

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

TITLE: A BIBLICAL-CULTURAL STRATEGY OF MTWARA SEVENTH DAY ADVENTIST CHURCH IN REACHING THE MAKONDE PEOPLE OF MTWARA-MIKINDANI MUNICIPALITY

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Date Completed: June 2016

The aim of this study was to examine the methods used by Adventists to reach the Makonde people with the Adventist message. The study engaged a descriptive case study design where thirty participants were involved in giving data through face to face interviews. The finding indicates that there were limited cultural methods used by Adventists to reach the indigenes.

There were several hindrances leading the indigenes people not to join the church. There were cultural challenges leading indigenes to drop out of the church. Non-Adventist Churches were found to be successful due to the use of frameworks in presenting the gospel, though these are considered contradictory to the fundamental tenets of Adventism. The study concludes by giving significant recommendations to various gospel stake-holders, indigenous people, evangelists, and pastors.

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ADVENTIST CHURCH IN REACHING THE MAKONDE PEOPLE
OF MTWARA-MIKINDANI MUNICIPALITY

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Zetti Batista Ndolah

June 2016

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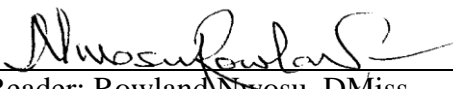
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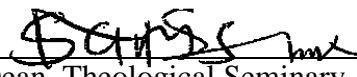
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This work is dedicated to South Tanzania Union Mission

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LIST OF ABBREVIATIONS

1. SDA – Seventh-day Adventist Church
2. R C – Roman Catholic Church
3. AD – Anno Domino–After Christ’s birth
4. OT – Old Testament
5. NT – New Testament
6. SEC – South East Tanzania Conference
7. QDA – Qualitative Data Analysis
8. NRSV – New Revised Standard Version

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CHAPTER 1

INTRODUCTION

The Seventh-day Adventist Church in Tanzania was initiated in 1903 around the Pare Mountains at Giti Mamba. The work of the Great Commission was pioneered by two missionaries from Germany, John Ehlers and A. C. Enns. These missionaries spread the message between 1903 and 1920, by which time they had baptized members in various areas, namely: Pare Mountains, Lake Victoria, Mara region, and Sukuma land.¹

The propagation of the gospel in Mtwara region started in 1963, where the first evangelists were Kalebu Kalagano (1963-1964) and Pastor John Moses Kivunge (1964-1973).² Despite these early efforts, it appears that the gospel work in Mtwara was hampered by cultural beliefs. Ordinarily, when people receive the biblical message they have their preconceived ideas from their culture. They do not come to the Bible empty-handed. They have rich African indigenous resources that facilitate their appropriation of the Scripture.³ However, these preconceptions are so deeply entrenched among the Makonde people, hence, the acceptance and penetration of the gospel in the area is not commensurate with the work that has been done in the area.

¹ Stefan Hoschele, *Centennial Album of the Seventh-day Adventist Church in Tanzania* (Arusha, Tanzania: Tanzania Union of Seventh-day Adventists, 2003).

² Pastor John Moses Kivunge, interview by the author, phone, December 11, 2014.

³ Afua Kuma, *Jesus of Deep Forest: A Concrete Example of How the Rich of Africa Cultural Context Can Facilitate the Appropriation of the Bible in Africa* (Accra, Ghana: Asempa, 2000).

Statement of the Problem

The SDA Church in Tanzania has had different levels of growth from one region to another. Overall, the church is experiencing numerical growth with local church congregations and workers in different positions.⁴ Other regions such as Pare, Lake Victoria, Kigoma, and Mbeya seem to have many indigenous members. Regions like Lindi and Mtwara it seems to have minute diaspora Adventists from other ethnicities.

The Seventh day Adventist established mission stations in the South and Heri. At these stations, membership comprised both indigenous and immigrant Adventists, mainly from Pare and Lake Victoria. Over time, members antecedent from the area became more populous than those from other areas gained ground in some of them. Lindi and Mtwara, however, were two congregations that maintained the demographic of superior numbers of migrant members relative to those who were area locals.⁵

It also appears that the Makonde of Mtwara-Mikindani municipality had previous knowledge of God even before the penetration of Adventism. Their traditional religion is formed around ancestor worship and still continues. Traditionally, the Makonde people of Tanzania nominally are Muslims and those of Mozambique are Catholic or Muslim.⁶ Given prior exposure to the faith, the expectation thus exists that this society should be receptive to the gospel message. However, this has not been the case.

⁴ Hoschele, *Centennial Album of the Seventh-day Adventist Church in Tanzania*.

⁵ Stefan Hoschele, *Christian Remnant – Folk Church: Seventh-day Adventist in Tanzania 1903 – 1980* (Leiden, Netherlands: Koninklijke Brill, 2007), 522-23.

⁶ Geoffrey Mwanichisye and Beatrice R. Dominic, "Mtwaramikindani," *Manispaa Ya Mtwara Mikindani*, accessed November 25, 2014, Mtwaramikindani.go.tz.

Research Objectives

The objectives of this research were as follows:

1. To analyze the existing obstacles that hinder the penetration of the Seventh-day Adventist message to the Makonde people.
2. To identify Missiological strategies that have been used by non-Adventists.
3. To propose a contextual and the biblical-based Missiological approaches.

Purpose of the Study

The major purpose of this research was to identify the main challenges facing Mtwara Seventh-day Adventist Church in reaching the Makonde people of Mtwara–Mikindani municipality. This was vividly seen where the church had difficulties in converting and retaining a good number of the Makonde people of Mtwara-Mikindani within the church. The church membership book of Mtwara Seventh-day Adventist showed the total number of church members to be *six hundred and ten*, there were only five indigenous people, this is 0.81% of all church members.⁷ The solutions may be found by answering the following questions.

1. What are the biblical cultural strategies used by Adventists?
2. What are the biblical-cultural strategies used by non-Adventists?
3. What are the future biblical-strategies in reaching the Makonde based in Mtwara municipal?

Justification of the Study

The Bible is a common touchstone which never changes no matter what the culture, but Christianity is different from one era to the next, from one culture to the

⁷ Eastern Tanzania Conference, *Kitabu Cha Washiriki Kanisa La Waadventista Wa Sabato Mtwara* (Morogoro, Tanzania: Eastern Tanzania Conference, 2014).

next. Christianity, as practiced in America today, differs greatly from that of Colonial America – and both differ from those of present-day South Africa, 19th century Japan, and medieval France.⁸

The Biblical-Cultural Strategy is the method used in Bible times and in the contemporary age. Some of the proponents of this method in our times are H. Richard Niebuhr in his book *Christ and Culture 1951*, William Werperhowski, Michael Foucault and Kathryn Tanner; Eugene Nida, and Robert Redfield; the founder of “relative, relativism” which comprised three factors: “(1) the endowment and opportunities of people, (2) the extent of revelation, and (3) the culture patterns of the society in question.”⁹ The Biblical Cultural Strategy should not be minimized since the gospel came to people through culture, language and social values spectrum.

Above all, the use of traditional music instruments is clear evidence of how the church embraces contextualization. “Though the church makes use of some Western music instruments such as piano, key-boards, trumpets, and guitars. More often than not, some traditional instruments are usually integrated in worship.”¹⁰ This point encompasses music, singing, and other cultural aspects of the society because God spoke to his people in their cultural context.

In the Bible, we observe different approaches for reaching different people. “The aim of the communicator was to maximize the impact of the gospel upon the

⁸ Austin Cline, “Slavery and Racism in the Bible,” *ThoughtCo.*, last modified February 13, 2017, [About.com/od/thebible/a/cultural context bible interpretation.htm](http://About.com/od/thebible/a/cultural-context-bible-interpretation.htm).

⁹ Donald Mckeeon, “Part IV: A Response to Some of the Insider-Movement Leaning Articles,” in *Perspectives on the World Christian Movement*, 4th ed. (Pasadena, CA: William Carey Library, 2014), accessed August 1, 2015, Party I of IV/biblical missiology.org party – I – a –.

¹⁰ Sampson M. Nwaomah, Robert Osei-Bonsu, and Kelvin Okey Onongha, *Music and Worship in Africa: Adventists’ Dialogue from Biblical, Historical, and Cultural Perspective* (Berrien Springs, MI: Andrews University Press, 2014).

receptor community and their culture.”¹¹ The argument is strong since Jesus’ approach to the Samaritan woman and Cornelius, Gentiles, was different from that used for Nicodemus and Young rich man who were Jews. Furthermore, the apostles settled the issue of circumcision of the Gentiles which had barred them from joining the church (Acts 15: 1- 35).

Meanwhile, the Apostle Paul accommodated people from all cultures into the body of Christ:

For though I am free with respect to all, I have made myself slave for all, so that I might win more of them. To the Jews I became as a Jew in order to win Jews. . . . I have become all things to all people, so that I might by any means save some (1 Cor 9:19-23; NRSV).

However, obscurantism and syncretism can interfere with biblical strategy.

Obscurantism is obscuring the gospel by emphasizing things that are actually external to the gospel as being central to it, while syncretism, in this case, is the mixing of Christianity with something else such that they become a different gospel.¹²

To balance the two, the researcher used a theoretical framework to communicate the gospel in a culturally appropriate manner, without on gospel principles. The researcher evaluated and struck a balance between culture and fundamental Biblical teachings. The people in Makonde seemed to be holding on to cultural practices that were contrary to bible teaching. Therefore, the researcher developed a theoretical framework to reach, convert, and retain them in the church.

Methodology of the Study

The model of this research is a case-study design under qualitative approaches.

The Case Study Research is an inquiry that focuses on describing, understanding, predicting and controlling the individual (i.e. process animal,

¹¹ Paul Lewis, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Waynesboro, GA: Gabriel, 2003).

¹² Ed Stetzer, “Avoiding the Pitfall of Syncretism,” *The Exchange*, July 15, 2014, accessed June 6, 2016, www.christianitytoday.com/.../avoiding-pitfall-of-sync.

person, household, organization, group, industry, culture or nationality). It is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.¹³

This seemed to be an appropriate method because it for the topic and the research objectives. The researcher chose qualitative case study design because it is interpretative, experiential, situational, and personal; when it is conducted appropriately triangulate the whole work.¹⁴ The researcher expects that through qualitative research method the case study design implemented will improve some ambiguity cases in the process of the research.

Chapter one gives the background information for the research. It is purposed to outline the frame work of the study to help the readers to relate and understand the works of other researches.

Chapter two contains theories and suggestions of other authors who have written many related materials for the study. This will help to build the base of biblical-cultural strategies of the gospel message to the Makonde people. Chapter three gives the research design which was used. Also, it shows how data of the research was collected and analyzed to get the end results of the research.

Chapter four presents the findings, analyses the data and compare the findings of the study with the literature presented. Chapter five outlines conclusion and recommendations. The chapter suggests potential changes in contemporary church and Missiological approach.

¹³ Arch G. Woodside, *Case Study Research: Theory, Methods, and Practice* (Somerville, MA: Emerald, 2010).

¹⁴ Isadore Newman and Carolyn R. Benz, *Qualitative – Quantitative Research Methodology: Exploring the Interactive Continuum* (Carbondale, IL: SIU Press, 1998).

Delimitation of the Study

This study was not intended to give the general contribution of cultural contextualization of the gospel universally, but specifically the Makonde people of Mtwara-Mikindani. Nevertheless, the study does not incorporate all the Makonde people.

The research is designed to expose the uniqueness of the biblical message in relation to the Makonde culture based in Mtwara-Mikindani municipality geographical area. In Mtwara-Mikindani municipality there are three Seventh-day Adventist Churches: Mtwara, Shangani, Chipuputa, and Naliendele company. However, the research focused on the work of Mtwara Seventh-day Adventist Church with the exclusion of all her companies based in urban and rural areas. Therefore, all the information provided in this work does not include any church surrounding Mtwara-Mikindani municipality.

The rationale behind the selection of the Makonde is because their culture is unique and warrants further study. Secondly; indications are that cross-cultural missionaries haven't yet evangelized the area, as expected: Thus, the need for a novel theoretical framework for reaching this unique subset of God's children.

It takes time and perseverance to reach the Makonde society with the gospel. Cross cultural missionaries are needed who are committed to identifying with the Makonde: speaking their language, eating their food, living among them and recognizing their values as one made in the image of God-deserving respect as fellow human beings.¹⁵

¹⁵ Chong Kim and Fran Patt, "Joshua Project. A Ministry of Frontier Ventures," *Frontier Ventures*, 106097, last modified 2017, accessed December 18, 2014, <https://www.frontierventures.org/ministries/joshua-project>.

CHAPTER 2

THEORETICAL REVIEW

To understand the research, it is important to consider the terminologies used in the subject; Bible, Culture and Strategy. Ezeugu refers the Bible as: “the book or the message. It refers to the books of the Old and New Testament held by Christians as the inspired Word of God.”¹ The Bible is the book that marks the Christian life standard of living and lifestyle in general. Sometimes the terms like Good News, and the Gospel refers to the teachings of the Bible.

The Lausanne Committee for the World Evangelism expresses culture as: “the patterned way in which people do things together. If there is to be any common life and corporate action, there must be agreement, spoken or unspoken, about a great many things.”² Another commentator defines culture as: “a complex interweaving, integration or interaction of a variety of transmitted or developed customs, social, practices, ideas and symbols which are present within boundaries which are at the very least flexible and probably porous.”³

Therefore, culture is something that cannot be changed by the choice of one person. It is the community ideal and standards of living. Since the gospel message

¹ Ernest M. Ezeugu, “Essays in African Theology,” *Bible and Culture in African Christianity* 87, no. 344 (1998): 25–38.

² Lausanne committee’s strategy working group, *LOP 2 – The Willowbank Report: Consultation on Gospel and Culture* (Geneva, Switzerland: Lausanne Committee for World Evangelization, 1978), <http://www.lausanne.org/content/lop/lop-2> Co-sponsored.

³ David Ivan Rankin, *From Clement to Origen: The Social and Historical Context of the Church Fathers*, New edition (Abingdon, UK: Routledge, 2006).

has its directions that differ from cultures, that's where the biblical-cultural strategy is drowned.

Strategy as it has been used in this research, in relation to Christian mission, means a well-organized plan of action or policy to be followed in proclaiming the gospel and consolidating the believers in their faith. It implies an order or discipline with which the missionaries are to be led to accomplish their mission.⁴ Therefore, the researcher was interested in elucidating all successful strategies that have been used by ancient missionaries to propagate the gospel message at different times and to diverse people.

Biblical Perspective

Old Testament

God's plan of redemption started working as early as sin entered the world. God has been communicating with people through Culture starting in the Old Testament:

This is clear right from the start in Genesis 1-11 with its universal audience. This is clear from the fact that when God first called Abraham to be his chosen instrument, the Living God gave the first great commission to him.⁵

God called Abraham from the popular culture and traditions of Ancient Near East to be the first cross-cultural Missionary and the blessing of the world.

The cross-cultural Missiological work became the special responsibility of all Abraham's descendants for all generations. As a special people of God, they had to take the gospel to all nations using their culture wherever they went.

⁴ Jey J. Kanagaraj, *The Strategies of Paul the Missionary* (Danishpel, Salem Dist., India: Bethel Insititute, November 21, 2011), accessed November 8, 2015, http://www.mhs.no/uploads/SNTS_2008_Kanagaraj.pdf.

