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**Evangelism Strategies, Conversion Patterns, and Membership Retention Strategies in the Seventh-day Adventist Church in Sub-Saharan Africa: Report of Findings for West-Central Africa
Division of Seventh-day Adventist Church**

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A study conducted by the Africa Seventh-day
Adventist Study Group (ASDASG)



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Report of Findings for West-Central Africa Division of
Seventh-day Adventist Church

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EXECUTIVE SUMMARY

The initiative for this study began in December 2021 when a team of Seventh-day Adventist educators and researchers from the Adventist University of Africa (Kenya), University of Eastern Africa, Baraton (Kenya), Rusangu University (Zambia), and Valley View University (Ghana) formed the Africa Seventh-day Adventist Study Group (ASDASG). The group's primary aim is to use research to support the mission of the Seventh-day Adventist Church in sub-Saharan Africa. After communicating with divisional leadership across the continent, the East-Central Africa Division and West-Central Africa Division endorsed the initiative and provided funding for the first phase of the study. Consequently, the fieldwork was conducted between April and August 2023 in these two divisions. The analysis of findings and the writing of the report began in late 2023. We hope and pray that the findings and recommendations of this study will significantly contribute to advancing the mission of the Seventh-day Adventist Church in these divisions.

The Africa Seventh-day Adventist Study Group (ASDASG) conducted a comprehensive study to understand the dynamics between evangelism strategies, conversion patterns, and membership retention in the Seventh-day Adventist Church in Sub-Saharan Africa. The study, which used a quantitative method, aimed to interpret the demographic segment relationship between conversion patterns and retention factors. It sought to provide insights and strategies for strengthening evangelism and member nurturing within the Church in the West-Central Africa Division (WAD).

Research Team

The study was led by Sampson M. Nwaomah, Ph.D., with a team of distinguished academicians and researchers from various universities and institutions across Africa and the United States. They are: Rei Kesis, Ph.D., Warren S. Simatele, Ph.D., Angela E. Nwaomah, Ph.D., Daniel Dei, Ph.D., Davidson Razafiarivony, Ph.D., and methodologist Williams Kwasi Pephrah, Ph.D..

Research Ethics and Declaration

The research adhered to current ethical guidelines in the conduct of procedures involving human subjects. The team obtained the necessary ethical clearances and acknowledged the obligations and rights of the participants.

Contents Overview

The report covers the introduction, including the background of the study, statement of the problem, goals and objectives, significance, definition of terms, and conceptual framework. It then details the findings and recommendations in two main parts: the current members' report and the former members' survey. A current member of the Seventh-day Adventist Church refers to an individual who actively participates in and is officially recognized by the Seventh-day Adventist Church as part of its congregation. On the other hand, a former member of the Seventh-day Adventist Church is someone who was once an active and officially recognized member of the church but has since disassociated or been removed from the membership roll. The sections encompass various aspects of evangelism strategy distribution, effectiveness of strategies, discipleship, membership retention strategies, and factors influencing membership retention and loss.

Key Findings and Recommendations

1. **Evangelism Strategy Distribution:** The study presents a detailed analysis of the most common evangelism strategies, including their effectiveness based on education levels and age ranges. Recommendations focus on diversification, training, integration, measurement, community engagement, and media expansion.
 - a) **Discipleship and Membership Retention Strategies:** The study examines programs organized for new converts, discipleship programs, and factors influencing member integration, retention, and nurturing. It emphasizes the need for tailored strategies, inclusive training programs, and collaboration among members from diverse educational backgrounds and age groups.
 - b) **Former Members Survey:** This section delves into the reasons for leaving the Church, the route to Adventism, perception of the Church environment, duration of membership, and analysis of programs for new converts. It provides a critical understanding of factors influencing conversion to and departure from the Church.

The report concludes with a comprehensive set of references, underlining the extensive research and data collection that underpin the findings and recommendations.

Significance

The findings and recommendations of this study are crucial for the Seventh-day Adventist Church in the West-Central Africa Division. They provide a roadmap for enhancing evangelism strategies, improving member retention, and effectively nurturing new converts. The insights gained can significantly contribute to the growth and stability of the Church in this region.

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DECLARATION

We declare that this research project “Evangelism Strategies, Conversion Patterns, and Membership Retention Strategies in the Seventh-day Adventist Church in Sub-Saharan Africa” is an original research work that was carried out among divisions of the Church in Sub-Saharan Africa. The researchers have followed current research ethics guidelines, and accept responsibility for the conduct of the procedures in accordance with the use of human subjects in research. We have endeavored to recognize all the risks related to this research that may arise in conducting it. We also obtained the relevant ethical clearance and acknowledge our obligations and the rights of the participants.

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We would like to acknowledge the past and present leadership of the West-Central Africa Division (WAD) of Seventh-day Adventists for providing the necessary research grant, which made it possible to complete this study and publish the book.

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LIST OF ABBREVIATIONS

ASGC	Ashanti South Ghana Conference
CAUM	Central Africa Union Missio
CGC	Central Ghana Conference
ECD	East-Central Africa Division of Seventh-day Adventists
GCMS	General Conference Membership Survey
MNGC	Mid-North Ghana Conference
MR	Membership Retention
NGU	Northern Ghana Union
RCA	Republic of Central Africa
SDAC	Seventh-day Adventist Church
SID	Southern Africa Indian Ocean Division of Seventh-day Adventists
SSA	Sub-Saharan Africa
Tchad	Republic of Tchad
WAD	West-Central Africa Division of Seventh-day Adventists
WSUM	Western Sahel Union Mission

CHAPTER 1

INTRODUCTION

Background of the Study

Arising from its organization in 1863, the Seventh-day Adventist Church (SDAC) believes it has the biblical mandate of preaching the “present truth” which centers on the grace of God in warning the world about the fallen condition of contemporary Christianity, pointing humanity to biblical truth and announcing the hour of judgment in Revelation 14:6-12. The mission of the Church is to “make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels’ Messages in preparation for His soon return (Matt 28:18-20; Acts 1:8).”¹ The Adventist Church’s philosophy of mission, founded on the urgency and imperative of communicating the Three Angels Messages in Revelation 14:6–12, possibly motivates its memberships’ drive. Thus, the Church since 2010 has experienced remarkable membership growth. For example, its membership increased from 16,923,239 to 18,479,257 between 2010 and 2014.²

According to the 2021 Annual Statistical Report, the global membership of the Adventist Church at the end of 2019 was 21,556, 839 and rose to 21,723, 992 in 2020.³ An analysis of this report suggests that about 45% of the 2020 global Church membership is in Sub-Saharan Africa (SSA). The administrative structure of the Church in this region consists of 3 Divisions: (i) East-Central Africa Division (ECD), with its head office in Kenya; (ii) Southern Africa-Indian Ocean Division (SID), in South Africa; and (iii) West-Central Africa Division (WAD) in Cote de Ivoire. The 2021 Statistical Report indicates that the memberships of the 3 Divisions in Sub-Saharan Africa in 2020 were: ECD - 4,518,003; SID - 4,242,121 and WAD - 873,579. The membership trends of five years (2016-2020) are provided in Table 1 in page 2.

1 General Conference of Seventh-day Adventist Church. (2020). Mission Statement of the Seventh-day Adventist Church. Retrieved from <https://www.adventist.org/articles/mission-statement-of-the-seventh-day-adventist-church/>

2 G. T. Ng, “To Every Nation” *Adventist Review*, General Conference Session Bulletin 2 (July 5, 2015), 18.

3 Office of Archives and Statistics, 2021 *Annual Statistical Report* vol. 3 (Silver Spring, MD: Seventh-day Adventist Church, 2021), 20.

Table 1: SDA 2016-2020 Membership Statistics of the Divisions in Africa

ECD		SID		WAD	
Membership Added - Based on number of baptisms, profession of faith, former members' baptism	Membership Subtracted - Based on reported number of members dropped and missing	Membership Added - Based on number of baptisms, profession of faith, and former members' baptism	Membership Subtracted - Based on reported number of members dropped, and missing	Membership Added - Based on number of baptisms, profession of faith, and former members' baptism	Membership Subtracted - Based on reported number of members dropped, and missing
2016: 338,638 2017: 387,943 2018: 378,721 2019: 309,337 2020: 176,329	2016: 28,530 2017: 23,640 2018: 31,763 2019: 31,225 2020: 25,404	2016: 276,601 2017: 259,157 2018: 265,027 2019: 291,625 2020: 111,738	2016: 30,419 2017: 44,694 2018: 37,069 2019: 64,980 2020: 149,061	2016:54,001 2017: 61,709 2018: 68,551 2019: 42,183 2020: 31,012	2016: 8,834 2017: 5,996 2018: 6,656 2019: 7,636 2020: 10,437
Net gain or loss based on the indices of membership added and subtracted above: 2016: 310,108 2017: 364 303 2018: 346,958 2019: 278,112 2020: 150,925		Net gain or loss based on the indices of membership added and subtracted above: 2016: 246,182 2017: 214,463 2018: 227,958 2019: 226,645 2020: (37,323) (It seems that SID lost all the membership that was gained in 2020.		Net gain or loss based on the indices of membership added and subtracted above: 2016: 45,167 2017:58,713 2018 61,895 2019: 34,547 2020: 20,575	
Percentage of loss based on the indices of membership added and subtracted: 2016: About 8.5 % 2017: About 6.1 % 2018: About 8.4 % 2019: About 10 % 2020: About 15 %		Percentage of loss based on the indices of membership added and subtracted: 2016: About 11 % 2017: About 17 % 2018: About 14 % 2019: About 22 % 2020: About 133 %		Percentage of loss based on the indices of membership added and subtracted: 2016: About 16 % 2017: About 9.7 % 2018: About 10 % 2019: About 18 % 2020: About 33%	
Beginning Membership: 2016: 3,225,454 2017: 3,502,462 2018: 3,844,316 2019: 4,163,387 2020: 4,395,892	Ending Membership: 2016: 3,502,462 2017: 3,844,316 2018: 4,163,387 2019: 4,395,892 2020: 4,518,003	Beginning Membership: 2016: 3,514,069 2017: 3,747,573 2018: 3,873,848 2019: 4,088,766 2020: 4,307,726	Ending Membership: 2016: 3,747,573 2017: 3,873,848 2018: 4,088,766 2019: 4,307,726 2020: 4,242,121	Beginning Membership: 2016: 683,318 2017: 725,045 2018: 776,837 2019: 834,183 2020: 862,027	Ending Membership: 2016: 725,045 2017: 776,837 2018: 834,183 2019: 862,027 2020: 873,579

- *Dropped reefers to members who have been removed from Church membership for various reasons such as discipline or apostasy.*
- *Missing: Refers to members who could no longer be accounted by the local churches and hence reported missing.*

Table 1 shows trends in memberships in the 3 Divisions in Sub-Saharan Africa from 2016 to the end of 2020.⁴ ECD memberships grew from 3,502,462 to 4,518,003; SID memberships rose from 3,747,573 to 4,242,121, and WAD memberships increased from 725,045 to 873,579. It is very obvious that the Church is determined to communicate the gospel to the people in Sub-Saharan Africa. However, a progressive membership loss, from 2018 to 2020, could be deduced from Table 1. While considerable gains were made in the memberships of the 3 Divisions from 2018 to 2020, memberships loss in ECD increased from 8.4% to 15%, memberships loss in SID increased from 14% to 133%, and membership loss in WAD increased from 10% to 33%. In some cases, the percentile memberships losses were above the percentile memberships gains from 2018 to 2020.

Statement of Problem

In spite of the evidence in the membership growth from 2016 to 2020 in the Seventh-day Adventist Church in Sub-Saharan Africa, there is also a noticeable challenge in membership retention (MR) when the total number of baptisms is compared with the membership loss for the same period. Nevertheless, no study has been done specifically on the dynamics between evangelism strategies, conversion patterns, and membership retention strategies in the Church in Sub-Saharan Africa. Therefore, this study probed the dynamics between evangelism strategies, conversion patterns, and membership retention strategies in the Seventh-day Adventist Church in the region.

Goals and Objectives of the Study

This study aimed at determining and understanding the dynamics between evangelism strategies, conversion patterns, and membership retention strategies in the Seventh-day Adventist Church in Sub-Saharan Africa. It also explored factors

⁴ The Statistics are derived from annual statistical report prepared by the Office of Archives, Statistics and Report of the Seventh-day Adventist Church as follows: (1) 2017 Annual Statistical Report 153rd Report of the General Conference of Seventh-day Adventists® for 2015 and 2016 (Last revision was made on July 22, 2021), 30; (2) 2018 Annual Statistical Report 154th Report of the General Conference of Seventh-day Adventists for 2016 and 2017 Seventh-day Adventist® Church (Last revision was on July 22, 2021), 30; (3) 2019 Annual Statistical Report New Series, Volume 1 Report of the General Conference of Seventh-day Adventists 2018 Statistics Seventh-day Adventist® Church (Last revision was on August 28, 2021), 30; (4) 2020 Annual Statistical Report Volume 2 Report of the General Conference of Seventh-day Adventists' 2019 Statistics Seventh-day Adventist® Church (Last revisions done on Jul 22, 2021), 34-35; (5) 2021 Annual Statistical Report Volume 3 Advance Release of Membership Statistics by Division for 2020, 20. This research has chosen to exclude the numbers of members received by transfer and adjustment in the membership added and also the number of deaths, members transferred and adjustment in the membership subtracted.

that affect the trends in Church memberships in the region. Insight from this study is critical in establishing and maintaining effective membership retention programs in the Church in this region. Therefore, the core objectives were to:

1. Describe the demography/characteristics of membership in the Seventh-day Adventist Church in Sub-Saharan Africa;
2. Identify and discuss evangelism strategies in the Seventh-day Adventist Church in Sub-Saharan Africa;
3. Determine the most effective evangelism strategy(ies) for the Seventh-day Adventist Church in Sub-Saharan Africa;
4. Determine the most effective conversion pattern(s) in the Seventh-day Adventist Church in Sub-Saharan Africa;
5. Describe the relationship between conversion patterns and membership retention strategies in the Seventh-day Adventist Church in Sub-Saharan Africa;
6. Describe the relationship between evangelism strategies and membership retention strategies in the Seventh-day Adventist Church in Sub-Saharan Africa;
7. Determine the factors that cause membership loss in the Seventh-day Adventist Church in Sub-Saharan Africa.

Significance/Justification of the Study

The study provides generalizable information on effective evangelism strategy(ies), conversion patterns, and membership retention strategy(ies) in the Seventh-day Adventist Church in Sub-Saharan Africa. The result of the study will enhance evangelism and membership retention programs in the various congregations in the region.

Scope and Limitations

Scope

The study conducted by the Africa Seventh-day Adventist Study Group (ASDASG) focused on understanding the dynamics between evangelism strategies, conversion patterns, and membership retention in the Seventh-day Adventist Church in Sub-Saharan Africa. It is a descriptive survey that delved into the sociodemographic characteristics of selected unions, conferences, missions, churches, and countries congregations and former members within the West-Central Africa Division (WAD) of the Church. The study aimed to provide generalizable information to comprehend the interactions and impacts of these key variables in the Church's context in Sub-Saharan Africa.

Limitations

Exclusion of Church Leadership Evaluation: The study did not include an assessment of the quality or performance of Church leadership in the Divisions within West-Central Africa Division (WAD). This aspect was strictly out of the scope of the research project.

Data Analysis Methodology: The analysis was based on frequency percentage presentation, aimed at describing demographic segment factors that influence membership retention and/or loss, and the identification of prospects for strengthening membership retention. This methodological choice may limit the depth of qualitative insights that could be obtained from the data.

Ethical Considerations: The study adhered to strict ethical guidelines, which included consent procedures for participants, the right to terminate participation, and the exclusion of personal information from the study process. These measures, while necessary for ethical compliance, may have impacted the range and depth of data collected.

Application of Findings: The report disclaims the use of its contents for instigating changes in Church leadership or other administrative actions. This limitation indicates that the findings are primarily intended for informational and strategic planning purposes, rather than direct administrative intervention.

These limitations are important to consider when interpreting the findings and recommendations of the study, as they define the boundaries within which the conclusions are valid and applicable.

Definition of Terms

This study is guided by some key terms that were used in the collection and measurement of data. Hence there is need to provide a conceptual explanation of how these terms are used in this research.

Conversion: Conversion when a person decides to accept the doctrinal beliefs, join and practice the lifestyle of the Seventh-day Adventist Church. It is normally the result of evangelism that is conducted by the Church

Evangelism: Evangelism is the process that is used to proclaim the gospel.

Membership: This refers to those who have been accepted into the SDAC through baptism. It also refers to those who are accepted into the Church by profession of faith because they were previously baptized by immersion in other churches and publicly declare to accept and live by the doctrinal beliefs of the SDAC.

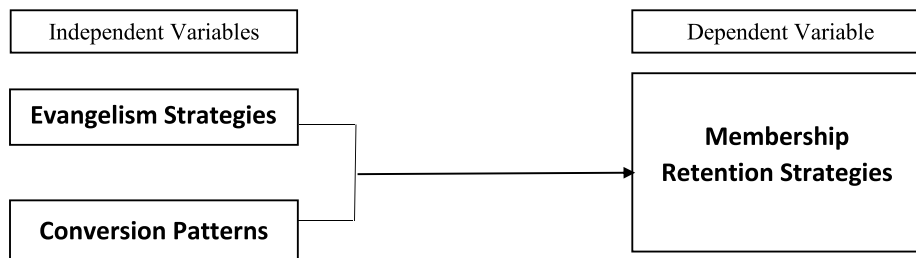
Conversion Pattern: This is the sequence of conversion that arises from evangelism conducted by the SDAC in Sub-Saharan Africa.

Retention: Retention is the percentage of membership that is retained in the Church after conversion.

Strategies: This term is used in this research in reference to various evangelism methods that are used to proclaim the gospel. The strategies, among others, include public preaching, media platform, literature or personal witnessing.

Conceptual Framework

Figure 1: The conceptual framework of evangelism strategies, conversion patterns on membership retentions strategies.



CHAPTER 2

LITERATURE REVIEW

The principal purpose of Christianity is mission. This is enunciated in the Gospel Commission in Matthew 28:19, 20 where the Church is commanded to preach the Gospel and make disciples. Similar commands are given in Mark 16:15-16, Luke 24:47-49 and Acts 1:8. Thus, evangelism as “the proclamation of the historical, biblical Christ as saviour and Lord, with a view to persuading people to come to him personally and to be reconciled to God,”⁵ is a core mandate of Christianity. This task is significant to the Seventh-day Adventist Church in Sub-Saharan Africa. And the Church globally deploys a lot of resources, promotes and adopts different strategies to accomplish it. Hence, this section provides a brief review of literature on evangelism strategies and issues on membership retention, with specific focus on the Seventh-day Adventist Church.

Writing on the patterns of evangelism, Gottfried Oosterwal observes that more than half of the members in the Seventh-day Adventist Church in North America joined the Church through family and friends.⁶ Similarly, Kidder’s study lists other factors that influence people to join the Church in this region. These include: (1) Brought up in an Adventist home; (2) A friend or relative; (3) Reading of literature; (4) Public evangelistic meetings; (5) Bible studies in the home; (6) Visits by pastor; (7) Television or Radio programs; and (8) Bible correspondence course. It seems the routes to Adventism in North America are also shared by Adventists globally. This could be assumed from the findings of the Global Membership Survey as reported by David Trim. The research revealed that 30% of members surveyed were raised as Adventists, 28% through a friend, relative, neighbor or co-worker. It was also noted that 23% became Adventists through public evangelism and 8% by door to door contact.⁷ The diversity of approaches to evangelism is an attempt to employ efficient and effective ways to propagate the Gospel as understood, practiced and propagated by the Church and to persuade men and women to respond to the Gospel.

However, the task of mission does not end at conversion. It includes retention of members and this could be influenced by several factors. A review of literature provides an overview of multiple factors that could influence membership retention within the Christian community. Laura P. Davis-Jones states that there is a correlation between membership retention and member satisfaction, worship

5 Makuni Namilonka, “Developing an Effective Strategy to Evangelize the Soli People in Chalimbana District, Chongwe-Zambia,” Adventist University of Africa, Unpublished Master of Divinity Thesis, 2021, p. 27

6 Gottfried Oosterwal, “Friendship Evangelism,” Accessed February 9, 2020, www.ifollowdiscipleship.org/index.php?id=83&lessonID=70

7 David Trim, “Nurture, Retention & Discipleship: An Integral Part of Evangelism and Witness” <https://www.adventistresearch.info/wp-content/uploads/trim-annual-council-2014-report-on-retention-research-1.pdf>.

satisfaction, addressing social and welfare issues of members. However, it is also observed that an overemphasis on numbers at the expense of the teaching of sound doctrines and relationship with Christ, the importance of prayer and biblical fellowship may be determinantal to church membership retention.⁸ In another research finding, Gary D. Bouma identifies Church discipline, purity of preaching and conservative worship among other factors as the reasons some members of the Christian Reformed Church stayed.⁹ Literature further identify factors that could affect Church membership and retention as social issues, the behavior of Church leaders, effects of technology, outreach practices, pastoral leadership.¹⁰ Absence or presence of focused ministry to the youth segment of the Church could also impact on membership and retention.¹¹ In another study, it seems also that some members may opt out of a Church if the cost of being members is heavy on them.¹²

Membership retention is also of great concern to the Seventh-day Adventist Church. The burden of the global Church concerning membership retention is demonstrated by the major global studies on nurture, retention and discipleship conducted in GCMS 1 (2013) and GCMS 2 (2018), numerous global and regional summits, reports and publications on the subject.¹³

David Trim, Director of the Church's Archives, Statistics, and Research Department, observed that while the Adventist Church baptized 31,853, 032 between 1964 and 2013, 11,383,483, representing 35.73%, left the Church in the same period. In Sub-Saharan Africa, while considerable gains were made in the memberships of the 3 Divisions from 2018 to 2020, membership loss increased from 8.4% to 15%, and 14% to 133%, in ECD and SID respectively. WAD registered a membership loss increment from 10% to 33%. In some cases, the percentile membership losses were above the percentile membership gains from 2018 to 2020.¹⁴

8 Laura P. Davis-Jones, "Factors Associated with Church Membership Retention" (PhD diss., The Lynn University, 2010), 17–26. See also Brian J. Miller, Peter Munday and Jonathan P. Hill, "Faith in the Age of Facebook: Exploring the Links between Religion and Social Network Site Membership and Use" *Sociology of Religion*, 74, no. 2 (January 2013): 227-253; Keith M. Wulff, "Are Pastors the Cause of the Loss of Church Membership" *Rev Relig Res* 53, no. 1 (September, 2011): 1–7; C. Kirk Hadaway, "The Demographic Environment and Church Membership Change" *Journal for the Scientific Study of Religion*, 20, no. 1 (Mar., 1981): 77-89.

9 Gary D. Bouma, "Keeping the Faithful: Patterns of Membership Retention in the Christian Reformed Church" *Sociological Analysis* 41. 3 (1980): 259-264

10 Anderson Corley, "Factors Associated with Attracting and Retaining Church Membership: A Phenomenological Study" (PhD diss. Brandman University, 2018), 6-13.

11 Chang-Ho C. Ji and Tevita Tameifuna, "Youth Pastor, Youth Ministry, and Youth Attitude Toward the Church" *Review of Religious Research*, 52. 3 (March 2011): 306- 322.

12 Teemu Lyytikäinen and Torsten Santavirta, "The effect of church tax on church membership" *J Popul Econ*. 26 (2013):1175–1193

13 For reports and some publications on the subject of nurture, retention and discipleship, see <https://www.adventistarchives.org/summit-on-nurture-and-retention-2013>, <https://www.adventistresearch.info/research-reports/presentations-by-astr-staff/reports-by-astr-staff-organized-by-topics/discipleship-nurture-retention/>, <https://www.adventistresearch.info/wp-content/uploads/trim-annual-council-2014-report-on-retention-research-1.pdf>

14 See reference number 4 for sources

Significant reasons given by those who left the Church are: “(1) 28% No big issue; I just drifted away; (2) 25% Lack of compassion for the hurting; (3) 19% Moral failure on my part; (4) 18% I did not fit in; and (5) 14% Too much focus on minor issues.”¹⁵ On the conversion route to Adventism, Trim revealed that 30% of members surveyed were raised as Adventists, 28% through a friend, relative, neighbor or co-worker. It was also noted that 23% became Adventists through public evangelism and 8% by door-to-door contact.¹⁶ Further, studies on evangelism strategies, conversion patterns, and membership retention strategies in Africa reveal the pressure of annual membership projection, emphasis on baptism, inadequate discipling processes,¹⁷ and inadequate contextualization of the Gospel.¹⁸

This brief review of literature reveals that SDAC is committed to the proclamation of the Gospel. However, there is an apparent unfavorable trend in membership retention globally and in Sub-Saharan Africa in particular. While there is no available literature on the relationships between evangelism strategies and conversion patterns and their relationships to membership retention strategies in the Seventh-day Adventist Church, understanding the relationships between these variables in the Church in the region is critical to building and maintaining effective membership retention programs.

15 David Trim, “Nurture, Retention & Discipleship: An Integral Part of Evangelism and Witness,”

16 Ibid.

17 Angela E. Nwaomah and Sampson M. Nwaomah, “Membership Records Management and Retention Strategy in the Adventist Church in Africa,” in *Culture, Adventist Theology and Mission in Africa*, eds. Sampson M. Nwaomah, Eriks Galeniaks and Davidson Razafiarivony (Nairobi: Only Creative, 2016), 237-253. In this study, although 79.1% of the respondents reported the presence of nurture classes for new members, the impact does not seem to very significant.

18 Sampson M. Nwaomah, “Awareness, Perceptions and Challenges of Contextualization among Adventist Graduate Seminary Students in Africa” *AAMM* 22 (2020): 81-105. See also Daniel Dei, “An Integrated Approach to Theological Contextualization in Africa,” *Currents in Theology and Mission* 46, no. 3 (July, 2019): 11-17.

CHAPTER 3

METHODOLOGY OF THE STUDY

Method

This study used a quantitative research methodology. This method was adopted since it was to provide descriptive, quantitative, objective information about the dynamics between evangelism strategies, convention patterns, and membership retention strategies in the Seventh-day Adventist Church in Sub-Saharan Africa. The ability to generalize understanding from the sample to the general population produces insights for evangelism and member nurturing in the Church in this region. Specifically, the collected data assisted in the description and interpretation of the nature of the demographic segment, relationship between conversion patterns and retention, factors that influence membership retention and/or loss and identification prospects of strengthening membership retention programs in the various congregations in the region.

Research Design

The research design for this work is a descriptive study. The descriptive component accurately described the characteristics of membership, evangelism strategies, conversion patterns, and membership retention strategies in the Seventh-day Adventist Church in Sub-Saharan Africa. It enhanced the systematic description of the factors that influence membership retention programs in the Seventh-day Adventist Church in Sub-Saharan Africa.

Population

The introduction of Seventh-day Adventist Church in South Africa in 1887 probably marked the first time the Church formerly entered the Sub-Saharan African region.¹⁹ Today, the Church has 3 Divisions in the region—East-Central Africa (ECD), South African-Indian Ocean (SID), and West-Central Africa (WAD). As shown in Table 1, at the end of 2020, ECD had over 4,518,003 members in 17,400 congregations. The Countries in ECD are Burundi, Democratic Republic of Congo, Djibouti, Eritrea, Ethiopia, Kenya, Rwanda, Somalia, South Sudan, Uganda, and the United Republic of Tanzania.²⁰ The administrative structure of ECD comprises of 12 Unions, 2 attached Fields and 72 Conferences/Fields. SID administers over 12,800 congregations with 4,242,121 memberships (see Table 1) in Angola, Botswana, Comoros, Eswatini (new name for Swaziland – 2018), Lesotho, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Namibia, Reunion, Saint Helena (including Ascension, and Tristan da Cunha), Sao Tome and

19 Arthur W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Pub. Assn., 1962), p. 9; Cw. Mission Board of Seventh-day Adventists, *Outline of Mission Fields* (Washington, D.C.: Mission Board of Seventh-day Adventists, 1920), p. 16.

20 Seventh-day Adventist Church, "How is the Seventh-day Adventist Church Organized and Structured?" retrieved on November 30, 2021 from <https://www.adventist.org/world-church/>

Principe, Seychelles, South Africa, Zambia, and Zimbabwe.²¹ The administrative structure of SID consists of 12 Unions, 1 attached Field and 63 Conferences/Fields. WAD administers over 4, 800 congregations with 873,579 memberships (see Table 1) in Benin, Burkina Faso, Cabo Verde, Cameroon, Central African Republic, Chad, Congo, Cote d'Ivoire, Equatorial Guinea, Gabon, The Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo.²² The administrative structure of WAD is made up of 10 Unions and 77 Conferences/Fields. English, French, and Portuguese are the official languages in these 3 Divisions—English and French in ECD and WAD, English, French, and Portuguese in SID. In all, there are 34 Unions, 3 attached Fields and 211 Conferences/Fields with over 9 million memberships in the 3 Divisions of the Seventh-day Adventist Church in Sub-Saharan Africa.

Sampling and Sampling Size

This research used the multistage or clustering probabilistic sampling technique to sample 1,189 respondents for the questionnaire: 984 respondents, consisting of current and 205 former members, randomly drawn from fifty-three churches in three Conferences and Local Fields each from the Central Africa Union Mission (Tchad, Gabon, Republic of Central Africa), Northern Ghana Union Mission and Western Sahel Union Mission (Mali, Senegal, Guinea Bissau) in the West-Central Africa Division. Specifically, the study used the multistage or clustering design which is appropriate for this type of study. According to Creswell and Creswell “in a multistage or clustering procedure, the researcher first identifies clusters (groups or organizations), obtains names of individuals within those clusters, and then samples within them.”²³ Thus, this research, in consultation with the Division leadership and approval, selected the countries in the divisions. Since most of the countries have more than one union, from each of the countries, one union was selected. Further, three conferences/fields were chosen from each union. From each of the conferences and/or fields, six churches with sufficient membership to provide the desired number of respondents were selected. These churches reflected urban, semi-urban and rural areas.

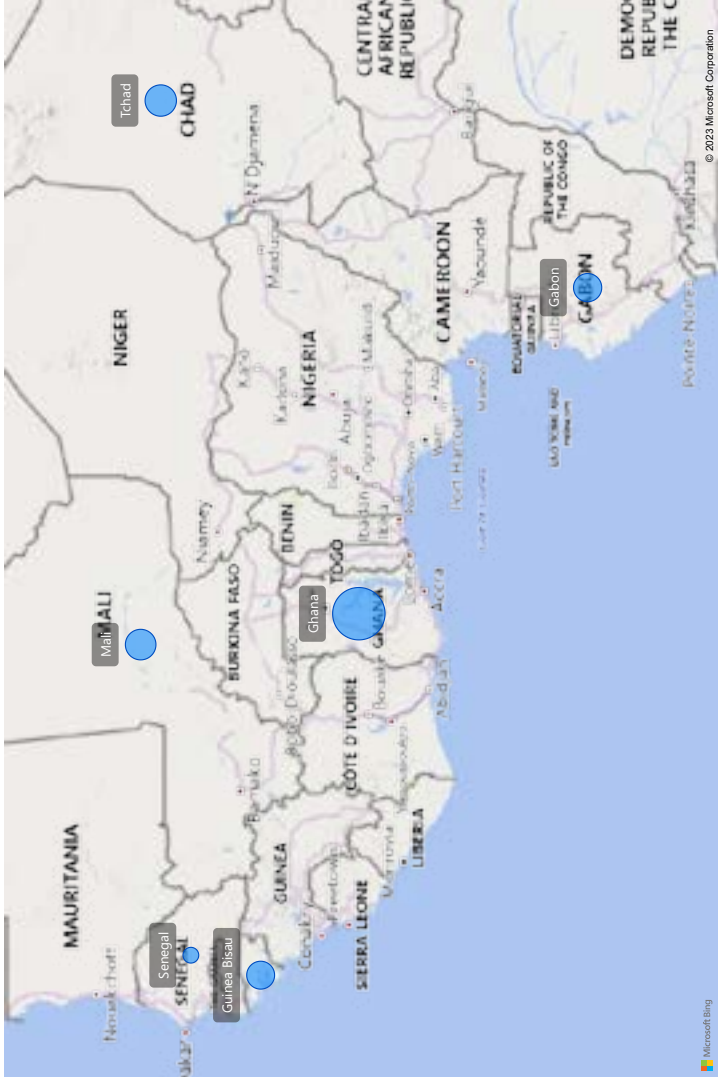
21 Ibid.

22 Ibid.

23 Creswell and Creswell. *Research Design*, “Chapter 8 Quantitative Methods: The Population and Sample.”

Figure 2. Sampling Distribution Data for Current Members

Country	No# of Respondents
Gabon	96
Ghana	393
Guinea Bisau	94
Mali	112
RCA	114
Senegal	57
Tchad	118
Total	984



Total Respondents

Division	Total
WAD	984
Total	984

Local Union	Total
CAUM	328
NGU	393
WSUM	263
Total	984

Total Respondents by %

Division	Total%
WAD	100.00%
Total	100.00%

Local Union	Total%
CAUM	33.33%
NGU	39.94%
WSUM	26.73%
Total	100.00%

Local Conference	Total
ASGC	146
CGC	120
Gabon	96
Guinea Bisau	94
Mali	112
MNGC	127
RCA Mission	114
Senegal	57
Tchad	118
Total	984

Local Conference	Total%
ASGC	14.84%
CGC	12.20%
Gabon	9.76%
Guinea Bisau	9.55%
Mali	11.38%
MNGC	12.91%
RCA Mission	11.59%
Senegal	5.79%
Tchad	11.99%
Total	100.00%

Age Range

Age Range	Total
18-25yrs	224
26-35yrs	289
36-45yrs	211
46-59yrs	148
60yrs and above	112
Total	984

Age Range by %

Age Range	Total%
18-25yrs	22.76%
26-35yrs	29.37%
36-45yrs	21.44%
46-59yrs	15.04%
60yrs and above	11.38%
Total	100.00%

Age Range	WAD	Total
18-25yrs	224	224
26-35yrs	289	289
36-45yrs	211	211
46-59yrs	148	148
60yrs and above	112	112
Total	984	984

Age Range	WAD	Total
18-25yrs	22.76%	22.76%
26-35yrs	29.37%	29.37%
36-45yrs	21.44%	21.44%
46-59yrs	15.04%	15.04%
60yrs and above	11.38%	11.38%
Total	100.00%	100.00%

Age Range by Union by %

Local Union	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
CAUM	8.13%	8.33%	7.72%	6.00%	3.15%	33.33%
NGU	6.71%	11.18%	8.23%	7.52%	6.30%	39.94%
WSUM	7.93%	9.86%	5.49%	1.52%	1.93%	26.73%
Total	22.76%	29.37%	21.44%	15.04%	11.38%	100.00%

Gender

Gender	MALE	FEMALE	N	Total
MALE	401	572	973	
FEMALE		401	401	
N		11	11	
Total	401	984	1384	984

Gender by %

Gender	MALE	FEMALE	N	Total
MALE	40.75%	58.13%	973	40.75%
FEMALE		58.13%	401	58.13%
N		1.12%	11	1.12%
Total	40.75%	58.13%	1384	100.00%

Level of Education

Level of Education	Total
_No Formal Education	35
Elementary/Primary	124
High/Secondary School	328
Tertiary Education	497
Total	984

Level of Education by %

Level of Education	Total	%
_No Formal Education	35	3.56%
Elementary/Primary	124	12.60%
High/Secondary School	328	33.33%
Tertiary Education	497	50.51%
Total	984	100.00%

Gender

Division	MALE	FEMALE	N	Total
WAD	401	572	973	984
Total	401	984	1384	984

Gender by %

Division	MALE	FEMALE	N	Total
WAD	40.75%	58.13%	973	100.00%
Total	40.75%	58.13%	1384	100.00%

Level of Education

Level of Education	WAD	Total
_No Formal Education	35	35
Elementary/Primary	124	124
High/Secondary School	328	328
Tertiary Education	497	497
Total	984	984

Level of Education by %

Level of Education	WAD	Total	%
_No Formal Education	35	35	3.56%
Elementary/Primary	124	124	12.60%
High/Secondary School	328	328	33.33%
Tertiary Education	497	497	50.51%
Total	984	984	100.00%

Gender

Local Union	MALE	FEMALE	N	Total
CAUM	150	169	319	328
NGU	134	258	392	393
WSUM	117	145	262	263
Total	401	572	973	984

Gender by %

Local Union	MALE	FEMALE	N	Total
CAUM	15.24%	17.17%	319	33.33%
NGU	13.62%	26.22%	392	39.94%
WSUM	11.89%	14.74%	262	26.73%
Total	40.75%	58.13%	973	100.00%

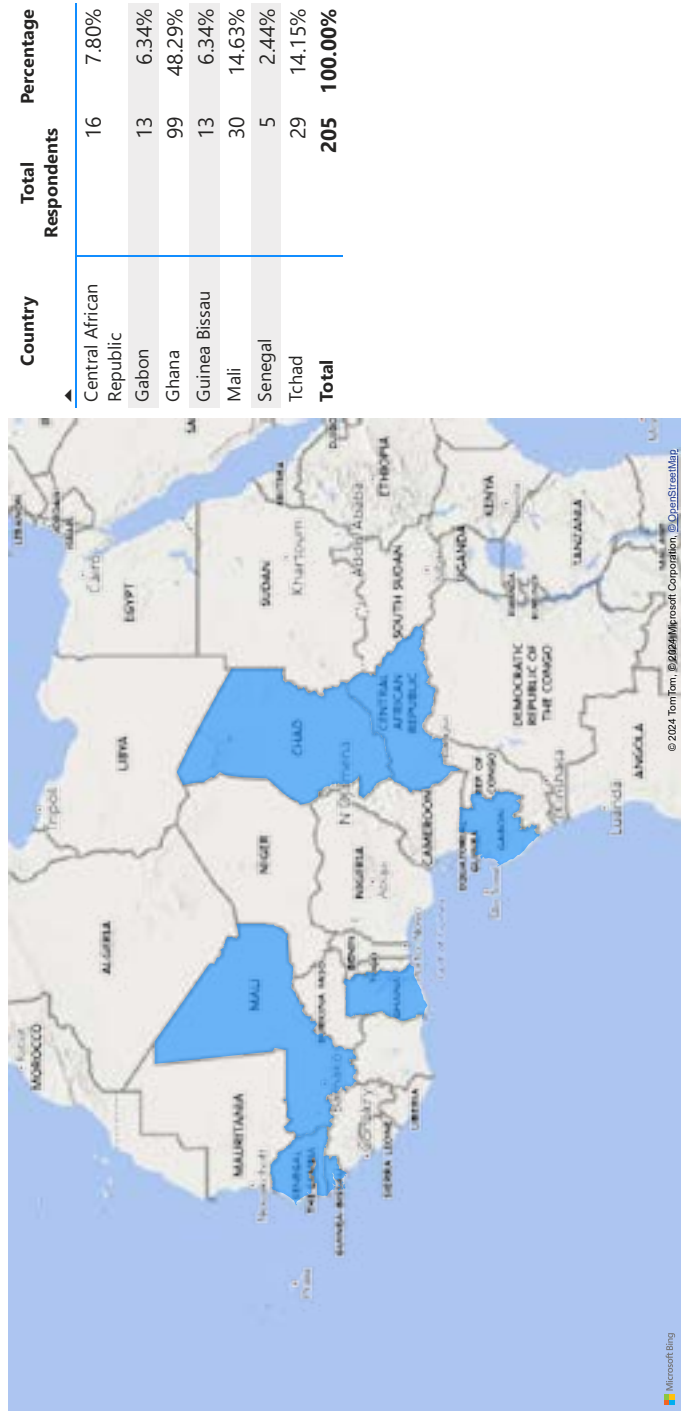
Level of Education

Level of Education	CAUM	NGU	WSUM	Total
_No Formal Education	2.13%	1.02%	0.41%	3.56%
Elementary/Primary	3.66%	5.69%	3.25%	12.60%
High/Secondary School	14.74%	10.37%	8.23%	33.33%
Tertiary Education	12.80%	22.87%	14.84%	50.51%
Total	33.33%	39.94%	26.73%	100.00%

Level of Education by %

Level of Education	CAUM	NGU	WSUM	Total
_No Formal Education	2.13%	1.02%	0.41%	3.56%
Elementary/Primary	3.66%	5.69%	3.25%	12.60%
High/Secondary School	14.74%	10.37%	8.23%	33.33%
Tertiary Education	12.80%	22.87%	14.84%	50.51%
Total	33.33%	39.94%	26.73%	100.00%

Figure 3. Sampling Distribution Data for Former Members



FORMER CHURCH MEMBERS SURVEY

Division	No. of Respondents	Percentage
WAD	205	100.00%
Total	205	100.00%

Highest Level of Education	WAD
High School	45.37%
Elementary/Primary	25.37%
University	24.39%
No Formal Education	4.88%
Total	100.00%

Gender	WAD
Male	55.12%
Female	42.93%
I do not want to disclose	1.95%
Total	100.00%

Age Range	WAD	Total
18-25years	14.63%	14.63%
26-35years	33.66%	33.66%
36-45years	25.85%	25.85%
46-59years	17.07%	17.07%
60years and above	8.78%	8.78%
Total	100.00%	100.00%

Marital Status	WAD
Divorced	6.34%
Married	47.80%
Separated	2.44%
Single	41.46%
Widow	1.46%
Widower	0.49%
Total	100.00%

When I was a Seventh-day Adventist, I belonged to:	WAD
Adventist Youth Society	35.81%
None	23.72%
Adventist Women's Ministries	17.21%
Adventist Men's Ministries	11.63%
Other	11.63%
Total	100.00%

Instrument for Data Collection

The instrument used for the collection of data was the questionnaire administered to current members and former members. The instrument for current members was constructed to obtain data on the: (i) Types and frequency, duration of evangelism; (ii) Effectiveness of evangelism strategies; (iii) Relationship between conversion patterns and membership retention strategies; and (iv) Identification of most efficient evangelistic strategy(ies) for the SDAC in Africa. This instrument had eighteen questions for these variables and twelve for general demographic characteristics of the respondents. The instrument for former members was constructed to obtain data on the following: (i) Demography/characteristics of respondents; (ii) Route to Adventism; (iii) Perception of Seventh-day Adventist Church Environment; (iv) Duration of Adventism; (v) Discipleship in the Seventh-day Adventist Church; and (vi) Reasons for leaving the Church. The questionnaires were validated with the assistance of external experts of professorial ranks. Cronbach Alpha was used to check the instrument reliability where the instrument for current members was 0.836 and formal member 0.871 which is interpreted as good according to George and Mallery's (1999) rule of thumb for reliability test.

Since the research was intended to reflect the geographical distribution of membership on the continent, the instruments were constructed in English and translated into French and local languages for non-English respondents.

Data Collection Procedures

The procedures for the collection of data were as follows:

1. Authorization was sought from the participating division to conduct the study in their territories.
2. In consultations with the participating division, the unions, local conferences and fields that participated in this study were identified and chosen.
3. Through the University of Eastern Africa, Baraton, Research and Grants Office, the necessary ethical clearance and approval from the Institutional Review Board (IRB) and the National Commission for Science, Technology & Innovation (NACOSTI), Kenya was obtained.
4. The participating division was requested to appoint the contact persons in each division/union/conference that liaised with the research team. Further, the research team was constituted such that the division had representatives as investigators and team members.
5. In collaboration with the Division/Union and local Conference, data collection officers were recruited.
6. Participants in this study were oriented and thereafter their consent to participate was sought and obtained.

7. The appropriate instruments were administered to each participant with the assistance of the data collection officers.
8. Confidentiality was guaranteed for the participants and data that were generated from the study. Only the appropriate composite statistics from each participating entity were reported to appropriate Church units.

Data Analysis

The analysis of the quantitative data for objectives one to four was based on frequency and percentage presentation as they sought to describe demographic segments, factors that influence membership retention and/or loss and identification of prospects that strengthen membership retention in the Division. This was aimed at enriching the findings of the study with a narrative aspect.

Delimitation

The study is a descriptive-correlational survey of the dynamics between evangelism strategies and membership retention strategies, on one hand, and conversion patterns and membership retention strategies, on the other hand, in the Seventh-day Adventist Church in Sub-Saharan Africa. It probed the sociodemographic characteristics of congregations in the WAD administrative section of the Seventh-day Adventist Church in Sub-Saharan Africa. The aim was to produce generalizable information for understanding the dynamics of the key variables in the study. This insight will be critical in directing the Churches' effort at membership retention. Accordingly, the use of the information to determine quality of Church leadership or evaluate its performance in the Divisions in Sub-Saharan Africa was strictly out of the scope of this study.

Ethical Considerations

The study sampled the views of participants from the administrative Divisions of the Seventh-day Adventist Church in Sub-Saharan Africa. This report is for the East-Central Africa Division. For this reason, some measures were taken to protect the human subjects. Firstly, there was a clear process for eliciting the consent of all participants. Participants were free to decide to participate in the study after they had been provided with all relevant details of the study. Secondly, they had the right to terminate participation along the process of the study. Thirdly, the study process was such that participants were not connected to any information they provided. In this regard, the study process excluded all personal information on participants. Fourthly, the study disclaims the use of its contents for instigating Church leadership and/or its performance in the study population.

Collaborative Arrangements

The investigators of the research were from the Adventist University of Africa, Kenya; University of Eastern Africa, Baraton, Kenya; Rusangu University, Zambia; Valley View University, Ghana; and Andrews University, Berrien Springs, Michigan, USA. Other members of the team were drawn from the countries and fields that participated in the study.

Compliance

The Proposal and instruments for data collection were submitted to the University of Eastern Africa Baraton, Kenya, for ethics clearance and thereafter an approval for the research from the Kenya National Commission for Science, Technology and Innovation was sought.

CHAPTER 4

FINDINGS AND RECOMMENDATIONS

The study probed the dynamics between evangelism strategies, conversion patterns, and membership retention strategies in the Seventh-day Adventist Church in the region. Insight from this study will be critical in establishing and maintaining effective membership retention programs in the Church in this region.

The findings of this research were produced for each of the participating divisions of the Seventh-day Adventist Church in Sub-Saharan Africa after presentations at the leadership of the Church were made. This report is specifically for the West-Central Africa Division of Seventh-day Adventist Church. The report is presented by providing percentages of summaries of the key findings followed by specific recommendations for each of the variables for which data were collected. Key findings and recommendations are also provided for some demographic characteristics for each major variable that could provide further insights and significance recommendations for mission. The first part of the report presents the data from current members while the second part focuses on data from former members.

PART A: CURRENT MEMBERS REPORT

Section I: Common Strategies of Evangelism in the Adventist Church in Sub-Saharan Africa

Q1. Analysis of Evangelism Strategy Distribution: The Data Present a Breakdown of Most Common Evangelism Strategies Employed in the WAD Division, with Distribution Percentages:

This report aims to analyze data regarding various evangelism strategies, focusing on the most common ones employed by individuals and religious organizations. The data provide insights into the prevalence of different evangelism methods, enabling us to better understand their effectiveness and potential areas of improvement. Key findings reveal that Public Evangelism, Cell/Small Group Evangelism, and Personal Evangelism are the most common strategies, while others like Prophecy Seminars and Media Evangelism have a smaller share. Recommendations include a more diversified approach, leveraging the strengths of each strategy, and emphasizing training and resources for effective implementation.

Key Findings

- a) **Evangelism (30.10%):** Public evangelism is the most prevalent strategy, accounting for almost one-third of all evangelism efforts. This method involves open-air preaching, rallies, and public events. Its popularity suggests that it remains a powerful way to reach a broad audience, especially in community settings.
- b) **Cell/Small Group Evangelism (16.20%):** Cell or small group evangelism ranks second in terms of popularity. This strategy centers on forming close-knit groups to discuss and share religious beliefs. Its success may be attributed to the personalized and interactive nature of such gatherings.
- c) **Personal Evangelism (14.10%):** Personal evangelism involves one-on-one interactions where individuals share their faith with friends, acquaintances, or strangers. The relatively high percentage of this method underscores the importance of personal connections in spreading religious messages.
- d) **Friendship Evangelism (13.10%):** Friendship evangelism is closely related to personal evangelism but places an emphasis on building relationships with the aim of sharing one's faith. This approach capitalizes on trust and genuine connections.
- e) **Literature/Tract Evangelism (11.10%):** Distribution of religious literature or tracts constitutes this strategy. While it has a significant presence, it may benefit from integrating with other methods for more direct engagement.
- f) **Media Evangelism (10.20%):** Media evangelism includes the use of digital and traditional media channels to disseminate religious content. Given its moderate representation, there is potential for expansion through modern media platforms.
- g) **Prophecy Seminars (4.80%):** Prophecy seminars, while less common, they play a role in evangelism efforts. This method requires specialized knowledge and resources, potentially limiting its broader appeal.
- b) **Others (0.30%):** A small percentage of evangelism strategies fall into the "others" category, which could include unique or localized approaches. Further exploration is needed to understand their impact fully.

Recommendations

- a) ***Diversification:*** Evangelism efforts should incorporate a diverse range of strategies to reach a broader audience. Combining traditional methods with modern approaches, such as media evangelism, can be more effective in the digital age.
- b) ***Training and Resources:*** Providing comprehensive training and resources for evangelists in various strategies can enhance their effectiveness. Equip individuals with the skills and knowledge required for successful outreach.
- c) ***Integration:*** Encourage integration between strategies. For example, literature/tract evangelism can complement personal or friendship evangelism efforts by providing supportive materials for sharing the faith.
- d) ***Measurement and Evaluation:*** Implement a system for measuring the effectiveness of each strategy. Regular evaluation will help identify which methods yield the best results, allowing for adjustments as needed.
- e) ***Community Engagement:*** Strengthen community engagement through public and small group evangelism. Building relationships within communities can foster trust and create a lasting impact.
- f) ***Media Expansion:*** Invest in media evangelism, particularly in digital platforms, to connect with a younger and tech-savvy audience. Develop engaging content that resonates with the target demographic.
- g) ***Specialized Training:*** For strategies like Prophecy Seminars, offer specialized training to ensure experts in these fields are well-equipped for their unique roles.

Summary: By strategically enhancing the most prevalent strategies and diversifying approaches, the WAD Division can optimize its evangelistic efforts for broader impact and resonance within the community.

Figure 4. WAD: The most common evangelism strategy

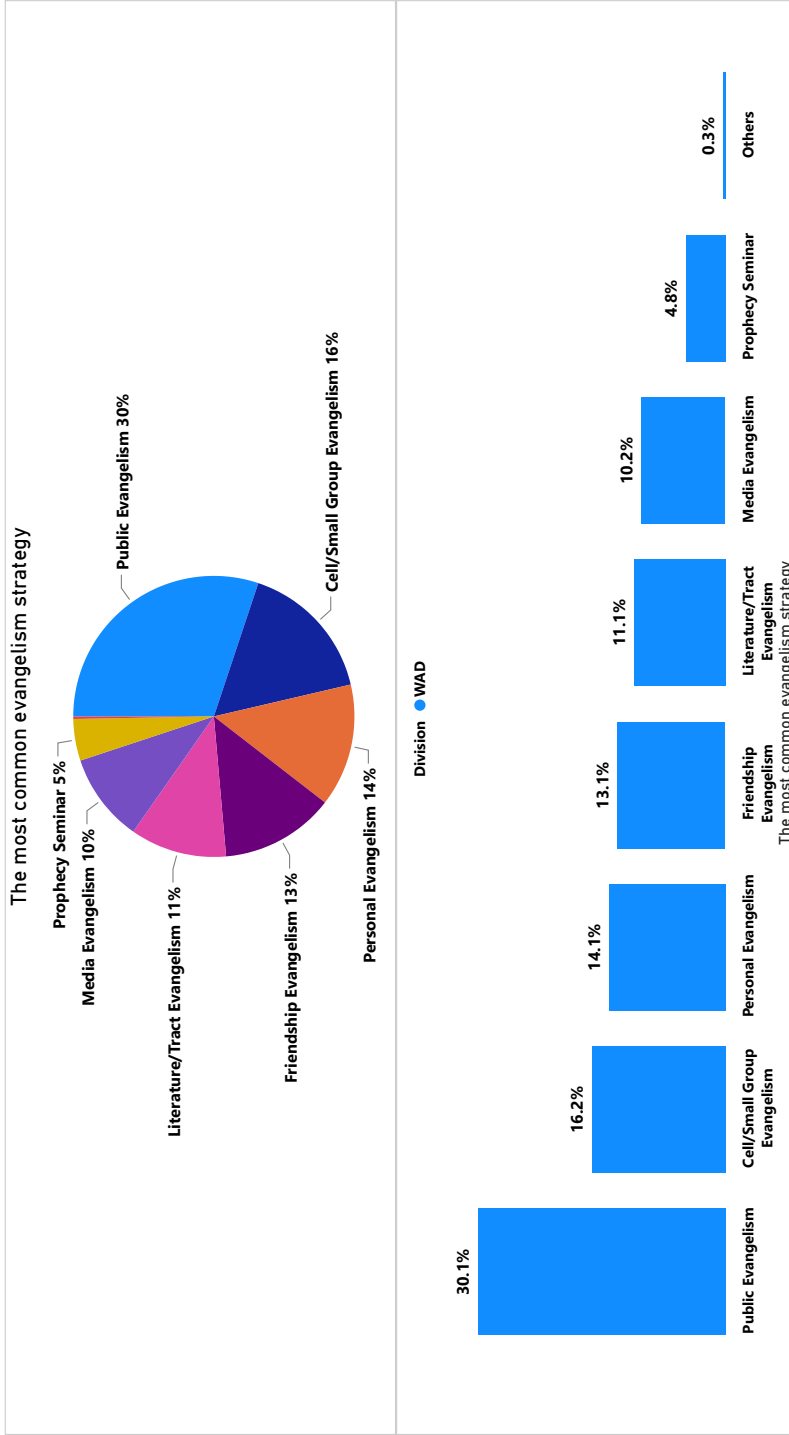


Figure 5. Union: The most common evangelism strategy

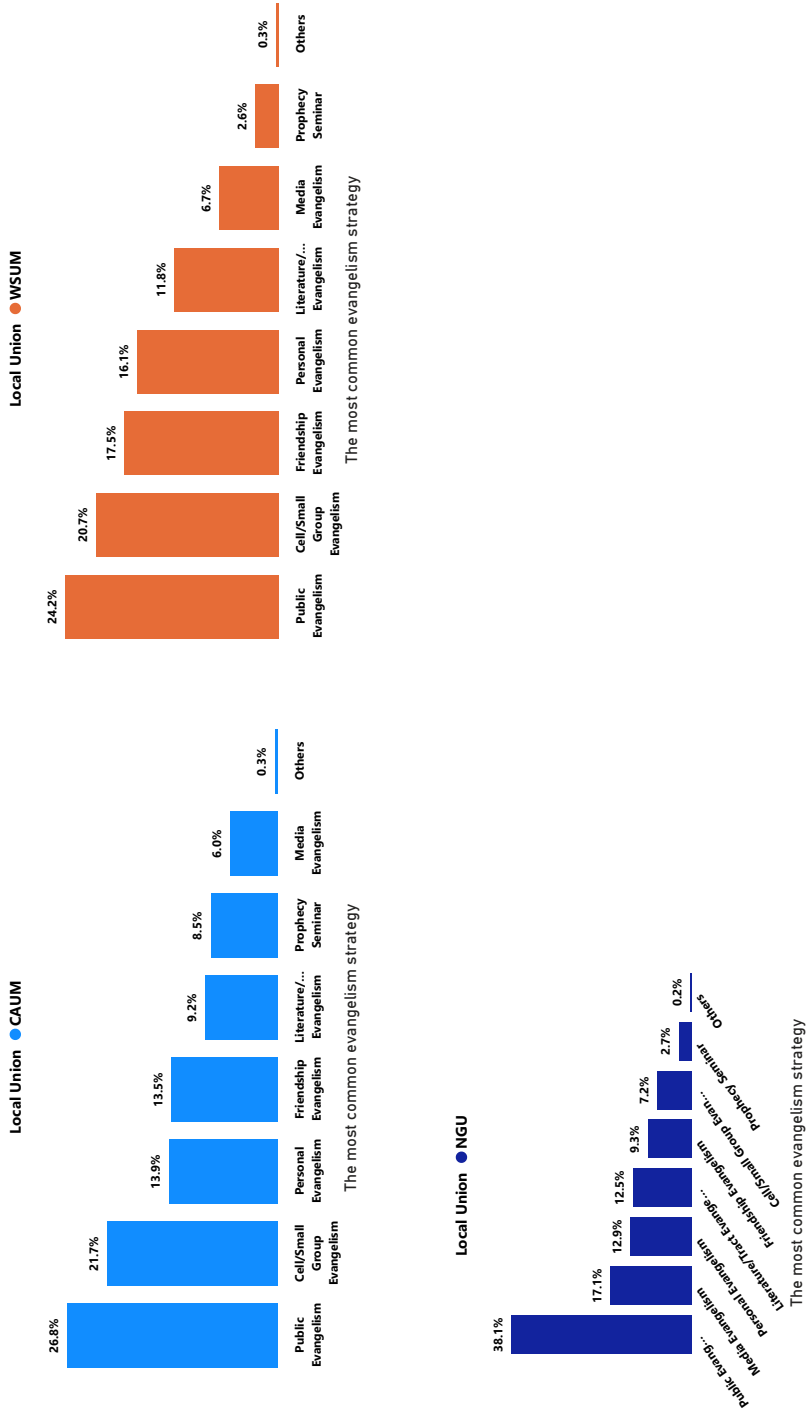
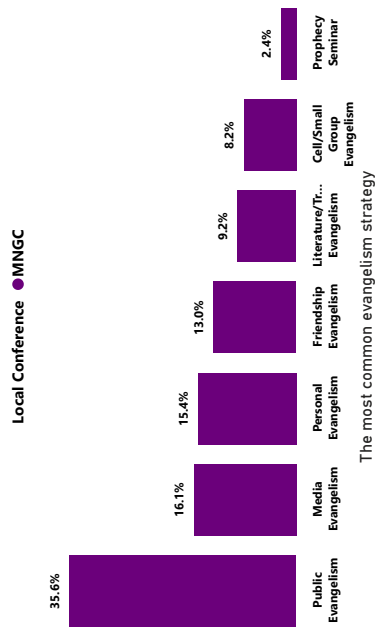
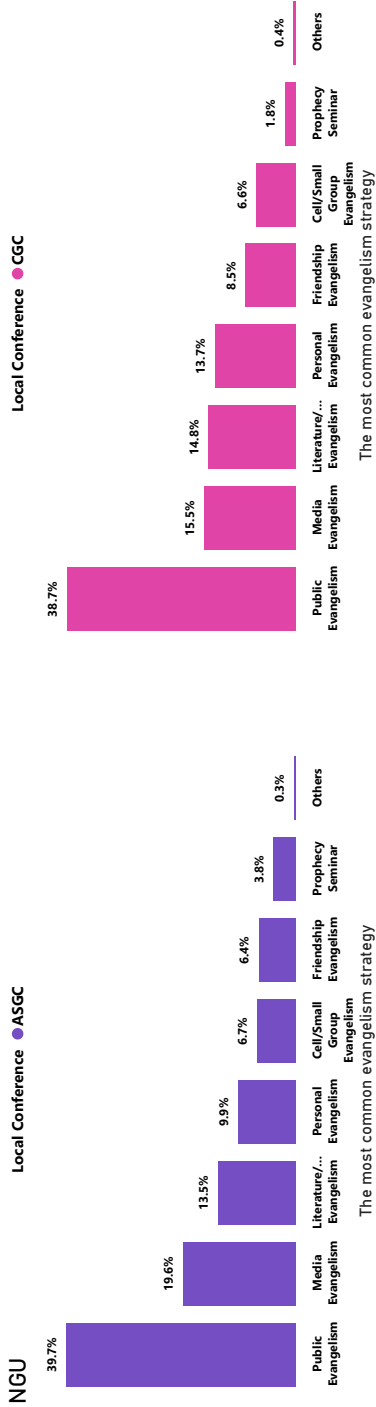
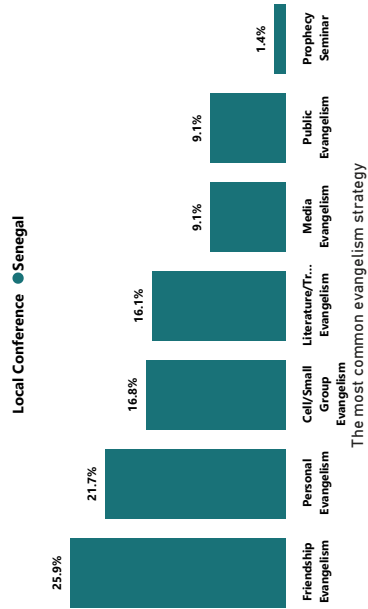
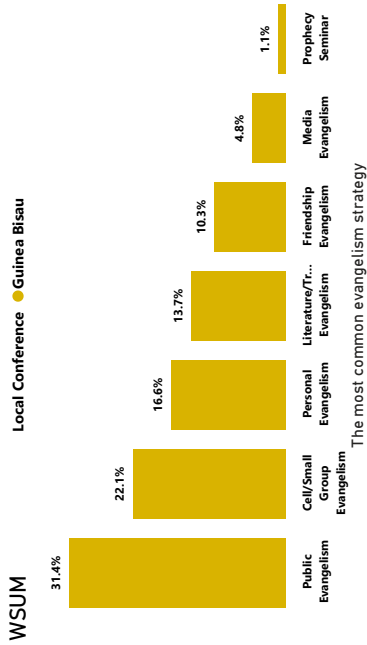
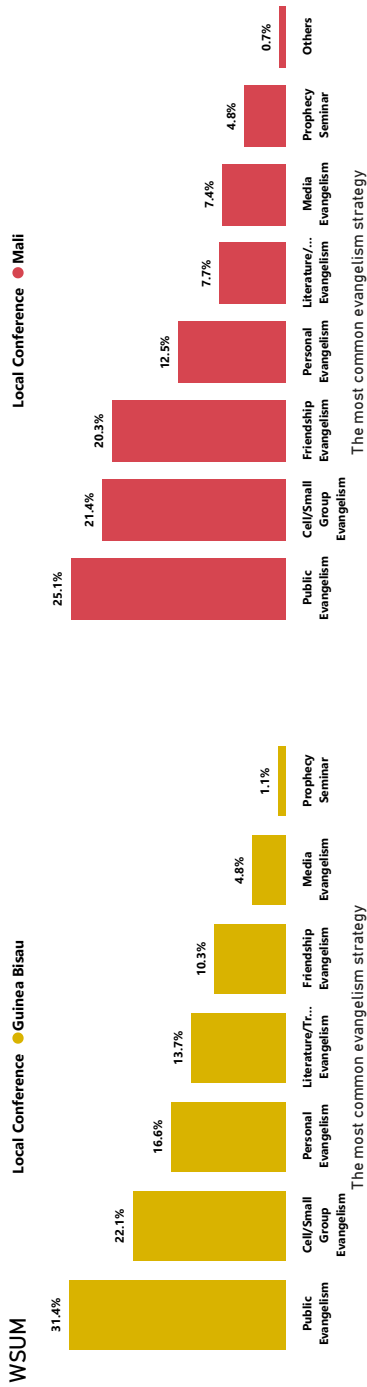


Figure 6. Conference: The most common evangelism strategy







A. The Most Common Evangelism Strategy by Levels of Education

This report analyzes data regarding evangelism strategies and their distribution across different levels of education. It provides insights into the relationship between educational attainment and the choice of evangelism strategy. Key findings reveal variations in strategy preferences based on education levels. Recommendations include tailoring evangelism approaches to different education segments, providing accessible resources, and enhancing training programs.

Key Findings

- a) **Cell/Small Group Evangelism:** Cell/small group evangelism exhibits a varied distribution across education levels. It is most popular among individuals with a high/secondary school education (18.00%) and the least popular among those with no formal education (16.70%).
- b) **Friendship Evangelism:** Similar to cell/small group evangelism, friendship evangelism also sees higher participation among those with high/secondary school education (13.90%) and lower participation among individuals with no formal education (9.50%).
- c) **Literature/Tract Evangelism:** Participation in literature/tract evangelism increases with higher levels of education, with the highest percentage (11.90%) observed among individuals with tertiary education.
- d) **Media Evangelism:** Those with tertiary education (11.00%) show the highest participation in media evangelism, while individuals with no formal education (8.30%) have the lowest involvement.
- e) **Others:** This category is primarily represented by individuals with high/secondary school (0.60%) or tertiary education (0.20%), with a minimal presence among other education segments.
- f) **Personal Evangelism:** Personal evangelism percentages are relatively consistent across education levels, with minor variations. Individuals with tertiary education have the highest participation rate (14.70%).
- g) **Prophecy Seminars:** Prophecy seminar evangelism is more common among individuals with elementary/primary education (6.50%) and less common among those with tertiary education (4.10%).
- h) **Public Evangelism:** Public evangelism is notably more popular among individuals with no formal education (35.70%), while it sees declining participation with increasing education levels, with the lowest percentage (29.50%) among those with tertiary education.

Recommendations

- a) **Tailored Strategies:** Recognize that different evangelism strategies resonate differently with various education segments. Tailor evangelism initiatives to align with the preferences and capabilities of each group.
- b) **Accessibility:** Ensure that evangelism materials and resources are accessible and inclusive. Create materials suitable for individuals with lower levels of education, focusing on simplicity and clarity.
- c) **Training Programs:** Offer training programs that cater to the needs and educational backgrounds of participants. Develop resources and courses that are adaptable and beneficial for all levels of education.
- d) **Collaboration:** Encourage collaboration between evangelists with diverse education levels. This can lead to a more inclusive and well-rounded approach to outreach.
- e) **Research and Adaptation:** Continuously monitor and research the evolving preferences and needs of different education segments. Be prepared to adapt strategies accordingly to remain effective.
- f) **Promotion of Media Evangelism:** Given the increasing popularity of media evangelism among individuals with tertiary education, consider expanding efforts in this area and utilizing digital platforms to reach a broader audience.
- g) **Support for Public Evangelism:** Recognize the strong presence of public evangelism among individuals with no formal education and provide support and resources for this strategy to continue its success.

B. The Most Common Evangelism Strategy by Age Range

This report presents an analysis of data regarding evangelism strategies and their distribution among different age groups. The data provide valuable insights into how age influences the choice of evangelism methods. Key findings highlight variations in strategy preferences across age brackets. Recommendations include adapting strategies to suit specific age groups, investing in digital outreach for younger demographics, and fostering intergenerational collaboration.

Key Findings

- a) **Cell/Small Group Evangelism:** This strategy is popular among individuals aged 26-35 years (18.30%) and 18-25 years (18.10%). Participation declines with age, with the lowest percentage (13.40%) observed in the 60 years and above group.

- b) **Friendship Evangelism:** Friendship evangelism sees a peak in participation among those aged 36-45 years (14.40%) and a dip among those aged 46-59 years (11.00%) and 60 years and above (11.90%).
- c) **Literature/Tract Evangelism:** Individuals aged 36-45 years (12.50%) and 46-59 years (11.50%) exhibit a stronger inclination toward literature/tract evangelism, while the 18-25 years group (11.00%) also participates significantly.
- d) **Media Evangelism:** Participation in media evangelism is more pronounced among those aged 46-59 years (11.50%) and 60 years and above (11.60%), while younger age groups show slightly lower engagement.
- e) **Others:** The “Others” category has limited representation across age groups, with minor variations. Those aged 18-25 years (0.60%) show the highest participation.
- f) **Personal Evangelism:** Personal evangelism percentages remain relatively consistent across age groups, with a peak in the 46-59 years group (17.60%).
- g) **Prophecy Seminars:** Prophecy seminar evangelism also maintains a fairly consistent participation rate across age groups, with no significant variations.
- b) **Public Evangelism:** Public evangelism is most prevalent among individuals aged 60 years and above (32.80%), followed closely by those aged 46-59 years (31.30%). Younger age groups, particularly 18-25 years (29.70%) and 26-35 years (30.90%), also actively engage in public evangelism.

Recommendations

- a) ***Age-Tailored Strategies:*** Customize evangelism strategies to be better aligned with the preferences and capabilities of specific age groups. Consider age-appropriate messaging and outreach tactics.
- b) ***Digital Outreach for Younger Demographics:*** Recognize the strong presence of younger individuals (18-35 years) in public evangelism and explore digital platforms and social media for outreach to reach this tech-savvy demographic effectively.
- c) ***Intergenerational Collaboration:*** Encourage collaboration between different age groups to foster knowledge sharing and mentorship. Younger individuals can benefit from the wisdom and experience of older generations in evangelism efforts.
- d) ***Adaptive Resources:*** Develop resources and materials that cater to the needs and preferences of various age segments. Ensure that these resources are easily accessible and user-friendly for different age groups.
- e) ***Monitoring and Adaptation:*** Continuously monitor the evolving preferences of each age group and adapt evangelism strategies accordingly. Be flexible in response to changing dynamics and trends.
- f) ***Public Evangelism Support:*** Recognize the enduring popularity of public evangelism among older age groups and provide support, resources, and training to sustain and enhance this strategy.

Figure 7. The Most Common Strategy by Education and Age Range

The most common evangelism strategy by education Level

The most common evangelism strategy	No Formal Education	Elementary /Primary	High/Secondary School	Tertiary Education	Total
Cell/Small Group Evangelism	16.7%	14.4%	18.0%	15.5%	16.2%
Friendship Evangelism	9.5%	12.3%	13.9%	13.0%	13.1%
Literature/Tract Evangelism	9.5%	10.3%	10.3%	11.9%	11.1%
Media Evangelism	8.3%	10.6%	8.9%	11.0%	10.2%
Others			0.6%	0.2%	0.3%
Personal Evangelism	14.3%	13.4%	13.5%	14.7%	14.1%
Prophecy Seminar	6.0%	6.5%	5.1%	4.1%	4.8%
Public Evangelism	35.7%	32.5%	29.6%	29.5%	30.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

The most common evangelism strategy by age range

The most common evangelism strategy	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Cell/Small Group Evangelism	18.1%	18.3%	15.9%	12.1%	13.4%	16.2%
Friendship Evangelism	13.1%	13.6%	14.4%	11.0%	11.9%	13.1%
Literature/Tract Evangelism	11.0%	10.0%	12.5%	11.5%	10.8%	11.1%
Media Evangelism	9.5%	10.1%	9.4%	11.5%	11.6%	10.2%
Others	0.6%		0.4%	0.3%	0.4%	0.3%
Personal Evangelism	12.5%	12.8%	14.8%	17.6%	14.9%	14.1%
Prophecy Seminar	5.4%	4.4%	5.2%	4.7%	4.1%	4.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q2. Types of Evangelism Local Churches of Respondents Regularly Conducted in a Given Year

The data provide insights into the types of evangelism efforts undertaken and their respective frequencies. Key findings indicate that Public Evangelism is the most common activity, followed by Cell/Small Group Evangelism and Personal Evangelism. The data provide an overview of the distribution of evangelism activities conducted by a local Church within WAD.

Key Findings

- a) **Public Evangelism (31.10%):** Public evangelism is the most frequently conducted activity, representing nearly one-third of the Church's evangelism efforts. This strategy often involves open-air preaching, rallies, and community events.
- b) **Cell/Small Group Evangelism (17.60%):** Cell/small group evangelism is the second most common activity, making up a significant portion of the Church's outreach efforts. This approach involves forming close-knit groups for discussions and sharing religious beliefs.
- c) **Personal Evangelism (13.50%):** Personal evangelism, which includes one-on-one interactions to share faith, is another prominent strategy conducted by the local Church.
- d) **Literature/Tract Evangelism (12.30%):** Literature and tract evangelism involve the distribution of religious materials. This method is well-represented in the Church's outreach activities.
- e) **Friendship Evangelism (10.30%):** Friendship evangelism, centered on building relationships to share faith, constitutes a significant portion of the Church's efforts.
- f) **Media Evangelism (8.70%):** Media evangelism, which uses various media channels to disseminate religious content, is a notable activity, though it has a somewhat lower frequency.
- g) **Prophecy Seminar (5.40%):** Prophecy seminars, requiring specialized knowledge and resources, make up a smaller but still significant portion of the Church's evangelism activities.
- b) **Others (1.00%):** A small percentage of evangelism activities fall into the "others" category, which may include unique or localized approaches that warrant further exploration.

Recommendations

- a) **Diversification:** While Public Evangelism is a vital component of the church's outreach, it is crucial to diversify evangelism efforts. Consider allocating resources to other strategies to reach a broader audience and address different needs.
- b) **Community Engagement:** Strengthen community engagement through Public Evangelism, Cell/Small Group Evangelism, and Friendship Evangelism. Building genuine relationships within the community can foster trust and create lasting impact.
- c) **Resource Allocation:** Optimize resource allocation by evaluating the effectiveness and impact of each evangelism method. Ensure that resources are distributed efficiently to activities that yield the most significant results.
- d) **Training and Equipping:** Provide comprehensive training and resources for church members involved in evangelism. Equip them with the skills and knowledge required for successful outreach, regardless of the chosen strategy.
- e) **Integration:** Encourage integration between different evangelism methods. For instance, literature/tract evangelism can complement Personal Evangelism efforts by providing supportive materials for sharing the faith.
- f) **Measuring Impact:** Implement a system for measuring the impact of each evangelism activity. Regular evaluation will help identify which methods are most successful and enable adjustments as needed.
- g) **Specialized Support:** Recognize the importance of Prophecy Seminar activities and provide specialized support, training, and resources for those involved in this strategy.

