

DISSERTATION ABSTRACT

Doctor of Ministry Youth and
Young Adult Ministry

Adventist University of Africa

Theological Seminary

Title: TRANSMISSION OF SEVENTH-DAY ADVENTIST LIFESTYLE
VALUES TO CAMEROONIAN YOUTH IN DOUALA III DISTRICT OF
THE WEST CAMEROON CONFERENCE.

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The transmission of values is the process by which the beliefs and values of one person or a group of people are adopted/internalized by another person or group of people. It is part of the maturation process for adolescents to personalize their faith rather than reflect their parents' faith, and parents need to be supportive of the questioning and searching stage of the faith journey. It finds its roots in the express will of God, which commits the people of Israel to make it a fundamental principle in the education of children, and for the perpetuation of divine values as written in Deuteronomy 6:6-10.

The problem raised by this research is the need for intentional and comprehensive methods to enhance the transmission of Seventh-day Adventist values,

to comply with the lifestyle of the members, especially the young people to the standard of the Bible teachings

This dissertation developed, implemented, and evaluated a strategy based on biblical principles and methods that can effectively and efficiently impart values to Cameroonian youth in the Douala 3 sub-division.

The methodology is mixed methods research based on surveys, interviews, and focus groups with pastors, church leaders, members, and young people. The sampling method selected participants from 13 churches in the subdivisions to ensure a variety of perspectives. Triangulation, thematic, and integrative analyses were used to interpret the data and identify tools and instruments for comprehensive value transmission.

The findings show that the church in the Douala III is using traditional ways of transmitting values, which can be updated and upgraded according to the challenges they are facing; parents are not intentional, and some of them are involved in premarital sex issues and cohabitation; pastoral care is very low when considering the number of people living in cohabitation (43) and those having children out of marriage (80); and a need for a comprehensive project for the transmission of values.

The research proposes that the combination of discipleship, mentoring, and fellowship is an effective tool for transmitting values. The research highlighted a transmission of values based on peer influence, specialized mentors, ongoing teaching, and dynamic fellowship.

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OF THE WEST CAMEROON MISSION

A dissertation

presented in the partial fulfillment

of the requirements for the degree

Doctor of Ministry

Youth Ministry

by

Njock David Vivian

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To God Be the Glory.

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LIST OF ABBREVIATIONS

NKJV	New King James Version
SDA	Seventh-day Adventist Church
TV	Transmission of values
WAD	West African Division
CCC	Complexe Chimique Camerounais
PK	Point Kilométrique

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To God almighty

To the Seventh-day Adventist church

To my entire family

To my advisers, Dr Esso Christian, Dr Felix Poniatowski, Dr Derrick Deya

To AUA family

To Dr Ndaki Claude

CHAPTER 1

INTRODUCTION

This chapter consists of five items: the description of the ministry context, the problem statement, the purpose of the study, the significance of the study, the delimitation, and the methodology. It will help present a broad picture of the content to the reader and the project's outcome.

Description of the Ministry Context

Cameroon is one of the central African countries with about 30,135,732 inhabitants living in an area of 475,440 square kilometers¹. The country's major income is agriculture with about 65% of the population being involved in it. Administratively, the country is divided into 10 regions, and the town of Douala where the study took place, is the economic capital of the country, located in the Littoral region, it hosts the headquarters of the West Cameroon Conference of the Seventh-day Adventist Church (SDA). The population of Cameroon is majority composed of young people with 60% of them being below 25 years old. It has been observed that young Cameroonians are hooked into alcohol with a total consumption

¹ The World Fact Book, "Cameroon," accessed April 2024, <https://www.cia.gov/library/publications/the-world-factbook/geos/cm.html>.

of around 4, 09 l per year per capita², sexual depravity³, and use of drugs,⁴ which have become the leading health issues in the country.