⁵ Walter C. Kaiser, "The Great Commission," *International Journal of Frontier Mission* 13, no. 1 (January 1996): 3-7.

From the time God's message was first preached, the church has known the process of encounter and engagement with cultures for it is one of properties of people that can achieve true and full humanity only by means of culture.⁶

The statement shows that culture is the vehicle through which the gospel is transferred from one society to another. Thus, it is important for all cross-cultural missionaries to learn and use constructive methods of presenting the gospel within the cultural context of a given society.

Although the Israelites largely kept their own society, they counted some among them as cross-cultural missionaries: such as Abraham, Elisha, Isaiah, Jeremiah, Jonah, Daniel and others. In dealing with cultural issues like the issue of unclean foods Daniel used Babylonians cultural food tasting, with God's instruction, to deliver a message to people in their cultural context as Rodriguez reports:

Daniel's handling of this crisis illustrates some steps in solving cross-cultural conflicts. First, Daniel did not make the food problem an ongoing issue. Instead, he suggested a ten-day test. Second, the reason Daniel was "in favor and sympathy" with the prince of eunuchs (1:9) was most likely shown respect to his guardian and maintained a good relationship with him. Third, Daniel used a win-win approach. When the result of the test was in, Daniel and his friends were able to maintain their allegiance to God and Daniel's suggestions for ten-day trial made the guardians feel that there was little risk for him.⁷

The approach of Daniel to the Babylonians on food culture was neither forceful nor despising. Rather, he respected their culture, using wisdom to compare lifestyles. Through the approach of Daniel and his three friends many Babylonians were won to God (Dan 3: 95-97). God used the Israelites within the ancient near east culture to spread the gospel in the entire world. Similarly, He is just as interested in introducing His Message to people in their present cultural contexts.

⁶ Paul Cardinal Poupard and Benard Ardura Praem, "Towards a Pastoral Approach to Culture," *Pontifical Council for Culture*, last modified 1999, accessed November 8, 2015, http://www.vatican.va/roman_curia/pontifical_councils/cultr/documents/rc_pc_pc-cultr_doc_03061999_pastoral_en.html.

⁷ Angel Rodrigers, ed., *Message Mission and Unity of the Church* (Silver Spring, MD: Bibilical Research Institute, 2013).

New Testament and Culture

The New Testament emerged with hope of salvation through Jesus Christ who came from heaven to save all people in the world (John 3:16). However, this period was inundated by culture. Jesus and His disciples worked within a similar cultural context to that of the Old Testament. “The Bible describes a wide range of cultures and lifestyles. The time from Abraham to the time of the early church spans a period of about two thousand years.”⁸ Jesus is the blue print of the gospel work through all ages. In this consideration, it is important to note how the gospel was contextualized by Jesus and His disciples.

Jesus Ministry and Culture

Jesus was born under Jewish family and culture. His plans were to meet and save all people of the world regardless of their cultural context. There is a need to understand how Jesus loved and served people from diverse cultures.

Popular Christianity loves to portray Jesus as a humanitarian who cared deeply for them, “After all it is said He loved everybody” while during His earthly carrier multiple opportunities abounded for Him to have contact with Gentiles and to relate positively to them.⁹

Jesus’ ministry was aimed at everybody, but had to start in a specific environment, which was Jewish. On the other hand, Jesus ministry was contrary to the Jewish perspective that branded people from other societies as unclean.

⁸ American Bible Society, “How People Made a Living in the Time of Jesus | Resources,” *American Bible Society*, accessed September 8, 2015, bible resources. American bible. org/.../how-people-made-a-living-in-the-ti.

⁹ Clayton Sullivan, *Rescuing Jesus from the Christians* (New York, NY: A & C Black, 2002).

The centurion came to see himself as *unworthy* of a visit from Jesus. This man was spiritually genuine, but he knew that from a Jewish culture, even if he had done favors for the Jewish people, he was unclean as a Gentile.¹⁰

When Jesus met the Samaritan woman (John 4:27) he spoke to her, contrary to the Jewish practice at the time. The disciples were surprised because Jesus was talking with this foreign woman. Jesus transgressed a few Jewish customs: first, asking a Samaritan woman to give Him a drink; second being alone with her. In Israel, a man could not be alone with a woman unless she was family member.¹¹ Through this evidence of Jesus' cross-cultural ministry to the Gentiles, He gives a roadmap to biblical-cultural strategy of reaching people within their cultural context.

Jesus' Disciples and Culture

Almost all of Jesus' disciples were Jews who grew up in the Jewish environment and culture. However, Jesus commissioned them to spread the gospel not only to the Jews, but also to all people of entire world in their cultural respective context (Matt 28: 18-20).

This section of Scripture is known as the Great Commission. As the last recorded personal directive of the Savior to his disciples, it holds great significance to all followers of Christ. It is the foundation for evangelism and cross-cultural missions work in Christian theology. Because the Lord's instructions were to go to all nations and that he would be with us until the very end of the age, Christians of all

¹⁰ Frank Alton, "Different Gods, Different Gospels, Different Cultures," *Episcopal Diocese of Los Angeles*, last modified June 2, 2013, accessed July 13, 2013, stathanasius.ladiocese.org/dfc/newsdetail_2/3160030.

¹¹ Borge Schantz, *General Conference of Seventh-day Adventists: Sabbath School Quarterly Second Quarter* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2015).

generations have embraced this command. As many have said, it's not "The Great Suggestion." No, the Lord has commanded us to put our faith in action.¹²

Above all this commission was not meant to be worked forth with eye witness of Jesus alone, but it should continue in all places and all time until Jesus comes in this world. Since cultures increases as people increases, Jesus expects His people will work to reach all nations, tribe, language and culture (Rev 14: 6).

Some of disciples received the Great Commission with a negative attitude. They were not ready to preach the gospel to the Gentiles.

The Jews viewed Gentiles as unclean, and that had great segregation. For example, milk that was drawn from a cow by Gentile hands was not allowed to be consumed by Jews. Bread and oil prepared by a Gentile could be sold to a stranger; no Jew would ever eat with a Gentile.¹³

Peter with other disciples was faithful to the Jewish culture thus he was not ready to preach the gospel to the Gentiles. Also, he declined social activities with Gentiles, in contravention of the Great Commission.

In dealing with the issue of Jewish cultural segregation, Jesus warned Peter through the vision of slaughtering unclean animals. "Peter received a vision from the Lord and received a command to preach to the Gentiles in the house of Cornelius the gentile. The Gentiles were filled with the Holy Spirit and were baptized" (Acts 10: 44-48; 11: 15; 15: 8).¹⁴ God decided to intervene and stop the cultural mono-centrism of Jewish to the Gentiles to break barriers that had been hindering the gospel propagation. This message became powerful and spread to all disciples together with

¹² Bible Study.org, "What Is the Great Commission?," *The Bible Study Site*, accessed July 13, 2015, www.biblestudy.org/basic-art/what-is-the-great-commission.html.

¹³ John MacArthur, "The Salvation of the Gentiles, Part 1 - Grace to You," *Grace to You*, www.gty.org/resources/study.../40.../the-salvation-of-the-gentiles-part-3.

¹⁴ Harold Dollar, *St. Luke's: Missiological: A Cross-cultural Challenge* (Pasadena, CA: William Carey Library, 1996).

Jewish circumcision traditions thus caused to call the Jerusalem Council. In Jerusalem council, they made agreement to remove cultures that were not important for salvation.

The Jerusalem Council was to set a direction that persists to the present day—complete cultural translation. This is the process of critical contextualization. As the Early Church grew beyond its Jewish cultural roots and imbedded itself within the hearts and minds of Gentile converts, it was performing the task of translation or contextualization.¹⁵

In the Jerusalem council (Acts 15) they decided that, if a person accepts Christ and agrees to be a disciple of Jesus, he should be baptized. A baptized person should have live in fellowship with God’s people regardless of cultural, social, or national background.

Paul’s Special Experience and Culture

Among all Jesus’ apostles, Paul was selected as missionary to the Gentiles. He called people to follow Jesus’ not Jewish traditions, contrary to other apostles. “As history dictates, Paul chose the gentiles and quickly won favor among their peoples. So much so, that he eventually entitled himself with the position of the ‘Apostle of the Gentiles (Rom 11:13).”¹⁶ Paul won the Gentiles because he preached Jesus’ message, not Jewish culture. Aspects of Jewish culture barred Gentiles from receiving Jesus as their Savior. These barriers included: circumcision, sacrificial ceremonies, and justification by laws.

¹⁵ Gorden Doss, “The Jerusalem Council,” *Andrews University Mission Studies* 3 (2005): 435–442.

¹⁶ Ijaz Ahmad, “Why Did Paul Preach to the Gentiles?,” *Calling Christians*, last modified January 1, 2013, accessed July 14, 2015, callingchristians.com/2013/01/01/why-did-paul-preach-to-the-gentiles.

To the Jews no one considered a believer without observance of these customs. The apostle Paul argued defending the rights of Gentiles to be accepted without observing Jewish cultures.

When Paul speaks against circumcision, he speaks against circumcision *for Gentiles* (Letter to the Galatians). When Paul speaks against sacrifice, he speaks against sacrifices *to Gentile gods* (1 Cor 10). When Paul speaks of “justification” apart from the Law, he speaks to and for Gentiles (Letter to the Galatians). When Paul speaks about “the law of sin” and death, he contrasts it specifically with the Law of God, by which he means the Torah (Rom 4:22-24).¹⁷

The attitudes of the apostle Paul to the Gentiles was different to those of Jewish believers thus the conflict arose among believers and even apostles themselves. One of disagreement broke between Paul and Peter concerning the relationship between Jewish believers and the Gentiles. Peter and other Jewish believers denied making close relationship with the Gentiles.

The Jews who were keeping the elements of the Law were inhibited from entering Gentile homes and eating meals that had been prepared by Gentiles and were therefore not acceptable. The problem came to a head when Peter came to Antioch for a visit. It was here that Paul confronted Peter over this issue of breaking fellowship with the Gentile believers.¹⁸

To reach the Gentiles with the gospel message, Paul ensured that the mission and the vision of Jesus to the Gentiles are fulfilled. He used framework methods

¹⁷ Paula Fredriksen, “Paul and Judaism,” *Bible Odyssey*, accessed July 14, 2015, <http://www.bibleodyssey.org/people/related-articles/paul-and-judaism>.

¹⁸ John Stevenson and Paula Stevenson, “Galatians 2:11-21,” *Paul's Confrontation with Peter*, accessed August 14, 2015, www.angelfire.com/nt/theology/gal2-11.html.

without destroying the principles of salvation. At the end, all apostles came to the consensus with Paul.

Church Fathers and Culture

Church fathers are one of landmarks of gospel presentations because they started preaching the gospel in the early epoch after Jesus' disciples. Church fathers also helped in biblical canonization. "The biblical canon was not generally agreed until the 4th century and bore witness to the influence of fathers as Irenaeus, Augustine, Athanasius, and Tertullian."¹⁹

However, every person among them had his own contribution in biblical-cultural strategies of presenting the gospel in their social cultural context. Most of influential church fathers had their originality in North Africa. Interestingly, church fathers lived and worked in Italy where this made them to qualify as cross-cultural missionaries.

Augustine of Hippo, Origen, Clement of Alexandria, Tertullian and Cyprian of Carthage are the most influential of these church fathers. They were Italian immigrants living in a foreign environment, North Africa. This setting qualified them as cross-culture communicators of the teachings of God.²⁰

Among many cultural aspects that were taken into consideration with church fathers to make the gospel relevant to the unreached was Music. "Music was not something early Christian's church fathers thought about in isolation. It was involved in their thinking on everything in worship services."²¹ This shows that they created an

¹⁹ Angus Paddison, *The Bible, Culture, Community and Society*, ed. Neil Messer (New York, NY: Bloomsbury T&T Clark, 2013).

²⁰ Richard Chowing, "North African Church Fathers: The Clash between Christ and Culture and the Freedom of Man," *Africa Mission Resource Center*, accessed July 19, 2015, <http://africamissions.org/africa/nafchfat.html>.

²¹ Calvin R. Stapert, *A New Song for an Old World: Musical Thought in the Early Church* (Grand Rapids, MI: Eerdmans, 2007).

acceptable and appropriate style of music to suite the principles of the gospel as well as their contemporary culture. Above all Tertullian added more methods in using contextualization to reach the indigenes under their world view as it will be explained.

Tertullian

“Tertullian was born in Carthege (today Tunisia AD 150-230) he became Christian in AD 193 and was trained in the law and Latin.”²² He became one of the Church fathers who played a big part in preaching the gospel using framework to make the gospel relevant to his community. However, he was not ready to accept any culture that came in the church, he was a defender of the church teachings using syncretism.

Tertullian belonged well with Greco-Roman culture and yet he maintained an equally profound and religiously motivated distance from culture. His major concerns were so much how the Christian Gospel might be made relevant to the world, as how Christian truth was to be defended.²³

One of example in cross-cultural Missiological that was brought by Tertullian is based in language. The New Testament had been in Greek, he became the first person to use Latin in the gospel work. Many gospel personnel modeled him in their preaching's to reach the unreached ethnicities.

The first language of the universal Church was Greek, the language of the New Testament. All the Early Church Fathers, from all parts of Christian world, continued to write in Greek until about 200 when Tertullian, a North African theologian, wrote a treatise in Latin. From then on, Latin gradually became the

²² Jonathan K. Keaton and Ernest S. Lyght, *Our Father: Where Are the Fathers?* (Nashville, TN: Adingdon Press, 2012).

²³ Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa* (Western Cape, South Africa: Paternoster, 1999).

language of the Western Fathers of the Church in the Eastern half of the Mediterranean world.²⁴

The introduction of Latin language instead of Greek which was foreign in Rome accelerated the speed of spreading and acceptance of the gospel in the land. Above all Tertullian became an example to other cross-cultural missionaries where they started translating the Bible into different vernaculars per the native languages.

Church Reformers and Culture

One of important aspect in the church history is the work that was done by church reformers. Church Reformation was done to make a revolution of the church because of the situation that existed in the church at that particular era where evils were permitted to enter the church such a way it distorted the cleanliness of the church thus, reformation was inevitable as it is recommended:

Reformation means the religious revolution that took place in the Western church in 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin. Having far-reaching political, economic, and social effects, the Reformation became the basis for the founding of Protestantism.²⁵

Martin Luther and John Calvin decided to take measures of making reformation in the church to restore church principles that were given by God. Some of things they touched in their reformation work were the method of preaching where everyone has his contribution.

²⁴ Dr. Italy, "Early Church Fathers," *Cross Roads Initiative*, accessed July 20, 2015, <https://www.crossroadsinitiative.com/>.

²⁵ The Editors of Encyclopedia Britannica, "Reformation | Christianity," *Encyclopaedia Britannica*, last modified October 30, 2014, accessed July 20, 2015, www.britannica.com/event/Reformation.

Martin Luther

The work of church reformation started by Luther who came from a peasant family as it is affirmed; “Martin Luther was born on November 10, 1483, in Eisleben, Saxony, in modern southeast Germany and died in 1546.”²⁶ As a theologian, and preacher of the gospel Luther considered culture as a part and parcel of the gospel as Chung says; “There is no God without the world this is what Martin Luther bear witness to throughout his whole theological program and personal struggle.”²⁷ Luther’s statement clarifies that God’s pinnacle of the world dominion lies on mankind and man live in cultural context where the culture is the important vessel for carrying the gospel.

