools. In contrast, the successes of the Roman Catholic Church in the area can be attributed partly to contextualization of the gospel in relation to initiation.

Among the Ruguru people, initiation for boys into adulthood is called ng'ula, which constitutes circumcision. This traditional initiation of young men is usually conducted in a bush or in a camp for a period of three weeks to one month. During this period boys are taught lessons in sexuality and proper conduct. The exercise is followed with the coming out ceremony known as *mlao*. In this *mlao* normally people eat rice and goat. For sure "Male circumcision forms a significant part of the initiation process and is strongly associated with the transition from childhood to manhood."¹⁹

¹⁸ Nahashon W. Ndung'u, "Cultural Challenges and the tradition in Africa," *African Ecclesial Review* (2008):23.

¹⁹ Lutendo Malisha, Pranitha Mahmaji and Michael Rogan, "Rites of passage to adulthood: Traditional initiation Schools in the context of HIV/AIDS in the Limpopo Province, South Africa," *Health, Risk & Society* 10 (2008):586.

He continues to say the removal of the foreskins is regarded metaphorically as sharpening of the warrior spear.²⁰ The spear referring to is the penis, which is supposed to be used for striking the elephant which metaphorically refers to a woman. Because of that, critics such as Amanda Zimmerman²¹ and Sukumar Snigda²² argue that male initiation tends to indoctrinate men to perceive women as sexual objects. Nevertheless, it is not the intention of this study to explore whether women are considered as sexual objects in the Ruguru culture as a result of boys initiation and particularly boys' circumcision or not. I recommend for further study on this issues.

Initiation of Ruguru Girls

Initiation for girls is probably one of the most highly esteemed traditional and cultural practices in Ruguru community. Unlike boys initiation, girls' initiation normally is conducted individually, and performed immediately after a girl reaches menarche period. Relatives are informed and women gather in the girl's home singing and dancing with joy. During initiation, elderly women instruct the girl one important thing: that is the role of the woman at home and in the community. The content of instructions to the girl offers a wide scope of sexual autonomy. For instance, one of the instructions is a "high range of change of sexual partners."²³ In fact Hamidani sheds more light by arguing that, throughout the initiation instruction young women

²⁰ Ibid., 587.

²¹ See, Amanda Zimmerman, "The Sexual Objectification of Women in Advertising: A Contemporary Cultural Perspective," *Journal of Advertising Research*, 3 (2008):77.

²² See, Sukumar snigda, "Impact of Female Sexual Objectification in Advertising on Woman," *Advances in Management*, 4(2011):12

²³ Salha Hamdani, "Female Adolescent Rites and reproductive Health of Young Women in Morogoro Tanzania," revisited at www.hsph.harvard.edu/takeme/files/2012/10/RP100.pdf (April 29 2013).

are advised not to refuse a man. This clearly encourages extramarital relations.²⁴.

Looking at initiation for girls through the prism of Adventism, one discovers that there are shortcomings, mainly the content of the instruction given to the girl.

However there are things the Adventist Church can adopt from girls initiation. First, the duration for instructions, such that in the past, girls' initiation took three years although nowadays it does not take so long due school attendance, yet it still takes enough time to give basic instruction valued by the society. This duration is long enough to instruct girls in Christian doctrines. Second, the sense of joy in the occasion of a girl reaching to menarche can be adopted. Church members can be taught to celebrate in the event.

The intention of this part of study was to explore Ruguru initiations for the purpose of drawing from them meaningful application. Accordingly to replace them with Christian practices such as baptism, communion and wedding, in terms the Ruguru people may comprehend and also "to design lessons that cover topics that are being covered in initiation ceremonies such as sexual education and proper conduct,"²⁵ only in biblical perspective.

Traditional Medicine Vs Alternative Medicine and Contextual Mission

Traditional medicine occupied an important role in terms of healing among Ruguru. They have been and of course are still regarding traditional healing as an important, useful and readily available health care service. To some people, traditional medicine is perhaps valued more than conventional healing. Besides healing physical illness, the practice is also related to some rituals. In addition, the practice is believed

²⁴ Ibid., 18.

²⁵ Philipina Maumba, indigenous resident of Duthumi village, interview by author, Duthumi Morogoro, Tanzania, 9 February 2013.

to cure people struck by evil spirits.

According to some respondents, evil spirits are common in the area and are mostly related to superstition. Mahonge and colleagues shed more light in this idea when they stated that some medicinal plants are used for rituals and casting evil spirits. They mentioned *Mlawika* (a Ruguru name) as a medicinal plant which is used for rituals. Its ropes are tied together in a spherical pattern then a prayer is offered by a mediator. Thus, medicinal plants are believed to cure persons who are struck by evil spirits.²⁶ Moreover, they described *Mkangazi* (*Khaya anthotheca*), *Tindimka* (*Crassocephalum*) and *Moza* (*Allophyllus abyssinicus*) as plants that are used to cure people with evil spirit.