The SDA in the West Cameroon Conference had 8675 members⁵ in December 2023, and 22 districts, and the subdivision of Douala III is composed of five districts and 13 churches with about 1933 memberships and is located in the heart of Douala.⁶ The districts included in the Douala III subdivision comprise more than 686 baptized young people and 296 non-baptized, representing 50% of the church's population in that setting. To measure the level of transmission of values in that area, quantitative methods of research was used. Questionnaires were codified for quantitative responses, and descriptive statistics were used for quantitative data, document analysis, and observations. The indicators used to measure it were: the internalization of values, the practice, and the sharing of values. Interviews and observations were made to evaluate and understand the effectiveness of the transmission of values. Reflection and people's experience on values observances, and practices were specific indicators. The survey conducted in that subdivision shows that 62% of the members think that members are involved in drinking alcohol⁷ while 51% believe that churches are doing their best to preserve that value; at the same time, 48% believe that if the

² Ibid.

³Felix Essiben et al., "Adolescent Sexual Behavior in an Urban Area of a Resource-Limited African Country," *Cameroon Open Journal of Obstetrics and Gynecology* 9, no. 6 (2019): 923-935, accessed 30 October 2023, https://www.scirp.org/pdf/OJOG_2019062815422230.pdf.

⁴ Coalition Camerounaise Contre le Tabac, "(English) Tobacco and Drugs Among Youths In Cameroon: The Alarm Bell of the Head of State," accessed 30 October 2023, <http://c3tcameroun.org/english-tobacco-and-drugs-among-youths-in-cameroon-the-alarm-bell-of-the-head-of-state>.

⁵ General Conference of Seventh-day Adventists, Office of Archives and Statistics, "West Cameroon Conference (2019-Present)," accessed 30 October 2023, https://adventiststatistics.org/view_Summary.asp?FieldInstID=4435.

⁶ West Cameroon Mission, Secretariat office, First quarter Report 2017. (See appendix 1)

⁷ Appendix 1 (question 12)

church is not more intentional about the teaching of this value, it will lose its relevance in the lives of young people. The discussion with all the pastors leading the churches revealed that the most regular case of indiscipline in the church boards is the issue of premarital sex and cohabitation (people living together without getting a marriage certificate) with about 25 young girls under church discipline from January to December 2021. Furthermore, parents, churches, and the community seem overwhelmed and confused as they seek solutions; for instance, out of the 207 persons surveyed, 29% do not believe their parents have played a role in transmitting SDA values to them, while 24% believe they have. This shows that transmissions of values through parents is tricky, and 33% are tied on the role played by Pastors and Elders in transmitting SDA values⁸

Considering the strong economic activity in the Douala third unit, unemployed Adventist young people try to find a way to get out of unemployment in this zone. Consequently, the influx of young people into this area promotes a promiscuous lifestyle, which negatively affects the lifestyle. For example, according to the pastors' testimonies, in 2023, the number of single young girls with children was 80, and those living in cohabitation were 43 couples (update in December 2023). It is also noted that after the field investigation, according to the discussion with the pastors in that area, it came out that the SDA church had limited the transmission of church ethical values through regular programs such as Sabbath School and Youth Ministries. For instance, none of them had intentionally preached a sermon on sexual issues or teachings about cohabitation except when it propped up on some specific programs

⁸ Appendix 1.

such as End It Now⁹. On the consumption of alcohol and other health issues, pastors have confessed that it is only during evangelistic campaigns that they may present such a subject, which seems to be limited when considering the complex current context of society. Surveys done on church members, young people, and pastors, reveal that 25% of the population of the church are still questioning the relevance of the Seventh-day Adventist ethical values which is quite representative as far as behaviors are concerned; 60% are not perceiving that their church works on values preservation and only 27% strongly believe that the church is promoting values. On the role played by the parents, 31% don't trust the role of the parents, while 24% strongly believe in the role of the parents concerning the transmission of values. Regarding the consumption of alcohol, 62% think that members are drinking alcohol, which indicates that the value of temperance is challenging. Moreover, 50% of members think that transmission of values is a matter of concern.

Statement of the Problem

The description of Douala 3 subdivisions concerning the transmission of values and behaviors of members demonstrates the need for intentional and comprehensive methods to enhance the transmission of Seventh-day Adventist values, to comply with the lifestyle of the members especially the young people as per the Bible teachings. The influence of peers, the relevance of traditional methods of teaching today which may not resonate appropriately with young people, the lack of role models and mentors, the inconsistency of parent's teachings and behaviors, and the social community which challenges the church's efforts are some of the issues or

⁹ General Conferences of SDA Program for specific awareness concerning violence against vulnerable persons; the program is conducted by women ministries, family ministries, and youth ministries.

concerns raised from this situation. If this problem is not well addressed, it may disconnect generations of believers from the core ethical values of the church.

