

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

**TITLE: A STRATEGY TO RECLAIM FORMER CHURCH MEMBERS IN NYEGEZI SEVENTH-DAY ADVENTIST DISTRICT, SOUTH NYANZA CONFERENCE, TANZANIA**

Researcher: Philip M. Ndikumwami

Primary Adviser: Mussa Muneja, ThD

Date completed: March 2020

The purpose of the study was to find the reasons why members left the Adventist Church and to find a strategy to reclaim them back into the church in the Nyegezi Seventh-day Adventist District, South Nyanza Conference, Tanzania. The research problem is that, although an increasing number of individuals are being baptized over the years into the Adventist Church, the number of those who leave the church after baptism is also increasing. To address the situation it is necessary to find out from the former members why they chose to leave the church. The answers will be used as a basis to strategize on how to reclaim these former members.

The study chose a cross-sectional descriptive design. The population was the former church members and 175 former members randomly chosen from four churches of Nyegezi district participated in the study. The study used a questionnaire to collect the data. To analyze the data percentages, frequencies, mean, and standard deviation were used.

The demographic characteristics showed that the former members were mostly young adult women, single, with a low level of education (primary and secondary only), and earning a low level of income. The findings also indicated that most members who left the church were raised in Adventist homes, and another group of members came from other Protestant denominations before joining the Adventist Church. The latter came to know about the Adventist Church from public evangelism campaigns. The majority of the respondents indicated that they received adequate teaching and instruction before getting baptized and they stayed in the church for an average of 1-5 years.

The study also inquired into the major reasons why these people left the church. The first reason was a decline in their spiritual life; the second reason evoked was a lack of social support in times of crisis; the third reason was because of marriage issues; the fourth reason was working on the Sabbath.

The study concluded that the strategy used to reclaim the church members must be well thought through and implemented with wisdom and prayer. This is because the reasons evoked are interrelated and there is always the risk of reclaiming the church members only to lose them again.

Adventist University of Africa  
School of Postgraduate Studies

A STRATEGY TO RECLAIM FORMER CHURCH MEMBERS  
IN NYEGEZI SEVENTH-DAY ADVENTIST DISTRICT,  
SOUTH NYANZA CONFERENCE, TANZANIA

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

by  
Philip M. Ndikumwami

May 2020



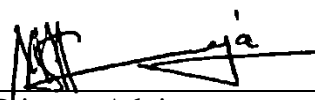
A STRATEGY TO RECLAIM FORMER CHURCH MEMBERS  
IN NYEGEZI SEVENTH-DAY ADVENTIST DISTRICT,  
SOUTH NYANZA CONFERENCE, TANZANIA

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

by

Philip M. Ndikumwami


APPROVAL BY THE COMMITTEE




Primary Adviser  
Mussa Muneja, ThD



Programme Director, MALead  
Musa Nyakora, PhD



Secondary Adviser  
Marie Anne Razafiarivony, PhD



Dean, School of Postgraduate Studies  
Daniel Ganu, DrPH

AUA Main Campus

Date: May 2020

This dissertation is dedicated to my wife Dora  
and our children Ephraim Elizabeth, Deborah, and Phinehas  
who were always there and prayed for me during this work.

## TABLE OF CONTENTS

LIST OF TABLES .....	vii
ACKNOWLEDGMENTS .....	viii
CHAPTER	
1. INTRODUCTION .....	1
Statement of the Problem.....	3
Purpose of the Study .....	3
Research Questions .....	3
Significance of the Study .....	4
Scope and Limitations of the Study .....	4
Operational Definition of Terms.....	5
2. LITERATURE REVIEW .....	6
Studies on Global Christianity on the Loss of Membership .....	6
Causes of Church Members Leaving the Church .....	8
The Collective Action Theory .....	14
3. METHODOLOGY .....	17
Research Design.....	17
Population and Sampling Procedures .....	17
Data Collection Instrument .....	19
Instrument Validity .....	20
Instrument Reliability .....	20
Data Collection Procedure .....	20
Method of Data Analysis .....	21
Ethical Considerations .....	21
4. RESULTS AND DISCUSSIONS .....	22
Study Area and Setting .....	22
Response Rate .....	23
Demographic Characteristics of Respondents .....	23
Research Question One .....	26
Research Question Two .....	27
Research Question Three .....	27
Research Question Four .....	28
Research Question Five .....	29
Research Question Six .....	30

Research Question Seven.....	31
Purpose.....	32
Implementation Strategy .....	32
Production of Seminar Materials .....	34
Nurture and Retention Seminars .....	34
Monitoring and Evaluation .....	34
5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....	36
Summary .....	36
Conclusion .....	38
Recommendations.....	39
Recommendations for the Family Units .....	39
Recommendations for the Church Leaders:.....	39
Recommendations for the Former Church Members.....	39
Recommendations for the Conference.....	40
Suggestions for Future Research .....	40
APPENDICES .....	41
A. CORRESPONDENCE.....	42
B. QUESTIONNAIRE.....	45
C. STATISTICAL ANALYSES.....	50
D. KRECJIE AND MORGAN SAMPLE SIZE CHART .....	52
REFERENCES .....	53
VITA.....	58



## LIST OF TABLES

1. Nyegezi District Church Membership .....	18
2. Gender Distribution .....	23
3. Age of Participants.....	24
4. Marital Status of Participants.....	24
5. Education Level of Participants .....	25
6. Income of Participants .....	26
7. Religious Affiliations of Former Members Before Joining the Adventists Church.....	26
8. Methods Used to Attract Former Members to the Adventist Church.....	27
9. Level of Adequacy of the Teachings and Instructions Received in the Pre- Baptismal Classes .....	28
10. Number of Years the Former Members Stayed in the Church After Baptism.....	29
11. Membership Involvement .....	29
12. Reasons Why Former Members Left the Church .....	30
13. Schema Describing the Strategy .....	33
14. Time Schedule of the Action Plan to Reclaim the Former Members .....	33

## ACKNOWLEDGMENTS

This research work is a product of my beloved wife Dora P. Ndikumwami who kept on pushing and encouraging me to continue working on it when I appeared to give up due to hardship encountered. I also appreciate the moral support of my loving children Ephraim P. Mathias, Elizabeth P. Mathias, Deborah P. Mathias, and Phinehas P. Mathias who were always there and prayed for me during this work.

I express my sincere and wholehearted gratitude to my esteemed supervisor Dr. Musa Muneja who supported me and worked tirelessly to make sure that the work is accomplished. I register my acknowledgment and sincere appreciation to Pr. Azza B. Nyamakababi who offered his precious moments to go through my work and polish it. He has done a very big job. Special thanks to Pr. Elias S. Switta, the South Nyanza Conference executive secretary for giving me special permission to collect data in the Nyegezi district which is within his territory. Pastor Baraka B. Nchama, the Nyegezi district pastor, and Nyegezi church elders will always be remembered for the support they gave to me when I was doing the data collection.

I thank the administration of the Adventist University of Africa for creating a conducive environment that made my learning possible. The university leadership department team under Professor Zacchaeus Mathema is also recognized for the knowledge they imparted to me of which I could not have been able to accomplish this work. The support received from my fellow leadership class members under the leadership of Pr. Beatus Mlozi was of great help to me, thank you all.

## CHAPTER 1

### INTRODUCTION

The concern of membership former is a global phenomenon for the past two decades because it is causing churches to decline and some have been closed (Davie, Heelas, and Woodhead, 2003; Hendricks, 1995, pp. 1911–1991; Yeakley, 1995). For example, Davie et al. (2003) contend that Churches in USA, Canada, and Europe, in general, will continue declining and that by the year 2050, the situation will even get more critical unless a redress of prevailing issues which cause church members former is attended (Willimon and Wilson, 1987). In light of this, Byassee (2018) posits that churches are declining because they have lost the missional movement of the gospel as more focus has been put to social issues, than salvation ones, moreover the administration has become problematic, this aspect has led the membership not to be well nurtured.

Carman and Rao (2014) traced literature about Christians in South Indian villages from 1959-2009 and found out that Christianity declined due to syncretism between Christianity and Hindu religion. The authors add that Christians have increasingly been participating in village Hindu rituals because they claimed to have been healed by “Lord Jesus.” Therefore, based on these realities, the future of these congregations seems uncertain as they further being merged into Hinduism. The decline of membership in churches is a gradual process. The Presbyterian Church (U.S.A.) (2000) maintains that the Presbyterian Church in the USA is among the churches, which have been deeply affected by member former, which happens

following the pattern coming to church every Sunday, every other Sunday and then gone!

On the contrary, the Seventh-day Adventist Church is not among the deeply affected church in terms of membership former, however, the problem exists (ASTR, 2018). The report documents that new members joining the Church in 2017 was a landmark year for Adventist Church growth as number reached a total of 1,352,931 people became Seventh-day Adventists by baptism and profession of faith. This is the same as one new person joined the Seventh-day Adventist Church every 23.33 seconds, an average of 154.34 accessions every hour.

It is noteworthy that ASTR (2018), does not only document, the success story alone, it also presents the challenging side of the story which involves members leaving the church. It is enjoined that at least 75,000 members leave the church cumulatively every year. These numbers are the same as disbanding 750 churches every year if every church has an approximate number of 100 members. The phenomenon of membership former has critical results related to church survival. This is evidenced by studies that show that membership former causes churches to decline and actually in some denominations worship houses have been turned to either museums or entertainment spots (Carman and Rao, 2014; Jones, 2019).

According to the statistics of the East-Central Africa Division of Seventh-day Adventists (2018), in the last 15 years (2003-2017), the number of members who joined the church primarily by baptism were 3,110,635. This is an average of 207,376 members per year and 568 members per day. However, those who are missing and others confirmed lost by apostasy are 706,745. This makes an average of former at 47,116 per year in the last 15 years. This is equivalent to a loss of 129 members daily

across ECD. In other words, it is the same as closing a church with 100 members daily.

### **Statement of the Problem**

The concern of members dropping out of church membership is a worldwide phenomenon. Tanzania is no exception. Although there is an increase in the number of individuals getting baptized, close to one-third of those who are baptized leave the church by the second year of their baptism. This is the observation from the pastors in the conferences. The situation is a matter of serious concern. To address the problem, it is important to find out the reasons which prompt the members to leave the church and ultimately come up with a strategy to reclaim them back in the church.

### **Purpose of the Study**

The study sought to determine the reasons why members leave the church in Nyegezi Seventh-day Adventist district, South Nyanza conference, Tanzania, and propose a strategy to reclaim these individuals back into the church.