Apart from herbs which are used for rituals and casting evil spirits as discussed above, there is another use of the herbs which can be adopted by the Adventist church, especially. The Herbs include but not limited to *mgana* in Ruguru botanically identified as (*Minusopsi abtusifolia*). The herb treats respiratory diseases such as Pneumonia. The second example is *Mkulagembe* in Ruguru, and its botanical name (*Rhus vulgaris*) it treats urogenital diseases such as Bilharzia. Another example is *Mwiza* (*Bridelia micrantha*). The plant treats skin eruption. The last example is *Luzuwana* (*Landolphia buchananii*), the plant which treats hernia.²⁷

Despite of the usefulness of the herbs among the Ruguru people, Adventists have been regarding negatively everything which has to do with herbs. Irrespective of

²⁶ C. P. I. Mahonge, J. V. Nsenga, E. J. Mtengeti, A. Z. Mattee, "Utilization of medicinal plants by Waluguru people in east Uluguru Mountains Tanzania," *AJTCAM* 3 (2006):131.

²⁷ *Ibid.*, 8.

using herbs for rituals and for evil spirits, there are a lot of herbs or plants which have healthy benefits. Becoming an Adventist does not necessarily mean discarding everything that is traditional. Adopting the herbs can help to relieve the fear of disease among the Ruguru people who seem to be unprivileged with good health care services and modern health facilities.

Again in the Adventist Church usually Jesus is presented in one of three ways

1. God is delighted with those who keep His commandment including the fourth commandment of the Decalogue.
2. In these last days is calling people of all nation to the true worship of Jehovah.
3. God is warning people that those who will not pay attention to the calling will suffer His wrath. Apparently, none of them appeals the Ruguru people. To them fear of spirits poses a larger problem than the fear of the judgment to come. They experience peace in absence of spirits. Thus, the Adventists emphasis in presenting the message in light of the three aspects mentioned earlier was not appealing to Ruguru.

Continued contact and discussion with Ruguru revealed that Jesus Christ was extremely relevant in two ways. First as they live in constant fear of the Spirits who they believe cause misfortune, crop failure, sickness and death. Jesus Christ has the power to over these aspects. This biblical affirmation of Christ's power has little relevance to many Adventists, but powerful meaning to Ruguru people. Second the Ruguru people believe in a high God, and they know His name but little about him. Just as Dybdahl says of the Hmongs, Ruguru "were eager to learn more and discover that He has a Son who cares about their fear of the spirits and has power to conquer them."²⁸

²⁸ John L. Dybdahl, "Cross-cultural adaptation," revisited at <https://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (05 March 2013).

Prevalent Missionary Strategies and Contextual Mission

The prevalent Missionary strategy seems to be inappropriate. Bruinsma remarked that, “Adventists to a large degree have shared (and continue to share) in evangelical approach to missions. Which is regrettably is often very ethnocentric, or more specifically American.” this approach put emphasis in the similarity of the church practices worldwide. This means, to be an Adventist meant to dress, worship, and think like the missionaries. Mwashinga calls this approach to mission as “Universal model” According to Mwashinga. This approach emphasized the idea that since the church is universal and not national; efforts are to be made to make sure that new converts know and practice similar to the rest members of the church.²⁹ The author of this volume neither does agree nor believe that one approach can work successful in any context. To some extent the Adventists at Morogoro used this approach which they adopted from their pioneers to reach the Ruguru people.

The approach attempts to interpret the African behaviors in terms of European or American values so to say, and insist that Africans adopt theirs. Thus, they wanted the new converts to adhere to the same doctrines, sing the same hymns, observe the same church rules, worship in the same style, and possibly to appear similar them to. It surprises to see the repeat of same mistake which was observed in Europe. Whereby Ellen White addressing the Basle council of 1885 highlighted the problem in these words, “I have been shown that, souls here in Europe have been turned away from the truth because of a lack of tact and skill in presenting it.” That was likely the case of Mission to Ruguru people where the Adventist church lacks cultural sensitivity.

²⁹ Mwashinga,184.

The prevailing Mission strategy requires a dramatic change. One approach to Mission cannot fit in every situation, no matter how successful it has been. Diverse contexts demand diverse approach. It is extremely difficult to maintain a sense of cultural superiority. The dispensed gospel should allow valuing Ruguru peoples' heritage. Church worker should learn to communicate the gospel to diverse group of people in a way that they do not hear the message as dead and irrelevant. I concur with Dybdahl that "people can respond only to the message they clearly hear in their own context."³⁰

Towards a Contextual Approach of Reaching the Ruguru

After a thorough literature, findings from the Ruguru community and the missiological attempts by the Adventists at Morogoro toward Ruguru people, the researcher is convinced that, in order to disseminate Adventist faith among Ruguru, there is a need to change the mission approach from "Universal model" toward a contextual mission approach of reaching Ruguru. Based on insights gained throughout the study, the researcher proposes a synthetic model by Bevans'. Since the synthetic approach has not yet been put into practice among the Ruguru people of Morogoro Tanzania, it would be more appropriate to view it as an ambition rather than practical.