In his daily responsibilities of reforming the Roman Catholic Church, Luther worked in the society with specific culture, where they had specific music and language which was important for their daily communication.

Luther’s translation of the Bible into German helped to develop common forms of the language that Melancthon cultivated through education. Luther’s version of the New Testament in German tongue is regarded the foundation of the written German language.²⁸

To make the gospel message relevant, it is important to be acquainted with the language of the present society. Luther valued the language existing in his community and used it to make sure that the gospel comes to be real in their culture. During Luther’s era, German people were divided into different dialects. The translation of

²⁶ Biography.com Editors, “Martin Luther - Biography,” *Theologian Biography*, accessed July 20, 2015, www.biography.com/people/martin-luther-9389283.

²⁷ Paul S. Chung, *Martin Luther and Buddhism: Aesthetics of Suffering* (San Jose, CA: Pickwick, 2008).

²⁸ Tom Streeter, *The Church and Western Culture: An Introduction to the Church History* (Bloomington, IN: Author House, 2008).

the Bible from Latin into German led them to know God and united the nation. “The wide variety of German dialects were pulled together to form the borders of the country.”²⁹ The use of cultural language led people to understand the word of God and unity among themselves. On the other hand, the language accelerated the spread of Lutheran church in Germany and nearby countries before and after the reformation era.

Ellen White’s Views on Culture

Ellen White is known to be one of pioneers of the Seventh-day Adventist Church, having a special gift and having a special message. She was a woman of remarkable spiritual gifts who lived most of her life during the nineteenth century (1827-1915). Seventh-day Adventists believe that White was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's Second Advent.

White knew that the gospel was to be presented to every person in the world and that people should not be segregated in taking the gospel to people:

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all humankind. All people are of one family by creation, and all are one through redemption. ... His love is so broad, so deep, and so full, that it penetrates everywhere.³⁰

Above all, White had a positive attitude on all presentations of gospel message to people in their cultural context as she explains, “The people of every country have their peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of people

²⁹ Arthur L. White, “Ellen G. White®: A Brief Biography,” *The Ellen G. White Estate*, last modified 1999, accessed July 20, 2015, www.whiteestate.org/about/egwbio.asp Ellen.

³⁰ Ellen G. White, *The Story of Prophets and Kings* (Mountain View, CA: Pacific Press, 1943).

and so introduce the truth that they may do them good.”³¹ The idea presented here is that the gospel missionaries should be aware of peculiarity of different cultures and be ready to adapt them in their cultural context.

In gospel presentation to the people of different culture, she followed the decision made at Jerusalem council (Acts 15). This was shown when she rebuked the missionaries sent to South Africa who were stressing converts to follow fashions, and habits of American culture. “Too many of the methods, habits and fashions have been transported from America to Africa, and the result is not favorable.”³² She observed that the missionaries who were sent from America to Africa were struggling to make Africans adopt American culture rather than Jesus’ message. She denied and directed them to use framework where Africans could receive Jesus Christ as their personal savior, while living in their cultural context sphere.

On the other hand, White was against slavery, monoculture and all kinds of racism. She made statements like those made by the apostle to the Gentiles, (Gal. 3:28).

All are one in Christ. Birth station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinese, or an African gives his heart to God in obedience and faith, Jesus loves him regardless of his color.³³

Per the point above Missionaries should not hold mono cultural attitudes in presenting the gospel. People should be led to Jesus not to other’s culture. All people are accepted to Christ despite their cultural background.

³¹ Ellen G. White, *Testimony to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1923).

³² Ellen G. White, *Letter* (Hagerstown, MD: Review and Herald, 1899).

³³ Ellen G. White, *The Southern Work* (Mountain View, CA: Pacific Press, 1901).

African Christianity and Culture

North Africa

North Africa includes the modern-day countries of Morocco, Algeria, Tunisia, Libya, Egypt, and Sudan.³⁴ Christianity in North Africa seems to be started in early century as it is stipulated: “it is not surprising that Christianity spread to Egypt and North Africa in the first century. Egypt, particularly the city of Alexandria, became an important center of this new religion.”³⁵ The introduction of this new religion in North Africa mainly came because it was near Palestinian land where Christianity started.

The presence of Jewish in Egypt favored the development of Christianity in the land as Tilley stipulates: “no one knows how Christianity came to North Africa. Some have suggested Jewish Christians residents in North Africa or missionaries from Asia Minor as the originators of the tradition.”³⁶ However, another source shows John Mark one of the four gospel writers is the pioneer of missionaries in the North Africa in the first century as it is reported:

Christianity first arrived in North Africa, in the 1st or early 2nd century AD. The Christian communities in North Africa were among the earliest in the world. Legend has it that Christianity was brought from Jerusalem to Alexandria on the Egyptian coast by Mark, one of the four evangelists, in 60 AD.³⁷

Above all, North African people seem to be doing some businesses in Jerusalem, especially in the time of Jesus and during the epoch of the early church.

³⁴ The freedictionary.com... Free dictionary | Define Free dictionary at Dictionary .comdictionary.reference.com/browse/free + dictionary a dictionary that is available on the Internet (Accessed 11/08/2015).

³⁵ John Metzler, “Module Fourteen, Activity Four Christianity in Africa,” *Exploring Africa*, accessed January 4, 2017, <http://exploringafrica.matrix.msu.edu/module-fourteen-activity-four/>.

³⁶ Maureen A. Tilley, *The Bible in Christian North Africa: The Donatist World* (Washington, DC: Library of Congress, 1997).

³⁷ BBC, “The Story of Africa: Christianity,” *BBC World Service*, accessed August 22, 2015, [BBC www.bbc.co.uk/worldservice/africa/ .../storyofafrica/index_section8.shtml](http://www.bbc.co.uk/worldservice/africa/.../storyofafrica/index_section8.shtml) Christianity.

Thus there are many events which connected Jerusalem believers with North Africans people as it is reported.

The Gospel of Luke records that a Cyrenian was compelled to bear the cross for Jesus, prior to Jesus' crucifixion. Cyrene was in North Africa. The book of Acts records that, on the day of Pentecost, Egyptians and Cyrenians were among the crowd and heard the apostles proclaim the Gospel in their native languages. Acts also records the conversion of an influential Ethiopian eunuch to Christianity. Finally, the book of Acts records that following the apostles missionary journey to Cyprus, new converts from Cyprus and Cyrene preached the Gospel to the Greeks of Antioch.³⁸ The noted events and other social connections between Hebrews and North Africans seem to favor the early propagation of Christianity in the region and later other places of Africa in general.

Sub Saharan Christianity and Culture

The strategy of Europeans Missionaries in propagation of the gospel into Sub Saharan African countries started by Church Missionary Society in the seventeenth century. Starker has mentioned few of these countries as it is explained:

Church Missionary Society in Africa started under the British Chief Justice William Murray in 1772. From this time many Missionaries from different denominations started coming into different parts of African countries such as Sierra Leone, Ghana, Nigeria, Cameroon, South Africa, Zimbabwe, Zambia Malawi, Mozambique, Madagascar, Tanzania, Kenya, Uganda, Egypt, Tunisia, Algeria and other countries.³⁹

The coming of Europeans missionaries into Sub Saharan Africa has emerged with positive and negative consequences to African societies in different ways. On the

³⁸ Gaius Jackson Slosser, "Early North African Christianity," *The Muslim World* 23, no. 2, Some Lessons for Today (April 1993): 137–142.

³⁹ M. Thomas Starker, *God's Commissioned People* (Nashville, TN: Broadman Press, 1984).

one hand, there are strong and permanent beneficial things which came with missionaries. “Recent studies on Sub Saharan African have hypothesized that the presence of religious missions, particularly Protestants and Roman Catholic missions had a long-term positive effect on education, democracy, and economic development today.”⁴⁰ The presence of missionaries in many parts of Africa introduced hospitals, formal and informal education (schools and spiritual programs). This has been the source of knowledge that led to peaceful, democracy, and respect among African societies.

Some of Europeans Missionaries seem to ignore theoretical framework in gospel propagation. They denied African’s names, positive passage of rituals, and African songs terming as immoral and unworthy. “Most of the early missionaries who ran into African Traditional Religion described them as superstition, tribe, primitive, ignorant, and supernatural.”⁴¹ These terms show that some of white’s missionaries were not well trained for cross-cultural Missiological work.

Missionaries didn’t use proper methods in propagation of the gospel. Instead, they destroyed some positive African culture. “In today’s Missiological debate, blanket statements are often made that ‘the missionaries’ got it all wrong, were too much of their own culture did not understand much of African culture and worked hard to destroy what they did not understand.”⁴² On the one hand, the coming of missionaries brought many positive and helpful things to the African societies. On the

⁴⁰ Nathan Nunn, “Christians in Colonial Africa” (Harvard University, 2011), accessed December 8, 2015, www.econ.yale.edu/~egcenter/Nunn_Paper.pdf.

⁴¹ Starkers, *God’s Commissioned People*.

⁴² Klaus Fiedler, *Christianity & African Culture: Conservative German Protestants Missionary in Tanzania 1900 – 1940* (Leiden, Netherlands: EJ Brill, 1996).

other hand, they were unsuccessful on contextualizing the gospel within African cultural context.

Adventist Missionaries and Culture in Tanzania

The Seventh-day Adventist Church is among churches that sent missionaries from Europe to propagate the gospel into African countries. Since this research is based mainly in the SDA Church it is important to examine the methods used by Adventist Missionaries to reach people in Tanzania.

The SDA missionaries came in Tanzania as early as the 19th century. “The Seventh–day Adventist Church in Tanzania was firstly introduced by German missionaries, J. Ehlers and A. C. Enns, who arrived in Tanzania on 22 October, 1903 and 25 November, 1903; they arrived in Pare Mountains where the church started.”⁴³ These missionaries came in Tanzania at the time when the indigenes had passed the experience of slavery and, unfortunately, German cruel colonial system. This situation created negative attitudes towards Europeans, especially German missionaries, since the first SDA missionaries came from Germany.

Adventist missionaries started the work in Pare Mountains. The Pare society had their culture, traditions, and values which were important for their existence. Thus it was difficult for the indigenes to renounce their culture and accept the gospel. “A significant feature of the church interaction with people was cultural tension. To the Pare missionaries, people’s life seemed to be full of taboos and strange customs that it was difficult to attract them to Christianity.”⁴⁴ The culture and taboos in Pare was

⁴³ Christopher Mwashinga, *Waadventista Wa Sabato Na Utunzaji Wa Sabato: Historia Fupi* (Berrien Springs, MI: Maximum Hope Books, 2014).

⁴⁴ Hoschele, *Christian Remnant – Folk Church: Seventh-day Adventist in Tanzania 1903 – 1980*, 198.

based in ancestors' worship, sex and marriage, dress and adornments, rites of pages and others more.

In propagating the gospel into Pare society, missionaries created positive attitudes to the indigenous culture and traditions. Kotz researched the Pare life cycle, Pare law, traditional, economic and Pare religion and thus, produced the first anthropological work ever written by a Seventh-day Adventist. He insisted that an African can be a philosopher, poetic, and thinker and declared that Europeans could learn a lot for their parliamentary sessions from the patience and respect governing Pare courts.⁴⁵

This shows that Kotz used Pare traditional social laws in leading and attracting them into the church. However, there were many negative cultural aspects in Pare society. Examples of negative customs are ancestors' worship, polygamy, and others. Kotz and his fellow missionaries learned Pare culture and language and reduced resistance from the indigenes. Through optimistic attitudes of SDA missionaries to the indigenous cultures, the gospel message spread in many places of the country.

Adventist Missionaries and Culture in Mtwara, Tanzania

The Seventh-day Adventist Missionaries in Southern part of Tanzania started at Mtwara region in early 1960's as Kivunge stipulates: "I reached Mtwara in January 1963 for the first time. The Lord led me to meet Kalebu Kalagano Mwitundi, then we organised how to start the work. Our work was not easy because there was no (sic) any church member."⁴⁶

⁴⁵ Hoschele, *Christian Remnant – Folk Church: Seventh-day Adventist in Tanzania 1903 – 1980*, 198.

⁴⁶ John Moses Kivunge, *Historia Fupi Ya Utumishi: Pastor John Moses Kivunge* (Dar es Salaam, Tanzania: Kibaba, 2009).

It was almost sixty years since the gospel entered in Tanzania mainland. In some parts of the country the gospel had gained some development while in Mtwara there was not any church member. This situation still exists even now where there are few indigenous Adventists. “The more time progressed, the more the indigenous part gained ground in some parts of the country. Others remained minute congregations of migrant Adventists. This was the case in Lindi and Mtwara.”⁴⁷ The SDA Church is not only institution that delayed in reaching the Southern part of Tanzania. This was the situation also to governmental and nongovernmental organizations due to poor infrastructure.

The poor infrastructure of Mtwara region is one of the main factors suggested for its underdevelopment. For example, the road network within the region and links with the outside are deficient and tend to be seasonal. Most road links are subject to the vagaries of the weather so that many are impassable during the rainy season. Roads generally lack from maintenance, which results in high costs in vehicle repairs and fuel, longer travel times and hazardous driving conditions.⁴⁸

Another reason was the hostility in this area. Tanzania engaged in liberation movements of Southern African countries especially Mozambique from Portuguese colonial rule. Since Mtwara is bordering Mozambique, thus it was not conducive to build infrastructure due to the alliance.

The Mtwara and Lindi regions have not benefited much from the fruits of independence for several reasons among others because they bore the burden of

⁴⁷ Hoschele, *Christian Remnant – Folk Church: Seventh-day Adventist in Tanzania 1903 – 1980*, 198.

⁴⁸ PB works, “Transboundary Networks of Marine Protected Areas for Integrated Conservation and Sustainable Development: Biophysical, Socio-Economic and Governance Assessment in East Africa,” July 31, 2008, accessed December 8, 2015, sergiorosendo.pbworks.com/f/Transmap_D16.pdf.

Tanzania's determination to help the liberation struggle in Southern African particularly Mozambique. This meant that the area was sequestered from the rest of the country and even cut off from external assistance for development.⁴⁹

The Liberation movement against Portuguese colonial rule to Mozambique ended in 1975 with effects of lack in social services to the native of Southern part of Tanzania. On the other hand, Adventists 'Missionaries were not able to reach the place as other social services stakeholders. However, at the contemporary time the situation has been changed due to the completion of road construction project which connects Lindi, Mtwara and Dar es Salaam city.

Adventist Missionaries reached at Mtwara in early 1960's. However, in this area, there are cultural barriers that decelerated the propagation of the gospel. These cultural hindrances are based on worship, passage of rite, celebrations, dance, marriage, and diet. The Makonde people eat creatures which Adventists term to be unclean such as snails, rates, pigs, grasshoppers, and others. "The Makonde as migrants in East Africa were despised by Islamism's communities for their exotic diet, which included unclean animals such as wild pigs, snakes, bush rats, and monkeys."⁵⁰

Other commentators corroborate these statements on the Makonde diet which is contrary to the Adventists' teachings. "Makonde are slash and burn famers growing maize, sorghum and cassava. Those who live along the coast or near the Ruvuma

⁴⁹ Pekka Sepala and Bertha Koda, *The Making of Periphery: Economic Development and Cultural Encounters in Southern Tanzania* (Dar es Salaam, Tanzania: University of Dar es Salaam, 1995).