### **Research Questions**

1. What was the religious background of the former church members of Nyegezi SDA District, South Nyanza Conference, Tanzania, before they became Seventh-day Adventists?
2. What evangelistic methods were used to attract the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania to the Adventist Church in the first place?
3. How did the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania perceive the level of adequacy of the pre-baptismal teachings and instructions they received as they were preparing to join the Adventist Church?
4. How many years did the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania stay in church before they decided to leave the church?

5. To what extent were the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania involved in the church activities when they were still members of the church?
6. What were the reasons why those who left the church in Nyegezi SDA District, South Nyanza Conference, Tanzania, did so?
7. What are the strategies that would be best to reclaim the members who have left the church in Nyegezi SDA District, South Nyanza Conference, Tanzania?

### **Significance of the Study**

The study is significant for the following entities:

1. *South Nyanza Conference (SNC)*—this is the first beneficiary of the study, as it informs the reasons which cause people to join and leave Adventist faith. So the conference will strategize retention programs through Total Member Involvement (TMI).
2. *District pastors* – they will be able to better understand the challenges of those who choose to leave the church and that will help them to proactively work towards retaining them.
3. *Local Church members* – Under the leadership and guidance of the church pastors, the members will be trained and equipped on how to evangelize and retain their brothers and sisters.
4. *The researcher* – the study will increase the researcher’s knowledge about the topic under consideration.

### **Scope and Limitations of the Study**

To enhance manageability, the study has been focused on Nyegezi District alone in Mwanza City, within the Seventh-day Adventist Church in Tanzania. The works of literature used mostly belong to the Seventh-day Adventist body of Scholarship because they address the phenomenon of former in the dimensions of Adventist theology. This study does not intend to come up with the solutions, which can work in all districts, rather be applied to the Nyegezi District However, the general principles can be contextually applied to other places with similar socio-cultural realities.

The researcher had several challenges particularly accessing the contacts and geographical locations of the former members. Since the former members had no connections with church members in regular standing, it intensified the matter of knowing where they are. The initial sampled population was 306, but the researcher used a referral method to get 175 former members and most of them were no longer living in Nyegezi District. The other challenge was to conduct the seminars to reclaim the former members in Nyegezi District. However, with the help of the Conference leaders, communication was sent and the letters from South Nyanza Conference added weight. Hence the seminars were held. Hence, the limitations were addressed accordingly and did not affect significantly the findings and interventions of the study.

### **Operational Definition of Terms**

**Church**—herein is referred to as the Seventh-day Adventist Church.

**Former Members**—These are former baptized members of the Seventh-day Adventist Church who no longer attend church.

**Membership involvement**—refers to members who participate fully in church activities such as worship, witnessing, and community engagements.

## CHAPTER 2

### LITERATURE REVIEW

In this chapter, the study examines the issue of church members leaving the church as described by other studies, as well as the reasons for the prevailing trend.

#### **Studies on Global Christianity on the Loss of Membership**

Berghammer, Krivanek, and Zartler (2018) did a mixed study in the country of Austria on the reasons attributed to people leaving the Catholic Church. They state that leaving the church is a process during which typically one's religiosity decreases and negative experiences and events (e.g. publicized scandals, personal encounters with people in the church) accumulate or disagreement with the church as an institution (e.g. the role of women) gets stronger. The loss of membership is not just limited to a certain Christian denomination or part of the world. It is a global aspect that affects the entire Christianity.

The records indicate that different denominations worldwide have been experiencing loss of membership. Rendle (2014) states that in the United States of America several Christian churches have been reporting a decline in membership and attendance at worship over the past twenty to thirty years. The phenomenon does not seem to be limited to age, or social class either; both new and old church members, young and adult, and people from all social classes. Petty (2011) claims that "in America 3,500 – 4,000 churches close their doors each year while half of all churches in 2009 did not add new members through conversion growth. An estimated 2,762



people leave or abandon church every year ... the decline is across the board and it includes all denominations” (p. 21). MacLaren (2012) reports that “the church in Britain has experienced a trajectory of decline so steep that some have even ventured to date the forthcoming death of entire denominations through membership loss” (p. 1).

Seasoltz (2012) in his study found that numerous intelligent and well-educated Roman Catholics are quietly walking out of the Catholic Church, some to no religion at all, others to evangelical churches. Goodhew (2016) observed that two-thirds of the parishes of the diocese of Quebec expect to close or amalgamate with others in the next five years while members in the church of Wales have dropped from 100,000 in 1990 to 53,000 in 2013. The report shows that there is no church growth in that respective location. That means that the church is collapsing.

Jonathan (2014) observed that “in Australia, the Catholics saw a 13 percent decrease in participation between 1996 and 2001, while Uniting Church numbers dropped by 11 percent. The Anglican Church in Australia suffered more than 10 percent loss of membership” (p.71). Jenkins (2011) in his 2005 study of actual membership as opposed to notional adherence found that “between 1961 and 2001, Canada’s church lost 53 percent of its followings, the United Church of Canada lost 39 percent of its membership and other mainline groups also shrank rapidly” (p. 124).

While the trend of membership former is not promising to get any better, the house of Protestants is also having ‘backdoors swung open.’ For example, Lyytikäinen and Santavirta (2013) state that in Finland, 81.7 % of the population belonged to a state church (Evangelical Lutheran Church of Finland or Finnish Orthodox Church) as of 2007. Each year, roughly 85 % of the newborns are baptized into a state church. They note that “The rate of individuals who opted out from state

church has however increased drastically over the last years. In the year 2006, roughly 35,000 individuals opted out from church” (p. 1176). Rainer and Rainer (2008) found that more than two-thirds of young church-going adults in America drop out of church between the age of eighteen and twenty-two.

Francis and Craig (2006) discovered that even among churchgoing young people, attitude toward church became less positive between the ages of 8 and 14; girls held a more positive attitude toward church than boys. Hughes (2011) says the major entry point into the life of the church is childhood. Most people who attend church today began their attendance as young children, under the influence of their families. However, as has always been the case, many children cease to attend, some before they reach the end of primary school, others in secondary school, and others after their years of schooling. Hughes (2015) continues to argue that a large proportion of children who grow up attending a church in Australia, the United Kingdom, or the USA do drop out of church attendance.

Kinnaman and Hawkins (2011) state that “Millions of young adults leave active involvement in church as they exit in their teen years. Some never return while others live indefinitely at the margin of their faith community attempting to define their spirituality” (p. 19).

### **Causes of Church Members Leaving the Church**

Various authors have written on the reasons which trigger members to drop out of the church community. The discussion below includes delayed baptism, lack of adequate nurturing, lack of involvement, conflict among church members, belief in African Traditional Worldview, and age factor. Others are lack of acceptance,

Charismatic worship and miracles, the church not demonstrating Christ-like life, social reasons, lack of counseling and globalization and secularization

Berghammer et al. (2018) in their study found that low religiosity (self-assessed and measured by church attendance) is the key reason to leave in the Catholic Church. The researchers also found that other factors (e.g. criticism of the church, church tax, disagreement with the ethics) are mostly triggers.

Dale (2005) found in his study that “95 of new converts former resulted from those whose baptism was delayed for the reason that they need to be thoroughly taught the church teachings. Of those who were baptized immediately, the former was nearly zero” (p. 59). On the other hand, a study done by the Center for Creative Ministry (CCM) (2013), reports that baptizing a person “too soon” may have something to do with why large numbers become inactive or leave the church.

A slim majority of the respondents (29%) reported that the time from their first contact with the Adventist Church to their baptism was two years or less, while the largest number of these said that it was six months or less. Thus, the findings in this study contradict the study done by Dale (2005) mentioned above. It seems therefore possible that either early baptism or delayed baptism may cause members to drop out. So, it is necessary to be cautious in all aspects.

Some people leave the church because of spiritual reasons. This may be caused by poor nurturing and inappropriate leadership. Wulff (2011) observed one congregation that had lost several members, he says “I checked to see who the pastor was and what happened at the other congregations he had served. It turns out he was an expert in downsizing congregations. Each congregation he served started losing members when he became the pastor” (p. 2). Lack of nurturing and care are the reasons why people leave the church.

Ayako (2009) reports that lack of follow up is most likely the major cause for loss of membership. A big number of newly baptized members leave the church because there is no strategy laid down by the local church to retain them. Botolo (2009), speaking about Lake View and Ntcheu Adventist Churches in Malawi, says “While it is true that there has been tremendous growth in terms of membership, it is tragic to note that the backdoor problem whereby the newly baptized members are quietly walking away is rampant” (p. 2).

Barthelemy (2012) reports that Ephraim Seventh-day Adventist in New York saw the weekly attendance for the Sabbath worship service from 130 members to an average of 65 members. When the research was done to know the contributing factors that led to such a situation, numerous factors were found. The primary one was related to nurturing. Reese (2018) found that the principal reasons given by people who leave the Catholic Church to join the Protestant Church are that their spiritual needs were not being met in the former church. Another reason was the lack of involvement of the members in the activities of the church. When the church member is not involved in the evangelistic work and in supporting its mission, that person will eventually die spiritually (Owens, 2013).

A study which was done in the evangelical church by Hamilton, Martin, and Martin (2012) revealed that securely attached church members had significantly higher church satisfaction than all other members who reported other attachment styles combined. Thus, results showed that parishioners who reported secure attachment are more satisfied with their church participation.

Chase (2010) focused the study on the age group 18-29 years to discover why this group is leaving Christian churches with conservative backgrounds. The finding showed matters involved cognitive and spiritual disconnection and disengagement for

personal wellbeing. Other studies confirmed the same thing (Agadjanian, 2017; Valente, 2015). Conflicts in any society create room for disunity and make the environment not conducive (Valente, 2015). Donkor (2011) says, “Today some members who are found to have dealings with mystical powers are censured by the church and removed from the membership register until they purge themselves of the evil and reunite in true fellowship” (p. 33). Mushayavanhu and Duncan (2014) found from their study in the Christian churches in Zimbabwe, that issues like

*Ngozi* (avenging spirit) and *huroyi* (witchcraft) caused many people to leave the church because they are most feared by African worshippers in Zimbabwe. Schiller (2009) in his study found that the need to discard customs construed as “heathen” or “Satanic,” along with smoking, drinking, betel-nut chewing are the reasons why people leave the Church.