Synthetic approach primarily assumes that in every culture there are good and valuable qualities. God is able to work with any culture. Hence the researcher argues the church to move from the prevalent model of mission (Universal model) which is Ethnocentric, to a biblical contextual (synthetic) approach. In this model, the message engage culture alternatively, accommodating or rejecting its varied aspects. So the

³⁰ John L. Dybdahl, "Cross-cultural adaptation," <https://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (6 March, 2013).

project concentrates on the Synthetic approach as an approach of reaching Ruguru with the Adventist Message.

One of the themes that emerged from the study is ngoma. The term ngoma may refer to literal meaning which is an instrument of music, or metaphorically for change in life. This paragraph focuses on the word ngoma literary. Although the researcher do not propagate the use of ngoma in worships, the Ruguru case should be taken separately. Just like Paul who could suffer to let his co-worker Timothy to be circumcised for the sake of the gospel, so is the case of ngoma among Ruguru society. The synthetic approach makes possible the use of ngoma in evangelistic meetings.

In the issue of spiritualism, there is no way out except to stick to the teaching of the Bible. Ruguru have a belief in spiritualism. They believe death to be a transition from one state to another, and that those who die join their ancestors. In addition it is believed that these dead people can communicate to people. In fact, when a crisis happens they normally conduct a worship to appease the ancestors. This is contra to the Bible and cannot be overlooked. Gospel worker are to instruct clearly what the Bible says about the state of the dead, and who is involved in the appearance of ancestors which is the work of the devil.

Ruguru are traditionally celebrative hence it appears that celebrative type of worship is likely to produce good outcome. With a synthetic approach Gospel workers are to carefully arrange impressive worships. In which worshiper are free to express their emotions and feeling for what God has done for them as they use celebrative worship. Normally people long to belong to a place where they feel home.

In Ruguru perspectives, there at least 4 distinct rites of passage, girl initiation, male initiation, wedding, and death which are referred to as ngoma. They are the markers of the person's transition from one status to another. Hence, the term ngoma

serves as a metaphor for change in rhythm of life. Similarly, Christian life also has some special services that serve as beacons of commitments of Christians to their Master. These special services are 1. Baptism. 2. Communion events, 3. Wedding, and 4. Ordination of church servants. The suggested approach synthetic model emphasizes on the designation of routines of these Christian special services which are in harmony with the Bible. These will replace the traditional ngoma which incorporate licentiousness.

As the Ruguru ngoma constitutes a set of sexual instructions for a specific gender category, so the synthetic approach will seek to incorporate sexual instructions in its curriculum. Whereas in traditional ngoma are included some elements that are questionable such as the use of drums and dance, the synthetic approach excludes such element and the like. However, the events can be conducted warmly including a feast for people to celebrate. It is at this point that it will be possible for a significant proportion of Ruguru people to appreciate Adventism.

Another theme which was explored in the study is the usage of herbs. Ruguru use some herbs for ritual ceremonies and for casting evil spirits. Despite the fact that there are some herbs that are used for ritual ceremonies and for evil spirits, there are more plants that can be used for treating diseases and relieving pain. Receiving Christianity faith has nothing to do with discarding the use of plants as medicines (traditional healing). In fact this is easily obtainable than conventional medicine which are scarce and sometimes difficult to access. Due to absence of well established hospital in the region. Gospel workers are to bring the Adventist faith to the context by contextualizing healing ministry to traditional medicine as a way of creating a link between the church and the community.

As it has been highlighted, the prevailing Mission approach is inadequate in terms of evangelizing Ruguru. It requires a radical transformation in the Mission approach. Diverse contexts demand diverse approach. As a mission approach synthetic will open a door of diversity and remove a number of barriers that hinder the spreading of the gospel by the Adventists among Ruguru community.

Conclusion

Therefore if Christianity is to be accepted, and owned by the Ruguru, it has to be contextualized according to the Ruguru culture. The best approach is to use conversational-celebrative approach. By taking this contextual mission, the church can fulfill the purpose of assistance which is always to preach Christ and his gospel of truth as revealed in the Bible with specific emphasis on the three angels message.³¹ However a mere mention of the name of Jesus is neither the message nor the mission of the church. Christ must be presented as key in answering the questions people ask.³² Synthetic approach of mission should go beyond the aesthetic level and address the core issues that pertain to the Ruguru spirituality.

³¹ Aleksandar S. Santos, "Church and culture: New challenges and a proposal to shape the culture in which we live," accessed at <https://www.ministrymagazine.org/archive/2010/03/church-and-culture> (8 April 2013).

³² Zebron Masukume Ncuba, "The Mission of a going church for a coming Lord," accessed at <https://www.ministrymagazine.org/archive/2000/08/the-mission-of-a-going-church-for-a-coming-Lord> (8 April 2013).

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This research focused on exploring a contextual approach of reaching the Ruguru people of Morogoro Tanzania through a biblical cultural case study. This was needed because the Seventh-day Adventist Church in Morogoro Township has failed to convert and retain a significant proportion of Ruguru people in the Adventist faith. Scholars argue that people can respond only to a message they clearly hear in their own context. However the church has not been focusing on a contextual approach, which is the concern of the research.