⁵⁰ Zachary Kingdom, *A Host of Devils: The History and Context of Making of Makonde Spirit Sculpture* (New York, NY: Taylor & Francis, 2011).

River also practice fishery. Their diet is unique in that it includes rats and snails.”⁵¹
The uniqueness diet intimidates them to join SDA Church fearing to abstain meats which termed unclean by the church.

To attract indigenous Adventist Missionaries used general methods such as public evangelistic campaigns, voice of prophecy lessons, distribution of books and tracts. Meanwhile they could be successful if could have introduced institutions such as schools, dispensaries, and the use of Makonde vernacular in singing, preaching and teachings. Also, teachings on healthy showing dangers of unclean meats while tolerating those who have not managed to abstain. Failure of contextualization led Adventism unacceptable to most indigenes.

Makonde Cultural Aspects to be Accommodated in the Church

Most of Makonde people have not received the message and joined the SDA Church. There are several reasons for them not to accept the gospel. The major reasons are based on traditions and customs. “Over the years the Makonde successfully rejected Islam, Christianity, German, and Portuguese attempts to administer them. They tended to remain with cultural customs and worship their ancestors.”⁵²

Although SDA Church missionaries started working in Makonde area since early 60s, more than fifty years the response is negligible. This situation shows that the church has faced difficult challenges to reach the Makonde People with the gospel. Therefore, the researcher is looking for ways to accommodate them through

⁵¹ Link up Africa, “Makonde in Mozambique,” *Joshua Project. A Ministry of Frontier Ventures*, accessed December 8, 2015, Joshua project.net/people groups/13427/MZ.

⁵² John P. Cann, *Flight Plan Africa: Portuguese Airpower in Counterinsurgency 1961 – 1974* (Solihull, UK: Helion, 2015).

contextualization of some cultural aspects such as ngoma, worship style, initiation practise and traditional diet.

Summary of the Chapter

The plan of salvation has been inclusive of all people regardless of their different ethnicities and culture. The Old Testament shows how the cross-cultural Missiological work through different God's servant starting from Abraham and other prophets. On the other hand, the New Testament has been a pattern of preaching the gospel to people in their cultural context. Jesus and His disciples are the blue print of the cross-cultural work. The church father's and church reformers perpetuated the cross-cultural mission. Some of Europeans missionaries were not well acquainted with gospel contextualization as the results they despised African's cultures. The Seventh-day Adventist Church in Tanzania has been spread to different people of different ethnicities. Unfortunately, it seems there is a failure of gospel contextualization, especially in Mtwara where the Makonde people are based.

CHAPTER 3

RESEARCH METHODOLOGY

The literature review has presented the history, theology and biblical-cultural strategy in reaching the unreached. This chapter outlines the methodology and data analysis of the study. It explains procedures and methods used in the fieldwork. The procedures are presented as follows; depiction of the area of study, research design and population analysis. Sampling, data collection methods, data processing, analysis, validity, and summary of the chapter are determined.

Description of the Study Area

Geographical Setting

Generally, the Makonde people live in two countries: Tanzania and Mozambique.

They live on both sides of the river Ruvuma, which borders Tanzania and Mozambique. The plateaus, on which most Makonde live, rise on the side of Ruvuma from sea level to an altitude of ca. 900m. The Makonde in Tanzania lives in Mtwara, Tandahimba and Newala districts.¹

Their original place is Northern Mozambique, Mueda. Per the historical records, they migrated to Tanzania in 1700's "It is thought by most historians that the Makonde migrated to their current location during the 1700s and 1800s from the

¹ Pieter Jacob Kraal, "A Grammar of Makonde (Chinnima Tanzania)" (Doctor of Philosophy Dissertation, Leiden University, n.d.), <https://openaccess.leidenuniv.nl/bitstream/handle/1887/4271/Intro.pdf>.

Ndondo area of northern Mozambique.”² Mtwara region is in southernmost part of Tanzania.

It lies between longitudes 38⁰ and 40.30⁰ east of Greenwich and situated between latitudes 10.05⁰ and 11.25⁰ south of the Equator. It borders Lindi region to the North, the Indian Ocean to the east and separated by the Ruvuma River from Mozambique in the south. To the west, it borders Ruvuma region.³ This area includes the totality of the land covering with vegetation, thick bushes, plateaus, plains, valleys, rivers and Indian Ocean with precious natural resources.

Political Analysis

Many of African societies have been identified with centralized political leadership. Some of chiefdom in Tanzania is the Hehe, the Chaga, the Nyamwezi, the Ngoni, and the Haya. The chiefdom system led them to be organized and live in unity and peace as one people.

Differently, the Makonde people have no formal recognized chiefdom to lead the entire society. They depend in family and clan leadership. “There are no chiefs among the Makonde and people are under the authority of their kinship group or *litawa*. The *mwenyekaya* is the head of the family.”⁴ This shows that the Makonde society leadership is based mainly in clan which in vernacular is termed as *litawa*. The *mwenyekaya* is the head of the family while the *mkulungwa* is the head of the clan (*litawa*).

² Helima Dendego and Alfred Luanda, “The Opportunities for Investment and Mtwara,” *Mkoa Wa Mtwara*, www.mtwara.go.tz/.../1440832297-the%20opportunities%20for... Mtwara region.

³ The opportunities for investment and ... Mtwara www.mtwara.go.tz/.../1440832297-the%20opportunities%20for... *Mtwara region* is endowed with abundant natural resources which have started to.... Forest *areas* in *Mtwara region* are covered with natural trees (Accessed 2/10/2015).

⁴ Makonde, “Makonde People,” *Makonde*, last modified February 17, 2010, accessed February 10, 2015, <https://makondeland.wordpress.com/makonde-people/> Introduction.

Furthermore, the Makonde society is one of matrilineal family where they follow the lineage of family from their mothers. Women are the heads of the family and exercise their decisions power on family matters and ownership especially after becoming mothers-in-law. “After becoming a mother-in-law, she could use the services of her son-in-law and exert her authority over him. Also, she could claim the children as descendants of her own rather than the husband’s family.”⁵ In this culture, women have more power in decisions and ownership over men, where culturally men are subordinators of their wives.

Social Analysis

Makonde social life lies into matrilineal system. Women inherit the family wealth, including the land while men move to the wife’s family after marriage. “They are traditionally matrilineal, meaning that, women own inheritances and children, while men often move to a new wife’s family after marriage.”⁶ This leads women in this society to be more powerful than men in decision-making, which is different from other societies where men are the heads.

Also, Makonde women gained respect within and without the tribe due to their special skill especially in family matters. “In all the tribe women are afforded great respect, whether they are old or young alive or dead and have a wide reputation throughout Tanzania for their skills in family matters.”⁷ Having the special opportunity in the society Makonde women are taught how to exercise their power in the society, also they pass through traditional family life training before they engage

⁵ Sepala and Koda, *The Making of Periphery: Economic Development and Cultural Encounters in Southern Tanzania*.

⁶ Annabel Skinner, *Tanzania & Zanzibar* (London, UK: Cadogan Guides, 2005).

⁷ Ibid.

with family responsibilities. Traditionally Family life training includes both boys and girls in separate camps.

Family life education usually is given in the initiation ceremonies. Boys and girls aged ten to twelve are taken separately to the special areas and equipped personnel teach different lessons including family life. These ceremonies are called *ciputa (emphasis added)* where boys are circumcised. After these ceremonies youth are expected to meet the standards of the society lifestyle. Otherwise, teachers will be blamed to be unqualified trainers:

During initiation, both boys and girls aged ten to twelve are assisted by a person known as Mnobo. The Mnobo has a great influence over the behavior of the new adults. If the initiate fails to live up to other's expectations, the Mnobo receives part of blame⁸

The initiation program has a special syllabus which is used to teach different skills. Some of the topics are; work, courage, and family life in general. "In the rites of the Southern Makonde, women are considered to possess special family life skills in comparison to women of other ethnic groups."⁹ Every person in Makonde society must pass through unyago and jando otherwise cannot be accepted as a society member.

Makonde people have customary religion which is centered in ancestral spirits worship. "Makonde Traditional religion practices center around the celebration and remembrance of ancestors, and that is reflected in their art. They utilize their tribal myths and stories as inspiration for their masterful work made by specialized

⁸ John Stoner, *The Heritage Library of African Peoples: Makonde* (New York, NY: Columbia University Institute of African Studies, 1998).

⁹ Laura Edmond, *Romance and Politics in Tanzania: The National on Stage* (Bloomington, IN: Indiana University Press, 2007).

carvers.”¹⁰ Traditional dance is spread almost in all ethnicities of Tanzania, but when it is practiced to the Makonde includes ancestral worship, divination, magic and spirits. “Initiation traditions as well as divination, magic, and spiritualism are significant to the Makonde. Thus, ritual dances mark major stages of life cycle: birth, puberty, marriage, and death.”¹¹ Every activity in Makonde lifestyle involves ancestral worship including making carvings which has become one of major economic means of life in Makonde society.

External Religion

In Makonde society, there are mixed beliefs with different religious especially Muslims and Christianity which entered betwixt traditional religions. Information shows that large percent of Makonde population practice African Traditions Religion “60 percent of the population practice African traditional religions, 30 percent are Christian, and 10 percent are Muslim.”¹²

Since Makonde people are loyal to their culture, even those who claim to be Muslims and Christians still practice their traditional religion. “On the surface the Makonde practice Islam but they are spiritualistic—practicing their traditional religion. They have been in contact with Muslim traders for hundreds of years and have received limited Christian witness.”¹³ It is difficult for a Makonde to be totally converted into Christianity.

¹⁰ Fima Lifshitz, *An African Journey through Its Art* (Bloomington, IN: Author House, 2009).

¹¹ Otiso, Kefa M, *Culture and Customs of Tanzania* (Santa Barbara, CA: Greenwood, 2013).

¹² Every culture.com, “Culture of Mozambique,” *Countries and Their Cultures*, accessed March 10, 2015, <http://www.everyculture.com/Ma-Ni/Mozambique.html>.

¹³ Makonde, “Makonde People.”

It takes time and perseverance to reach the Makonde society with the gospel. One church has a Makonde pastor. He and his family have lived among them in a small town for twelve years. They have been faithful witnesses and God has blessed them. Church membership now consists of 24 believers.¹⁴

The Makonde pastor have been using vernacular in teachings, singing and preaching. Also, participating in social activities, but the outcome is still insignificant.

In early 1960's the Seventh-day Adventist Missionaries started the gospel work in Mtwara town where statistics shows that there are a good number of church members especially in Mtwara SDA Church. However, there are limited numbers of indigenous members. This shows that there is a need for gospel contextualization in Makonde cultural context.

Study Population

In qualitative case study research population refers to “the entire group of people, events, or things of interest that the researcher wishes to investigate.”¹⁵ In doing a research it is impracticable to investigate all people in the targeted society; thus, a researcher takes few people as a sample to represent the entire society. The results will include the whole population.

Sampling Techniques

Another important aspect is a sample, “a part of the target or accessible population that has been procedurally selected to represent the entire society. A researcher provides the details of a sample in terms of numbers, characteristics and

¹⁴ Link up Africa, “Makonde in Mozambique.”

¹⁵ Uma Sekaran and Roger Bougie, *Research Methods for Business: A Skill – Building Approach*, 6th ed. (Hoboken, NJ: John Wiley & Sons, 2013).

how was chosen.”¹⁶ There are two major methods of obtaining samples which are “Non- probability and Probability sampling. In Non-probability, they are divided into purposive, snowball, and quota, while in Probability there are simple random, systematic, stratified, and cluster sampling.”¹⁷ In this work, the researcher chose to use the purposive sampling method which lies in Non-probability sampling.

Purposive sampling “represents a group of different non-probability sampling techniques. Also, known as judgmental, selective or subjective sampling, purposive sampling lies on the judgment of the researcher when it comes to selecting the unit.”¹⁸ The researcher chose the targeted representative of the population who are able to give clear information which reflected the situation of the entire society on the matter of this study.

The selected sample of this project is divided into five categories as follows;

1. Indigenous church member residents of Mtwara municipality.
2. Dropout indigenous church member of Mtwara municipality.
3. Non-Adventists indigenous residents of Mtwara municipality.
4. Scattered Adventist pastors who worked at Mtwara district.
5. Scattered assistants publishing directors who worked at Mtwara district.

Sample Size

Although the Makonde people are scattered almost in all region of Mtwara, the researcher is interested with those who live in Mtwara-Mikindani municipality.

¹⁶ Willis Yuko Oso and David Onen, *A General Guide to Writing Research Proposal and Report: A Handbook of Beginning Researchers Revised Edition* (Nairobi, Kenya: The Jomo Kenyatta Foundation, 2009).

¹⁷ Newman and Benz, *Qualitative – Quantitative Research Methodology: Exploring the Interactive Continuum*.

¹⁸ Lund Research Ltd, “Purposive Sampling,” *Laerd Dissertation*, last modified 2012, accessed May 10, 2015, dissertation.laerd.com/purposive-sampling.php.

The place was chosen because the missionary work of Adventist in Southern part of Tanzania started. The longevity period helped the research to measure the success and failure. Another reason is that there is a good number of indigenes. “Per the 2012 national population census Mtwara town has population of 108,299. Although it has attracted migrants from other parts of Tanzania, the Makonde are the dominant ethnic group in town about 84% the other 16% of population.”¹⁹ Mtwara is covered by other migrants from within and without Mtwara and Tanzania in general.

To get enough data, the researcher contacted 30 respondents of both genders under different age 25 to 70 years old. The education of the expected respondents lies from peasants to graduates. The table below clarifies the frequency distribution of the expected respondents.

Table 1. Prospective Respondents by Gender

	Male		Female	
	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)
Pastors	3	20.0	0	0
Publishing Directors	2	13.3	1	6.7
Indigenous members	5	33.3	13	86.7
Evangelists	5	33.3	1	6.7

¹⁹ Thomas Ndaluka, *Religious and State in Tanzania: Reflection from 50 Years of Independence*, ed. Erans Wiisen (Zurich, Switzerland: Lit Verlag GmbH, 2014).

Data Collection Methods

Data is anything given as a fact on which a research conclusion will be based. It is anything actual or assumed, used as a basis for reckoning.²⁰ In this research data was collected through face to face interviews. The researcher chose interview method because it is flexible in finding information. However, in qualitative research guidelines there are five different types of interview. “Structured interviews, semi-structured interviews, unstructured interviews, informal interviews and focused group interviews.”²¹

Other researchers combine different methods in collecting data to get the expected results. Since the study of this project is under qualitative case design, the researcher used semi-structured interviews.

Semi-structured interviews has been chosen for this research because it allows open discussion with freedom between the interviewer and the interviewee. “Semi-structured interviews are conducted with a fairly open framework which allows focused, conversational, two-way communication. The interviewer follows a guideline but is able to follow other topics in the conversation that may stray from the guide when it seems appropriate.”²² The researcher chose semi-structured interview because it seem convenient to this project. There are advantages of semi-structured interview.

²⁰ Oso and Onen, *A General Guide to Writing Research Proposal and Report: A Handbook of Beginning Researchers Revised Edition*.

²¹ Cohen Deborah and Benjammin Crabtree, “Qualitative Research Guidelines Project,” *Robert Wood Johnson Foundation*, last modified 2006, accessed September 10, 2015, <http://www.qualres.org/HomeSemi-3629.html>.

