

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A STRATEGIC PROGRAM TO COUNTER THE IMPACT OF  
GLOBALIZATION ON YOUNG PEOPLE IN MANGARANO CHURCH  
DISTRICT, MADAGASCAR

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Globalization aims at making the world a global village. Its purpose is to eliminate the gap between all regions to connect the world in one big network of information without impediment. Young people who were born in the early 2000s have grown up in a new era of technological innovation which is considered to be more advanced compared to what was experienced before the third millennium.

With this threat of globalization, this study is to discover the potential influence of leadership that should be considered to overcome the impact of globalization in the Mangarano Church District. In other words, these questions must be answered: Does globalization have an impact on Adventist youth leadership? Can a revision or improvement of the pastoral ministry, especially within the framework of the approach, constitute a hope for a solution to this situation? Would it be possible to increase or enhance it through this strategic program? This research would be

beneficial for pastors and parents in their ministries and education in serving today's local church youths as it is based upon Jesus' leadership.

The empirical evidence approach is used. It is composed of analytical and clinical methods. It is a mixed tactic. In addition, the survey revealed that leaders should continue to have close contact with young people. One needs to reinforce youths' identities, their values, and especially to acknowledge the existence of technological innovations that are no longer inevitable because those move forward with new strategies. They need to be used as effective tools to accomplish the mission of the church.

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A project

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by

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Problem**

Adventist Youth in local church grows in number. They have their own cultural and language backgrounds. According to John Graz, the principal key to accomplishing the mission of the church is our youth.<sup>1</sup> They are challenged with troubles facing the generation in the 21<sup>st</sup> century. They live in a modern society with its influences.

A similarity has been found in the Bible about the recurrence of the story which happened to the Israelites regarding their acquaintance with the Canaanites after wandering in the wilderness. The Bible states the challenge which they faced this way: “but [they] were mingled among the heathen and learned their works and they served their idols, which were a snare unto them” (Ps 106: 35, 36).

Mangarano Church is located near a public university. As a result, students are the most active members of the church. Because of the small Bible teaching groups which are organized by the church Sabbath School members, church attendees have increased in number. Because of this dynamic change, a new church was later built to host those young people. This is a situation that greatly impacts their studies.

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<sup>1</sup> John Graz, “Jeunesse-église-société-dans le monde d’aujourd’hui,” *Notre Capital*, 1989.

The number of Mangarano Church members has reached 498.<sup>2</sup> 70% of them are youths teenagers meaning that 55% are students from University. Undoubtedly, campus life and any situations happening at the University have an impact on youths.

Most of those university students, who then live far from their parents, cannot escape from modern technology or anything that globalization may offer. A person's individual life cannot be separated from social communication, as Eva Keller said: "a person's individual life is not separable from his or her social relationship."<sup>3</sup>

These days, it has been noticed that the number of youths who bring and use phones in church for different reasons, increases every year. However, it is a situation that sometimes causes issues regarding attentiveness in church. For instance, the use of phones may distract some church members during the sermon or some announcements. Consequently, the church committee members have to make up their minds as far as that phone use in church is concerned.

The more youths spend time using technologies, the more the percentage of Sabbath School Lesson learning decreases. Indeed, Sabbath school is the heart and pillar of the church.<sup>4</sup> So what should be the response of the church?

Since youths only concentrate on social media while in church, decisions to stop phone use have been made. Church elders struggle in making decisions and tackling the issue regarding the influence of Information Technology. "Because of the simultaneous presence of two different ways of being and two different ways of looking at the world, the local Adventists feel uncertain in situations as to what

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<sup>2</sup> Seventh-day Adventist Church of Mangarano, *Statistical Report* (Mangarano, Madagascar: Seventh-day Adventist Church of Mangarano, 2020).

<sup>3</sup> Eva Keller, *The Road to Clarity: Seventh-day Adventism in Madagascar* (New York, NY: Palgrave Macmillan, 2005), 193.

<sup>4</sup> *Ibid.*, 94.

exactly they should do, especially when faced with having to make important decisions in the course of their lives.”<sup>5</sup>

The above decisions have not resolved the problem. Therefore, an alternative has to be done, and that is to improve and explore Sabbath afternoon programs to help them out. Unfortunately, it was in vain. They become dependent on technologies, thus they are only spectators. Their contributions to Wednesday prayer meetings, Friday vespers, and Sabbath programs have tumbled down. Jon Paulien stated that “technological advances like the Internet are proved to be the basis for a large increase in work-related stress and new forms of addictions”.<sup>6</sup>

That is why there is a need to investigate and prove how to face the influence of globalization on youths. It deals with strategies to persuade them to focus on church life without forcing or forbidding them not to use technology that has been brought about by globalization. Otherwise, a generation conflict would arise.

### **Statement of the Problem**

There has been no success in the way leaders conduct strategies to counter the influence of globalization on the lives of young people. Yet as problematic as it is, youth is a considerable human resource on whom the church can count for the fulfillment of its mission. Indeed, the question is whether a relationship can exist between the current system of youth leadership and the trends of youths to be open to the world.

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<sup>5</sup> Eva Keller, 194.

<sup>6</sup> Jon Paulien, *Reaching and Winning Secular People: A Strategy Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, Department of Personal Ministries, 2013), 12.

## **Purpose of the Research**

The purpose of the research is to counteract the influence of globalization in the current leadership of the Youth Ministry in the Mangarano Church District. In other words, the objective of the study is to answer some questions cited in the problem statement and to establish and develop a strong sustainable strategy against the influence of globalization on the Youth Ministry. Explicitly, this study aims at determining whether it is possible to increase or enhance youth leadership through strategy to counter the spread of the global proliferation among youths in Mangarano District. It is a reflection of action because the younger generation might lose their uniqueness and the church its identity. So, what to do?

## **Research Questions**

1. What is the level of globalization impact on youth religion and spirituality?
2. Is there a relationship between the current system of leadership and globalization?
3. Does globalization have an impact on Adventist Christian leadership? If so, how?
4. Can an amendment or improvement of the pastoral ministry constitute hope for a solution while facing the challenges of globalization in youth?
5. What are the biblical and theoretical foundations of globalization?
6. Do improvements in the pastoral ministry constitute hope for a solution to such a condition?

## **Hypotheses**

1. There is no relationship between the current system of youth leadership and the tendency of youths to open up to the world.
2. Globalization has no impact on Adventist Christian leadership.
3. A revision or improvement of the Pastoral Ministry cannot constitute hope for a solution to the situation of youth challenges of this global consumerism.

## **Significance of the Research**

The research is beneficial to pastors in their ministries and today's society. It can similarly help parents or church leaders to educate the young generation based on Jesus' Leadership. But this is not an exhaustive list. The researcher strives to share a practical and Biblical approach through Jesus' example. Then, he demonstrates its importance for Pastoral Ministry in favor of the youths who are constantly exposed to this global multiculturalism. Finally, the study helps to find a cure to this supposed deadlock trap of young life in globalization.

## **Definition of Terms**

Adventist youth: Any person of both genders aged 16 to 30.

Globalization: The research will focus on the social and economic aspects of globalization.

ICT: Information and Communication Technology

## **Delimitation of the Study**

The study is based on the experiences during the researcher's ministry as a Youth Department Director of Malagasy Central Conference (2011-2014) and during 27 years of effective services in the Pastoral Ministry in the Eastern parts of Madagascar. The project was to develop a strategy/program to counter the effects of globalization on youths in Mangarano.

## **Methodology**

The study uses the empirical evidence approach. The empirical approach utilized analytical and clinical methods.<sup>7</sup> To get a measurable result, the quantitative

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<sup>7</sup> Omar Aktouf, *Méthodologie des sciences sociales et approche qualitative des organisations: Une introduction à la démarche classique et une critique* (Montreal, Canada: Les Presses de l'Université du Québec, 1987), 29; quoted in Maranatha Ranala, "The Improvement of Education and

method was used. However, if one wants to have credible and reliable data, it is necessary to use the qualitative method in the study.

Thus, this is a real-world problem; the researcher must investigate to bring together the insights of different people in the society regarding the context related to the subject. This still justifies that the so-called research-action method is also used in the study. This process of participation to integrate into the community has helped the researcher to synthesize relevant knowledge from diverse cultures and education: “It allows having a situation closer to reality. It differs from the fact that there is no social barrier (at least it diminished between the researcher and the nature) or in other words, it allows living the situation at its angle as close to the local reality.”<sup>8</sup> All in all, the researcher used various mixed methods.

To answer the above research questions, the study is divided into five chapters: the first chapter describes the background of the problem. That is, the researcher will try to give information about the topic as the purpose of the study, the question that raises the cause of the problem by tackling some hypotheses and other pieces of evidence. In the second chapter, the biblical concept and theoretical foundation of the notion of globalization will be highlighted. The researcher tries to define what globalization is and discuss its background through literature reviews. Also, an examination of the current leadership situation in the local church is studied compared to youth ministry that faces this globalization challenge. In chapter three, the investigation exposes the local context of the study namely the place where the research is focused. In this section, one must try to understand the situation of the population and especially the youths of the Seventh-day Adventist Church. The reality

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Teaching in Private School to Produce Development on the Ground-Facts LyPARS Ambohimangakely” (M.A. Thesis, Institut de Management des Actions de Développement, 2018), 16.

<sup>8</sup> Ibid.

is that an empirical method has been used to better understand the problem in front of the challenge of globalization which invades the younger generation nowadays. The result of the analysis will be examined in detail in chapter four and a practical solution through the program development is offered: the strategy to countering the influence of globalization in youth ministry, the implementation, and evaluation of the proposed assumption. The last chapter will be the summary of the study, conclusion, and appropriate recommendations.

The study is based on observations and measurements using an empirical evidence approach (the quantitative and qualitative approach) that adopts analytical and clinical methods. On top of that, it follows a research-action method which is a mixed method. The data collection is done by the survey method. It is a selection of young people between 16 to 30 years old in the different churches of Mangarano's district.

Questionnaire surveys were distributed to these young people. At first, authorization must be granted from the church pastor in the district of Mangarano so that study can be conducted. The researcher then prepared the survey, and devoted time to visit the church and explain why this survey is necessary for the selected groups of participants. Each group has then 30 minutes to answer the questionnaire. Afterward, the researcher keeps in touch with the members of the church, contacts them, and make interviews to ask them about their feelings and thoughts about globalization or the studied subject. Finally, data will be collected and analyzed to answer the proposed hypotheses.

## CHAPTER 2

### BIBLICAL AND THEORETICAL FOUNDATION OF GLOBALIZATION

#### **The Globalization in the Scripture**

According to Anne C. Petersen, “at the same time, Globalization brings opportunities such as economic progress, technical development, political influence, health system, social and natural environment awareness and improvements.”<sup>1</sup> This aspect of the opportunity of globalization is indicated in the Bible and God uses it to advance His Plan of Redemption from Genesis to Revelation.

#### **The Notion of Globalization in the Old Testament**

The historical idea of globalization has a biblical foundation with all the dangers it brings to the world in the Old Testament. From the beginning of human history, we see the result of sin in God’s creation and that negatively impacted man’s life. In Genesis 4: 17-26, G. J. Wenham raises the challenge of Globalization on the descendants of Cain faces to the descendants of Seth. Wenham express:

several of Cain’s descendants (his wife was presumably a daughter of Adam and Eve) are created with significant cultural and technological advances: city-building (17), Bedouin life (20), music (21), and metalworking (27) that these achievements are credited to Cain’s descendants, rather than Seth’s more holy line (Chap.5), suggest that all human progress is somehow tainted by sin.<sup>2</sup>

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<sup>1</sup> Anne C. Petersen et al., eds., *Positive Youth Development in Global Contexts of Social and Economic Change* (New York, NY: Routledge, 2017).

<sup>2</sup> Gordon J. Wenham, “Cain’s Descendants,” ed. J. Alec Motyer, D. A. Carson, and R. T. France, *New Bible Commentary* (London, UK: InterVarsity Press, 1994).

This advancement of technology due to human relations is constantly progressing. The story of the Babel tower continues as Wenham declared, “put in modern terms, the building of city and tower may be seen as a human bid of technological progress.”<sup>3</sup>

The word of God in Genesis 2:18 revealed God’s will for mankind to converse to progress. The Hebrew verb used is solid: עָזַר (*‘ezer*) and indicates the name of God who relates with his people. God is *‘ezer* for his people. Indeed, He wanted to get in touch (connect) with his people in all dimensions of life. Eve is *‘ezer* for Adam and has to enter into a relationship with her partner. This idea brings us back to a consideration of how the Old Testament proves it.

However, based on the context of globalization there is a significant threat when one turns away from God’s plan. In Genesis 1: 26, “God said, let us make man in our image, after our likeness,” the relationship that the Lord wanted from the beginning is tangible. Though, in chapter 11 of the same book, the word which comes from the mouth of the Lord was also pronounced by men. They say among themselves: “let us build a city, let us make a name.”

That shows a sharp contrast between their plans and God’s point of view regarding human achievement. Their opinion was to create a unique culture; and yet, since the beginning, the world has been separated into two ideologies: the son of God and the son of man. The descendant of Cain and the descendant of Seth: different cultures, different values, and beliefs. Globalization seen in Genesis 11 is to set a unique value for all and “let us make us a name” made in Babel.

In social terms, Globalization describes an increased level of interconnectedness among the people of the world and their lives, work, and families. As a cultural phenomenon, it means the exchange of ideas and values

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<sup>3</sup> Keller, 69.

among cultures and implies, for some, a trend toward the development of a single world culture.<sup>4</sup>

The contact between two different cultures in terms of globalization ends up destroying other people. And that is a danger for God's people throughout the ages. Later, Abraham was called to leave the city of Ur by the Chaldeans to find a new nation in an undesignated land. Lot was also called to leave Sodom.