Research Questions

1. How does the Bible describe God's work in transmitting values and which biblical principles guide us in effectively and efficiently transmitting those values?
2. How can biblical methods in the transmission of values be useful today?
3. What approaches can the church in the Douala III subdivision employ to effectively transmit ethical values around sexuality and alcohol use to help reduce the gap between teachings and members' behaviors?
4. How can temperance and abstinence values around alcoholism and sexuality be communicated in today's complex and postmodern environment to harmonize the teachings and young people's lifestyles in the Douala 3 subdivision?

Statement of the Purpose

This research paper's purpose was to develop, implement, and evaluate a strategy that focuses on biblical principles and methods to guide effective and efficient value transmission to Cameroonian youth in the Douala 3 sub-division. It is hoped that it will help to provide approaches that the church in the Douala 3 subdivision can use to effectively teach ethical values around abstinence and temperance with a focus on alcohol and sexuality, thereby helping to reduce the gap between teachings and the behavior of members. Finally, it is hoped that it will provide guidance on how these values can be communicated in today's complex and post-modern environment to harmonize the teachings and lifestyles of young people.

Delimitation

The present study was conducted in thirteen churches, with four churches being chosen as test subjects of the project all of which are located in the Douala III subdivision. The project involved individuals aged 12 and above, to examine the integration of the transmission of values component within the church. The Seventh-day Adventist Church is known to uphold several pertinent lifestyle values. The present study focused on two of these values, namely abstinence and temperance, intending to address significant issues that were identified among church members, namely alcohol, drugs, and sexual immorality.

Significance of the Topic

The church stands to benefit from this project in two different aspects:

Firstly, from an ecclesiological perspective, the study might enhance the spirituality of young people in the church by affirming the church's perception of God's plan for humankind and accomplishing God's task regarding the training of children as clearly defined in the Bible (Deut. 6:4-9). Furthermore, it is hoped to build a strong relationship between young people and the whole community, while also involving both of them in the process of transmitting SDA lifestyle values to young people. From a missiological standpoint, the virtuous lifestyle of members serves as a conduit for positively impacting non-Adventist individuals.

Methodology

This study is a program designed for the transmission of ethical values in Douala's III district. Mixed methods were employed to collect, analyze, and interpret numerical data, facilitating a comprehensive understanding of the problem and the proposal of effective solutions.

The study population comprised members of the Seventh Day Adventist church aged 12 and above residing in the Douala III district. The target sample size was 300 church members, representing 6.33% of the target population of those who took part in the survey. Convenience sampling was employed to select youths, while purposive sampling was used for pastors and cluster sampling for church selection.

The data collection instruments comprised of four elements: (i) A structured questionnaire to assess behaviors and to understand how ethical values related to alcohol and premarital sex are shared among believers; (ii) Focus groups discussions consisting of one group of leaders of the church and young people to explore the perception of ethical values, peer pressure that can influence young people; (iii) Specific and structural interviews with five pastors, church leaders, and parents were conducted to analyze the issue and the role they play in it; (iv) Documents analysis was used to investigate administrative books, with a focus on meeting minutes, strategic decisions, policies, and departmental reports, to identify the strategy and plan made by the church organization for the transmission of values.

The administration of the questionnaire was designed with Likert-scale and open-ended questions. Interviews were conducted with all the components of the church, including young people, parents, youth leaders, and church leaders. Group discussions were also organized as tools for data collection. The analysis was conducted using the statistical software program, Jupiter Notebook with Python language, to facilitate the quantitative analysis of the data, while the qualitative aspect was analyzed thematically.

The study was divided into six chapters, with the first chapter introducing the study and laying a theological foundation for the transmission of values to young people. The Bible and the Spirit of Prophecy were instrumental in providing a more

profound understanding of the subject matter. Subsequently, the written contributions of the SDA church and other distinguished writers from both Christian and non-Christian backgrounds were examined to provide a comprehensive overview of the transmission of values. In addition, given the distinctiveness of the transmission of values in Africa, the views of African theologians on this aspect were explored.