This chapter summarizes the findings of the research and also draws some conclusions based on the findings. The findings reveal that the Seventh-day Adventist Church at Morogoro, has been using a Universal Model in reaching the Ruguru. The approach has not appealed and proved to be irrelevant inappropriate to the Ruguru context. Therefore the researcher proposes a biblical-contextual approach that has the potential of disseminating the Adventist faith among the Ruguru people of Morogoro.

Summary

The Ruguru ethnic group is one of the few remaining matrilineal society in the united Republic of Tanzania. It is believed to be the product of migration and assimilation of people from various areas such as Lindi, Songea, Ulanga and Ukwele. There are strong bonds among members of each class and a strong valuing of their culture. When the Adventists at Morogoro Township reached the Ruguru people, they

were disseminating the message that was wrapped in a Western culture adopted from the Missionaries. However, disseminating the message wrapped in western Culture is not the only reason for a failure in converting Ruguru people; there may be other factors which are beyond the scope of this study that has lead to failure of Morogoro SDA church to convert and retain sufficient proportion of Ruguru people. As a consequence the Ruguru have been avoiding joining the SDA church as they do not feel the church as a place to call their home.

The research has demonstrated that, failure to use the appropriate approach has delayed Ruguru from filling the sits of the church. As it has been noted, the Ruguru people love and have knowledge of God's love. A significant proportion of them are affiliated to the Roman Catholic Church. That by itself is an indication that they love God. Gospel workers should learn to contextualize worship to make worship relevant to worshipers. The church planters should improve singing services and make them live. In addition to that they should learn to create some teachings for specific age groups similar to the instruction at the rite of passage but with different content and purposes.

Adventist evangelists need to instruct the few Ruguru people who have accepted Christianity to practice their Christian faith in Ruguru openly. To achieve this goal it has to replace the universal models with biblical contextual approach.

The universal model approach of the western missionaries affected the native missionaries and evangelists approach. Converts were obliged to abandon everything that was related to culture, or stay outside the church of God. This resulted in a number of Ruguru having to avert from the church to seek other movements, as the approach used by the Adventists was ineffective to take care of these potential church members. Although the universal model proved to be ineffective, evangelists are still using it.

According to the respondents in the research, most are still unable to convert Ruguru people from their faiths.

Conclusion

The universal approach, which is western centered in nature, needs to be replaced by a new one that is biblical contextual approach. Pastors and evangelists have to work together encouraging the usage of the new approach, support it in order to restore the Biblical contextual approach. Evangelist should begin to implement a biblical contextual model and reach the Ruguru in a better way of converting them. In addition, the church should present guidelines for evangelists sent to work among the Ruguru.

The strong emphasis of Adventists concerning her uniqueness is a barrier for Ruguru to join the church. This is because the church expects her converts to adhere to that style of uniqueness, even if it is forged in one specific western context. Therefore, in order for the Adventist message to be received and appreciated by Ruguru, it has to be contextualized according to the Ruguru culture and environment. This can be realized through a contextual model to Ruguru.

APENDICES

Appendix 1

Interview protocol (Swahili version)

1. Ni mbinu gani za kiutume zinazotumiwa na Waadventista wa Sabato katika kuwafikia Wa-Ruguru?
2. Hebu eleza kwa kifupi, juu ya mafanikio ya mbinu za kiutume zinazotumika na Waadventista Wasabato?
3. Ni vipingamizi gani huonekana kukwamisha juhudi za kuwafikia Wa-Ruguru?
4. Ni mbinu gani za kiutume zinazotumiwa na wasio Waadventista wa Sabato kuwafikia Wa-Ruguru?
5. Ni mambo gani ya ki-mkutadha ambayo Waadventista wanaweza kujifunza ili kuboresha mbinu zao za kiutume.?
6. Ni njia ipi yaweza kutumika katika kipindi kijacho katika kuwafikia Wa-Ruguru?
7. Ni mbinu gani za kiutume za Waadventista zinazoweza kuboreshwa?
8. Ni mbinu gani za kiutume za Waadventista zinazoweza kuachwa ili kuongeza kasi ya utume?
9. Ni nini mtazamo wako wa jumla kuhusu njia wanazotumia Waadventista Wa Sabato katika kueneza injili kwa Wa-Ruguru?

Appendix 2

Interview protocol (English Version)

1. What are missiological strategies used by Seventh-day Adventists in reaching Ruguru people?
2. Please talk briefly, on the successful strategies used by Seventh-day Adventist in reaching the Ruguru people?
3. What are the hindrances posed in reaching the Ruguru people?
4. What are missiological strategies used by non-Adventists in reaching Ruguru people?
5. What useful contextual things can the SDA church learn to improve its mission strategies?
6. What can be the future of Missiological strategy in reaching Ruguru?
7. What Adventist Missiological methods of evangelism that can be improved?
8. What are Adventist Missiological strategies which can be dropped to enhance the mission to go rapidly?
9. What is your overall impression of the Adventist method of spreading the gospel among Ruguru people?