Regarding the story of kings, the system of globalization was able to advance the reign of David and Solomon. This is due to the improvement of human relationships through economic and commercial networks, and political or diplomatic relations. But a threat is reported in Psalm 106: 35 "but were mingled among the heathen and learned their works" (KJV) and in another version "but they intermarried with them and adopted their pagan way" (The Good News Bible). In terms of globalization, these great cities played an important role in the Old Testament towards God's people's lives. E. G. White said: "through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen."<sup>5</sup>

### **The Notion of Globalization in the New Testament**

The biblical foundation of globalization in relationship with the church lies in the evangelistic mandate that Christ entrusts to the disciple. It is the global mission mentioned in Matthew 28: 19-20. The structure and the architecture of the temple of

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<sup>4</sup> Jason Fernando, "Globalization in Business with History and Pros and Cons," *Investopedia*, last modified 2017, accessed September 27, 2017, <https://www.investopedia.com/terms/g/globalization.asp>.

<sup>5</sup> Ellen G. White, *True Education: Adaptation of Education* (Nampa, ID: Pacific Press, 2000), 31.

Jerusalem mentioned in Matthew 24:1 showed the technological advancement and development in Christ's time.

All thoughts of the Gospel are oriented toward a diplomatic mission (2 Cor. 5:20). In John 12:20, we find that there are some Greeks were among those who arrived in Jerusalem to worship at the festival. The relationship between these two countries has an impact on their cultural values. The Greeks embraced the Jewish spiritual culture. It can be considered a form of globalization.

The history of Paul's travels along the coast of Asia is a good example of the commercial life of the Roman Empire. And that journey was facilitated by the period of relative peace and stability called *Pax Romana*.<sup>6</sup> Paul thought he fulfilled his evangelistic mission through the concept of globalization at that time. Men communicated by exchanging the value of what they believed. But this had an impact on all churches such as Corinth, Galatia, and Colossae. And because of this, Paul had to send messages through his epistles.

The impact of all these global intercultural relations is manifested by the advancement of international trade and cultural exchange in terms of globalization. As an illustration, the descendants of Cain were rapidly in contact with the descendants of Seth through city, building, Bedouin life, music, and metallurgical work. And thus, in the historical context, there was the destruction of "cultural identities." That was the challenge of the sons of God when facing the daughters of men in Genesis 6:2. The young people of the two groups met and united to create a new culture. But evil thought is prevailing (Gen 6:34).

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<sup>6</sup> Avraham Negev, ed., *Archaeological Encyclopedia of the Holy Land* (New York, NY: Bloomsbury Academic, 2003).

Similarities are found in the local Church today. And our youths are not immune to what the youth of Noah has lived through. At church the challenge is tangible. Globalization facilitated the relationship between the group of daughters of men who are from the world and the group of sons of God who are in the church. Yet, there were always those who have different lifestyles: Noah's family.

### **Jesus and the Concept of Globalization**

In the New Testament, young Jesus had lived the impact of globalization on society during His time. Between the time of prophet Malachi and the mission of John the Baptist, no genuine prophetic voice was heard. Life had become different with the arrival of foreign nations and confusion had followed. But facing all the challenges, Luke stated that Jesus had a sense of responsibility since the age of 12. It is not by chance that there is a good leadership character that is found in Him when dealing with young people.

Throughout His ministry, his attitudes unquestionably influenced behaviors for the best of the youths: He heals the sick; He drives out the demon, answers the questions, respects the ignorance of youth, and inspires them to follow the truth. When He chose those whom He wanted with the twelve apostles, the combination was extraordinary. The method of gathering is not theoretical but practical. Naturally and humanly speaking, Jesus' task was not as easy as it seems.

How did Jesus lead his disciples to live and fulfill the mission? One must think about globalization and the kingdom of Satan. According to all these biblical contexts (Eph. 6:12; Matt.16:26), the mission of Satan is a global one. His purpose is to attack the church, especially the youth, and certainly his agenda is very clear. Moreover, the Bible clearly says that the power of God's word resides in the youth. For this reason, Satan is targeting youth and seeks to destroy them. One of the best strategies he surely

uses is to have globalization as a weapon: an exchange of culture to dominate Christianity. This is to influence young people to fulfill other missions than what the church has received from God. These missions can be through music, dress and fashion, trade, religion, and marriage.

Thus, for Jesus, the challenge was not easy. The context of his time proves it. He lived the period of the intertestamental or the silent years. The moment when there was no prophet sent by God, occurred between the end of the writing of Malachi and John the Baptist.

During this time, Greco-Roman influence had modified Jewish cultural backgrounds. The spirit of revolt reigned. The tendency of Zealots was violence. That of Herodian and the Sadducees was a compromise with the enemy of the Jews; that of the Pharisees, rigidity to the observance of the Law, no compromise with the Romans<sup>7</sup>. And Jesus with his disciples had a mission to fulfill in favor of these groups of people. The Gospel according to Luke 9:51 reflects Jesus' attitude in front of this challenge of globalization.

The text said: "And it came to pass when the time was come that He should be received up, He steadfastly set his face to go to Jerusalem." With the words "steadfastly set his face" (in Greek *autos to prosôponestêrisen*), Robertson explains: "note emphatic *autos*, He, with fixedness of purpose in the face of difficulty and danger."<sup>8</sup> This act of coming to a decision is called determination. Jesus is determined to fulfill His Mission. In front of this challenge, He is strong-minded to surrender His will to God. Just like Jesus, youth leaders must be determined to fulfill their missions

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<sup>7</sup> Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, eds., *Dictionary of Jesus and the Gospels*, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 789–798.

<sup>8</sup> A. T. Robertson, "Luke 9:51," *Word Pictures in the New Testament* (Grand Rapids, MI: Baker, 1982).

despite the challenges of Globalization. They must be aware of their vocation. It is this mentality, which is the strength of the young king Josiah, Daniel the captive, prophet Jeremiah, and all the young men of faith in the Bible. They are faithful to countering the influence of the globalization of their times.

### **Ellen Gould White and the Topic of Globalization**

#### **The Social Network**

In her book *Messages to Young People*, Ellen White talks about social meetings that have similarities with what happens in the social network today. She says, “But there are social gatherings of an entirely different kind where all too often we see vanity, hilarity, and buffoonery. Carried away by the love of entertainment those who take part in it run the risk of forgetting God and committing acts that make the angels weep present.”<sup>9</sup>

#### **Facebook’s Contents**

Facebook as a social network is an example of globalization. Today, it is considered one of the most popular platforms used by the youth. They use Facebook for different reasons. Ellen White warns: “In social gatherings, it is the tenor of the conversation that reveals what is in the heart. We do not adequately present Christ through jokes, witticisms whose sole purpose is to provoke laughter.”<sup>10</sup>

#### **Influence of Globalization**

Ellen G. White stated: “It is the highest effort of a large class in society to do as others do, to shape their course according to the world’s standard. Like the empty

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<sup>9</sup> Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 349.

<sup>10</sup> Ibid.

bubble or the worthless weed, they drift with the current. They have no individuality, no moral independence.”<sup>11</sup>

## **The Implication of Globalization in Adventism**

### **The New Generation in Church**

Throughout the Bible, especially in Old Testament, some groups of the younger generation have taken challenges of globalization. And this goes until today. For instance, the young King Josias in 2 Kings 22, Daniel and his three friends in Babylon (Daniel 1; 3), and Joseph in Egypt (Genesis 39). All these young men are sons of God. But globalization had already been promoted during their times, and they have faced the same challenges.

The Daniel, Joseph, and Esther stories tell if righteous persons faced with great difficulties. In part, their difficulties arise because of pressure to assimilate within a foreign society, to adopt alien values and to become acculturated. But more, the stories tell about their God. The stories are intended to call hearers to follow their example if faithfulness, and to rely on the power and support of God. Daniel, Joseph, and Esther are pictured as the best of Hebrew Young people. They display right conduct in every situation faithfulness in an alien world.<sup>12</sup>

For postmodernism, this new generation does exist. This is the post-war “Millennial Generation.” They have their ways of seeing, valuing, and prioritizing in front of the church. J. Paulien said: “Postmodernism is a turn to God, but it is not a turn to “religion” in the sense of authority structure and defined belief systems.<sup>13</sup>” And “people need addressed in language with which they are familiar.<sup>14</sup>” Faced with globalization, youth have passed through three dimensions of relationship: the society

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<sup>11</sup> Ellen G. White, “Desire for Approbation,” *The Youth’s Instructor*, 1883.

<sup>12</sup> Paul Lederach, *Daniel: Believers Church Bible Commentary* (Scottsdale, PA: Herald Press, 1994).

<sup>13</sup> Paulien, *Reaching and Winning Secular People: A Strategy Manual*, 21.

<sup>14</sup> *Ibid.*, 3.

– the school – the family. And Dudley describes their behaviors as follows: “First, they search for *identity*. Second, a *relationship* is a key to their walk with God and humanity. Third, they embrace *spirituality*. Fourth, is *leadership*. This generation wants to share the responsibility of the church.”<sup>15</sup>

### **The Reality of the Conflict**

We see the reality of the conflict in the family. It is like what happened in the story of Samson and his parents about the philistine girl Samson wanted to marry (Judges 6). Youth are typically affected more dramatically than others.<sup>16</sup>

And the difference in perception lead to a difference in value or lawyers’ term ‘us and custom’ (Jeremiah 30:11 NKJV). Youths have their values and their families also have their own. And again, this leads to a difference in behavior between youths and their family. And finally, this also leads to a clear difference in priority in the life of each individual.

The story of Jesus confirms it in the story of the prodigal son in the Gospel according to Luke 15. The young man asks his father, still alive, for his heritage. His priority is to have this heritage now and leave his family to be free. It is dramatic but it is a challenge. All these processes are repeated in the church successively. And the young people of the church eventually leave the church. The young prodigal son has his priority; the church has also its priority. And that affects the mission of the church. We do not have to underestimate this reality. Our youth are influenced by the charm of postmodern and secular mindsets: “they have a relationship with God, but they are

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<sup>15</sup> General Conference of Seventh-day Adventists, Youth Ministry Department, *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: College Press, 2013), 28.

<sup>16</sup> *Ibid.*, 137.

not interested in having a relationship with a church or denomination. They are opposed to the authority of the religious institution.”<sup>17</sup>

### **Social Implication**

To what extent is there a connection between the concept of globalization and social life in the Church? How does this relationship manifest itself in social life? There are tool manufacturing institutions spread throughout the Adventist world: The Publishing House, Media tools such as Hope Chanel and ADRA are inseparable from the issue of globalization. The factor accelerating its emergence is one of them in Information and Communication Technology.

Because of the rapid development of technology, what happens in the church is spreading as fast as it should be all over the world, as compared to the traditional system that takes weeks before news reaches successfully. The reality is not only that the Adventist world is rapidly integrated into social and community life but the world itself can be rapidly infiltrated at church in such a way to communicate cultural, commercial, or political perspectives.

### **Spiritual Dimension**

What is spirituality? Living human life in this world in union with God is spirituality. The evolution of the Creed or Doctrines, Faith, and Worship, all of which are included in the context of the common challenge of all spirituality. What does the word say about faith? The spiritual environment of the Church is inescapable. And that relationship will be affected.

A verse of scripture clearly states the impact of globalization in terms of the “social” situation, i.e. Psalm 106:35: “He mingled with the Gentiles and learned their

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<sup>17</sup> Paulien, *Reaching and Winning Secular People: A Strategy Manual*, 6.

ways.” The word “mingled” here is translated from the Hebrew word *‘arav* which means “exchange,” or “convention.” And the word “learned” is a matter of intellectual dimension which is translated from the Hebrew word: *lamad*, which means to learn, to be a teacher. And the word “their way” is translated from the Hebrew word *ma’asah* and it means “action,” “work,” that is to say “practice”.

In 1 Samuel 8:4, 5, we see also the same scheme of the impact of globalization in the social dimension. Verse 5 says: “Now make us a king to judge us like all nations.” And God said to Samuel that “they have not rejected thee, but they have rejected me, that I should not reign over them.” Notice the idea “that we may be the same in all nations.”

This is the danger in terms of technology because globalization draws to conformism. Here, religion is sacrificed. Globalization creates a new identity among people and a global symbol that eliminates everything that has an isolated form. However, it promotes differences in the norms it sets or in the identities and symbols globalization has produced. Therefore, youth become involved in what is called religious synchronization. That is when they stay in church, they seem to respect the clergy but outside, they fully live with the so-fake identities and symbols proposed by globalization.

The real danger, however, is that they want that the church's identity and symbol get along and be similar to the world in which they live. This was the problem with the children of Israel at that time. The interaction with other nations attracted them to live as other nations did. It caused them to change their values and spiritual identities that distinguished them from their surroundings. This is the reality of Adventist youth ministry that this study will focus on in the spiritual dimension.

## **The Issue of Globalization: Historical Views**

### **Historical Contexts**

Talking about the origin of globalization is looking over the whole world's history. Andre G. Frank says “the historical origins of globalization are the subject of ongoing debate. Though several scholars situate the origins of globalization in the modern area, others regard it as a phenomenon with a long history.”<sup>18</sup> For him, “it has been in existence since the rise of trade links between Sumer and the Indus valley civilization in the third millennium BC.”<sup>19</sup> Thomas L. Friedman was able to divide the history of Globalization into three periods, namely: 1-Globalization of countries: 1492 -1800, 2-Globalization of companies: 1800 -2000, 3-Globalization of individuals: 2000 – present.<sup>20</sup>

Globalization has passed through five successive forms:

1. Archaic globalization,
2. Proto globalization,
3. Modern globalization,
4. In the aftermath of world war I,
5. Post-war II.