The study of CCM (2013) reports that about half of the inactive and former members interviewed stop attending the Adventist Church before they turned 30. The reason is being found in transitions that characterize this age group. These include leaving home to attend a school or find employment, discovering new ideas and perceptions in the process of education, joining the military or a similar experience, engaging in travel, and starting a family or entering into relationships that may cause shame at church. The research shows that children who were born in the church leave the church when they grow to a certain age. When they come to that age, they lose interest in church activities.

Kinnaman and Hawkins (2011) state “The former problem is, at its core, a faith development problem. To use a religious language it’s a disciple-making problem. The church is not adequately preparing the next generation to follow Christ faithfully in a rapidly changing culture” (p. 21).

Pace (2015) says Lutheran Church Missouri Synod (LCMS) where young adults are leaving the worship community post-confirmation and post-high school,

suggests that to address this problem, it is observed that the lack of youth mentorship ministry, especially of teenagers in the church, contributes to the problem. Chartrand (2014) found that the biggest reason why teenagers are leaving the church is that Christian families, and especially parents, are not fulfilling their God-ordained role of serving as the primary spiritual caregivers and teachers for their children. Some churches and parents have little knowledge of how to help the children grow up in a good relationship with God and his church. There are many unnecessary restrictions, bore-some worship services, conservatism, and condemnations to youths. When they grow and assume freedom, they choose not to go to church anymore

Sometimes the church leaders seem to be more concerned with the church itself than people. Garvey (2007) states that the scandals in the Catholic Church had to do primarily with bishops who seemed more concerned about the way sexual abuse of children and young men might have on the institution rather than about the victims. This caused some to leave the church.

In some places, studies show that the Adventists leave the Adventist Church to join Pentecostal / Charismatic churches because of the form of worship services and what is considered as miracles performance (Mlambo, 2013). The demonstration of the so-called God's power revealed through casting out the demons makes people leave some churches to join others. Munikwa and Hendriks (2011) found this to be one of the reasons why people leave the Reformed Church in Zimbabwe (RCZ) to join Pentecostal churches. People need to experience the demonstration of God's power and be delivered from demons while acknowledging the gifts of the Holy Spirit that were bestowed upon God's church (1 Cor 12:6).

Mansfield (2012) found from his study that some people leave the local church because they did not get Christ-like behavior they were so desperately seeking. The

spirit of ministering to the humanity that was demonstrated by Jesus in his earthly ministry is expected to be seen in his church. Those who will be welcomed to heaven will have lived according to the statement of Jesus, “For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Mat. 25:35-36).

Olanyika (2014) says many of the church members, especially those newly baptized ones backslide when their expectations are not met by the church. Others completely renounce the church if there seems not to be a solution available either from fellow church members or the pastor himself to myriads of their problems. Some pastors think that counseling is not part of pastoral duties. In consequence, the members leave their church members to struggle with their problems alone, and when the latter are overwhelmed, they find alternative ways of accessing help even if it costs them to forsake church. According to Rateno (2013) up to 35% of alcoholics who experience delirium tremens without treatment assistance die.

Human beings are social beings, they love to stay together in a friendly manner as they socialize. McIntosh (2006) found that people stay in the church primarily because of relationships. In his research, he found that “newcomers who remain in a church more than six months have an average of seven friends in their church, while people who drop out of a church average only two friends” (p. 25).

Breakdown of the marital relationship is another reason for leaving the church. Atkinson (2009) says that sometimes a marriage falls apart and neither the husband nor the wife feels comfortable in the church community that they shared as a couple.

Ngunjiri, Gramby-Sobukwe, and Williams-Gegner (2012) speak of the issue of black women preachers’ ordination who decide to leave the church which is not

supportive of their calling and join up with one that is willing to let them exercise their calling. According to the interview done by them in many instances, women left their denominations which could not ordain them and joined the United Church of Christ or Disciples of Christ where they can be ordained, preach from the pulpit, and not be limited by gender. Gillis (2012) observed that Liberal Catholics leave because of the way the church treats women sexuality and politics among other concerns. This is in contrast to the situation in other countries like Tanzania where both men and women would leave the church because women are allowed not only to be ordained to the gospel ministry but even to preach.

Bredenkamp and Schoeman (2015) did a qualitative study in South Africa, by using three congregations from Dutch Reformed church, the key findings regarding the reasons why the people leave the church were secularization and enlightenment. These findings are confirmed by that of Djupe, Neiheisel, and Sokhey (2018) who attributed the reasons for leaving are also connected with political involvement.

### **The Collective Action Theory**

The theory of collective Action was propounded by Mancur Olson Jr. This scholar is the former professor of Economics and the founder of the Institutional Research and Informal Sector (IRIS). Olson Jr Hypothesized that unless the number of individuals is quite small unless there is coercion, or some special device to make individuals act in their common interest, rational, self-interested individuals will not act to achieve their common or group interests (Olson 1971, p. 2).

Olson Jr identified three groups;

1. Privileged Groups (members of this group would gain more from the public good than it would cost them to provide unilaterally).
2. Intermediate Group (If any member of this group withholds contribution will cause a noticeable decrease).



3. Latent Group (Any member of this group could withhold contribution to the public good, however, there may be no noticeable changes or decrease).

This study applies the theory to address the reasons which attribute some members to leave the church. Among other reasons, this is caused by a lack of member participation in a social network or a lack of active involvement. So Olson's three groups can be viewed thus:

1. Privileged group (These are active church members having deep social and spiritual roots in the church. They are the major recipients of church programs and mission strategies).
2. Intermediate Group (This represents a group of semi-active church members. If they stop going to church, their act will be easily noticeable, because they form the second largest group in the church).
3. The Latent Group (This represents a group of inactive or dormant members. These are essentially the dropouts. Since they form a minority group, if they withhold their support, it cannot be noticeably felt. Therefore they will continue not to the important group unless a strategy for involvement is done to bring them back).

The theory of collective action is important as it ascertains that each group found in the church community is crucial as each of them has been purchased by the blood of Jesus. So the latent group needs to be reclaimed back to participate fully as part and parcel of members of God's family on earth.

These studies show that the rate of decline of church membership is at a very high level and it affects different geographical areas and all denominations. The reasons why people leave church include but are not limited to early baptism, lack of adequate nurturing, lack of involvement, conflict among church members, belief in mystical powers and age factor; the role of church and parents, charismatic worship and miracles, the church not demonstrating Christ-like life, social reasons, lack of counseling and globalization and secularization.

Some of the reasons discussed above may be universal and can be applicable everywhere, but there might be some other reasons which are unique to Tanzania and

can be not found anywhere else, and which can be used to build up more understanding of the situation. This study intends to help fill this gap.

## CHAPTER 3

### METHODOLOGY

In this chapter, the research design, population, and sampling, Instrument for data collection (Validity and Reliability), data collection process, method of data analysis, and research ethical consideration is described.

#### **Research Design**

The study used a cross-sectional descriptive design. The descriptive research design was used to enable the researcher to gather data that were used to describe the phenomenon of church members leaving the church and the reasons why they chose to leave.

#### **Population and Sampling Procedures**

The study was done in the South Nyanza Conference (SNC), which has a population of 116,128 members. This is essentially the second largest conference in terms of church membership, only trailing behind Mara Conference has 129,605 (Northern Tanzania Union Conference of Seventh-day Adventists, 2018). Mwanza City is made of 13 church administrative districts which are Butimba, Igelegele, Mabatini, Isamilo, Kirumba, Pasiansi, Nyamanoro, Igombe, Buzuruga, Nyakato, Nyegezi, Igoma, and Shamaliwa.

After obtaining the names of administrative districts, the researcher used simple random sampling to get the representative district. A simple random sampling was done using the hat method, and the district of Nyegezi was chosen. It has 4

churches: Nyegezi, Buhongwa, Mkolani, and Nyamazobe. Table 1 below indicates the distribution of the church members.

*Table 1. Nyegezi District Church Membership*

Churches	Members	Average Attendance	Average The population who have left	Former Sample
NYEGEZI: Yearly Report 2018	728			
1 <sup>st</sup> Quarter	753			
2 <sup>nd</sup> Quarter	785			
3 <sup>rd</sup> Quarter	831			
4 <sup>th</sup> Quarter	895			
	895	394	501	102
BUHONGWA Yearly Report 2018	831			
1 <sup>st</sup> Quarter	841			
2 <sup>nd</sup> Quarter	811			
3 <sup>rd</sup> Quarter	880			
4 <sup>th</sup> Quarter	952			
	952	501	451	92
MKOLANI Yearly Report 2018	580			
1 <sup>st</sup> Quarter	610			
2 <sup>nd</sup> Quarter	642			
3 <sup>rd</sup> Quarter	682			
4 <sup>th</sup> Quarter	711			
	711	303	408	83
NYAMAZOBE Yearly Report 2018	335			
1 <sup>st</sup> Quarter	338			
2 <sup>nd</sup> Quarter	353			
3 <sup>rd</sup> Quarter	357			
4 <sup>th</sup> Quarter	370			
	370	224	146	29
<b>TOTAL</b>	<b>2928</b>	<b>1422</b>	<b>1506</b>	<b>306</b>

The total membership according to records is 2,928, however, the average attendance is 1,422. The difference is 1,506 (51.4%). This difference according to this study represents the members who do not attend church anymore.

To determine the sample size, the sample size table of Krejcie and Morgan (1970) was used. The formula used by Krejcie and Morgan is as follows;

$$s = \frac{X^2 NP(1 - P)}{d^2 (N - 1) + X^2 P(1 - P)}$$

where

$s$  = required sample size.

$X^2$  = the table value of chi-square for 1 degree of freedom at the desired confidence level (0.05 = 3.841).

$N$  = the population size.

$P$  = the population proportion (assumed to be 0.50 since this would provide the maximum sample size).

$d$  = the degree of accuracy expressed as a proportion (0.05).

Based on the formula above, if the population of members is 1,506, then the sample size is 306.

### **Data Collection Instrument**

A questionnaire adapted from a study that was done in America (Russel, 1990) and available on a public domain was used for this study. This instrument was suitable and enabled the researcher to get thorough feedback about the causes of membership former among other asked issues. The instrument is divided into two major parts. The first part carries demographics' data with items on gender, age group, marital status, income, and educational level. The participants in the study were asked to tick the most appropriate section.

The second part has three sections that help answer the research questions of the study. The first section dealt with the reasons why the individuals joined the SDA Church. The second section analyzed how involved were the former church members

in church activities. The third section asked the reasons why the individuals left the church.