Figure 8. WAD: Types of Evangelism Local Churches of Respondents Regularly Conducted

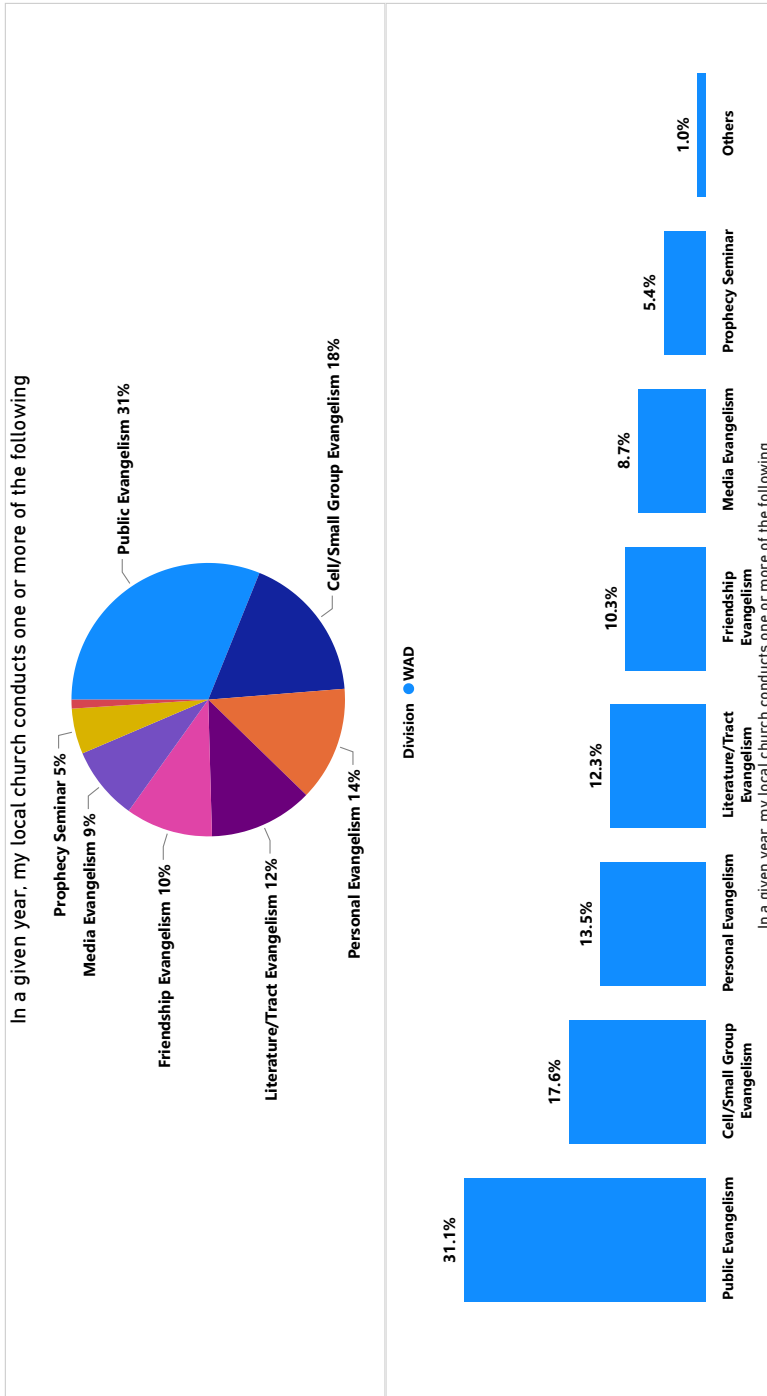
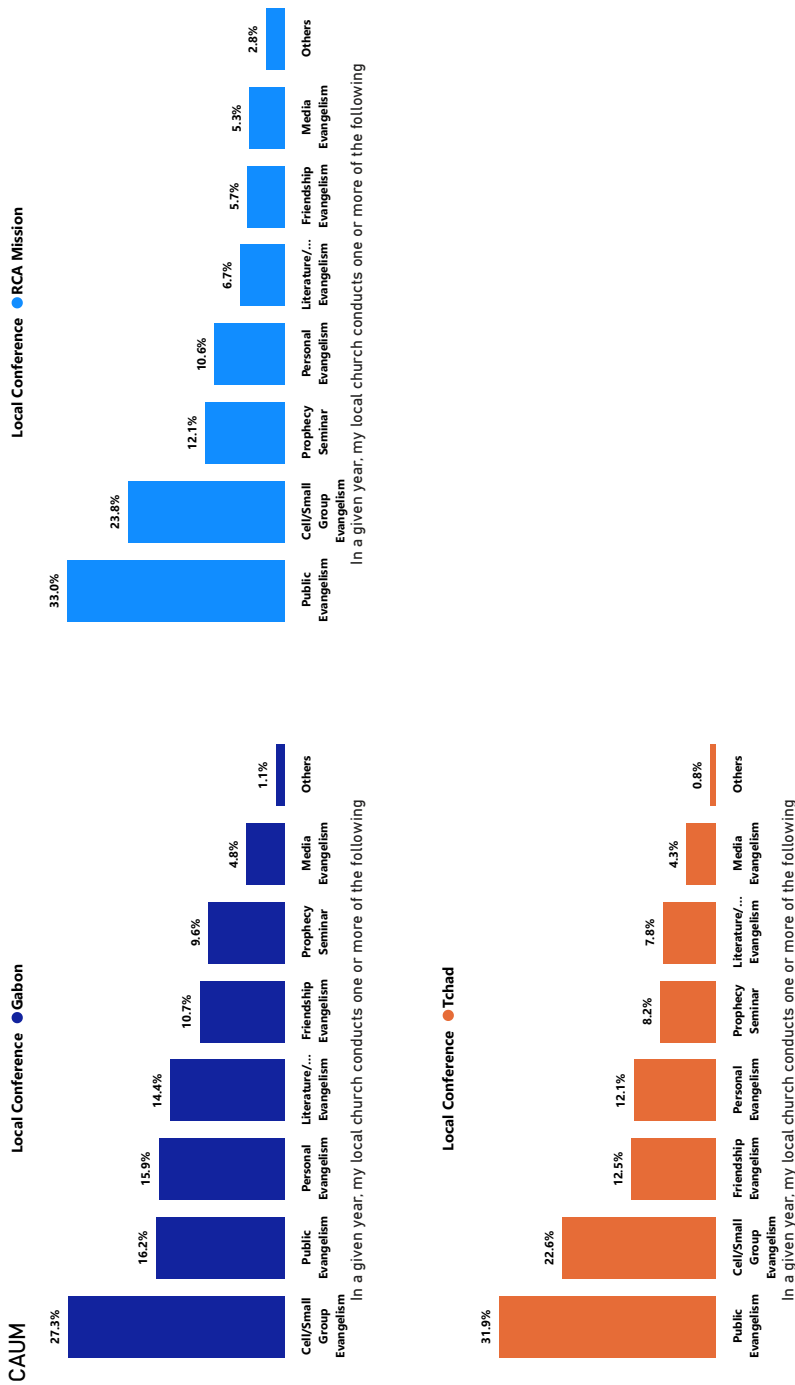
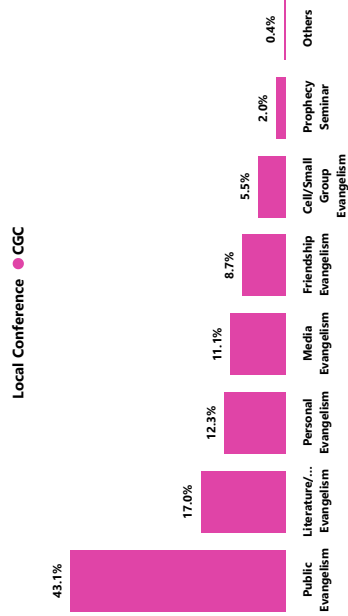
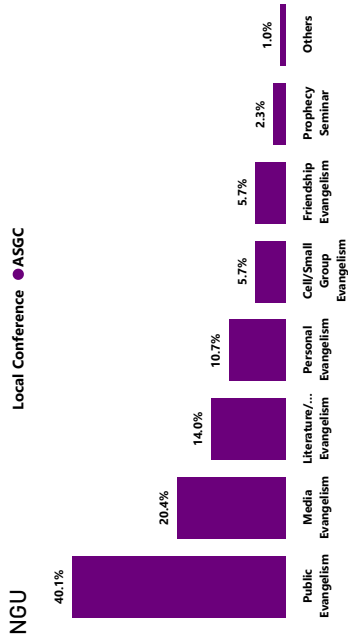


Figure 9. Conference: Types of Evangelism Local Churches of Respondents Regularly Conducted

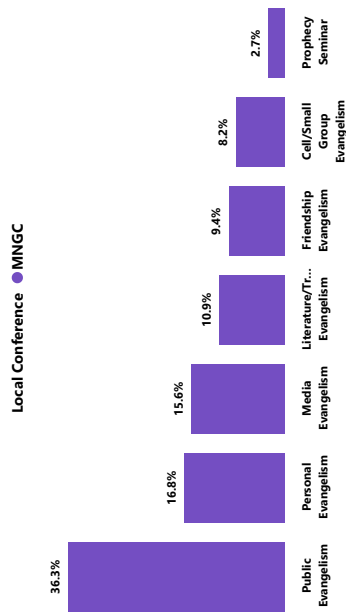




In a given year, my local church conducts one or more of the following



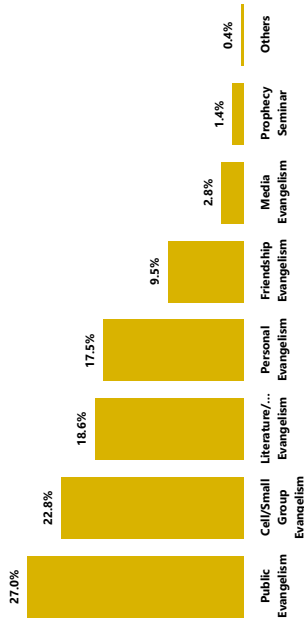
In a given year, my local church conducts one or more of the following



In a given year, my local church conducts one or more of the following

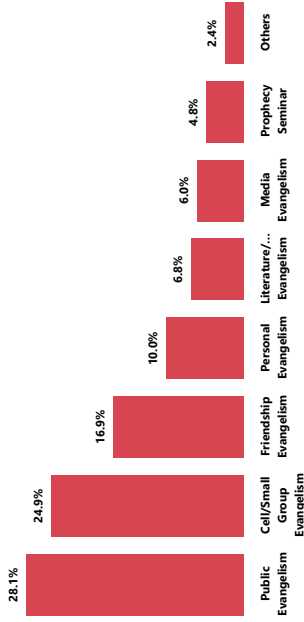
WSUM

Local Conference ● Guinea Bisau



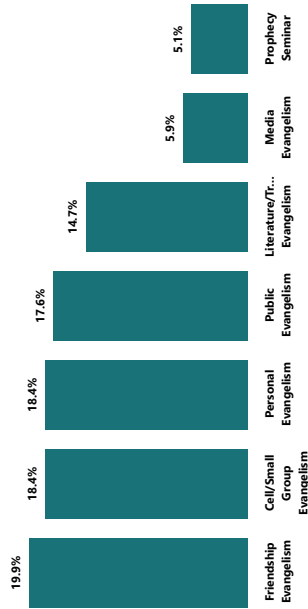
In a given year, my local church conducts one or more of the following

Local Conference ● Mali



In a given year, my local church conducts one or more of the following

Local Conference ● Senegal



In a given year, my local church conducts one or more of the following

A. Local Church Evangelism Activities and Level of Education

This report analyzes the evangelism activities conducted by a local church in a given year, categorizing them based on the level of education of participants. The data provides insights into the relationship between education and participation in various evangelism efforts. Key findings reveal variations in participation across education levels. Recommendations include tailored strategies, education-based resource development, and inclusive training programs.

Key Findings

- a) Small Group Evangelism:* This strategy exhibits variations in participation based on education levels. It is most popular among individuals with no formal education (22.10%) and those with high/secondary school education (19.70%). Participation is lower among individuals with elementary/primary (14.40%) and tertiary education (16.70%).
- b) Friendship Evangelism:* Friendship evangelism also shows differences in participation across education levels. It has a higher percentage among individuals with no formal education (5.80%) and elementary/primary education (11.70%). Participation decreases among those with high/secondary school (10.80%) and tertiary education (10.00%).
- c) Literature/Tract Evangelism:* Participation in literature/tract evangelism increases with higher levels of education. The highest percentage (12.90%) is observed among individuals with tertiary education, while those with no formal education (10.50%) and elementary/primary education (11.30%) also actively participate.
- d) Media Evangelism:* Media evangelism sees slightly higher participation among individuals with elementary/primary education (10.70%) but decreases among those with high/secondary school (7.80%) and tertiary education (8.70%). Individuals with no formal education (9.30%) also actively engage.
- e) Others:* The “Others” category primarily consists of individuals with elementary/primary (1.40%) and high/secondary school (1.50%) education, with lower representation among those with tertiary education (0.80%).
- f) Personal Evangelism:* Personal evangelism shows a relatively consistent participation rate across education levels, with minor variations. Individuals with tertiary education have the highest participation rate (14.20%).

- g) **Prophecy Seminars:** Participation in prophecy seminars varies, with a higher percentage among those with no formal education (8.10%) and elementary/primary education (5.20%). It decreases among individuals with high/secondary school (6.40%) and tertiary education (4.60%).
- b) **Public Evangelism:** Public evangelism is prevalent across all education levels, with relatively minor variations. The highest percentage is among individuals with tertiary education (32.00%), followed closely by those with no formal education (32.60%).

Recommendations

- a) **Tailored Strategies:** Develop tailored evangelism strategies that cater to the preferences and capabilities of each education segment. Recognize the unique strengths and limitations of participants with varying levels of education.
- b) **Education-Based Resource Development:** Create resources and materials that align with the educational backgrounds of participants. Ensure that these materials are accessible, engaging, and suitable for diverse education levels.
- c) **Inclusive Training Programs:** Provide training programs that accommodate the needs of individuals with different education levels. Offer a variety of training formats, including both formal and informal options.
- d) **Collaboration:** Encourage collaboration between participants from diverse education backgrounds. Facilitate knowledge sharing and mentorship to strengthen evangelism efforts.
- e) **Monitoring and Adaptation:** Continuously monitor the preferences and needs of each education segment and adapt evangelism strategies accordingly. Be responsive to changing dynamics and trends within the Church community.
- f) **Support for Public Evangelism:** Recognize the enduring popularity of public evangelism across all education levels and provide support, resources, and training to sustain and enhance this strategy.

B. Local Church Evangelism Activities and Age Groups

This report analyzes the evangelism activities conducted by a local Church in a given year, categorized by the age groups of participants. The data provide insights into the relationship between age and participation in various evangelism efforts. Key findings reveal consistent participation across age groups in most activities, with Public Evangelism being the most prevalent. Recommendations include optimizing resources, promoting intergenerational collaboration, and exploring outreach opportunities for specific age segments.

Key Findings

- a) **Small Group Evangelism:** Participation in cell/small group evangelism varies slightly across age groups. It is most popular among individuals aged 18-25 years (20.20%) and 26-35 years (19.20%), with a gradual decline in participation as age increases.
- b) **Friendship Evangelism:** Friendship evangelism shows relatively consistent participation across age groups, with the highest percentage in the 26-35 years group (11.40%) and the lowest in the 60-year-old and above group (8.50%).
- c) **Literature/Tract Evangelism:** Participation in literature/tract evangelism remains consistent across age groups, with the 46-59 years group (13.60%) showing slightly higher engagement.
- d) **Media Evangelism:** While media evangelism sees variations, it remains relatively consistent across age groups. Participation is highest among those aged 60 years and above (12.00%).
- e) **Others:** The “Others” category has limited representation across all age groups, with minor variations in participation percentages.
- f) **Personal Evangelism:** Personal evangelism exhibits an increasing trend with age, with the highest percentage (16.30%) observed among individuals aged 60 years and above.
- g) **Prophecy Seminars:** Prophecy seminar participation also increases with age, with the highest percentage (7.40%) in the 60 years and above group.
- b) **Public Evangelism:** Public evangelism shows consistent and high participation across all age groups, ranging from 31.00% to 31.40%.

Recommendations

- a) **Optimize Resources:** Given the consistent participation in Public Evangelism across all age groups, prioritize resource allocation to support and enhance this strategy. Ensure that materials, training, and resources are readily available for effective public outreach.
- b) **Promote Intergenerational Collaboration:** Encourage collaboration between different age groups to foster knowledge sharing and mentorship. Leverage the experience and wisdom of older generations to guide and mentor younger participants.
- c) **Targeted Outreach:** Explore opportunities for targeted outreach to specific age segments. For example, consider organizing age-specific events or activities that are aligned with the interests and preferences of different age groups.

- d) **Education and Training:** Provide education and training programs tailored to the needs of each age group. Address the unique challenges and opportunities faced by participants in different life stages.
- e) **Evaluate “Others” Category:** Conduct further research to understand the activities included in the “Others” category and determine if there are specific outreach efforts that can be expanded or improved.
- f) **Community Engagement:** Continue to engage with the community through public evangelism while adapting the approach to be inclusive and relevant to all age groups.

Figure 10. Local Church Evangelism Activities by Levels of Education and Age Range

In a given year, my local church conducts one or more of the following by education Level

In a given year, my local church conducts one or more of the following	No Formal Education	Elementary /Primary	High/Secondary School	Tertiary Education	Total
Cell/Small Group Evangelism	22.1%	14.4%	19.7%	16.7%	17.6%
Friendship Evangelism	5.8%	11.7%	10.8%	10.0%	10.3%
Literature/Tract Evangelism	10.5%	11.3%	11.8%	12.9%	12.3%
Media Evangelism	9.3%	10.7%	7.8%	8.7%	8.7%
Others		1.4%	1.5%	0.8%	1.0%
Personal Evangelism	11.6%	13.7%	12.6%	14.2%	13.5%
Prophecy Seminar	8.1%	5.2%	6.4%	4.6%	5.4%
Public Evangelism	32.6%	31.6%	29.4%	32.0%	31.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

In a given year, my local church conducts one or more of the following by age range

In a given year, my local church conducts one or more of the following	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Cell/Small Group Evangelism	20.2%	19.2%	17.9%	14.4%	12.0%	17.6%
Friendship Evangelism	9.8%	11.4%	11.0%	9.3%	8.5%	10.3%
Literature/Tract Evangelism	12.9%	12.2%	11.6%	13.6%	10.9%	12.3%
Media Evangelism	7.7%	8.9%	7.1%	9.6%	12.0%	8.7%
Others	0.6%	0.6%	1.2%	2.0%	1.6%	1.0%
Personal Evangelism	12.5%	12.0%	14.3%	15.0%	16.3%	13.5%
Prophecy Seminar	5.4%	4.4%	5.9%	5.1%	7.4%	5.4%
Public Evangelism	31.0%	31.3%	31.0%	31.1%	31.4%	31.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q3. The Best Location for Evangelism: Analysis and Recommendations

This report analyzes the preferred locations for evangelism activities, considering the perspectives and choices of the participants. The data provide insights into the distribution of evangelism efforts across different locations. Key findings reveal that the public arena is the most favored location for evangelism, followed by Church premises and Church members' homes. Recommendations include leveraging the popularity of the public arena, optimizing Church premises for outreach, and exploring innovative approaches in other locations.

Key Findings

- a) Public Arena (47.90%):* The public arena is the most preferred location for evangelism activities, representing a substantial portion of the efforts. This category includes locations such as parks, street corners, and public events where outreach is conducted.
- b) Church Premises (31.30%):* Church premises, including the Church building and its surroundings, are the second most popular location for evangelism. This choice allows for a controlled and familiar environment for outreach.
- c) Church Members' Homes (18.80%):* Evangelism activities conducted in Church members' homes also hold a significant share. This location offers a more personal and intimate setting for sharing faith.
- d) Others (2.00%):* The "Others" category includes various locations not explicitly specified in the dataset, suggesting a minor but diversified preference for alternative venues.

Recommendations

- a) Leverage Public Arena Popularity:* Given the strong preference for the public arena, consider allocating additional resources and efforts to capitalize on this location. Engage in outreach activities at local community events, street corners, or public gatherings to reach a broader audience.
- b) Optimize Church Premises:* Church premises remain a valuable location for evangelism. Ensure that the Church environment is welcoming and inviting to visitors. Offer informative materials, signage, and a designated space for conversations with those seeking spiritual guidance.
- c) Explore Innovative Approaches:* In the "Others" category, there is room for creativity and innovation. Explore unconventional venues or outreach methods that align with the local community's preferences and needs. Consider partnerships with local businesses, schools, or cultural centers.

- d) ***Training and Preparation:*** Equip Church members with the necessary training and skills to engage in evangelism effectively in various locations. Provide guidance on how to adapt their approach to different settings.
- e) ***Community Engagement:*** Foster deeper connections with the local community through church-sponsored events and activities. Create opportunities for non-members to visit the church premises and engage in meaningful conversations.
- f) ***Feedback and Assessment:*** Regularly assess the impact and effectiveness of evangelism activities in different locations. Gather feedback from participants and evaluate which locations yield the most positive outcomes.
- g) ***Collaboration:*** Collaborate with Church members who are willing to host evangelism activities in their homes. Encourage these intimate settings to build trust and engage in deeper conversations.

Figure 11. WAD: The Best Location for Evangelism

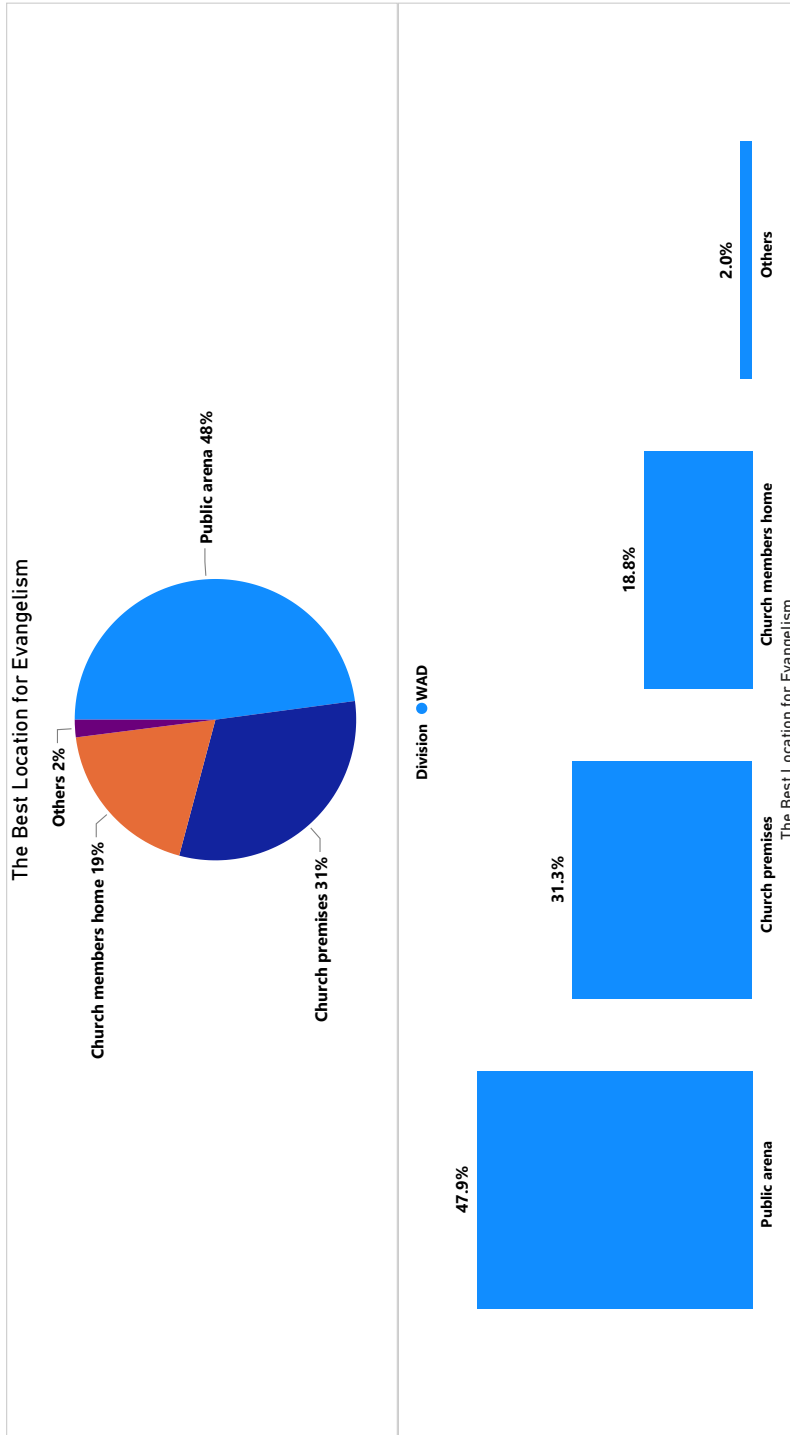


Figure 12. Union: The Best Location for Evangelism

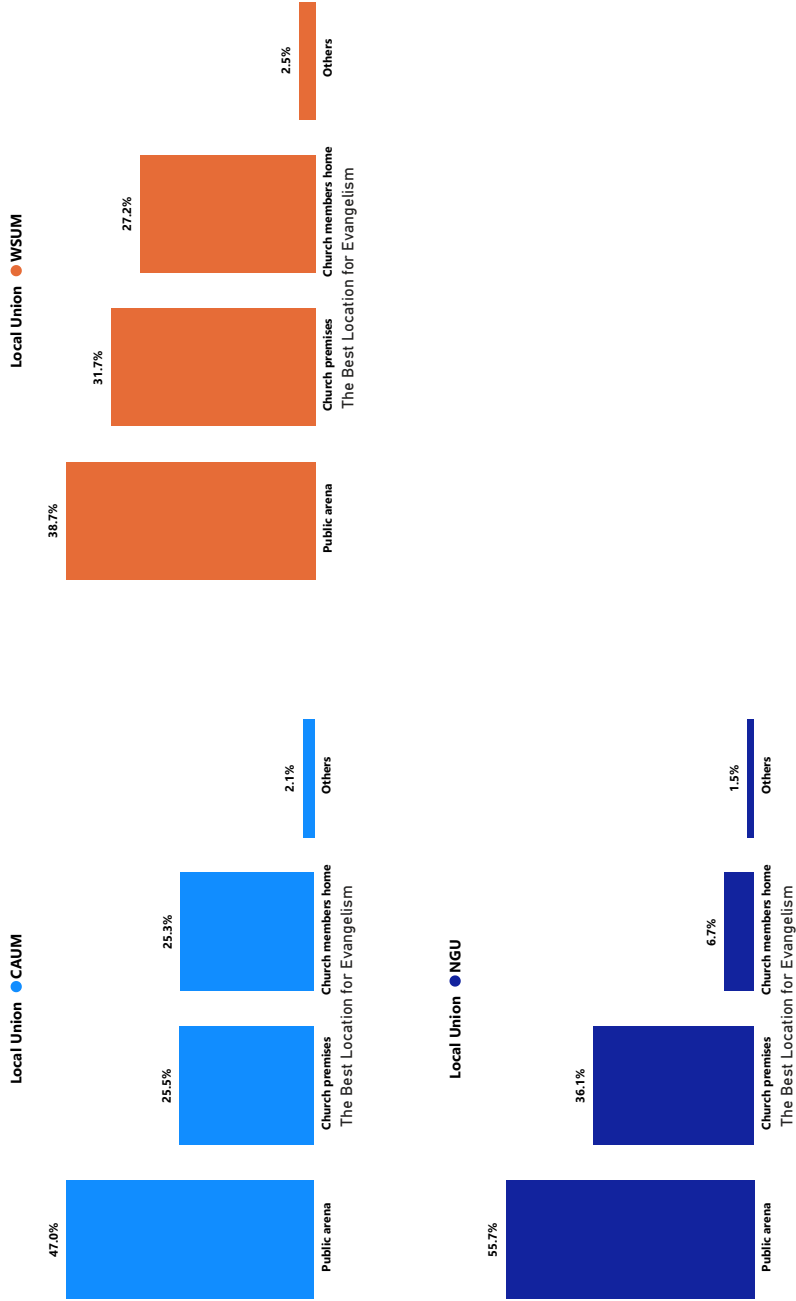
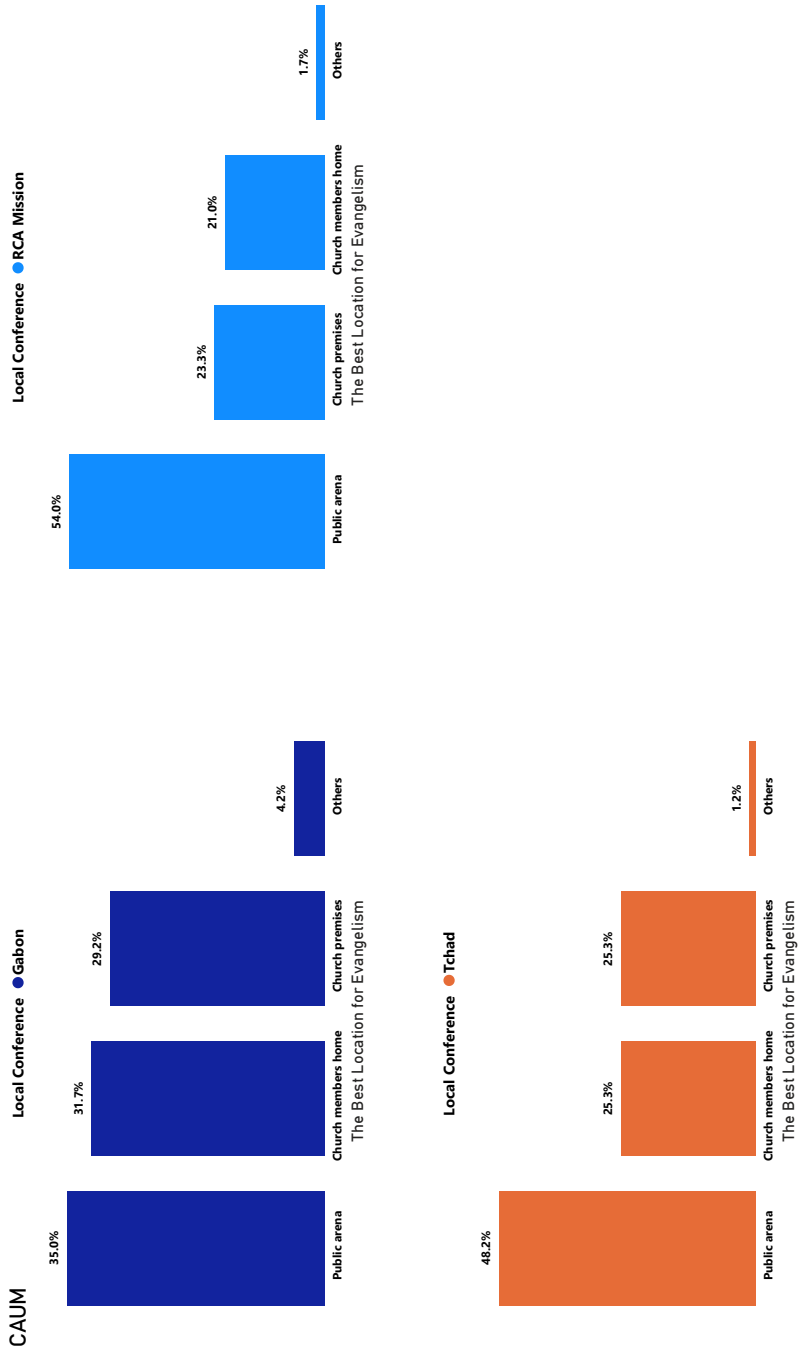
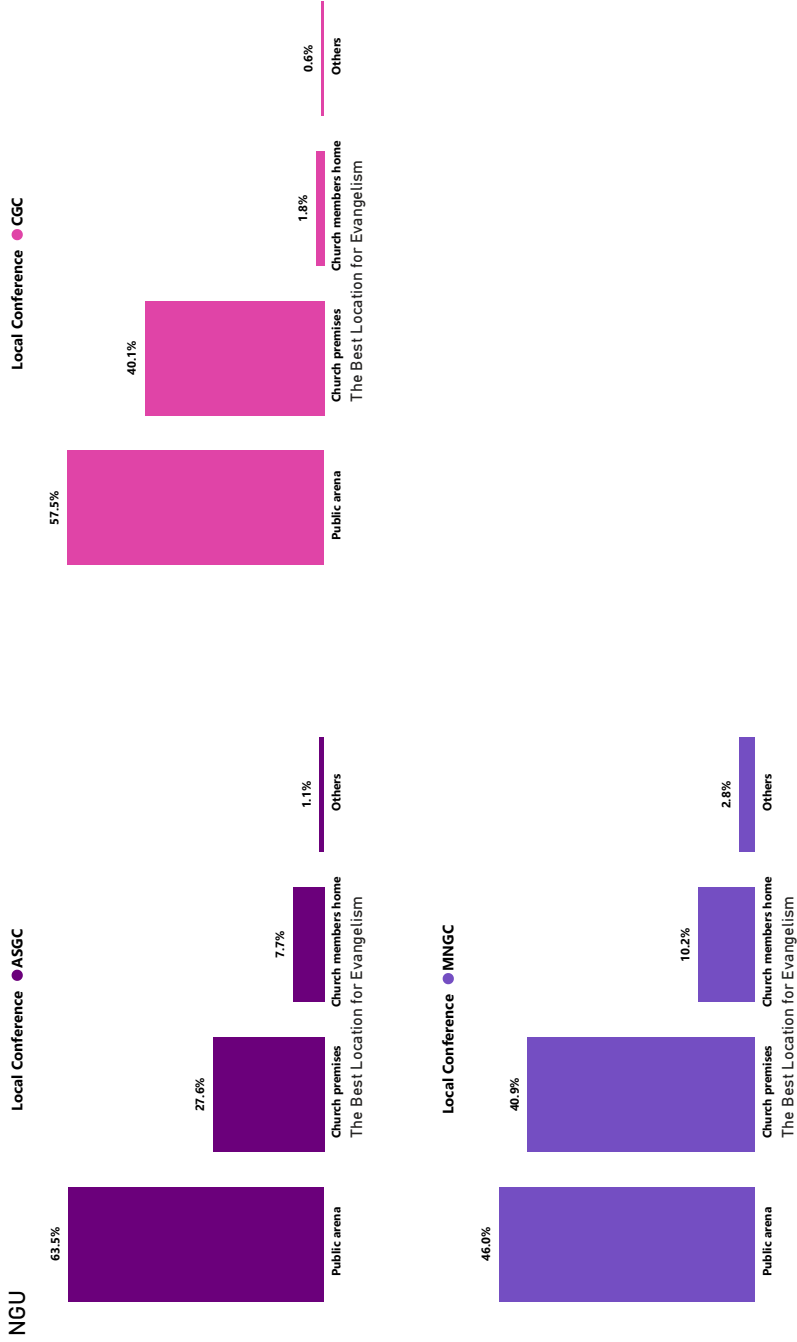
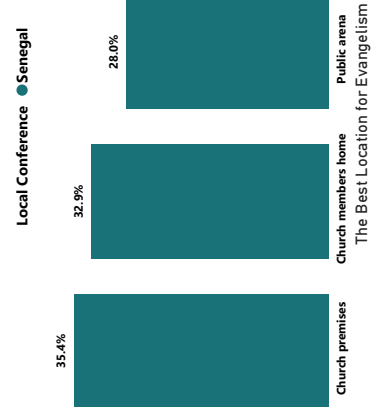
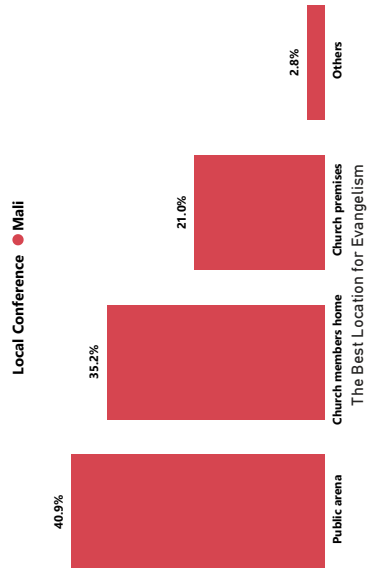
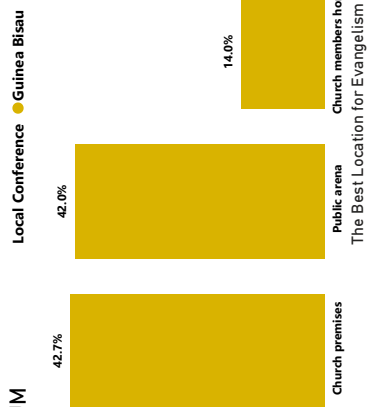


Figure 13. Conference: The Best Location for Evangelism





WSUM



A. Best Location for Evangelism and Level of Education

This report analyzes the preferred locations for evangelism activities, considering the educational backgrounds of the participants. The data provide insights into the distribution of evangelism efforts across different locations based on the education levels of the individuals involved. Key findings reveal that the public arena is favored across all education levels, while Church premises and Church members' homes also show significant participation. Recommendations include enhancing education-specific strategies, optimizing Church premises, and expanding outreach efforts in the public arena.

Key Findings

- a) **Church Members' Home:** Church members' homes are chosen as a location for evangelism activities across all education levels, with participation percentages ranging from 17.50% to 21.10%. This venue offers a personal and intimate setting for sharing faith.
- b) **Church Premises:** Church premises, including the Church building and its surroundings, are also a popular location for evangelism efforts. Participation percentages range from 24.00% to 34.10% across different education levels.
- c) **Others:** The "Others" category, while representing a smaller portion of the activities, is not influenced significantly by education levels, with participation percentages ranging from 1.70% to 2.70%.
- d) **Public Arena:** The public arena is favored as the best location for evangelism across all education levels, with the highest participation percentages observed among individuals with no formal education (53.10%) and elementary/primary education (52.60%). Even those with high/secondary school (47.40%) and tertiary education (46.70%) actively engage in public arena evangelism.

Recommendations

- a) **Education-Specific Strategies:** Tailor evangelism strategies and materials to accommodate the educational backgrounds of participants. Ensure that resources are accessible and comprehensible for individuals across all education levels.
- b) **Optimize Church Premises:** Recognize the popularity of Church premises for evangelism across education levels. Invest in maintaining a welcoming and inviting environment for visitors. Offer informative materials and provide a designated space for meaningful conversations.

- c) **Explore Public Arena Opportunities:** Given the consistent preference for the public arena, expand efforts in this location. Engage in outreach activities at local community events, street corners, and public gatherings. Consider adapting the approach to reach a broader and more diverse audience.
- d) **Community Engagement:** Foster deeper connections with the local community through Church-sponsored events and activities. Create opportunities for non-members to visit Church premises and engage in meaningful conversations, irrespective of their education level.
- e) **Feedback and Assessment:** Regularly assess the impact and effectiveness of evangelism activities in different locations. Gather feedback from participants and evaluate which locations yield the most positive outcomes.
- f) **Collaboration:** Encourage Church members to host evangelism activities in their homes. Emphasize the importance of building trust and engaging in deeper conversations in this intimate setting.

B. Best Location for Evangelism and Age Groups

This report analyzes the preferred locations for evangelism activities, considering the age groups of the participants. The data provide insights into the distribution of evangelism efforts across different locations based on the age demographics. Key findings reveal that the public arena is favored across all age groups, followed by Church premises and Church members' homes. Recommendations include targeted outreach for specific age segments, optimizing Church premises, and enhancing public arena evangelism.

Key Findings

- a) **Church Members' Home:** Church members' homes are chosen as a location for evangelism activities across all age groups, with participation percentages ranging from 15.10% to 21.20%. This venue offers a personal and intimate setting for sharing faith.
- b) **Church Premises:** Church premises, including the Church building and its surroundings, are also a popular location for evangelism efforts. Participation percentages range from 28.10% to 34.10% across different age groups.
- c) **Others:** The "Others" category represents a smaller portion of the activities and exhibits minor variations across age groups, with participation percentages ranging from 1.00% to 3.50%.

- d) Public Arena:* The public arena is favored as the best location for evangelism across all age groups, with participation percentages ranging from 44.40% to 53.30%. This location demonstrates consistent popularity among participants of all ages.

Recommendations

- a) Targeted Outreach:* Recognize the variations in location preferences across age groups and implement targeted outreach efforts. Tailor evangelism strategies to align with the interests and needs of specific age segments within the congregation.
- b) Optimize Church Premises:* Given the consistent preference for church premises among all age groups, invest in maintaining a welcoming and inviting environment for visitors. Offer informative materials and create spaces for meaningful conversations.
- c) Enhance Public Arena Evangelism:* Capitalize on the enduring popularity of the public arena for evangelism. Engage in outreach activities at local community events, street corners, and public gatherings, ensuring that the approach is adapted to resonate with a diverse audience.
- d) Community Engagement:* Through Church-sponsored events and activities, foster deeper connections with the local community. Create opportunities for non-members to visit Church premises and engage in meaningful conversations, irrespective of their age.
- e) Feedback and Assessment:* Regularly assess the impact and effectiveness of evangelism activities in different locations and among various age groups. Gather feedback from participants and evaluate which locations and strategies yield the most positive outcomes.

Figure 14. Best Location for Evangelism and Level of Education and Age Range

Best Location for Evangelism by education Level

The Best Location for Evangelism	No Formal Education	Elementary /Primary	High/Secondary School	Tertiary Education	Total
Church members home	18.4%	21.1%	20.1%	17.5%	18.8%
Church premises	28.6%	24.0%	29.8%	34.1%	31.3%
Others		2.3%	2.7%	1.7%	2.0%
Public arena	53.1%	52.6%	47.4%	46.7%	47.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Best Location for Evangelism by age range

The Best Location for Evangelism	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Church members home	16.2%	21.2%	21.2%	15.1%	17.7%	18.8%
Church premises	34.1%	32.5%	29.3%	28.1%	30.4%	31.3%
Others	2.3%	1.9%	1.0%	3.5%	1.9%	2.0%
Public arena	47.4%	44.4%	48.5%	53.3%	50.0%	47.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q4. The Following Category of Members of My Local Church Are Actively Involved in Evangelism/Witnessing

This report analyzes the categories of Church members actively involved in evangelism activities. The data provide insights into the distribution of evangelism efforts among different member groups. Key findings reveal that the majority of members are actively involved, with a significant portion of those in leadership positions also participating. Volunteers and members chosen by leadership also contribute, while only a few members are actively involved. Recommendations include strengthening leadership involvement, nurturing volunteer engagement, and expanding opportunities for member participation.

Key Findings

- a) *Majority of Members Actively Involved (28.30%)*: The majority of members are actively involved in evangelism efforts. This group represents the highest percentage of participants.
- b) *Mostly those in leadership positions (26.90%)*: A significant portion of those in leadership positions actively participate in evangelism, indicating their commitment to leading by example.
- c) *Volunteers (21.80%)*: Volunteers play a substantial role in evangelism activities, with a considerable percentage actively engaged in outreach efforts.
- d) *Few members (12.80%)*: A smaller percentage of members actively contribute to evangelism, representing a portion of the congregation.
- e) *Members chosen by leadership (10.20%)*: A modest percentage of members, chosen by leadership, are actively involved in evangelism.

Recommendations

- a) **Leadership Involvement:** Acknowledge the significant participation of members in leadership positions and encourage them to continue leading by example. Provide leadership training and resources that emphasize the importance of evangelism as a core aspect of leadership.
- b) **Nurture Volunteer Engagement:** Recognize the vital role of volunteers in evangelism efforts and create a supportive environment that encourages their continued engagement. Offer appreciation and recognition to volunteers and provide opportunities for training and skills development.
- c) **Expand Opportunities for Member Participation:** To increase involvement among members, expand the range of opportunities for participation in evangelism activities. Implement initiatives that make it easier for members to get involved, such as outreach events, training sessions, and mentorship programs.
- d) **Collaboration:** Foster collaboration between different member categories to create synergy in evangelism efforts. Encourage leaders, volunteers, and members to work together effectively, leveraging each group's strengths.
- e) **Regular Updates and Communication:** Keep members informed about evangelism activities, successes, and impact through regular updates and communication. Share inspiring stories of members actively involved in outreach to motivate others.
- f) **Leadership Selection Criteria:** Consider reviewing the criteria for choosing members for leadership roles to ensure that evangelism commitment and passion are considered important qualifications.
- g) **Monitoring and Evaluation:** Implement a system for monitoring and evaluating member involvement in evangelism to assess its effectiveness and identify areas for improvement.

Figure 15. WAD: Category of Members of My Local Church Are Actively Involved in Evangelism/Witnessing

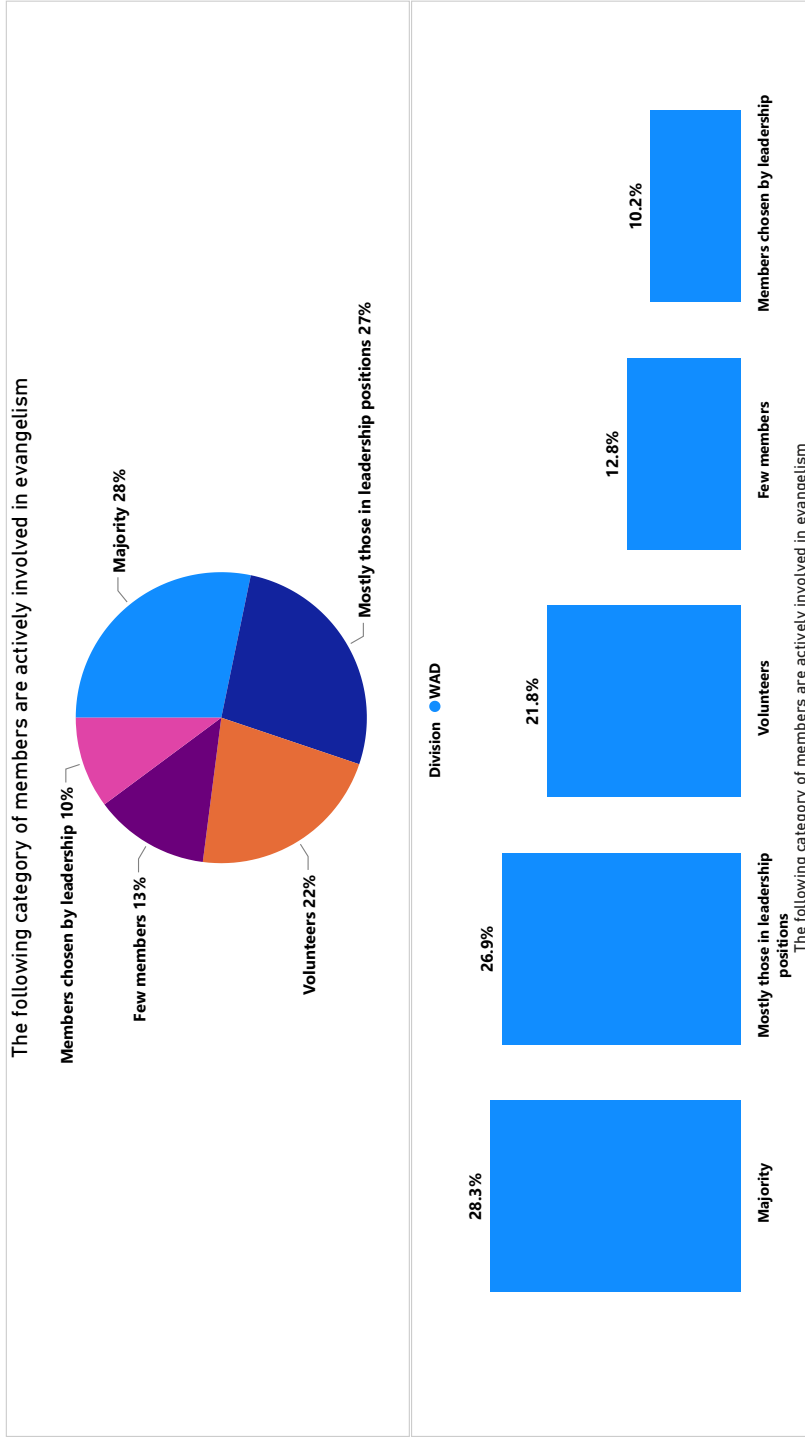


Figure 16. Union: Category of Members of My Local Church Are Actively Involved in Evangelism/Witnessing

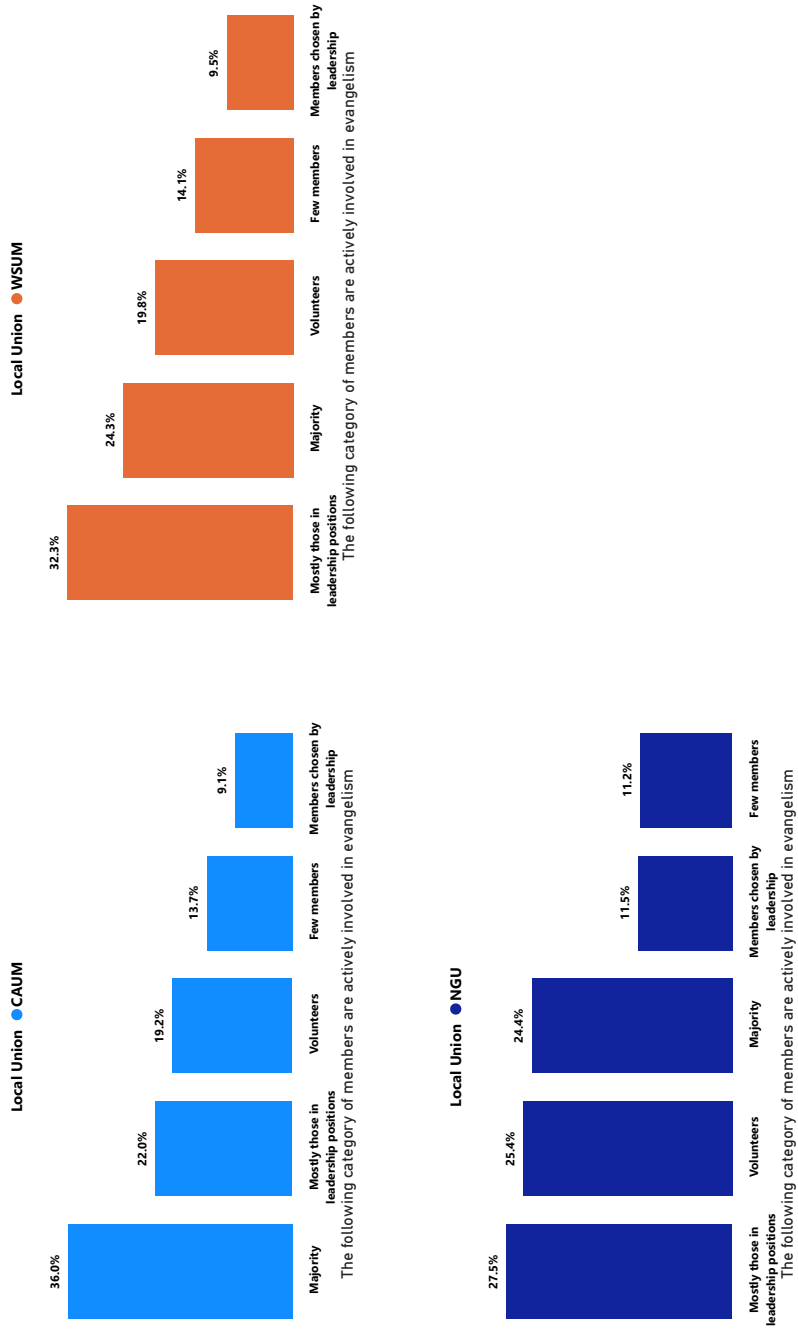
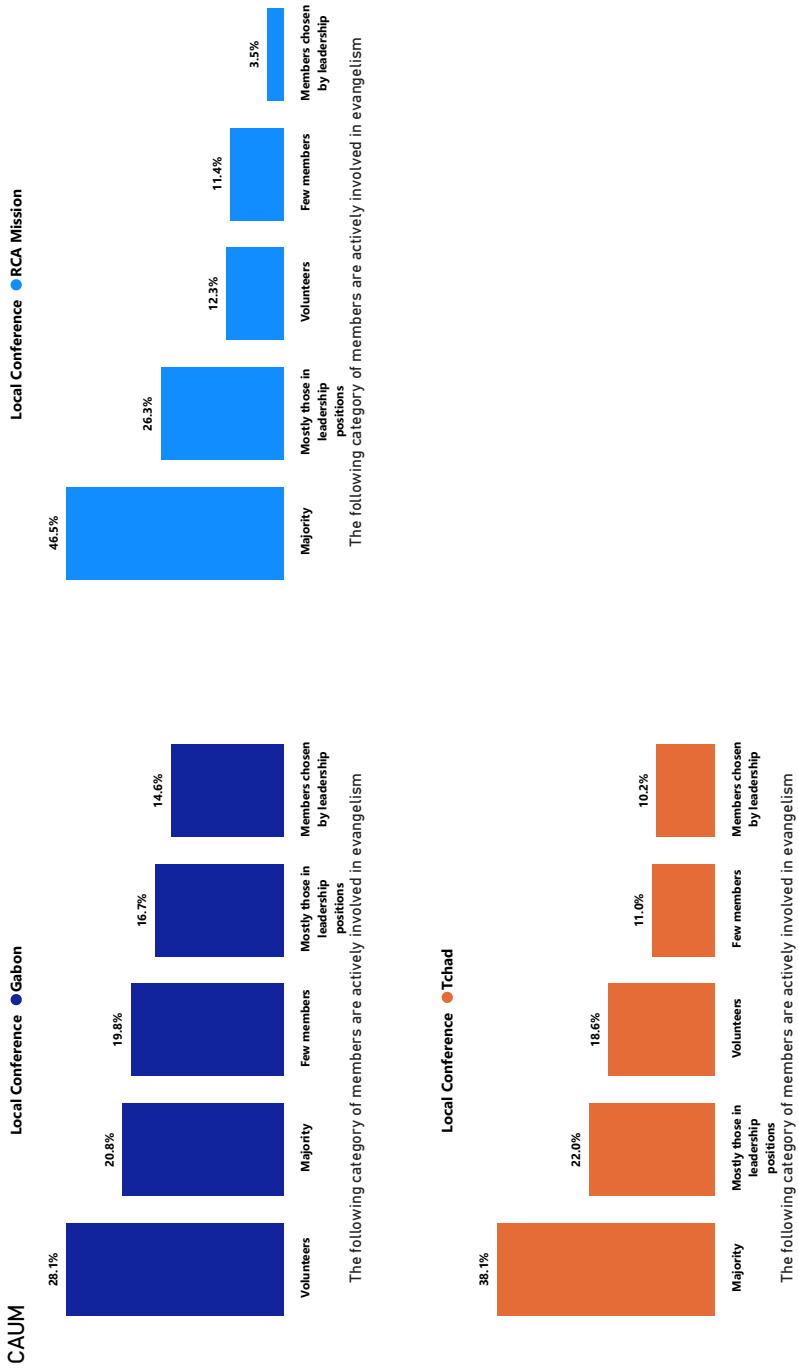
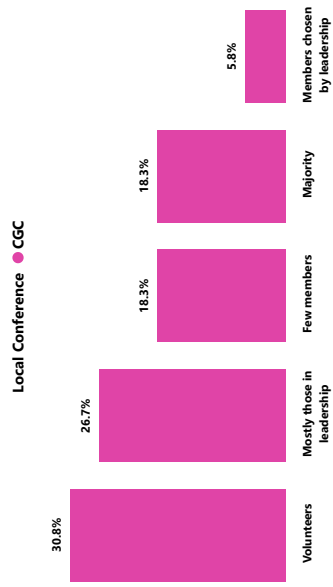
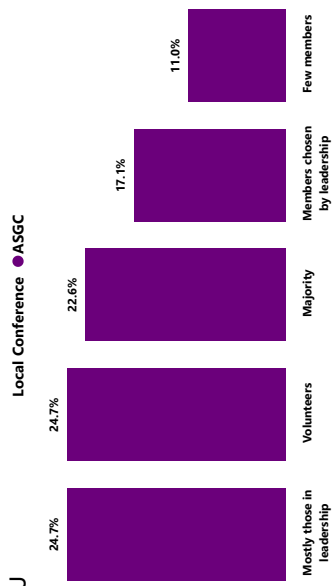


Figure 17. Conference: Category of Members of My Local Church Are Actively Involved in Evangelism/Witnessing

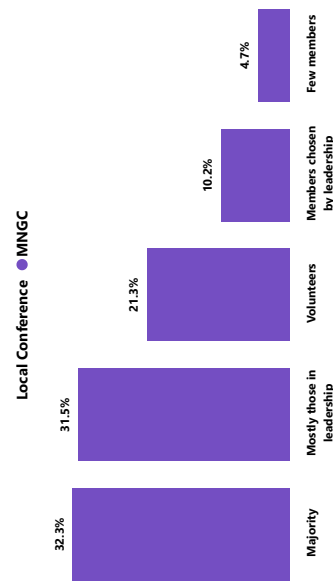




The following category of members are actively involved in evangelism



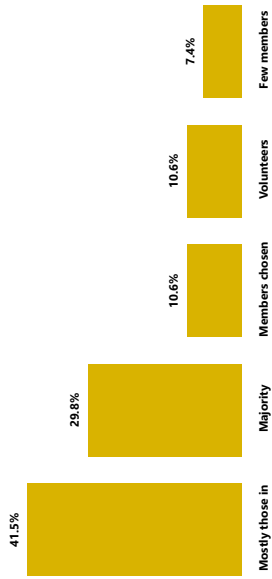
The following category of members are actively involved in evangelism



The following category of members are actively involved in evangelism

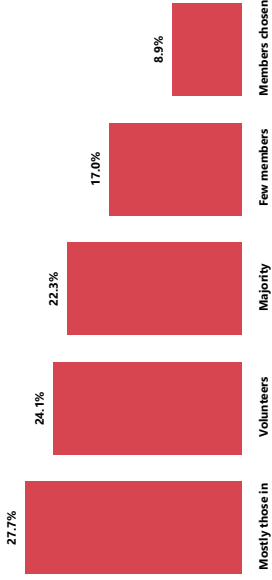
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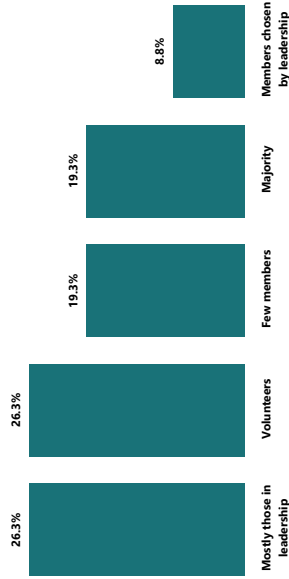
The following category of members are actively involved in evangelism

Local Conference ● Mali



The following category of members are actively involved in evangelism

Local Conference ● Senegal



The following category of members are actively involved in evangelism

A. Member Involvement in Evangelism and Level of Education

This report analyzes the categories of Church members actively involved in evangelism activities, considering their level of education. The data provide insights into the distribution of evangelism efforts among different educational backgrounds. Key findings reveal that the majority of actively involved members have attained at least a high/secondary school education, while fewer members with no formal education are actively engaged.

Key Findings

- a) *Few Members (11.40% to 18.50%)*: A lower percentage of members with various levels of education, including no formal education, elementary/primary, high/secondary school, and tertiary education, fall into the category of “Few members” actively involved in evangelism.
- b) *Majority (24.70% to 42.90%)*: The “Majority” category comprises members with at least a high/secondary school education. A significant percentage of members actively participate in evangelism activities across all educational levels.
- c) *Members Chosen by Leadership (5.70% to 10.70%)*: Members chosen by leadership to be actively involved in evangelism include individuals with varying educational backgrounds, but the majority have at least a high/secondary school education.
- d) *Mostly Those in Leadership Positions (17.10% to 34.20%)*: Members primarily in leadership positions are actively involved in evangelism, with a higher percentage holding tertiary education qualifications.
- e) *Volunteers (18.70% to 26.60%)*: Volunteers actively participate in evangelism efforts, with a relatively balanced distribution across educational levels, including those with no formal education, elementary/primary, high/secondary school, and tertiary education.

Recommendations

- a) *Promote Education-Specific Strategies*: Recognize the importance of tailoring evangelism strategies and resources to accommodate the educational backgrounds of members. Develop materials that are accessible and comprehensible for individuals across all education levels.
- b) *Encourage Leadership Involvement*: Encourage members from various educational backgrounds to assume leadership roles in evangelism. Leadership training and mentorship programs should be accessible to all, regardless of their level of education.

- c) **Provide Educational Resources:** Ensure that educational resources are available to all members, irrespective of educational level. This includes offering training programs, workshops, and materials that promote personal growth and spiritual development.
- d) **Inclusivity:** Create an inclusive and diverse evangelism team that includes members from all educational backgrounds. Emphasize the value of each member's unique perspective and contribution.
- e) **Mentorship:** Establish mentorship programs where members with higher educational qualifications can mentor and support those with lower educational levels in their evangelism efforts.
- f) **Regular Evaluation:** Continuously evaluate the impact and effectiveness of educational-specific evangelism strategies and initiatives. Seek feedback from members to identify areas for improvement.

B. Member Involvement in Evangelism and Age Groups

This report analyzes the categories of church members actively involved in evangelism activities, considering their age groups. The data provides insights into the distribution of evangelism efforts among different age demographics. Key findings reveal that the majority of actively involved members belong to the age group of 60 years and above, while a significant portion of those in leadership positions and volunteers also participate actively.

Key Findings

- a) **Few Members (10.70% to 14.70%):** A relatively smaller percentage of members in different age groups, including 18-25 years, 26-35 years, 36-45 years, 46-59 years, and 60 years and above, fall into the category of "Few members" actively involved in evangelism.
- b) **Majority (20.30% to 33.00%):** The "Majority" category comprises members in the age groups of 18-25 years, 26-35 years, 36-45 years, 46-59 years, and 60 years and above. A significant percentage of members actively participate in evangelism activities within these age groups.
- c) **Members Chosen by Leadership (4.50% to 12.20%):** Members chosen by leadership to be actively involved in evangelism encompass different age groups, with varying levels of participation.
- d) **Mostly Those in Leadership Positions (25.10% to 30.40%):** Members primarily in leadership positions actively participate in evangelism across age groups, with a notable percentage in the age group of 46-59 years and 60 years and above.

- e) **Volunteers (19.00% to 26.40%):** Volunteers actively engage in evangelism efforts, with participation percentages varying across age groups, including 18-25 years, 26-35 years, 36-45 years, 46-59 years, and 60 years and above.

Recommendations

- a) **Foster Intergenerational Collaboration:** Recognize the diversity of age groups actively involved in evangelism and foster collaboration between different generations. Encourage older members to mentor and guide younger members in their evangelism efforts, fostering a sense of unity and shared mission.
- b) **Mentorship Opportunities:** Create structured mentorship programs that pair experienced members, especially those in the “Majority” and “Mostly Those in Leadership Positions” categories, with younger members. This facilitates knowledge transfer and skills development.
- c) **Recognize Unique Contributions:** Acknowledge and celebrate the unique contributions of each age group to evangelism efforts. Recognize the wisdom and experience of older members, as well as the enthusiasm and fresh perspectives of younger members.
- d) **Training and Equipping:** Provide training and resources tailored to the specific needs and preferences of different age groups. Ensure that materials are accessible and engaging for all members, regardless of age.
- e) **Regular Feedback and Assessment:** Continuously assess the impact and effectiveness of evangelism activities among different age groups. Gather feedback to identify areas for improvement and adaptation.
- f) **Inclusive Leadership:** Promote inclusive leadership by actively involving members from diverse age groups in decision-making processes related to evangelism initiatives

Figure 18. Member Involvement in Evangelism and Level of Education and Age Range

Actively involved in Evangelism by education Level

The following category of members are actively involved in evangelism	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Few members	11.4%	18.5%	12.2%	11.9%	12.8%
Majority	42.9%	25.8%	32.9%	24.7%	28.3%
Members chosen by leadership	5.7%	8.9%	10.7%	10.5%	10.2%
Mostly those in leadership positions	17.1%	20.2%	19.5%	34.2%	26.9%
Volunteers	22.9%	26.6%	24.7%	18.7%	21.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Actively involved in Evangelism by age range

The following category of members are actively involved in evangelism	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Few members	10.7%	13.5%	14.7%	12.2%	12.5%	12.8%
Majority	29.5%	29.8%	28.0%	20.3%	33.0%	28.3%
Members chosen by leadership	9.4%	11.4%	10.9%	12.2%	4.5%	10.2%
Mostly those in leadership positions	26.3%	26.3%	25.1%	29.1%	30.4%	26.9%
Volunteers	24.1%	19.0%	21.3%	26.4%	19.6%	21.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q5. The Typical Evangelism Program Conducted by My Local Church Lasts?

This report analyzes the duration of evangelism programs conducted by the local Church. The data provide insights into the distribution of program durations and their impact on outreach efforts. Key findings reveal that the majority of evangelism programs last for one week, followed by two-week programs.

Key Findings

- a) **One Week (50.40%):** The majority of evangelism programs conducted by the local Church have a duration of one week, representing the most common timeframe for outreach activities.
- b) **Two Weeks (40.20%):** A significant portion of evangelism programs lasts for two weeks, indicating a substantial commitment to extended outreach efforts.
- c) **Four or More Weeks (4.10%):** A small percentage of programs are conducted over a period of four or more weeks, demonstrating a limited but dedicated focus on prolonged evangelism initiatives.
- d) **Others (4.00%):** The “Others” category represents alternative program durations outside the typical one- or two-week range, with a share of 4.00%.
- e) **Three Weeks (1.30%):** A minor percentage of programs span three weeks, showcasing a minimal presence of this duration in the Church’s evangelism calendar.

Recommendations

- a) **Program Durations:** Consider diversifying the duration of evangelism programs to cater to a broader audience. Offering options for shorter and longer programs can accommodate the availability and commitment levels of various members.
- b) **Assess Longer Programs:** Evaluate the effectiveness of longer evangelism programs (four weeks or more) to determine their impact on outreach efforts. Assess whether the additional time results in more significant conversions or engagement.
- c) **Program Schedule Communication:** Enhance communication about the schedule and duration of evangelism programs. Ensure that members are well-informed in advance, allowing them to plan their participation effectively.

- d) ***Tailored Approaches:*** Tailor the content and strategies of evangelism programs based on their duration. Shorter programs may focus on introductory topics, while longer programs can delve deeper into theological subjects and discipleship.
- e) ***Feedback and Evaluation:*** Gather feedback from participants regarding their preferences for program durations. Conduct regular evaluations to understand the strengths and weaknesses of different durations.
- f) ***Incorporate Flexibility:*** Offer flexibility in participation by allowing members to engage in shorter segments of longer programs. This accommodates varying schedules and commitments.
- g) ***Promote Variety:*** Introduce a variety of evangelism programs throughout the year, including short-term and long-term options, to keep members engaged and excited about outreach activities.