The first form of Globalization goes back to the Hellenistic ages marked by the rise of Greek power with its culture “trade was widespread during that period, and it is the first time the idea of a cosmopolitan culture (from Greek *cosmopolis*, meaning ‘world city’) emerge.”<sup>21</sup> The second form is marked by the occurrence of the seaway

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<sup>18</sup> Andre Gunder Frank, “Review of Globalization and History,” *Rojasdatabank*, last modified 2006, accessed September 27, 2017, [https://rojasdatabank.info/agfrank/globalization\\_history.htm](https://rojasdatabank.info/agfrank/globalization_history.htm).

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Frank.

in the 16<sup>th</sup> and 17<sup>th</sup> centuries. It is the age of the new world discovery. We talk about the age of light from the 3<sup>rd</sup> to the 19<sup>th</sup> century marked by industrialization. It is the Modern form.<sup>22</sup>

The modern form brought a new mentality. One thought is that the world will take a turn for the better. Democracy emerges as hope for humanity. This civilization has responded very quickly, conveyed by the evangelistic mission, as well as the mission of colonization. The generation of this era strives for objective evidence: Will modern civilization bring happiness to this world? Thus colonization and the evangelistic mission with scientific research conveyed all this innovation that people hope to improve social life.

Unfortunately, history turned upside down. From 1914 – 1918, human beings, that were thought to have light, were killing one another. It was the World War I. The question which arose at that time then was: Can we trust in modernism? It was that question that changed the period of history toward postmodernism. The past globalization had collapsed. World War II from 1939 -1945 and the existence of apartheid in Africa also raised a great question related to what modern civilization brought to postmodernism.

After World War II, globalization was set again from Bretton Woods Conference. International relationships in trade, finance, military, and so on appeared too. “Globalization is also driven by the global expression of multinational corporations based in the United States and Europe, and worldwide exchange of new development in science, technology, and production, with the most significant invention of this time having their origin in the western world.”<sup>23</sup>

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<sup>22</sup> Frank.

<sup>23</sup> Ibid.

An important question regarding World War I events arose among youth. They were confused because of the conflict between modernism and postmodernism. Can Postmodernism get along with Modernism or not? Does each one of them bring anything new from their own? We conclude that the current trend is unstable and young people are about to lose track. Nothing was sure. Those are the Post-war youth: “the millennial generation according to Kenda Creasy Dean in *Almost Christian*.”<sup>24</sup> According to Roger Dudley, five things mark the commitment of this millennial generation: “first, their search for identity. Second, relationships. Third, they embrace spirituality. Fourth, there is a call for leadership. Fifth, they want to be engaged in service.”<sup>25</sup>

All these historical processes lead us to define globalization in the social dimension: “in social terms, globalization describes an increased level of interconnectedness among the people of the world and their lives, work, and families. As a cultural phenomenon, it means the exchange of ideas and values among cultures and implies, for some, a trend toward the development of a single world culture.”<sup>26</sup> These results in three important things that will trouble the world: 1- Hybridization, 2- Homogenization, and 3- conflict intensification.<sup>27</sup> What interests us here is “Homogenization,” “Dominance of American culture, destruction of cultural identities, dominated by a homogenized and westernized, consumer culture.”<sup>28</sup>

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<sup>24</sup> General Conference of Seventh-day Adventists, Youth Ministry Department, *Youth Ministry Handbook and Leadership Training Manual*, 27.

<sup>25</sup> *Ibid.*, 28.

<sup>26</sup> Fernando, “Globalization in Business with History and Pros and Cons.”

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

## Philosophical Context

Georges Knight explained how postmodernism ideologies were formed. He first stated that the different elements of the modern perspective are used to form theories to explain the world and the meaning of life. Then he emphasized that the idea of continuous progress war, of course, is an important aspect of the modernism scheme. Unfortunately, the modernist perspectives had not been developed as expected, and the reactions were numerous such as the despair of existentialism and the concept of postmodernism. Nevertheless, postmodernism is defined as a reaction against the value of modernism and rejects its concept.<sup>29</sup> Following are three movements that have influenced post-modernism as Georges Knight summarizes it:

1. Pragmatism rejection of metaphysical patterns. Richard Rorty claimed that pragmatism is opposed to all varieties of metaphysics, and the central aspect of the apparent paradigm seems to parallel the transition from modernism to postmodernism.<sup>30</sup>
2. Existentialism. Since it lost its influence on philosophy in the 1960s, the postmodern theory has taken over. Here is the famous concept of Jean-Paul Sartre: “I am what I chose to be. It is the relativistic basis for the epistemology and educational progress of postmodernism”,
3. Marxism. This concerns the class struggle marked by Foucault’s thought that knowledge is socially constructed by those who seek to legitimize their power. Foucault represents social practices that knowledge and intellectual structures are linked to social relations and power. Those who have power then use it as a weapon to control others. The Lyotard philosophy emphasizes that “religious philosophy falls into the category of metanarrative and is also eliminated with the so-called profane metanarrative.”<sup>31</sup> Thus, the ideals of Christianity come into conflict with the postmodernist philosophical ideals.<sup>32</sup> Krause G. pointed at this

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<sup>29</sup> George R. Knight, *Philosophie et éducation: Introduction et approche chrétienne* (Collonges-sous-Salève, France: Faculté Adventiste de Théologie, 2004), 104.

<sup>30</sup> Barry Allen, “Postmodern Pragmatism: Richard Rorty’s Transformation of American Philosophy,” *Philosophical Topics* 36, no. 1 (2008): 1–15.

<sup>31</sup> Knight, *Philosophie et éducation: Introduction et approche chrétienne*, 108.

<sup>32</sup> Knight, 114.

phenomenon as follows: “We are facing a different world, with different rules. And that world is increasingly urban postmodernism.”<sup>33</sup>

### **The Issue of Globalization: Definition**

#### **The Meaning of Globalization<sup>34</sup>**

To understand the mechanism of the Globalization scheme, it is important to understand its definition and its meaning. It is also significant to view the different aspects of this phenomenon. By definition “It describes the way countries and people of the world interact and integrate. Many things have become globalized as people come into contact.” The keywords here are: “interact,” “Integrate,” and “Contact.” These are discovered in the field of communication. Another definition to better understand the concept is that “Globalization is the process in which, people, ideas and goods spread throughout the world, spurring more interaction and integration between the world’s cultures.”

#### **Benefits and Disadvantages of Globalization**

The benefits of globalization are considerable, indeed. It has affected the world on so many different levels. The most important is the so-called “Technology Transfer.” The world is getting very small when it comes to communication. For instance, new technology can be acknowledged by everyone in a short period because many countries around the world remain constantly connected. So, knowledge and technological advances travel quickly. But globalization has its disadvantage. Besides

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<sup>33</sup> G. Krause, “Toto-I’ve a Feeling, We’re Not in Kansas Anymore.’Center of Influence, Practical Models for Holistic Ministry among Urban Postmodernism, in *Revising Postmodernism, an Old Debate on a New Era*,” in *The First Symposium on Postmodernism, Sensitive Mission, Department of World Mission Seventh-day Adventist Theological Seminary*, ed. B. Bauer and Gon Calve (Berrien Springs, MI: Patterson, 2003).

<sup>34</sup> Ben Lutkevich, “What Is Globalization? Globalization Explained,” *TechTarget*, last modified 2019, accessed October 21, 2019, <https://www.techtarget.com/searchcio/definition/globalization>.

the negative effects in economics such as unequal economic growth, global recessions, and imbalanced trade, technology also has its weakness: it can increase the spread of communicable diseases.

### **Types of Globalization<sup>35</sup>**

There are three classifications of globalization: political, social, and economic. The most common example of globalization is the notion of travel. That is to say: the ability to travel and experience new cultures in other areas.

There are seven major aspects of globalization:

1. Financial globalization,
2. Economic globalization,
3. Technological globalization,
4. Political globalization,
5. Cultural globalization,
6. Ecological globalization,
7. Sociological globalization.

But the last category is the most important item to discuss in this research:

*Social Globalization:* Notice the worldwide popularity of chain restaurants like McDonald's or specific fashion trends. Social globalization pertains to human interaction within cultural communities, encompassing topics like family, religion, work, and education. Facebook is a prime example of modern-day globalization.

We see in this social globalization that the prime example of our modern day is the New Information and Communication Technology (NICT), called "social network" where thousands of young people are linked to Facebook. It is the fruit of globalization. Facebook is the most frequented of all namely teenagers, as far as

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<sup>35</sup> Lutkevich, "What Is Globalization? Globalization Explained."

Madagascar is concerned. And the force of influence of this new technology through globalization is a great threat, a trap, a snare for the spiritual life of the young people of our Church today. How to stop it? How to live with this technology which is now inked into our daily life?

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **The District of Toamasina**

The name Toamasina can be translated as “like salt” or “salty.” It is also unofficially called in French “Tamatave.” The coast of Toamasina was under French rule. It is the capital of the Atsinanana region on the East coast of Madagascar along the coastline of the Indian Ocean. The town of Toamasina is the chief port of the country, situated 215 Km (134miles) northeast of Antananarivo, the capital city. According to the 2014 official estimation, Toamasina had a population of 300,813. The religious outlook of Toamasina is predominantly Christian and few Muslims. Apart from that, Toamasina has a Public University campus.

#### **The Village of Mangarano<sup>1</sup>**

The choice of Toamasina’s province constitutes an important decision for the government which has established a policy of decentralization of the University of Antananarivo. However, when one looks at the location in which this regional university was built, one must wonder about the motive for this choice. Indeed, *Barikadimy*, the place where the university is located is in Mangarano. Viewing closely at history and considering the insight of youth when designating a place dedicated to their development, the politics of this choice leaves a little ethical doubt.

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<sup>1</sup> Ravelonarivo Harifetra Fenosoa, “Testimony Collected by Pastor Ravelonarivo Harifetra Fenosoa, District Pastor of Seventh-day Adventist Church Mangarano, and Collected after the Testimony of Mr. Andrinanalarivo Naina (This Man’s Father Was a Pioneer in That Village),” interview by Researcher, 2021.

As the name *Barikadimy* indicates, it has a negative connotation. Indeed, it is a place where the wastewater of the city of Toamasina is discharged.

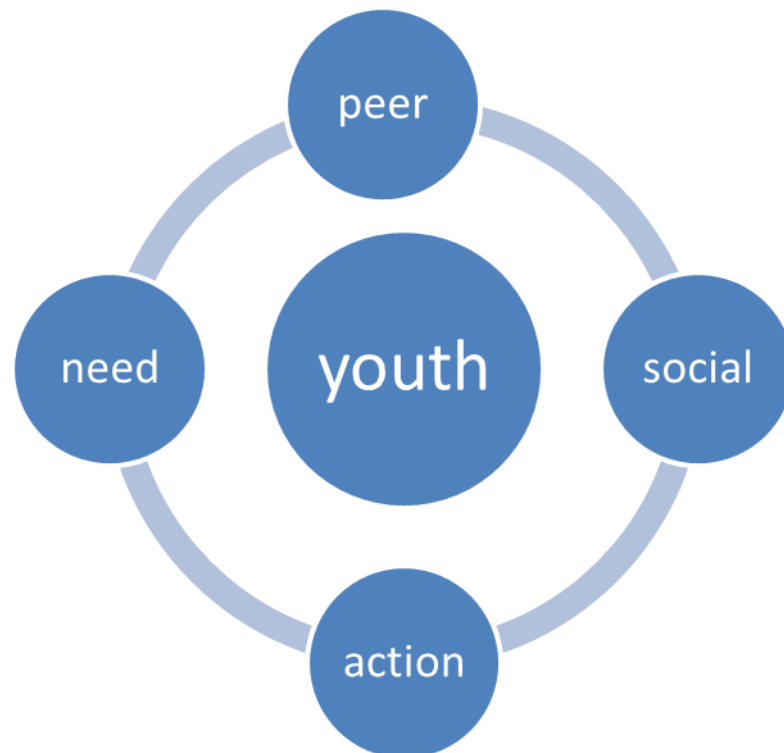
*Barikadimy*, where the university is located, is filled with old colonial eucalyptus forests close to which a large transparent blue lake flows. There was a military camp there. Due to the colonial policy to develop and clean the area, five waste barrels were installed at the site. This has led to the spread of pollution throughout the surrounding waters. The place was later named "five barrels", *Barikadimy*. It was said that the main existence and use of this place were that it was not only waste disposal but also a polluting source for the surrounding water.

It is a disturbing story considering that the post-independence Malagasy government chose this site to build the university headquarters in the Toamasina region. There seems to be a worrying concern about the education of young people attending the state university. However, if the power of this university and the number of young people who graduated from it for the development of Toamasina and the whole country are so profound, it seems that the decision was made to help citizens get rid of negative thoughts, prejudice, and attitudes regarding the area. The idea was perhaps to transform this ancient, polluted place of garbage to be a new place for intellectual development and a world of knowledge. In doing so, the State demonstrates the value of young people in their intellectual and social power.