### **Instrument Validity**

The instrument is valid as it has been adapted from a study that was done in America (Russel, 1990), this instrument is available on a public domain. It was done in partial fulfillment of a doctoral degree at Andrews University. The tool was convenient for adapting as the core issues under investigation were more or less the same, but at least the context differed. The first study was done in Jamaica, had a Latin American context, while the second one is bearing East Africa's context. As part of making it valid, it was translated into Kiswahili.

### **Instrument Reliability**

Reliability has to do with the accuracy and precision of a measurement procedure. The questionnaire was tested through a pilot study, which involved a sample of about 30 Former members from Kirumba District, within Mwanza City. The pilot study helped in adjusting the instruments which were to be used in collecting the data thus making it reliable. Cronbach's Alpha was used to test the reliability of the questionnaire items. Generally, in social sciences reliabilities of less than 0.60 are considered poor, while those in the range of 0.70 are considered acceptable (Tavakol and Dennick, 2011). For this study, the Cronbach's Alpha index for the variable "involvement" (3 items) was 0.69 and the one for the variable "Reasons" (23 items) was 0.735. Thus, they are considered acceptable.

### **Data Collection Procedure**

The data collection took place between October 1-30, 2018, in Mwanza City. The researcher asked for assistance from the district pastor and church elders in the

Nyegezi district in the task of collecting data. The latter were trained on how to collect the data by the researcher. They collected the data and returned the questionnaire to the researcher.

### **Method of Data Analysis**

The study has used descriptive statistical techniques, which included the number of cases, mean scores, and standard deviations using the statistical package for social sciences (SPSS), version 20.

### **Ethical Considerations**

The ethical consideration is all is about ensuring the data collection done without causing harm either physically or psychologically. It deals with the way strict ethical principles are followed in dealing with respondents. The participants were informed in advance of the study. The respondents were asked to fill a consent form before they started answering the questionnaire. The form explained the purpose of the study and the risk involved in answering it. This was to ensure that the participants understood what they were being asked to do.

The participants were ensured that the information provided would be kept confidential. The questionnaires had no names written on them. The data were analyzed in an aggregated manner so as not to single any specific participant out. All the research information and their documents were kept by the researcher only and were used for the academic purpose of the research. An authorization, in writing, to conduct the study was given by the South Nyanza Conference (SNC).

## CHAPTER 4

### RESULTS AND DISCUSSIONS

#### **Study Area and Setting**

Mwanza Region lies in the northern part of Tanzania, located between latitude 10 30' and 30 south of the Equator. Longitudinally the region is located between 310 45' and 340 10' east of Greenwich. The regions bordering the Mwanza region are Kagera and Geita to the west; Simiyu, together with Shinyanga, to the south and southeast; and the northeast borders the Mara region. The northern part of Mwanza is surrounded by the water of Lake Victoria which in turn separates the region from neighboring countries of Uganda and Kenya. Mwanza is a relatively small region occupying 2.3 percent of the total land area of Tanzania mainland. Nyegezi district lies slightly on the south of Mwanza City adjacent to the B6 highway that goes to Shinyanga (The United Republic of Tanzania, 1997).

According to The United Republic of Tanzania, (2012), the Mwanza region is the second densely populated region only trailing after Dar es Salaam. Based on that Census about seven years ago, the population was at 2.7 Million, while Dar es Salaam was at 4.36 Million. The same document records that the Mwanza region is made of four tribes which are the Sukuma, Kerewe, Kara, and Zinza. The Sukuma tribe makes up more than 70% of the composition of individuals. Understanding the tribes existing in the Mwanza region is important as they may be having cultural issues, which promote membership former. For example in all of these tribes, polygamy is culturally accepted. Therefore, even if people may not have multiple wives/husbands



but maybe subconsciously informed that it is proper (culturally) to have multiple sexual partners.

The economic activities carried in Mwanza Region are mostly related to small-scale farming, small-scale fishing, and small-scale business entrepreneurs. These economic activities imply that the endeavors are less sustainable; therefore, they could pose a challenge to members who sometimes have to choose between God and being involved in some economic activities.

### **Response Rate**

The determined sample size was 306 participants, however, the returned questionnaires were only 175 returned the filled questionnaire, respondents from three Churches, within Nyegezi District. This response rate was 56%, which is reasonable because it is more than half of the calculated sample size (Blaikie, 2009).

### **Demographic Characteristics of Respondents**

According to Table 2, there were more females than males among the respondents. The percentage of male participants was 44 % (N=77), while female participants were 56%. This was an expected feature since female members in the Seventh-day Adventist Church are slightly more than male members (ASTR, 2018).

*Table 2. Gender Distribution*

	Frequency	Percent
Male	77	44.0
Female	98	56.0
Total	175	100.0

This finding suggests that reclaiming strategies must have gender-related considerations. The finding confirms other studies done by Agadjanian (2017) and Ngunjiri et al. (2012) that found that more women than men tend to leave the church.

About age characteristics, from Table 3, the majority of the participants belong to the age range of 26-35 (57%).

*Table 3. Age of Participants*

	Frequency	Percent
18-20	3	1.7
21-25	41	23.4
26-35	96	56.6
36 and above	35	18.3
Total	175	100.0

This age group is comprised of young adults who are on the verge of forming their career and also making a family. It is a strong workforce of the church because they are old enough to contribute significantly to church life. On the other hand, members of this group tend to have clear expectations in life. If the church cannot meet these expectations, frustration can result. Various studies examined the role of age as a predictor of dropping out of church membership (Nixon, 2013; Russel, 1990).

Regarding the marital status of the respondents, Table 4 shows that the majority are unmarried.

*Table 4. Marital Status of Participants*

	Frequency	Percent
Married	65	37.1
Unmarried	92	53.2
Widow/Widower	18	9.7
Total	172	100.0

More than half, 53% of the participants, were unmarried; 37% of the participants were married and the rest were either widows or widowers (10%, N=17).

The next demographic variable was the educational level of the respondents.

Table 5 shows the findings.

*Table 5. Education Level of Participants*

	Frequency	Valid Percent
Primary School	71	42.3
Secondary School	51	28.6
Certificate	17	9.7
Diploma	14	8.0
Degree and above	22	11.4
Total	172	100.0

According to the table, it is found that 42% of the respondents have primary education. Approximately one third (29%) have a secondary level of education. This conforms with the reality in Tanzania. Indeed, it is commonly documented that in Tanzania, most people have basic education (Primary School and Secondary School). These realities are reflected in the church, and consequently, the former members follow the same pattern.

Regarding the level of income, Table 6 demonstrates that 50% of those who left were in the group of low-income earners. 31% earn between 1.8 m and 5 m Tanzanian shillings. This seems to indicate that those who left the church were poor in general.

*Table 6. Income of Participants*

	Frequency	Valid Percent
Below Tshs 1,800,000	88	50.3
1,800,000 -4999999	52	31.4
5,000,000 and above	32	18.3
Total	172	100.0

### **Research Question One**

The first research question was about the religious affiliation of the former church members before they joined the Adventist Church. The findings indicate that 46% of them were Protestant before. What is of special interest is that 25% of them were born Adventists, and then decided to leave the church. This reality brings forth the need to reinforce spiritual nurturing in the homes as well as the church departments such as children ministries and children clubs. Studies show that if efforts are done in that direction, fewer members from Adventist backgrounds are likely to leave (Barthelemy, 2012; CCM, 2013; East-Central Africa Division of Seventh-day Adventists, 2018).

On the aspect regarding the respondents' previous faith, just as the participants from Protestant and Catholic backgrounds left their former church to join the Adventist Church, it seems that the latter did not meet their expectations either. This is a source of concern and the Adventist Church has to be aware of the situation.

*Table 7. Religious Affiliations of Former Members Before Joining the Adventists Church*

	Frequency	Percent
Churchless	9	5.1
Adventist	43	24.6
Protestant	80	45.7
Catholic	37	21.1
Islam	6	3.4
Total	175	100.0

## Research Question Two

The second research objective was intended to find out the methods used to attract the former members to the church in the first place. This question was deemed necessary as it allows us to trace the background and helps understand subsequent actions (Russel, 1990). The results are shown in Table 8.

*Table 8. Methods Used to Attract Former Members to the Adventist Church*

	Frequency	Percent
Raised an Adventist	71	40.6
The truth and beauty of the church's teachings	25	14.3
Warm fellowship	24	13.7
Public Meetings	55	31.4
Total	175	100.0

The finding shows that 41% of the members who left the church were raised as Adventists. The second-highest percentage (31%) is from the group who joined the church after public evangelistic meetings. From the findings, it seems that the syndrome of the “open back door” is less acute than that of “prodigal sons/daughters”.

These were the church’s “own” who decided to leave the fold. It is important to understand what went wrong and what can be done to have them come back “home.” Further, those who have been attracted through the public evangelistic meetings need special attention and an intentional effort must be made to openly discuss their expectations and reality they met at the church and address the gaps.

## Research Question Three

The third research question inquired about the pre-baptismal teachings and instructions the former members received when they decided to join the church. The findings are presented in Table 9.

*Table 9. Level of Adequacy of the Teachings and Instructions Received in the Pre-Baptismal Classes*

	N	Minimum	Maximum	Mean	Std. Deviation
How would you describe the kind of instruction you received before	175	1.00	5.00	1.6629	.86140
Valid N (listwise)	175				

According to the findings, the former members felt that they received adequate pre-baptismal training before they joined the Adventist Church. This finding resonates with the findings of the reasons in the sense that the respondents did not leave the church because of doctrinal issues. A very small number indicated that they doubted the teachings of the church (see table 3% only left because of doubts regarding the teachings of the church). Thus the former members seemed to have made an informed decision but something stopped their spiritual growth on the way. It is clear from the finding that the church ought not to be complacent and stop only at promulgating the fundamental truths that lead to conversion and baptism.

#### **Research Question Four**

The fourth question was related to the number of years the former members stayed in the church after they decided to be baptized. Table 10 indicates the findings. Close to 50% stayed between one to five years and 25% stayed between 6 to 10 years. Only a slim 4% stayed for less than one year. This finding shows that the members somehow lingered before they left definitely. During those years, one has had time to reflect on the doctrines, but also to forge friendships and be part of a social network that can help the individual in bad times.

*Table 10. Number of Years the Former Members Stayed in the Church After Baptism*

	Frequency	Percent
Under one year	7	4.0
Between 1-5 years	87	49.7
6-10 years	44	25.1
11-20 years	25	14.3
21 years and above	12	6.9
Total	175	100.0

### **Research Question Five**

The fifth research objective was intended to find out the level of involvement of the former members in the church activities. This question is important because it can help shed more light on the reason why these individuals left the church. The findings are depicted in Table 11.