²² Katharina Conradin and Stephanie Keller, “Semi-Structured Interviews | SSWM,” *Sustainable Sanitation and Water Management*, last modified 2010, accessed December 10, 2015, www.sswm.info/content/semi-structured-interviews Semi-structured interviews.

Semi-structured interview method obtains relevant information, the audience is specifically targeted, allow comparisons, gives the freedom to explore general views or opinions in more details, can use an external organization to retain independence, can be used for sensitive topics.²³ These advantages qualify the method to be appropriate in collecting all needed information for this research. However, semi-structured method has been observed to have some weaknesses. “It can't guarantee honesty of participants, its flexibility of interview can lessen reliability, open-ended questions are difficult to analyze, and it is difficult to compare answers.”²⁴

When strength and weaknesses points of semi-structured method compared it is clearly seen that positive points supersede the negative ones. Thus, the researcher decided to employ semi-structured interviews.

To collect all needed information, the researcher used face to face interview. Face to face interviews were used because the researcher met with all respondents.

Data Analysis

Qualitative data analysis all information collected can be organized and help the researcher to draw the intended meaning. Qualitative data analysis requires the investigator to use mental processes to draw conclusions. The researcher used sensory, impressions, intuition, images, experience and cognitive comparisons in categorizing the findings and discerning patterns.²⁵

²³ Scottish Government Health, “Methodologies – Interviews,” *Scottish Government Health and Social Care Directorates*, last modified 2007, www.sehd.scot.nhs.uk/.../interviews.htm.

²⁴ HWB, “Research Methods- Semi-Structured Interview Resources,” *Hwb Digital Learning for Wales*, Hwb.wales.gov.uk/...methods/...methods/07.

²⁵ Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2008).

On the other hand, qualitative data is defined as “forms of information gathered in a nonnumeric form. Common examples of such data are: Interview transcripts, Field note video, audio recordings, images, documents.”²⁶ In collecting data the researcher recorded and kept all information that was found in the research field as it was directed and analyzed.

Qualitative Data Analysis (QDA) includes data coding which is an essential aspect of data analysis. “The heart of data analysis in qualitative research is coding. This is a process that results in the data being organized into various categories.”²⁷ In this work the researcher considered coding that helped to condense and shorten data without distorting the message. “Coding in QDA reduces and simplify the data, but it does so by retaining words and their essential meanings. Second, in QDA, codes and coding schemes are created from the data themselves during the process of data collection.” In other words, the data creates the codes. The researcher in this project created short sentences, and abbreviations to make the research attainable without losing the intended meaning.

Data Collection Time Frame

All data was collected through face to face interviews in three weeks, 28th March to 16th April, 2016. The interviews were conducted in different parts of Mtwara-Mikindani municipality including the respondent’s homes, Mtwara, Shangani, and Chipuputa SDA Churches. These churches are based in Mtwara – Mikindani municipality. However, some participants were found in Mtwara villages

²⁶ Ann Lewins, Celia Taylor, and Graham R. Gibbs, “What Is Qualitative Data Analysis,” *Online QDA*, last modified November 23, 2005, accessed March 21, 2016, onlineqda.hud.ac.uk/Intro.../what_is_qda.php.

²⁷ William L. Goodwin and Laura D. Goodwin, *Understanding Quantitative and Qualitative Research in Early Childhood Education* (New York, NY: Teacher’s College Press, 1996).

such as Nanyamba and Nanguruwe. One participant was found in Dar es Salam and another in Arusha.

Table 2. Data analysis time framework

Stages	Data collection	Time frame	Population sample
Stage one	Focus group Semi-structured interview Phones interviews	28 th March – 16 th April, 2016	Field work Mtwara and scattered respondents
Stage two	Recording	17 th – 21 st April, 2016	Field data collected
Stage three	Stage three	21 st – 30 th April, 2016	Recording the findings

Validity of Findings

Validity in qualitative data analysis research is defined as “the correctness or credibility of a description, conclusion, explanation, interpretation or other qualitative account.”²⁸ However Validity in a qualitative research is the issue that lies upon the researcher skills and efforts in relation to the interviewee willingness to give relevant information. “Validity in qualitative research depends on the ability and efforts of the researcher”²⁹ The researcher used face to face interviews and took notes and audio recordings to ensure all the data was appropriately captured.

Validity in qualitative research is assured by having the following components:

1. Multiple source of data – The project is designed to employ face to face interviews. Face to face interview allows free interrelation between the

²⁸ Robert K. Yin, *Qualitative Research: From Start to Finish* (New York, NY: The Guilford Press, 2011).

²⁹ Ijad Madisch and Soren Hofmayer, “Reliability and Validity of Qualitative and Operational,” *Research Gate*, last modified 2008, accessed March 21, 2016, www.researchgate.net/.../44286439_Reliability_and Validity.

interviewer and interviewee. This interrelation helps to get deeper information to meet the criteria of the research.

2. Creating a case Study database – One of important aspect in qualitative research is a case study database. This provides the reliability of the data used in the research “A case study database increases reliability of the entry including notes, documents, survey data, and narratives texts, gathered throughout the process of investigation.”³⁰ Based on the guidelines the researcher in this project created a database involving field notes, interviews information, books and internet materials. This database collected and used materials that helped for further reference and dependability of the research.
3. Maintaining the Chain of Evidence – The chain of evidences is needed in QDA research where it helps to observe the data and can illustrate the same conclusion. “Maintaining the chain of evidence is the principle helps the investigator to view the data and be able to draw the same conclusions”³¹ Per this principle the researcher observed all the standards by examining, revisiting, correcting, and measuring every data that was used in this project. This helped to obtain reliable and conclusion of the research.

Ethical Consideration

Research ethics is concerned with respect for the rights of participants in the study. It encompasses aspects such as confidentiality of data, privacy of respondents, informed consent and ethical approval of the research project. Research ethics deals with methodological reflection, and occasionally for intense discussion and disagreement among social scientists. However, in recent years it has come to be given even more attention than previously. The reason for this is the use of new technologies such as digital photography, audio and video recording to the analysis of virtual materials from the internet.³²

³⁰ Christopher Thomas Hart, *Exploring the Information – Seeking Behavior of the Staff and Students of the Florida Virtual School: A Case Study* (Tallahassee, FL: Florida State University, 2008).

³¹ Steven G Rogelberg, *Handbook of Research Methods in Industrial and Organizational Psychology* (Hoboken, NJ: Blackwell, 2004).

³² Martyn Hamersley and Anna Traianou, *Ethics in Qualitative Research: Controversies and Contexts* (London, UK: SAGE, 2012).

Ethical approval for this study was granted through the Dean of Theological Seminary of Adventist University of Africa Dr. Sampson Nwaomah on 21st April, 2015 authorized by a letter. On 5th August, 2015 The Executive Secretary of South East Tanzania Conference Pastor Herbert Nziku wrote a permission letter. Also Mtwara SDA Church permitted the researcher to conduct the study at their church sphere.

Chapter Summary

In this chapter the researcher has described methodologies of the research which were used to get clear data, information and all spectrum of the research. The researcher used qualitative case study design where the research was relevant and genuine per the principles of the research that was followed. In collecting data, the researcher used face to face interviews method to get research findings.

All information that was obtained through the process of interviews was kept under confidential state by the researcher unless was needed by the investigator of the research. After completion of the work the information was kept for further reference while the research document was to be used to help the gospel stakeholders in gospel contextualization to the Makonde and other related ethnicities.

CHAPTER 4

DATA PRESENTATION, ANALYSIS, AND DISCUSSION

The preceding chapter has presented the research methodology under case study design. The researcher collected all data through face to face interviews in nineteenth days from 28th March to 16th April, 2016. Most of data were collected in the research field from twenty-eight respondents, one in Dar es Salaam and one in Arusha, making total of thirty participants. The study sample comprised both Adventists and non-Adventists.

It should be considered that these data originated from three objectives of the study; to analyze the existing obstacles that hinder the penetration of Adventist message, to identify Missiological strategies that have been used by non-Adventists, and to propose a contextual and biblical based Missiological approaches.

Description of Study Respondents

The information in Table 3 shows that the total number of participants was thirty, with both genders equally represented. The researcher included nineteen indigenous members, five men and fourteen women. Gospel stakeholders who worked in the field were interrogated.

Table 3. Details of interviewees

	Males		Females	
	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)
Pastors	4	26.7	0	0
Indigenous Members	5	33.3	14	93.3
Evangelists	6	40.0	1	6.7

The gospel workers were divided into groups: four pastors including non-Adventist, and seven Lay Evangelists six men and a woman. The researcher chose the respondents from different demographics. The ages of respondents ranged from twenty-five to seventy years. Educationally, respondents were educated from standard seven of elementary school to the graduate level.

Research Findings

The objective of this research was to examine the Biblical and cultural methods which are used by Mtwara Seventh-day Adventist Church in reaching the Mkonde people of Mtwara-Mikindani municipality. The data were obtainable and accessible through four open research questions. Table 4 below represents themes and subthemes which came out in this study.

Table 4. Themes and Subthemes

Themes	Subthemes
Cultural strategies by Adventists	<ul style="list-style-type: none"> a. Traditional religion b. Cultural barriers c. Challenges facing indigenous believers
Cultural strategies by non-Adventist	<ul style="list-style-type: none"> a. The success achieved by non-Adventist b. Methods to be adopted by Adventist c. Effects to the Adventist Church
Indigenous drop out	<ul style="list-style-type: none"> a. Cultural reasons b. Methods of retention c. Consequences facing the drop out d. Picture of the church
Future cultural strategies	<ul style="list-style-type: none"> a. Overall impression of SDA's methods b. Methods to be improved c. Methods to be dropped out.

The first theme, entitled cultural strategies by Adventists, came out from the first research question which asked “what are cultural strategies used by Adventist preachers in Mtwara to reach the Makonde people?” The aim of this theme was to investigate how Adventists preachers in Mtwara have discovered and utilized cultural methods to reach the indigenes. It was appropriate to know about this because methods used in one place cannot be effective everywhere. From this theme three subthemes raised as follows; traditional religion, cultural barriers, and challenges facing indigenous believers.

The second theme is *cultural strategies by non-Adventists* which originated from the question asked “what are the cultural strategies used by non-Adventists churches in reaching the Makonde?” The objective of this research question was important because before inventing new methods it is good to know methods that are used by other Christian's churches. From this theme, there were three subthemes

which say; the success achieved and methods to be adopted by the church, and also effects to the Adventist Church.

The third theme is known as *indigenous drop out* which arose from the principle question asked *why most of indigenes after being converted to the Adventist Church do not exist?* This question is essential because of the situation happening in the field. However, this theme came out with four subthemes which are; cultural reasons, methods of retention, consequences facing the drop out and picture of the church in relation to the drop out.

The last theme in this study was *future cultural strategies*. This theme emerged from the question which asked “what are future cultural strategies of Mtwara Adventist Church in reaching the indigenes? This question was necessary because it is leading to the solution of the research problem where it will be possible to propose cultural methods which will help to reach the indigenes. Above all there are four subthemes which emerged from the main theme as it is mentioned; overall impression of Adventists methods, Methods to be improved, methods to be dropped out and future methods of retention.

Cultural Strategies by Adventists

There are three subthemes which came out from the main theme. These subthemes are traditional religion, cultural barriers, and challenges facing indigenous believers. These subthemes will be analyzed and discussed to get the meaning of traditional religion and cultural barriers which are unclean meats and unyago/jando dance.

Traditional religion. The subtheme traditional religion was firstly raised because it is the counterfeit of the gospel truth which is the great commission of the

church. The finding shows that Makonde people traditionally worship ancestor's spirits.

NSRA confirms,

when I wanted to get married I was ordered by the family elders to go at my deceased parents' tombs to tell them about my marriage. I denied because of my faith unfortunately no one among my relatives attended my wedding ceremony just because I didn't accept their order.¹

NSRA elders and most Makonde believe that nothing good can happen without spirits. Every bad thing is linked to disobedience to the ancestors' spirits. This is the reason they inform ancestors about events like weddings. Since NSRA had received Adventist faith she declined the practice, hence the non-attendance of her relatives at her wedding ceremony.

MRRB commented, "my father had been worshipping ancestor's spirits under the big bamboo tree. One day his shirt was burnt in one side thus he prayed to the spirits and the shirt became as it was before."² "Makonde traditional religion practices center on celebration and remembrance of ancestors and that is reflected in their art."³ This assertion shows that Makonde worship ancestor's spirits in cemetery and under big trees. They believe that the dead have supernatural power over the living and the nature in general.

Spiritualism in Makonde is founded upon their creation narrative. They believe that there was only one person living in the jungle making sculptures. This creature lived alone for a long time in the bush. One day, he took a piece of wood,

¹ SNRA, Indigenous Member, Chipuputa Seventh-day Adventist Church, interview by the author, Mbaye, Mtwara, Tanzania, 29th March, 2016.

² MRRB, Indigenous member, Mtwara Seventh-day Adventist Church, interview by the author, Mabatini, Mtwara Tanzania, 31st March, 2016.

³ Fima Lifshitz, *An African Journey through its Art*, 128.

carved a female figure, and placed it upright. Night fell. In the morning, the figure miraculously came to life as a beautiful woman who became his wife and bore children who later became their first ancestors.⁴

Additionally, Makonde people tattoo their bodies with beliefs that it has magic power for protection, attraction, and fertility. The Makonde continue to believe that tattoos placed at the abdominal and inner thighs has power to attract a husband, and enhance fertility. Tattooing the navel and pubic areas is seen as protection from evil forces penetrating through the body passageways.⁵ Above all, they believe that when a man dies change to divine state. For that matter, no one can be successful without being connected to the ancestor's spirits. Scientifically and biblically, these beliefs are unfounded.

To help the Makonde to get rid of these situation, Adventist missionaries must get close to the indigenes. They are supposed to teach the truth about the creation, the story of redemption, the state of the dead and the dangers of spiritualism. This should be done in the Makonde cultural context.

“We need to adapt our missionary methods,” said Gayoba, “Adventists who take the Bible not only as the source of truth, but also of missionary methods, have models for such outreach,” he said, quoting a December 11, 1890 article in *The Atlantic Canvasser* by Ellen G. White: Paul “varied his manner of labor, always shaping his message to the circumstances under which he was placed.”⁶

⁴ Jens Finke, *The Rough Guide to Tanzania* (UK: Rough Guides, 2003), 232.

⁵ Makonde people – A Triple Down Memory Lane *kwekudee-tripdownmemorylane.blogspot.com/.../makonde-people-east* (Accessed 09/06/2016).

⁶ Battle Against Spiritualism Far From Over, Adventist Theologian Says www.adventistworld.org/spiritualism...Adventist.../662-battle-against-sp...In either case, the challenge for Seventh-day Adventist pastors and ... of the people of the world today," Francisco Gayoba, president of the Adventist ... mainly U.S.-style evangelism (Accessed 08th June, 2016).

Biblical truth alone is not enough to the Makonde. There is a need for church leaders and members to practice Christlike life which will be a live testimony to the indigenes practicing spiritualism. This will attract them to receive the hope of Jesus Christ.

Cultural barriers. This aspect is paramount because it gives the reasons which make the indigenes to be stigmatized with Adventist message. The findings demonstrate two major obstacles which are; unclean meats, and unyago dance.