Figure 19. WAD: The Typical Evangelism Program Conducted by My Local Church Lasts

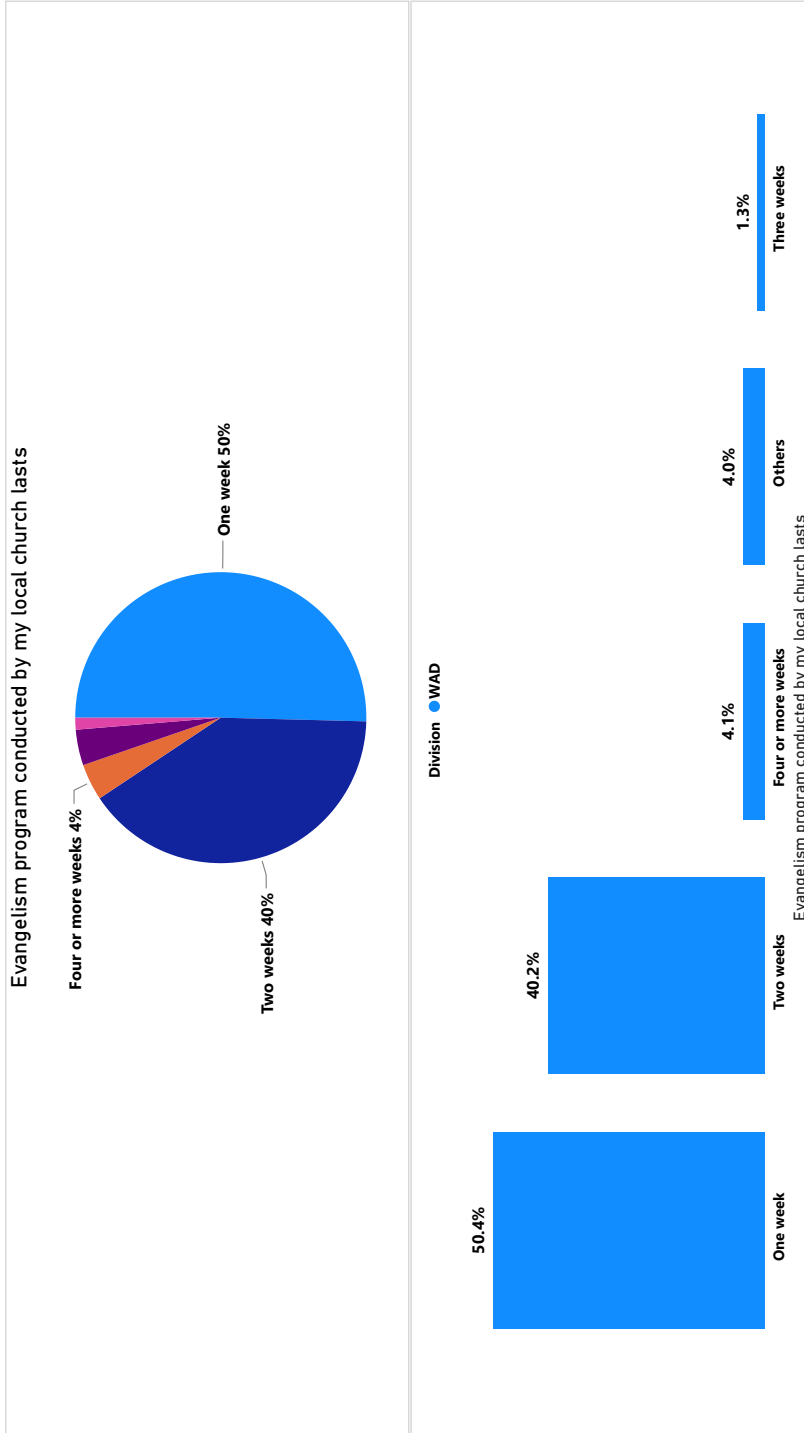


Figure 20. Union: The Typical Evangelism Program Conducted by My Local Church Lasts

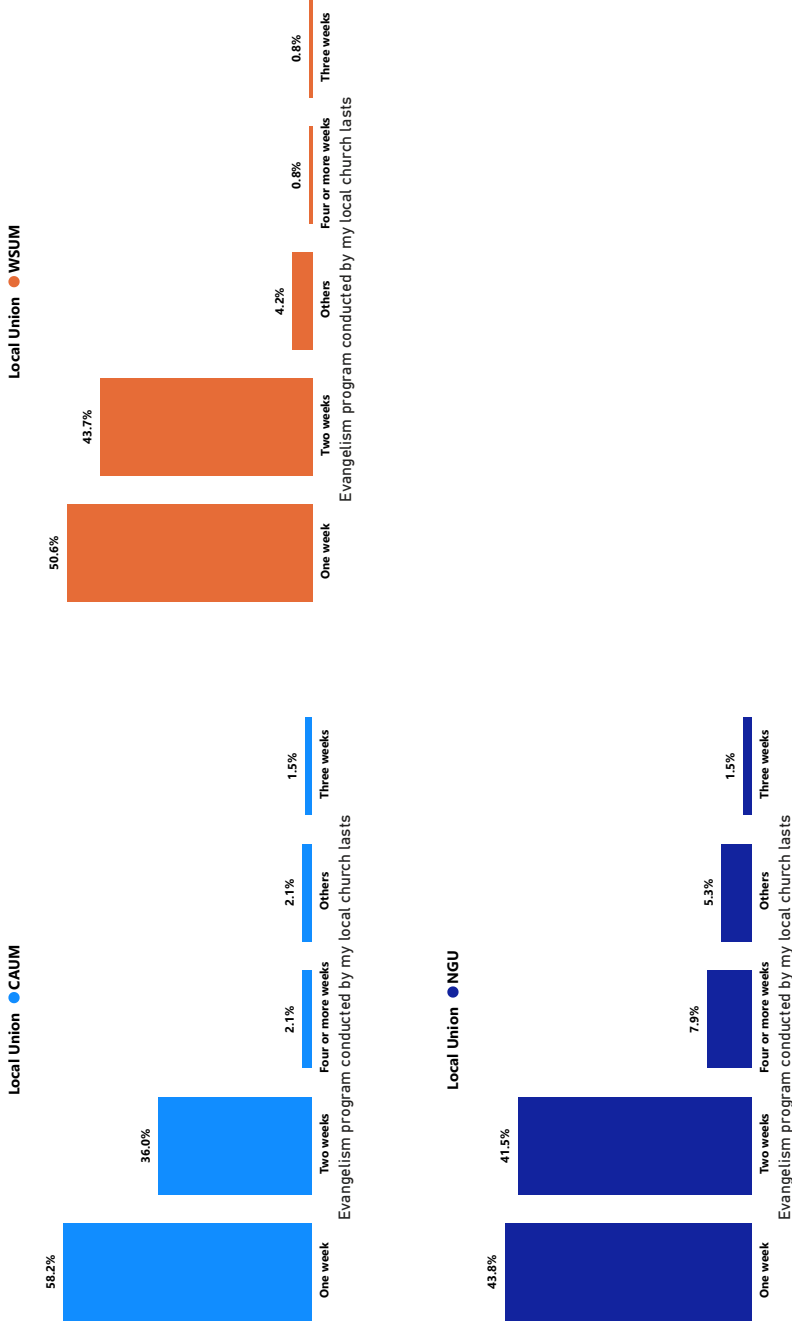
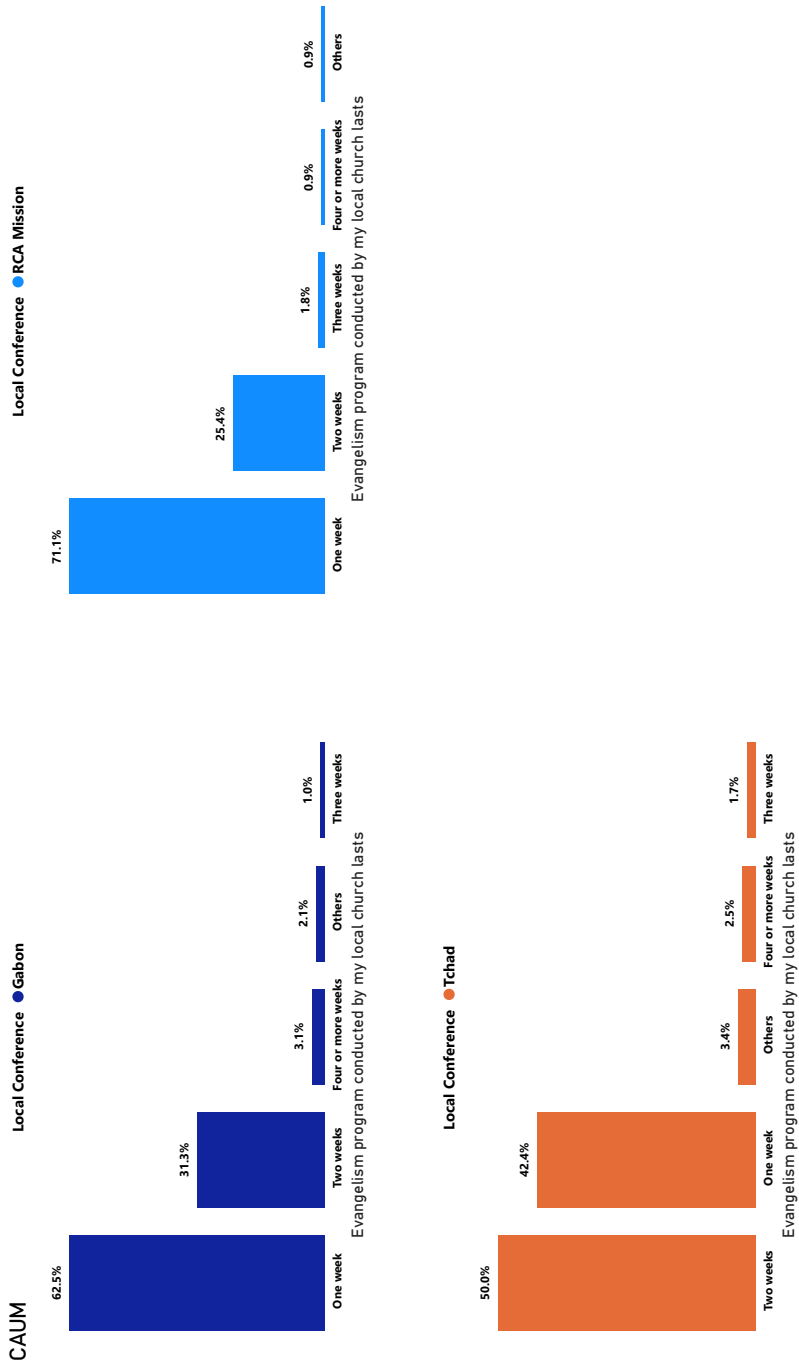
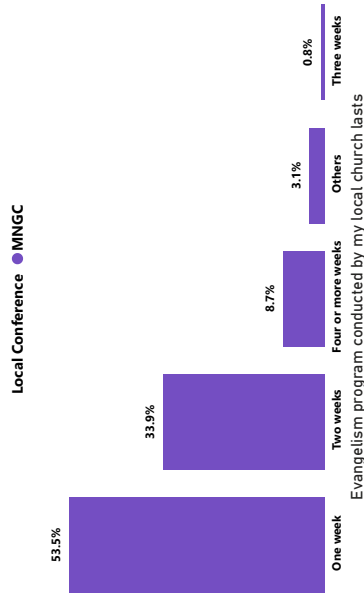
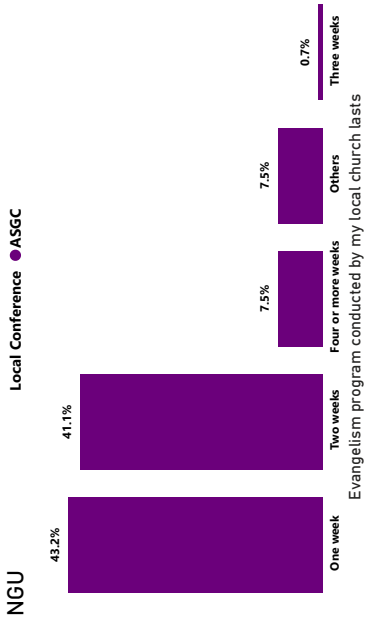
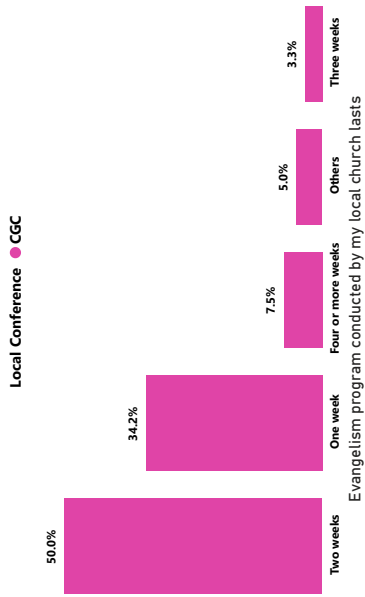
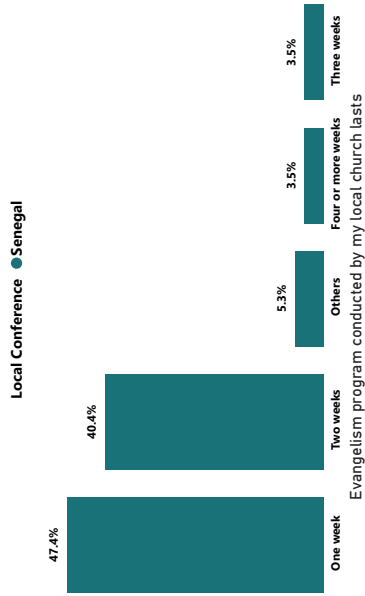
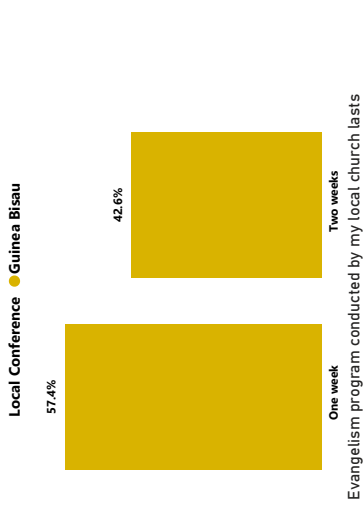
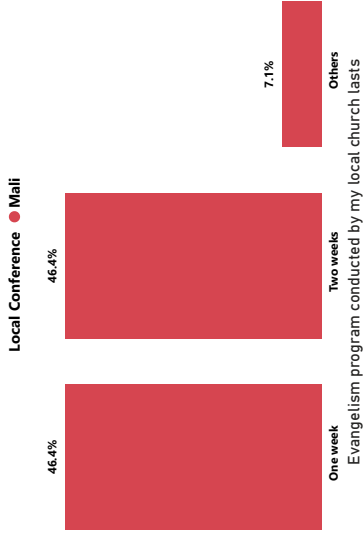


Figure 21. Conference: The Typical Evangelism Program Conducted by My Local Church Lasts





WSUM



A. Duration of Evangelism Programs Conducted by the Local Church by Level of Education

This report analyzes the duration of evangelism programs conducted by the local Church, considering the level of education of participants. The data provide insights into the distribution of program durations among different educational backgrounds and their impact on outreach efforts. Key findings reveal that the majority of participants in all education levels prefer one-week programs. Recommendations include tailoring program content to education levels, assessing the potential for longer programs among specific groups, and promoting diversity in program duration options.

Key Findings

- a) One Week (46.30% to 56.10%):* Across all educational levels, the majority of participants prefer one-week evangelism programs, indicating a common preference for shorter durations.
- b) Two Weeks (34.80% to 43.30%):* Two-week programs are also popular among participants, with varying participation percentages based on educational backgrounds.
- c) Four or More Weeks (2.90% to 4.60%):* A relatively small percentage of participants from different educational levels opt for longer evangelism programs lasting four weeks or more.
- d) Others (2.40% to 4.40%):* The “Others” category represents alternative program durations outside the typical one- or two-week range, with participation percentages ranging from 2.40% to 4.40%.
- e) Three Weeks (0.60% to 2.90%):* Three-week programs have a lower participation rate and are primarily chosen by participants with no formal education and those with tertiary education.

Recommendations

- a) Tailored Program Content:* Consider tailoring the content and intensity of evangelism programs based on participants’ educational backgrounds. Ensure that program materials are accessible and engaging for all education levels.
- b) Assess Potential for Longer Programs:* Assess the potential interest and effectiveness of longer evangelism programs among specific groups, such as participants with higher education levels who may be more inclined to engage in extended programs.

- c) **Promote Diversity in Program Durations:** Recognize the common preference for one-week programs but also offer a variety of program durations throughout the year to accommodate different schedules and commitments.
- d) **Inclusive Approach:** Foster inclusivity by providing options for participants to engage in shorter segments of longer programs, allowing them to balance their involvement with other commitments.
- e) **Feedback Mechanism:** Establish a feedback mechanism to gather input from participants regarding their preferred program durations and the impact of program length on their engagement and understanding.
- f) **Education-Specific Outreach:** Consider organizing educational-specific outreach efforts where participants with similar educational backgrounds can engage in evangelism activities tailored to their knowledge and understanding.
- g) **Communication:** Ensure clear and timely communication about the schedule and duration of evangelism programs to help participants plan their involvement effectively.

B. Duration of Evangelism Programs and Age Groups

This report analyzes the duration of evangelism programs conducted by the local Church, considering the age groups of participants. The data provide insights into the distribution of program durations among different age demographics and their impact on outreach efforts. Key findings reveal that the majority of participants in all age groups prefer one-week programs. Recommendations include tailoring program durations to specific age groups, exploring longer programs for older participants, and ensuring effective communication of program schedules.

Key Findings

- a) **One Week (44.60% to 57.10%):** Across all age groups, the majority of participants prefer one-week evangelism programs, with participation percentages ranging from 44.60% to 57.10%.
- b) **Two Weeks (33.50% to 49.10%):** Two-week programs also garner significant participation across different age groups, indicating a preference for slightly longer durations.
- c) **Four or More Weeks (3.30% to 5.40%):** A relatively small percentage of participants from various age groups opt for longer evangelism programs lasting four weeks or more.
- d) **Others (2.70% to 4.80%):** The “Others” category represents alternative program durations outside the typical one- or two-week range, with participation percentages ranging from 2.70% to 4.80%.

- e) **Three Weeks (0.50% to 2.10%):** Three-week programs have a lower participation rate and are primarily chosen by participants in the 18-25 years and 26-35 years age groups.

Recommendations

- a) **Tailor Program Durations:** Consider tailoring the duration of evangelism programs to specific age groups. Recognize the common preference for one-week programs but also offer options for longer durations, particularly for older participants.
- b) **Explore Longer Programs for Older Participants:** Given the interest in longer programs among the 60 years and above age group, explore the feasibility of organizing extended evangelism initiatives for this demographic.
- c) **Diversity in Program Durations:** Promote diversity in program duration options throughout the year to cater to the varying schedules and preferences of participants in different age groups.
- d) **Flexibility in Participation:** Allow participants to engage in shorter segments of longer programs, offering flexibility to balance their involvement with other commitments.
- e) **Feedback Mechanism:** Establish a feedback mechanism to gather input from participants of all age groups regarding their preferred program durations and the impact of program length on their engagement and understanding.
- f) **Age-Appropriate Content:** Ensure that program content and materials are age-appropriate and engaging, considering the educational and knowledge levels of participants in each age group.
- g) **Effective Communication:** Clearly communicate the schedule and duration of evangelism programs to all participants, ensuring that they have adequate time to plan their involvement effectively.

Figure 22. The Typical Evangelism Program Conducted by My Local Church Lasts Level of Education and Age Range

Evangelism program conducted last by education Level

Evangelism program conducted by my local church lasts	_No Formal Education	Elementary /Primary	High/Secondary School	Tertiary Education	Total
Four or more weeks	2.9%	3.2%	4.6%	4.0%	4.1%
One week	48.6%	52.4%	56.1%	46.3%	50.4%
Others	2.9%	2.4%	4.0%	4.4%	4.0%
Three weeks	2.9%		0.6%	2.0%	1.3%
Two weeks	42.9%	41.9%	34.8%	43.3%	40.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Evangelism program conducted last by age range

Evangelism program conducted by my local church lasts	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Four or more weeks	4.0%	4.2%	3.3%	5.4%	3.6%	4.1%
One week	57.1%	52.2%	46.0%	47.3%	44.6%	50.4%
Others	3.6%	4.8%	4.3%	3.4%	2.7%	4.0%
Three weeks	1.8%	2.1%	0.5%	1.4%		1.3%
Two weeks	33.5%	36.7%	46.0%	42.6%	49.1%	40.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Section II: Most Effective Evangelistic Strategies for Seventh-Day Adventist Mission in Your Local Church

Q6. Effectiveness of Evangelism Strategies in Respondents' Local Churches

This report analyzes the effectiveness of various evangelism strategies employed by the local Church. The data provide insights into the perceived effectiveness of each strategy among Church members. Key findings reveal that the most effective evangelism strategy, according to respondents, is “Public Evangelism,” followed by “Cell/Small Group Evangelism” and “Personal Evangelism.” Recommendations include further investment in and promotion of the most effective strategies, as well as ongoing evaluation to fine-tune outreach efforts.

Key Findings

- a) Public Evangelism (30.50%):* The majority of respondents (30.50%) consider “Public Evangelism” to be the most effective strategy in the local Church, indicating a strong belief in the impact of public outreach.
- b) Cell/Small Group Evangelism (17.00%):* “Cell/Small Group Evangelism” is the second most effective strategy, with 17.00% of respondents endorsing its effectiveness in reaching and engaging individuals.
- c) Personal Evangelism (14.90%):* “Personal Evangelism” ranks third in perceived effectiveness, with 14.90% of respondents recognizing the value of one-on-one interactions in spreading the message.
- d) Friendship Evangelism (14.10%):* A significant portion of respondents (14.10%) views “Friendship Evangelism” as an effective strategy, highlighting the importance of building relationships in evangelistic efforts.
- e) Literature/Tract Evangelism (9.50%):* “Literature/Tract Evangelism” is considered effective by 9.50% of respondents, indicating the role of written materials in outreach.
- f) Media Evangelism (8.00%):* “Media Evangelism” is seen as effective by 8.00% of respondents, acknowledging the reach and impact of media platforms.
- g) Prophecy Seminars (5.40%):* A minority of respondents (5.40%) views “Prophecy Seminars” as an effective strategy, suggesting room for improvement or reconsideration.
- h) Others (0.60%):* The “Others” category represents alternative strategies outside the listed options, with a limited endorsement of 0.60%.

Recommendations

- a) ***Invest in Most Effective Strategies:*** Allocate resources, time, and effort into further developing and promoting the most effective evangelism strategies, such as “Public Evangelism,” “Cell/Small Group Evangelism,” and “Personal Evangelism.”
- b) ***Training and Equipping:*** Provide training and resources for Church members to excel in the chosen effective strategies. Equip them with the skills and knowledge needed to be successful in their outreach efforts.
- c) ***Continuous Evaluation:*** Continuously evaluate and assess the effectiveness of evangelism strategies through feedback mechanisms, surveys, and data analysis and adjust based on the feedback received.
- d) ***Promotion and Awareness:*** Promote the most effective strategies within the Church community and beyond to encourage active participation and engagement.
- e) ***Adaptation:*** Be open to adapting and evolving strategies to meet the changing needs of the community and the evolving landscape of evangelism in the digital age.
- f) ***Diversification:*** While focusing on the most effective strategies, maintain a diverse approach to evangelism to cater to various preferences and demographics within the Church.
- g) ***Exploration:*** Explore innovative approaches and emerging trends in evangelism, including the use of technology and digital media to expand outreach efforts.
- h) ***Collaboration:*** Encourage collaboration and teamwork among Church members to combine the strengths of different strategies for more comprehensive outreach.

Figure 23. WAD: Effectiveness of Evangelism Strategies

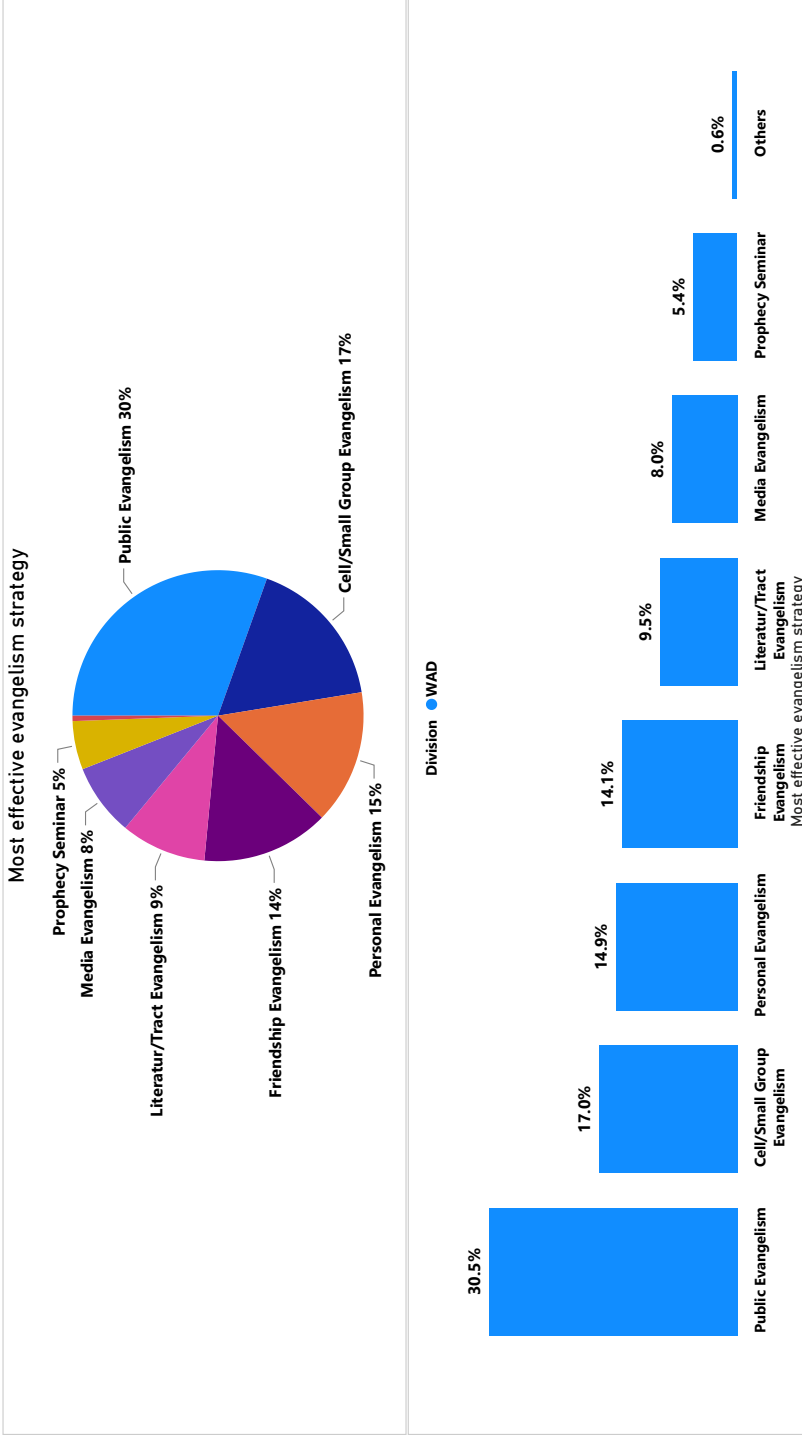


Figure 24. Union: Effectiveness of Evangelism Strategies

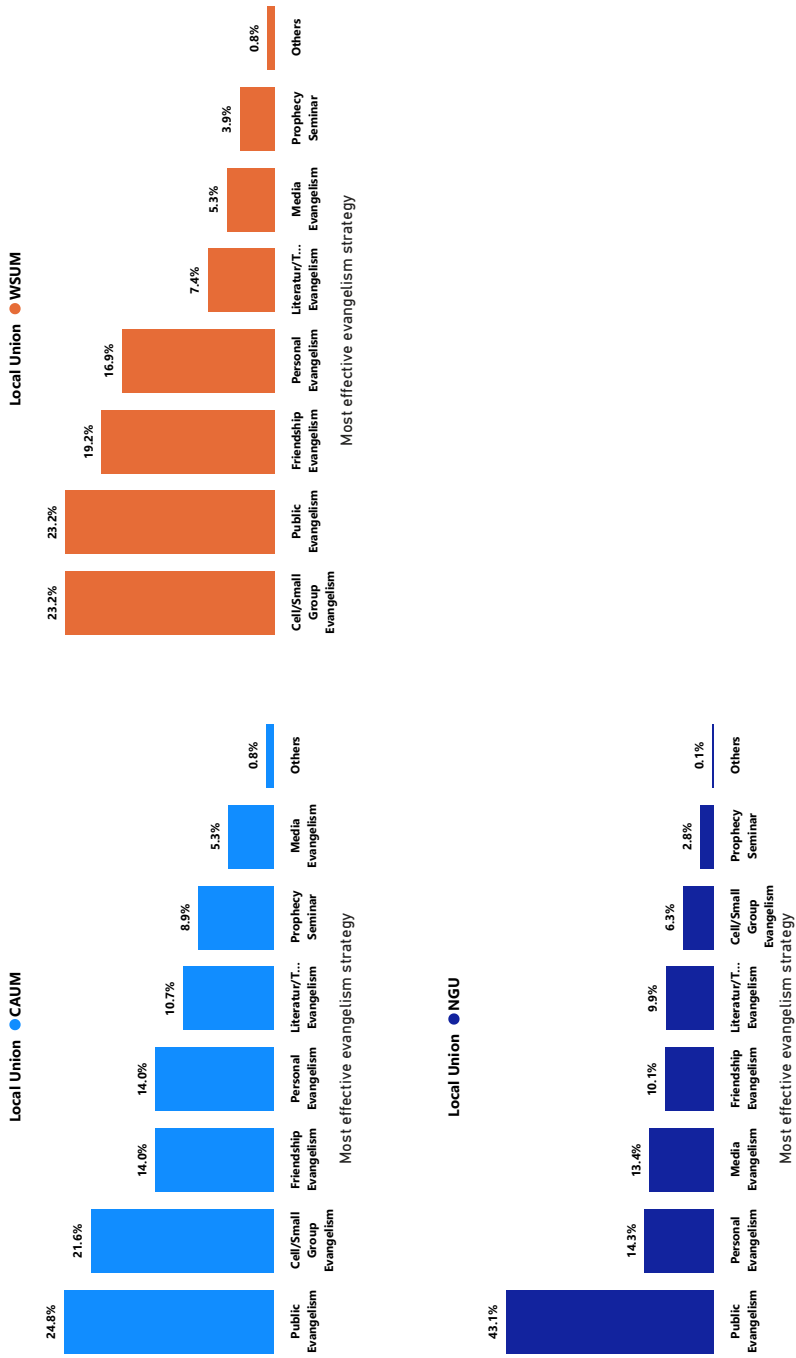
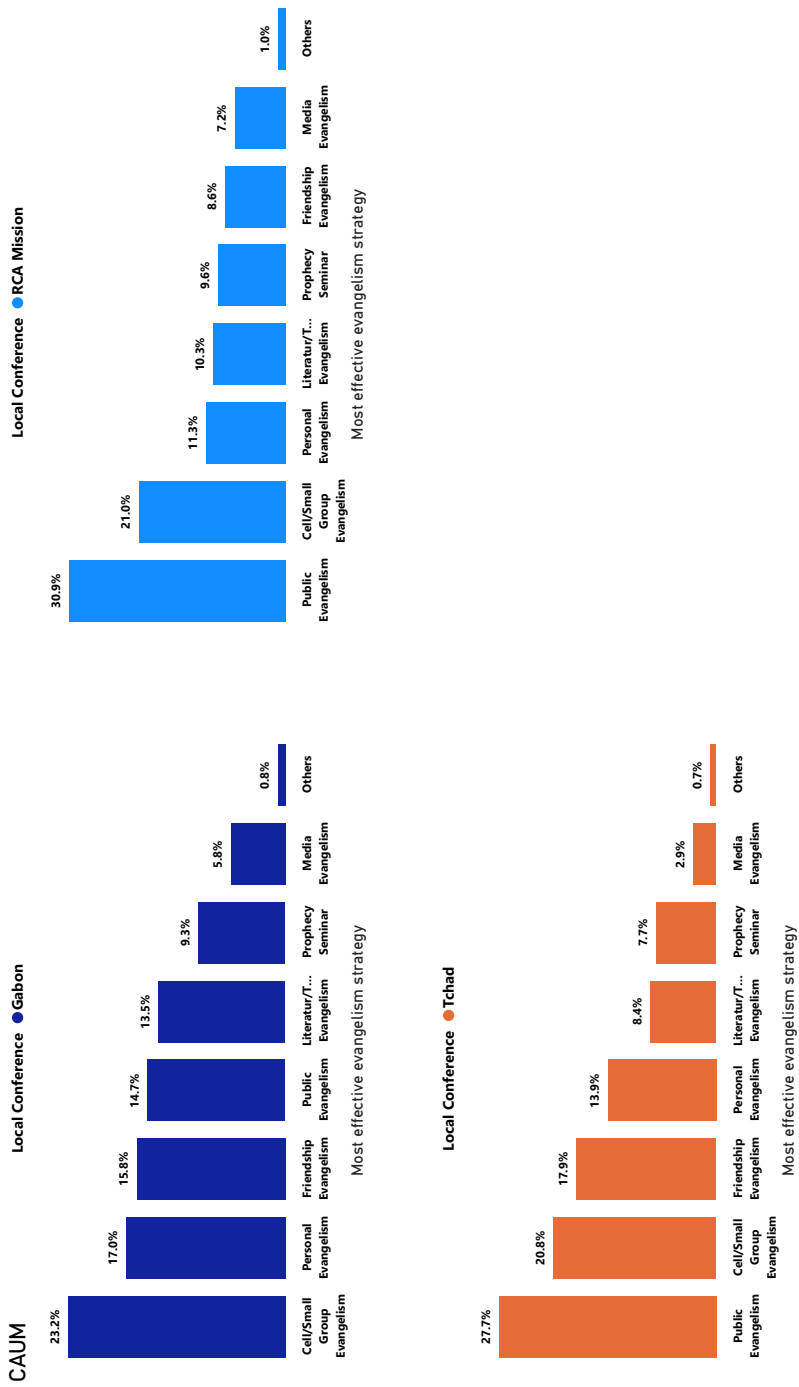
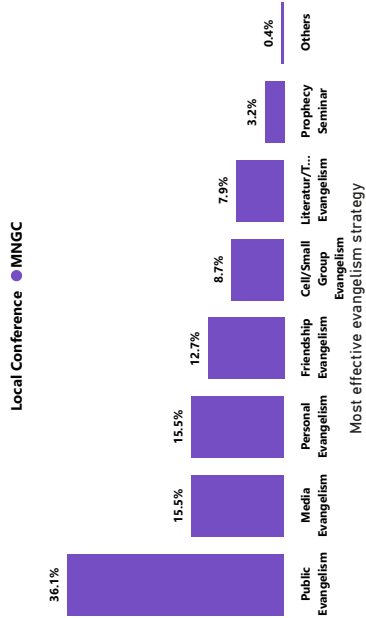
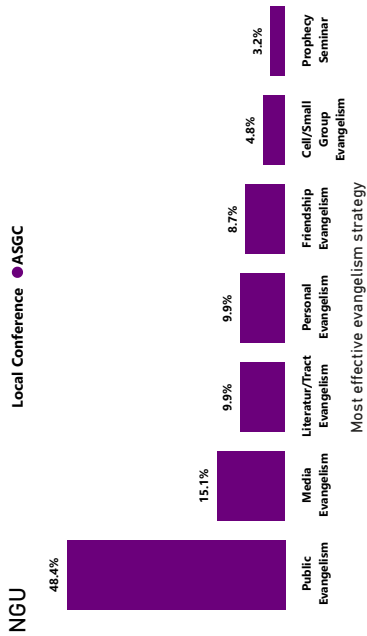
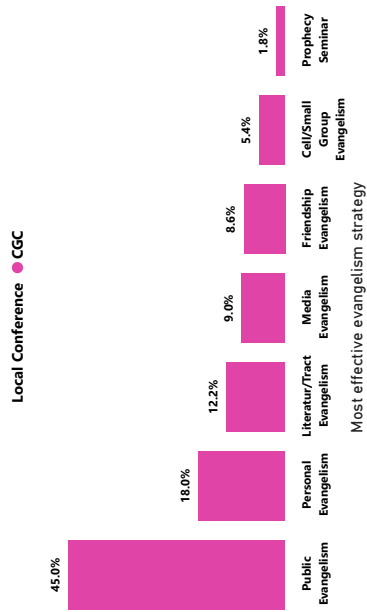
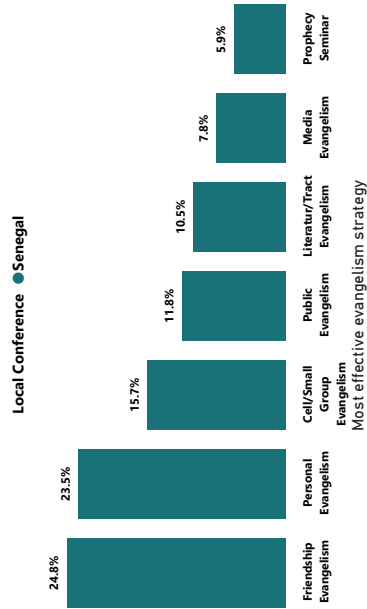
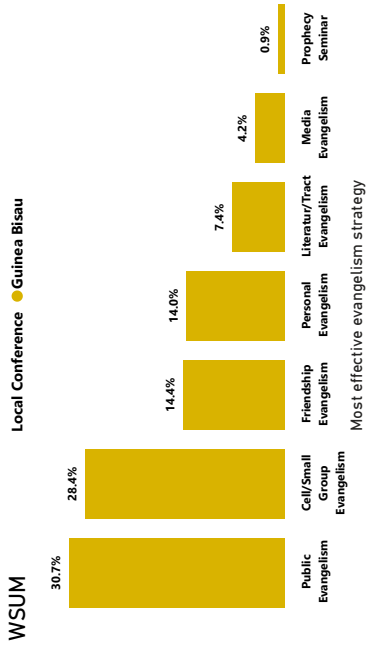
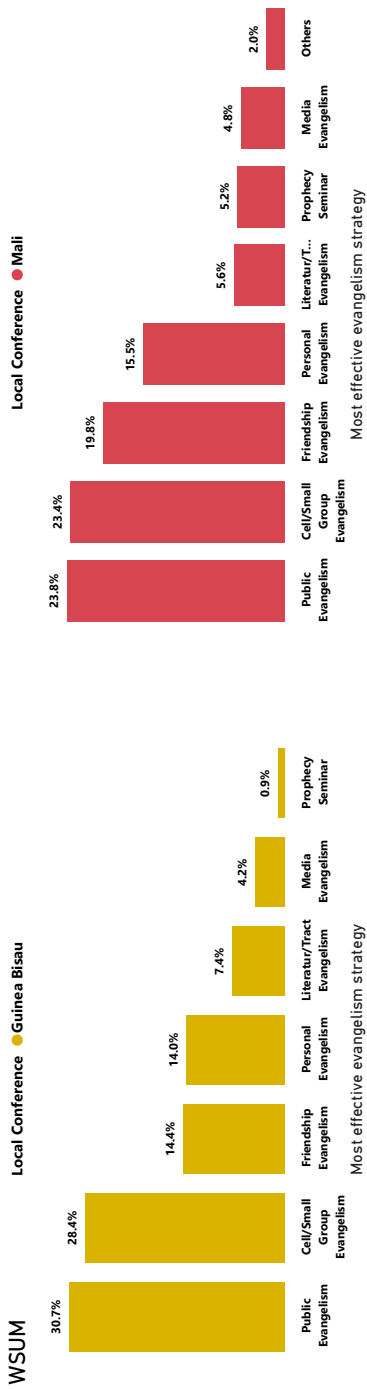


Figure 25. Conference: Effectiveness of Evangelism Strategies







A. Effectiveness of Evangelism Strategies by Level of Education

This report analyzes the perceived effectiveness of different evangelism strategies within the local Church, considering the level of education of participants. The data provide insights into how the effectiveness of each strategy varies among individuals with different educational backgrounds. Key findings reveal that “Public Evangelism” is considered the most effective strategy across all education levels, followed by “Cell/Small Group Evangelism” and “Personal Evangelism.” Recommendations include promoting the most effective strategies while ensuring inclusivity and adaptability to diverse educational backgrounds.

Key Findings

- a) **Public Evangelism (29.90% to 35.10%):** “Public Evangelism” is regarded as the most effective strategy across all education levels, with the highest endorsement among participants with no formal education (35.10%).
- b) **Cell/Small Group Evangelism (16.10% to 23.40%):** “Cell/Small Group Evangelism” is the second most effective strategy, with varying levels of endorsement based on education levels.
- c) **Personal Evangelism (13.20% to 16.50%):** “Personal Evangelism” ranks third in perceived effectiveness, with higher endorsement from participants with tertiary education (16.50%).
- d) **Friendship Evangelism (11.70% to 14.50%):** “Friendship Evangelism” is considered effective by a significant portion of respondents, with similar levels of endorsement across education levels.
- e) **Literature/Tract Evangelism (6.50% to 10.00%):** “Literature/Tract Evangelism” receives mixed levels of endorsement, with higher endorsement from participants with high/secondary school and tertiary education.
- f) **Media Evangelism (7.60% to 8.40%):** “Media Evangelism” is perceived as moderately effective, with relatively consistent endorsement levels among participants with different educational backgrounds.
- g) **Prophecy Seminars (5.10% to 6.50%):** “Prophecy Seminars” receives relatively lower levels of endorsement across all education levels.
- a) **Others (0.30% to 1.20%):** The “Others” category represents alternative strategies, with minimal endorsement across education levels.

Recommendations

- a) **Promote Public Evangelism:** Given its high effectiveness across all education levels, prioritize and promote “Public Evangelism” as a primary outreach strategy. Encourage Church members to actively participate in public evangelistic efforts.
- b) **Inclusivity in Education Materials:** Ensure that educational materials and resources used in evangelism are inclusive and accessible to individuals with varying levels of education.
- c) **Training and Support:** Provide training and support for Church members to excel in the most effective strategies, including “Cell/Small Group Evangelism” and “Personal Evangelism.”
- d) **Tailored Approach:** Tailor evangelism approaches catering to the specific needs and preferences of individuals with different educational backgrounds, acknowledging that certain strategies may resonate more with certain groups.
- e) **Evaluate and Adapt:** Continuously evaluate the effectiveness of evangelism strategies among different education levels and be open to adapting strategies based on feedback and outcomes.
- f) **Encourage Diversity:** While promoting the most effective strategies, maintain diversity in outreach approaches to accommodate the preferences and strengths of various Church members.
- g) **Communication:** Ensure clear communication within the Church community about the most effective strategies and the role of education in evangelism.

B. Effectiveness of Evangelism Strategies by Age Range

This report examines the perceived effectiveness of different evangelism strategies within the local church, considering the age range of participants. The data provides insights into how the perceived effectiveness of each strategy varies among different age groups. Key findings indicate that “Public Evangelism” is considered the most effective strategy across all age groups, followed by “Personal Evangelism” and “Friendship Evangelism.” Recommendations include focusing on and promoting the most effective strategies while tailoring approaches to the preferences of specific age groups.

Key Findings

- a) **Public Evangelism (28.70% to 32.70%):** “Public Evangelism” is regarded as the most effective strategy across all age groups, with the highest endorsement among those aged 60 and above (32.70%).

- b) **Personal Evangelism (12.60% to 18.20%):** “Personal Evangelism” ranks second in perceived effectiveness, with higher endorsement among older age groups, particularly those aged 46-59 (18.20%).
- c) **Friendship Evangelism (11.70% to 15.20%):** “Friendship Evangelism” is considered effective by a significant portion of respondents, with a slightly higher endorsement among those aged 18-25 (15.20%).
- d) **Literature/Tract Evangelism (8.60% to 12.10%):** “Literature/Tract Evangelism” receives moderate endorsement across all age groups, with a relatively higher endorsement from those aged 60 and above (12.10%).
- e) **Media Evangelism (7.20% to 9.70%):** “Media Evangelism” is perceived as moderately effective, with similar levels of endorsement across age groups.
- f) **Prophecy Seminar (4.90% to 6.00%):** “Prophecy Seminar” receives relatively lower levels of endorsement across all age groups.
- g) **Others (0.20% to 0.90%):** The “Others” category represents alternative strategies, with minimal endorsement across age groups.

Recommendations

- a) **Promote Public Evangelism:** Given its high perceived effectiveness across all age groups, prioritize and promote “Public Evangelism” as a primary outreach strategy. Encourage active participation of Church members, especially those aged 60 and above.
- b) **Tailor Personal Evangelism:** Recognize the effectiveness of “Personal Evangelism” among older age groups and provide training and resources to enhance personal outreach efforts for these demographics.
- c) **Engage the Youth:** While “Public Evangelism” is effective across all age groups, consider organizing targeted activities to engage and empower the youth in this strategy, given their potential for impact.
- d) **Diversify Literature/Tract Evangelism:** Capitalize on the slightly higher endorsement of “Literature/Tract Evangelism” among older members by diversifying the types of materials used to cater to their preferences.
- e) **Evaluate Media Evangelism:** Monitor the effectiveness of “Media Evangelism” and adapt content and channels to align with the preferences of different age groups.
- f) **Enhance Prophecy Seminars:** Although “Prophecy Seminars” category is less endorsed, consider ways to make this strategy more engaging and relevant, especially for younger audiences.
- g) **Inclusive Outreach:** Ensure that outreach efforts are inclusive and considerate of the preferences and strengths of different age groups within the Church.

Figure 26. Effectiveness of Evangelism Strategies by Level of Education and Age Range

Most effective evangelism strategy by education Level

Most effective evangelism strategy	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Cell/Small Group Evangelism	23.4%	16.1%	17.7%	16.3%	17.0%
Friendship Evangelism	11.7%	14.3%	14.5%	14.0%	14.1%
Literatur/Tract Evangelism	6.5%	8.6%	10.0%	9.6%	9.5%
Media Evangelism	7.8%	7.9%	7.6%	8.4%	8.0%
Others		0.7%	1.2%	0.3%	0.6%
Personal Evangelism	9.1%	14.3%	13.2%	16.5%	14.9%
Prophecy Seminar	6.5%	5.7%	5.7%	5.1%	5.4%
Public Evangelism	35.1%	32.5%	30.1%	29.9%	30.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Most effective evangelism strategy by age range

Most effective evangelism strategy	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Cell/Small Group Evangelism	19.4%	18.2%	16.7%	14.5%	12.9%	17.0%
Friendship Evangelism	15.2%	14.4%	15.1%	12.7%	11.7%	14.1%
Literatur/Tract Evangelism	8.6%	9.7%	8.8%	9.4%	12.1%	9.5%
Media Evangelism	7.2%	7.8%	7.7%	8.8%	9.7%	8.0%
Others	0.2%	0.6%	0.6%	0.9%	0.8%	0.6%
Personal Evangelism	12.6%	13.9%	16.7%	18.2%	14.1%	14.9%
Prophecy Seminar	5.7%	4.9%	5.6%	5.2%	6.0%	5.4%
Public Evangelism	31.2%	30.5%	28.7%	30.3%	32.7%	30.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q7. More Members Have Joined My Church through

This report analyzes the effectiveness of different strategies in attracting new members to the Church. The data reveals that “Public Evangelism” is by far the most successful method for bringing in new members, followed by “Friendship Evangelism.” “Cell/Small Group Evangelism,” “Personal Evangelism,” and other strategies have significantly lower success rates. The report provides recommendations to maximize the impact of “Public Evangelism” and encourage greater participation in “Friendship Evangelism.”

Key Findings

- a) **Public Evangelism (69.00%):** The majority of new members have joined the Church through “Public Evangelism,” indicating its effectiveness as the primary strategy for membership acquisition.
- b) **Friendship Evangelism (17.20%):** “Friendship Evangelism” is the second most successful strategy, contributing to a notable but smaller portion of new memberships.
- c) **Cell/Small Group Evangelism (5.90%):** While “Cell/Small Group Evangelism” plays a role in membership growth, it is less effective compared to “Public Evangelism” and “Friendship Evangelism.”
- d) **Personal Evangelism (3.30%):** “Personal Evangelism” contributes to a limited number of new members, suggesting the need for potential improvements or strategies to increase its impact.
- e) **Others (2.30%):** Various other strategies collectively account for a small portion of new memberships, indicating that these methods may require further evaluation or refinement.
- f) **Literature/Tract Evangelism (1.20%):** “Literature/Tract Evangelism” has a limited impact on membership acquisition.
- g) **Prophecy Seminars (0.90%):** “Prophecy Seminars” results in a minimal number of new members.
- h) **Media Evangelism (0.20%):** “Media Evangelism” is the least successful strategy in terms of attracting new members.

Recommendations

- a) ***Strengthen Public Evangelism:*** Given its overwhelming success, the church should continue to prioritize and invest in “Public Evangelism” as the primary strategy for membership growth. This includes organizing outreach events, campaigns, and programs that draw the interest of the broader community.
- b) ***Enhance Friendship Evangelism:*** While “Friendship Evangelism” is effective, there is potential for further growth. Encourage church members to actively build relationships with non-members and integrate them into church activities. Provide training and resources to enhance members’ skills in effective friendship-based outreach.
- c) ***Evaluate Cell/Small Group Evangelism:*** Assess the effectiveness of “Cell/Small Group Evangelism” in attracting new members. Consider adjusting the approach or providing additional support to boost its impact.
- d) ***Empower Personal Evangelism:*** Despite its lower success rate, “Personal Evangelism” remains a valuable strategy. Offer training and resources to equip members for effective one-on-one outreach, and encourage its practice within the church community.
- e) ***Review Other Strategies:*** Carefully evaluate the impact of other strategies and consider whether they align with the church’s goals. If certain methods prove less effective, reevaluate their place in the church’s outreach efforts.
- f) ***Diversify Literature/Tract Evangelism:*** While “Literature/Tract Evangelism” has limited success, explore innovative ways to utilize printed materials in outreach efforts, making them more engaging and accessible to potential new members.
- g) ***Promote Collaboration:*** Encourage collaboration among members and groups involved in evangelism efforts, creating a synergy that leverages the strengths of each strategy.

Figure 27. WAD: More Members Have Joined My Church through

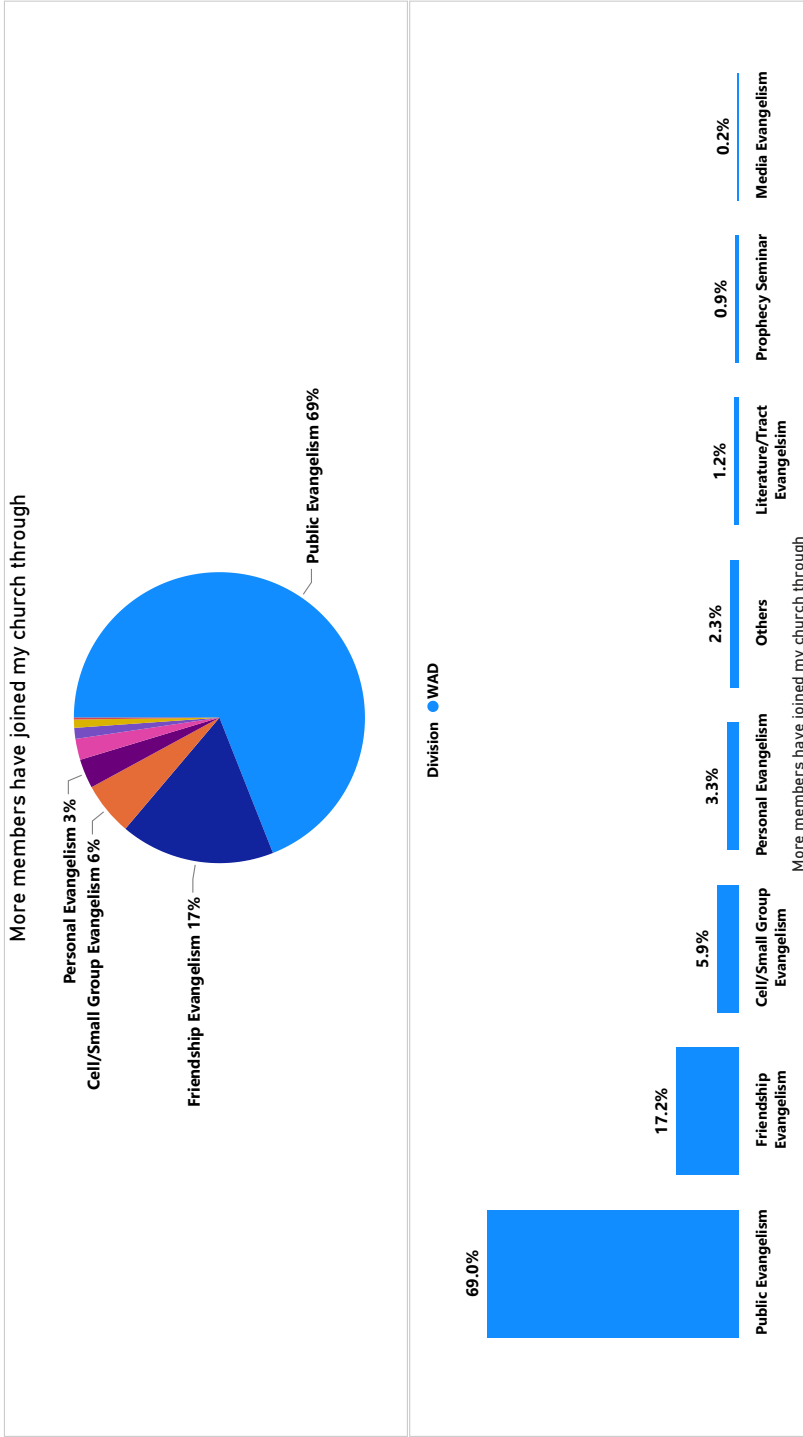


Figure 28. Union: More Members Have Joined My Church Through

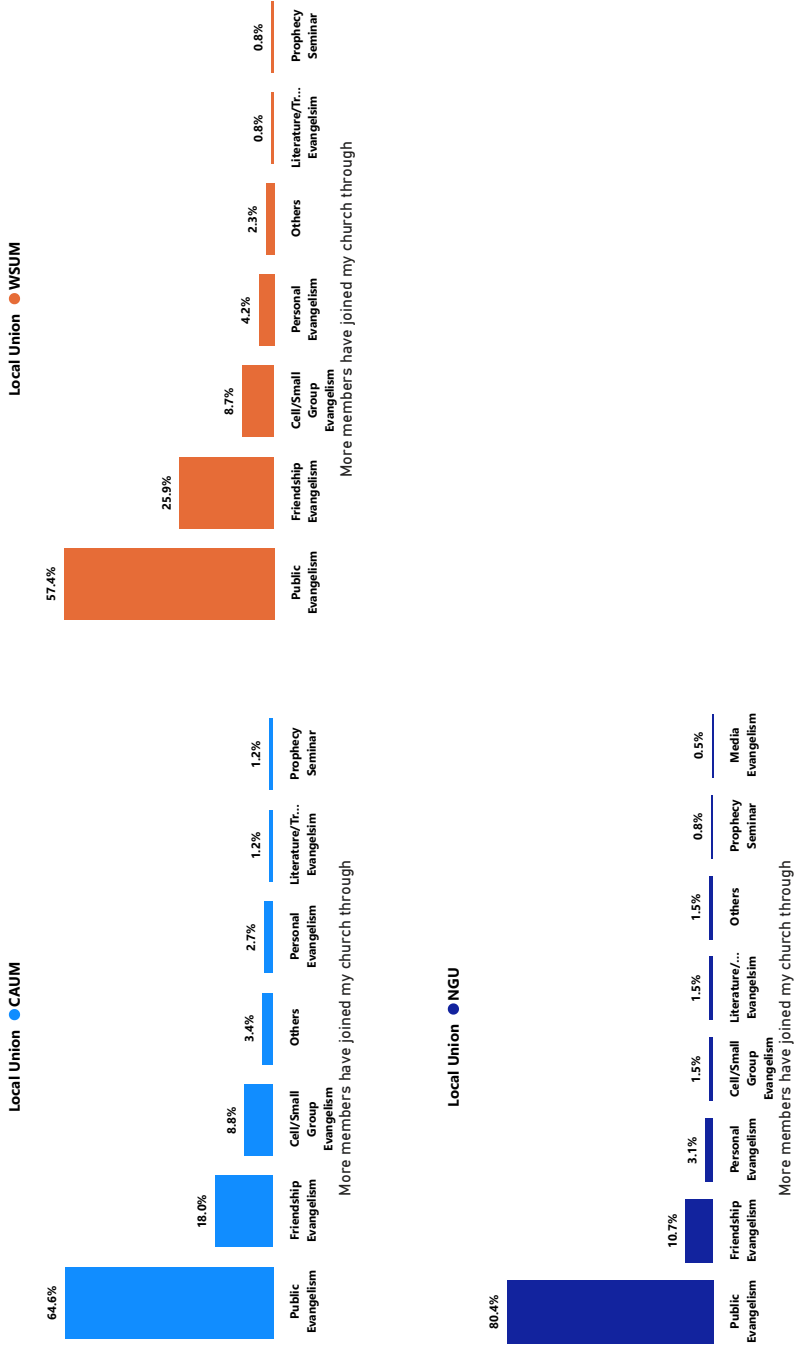
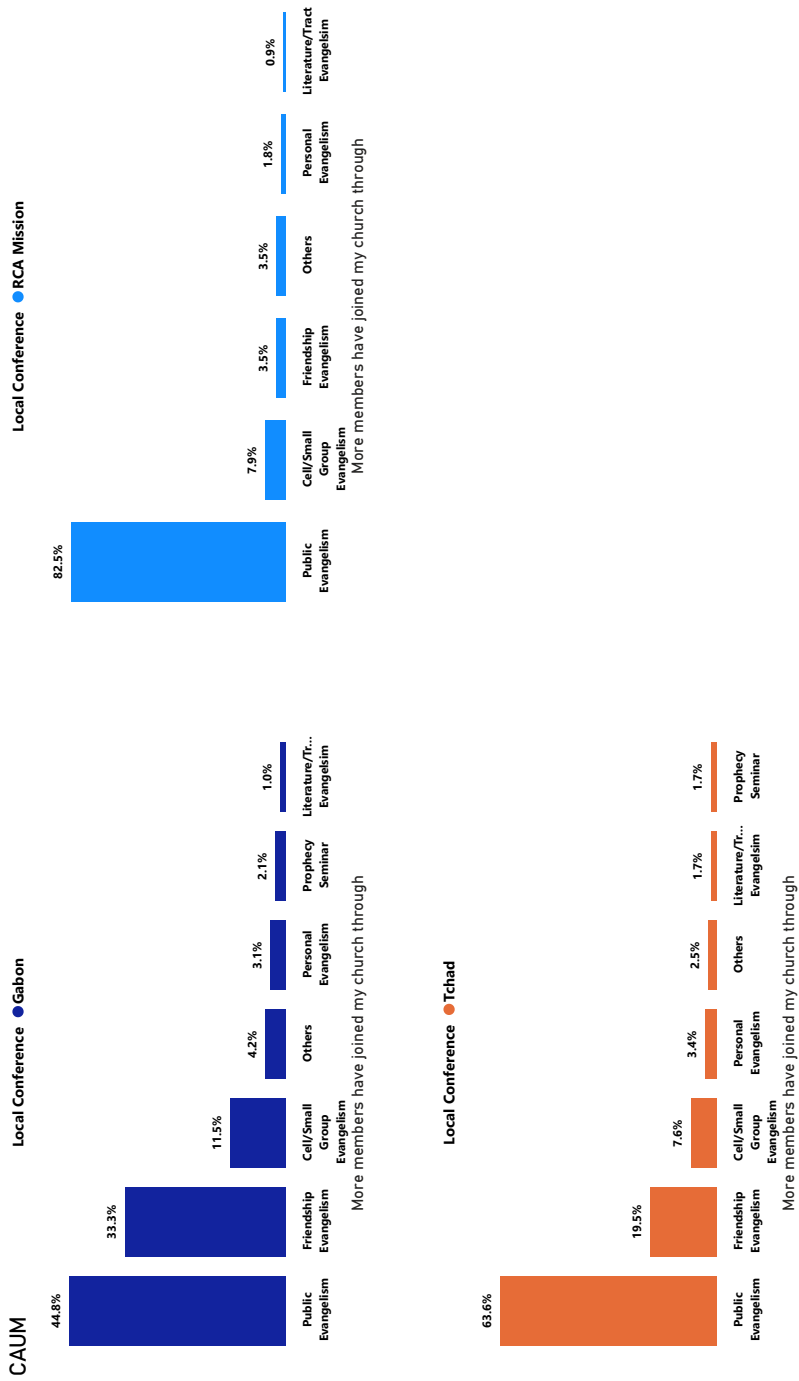
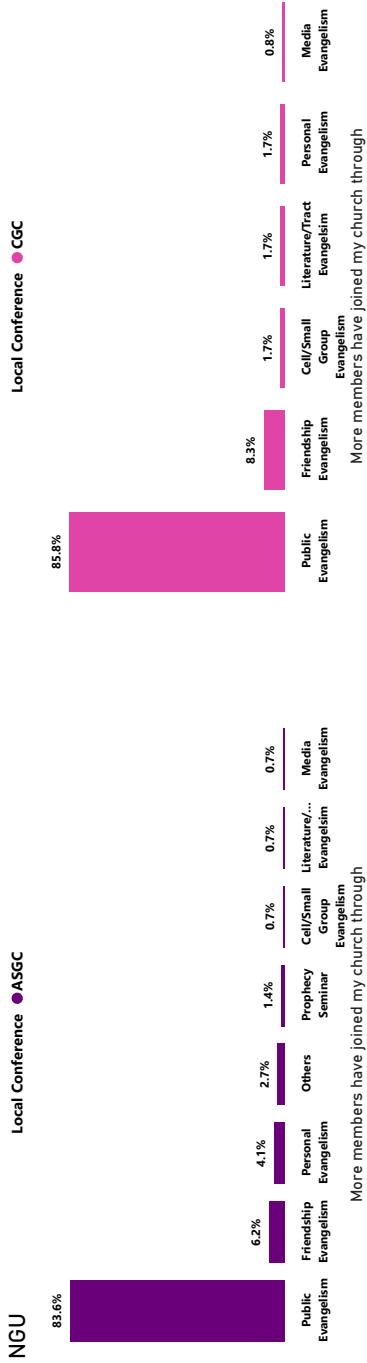
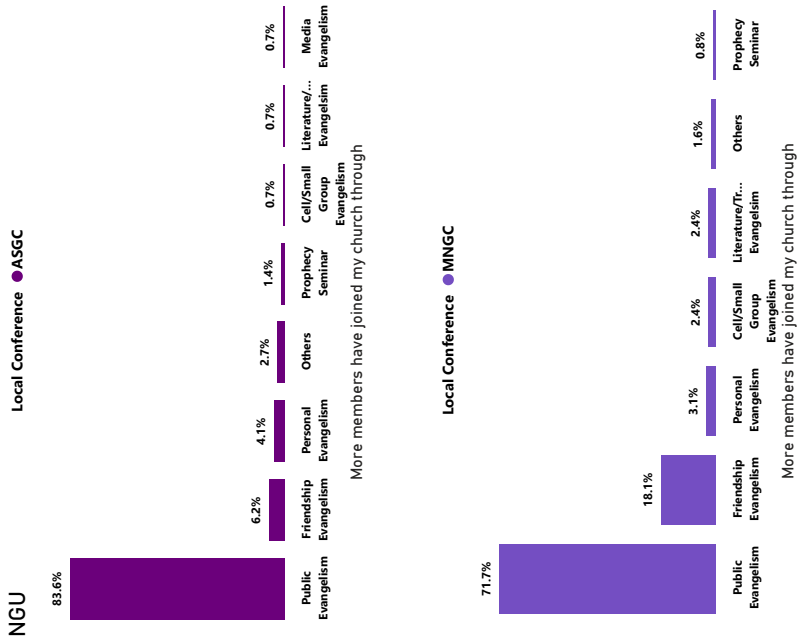


Figure 29. Conference: More Members Have Joined My Church through





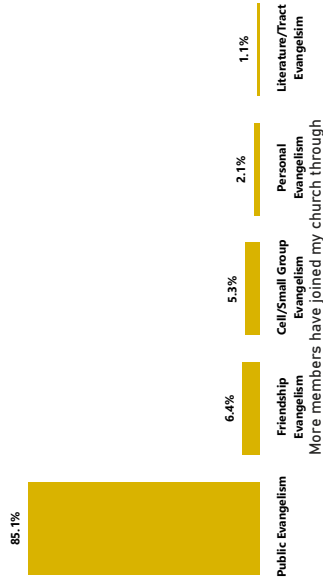
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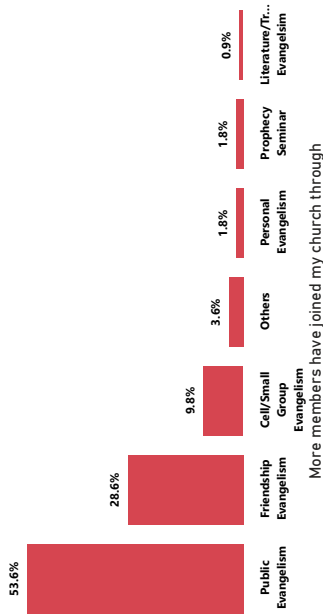
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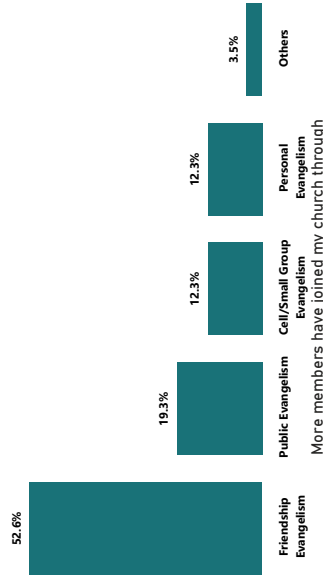
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More members have joined my church through

Local Conference ● Senegal



More members have joined my church through

A. Membership Acquisition by Level of Education in the Church

This report analyzes the relationship between the level of education and the membership acquisition strategies in the Church. The data shows that “Public Evangelism” is the most successful strategy across all education levels. However, there are variations in the effectiveness of other strategies based on the education level of the new members. The report provides recommendations for tailoring outreach efforts to different education groups.

Key Findings

- a) **Public Evangelism:** “Public Evangelism” is the most successful strategy across all education levels, with the highest participation from members with no formal education.
- b) **Friendship Evangelism:** “Friendship Evangelism” is significantly more effective in reaching members with higher education levels, especially those with high/secondary school and tertiary education.
- c) **Cell/Small Group Evangelism:** This strategy is most effective in reaching members with tertiary education.
- d) **Literature/Tract Evangelism:** Participation in “Literature/Tract Evangelism” is relatively low across all education levels, with a slight preference for high/secondary school and tertiary education.
- e) **Media Evangelism:** Members with no formal education are more likely to participate in “Media Evangelism” compared to those with tertiary education.
- f) **Others:** The “Others” category shows mixed results, but it is notable that those with elementary/primary education have a relatively higher participation rate.
- g) **Personal Evangelism:** Participation in “Personal Evangelism” is spread across education levels, with the highest engagement from those with tertiary education.
- b) **Prophecy Seminar:** “Prophecy Seminar” has limited participation across all education levels, with a slightly higher engagement from those with elementary/primary education.

Recommendations

- a) **Enhance Public Evangelism:** Given its effectiveness across all education levels, continue to prioritize and invest in “Public Evangelism.” This strategy can be further optimized by tailoring messages and outreach methods to different education groups within the Church.

- b) ***Adapt Friendship Evangelism:*** Recognize that “Friendship Evangelism” is particularly effective with members who have higher education levels. Encourage Church members to establish connections and build relationships with individuals in their social networks who may benefit from a Church community.
- c) ***Leverage Cell/Small Group Evangelism:*** Target members with tertiary education for “Cell/Small Group Evangelism.” Promote the intellectual and spiritual growth aspects of small group participation to engage this demographic effectively.
- d) ***Reevaluate Literature/Tract Evangelism:*** Given its limited impact, assess the effectiveness of “Literature/Tract Evangelism” and consider whether it should be adapted or complemented with other strategies.
- e) ***Diversify Media Evangelism:*** Expand efforts to engage members with tertiary education in “Media Evangelism” by offering content that aligns with their interests and needs.
- f) ***Explore “Others” Category:*** Investigate the specific strategies included in the “Others” category and determine which approaches resonate most with members, particularly those with elementary/primary education.
- g) ***Promote Personal Evangelism:*** Continue to promote “Personal Evangelism” as a strategy accessible to members across all education levels. Provide training and resources to enhance personal outreach skills.
- b) ***Reconsider Prophecy Seminar:*** Given its limited participation, consider reevaluating the role of “Prophecy Seminar” in membership acquisition and potentially reallocate resources to more effective strategies.

B. Report on Membership Acquisition by Age Range

This report examines the relationship between age groups and the strategies that have been most effective in attracting new members to the Church. The data reveals that “Public Evangelism” is the primary method for membership acquisition across all age ranges, with varying degrees of effectiveness. It also highlights the impact of “Friendship Evangelism” among middle-aged and older individuals. The report provides recommendations for optimizing these strategies based on age demographics.

Key Findings

- a) ***Public Evangelism:*** “Public Evangelism” is the dominant method for membership acquisition across all age ranges, with the highest participation among individuals aged 46-59 years (73.00%). Young adults aged 18-25 years (68.30%) and those aged 60 and above (68.80%) also significantly engage in this strategy.

- b) **Friendship Evangelism:** “Friendship Evangelism” has a notable impact on attracting new members, particularly among individuals aged 46-59 years (10.80%) and those aged 60 and above (19.60%). It is less prevalent among younger age groups.
- c) **Cell/Small Group Evangelism:** While “Cell/Small Group Evangelism” has limited participation across all age groups, it is slightly more effective among individuals aged 36-45 years (8.10%) compared to other age categories.
- d) **Literature/Tract Evangelism:** “Literature/Tract Evangelism” is relatively less effective in attracting new members, with a higher participation rate among individuals aged 46-59 years (3.40%).
- e) **Media Evangelism:** “Media Evangelism” has a marginal impact across different age groups, with the highest participation among individuals aged 36-45 years (0.50%).
- f) **Others:** The “Others” category shows varying results, with the highest participation rate among individuals aged 60 and above (4.50%).
- g) **Personal Evangelism:** “Personal Evangelism” is more successful among individuals aged 46-59 years (4.10%) and less so among younger age groups.
- b) **Prophecy Seminar:** “Prophecy Seminar” has limited participation across all age ranges, with the highest involvement among individuals aged 46-59 years (1.40%).

Recommendations

- a) **Optimize Public Evangelism:** Recognize the continued effectiveness of “Public Evangelism” and allocate resources accordingly. Tailor outreach efforts to the specific needs and preferences of different age groups, emphasizing its importance as a membership acquisition strategy.
- b) **Expand Friendship Evangelism:** Given its significant impact on middle-aged and older individuals, promote and encourage “Friendship Evangelism” within the Church. Encourage members to build meaningful relationships with individuals in their communities.
- c) **Enhance Cell/Small Group Evangelism:** While “Cell/Small Group Evangelism” has limited participation, consider strategies to engage a broader range of age groups, including young adults and seniors.
- d) **Reevaluate Literature/Tract Evangelism:** Given its limited impact, assess whether “Literature/Tract Evangelism” aligns with the interests and preferences of the Church community, and consider alternatives if necessary.
- e) **Diversify Media Evangelism:** Explore opportunities to make “Media Evangelism” more appealing to a wider range of age groups by offering content that addresses their specific needs and interests.

- f) *Understand the “Others” Category:* Investigate the specific strategies included in the “Others” category to determine their effectiveness and relevance to the Church’s mission.
- g) *Promote Personal Evangelism:* Encourage members to engage in “Personal Evangelism” as a valuable strategy, particularly among middle-aged individuals.
- b) *Reevaluate Prophecy Seminar:* Given its limited participation, consider whether “Prophecy Seminar” aligns with the Church’s goals and whether resources could be redirected to more effective strategies.

Figure 30. More Members Have Joined My Church through Level of Education and Age Range

More members have joined my church through by education Level

More members have joined my church through	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Cell/Small Group Evangelism	11.4%	4.8%	4.6%	6.6%	5.9%
Friendship Evangelism	5.7%	13.7%	20.4%	16.7%	17.2%
Literature/Tract Evangelism			1.5%	1.4%	1.2%
Media Evangelism	2.9%			0.2%	0.2%
Others	2.9%	4.8%	2.7%	1.4%	2.3%
Personal Evangelism	2.9%	0.8%	3.0%	4.0%	3.3%
Prophecy Seminar		2.4%	0.6%	0.8%	0.9%
Public Evangelism	74.3%	73.4%	67.1%	68.8%	69.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

More members have joined my church through by age range

More members have joined my church through	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Cell/Small Group Evangelism	6.3%	6.2%	8.1%	4.7%	1.8%	5.9%
Friendship Evangelism	17.9%	18.0%	18.5%	10.8%	19.6%	17.2%
Literature/Tract Evangelism	1.3%	0.7%	0.5%	3.4%	0.9%	1.2%
Media Evangelism	0.4%		0.5%			0.2%
Others	0.9%	1.4%	3.8%	2.7%	4.5%	2.3%
Personal Evangelism	3.6%	2.8%	2.8%	4.1%	3.6%	3.3%
Prophecy Seminar	1.3%	0.3%	0.9%	1.4%	0.9%	0.9%
Public Evangelism	68.3%	70.6%	64.9%	73.0%	68.8%	69.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q8. An Effective Evangelism in Your Church is Where?

This report aims to analyze data on effective evangelism practices within the Church community. The data indicate that an effective evangelism strategy is one where members actively participate, with a substantial majority favoring this approach. Engaging an evangelist or visiting speaker and having the pastor as the principal speaker are also viewed as effective, but less common, approaches. The report provides recommendations for optimizing these practices and encouraging member participation.

Key Findings

- a) Members Actively Participate:* The most favored and widely considered effective evangelism practice is one where members actively participate, with 67.30% of respondents endorsing this approach.
- b) Engaging an Evangelist or Visiting Speaker:* Approximately 11.20% of respondents believe that an effective evangelism strategy involves engaging an evangelist or visiting speaker to deliver the message.
- c) Pastor as the Principal Speaker:* A similar percentage (11.20%) of respondents' view having the pastor as the principal speaker as an effective approach to evangelism.
- d) Select Group of Persons Lead Out:* A smaller portion of respondents (7.70%) find it effective when a select group of individuals leads out in evangelistic efforts.
- e) Other Approaches:* The "Others" category, which includes alternative strategies, was considered effective by 2.60% of respondents.

Recommendations

- a) ***Promote Member Participation:*** Given that the majority of respondents favor member participation as an effective evangelism approach, the Church should actively promote and facilitate member involvement in outreach efforts. This can be achieved through training, workshops, and encouraging members to share their personal faith experiences.
- b) ***Balance Guest Speakers and Pastor Involvement:*** Recognize the value of engaging evangelists or visiting speakers, as well as having the pastor as the principal speaker. Ensure a balance between these approaches, especially during special evangelistic events, to cater to diverse preferences within the congregation.
- c) ***Equipping Members:*** Invest in equipping members with the necessary resources and tools to actively participate in evangelism. Provide training on effective outreach methods, effective communication, and the use of relevant resources.
- d) ***Identify and Support Leaders:*** For approaches where a select group of persons leads out, identify and support these leaders. Ensure they have the resources and training needed to effectively lead evangelistic efforts.
- e) ***Explore Alternative Approaches:*** In the “Others” category, consider exploring and evaluating alternative evangelism practices that are viewed as effective by a smaller portion of the congregation. Experiment with these approaches and assess their impact on membership growth.
- f) ***Regular Evaluation:*** Continuously evaluate the effectiveness of evangelism practices within the Church. Gather feedback from members to gauge their satisfaction and adjust as needed.