*Table 11. Membership Involvement*

	N	Minimum	Maximum	Mean	Std. Deviation
Witnessing activities	175	1	5	1.9257	1.03400
Rate your church attendance	175	1	5	2.9886	.82343
Rate your overall involvement in church activities	175	1	5	2.9771	1.29524
Valid N (listwise)	175				
Overall Average	175	1	5	2.64	1.02

The finding shows that the participants were not fully involved in church activities (M=2.64, SD 1.02). This leads to the question: what were they doing in the church the whole time they were there? Was there a reason for them not to be involved? The demographic variables do show that these were women, with a low level of education. Maybe this could be the reason why they were not involved. Again, the findings seem to point to the role of the church in being intentional in involving the members in the church programs and activities.

### Research Question Six

The sixth research question was an analysis of the reasons which caused the members to drop out. The major reasons given by the respondents were a decline in their spiritual life (mean = 3.5; sd = 0.85) and a lack of fellowship (mean = 3.5; sd = 0.91). These reasons were followed by “lack of support during crisis” and issues regarding marriage with a mean of 3.3 and a standard deviation of 1 and a mean of 3.3 and a standard deviation of 2.6 respectively, as seen in Table 12.

*Table 12. Reasons Why Former Members Left the Church*

	N	Mean	Std. Deviation
Personal spiritual life declined	175	3.5771	.85335
Lack of fellowship	175	3.4886	.91332
Lack of support in time of crisis	175	3.3543	1.09343
Violated the commandment on adultery	175	3.3429	2.59689
Marriage to non-SDA	175	3.3371	.96820
Started working on Sabbath	175	3.1371	1.34487
Had marital problems	175	2.9600	1.21938
Personal or family illness	175	1.8914	2.07467
Church too strict and demanding	175	1.1543	.61042
Worship program did not meet the spiritual needs	175	1.1371	.57089
I was inadequately prepared for baptism	175	1.1371	.57089
I had to travel too far to church	175	1.1029	.54745
Members too inconsistent	175	1.0686	.36497
Death of a friend or relative	175	1.0686	.36497
Drastic financial changes	175	1.0343	.18248
Loss of job	175	1.0000	.00000
Disapproved of the leadership in the church	175	1.0000	.00000
Unpleasant experience with pastor	175	1.0000	.00000
Conflict among the church members	175	1.0000	.00000
Disagreed with church doctrines	175	1.0000	.00000
Influenced by non-Adventist association	175	1.0000	.00000
Members too proud	175	1.0000	.00000
Members are too emotional	175	1.0000	.00000
Valid N (listwise)	175		



The first reason was the decline in the personal spiritual life of the individual himself/herself. It is interesting to note that it is the former member himself/herself who admits having lost connection with God. Further, the findings above show that these people were in the church for several years. Were the other church members aware of the spiritual decline? Were there signs that were left unheeded?

The second and third reasons are related to a faulty social network. In the light of the demographic variables that show that the former members are females that come mostly from low-income households and with a low level of education, it can be established that these individuals felt left to themselves to make ends meet. The finding is confirmed by a study done by CCM (2013), which reports that people left the church because there was no compassion for the hurting (40%), while others simply said, I did not fit in (18%).

The next reasons were related to marital problems. Again, because the respondents were mostly poor, single young women, could it be that they looked for a way to solve their problems by getting a partner? And could it be that the method they chose was either they got somebody else's husband or got a man from outside the church, which in turn led them to leave the church completely?

Overall, the reasons evoked are interrelated in the sense that the former members lost a spiritual connection with God and lost connection from each other in the church. These reasons seem also to be related to some underlying factors such as being mostly women, singles, with a low level of education, and earning a low level of income and revenue.

### **Research Question Seven**

Based on the findings from the study, the strategy, therefore, sought to reclaim the former members by the end of December 2019. This was achieved by the

production of seminar materials, seminar presentations to all churches in Nyegezi District, conducting a mid-term evaluation, and final evaluation.

The overall goal was to see the Nyegezi District is involved in a Total Membership Involvement strategy to reclaim some of the former members. This project was focused on nurturing and teaching members to be committed to witnessing activities and also ensuring retention is done to the willing candidates in giving. Measuring the effectiveness of this project may not be realized immediately. By December 2019, however, the number of members reclaimed would be verified through the statistical reports from the local church and conference treasury records. The success of this project depends on the assumption that most members are responsive to the laid-out strategies.

### **Purpose**

The purpose of this project is to motivate the church members in Nyegezi District to be more committed especially in reaching out to the identified former members who are residing within Mwanza City. A strategy has been developed which involves weeks of prayers for nurture and retention in each church, disbursement of materials prepared by the researcher, reaching out to the former members with anticipation of reclaiming the former members after the final evaluation.

### **Implementation Strategy**

The implementation strategy in this project was done through an intervention process/seminar that involved many activities. It was held in the period between September 2019 to December 2019. The major activities included the production of Seminar materials, Conducting Nurture and Retention Seminars, Reaching Out, and Program Evaluation. These activities are explained below. Table 13 shows the schema describing the strategy implemented (Hall, 1999).

*Table 13. Schema Describing the Strategy*

NARRATIVE	OBJECTIVELY VERIFIABLE INDICATORS	MEANS OF VERIFICATION	IMPORTANT ASSUMPTIONS
<b>GOAL</b> To reclaim former members in Nyegezi District	Reclaiming former members through joining the church by December 2019	Church clerk statistical records	Most of the active members participated in seeking former members
<b>PURPOSE</b> A Strategy to reclaim former members in Nyegezi District	Commitment in the home to home visitation to reclaim some of the former members by December 2019	Sabbath School Records Personal Ministries Records	Most of the active members were committed after receiving revival seminars

Table 14 shows the schedule of the action plan. The objective was to present a reasonable and achievable time schedule for the intervention.

*Table 14. Time Schedule of the Action Plan to Reclaim the Former Members*

ACTIVITIES	2019											
	J	F	M	A	M	J	Ju	A	S	O	N	D
	1	2	3	4	5	6	7	8	9	10	11	12
<b>Output 1 Data collected and analyzed</b>												
Activity1.1 Collect church clerk reports												
1.2 Collection opinions												
1.3 Storage in a safe place												
Activity2.1 Analyzereports & Opinions												
2.1 Data Coding												
2.2 Data Outputs												
<b>Output 2 Training material produced</b>												
Activity2.1 Produce training material												
<b>Output 3 Seminar conducted at Nyegezi, Buhongwa, Mkolani, and Nyamazobe</b>												
Activity3.1 Conduct Sabbath seminars												
3.2 Conduct reclamation												
<b>Activity 4.1 Evaluation</b>												
4.1.1 Conduct mid-term evaluation Reports												
4.1.2 Conduct final evaluation of a project												

## **Production of Seminar Materials**

The project invested the entire month of August 2019 preparing seminar materials on nurture and retention that were mostly accessed from ASTR (2019). Since these resources were in the English language, the relevant ones were translated into Swahili.

## **Nurture and Retention Seminars**

Once the material was ready, a series of seminars were conducted districtwide in September and October 2019. The Nyegezi District is divided into four churches. The seminars were conducted as follows, Nyegezi (7, 14 September 2019), Buhongwa (21, 28 September 2012), Mkolani (5, 12 October 2019), and Nyamazobe (19, 26 October 2012).

The participants were church elders, local church treasurers, stewardship leaders, department leaders, district pastor, and the entire body of church members. Each church was slotted two Sabbaths where the researcher preached a sermon on nurture and retention and made seminar for more emphasis in the afternoons. At the end of the second Sabbath, the members were given lists of reachable former members to begin reaching them.

## **Monitoring and Evaluation**

The activity for monitoring and evaluation precisely began in November 2019. The researcher was constantly in touch with the district pastor, head elders, and church clerks. It strategized that for each church to reach out at least 35 former members based on the list provided by the researcher. Also, in each church, the leaders for active Sabbath classes were chosen to spearhead the reclamation process. The leaders' names and their contact phone numbers were availed to the researcher for easy follow-up and monitoring.

The researcher took the time to visit former members with active members of the time on a rotation basis. However, the active members were encouraged to reach out to the former members even in the absence of the researcher as they were equipped by the seminars and prayer sessions.

By the end of December 2019, an evaluation was done as to how many former members came back. Based on official reports of church clerks and personal ministries departmental heads it showed that the former members who were reclaimed and are currently waiting for a forthcoming baptism are 32. The distribution shows Nyegezi (14), Buhongwa (9), Mkolani (7), and Nyamazobe (2). The process is still on-going even after the study has come to an end.

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

The purpose of the study was to find the reasons why the members of the Nyegezi SDA District, South Nyanza Conference, Tanzania left the church, and come up with a strategy to reclaim them back. The statement of the problem is derived from observation and several discussions among pastors that, even though an increasing number of individuals are being baptized over the years into the Adventist Church, the number of those who leave the church after baptism is also increasing. To address the situation it is necessary to find out from the former members why they chose to leave the church. The answers will be used as a basis to strategize on how to reclaim these former members.

The research questions for the study were:

1. What was the religious background of the former church members of Nyegezi SDA District, South Nyanza Conference, Tanzania, before they became Seventh-day Adventists?
2. What evangelistic methods were used to attract the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania to the Adventist Church in the first place?
3. How did the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania perceive the level of adequacy of the pre-baptismal teachings and instructions they received as they were preparing to join the Adventist Church?
4. How many years did the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania stay in church before they decided to leave the church?

5. To what extent were the former members of the Nyegezi SDA District, South Nyanza Conference, Tanzania involved in the church activities when they were still members of the church?
6. What were the reasons why those who left the church in Nyegezi SDA District, South Nyanza Conference, Tanzania, did so?
7. What are the strategies that would be best to reclaim the members who have left the church in Nyegezi SDA District, South Nyanza Conference, Tanzania?

The study made use of a cross-sectional descriptive design and a questionnaire was used to collect data. The population was composed of the former members of the Nyegezi district. A sample of 306 former members was contacted and 175 participated in the study.

The findings established that the majority of the former members are young women aged between 25-35 years old, single, have an only primary school education, and earn less than 1,800,000 Tshs per year.

The answer to the first research question revealed that the respondents were mostly either raised as Adventists or came from a Protestant background before they joined the Adventist Church. The second research question showed that they worshipped for an average of 1 to 5 years, before deciding to leave the church.