### **Understanding the Challenges of Youths**

Youth lives in a difficult context in terms of social influence and group influence. Figure 1 shows this Youth group's interaction. This figure shows us areas that the leader of youth needs to work on this group to understand the big challenge of

youth and find an appropriate approach to control this influence. That interaction in the group and the theory of group dynamics cannot be separated (Figure 1).<sup>2</sup>



*Figure 1.* The Interaction of Youth Groups

Based on this figure, the life of youth is strongly influenced by these four symbolic items. When a group is formed, it is because there are similarities and common interests (*peers*). If one wants to integrate a group, its members are likely to influence the newcomer's behavior (*social*). This latter must deal with the burden that the group created (*need*), and now the *need* becomes a source of pressure that influences him/her to act (*action*). Hence, the experiences and development found in the peer group make its members *act* or *react* and express their needs.

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<sup>2</sup> Ranala, "The Improvement of Education and Teaching in Private School to Produce Development on the Ground-Facts LyPARS Ambohimangakely," 16.

## **The Impact of Youth Group's Interactions**

In this context, the peers can be defined as two or three friends (Trio group), or a small group. Therefore, this manifestation of peers is perceived inside the group. This is then extended to *Fokontany* (village) where this group of young people lives. This impact could be extended to any school and even to any church community. Because the problem doesn't reside in the *peers* or the *social* or even on the *need*, the "peer pressure" leads them to act directly or indirectly. Here, church leaders or youth leaders must connect and deepen the relationships with the group to change the behavior positively. That action of the group also corresponds to their *social* need, their identities, and faith. Consequently, this social network will reproduce and reinforce personal growth and development.

Either positive or negative reaction brings social satisfaction or anti-social behavior to young people. Therefore, it is crucial to lead them into an ACTION or REACTION to strengthen the positive influence they bring to the group of peers so that they can be *Leaders*, not *Followers*. It is not easy to face the pressure of the group of Youths, living in the Globalization era.

## **Theory of Group Dynamics**

Peer and group dynamics cannot be separated. Figure 2 shows this correlation.

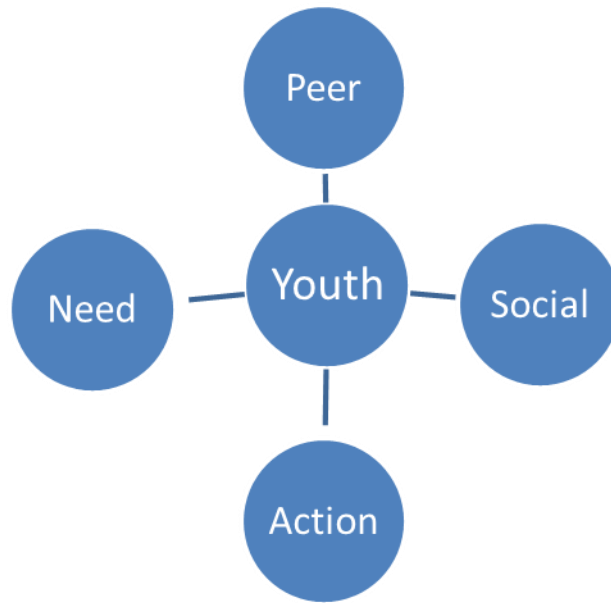


Figure 2. Group Dynamics<sup>3</sup>

Challenges are tough when entering the group. Group life starts after it is formed. Through its development phase, it will either fade out to its destruction or continue to change into a legal and conventional wider group. Yet, this group's appearance can change anytime. It can start and can be dissolved unexpectedly as well. It might have been suddenly formed because of mutual interest and common understanding such as playing video games, going to the cinema, or recreational soccer.

A real group is then formed in the community or *Fokontany* (village) and school, which must adopt strict principles and rules. Such effective group activities will engage its members to submit to the rules of the group and to get involved or engaged to build relationships.

A concrete example would be using Facebook which plays an active role in connecting people. Every individual can freely and openly create a group. When

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<sup>3</sup> Ranala, "The Improvement of Education and Teaching in Private School to Produce Development on the Ground-Facts LyPARS Ambohimangakely," 16.

joining it, active users with diverse cultural and principal backgrounds are to follow its rules and codes. Thus, they must abandon their habits. They are now prone to psychological “violence” because of the group’s dynamic. Jacob Moreno mentioned this kind of link inside a group (Table 1).

Table 1. Group Life Table of Jacob Moreno<sup>4</sup>

LINK	PAUL	JOHN	LAOLA
PAUL		X	
JOHN	X		X
LAOLA	X		

Table 1 shows the interaction between different people composing a small group (Paul, John, and Laola) which is used efficiently by the responsible social network platform.

The existence of such a relationship or interdependence and integration into the life of the group was so interesting. Thus, it was easy for social network observers and operators to come up with ideas to use to their advantage. According to Jacob Moreno’s group life chart, this seamless integration is shown in Figure 3 below:

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<sup>4</sup> Guillaume Gronier, “La dynamique des groupes,” 2018, <http://www.guillaume-gronier.com/cv/resources/Cours-DynamiqueDeGroupe-Gronier.pdf>.



Figure 3. Social Network<sup>5</sup>

As a result, globalization makes youths feel the need for friends. They envy friendship. However, social media such as Facebook, Twitter, or Instagram play important roles to manipulate resentment among peers. And when all these online communities, which are formed virtually, get stronger and occupy a central place in almost youths' everyday life, the church principals must confront it and have to find a way to manage this so-called psychological challenge.

It should be noted, however, that Information and Communication Technology threatens youth's originality by providing fake distinctiveness that they would interact with others based on identities. These new people are then gradually jeopardizing mainly young people as they pretend to be whom they show on social media. Therefore, they create fake content and bring people to be more envious of their lives. Because of that case, double identities are created in the virtual group. They let the

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<sup>5</sup> Pilar Orero, "Imagine a Social Network like FaceBook with No FaceBook," *EuroScientist Journal*, last modified 2019, <https://www.euroscientist.com/imagine-a-social-network-like-facebook-with-no-facebook/>.

technology force them to be the persons they are not by working hard on their profiles.

### **Theory of Needs<sup>6</sup>**

From the picture above (Figure 3), the group can form or influence the needs of everyone. But, the need can be just from one member who may influence the peers or the group dynamic. It is true that in the age of technology, consumers have been wired since a young age, but no one is “born” connected. But because of narcissistic tendencies and technology dependence, adolescents cannot separate themselves from it.

Young people want more from the technology they eventually become technology-obsessed. However, the questions that one should ask are: ‘What do they expect from it, and on what basis?’ With all of these networks’ effects on youths, leaders must comprehend the concept of need. And this concept is shown in Figure 4 below. It talks about the creation of influence between the pair, youth, and needs. So some are creative, and some are driven to follow this created need. Figure 4 summarizes the details.

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<sup>6</sup> Amedée Patrick Rabearivelo, “Change Society: Community Approach,” in *Seminar for Who Change the Remote Group of Society* (Presented at the Rally of Adventist Chaplains, Moramanga, Madagascar: Seventh-day Adventist Church of Mangarano, 2014).

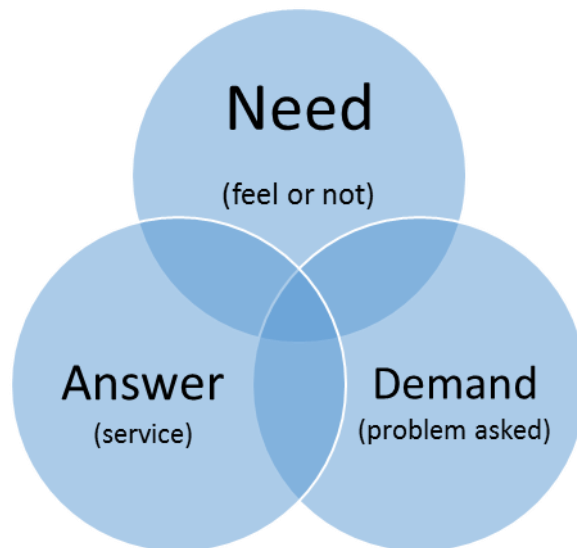


Figure 4. Theory of Needs<sup>7</sup>

In this Figure 4, The *Demand* is the needed thing that is shown directly and known by others. In general, the *need* is the representation of the *Demand* which satisfies the basic requirement. This feeling makes youth show it (need) through transmission and direct message when the need and the feeling coincide, in other words, if a person feels how to show it by the *Demand*, it will be easier for others to give the desired satisfaction.

But, from time to time, youth and/or the group do not know exactly what they would need (*Need*) yet the *Demand* is shown up. That can be influenced by the surrounding.<sup>8</sup> They want something they do not have and make them desire or create a *Demand*. In the marketing world, for instance, one object (smartphone) stands out among a group because one considers it appreciated. It is not exactly the object that members of the group want or think about, but because it is considered and perceived to be valuable, it has fallen under the need of the group.

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<sup>7</sup> Rabearivelo, "Change Society: Community Approach."

<sup>8</sup> Ibid.

In this figure, the *Answer* (service) is the starting point where to satisfy the need or desire of the group. It is the answer or the satisfaction of the *Demand* or the need in this case. It has been used by the promoter of the network in Information and Communication Technology, not only to respond to the *Demand* but also to increase the level of *Need*. The given service creates a new value in the society that requires a new common need and compels them to seek that (need) continually inside them.

### **The Seventh-day Adventists in the District of Toamasina**

#### **Historical Background**

In 1981, Beryl Rose Adventist Church has decided after hearing Mr. Pierre's report who served as a missionary in Ambodisaina (Farafaty, near Mangarano), to send the following people to be involved in the religious mission: Mr. Rakotonirina and Mr. Tsirimbelo. After four months of missionary commitments, they felt that they would need support to help them in the mission.

Mr. Levahoaka and Mrs. Mamafara were sent at first. Later, more people have been contributing to support the work in the region. Most of them were students from the University of Barikadimy, especially those who have been registered for the philosophy course where Mrs. Razaomanantena taught as a professor. Among the representatives were Mr. Tonina Rezo from Mahajanga and Mrs. Jeanne Respia.

In 1984, they have built a house nearby Barikadimy. A small group was formed and used in that place. Unfortunately, the house was destroyed by a cyclone in 1986. Later on, the same dwelling was used to construct the Seventh-day Adventist church building of Mangarano.

Moreover, Pastor Lemisy who oversaw the district of Toamasina had received support from the Malagasy Central Conference, which led the group to build a church close by. Fortunately, Mangarano is now an independent district church.<sup>9</sup>

### **Data Collection and Analysis**

The data and information were collected through a survey. It is a selection of young people between 16-30 years old in different churches in the Mangarano District. The choice of this age interval is listed below:

1. It is in between this interval of age that young people mostly use Information and Communication Technology.
2. This is a standard university age category
3. This age interval constitutes the majority in the church, especially in Mangarano's District.
4. This age category belongs to the Young Adult and Ambassador Clubs in Adventist Youth Ministry.

The study uses empirical evidence approach which combines analytical and clinical methods. To get a measurable result, the quantitative method was utilized. However, if we want to have a reliable fact, it was necessary to use the qualitative tactic. Thus, we must integrate into society to ask people about their ideas and feelings regarding the facts and the context of the subject. This still justifies the so-called research-action method that we also follow in our study. All in all, the researcher used mixed methods.

**Tools.** To perform the study, a survey questionnaire was used to target young people around 16 to 30 years old.

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<sup>9</sup>Testimony collected by Mr. Isaac Ranala after the testimony of Mr Levahoaka, one of the oldest pioneers in the Church in Mangarano. Interviewed in April 2019.

**Steps.** First, the researcher must ask permission from the local church pastor responsible for the district of Mangarano.<sup>10</sup> As soon as the approval has been received, the researcher has prepared the survey, especially for young people of specific ages.

The following guidelines have been adopted to protect the research participants:

1. Church board members and local pastor accepts that a study will be conducted.
2. Respondents were well informed that they are free to answer the questions and they should be anonymous.
3. The purpose of the survey has been well explained to the church pastor and the church board members.
4. Because some interviewees were minors (under 18 years old), an explicit explanation had to be done to reassure the parents of the selected young people, and they had the permission of these parents.
5. Question papers were distributed to the youths and they were free to answer.
6. They were given 30 minutes to answer the questions.

The researcher integrated himself into the church community, contacted them, and conducted some interviews to ask them how they feel or what they would think about the facts and context of globalization, more precisely about the subject of study. Finally, the researcher collected all the responses and allocated time to interpret and analyze the result.

### **Survey about Globalization in Local Church at Mangarano District**

Survey: Researchers implemented mixed methods surveys: the first survey was quantitative and revealed how young people used Information and Communication Technology. And the second survey is a qualitative method to

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<sup>10</sup> This is the proper procedure for such action because the pastor is the representative of the Conference administrator and all activities carried out in his territory must have his endorsement.

determine the impact of these technologies' use on youths' lives). Both focus on the same goal. This analysis was put on a single sheet of paper. And respondents were asked to answer questions.

### Data Analysis

Based on the investigation made in Mangarano, the impact of technology is significant because young people have become severely attached to it. Although, spiritual apps such as Sabbath school lessons, Bible references, and devotionals can be found on smartphones or tablets; the percentage of Sabbath school lesson learning during quarters remains at 30% (refer to Table 2: Sabbath school lesson statistics).