Figure 3.1. WAD: An Effective Evangelism in Your Church is Where

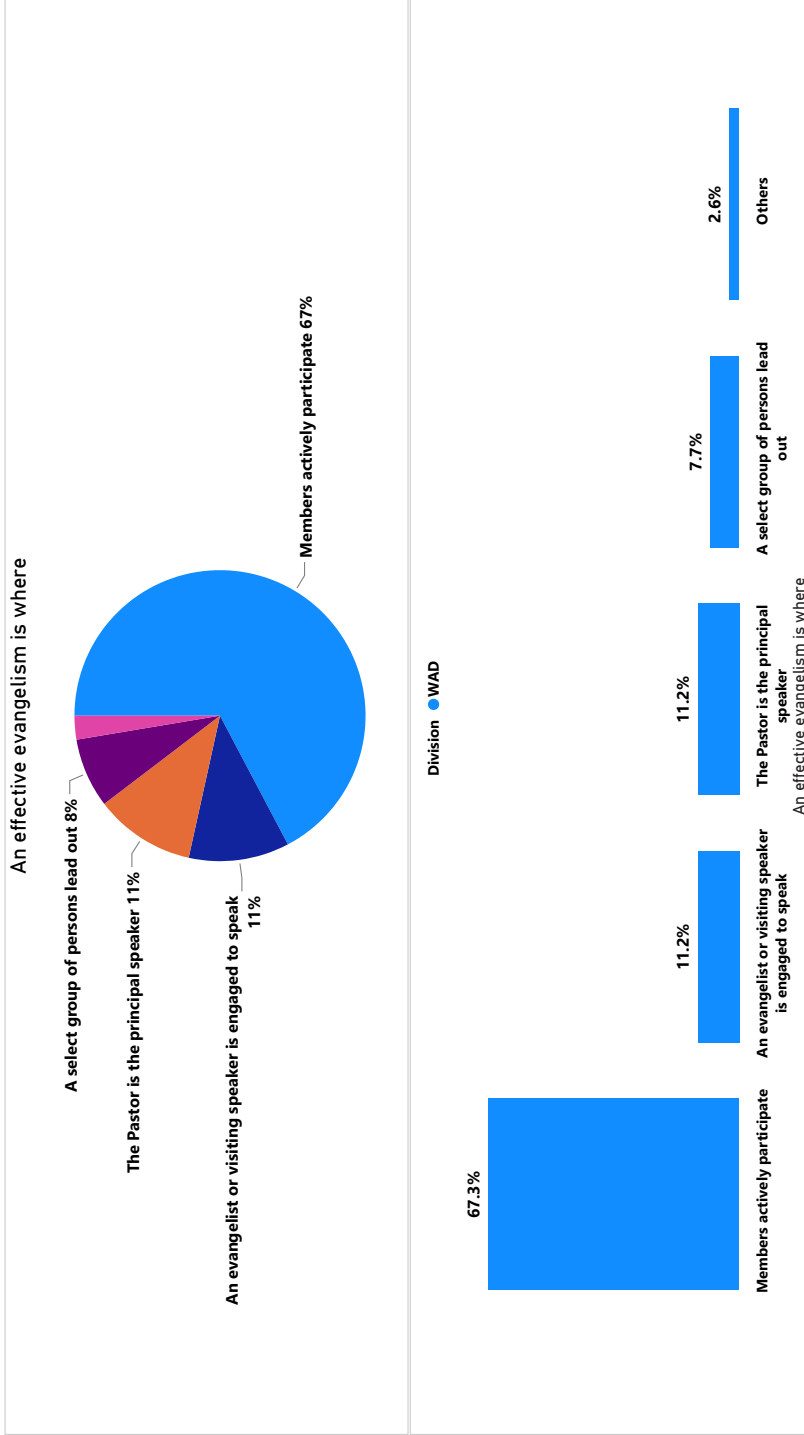


Figure 32. Union: An Effective Evangelism in Your Church is Where

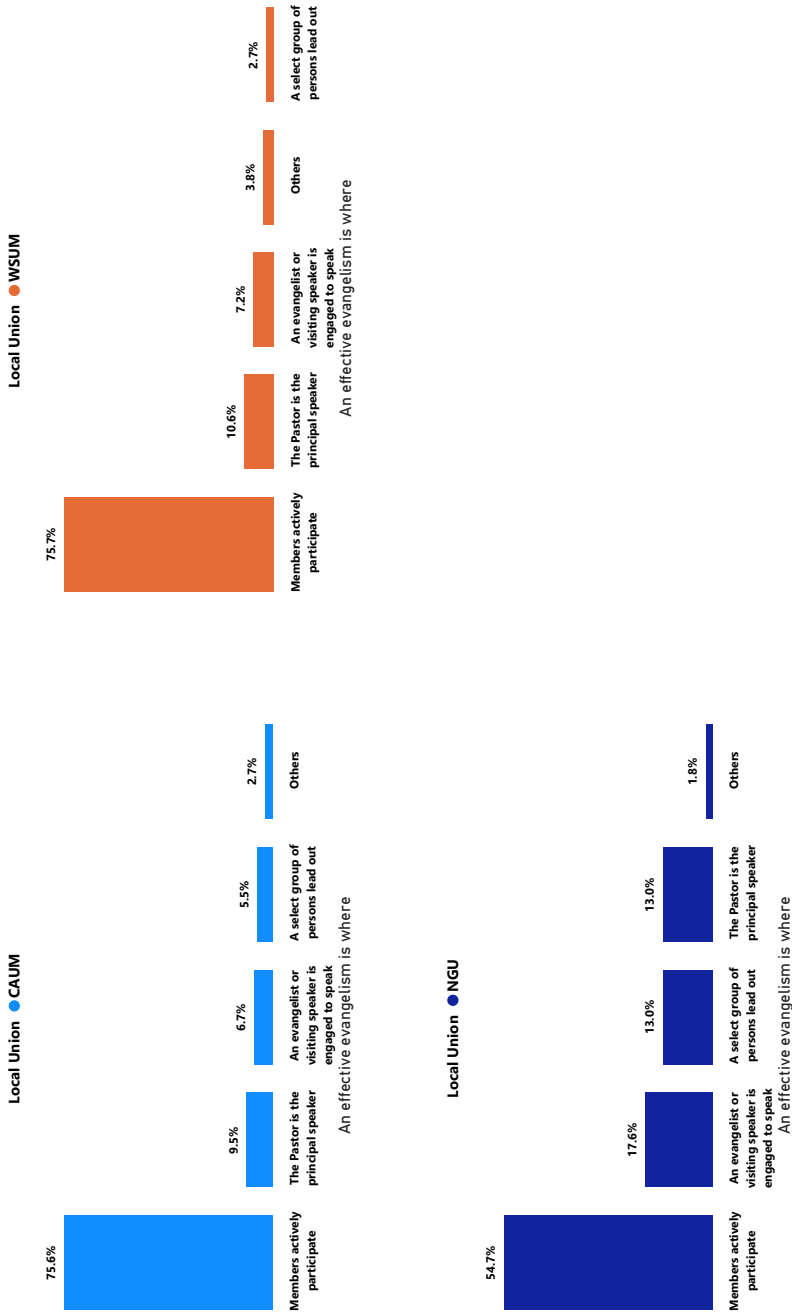
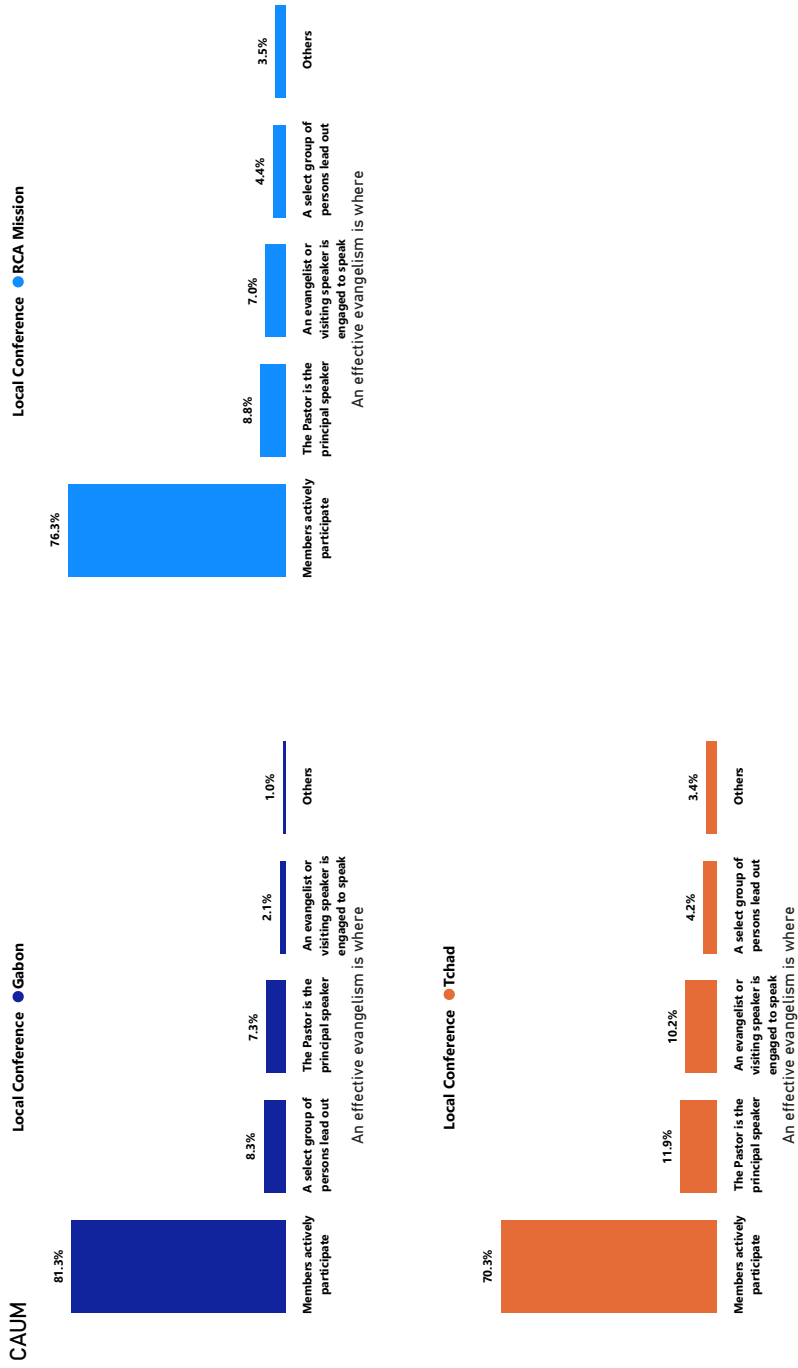
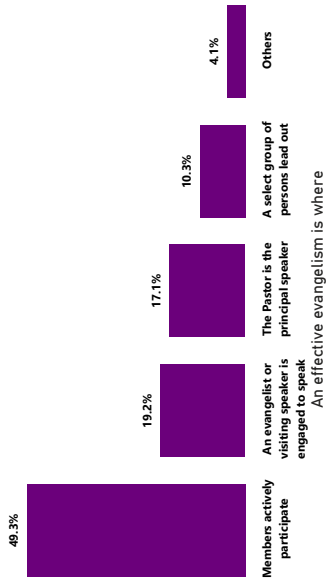


Figure 33. Conference: An Effective Evangelism in Your Church is Where

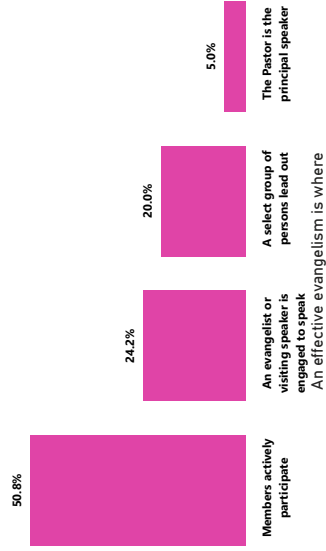


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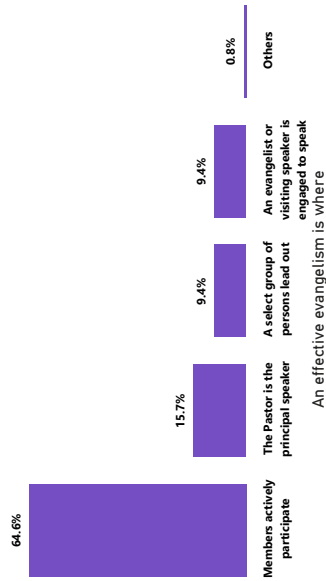
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Local Conference ● CGC

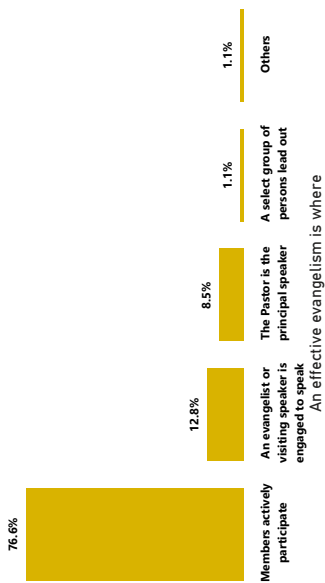


Local Conference ● MINGC

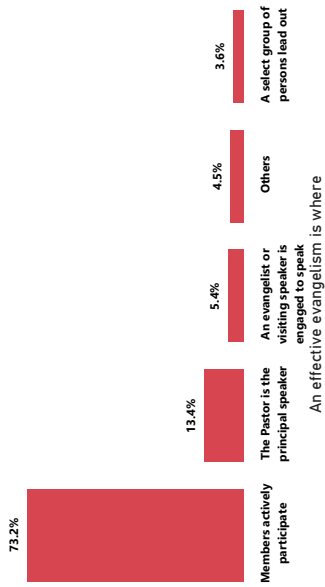


WSUM

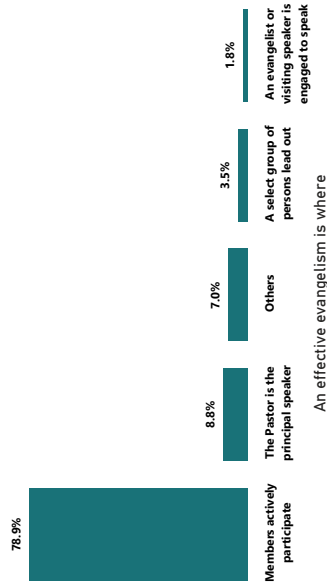
Local Conference ● Guinea Bisau



Local Conference ● Mali



Local Conference ● Senegal



A. Effective Evangelism Practices by Level of Education

This report examines the preferences for effective evangelism practices within the church community based on the level of education of its members. The data reveals interesting trends, with different education levels favoring specific approaches. The report provides recommendations on tailoring evangelism strategies to the educational backgrounds of church members.

Key Findings

- a) **Members Actively Participate:** Respondents across all education levels believe that an effective evangelism strategy involves members actively participating. However, the endorsement of this approach varies with No Formal Education recording the highest percentage (77.10%), followed closely by Tertiary Education and High/Secondary School with 69.60% and 65.20% respectively. Elementary/Primary recorded the lowest (60.50%).
- b) **Engaging an Evangelist or Visiting Speaker:** The engagement of an evangelist or visiting speaker is viewed as effective by respondents with different educational backgrounds. Ranked from the highest percentage to the lowest, Elementary/Primary had 12.90%, while Tertiary Education and High/Secondary School had 11.50% and 10.70% respectively. No Formal Education recorded 5.70%.
- c) **Pastor as the Principal Speaker:** Having the pastor as the principal speaker is considered effective, with some variation in endorsement based on education. High/Secondary School participants favoured the idea with 14.00%, followed by Elementary/Primary(10.50%), Tertiary Education (9.70%), and lastly, No formal Education (8.60%).
- d) **A Select Group of Persons Lead Out:** This approach is endorsed by respondents across education levels, with slightly varying preferences ranging from 8.20% (High/Secondary School) to 2.90% (No Formal Education). Elementary/Primary registered 8.10% and Tertiary Education had 7.60%.
- e) **Other Approaches:** The “Others” category is endorsed to different degrees among respondents with various education levels: Tertiary Education (1.60%), High/Secondary School (1.80%), No Formal Education (5.70%) and Elementary/Primary (8.10%).

Recommendations

- a) **Tailored Training and Support:** Recognize the varying preferences for evangelism approaches among members with different education levels. Provide tailored training and support to equip members with the skills and resources needed for active participation in evangelism, regardless of their educational backgrounds.
- b) **Pastoral Involvement:** Given that having the pastor as the principal speaker is seen as effective, ensure that pastors are adequately prepared and available to deliver messages during evangelistic events. Encourage pastors to connect with members at all educational levels.
- c) **Diversify Approaches:** While active member participation is a widely preferred approach, consider diversifying evangelism strategies to accommodate the preferences of members with different educational backgrounds. Explore opportunities for engaging guest speakers when appropriate.
- d) **Feedback and Adaptation:** Regularly gather feedback from Church members to assess the effectiveness of evangelism practices. Adapt strategies based on the changing needs and preferences of the congregation.
- e) **Inclusive Approach:** Promote inclusivity within the Church community, where members of all educational backgrounds are encouraged to contribute to evangelistic efforts, regardless of their formal education levels.

B. Effective Evangelism Practices by Age Range

This report explores the preferences for effective evangelism practices within the Church community based on the age range of its members. The data reveal notable trends, with different age groups favoring specific approaches. The report provides recommendations on tailoring evangelism strategies to accommodate the preferences of different age demographics.

Key Findings

- a) **Members Actively Participate:** Across all age groups, the majority believe that an effective evangelism strategy involves members actively participating. However, the level of endorsement varies by age. The median percentage was 65.10% (26-35yrs), preceded by 66.20% (46-59yrs) and 76.80% (18-25yrs), followed by 64.00% (36-45yrs) and 60yrs and above (61.60%):

- b) **Engaging an Evangelist or Visiting Speaker:** The engagement of an evangelist or visiting speaker is preferred by different age groups, especially the 26-35yrs (13.50%) and 36-45years categories (12.80%). The 60yrs and above, 46-59yrs and 18-25yrs categories displayed variations in endorsement of 12.50%, 11.50% and 5.80% respectively.
- c) **Pastor as the Principal Speaker:** Having the pastor as the principal speaker is seen as effective across all age groups. This strategy was not so popular with the 18-25yrs group (8.90%). However, the 60yrs and above rated it the highest at 17.00%. The 26-35yrs, 46-59yrs and 36-45yrs categories had slight variations recording 10.70%, 10.80% and 11.40% respectively.
- d) **A Select Group of Persons Lead Out:** This approach is endorsed to varying degrees among different age groups. The leading percentages came from 36-45yrs(8.50%), 26-35yrs (8.30%) and 46-59yrs (8.10%) categories, followed by 18-25yrs (7.60%). The 60yrs and above came last with only 4.50% in favor of this strategy.
- e) **Other Approaches:** The “Others” category was the least common of the evangelism practices with the topmost percentage being 4.50% from the 60yrs and above category. The least percentage came from the 18-25yrs (0.90%) category. While 46-59yrs group recorded 3.40%, 36-45yrs and 26-35yrs had 3.30% and 2.40% respectively.

Recommendations

- a) **Age-Tailored Training:** Recognize the differences in preferences among age groups and provide age-tailored training and support to equip members with the skills and resources needed for active participation in evangelism.
- b) **Incorporate Visiting Speakers:** Given that engaging an evangelist or a visiting speaker is preferred by various age groups, consider incorporating guest speakers into evangelistic events to cater to these preferences.
- c) **Leverage Pastoral Involvement:** Since having the pastor as the principal speaker is a widely endorsed approach, ensure that pastors are adequately prepared and available to deliver messages during evangelistic events, especially for the older age groups.
- d) **Flexibility and Adaptation:** Maintain flexibility in evangelism strategies and be open to adapting them based on the changing needs and preferences of different age demographics within the congregation.
- e) **Inclusivity across Age Groups:** Promote inclusivity within the Church community, encouraging members of all age ranges to contribute to evangelistic efforts, recognizing that there may be diverse preferences within the congregation.

Figure 34. Effective Evangelism Practices by Education Level and Age Range

An effective evangelism is where [by education Level]						
An effective evangelism is where	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total	
A select group of persons lead out	2.9%	8.1%	8.2%	7.6%	7.7%	
An evangelist or visiting speaker is engaged to speak	5.7%	12.9%	10.7%	11.5%	11.2%	
Members actively participate	77.1%	60.5%	65.2%	69.6%	67.3%	
Others	5.7%	8.1%	1.8%	1.6%	2.6%	
The Pastor is the principal speaker	8.6%	10.5%	14.0%	9.7%	11.2%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

An effective evangelism is where [by age range]						
An effective evangelism is where	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
A select group of persons lead out	7.6%	8.3%	8.5%	8.1%	4.5%	7.7%
An evangelist or visiting speaker is engaged to speak	5.8%	13.5%	12.8%	11.5%	12.5%	11.2%
Members actively participate	76.8%	65.1%	64.0%	66.2%	61.6%	67.3%
Others	0.9%	2.4%	3.3%	3.4%	4.5%	2.6%
The Pastor is the principal speaker	8.9%	10.7%	11.4%	10.8%	17.0%	11.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q9. Report on Conversion Patterns in Seventh-day Adventist Membership

This report presents an analysis of the various pathways through which individuals became Seventh-day Adventists. Understanding these pathways is crucial for the Church to identify effective strategies for outreach, member retention, and engagement. The report highlights key findings and offers recommendations for the Church based on the data.

Key Findings

- a) **Birth:** A significant portion of respondents (29.30%) indicated that they became Seventh-day Adventists by birth, meaning they were born into Adventist families.
- b) **Raised in a Seventh-day Adventist Family:** 16.70% of respondents mentioned that they were raised in Seventh-day Adventist families but may not have been born into them.
- c) **Family Member:** 14.60% of individuals reported that they became Adventists due to the influence of a family member who was already a member of the Seventh-day Adventist Church.
- d) **Friend:** 12.50% of respondents mentioned that they joined the Church because of the influence of a friend who was an Adventist.
- e) **Public Evangelism:** 9.60% of individuals were introduced to the Adventist faith through public evangelism efforts, suggesting the effectiveness of this outreach method.
- f) **Marriage:** 2.90% of respondents became Adventists through marriage to an Adventist spouse.
- g) **Personal Evangelism:** 2.90% of individuals indicated that personal evangelism played a role in their conversion.
- h) **Others:** A variety of fewer common pathways were mentioned by 2.70% of respondents, including neighbors, attending Seventh-day Adventist educational institutions, encountering Adventist literature, co-workers, prophecy seminars, indoor revivals, and compassionate actions.

Recommendations

- a) ***Family-Centered Ministry:*** Recognizing the significance of birth and being raised in Adventist families, the Church should continue to emphasize strong family-centered ministry and nurture to ensure that Adventist values and teachings are passed down to the next generation.
- b) ***Friendship Evangelism:*** Given the substantial impact of friends on conversion, the Church should encourage and equip members to engage in friendship evangelism, where personal relationships can be leveraged to share the Adventist message.
- c) ***Support for Public Evangelism:*** Public evangelism efforts have been successful in introducing individuals to the Adventist faith. The Church should continue to support and invest in public evangelistic campaigns and training for evangelists.
- d) ***Marriage and Personal Evangelism:*** Recognize that marriage and personal evangelism also play important roles in bringing new members into the Church. Offer pre-marital counseling and evangelism training to enhance these pathways.
- e) ***Diverse Outreach:*** Acknowledge the various pathways mentioned in the “Others” category. These pathways may not be as common but can still be effective. The Church should explore creative ways to incorporate these methods into its outreach strategies.
- f) ***Education and Literature:*** Promote Seventh-day Adventist educational institutions and literature as tools for outreach and conversion.
- g) ***Regular Assessment:*** Periodically assess the effectiveness of outreach and conversion pathways within the Church to ensure that efforts align with the changing needs and preferences of potential new members.

Figure 35. WAD: Conversion Patterns in Seventh-day Adventist Membership

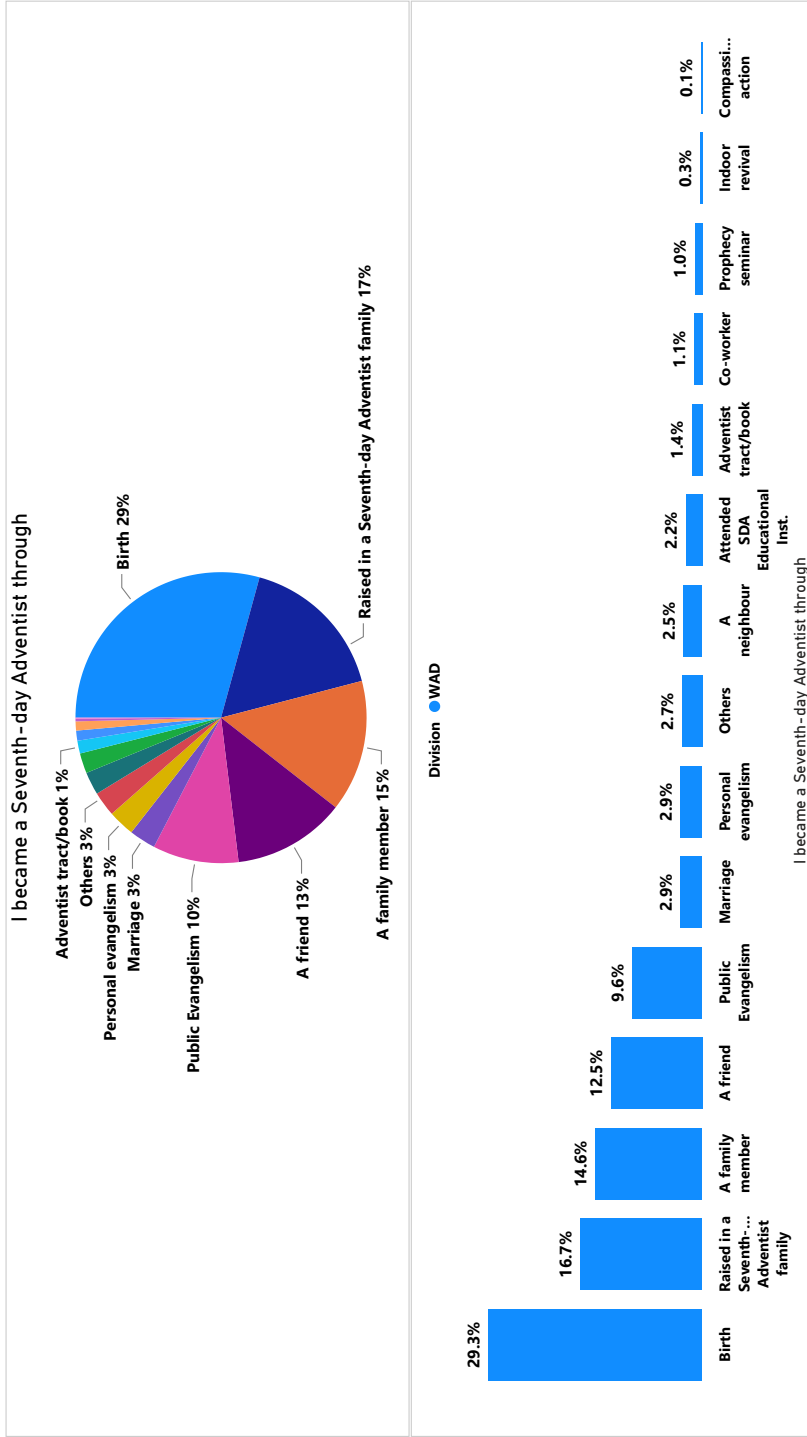


Figure 36. Union: Conversion Patterns in Seventh-day Adventist Membership

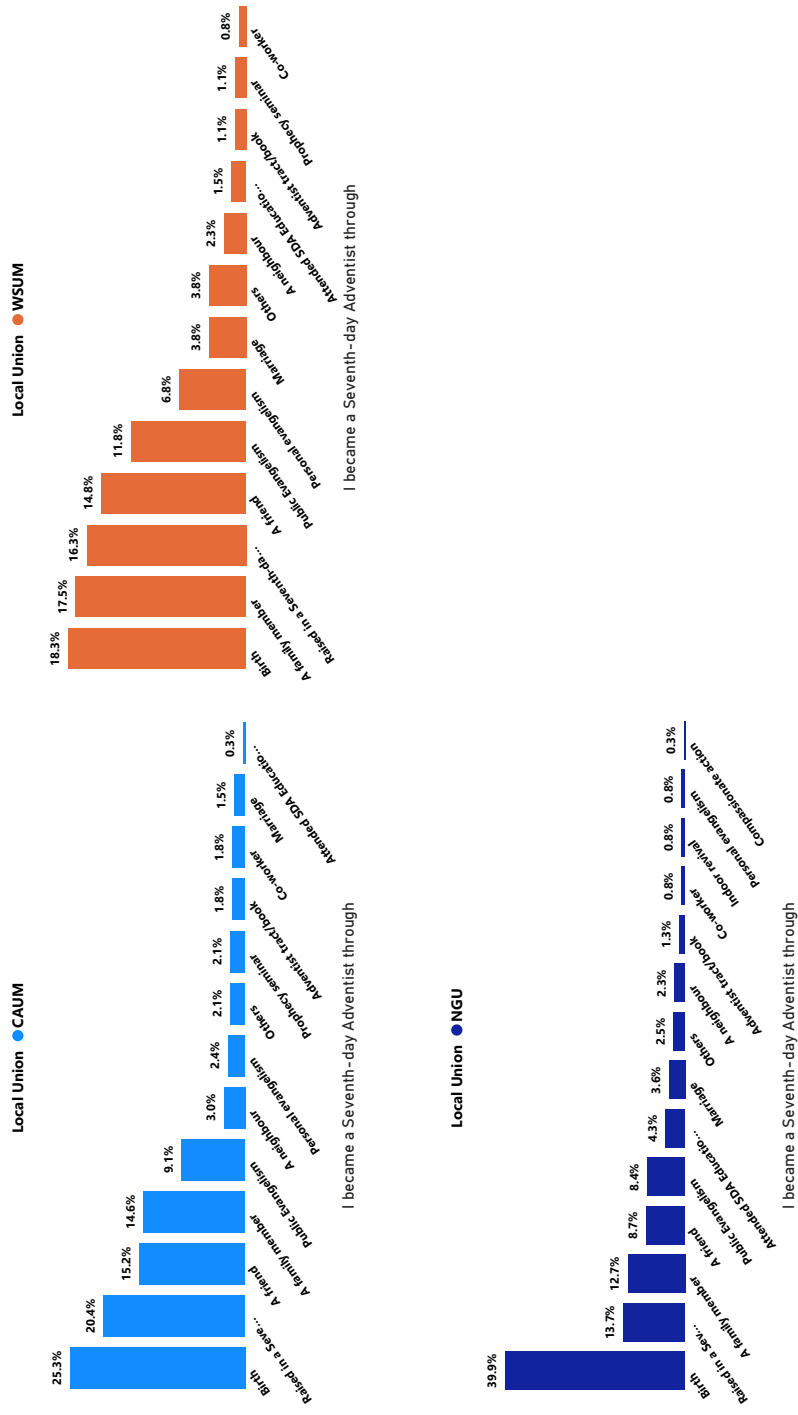
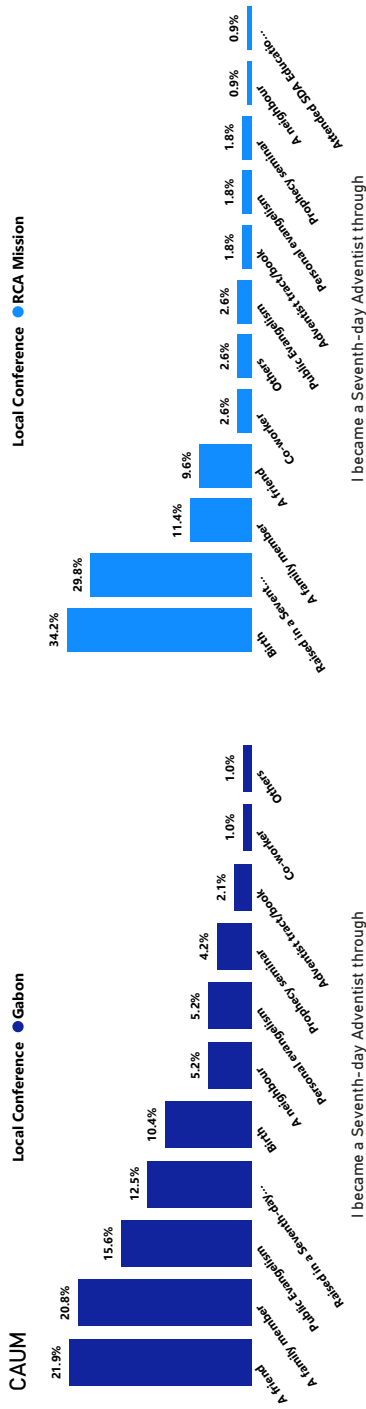
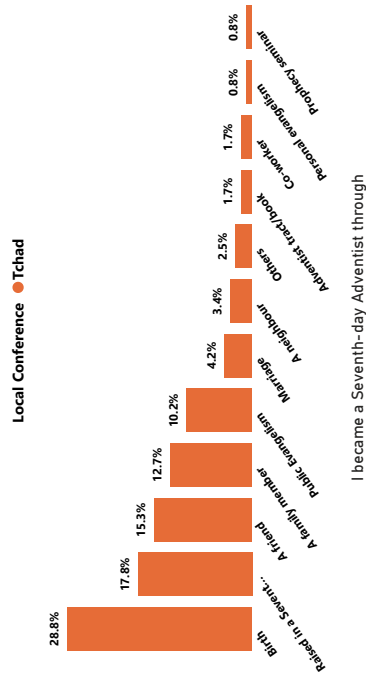


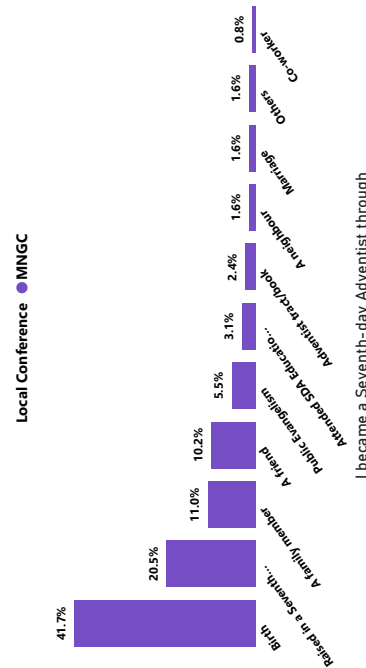
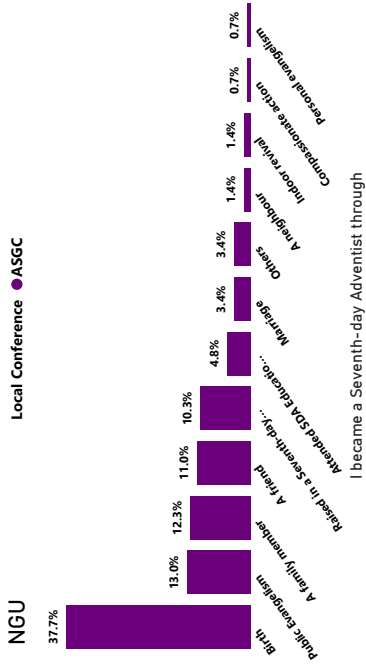
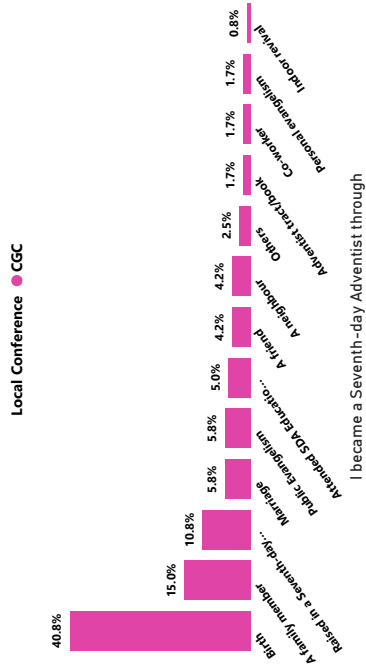
Figure 37. Conference: Conversion Patterns in Seventh-day Adventist Membership



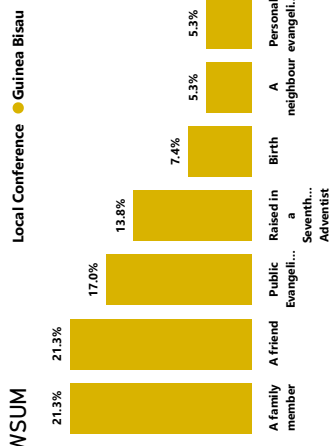
I became a Seventh-day Adventist through



I became a Seventh-day Adventist through

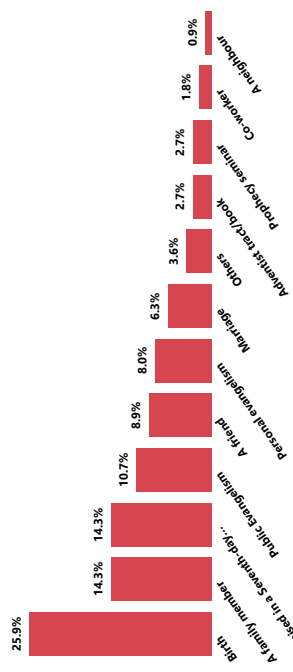


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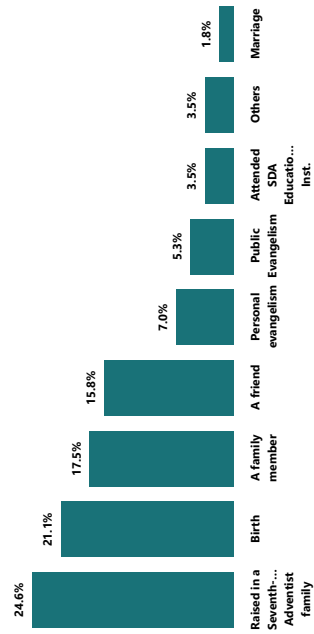
I became a Seventh-day Adventist through

Local Conference ● Mali



I became a Seventh-day Adventist through

Local Conference ● Senegal



I became a Seventh-day Adventist through

A. Education Level and Conversion Paths to Becoming a Seventh-day Adventist

This report analyzes the relationship between education level and the various pathways through which individuals became Seventh-day Adventists. Understanding how education impacts conversion pathways is essential for tailoring effective outreach and educational programs. The report presents key findings and offers recommendations for the church based on the data.

Key Findings

- a) **Birth:** Respondents with no formal education (25.70%) and those with high/secondary school education (25.30%) had similar percentages of individuals who became Seventh-day Adventists by birth. Tertiary education respondents had a higher percentage (36.20%) of individuals who became Adventists by birth.
- b) **Raised in a Seventh-day Adventist Family:** Among those with tertiary education, 17.30% were raised in Adventist families. For high/secondary school-educated individuals, 16.80% were raised as Adventists. The lowest percentage of being raised as an Adventist was among respondents with no formal education, at 11.40%.
- c) **Family Member Influence:** Individuals with no formal education (17.10%) and high/secondary school education (16.20%) were more likely to join the Adventist Church due to the influence of a family member.
- d) **Friend Influence:** Elementary/primary-educated respondents (16.90%) and high/secondary school-educated respondents (13.70%) reported the highest influence of friends in their conversion.
- e) **Public Evangelism:** No formal education (14.30%) and elementary/primary education (16.10%) respondents mentioned public evangelism as a significant factor in their conversion.
- f) **Marriage Influence:** Respondents with elementary/primary education (7.30%) and high/secondary school education (2.70%) were more likely to become Adventists through marriage.
- g) **Personal Evangelism:** Personal evangelism played a role in the conversion of respondents with no formal education (5.70%) and elementary/primary education (4.00%).
- b) **Other Pathways:** Respondents with elementary/primary and tertiary education had a slightly higher percentage (3.20%) of unconventional pathways, such as attending Seventh-day Adventist educational institutions and encountering literature.

Recommendations

- a) **Education for Outreach:** Tailor educational programs and outreach strategies to accommodate the diverse educational backgrounds of individuals. Recognize the potential influence of educated members in reaching out to those with similar educational backgrounds.
- b) **Friendship Evangelism:** Emphasize the importance of friendship evangelism, especially among those with elementary/primary and high/secondary school education, as they were more influenced by friends.
- c) **Family-Centered Approach:** Recognize that individuals with no formal education and high/secondary school education may have a stronger connection to family influences. Implement family-centered programs to engage these groups effectively.
- d) **Marriage Support:** Provide support and resources for individuals who come into the Church through marriage. Address the specific needs and questions that may arise in mixed-faith marriages.
- e) **Public Evangelism:** Continue to invest in public evangelism efforts, as they were influential in the conversion of individuals across different education levels.
- f) **Literature and Education:** Utilize Adventist literature and educational institutions as tools for outreach and conversion, particularly for individuals with elementary/primary and tertiary education.
- g) **Regular Assessment:** Periodically assess the effectiveness of outreach and conversion pathways based on education level to ensure alignment with the changing needs and preferences of potential new members.

B. Conversion Patterns in Seventh-day Adventist Membership by Age Range

This report examines the relationship between age groups and the various pathways through which individuals became Seventh-day Adventists. Understanding how age impacts conversion pathways is crucial for tailoring effective outreach and engagement strategies. The report presents key findings and offers recommendations for the Church based on the data.

Key Findings

- a) **Birth:** The highest percentage of individuals who became Seventh-day Adventists by birth was in the 18-25 age group (40.20%), followed by the 26-35 age group (32.90%). The lowest percentage for birth conversion was among those aged 60 and above (18.80%).
- b) **Raised in a Seventh-day Adventist Family:** Individuals aged 18-25 (25.00%) and 26-35 (16.30%) were more likely to have been raised in Adventist families.

- c) **Family Member Influence:** The age groups 46-59 (17.60%) and 36-45 (17.10%) reported higher percentages of becoming Adventists due to family member influence.
- d) **Friend Influence:** The 60 and above age group (17.90%) reported the highest influence of friends in their conversion.
- e) **Public Evangelism:** The 60 and above age group (15.20%) and the 46-59 age group (14.90%) mentioned public evangelism as a significant factor in their conversion.
- f) **Education-Related Paths:** Respondents in the 60 and above age group mentioned attending SDA educational institutions (5.40%) and encountering Adventist tract/book literature (4.50%) as pathways to becoming Adventists.
- g) **Marriage Influence:** Marriage as a pathway to conversion was more prominent in the 36-45 age group (4.70%).

Recommendations

- a) **Age-Tailored Outreach:** Develop outreach strategies that consider the age-specific preferences and needs of potential new members. Recognize that younger age groups may be more receptive to certain forms of engagement, while older age groups may have different conversion pathways.
- b) **Strengthen Family Ministry:** Since family influence plays a significant role in conversion, invest in family-focused ministries and programs to engage and support individuals of all age groups.
- c) **Friendship Evangelism for Seniors:** Acknowledge the importance of friendship evangelism for seniors (60 and above) and encourage active participation in reaching out to their peers.
- d) **Public Evangelism:** Continue to prioritize public evangelism efforts, particularly for the 46-59 and 60 and above age groups.
- e) **Education Outreach:** Leverage Adventist educational institutions and literature to reach younger age groups, as they may be more influenced by these pathways.
- f) **Marriage Support:** Recognize that the 36-45 age group may be more likely to join through marriage, and provide resources and support for mixed-faith couples.
- g) **Regular Assessment:** Periodically assess the effectiveness of outreach and conversion pathways based on age groups to ensure alignment with evolving trends and preferences.

Figure 38. Conversion Patterns in Seventh-day Adventist Membership Analysis by Level of Education and Age Range

I became a Seventh-day Adventist through [by education Level]

I became a Seventh-day Adventist through	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Birth	25.7%	12.9%	25.3%	36.2%	29.3%
Raised in a Seventh-day Adventist family	11.4%	15.3%	16.8%	17.3%	16.7%
A family member	17.1%	12.1%	16.2%	14.1%	14.6%
A friend	14.3%	16.9%	13.7%	10.5%	12.5%
Public Evangelism	14.3%	16.1%	11.3%	6.4%	9.6%
Marriage	2.9%	7.3%	2.7%	2.0%	2.9%
Personal evangelism	5.7%	4.0%	3.7%	2.0%	2.9%
Others		3.2%	2.1%	3.2%	2.7%
A neighbour		2.4%	3.0%	2.4%	2.5%
Attended SDA Educational Inst.		5.6%		3.0%	2.2%
Adventist tract/book		0.8%	1.8%	1.4%	1.4%
Co-worker	2.9%	0.8%	1.5%	0.8%	1.1%
Prophecy seminar	2.9%	0.8%	1.5%	0.6%	1.0%
Indoor revival	2.9%	0.8%	0.3%		0.3%
Compassionate action		0.8%			0.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

I became a Seventh-day Adventist through [by education Level]

I became a Seventh-day Adventist through	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Birth	25.7%	12.9%	25.3%	36.2%	29.3%
Raised in a Seventh-day Adventist family	11.4%	15.3%	16.8%	17.3%	16.7%
A family member	17.1%	12.1%	16.2%	14.1%	14.6%
A friend	14.3%	16.9%	13.7%	10.5%	12.5%
Public Evangelism	14.3%	16.1%	11.3%	6.4%	9.6%
Marriage	2.9%	7.3%	2.7%	2.0%	2.9%
Personal evangelism	5.7%	4.0%	3.7%	2.0%	2.9%
Others		3.2%	2.1%	3.2%	2.7%
A neighbour		2.4%	3.0%	2.4%	2.5%
Attended SDA Educational Inst.		5.6%		3.0%	2.2%
Adventist tract/book		0.8%	1.8%	1.4%	1.4%
Co-worker	2.9%	0.8%	1.5%	0.8%	1.1%
Prophecy seminar	2.9%	0.8%	1.5%	0.6%	1.0%
Indoor revival	2.9%	0.8%	0.3%		0.3%
Compassionate action		0.8%			0.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Section III: Participation in Evangelism and Witnessing

This section presents an analysis of the level of involvement in evangelism programs within a specific division (WAD) of a Church community. The data were collected through a survey in which respondents indicated their frequency of participation in evangelism programs as “Sometimes,” “Always,” or “Never.” The purpose of this analysis is to identify key findings and provide recommendations for enhancing participation in evangelism efforts within the Church division.

Q10. I Get Involved in The Evangelism/Witnessing Programs in My Church

This report explores the level of participation of Church members in evangelism programs within their Church community. Understanding the extent of member involvement is essential for assessing the effectiveness of current programs and identifying areas for improvement. The report presents key findings and offers recommendations based on the data.

Key Findings

Frequency of Participation

- a) Active Participation:* 47.90% of respondents reported participating in evangelism programs always.
- b) Moderate Participation:* 47.50% of respondents indicated that their participation in evangelism programs was occasional.
- c) Lack of Participation:* A smaller percentage, 4.70%, reported that they never participate in evangelism programs.

Recommendations

- a) ***Celebrate and Encourage Ongoing Participation:*** The fact that a significant portion of respondents (47.90%) reported participating in evangelism programs always is a positive sign. The Church should celebrate and recognize these active members for their dedication and commitment to outreach.
- b) ***Encourage and Motivate Occasional Participants:*** Encourage and motivate those who participate only sometimes (47.50%) to increase their involvement by highlighting the impact of their contributions and the importance of consistent participation.
- c) ***Seek to Understand Non-Participation:*** Investigate the reasons behind the 4.70% of respondents who reported that they never participate in evangelism programs. Conduct surveys or interviews to identify barriers or concerns that prevent them from getting involved.
- d) ***Build a Welcoming and Inclusive Environment:*** Create a welcoming and inclusive environment where individuals who have not participated before feel comfortable taking their first steps in evangelism.
- e) ***Diversify Evangelism Opportunities:*** Recognize that individuals have different talents, strengths, and preferences when it comes to evangelism. Offer a variety of evangelism opportunities, such as public evangelism, personal evangelism, community service, and digital outreach, to cater to the diverse skills and interests of Church members.
- f) ***Offer Training and Resources:*** Provide training and resources for members to develop their evangelism skills and feel confident in their roles.
- g) ***Promote a Culture of Evangelism:*** Promote evangelism as an integral part of the Church's mission and culture. Emphasize that evangelism is not the sole responsibility of pastors or evangelists but a collective effort of all Church members.
- b) ***Testify:*** Share success stories and testimonies of how evangelism efforts have positively impacted both those reached and those who participated.
- i) ***Regular Assessment:*** Continuously assess the effectiveness of evangelism programs and initiatives. Solicit feedback from participants and non-participants to identify areas for improvement.
- j) ***Adaptation to Changes:*** Be flexible and willing to adapt evangelism strategies based on changing circumstances and the evolving needs of the Church and community.

Figure 39. WAD: I Get Involved in the Evangelism/Witnessing Programs in My Church

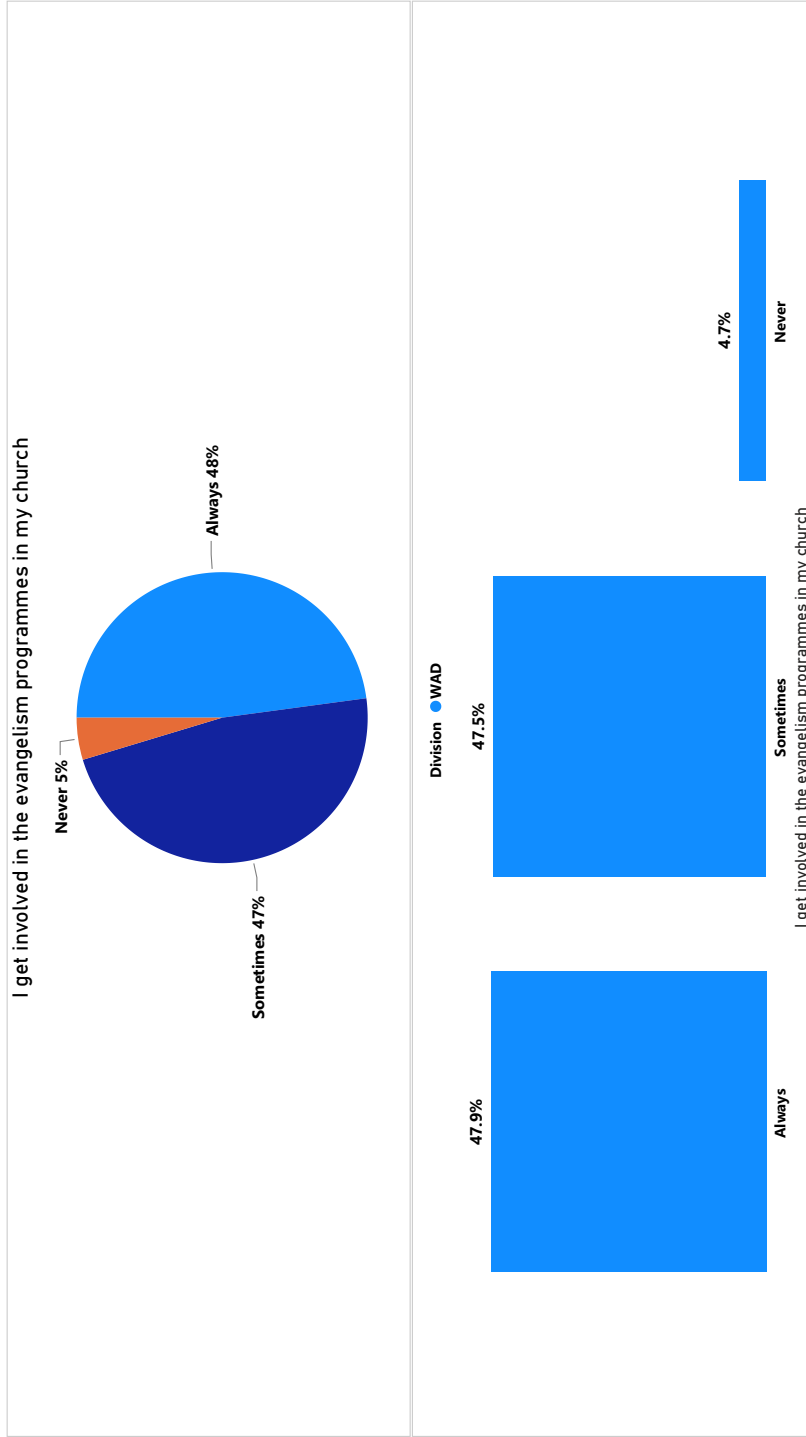


Figure 40. Union: I Get Involved in the Evangelism/Witnessing Programs in My Church

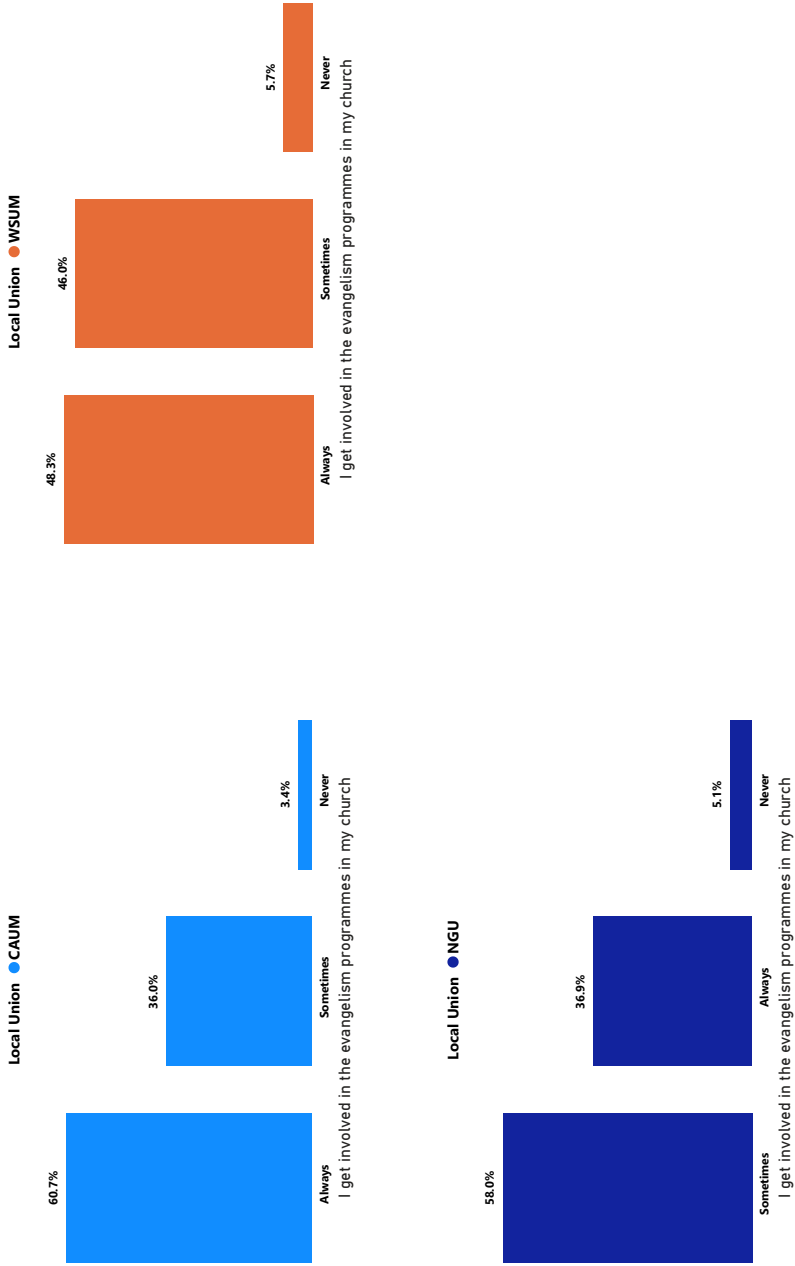
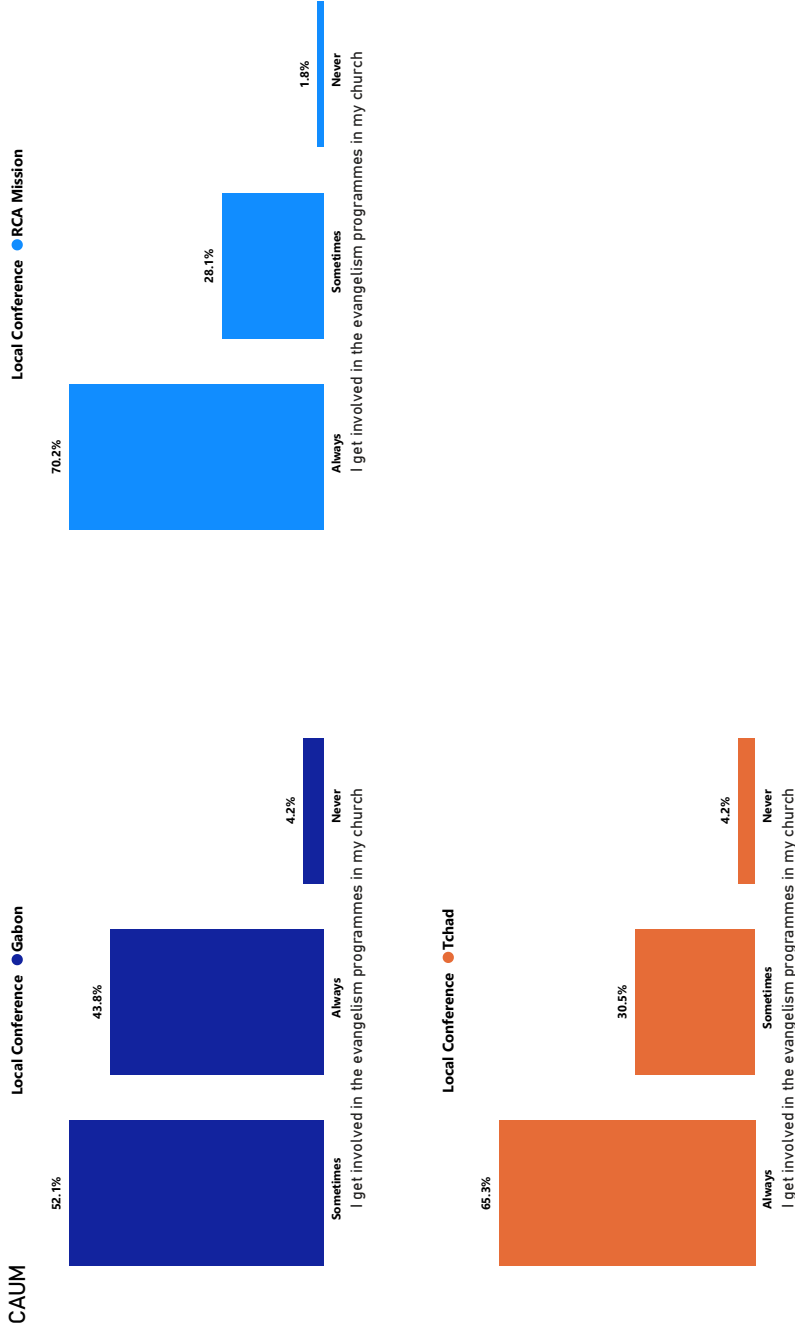
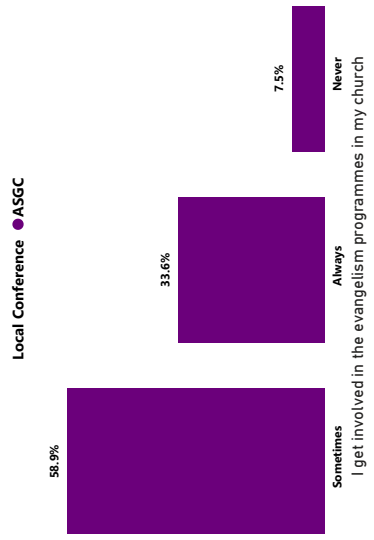
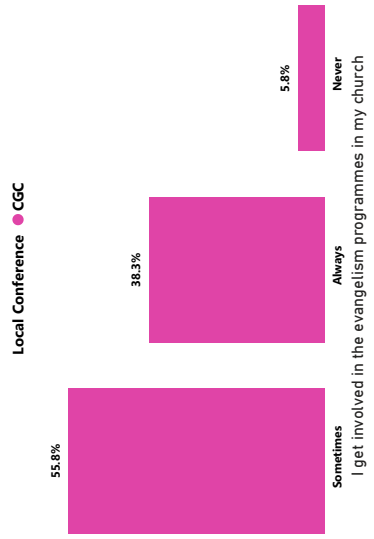


Figure 4.1. Conference: I Get Involved in the Evangelism/Witnessing Programs in My Church



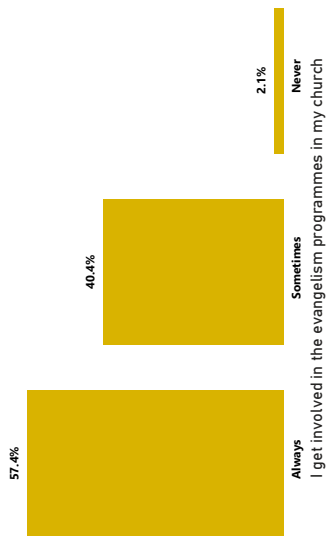


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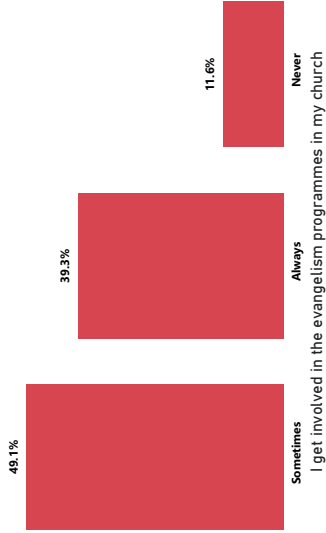


WSJM

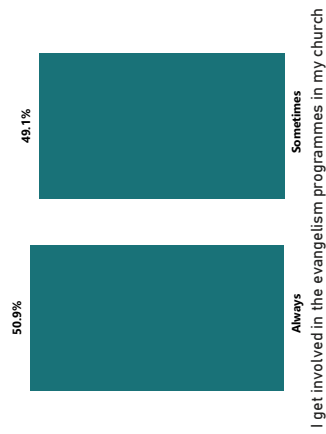
Local Conference ● Guinea Bisau



Local Conference ● Mali



Local Conference ● Senegal



A. Participation in Church Evangelism Programs by Education Level

This report delves into the level of participation in evangelism programs among Church members, segmented by their educational backgrounds. Analyzing participation based on education can provide valuable insights into whether there are any disparities in engagement among different educational groups. The report presents key findings and offers recommendations based on the data.

Key Findings

- a) ***Always Participating:*** Among respondents with No Formal Education, 74.30% reported always participating in evangelism programs. Those with an Elementary/Primary education level had a participation rate of 47.60% in the “always” category. For respondents with a High/Secondary School education, 48.80% reported always participating. The Tertiary Education category 45.50% also reported always participating.
- b) ***Never Participating:*** A small percentage of respondents reported never participating in evangelism programs across all education levels. Those with No Formal Education had the lowest rate of never participating at 2.90%. Respondents with Elementary/Primary and High/Secondary School education reported never participating at rates of 8.90% and 5.20%, respectively. Among those with Tertiary Education, 3.40% reported never participating.
- c) ***Sometimes Participating:*** The category with the highest participation rate in evangelism programs was Sometimes Participating. While respondents with No Formal Education, 22.90% reported sometimes participating, Elementary/Primary education level respondents had the highest rate of sometimes participating at 43.50%. High/Secondary School and Tertiary Education respondents reported rates of 46.00% and 51.10%, respectively, in this category.

Recommendations

- a) ***Recognize and Celebrate Diversity:*** Acknowledge that members from various educational backgrounds have different levels of engagement. Celebrate the commitment of those who always participate while understanding the reasons behind never or sometimes participation.
- b) ***Provide Support and Resources:*** Offer resources and training to empower members with lower education levels to actively participate in evangelism programs. Address any potential barriers or concerns they may have. Recognize the potential leadership and mentorship opportunities that members with higher education levels can provide to support others in their evangelism efforts.

- c) **Promote Inclusivity:** Create an inclusive environment where all members feel valued and encouraged to participate, regardless of their educational background.
- d) **Provide Additional Evangelism Opportunities:** Encourage those who sometimes participate to take more active roles by providing opportunities for them to grow in their evangelism skills.
- e) **Tailor Communication:** Tailor communication and engagement strategies to effectively reach members at different educational levels. Ensure that information and resources are accessible and relatable to all.
- f) **Evaluate and Adapt:** Regularly evaluate the effectiveness of evangelism programs for each education group. Seek feedback from members to identify areas for improvement.
- g) **Embrace Pliability:** Be flexible and adaptive in modifying evangelism strategies to meet the diverse needs and preferences of the congregation.

B. Participation in Church Evangelism Programs by Age Range

This report analyzes the level of participation in evangelism programs among Church members, categorized by their age groups. Examining participation based on age can provide insights into whether there are generational differences in engagement. The report presents key findings and offers recommendations based on the data.

Key Findings

- a) **Always Participating:** The age group 46-59 years reported the highest rate of always participating in evangelism programs, with 56.80% of respondents in this category. Members 60 years and above also showed a significant level of consistent participation, with 52.70% indicating they always participate. The 36-45 years age group had a 47.90% participation rate in the “always” category. 18-25 years and 26-35 years age groups also had a substantial number of members, who always participate, with rates of 45.10% and 43.60%, respectively.
- b) **Never Participating:** The 36-45 years age group had the lowest rate of never participating in evangelism programs, with only 1.90% of respondents falling into this category. The 26-35 years and 60 years and above age groups had relatively low rates of never participating, at 3.10% and 5.40%, respectively. The 46-59 years age group had 6.10% of respondents who never participated. The 18-25 years age group reported the highest rate of never participating, but it remained relatively low at 8.00%.

- c) ***Sometimes Participating:*** The 18-25 years age group had the highest rate of sometimes participating in evangelism programs, with 46.90% of respondents in this category. Among the 26-35 years and 36-45 years age groups, 53.30% and 50.20%, respectively, reported sometimes participating. The 60 years and above age group had 42.00% of respondents indicating they sometimes participate. The 46-59 years age group showed the lowest rate of sometimes participation, with 37.20% in this category.

Recommendations

- a) ***Recognize and Celebrate Diversity:*** Acknowledge and celebrate the diversity in participation rates across age groups. Recognize the commitment of older members while fostering engagement among younger generations.
- b) ***Engage Younger Members:*** Develop strategies to actively involve and engage members in the 18-25 years and 26-35 years age groups in evangelism programs. Seek their input and ideas to make evangelism more appealing to their generation.
- c) ***Mentorship and Inter-generational Activities:*** Encourage mentorship and inter-generational activities where older members can guide and support younger members in evangelism efforts.
- d) ***Flexible Programs:*** Offer flexible evangelism programs that cater to the availability and preferences of different age groups.
- e) ***Regular Feedback and Evaluation:*** Continuously seek feedback from members of all age ranges to evaluate the effectiveness of evangelism programs. Adapt strategies based on their input.
- f) ***Promote Consistency:*** Encourage consistent participation across all age groups by emphasizing the importance and impact of evangelism on the community and individual spiritual growth.

Figure 42. I Get Involved in The Evangelism/Witnessing Programs in My Church analysis by Level of Education and Age Range

I get involved in the evangelism programmes [by education Level]

I get involved in the evangelism programmes in my church	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Always	74.3%	47.6%	48.8%	45.5%	47.9%
Never	2.9%	8.9%	5.2%	3.4%	4.7%
Sometimes	22.9%	43.5%	46.0%	51.1%	47.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

I get involved in the evangelism programmes [by age range]

I get involved in the evangelism programmes in my church	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Always	45.1%	43.6%	47.9%	56.8%	52.7%	47.9%
Never	8.0%	3.1%	1.9%	6.1%	5.4%	4.7%
Sometimes	46.9%	53.3%	50.2%	37.2%	42.0%	47.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q11. I Get Involved in The Evangelism/Witnessing Programs in My Church Because

This report analyzes the reasons behind Church members' involvement in evangelism programs. Understanding the motivations of members can help the Church leadership better align their strategies and initiatives with the desires and values of the congregation. The report presents key findings and provides recommendations based on the data.

Key Findings

- a) **Christian Duty:** The majority of respondents, 46.20%, cited “Witnessing is my Christian duty” as their primary reason for participating in evangelism programs. This suggests a strong sense of responsibility among members to share their faith with others.
- b) **Church Encouragement:** 37.60% of respondents indicated that their participation in evangelism programs is encouraged by their Church. This signifies the importance of Church leadership and community support in motivating members to engage in evangelistic activities.
- c) **Gift of Witnessing:** A smaller but still notable portion, 12.80%, mentioned that they participate in evangelism because they believe they have the gift of witnessing. This highlights the recognition of individual spiritual gifts within the congregation.
- d) **Other Reasons:** A minority, 3.40%, provided “other” reasons for their participation in evangelism programs. These reasons may vary widely and could include personal spiritual growth, the desire to see others come to faith, or specific callings from God.

Recommendations

- a) ***Reinforce the Sense of Duty:*** Continue to emphasize the importance of witnessing as a Christian duty within the Church. Provide biblical teachings and resources that reinforce this responsibility.
- b) ***Foster a Supportive Environment:*** Maintain and enhance the Church's efforts to encourage individual participation in evangelism programs. This can be achieved through regular communication, training, and recognition of members' contributions.
- c) ***Gifts Assessment and Development:*** Offer opportunities for members to identify and develop their spiritual gifts, including the gift of witnessing. Provide training and mentorship to help individuals effectively use their gifts.
- d) ***Address "Other" Reasons:*** Explore the specific reasons mentioned under "other" and consider how these motivations can be integrated into the Church's evangelism strategies. This may involve tailoring programs to meet diverse individual needs and callings.
- e) ***Regular Feedback and Evaluation:*** Continuously seek feedback from members regarding their motivations and satisfaction with evangelism programs. Use this information to refine and improve initiatives.