BIBLIOGRAPHY

- Ahrens, Theodor. "On Grace and Reciprocity: A Fresh Approach to Contextualization with Reference to Melanesia." *International Review Mission* 89(2000):515-528.
- Ambrose, Patricia, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 29 January, 2013.
- Amofah, Asamoah. "Dealing with criticism from parishioners." visited at <https://www.ministrymagazine.org/archive/2010/12/dealing-with-criticism-from-parishioners> (01/04/2013).
- Andrea, Yustina, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, Tanzania, 03, February 2013.
- Andrews University. *Faith Development in Context*. Berrien Springs, Michigan: Department of World Mission Studies, Andrew University, 2005.
- Aniol, Scott. "John Calvin's Approach to Culture." religiousaffections.org/articles/articles-on-culture/john-calvin-approach-to-culture (8 May 2013).
- _____. "Martin Luther's Approach to Culture." <http://religiousaffections.org/articles-on-culture/martin-luther-approach-to-culture/> (7 May 2013).
- Anonymous. Evangelist Lutheran Evangelical Church Duthumi, interview by author, Duthumi, Tanzania, 03 February, 2013.
- Anonymous, Ruguru non-believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 29 February, 2013.
- Anonymous2, Ruguru non-believer of Seventh-day Adventist Church Duthumi, interview by author, Nyarutanga, Tanzania, 04 February 2013.
- Arroyo, Bahamonde. Marcos. "Contextualization of Mission: a missiological analysis of short-term mission" *Journal of Latin America Theology* 2 (2007), 227-248.
- Bediako, Kwame. *Jesus in Africa: the Christian Gospel in African History and Experience*. Carlishe: Regnum Africa, 2000.
- Beidelman, Thomas Owen. *The Matrilineal People of Eastern Tanzania: Zaramo, Luguru, Kaguru Ngulu, etc.* London: Oxford University, 1967

- Brinson, Sabrina A. "Ngoma: celebrate the Dream with African-American Literature." *Multicultural perspective* 10 (2008), 100-104.
- Bruinsma, Reinder. "Contextualizing the gospel option or imperative." <https://www.ministrymagazine.org/archive/1997/December/contextualizing-the-gospel-option-or-imperative> (11 September 2012).
- Chang, Eunhye J. Rupert Morgan, Timothy Nyasulu and Robert J. Priest."Paul G. Hiebert and critical contextualization." *Trinity Journal* , Vol. 30 (2009), 199-207.
- Charmaz, Kathy."The Power and Potential of Grounded Theory." *A Journal of BSA MedSoc Group* 6 (2012), 2-15.
- Chen, Hsiao-Yu and Jennifer RP Boore. "Using a Synthesized Technique for Grounded Theory in Nursing Research." *Journal of Clinical Nursing* 18 (2009): 2251-2260.
- Creswell, J. W. and D. L. Miller. "Determining Validity in Qualitative Inquiry." *Theory into Practice*, Vol. 39 (2000), 124-130.
- D'Ambrosio, Marcellino. "Early Church Fathers overview: snapshot of the fathers of the church." www.crossroadsinitiative.com/library_article/52/Early_church_fathers_overview_snapshot_of_the_father_of_the_Church.html (April 2013).
- Davis, Koutright. "Bilateral Dialogue and Contextualization" *Journal of Ecumenical Studies*, 20 (1983):386-399.
- Davidson, Christina."Transcription: Imperatives for Qualitative Research." *International Journal of Qualitative Methods* 8 (2009):1-52.
- Doda, Mama, Dropout Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 29, January, 2013.
- Doss, Gorden R. "Too Far or Not Far Enough: Reaching out to Muslim People." <https://www.ministrymagazine.org/archive/2005/too-far-or-not-far-enough>. (02 April 2013).
- Dybdahl, Jon L. "Cross Cultural Adaptation." <http://www.ministrymagazine.org/archive/1992/November/cross-cultural-adaptation> (11September 2012).
- East Tanzania Conference of Seventh-day Adventists, Morogoro, Tanzania, Work Reports of the General Meeting of the East Tanzania Conference, 5-9, December 2010, meeting of 2 December 2010.
- East Tanzania Conference of Seventh-day Adventists, Office of Achieves and Statistics, Quarterly Statistical Report. Morogoro, Tanzania: East Tanzania Conference of Seventh-day Adventists, 2012.