The third research question indicated that the former members who were Protestant previously were reached through public evangelism. The findings from the fourth research question showed that the members received adequate teaching and instructions before they got baptized into the Adventist Church.

The fifth question inquired into the level of involvement of the former church members in the church activities and programs while they were still in the church. It was found that the level of involvement was moderate (mean = 2.6; sd = 1.02). In other words, the former members did not get much involved in the activities and programs of the church.

The sixth research question analyzed the reasons why the former members left the church. The first reason evoked was that the spiritual life of the former members declined. This reason was followed by “lack of fellowship”, and “support during crisis”. The third reason was related to marital issues: either they committed adultery or they left to marry an unbeliever.

The study ended with a strategy on how to reclaim the members. The strategy that was designed and implemented as described. It is reported that 32 members were already reclaimed as an outcome of the first launch of the reclaim strategy.

### **Conclusion**

The findings from the study have given interesting insights over the issue of members who are leaving the church in the Nyegezi Seventh-day Adventist District, South Nyanza Conference, Tanzania. It revealed that the former church members left because of their spiritual decline. Other reasons were adultery and marriage to a non-Adventist spouse. A third reason was that the former members did not feel the love and fellowship that they were expecting from the church members. The study also highlighted the reality that the majority of the former members belong to a group of people who are vulnerable because of their level of education and their economic situation.

To reclaim these former members the church leaders need to take into consideration all these aspects of the situation. This implies that the strategies adopted to reclaim the former church members need to be implemented with caution, wisdom, and prayer, lest the former members come back to church, find the same situation as before, and leave again. At the end of the day, retaining the church members is what is being sought.



## **Recommendations**

The recommendations suggested in the study relate to various participants in three levels: the family units, the Church, and the Conference.

### **Recommendations for the Family Units**

Since the findings indicate that a good percentage of members who leave the church was born and raised in the Adventist faith. To reclaim their youths, it is recommended that the family heads (parents and guardians) look into their own lives and have a personal reform to leave a role model to the children and youth. They should also make sure that their children and youth are spiritually groomed and their needs are met so that they are willing to stay in the church.

### **Recommendations for the Church Leaders:**

The findings show that one of the reasons why church members leave is a lack of fellowship. It is recommended that the church leaders train the church members to show love and compassion to those who are coming back. Since it is a church with more women, it is recommended that the women be empowered to help their sisters, without being judgmental. They need to be trained and encouraged to have the right behavior and the right attitude towards the prodigal daughters and sons.

### **Recommendations for the Former Church Members**

It is recommended that once the former church members are reclaimed that they are trained and empowered so that they can be more involved in the church activities.

Secondly, it is recommended that these members be trained to become independent economically. This implies having programs where the members are trained to start their own business and also, if necessary, to have a network where they

can have a referral to find employment. The effort may also need a literacy component, whereby the members can effectively manage their lives.

### **Recommendations for the Conference**

It is recommended that the Conference help the pastors by providing trained personnel that can assist the pastors in case of crisis.

It is recommended that the Conference invest in resource materials and resource people that can help out to reinforce the efforts of reclaiming the church members.

It is recommended that the effort that was implemented in 2019 be continued so that other former members can be contacted and encouraged to return. The Conference should spearhead these activities to emphasize their willingness to reclaim the members who have left.

### **Suggestions for Future Research**

This study was focused on the South Nyanza Conference, particularly at Nyegezi District, it used a Survey Design. It involved 175 former church members as participants. Further research is suggested using a wider geographical scope by particularly involving all conferences and trial fields within North Tanzania Union Conference (NTUC).

The study is strictly descriptive. Further study is needed using inferential statistics to establish some predictive analysis and conclusion.

## APPENDICES

APPENDIX A  
CORRESPONDENCE

**South Nyanza Conference  
of Seventh day Adventists**

**EXECUTIVE SECRETARY'S OFFICE**

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

Email: [swittae@sncadventist.org](mailto:swittae@sncadventist.org)  
WEB: [www.sncadventist.org](http://www.sncadventist.org)  
Telephone: +255 282 560 761  
Mobile: +255 627 575 713  
+255 754 459 538



December 5<sup>th</sup>, 2018

KWA YEYOTE ATAKAYEHUSIKA

Pokea salaam za upendo katika Kristo Yesu.

**YAH: UTAMBULISHO WA MCH. PHILLIP NDIKUMWAMI**

Tafadhali sana husika na kichwa cha somo kilichopo hapo juu kama kinavyojieleza.

Ndugu mpendwa, napenda kumtambulisha kwako mchungaji Philip M. Ndikumwami ambaye ni mwajiriwa wa Kanisa la Waadventista Wasabato katika Konferensi ya South Nyanza, lakini pia ni mwanafunzi katika chuo kikuu cha Kanisa kilichoko Nairobi nchini Kenya (Adventist University of Africa).

Kama mwanafunzi, mchungaji Ndikumwami anasomea shahada ya Uzamili katika fani ya uongozi (M.A. Leadership). Kwa kuwa yuko katika hatua za kufanya utafiti juu ya mada hii nyeti, "WHY THEY LEFT: An alysis of the Lived experience of former Adventist Church Members in Nyegezi Church (district) South Nyanza Conference; kwa barua hii naomba apatiwe ushirikiano ili afanikishe zoezi la ukusanyaji wa data au habari muhimu zitakazomsaidia kufikia hitimisho la utafiti wake.

Nichukue nafasi hii kukushukuru kwa ushirikiano ambao utampatia mtumishi wa Mungu kufanya njozi yake iwe halisia. Bwana wa majeshi akubarikie wewe na utumishi wako kwa ujumla.

Ni mimi mtumishi shambani mwa BWANA

Mchungaji Switta Elias Stevens  
**KATIBU MKUU**  
SOUTH NYANZA CONFERENCE

Nakala: Mwenyekiti, SNC  
Mhazini, SNC  
Mch. Philip M. Ndikumwami

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

**SNC**

**MISSION:** "To proclaim to all peoples the everlasting  
Gospel in the context of the three angels' messages through  
Pastoral Ministry, Education, making disciples and  
Healing, emphasis on the well-being of the whole person".

## **TRANSLATION OF INTRODUCTION LETTER**

December 5<sup>th</sup>, 2018

TO WHOM IT MAY CONCERN

RE: INTRODUCTION OF PR. PHILLIP NDIKUMWAMI

Please be concerned about the heading above as it makes itself clear.

Beloved, I wish to introduce to you Pr. Phillip Ndikumwami who is among the employees of the Seventh-day Adventist Church in South Nyanza Conference. The same person is a bonafide student at a Church University in Nairobi Kenya (Adventist University of Africa).

As a student, Pr. Ndikumwami is pursuing a master's degree in leadership (M.A. Leadership). Since he is currently in the process of doing his research on the sensitive topic, "Why they left? An Analysis of the Lived Experience of Former Adventist Members in Nyegezi District. Therefore, about this letter, I second the researcher to be given due support in the process of data collection or anything that may help in his research.

I want to take this opportunity to thank you for the cooperation that will be given to the man of God to make his dream come true. May the Lord of Hosts bless you and your service.

Yours in the Lord's Vineyard

Pr. Switta Elias Stevens

The Executive Secretary of South Nyanza Conference



THE SEVENTH-DAY ADVENTIST CHURCH – NYEGEZI DISTRICT  
**SOUTH NYANZA CONFERENCE**

P.O.BOX. 3104

E-mail: [barakaboniphace@yahoo.com](mailto:barakaboniphace@yahoo.com)

Mob. +255 757 432 378; +255 787 514 401

**MWANZA, TANZANIA**

Ref No. SDA/Nyg./Dist./GL/01/19

May 30, 2018

Pr. Philip M. Ndikumwami,  
P.O.Box 401,  
**MWANZA.**

Sir;

**RE: YOUR REQUEST TO COLLECT DATA IN NYEGEZI DISTRICT FOR YOUR  
RESEARCH WORK.**

Reference is made to the heading above.

This is to inform you that your request to collect data for your research entitled "A STUDY OF THE CAUSES OF MEMBERSHIP DROPOUT IN NYEGEZI SEVENTH-DAY ADVENTIST DISTRICT, SOUTH NYANZA CONFERENCE, TANZANIA" was respectfully received by the leadership of all churches in the district. The district board that convened on May 25, 2018 accepted the request and has voted to allowed you to perform the duty in three months time from July 01 - Sept. 30. 2018.

May the Lord see you through as you work to find out the reasons why people leave the church so as to lay out some constructive strategies to counteract the practice.

Sincerely yours,

Pr. Baraka B. Nchama.

**PASTOR - NYEGEZI DISTRICT**



APPENDIX B  
QUESTIONNAIRE

**Letter of Introduction And Informed Consent Form**

Dear Participant,

My name is **Phillip Ndikumwami**. I am a student at the University of Africa pursuing an MA Leadership degree. As part of the requirements of the program, I am conducting a study entitled: **A Strategy To Reclaim Former Members In Nyegezi Seventh-day Adventist District, South Nyanza Conference, Tanzania**

Your views and contributions are very important to this study and therefore I am inviting you to participate in this research study. Before agreeing to participate in this research, I strongly encourage you to read the purpose and other details of the study.

Purpose of the Study: This study is designed to find out reasons which make members leave the church and implement a strategy to win them back. Participation in the study involves the completion of a questionnaire that asks you basic questions about yourself and other questions regarding.

Risks and Discomforts: There are no recognizable risks or discomforts that are anticipated from your participation in the study.

Benefits: The anticipated benefit of your participation is the opportunity to discuss the reasons attributing to l. The knowledge obtained from this study will be of great value to gain knowledge and skills on how to reclaim former members.

Confidentiality: The information gathered during this study will remain confidential, your identity will not be revealed and all the responses received will be coded and summed to protect your identity. Only the research team will have access to the study data and information.

Withdrawal without Prejudice: Please note that your participation in this study is voluntary and you may withdraw at any time without any penalty.

If you have any questions or concerns about participating in the study or completing the attached questionnaire, please contact the MA Leadership Program Director at Adventist University of Africa via e-mail [ganud@aua.ac.ke](mailto:ganud@aua.ac.ke)

Consent: Please sign below if you agree to participate. Your signature below indicates that you have decided to participate in this study and that you have read and understood the information provided above.

Subject's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

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

Thank you so much for your time!

This questionnaire is to evaluate the reasons for membership loss among former Seventh-day Adventists. Your response will help in discovering some of the possible causes why people leave the church and based on these findings corrective measures will be suggested for implementation.