Unclean meat. The Makonde as other societies have their special traditional foods which is cassava, sorghum, maize, and ming'oko – wild roots '*chikandanga.*' The finding demonstrates that one of hindrance to join the Adventist Church is meats that are value for their diet. Most of meats eaten by Makonde people per Leviticus 11 are unclean.

HKRC explains, “a Makonde cannot join the Adventist Church easily and abstain from eating pork, rats, snails, tortoise, and unclean sea foods which are available and cheaper.”⁷ MBRD testifies, “the practices of eating unclean meats are one of major obstacle I know. Makonde, even today, eat pork, snails, frogs, rats, and all unclean sea foods. They have their popular saying '*chiumbile Nungu cha kumemena,*'” meaning whatever God has created is to be eaten.⁸

⁷HKRC, Indigenous Muslim believer, Church dispensary worker since 1985, interview by the author, Chipuputa, Mtwara, Tanzania, 11th April, 2016.

⁸ MBRD, Indigenous Member, Chipuputa Seventh-day Adventist Church, interview by the author, Mkanaledi, Mtwara, Tanzania, 7th April, 2016.

These statements agree with Kamat. “The Makonde people have no problems about sleeping on the bare floor and eat anything, including monkeys, small reptiles, rodents, and spiders.”⁹

Teachings are needed to help the indigenes to abstain from eating unclean meats. On top of that the church must prepare special social programs that will be done by all gospel stakeholders. Local churches, conference and union should establish schools and health institutions that will teach children and adults to remove the ignorance on diet and other social life. Health institutions such as dispensaries and hospitals will attract the indigenes to attend and learn healthy and nutritional lessons through face to face and DVD’s.

Another method is the use of all gospel stakeholders such as church leaders, lay evangelists, and church members. Lessons on healthy, and entrepreneurship should be prepared by church leaders and be distributed to churches and companies. Training should be conducted in camp meetings, evangelistic campaigns, Sabbath afternoon and special meetings for indigenes.

Seminars on nutrition, entrepreneurship, and self-reliance, will transform indigenous attitudes. It will give new knowledge on work and increase family income which will help to get substitute foods rather than unclean ones.

Unyago and jando dance. Another hindrance for a Makonde in joining the Adventist Church is unyago and jando dance. “The word unyago is a non-specific word in Kiswahili; generally, it refers to the girl’s adolescent initiation rituals.”¹⁰ On

⁹ Viney R. Kamat, *Silent Violence: Global Health, Malaria, and Child Survival in Tanzania* (Tucson, AZ: University of Arizona, 2013).

¹⁰ Maghan Collen Halley, “Negotiating Sexuality: Adolescent Initiation Rituals and Cultural Change in Rural Southern Tanzania” (Doctor of Philosophy Dissertation, Case Western Reserve University, 2012).

the other hand “jando refers to boy’s which includes circumcision.”¹¹ In Makonde, unyago is a term denoting initiation practices to both boys and girls. It is termed ngoma that is conducted after boys healing the wound of circumcision and teaching to the girls.

GCRE explains,

Unyago is a significant ceremony to the Makonde society in a way that even if a family member is in America must be informed and come or bring the representative. Also, if a person did not undergo unyago is labeled; girls are called *nahaku* and men are called *mnemba*, meaning a childish, unclean, and uncivilized. They cannot play together with children who passed through unyago, cannot participate in social activities with, and cannot be married among people of that society.¹²

PMRF testifies: “I attended unyago where I found unexpected circumstances.

All people in the room were necked; teaching children aged seven to twelve years.

Topics were based on family matters using wicked words, songs and spiritualism stories.”¹³ Newell and Okome agree. “Unyago and jando in Makonde culture is a generalizing way refer to puberty rites that include instructions embedded in initiation rites husband and wife relationship.”¹⁴

Since unyago/jando is important to the Makonde people it cannot be simply eliminated among members of the society:

How can Christians avoid participating in those unchristian rituals and practices when they are expected to participate just because they belong to the family or clan? Rites of passage or rituals with religious significance must be performed to mark each stage of growth and development. ... Unless the Christian ministry addresses adequately this African religio-cultural heritage,

¹¹ Makonde, “The Majority of Makonde,” *Makonde People of Mozambique and Tanzania*, last modified February 17, 2010, accessed April 18, 2016, <https://makondeland.wordpress.com/makonde-people>.

¹² GCRE, Indigenous Evangelist, Shangani Seventh-day Adventist Church, interview by the author, April 7, 2016, Ligula Umoja, Mtwara Tanzania.

¹³ PMRF, Mtwara SDA Church Member, April 12, 2016, Mbelenje Mtwara.

¹⁴ Stephanie Newell, *Routledge Research in Cultural and Media Studies: Popular Culture in Africa*, ed. Onookome Okome (New York, NY: Routledge, 2013).

vacillation between Christianity and African traditional practices may be difficult to contain as long as people in these communities of solidarity.¹⁵

Since the church does not allow members to participate in unyago rituals, there are inescapable challenges that some indigenous church members face. They are separated by their families and the society by not joining in these social dances. The only way is to introduce a special version of unyago that will not accommodate spiritualistic worship.

Some of topics that are taught in traditional Makonde youth camps can be taken to the indigenous Adventist youth camps. Topics like courage, self-reliance, singing, creativity, and family life can be taught. In addition, the church can attract indigenous youth into these camps where they can be evangelized through spiritual lessons. After finishing this syllabus, they can be announced that they have passed unyago ceremony.

This will work as substitute of traditional unyago to remove social conflict between the church and the indigenous society. “Contextualization has positive outcomes in numerical church growth and spirituality; lower the extent to which churches are perceived by non-believers as foreign and colonial, lower the extent of social conflict in the church and lower the likelihood of church members being syncretistic.”¹⁶

The introduction of unyago/jando ngoma in Mtwara SDA Church will eliminate negative attitudes towards the church. It will be a new way of evangelism where youth will come for service of initiation. Parents will bring their young ones

¹⁵ Zacchaeus A. Mathema, “The African Worldview: A Serious Challenge to Christian Discipleship,” *Ministry Magazine*, October 2007, accessed January 11, 2016, <https://www.ministrymagazine.org/archive/.../the-african-worldview.html>:

¹⁶ Casely B. Essamuah, *Communities of Faith in Africa and the African Diaspora*, ed. David K. Ngaruiya (Eugene, OR: Wipf and Stock, 2014).

and receive the message. This can accelerate the development of the church in Mtwara region.

Challenges facing indigenous believers. It is important to be aware of challenges facing the indigenous Adventist believers because it can be the reason for others not to join the church. All respondents agree on this. “Those who receive Adventist message and join the church face several challenges such as; separation from the society, missing unyago dance which surrounds the sphere of Makonde life, failure of getting married, social support, and missing meats.”¹⁷

JMRI explains, “as Adventist indigenes, we are suffering by missing cheaper foods, unyago dance where if we don’t attend the society separates us and our children. Also, we are affected economically because some are fishers and sellers of unclean meats.”¹⁸ The finding is in correlation with the situation found by missionaries to the Makonde area. “The barriers seem enormous when we consider both the cross-cultural shock for the workers and the fear and shame for those locals who choose to follow Jesus and face rejection of their community.”¹⁹ This declaration suggests that there is a need of being close to indigenes through visitation with Bible studies and encouragement.

¹⁷ PWRH, Indigenous Former Lay Evangelist, Ziwani Seventh-day Adventist Church, interview by the author, March 28, 2016.

¹⁸ JMRI, Drop out Indigenous, Mtwara Seventh-day Adventist Church, interview by the author, April 5, 2016.

¹⁹ Tim Heaton and Bronwen Heaton, “Church Planting Amongst the Mwani – Africa Inland Mission,” *African Inland Mission*, last modified December 8, 2015, <http://eu.aimint.org/churchplantingjan2016/>.

Cultural strategies used by non-Adventists

Under this theme there are four subthemes which are noted as; Success achieved and methods to be adopted, also the effects to the Adventist Church. These subthemes will be discussed below:

Success achieved. It was essential to examine the methods which non - Adventist Churches used in propagation their faith to the Makonde people. All respondents agreed that there were some cultural methods. Most of these methods are initiation rites, the use of indigenous language, and participation in social activities such as weddings, and funerals participation. Churches that have been noted to have much success are Roman Catholic, Anglican and Lutheran. ENRJ, an indigenous Roman Catholic believer, explains:

Our church accepted all culture to be done in the church. Unyago and jando took place in church grounds. Before and after unyago programs, children were taken to the church given encouragements from the word of God and prayers. Also the church leaders were visiting unyago camps every day teaching and conducting prayers. Thus today there are many Makonde believers in Roman Catholic Church.²⁰

YNRK member of Lutheran church expressed: “in our church we use *confirmation* ceremonies as the substitutes of unyago dance. Before conducting confirmation, ceremony children are taken into camp, taught Christianity and social morals lessons, then they cerebrate as those who went through unyago.”²¹

Above all the findings are about Sepala and Koda. “The traditional initiation ceremonies were perpetuated by both Muslims and Christian clerics. Islam introduced male circumcision into the traditional rites and the Anglican missionaries introduced

²⁰ ENRJ, Indigenous Believer of Roman Catholic Church, interview by the author, March 28, 2016, Ligula, Mtwara, Tanzania.

²¹ YNRK, Lutheran Church Member, Southern Tanzania Diocese, interview by the author, March 30, 2016, Ligula, Mtwara, Tanzania.

Christianized initiation rites.”²² This finding shows that non-Adventists churches have been using framework methods in reaching the Makonde. This led the gain of much influence and members in Makonde society.

Methods to be adopted. The aim of this subtheme to identify the methods which leads non-Adventist Churches attains success in Makonde area. CMRL suggests; “the Adventist Church can adopt unyago dance by taking children of indigenous members in a special Adventist camp where the syllabus can be prepared for training them.”²³ JSRM comments: “the good thing I saw to the Europeans missionaries is that they learned and used Makonde vernacular in worship and teachings. This made the indigenes to feel they belong to the religion.”²⁴

Jan Paulsen the president of the global church wrote. “Contextualization, by which I simply mean making the message culturally appropriate, is an inevitable process. None of us is asked to step out of our culture to become an Adventist. ... Contextualization must happen.”²⁵ The church can adopt unyago and use vernacular to attract the indigenes in the church. However not all practice in unyago are good to be practiced in the church. There should be careful in preparation of the syllabus to suit the need of the youth in the church. The church has to train few indigenes in the church to be preachers where they can use their vernacular. This will help to reach their fellow indigenes.

²² Sepala and Koda, *The Making of Periphery: Economic Development and Cultural Encounters in Southern Tanzania*.

²³ CMRL, Indigenous Member, Shangani Seventh-day Adventist Church, interview by the author, April 4, 2016, Ligula, Mtwara, Tanzania.

²⁴ JSRM, Indigenous Member, Mtwara Seventh-day Adventist Church, interview by the author, March 28, 2016, Ligula, Mtwara, Tanzania.

²⁵ Rajkumar Dixit, *Branded Faith, Contextualizing the Gospel in a Post Christian Era* (Eugene, OR: Wipf and Stock, 2010).

Effects to the Adventist Church. The objective of this subtheme is to create awareness to the gospel workers in adopting non-Adventist methods that they should consider syncretism. GSRN former Masasi district pastor proposed. “If the church will introduce unyago in Mtwara many non-believer will bring their children to the church to be served for unyago. This will give chance to impart the gospel message.”²⁶

CMRL commented: “unyago will increase members and create strong members because they will be taught Adventism from their childhood.”²⁷ “No culture is completely good or completely bad. Most aspects of a culture will fit into the more neutral category. The question is how well the church exercises discernment as a hermeneutical community.”²⁸ Contextualization the gospel to the Makonde cultural context is the only way seems to be the solution.

Indigenous Drop Out

This section has four subthemes as follows; Cultural reasons, Methods of retention, consequences facing the drop out, and the Picture of the church. Since these subthemes are significant it will be explained to get its clear meaning.

Cultural reasons. The aim of this subtheme is to get information on some cultural matters which tighten the indigenes against the church teachings. The finding shows several cultural threats to the Adventists indigenes that causes most of them to drop out. MNR explains. “Most cultural threats to us in the church are unclean meats, unyago dance, and marriage attitudes. Divorce rate in Makonde society is higher. This

²⁶ GSRN, “Former District Pastor, Masasi Seventh-day Adventist District,” April 15, 2016, University of Arusha Campus.

²⁷ CMRL, Indigenous Member, Shangani Seventh-day Adventist Church.

²⁸ Sam Owusu, “Direction: Towards a Theology of Marriage and Polygamy,” *Direction: A mennoite Brethren Forum* 36, no. 2 (2007): 192–205.

leads people from different ethnicities not to marry Makonde people.”²⁹ TNRQ commented. “Because of our culture there is in humiliation in the church, I myself I was married late because men from other ethnicities doesn’t want to marry Makonde ladies.”³⁰

Rwangira and Liljestrom; “Divorce rate in Tanzania matrilineal families including Makonde tends to be higher and this is a long-standing characteristics rather than a recent development resulting from the introduction of cash economy.”³¹

In order to help indigenous believers not to suffer, the church must teach indigenes to have great faith in God. On the other hand, church members from other ethnicities should be taught to accept the indigenes as converted believers. They should be loved, mingling and working together in everything. Intermarriage among indigenes members and other ethnicities should be encouraged.

Methods of retention. The subtheme of retention of the indigenes is essential because they experience hardship within and without the church and if they are not fairly treated they cannot endure in the church. Generally, all respondents expressed some ideas on how to help indigenes remain comfortable in the church. Meanwhile MSR suggested; “the church has been using visitation with encouragement ‘I am here because one among the church members have been visiting and encouraging me daily.’”³² JARS commented,

²⁹ MNR, Indigenous Believer, Mtwara Seventh-day Adventist Church, interview by the author, March 28, 2016.

³⁰ TNR, Indigenous Believer, Chipuputa Seventh-day Adventist Church, interview by the author, March 29, 2016, Chipuputa, Mtwara, Tanzania.

³¹ Magdalena K. Rwebangira and Rita Liljestrom, *Haraka, Haraka, Look before You Leap: Youth at the Crossroad of Custom and Modernity* (Pretoria, South Africa: Nordic Africa Institute, 1998).

³² MSRY, Indigenous Member, Mtwara Seventh-day Adventist Church, interview by the author, March 28, 2016, Ligula, Mtwara, Tanzania.

The church has been using visitation and encouragement to the indigenes. But I suggest that she has to start indigenes Bible classes where they can be learning the Bible in relation to their surrounding culture. Also, the church members should change attitudes of looking the indigenous believers as heathen.³³

Moreover, the world church is emphasizing nurturing new believers through different methods. We must do more to send a strong signal to the world church that we value nurturing new believers very, very highly. We simply have to hammer it home.”³⁴

Through these findings, the church should create conducive environment to accommodate the indigenes in the church. This should be done through serious Bible study and establishing friendship through visitation. The church members should introduce economic projects that will be done together with indigenes. This will create closeness and give economic support. Above all, indigenous members should be given responsibilities in the church to create a sense of acceptability and strengthen them.

Consequences facing the drop out. It was significant to determine challenges which face the indigenous drop out from the church. The participants expressed openly how the drop out suffer. “They are despised and not trusted by the society. This is the cause of half converted Christians among the indigenes because when they want to leave the church they fear to be insulted, thus they remain in the church half converted.”³⁵

³³ JARS, Lay Evangelist, Nanguruwe Seventh-day Adventist Church, interview by the author, March 31, 2016, Nanguruwe, Mtwara Tanzania.