- East Tanzania Conference of Seventh-day Adventists, Secretarial Office and Statistics, General Meeting Report. Morogoro, Tanzania: East Tanzania Conference of Seventh-day Adventists, 2000.
- Eitel, Keith E. "Scriptura or Cultura: Is there a Sola in There?" *Southwest Journal of Theology* 55 (2012), 63-76.
- Elliott, Naomi and Agnes Higgins. "Surviving Grounded Theory Research Method in an Academic World: Proposal Writing and Theoretical Frameworks." *The Grounded Theory Review* 11 (2012), 1-12.
- Eugene, Toinette M. "Live by the Word and Keep Working: Religious Education and Contextualization in Culture Disbelief." *Religious Education* 92 (1997), 178-191.
- Flemming, Dean. "The Third Horizon: A Wesley Contribution to the Contextualization Debate." *Wesleyan Theological Journal* 30 (1995), 139-163.
- Fosbrooke, Young Roland Henry. *Land and Polics: among the Ruguru of Tanzanyika*. London: Routledge & Kegan Paul, 1960.
- Fredericks, Richard. "To celebrate or not to celebrate." accessed at <https://www.ministrymagazine.org/archive/1992/08/to-celebrate-or-not-to-celebrate> (25 March 2013).
- Garger, John. "Using the case study method in PhD Research." accessed at www.brighthub.com/education/postgraduate/articles/77789.aspx (6 December 2012).
- Gehman, Richard J. *Africa traditional religion in Biblical perspective*. Nairobi, Kenya: East Africa Educational Publishers, 2005.
- Hai, Peter N.Y. "Fides Quaerens Dialogum: Theological Methodologies of the Federation of Asian Bishops' Conferences." *Australian eJournal of Theology* 8 (2006), 1-26.
- Hamdani, Salha. "Female Adolescent Rites and the Reproductive Health of young Women in Morogoro Tanzania." www.hsph.harvard.edu/research/takemi/files/RP100.pdf (13 September 2012).
- Hastings, Adrian. *A history of African Christianity, 1950-1975*. Cambridge, NY: Cambridge University Press, 1979.
- Hiebert, Paul G. "Critical Contextualization." *Missiology: An International Review* 3(1984): 287-296.
- Hoefler, Herbert. "Rooted or Uprooted: the Necessity of Contextualization in Mission." *International Journal of Frontier Missiology* 24 (2007): 131-138.

- Hoschele, Stefan. *Christian Remnant African Folk Church: Seventh-day Adventism in Tanzania 1903-1980*. Leiden: Koninklijke Brill, 2007.
- _____. *Kitabu cha Miaka 100 ya Kanisa la Waadventista wa Sabato Tanzania*. Arusha: KWIK Printers, 2003.
- Houghton, C, Casey D, Shaw D, Murphy K. "Rigour in Qualitative Case-Study Research." *Nurse Researcher* 20 (2012), 12-17.
- Ikenga- Metuh, Imefie, "Contextualization: A Missiological Imperative for the Church in Africa in the Third Millennium." *Mission studies* 6 (1989), 3-16.
- International Development Research Centre. "Chapter 12. Morogoro DSS, Tanzania" Accessible at, http://www.idrc.ca/en/ev-43014-201-1-DO_TOPIC.html (4 December 2012).
- Jonas, Regina, Ruguru Indigenous believer of Seventh-day Adventis Church Morogoro, interview by author, Nyarutanga, Tanzania, 03, February, 2013.
- Jones, R. Clifford. "African-American worship: its heritage character and quality." accessed at <https://www.ministrymagazine.org/archive/2002/09/african-american-worship-its-heritage-character-and-equality.html> (25 March 2013).
- Kanisa la Waadventista Wasabato Konferensi ya Mashariki mwa Tanzania, Ofisi ya Nyaraka na Takwimu. *Taarifa ya kazi 2006-2010*. Morogoro, Tanzania: Konferensi ya Mashariki mwa Tanzania, 2010.
- Katengu, Samuel F. "A Strategy to Evangelize to Indian Community in Dar es Salaam Tanzania." Master's project, Adventist University of Africa, 2009.
- Kichele, Amon, Former Duthumi Company leaders, interview by author, Duthumi SDA Church, Tanzania, 30 January 2013
- Kilaini, Method. "The Church in Africa and Tanzania in Particular." www.apostleshipofprayer.net/docs/The-Church-in-Africa-and-Tz-EN.pdf (28 April 2013).
- Kirk, J. Andrew. *Mission under scrutiny*. Minneapolis, MN: Fortress Press, 2006
- Kjekshus, Helge. *Ecology Control and Economic Development in East African History the case of Tanganyika 1850-1950*. London: James Currey, 1977.
- Kolobkin, Russell B. and Chris P. Guthrie. "Using bias to your advantage." www.pon.harvard.edu/daily/business-negotiations-/using-bias-to-your-advantage/ (May 6, 2013).
- Kulwa, John, Current Church elder SDA Church Morogoro, interview by author, Morogoro SDA Church, Tanzania, 29 January 2013.