Figure 43. WAD: I Get Involved in the Evangelism/Witnessing Programs in My Church Because

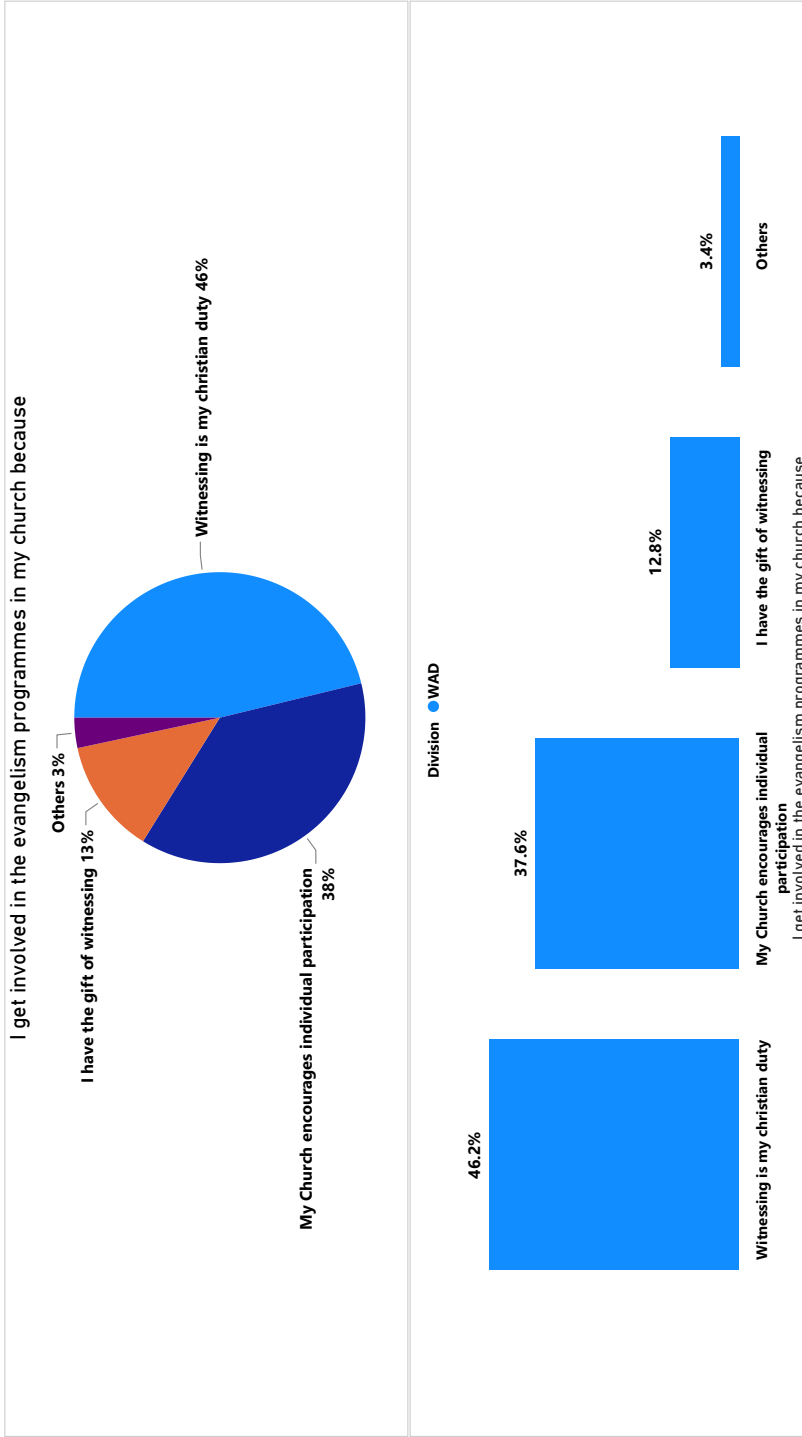


Figure 44. Union: I Get Involved in the Evangelism/Witnessing Programs in My Church Because

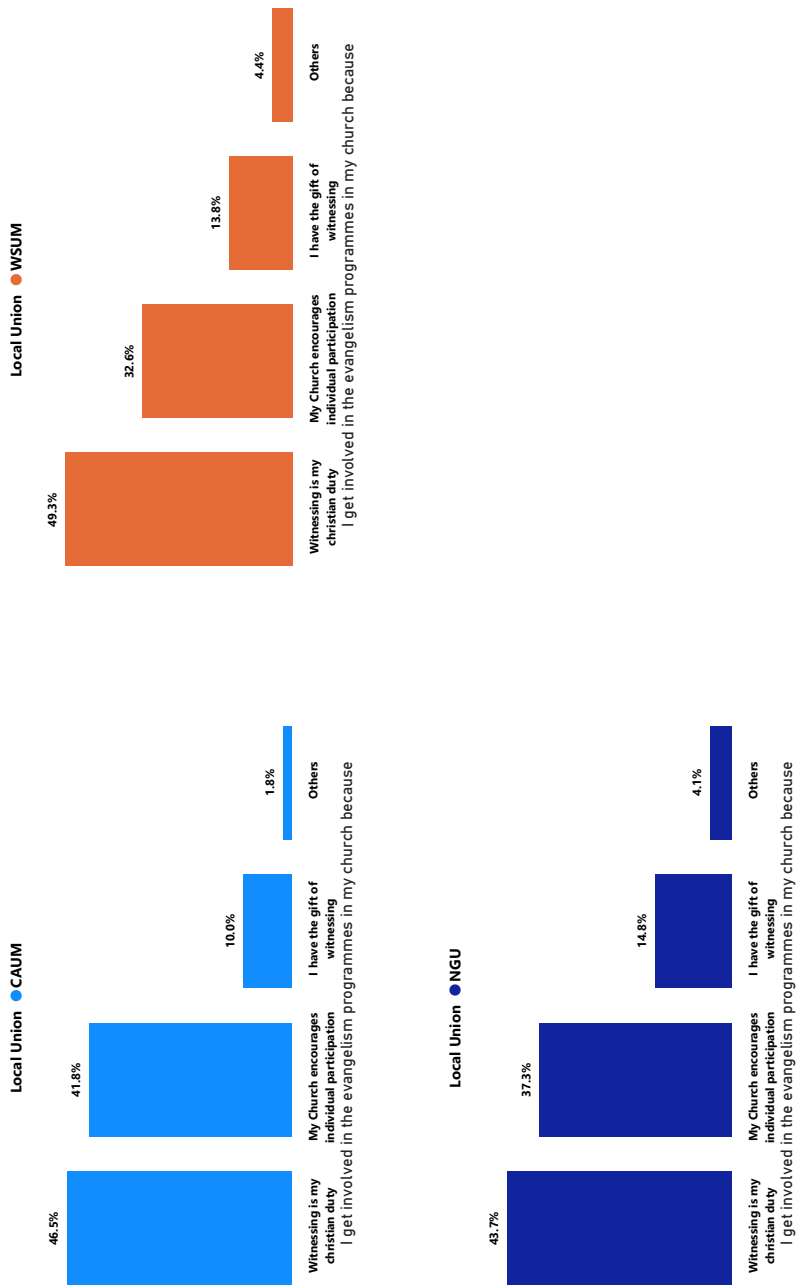


Figure 45. Union: I Get Involved in the Evangelism/Witnessing Programs in My Church Because

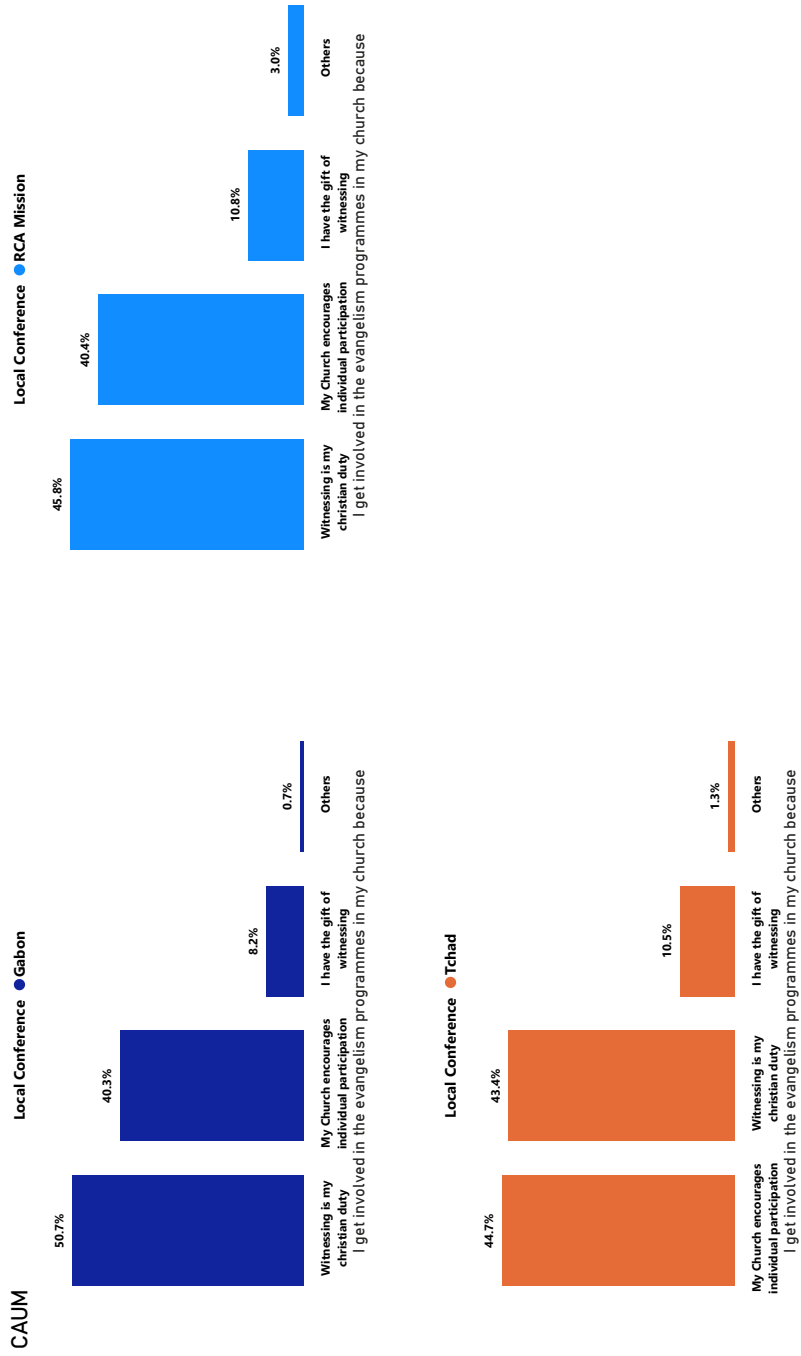
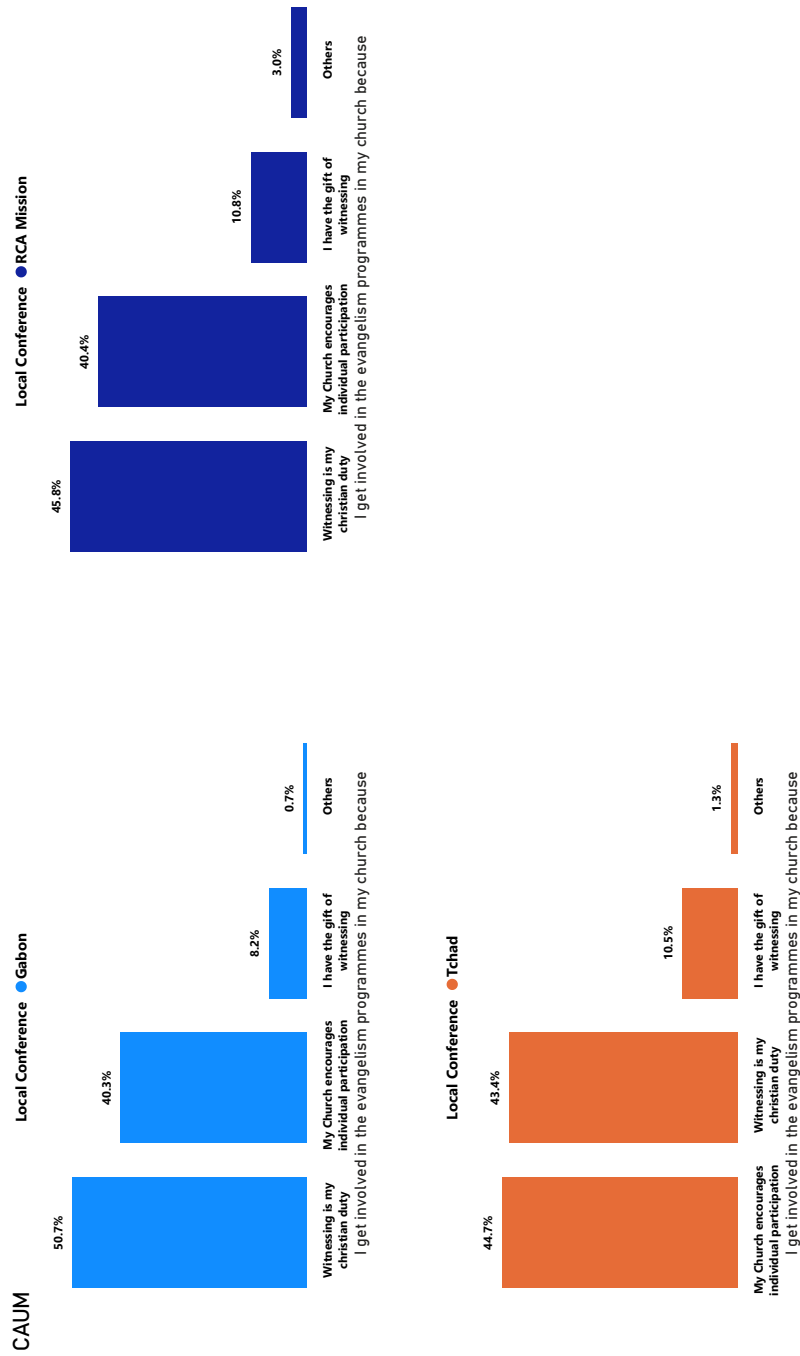
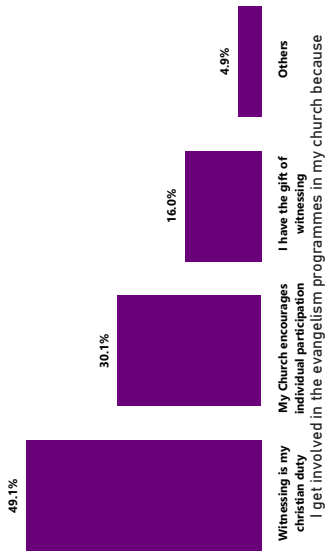


Figure 46. Conference: I Get Involved in the Evangelism/Witnessing Programs in My Church Because

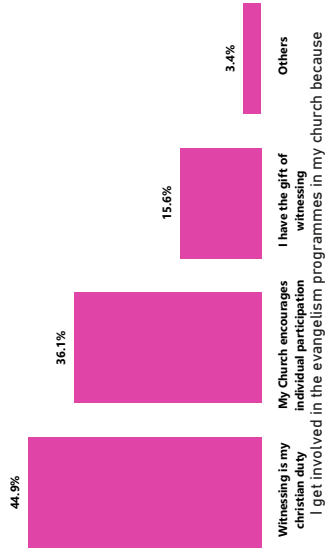


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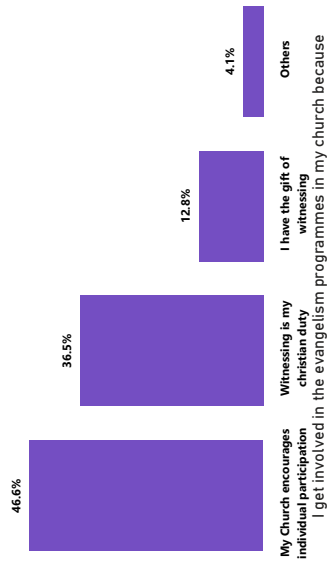
Local Conference ● ASGC



Local Conference ● CGC

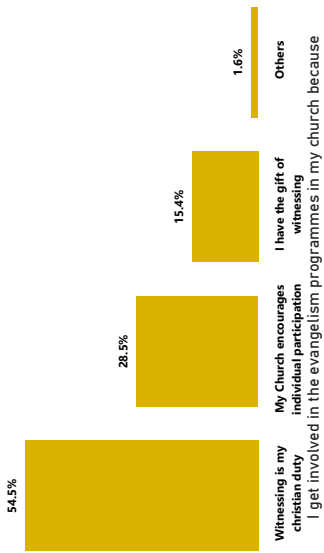


Local Conference ● MINGC

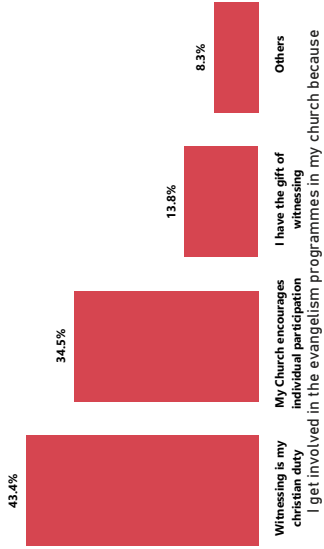


WSUM

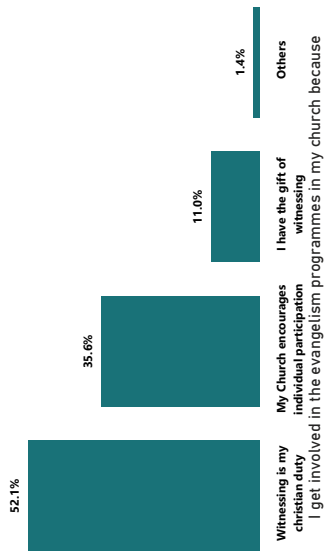
Local Conference ● Guinea Bisau



Local Conference ● Mali



Local Conference ● Senegal



A. Motivations for Involvement in Church Evangelism Programs by Education Level

This report examines the motivations of individuals with varying levels of education for their involvement in Church evangelism programs. By analyzing these motivations, the Church can better understand how to engage and encourage members at different educational levels to actively participate in evangelistic activities. The report presents key findings and provides recommendations based on the data.

Key Findings

- a) *Gift of Witnessing*: Respondents who believe they have the gift of witnessing expressed their motivation to participate in evangelism programs. The distribution of respondents based on education level displayed Elementary/Primary category leading with 18.60%, followed by High/Secondary School group at 14.30%. The last two with 12.00% and 10.40% came from No Formal Education and Tertiary Education categories respectively.
- b) *Church Encouragement*: Respondents who cited their Church's encouragement as their motivation to participate in evangelism programs also varied based on education level. Those in No Formal Education (38.00%) followed the Tertiary Education category (39.70%). High/Secondary School (36.50%) and Elementary/Primary (32.30%) were the last two.
- c) *Other Motivations*: A smaller percentage of respondents mentioned "other" reasons for their involvement in evangelism programs. These responses were diverse and included motivations beyond those specified in the survey. The breakdown by education level showed that No Formal Education: 8.00% had the most diverse other motivations compared to the other categories of Elementary/Primary (6.80%), Tertiary Education (2.80%), and High/Secondary School (2.20%).
- d) *Witnessing as Christian Duty*: A significant portion of respondents indicated that witnessing is their Christian duty as a motivation for participating in evangelism programs. High/Secondary School and Tertiary Education had the higher percentage (47.00%) compared to No Formal Education (42.00%) and Elementary/Primary (42.20%) categories.

Recommendations

- a) *Support Gifted Individuals:* Identify individuals who believe they have the gift of witnessing and provide them with opportunities for leadership and active involvement in evangelism programs. Offer training and resources to enhance their skills.
- b) *Strengthen Church Encouragement:* Continue to emphasize and promote the importance of individual participation in evangelism programs. Provide clear guidance and motivation to members, regardless of their education level, to actively engage in spreading the faith.
- c) *Explore “Other” Motivations:* Investigate the specific “other” motivations mentioned by respondents to gain a deeper understanding of their needs and desires. Tailor evangelism programs to accommodate diverse motivations and callings.
- d) *Emphasize Christian Duty:* Reiterate the concept of witnessing as a Christian duty in Church teachings and communications. Foster a sense of responsibility among members, particularly those with higher education levels who still recognize this as a key motivation.
- e) *Education and Training:* Provide education and training opportunities to enhance the understanding and skills of all members, regardless of their education level. Equip them with the knowledge and tools necessary for effective evangelism.

B. Motivations for Involvement in Church Evangelism Programs by Age Range

This report explores the motivations of individuals from different age groups for their active involvement in Church evangelism programs. Understanding the various motivations behind participation can help the Church tailor its approach to effectively engage members across age ranges. The report presents key findings and provides recommendations based on the data.

Key Findings

- a) *Gift of Witnessing:* Respondents who believe they have the gift of witnessing expressed this as their motivation to participate in evangelism programs. The distribution of respondents based on age range shows the 60yrs and above respondents (8.60%) giving the least percentage. The highest was the 46-59yrs category with 19.10%. The other three categories (36-45yrs, 18-25yrs and 26-35yrs) had 10.90%, 11.40% and 13.30% respectively.
- b) *Church Encouragement:* Respondents who cited their Church’s encouragement as their motivation to participate in evangelism

programs also varied based on age range with percentages ranging from a low of 34.20% (36-45yrs) to a high percentage of 42.90% (18-25yrs). The percentages of the other categories the 60yrs and above (38.60%), 26-35yrs (37.50%) and 46-59yrs (34.80%) were also significant emphasizing the importance of Church encouragement in evangelism involvement.

- c) ***Other Motivations:*** A smaller percentage of respondents mentioned “other” reasons for their involvement in evangelism programs. These responses were diverse and included motivations beyond those specified in the survey. The 60yrs and above (6.40%) had the most reasons, followed by 46-59yrs (3.40%) and 26-35yrs (3.30%). The younger category 18-25yrs (2.90%) came after the 36-45yrs (2.30%).
- d) ***Witnessing as Christian Duty:*** A significant portion of respondents indicated that witnessing is their Christian duty as a motivation for participating in evangelism programs. Going by the percentages of the various categories - 18-25yrs (42.90%), 26-35yrs (45.90%), 36-45yrs (52.60%), 46-59yrs (42.60%), and 60yrs and above (46.40%) – it is evident that on average, nearly half of the respondents (46%) believe that evangelism is their responsibility.

Recommendations

- a) ***Leverage Gifted Individuals:*** Identify and engage individuals within each age group who believe they have the gift of witnessing. Provide specialized training and leadership opportunities to enhance their effectiveness in evangelism.
- b) ***Strengthen Church Encouragement:*** Continue to emphasize and promote the importance of individual participation in evangelism programs across all age groups. Develop age-specific encouragement strategies to motivate members effectively.
- c) ***Explore “Other” Motivations:*** Investigate the specific “other” motivations mentioned by respondents in each age group. Tailor evangelism programs to accommodate diverse motivations and ensure inclusivity.
- d) ***Emphasize Christian Duty:*** Reiterate the concept of witnessing as a Christian duty in Church teachings and communications. Foster a sense of responsibility among members in each age category.
- e) ***Inter-Generational Collaboration:*** Promote collaboration and mentoring opportunities between different age groups to facilitate knowledge transfer and synergy in evangelism efforts.

Figure 47. Motivations for Involvement in Church Evangelism Programs by Education Level and Age Range

I get involved in the evangelism programmes because [by education Level]

I get involved in the evangelism programmes in my church because	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
I have the gift of witnessing	12.0%	18.6%	14.3%	10.4%	12.8%
My Church encourages individual participation	38.0%	32.3%	36.5%	39.7%	37.6%
Others	8.0%	6.8%	2.2%	2.8%	3.4%
Witnessing is my christian duty	42.0%	42.2%	47.0%	47.0%	46.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

I get involved in the evangelism programmes because [by age range]

I get involved in the evangelism programmes in my church because	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
I have the gift of witnessing	11.4%	13.3%	10.9%	19.1%	8.6%	12.8%
My Church encourages individual participation	42.9%	37.5%	34.2%	34.8%	38.6%	37.6%
Others	2.9%	3.3%	2.3%	3.4%	6.4%	3.4%
Witnessing is my christian duty	42.9%	45.9%	52.6%	42.6%	46.4%	46.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q12. I Hardly Get Involved in Evangelism in My Local Church Because

This report investigates the reasons why some individuals within the local Church community are not actively involved in evangelism efforts. Understanding these reasons is crucial for the Church to address barriers and encourage greater participation. The report presents key findings and provides recommendations based on the data.

Key Findings

- a) *Unspecified Reasons (“Others”)*: A significant portion of respondents (45.10%) did not specify the reasons for their limited involvement in evangelism within the local Church.
- b) *Work-Related Time Constraints*: The nature of one’s work emerged as a significant barrier to evangelism participation with a percentage of 31.50%.
- c) *Lack of Church Encouragement*: A notable percentage of respondents indicated that their local Church does not actively encourage members to participate in evangelism. Those who stated their Churches did not encourage members’ participation formed 13.70% of the respondents.
- d) *Perceived Lack of the Gift of Witnessing*: A smaller percentage of respondents (9.70%) expressed that they believe they do not have the gift of witnessing, which hinders their involvement in evangelism.

Recommendations

- a) Understanding “Others” Reasons:* To address the unspecified reasons for limited involvement, the Church should conduct further surveys or hold discussions to better understand the unique challenges faced by these individuals. Tailor support and solutions accordingly.
- b) Flexible Evangelism Opportunities:* Recognizing that work-related time constraints are a significant factor, the church can create flexible evangelism opportunities that accommodate various work schedules. This might include weekend or evening outreach programs.
- c) Promote Church Engagement:* The local Church should actively promote and emphasize the importance of individual participation in evangelism. Encourage members to consider their unique strengths and ways to contribute, regardless of perceived limitations.
- d) Training and Support:* Address the perception of lacking the gift of witnessing by providing training and support for all members interested in evangelism. Education and practice can help individuals gain confidence in their abilities.
- e) Peer Support and Mentoring:* Facilitate peer support and mentoring within the Church community. Experienced evangelists can guide and mentor those who are less experienced or hesitant.
- f) Inclusivity and Adaptability:* Ensure that evangelism programs are inclusive and adaptable to accommodate various abilities and comfort levels. Create opportunities for both introverted and extroverted individuals to participate effectively.

Figure 48. WAD: I Hardly Get Involved in Evangelism in My Local Church Because

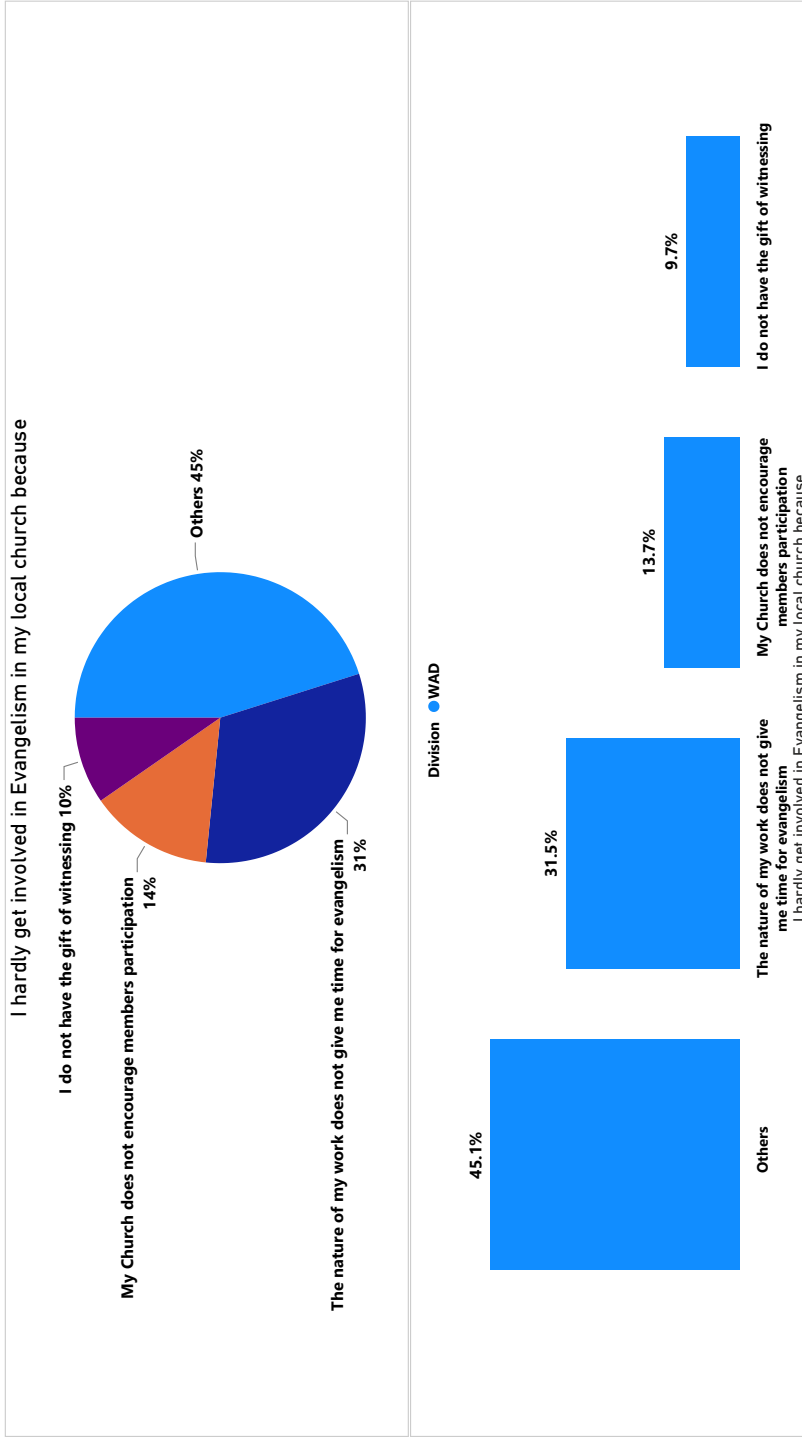


Figure 49. Union: I Hardly Get Involved in Evangelism in My Local Church Because

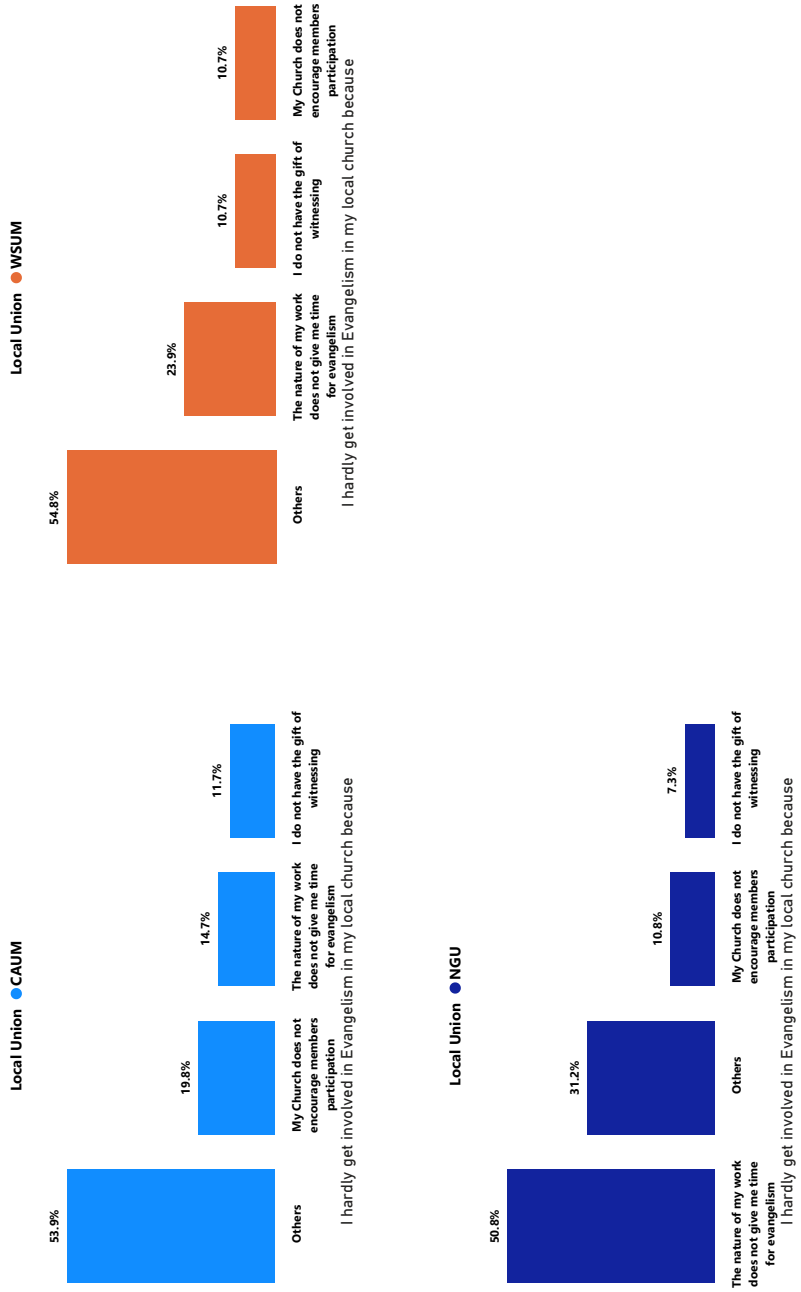
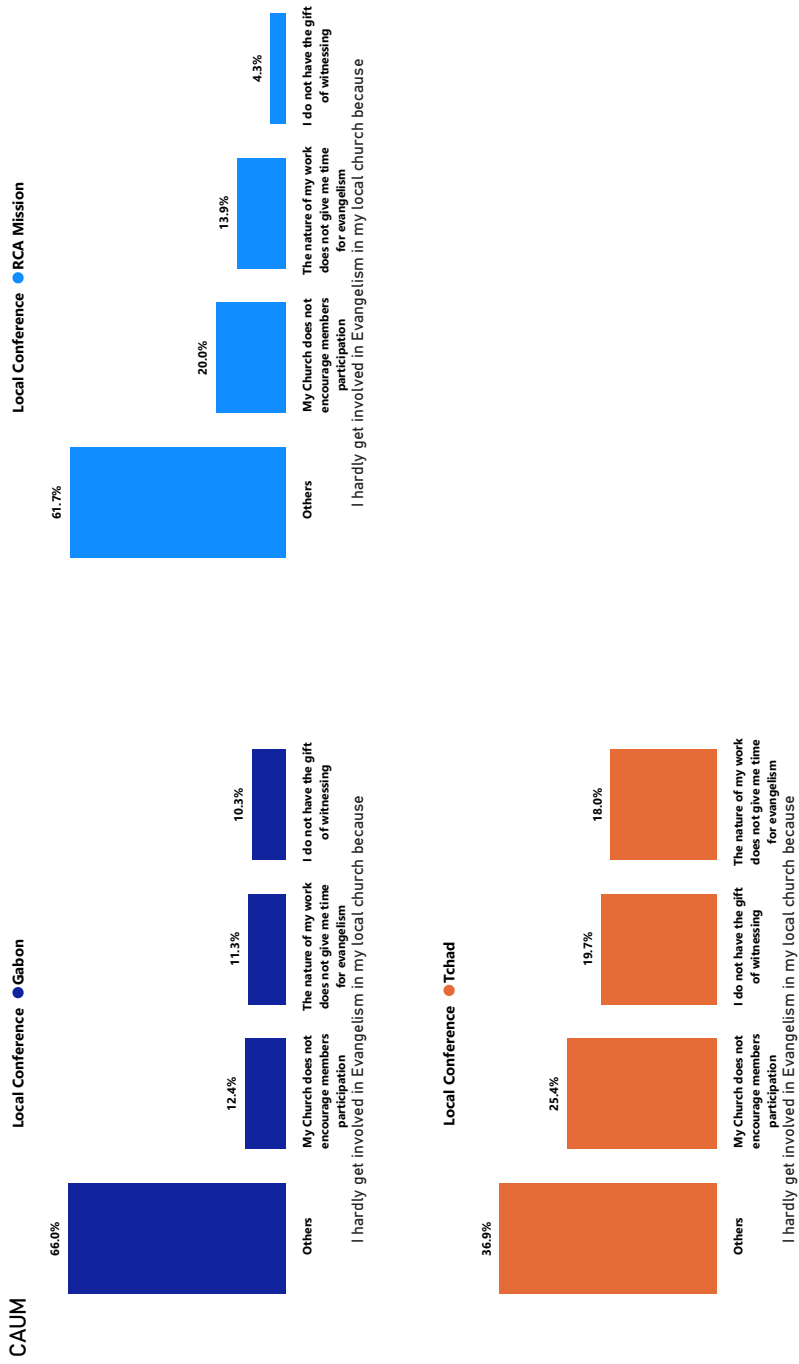
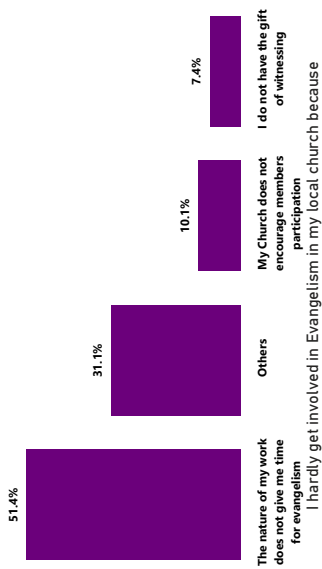


Figure 50. Conference: I Hardly Get Involved in Evangelism in My Local Church Because

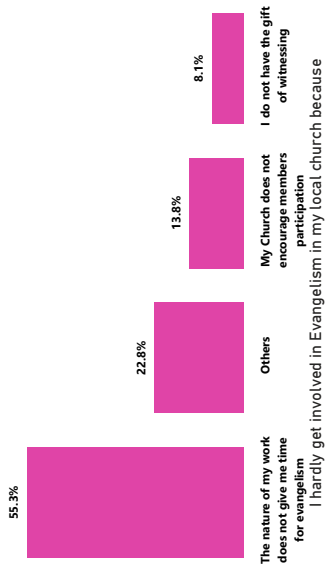


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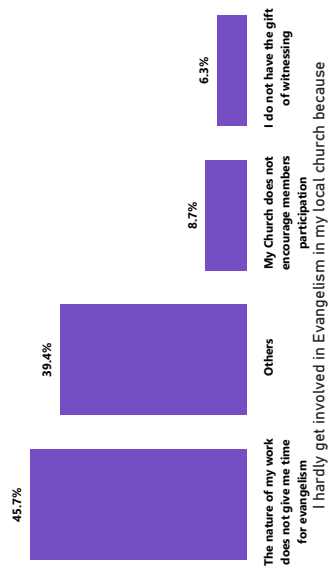
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Local Conference ● CGC

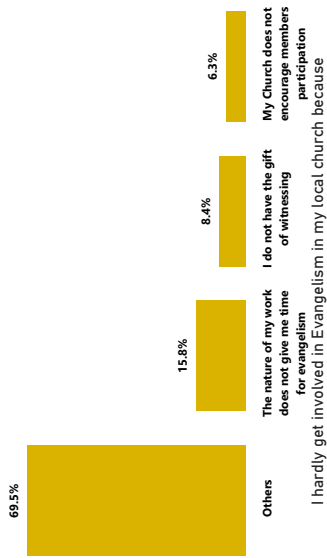


Local Conference ● MINGC

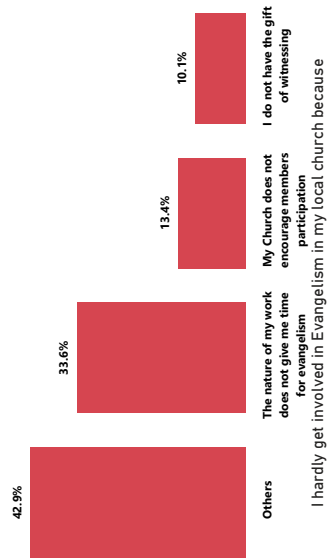


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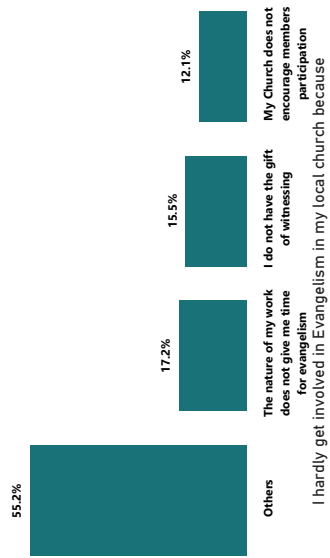
Local Conference ● Guinea Bisau



Local Conference ● Mali



Local Conference ● Senegal



A. Report on Factors Affecting Involvement in Evangelism by Level of Education

This report examines the relationship between individuals' level of education and their reasons for limited involvement in evangelism within the local Church community. The findings reveal how different levels of education influence the perceived barriers to participation. Recommendations are provided to address these barriers effectively.

Key Findings

- a) ***Lack of the Gift of Witnessing:*** Respondents with various educational backgrounds cited a lack of the gift of witnessing as a reason for limited involvement. Elementary/Primary category had the highest rating of 15.20% followed by No Formal Education group with 10.80%. High/Secondary School (9.80%) and Tertiary Education (8.10%) had the least percentages.
- b) ***Church Encouragement:*** A significant portion of respondents at all education levels (High/Secondary School- 20.50%, No Formal Education - 18.90%, Tertiary Education - 10.10%, Elementary/Primary - 8.80%) felt their Church did not actively encourage members to participate.
- c) ***Work-Related Time Constraints:*** The nature of one's work emerged as a significant factor affecting evangelism participation. Work-related time constraints were more pronounced among individuals with elementary/primary (35.20%) and tertiary education (35.80%) backgrounds than the High/Secondary School (25.30%) and No Formal Education (16.20%) categories.
- d) ***Reasons ("Others"):*** A substantial percentage of respondents did not specify reasons for limited involvement, regardless of their educational level. No Formal Education led with 54.10%, followed by Tertiary Education (46.00%) and High/Secondary School (44.30%). Elementary/Primary School had 40.80%.

Recommendations

- a) ***Gift of Witnessing:*** Provide educational resources and training to help individuals of all education levels develop and enhance their skills in witnessing. Encourage a growth mindset where witnessing is seen as a learned skill rather than an inherent gift.

- b) ***Church Encouragement:*** Establish clear and consistent communication channels within the Church to promote and support evangelism efforts. Encourage Church leadership to actively engage and motivate members to participate.
- c) ***Work-Related Time Constraints:*** Recognize the impact of work-related time constraints, especially among those with elementary/primary and tertiary education. Offer flexible evangelism opportunities, including weekends and evenings, to accommodate various work schedules.
- d) ***Address Unspecified Reasons:*** Conduct surveys or hold discussions within the Church community to better understand the unspecified reasons for limited involvement. Tailor support and solutions to address these unique challenges.
- e) ***Diversity and Inclusivity:*** Ensure that evangelism programs are diverse and inclusive, welcoming individuals from all educational backgrounds. Emphasize the value of diversity in the Church's outreach efforts.

B. Reasons for Limited Involvement in Evangelism in the Local Church by Age Range

This report investigates the relationship between age groups and the reasons for limited involvement in evangelism within the local Church community. The findings highlight how different age ranges influence the perceived barriers to participation. Recommendations are provided to address these barriers effectively.

Key Findings

- a) ***Lack of the Gift of Witnessing:*** Age significantly affects perceptions of having the gift of witnessing. Younger and older age groups (60yrs and above - 15.20% and 18-25yrs - 15.70%) are more likely to believe they lack the gift of witnessing compared to those aged 26-59yrs (26-35yrs - 6.40%, 36-45yrs - 7.30% and 46-59yrs - 6.00%)
- b) ***Church Encouragement:*** Age influences how Church encouragement is perceived. Younger and older age groups (18-25yrs - 17.00% and 60yrs and above - 16.10%) expressed a stronger sense that their Church does not encourage member participation. The other age groups had very slight differences among one another (26-35yrs - 11.90%, 46-59yrs - 12.00% and 36-45yrs: 12.80%).

- c) *Unspecified Reasons (“Others”)*: The “others” category, representing unspecified reasons for limited involvement, varies with age. Although a significant portion of respondents across all age ranges did not specify reasons for limited involvement, the percentages kept increasing with age. 18-25yrs had the least (43.20%), followed by 26-35yrs (44.40%) and 36-45yrs (44.00%). 46-59yrs had a high percentage of (46.70%) but 60yrs and above had the highest percentage of 50.90%.
- d) *Work-Related Time Constraints*: Age has an impact on perceived work-related time constraints. The categories ranging from 26-59 years had high percentages (26-35yrs - 37.30%, 36-45yrs - 35.80%, 46-59yrs - 35.30%) implying these are active working years of an individual. 60yrs and above - 17.90% had the least showing it was least affected by this constraint. 18-25yrs category also had low ratings 18-25yrs - (24.00%)

Recommendations

- a) *Gift of Witnessing*: Offer training programs and mentorship opportunities to help individuals of all age groups develop their witnessing skills and confidence.
- b) *Church Encouragement*: Enhance efforts to encourage participation among younger and older members, as these groups perceive a lack of Church encouragement.
- c) *Address Unspecified Reasons*: Conduct focus group discussions or surveys to gain insights into the unspecified reasons for limited involvement and tailor solutions accordingly.
- d) *Work-Related Time Constraints*: Recognize the impact of work-related time constraints, particularly among the 26-35 age group. Provide flexible evangelism opportunities and schedules to accommodate various work commitments.

Figure 51. Involvement in Evangelism by Level of Education and Age Range

I hardly get involved in the evangelism programmes because [by education Level]

I hardly get involved in Evangelism in my local church because	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
I do not have the gift of witnessing	10.8%	15.2%	9.8%	8.1%	9.7%
My Church does not encourage members participation	18.9%	8.8%	20.5%	10.1%	13.7%
Others	54.1%	40.8%	44.3%	46.0%	45.1%
The nature of my work does not give me time for evangelism	16.2%	35.2%	25.3%	35.8%	31.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

I hardly get involved in the evangelism programmes because [by education Level]

I hardly get involved in Evangelism in my local church because	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
I do not have the gift of witnessing	10.8%	15.2%	9.8%	8.1%	9.7%
My Church does not encourage members participation	18.9%	8.8%	20.5%	10.1%	13.7%
Others	54.1%	40.8%	44.3%	46.0%	45.1%
The nature of my work does not give me time for evangelism	16.2%	35.2%	25.3%	35.8%	31.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Section IV. Discipleship and Membership Retention Strategies

Q13. One or more of the following programs is/are organized in my Church for new converts?

This report examines the availability and effectiveness of programs organized in the Church for new converts. The findings reveal the prevalence of certain programs and suggest areas for improvement to enhance the spiritual growth and integration of new members.

Key Findings

- a) Discipleship/Membership Class:* Percentage of respondents: 37.80%. The most common program offered by the Church for new converts is discipleship or membership classes.
- b) Mentorships by Older Members:* The percentage of respondents (25.10%) was significant indicating that a number of churches provide mentorship opportunities where older members guide and support new converts in their faith journey.
- c) Small Group Mentorship Groups:* A percentage of respondents (22.40%) stated small group mentorship programs are offered in their churches to foster a sense of community and provide personal guidance.
- d) No Specific Programs:* 13.70 % of the respondents indicated that their Church does not have any specific programs in place for new converts.
- e) Other Programs:* 1.00% of the respondents mentioned other programs, which were not specified in the survey.

Recommendations

- a) ***Enhance Discipleship/Membership Classes:*** Evaluate the content and structure of discipleship and membership classes to ensure they effectively meet the needs of new converts. Consider incorporating practical guidance on Christian living and spiritual growth.
- b) ***Expand Mentorship Opportunities:*** Promote mentorship by older members and small group mentorship as valuable resources for new converts. Encourage active participation from both mentors and mentees.
- c) ***Develop Tailored Programs:*** For churches with no specific programs, consider developing tailored initiatives to support new converts in their spiritual journey. These programs should focus on integration, education, and community building.
- d) ***Feedback and Assessment:*** Continuously gather feedback from new converts to assess the effectiveness of existing programs and make necessary improvements. Ensure that programs are responsive to the unique needs of everyone.
- e) ***Diversity and Inclusion:*** Recognize that new converts come from diverse backgrounds. Ensure that programs are inclusive and respectful of cultural and social differences to create a welcoming environment.
- f) ***Promote Awareness:*** Increase awareness among Church members about the available programs for new converts. Encourage active participation and volunteering in these initiatives.

Figure 52. WAD: The following Program(s) is/are organized in my Church for new converts

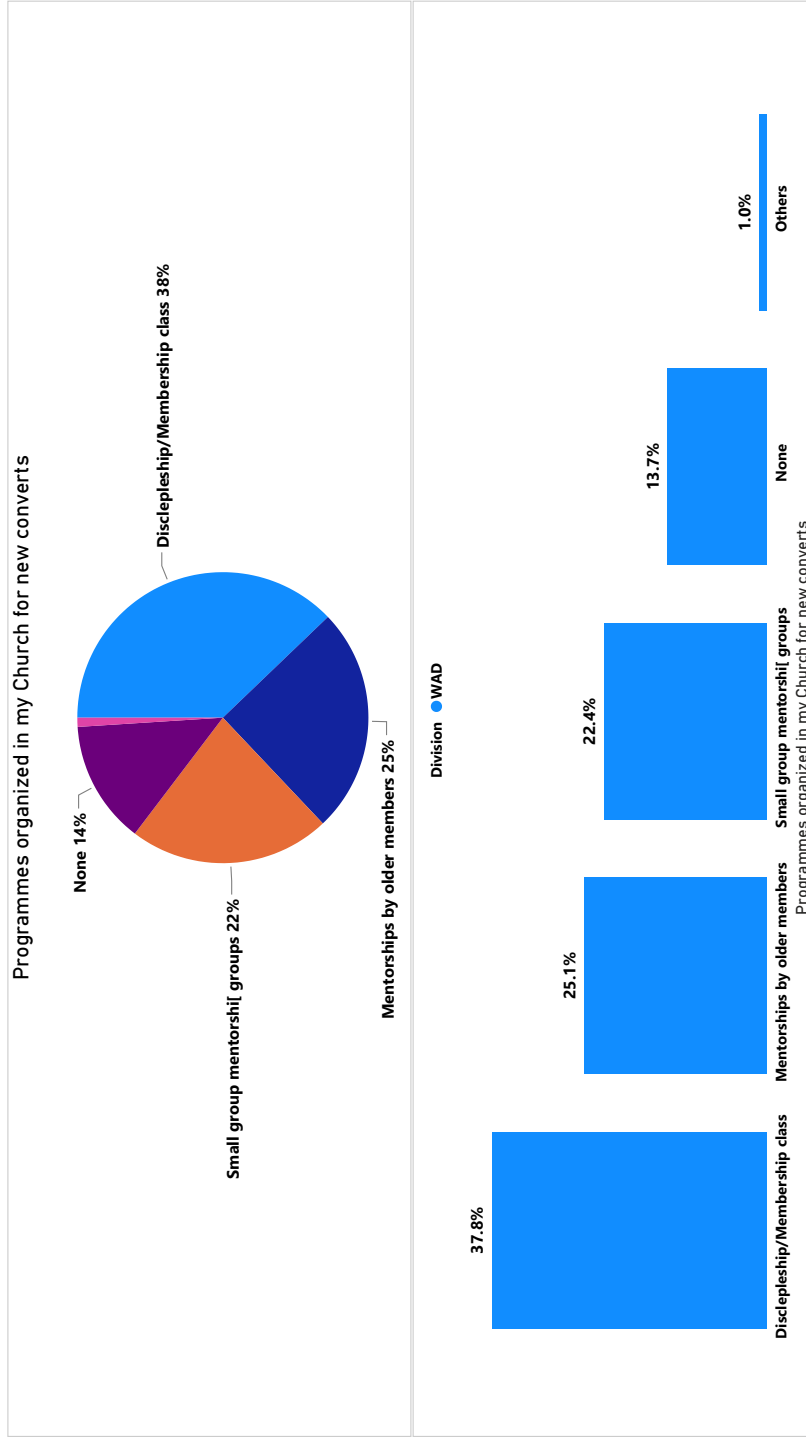


Figure 53. Union: Program(s) Organized in My Church for New Converts

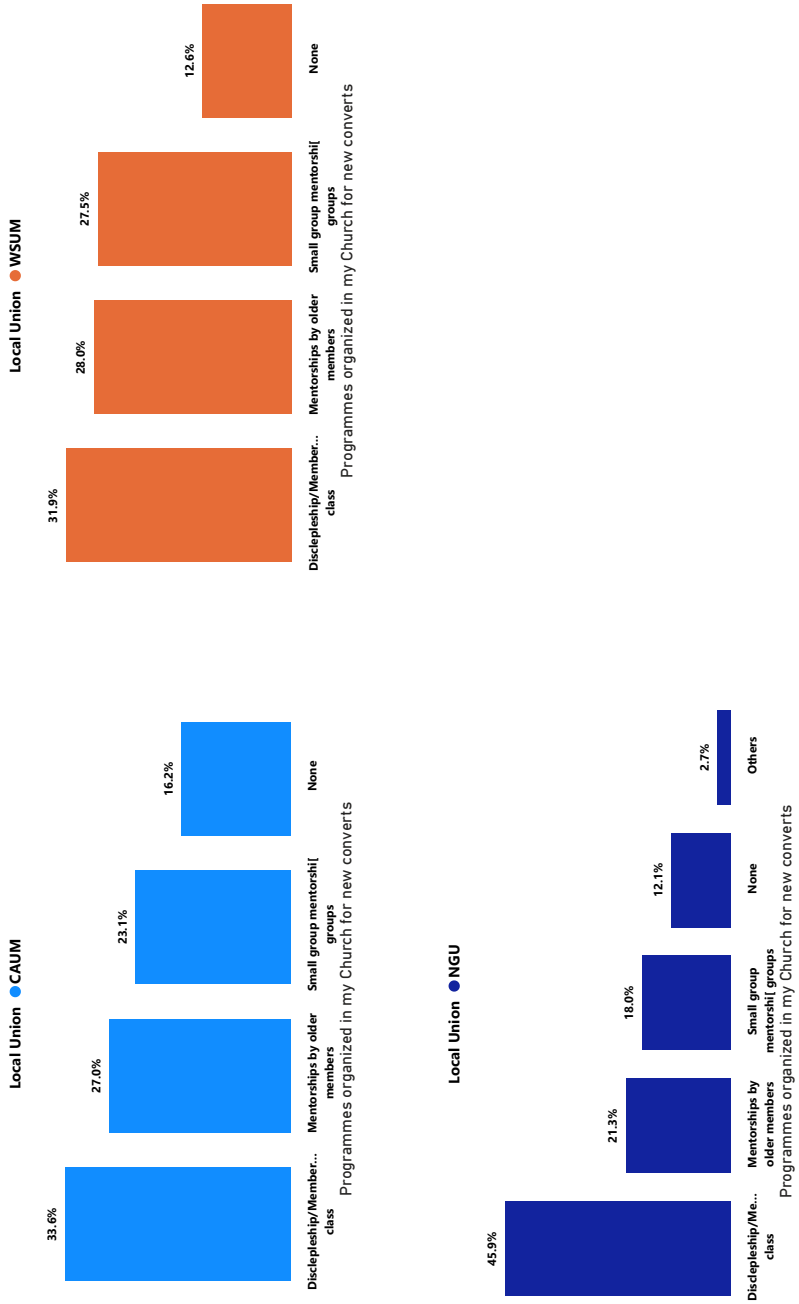
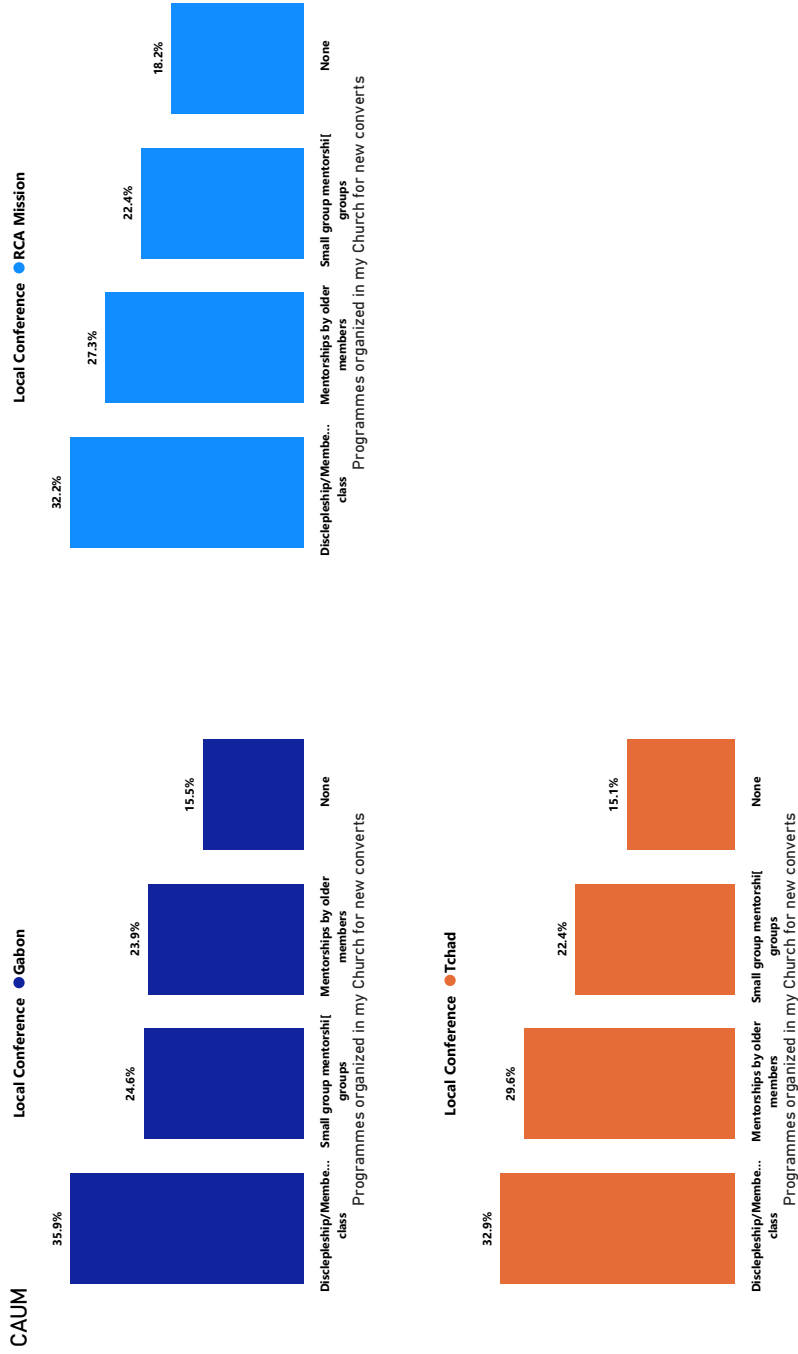
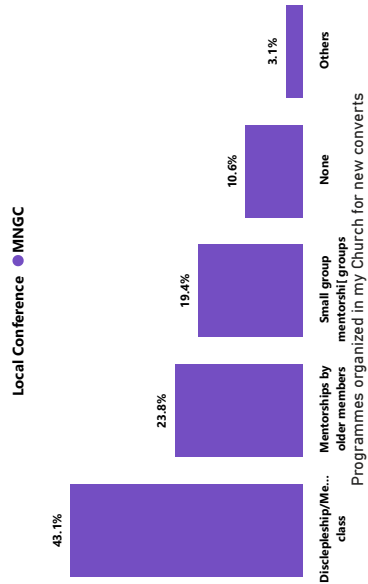
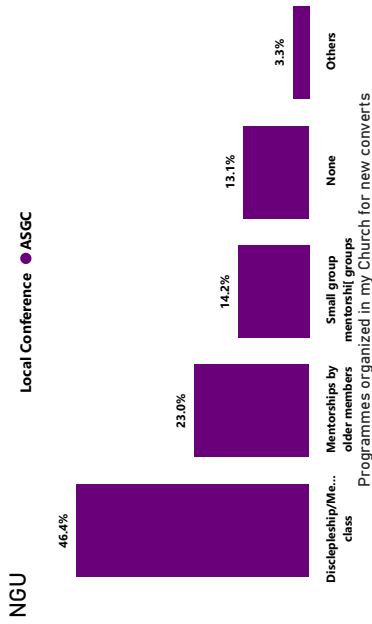
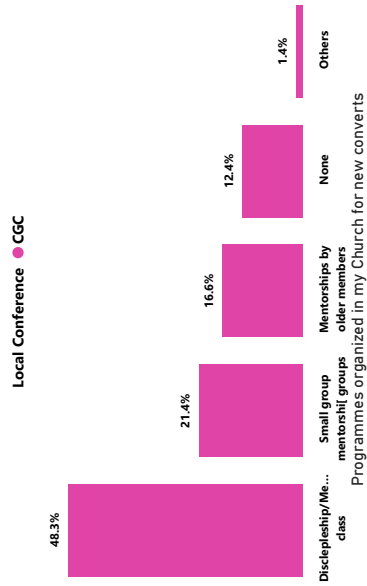
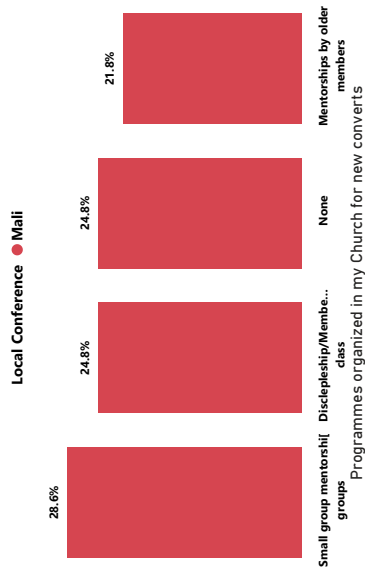
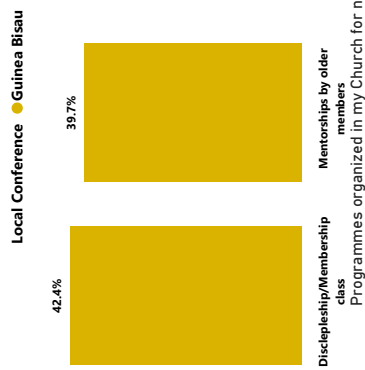


Figure 5-4. Conference: Programs Organized in My Church for New Converts

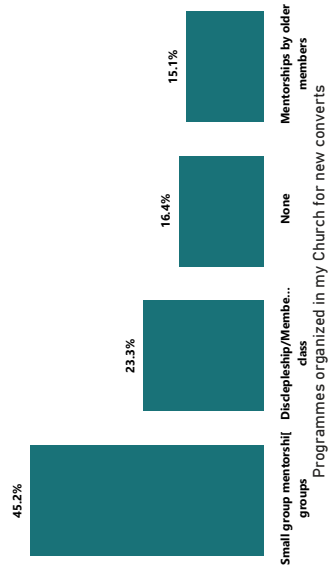




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Local Conference ● Senegal



A. Church Programs for New Converts by Level of Education

This report presents an analysis of the programs organized in the Church for new converts, segmented by the level of education of respondents. By examining how different education levels interact with these programs, we can better understand the potential areas of improvement to cater to the diverse needs of the congregation.

Key Findings

- a) **Discipleship/Membership Class:** All educational levels exhibited high percentages ranging from 37.00% (Tertiary-educated respondents) to 43.80% (Elementary/Primary education). This shows respondents were actively engaged in discipleship/membership classes, demonstrating a commitment to spiritual growth.
- b) **Mentorships by Older Members:** Respondents indicated a high level of engagement in mentorship by older members. It demonstrates a willingness to learn from experienced Church members. This was particularly prominent with High/Secondary School category (27.70%) followed closely by No Formal Education (26.50%). The least two rates were exhibited by Tertiary Education (24.10%) and Elementary/Primary (21.90%) categories.
- c) **No Specific Programs:** Respondents who stated that there were no specific programs designed for new converts exhibited percentages ranging from 13.30% (High/Secondary School) to 14.40% (Elementary/Primary).
- d) **Other Programs (Not Specified):** This category attracted small percentages of 0.60% (Tertiary Education) to 2.50% (Elementary/Primary) indicating very low participation rates.
- e) **Small Group Mentorship Groups:** Tertiary Education respondents showed the highest participation rate in small group mentorship groups (24.60%). High/Secondary School also have a high level of engagement in this strategy at 21.80%. Low participation was observed with the Elementary/Primary-educated individuals (17.50%) and Respondents with no formal education (14.30%).

Recommendations

- a) **Tailored Educational Content:** Develop discipleship/membership class content that caters to the diverse educational backgrounds, ensuring that it is accessible and relevant to all.
- b) **Promote Mentorship Opportunities:** Encourage mentorship by older members among respondents with no formal education, emphasizing its importance in spiritual growth.
- c) **Inclusive Programs:** Create programs that bridge the gap for those with higher education, making them more accessible and appealing.
- d) **Evaluate the Impact of Unspecified Programs:** Explore the “other” programs mentioned by some respondents and assess their effectiveness in supporting new converts.
- e) **Small Group Diversity:** Promote small group mentorship programs as they are well-received, but ensure they are inclusive and accommodate various education levels.

B. Church Programs for New Converts by Age Range

This report presents an analysis of church programs for new converts, segmented by respondents’ age ranges. By examining how different age groups interact with these programs, we can gain insights into tailoring initiatives to cater to the unique needs and preferences of various age demographics within the congregation.

Key Findings

- a) **Discipleship/Membership Class:** This Church program was rated highly across the age groups with age 36-45 years demonstrating a participation rate of 39.10%. This was followed by 18-25 years (38.90%), 60 years and above (38.70%) and 46-59 years with 37.60%. Even though 26-35 years scored the least with 36.00%, it was still a considerable rating. These high percentages indicate a continued interest and commitment in foundational religious learning for the younger age groups, and a dedication to lifelong learning and faith particularly for the older age group.
- b) **Mentorships by Older Members:** The highest percentages were noted in the 18-25 years and 26-35 years groups with 26.50% each. The older demographic, 60 years and above, had a participation rate of 25.40% showing they actively seek mentorship opportunities, emphasizing their desire for spiritual guidance. Moderate participation was noted among the 46-59 years (24.30%) and 36-45 years (21.80%). Overall, there is average participation in mentorship programs, indicating an interest in learning from experienced Church members.

- c) **No Specific Programs:** Low ratings were recorded in the 18-25 years (9.40%) and 60 years and above (13.40%) categories. These ratings show that the populations in the two categories are less likely to report having no specific programs for new converts. 26-35 years and 46-59 years categories had similar ratings of 14.30% each. These age groups mirror the younger demographic in reporting a lower percentage of having no specific programs. Conversely, the 36-45 years with 17.20%, showed they were more likely to indicate the absence of specific programs, suggesting a potential area for improvement.
- d) **Other Programs (Not Specified):** The age groups that had the least percentages include 26-35 years (0.50%), 18-25 years (0.70%) and 36-45 years (0.80%). 46-59 years (1.60%) demonstrated a slightly higher rate of mentioning unspecified “other” programs. Older adults aged 60 and above mentioned unspecified “other” programs the highest compared to younger age groups.
- e) **Small Group Mentorship Groups:** 18-25 years demonstrated being actively involved in small group mentorship programs with the highest rating of 24.50%. The three categories that followed closely included 26-35 years (22.70%), 46-59 years (22.20%) and 36-45 years (21.10%) emphasizing their commitment to group learning.

Recommendations

- a) **Tailored Educational Content:** Develop discipleship/membership class content that caters to the diverse needs and preferences of different age groups.
- b) **Enhance Mentorship Programs:** Encourage greater participation in mentorship programs among younger age groups (18-25yrs, 26-35yrs) through targeted promotions and incentives.
- c) **Program Expansion:** Expand the availability of specific programs for new converts to cater to adults aged 36-45, who reported a relatively higher absence of such programs.
- d) **Evaluate Unspecified Programs:** Investigate and evaluate the “other” programs mentioned by respondents, considering their potential benefits and areas for improvement.
- e) **Promote Small Group Mentorship:** Continue to promote and expand small group mentorship programs as they are well-received across different age groups.

Figure 55. Church Programs for New Converts by Level of Education and Age Range

Programmes organized in my Church for new converts [by education Level]

Programmes organized in my Church for new converts	No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Disclepleship/Membership class	42.9%	43.8%	36.3%	37.0%	37.8%
Mentorships by older members	26.5%	21.9%	27.7%	24.1%	25.1%
None	14.3%	14.4%	13.3%	13.7%	13.7%
Others	2.0%	2.5%	0.9%	0.6%	1.0%
Small group mentorship groups	14.3%	17.5%	21.8%	24.6%	22.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Programmes organized in my Church for new converts [by age range]

Programmes organized in my Church for new converts	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Disclepleship/Membership class	38.9%	36.0%	39.1%	37.6%	38.7%	37.8%
Mentorships by older members	26.5%	26.5%	21.8%	24.3%	25.4%	25.1%
None	9.4%	14.3%	17.2%	14.3%	13.4%	13.7%
Others	0.7%	0.5%	0.8%	1.6%	2.8%	1.0%
Small group mentorship groups	24.5%	22.7%	21.1%	22.2%	19.7%	22.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q14. Discipleship (New members Integration, Retention and Nurture)

This section presents an analysis of discipleship programs within the Church, focusing on the components and their prevalence among Church members. By understanding the types of programs that are most prominent, we can identify areas of strength and opportunities for improvement in the Church's discipleship efforts.

Key Findings

- a) ***Bible Studies such as 28 SDA Fundamental Beliefs:*** The majority of churches, as indicated by 48.40% of the respondents, actively engage in Bible studies related to the 28 SDA Fundamental Beliefs. This indicates a strong interest in understanding the core principles of their faith for new members' integration, nurture and retention.
- b) ***Study of Spirit of Prophecy Writings:*** A significant portion of churches (19.60%) organized the study of Spirit of Prophecy writings, highlighting a commitment to exploring the teachings and guidance of these writings as part of the discipleship program.
- c) ***Responding to the Material Welfare of New Converts:*** A notable percentage of Church members (15.20%) are involved in programs aimed at addressing the material welfare of new converts, emphasizing a concern for their holistic well-being.
- d) ***Equipping New Members for Mission:*** A considerable number of churches (12.00 %) engage in programs designed to equip new members for mission work, showcasing a commitment to fostering a culture of outreach and evangelism.
- e) ***Other Programs (Not Specified):*** A smaller percentage of Church members (4.90%) mentioned unspecified "other" programs, which require further exploration in order to understand their nature and impact.

Recommendations

- a) *Expand Discipleship Opportunities:* Given the high participation rate in Bible studies related to the 28 SDA Fundamental Beliefs, consider expanding the curriculum to delve deeper into specific topics and engage even more members.
- b) *Promote Spirit of Prophecy Studies:* Capitalize on the interest in Spirit of Prophecy writings by promoting and expanding study programs related to these writings, ensuring they are accessible to a broader audience.
- c) *Enhance Material Welfare Initiatives:* Continue to develop and strengthen programs that address the material welfare of new converts, as these initiatives reflect the Church's commitment to the well-being of her members.
- d) *Missionary Training:* Invest in equipping new members for mission work through training and mentorship programs to foster a culture of evangelism within the Church.
- e) *Investigate Unspecified Programs:* Explore the "other" programs mentioned by a small percentage of members to better understand their nature and assess their potential value to the congregation.

Figure 56. WAD: Discipleship Program in My Church Includes

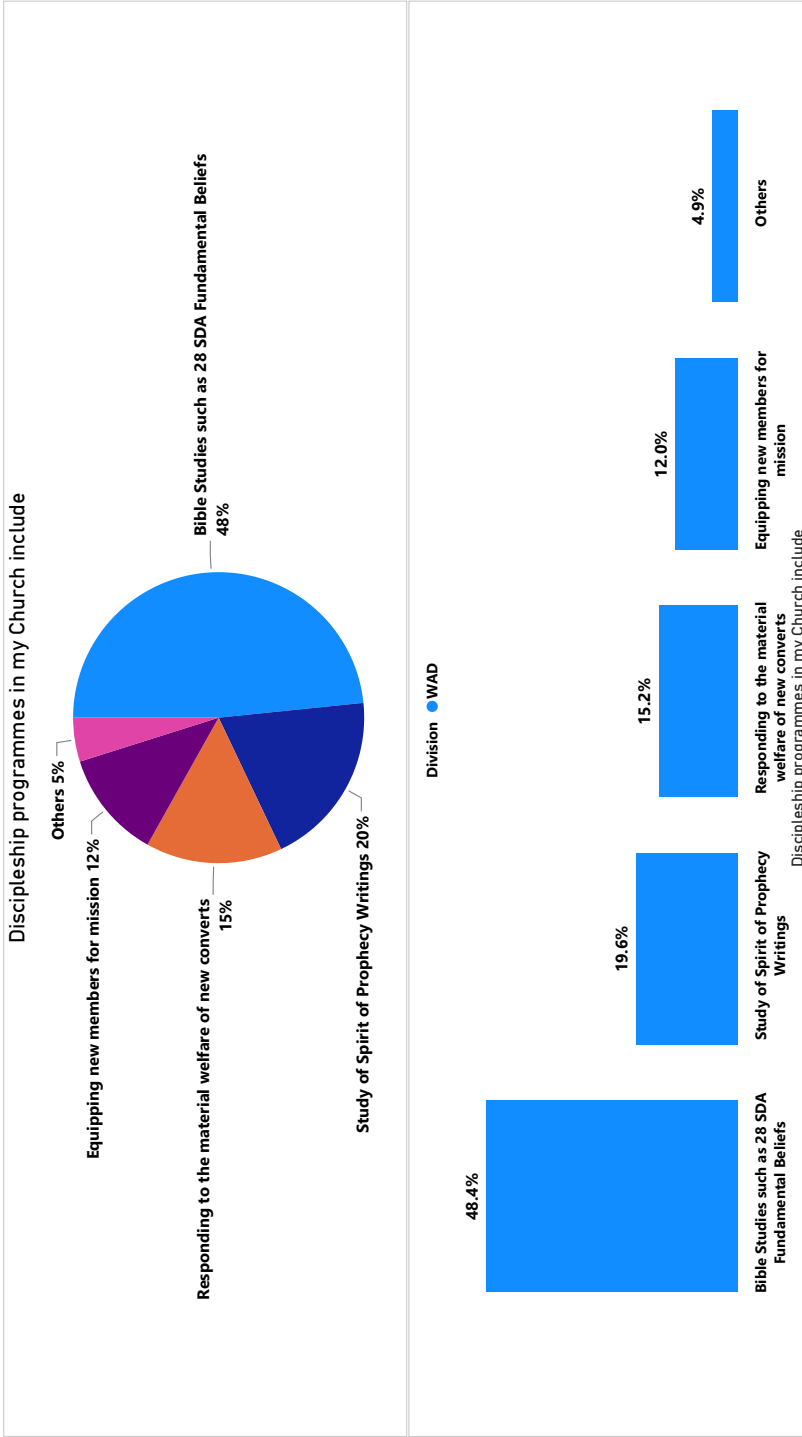


Figure 57. Union: Discipleship Programs in My Church Include

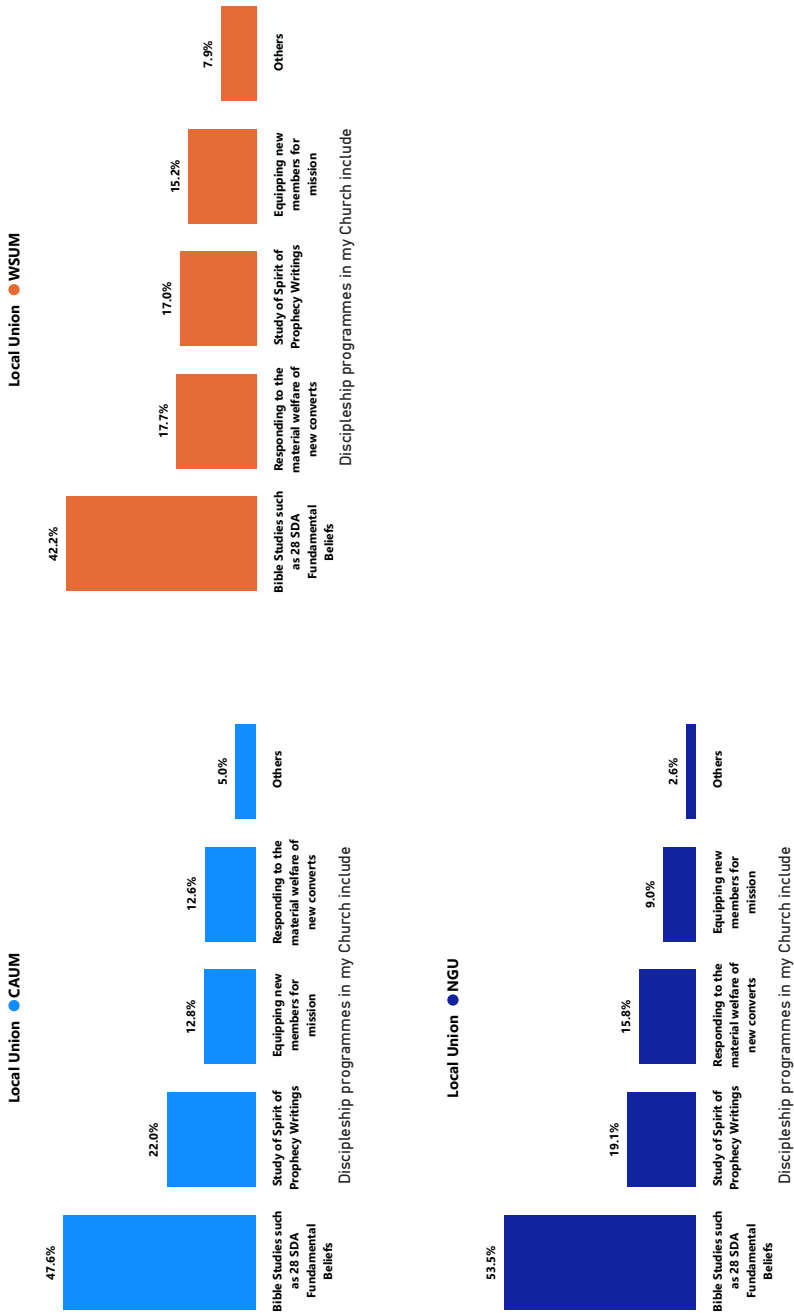
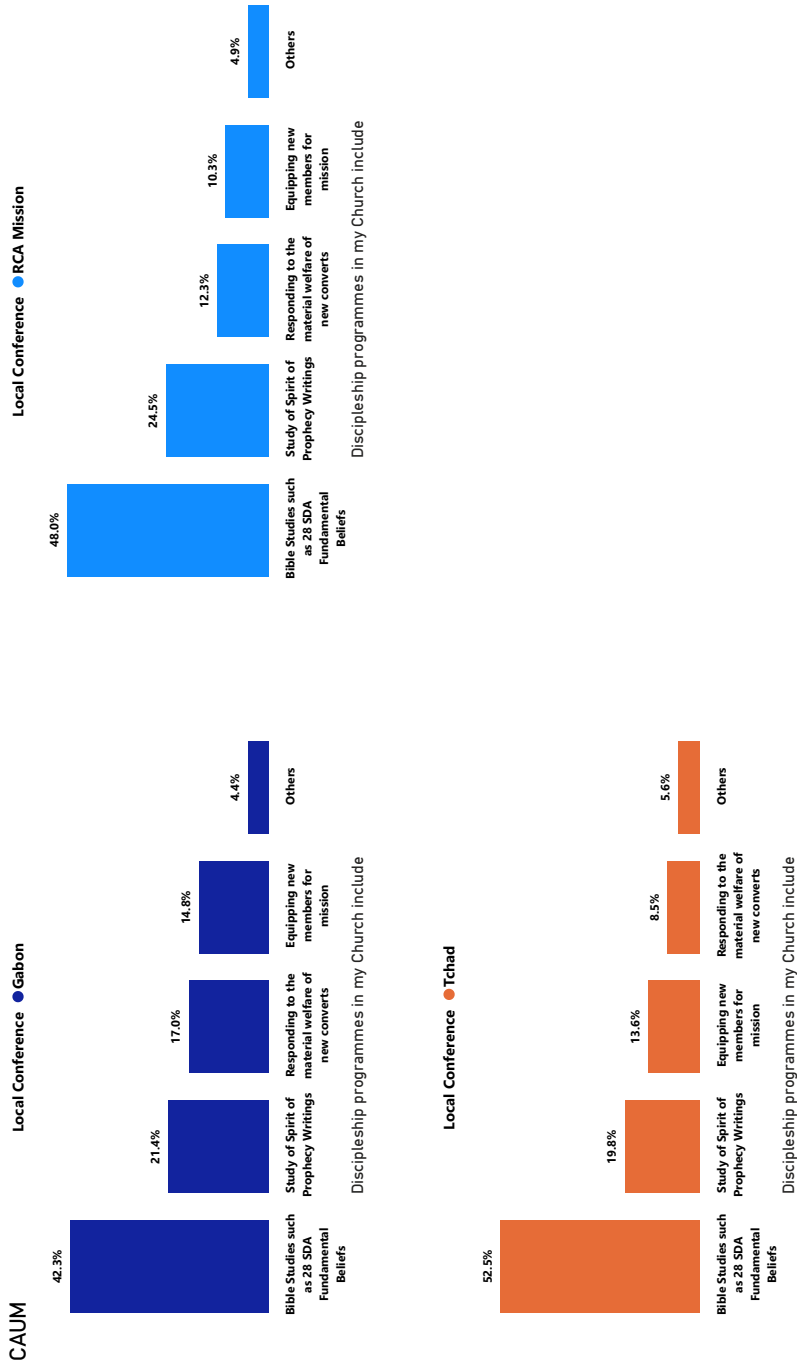
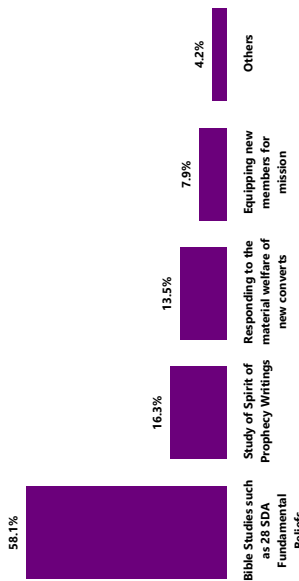


Figure 58. Conference: Discipleship Programs in My Church Include



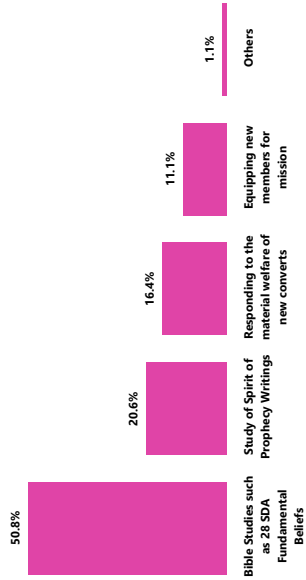
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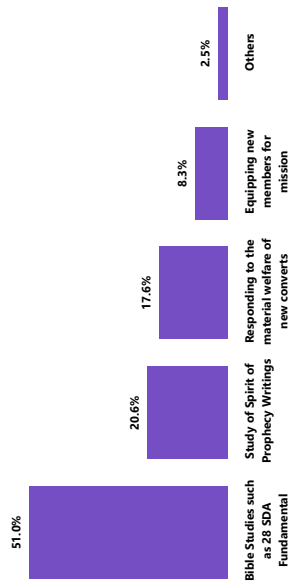
Discipleship programmes in my Church include

Local Conference ● CGC



Discipleship programmes in my Church include

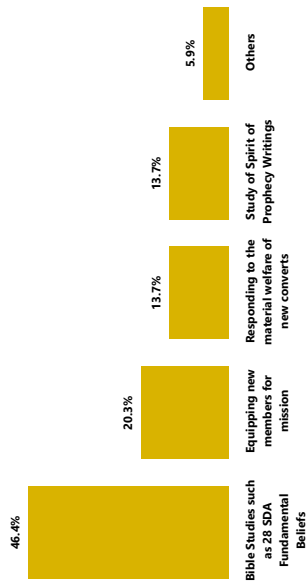
Local Conference ● MINGC



Discipleship programmes in my Church include

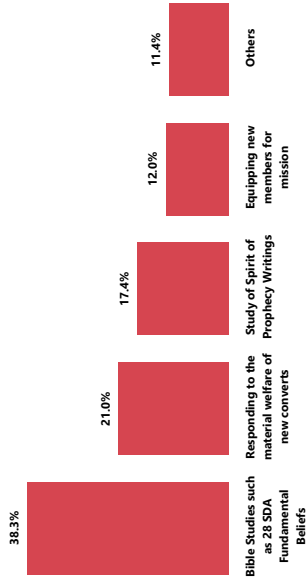
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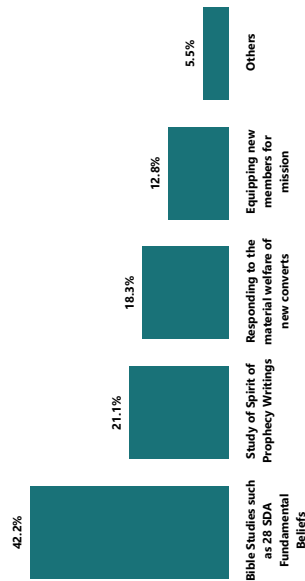
Discipleship programmes in my Church include

Local Conference ● Mali



Discipleship programmes in my Church include

Local Conference ● Senegal



Discipleship programmes in my Church include

A. Discipleship Programs Based on Level of Education

Here we analyzed the participation in discipleship programs organized by the Church for new converts, categorized by the participants' level of education. Understanding how education level influences engagement in these programs can help the Church tailor its discipleship efforts to better meet the needs of her members.