**SECTION A (Tick the most appropriate choice)**

- A. Your sex:
1. Male
  2. Female
- B. Your age group:
- 1) 18-20
  - 2) 21-25
  - 3) 26 and above
- C. Your marital status:
- 1) Single
  - 2) Married
  - 3) Widowed
  - 4) Separated
  - 5) Divorced
- D. Your yearly family income:
1. Under Tshs 1,800,000
  2. Tshs 1,800,001 - 4,999,999
  3. Over 5,000,000
- E. Educational level completed. Circle the number.
1. Primary
  2. Secondary
  3. College
  4. Teacher Training College
  5. Commercial Trade School
  6. University

**SECTION B (Circle the answer that refers to your situation)**

1. Before you became a Seventh-day Adventist, what was your religious background?
  - A. No religious background
  - B. I was raised as a Seventh-day Adventist
  - C. Protestant (Please specify denomination)
  - D. Catholic
  - E. Other \_\_\_\_\_
2. Which factor most attracted you to the Adventist Church?
  - A. I was raised as an Adventist
  - B. The truth and beauty of the church's teachings
  - C. The warm fellowship I found among its believers
  - D. Public Meetings
  - E. Personal contact with a church member
  - F. Adventist radio program
  - G. Other \_\_\_\_\_
3. How would you describe the kind of instruction you received before joining the Adventist Church?
  1. Very adequate
  2. Adequate
  3. Somewhat adequate
  4. Inadequate
  5. Very inadequate
4. For how long were you a member?
  - A. Under 1 year
  - B. 1-5 years
  - C. 6-10 years
  - D. 11-20 years
  - E. 21 years or more
5. On a scale of 1 to 5, how would you rate the frequency of your involvement in the church activities when you were still going to church?



Witnessing in daily activities?				
1	2	3	4	5
Never		All the time		

Church attendance?				
1	2	3	4	5
Never		All the time		

Involvement in church life?				
1	2	3	4	5
Never		All the time		

6. Please indicate by an X in the grid below the factors that influenced you to leave the church.

		1 No influence	2 Some influence	3 A fair amount of influence	4 Great degree of influence
1	Members too emotional				
2	Members too proud				
3	Lack of fellowship				
4	Church too strict and demanding				
5	Members too inconsistent				
6	Lack of support in time of crisis				
7	Worship program did not meet a spiritual need				
8	I had to travel too far to church				
9	Influenced by non-Adventist association				
10	Disagreed with church doctrines				
11	I was inadequately prepared for baptism				
12	Death of a friend or relative				
13	Started working on Sabbath				
14	Conflict among the church members				
15	Had marital problems				
16	Violated the commandment on adultery				
17	Unpleasant experience with a pastor				
18	Disapproved of the leadership in the church				
19	Drastic financial changes				
20	Personal spiritual life declined				
21	Personal or family illness				
22	Loss of job				
23	Marriage to non-SDA				

## QUESTIONNAIRE SWAHILI VERSION

Dodoso hili limelenga kuchunguza sababu zinazofanya kuwe na upoteaji wa washiriki katika Kanisa la Wadventista Wasabato. Majibu yako yatasaidia kupata sababu hizo ambazo zitatumika kutatua tatizo hilo

### SEHEMU A (Weka alama ya Vema kwa jibu sahihi)

- A. Jinsia yako:
1. Kiume
  2. Kike
- B. Umri wako:
- 1) 18-20      2) 21-25      3) 26 na zaidi
- C. Hali ya Ndoa:
- 1) Kapela      2)Oa/olewa      3) Mfiwa      4) Tengana      5) Talikiwa
- D. Uchumi wa familia kwa mwaka:
1. Chini ya Tshs 1,800,000
  2. Tshs 1,800,001 - 4,999,999
  3. Zaidi 5,000,000
- E. Kiwango cha Elimu. Zungushia jibu
1. Msingi
  2. Sekondari
  3. Chuo
  4. Chuo cha Ualimu
  5. Chuo cha Veta
  6. Chuo Kikuu

### SEHEMU B

#### Swali la Kwanza: Sababu za Kujiunga na Kanisa

1. Kabla hujawa msabato asili yako ilikuwa ipi? Zungushia jibu.
- F. Sikuwa na dini
- G. Nilizaliwa msabato
- H. Mprotestanti
- I. Mkatholic
- J. Nyingine.....
2. Ni Jambo gani lililokufutia kuwa mwadivetista wa sabato?
- A. Nilizaliwa kwa familia ya wadivetista wa sabato.
- B. Ukweli na utamu wa mafundisho ya wadvetista
- C. Ukalimu pamoja na Makaribisho mazuri ya waumini
- D. Kupitia kwa maubiri na mikutano ya inje (crusades)
- E. Kupitia kwa mushiriki mmoja kanisani
- F. Redio ya waadivetista wa sabato
- G. Nyingine\_\_\_\_\_
3. Unasimuliaje juu ya mafundisho ya wasabato?
- A. Yamenyooka sana
- B. Yamenyooka
- C. Yanaridhisha
- D. Hayaridhishi
- E. Hayaridhishi kabisa
4. Ni kwa muda gani ulikuwa mshiriki?
- a. Chini ya mwaka
  - b. 1-5 miaka
  - c. 6-10 miaka
  - d. 11-20 miaka

e. 21 miaka na Zaidi

5. Ndani ya skeli ya 1-5 pima ushirikiano wako

Ushuhudiaji?				
1	2	3	4	5
Kamwe		Muda wote		

Kusali?				
1	2	3	4	5
Haieweki		Mara zote		

Kushiriki shughuli za kanisa?				
1	2	3	4	5
Sishiriki		Niko hai		

6.

Swali la Tatu: Sababu za kuacha kanisa					
		Ina mvuto	2 Mvuto kidogo	3 Mvuto wastani	4 Mvuto mkubwa
1	Washiriki wana misongo				
2	Washiriki wana majivuno				
3	Hakuna ukaribu				
4	Sheria ndogo ndogo ni nyingi				
5	Washiriki hawaeleweki				
6	Hakuna msaada wakati wa tabu				
7	Ibada haigusi mahitaji				
8	Huwa nasafiri mwendo mrefu				
9	Nimevutwa na kundi lisilo la kisabato				
10	Sikuamini baadhi ya mafundisho				
11	Ki-ukweli sikuandaliwa kwa ubatizo				
12	Nilifiwa na mtu wa karibu				
13	Nilianza kufanya kazi siku ya sabato				
14	Migogoro na washiriki				
15	Matatizo katika ndoa				
16	Uzini				
17	Uzoefu mbaya na mchungaji				
18	Sikubaliani na uongozo				
19	Matatizo ya kiuchumi				
20	Hali ya kiroho kudorora				
21	Ugonjwa wangu au mtu wa karibu				
22	Kupoteza kazi				
23	Ndoa na mtu asiye msabato				

APPENDIX C  
STATISTICAL ANALYSES

**Gender Distribution**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	77	43.3	44.0	44.0
	Female	98	55.1	56.0	100.0
	Total	175	98.3	100.0	

**Age Distribution**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-20	3	1.7	1.7	1.7
	21-25	41	23.0	23.4	25.1
	26-35	96	55.6	56.6	81.7
	36 and above	35	18.0	18.3	100.0
	Total	175	98.3	100.0	

**Marital Status Distribution**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	65	36.5	37.1	37.1
	Unmarried	92	52.2	53.2	90.3
	Widow-Widower	18	9.6	9.7	100.0
	Total	175	98.3	100.0	

**Education Level Distribution**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary School	71	41.6	42.3	42.3
	Secondary School	51	28.1	28.6	70.9
	Certificate	17	9.6	9.7	80.6
	Diploma	14	7.9	8.0	88.6
	Degree and above	22	11.2	11.4	100.0
	Total	175	98.3	100.0	

<b>Income</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below Tshs 1,800,000	88	49.4	50.3	50.3
	1,800,000 -4999999	52	30.9	31.4	81.7
	5,000,000 and above	32	18.0	18.3	100.0
	Total	172	98.3	100.0	
Missing	System	3	1.7		
Total		175	100.0		

<b>Religion</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Churchless	9	5.1	5.1	5.1
	Adventist	43	24.2	24.6	29.7
	Protestant	80	44.9	45.7	75.4
	Catholic	37	20.8	21.1	96.6
	Islam	6	3.4	3.4	100.0
	Total	175	98.3	100.0	

**How long have been in the church since baptism?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Under one year	7	3.9	4.0	4.0
	Between 1-5 years	87	48.9	49.7	53.7
	6-10 years	44	24.7	25.1	78.9
	11-20 years	25	14.0	14.3	93.1
	21 years and above	12	6.7	6.9	100.0
	Total	175	98.3	100.0	

APPENDIX D

KRECIJE AND MORGAN SAMPLE SIZE CHART

Table 3.1									
<i>Table for Determining Sample Size of a Known Population</i>									
N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	100000	384

*Note: N is Population Size; S is Sample Size* *Source: Krejcie & Morgan, 1970*

## REFERENCES

- Agadjanian, V. (2017). Women's schooling and religious mobility: Joining, switching, and quitting church in a Christian Sub-Saharan setting. *Sociology of Religion*, 78(4), 411–436.
- ASTR. (2018). *Annual statistical report: 154th report of the General Conference of Seventh-day Adventists for 2016 and 2017*. Silver Spring, MD: Offices of Archives, Statistics, and Research.
- ASTR. (2019). *Nurture and retention*. Retrieved from Office of Archives, Statistics, and Research website: <https://www.adventistarchives.org/resources-on-nurture-and-retention>
- Atkinson, G. (2009). Parting shots: When church members leave. *The Christian Century*, 126(19), 10–18.
- Ayako, R. (2009). *Retention of members in the Kisii New Life SDA Church, South Kenya Conference* (Unpublished Masters of Leadership Dissertation). Adventist University of Africa, Nairobi, Kenya.
- Barthelemy, R. (2012). *The priesthood of all believers: A catalyst for change in the Ephraim Seventh-day Adventist Church* (Unpublished Doctor of Ministry Dissertation). Andrews University, Berrien Springs, MI.
- Berghammer, C., Krivanek, D., & Zartler, U. (2018). *Looking beyond the church tax: Families and disaffiliation of Australian Catholics*. New York, NY: Wiley-Blackwell.
- Blaikie, N. (2009). *Designing social research: The logic of anticipation* (2nd ed.). Malden, MA: Polity Press.
- Botolo, M. (2009). *A strategy for retaining newly baptized members in Lake View and Ntcheu Seventh-day Adventist Churches in Central Malawi Conference* (Unpublished Masters of Leadership Dissertation). Adventist University of Africa, Nairobi, Kenya.
- Bredenkamp, I. M., & Schoeman, W. J. (2015). Reasons for the migration of church members from one congregation to another. *Acta Theologica*, 35, 124–152.
- Byassee, J. (2018). Can these churches live again? *The Christianity Century*, 135(7), 39–41.
- Carman, J. B., & Rao, C. V. (2014). *Christians in South Indian villages, 1959-2009: Decline and revival in Telangana*. Grand Rapids, MI: Eerdmans.