³⁴ Adventist News Network, “Keep Counting Your Sheep Church Leaders Say,” *Upper Columbia Conference*, last modified April 20, 2016, www.uccsda.org/news/Member-Retention.

³⁵ AWRT, Lay Evangelist, Mtwara Seventh-day Adventist Church, interview by the author, April 7, 2016, Ligula, Mtwara, Tanzania.

I feel conscious pains because I am doing what I know are wrong and people don't trust me. I even want to come back to the church, but I fear everybody in the church will be pointing at me.³⁶

Per these findings, the church should construct methods that will help the native not to drop out from the church. This can be possible through continuous Bible study, small group organization, pastoral visitation, and church programs involvement. Above all, it is important to involve indigenes in the programs of reclaim backsliders where they can encourage each other.

The picture of the church. The implication of this subtheme is to be acquainted with the outcome which happens to the church because of indigenous members drop out. The general results show that there are horrible effects embed the church due to the indigenous drop out. HYRU on this matter commented; “when a person drop out from the church normally, finds the black side of church members and use as reasons of leaving the church. This leads the large body of the society to create negative attitude towards the church.”³⁷

ANRV adds, “Normally, when an indigene leaves the church, the society perceives the church as uncaring and dishonest. The trend leads others to drop. Also, prospective members postpone their decisions.”³⁸ This indicates that to keep the picture of the church attractive, there should be intentionally struggle of membership retention and reclaiming backsliders where no one should be completely lost.

This can be effective if the church creates a friendly environment for the indigenes. There should be conducive environment for participation in church

³⁶ JMRI, “Drop out Indigenous, Mtwara Seventh-day Adventist Church.”

³⁷ HYRU, Indigenous Church Elder, 2016, Shangani Seventh Day Adventist Church, interview by the author, March 29, 2016.

³⁸ ANRV, Indigenous Drop Out, Nanguruwe Seventh-day Adventist Church, interview by the author, April 10, 2016.

programs where they will feel belonging. Also, they should be encouraged to join in church choirs, and other department's programs. Pastoral visitation and support in life challenges should be emphasized.

Future Cultural Strategies

The purpose of this theme which climaxes the research ideas is to find out the opinions of participants. Under this theme, there are three subthemes which are overall impression on Adventist's methods, Methods to be improved, and methods to be dropped out. Since each subtheme has its significance, explanation will be given below.

Overall impression on Adventist's methods. The intention of this subtheme was to find out the ideas of participants on Adventist methods which have been used to preach the indigenes since early 1960s. Most respondents agreed that Adventist methods do not touch the indigenes. NKRG commented,

The church has been using universal methods such as public evangelistic meetings, visitors Sabbath, distributing tracts/books, visiting houses, and social supports. Although these methods can be successful in other places, but it does not match with the traditions and cultures of indigenes.³⁹

PSRX suggests, "in propagating the Adventist message to the indigenes, most of gospel personnels do not come down to the shoes of natives. Most of preachers cast blemish words on indigenes lifestyle that intimidates them and fail to join the church."⁴⁰ The church must create positive attitude and ways of presenting the gospel.

Churches should be places where people can feel culturally at home, with culturally familiar music, dress, liturgy, and communication styles that are in harmony

³⁹ NKRG, Leader, South East Tanzania Conference, interview by the author, April 13, 2016, Dar es Salaam, Tanzania.

⁴⁰ PSRX, Leader, Mtwara Seventh-day Adventist Church, interview by the author, n.d., 6 April 2016.

with Bible principles. When Cambodians step into an Adventist Church in Cambodia, they should not feel that they have gone to America.⁴¹ These findings demonstrate that the time has come for Mtwara Adventist Preachers to change their methods of preaching into framework of the surrounding culture.

Method to be improved. The purpose of this subtheme was to provoke the participants to give ideas on the strength and weakness of Adventist methods used in preaching the indigenes. SMRY suggested, “all methods used for evangelism are good, but the use of house to house evangelism is better because it gives chance for indigenes to ask questions freely. Some lessons that are taught in public evangelistic meetings are blemish and irrelative; especially unclean meats lessons should be improved.”⁴² VMRZ expressed, “Public evangelism lessons like teachings on food and Adventist Muslim Relations (AMR) preachers should not be argumentative and harsh but lovely and attractive.⁴³ The church should understand that the gospel is preached through different methods to different people. Therefore, preachers should understand the culture of the audience before they start preaching.

Methods to be dropped out. This is the last subtheme in this research, aiming to know from the participants’ methods which are not helpful in preaching the gospel to the Makonde people. Most of respondents indicated that all methods are good, except for a few who that said there is one method which is not working properly with the indigenes.

⁴¹ Gordon R. Doss, “Faithful Contextualization: Crossing Boundaries of Culture with the Eternal,” *Ministry Magazine*, 2015.

⁴² SSR, Indigenous Adventist Member Chipuputa Seventh-day Adventist Church, interview by the author, March 30, 2016, Chipuputa, Mtwara, Tanzania.

⁴³ VMR, Indigenous Church Secretary, interview by the author, March 29, 2016, Ligula, Mtwara, Tanzania.

BMRD said,

In Makonde society, people don't read big books. I send a book titled *Tumaini kuu* (The Great Controversy) to one office; every time I go, I find it is the way I left. That means for a whole year nobody had been interested to read. The church should not bother to distribute big books to the indigenes.⁴⁴

VKRO commented: "in our society many people don't know how to read and there is no culture of reading. Distribution of big books can be dropped out especially in villages.⁴⁵ Although the findings show that books are less important in Makonde society, the method should be improved. Members should be visiting people and reading book with them. The message of books is powerful. "The use of literature is important in leading people to Christ, because literature can lead people to be more interested in the concept of God and can help people be closer to Christ.⁴⁶ The method should not be desiccated, but improved.

Conclusion

This chapter has presented the data gathered from face to face interviews. The presentation and analysis intended to examine methods used by Mtwara Seventh-day Adventist in reaching the Makonde people. The chapter started by presenting data from respondents. The respondents represented the group of indigenes, lay evangelists, and pastors who are currently and formerly worked in Mtwara region. These participants represented both genders equally. The analysis presented the table which opened the themes and subthemes which came from the study.

⁴⁴ BMRD, Indigenous Member Seventh-day Adventist Church, interview by the author, n.d., Shangani, Mtwara, Tanzania.

⁴⁵ VKRO, Indigenous Member, Seventh-day Adventist Church, interview by the author, April 4, 2016, Chikongola Mtwara, Tanzania.

⁴⁶ Arnold Azcuna, Liezel Cornejo, and Ivy Mendoza, "The Importance of Literature Evangelism Pt 2," *Palm Spring Filipino-American Youth*, last modified May 18, 2015, accessed April 21, 2016, psfayouth.weebly.com/blog/the-importance-of-literature-evangelism-pt-2.

The themes arose from four research questions. The first theme was the cultural methods used by Adventists. The findings show that there are limited cultural methods used in reaching the indigenes. The second theme was cultural methods used by non - Adventist where the findings demonstrated that there had been contextualization by Christianizing cultures thus much success have been achieved. The third theme was indigenous drop out. The findings demonstrated that the church has not created the way to accommodate the indigenes.

The last theme was based on future cultural strategies. The findings show that there is a need of using framework methods in gospel presentation. By the use of general methods, the indigenes will not be converted in good number and exist in the church.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATION

The previous chapter has presented the analysis of qualitative data and discussed themes and subthemes which came out from the data. This chapter will provide the summary of the whole research. It will start with the theoretical review then conclusion. The conclusion will be presented through research questions and methodology under case study design interview protocol. Conclusion, recommendations, and suggestions for further research were considered.

Summary of Theoretical Review

The theoretical review of research generally based on presenting God's message in cultural context. The background presented the meaning of terminologies used in the topic. The entire chapter viewed the experience of God's messengers and how they used the framework in presenting God's message. This has been shown in the Old and New Testament. Jesus and His Disciples have been the roadmap of gospel contextualization. Church Fathers and Church Reformers became successful in preaching the gospel through the framework. Ellen White writings insisted that missionaries preach in their cultural context. Moreover, some of Europeans missionaries used the contextual method in gospel propagation to the indigenes.

Conclusion in Relation to the Research Questions

The purpose of this study was to investigate Mtwara Adventist preachers in gospel contextualization. It was done using four practical questions. These questions are mentioned below and lead the discussion.

What are cultural strategies used by Adventist preachers of Mtwara in reaching the Makonde people? This was the base of other research questions.

Generally, the participants responded several issues under this aspect. There has been limited cultural method used to attract the natives in the church. Indigenes are devoted to their beliefs on ancestor's spirits worship. Also, there are challenges of unyago/jando dance, unclean meats, and attitude on marriage matters. The above issues are major cultural barriers for indigenes not to join Adventism in Mtwara–Mikindani municipality.

What are the strategies used by non-Adventists Churches in reaching the Makonde? The question led to being familiar with helpful methods and those which cannot be adopted in Adventism. Participants expressed methods used by non-SDA Churches in attracting indigenes. They contextualized unyago/jando, created employment opportunities to churches members. However, there were contradictory practices that are cannot be accepted by God.

Why most of indigenes after being converted to the Adventist do not exist?

This question formed the theme indigenous drop out. The aim of this theme was to understand factors enforced the indigenous Adventists to drop out of the church. The experience shows that most of the indigenous members don't exist in the church. They drop out because of pressure from within and without the church. This should be worked out in order to retain a promising number of indigenous members.

What are the future cultural strategies of Mtwara Seventh-day Adventist in reaching the indigenes? This is the last question in this research which aroused the theme future cultural strategies. This has been significant because it was the heart of the research. It was seeking solutions for existing challenges in Mtwara – Mikindani municipality. The respondents indicated that the time has come for the church to contextualize indigenes culture with the gospel.

The church should introduce a new chapter of unyago/jando as the substitute of the traditional one. Preachers and singers should learn and use Vernacular in gospel presentation. There should be serious recruitment of indigenes to work in different departments of the church. Above all the church should create methods of participating in different indigenous social events. Moreover, indigenous believers should be given responsibilities in the church. There should be tolerant for those eating unclean meats and lastly establishment of education/health institutions.

Recommendations

The recommendations proposed in the study were given by the gospel workers in different level of responsibilities and status in the church.

Indigenous Church Members

To be accommodated in the church it is important to create equality treatments among indigenes and others from different ethnicities. There should be love and intermarriages. Positive unyago/jando ceremony should be introduced in the church. There should be lovely teachings on unclean meat eating and help to get substitute through self-reliance and entrepreneurship seminars. The use of vernacular in preaching and singing should be considered. This brings the sense of belonging and helps the elders to understand what is preached.

Pastors and Evangelists

To be successful in presenting the gospel in the hearts of Makonde people, there are things that should be in the church. The indigenes should be recruited to work in church departments and institutions. There should be serious Bible studies using indigenous classes to make them spiritually strong. There should be special training in entrepreneurship to boost their economic status. Education and health institutions should be established to in Mtwara to attract them. Lastly, gospel workers should be humble to the level of indigenes.

Suggestions for Further Research

The study suggests that deeper qualitative research in this area should be conducted that will include all Makonde land. This will authenticate the existing findings. Above all, there is a need for conducting practical research which will help to make sure that these findings are transferred from theoretical to the practical implementation.

Conclusion

The purpose of the study was to find out cultural methods that are used by Mtwara Adventists preachers in reaching the indigenes. The study used a descriptive case study design where data was collected from thirty respondents through face to face interviews. Most of the data were gathered in the field of the study from indigenes, evangelists, and pastors. One participant was found in Dar es Salaam city and another in Arusha city.

The findings indicated that; there were no deliberately cultural methods used by Mtwara Adventist preachers in reaching the Makonde people. Non-Adventists churches found to be successful using frame work in presenting the gospel through somewhat contradictory to the fundamental tenets of Adventism.

Therefore, the Adventist message should be incarnated into Makonde culture as Jesus was incarnated into the world's culture. Through gospel incarnation or contextualization into indigenous cultural context, the gospel will spread all over the world.

It is not the gospel that has been rejected, in steady it is the way the message is proclaimed or the culture in which the message is wrapped that prompts resistance. Effective practitioners keep looking for new ways to present the timeless gospel so that they might save some.¹

Once few indigenes respond to the message of Christ, they should be used as resources to attract the large community. It is the Makonde believers who will influence the large number of Makonde people to accept Christ's message. Through scriptures, under the direction of the Holy Spirit, new local converts naturally may contextualize the gospel in their culture. Missionary from other ethnicities should be serious in teaching the indigenes to be gospel workers. This will create an attitude of belonging to the church and the gospel work.

¹ David Garrison and Senaca Garrison, "Factors That Facilitate Fellowship Becoming Movements," in *Seeds to Fruits: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims*, ed. J. Dudley Woodberry (Pasadena, CA: William Carey Library, 2008), 210.

APPENDICES

APPENDIX A

INTERVIEW QUESTIONS

Date _____

Time _____

Location _____

Interviewer _____

Interviewee _____

Gender _____

Religion _____

Education _____

Signature _____

- Presentation of Interviewer
- The purpose of interview

INTERVIEW

1. What are cultural strategies used by Adventist preachers of Mtwara in reaching the Makonde people?
 - a. Explain the traditional religious life of the Makonde people.
 - b. What are noted cultural barriers in reaching the Makonde people with the gospel?
 - c. Explain cultural challenges facing the Makonde believers of SDA Church?
2. What are the cultural strategies used by non-Adventists churches in reaching the Makonde?
 - a. What is the success have been achieved by non-Adventist Churches in reaching the Makonde through cultural strategies.
 - b. Which helpful methods can be adopted by the Seventh-day Adventist Church?
 - c. How much The Seventh-day Adventist Church at Mtwara will be affected in its teachings by adopting non SDA strategies in reaching the Makonde?
3. Why most of indigenes after being converted to the SDA Church do not exist?
 - a. What are cultural reasons leads them to drop out of the church?
 - b. Which are the methods used by the church to retain the indigenous church membership?
 - c. What are the consequences facing the indigenous drop out from the church?
 - d. What is the picture of the church to the society in relation to the drop out indigenes?
4. What are the future cultural strategies of Mtwara Seventh-day Adventist in reaching the indigenes?

- a. What is your overall impression of the Adventist methods of spreading the gospel among the Makonde people?
- b. What Adventist's evangelism methods should be improved to accommodate ethnicities like Makonde?
- c. What are Adventist's missiological strategies which can be dropped to boost church growth?

APPENDIX B

TRANSCRIPTION FOR RESEARCH QUESTIONS

PROJECT: “A Biblical – Cultural Strategy of Mtwara Seventh – day – Adventist Church in Reaching the Makonde People of Mtwara – Mikindani municipality.”

Date _____

Time _____

Location _____

Interviewer _____

Interviewee _____

Gender _____

Religion _____

Education _____

Signature _____

- Presentation of Interviewer
- The purpose of interview

Transcription

1. What are cultural strategies used by Adventist preachers of Mtwara in reaching the Makonde people?

a. Explain the traditional religious life of the Makonde people.

- NSRA - “When I wanted to get married I was ordered by the family elders to go at my deceased parents tombs to tell them about marriage. I denied because of my faith unfortunately no one among my relative attended my marriage ceremony just because I didn’t accept their order.”