Table 2. Sabbath School Lesson Statistics

SABBATH SCHOOL LESSON FIRST SEMESTER IN SDA CHURCH OF MANGARANO 2019			
CLASS AGE	ATTENDANCE	DAILY STUDY	PERCENTAGE
15 – 21	193	70	36%
22 – 40	784	361	46%

Based on the above table, the first theory that should be considered is about the usage of Information and Communication Technology at a young age. Here below are the results found:

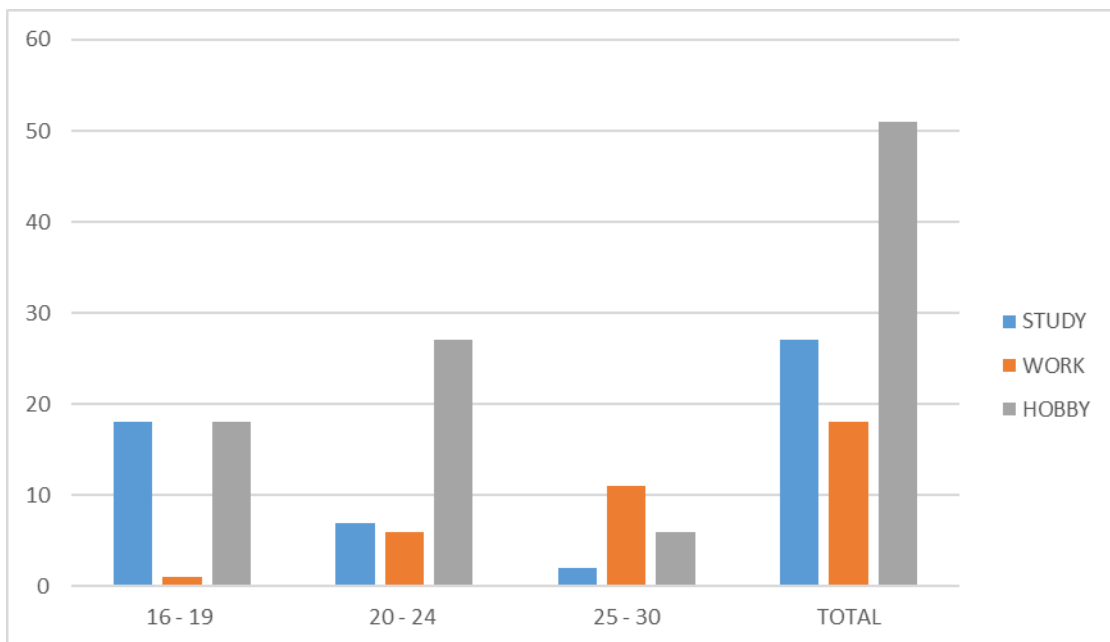
1. 126 youths from 10 churches in the Mangarano District (sample) were selected for the investigation or the survey.
2. They are youth between the age of 16 years old to 30 years old so:
  - a. 16 – 19 years old: 42
  - b. 20 – 24 years old: 39
  - c. 25 – 30 years old: 15

Here below in Table 3 are the result of the interview about the usage of Information and Communication Technology in daily life. The diagram in Figure 5

highlights the use of ICT by young people. He clearly distinguishes that among these three activities: study, work, and leisure; the last of these three activities is the most prominent in the use of ICT by young people.

*Table 3. Statistic of ICT Usage in Daily Life*

AGE	STUDY	WORK	HOBBY
16 - 19	18	01	18
20 - 24	07	06	27
25 - 30	02	07	06
<b>TOTAL</b>	27	18	51



*Figure 5. Diagram of ICT Usage*

The findings revealed that respondents between 16 to 30 years old spend more time on social media, just to be entertained or for relaxation.

Time Spent in Using Information and Communication Technology: Below is a table to show the result regarding the time (Table 4). Figure 6 highlights how much time young people spend using ICT. Figure 6 shows that young people spend a lot of

time on the internet. Table 5 and Figure 7 still highlight the percentage of time spent, those who hold the highest minutes in using ICT increase significantly.

*Table 4. Time Spent in Using ICT*

AGE	05mn	15mn	30mn
16 - 19	11	10	19
20 - 24	05	15	02
25 - 30	05	02	08
TOTAL	21	27	29

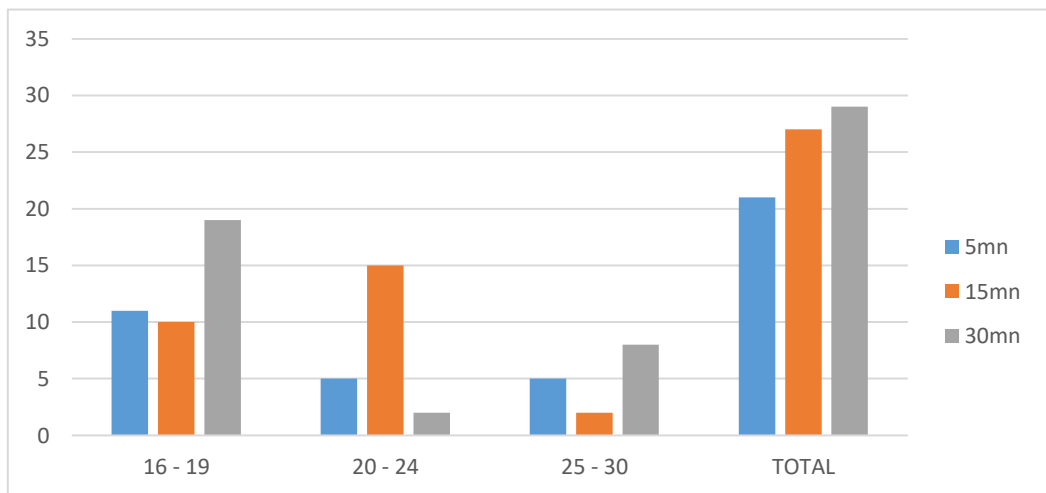
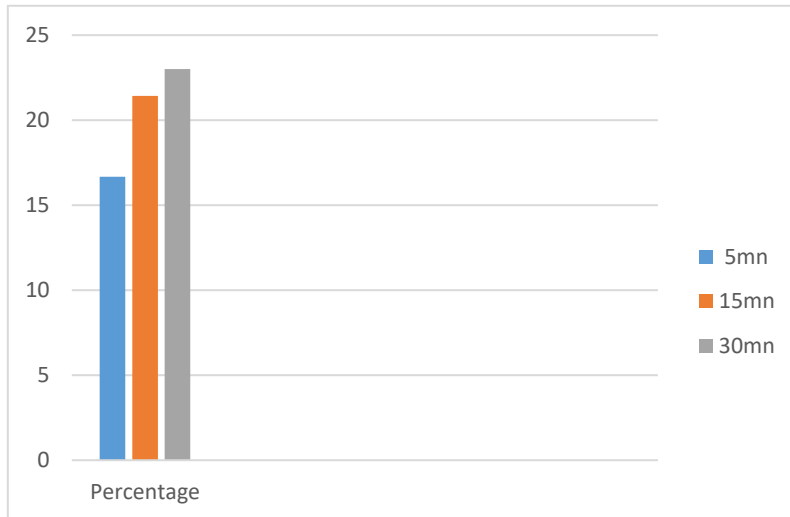


Figure 6. Diagram of Time Spent in Using ICT

*Table 5. Percentage of Time Spent in ICT*

TOTAL	21	27	29
PERCENTAGE	16.66%	21.42%	23%



*Figure 7. Diagram of Percentage Time Spent in ICT*

Based on the chart and figures above, the percentage of youth around 16 years old using Technology is very high. In general, if they only use 15 – 30mn per day, the result is truly overwhelming because the percentage is very considerable. The researcher can already conclude that youths have a strong online presence, especially those in their 18s. The study can be easily related to how young students should spend 24 hours or the day as far as health, development, and growth are concerned:

1. 8 hours should be for sleeping
2. 8 hours should be for studying or work
3. 8 hours should be for chores, preparation, and welfare

As Table 6 tries to show; If the young student sleeps at 8'o clock, this can be his or her 24 hours schedule:

Table 6. Proposed Schedule Based on 8PM Sleeping Time

TIMES	WORK	DURATION
04-06	Awakening	2 Hours
06-07	On the way to school	1 H
07-11	Study – school time	4 H
11-12	Travel	1 H
12-13	Meal	1 H
13-14	Study – school time	1 H
14-18	Travel	4 H
18-19	On the way from school	1 H
19-20	Sleeping preparation time	1 H
20-04	Bedtime	8 H

Moreover, with all the requirements of the day, such as school assignments, homework, and research given after lectures; students must find time, especially at night to finish it before bedtime. Consequently, because time spent is increasing, frustration that the student might experience arises. Thus, one must reduce sleeping time so that assignments would be finished. Therefore, the first table will change below in Table 7:

Table 7. Schedule with 24 Hours Narrowed<sup>11</sup>

TIME	WORK	DURATION
03-05	Awaking/lesson study	2H
05-06	Preparation	1H
06-07	Travel	1H
07-11	Study – school time	4H
11-12	Travel	1H
12-13	Chores/Meal	1H
13-14	Assignments	1H
14-18	Study – school time	1H
18-19	Travel	1H
19-20	Chores/meal	1H
20-22	Homework and assignments	2H
22-03	Sleeping	5H

<sup>11</sup> Ranala, “The Improvement of Education and Teaching in Private School to Produce Development on the Ground-Facts LyPARS Ambohimangakely,” 48.

Being part of an Adventist youth (AY), time management is essential, and some specific programs should be added to one's schedule, such as:

1. Morning devotional moment: 30mn
2. Sabbath School lesson study and worship time: 30mn

Considering all the changes made in the daily routine and busy planners must find time to get connected to social media and entertain themselves when using Information and Communication Technology. That is the reason why some activities must be left out and at least 30mn of their precious time are available to fulfill their desires. Now, the percentage shown in the statistics of Sabbath School lesson study time points out that bible study time has been sacrificed to fill the gap.

The study revealed that even though some apps allow youths to study their Sabbath school lesson, or to engage in digital bible study, spiritual practices are often neglected. And among the 126 young people that have been investigated, only three (3) of them stated that digital technology helped them develop their spiritual life and share the Good News with others.

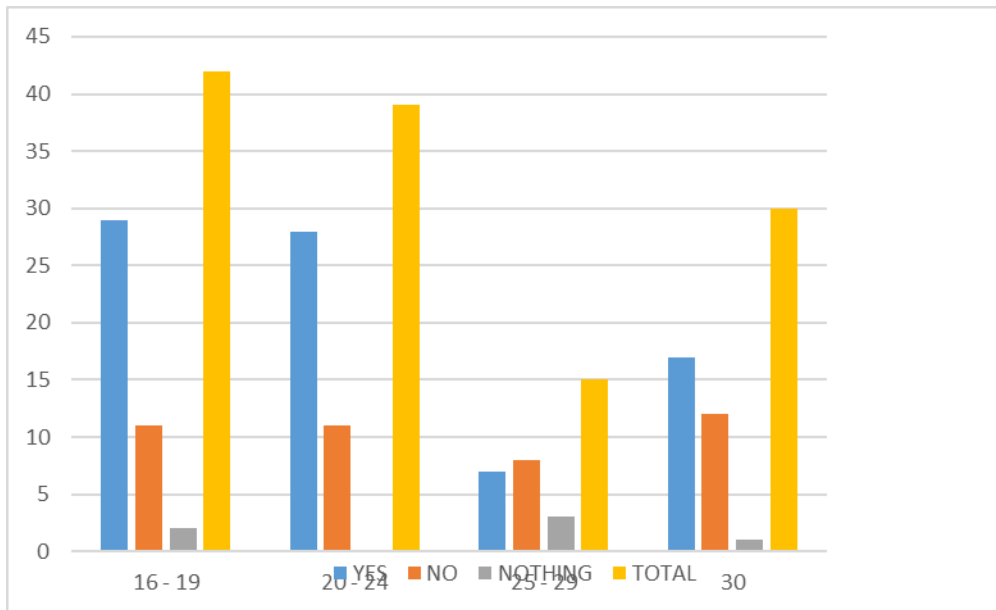
Nevertheless, lots of youth were not aware of the negative effects which impacted their lifestyles when overusing Information and Communication Technology. According to the following investigation:

### **Effect of the Internet**

A question is asked: Does digital technology affect your health, work, and study? Table 8 shows the reaction of the respondent. It is interesting to see that there is a significant number of those who said yes and agreed that the use of ICT has an impact on them, according to the age group in which the question was asked. Figure 8 highlights the characteristics of the responses of the older age groups.

*Table 8. Impact of the Internet on Youths*

AGE	YES	NO	NULL	TOTAL
16 – 19	29	11	02	42
20 – 24	28	11	00	39
25 – 29	07	08	00	15
30	17	12	01	30



*Figure 8. Diagram Showing the Impact of Internet Usage*

Based on this chart, young adults (25 years old) who spend time connected online for studies or entertainment show that Information and Communication Technology does not distract them compared to other age groups. The following Table 9 combines the answer of the young people on the negative effects of internet use:

*Table 9. Impact of the Internet on Youth (Combined)*

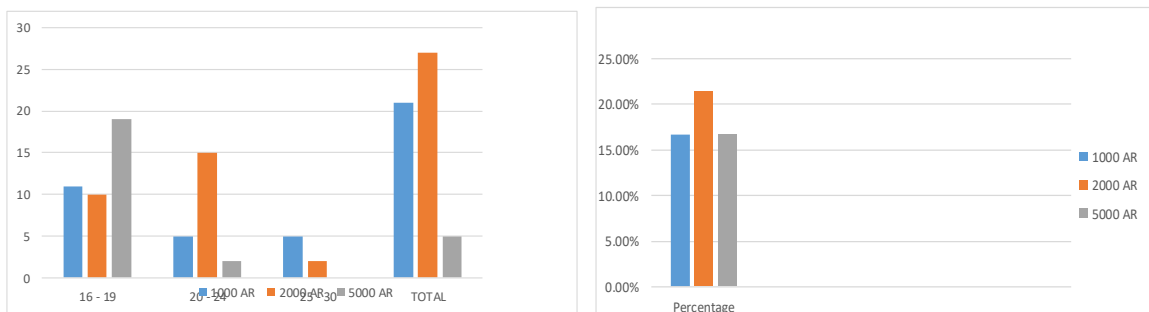
AGE	YES	NO	NULL	TOTAL
16 - 30	81	42	03	126
FEELING	YES	NO	NULL	TOTAL
PERCENTAGE	63%	33%	03%	126%

Based on the above percentage, still, around 30% of young people are not aware of the dangers their spiritual life may encounter while using digital technology. 63% of them, however, are aware and agree with its negative impacts on their life.