Key Findings

- a) *Bible Studies such as 28 SDA Fundamental Beliefs*: Engagement in this program is substantial across all education levels, suggesting its broad appeal. This is supported by the high ratings it was given ranging from a low of 43.00% (Elementary/Primary) to a high of 50.80% for High/Secondary School.
- b) *Equipping New Members for Mission*: Participation in the program varies across education levels, with the highest participation among those with no formal education (17.70%). The least percentages, 11.50% (High/Secondary School), 11.90% (Tertiary Education) and 12.10% (Elementary/Primary) follow one another closely. Thus, this program appeals to a diverse range of educational backgrounds.
- c) *Other Programs (Not Specified)*: A small percentage of participants mentioned unspecified "other" programs, with participation relatively consistent across education levels with the lowest being Elementary/Primary (4.20%) and the highest percentage coming from No Formal Education (8.10%). High/Secondary School and Tertiary Education had 5.10% and 4.70% respectively. Further investigation is required to understand the nature and impact of these programs fully.
- d) *Responding to the Material Welfare of New Converts*: Participation in this program aimed at responding to the material welfare of new converts which is highest among those with an elementary/primary education (22.00%), indicating the significance of this program for individuals with this educational background. No Formal Education with a distant 6.50% compared to the others is indicative of their minimal participation in the program.
- e) *Study of Spirit of Prophecy Writings*: Engagement in the study of Spirit of Prophecy writings is highest among individuals with no formal education (22.60%) followed by Tertiary Education (20.10%). It is essential to note that this program still maintains a substantial level of participation across all education levels considering that the lowest rate was 18.70% rated by both the Elementary/Primary as well as High/Secondary School categories.

Recommendations

- a) ***Diverse Educational Content:*** Continue offering a diverse range of discipleship programs that cater to participants with various educational backgrounds.
- b) ***Promote Bible Studies:*** Promote Bible studies, particularly those focusing on the 28 SDA Fundamental Beliefs, as they have broad appeal and engage members across different education levels.
- c) ***Expand Material Welfare Programs:*** Consider expanding programs that respond to the material welfare of new converts, as they seem particularly meaningful for individuals with elementary/primary education.
- d) ***Explore Unspecified Programs:*** Investigate the “other” programs mentioned by a small percentage of participants to better understand their nature and impact.

B. Discipleship Programs Based on Age Range

The aim was to analyze the participation in discipleship programs organized by the Church for new converts, segmented by participants’ age ranges. Understanding how age influences engagement in these programs can help the Church tailor its discipleship efforts to better meet the needs of different generations.

Key Findings

- a) ***Bible Studies such as 28 SDA Fundamental Beliefs:*** Participation in Bible studies, specifically those focusing on the 28 SDA Fundamental Beliefs, is highest among individuals aged 60 and above (51.40%), followed closely by the 18-25 age group (49.60%). These programs exhibit broad appeal across all age ranges given the high percentages accorded to it (26-35yrs: 47.30%; 36-45yrs: 46.80%; 46-59yrs: 49.00%;).
- b) ***Equipping New Members for Mission:*** Participation in programs aimed at equipping new members for mission remains relatively consistent across all age groups, with the 18-25 age group (12.20%) showing slightly higher engagement than the others (26-35yrs: 12.70%; 36-45yrs: 12.00%; 46-59yrs: 11.20%; 60yrs and above: 10.80%). This suggests that the desire to actively engage in mission work spans generations.

- c) ***Other Programs (Not Specified)***: While a small percentage of 36-45yrs participants (6.10%) mentioned unspecified “other” programs, smaller percentages with slight variations across age groups were noted (18-25yrs: 4.20%; 26-35yrs: 4.40%; 46-59yrs: 5.00%; 60yrs and above: 4.90%). Further investigation is required to understand the nature and impact of these programs fully.
- d) ***Responding to the Material Welfare of New Converts***: Participation in programs focused on responding to the material welfare of new converts is relatively consistent across age groups. Although the 60yrs and above category stood out with 16.20%, 36-45yrs and 46-59yrs groups displayed minimal differences from the highest rating at 16.10% and 15.80% respectively. The least score came from the 26-35yrs group (14.30%), but was slightly preceded by 18-25yrs (14.50%). These programs appear to address a universal need within the congregation, regardless of age.
- e) ***Study of Spirit of Prophecy Writings***: Engagement in the study of Spirit of Prophecy writings is highest among the 26-35 age group (21.20%). However, it remains relatively strong across all age ranges, with the 18-25 (19.60%), 46-59 (19.10%) and 36-45yrs (19.00%) age groups also showing significant participation. 60yrs and above still had a rating of 16.80%, even though it was the least.

Recommendations

- a) ***Promote Inter-Generational Participation***: Encourage interactions and participation in discipleship programs across different age groups, fostering mentorship and shared learning experiences.
- b) ***Expand Material Welfare Programs***: Continue and potentially expand programs that respond to the material welfare of new converts, as they address a universal need within the congregation.
- c) ***Evaluate and Enhance Unspecified Programs***: Investigate the “other” programs mentioned by a small percentage of participants to better understand their nature and impact, with a view to potentially enhancing or promoting them.

Figure 59. Discipleship Programs Based on Level of Education and Age Range

Discipleship programmes in my Church include [by education Level]

Discipleship programmes in my Church include	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Bible Studies such as 28 SDA Fundamental Beliefs	45.2%	43.0%	50.8%	48.5%	48.4%
Equipping new members for mission	17.7%	12.1%	11.5%	11.9%	12.0%
Others	8.1%	4.2%	5.1%	4.7%	4.9%
Responding to the material welfare of new converts	6.5%	22.0%	14.0%	14.8%	15.2%
Study of Spirit of Prophecy Writings	22.6%	18.7%	18.7%	20.1%	19.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Discipleship programmes in my Church include [by education Level]

Discipleship programmes in my Church include	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Bible Studies such as 28 SDA Fundamental Beliefs	45.2%	43.0%	50.8%	48.5%	48.4%
Equipping new members for mission	17.7%	12.1%	11.5%	11.9%	12.0%
Others	8.1%	4.2%	5.1%	4.7%	4.9%
Responding to the material welfare of new converts	6.5%	22.0%	14.0%	14.8%	15.2%
Study of Spirit of Prophecy Writings	22.6%	18.7%	18.7%	20.1%	19.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Q15. Discipleship Classes/Programs Are Conducted in my Local Church

This aimed to analyze the frequency and nature of discipleship classes or programs conducted in the Church. Understanding the prevalence and structure of these programs can help the Church leadership to make informed decisions to enhance discipleship and spiritual growth among members.

Key Findings

- a) *Weekly Discipleship Programs:* The most common frequency for conducting discipleship classes or programs is “Weekly” with a rating of 45.20%.
- b) *Rarely and Only After New Converts Are Baptized:* This category is less common at 19.60%.
- c) *Only after New Converts Are Baptized:* This category is reported by 13.10% of respondents.
- d) *Monthly and Bi-weekly Programs:* This entry has moderate participation at 8.60% (monthly) and (4.20%).
- e) *Others category:* This category had 9.20%. The diversity of frequencies in this category requires further clarification to understand the specific scheduling and content of these programs.

Recommendations

- a) ***Regular and Consistent Discipleship Programs:*** Given that a substantial percentage of respondents prefer weekly discipleship classes, the Church should consider maintaining and even expanding regular, weekly programs to meet the needs of members seeking consistent spiritual growth.
- b) ***Engage New Converts Immediately:*** To foster a strong spiritual foundation, the Church can consider initiating discipleship classes as soon as new converts are baptized. This approach can help them grow in their faith from the outset.
- c) ***Clarify and Diversify “Others” Category:*** To better serve the congregation, further research or surveys may be conducted to understand the nature and content of the programs falling under the “Others” category. This can provide insights into the specific needs and preferences of members.
- d) ***Assess the Effectiveness of Rarely Conducted Programs:*** The Church should evaluate the effectiveness of rarely conducted programs and assess whether they should be modified, enhanced, or replaced to align with the preferences and spiritual growth goals of the congregation.

Figure 60. WAD: Discipleship Classes/Programs Are Conducted in My Local Church

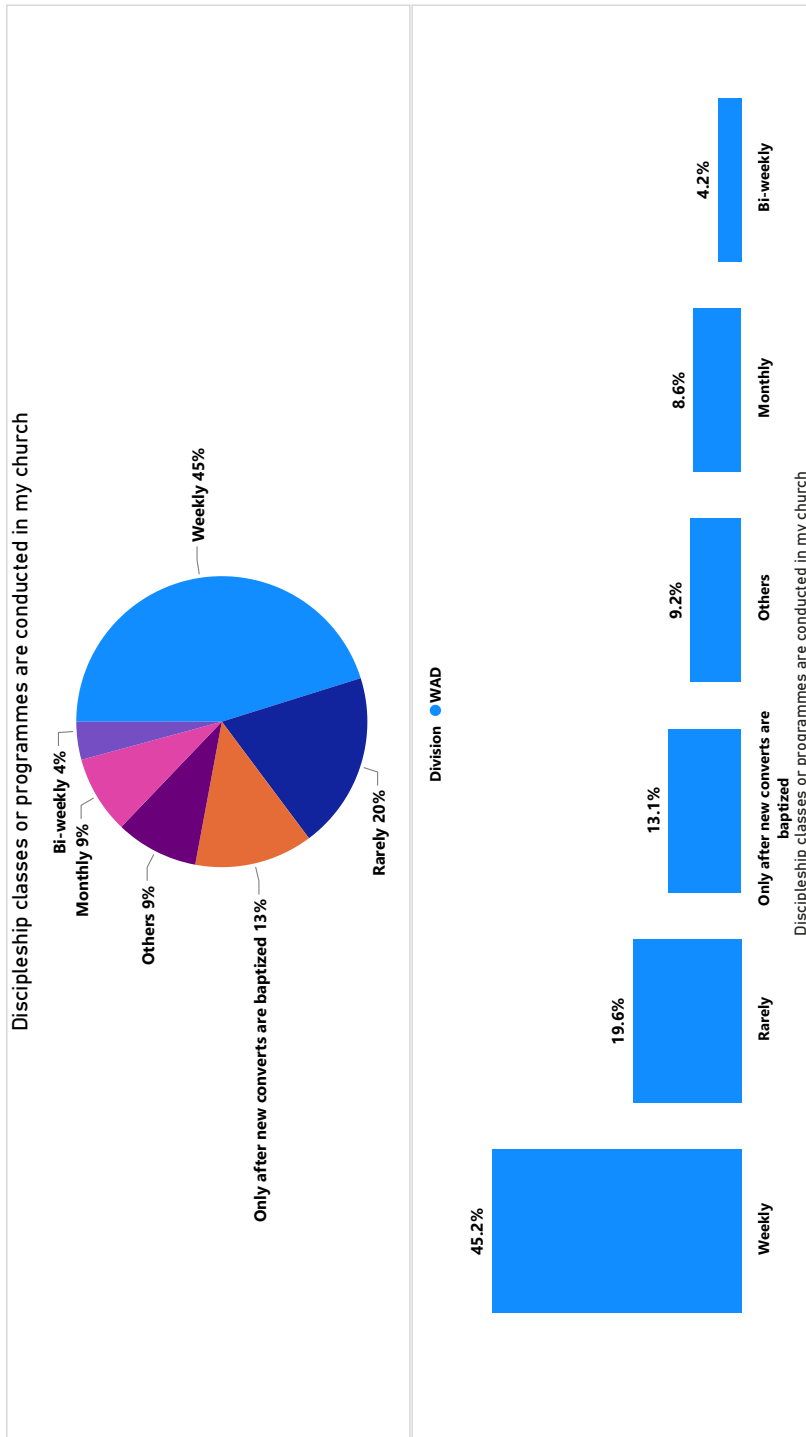


Figure 61. Union: Discipleship Classes/Programs Are Conducted in My Local Church

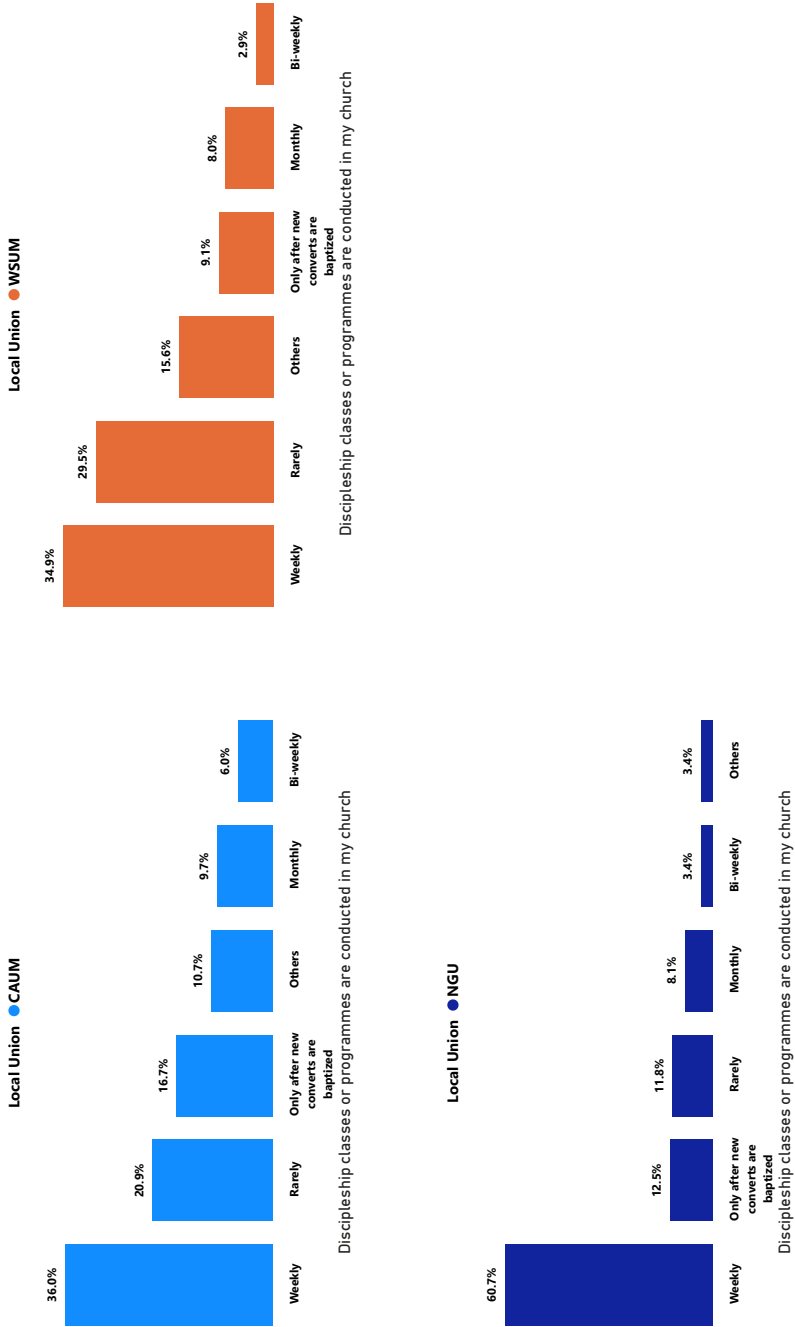
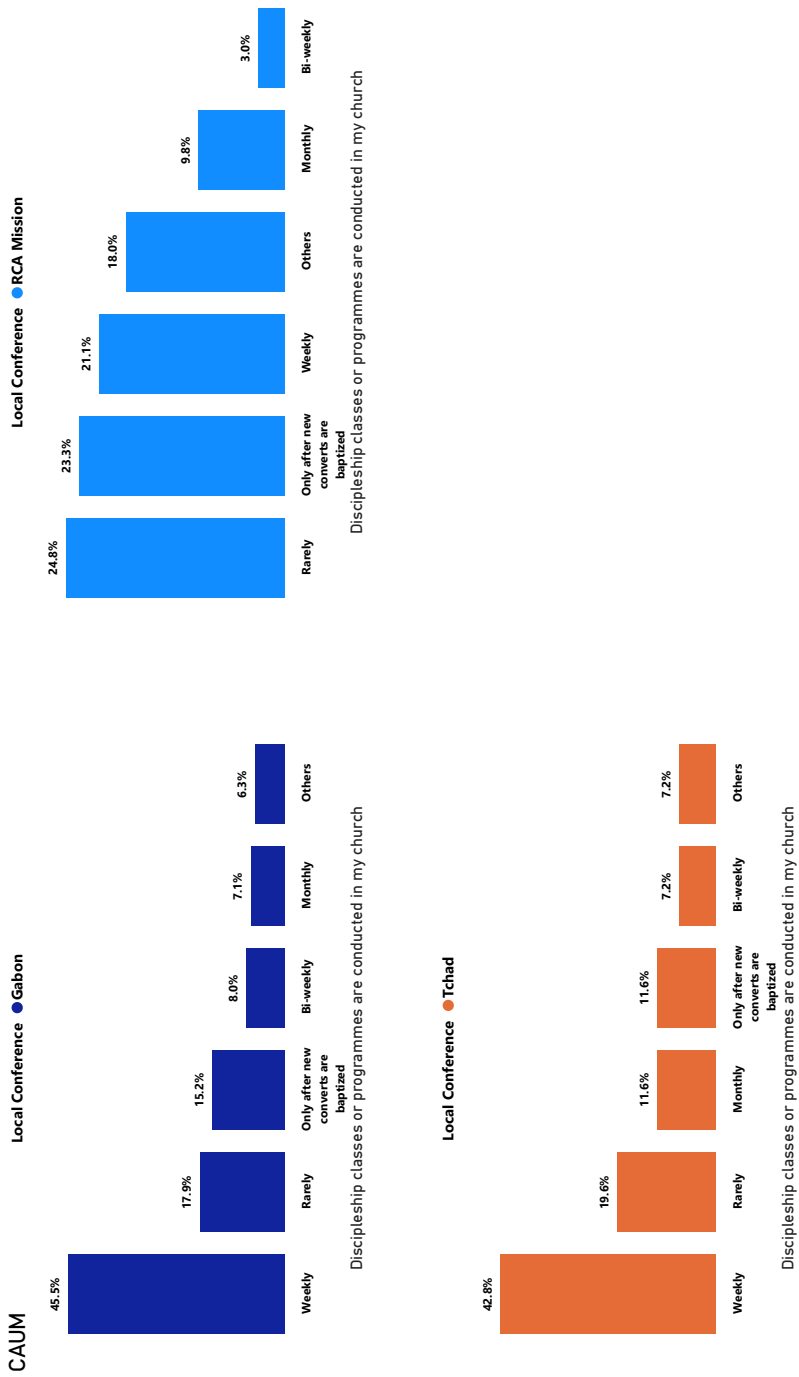
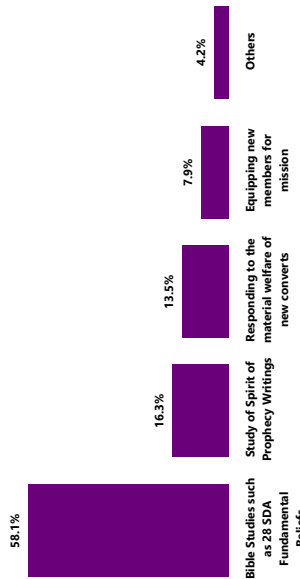


Figure 62. Conference: Discipleship classes/Programmes Are Conducted In My Local Church



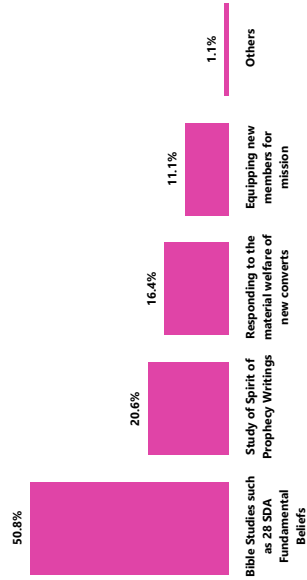
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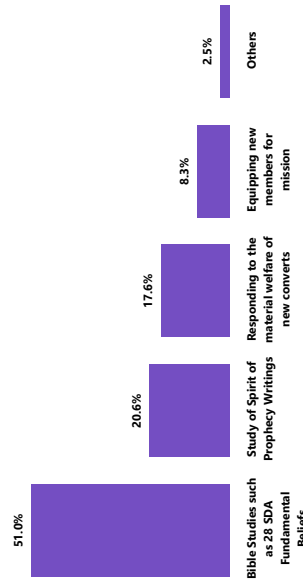
Discipleship programmes in my Church include

Local Conference ● CGC

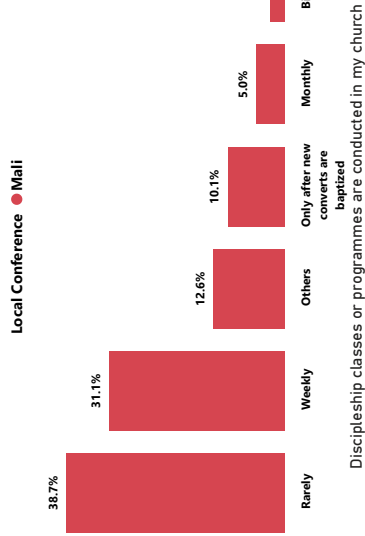
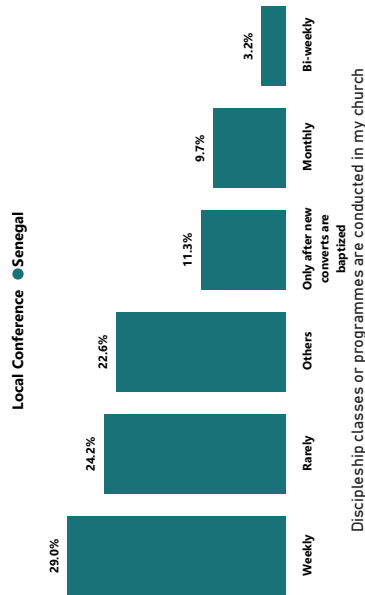
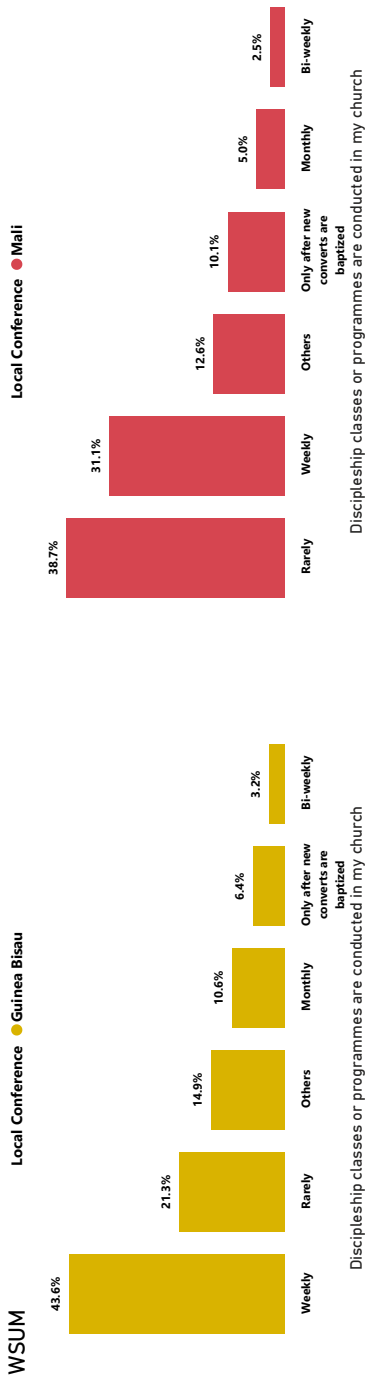


Discipleship programmes in my Church include

Local Conference ● MNGC



Discipleship programmes in my Church include



A. Discipleship Classes/Programs in the Church by Education Level

Here we delved into the frequency of discipleship classes or programs in the Church, categorized by the education level of respondents. Understanding how different education levels relate to the participation and preference for discipleship programs can help Church leaders tailor their offerings to meet the needs of diverse members.

Key Findings

- a) **All Education Levels Prefer Weekly Classes:** Respondents with higher levels of education (Elementary/Primary - 50.70%;, High/Secondary School - 43.60%;, and Tertiary Education - 44.40%.) as well as those with no formal education (50.00%), show a preference for weekly discipleship classes, with over 43% participation in this category.
- b) **Significant Participation in the Rarely Category:** This category had a rating of at least 14.30% (No Formal Education), and utmost 21.60% (Tertiary Education). Elementary/Primary and High/Secondary School respondents had 19.70% and 17.30% respectively.
- c) **Bi-weekly and Monthly Programs Less Popular:** Bi-weekly and monthly discipleship programs are less popular among all education levels, with participation percentages generally below 10%.
- d) **Tertiary Education Level Shows Consistency:** Respondents with tertiary education show consistent participation across different frequency categories, indicating a willingness to engage in discipleship programs regardless of the schedule.

Recommendations

- a) **Diversify Frequency Options:** To cater to the preferences of members with lower education levels, the Church may consider offering a variety of program frequencies, including weekly, monthly, and bi-weekly options.
- b) **Enhance Communication:** The Church should focus on clear communication about the schedule and content of discipleship programs to ensure that members, regardless of their education level, are aware of and can participate in these activities.
- c) **Evaluate Program Effectiveness:** Regularly assess the effectiveness and impact of different program frequencies to determine which ones best contribute to members' spiritual growth and development.
- d) **Tailor Programs to Education Levels:** Consider developing discipleship content that is tailored to the educational backgrounds and needs of members to make the programs more engaging and relevant.

B. Discipleship Classes/Programs in the Church by Age Range

This report examines the frequency of discipleship classes or programs in the Church, categorized by the age range of respondents. Understanding how different age groups relate to the participation and preference for discipleship programs can assist Church leaders in tailoring their offerings to meet the needs of various generational segments.

Key Findings

- a) ***Frequency Preferences Vary by Age:*** Weekly discipleship classes are the most preferred among all age groups, with participation percentages exceeding 39%. This frequency is particularly popular among the 46-59 age group (50.90%).
- b) ***Bi-weekly and Monthly Programs Less Preferred:*** Bi-weekly and monthly discipleship programs are less favored across all age groups, with participation percentages generally below 13% for Monthly programs, and 5.5% for Bi-weekly programs.
- c) ***Engagement Peaks after Baptism:*** Respondents of all age groups show a higher interest in discipleship classes conducted only after new converts are baptized. The ratings range between 9.70% (26-35yrs) and 16.00% (60yrs and above). Others gave various percentages of 12.60% (36-45yrs), 14.70%; (46-59yrs) and 15.60% (18-25yrs), This suggests a significant focus on nurturing new members.
- d) ***Rarely Attended by Middle-aged Adults and the elderly:*** Middle-aged adults, 36-45yrs and 46-59yrs age groups and the elderly (60yrs and above -16.80%.) are less likely to participate in rare discipleship classes, compared with the younger adults (18-25yrs - 19.70% and 26-35yrs - 21.90%).

Recommendations

- a) ***Emphasize Weekly Classes:*** Given the popularity of weekly discipleship classes across age groups, the Church should prioritize and promote these classes.
- b) ***Targeted Approach for Younger Adults:*** Develop strategies to engage younger adults (18-35 age groups) more effectively, as they tend to participate less frequently. Tailor programs to their needs and preferences.
- c) ***Enhance Post-Baptism Discipleship:*** Recognize the interest in discipleship classes after baptism and develop comprehensive programs to support new converts in their faith journey.

- d) *Diverse Frequency Options:* While weekly classes are favored, offer diverse frequency options to accommodate the preferences of all age groups.
- e) *Regular Evaluation:* Continuously assess the effectiveness and relevance of discipleship programs to ensure they align with the evolving needs of different age ranges.

Figure 63. Discipleship Classes/Programs in the Church by Education Level and Age Range

Discipleship programmes are conducted in my church [by education Level]

Discipleship classes or programmes are conducted in my church	No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Bi-weekly	11.9%	4.2%	4.5%	3.4%	4.2%
Monthly	11.9%	8.5%	8.9%	8.2%	8.6%
Only after new converts are baptized	7.1%	12.7%	16.5%	11.5%	13.1%
Others	4.8%	4.2%	9.2%	10.9%	9.2%
Rarely	14.3%	19.7%	17.3%	21.6%	19.6%
Weekly	50.0%	50.7%	43.6%	44.4%	45.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Discipleship programmes are conducted in my church [by age range]

Discipleship classes or programmes are conducted in my church	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Bi-weekly	2.9%	5.2%	4.0%	5.5%	3.2%	4.2%
Monthly	12.7%	7.7%	5.8%	5.5%	12.0%	8.6%
Only after new converts are baptized	15.6%	9.7%	12.6%	14.7%	16.0%	13.1%
Others	9.8%	11.0%	11.2%	4.9%	5.6%	9.2%
Rarely	19.7%	21.9%	18.8%	18.4%	16.8%	19.6%
Weekly	39.3%	44.5%	47.5%	50.9%	46.4%	45.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q16. In My Opinion New Members May Be Better Integrated, Retained and Nurtured in My Local Church Through

This report examines the factors that contribute to the better integration, retention, and nurturing of members within the local Church community. Understanding these factors is crucial for Church leaders to create an environment that fosters the spiritual growth and long-term commitment of their congregation.

Key Findings

- a) Faithfulness to Biblical Teachings and Doctrines: 38.60%
- b) The Warm Worship Environment in My Local Church: 19.50%
- c) Mentorship by Older Members: 17.10%
- d) Small Group Mentorship Program: 11.50%
- e) The Social Network They Have in the Local Church: 7.80%
- f) Family Heritage: 3.20%
- g) Others: 2.30%

Key Findings

- a) **Primary Importance of Biblical Teachings:** Majority of respondents (38.60%) consider faithfulness to biblical teachings and doctrines as the most significant factor contributing to better integration, retention, and nurturing of members.
- b) **Significance of Worship Environment:** The warm worship environment in the local Church is also crucial, with 19.50% respondents acknowledging its importance in member retention and nurturing.
- c) **Role of Mentorship:** Mentorship by older members is valued by 17.10% of respondents, highlighting the impact of experienced guidance in fostering spiritual growth.
- d) **Small Group Programs:** Small group mentorship programs, while slightly less emphasized, still play a notable role, as indicated by 11.50% of respondents.
- e) **Limited Influence of Social Networks and Family Heritage:** The social network within the local Church and family heritage are considered relatively less influential, with 7.80% and 3.20% of respondents, respectively.

Recommendations

- a) ***Strengthen Biblical Teaching:*** Continue to emphasize and prioritize faithful adherence to biblical teachings and doctrines. Regular Bible study classes and sermons that focus on doctrinal understanding can further enhance member integration and retention.
- b) ***Enhance Worship Experience:*** Invest in creating a warm and welcoming worship environment, ensuring that members feel spiritually nourished and connected during services.
- c) ***Expand Mentorship Programs:*** Encourage and expand mentorship initiatives by older members, recognizing their impact on nurturing the faith of younger congregants.
- d) ***Promote Small Group Participation:*** Promote participation in small group mentorship programs, as they provide a more intimate and supportive setting for spiritual growth.
- e) ***Community Building:*** While social networks and family heritage are not as significant, efforts can still be made to foster a sense of community and belonging within the Church.
- f) ***Continuous Evaluation:*** Regularly assess the effectiveness of these strategies through member feedback and adapt them as needed to ensure ongoing member integration and retention.

Figure 64. WAD: Members May Be Better Integrated, Retained and Nurtured in My Local Church through

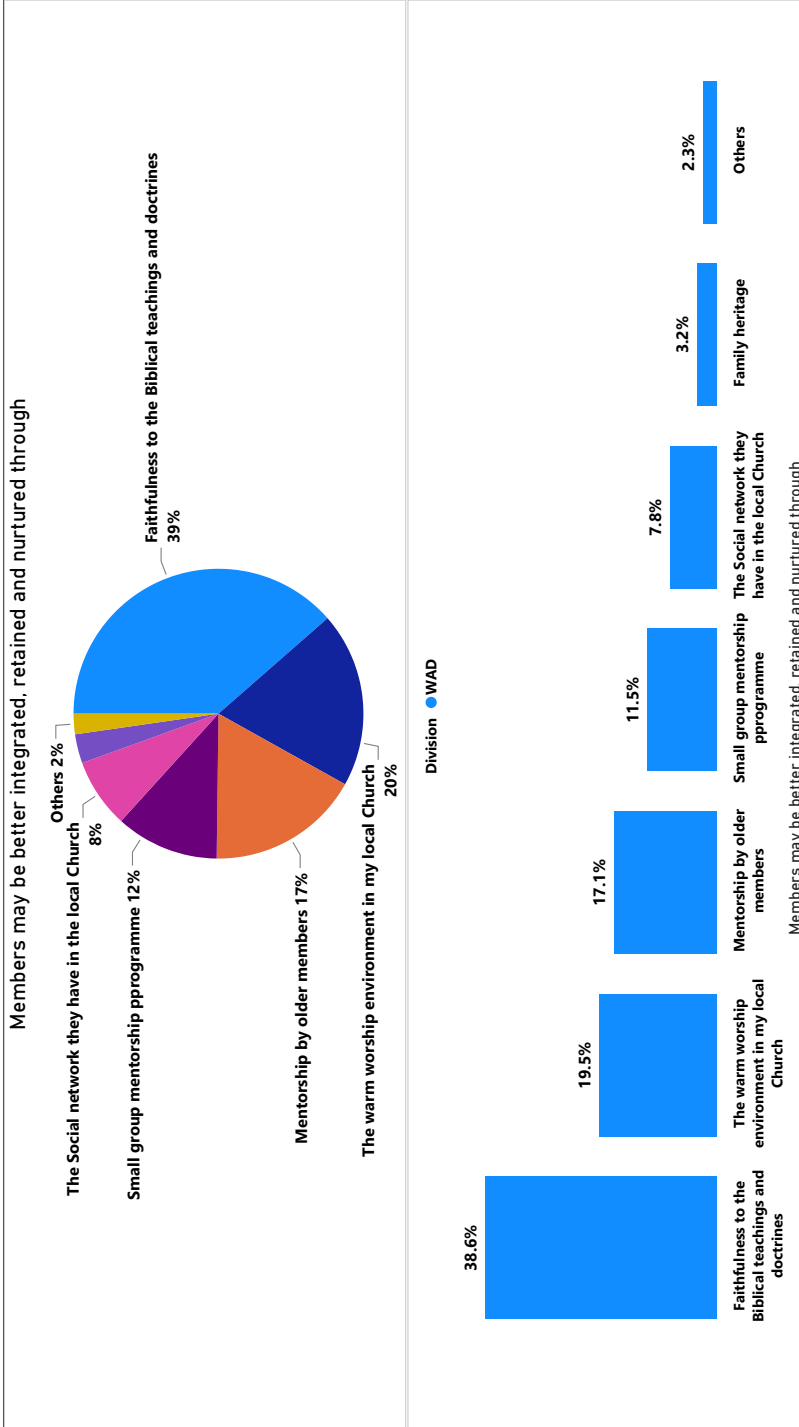


Figure 65. Union: Members May Be Better Integrated, Retained and Nurtured in My Local Church Through

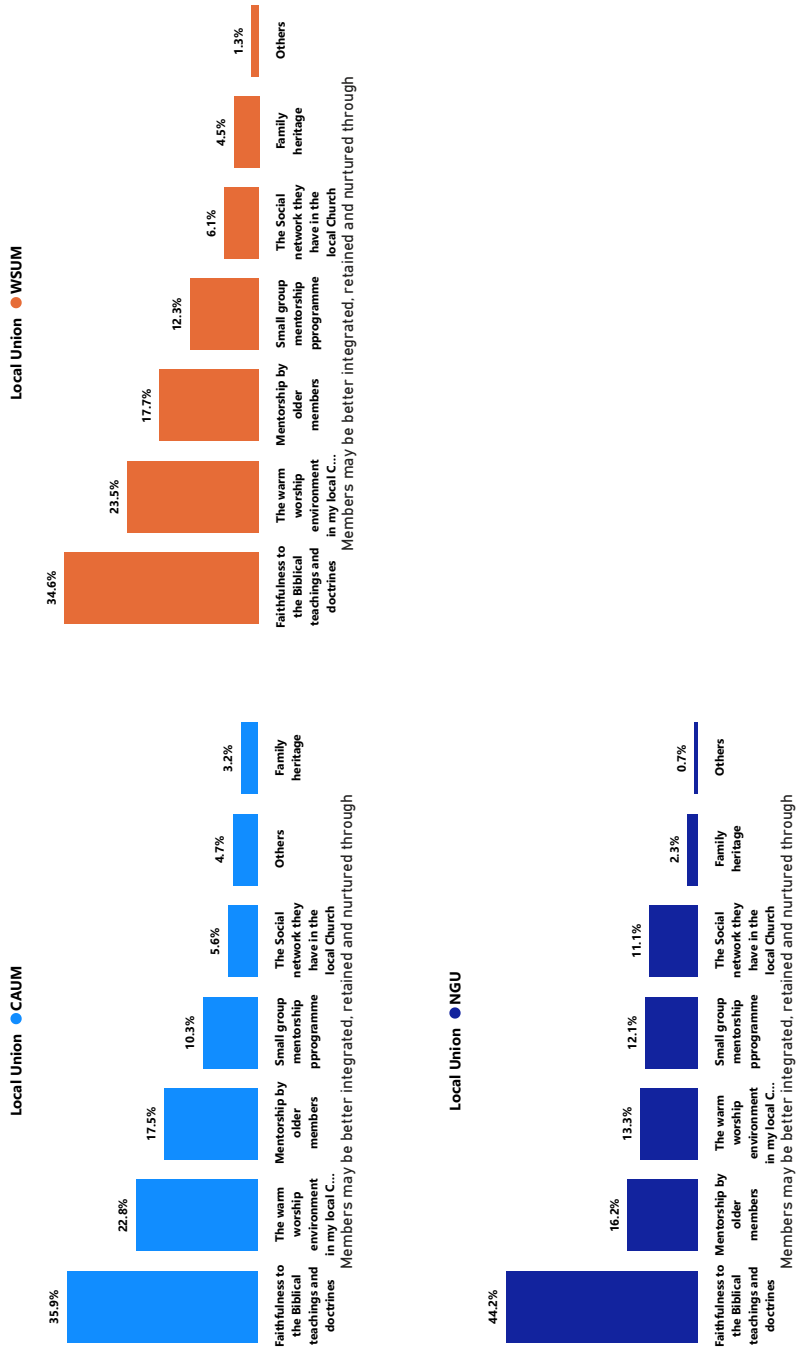
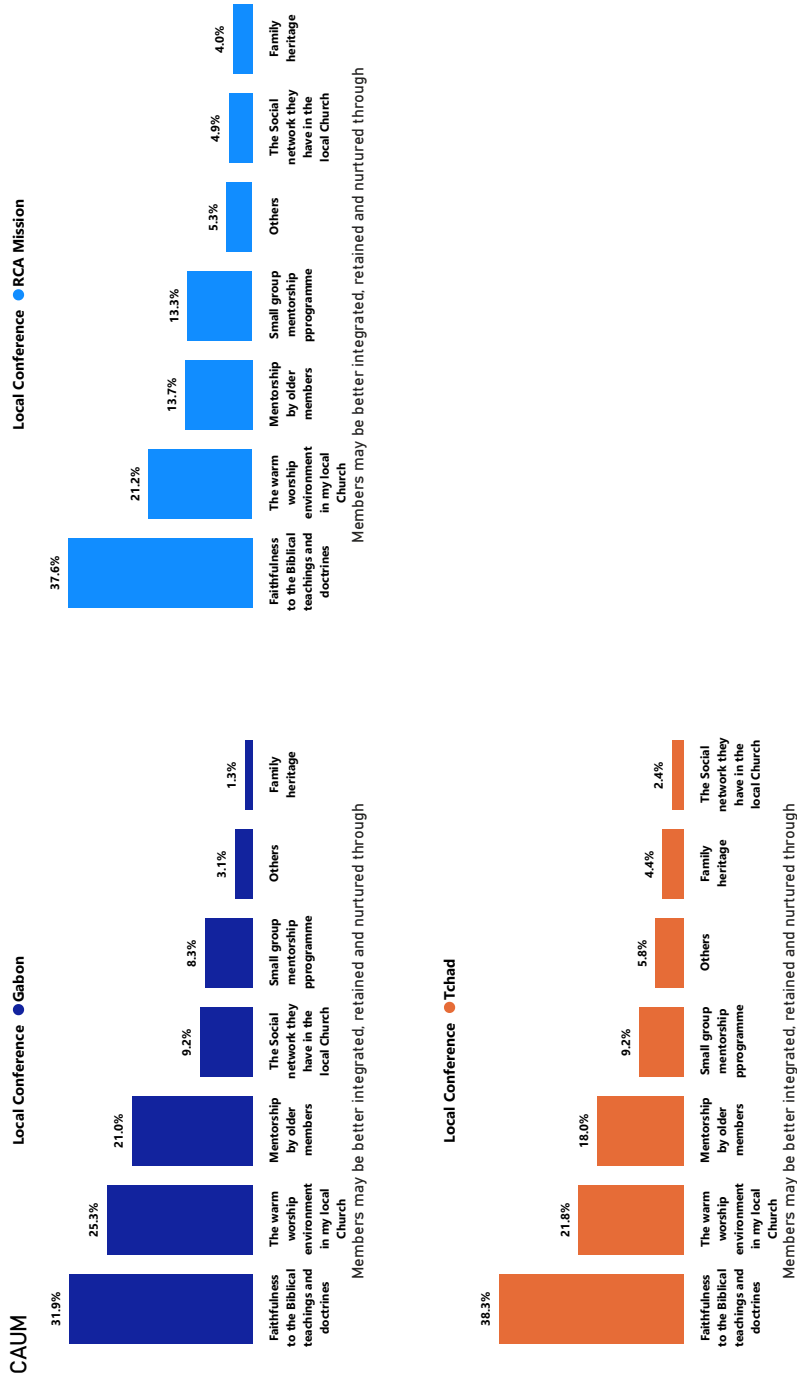
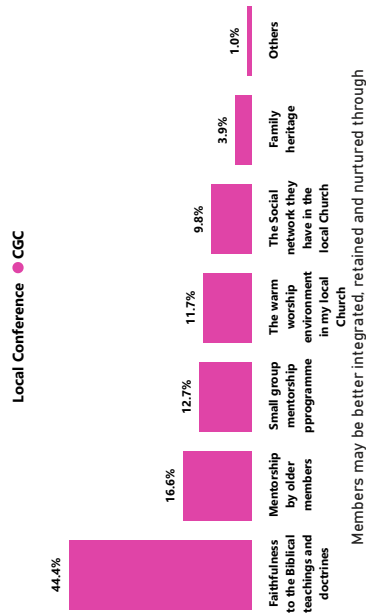
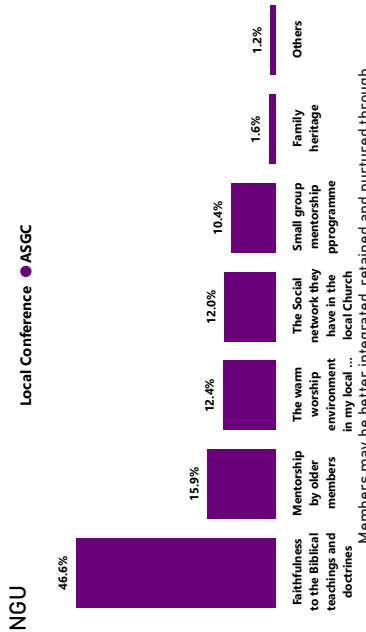


Figure 66. Conference: Members May Be Better Integrated, Retained and Nurtured in My Local Church Through

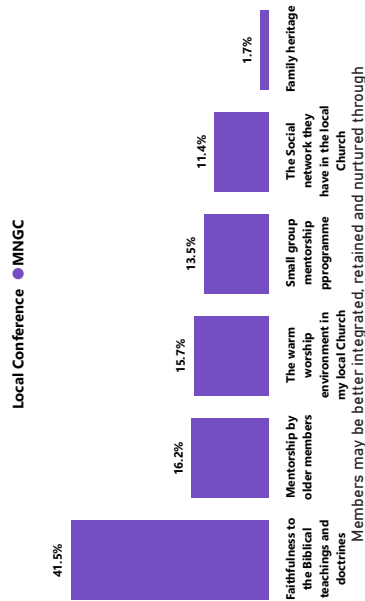




Members may be better integrated, retained and nurtured through



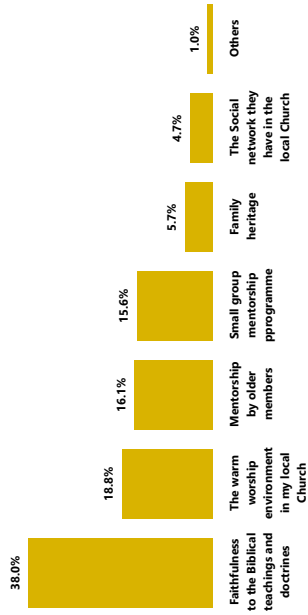
Members may be better integrated, retained and nurtured through



Members may be better integrated, retained and nurtured through

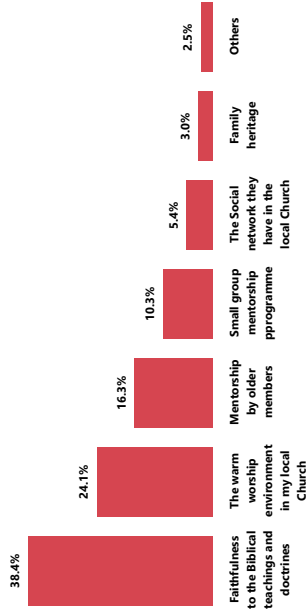
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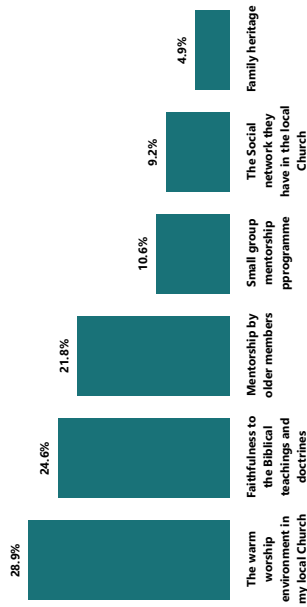
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Members may be better integrated, retained and nurtured through

Local Conference ● Senegal



Members may be better integrated, retained and nurtured through

A. Factors Influencing Member Integration, Retention, and Nurturing by Education Level

This section is targeted at analyzing the relationship between the level of education and the factors that may contribute to better member integration, retention, and nurturing within the local Church. Understanding these correlations is essential for tailoring strategies to meet the specific needs of Church members across different education levels.

Key Findings

- a) *Education Level and Faithfulness to Doctrines:* Respondents with elementary/primary education show the highest percentage (45.80%) when it comes to valuing faithfulness to biblical teachings and doctrines. Even so, the ratings are still high for the other categories: 40.30% - High/Secondary School; 39.70% - No Formal Education; and Tertiary Education - 35.90%.
- b) *Mentorship across Education Levels:* Mentorship by older members is relatively consistent across education levels from a percentage of 16.40% (No Formal Education) to 17.20% (Tertiary Education), showing that respondents recognize its importance.
- c) *Small Group Mentorship:* Tertiary education respondents place a higher value (12.60%) on small group mentorship programs compared to other education levels (No Formal Education - 9.60%; Elementary/Primary - 9.30%; and High/Secondary School: 10.70%).
- d) *The Role of Family Heritage:* Family heritage is considered less important across all education levels, with percentages ranging from 2.80% (Elementary/Primary) to 4.10% (No Formal Education).
- e) *Influence of Social Network:* The social network within the local Church is relatively consistently low across education levels (Elementary/Primary - 5.10%; High/Secondary School - 7.30%; No Formal Education - 8.20%; Tertiary Education - 8.60%).
- f) *Warm Worship Environment:* Tertiary education respondents (21.20%) place the highest importance on a warm worship environment in the local church. The other respondents' percentages were equally notable (Elementary/Primary - 15.90%; High/Secondary School - 18.10%; No Formal Education - 19.20%).

Recommendations

- a) *Customized Educational Materials:* Provide educational materials and resources that are tailored to different education levels to ensure everyone has access to faith-building content.
- b) *Promote Mentorship Programs:* Continue to promote mentorship programs by older members as these appear to be valued across all education levels.
- c) *Strengthen Small Group Initiatives:* Enhance and expand small group mentorship programs, particularly for those with tertiary education, who seem to value this aspect more.
- d) *Emphasize Warm Worship Environments:* Focus on creating warm and welcoming worship environments, especially for respondents with tertiary education, to enhance their Church experience.
- e) *Community Building:* Continue fostering a strong sense of community and social networks within the Church, recognizing their significance across education levels.
- f) *Ongoing Evaluation:* Regularly assess the effectiveness of these strategies and adjust them as needed to cater to the diverse needs of Church members.

B. Factors Influencing Member Integration, Retention, and Nurturing by Age Range

This report analyzes the relationship between age groups and factors that may contribute to better member integration, retention, and nurturing within the local Church. Understanding these correlations is crucial for tailoring strategies to meet the specific needs of church members across different age ranges.

Key Findings

- a) *Age and Faithfulness to Doctrines:* Respondents aged 18-25 (41.60%) and 60 years and above (39.90%) place the highest importance on faithfulness to biblical teachings and doctrines. The percentages from the other respondents were still significant (26-35 years - 36.80%; 36-45 years - 36.80%; 46-59 years - 39.50%).
- b) *Family Heritage across Age Groups:* Family heritage is considered less important for respondents aged 46-59, with the lowest percentage (1.40%) indicating its significance. The highest percentage came from 60 years and above category at 4.40%, followed by 26-35 years (3.80%), 18-25 years (3.30%), and 36-45 years (2.90%).

- c) **Mentorship by Older Members:** Age groups 36-45 (19.00%) and 26-35 (18.70%) show the highest value for mentorship by older members. Interestingly, the youngest (18-25 years - 15.00%) and the older members (46-59 years - 15.60%, 60 years and above - 14.80%) gave lower ratings.
- d) **Small Group Mentorship:** Age group 18-25, 36-45 and 60 years and above value small group mentorship programs the least (10.20%, 10.50% and 10.80% respectively). Age group 26-35 values it the most (13.00%) followed by 46-59 years - 12.30%.
- e) **Influence of Social Network:** The importance of social networks in the local Church is relatively consistent across age groups with percentages of between 6.20% (60 years and above) and 8.90% (18-25 years).
- f) **Warm Worship Environment:** Respondents aged 46-59 (22.10%) place the highest importance on a warm worship environment in the local Church. The other categories share nearly similar significance of a warm environment for worship (18-25 years - 18.50%; 26-35 years - 19.30%; 36-45 years - 19.00%; 60 years and above: 19.70%.

Recommendations

- a) **Targeted Doctrinal Education:** Provide targeted educational materials and programs focused on biblical teachings and doctrines, particularly for age groups 18-25 and 60 years and above.
- b) **Diversify Mentorship Opportunities:** Expand mentorship opportunities for age groups 36-45 and 26-35, who seem to value this aspect more.
- c) **Small Group Adaptation:** Adapt small group mentorship programs to better suit the needs of different age groups.
- d) **Community Building:** Continue fostering a strong sense of community across all age ranges within the local Church.
- e) **Enhance Worship Experiences:** Pay special attention to creating a warm and engaging worship environment, especially for respondents aged 46-59, to enhance their Church experience.

Figure 67. Members May Be Better Integrated, Retained and Nurtured in My Local Church through by Level of Education and Age Range

Members may be better integrated, retained and nurtured through [by education Level]

Members may be better integrated, retained and nurtured through	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Faithfulness to the Biblical teachings and doctrines	39.7%	45.8%	40.3%	35.9%	38.6%
Family heritage	4.1%	2.8%	3.4%	3.2%	3.2%
Mentorship by older members	16.4%	16.8%	17.1%	17.2%	17.1%
Others	2.7%	4.2%	3.2%	1.3%	2.3%
Small group mentorship programme	9.6%	9.3%	10.7%	12.6%	11.5%
The Social network they have in the local Church	8.2%	5.1%	7.3%	8.6%	7.8%
The warm worship environment in my local Church	19.2%	15.9%	18.1%	21.2%	19.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Members may be better integrated, retained and nurtured through [by age range]

Members may be better integrated, retained and nurtured through	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Faithfulness to the Biblical teachings and doctrines	41.6%	36.8%	36.8%	39.5%	39.9%	38.6%
Family heritage	3.3%	3.8%	2.9%	1.4%	4.4%	3.2%
Mentorship by older members	15.0%	18.7%	19.0%	15.6%	14.8%	17.1%
Others	2.5%	1.2%	3.4%	2.9%	2.0%	2.3%
Small group mentorship programme	10.2%	13.0%	10.5%	12.3%	10.8%	11.5%
The Social network they have in the local Church	8.9%	7.2%	8.3%	6.2%	8.4%	7.8%
The warm worship environment in my local Church	18.5%	19.3%	19.0%	22.1%	19.7%	19.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q17. Factors Influencing Remaining a Seventh-day Adventist

This report examines the key factors that have contributed to the respondents remaining Seventh-day Adventists. Understanding these factors is essential for the Church to continue nurturing and retaining its members effectively.

Key Findings

- a) ***Faithfulness to Biblical Teachings and Doctrines:*** Over half of the respondents (51.50%) cited faithfulness to biblical teachings and doctrines as the primary reason for remaining Seventh-day Adventists. This indicates a strong commitment to the faith's core principles.
- b) ***The Warm Worship Environment:*** Approximately 16.80% of respondents highlighted the importance of a warm worship environment in their local Church, emphasizing the role of positive Church experiences.
- c) ***Mentorship by Older Members:*** Mentorship by older members was mentioned by 10.80% of respondents, suggesting the significance of guidance and support from experienced Church members.
- d) ***Family Heritage:*** For 6.90% of the respondents, family heritage played a role in their decision to remain Adventists, indicating the influence of generational faith.
- e) ***The Social Network:*** Having a social network within the local Church was mentioned by 6.20% of the respondents, emphasizing the value of the Church community.
- f) ***Small Group Mentorship Programs:*** Small group mentorship programs were cited by 5.40% of the respondents, highlighting the role of more intimate and focused mentorship.
- g) ***Other Factors:*** Although unspecified factors had the least percentage (2.30%), they still played a role for these respondents as a retention factor in the SDA Church.

Recommendations

- a) Emphasize Doctrinal Education:* Continue prioritizing doctrinal education and ensure that Church members have access to resources that strengthen their understanding of biblical teachings and doctrines.
- b) Enhance Worship Experiences:* Invest in creating and maintaining a warm and welcoming worship environment within local churches to cater to the spiritual needs of members.
- c) Support Mentorship Initiatives:* Encourage mentorship programs and provide opportunities for older members to guide and support younger members, fostering a sense of community and faith development.
- d) Celebrate Family Heritage:* Acknowledge and celebrate the role of generational faith within families, promoting the transmission of Adventist values from one generation to the next.
- e) Nurture Church Communities:* Continue building and nurturing Church communities, recognizing the importance of social networks in member retention and spiritual growth.
- f) Expand Small Group Initiatives:* Expand small group mentorship programs and encourage members to participate actively, as these programs have shown to be meaningful for some individuals.

Figure 68. WAD: I Have Remained as a Seventh-day Adventist Because

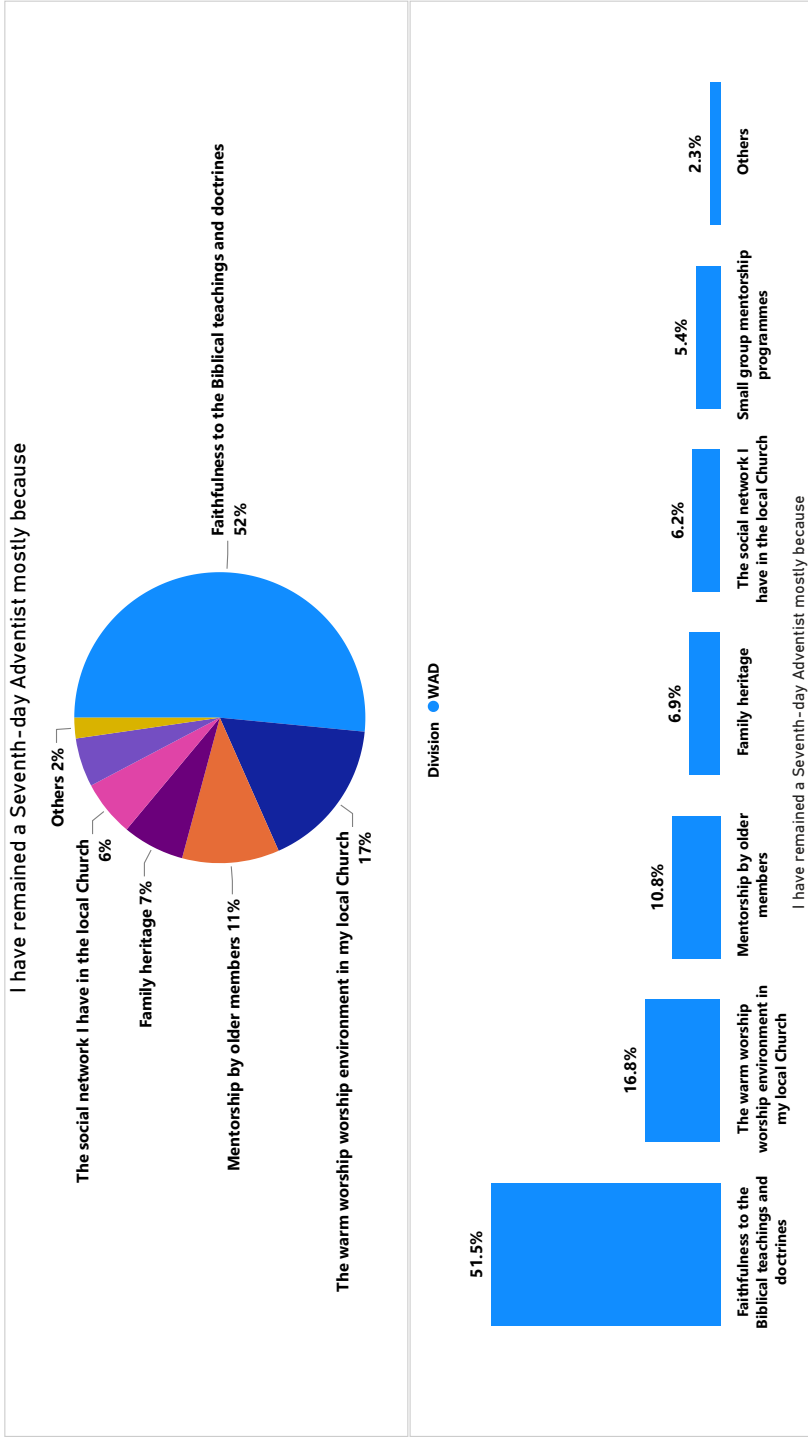


Figure 69. Union: I Have Remained as a Seventh-day Adventist Because

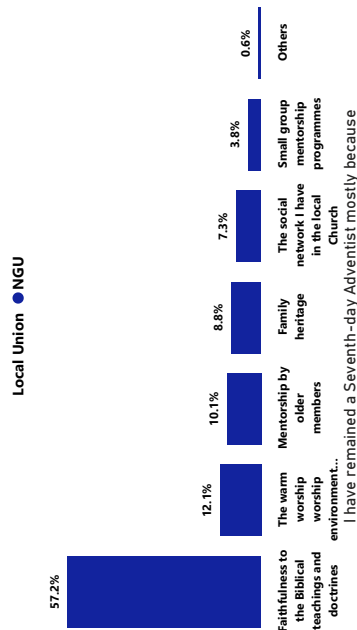
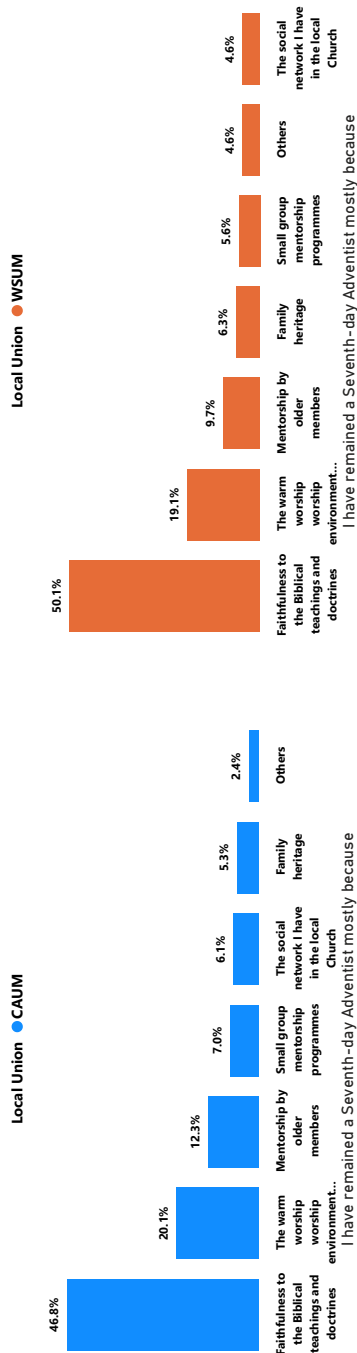
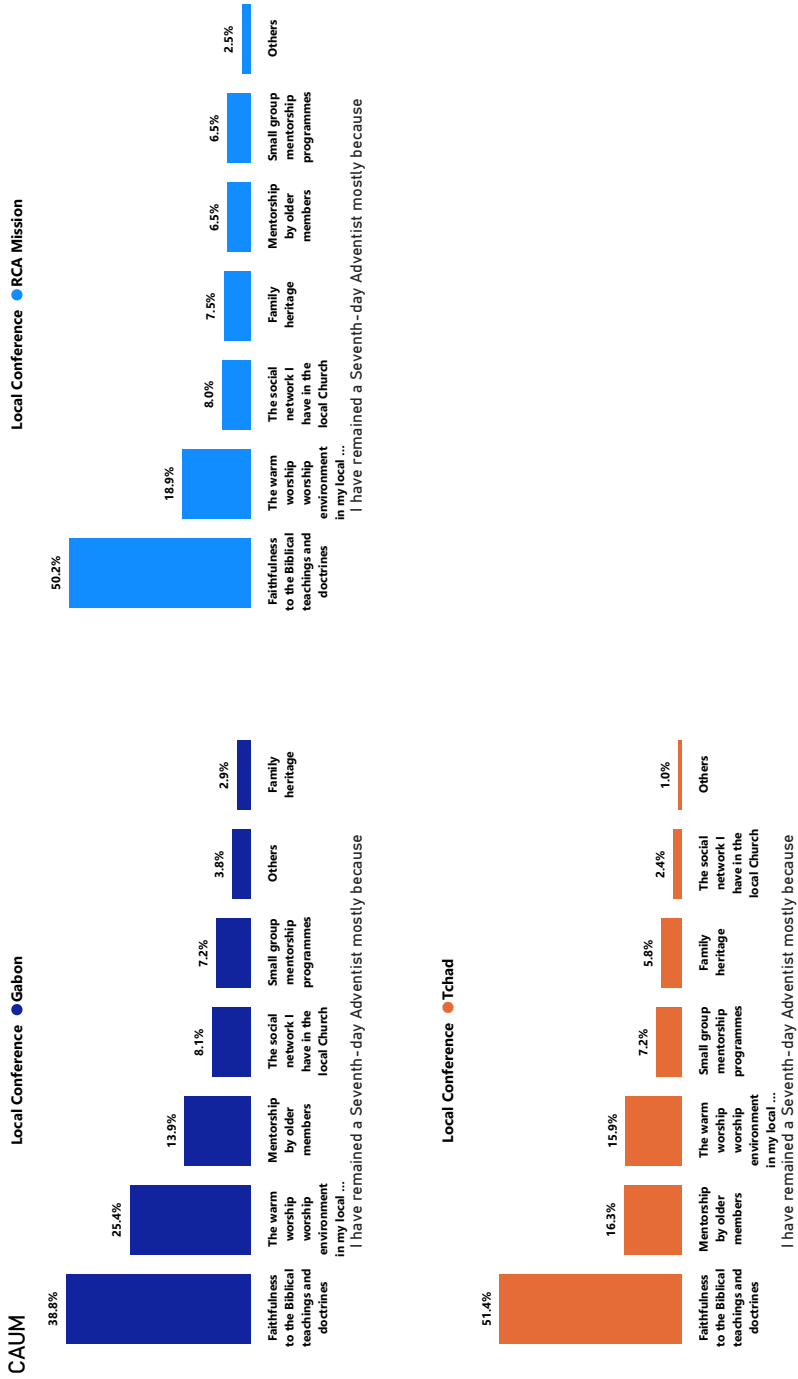
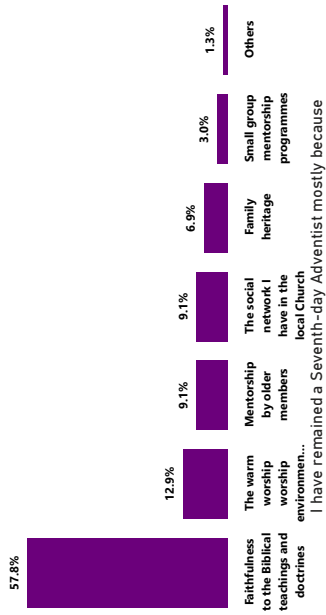


Figure 70. Conference: I have remained as a Seventh-day Adventist Because

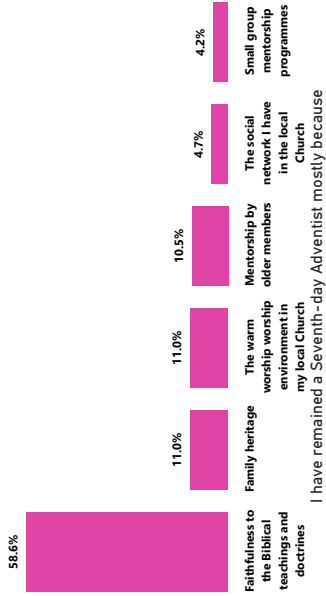


NGU



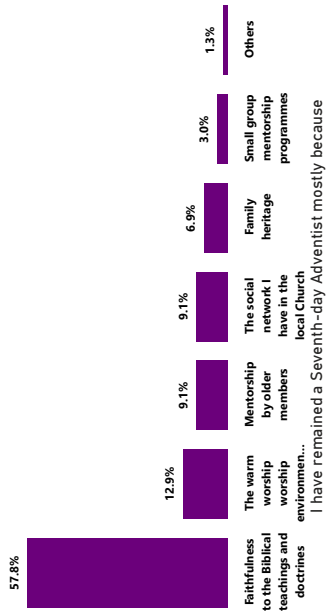
Local Conference ● ASGC

Local Conference ● CGC

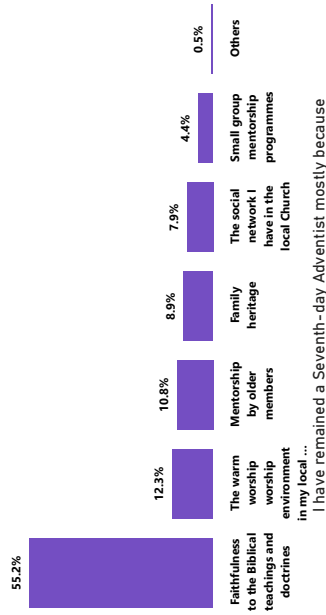


I have remained a Seventh-day Adventist mostly because

NGU



Local Conference ● MINGC



I have remained a Seventh-day Adventist mostly because

WSUM

Local Conference ● Guinea Bisau



I have remained a Seventh-day Adventist mostly because

Local Conference ● Mali



I have remained a Seventh-day Adventist mostly because

Local Conference ● Senegal



I have remained a Seventh-day Adventist mostly because

A. Factors Influencing Continuation as a Seventh-day Adventist by Level of Education

This report examines the reasons why individuals of different education levels have remained Seventh-day Adventists. Understanding these reasons can help tailor approaches to meet the specific needs of various education groups within the Church.

Key Findings

- a) ***Faithfulness to the Biblical Teachings and Doctrines:*** Respondents from all education levels express a strong commitment to biblical teachings and doctrines, with tertiary education respondents showing slightly higher percentages (53.30%). The other percentages were generally high (No Formal Education - 51.60%; Elementary/Primary: 50.20%; and High/Secondary School: 49.50%).
- b) ***Family Heritage:*** The influence of family heritage is more pronounced among those with no formal education (8.10%) and tertiary education backgrounds (8.70%) than Elementary/Primary (5.90%) and High/Secondary School (4.50%) categories.
- c) ***Mentorship by Older Members:*** Mentorship by older members appears to have a more significant impact on respondents with high/secondary school backgrounds (14.10%) followed by Elementary/Primary (11.70%) compared to No Formal Education (6.50%) and Tertiary Education (8.60%) categories.
- d) ***Small Group Mentorship Programs:*** While small group mentorship programs are valued across all education levels (No Formal Education - 8.10%; Elementary/Primary - 6.30%; High/Secondary School - 6.80% and Tertiary Education - 4.10%), respondents with no formal education seem to emphasize this factor more.
- e) ***The Social Network in the Local Church:*** Respondents with high/secondary school backgrounds mention the importance of a social network in the local Church more frequently (7.60%) than the other categories (No Formal Education - 6.50%; Elementary/Primary - 4.90%; Tertiary Education - 5.50%).
- f) ***The Warm Worship Environment in the Local Church:*** The warm worship environment is noted as a key factor by respondents from all education levels, with no significant differences (No Formal Education - 17.70%; Elementary/Primary - 18.50%; High/Secondary School - 15.80%; Tertiary Education - 17.10%).