- CCM. (2013). *Survey of former and inactive Seventh-day Adventist Church members*. Berrien Springs, MI: Center for Creative Ministry.
- Chartrand, E. (2014). Rethinking teen ministry: A new strategy for keeping teenagers in church and in the faith. *Journal of Christian Religion*, 1(7), 341–360.
- Chase, J. (2010). *Why they stop attending church: An exploratory study of religious participation decline among Millennials from conservative Christian backgrounds* (Unpublished Masters of Arts in Sociology). University of Central Florida, Orlando, FL.
- Dale, F. (2005). *An army of ordinary people: Stories of real-life men and women simply being the church*. Austin, TX: Karis.
- Davie, G., Heelas, P., & Woodhead, L. (Eds.). (2003). *Predicting religion: Christian, secular and alternative futures*. Farnham, UK: Ashgate.
- Djupe, P., Neiheisel, J., & Sokhey, A. (2018). Reconsidering the role of politics in leaving religion: The importance of affiliation. *American Journal of Political Science*, 62(1), 161–175.
- Donkor, K. (Ed.). (2011). *The Church, culture and spirits: Adventism in Africa*. Silver Spring, MD: Review and Herald.
- East-Central Africa Division of Seventh-day Adventists. (2018). *Eastern Africa Division statistical report 2003-2017*. Nairobi, Kenya: East-Central Africa Division of Seventh-day Adventists.
- Francis, L., & Craig, C. (2006). Tweenagers in the church: An empirical perspective on attitude development. *Journal of Beliefs and Values*, 27(1), 95–109.
- Garvey, J. (2007). Why people leave the church. *Commonweal*, 134(7), 6–13.
- Gillis, C. (2012). Reports: Failed marriages, poor catechesis, sex scandal, unmet spiritual needs: The exodus of Americans from the Catholic Church. *Conversations on Jesuit Higher Education*, 42(1), 23–45.
- Goodhew, D. (2016). *Growth and decline in the Anglican communion: 1980 to the present*. London, UK: Taylor & Francis.
- Hamilton, S., Martin, M., & Martin, D. (2012). A statistical investigation of the relationship between personal attachment style and satisfaction with evangelical church membership. *Journal of Religion and Health*, 51(4), 1306–1316.
- Hendricks, J. H. (1995). South African denominational growth and decline 1911-1991. *Journal for Theology in Southern Africa*, 95(1), 35–38.
- Hughes, P. (2011). Why young people are leaving the church. *Bulletin of the Christian Research Association*, 21(4), 19–29.



- Hughes, P. (2015). Why young people are leaving the church. *Bulletin of the Christian Research Association*, 25(1), 1–15.
- Jenkins, P. (2011). *The next Christendom: The coming of global Christianity*. Oxford, UK: Oxford University Press.
- Jones, J. M. (2019). *U.S. church membership down sharply in past two decades*. Retrieved from Gallup.com website: <https://news.gallup.com/poll/248837/church-membership-down-sharply-past-two-decades.aspx>
- Kinnaman, D., & Hawkins, A. (2011). *You lost me: Why young Christians are leaving church...and rethinking faith*. Grand Rapids, MI: Baker Books.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, 30(3), 607–610.
- Lyytikäinen, T., & Santavirta, T. (2013). The effect of church tax on church membership. *Journal of Population Economics*, 16(3), 1175–1193.
- MacLaren, D. (2012). *Mission implausible: Restoring credibility to the church*. Place of publication not identified: WPF & Stock.
- Mansfield, S. (2012). *Healing your church hurt: What to do when you still love God but have been wounded by His people*. Austin, TX: Tyndale House.
- McIntosh, G. L. (2006). *Beyond the first visit: The complete guide to connecting guests to your church*. Grand Rapids, MI: Baker Books.
- Mlambo, M. (2013). *A strategy for reclaiming members from the Pentecostal/Charismatic movement in Mufakose District, Zimbabwe* (Master of Pastoral Ministry Dissertation). Adventist University of Africa, Nairobi, Kenya.
- Munikwa, C., & Hendriks, H. (2011). The Binga outreach: Towards intercultural mission in the Reformed Church in Zimbabwe. *Dutch Reformed Theological Journal*, 52(4), 453–464.
- Mushayavanhu, D., & Duncan, G. A. (2014). The spiritual weakness of churches founded by Western missionaries: The cause of the rise of Africa Independent Churches in Zimbabwe with special reference to the Uniting Presbyterian Church in Southern Africa. *Verbum et Ecclesia*, 35(4), 453–464.
- Ngunjiri, F. W., Gramby-Sobukwe, S., & Williams-Gegner, K. (2012). Tempered radicals: Black women's leadership in the church and community. *Journal of Pan African Studies*, 5(2), 84–109.
- Nixon, J. S. (2013). *Retaining young adults through a wholistic formational discipleship program at the Immanuel Temple Seventh-day Adventist Church* (Doctor of Ministry Dissertation). Andrews University, Berrien Spring, MI.

- Northern Tanzania Union Conference of Seventh-day Adventists. (2018). *Systematic benevolence report 2017* [Statistical Report]. Arusha, Tanzania: Northern Tanzania Union Conference of Seventh-day Adventists.
- Olanyika, A. (2014). *The role of pastoral counselling in the membership retention in Ayetoro Ekiti SDA Church in Ekiti State, Nigeria* (Unpublished Master of Pastoral Ministry). Adventist University of Africa, Nairobi, Kenya.
- Olson, M. (1971). *The logic of collective action: Public goods and the theory of groups*. Cambridge, MA: Harvard University Press.
- Pace, A. S. (2015). *Young adults leaving the church: The tie to intentional spiritual mentoring among Lutheran Church Missouri Synod teens through youth and confirmation ministry* (Dissertation). Lutheran Church–Missouri Synod, St. Louis, MO.
- Petty, M. L. (2011). *God's church, God's money, False profits: How to know the truth about your church and pastor according to the Word of God*. Bloomington, IN: AuthorHouse.
- Rainer, T. S., & Rainer, S. S. (2008). *Essential church?: Reclaiming a generation of dropouts*. Nashville, TN: B&H Books.
- Rateno, C. (2013). *Strategies for nurture and retention of converted drug addicts: A case study of Nyanhwa Church, Kenya* (Masters of Pastoral Ministry Dissertation). Adventist University of Africa, Nairobi, Kenya.
- Reese, T. (2018). *The hidden exodus: Catholics becoming Protestants*. Retrieved January 25, 2019, from National Catholic Reporter website: <https://www.ncronline.org/news/parish/hidden-exodus-catholics-becoming-protestants>
- Rendle, G. R. (2014). *Leading change in the congregation: Spiritual & organizational tools for leaders*. Lanham, MD: Rowman & Littlefield.
- Russel, H. (1990). *A study of the causes of membership dropout among selected churches in the East Jamaica Conference of Seventh-day Adventists* (Doctor of Ministry Dissertation). Andrews University, Berrien Spring, MI.
- Schiller, A. (2009). On the Catholic Church and indigenous identities: Notes from Indonesian Borneo. *Culture and Religion*, 10(3), 279–295.
- Seasoltz, K. R. (2012). *A virtuous church: Catholic theology, ethics, and liturgy for the 21st century*. Maryknoll, NY: Orbis Books.
- Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medical Education*, 2, 53–55.
- The Presbyterian Church (U.S.A.). (2000). Steepest member loss in 25 years. Christian century. *The Presbyterian Church (U.S.A.)*, 117(21), 748–750.
- The United Republic of Tanzania. (1997). *Mwanza Region socio-economic profile*. Dar es Salaam, Tanzania: The Planning Commission Dar es Salaam.

- The United Republic of Tanzania. (2012). *Population and housing census 2012*. Dar es Salaam, Tanzania: National Bureau of Statistics, Office of Chief Government Statistician President's Office.
- Valente, R. R. (2015). Institutional explanations for the decline of the Congregação Cristã no Brasil. *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements*, 14(1), 122–128.
- Willimon, W. H., & Wilson, R. L. (1987). The present crisis: The impact of membership decline in mainline churches. *Quarterly Review*, 7(3), 74–79.
- Wulff, K. M. (2011). Presidential address: Are pastors the cause of the loss of church membership? *Review of Religious Research*, 53(1), 1–7.
- Yeakley, F. (1995). Recent patterns of growth and decline among heirs of the restoration movement. *Restoration Quarterly*, 37(1), 161–175.

## VITA

### PERSONAL INFORMATION

**Name:** Philip M. Ndikumwami  
**Date of birth:** Nov. 29, 1961  
**Place of Birth:** Kigoma, Tanzania  
**Citizenship:** Tanzanian  
**Postal Address:** No. 401  
**Phone No.:** +255 757 215 098  
**E-mail Address:** philipndikumwami@yahoo.com  
**Marital Status:** Married  
**Number of Children:** Four

### II. EDUCATIONAL ACHIEVEMENT

University Education with Bachelor of Arts, Theology Major.

### III. PRESENT POSITION

Assistant Director, Chaplaincy Department, South Nyanza Conference

### IV. THE SUMMARY OF MY CV

<b>YEAR</b>	<b>PLACE</b>	<b>JOB</b>
2018 – current	South Nyanza Conference	Assistant Chaplaincy Director
2016 - 2017	Mara conference	Stewardship Dep. Director & Ministerial Secretary
2011 - 2015	South Nyanza Conference	Executive secretary
2009 - 2010	West Tanzania Field	Stewardship Department Director
2005 - 2008	Kibondo, West Tanzania Field	District Pastor
2002 - 2005	UEAB - Arusha Campus	Studies (Bachelor of Arts in Theology)
1987 - 2002	Tabora, Kigoma, Heri, Mpanda	District Pastor & Secondary School Education
1985 -1987	Tanzania Adv. Seminary	Studies (Ministerial Diploma)
1983 - 1985	Heri Adventist Hospital	Maternal & Child Health Personnel