Apart from spending a lot of time and being trapped in this spiritual struggle, below in Table 10 is the money spent. It is interesting to see the diagram shown in Figure 9 that the young people in the category of students ages are the ones who spend the most money on the use of ICT.

*Table 10. Money Spent Using ICT*

	1000 AR	2000 AR	5000 AR
16 – 19	11	10	19
20 – 24	05	15	02
25 – 30	05	02	00
TOTAL	21	27	21
TOTAL (%)	16.66%	21.42%	16.66%



*Figure 9. Money Spent Using ICT*

These young people spend money on using technology to stay connected or get updated, yet they are unemployed, and thus have no income. They prefer investing more in technologies than buying Sabbath school lessons or spiritual books. That is why it is a very alarming situation.

## Summary

It is not easy to face the challenges of development in a large city like Toamasina which is called “economic capital.” It is indeed a gateway to globalization as a major port, and especially a hub for the cultures of many countries. The heat ( $T^{\circ}$ : 25 – 28 degrees) in this area affects the culture and way of life of the people whether it is in terms of dress codes or in the way of seeking entertainment. These are wrapped with the influx of modern technologies that fill the lives of the population, especially the youths.

While life can be considered less hectic in the central part of Madagascar, it is felt that young people in Toamasina experience the same way of life by just following all the life programs that must be implemented. The results of the survey presented in this section included an increase in the rate of use of Information and Communication Technology by young people and the gradual adoption of this modern technology as a priority in the lives of every young individual. Leaders need to preserve the spirituality of young people in such a world. Especially, as the use of digital technology starts to become an inevitable process and defines the reputation of everyone. Their skills are needed in the Church, as well as the need to increase their skills to counter the effects of globalization on the youths of the Church.

CHAPTER 4  
PROGRAM DEVELOPMENT, IMPLEMENTATION  
AND EVALUATION

**Design**

The first step is that the researcher had to begin the investigation by seeking permission from the district pastor, who is the leader of the Church board, to conduct the research work. That is the needed requirement while working in the local church so that the investigation to promote the project focused within Mangarano Church District. Then the church board granted permission to move further.

The objective of this study is to observe and understand the failures of leadership approaches to face the impact of globalization. The study especially focused on the lives of youths in the Church District of Mangarano. The researcher was led to think that it is essential to design and implement a program that demonstrates effectiveness in strategies to combat the spread of globalization among its youths in the Youth Ministry.

There has been no success in the way church leaders (elders, youth directors, etc) applied strategies to counter the influence of globalization in the lives of young people. The church leaders can undoubtedly work on ways to persuade them and draw their attention to focus on church life without forcing or forbidding them not to use technology that has been brought about by globalization. Otherwise, a generation conflict would arise.

In the following chapter, the program is developed in four phases: In the “Design,” it is important to find ways to orientate leaders to understand the challenges

while facing young people (as seen in chapter three: four fundamental contexts). They need to understand the four basic contexts that influence the group: Need, Peers, Group, and Action. The so-called “Dynamic Group” and the power of the “Theory of Need” also need to be well understood. In this first section, the program is to prepare how to integrate leaders into a peer group.

### **Strategic Plan**

The purpose of this section is to direct church leaders to understand how the young generation behaves according to what is said in chapter III (fundamental context) and groups dynamic (theory of groups dynamic) and youth’s needs (theory of needs). As a reminder, it is found that young people spend a lot of time on the Internet and technology, they entertain themselves (Hobby) as seen earlier (see the graph of minutes spent, chapter 3). In addition to the time spent, however, there is also the cost matter. It is found that the cost is up to 5,000Ar/week. This, however, is also spent on entertainment only (see the graph of costs, chapter 3).

So, the proposed solutions are:

1. Strengthen identity and self-esteem. In other words, the leaders' leadership style must be empowered so that they can face the impending threats of globalization.
2. The goal of this strategy is to help:
  - a. The young person to become a group leader.
  - b. The young person to perform positive Actions. That is, young people can create Movements and create Needs so that they can influence their peer group.

Therefore the strategy focuses on identity strengthening and value reinforcement to counter the influence of globalization in youth Ministry in the local church in Mangarano District.

## Modality of Approach I

Direct a youth leader in the local church to join the group and be part of the peers. In this case, he will do research about the above three theories and also help young people to solve problems.

That is called: the “*Research – Action*” approach, youth leaders should now become a researcher and a mentor to empower these young generations to find a solution for themselves inside the group.

The effort here is: the leader joins a group of peers so that:

1. He or she (The leader of youth) plays the role of a peer. That’s what the “Action Approach” is all about.
2. At the same time, he is looking for ways to push or pull young people to become leaders like him again. The challenge is not to forget: To counter the negative impacts and influences of globalization on the lives of church youth. What is being done here illustrates the role of leaders who join as a peer and at the same time do research to make their young people leaders.

The Action here is the following: without bullying and imposition but living with them (Christ’s Method of working). An example can be taken in Brazil with the program called “*Pastoree* or *Pastori*”: Reinforce the leadership of the pastor to become a leader of young pathfinders (explorers). Participating in *Pastori*, Marcelio Lima said “The boys want a pastor who is present with them, who puts his foot in the mud with them.

And, sometimes, just doing this is a much more powerful message than any other type of sermon that we can do, he points out.”<sup>1</sup> And another testimony: “Enoque Félix has been a pastor for 23 years. As a teenager, he did not have the experience of being a Pathfinder. For that reason, participating in a *Pastori* was a significant experience. ‘It is a learning of things that are not experienced within the pastoral

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<sup>1</sup> Pamela Meirelas, “Pastori Aproxima Pastores de Desbravadores,” *Notícias Adventistas*, last modified 2018, accessed May 23, 2021, <https://noticias.adventistas.org/pt/noticia/adolescente/pastori-aproxima-pastores-de-desbravadores/>.

ministry as a united order, some specialties. The pastor needs to know this so that when he is at the Club, he can speak the same language and be more useful to the children. I was able to experience what they experience daily in their meetings.

*Pastori* is a project that should be carried out continuously', he suggests."<sup>2</sup>

This same method was used by Lord Baden Powell (1907) the founder of Boy Scouts:

Baden-Powell had only intended to provide a method of training boys, something that existing youth organizations such as the Boys' Brigade and YMCA could adopt. To his surprise, youngsters started to organize themselves into what was to become one of the largest voluntary youth movements in the world. **Expansion of the Movement** The success of "Scouting for Boys" produced a Movement that quickly – automatically it seemed – adopted the name of The Boy Scouts. Through its unique combination of adventure, education, and fun, Scouting manages to continuously renew and adapt itself to a changing world and the different needs and interests of young people across the globe. In doing so it continues to be an inspiration for young people to become active local and global citizens, helping them in creating a better world. On 1 August 1907, 20 boys gathered to join the first experimental Scout camp on Brownsea Island, near Poole in Dorset. The man behind the event was Robert Baden-Powell, a soldier, artist, and writer. In bringing young people from different backgrounds together, he hoped to bridge gaps in society, and allow everyone to learn new skills. It was a radical idea at the time, but it paved the way for what was to come. The island was an inspired choice. Eight days' worth of action-packed activities were set up on its shores. Designed to teach young people how to take the lead and try something new, it covered everything from tracking and fishing, to the study of animals, plants, and stars. Thanks to B-P's natural charisma, his ideas quickly caught on.<sup>3</sup>

Luther Warren and Harry Fenner (1879) the founder of Adventist Youth Society in their time: Enter a non-imposing but live with young people.<sup>4</sup> The “*Research – Action*” approach strategy focuses on how to develop young people into leaders. How to change him into a leader not by force but by influence: Youth change

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<sup>2</sup> Meirelas, “Pastori Aproxima Pastores de Desbravadores.”

<sup>3</sup> Admin, “Scouts - Our History,” *Scouts.Org*, last modified 2021, accessed May 20, 2021, <https://www.scouts.org.uk/about-us/our-history/>.

<sup>4</sup> M. E. Erickson and Robert Gerber, “Missionary Volunteers and Their Work,” in *Le mouvement adventiste: Origine et développement [The Adventist Movement: Origin and Development]* (Dammarie-lès-Lys, France: Les Signes des Temps, 1959), 99, 100.

by youth and for youth. Young people themselves will see that they need to change self-change is the goal. We have another example of using this approach by the “Youth Alive Program”<sup>5</sup>

## **Modality of Approach II**

Through *dynamic exchange* together with the chief:

1. Reinforce the values he receives from church
2. Reinforce also the chief identity
3. Based on three methods:
  - a. Animation
  - b. Action
  - c. Lesson

When undertaking youth change activities, this method is one of the most effective methods. Create an event focused on the desired topic so that the first thing to do is to create an atmosphere of joy among the youth. It needs to be more developed. It is his self-confidence to be able to take responsibility for the changes that emerge from his association with the group.

For example, in the approach method used by the National AIDS Committee (SE/CNLS) in the program called “*Ankoay’s Group*” (Eagle’s Group”) in Madagascar in 2006 – 2007 to counter HIV/AIDS;<sup>6</sup> so, three steps were used: *Animation – Action – Lesson*. This method is used to encourage young people to know and be aware of

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<sup>5</sup> “This seminar program ‘Youth Alive’ has been designed to provide young people with advice to avoid risk behaviors. They need a force capable of helping them abstain from drugs, because the impact of drug is powerful.” Quoted in PowerPoint, Institute for Addiction Prevention, “Youth Alive” (Presented at the Basic Training Seminar, Youth Alive Editors, Berrien Springs, MI, 1995).

<sup>6</sup> An “ANKOAY’s Group” is an Elite and Model troop of young people in the fight against HIV/AIDS. Programmed by the Government of Madagascar: Executive Secretary - National AIDS Committee (SE/CNLS) with Health Communication Partnership and USAID from the American people and SantéNet (Net Health) as a partnership.

their value and brings the change of behavior from their own choice without being made of constraints and this is done in their group.

The problem that has caused failure in leading young people to attract them to change is to immediately show young people the Lessons they want to convey to them, that is, they only require change actions to be considered to bring enthusiasm in them. What made the immediate approach ineffective was preventing young people from using technology in their lives. So, there is a picture banning the use of Facebook or Telephone in Church. The results will be different, and the goal will be more secure when using the “*Dynamic exchange*” approach.

Justification: Animation and the Action, for example, is a game that has rules to follow, however, these rules are used to reinforce or strengthen the identity and values.

### **Implementation**

Strategy: Create effective leaders and effective leadership in youth ministry to counter the bad influence of globalization:

#### **Stage One: Training Mentoring Skill**

The Module used for the organization of advanced training

1. Module 1: Group Dynamic Understanding and Peer Challenge
  - a. The social context of youth. Make the chief understand the world which influences the youth. The chief needs to realize that he needs to higher his leadership
  - b. Group Dynamic: in this section, he will find the strongest power that influences his youth, and he is even included in this. However, if they have high leadership, the strength of the group can be turned into a great privilege or opportunity.
  - c. Understanding the concept of needs: in this section, they will more understand the needs and symptoms in youth or the method that the youth use to show their needs. These foundations in chapter III are mostly transmitted in the carrying accessible and practicable way.

## 2. Module 2: Become Youth Peers Leaders

- a. Reinforcement of values: The Leader can influence the people by having strong values. This value must be reinforced as it is the motor.
- b. Reinforcement of identity: it is necessary to reinforce it because when the identity of the leader is lost then he will be the same as the youth who needs help.
- c. Pacification Method: Managing activity and the result.

### **Stage Two: Practice Training Dynamic Small Group**

It is time for leaders to put this into practice. The fastest and greatest way to develop one's leadership charisma is to apply the concept in the field. It is also a way to influence youth to become Youth Peer leaders (a member of the group that is accepted by all peers to be a legitimate leader not imposed).

#### 1. Activity 1: Small Group Creation

- a. The trio of Prayer: He tries to get the youth to create a small group. And the goal here is to guide the group to become groups of prayer.
  - b. Evangelic influence group: It is a small group creating an influence program they want and that works, for instance, a football game that starts and ends with a prayer and then posts it on the internet, a group that creates a game on the digital network.
2. Activity 2: Debate Seminar, Dynamic exchange. Here, the leader must prepare a focus group or a small group so that he can make a dynamic exchange to influence the other youth.

### **Stage Three: Reviving Spirituality Program in Youth**

The leader needs to know and understand the importance of re-visioning Christian leadership in Pastoral Ministry. Here, the leader must understand the biblical perspective and apply Jesus' approach and pastoral care in youth ministry.

**In the Old Testament.** The mission of King Josiah is the spiritual general reform throughout his country. He has a sense of responsibility. He knows the time like a child of Issachar (1 Chronicles 12:32): He knows what to do. He acts as a

leader. In 2King 23; King Josiah, at the age of 16 years old, is ready to change the leader's behavior in his country. Revise his administration and give strategic orders. All the contemporaries, facing a crisis, have the same behavior. Spiritually revise his vocation.