Recommendations

- a) *Promote Doctrinal Education across All Levels:* Continue emphasizing the importance of biblical teachings and doctrines across various education levels to strengthen faith.
- b) *Acknowledge and Foster Family Heritage:* Recognize the significance of family heritage and encourage the transmission of Adventist values within families.
- c) *Expand Mentorship Opportunities:* Create opportunities for mentorship by older members, focusing on reaching individuals with high/secondary school backgrounds.
- d) *Enhance Small Group Initiatives:* Expand small group mentorship programs and promote their benefits, particularly among individuals with no formal education.
- e) *Strengthen the Church Community:* Continue nurturing a welcoming and supportive Church environment to cater to the needs of members from all educational backgrounds.

B. Factors Influencing Continuation as a Seventh-day Adventist by Age Range

Respondents were asked to identify the primary reason for their continued affiliation with the faith community. This report explores the reasons individuals of different age ranges have remained Seventh-day Adventists. Understanding these factors can assist in tailoring approaches to better meet the specific needs of various age groups within the Church.

Key Findings

- a) *Faithfulness to the Biblical Teachings and Doctrines:* All age groups (18-25yrs - 54.00%; 26-35yrs - 49.10%; 36-45yrs - 51.10%; 46-59yrs - 57.00%; 60yrs and above - 47.50%.) attribute their continuity in the Adventist faith more to faithfulness to biblical teachings and doctrines.
- b) *Family Heritage:* The significance of family heritage is more pronounced among respondents in the 36-45yrs age group (8.00%) than in the other age categories 18-25yrs - 7.50%; 26-35yrs - 6.80%; 46-59yrs - 5.10%; 60yrs and above - 6.10%).
- c) *Mentorship by Older Members:* Mentorship by older members becomes more influential with age. Beginning with a low of 8.90% in the 18-25yrs age group, it rises to 11.40% (ages 26-35yrs and 46-59yrs), peaking among respondents aged 60 and above (12.60%).

- d) ***Other Unspecified Reasons:*** Respondents aged 36-45yrs (3.10%) have a slightly higher percentage of unspecified reasons for remaining Adventist. Most age groups had less than 2% in their ratings (18-25yrs - 1.90%; 46-59yrs - 1.30%; 60yrs and above - 1.50%.) except for 26-35yrs (2.70%);
- e) ***Small Group Mentorship Programs:*** Small group mentorship programs hold similar importance across different age groups (18-25yrs: 5.80%; 26-35yrs: 6.50%; 36-45yrs: 4.00%; 46-59yrs: 4.60%; 60yrs and above: 5.60%);.
- f) ***The Social Network in the Local Church:*** The social network in the local Church appears to be more significant for respondents in the 26-35yrs age group (7.60%) than the others (18-25yrs: 6.40%; 36-45yrs: 6.00%; 46-59yrs: 2.50%; 60yrs and above: 7.10%).
- g) ***The Warm Worship Environment in the Local Church:*** The warm worship environment is appreciated by respondents of all age groups, with the highest emphasis among those aged 60 and above (19.70%). The least rating was: 15.50% by the 18-25yrs respondents.

Recommendations

- a) ***Strengthen Doctrinal Education for All Ages:*** Provide comprehensive biblical teachings and doctrines education for all age groups to deepen their faith.
- b) ***Acknowledge and Preserve Family Heritage:*** Recognize the importance of family heritage, especially among those aged 36-45yrs.
- c) ***Expand Mentorship Initiatives:*** Promote mentorship programs by older members, focusing on individuals aged 46 and above.
- d) ***Clarify Unspecified Reasons:*** Investigate and clarify the unspecified reasons for remaining Adventist, particularly among the 36-45yrs age group.
- e) ***Foster a Strong Church Community:*** Continue to build a strong and supportive Church community that appeals to individuals of all ages.

Figure 71. I have remained as a Seventh-day Adventist Because by Level of Education and Age Range

**Members may be better integrated, retained and nurtured through
[by education Level]**

I have remained a Seventh-day Adventist mostly because	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Faithfulness to the Biblical teachings and doctrines	51.6%	50.2%	49.5%	53.3%	51.5%
Family heritage	8.1%	5.9%	4.5%	8.7%	6.9%
Mentorship by older members	6.5%	11.7%	14.1%	8.6%	10.8%
Others	1.6%	2.4%	1.7%	2.7%	2.3%
Small group mentorship programmes	8.1%	6.3%	6.8%	4.1%	5.4%
The social network I have in the local Church	6.5%	4.9%	7.6%	5.5%	6.2%
The warm worship worship environment in my local Church	17.7%	18.5%	15.8%	17.1%	16.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

**Members may be better integrated, retained and nurtured through
[by age range]**

I have remained a Seventh-day Adventist mostly because	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Faithfulness to the Biblical teachings and doctrines	54.0%	49.1%	51.1%	57.0%	47.5%	51.5%
Family heritage	7.5%	6.8%	8.0%	5.1%	6.1%	6.9%
Mentorship by older members	8.9%	11.4%	10.6%	11.4%	12.6%	10.8%
Others	1.9%	2.7%	3.1%	1.3%	1.5%	2.3%
Small group mentorship programmes	5.8%	6.5%	4.0%	4.6%	5.6%	5.4%
The social network I have in the local Church	6.4%	7.6%	6.0%	2.5%	7.1%	6.2%
The warm worship worship environment in my local Church	15.5%	15.9%	17.1%	18.1%	19.7%	16.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q18. Discipleship Program in My Local Church Is Ineffective because:

This report assesses the factors contributing to the perceived ineffectiveness of discipleship programs in the local Church. Understanding these challenges is crucial for improving the effectiveness of these programs and nurturing the spiritual growth of new converts.

Key Findings

- a) ***Reluctance of Old Members to Guide New Members:*** The most significant issue reported is the reluctance of old members to actively participate in guiding new members in their faith journey at 25.60%. This highlights the need for a change in attitude and engagement among long-standing Church members.
- b) ***Lack of Discipleship Materials:*** A substantial portion of respondents (21.80%) cited the lack of adequate discipleship materials for new converts. This indicates a need for the Church to invest in and make available relevant resources to support discipleship efforts.
- c) ***Adequacy of Church Leadership:*** A notable percentage (14.50%) expressed concerns about the adequacy of the Church leadership in conducting effective discipleship classes. This suggests the need for leadership training and development.
- d) ***Reluctance of New Members to Attend Classes:*** Some new members (13.60%) appear hesitant to attend discipleship classes, indicating a potential communication or engagement issue between the Church and these individuals.
- e) ***Existing Knowledge among New Members:*** A portion of new members (12.40%) believe they already possess enough Christian knowledge for personal spiritual growth, potentially underestimating the benefits of structured discipleship.
- f) ***Other Unspecified Reasons:*** A noteworthy percentage of 12.10% came from this entry.

Recommendations

- a) ***Promote a Culture of Discipleship:*** Foster a culture within the Church that emphasizes the importance of discipleship and encourages the active participation of old members in guiding new converts.
- b) ***Develop and Provide Discipleship Materials:*** Invest in creating and providing relevant discipleship materials and resources that cater to the specific needs of new converts.
- c) ***Leadership Training:*** Equip Church leadership with the necessary skills and knowledge to conduct effective discipleship classes. Consider offering leadership development programs.
- d) ***Communication and Engagement:*** Improve communication with new members to address their concerns and ensure they understand the value of attending discipleship classes.
- e) ***Emphasize Continued Learning:*** Educate new members about the ongoing benefits of discipleship, even if they possess foundational Christian knowledge, to encourage their active participation.
- f) ***Explore Unspecified Reasons:*** Investigate and address the unspecified reasons cited by respondents to uncover additional challenges and tailor solutions accordingly.

Figure 72. WAD: Discipleship Program in My Local Church Is Ineffective Because

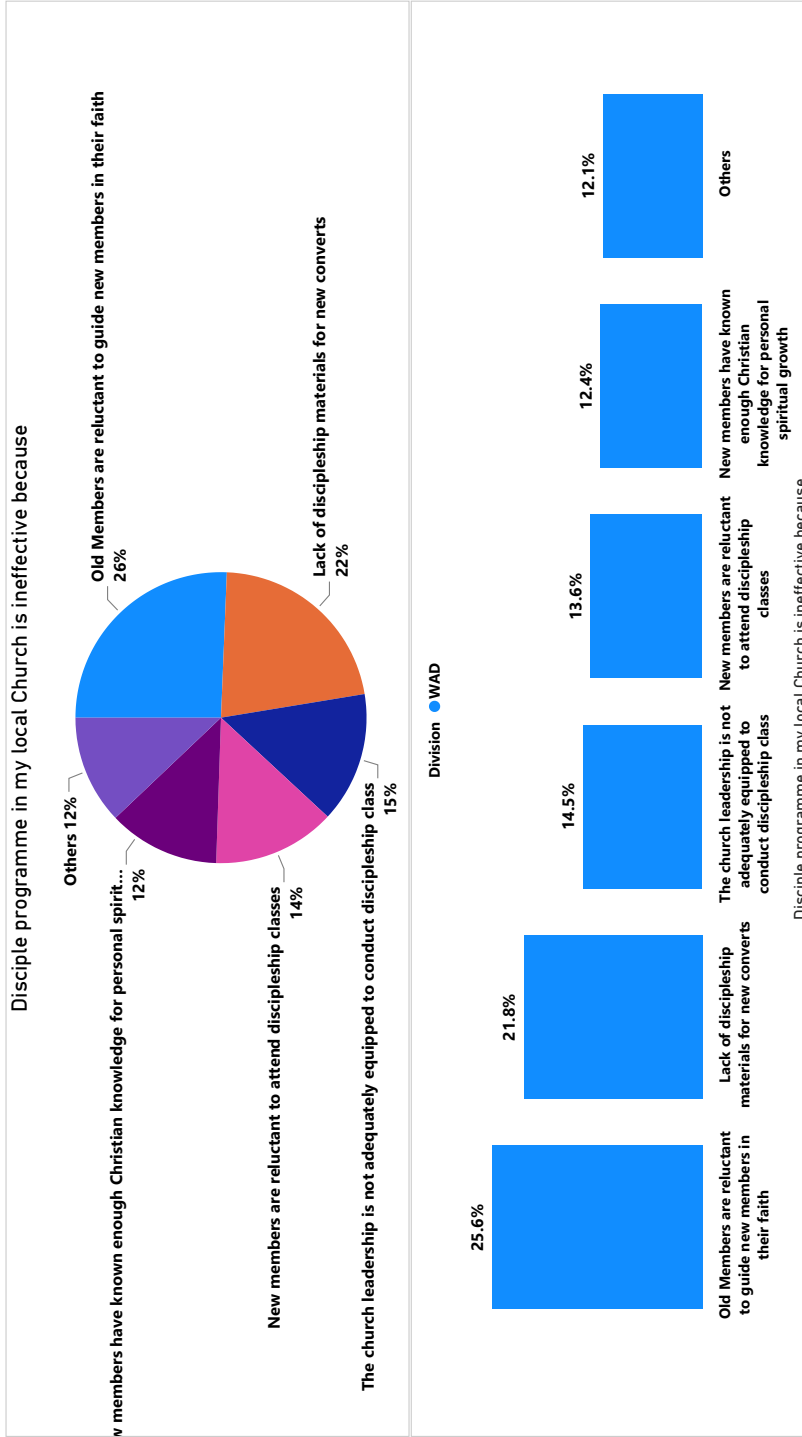


Figure 73. Union: Discipleship Program in My Local Church Is Ineffective Because

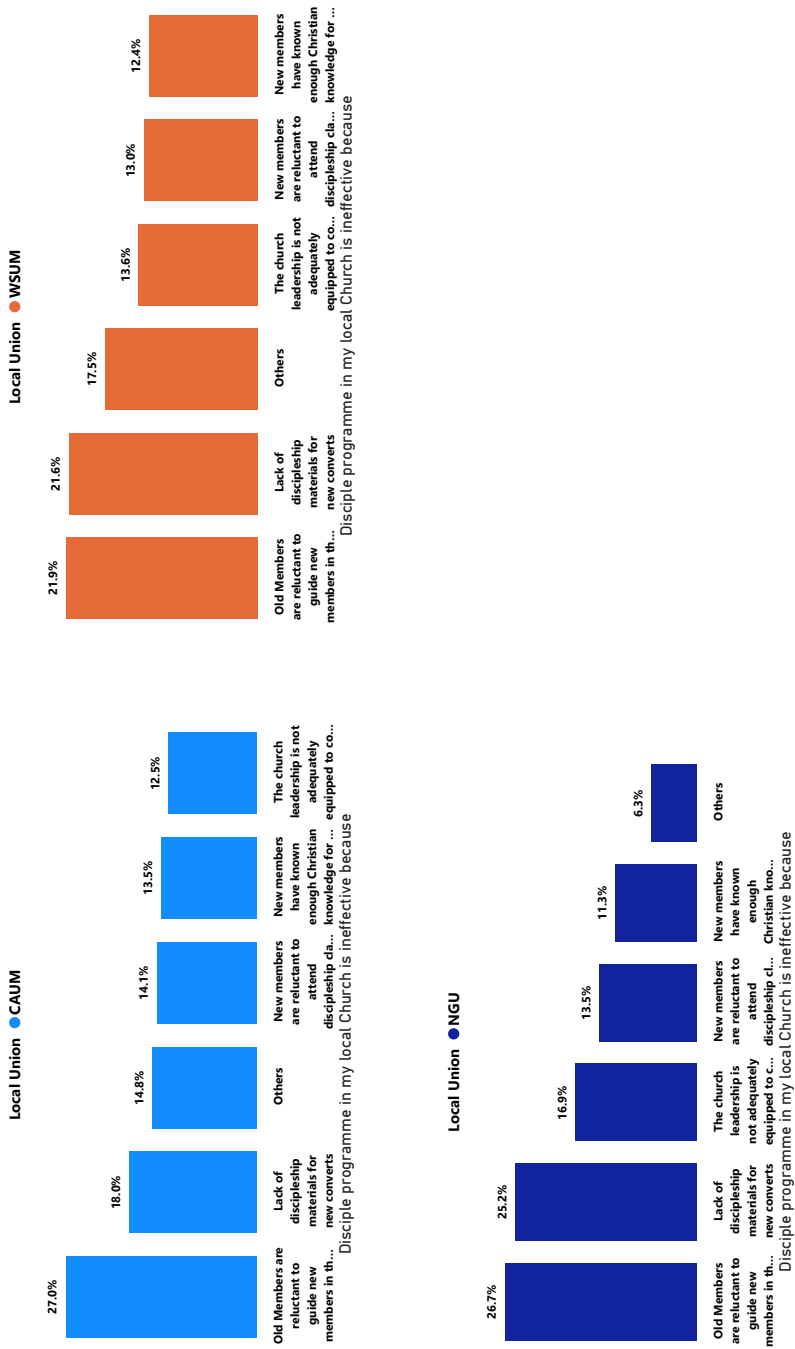
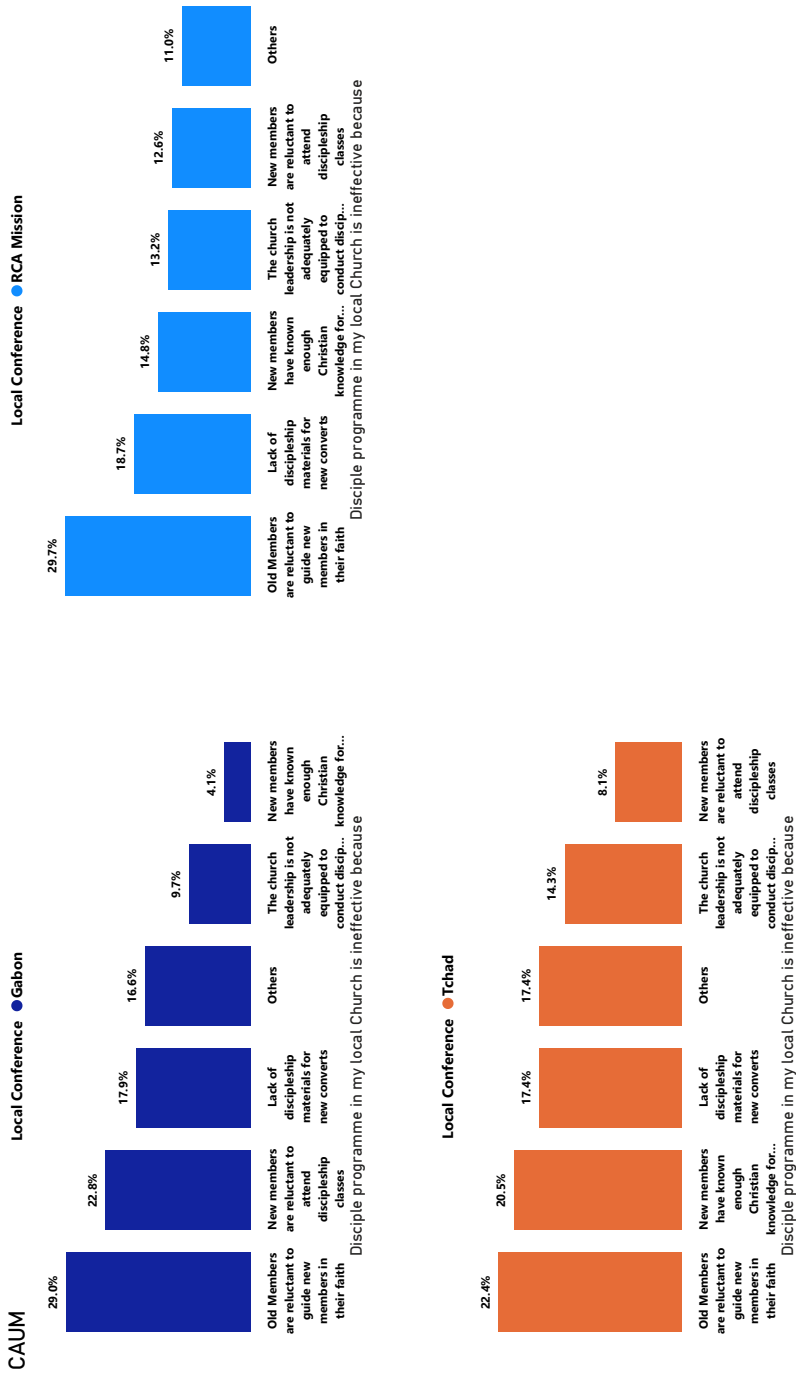
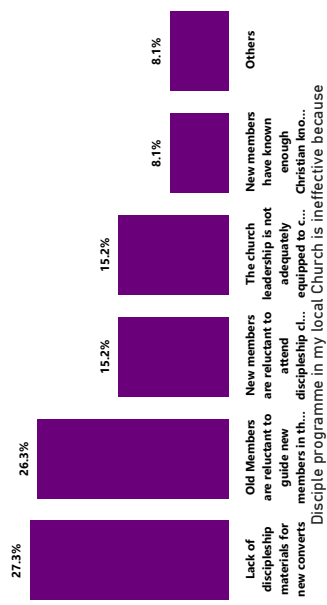


Figure 7.4. Conference: Discipleship Program in My Local Church Is Ineffective Because



NGU

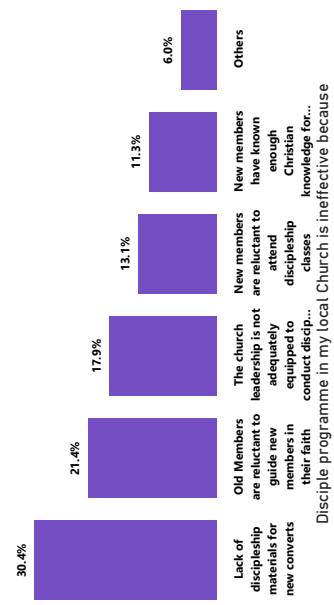
Local Conference ● ASGC



Local Conference ● CGC

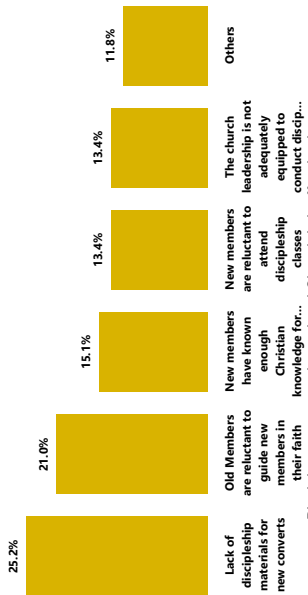


Local Conference ● MNGC

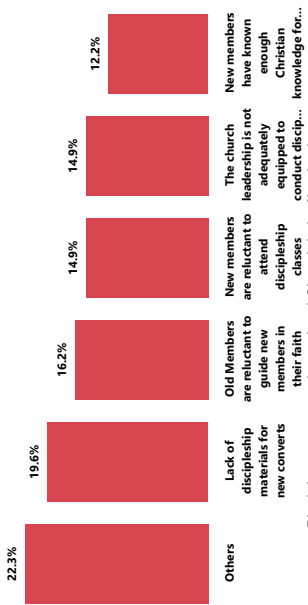


WSUM

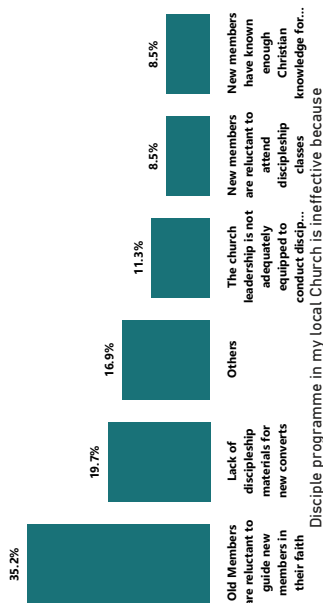
Local Conference ● Guinea Bisau



Local Conference ● Mali



Local Conference ● Senegal



A. The Ineffectiveness of Discipleship Programs in Relation to Education Levels

This report aims to assess the effectiveness of discipleship programs in the local Church and identifies various factors contributing to their ineffectiveness. The findings provide insights into the challenges faced and recommendations to enhance the impact of discipleship programs.

Key Findings

- a) ***Lack of Discipleship Materials for New Converts:*** Respondents across all education levels identified the lack of adequate discipleship materials as a significant issue. Most education levels rated this concern above 20% (Tertiary Education: 22.70%; Elementary/Primary: 22.60%; High/Secondary School: 20.70%;). No Formal Education had a lower percentage which was still notable (15.20%). This highlights the need for the Church to invest in creating and providing relevant resources for new converts.
- b) ***Reluctance of New Members to Attend Discipleship Classes:*** New members' reluctance to attend discipleship classes is more prevalent among those with higher levels of education (Elementary/Primary: 15.90%; High/Secondary School: 14.40%; Tertiary Education: 12.90%) than those without formal education (No Formal Education: 8.70%). This indicates a potential communication or engagement issue between the Church and these individuals.
- c) ***Belief in Having Sufficient Christian Knowledge:*** A significant portion of respondents believes they already possess enough Christian knowledge for personal spiritual growth, particularly among those with Elementary/Primary (17.10%) and High/Secondary School (15.70%) education levels. Lower percentages were noted among No Formal Education (13.00%) and Tertiary Education (9.00%).
- d) ***Old Members' Reluctance to Guide New Members in Their Faith:*** The reluctance of old members to guide new members is a substantial issue, especially among those without formal education (30.40%) followed closely by those with Tertiary Education (29.10%). The other education levels had lower ratings which were still substantial (Elementary/Primary: 19.50%; High/Secondary School: 22.20%). This highlights the need for a change in attitude and engagement among long-standing Church members.

- e) ***Unspecified Reasons:*** Respondents cited unspecified reasons for the ineffectiveness of discipleship programs. No Formal Education category was highest with 23.90%. The other categories also had notable ratings (Elementary/Primary: 16.50%; High/Secondary School: 12.50%; Tertiary Education: 10.00%). Further investigation is needed to identify and address these specific challenges.;
- f) ***Inadequately Equipped Church Leadership:*** Church leadership's inadequate preparation to conduct discipleship classes is an issue that spans various education levels particularly among the higher education levels (High/Secondary School: 14.40%; Tertiary Education: 16.40%). The other lower education levels had lesser percentages (No Formal Education: 8.70%; Elementary/Primary: 8.50%). Hence, leadership training and development are crucial to addressing this concern.

Recommendations

- a) ***Develop and Provide Discipleship Materials:*** Invest in creating and providing relevant and accessible discipleship materials tailored to the diverse needs of new converts.
- b) ***Improve Communication and Engagement:*** Enhance communication with new members to address their concerns and emphasize the value of attending discipleship classes.
- c) ***Emphasize Continued Learning:*** Educate new members about the enduring benefits of discipleship, encouraging their active participation despite their existing knowledge.
- d) ***Promote a Culture of Discipleship:*** Foster a culture within the Church that underscores the significance of discipleship and encourages the active involvement of old members in mentoring new converts.
- e) ***Address Unspecified Reasons:*** Conduct further research and surveys to uncover the specific challenges indicated by “other” reasons, allowing for tailored solutions.
- f) ***Leadership Training:*** Provide training and support for Church leadership to enhance their capability to conduct effective discipleship classes.

B. The Ineffectiveness of Discipleship Programs in Relation to Age Groups

This report focuses on the challenges faced by different age groups in the context of discipleship programs within the local church. The findings highlight specific barriers to effective discipleship within each age category and provide recommendations for addressing these issues.

Key Findings

- a) **Lack of Discipleship Materials for New Converts:** The older age groups (36-45yrs: 20.40%; 26-35yrs: 23.50%; 46-59yrs: 23.60%; 60yrs and above: 24.50%) perceive a more significant lack of discipleship materials, than the other age groups (18-25yrs: 18.30%), suggesting a need for tailored resources to meet their spiritual growth requirements.;
- b) **Reluctance of New Members to Attend Discipleship Classes:** Younger members (18-25yrs) are more hesitant to attend discipleship classes (16.70%) compared to older age groups (26-35yrs: 11.50%; 36-45yrs: 12.00%; 46-59yrs: 14.90%; 60yrs and above: 14.60%). Addressing concerns of the younger age group and highlighting the benefits of discipleship is crucial for engagement.
- c) **Belief in Existing Christian Knowledge:** Younger members (18-25yrs: 16.10%;) are more likely to feel they have sufficient Christian knowledge, indicating the need for demonstrating the value of continued learning. The other age groups gave lower ratings (26-35yrs: 11.70%; 36-45yrs: 10.00%; 46-59yrs: 13.80%) especially the 60yrs and above category (9.30%).
- d) **Old Members' Reluctance to Guide New Members in Their Faith:** Younger members (18-25yrs: 29.30%;) perceive a more significant reluctance among older members to guide new converts than the other age groups which gave equally high ratings (26-35yrs: 25.20%; 36-45yrs: 27.10%; 46-59yrs: 21.50%; 60yrs and above: 21.90%). These ratings emphasize the importance of mentorship programs.
- e) **Other Unspecified Reasons:** Various age groups cite unspecified reasons for discipleship challenges between a low percentage of 10.30% (18-25yrs) and a high rating of 14.60% (60yrs and above). Other age groups gave an average rating of 12.00% (26-35yrs: 12.20%; 36-45yrs: 12.00%; 46-59yrs: 12.80%). This requires further exploration to identify and address the specific issues.

- f) Inadequate Equipping of Church Leadership:* The middle-aged groups (26-35yrs: 15.90%; 36-45yrs: 18.40%; and 46-59yrs: 13.30%) as well as 60yrs and above (15.20%) express concerns about the readiness of Church leadership to conduct effective discipleship classes, highlighting the need for leadership training. The younger age group (18-25yrs) had less ratings (9.30%).

Recommendations

- a) Tailored Discipleship Materials:* Develop and provide discipleship materials tailored to the needs and preferences of different age groups, particularly older members.
- b) Engagement Strategies for Younger Members:* Implement engagement strategies that resonate with younger members to address their reluctance to attend discipleship classes.
- c) Value of Continued Learning:* Emphasize the value of continued learning and spiritual growth, particularly among younger members who believe they have sufficient knowledge.
- d) Promote Mentorship Programs:* Create mentorship programs that actively involve older members in guiding and nurturing new converts, bridging generational gaps.

Figure 75. Discipleship Program in My Local Church Is Ineffective Because by Level of Education and Age Range

Disciple programme in my local church [by education Level]

Disciple programme in my local Church is ineffective because	_No Formal Education	Elementary /Primary	High/Sec ondary School	Tertiary Education	Total
Lack of discipleship materials for new converts	15.2%	22.6%	20.7%	22.7%	21.8%
New members are reluctant to attend discipleship classes	8.7%	15.9%	14.4%	12.9%	13.6%
New members have known enough Christian knowledge for personal spiritual growth	13.0%	17.1%	15.7%	9.0%	12.4%
Old Members are reluctant to guide new members in their faith	30.4%	19.5%	22.2%	29.1%	25.6%
Others	23.9%	16.5%	12.5%	10.0%	12.1%
The church leadership is not adequately equipped to conduct discipleship class	8.7%	8.5%	14.4%	16.4%	14.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Disciple programme in my local church [by age range]

Disciple programme in my local Church is ineffective because	18-25yrs	26-35yrs	36-45yrs	46-59yrs	60yrs and above	Total
Lack of discipleship materials for new converts	18.3%	23.5%	20.4%	23.6%	24.5%	21.8%
New members are reluctant to attend discipleship classes	16.7%	11.5%	12.0%	14.9%	14.6%	13.6%
New members have known enough Christian knowledge for personal spiritual growth	16.1%	11.7%	10.0%	13.8%	9.3%	12.4%
Old Members are reluctant to guide new members in their faith	29.3%	25.2%	27.1%	21.5%	21.9%	25.6%
Others	10.3%	12.2%	12.0%	12.8%	14.6%	12.1%
The church leadership is not adequately equipped to conduct discipleship class	9.3%	15.9%	18.4%	13.3%	15.2%	14.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

PART B: FORMER MEMBERS SURVEY

Part B of this report focuses on former members in study. This report presents key findings and recommendations based on the questions asked and the data gathered from the respondents.

Q1. Route to Adventism

This report presents an analysis of the factors that have played a significant role in individuals becoming Seventh-day Adventists within a specific division. The data collected provide insights into the various avenues through which people have embraced this faith. The analysis aims to identify key findings and offer recommendations based on the data. The data were gathered through a survey conducted within the West-Central Africa Division of the Seventh-day Adventist Church Division. Respondents were asked to specify the primary factor or event that led to their conversion to Seventh-day Adventism. The data were then categorized into different factors, and percentages were calculated to determine the prevalence of each factor. Here we analyze the factors contributing to individuals' conversion based on the data collected. The report presents key findings and offers recommendations for enhancing evangelism efforts and enhance membership nurture and retention.

Key Findings

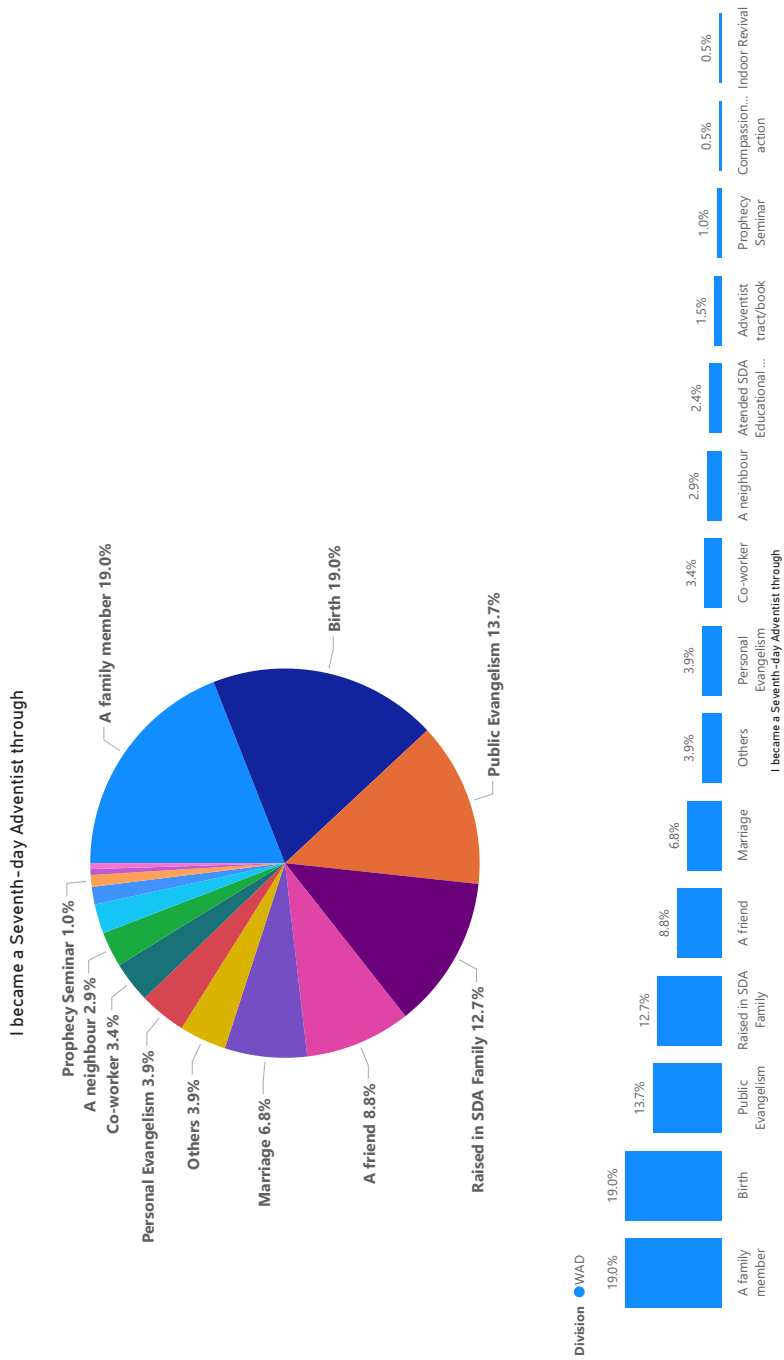
- a) **Family Influence:** The most prominent factor contributing to conversion to Seventh-day Adventism was family influence, with 19.00% of respondents indicating that they became Adventists due to a family member's involvement in the faith.
- b) **Birth:** An equal percentage of 19.00% mentioned that they were born into Seventh-day Adventist families, which played a significant role in their affiliation with the faith.
- c) **Public Evangelism:** Public evangelism campaigns conducted by the Church were responsible for 13.70% of conversions, making it one of the key outreach methods.
- d) **Raised in SDA Family:** A substantial portion, 12.70%, reported that being raised in a Seventh-day Adventist family had a significant impact on their faith choice.
- e) **Friendship:** 8.80% of respondents became Seventh-day Adventists due to the influence of a friend who introduced them to the faith.
- f) **Marriage:** 6.80% converted to Adventism after marriage to a Seventh-day Adventist spouse.
- g) **Other Factors:** A smaller percentage of respondents (3.90%) mentioned other unspecified factors as their reason for conversion.

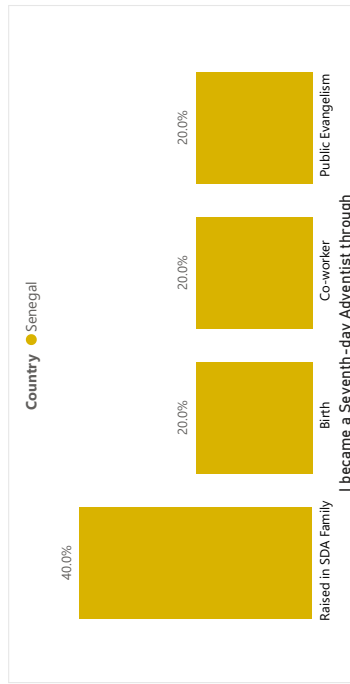
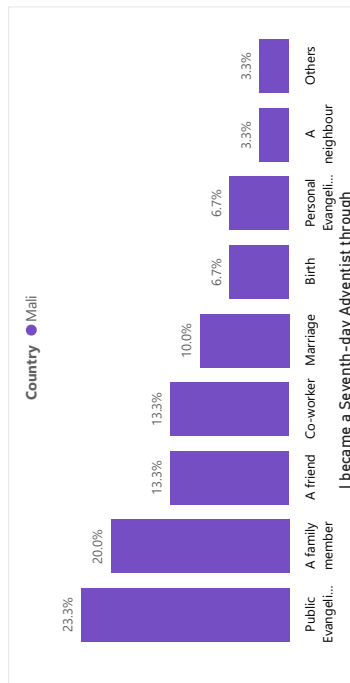
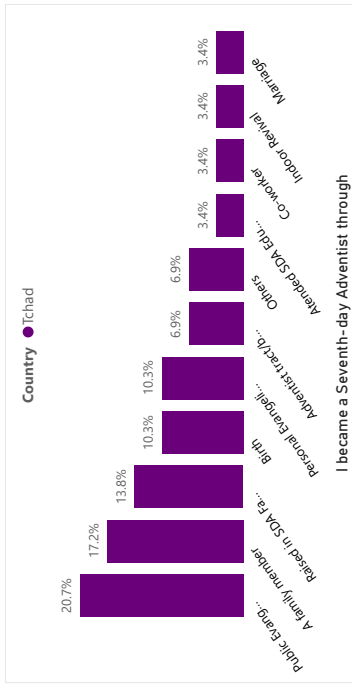
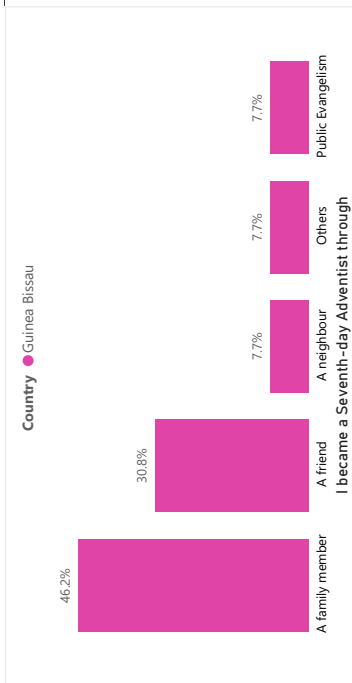
- b) **Personal Evangelism:** 3.90% of individuals were converted through personal evangelism efforts by fellow Church members.
- i) **Co-worker Influence:** 3.40% cited co-workers as the reason for their conversion.
- j) **Neighbour Influence:** A smaller percentage, 2.90%, mentioned that their neighbors played a role in their decision to become Adventists.
- k) **Attending SDA Educational Institutions:** Approximately 2.40% indicated that attending Seventh-day Adventist educational institutions influenced their conversion.
- l) **Adventist Literature:** 1.50% of respondents mentioned reading Adventist tracts or books as the catalyst for their conversion.
- m) **Prophecy Seminars:** 1.00% reported attending prophecy seminars as their path to becoming Seventh-day Adventists.
- n) **Compassionate Action:** A minimal percentage of 0.50% indicated that compassionate actions by Church members led to their conversion.
- o) **Indoor Revival:** Another 0.50% mentioned indoor revival meetings as the factor that led to their conversion.

Recommendations

- a) **Family Ministry:** Given that family influence and upbringing are significant factors in conversion, the Church should continue to emphasize family ministry programs and resources.
- b) **Public Evangelism:** The success of public evangelism campaigns should encourage the Church to invest in these outreach efforts and reach out to a wider audience.
- c) **Friendship Evangelism:** Leveraging the power of friendships in introducing individuals to Adventism should be promoted as a valuable outreach strategy.
- d) **Education:** Promoting Adventist educational institutions can help increase the number of conversions among students.
- e) **Literature Evangelism:** The Church should continue to distribute Adventist literature and promote reading as a means of outreach.
- f) **Community Involvement:** Encouraging compassionate actions and community involvement can lead to more conversions and a positive perception of the Church within the community.
- g) **Innovative Approaches:** Exploring innovative ways to engage with co-workers, neighbors, and others can help expand the reach of the Church.

Figure 76. WAD: I Became an Adventist through





A. Factors Influencing Conversion to Seventh-day Adventism Based on Highest Level of Education

In this section the report provides an analysis of the factors that have contributed to individuals becoming Seventh-day Adventists, categorized by their highest level of education. The data collected offer insights into how education levels are associated with different conversion paths. This analysis aims to highlight key findings based on the data.

Key Findings

a) *No Formal Education*

- i. **Birth:** The most significant factor leading to conversion among individuals with no formal education was birth, with 30.00% indicating that they were born into Seventh-day Adventist families.
- ii. **A Friend:** A substantial 20.00% of respondents with no formal education became Seventh-day Adventists due to the influence of a friend.
- iii. **Public Evangelism:** Public evangelism also played a significant role, with 20.00% of individuals in this category attributing their conversion to this outreach method.
- iv. **A Family Member:** A family member's influence was the reason for 10.00% of conversions among those with no formal education, while marriage and prophecy seminars each accounted for 10.00% of conversions in this group.

b) *Elementary/Primary Education*

- i. **A Family Member:** Among individuals with elementary/primary education, a family member's influence played a significant role, with 17.30% citing this as the reason for their conversion.
- ii. **Marriage:** Marriage and public evangelism each accounted for 15.40% of conversions in this category.
- iii. **Birth:** Birth was mentioned by 13.50% of individuals with elementary/primary education.
- iv. **Adventist Tract/Book:** 3.80% of conversions in this group were influenced by reading Adventist tracts or books.

c) *High School Education*

- i. **A Family Member:** Among those with high school education, a family member's influence was the primary factor, with 21.50% indicating this as the reason for their conversion.
- ii. **Public Evangelism:** Public evangelism was also significant, with 14.00% of conversions in this category.

- iii. **Personal Evangelism:** 6.50% of individuals with high school education cited personal evangelism as their path to becoming Seventh-day Adventists.
- iv. **A Friend:** A friend's influence accounted for 5.40% of conversions among high school-educated individuals.
- v. **A Neighbor, Co-worker, and Others:** These categories each accounted for 5.40% of conversions among those with high school education.
- vi. **Marriage and Compassionate Action:** Marriage and compassionate action were mentioned by 4.30% and 1.10% of individuals with high school education, respectively.
- vii. **Attended SDA Educational Institution, Prophecy Seminar, and Prophecy Seminar:** Each of these factors accounted for 1.10% of conversions among those with high school education.

d) University Education

- i. **University:** The highest level of education, university, was associated with diverse factors influencing conversion, including birth (24.00%), a family member (18.00%), and a friend (12.00%).
- ii. **Attended SDA Educational Institution:** 8.00% of individuals with university education became Seventh-day Adventists due to attending Adventist educational institutions.
- iii. **Others:** 4.00% of conversions in this group were influenced by other unspecified factors.
- iv. **Adventist Tract/Book, Co-worker, Indoor Revival, Marriage:** Each of these factors accounted for 2.00% of conversions among university-educated individuals.
- v. **A Neighbor:** 1.90% of individuals with a university education cited a neighbor's influence as the reason for their conversion.

Recommendations

- a) Tailored Evangelism:* Recognize the significance of diverse educational backgrounds among converts. Tailor evangelism efforts to address the specific needs and questions of individuals with varying levels of education.
- b) Strengthen Family and Social Networks:* Continue to leverage the influence of family members and friends in outreach efforts. Encourage Seventh-day Adventist families to actively engage and support potential converts within their circles.
- c) Marriage Ministry:* Given the impact of marriage on conversions, consider implementing marriage ministry programs that provide support, guidance, and spiritual resources to newly married couples.

- d) **Effective Evangelism:** Public evangelism has proven effective across different educational backgrounds. Invest in well-organized and engaging evangelism programs to reach a broader audience.
- e) **Diverse Outreach Strategies:** Explore the potential of prophecy seminars and compassionate actions as effective means of outreach. Customize these programs to address the unique needs and interests of the target audience.

Figure 78. I Became an Adventist through by Level of Education

I became a Seventh-day Adventist through [by Educational Level]

I became a Seventh-day Adventist through	No Formal Education	Elementary/Primary	High School	University	Total
A family member	10.0%	17.3%	21.5%	18.0%	19.0%
Birth	30.0%	13.5%	18.3%	24.0%	19.0%
Public Evangelism	20.0%	15.4%	14.0%	10.0%	13.7%
Raised in SDA Family		15.4%	10.8%	16.0%	12.7%
A friend	20.0%	9.6%	5.4%	12.0%	8.8%
Marriage	10.0%	15.4%	4.3%	2.0%	6.8%
Others		1.9%	5.4%	4.0%	3.9%
Personal Evangelism		3.8%	6.5%		3.9%
Co-worker		1.9%	5.4%	2.0%	3.4%
A neighbour		1.9%	5.4%		2.9%
Attended SDA Educational Institution			1.1%	8.0%	2.4%
Adventist tract/book		3.8%		2.0%	1.5%
Prophecy Seminar	10.0%		1.1%		1.0%
Compassionate action			1.1%		0.5%
Indoor Revival				2.0%	0.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

B. Factors Influencing Conversion to Seventh-day Adventism by Age Range

This report presents an analysis of the factors that have contributed to individuals becoming Seventh-day Adventists, categorized by their age range. The data collected offer insights into how different age groups are influenced by various factors in their decision to embrace the Seventh-day Adventist faith. The analysis aims to highlight key findings based on the data.

Key Findings

a) *Age Group: 18-25 years*

- i. **Birth:** Among individuals aged 18-25 years, the most common factor leading to conversion was birth, with 27.80% indicating that they were born into Seventh-day Adventist families.
- ii. **A family member:** Additionally, 23.30% reported that a family member's influence was a significant factor in their decision to become Seventh-day Adventists.
- iii. **Raised in SDA Family:** The same percentage, 23.30%, mentioned being raised in a Seventh-day Adventist family as the reason for their conversion.
- iv. **Personal Evangelism:** A smaller percentage, 10.00%, cited personal evangelism as their path to becoming Seventh-day Adventists.
- v. **Adventist tract/book and Attended SDA Educational Institution:** These factors each accounted for 3.30% of conversions in this age group.

b) *Age Group: 26-35 years*

- i. **A family member:** In this age group, 20.30% mentioned that a family member's influence was the primary factor leading to their conversion.
- ii. **Birth:** Birth was also a significant factor, with 20.00% indicating that they were born into Seventh-day Adventist families.
- iii. **Raised in SDA Family:** 15.90% of individuals in this age group mentioned being raised in a Seventh-day Adventist family.
- iv. **A friend:** A friend's influence played a role in 5.80% of conversions.
- v. **Marriage:** Marriage was cited by 5.80% of individuals in this age group.
- vi. **Personal Evangelism:** 5.70% mentioned personal evangelism as the reason for their conversion.
- vii. **Attended SDA Educational Institution:** 4.30% of conversions were influenced by attending Adventist educational institutions.

viii. **A neighbor, Co-worker, and Others:** These categories each accounted for 1.40% of conversions in this age group.

c) *Age Group: 36-45 years*

- i. **A family member:** Among individuals aged 36-45 years, a family member's influence was the most common factor, with 22.60% citing this as the reason for their conversion.
- ii. **Public Evangelism:** Public evangelism played a significant role, with 14.30% of conversions in this age group.
- iii. **Marriage:** Marriage accounted for 7.50% of conversions.
- iv. **Personal Evangelism and Co-worker:** Both factors were mentioned by 5.70% of individuals in this age group.
- v. **Attended SDA Educational Institution and Adventist tract/book:** Each of these factors accounted for 1.90% of conversions.

d) *Age Group: 46-59 years*

- i. **Public Evangelism:** Public evangelism was the leading factor among individuals aged 46-59 years, with 22.90% indicating that it was the reason for their conversion.
- ii. **Marriage:** Marriage was significant, accounting for 17.10% of conversions.
- iii. **A friend and Raised in SDA Family:** Both factors were mentioned by 8.60% of individuals in this age group.
- iv. **Birth and Prophecy Seminar:** Each of these factors accounted for 5.70% of conversions.
- v. **A neighbor, Co-worker, and Personal Evangelism:** These categories each accounted for 2.90% of conversions.
- vi. **Adventist tract/book and Attended SDA Educational Institution:** Each of these factors accounted for 1.90% of conversions.

e) *Age Group: 60 years and above*

- i. **Birth:** Among individuals aged 60 years and above, birth was the primary factor leading to conversion, with 26.10% indicating that they were born into Seventh-day Adventist families.
- ii. **Public Evangelism:** Public evangelism also played a significant role, with 22.20% of conversions in this age group.
- iii. **A friend:** A friend's influence accounted for 16.70% of conversions.
- iv. **A family member and Co-worker:** These factors each accounted for 5.60% of conversions.
- v. **Adventist tract/book, Personal Evangelism, and Compassionate action:** Each of these factors accounted for 1.10% of conversions.

f) Others (Unspecified Age Group)

- i. **Others:** Among individuals in unspecified age groups, 11.10% cited other unspecified factors as the reason for their conversion.

Recommendations

- a) **Targeted Outreach:** Given the diverse pathways to conversion across age groups, it is recommended to tailor outreach and evangelism efforts to better address the preferences and needs of different age demographics.
- b) **Family and Friend Engagement:** Recognizing the substantial influence of family and friends in conversion, encourage and support members to actively engage their loved ones in discussions about the Seventh-day Adventist faith.
- c) **Public Evangelism:** Invest in public evangelism efforts, especially targeting older age groups (46-59 years and 60 years and above), to continue to attract individuals through this channel.
- d) **Marriage Ministry:** Since marriage has influenced conversion for some individuals, consider creating programs or resources that cater to married couples exploring the Seventh-day Adventist faith.
- e) **Further Study of “Others” Category:** Explore and understand the factors categorized as “Others” in more detail to identify potential additional strategies for outreach.
- f) **Education and Training:** Provide training and resources for members to engage in personal evangelism effectively, especially in the younger age groups where this factor is less prevalent.
- g) **Monitor and Adjust:** Continuously monitor the effectiveness of different outreach and conversion factors and be willing to adjust strategies based on changing demographics and preferences.

Figure 79. I became an Adventist through by Age Range

I became a Seventh-day Adventist through [by Age Range]						
I became a Seventh-day Adventist through	18-25years	26-35years	36-45years	46-59years	60years and above	Total
A family member	23.3%	20.3%	22.6%	14.3%	5.6%	19.0%
Birth	20.0%	26.1%	15.1%	5.7%	27.8%	19.0%
Public Evangelism		14.5%	11.3%	22.9%	22.2%	13.7%
Raised in SDA Family	23.3%	15.9%	9.4%	8.6%		12.7%
A friend	6.7%	5.8%	11.3%	8.6%	16.7%	8.8%
Marriage		5.8%	7.5%	17.1%		6.8%
Others		1.4%	3.8%	8.6%	11.1%	3.9%
Personal Evangelism	10.0%		5.7%	2.9%	5.6%	3.9%
Co-worker	3.3%	1.4%	5.7%	2.9%	5.6%	3.4%
A neighbour	6.7%	1.4%	3.8%	2.9%		2.9%
Attended SDA Educational Institution	3.3%	4.3%	1.9%			2.4%
Adventist tract/book	3.3%		1.9%		5.6%	1.5%
Prophecy Seminar				5.7%		1.0%
Compassionate action		1.4%				0.5%
Indoor Revival		1.4%				0.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q2. Perception of Seventh-day Adventist Church Environment

This section presents an analysis of what individuals liked about the Seventh-day Adventist (SDA) Church within the WAD division. The data collected provide insights into the aspects of the SDA Church that attracted individuals to this faith. The analysis aims to identify key findings and offer recommendations based on the data.

Key Findings

- a) *Sound Biblical Teaching/Doctrine:* The most significant attraction to the SDA Church within the specified division was its sound biblical teaching and doctrine. A substantial 25.20% of respondents liked the Church primarily for its commitment to teaching and upholding biblical principles.
- b) *Adventist Music:* Adventist music played a significant role in attracting individuals, with 15.90% of respondents indicating that they liked the Church because of its music ministry. This suggests that the music and worship style of the SDA Church were appealing to a considerable portion of the respondents.
- c) *Adventist Health Lifestyle:* The emphasis on a healthful lifestyle, a core aspect of Adventist beliefs, attracted 14.90% of individuals to the SDA Church. This includes principles such as a vegetarian diet and abstaining from harmful substances.

- d) ***Adventist Education:*** Adventist education was an attraction for 11.50% of respondents. This likely includes the Church's commitment to providing quality education in its schools and institutions.
- e) ***Fellowship amongst Members:*** The sense of fellowship and community among members of the SDA Church was appealing to 9.90% of individuals. This highlights the importance of building strong relationships within the Church community.
- f) ***Emphasis on Prayer:*** The emphasis on prayer within the SDA Church was liked by 8.70% of respondents. This suggests that the spiritual practices and prayer life of the Church were influential factors.
- g) ***Adventist Moral Standards:*** The Church's commitment to upholding moral standards consistent with Adventist beliefs attracted 7.20% of individuals. This indicates a preference for a Church that promotes ethical living.
- h) ***Orthodox Worship:*** The orthodox worship style of the SDA Church appealed to 6.20% of respondents. This includes traditional forms of worship and liturgy.
- i) ***Other:*** A small percentage (0.40%) of respondents mentioned other unspecified reasons for liking the SDA Church.

Recommendations

- a) ***Strengthen Biblical Teaching:*** Given that sound biblical teaching was the most significant attraction, the Church should continue to prioritize and enhance its teaching and doctrine, ensuring it remains true to Adventist principles.
- b) ***Nurture Music Ministry:*** The positive response to Adventist music suggests the importance of maintaining and developing the Church's music ministry to engage and inspire members and visitors.
- c) ***Promote Healthful Lifestyle:*** Emphasizing and promoting Adventist health principles can help attract individuals interested in a healthful lifestyle. Health programs, seminars, and resources can be beneficial.
- d) ***Invest in Education:*** Adventist education should be promoted and supported, as it is an attractive feature for potential members. Ensuring the quality and accessibility of Adventist educational institutions is essential.
- e) ***Foster Fellowship:*** Continue to foster a sense of fellowship and community among Church members, as this is an important aspect that draws people to the SDA Church.
- f) ***Encourage Prayer and Spiritual Practices:*** Emphasizing the importance of prayer and providing opportunities for spiritual growth can strengthen the appeal of the Church.
- g) ***Maintain Moral Standards:*** Upholding and promoting Adventist moral standards should remain a core focus, as it is an attractive feature for individuals seeking a Church with strong ethical values.
- h) ***Preserve Orthodox Worship:*** The Church should preserve its orthodox worship style while remaining open to innovative worship practices that resonate with a diverse congregation.

Figure 8o. WAD: Perception of Seventh-day Adventist Church

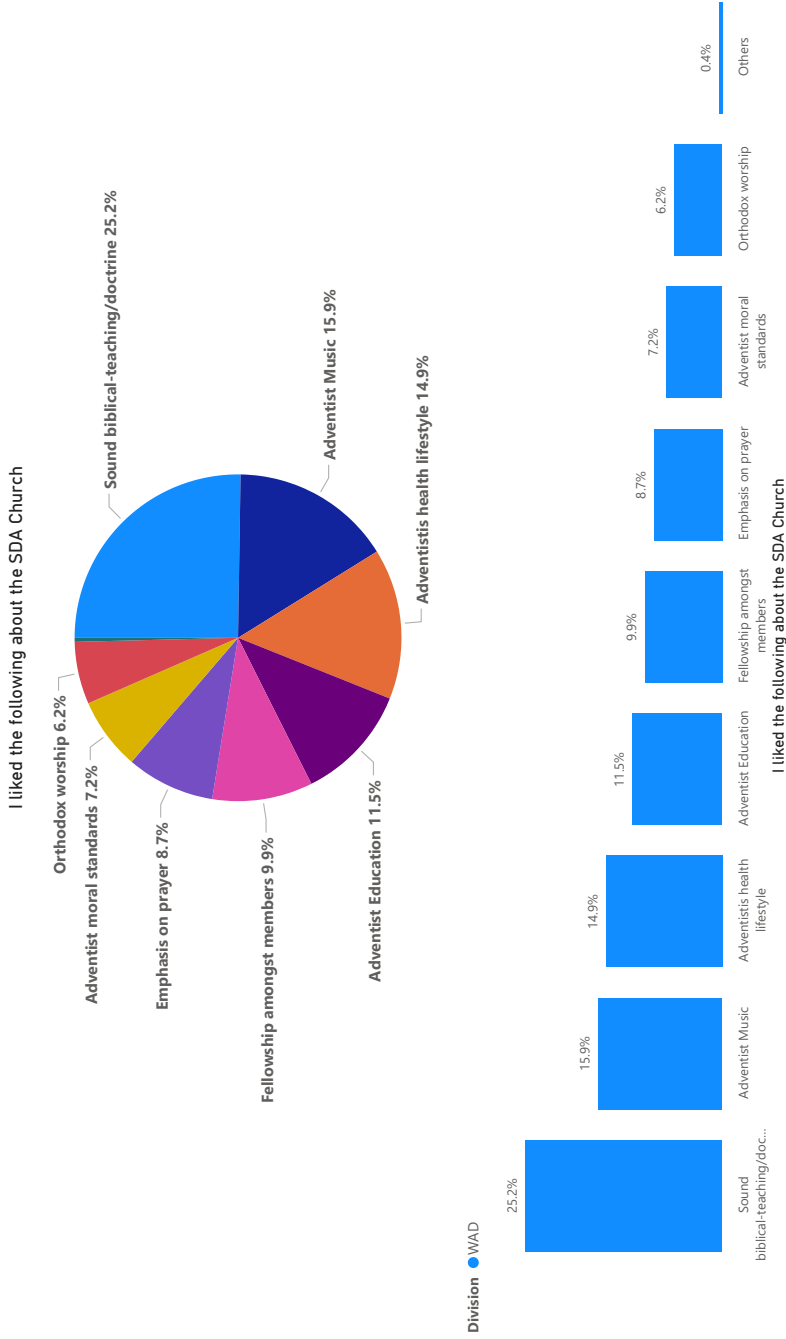
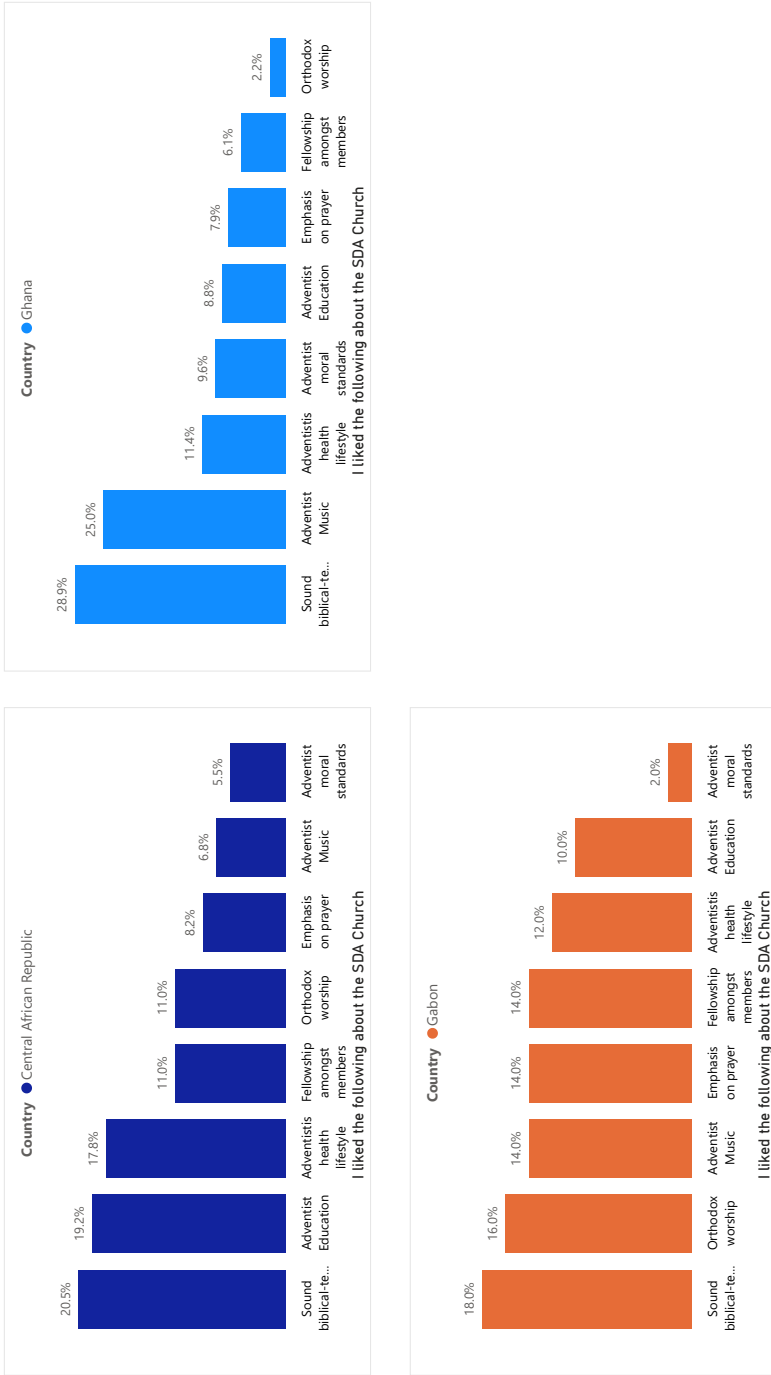
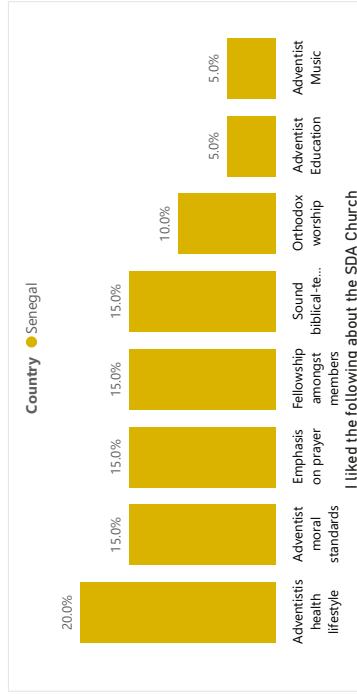
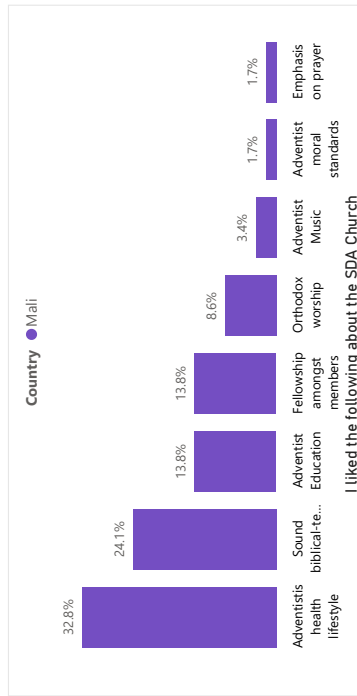
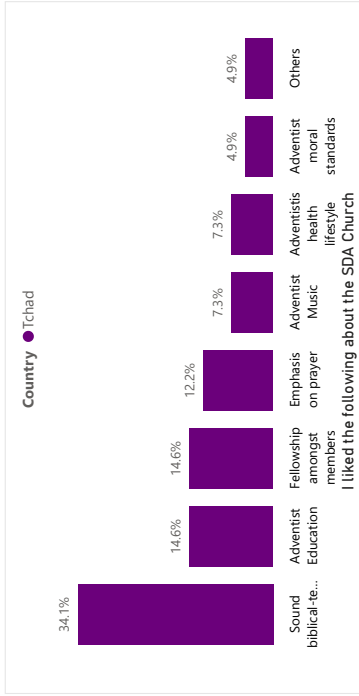


Figure 81. Country: Perception of Seventh-day Adventist Church





A. Perception about the SDA Church Based on Highest Level of Education

This report presents an analysis of what individuals liked about the Seventh-day Adventist (SDA) Church, categorized by their highest level of education. The data collected provide insights into the aspects of the SDA Church that attracted individuals with varying educational backgrounds. The analysis aims to identify key findings based on the data.

Key Findings

- a) **Sound Biblical Teaching/Doctrine:** Most respondents indicated their appreciation for this aspect with Tertiary respondents giving the highest percentage of 30.10%. Other education levels were also high (Elementary/Primary: 26.50%; No Formal Education: 22.70%; High School: Similarly; 22.40%).
- b) **Adventist Music:** Adventist music was particularly attractive to those with Elementary/Primary education, with 20.50% expressing their liking for this aspect. Surprisingly, 9.10% of individuals with No Formal Education also appreciated Adventist music. High School (16.60%) and University (11.40%) respondents found Adventist music appealing.
- c) **Adventist Education:** Adventist education was valued by No Formal Education at 13.60% followed by respondents from University level at 13.00%. Respondents with High School level at 11.60% and Elementary/Primary at 9.40% showed Adventist education was also appealing to them.
- d) **Adventist Health Lifestyle:** The healthful lifestyle promoted by the SDA Church was liked by 18.20% of individuals with No Formal Education. This kind of lifestyle was appreciated by the other categories at various ratings (University: 17.90%; High School: 14.50%; Elementary/Primary: 12.00%).
- e) **Adventist Moral Standards:** 13.60% of individuals with No Formal Education appreciated the Adventist moral standards upheld by the Church. The other educational levels also expressed their liking for this aspect (University: 7.30%; Elementary/Primary: 6.80%; High School: 6.60%).
- f) **Emphasis on Prayer:** Emphasis on prayer was found appealing by No Formal Education the most by 13.60%. The High School category followed giving a 10.00% rating. Although the University and Elementary/Primary education levels had percentages of 7.30% and 6.80%, respectively, were lowest, they were notable.

- g) *Fellowship amongst Members:* This aspect was valued among High School level respondents by 11.60%. Elementary/Primary and University level respondents had 9.40% and 8.10% respectively. No Formal Education valued fellowship hence the percentage of 4.50%.
- b) *Orthodox Worship:* The respondents found Orthodox Worship appealing across the categories although to a small percentage of less than 9.00%. The highest rating was 8.50% (Elementary/Primary), followed by 6.20% (High School), 4.50% (No Formal Education) and lastly, 4.10% (University).
- i) *Other:* Other reasons for being drawn to the SDA Church were rated at less than 1% by the University level respondents (0.80%) and High School respondents (0.40%).

Recommendations

- a) *Tailored Education:* Continue to emphasize sound biblical teaching and doctrine, as it is appreciated across all educational backgrounds. Consider developing educational resources for individuals with lower education levels to ensure everyone can access quality teaching.
- b) *Music Ministry:* Given the liking for Adventist music, invest in music ministry and ensure that it is an integral part of Church activities. Create music programs that cater to the diverse preferences of individuals with different educational backgrounds.
- c) *Promotion of Health Lifestyle:* Continue promoting the Adventist health lifestyle, as individuals with varying education levels appreciate it. Develop educational materials that are accessible to individuals with no formal education.
- d) *Enhanced Moral Education:* Maintain and strengthen the emphasis on moral standards within the SDA Church. Consider providing moral education and guidance for members across all educational backgrounds.
- e) *Emphasis on Prayer:* Continue to emphasize prayer, as it is valued by individuals with different education levels. Offer prayer-focused programs and resources for spiritual growth.
- f) *Fellowship Activities:* Enhance fellowship activities to cater to the preferences of members with varying education levels. Ensure inclusivity and a sense of community for all.
- g) *Orthodox Worship:* Recognize the preference for orthodox worship among some members and continue to offer traditional worship experiences alongside contemporary ones.
- b) *Explore “Others” Preferences:* Investigate further the preferences categorized as “Others” to understand specific aspects that some members may value but were not captured in the initial data.

Figure 82. Perception of Seventh-day Adventist Church by Level of Education

I liked the following about the SDA Church [by Educational Level]					
I liked the following about the SDA Church	No Formal Education	Elementary/ Primary	High School	University	Total
Sound biblical-teaching/doctrine	22.7%	26.5%	22.4%	30.1%	25.2%
Adventist Music	9.1%	20.5%	16.6%	11.4%	15.9%
Adventist health lifestyle	18.2%	12.0%	14.5%	17.9%	14.9%
Adventist Education	13.6%	9.4%	11.6%	13.0%	11.5%
Fellowship amongst members	4.5%	9.4%	11.6%	8.1%	9.9%
Emphasis on prayer	13.6%	6.8%	10.0%	7.3%	8.7%
Adventist moral standards	13.6%	6.8%	6.6%	7.3%	7.2%
Orthodox worship	4.5%	8.5%	6.2%	4.1%	6.2%
Others			0.4%	0.8%	0.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

B. Analysis of What Individuals Liked about the SDA Church by Age Range

This report provides an analysis of what individuals liked about the Seventh-day Adventist (SDA) Church, categorized by their age range. The data collected offers insights into the aspects of the SDA Church that attracted individuals across different age groups. The analysis aims to identify key findings based on the data.

Key Findings

- a) *Sound Biblical Teaching/Doctrine:* Generally, this aspect was rated highly across the various age groups. 36-45 years had the highest appreciation for sound biblical teaching and doctrine, with 26.90%, followed by individuals aged 46-59 with 26.40%. 60 years and above (25.00%), 26-35 years (24.70%) and 18-25 years (22.20%) also rated this aspect highly.
- b) *Adventist Music:* Adventist music was most appealing to individuals aged 26-35 years, with 18.20% expressing their liking for this aspect. Other categories had significant percentages which demonstrated their preference for Adventist music 36-45 years (16.40%), 60 years and above (15.00%), 18-25 years (13.90%) and 46-59 years (12.60%).
- c) *Adventist Health Lifestyle:* The healthful lifestyle promoted by the SDA Church, was appreciated by various age groups with the 46-59 years category showing the highest appreciation (17.20%), followed by 26-35 years (17.10%), 18-25 years (11.10%) and 60 years and above (10.00%).

- d) ***Adventist Education:*** Adventist education was particularly appreciated by individuals aged 60 years and above, with 17.50% expressing their liking for it. Other age groups gave lower ratings: 13.80% (46-59 years), 11.10% (18-25 years) and 10.00% (26-35 years), which still demonstrated their appreciation of Adventist education.
- e) ***Fellowship amongst Members:*** While 60 years and above liked the sense of fellowship the least (10.00%), 18-25 years showed more appreciation (13.90%), 26-35 years (7.1%). Only 11.20% of individuals aged 36-45 years, and 46-59 years (10.3%) found fellowship among members appealing.
- f) ***Adventist Moral Standards and Emphasis on Prayer:*** This aspect was liked equally by the oldest (60 years and above) and the youngest age group (18-25 years) with 12.50% each. 26-35 years had 10.60%.
- g) ***Orthodox Worship:*** Orthodox worship was most appealing to individuals aged 18-25 years, with 9.70% expressing their liking for this aspect. 46-59 years category appreciated orthodox worship, with 6.90%

Recommendations

- a) ***Maintain Doctrinal Integrity:*** Continue to prioritize and maintain sound biblical teaching and doctrine across all age groups. Invest in theological education and training to ensure the Church's theological foundations remain strong.
- b) ***Diverse Music Ministry:*** Recognize the importance of music in worship and consider incorporating a diverse range of musical styles and preferences to cater to different age groups.
- c) ***Health Ministries:*** Strengthen health ministries and awareness programs within the SDA Church to promote a healthy lifestyle. Provide resources and education to help members make informed health choices.
- d) ***Support Adventist Education:*** Continue to support and invest in Adventist educational institutions, ensuring they offer high-quality education that aligns with the values and beliefs of the Church.
- e) ***Promote Fellowship:*** Foster opportunities for fellowship and community building, especially for younger members and older adults. Encourage social activities and events that facilitate connections within the Church.

Figure 83. Perception of Seventh-day Adventist Church by Age Range

I liked the following about the SDA Church [by Age Range]

I liked the following about the SDA Church	18-25years	26-35years	36-45years	46-59years	60years and above	Total
Sound biblical-teaching/doctrine	22.2%	24.7%	26.9%	26.4%	25.0%	25.2%
Adventist Music	13.9%	18.2%	16.4%	12.6%	15.0%	15.9%
Adventist health lifestyle	11.1%	17.1%	14.2%	17.2%	10.0%	14.9%
Adventist Education	11.1%	10.0%	10.4%	13.8%	17.5%	11.5%
Fellowship amongst members	13.9%	7.1%	11.2%	10.3%	10.0%	9.9%
Emphasis on prayer	12.5%	10.6%	6.7%	5.7%	7.5%	8.7%
Adventist moral standards	4.2%	7.6%	6.7%	6.9%	12.5%	7.2%
Orthodox worship	9.7%	4.7%	6.7%	6.9%	2.5%	6.2%
Others	1.4%		0.7%			0.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q3. Duration of Adventism

The purpose of the duration of membership of Adventism examines the distribution of individuals based on the length of their membership in the Seventh-day Adventist (SDA) Church and explores potential negative implications associated with this distribution. The study aimed to understand how long individuals have been SDA members and identify any challenges or negative consequences that may arise from this distribution. Based on the data collected, the report presents key findings and highlights negative implications for the SDA Church.

Key Findings

- a) **1 – 5 Years:** The largest proportion of individuals in the WAD region reported being members of the Seventh-day Adventist Church for 1-5 years, accounting for 28.80% of the total. This suggests a relatively high turnover or new influx of members within this time frame.
- b) **6 – 10 Years:** A significant portion of members reported a duration of 6-10 years in the SDA Church, representing 21.00% of the total. This group indicates a stable and growing presence of members who have been part of the Church for a relatively longer period.
- c) **More than 21 Years:** An equal percentage of members, 21.00%, reported being affiliated with the SDA Church for over 21 years. This category includes long-standing members who have contributed to the stability and continuity of the Church in the WAD region.

- d) **10 – 15 Years:** Members with a duration of 10-15 years accounted for 16.10% of the total. This group represents individuals who have crossed the decade mark in their SDA membership.
- e) **16 – 20 Years:** A smaller but still significant proportion of members, 13.20%, reported being part of the SDA Church for 16-20 years. This group indicates a considerable commitment to the Church over an extended period.