- Langmead, Ross. "Mission and Contextualization." *Journal of Tribal Studies* II (1998): 45-61.
- LaRossa, Ralph. "Grounded Theory Methods and Qualitative Family Research." *Journal of Marriage and Family*, 67 (2005):837-857.
- Lekundayo, Godwin. "Aspiration Towards the Appropriation of Seventh-day Adventism by the Masai in Tanzania as an Effective Means of Conducting Mission to an Africa." Phd's Thesis University of Wales, 2011.
- Lingard, Lorelei Mathieu Albert, and Wendy Lvinson. "Grounded Research: Grounded Theory, Mixed Methods and Action Research." *BMJ* 337 (2008), 459-461.
- Luvuza, Ezekiel, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.
- Madola, Roda, Dropout believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.
- Mahonge, C. P. I. J. V. Nsenga, E. J. Mtengeti, A. Z. Mattee. "Utilization of medicinal plants by Waluguru people in east Uluguru Mountains Tanzania." *AJTCAM* 3 (2006):121-134.
- Malisha, Lutendo Pranitha Mahmaji and Michael Rogan. "Rites of passage to adulthood: Traditional initiation Schools in the context of HIV/AIDS in the Limpopo Province, South Africa." *Health, Risk & Society* 10 (2008):585-598.
- Marker, Richard A. "Meeting the Challenge of Diversity" <https://www.ministrymagazine.org/archive/2000/September/Meeting-the-challenge-of-diversity> (02 April 2013).
- Marshall, Martin N. "Sampling for Qualitative Research." *Family Practice* 13 (1996), 522-525.
- Mashaua, T. Derrick and Martha T. Friedriks. "Coming of Age in African Theology: The Quest for Authentic Theology in African Soil." *Exchange* 37 (2008), 109-123.
- Matango, Elder, Former District Commissiner Morogoro District, interview by author, Morogoro, Tanzania, 12 February 2013.
- Mathema, Zacchaeus. "Towards an understanding of the African worldview" in *The Church Culture and Spirit: Adventism in Africa*, ed. Kwabena Donkor ,3: 37-48. Silver Spring, MI: Biblical Research, 2011.
- Maumba, Philipina. indigenous resident of Duthumi village, interview by author, Duthumi Morogoro, Tanzania, 9 February 2013.

- Mbeki, Tecla, Ruguru Indegenous believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, Tanzania, 30 January 2013.
- McDonough, Tim. "Initiation not Indoctrination: Confronting the grotesque in cultural education." *Education Philosophy and Theory* 43 (2011):706-723.
- McIntyre, O."Seventh-day Adventist Approaches to Contextualization of Theology." *Mission Studies* 16 (1999):125-134.
- Merriam, Sharan B."What can you tell From An N of 1? Issues of Validity and Reliability in Qualitative Research." *PAACE Journal of Long Learning*, 4 (1995):51-60.
- Mgona, Hamisi Alli, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.
- Mlawa, Fatuma Ruguru Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.
- Mpendakazi, Tangu, Ruguru Indigenous believer of Seventh-day Adventis Church Morogoroi, interview by author, Nyarutanga, Tanzania, 03, February,2013.
- Mugambi, J. N. Kanyua. *Christianity and African culture*. Nairobi, Kenya: Action Publishers, 2002.
- Mugambi,J.N Kanyua. *Contextual Theology Across Culture*. Nairobi, Kenya: Action Publishers, 2009.
- Muneja, Musa S. "Re-reading 2 Samuel 13:1-14:33 in Tanzanian contexts: Towards an HIV/AIDS Biblical Hermeneutics." Ph D. dissertation., University of South Africa, 2011.
- Mwashinga Jr.,Christopher. *Mission Theology and a History of Christian Missions in East Africa*. (Berrien Springs: MI, Maximum Hope Books, 2013).
- Myers, Bryant L. *The New Context of World Mission*. Monrovia, CA: Mission Advanced Research and communication center, 1996.
- Nasimiyu, Anne J. And Waruta. D.W. *Mission in African Christianity*. Nairobi, Kenya: Uzima Press,1993.
- Ncuba, Zebron Masukume. "The Mission of a going church for a coming Lord," accessed at <https://www.ministrymagazine.org/archive/2000/08/the-mission-of-a-going-church-for-a-coming-Lord> (8 April 2013).
- Ndola, Zetti, Pastor of Seventh-day Adventist Church, Mtwara district, interview by author, via cell phone, 07 March, 2013.

- Ndung'u, Nahashon, W. "Cultural Challenges and the Tradition in Africa." *African Ecclesial Review* 1(2008): 71-93.
- Newman, J. David Kenneth R. Wado. "Is it safe to celebrate?." accessed at <https://www.ministrymagazine.org/archive/1990/06/is-it-safe-to-celebrate> (25 March 2013).
- Niebuhr, R. "Niebuhr's Christ and Culture." <http://www.calvin.edu/academic/rit/webBook/chapter7/niebuhrTech.htm> (7 May 2013).
- Nyonyi, Joseph, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.
- Omar, Ramadhani Id ,Dropout believer of Seventh-day Adventist Church Morogoro, interview by author, Duthumi, 30 January, 2013.
- Onwubiko, Oliver Alozie. *The Church in Mission in the Light of Ecclesia in Africa*. Nairobi: Paulines Publications Africa,2001.
- Orland, Cardoza and Carlos F. *Mission*. Nashville, TN: Abingdon, 2002
- Oster, Kenneth. *Mission to Muslims*. Weimar, CA: Weiprint, 1997.
- Pels, Peter. "Kizungu Rhythm: Luguru Christianity as Ngoma." *Journal of Religion in Africa* 26 (1996):162-201.
- _____. "The pidginization of Ruguru politics: Administrative ethnography and the paradoxes of indirect rule." Accessed at www.jstor.org/discover/10.307/646181?uid=3738640&uid=2129&uid=2&uid=70&uid=4&sid=211011705603043(16 September 2013).
- Pembe, Hasan, Ruguru Indigenous believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February, 2013.
- Pero Jr, Albert. "Contextualization for ministry and the Lutheran heritage." *Currents in Theology and Mission*, 33(2006), 379-387.
- Pocock, Michael. *The Changing Face of World Mission*. Grand Rapids, MI: Baker Academic, 2005.
- Praamsma, Louis. "Calvin and his Contribution to the Reformation." [www. net /articles/praaamsma-calvin-apr09r59-n4.htm](http://www.net/articles/praaamsma-calvin-apr09r59-n4.htm) (7 May 2013).
- Psud 43. "Advantages and Disadvantages of Case Studies." visited at [Psud43wordpress.com/2012/02/19/advantages-and-disadvantages-of-case-studies/](http://Psud43.wordpress.com/2012/02/19/advantages-and-disadvantages-of-case-studies/)(6 December 2012).
- Roland, Young and Henry Fosbrooke. " *Land and Politics: among the Ruguru of Tanganyika*. London: Routledge and Kegan Paul, 1960.