**In the New Testament.** Jesus reformed the leadership of the Rabbis in his time. The youths trained by the Rabbis were violent like Saul, of Tarsus (Act.5:34; 22: 3; 7:58; 8:1, 3). And before touching Saul of Tarsus, Jesus appeals to his disciple to be a servant leaders. And a lot of opportunity, Jesus affirms this idea of approach revision for his ministry: a servant leader<sup>7</sup> (Matt. 5; John 13).

### **The Role of Leader to Take Care of Youth Facing Globalization Challenges**

According to E G White: “in our work for the youth, we must meet them where they are if we would help them.”<sup>8</sup> It results that “a special ministry of youth should be characterized by leadership style, program, content, and approach.”<sup>9</sup> Kenda Cready pointed out: “secularism has taken root and power and presence of Jesus is missing. We have a generation who are ‘almost Christian’ but lack vitality in their faith.”<sup>10</sup>

**It is a question of Leadership that faces serious situations.** Thus, it requires a strategy, an inspired and confident leader which has spiritual leadership. Practically speaking, pastors must follow the example of Jesus. This is based on Jesus’s ministry to the young in the New Testament: 1- Mar. 10:21: we really must love young as they

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<sup>7</sup> C. Gene Wilkes and Calvin Miller, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Wheaton, IL: Tyndale House, 1998), 10.

<sup>8</sup> Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald, 2005), 209.

<sup>9</sup> General Conference of Seventh-day Adventists, Youth Ministry Department, *Youth Ministry Handbook and Leadership Training Manual*, 80.

<sup>10</sup> *Ibid.*, 28.

are, 2- Tell them directly the exact situation with sincerity. Many young people prefer direct communication. 3- Provide the Value of values, 4- On must suggest the youth to follow Jesus's steps.

But all these stages must be done according to the instructions of Jesus stipulated in Matthew chapter 18. Gene Wilkes suggests that:” parenting is a model of pastoral leadership. Leading includes both nurturing and discipline that parents must balance with their children.”<sup>11</sup> And John Maxwell says that “As a leader, you cannot ignore the attitudes of the people you lead and expect to achieve success-whether you’re leading a business, family, a sports team or a group of volunteers.”<sup>12</sup>

**To consider the tri-dimension of life of youth.** It is about creating a new worldview, which is a new value towards the family, school, and Church of the young people. Why a new value? “Values protect a youth ministry from becoming so goal-oriented that it sacrifices the things that matter most.”<sup>13</sup> So, according to John fowler “a world view has been defined as a construct about the make-up of life as it struggles with the questions of reality, truth, ethics, and history. It is a construct that provides a point of departure, a sense of direction, a locus of destination, and a strategy of unity for human thought life, and action.”<sup>14</sup>

Jon Paulien affirms that infiltration ministry has changed the world, and he continues: “Reaching secular people will require a salt style of ministry. Secular

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<sup>11</sup> Wilkes and Miller, *Jesus on Leadership: Timeless Wisdom on Servant Leadership*, 91.

<sup>12</sup> John C. Maxwell, *The 4 Pillars of Leadership: Relationships, Equipping, Attitude, Leadership* (Cape Town, South Africa: Struik Christian Books, 2009), 11.

<sup>13</sup> Mark DeVries, *Sustainable Youth Ministry: Why Most Youth Ministry Doesn't Last and What Your Church Can Do About It* (Downers Grove, IL: IVP Books, 2008), 68.

<sup>14</sup> John Fowler, “World View” (Presented at the at Faith and Learning Seminary, Kapsabet, Kenya: University of Eastern Africa, Baraton, 1998); quoted in Zacchaeus Mathema, “Towards Understanding of the African World View,” in *The Church, Culture and Spirits: Adventism in Africa*, ed. Kwabena Donkor (Silver Spring, MD: Bible Research Institute, 2011), 37.

people don't usually show up at the fortress."<sup>15</sup> This idea is based on the leadership of Jesus when he talks about the parable of Light and Salt, and Jon Paulien illustrates that light is equivalent to fortress ministry and salt is equivalent to quiet ministry.<sup>16</sup> Facing a globalization culture, "we must understand the cultural horizon or world view of secular people, and people need addressing in a language with which they are familiar."<sup>17</sup> Pastoral Ministry needs to use this approach to his pastoral care in youth ministry.

### **Planning Model for the Implementation Program**

**Activity master plan/framework.** Goal: The Christian Leadership system is reinforced to meet the challenge. Objective: Capacity-building of chief and creation of youth peers' leaders are shown in Table 11 below. The next Table highlights the second activity, and the objectives of this action as shown in Table 12.

*Table 11. First Objective and First Activities*

ACTIVITIES	PERFORMANCE INDICATORS	TARGET	RESPONSIBLE	TIMETABLE
Leaders' reinforcement recruitment	20 Leaders recruited	Mangarano District	Coordinators and Pastor	M1
Leader advanced training course	80% assimilated strategy to perform senior	20 Leaders	Special youth team	M1, M2
Coordination meeting	Master plan elaborated: 1-session	20 Leaders	Special youth team	M1, M2

<sup>15</sup> Paulien, *Reaching and Winning Secular People: A Strategy Manual*, 39.

<sup>16</sup> *Ibid.*, 39, 40.

<sup>17</sup> *Ibid.*, 3.

Objective: Creation of small group and Practical capacity-building of youth peers Leaders. Result 1: Revitalize the peer’s life/ Christian lifestyle reinforced, shown in Table 12 below.

*Table 12. Second Activities and Objectives*

Activities	Performance Indicators	Target	Responsible	Timetable
Creation of small group	20 Small groups	Youth	Leaders	M2, M3
Creation of small group extended	Statistic of Peers Leaders	Youth	Youth Peers Leaders	M2, M3
Debate Seminary organization and focus group to launch the dynamic exchange	3-sessions 200 youth affected	youth	Leaders’ teams	M2, M3

**Activity management focused on result.** Context: In the past, when it came to measuring, it focused on activity. But now, as shown in Table 13, however, a new concept: design has been identified in the product or result.

*Table 13. Management Focused on Result*

Activities	Performance indicators rather than activity	Target Bond	Responsible	Timetable Trimester 1, T2...
Activity (Example)	Performance indicators	Target		
Census	Statistics	Town of Toamasina		

The *product* is thought of, not the *effect* and *impact*. For instance: - “many are converted”: is an *effect* or an *impact* rather than a *product*. – People liked the event or, moreover, the event was interesting: It was an *impact* rather than a *result*. (Improve, interested, positive, good...: *Impact*. – Decreases...: *Effect*.)

To know that the *result* is being discussed is to use statistics first so far.  
So: the leader puts it out first (which is the way he is being led) and is not forced or imposed.

The framing plan was put in place – and then everyone put it together because we're not the only actors.

If all these come true:

- 1) Each leader and youth can become the leader of a group.
- 2) Youth can create positive action. He can create an action and a need to influence the group of peers.

### **Evaluation**

It concerns:

1. Evaluation system
2. Expected result
3. Received result

Together formulate a method of assessment, quality, or quantity. An example of the 2019 event: is for Mangarano District to co-ordinate an evaluation system with the Ministry of Residents.

1. System of parameter and indicator
2. The evaluation system in 2019
3. NB: Date of the Chief's Improvement Course (CIC)

### **Evaluation System**

Evaluation from the cycle of change. Departure: Decision making. However:

1. Some hesitate
2. Some tries
3. Some have been impacted (awaken skills and character change)
4. Some disapprove

Statistics: The percentage of the above elements is considered

1. ....%?
2. ....%?
3. ....%?
4. ....%?

The question is, therefore: “What will I evaluate?” The “Activity Master Plan” is evaluated as positive or negative. Has the objective been achieved?

**How to evaluate the activity: evaluation system.** Theory: The Evaluation System is based on the Cycle of Susman<sup>18</sup> in Figure 10.

The approach will be discussed together. And during the discussion, the researcher is already making observations. This means that it is not in the end that you perform the evaluation, that in the Susman cycle, during a discussion, the approach to be taken by the researcher is already evaluated. The valid and invalid of the indigenous. Note: As an Action Research there must be something respectful of the indigenous people (It is not a force to be reckoned with).

Review the strategy, then evaluate the “performance” of all the participating teams. And meanwhile, the discussion doesn’t stop to be able to see the qualitative and quantitative performance.

What is the purpose of this initial assessment? According to Susman’s theory, you can make rectifications along the way. It also allows everyone to do a self-evaluation. And finally, self-correction. Systematic Evaluation improves the performance of a Leader because in each step he already sees his achievements, and knows himself and his point concerning the objectives.

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<sup>18</sup> Michèle Catroux, “Introduction à la recherche-action : Modalités d’une démarche théorique centrée sur la pratique,” *Recherche et Pratiques Pédagogiques en Langues de Spécialité*, no. Vol. XXI N° 3 (2002): 8–20; quoted by Ranala, “The Improvement of Education and Teaching in Private School to Produce Development on the Ground-Facts LyPARS Ambohimangakely,” 61.



Figure 10. Susman's Theory<sup>19</sup>

**Stage.** Objective: Explain the project: The researcher debates it and observes.

**Strategy.** Discuss the Strategy with the chief. For example Activities:

Reinforcement: 20 Leaders.

Potential problems are identified here in advance. So there the researcher is doing an Evaluation: What was not understood in the beginning but seen and noticed by the actors here? Then the Actor and the researcher look at the solution together before acting.

**Action.** What else is being assessed here? The Action was taken after the discussion of the Strategy. When tried and implemented by everyone is evaluated by discussion step by step again. That is, there are briefings at each stage. It allows us to rectify and determine where we stand concerning the objective.

**Final Evaluation.** This again includes what the original image was (from the investigator) and what they planned to do at the beginning and the joint planning and

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<sup>19</sup> Catroux, "Introduction à la recherche-action : Modalités d'une démarche théorique centrée sur la pratique," 8–20.

activity done along the way. What are the problems encountered and how to solve them? It will all be debated. The question is asked: “Has the goal been achieved?”

### **Cycle of Kemmis and Mc Taggart<sup>20</sup>**

1. Planning is discussed and evaluated. The researchers here are doing a self-evaluation.
2. Then together do the action (Example: Month 1 –Table M1), 1) then together do observation, 2) together do reflection (reflect).
3. Then revise the plan: here everyone themselves revises entering the M2 (Month 2). It continues to enter cycle 2 or M2 after cycle 1:M1. (Month 1)

Advantages:

1. Revision per evaluation per cycle.
2. Always have new ideas to face the challenge of actors.
3. Then everyone moves forward together so that the performance of all the Leaders is close to each other (otherwise it becomes an elite to stand out if in the end only to make an assessment.)
4. It is easy to monitor the young to experiment.

### **Evaluation from the Cycle of Change**

It should be noted that people who are led to change generally follow the resulting cycle:

1. There is skepticism: the person is not convinced to try as is afraid of failing or being rejected by his/her friends.
2. There is a try. If the above problem is solved, he will dare to try his best. And there are parts to be taken.
3. There is a change: Following the experiment, a behavioral change is observed. The person often inspires others, persuades them to try, and encourages them to continue to the end until there is a change (They will have a new habit – a positive result of the attitude).
4. Some return to criticism.

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<sup>20</sup> Catroux, “Introduction à la recherche-action : Modalités d’une démarche théorique centrée sur la pratique.”

5. They were the ones who tried but struggled to adapt. There is no flexibility. They don't have very high self-esteem. A lack of encouragement and support is often considerable. They do not feel or see the results of their experiments, then go back to the previous behavior. Criticism which persuading those who are still hesitant not to try. And it empowers those who have tried and persuaded them to return in the same way. Finally, criticize those who have seen change and are said to have benefited. What to do?

At each event, the evaluation program estimated the percentage of:

1. Who is still in doubt? What is the percentage? What reason was given?
2. Those who have already tried. What is the percentage? What is the reason?
3. Those that have already changed. What is the percentage? What causes the change?
4. Those who have returned. What is the percentage? What is the reason? So, it is up to the "team" (The Leaders) to figure out how to make the assessment and where and when to do it.

### **Expected Result**

It can create *actions* and *needs* and influence the peer group to extend its effect in the local community framework. The proposed strategy is the design plan:

1. Reinforce the identity of youth
2. Youth values were also reinforced.

An important question in this context is: does our strategy or actions meet the intended Design definition? First, community (Action or movement) is the focus of the occasion:

It is vital to note that 1) society produces values. And because the value seeks to be destroyed by others from outside the Church and young person seeks to lose identity or suffer from social imbalance. So, 2) the personal values created in the church must be strengthened, and reinforce what is already conquered. An example would be to support the youth to understand what motivates him/her to join Adventist Youth Club and to empower his/her decisions during the time of the baptism vow.

Next is: *Action* is the bottom line:

1) *Action* creates identity. The role of the youth leader is to help the younger generation to attain a sense of coherence in their identity. An identity that is linked to or related to their values. Consequently, when the personal values are stable, the young person does the rest: that is, to create a *Need* for others and create *Action* to satisfy the *Need* that does not conflict with the *Value*. He is now possessing the natural characteristics of leading others and can influence the group. He becomes the peer advisor and inspires others to develop new *values* that convert to the *need* of the group. The Lifestyle (*value*) of a person has set an example to the peer group and becomes popular (refer to figure 2: Group's Dynamic).

The team role: The general manager (chief) facilitated the assessment of the time and date of the project.

Advice to be given: Persuading all performers to make an assessment based on the facts and energies of the team or its stakeholders.