Recommendations

- a) **New Member Integration:** For individuals who have been Seventh-day Adventists for 1-5 years, focus on effective integration programs to ensure that new members feel welcomed, informed, and engaged within the Church community. This will help in their long-term retention and involvement.
- b) **Retaining Long-term Members:** Recognize the importance of long-term members who have been part of the community for 6-10 years and more than 21 years. Encourage their continued active participation and consider involving them in mentoring and leadership roles to pass on their experience and knowledge.
- c) **Support for Moderate Duration Members:** Pay attention to individuals who have been members for 10-15 years and 16-20 years. These members may be at a critical point in their journey. Offer opportunities for them to deepen their faith and maintain their enthusiasm.
- d) **Continuous Engagement:** Implement ongoing engagement strategies for all members regardless of their length of membership. Regularly assess the needs and preferences of the congregation to ensure that the Church remains relevant and supportive throughout the varying stages of a member's journey.
- e) **Feedback and Surveys:** Conduct surveys and seek feedback from members to better understand their evolving needs and expectations. This will aid in tailoring Church programs and services to meet the changing dynamics of the congregation.
- f) **Leadership Development:** Invest in leadership development programs to equip long-term members with the skills and knowledge to contribute effectively to the growth and well-being of the Church community.

Figure 84. WAD: I Was an Adventist for

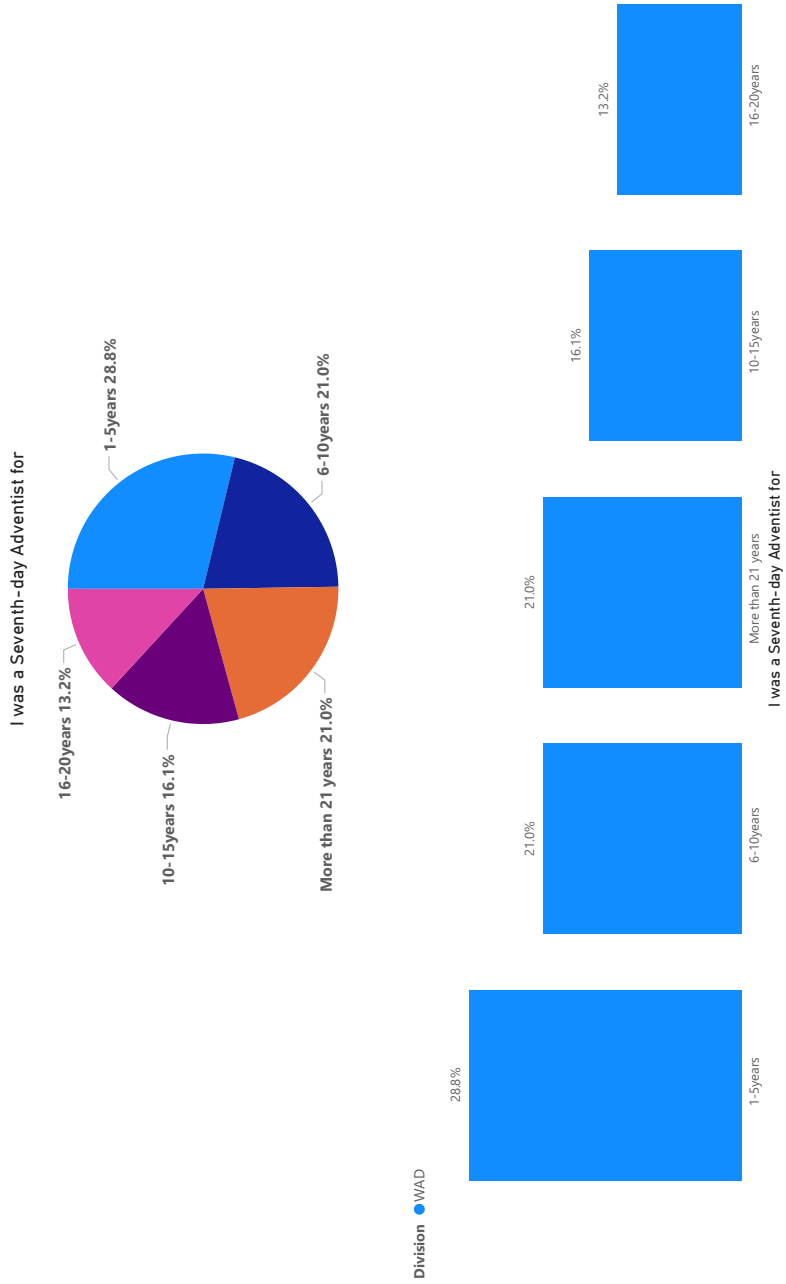
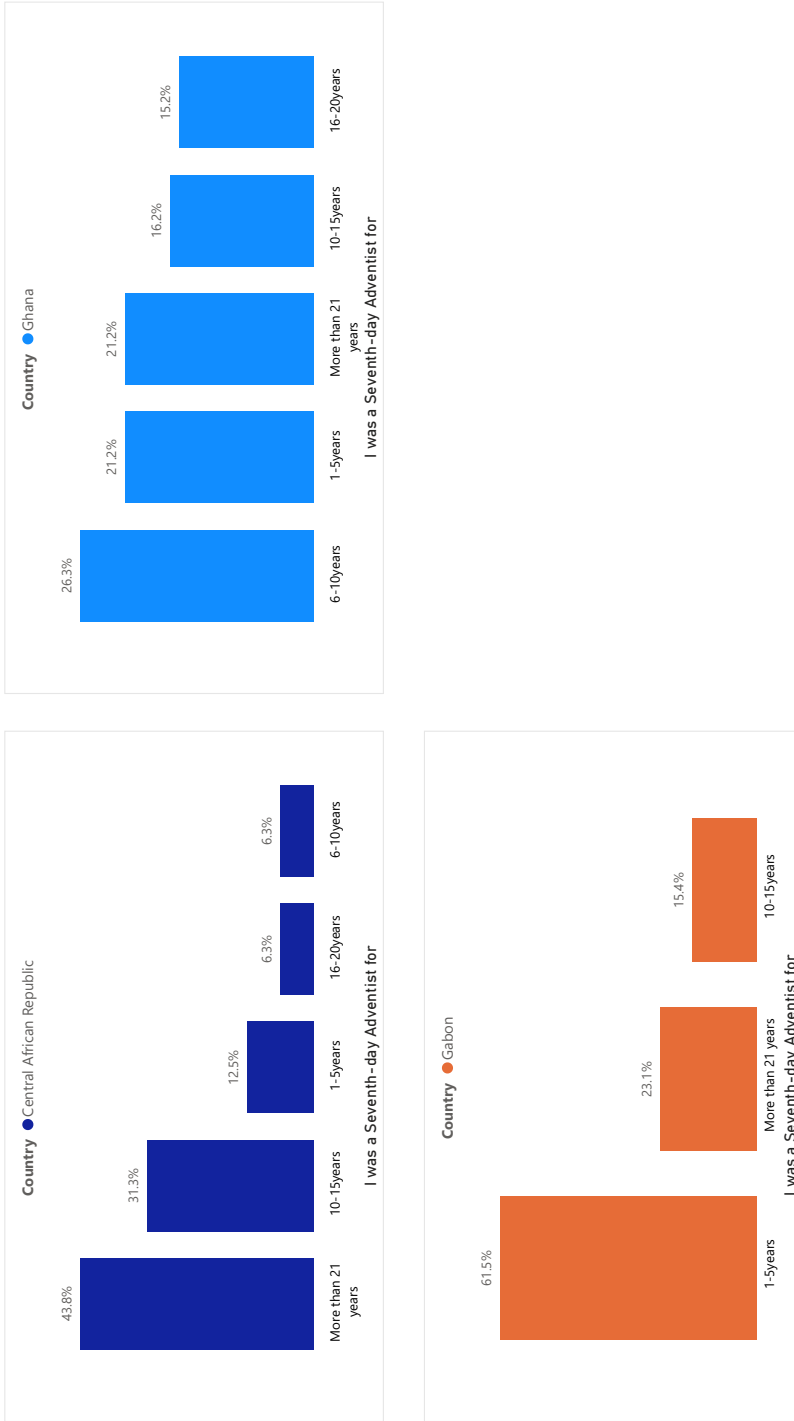


Figure 85. Country: I Was an Adventist for



A. Analysis of Seventh-day Adventist Membership Duration by Highest Level of Education

This report provides an analysis of the length of membership in the Seventh-day Adventist (SDA) Church within WAD, categorized by the highest level of education attained by the respondents. The data collected offer insights into the distribution of members based on both their duration of affiliation with the Church and their educational background. The analysis aims to identify key findings regarding the combination of membership duration and education within the region.

Key Findings

- a) **No Formal Education:** Among members with no formal education, the majority (40.00%) reported being Seventh-day Adventists for a duration of 6-10 years. A significant portion (20.00%) of those with no formal education had a membership duration of 1-5 years. Interestingly, a considerable 30.00% of members with no formal education had been part of the SDA Church for more than 21 years.
- b) **High School Education:** The largest proportion of members with a high school education (34.40%) had a membership duration of 1-5 years. A substantial 19.40% of high school-educated members reported being Adventists for 6-10 years. Additionally, 18.30% of high school-educated members had a membership duration of 10-15 years. 16.10% of high school-educated members had been part of the SDA Church for more than 21 years.
- c) **Elementary/Primary Education:** A quarter (25.00%) of members with an elementary/primary education had a membership duration of 1-5 years. An equal 17.30% of elementary/primary-educated members reported being Adventists for 6-10 years. 15.40% of members in this educational category had a membership duration of 16-20 years.
- d) **University Education:** For university-educated members, 24.00% had a membership duration of 1-5 years. Similarly, 24.00% of university-educated members had been Adventists for 6-10 years. Another 24.00% of university-educated members reported being part of the SDA Church for more than 21 years. 16.00% of university-educated members had a membership duration of 16-20 years. 12.00% of university-educated members had a membership duration of 10-15 years.

Recommendations

- a) **Education Support:** Recognize the prevalence of members with no formal education, especially among those who have been Adventists for 6-10 years and more than 21 years. Consider offering adult education and literacy programs to empower these members and improve their quality of life.
- b) **High School Education:** Given the significant representation of high school-educated individuals across various membership durations, create programs that cater to their spiritual growth and engagement. Consider offering Bible study and discipleship classes suitable for this demographic.
- c) **Elementary/Primary Education:** Acknowledge the presence of members with elementary/primary education, particularly among those who have been Adventists for 1-5 years, 6-10 years, and 10-15 years. Develop age-appropriate educational materials and activities for children and young members.
- d) **University Education:** Utilize the knowledge and skills of university-educated members to contribute to the Church community. Encourage them to participate in leadership roles, teaching, and mentoring.
- e) **Tailored Outreach:** Recognize that members with different education levels may have varying needs and preferences. Tailor outreach and educational programs to address these differences and ensure inclusivity.
- f) **Continuous Learning:** Promote a culture of continuous learning within the Church, regardless of education level. Offer opportunities for members to deepen their understanding of the Seventh-day Adventist faith through study groups, seminars, and workshops.
- g) **Feedback and Assessment:** Conduct regular assessments and gather feedback from members to understand their educational needs and preferences better. Use this information to refine and improve Church programs.

Figure 86. Country: I Was an Adventist for by Level of Education

I was a Seventh-day Adventist for [by Educational Level]

I was a Seventh-day Adventist for	No Formal Education	Elementary/ Primary	High School	University	Total
1-5years	20.0%	25.0%	34.4%	24.0%	28.8%
6-10years	40.0%	17.3%	19.4%	24.0%	21.0%
More than 21 years	30.0%	25.0%	16.1%	24.0%	21.0%
10-15years	10.0%	17.3%	18.3%	12.0%	16.1%
16-20years		15.4%	11.8%	16.0%	13.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

B. Analysis of Seventh-day Adventist Membership Duration by Age Range

This report provides an analysis of the length of membership in the Seventh-day Adventist (SDA) Church within WAD, categorized by the age range of members. The data collected offer insights into the distribution of members based on both their duration of affiliation with the Church and their age group. The analysis aims to identify key findings regarding the combination of membership duration and age within the region.

Key Findings

- a) *More than 21 Years (60years and above):* Members aged 60 years and above who had been Seventh-day Adventists for more than 21 years constituted the largest group, accounting for 50.00% of the total. This suggests a significant presence of long-standing, elderly members in the region.
- b) *1-5 Years:* Members in the age groups 18-25 years and 26-35 years who had been Adventists for 1-5 years were the next largest group, representing 40.00% and 36.20% of the total, respectively. This indicates a substantial influx of younger members in recent years. Members aged 36-45 years with a membership duration of 1-5 years accounted for 24.50% of the total, highlighting a presence of new members in their late thirties and early forties. Members aged 46-59 years who had been members for 1-5 years also constituted 17.10% of the total. Likewise, members aged 60 years and above with a membership duration of 1-5 years represented 16.70% of the total.
- c) *More than 21 Years:* Members aged 46-59 years who had been SDA members for more than 21 years accounted for 34.30% of the total. This suggests a strong presence of long-standing members in the middle-age bracket.

- d) **6-10 Years:** Members aged 36-45 years who had been Adventists for 6-10 years constituted 30.20% of the total, indicating a significant presence of members in their late thirties to early forties with moderate membership duration. Similarly, members aged 26-35 years with a membership duration of 6-10 years represented 24.60% of the total. This indicates a notable group of younger adults with a moderate duration of membership.
- e) **10-15 Years:** Members aged 26-35 years, 18-25 years, and 46-59 years with a membership duration of 10-15 years each accounted for 20.30% and 20.00%, respectively. This suggests a balanced presence of members from these age groups with a decade or more of membership.
- f) **16-20 years:** Members aged 46-59 years who had been members for 16-20 years accounted for 17.10% of the total, reflecting a notable group with longer membership duration in this age range.

Recommendations

- a) **Senior Member Engagement:** Recognize and honor the significant presence of senior members (60 years and above) who have been Seventh-day Adventists for more than 21 years. Create programs and activities that cater to their spiritual and social needs, ensuring their continued active participation and mentorship within the community.
- b) **Youth and Young Adult Ministry:** Acknowledge the presence of younger members (18-25 years) within the 1-5 years, 6-10 years, 10-15 years, and 16-20 years membership duration categories. Develop vibrant youth and young adult ministries that engage this demographic, fostering spiritual growth and leadership development.
- c) **Middle-Aged Member Support:** Provide support and programs for members in the 36-45 years age range, as they are represented in various membership duration categories. Address their specific needs, including family and career-related challenges, and offer opportunities for involvement.
- d) **Continuous Learning:** Promote a culture of continuous learning and spiritual growth for members of all age ranges. Offer diverse educational and fellowship opportunities to cater to the varying needs and preferences of the congregation.
- e) **Mentorship Programs:** Establish mentorship programs that pair long-term senior members with younger individuals, fostering intergenerational relationships and knowledge sharing.
- f) **Regular Surveys and Feedback:** Conduct regular surveys and seek feedback from members across different age groups and membership durations to understand their evolving needs and expectations. Use this information to tailor Church programs and services.

Figure 87. Country: I Was an Adventist for by Age Range

I was a Seventh-day Adventist for [by Age Range]

I was a Seventh-day Adventist for	18-25years	26-35years	36-45years	46-59years	60years and above	Total
1-5years	40.0%	36.2%	24.5%	17.1%	16.7%	28.8%
6-10years	16.7%	24.6%	30.2%	11.4%	5.6%	21.0%
More than 21 years	6.7%	13.0%	20.8%	34.3%	50.0%	21.0%
10-15years	20.0%	20.3%	7.5%	20.0%	11.1%	16.1%
16-20years	16.7%	5.8%	17.0%	17.1%	16.7%	13.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q4. Discipleship in the Seventh-day Adventist Church

This report analyzes the programs organized for new converts in the Seventh-day Adventist (SDA) Church, specifically within WAD. Respondents were asked to identify the nature of discipleship programs in their Church and new converts when they were Seventh-day Adventists.

The study aims to understand the types of programs provided to support and integrate new members into the SDA faith. Based on the data collected, the report presents key findings regarding the distribution of programs for new converts and their prevalence.

Key Findings

- a) *Discipleship Class for Bible Studies:* The most common program organized for new converts in the SDA Church within the WAD region was discipleship classes focused on Bible studies, including the 28 SDA Fundamental beliefs. This program was reported by 26.80% of respondents, indicating its widespread availability and importance.
- b) *Mentorship by Older Members:* Mentorship by older members was the second most common program, with 13.20% of respondents reporting its existence. This suggests that a significant number of new converts were paired with experienced members to guide them in their faith journey.
- c) *Study of Spirit of Prophecy:* A notable percentage of new converts (12.60%) reported engaging in the study of the Spirit of Prophecy, indicating an emphasis on understanding the writings of Ellen G. White.

- d) ***Cannot Remember Any of Such:*** Surprisingly, 10.20% of respondents indicated that they could not remember any specific programs organized for new converts during their time in the SDA Church. This highlights a potential gap in program awareness and retention.
- e) ***Responding to the Material Welfare of New Converts:*** Responding to the material welfare of new converts, such as providing for their basic needs, was also reported by 10.20% of respondents. This suggests a practical approach to supporting new members.
- f) ***Equipping New Members for Mission:*** Equipping new members for mission work within the Church was mentioned by 8.60% of respondents, reflecting an emphasis on involving new converts in outreach activities.
- g) ***None:*** A small percentage (8.00%) of respondents reported that no specific programs were organized for new converts during their time in the SDA Church.
- h) ***Small Group Mentorship Groups:*** Small group mentorship groups were mentioned by 7.70% of respondents, indicating the use of smaller, more intimate settings for support and guidance.
- i) ***Others:*** A minority (2.80%) of respondents mentioned other programs not covered in the predefined options, suggesting a degree of program diversity.

Recommendations

Based on the key findings, the following recommendations can be made to enhance the support for new converts in the SDA Church within the WAD region:

- a) **Promote Awareness:** Address the issue of 10.20% of respondents who could not remember any programs for new converts by actively promoting and reminding members about the available support programs.
- b) **Expand Mentorship:** Given the positive response to mentorship by older members, consider expanding and formalizing mentorship programs to ensure that every new convert has access to a mentor.
- c) **Diversify Programs:** Continue offering discipleship classes and the study of the Spirit of Prophecy but also diversify programs to cater to various needs and interests of new converts, including those who may not resonate with traditional approaches.
- d) **Engage New Converts in Mission:** Emphasize equipping new members for mission work within the Church, allowing them to actively participate in outreach activities from an early stage.
- e) **Evaluate and Improve:** Regularly evaluate the effectiveness of existing programs and seek feedback from new converts to make necessary improvements and adjustments.
- f) **Small Group Emphasis:** Expand the use of small group mentorship programs, as they provide an intimate and supportive environment for new converts.
- g) **Documentation:** Ensure that records of program participation are kept tracking the progress of new converts and identify areas for improvement.

Figure 88. WAD: The Programs Organized for New Converts When I Was the Seventh-day Adventist

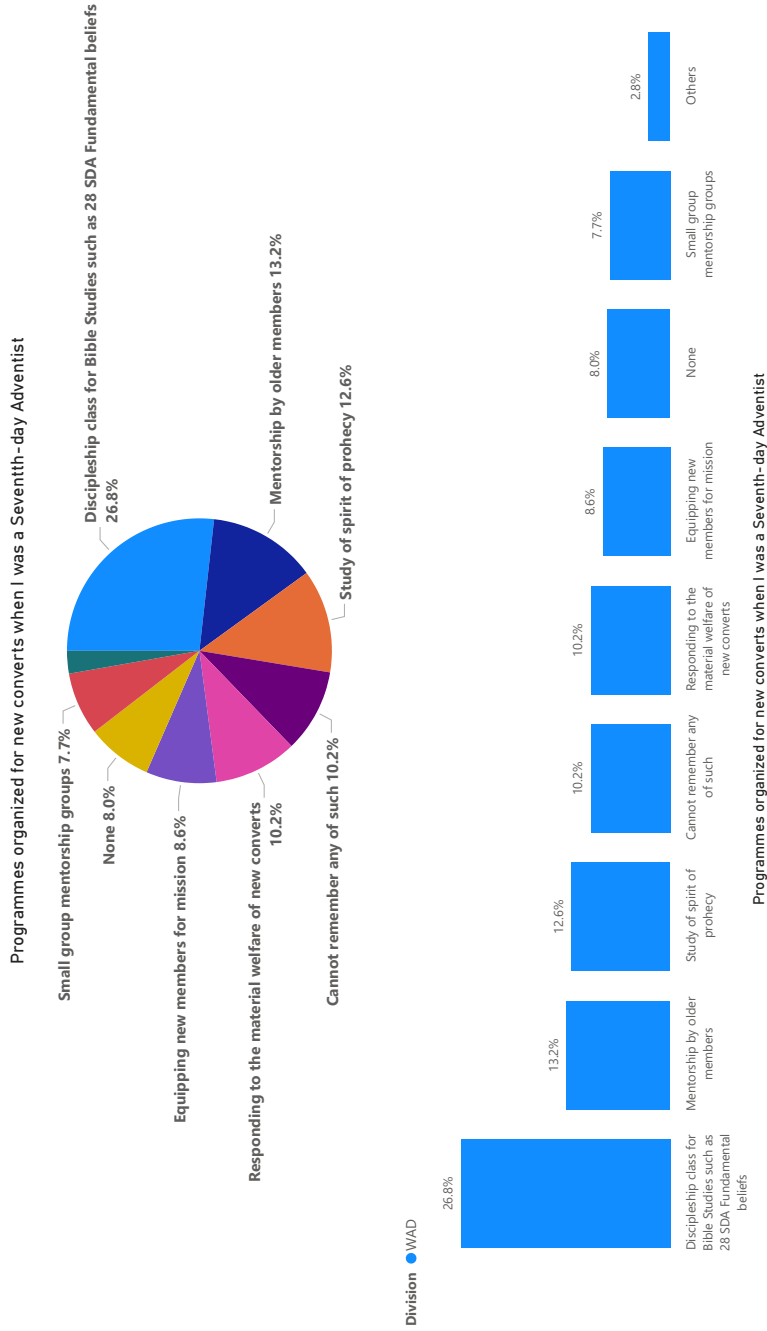
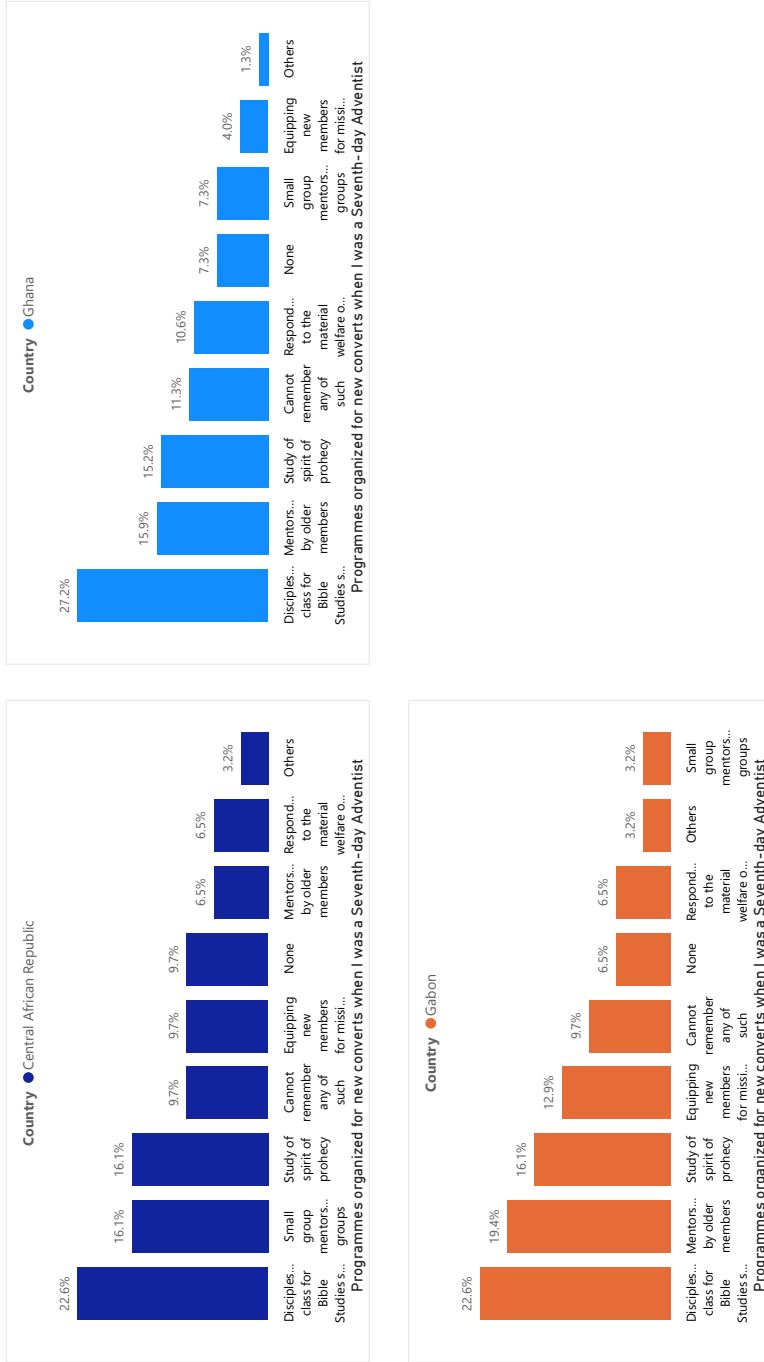


Figure 89. Country: The Programs Organized for New Converts When I Was the Seventh-day Adventist



A. Analysis of Programs for New Converts in the Seventh-day Adventist Church by Highest Level of Education

This report presents an analysis of the programs organized for new converts in the Seventh-day Adventist (SDA) Church, categorized by the highest level of education attained by the respondents. The data collected provides insights into the types of programs offered to new converts based on their educational background. The analysis aims to identify key findings regarding the prevalence of different programs and their distribution among various educational groups.

Key Findings

- a) *Discipleship Class for Bible Studies (No Formal Education - 40.00%)*: Respondents with no formal education reported the highest participation (40.00%) in discipleship classes for Bible studies, focusing on the 28 SDA Fundamental beliefs. This indicates a strong emphasis on foundational education for new converts with lower educational backgrounds. University-educated respondents also had a significant participation rate (30.40%) in discipleship classes. This suggests a continued focus on doctrinal education even among those with higher academic qualifications. Those with elementary/primary education participated at a high rate (28.80%) in discipleship classes, highlighting the importance of foundational teachings for this group. High school-educated respondents also engaged in discipleship classes, albeit at a slightly lower rate (23.00%). This indicates that the program was accessible to a broad range of educational backgrounds.
- b) *Mentorship by Older Members (No Formal Education - 20.00%)*: Respondents with no formal education reported the highest participation (20.00%) in mentorship programs by older members, indicating that personal guidance was valued in this group. Those with elementary/primary education participated at a significant rate (15.00%) in mentorship programs, demonstrating the value of mentorship across different educational backgrounds.
- c) *Study of Spirit of Prophecy (University - 14.50%)*: University-educated individuals were more likely (14.50%) to engage in the study of the Spirit of Prophecy, reflecting a higher interest in the writings of Ellen G. White. Respondents with no formal education also participated (13.30%) in the study of the Spirit of Prophecy, indicating an interest in SDA prophetic teachings.

- d) *Equipping New Members for Mission (High School - 12.40%)*: High school-educated respondents participated in programs focused on equipping new members for mission work at a rate of 12.40%.
- e) *Small Group Mentorship Groups (University - 11.60%)*: University-educated individuals engaged in small group mentorship programs, with a participation rate of 11.60%.

Recommendations

- a) *Tailored Educational Materials*: Recognize the diversity in educational backgrounds among participants in programs for new converts. Develop educational materials and resources that are accessible and effective for individuals with different education levels.
- b) *Mentorship Programs*: Expand and promote mentorship programs, particularly by older members, as they play a significant role in the spiritual growth of new converts. Encourage older members to share their knowledge and experiences with those who may have less formal education.
- c) *Retention and Engagement*: Emphasize programs that aid in the retention and engagement of new converts, focusing on their spiritual growth and material welfare. Ensure that these programs are inclusive and cater to the needs of participants from various educational backgrounds.
- d) *Program Reminders*: Implement methods to help participants remember the programs they have attended, as a significant percentage could not recall their participation. Utilize technology, newsletters, and regular communication to remind individuals of the programs available.
- e) *Evaluation and Feedback*: Continuously evaluate the effectiveness of programs for new converts and gather feedback from participants. Use this feedback to make improvements and adjustments to better serve the needs of the community.
- f) *Diversity in Program Offerings*: Consider diversifying the types of programs offered to new converts to cater to their varied interests and preferences. This could include social events, community service opportunities, and creative worship experiences.

Figure 90. The Programs Organized for New Converts When I Was the Seventh-day Adventist by Level of Education

Programmes organized for new converts when I was a Seventh-day Adventist [by Educational Level]

Programmes organized for new converts when I was a Seventh-day Adventist	No Formal Education	Elementary/ Primary	High School	University	Total
Discipleship class for Bible Studies such as 28 SDA Fundamental beliefs	40.0%	28.8%	23.0%	30.4%	26.8%
Mentorship by older members	20.0%	15.0%	14.3%	7.2%	13.2%
Study of spirit of prophecy	13.3%	12.5%	11.8%	14.5%	12.6%
Cannot remember any of such	6.7%	7.5%	10.6%	13.0%	10.2%
Responding to the material welfare of new converts	6.7%	11.3%	10.6%	8.7%	10.2%
Equipping new members for mission		6.3%	12.4%	4.3%	8.6%
None	6.7%	8.8%	7.5%	8.7%	8.0%
Small group mentorship groups	6.7%	8.8%	5.6%	11.6%	7.7%
Others		1.3%	4.3%	1.4%	2.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

B. Analysis of Programs for New Converts in the Seventh-day Adventist Church in WAD by Age Range

This report presents an analysis of the programs organized for new converts in the Seventh-day Adventist (SDA) Church, focusing on the West Africa Division (WAD) region as reported by former members. The data are categorized by the age range of respondents, providing insights into the types of programs offered to new converts based on their age. The analysis aims to identify key findings regarding the prevalence of different programs and their distribution among different age groups.

Key Findings

a) Discipleship Class for Bible Studies: Respondents aged between 46 and 59 years reported the highest participation rate (33.30%) in discipleship classes focused on the 28 SDA Fundamental beliefs. This age group exhibited a strong interest in foundational teachings. The 36-45 years age group also had a significant participation rate (26.60%) in discipleship classes, indicating a continued emphasis on doctrinal education among middle-aged members. Younger respondents aged 18-25 years showed a considerable interest (26.10%) in discipleship classes, suggesting a commitment to understanding the fundamental beliefs of the SDA Church. Older members aged 60 years and above had a notable participation rate (25.90%) in discipleship classes, highlighting their ongoing engagement with foundational teachings. The 26-35 years age group also engaged in discipleship classes, with a participation rate of 23.40%. This group demonstrated a continued interest in doctrinal education.

- b) *Equipping New Members for Mission:* Members aged 60 years and above reported a significant participation rate (18.50%) in programs aimed at equipping new members for mission work. This suggests their active involvement in outreach activities.
- c) *Mentorship by Older Members:* Older members aged 60 years and above also had a high participation rate (18.50%) in mentorship programs, highlighting their role in guiding and supporting new converts.
- d) *Cannot Remember Any of Such:* A notable percentage (17.40%) of respondents aged 18-25 years reported not remembering any specific programs for new converts, suggesting potential gaps in program awareness or retention among this age group.
- e) *Responding to the Material Welfare of New Converts:* Members aged 46-59 years participated in programs aimed at responding to the material welfare of new converts, with a rate of 16.70%.
- f) *Study of Spirit of Prophecy:* The 46-59 years age group engaged in the study of the Spirit of Prophecy, indicating an interest in the writings of Ellen G. White.

Recommendations

- a) *Tailored Program Communication:* Ensure that program information is communicated clearly and effectively to all age groups, especially to younger participants aged 18-25 years, who had a notable percentage of not remembering such programs. Utilize multiple communication channels and reminders.
- b) *Diversity in Program Offerings:* Recognize the diverse age range of participants in discipleship classes and other programs. Tailor program content and activities to cater to the spiritual needs and preferences of individuals across different age groups.
- c) *Engaging Senior Members:* Leverage the active participation of individuals aged 60 years and above in programs such as equipping new members for mission and mentorship. Encourage their continued involvement and leadership within these programs.
- d) *Program Evaluation:* Regularly evaluate the effectiveness and impact of programs for new converts to ensure they are meeting the needs of participants of all ages. Use feedback and assessment data to make improvements.
- e) *Support for Younger Participants:* Recognize the challenges faced by younger participants aged 18-25 years in remembering program participation. Implement strategies to enhance their engagement and commitment to the programs.

- f) **Inclusive Program Development:** When designing new programs or enhancing existing ones, consider the diverse age range of potential participants. Ensure that program offerings are inclusive and relevant to the entire Seventh-day Adventist community.

Figure 91. The Programs Organized for New Converts when I Was the Seventh-day Adventist by Age Range

Programmes organized for new converts when I was a Seventh-day Adventist	18-25years	26-35years	36-45years	46-59years	60years and above	Total
Discipleship class for Bible Studies such as 28 SDA Fundamental beliefs	26.1%	23.4%	26.6%	33.3%	25.9%	26.8%
Mentorship by older members	10.9%	15.0%	13.9%	9.1%	18.5%	13.2%
Study of spirit of prophecy	13.0%	13.1%	10.1%	15.2%	11.1%	12.6%
Cannot remember any of such	17.4%	8.4%	12.7%	6.1%	7.4%	10.2%
Responding to the material welfare of new converts	8.7%	10.3%	6.3%	16.7%	7.4%	10.2%
Equipping new members for mission	8.7%	3.7%	10.1%	10.6%	18.5%	8.6%
None	10.9%	11.2%	7.6%	3.0%	3.7%	8.0%
Small group mentorship groups	2.2%	10.3%	8.9%	6.1%	7.4%	7.7%
Others	2.2%	4.7%	3.8%			2.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Q5. Reasons for Leaving the Church

This report presents an analysis of the reasons for leaving the Seventh-day Adventist (SDA) Church within the West Africa Division (WAD). The data collected highlights various factors contributing to members' decisions to depart from the Church. The analysis aims to identify key findings regarding the primary reasons for leaving and provides recommendations based on the insights gained.

Key Findings

- a) **Personal Moral Fall (14%):** A significant percentage of individuals cited personal moral struggles as a reason for leaving the Church. This indicates a need for ongoing support and guidance in addressing moral issues within the Church community.
- b) **No Specific Reason (13%):** Surprisingly, a notable percentage left without specifying a reason. This suggests a potential gap in communication and engagement within the Church, making it essential to maintain open channels of dialogue with members.

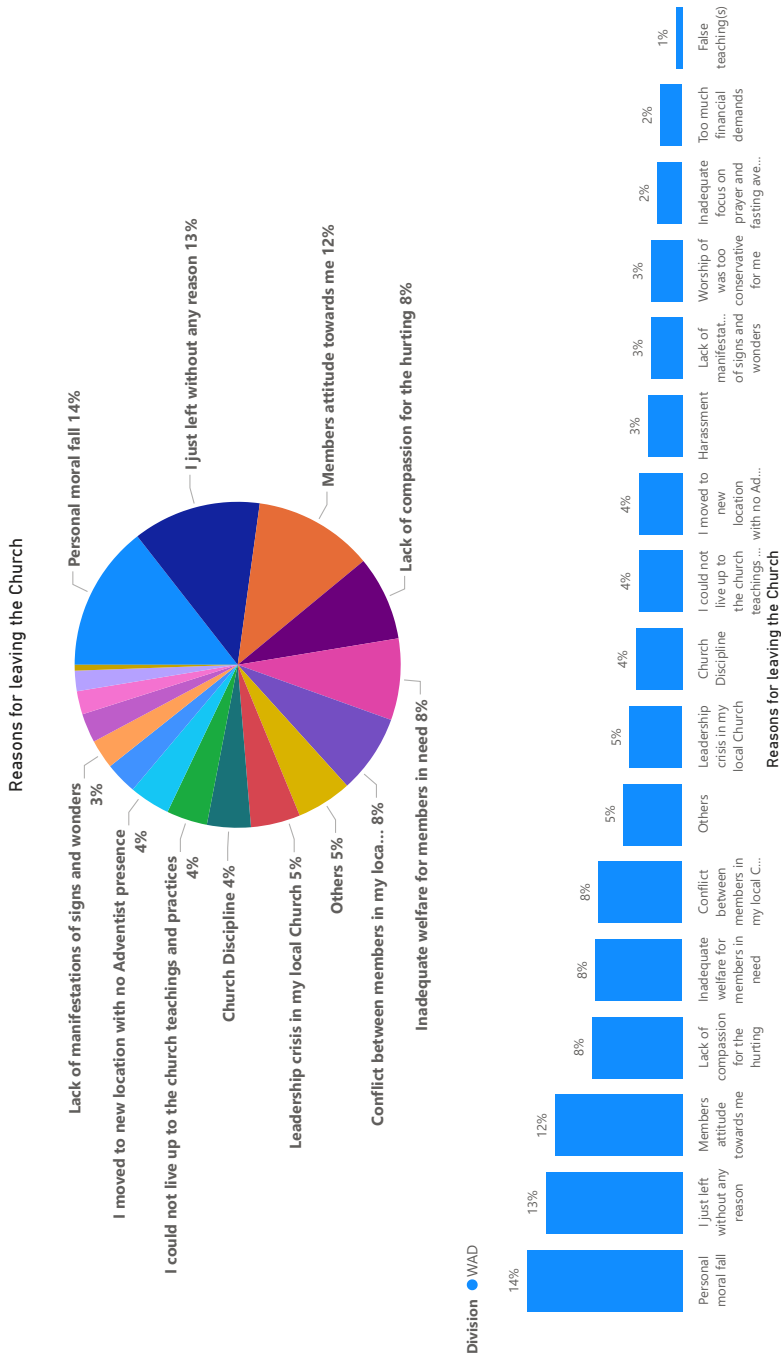
- c) *Members' Attitude Towards Me (12%)*: Concerns related to the attitude of fellow members played a significant role in departures. This underscores the importance of promoting a culture of inclusivity, respect, and empathy within the Church.
- d) *Lack of Compassion for the Hurting (8%)*: A percentage of individuals felt that the Church lacked compassion for those in need. This highlights the need for the Church to actively engage in compassionate outreach and support programs.
- e) *Inadequate Welfare for Members in Need (8%)*: Similar to the previous point, the Church should consider strengthening its welfare programs to provide support to members facing financial challenges.
- f) *Conflict between Members in My Local Church (8%)*: Intra-church conflicts negatively impacted Church retention. Efforts should be made to foster reconciliation and conflict resolution mechanisms.
- g) *Leadership Crisis in My Local Church (5%)*: Instances of leadership crises affected Church members' commitment. Developing strong, accountable leadership structures is crucial.
- b) *Church Discipline (4%)*: Some individuals left due to disciplinary actions. The Church should ensure that disciplinary processes are fair, just, and aligned with biblical principles.
- i) *Challenges Meeting Church Teachings and Practices (4%)*: Struggles with aligning with Church teachings and practices resulted in departures. Providing guidance and mentorship for those facing challenges can be beneficial.
- j) *Relocation to an Area without Adventist Presence (4%)*: Individuals relocating to areas without Adventist congregations lacked support in transitioning. Considering ways to support members in such situations is important.
- k) *Harassment (3%)*: Instances of harassment within the Church led to departures. The Church should have strict policies against harassment and mechanisms for reporting and addressing such issues.
- l) *Lack of Manifestations of Signs and Wonders (3%)*: Expectations of spiritual manifestations influenced some departures. Balancing spiritual experiences with biblical teachings is essential.
- m) *Conservative Worship Style (3%)*: Worship preferences, specifically conservatism, contributed to departures. Offering diverse worship experiences can address this concern.
- n) *Inadequate Focus on Prayer and Fasting Avenues (2%)*: Enhancing prayer and fasting opportunities can address the concerns of those seeking a deeper spiritual connection.

- o) **Financial Demands (2%):** Financial burdens within the Church led to departures. Evaluating and optimizing financial practices can alleviate this issue.
- p) **False Teaching(s) (1%):** Addressing false teachings through sound biblical education and correction is crucial.

Recommendations

- a) **Pastoral Counseling:** Offer pastoral counseling and support programs to address personal moral falls and provide guidance for individuals facing moral challenges.
- b) **Community Building:** Foster a sense of community within the church to improve members' attitudes towards one another and create a welcoming environment.
- c) **Compassion and Welfare Programs:** Enhance compassion and welfare programs to support hurting and needy members effectively.
- d) **Conflict Resolution Training:** Provide conflict resolution training and resources to local Church leaders to address interpersonal conflicts more effectively.
- e) **Leadership Development:** Invest in leadership development programs to ensure competent and compassionate leadership at the local Church level.
- f) **Church Discipline Review:** Review and refine Church discipline policies to ensure fairness and transparency.
- g) **Doctrinal Education:** Strengthen educational programs to help members better understand and live up to the Church's teachings and practices.
- h) **Outreach and Reconnection:** Implement outreach programs to reconnect with members who left without a specific reason and address any underlying concerns.

Figure 92. WAD: Reasons for Leaving the Church



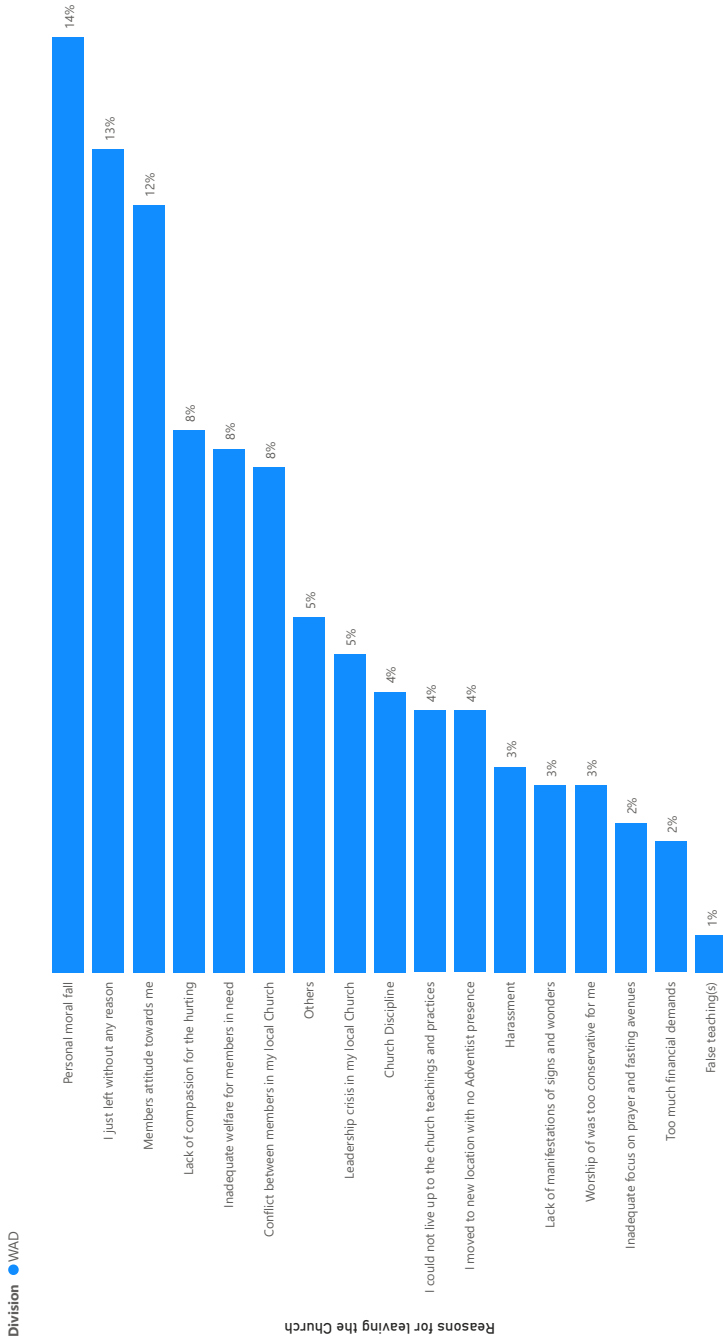
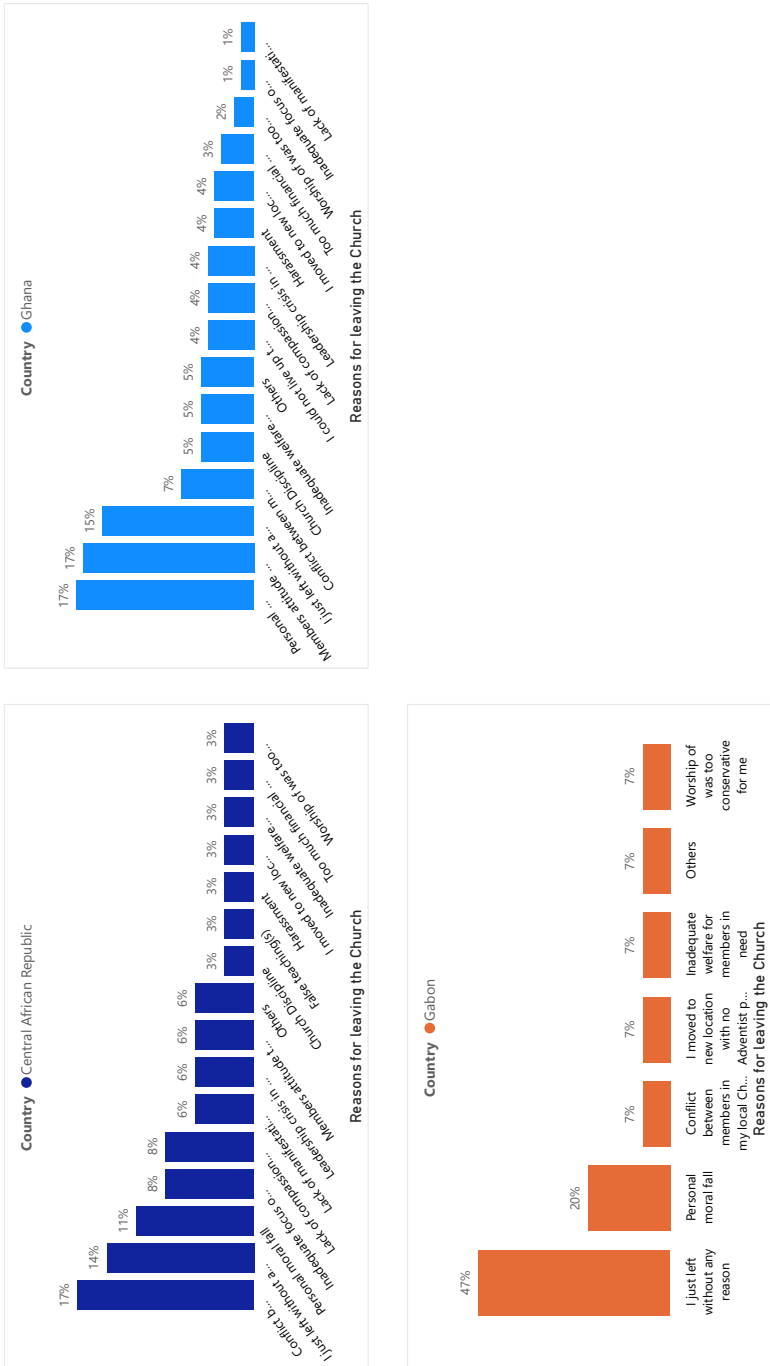
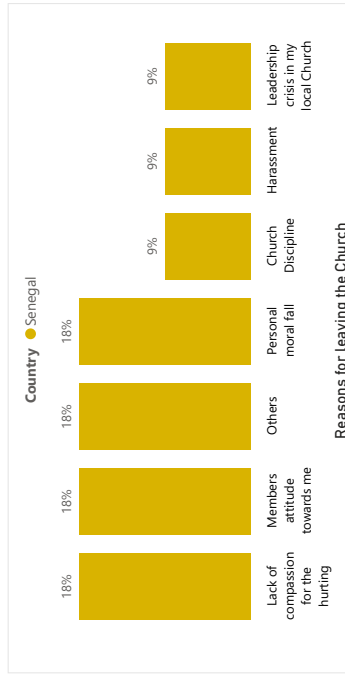
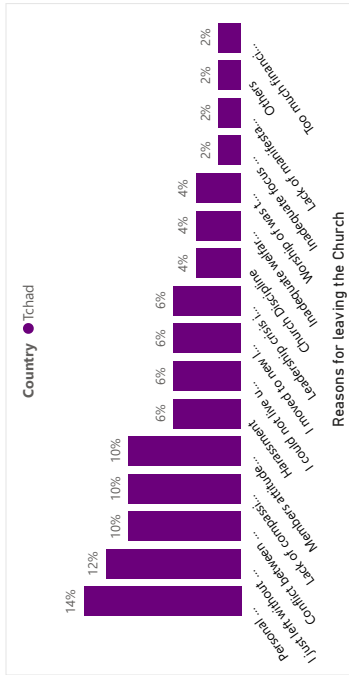
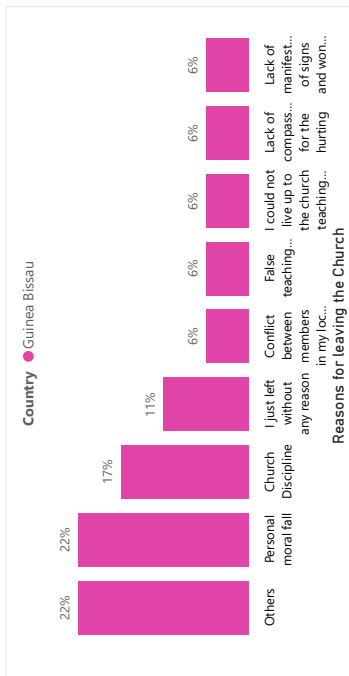


Figure 93. Country: Reasons for Leaving the Church





A. Analysis of Reasons for Leaving the Church Based on Highest Level of Education

This report provides an analysis of the reasons for leaving the Seventh-day Adventist (SDA) Church within the West Africa Division (WAD), focusing on the highest level of education attained by individuals who left the Church. By categorizing the reasons for departure based on education, we aim to identify any notable trends or patterns within this specific demographic.

Key Findings

a) *No Formal Education*

- i. **Members' Attitude towards Me (28%):** A significant percentage of individuals with no formal education cited members' attitudes towards them as the primary reason for leaving the Church. This indicates that interpersonal relationships played a crucial role in their decision to depart.
- ii. **Lack of Compassion for the Hurting (22%):** Another prominent reason among those with no formal education was the perception of a lack of compassion for individuals in distress within the Church community.
- iii. **Inadequate Welfare for Members in Need (17%):** A notable portion of respondents in this group mentioned leaving due to dissatisfaction with the Church's support for members facing financial or other hardships.
- iv. **Personal Moral Fall (6%):** A smaller percentage cited personal moral falls as a reason for leaving, suggesting that moral struggles may have played a role in their disconnection from the Church.
- v. **Church Discipline (6%):** Church discipline was also mentioned by a subset of individuals with no formal education, indicating potential dissatisfaction with the Church's disciplinary practices.

b) *Elementary/Primary Education*

- i. **Personal Moral Fall (20%):** Among individuals with elementary/primary education, a significant proportion cited personal moral falls as the primary reason for leaving.
- ii. **Members' Attitude towards Me (17%):** Members' attitudes towards them were also a key factor for this group.
- iii. **Inadequate Welfare for Members in Need (8%):** Dissatisfaction with the Church's support for members in need was mentioned, albeit to a lesser extent compared to those with no formal education.
- iv. **Conflict between Members (7%):** Interpersonal conflicts within the local Church community were a concern for some in this group.

c) *High School Education*

- i. **Personal Moral Fall (15%)**: Among individuals with a high school education, personal moral falls were a significant reason for leaving, although less prevalent than in the elementary/primary education group.
- ii. **I Just Left Without Any Reason (14%)**: Surprisingly, a noteworthy percentage in this group left without providing a specific reason.
- iii. **Members' Attitude towards Me (8%)**: Members' attitudes towards departing individuals and inadequate compassion were cited as reasons for departure by some.
- iv. **Conflict between Members (8%)**: Interpersonal conflicts within the local Church community were a concern for some in this group.

d) *University Education*

- i. **I Just Left Without Any Reason (13%)**: A surprising number of individuals with university education left the Church without providing a specific reason.
- ii. **Members' Attitude towards Me (11%)**: Members' attitudes towards departing individuals were a significant factor for this group.
- iii. **Conflict between Members (10%)**: Interpersonal conflicts within the local Church community were cited by some individuals with university education.
- iv. **Personal Moral Fall (10%)**: Personal moral falls were mentioned as a reason for leaving by a portion of this group.

Recommendations

- a) **Interpersonal Skills Training**: Provide training in interpersonal skills and conflict resolution for members, with a focus on enhancing compassion and understanding.
- b) **Pastoral Care**: Strengthen pastoral care programs to support members facing personal moral challenges and provide guidance.
- c) **Community Building**: Foster a sense of belonging and community within the Church to improve members' attitudes towards one another.
- d) **Welfare Programs**: Enhance welfare and support programs to better assist members in need, irrespective of their educational background.
- e) **Leadership Training**: Invest in leadership development programs to ensure that Church leaders are equipped to address members' concerns effectively.
- f) **Exit Surveys**: Implement exit surveys to better understand the reasons for departure among those who leave without providing specific reasons.

Figure 94. Reasons for Leaving the Church by Level of Education

Reasons for leaving the Church [by Educational Level]

Reasons for leaving the Church	No Formal Education	Elementary/ Primary	High School	University	Total
Personal moral fall	6%	20%	15%	10%	14%
I just left without any reason	6%	12%	14%	13%	13%
Members attitude towards me	28%	17%	8%	11%	12%
Lack of compassion for the hurting	22%	4%	9%	8%	8%
Inadequate welfare for members in need	17%	8%	9%	4%	8%
Conflict between members in my local Church		7%	8%	10%	8%
Others		8%	5%	6%	5%
Leadership crisis in my local Church	6%	4%	4%	8%	5%
Church Discipline	6%	4%	4%	6%	4%
I could not live up to the church teachings and practices	6%	1%	5%	4%	4%
I moved to new location with no Adventist presence		1%	4%	7%	4%
Harassment	6%	3%	3%	3%	3%
Lack of manifestations of signs and wonders		3%	3%	3%	3%
Worship of was too conservative for me		4%	2%	3%	3%
Inadequate focus on prayer and fasting avenues		1%	3%	2%	2%
Too much financial demands		4%	2%	1%	2%
False teaching(s)			1%		1%
Total	100%	100%	100%	100%	100%

B. Analysis of Reasons for Leaving the Seventh-day Adventist Church Based on Age Range

This report analyzes the reasons for leaving the Seventh-day Adventist (SDA) Church within the WAD, categorizing them by the age range of individuals who left the Church. The aim is to identify trends and patterns in reasons for departure within specific age groups.

Key Findings

a) 60 Years and Above

- i. **Personal Moral Fall (31%)**: The most prevalent reason cited for leaving among individuals aged 60 years and above was personal moral fall. It indicates that some older members may have struggled with ethical or moral challenges that led to their departure.
- ii. **Lack of Compassion for the Hurting (12%)**: A notable percentage in this age group left due to the perceived lack of compassion for individuals facing difficulties within the Church community.
- iii. **I Just Left without Any Reason (8%)**: Surprisingly, a significant portion left without providing any specific reason.
- iv. **Leadership Crisis (8%)**: Leadership crisis within the local Church community was also mentioned as a reason for departure by some in this age group.

- b) *26-35 Years*
 - i. **Personal Moral Fall (19%):** Among individuals aged 26-35 years, personal moral falls was a prominent reason for leaving.
 - ii. **I Just Left Without Any Reason (17%):** A significant number in this age group left without offering a specific reason.
 - iii. **Members' Attitude towards Me (10%):** Members' attitudes towards departing individuals and conflicts within the Church community were concerns for some.
 - iv. **Conflict between Members (8%):** Interpersonal conflicts within the local Church community were mentioned.
- c) *18-25 Years*
 - i. **I Just Left Without Any Reason (16%):** A considerable percentage of individuals aged 18-25 years left the Church without citing a specific reason.
 - ii. **Members' Attitude towards Me (14%):** Members' attitudes towards them and personal moral falls were key reasons for departure.
 - iii. **Conflict between Members (14%):** Interpersonal conflicts within the local Church community were also prevalent among this age group.
- d) *46-59 Years*
 - i. **Members' Attitude towards Me (15%):** Individuals aged 46-59 years mentioned members' attitudes towards them as a significant reason for leaving.
 - ii. **Conflict between Members (11%):** Interpersonal conflicts within the local Church community were prevalent.
 - iii. **Inadequate Welfare for Members in Need (14%):** Dissatisfaction with the Church's support for members in need was another common reason.

Recommendations

- a) **Pastoral Care and Support:** Implement programs that offer pastoral care and support to individuals facing personal moral challenges, especially in the 60 years and above age group.
- b) **Conflict Resolution:** Develop conflict resolution mechanisms and training to address interpersonal conflicts within the Church community, targeting the 26-35 and 18-25 age groups.
- c) **Community Building:** Foster a sense of community and inclusiveness to improve members' attitudes toward one another, particularly for those aged 46-59 years.

- d) *Welfare Enhancement:* Enhance welfare programs to better support members in need, particularly for those aged 46-59 years.
- e) *Exit Surveys:* Conduct exit surveys to gain insights from individuals who leave without specifying reasons, across all age groups.

Figure 95. Reasons for Leaving the Church by Age Range

Reasons for leaving the Church [by Age Range]						
Reasons for leaving the Church	18-25years	26-35years	36-45years	46-59years	60years and above	Total
Personal moral fall	14%	19%	8%	9%	31%	14%
I just left without any reason	16%	17%	12%	6%	8%	13%
Members attitude towards me	14%	10%	14%	15%		12%
Lack of compassion for the hurting	6%	6%	9%	12%	12%	8%
Inadequate welfare for members in need	4%	7%	9%	14%	4%	8%
Conflict between members in my local Church	14%	8%	3%	11%	4%	8%
Others	4%	5%	10%		8%	5%
Leadership crisis in my local Church		4%	4%	9%	8%	5%
Church Discipline	2%	5%	4%	6%		4%
I could not live up to the church teachings and practices	4%	3%	8%	2%	4%	4%
I moved to new location with no Adventist presence	8%	4%	5%			4%
Harassment	2%	4%	3%	2%	8%	3%
Lack of manifestations of signs and wonders	4%	2%	1%	6%	4%	3%
Worship of was too conservative for me	2%	2%	3%	5%	4%	3%
Inadequate focus on prayer and fasting avenues	2%	2%	4%		4%	2%
Too much financial demands	2%	2%	2%	3%		2%
False teaching(s)		1%			4%	1%
Total	100%	100%	100%	100%	100%	100%

CONCLUSION

Conclusion for Current Members: Seventh-day Adventist Church in West-Central Africa Division (WAD)

Overview

The ASDASG WAD Report, through its comprehensive analysis, has provided significant insights into the dynamics of evangelism strategies, conversion patterns, and membership retention in the Seventh-day Adventist Church in Sub-Saharan Africa. The focus of the study on current members offers a multifaceted view of their experiences, engagement levels, and the effectiveness of the Church's approaches to evangelism and discipleship.

Key Insights

- a) ***Evangelism Strategies:*** The study reveals a diverse range of evangelism strategies being employed across the region. It highlights the importance of aligning these strategies with the sociodemographic characteristics of congregations to enhance effectiveness. The data suggest that customizing approaches to different age groups and educational backgrounds can lead to more successful outreach and engagement.
- b) ***Member Engagement and Participation:*** The findings underscore the active involvement of current members in evangelism and witnessing. There is an observable correlation between the level of education and age groups with the types of evangelism activities members participate in. This implies a need for the Church to continue fostering environments that encourage member participation across all demographic segments.
- c) ***Discipleship and Membership Retention:*** One of the critical areas of focus in the study is the discipleship and integration of members, especially new converts. The research points out the effectiveness of various discipleship programs and underscores the importance of continuous nurturing and integration strategies for new members.

Recommendations

- a) ***Tailored Evangelism and Discipleship:*** Strategies should be continually adapted to meet the diverse needs of members based on their demographic backgrounds. This includes creating age-appropriate and culturally relevant evangelism and discipleship programs.
- b) ***Enhanced Member Involvement:*** Encouraging greater involvement in evangelism and Church activities can be achieved through training and empowering members. This includes equipping them with necessary skills and knowledge for effective witnessing and service.
- c) ***Focus on Retention through Nurturing:*** The Church should intensify efforts in nurturing new converts and existing members. This involves not just initial conversion efforts but also sustained spiritual growth and community involvement programs.
- d) ***Responsive Leadership and Feedback Mechanisms:*** The Church's leadership should remain responsive to the needs and feedback of its members, fostering a participatory and inclusive Church environment.

Forward-Looking Perspective

This report, while highlighting areas of strength, also identifies crucial areas for growth and improvement. For the Seventh-day Adventist Church in West-Central Africa Division (WAD), the journey ahead involves adapting to changing dynamics, focusing on effective discipleship, and ensuring the retention of members through meaningful engagement and spiritual nurturing. The commitment of current members, coupled with strategic and responsive leadership, will be pivotal in shaping the future trajectory of the Church in the region.

Conclusion for Former Members: Seventh-day Adventist Church in West-Central Africa Division (WAD)

Overview

The ASDASG WAD Report provides a comprehensive analysis of the experiences and perspectives of former members of the Seventh-day Adventist Church in the West-Central Africa Division. This section of the study is crucial for understanding the reasons behind membership loss and for developing strategies to address these issues effectively.

Key Insights

- a) *Routes to Adventism and Departure:* The study delves into the initial attraction to the Church and the subsequent reasons for leaving. It highlights a range of factors influencing both conversion to and departure from the Church, suggesting a complex interplay of personal, doctrinal, and community-related factors.
- b) *Perceptions of the Church Environment:* Former members' perceptions of the Church environment play a significant role in their decision to leave. These perceptions are influenced by various sociodemographic factors such as education level and age range. The study suggests that addressing these perceptions is key to understanding and preventing membership loss.
- c) *Duration of Membership and Discipleship Experience:* The length of time individuals remain in the Church and their experiences with discipleship programs are pivotal. The report indicates that more effective discipleship and integration programs could potentially have a positive impact on membership retention.

Recommendations

- a) ***Addressing the Reasons for Leaving:*** The Church needs to critically assess and address the common reasons cited for leaving. This includes doctrinal issues, personal experiences, and the overall Church environment.
- b) ***Improving Discipleship and Integration Programs:*** Reinforcing the discipleship and integration process for new converts is crucial. This involves not only initial spiritual nurturing but also ongoing support and engagement.
- c) ***Enhancing Community and Belonging:*** Fostering a sense of community and belonging within the Church can help address some of the social and relational factors that contribute to members leaving. This includes creating a more inclusive and welcoming environment for all members.
- d) ***Responsive and Adaptive Leadership:*** Church leadership should be attentive to the needs and concerns of both current and former members. Open communication channels and feedback mechanisms can help in understanding and addressing the issues that lead to disaffiliation.

Forward-Looking Perspective

The findings related to former members present both challenges and opportunities for the Seventh-day Adventist Church in the West-Central Africa Division. Understanding the complexities behind membership loss is the first step towards developing more effective strategies for retention and re-engagement. The Church's ability to adapt, respond, and grow from these insights will be critical in its mission to foster a vibrant and inclusive faith community. This approach will not only aid in retaining current members but may also provide pathways for reconnecting with those who have left the Church.

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APPENDIX

Appendix 1: Instrument for Current Members

INSTRUCTIONS

Tick the appropriate box(es) that represent your opinion in each question. Where appropriate, kindly tick multiple boxes.

Section I: Common strategies of evangelism in the Adventist Church in Sub-Saharan Africa

1. The most common evangelism strategy(ies) in my church is/are:
 - Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Others (please indicate):

2. In a given year, my local church regularly conducts:
 - Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Others (please indicate):

3. The typical evangelism program conducted by my local church lasts?
 - One week
 - Two weeks
 - Ten Days
 - Three weeks
 - Four or more weeks

4. The best location for evangelism in my church is/are:
- The church premises/church auditorium
 - Public arena/Open field
 - Church Members home
5. The following category of members of my local church are actively involved in evangelism/witnessing:
- Majority
 - Mostly those in leadership positions
 - Members chosen by leadership
 - Few members
 - Others (Specify):

Section II: Most effective evangelistic strategies for Seventh-day Adventist mission in your Local Church

1. What evangelism strategy(ies) do you consider ineffective?
- Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Others (please indicate)
2. Which evangelism strategy(ies) is/are effective?
- Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Mention any other:

3. An effective evangelism in your church is where:
- Members actively participate
 - A select group of persons lead out
 - The Pastor is the principal speaker
 - An evangelist or visiting speaker is engaged to speak
4. More members have joined my church through
- Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Others (please indicate):

Section III. Relationship between Conversion Patterns and Membership Retention

1. After baptism, more converts from the following evangelism strategy(ies) remain....
- Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism
 - Media Evangelism
 - Prophecy Seminar
 - Others (please indicate):
2. I became a Seventh-day Adventist through:
- Public Evangelism
 - Friendship Evangelism
 - Cell/Small Group Evangelism
 - Literature/Tract Evangelism
 - Personal Evangelism

- Media Evangelism
 - Prophecy Seminar
 - Others (please indicate):
3. One or more of the following programmes is/are organized in my church for converts?
- Discipleship (Membership Retention) class
 - Mentorships by older members
 - Engaging them in mission
 - Others (specify)
4. Discipleship (Membership Retention) programme to help new members grow in faith in my local church is ineffective because:
- New members have known enough Christian knowledge for personal spiritual growth
 - The church leadership is not adequately equipped to conduct discipleship class
 - Old Members are reluctant to guide new members in their faith
 - New members are reluctant to attend discipleship classes
 - Others (specify)
5. Discipleship (Membership Retention) programme in my church includes:
- Bible Studies
 - Spirit of Prophecy teaching
 - Equipping new members for mission
 - Integrating new members through friendship
 - Responding to the material welfare of new converts
 - Others (specify)

Section IV. Demographic Data

1. Age Range (Tick only the age bracket that you belong)
- 18-25
 - 26-35
 - 36-45
 - 46-59
 - 60 and above

2. I have been an Adventist for
- 1-5 years
 - 6-10 years
 - 10-15 years
 - 16-20 years
 - More than 21 years
3. I have remained a Seventh-day Adventist because of:
- Faithfulness to the Bible
 - The warm environment
 - The social network I have in the church
 - Family heritage
 - Others (specify)
4. I hold an office in my church
- Always
 - Sometimes
 - Never
5. I get involved in the evangelism/witnessing programmes in my church
- Always
 - Sometimes
 - Never
6. My involvement in the evangelism/witnessing programmes in my church is limited because:
- The local church hardly enlists me
 - I do not have the gift of witnessing
 - The nature of evangelism in my local church does not encourage my participation
 - Others (specify)
7. I get involved in the evangelism/witnessing programmes in my church because:
- My church encourages individual participation
 - I have the gift of witnessing

- Witnessing is my Christian duty
 - Others (specify)
8. I belong to the
- Adventist Men's Ministries
 - Adventist Women's Ministries
 - Adventist Youth Society
 - Other (specify)
 - None
9. I am
- Male
 - Female
10. Highest level of education
- Elementary/Primary
 - High School/Secondary
 - University
 - Others (specify)
11. Division
- East-Central Africa Division
 - Southern-Africa Indian Ocean
 - West-Central Africa Division
12. Country: (Specify)
13. Local Union (specify)
14. Local Conference (specify)
15. Local Church (specify)

Thank you for your participation

Appendix 2: Instrument for Former Members

INSTRUCTIONS

Tick the appropriate box(es) that represent your opinion in each question. Where appropriate, kindly tick multiple boxes.

Section 1: Route to Adventism

I became a Seventh-day Adventist through

- Raised in a Seventh-day Adventist family
- Birth
- A friend
- A Family member
- A neighbour
- Co-worker
- Public Evangelism
- Prophecy Seminar (Daniel and Revelation)
- Adventist tract/book
- Personal Evangelism
- Marriage
- Attended SDA Educational Institution
- Indoor Revival
- Compassionate Action
- Others (Specify): _____

Section 2: Perception of Seventh-day Adventist Church Environment

I liked the following about the Seventh-day Adventist Church

- Sound biblical-teaching/doctrine
- Emphasis on prayer
- Adventist Health lifestyle
- Adventist moral standards
- Fellowship amongst members
- Orthodox Worship
- Adventist Music
- Adventist Education
- Others (specify): _____

Section 3. Duration of Adventism

I was an Adventist for

- 1-5 years
- 6-10 years
- 10-15 years
- 16-20 years
- More than 21 years

Section 4: Reasons for Leaving the Church

I left the Seventh-day Adventist Church because of the following factor(s)

- Members Attitude towards me
- Leadership crisis in my local church
- Conflict between members in my local church
- Inadequate welfare for members in need
- Personal moral fall
- Lack of compassion for the hurting
- I could not live up to the church teachings and practices
- I moved to new location with no Adventist presence
- Too much financial demands
- Worship was too conservative for me
- Lack of manifestations of signs and wonders
- Inadequate focus on prayer and fasting avenues
- False teaching(s)
- Church Discipline
- Harassment
- I just left without any reason
- Others (specify) _____

Section 5: Demographic Data

1. When I was a Seventh-day Adventist, I belonged to one or more of the following groups

- Adventist Men's Ministries
- Adventist Women's Ministries
- Adventist Youth Society

- Other (specify): _____
- None

2. I am

- Male
- Female

3. Age Range (Tick only the age bracket that you belong)

- 18-25
- 26-35
- 36-45
- 46-59
- 60 and above

4. Marital Status

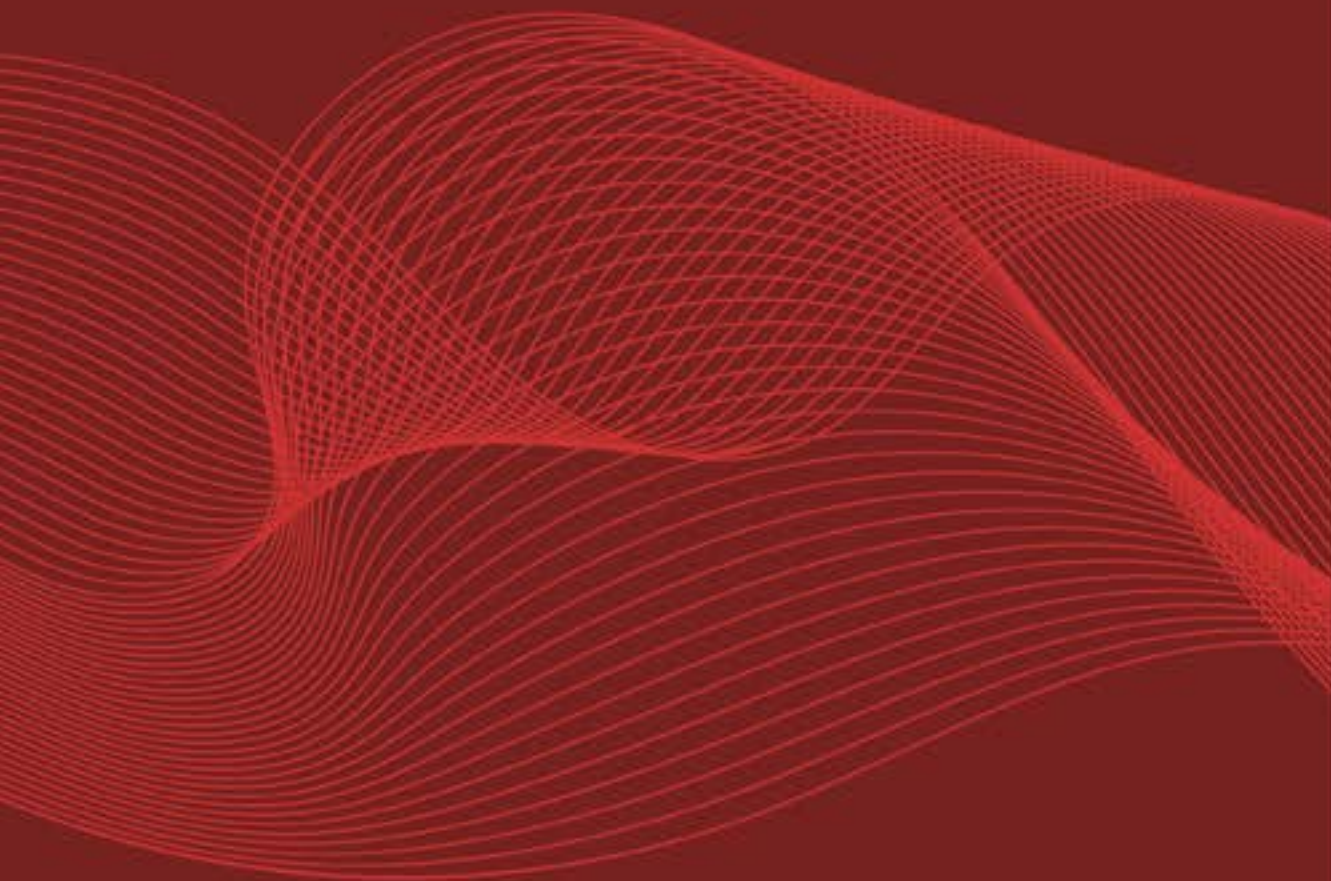
- Single
- Married
- Divorced
- Separated
- Widow
- Widower

5. Highest level of education

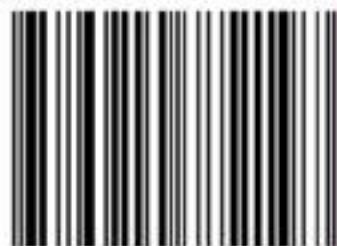
- Elementary/Primary
- High School/Secondary
- University
- Others (specify): _____

6. Country: (Specify): _____

Thank you for your participation.



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