- MRRB - “My father had been worshipping ancestor’s spirits under the big bamboo tree. One day his shirt was burnt in one side thus he prayed to the spirits and the shirt became as it was before.

b. What are noted cultural barriers in reaching the Makonde people with the gospel?

- KHRC - “A Makonde cannot join the Adventist Church easily and abstain from eating pork, rates, snails, tortoise, and unclean sea foods which are available and cheaper.”

- BMRD - “The practices of eating unclean meats is one of major obstacle I know because Makonde even today eats rates, pork, snails, frogs, and all unclean sea foods. They have their popular saying *chiumbile Mnungu cha kumemena* meaning which ever created by God is to be eaten.”

- CGRE - Unyago is a significant ceremony to the Makonde society in a way that even if a family member is in America must be informed and come or bring the representative. Also if a person did not undergo unyago is labeled; girls are called *nahaku* and men are called *mnemba*, meaning a childish, unclean, and uncivilized. They cannot play together with other children who passed through unyago, cannot participate in social activities with others, and also cannot be married among people of that society.”
- MPRF - “I myself I attended unyago where I found an unexpected circumstances. All people in the room were naked old and youngest, teaching children aged seven to twelve years. Topics which were taught were based on family issues including sexuality education using evil words, songs and spiritualism stories”
- c. Explain cultural challenges facing the Makonde believers of SDA Church?
- WPRH- “Those who receive Adventist message and join the church face several challenges such as; separation from the society, missing unyago dance which surrounds the sphere of Makonde life, failure of getting married, social support, and missing meats.”
- JMRI - “As Adventist indigenes, we are suffering by missing cheaper foods, unyago dance where if we don’t attend the society separates us and our children. Also we are affected economically because some are fishers and some are sellers of unclean meats.”
- 4.
- 2. What are the cultural strategies used by non-Adventists churches in reaching the Makonde?
 - a. What is the success have been achieved by non Adventist Churches in reaching the Makonde through cultural strategies.
 - ENRJ - “Our church accepted all culture to be done in the church. Unyago and jando took place in church grounds. Before and after unyago programs, children were taken to the church given encouragements from the word of God and prayers. Also the church leaders were visiting unyago camps every day teaching and conducting prayers. Thus today there are many Makonde believers in Roman Catholic Church.”
 - YNRK – “In our church we use *confirmation* ceremonies as the substitutes of unyago dance. Before conducting confirmation ceremony children are taken in campS, taught Christianity and social morals lessons, then after they cerebrate as those who went through unyago.”
 - b. Which helpful methods can be adopted by the Seventh – day Adventist Church?
 - CMRL - “The Adventist Church can adopt unyago dance by taking children of indigenous members in a special camps where special syllabus can be prepared for the training. This should be done at the same season of traditional unyago, thus when other children cerebrate traditionally, Adventists should be cerebrating spiritually.”
 - JSRM - “I grew up in Anglican family at Newala, Mtwara, the good thing I saw to the Europeans missionaries is that they learned and used Makonde vernacular in worship and teachings. This made the indigenous to feel they belong to the religion. This should be adopted into Adventism.”
 - c. How much The Seventh – day – Adventist Church at Mtwara will be affected in its teachings by adopting non SDA strategies in reaching the Makonde?

- GSRN - “If the church will be conducting unyago camps in Mtwara many non believer indigenous will bring their children to the church in order to be served for unyago matter where the church will get a chance to impart the gospel message.”
 - CMRL - “By adopting unyago not only church growth will surprise people, but also in the long run it will generate strong church members because they will be taught bases of Adventism from their childhood.”
1. Why most of indigenous after being converted to the SDA Church do not exist much with church membership?
 - a. What are cultural reasons leads them to drop out of the church?
 - MNRP - “The most cultural threats to us in the church are unclean meats, unyago dance, and marriage attitudes because in Makonde divorce rate is higher thus some of them fear to be in the church because of having been married permanently.”
 - TNRQ - “Because of our culture there is in humiliation in the church, I myself I was married late because men from other ethnicities doesn’t want to marry Makonde ladies. Also we are segregated with our relatives because of not participating in social ceremonies like unyago and remembrance of the deceased.”
 - b. Which are the methods used by the church to retain the indigenous church membership?
 - MSRR - “The church has been using visitation with encouragement ‘even I myself I am here because one among church members after my baptism have been visiting and encouraging me daily.’”
 - JARS - “The church has been using visitation and encouragement to the indigenous. But I suggest that she has to start indigenous Bible classes where they can be learning the Bible in relation to their surrounding culture. And also the church members should change attitudes of looking the indigenous believers as heathen.”
 5.
 - c. What are the consequences facing the indigenous drop out from the church?
 - AWRT - “they are despised that they are not stable and cannot be trusted. Also this is the cause of half converted Christians among the indigenous because even they want to leave they fear to be insulted thus they remain in the church unconverted.”
 - JMRI - “I myself I feel conscious pains because I am doing what I know that is wrong and people don’t trust me. I even want to come back to the church but I fear everybody in the church will be looking and pointing at me.”
 - d. What is the picture of the church to the society in relation to the drop out indigenous?
 - HYRU - “When a person drops out from the church, normally finds the black side of church members and use as reasons of leaving the church. This leads the large body of the society to have negative attitude towards the church and block prospective members not to join the church.”
 - ANRV - “Normally when an indigenous leave the church, the society perceives as uncaring and dishonest thus, causes others to drop as their fellow and leads prospective members to postpone their decisions of joining the church.”
 2. What are the future cultural strategies of Mtwara Seventh – day – Adventist in reaching the indigenous?

- a. What is your overall impression of the Adventist methods of spreading the gospel among the Makonde people?
- KNRW - “The church has been using universal methods such as public evangelistic meetings, visitors Sabbath, distributing tracts/books, visiting houses, and social supports. Although these methods can be successful in other places, but it does not match with the traditions and cultures of the indigenous.”
 - PSRX - “in propagating Adventist message to the indigenous, most of gospel workers do not come down to the shoes of natives and sometimes in preaching they cast blemish words on indigenous lifestyle which intimidates them and fear to join the church.”
- b. What Adventist’s evangelism methods should be improved to accommodate ethnicities like Makonde?
- SMRY- “all methods used for evangelism are good, but the use of house to house evangelism is better because it gives chance for indigenous to ask questions freely. Also some lessons that are taught in public evangelistic meetings are blemish and irritate especially unclean meats lessons, should be improved.”
 - VMRZ - “Public evangelism lessons like teachings on food should be taught by love. Also Adventist Muslim Relations (AMR) preachers should not be argumentative and aggressive but lovely and attractive.”
- c. What are Adventist’s missiological strategies which can be dropped to boost church growth?
6. BMRD - “In Makonde society people don’t read big books. I send a book titled *Tumaini kuu* (The Great Controversy) to one office; every time I go I find it is the way I left meaning for a whole year nobody had been interested to read. The church should not bother to distribute big books to the indigenous because it will be of useless.”VKRO - “In our society many people don’t know how to read and there is no culture of reading thus distribution of books can be dropped out especially in villages.”

APPENDIX C
CORRESPONDENCE



AUA
Adventist University of Africa

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Email: info@aua.ac.ke
WEB: www.aua.ac.ke
Location: Advent Hill, Off Magadi Road, Ongata
Rongai

21 April, 2015

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: LETTER OF INTRODUCTION FOR MASTER OF ARTS DEGREE RESEARCH

We hereby introduce to you ZETTI BATISTA NDOLAH (AUA Student ID Number S2013100) who is pursuing a Master of Arts degree in Pastoral Theology at the Adventist University of Africa, Ongata Rongai, Nairobi, Kenya.

The student (from Tanzania) is working on a research topic title: "A Biblical-Cultural Strategy of Mtwara Seventh-day Adventist Church in Reaching the Makonde People of Mtwara-Mikindani Municipal" towards the completion of his degree requirements. We would be pleased if you grant him the privilege of using your Library and other organizational services for the purpose of his research.

Thanks for your cooperation.

A handwritten signature in black ink, appearing to read "Sampson M. Nwaomah".

Sampson M. Nwaomah, PhD
Dean, Theological Seminary
Cell +254 786 333 311
+254 739 139 159
Email: nwaomahs@aua.ac.ke

Executive Secretary,
South East Tanzania Conference
P.O. Box 6923, Dar-es-Salaam,
Tanzania
August 05, 2015

Dean of Theological Seminary
The Adventist University of Africa
Private Bag Mbaghathi
00503 Nairobi, Kenya

Dear Sir,

RE: ZETTI BATISTA NDOLLA: MASTER OF ART DEGREE RESEARCH

Consider the above heading.

We have received your letter dated April 11, 2015 introducing Zetti Batista Ndolla for the research he is to conduct at Mtwara Seventh-day Adventist Church.

We have unreservedly granted him permission for his research and we feel privileged and honored by AUA for Mtwara SDA Church to be part of this project.

All necessary cooperation will be given him by the Conference and Mtwara SDA Church in particular.

Cordially,



Herbert Ignas Nziku
EXECUTIVE SECRETARY



SEVENTH-DAY
ADVENTIST
CHURCH

MTWARA SDA CHURCH
P.O. BOX 573
MTWARA



20th September, 2015

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mtwarasdachurch@gmail.com

www.mtwarasdachurch.org

Dear Sir/Madam

RE: MR. ZETTI BATISTA NDOLAH


Concern with the name mentioned above.

Zetti Batista Ndolah is currently a Seventh – day – Adventist Pastor of Mtwara District, also he is a student of Adventist University of Africa (Nairobi) since September, 2013 pursuing Masters Degree in Pastoral Theology.

For now he is doing a research as the requirement of his studies. The research topic is “*A Biblical Cultural Strategy of Mtwara Seventh – day – Adventist Church in Reaching the Makonde People of Mtwara – Mikindani Municipality.*” The church has given him a permission to do a research and also is asking you to give him the support needed in order to accomplish his work.

Thank you very much for your positive response for the request.

Yours faithfully


.....
Sophia Mshama
Church Secretary

KARANI WA KANIWA
S.L.P 573
MTWARA

APPENDIX D

MAPS

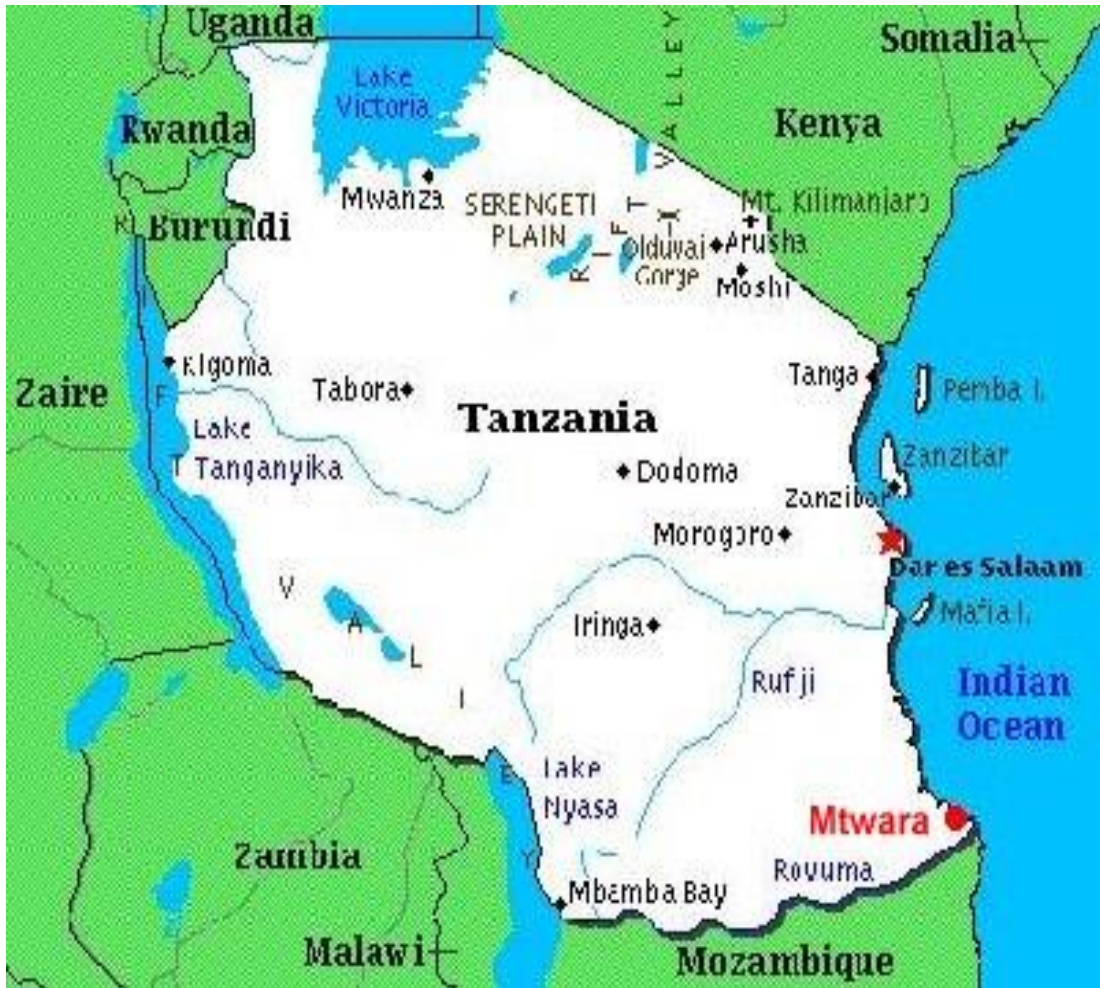


Figure 1. Location of Mtwara on Map of Tanzania

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YNRK. Lutheran Church Member, Southern Tanzania Diocese. Interview by the author, March 30, 2016. Ligula, Mtwara, Tanzania.

VITA

Personal Details:

Researcher's Name: Zetti Batista Ndolah
Birth Date: 10th February, 1972
Birth Place: Magulilwa, Iringa, Tanzania
Nationality: Tanzanian
Parents: Batista Mgalama Ndola and Marchelina Lupala
Religious Affiliation: Seventh-day Adventist Church
Baptism Date: 12th August, 1995
Marital Status: Married to Leticia Mpenda December, 1994, blessed with three children 2 daughters and one son.

Education Experience:

Post Graduate Education:
2013 to 2017 – Adventist University of Africa – Nairobi, Kenya (Master of Arts in Pastoral Theology Candidate).
Bachelor Degree:
2004 to 2008 – University of Eastern Africa, Baraton – Arusha Campus, Graduate with BA in Theology.
Secondary Education:
1989 to 1992 – Pugu Secondary School, Dar es Salaam, Tanzania.
Primary Education:
1982 to 1988 – Magulilwa Primary School, Iringa – Tanzania.
2014:
Studies on Natural Gas and Social Development – Bangkok, Thailand.

Work Experience:

2016 – Ministerial Director South East Tanzania Conference
2015 – Assistant to the President Evangelism – South East Tanzania Conference
2010 – 2015 – Mtwara District Leader
2008 – 2010 – Mafia District Leader
2008 – Literature Evangelist – Bergen, Norway
2007 – Literature Evangelist – Gaborone, Botswana
2005 – Literature Evangelist Dar es salaam, Tanzania
1997 – 2004 – Lay Evangelist Morogoro, Tanzania

Ministerial Ordination:

7th June, 2013 - Temeke, Dar es Salaam, Tanzania.