NB: The only acceptable evaluation is: How many have become a leader? (Still refer to parameters to determine this). This approach or this leadership is not imposed but derives from the leader itself. When the leader enters as a peer, the graph is set together.

Example: Chief's Improvement Course (CIC) leaders discuss outcomes, metrics, and estimates:

Predictable:

1. It specifies all the achievable scores set by the researcher in the beginning (see evaluation framework table). Example: 20 youth affected.
2. The success of the program, and its effectiveness can be perceived.
3. Each leader according to the strategy sets the percentage of youth who progress to become Leaders. The term "efficiency" includes the achievement of this collective goal.

4. The program and the Leader are efficient; that is, no significant expenditure was incurred but there were significant results: financially, on time: for example, two months were expected to complete the event; but it's only been one month, or a few weeks and it's already done.

Unpredictable:

1. The number of leaders asking to participate has increased much more than expected. Likewise, the number of younger generations might be amplified.
2. The number of supporting actors (church elders, parents...) might also be augmented (However, this might cause crisis management). However, the expected results establish significance.
3. There is a possibility that leaders' performance might be increased and can easily adjust their leadership style to work together in a team which helps to promote the best approaches to reach young people (objectives).
4. Because of an increase in the number of leaders, influence inside the group becomes strong and young leaders in the group might be formed.

### **Received Result**

This strategy will enhance the leadership capabilities of Globalization leadership: How many percent have become leaders? Positive Leadership: Young People become a leader and can cope with Globalization's impact: How much did these young people succeed?

### **Summary**

Summarizing the content of the strategies proposed for implementation in this chapter addresses two objectives: First, the strategy focuses on young people. It has intended to make the youth group a leader. So, the target audience is to be able to create positive *action* and create a *need* to be able to influence the peer group. Second, it focuses on what the leaders are doing.

Their objectives are the identity reinforcement of these young groups that are the pipe (channel) of globalization. So, the chief joins a peer and plays a role; this is his action. At the same time, it seeks ways to motivate youth to become leaders. The

challenge posed to them is to resist the negative influences of globalization. It is an involuntary action but an awakening of the inherent good in the youth or their values and their identity. So, the youth will no longer be drawn by other people to destroy those values and identities but become a leader to draw other young people to stop evil.

This is what was developed in the design part: Understanding the World of Youth. And the demonstration of two approaches: 1) Search-Action: casting the leader into the pair group (peer group), 2) Dynamic Exchange: reinforcement of identity and value and application of the three effective techniques: Enthusiasm – Action – Lesson. The Implementation of these strategies was seen in the Implementation part. In summary, to create effective leaders and operative leadership in the Ministry of Youth in Mangarano District, below are the steps to follow:

1. Mentoring Skill Training,
2. Dynamic Exchange Group or Dynamic Small Group Leader Training,
3. Reviving Spirituality Program in Youth.

The evaluation has a pre-established system: Together (inside the group), peers must construct the assessment, and this is based on the following framework:

1. What will I evaluate? It is the Master Plan Activity. Was it a success or not?
2. Did I achieve the goal?

Hence the following methods are used:

1. Evaluation System,
2. Expected result,
3. Result received.

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

Through our study, which focused on the Mangarano District church, we tried to answer the question related to the reality of the problem regarding the influence of globalization in the Youth Ministry. Postmodern mentality invades the tendencies, especially among young people. Then, it became the first concern of leadership in the church: Evident symptom of an influence of the world within the church and risk, becoming a trap for the spiritual life of the church and cast its value.

Throughout the study, the use of Information and Communication Technology by young people is the center of the church problem. The Church in the District of Mangarano is the best example because of its setting which is located near the public University where the effect of technology use is very powerful. Church leaders have tried to solve this problem because, according to the statistics, young people's spirituality level has been weakened and decreased more and more.

They are too focused on technology and get easily distracted throughout the worship moment. Consequently, the risk and the danger of globalization are evident in the life of the church. Unfortunately, church leaders could not succeed in overcoming this challenge - their approaches to lead the youths to stop using technology in the church remain ineffective. This, indeed, justifies the investigation done: It is a necessity to try to develop strategies to counter this influence of globalization in

Youth Ministry, the case of Mangarano District Church in the Malagasy Eastern Conference, Madagascar.

The main idea was: In the introduction, the researcher outlined the principal focus of this study of globalization, the overview of the situation, the research question, and the hypothesis. Next, in chapter II, we try to understand the concept of globalization and the theological and theoretical foundation of this concept. The next chapter aims at understanding the challenge of Youth generally in the town of Toamasina followed by the challenge of Youth in the Seventh-day Adventist District of Mangarano in which the survey was used as a tool to justify our investigation or to understand the reality of these challenges. The analysis in this chapter provides a basis to propose a life-changing program for the church confronting the risk of globalization: strategies to counter the danger of globalization in Youth Ministry in the district of Mangarano. And that was the subject of chapter IV.

The Design focused on five stages: Firstly, understanding the four-fundamental context of young people's life. Secondly, understanding the power of the group Dynamic. Thirdly, understanding the theory of need in young people. Then, the Modality of the first approach is based on that which is called "Research- Action" which the chief will go integrate into the group of young people as a group of peers. Fifth, the Modality of the 2<sup>nd</sup> approach is based on the strategy of Dynamic exchange in which the value and identity are reinforced with the transmission technique. That was the preparation of the program. But the Implementation was based on three stages: Stage one – Training Mentoring Skill which has two Modules: 1- Group Dynamic Understanding and peer challenge; 2- Becoming Youth peer Leader. Stage two – Practice Training Dynamic Small group. For this stage, we have seen two activities: 1- Small group Creation, 2- Debate Seminar, and Dynamic exchange. Stage

Three concerned the program focused on spirituality in Youth Ministry. The importance of Re-visioning Christian Leadership in Pastoral Ministry on Youth followed the model of Jesus to care for Youth. It is an essential element of this strategy to fight against the influence of globalization in the Pastoral Youth Ministry. And we saw the proposed planning Model for the Implementation program based on the Activity Master Plan and the Management of Activity focused on the Result. Finally, we have seen the last operation: The Evaluation that is operated in three stages: 1- the Evaluation System, 2- the expected Result, 3- the received Result.

### **Conclusion**

Our study leads to the conclusion that it is very important to put the foundation of Christian Leadership in Pastoral Ministry. The massive presence of youth in the local church is an undeniable truth in the Seventh-day Adventist Church. But we cannot deny the reality that threatens us by the advent of globalization of the secular world with our youth. The “statistic alarm” of the impact of this phenomenon is very significant: 40% -50% of our youths are touched<sup>1</sup>; it affects the mission of the Church: the disengagement of youths from the mission of the church becomes more and more evident. It is necessary to adjust the leadership program in Youth Ministry. To follow a new approach adapted in the context of Globalization to the Pastoral Ministry, for the educators of youth. Christian leadership according to its strict definition is very important and relevant. And the basis of the solution envisaged. This solution is to be a servant leader as well as Jesus Christ in His Mission to young people in His time in Palestine. The challenge is not to look for immediate results but to understand that youth evangelism is a process and not an event. Detached youth

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<sup>1</sup> Andrews University, “180 Symposium Convened at Andrews,” *Andrews University*, last modified 2008, accessed October 10, 2017, <https://www.andrews.edu/news/2008/10/symposium.html>.

work will surely be an increasingly important part of this process in the twenty-first century.”<sup>2</sup>

This fact is justified through our research on the case of youth Ministry in Mangarano District Church. And that is the reason why strategies to counter the influence of globalization in youth Ministry in this District must necessarily be implemented when church leaders’ leadership to stop the risks in the lives of young people while using digital technology failed. These strategies focused on the reinforcement of youth’s identity and youth values. So, they know and decide to be proactive in front of the bad influence of globalization in their life without constraints or coercion.

The goal is to lead them to be a leader responsible, conscious, or aware of their role important in the group. The role of the leader in the church is mentoring not a commander. He must integrate into the youth group as a peer. Created an action and a need in which he can influence the group of peers in local society. This action has reflected their identity and reinforced their value. And this state became powerful for youth to have the courage to change their life contrary to the principle of the Church especially the use of Information and Communication Technology. The young people also created an action to satisfy their needs which conformed to the value and not contrary to that.

### **Recommendations**

It appears that young people do not realize that the emergence of globalization is a threat to them. Significant and prominent is digital social networking where Facebook is the most modern and powerful form of globalization. It appears that the

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<sup>2</sup> Paul Tompkins, “Meeting the Needs of Twenty-First-Century Youth,” in *Getting It Right: A Power-Packed Resource for Adventist Youth Leaders*, ed. General Conference of Seventh-day Adventists Youth Department (Hagerstown, MD: Review and Herald, 2005), 387.

root of the problem is the power of globalization's influence on the life of the Church, which is known to be inescapable from this new worldview. And young people are the hardest hit in this area. This approach to digital technology also appears to be a new world for the spiritual leaders of the Church. So, the Leaders are preoccupied with what ideas should be put forward to turn the youths of the Church into a high spiritual life instead of being distracted by technologies. Therefore, because of this alarming situation for the Church in Mangarano District, a few recommendations are offered to effectively offer strategies to counter the influence of globalization:

1. Youth leaders and church leaders need to realize and acknowledge that it is inevitable to move forward with the use of digital technology even in the church.
2. Church leaders need to apply the biblical instruction of “Know all things, hold fast that which is good”.
3. Promoting what is good is the strategy to resist the influence of globalization and should be advanced.
4. Leaders need to adjust their leadership approaches in the Youth Ministry to address the impact of globalization.
5. The church should avoid banning the use of Information and Communication Technology and create programs to make it an effective tool to accomplish the mission of the Church.
6. Recommends the Church encourage young people to use their talents to their full potential in dealing with digital technology for its Mission.
7. Recommends the Church strengthen the identity and self-esteem of young people to help them see where God has placed them in this world. So, this is the way for them to testify that they know how to control the use of technology as primarily a tool for evangelism and not just for entertainment.
8. A special seminar has to be held to raise awareness among the youth so that the leaders will be able to face the dangers of globalization.
9. Small groups of leaders need to be established to be close mentors of youth by using Information and Communication Technology.
10. Recommends the Church to create activities so that young people see the value of digital technology as a tool in which they can actively participate in the so-called “Media-Evangelization” in small groups, therefore introducing change.

## APPENDICES

APPENDIX A  
CORRESPONDENCE

SEVENTH DAY ADVENTIST CHURCH MANGARANO

MANGARANO DISTRICT

EAST MALAGASY CONFERENCE

Date: 1/07/2019

TO: Pastor RANALA Andriamaniry Zakambololona Isaac

Subject: Permission For Pastor RANALA A.Z. Isaac to do his Research Project

I, RAVELONARIVO Fenosoa Harifetra, District Pastor of Mangarano District Toamasina II in the East Malagasy Conference, notify that the Church board voted and took an action on December 2018, that Pastor RANALA Andriamaniry Zakambololona Isaac can proceed with his research project entitled: "Strategy to Counter the Influence of Globalization in the Youth Ministry in Mangarano District, East Malagasy Conference" and using our local church and its membership for the purpose of his research.

We wish him God's blessings as his work on his research project.



RAVELONARIVO Fenosoa Harifetra

APPENDIX B

QUESTIONNAIRES FOR CHURCH MEMBERS

Check or answer the questions. Try to answer all the questions.

1- Do you use modern technology (ICT)?

Yes ( ) No ( )

2- How often do you use ICT?

Daily? How often?

Weekly? How often?

Monthly? How often?

3- How long do you use Facebook or the internet?

0-5 mn ( ) 5-15 mn ( ) 15-30 mn ( ) more than 30mn ( )

4- What are your hobbies apart from ICT?

Sport ( ) Reading ( ) Music ( ) Other (Specify): .....

5- Why do you need ICT?

Studies ( ) Job ( ) Hobbies ( ) Others (Specify)

6-Your age:

15-20 ( ) 20-25 ( ) 25-30 ( ) 30+ ( )

7-How much money do you spend per week, on using ICT?

200Ar-1000Ar ( ) 1000 Ar-2000 Ar ( ) 2000Ar -5000Ar ( )

8-What is your professional status at the moment?

Worker ( ) Jobless ( ) Student ( )

1-Do you use ICT? Yes ( ) No ( )

2-How often do you use ICT? Often ( ) Rarely ( ) Never ( )

3-How do you need ICT? Often ( ) Rarely ( ) Never ( )

4-Does ICT has an impact on your health? Yes ( ) No ( )

5-Does the use of ICT disturb your job? Yes ( ) No ( )

6-Your Age? ..... years old

7-Student ( ) Professional ( )

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Children: 3

WORK 2021 - Present

EXPERIENCE

Pastor

Fenerive-Est, Madagascar

2017 - 2021

President

East Conference, Madagascar

2015 – 2017

District Pastor

Ambatondrazaka, Madagascar

2011 – 2014

Youth Ministry director

Malagasy Center Conference, Madagascar

2009 – 2011

District Pastor

Miandrivazo and Mangarano

Center Conference, Madagascar

2004 – 2008

Trust Services Director

Malagasy Center Conference, Madagascar

1993 – 2000

District Pastor

Fenerive-Est / Maroantsetra / Faratsiho, Madagascar

1990 – 1992

Evangelist teacher

Ambatoharanana, Toamasina – Madagascar

EDUCATION

2017 - Present

Master in Pastoral Theology, Adventist University of Africa,  
Kenya

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2000 - 2004

Bachelor of Arts in Theology, Université Adventiste Zurcher,  
Madagascar