- _____. *Smoke in the Hills: Land and Politics Among the Ruguru of Tanganyika*. London: Routledge and Kegan Paul, 1960.
- Santos, Aleksandar S. "Church and Culture: New challenges and a Proposal to Shape the Culture in Which we Live." <https://www.ministrymagazine.org/archive/2010/03/church-and-culture> (8 April 2013).
- Schantz, Borge. "one message many culture." <https://www.ministrymagazine.org/archive/1992/June/one-message-many-cultures> (16 March 2013).
- Schramm, Danial. "Pastoral care during life passage." <https://www.ministrymagazine.org/archive/2007/Pastoral-care-during-life-passages.html> (01/04/2013).
- Seventh-day Adventist - Northern Asia Pacific Division. *Reaching the Unreached*. Silver Spring, MD: Adventist Mission Office, 2010.
- Shabani, Zaituni, Ruguru Indigenous non-believer of Seventh-day Adventist Church Morogoro, interview by author, Nyarutanga, 04 February 2013.
- Shayo, Joseph. Evangelist Evangelical Lutheran Church Duthumi, interview by author, Duthumi Evangelical Lutheran Church, Tanzania, 29 January 2013.
- Shaw, R. Daniel. "Contextualizing the Power and Glory." *International Journal of Frontier Mission* 12 (1995): 155-160.
- Sheils, Dean. "Toward a unified Theory of Ancestor worship: A cross-Cultural Study." *Social Forces* 54(1975):427-138.
- Simbuta, Esther, Ruguru Indigenous believer of Seventh-day Adventist Church. Morogoro, interview by author, Duthumi, Tanzania, 04, February, 2013.
- Smith, Ralph Allan. "The Trinity and contextualization." www.berith.org/pdf/Trinity_contextualization.pdf (05 April 2013).
- Staples, Russell L. *Mission*. Grand Rapids, MI: Andrews University, 2005.
- Tuner, Daniel W. "Qualitative Interview Design: A Practical Guide for Novice Investigators." www.engin.umich.edu/teaching/crltengin/engineering-education-research-resources/turner-qualitative-interview-design.pdf (19 May 2013).
- Vyhmeister, Nancy J. *Quality Research Papers For Students of Religion and Theology*. Grand Rapids, MI: Zondervan, 2007.
- Walliman, Nicholas. *Research Methods: The Basics*. London: Routledge, 2011.
- Welbourn, Frederick Burkewood. *East Africa Christianity*. London: Oxford University Press, 1965.

- White, Ellen G.. *Desire of ages*. Mountain View: CA, Pacific Press, 1898.
- _____ *Testimonies and Gospel Workers*. Boise: ID, Pacific Press, 1923.
- Wijsen, Frans. "Popular Christianity in East Africa: Inculturation or Syncretism?" *Exchange* 29 (2000): 37-60.
- Witte, John. "The Ecclesiology of John Calvin: His Contribution to Church Government." curiouspresbyterians.wordpress.com/2011/06/20/John-calvin-and-church-government-by-john-witte/ (07 May 2013).
- Wlklander, Bertil. "Incarnational Ministry." <https://www.ministrymagazine.org/archive/2001/November/incarnational-ministry.html> (05 April 2013).
- Woods, Martin. "Interviewing for Research and Analysing Qualitative Data: An Overview." [Owl.massey.ac.nz/pdf/interviewing-for-research-and-analyzing-qualitative-data-pdf](http://owl.massey.ac.nz/pdf/interviewing-for-research-and-analyzing-qualitative-data-pdf) (13 November 2012).
- www.niu.edu/rcrportal/datamanagement/datopic.html (02 April 2013)
- Zhang, Yan & Barbara M. Wildemuth. "unstructured interviews." visited at www.ischool.utexas.edu/~yanz/unstructured_interviews.pdf (16 December 2012).

CURRICUM VITAE

Personal Particulars

Name: Abel Lusega
Date of Birth: February 20, 1975
Place of Birth: Kilosa Tanzania
Marital status: Married
Children: Kevin Abel Lusega

Education

Masters in Pastoral Theology Candidate
Adventist University of Africa, Present

Bachelor of Art in Theology
University of Arusha 2008

Work Experience

Pastor Kilosa District 2011-Present
Pastor Morogoro District 2008-2010