The following steps were taken for the implementation, based on theological research: presentation and development of the program in four churches selected through cluster sampling, representing 1/4 of the churches in the area. Furthermore, according to the geographic location of the churches, each location was described by one church. All of them were involved in the process of transmission of values through specific and selected activities. The implementation of this program targeted the entire community, as well as families and key ministries in the church, including youths and young adults, children, family life, women, and the Adventist men's organization. The results of the program were evaluated and presented to the entire district. All the steps of the program are described in the dissertation.

Expectations

It is expected that this dissertation has the potential to assist the church in its youth ministry efforts. Church leaders, parents, and the wider community were encouraged to demonstrate a greater commitment to the values of the SDA church and to instill these values in the next generation. The majority of young people in the church, including those whose parents are not yet members, are likely to appreciate the support of the congregation. The outcome of this programme is expected to have a change in the lifestyle of the young people. It is expected that the programme will provide the SDA churches, especially those in Douala, with guidelines for teaching

values in the African context, thereby enhancing the reader's understanding of the subject.

Definition of Terms

Lifestyle value. In this dissertation, lifestyle values are used to mean the embodiment of the values received.

Transmission. “The act of sending from one place or person to another; as the transmission of letters, writings, papers, news, and the like, from one country to another; or the transmission of rights, titles, or privileges from father to son, and from one generation to another.”¹⁰ The researcher focused on religious privileges that have been transmitted to children from their community, family, and church.

Transmission of values. “The process by which beliefs and values of one person or a group of people are adopted/internalized by another person or group of people. It is limited here to the process whereby youth adopt the belief and value system of the church that they are a part of because of parental allegiance or through their own choice.”¹¹ “It is part of the process of maturation for adolescents to personalize their faith rather than reflect their parents’ faith, and parents need to be supportive of the questioning, searching stage of the faith journey”¹²

Values “are ideas people have about the ‘good life’ and about what life means. They are the ideas we use to tell whether we like something or not; whether it is important or unimportant to us; whether we are frightened of or feel good about an

¹⁰ Merriam-Webster Dictionary, s.v. “Transmission,” accessed 30 October 2023, <https://www.merriam-webster.com/dictionary/transmission>.

¹¹ Ibid.

¹² David John McClintock, “Mediating Contexts in Trans-Generational Faith Transmission: a Qualitative Study, thesis dissertation” (Phd diss., Andrews University, 1995), 37, accessed 30 October 2023, ProQuest Dissertations and Theses.

object, an event, and a course of action or a person”¹³. This research stood on Barry Gane's definitions which include those “internalized concepts, ideas, and practices that the Seventh-day Adventist church deems to be core to being a church member in good and regular standing. Through these, we assess what is worthwhile and what contributes to making meaning out of life”¹⁴

Youth. The UN defines young people as those between the ages of 15 and 24.¹⁵ It is also defined as a period of transition between the dependence of childhood to adulthood independence.¹⁶ In this research, I decided to start from 12 years old because of the early growth of youth today and open it to 30 years according to the youth adult ministry of the Seventh-Day Adventist Church.

¹³ Barry A. Gane, "Youth Ministry and Beliefs and Values Among 10- to 19 year-old Students in the Seventh-day Adventist School System in North America" (PhD diss., Andrews University, 2005), 39, accessed 27 June 2017, ProQuest Dissertation and Theses.

¹⁴ Ibid., 43.

¹⁵ United Nations, "Youth," accessed 27 June 2017, <https://www.un.org/en/global-issues/youth>

¹⁶ S. Rama Gokula Krishnan and V. Sethuramalingam, "Who are Youth? The Search for a Comprehensive Definition," *Research Directions* 5 no. 3 (2017):1-5.

CHAPTER 2

BIBLICAL FOUNDATIONS

The transmission of values (TV) is one of the major themes presented in the Holy Scriptures because divine revelation is focused on the transmission of heavenly values for the wellbeing of the human being as is written in 2 Timothy 3:16-17: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”¹ prove that, God himself, before sin, was involved in it by training and teaching the first human being in the garden. God intentionally organized human beings in a community to become a receptacle of all Divine will, and the channel par excellence for transmitting the resulting values from generation to generation as is written in Joel 1:3: “Tell your children about it, let your children tell their children, And their children another generation.” The purpose of this chapter is to raise relevant biblical insight on the transmission of Adventist lifestyle values to Africans, especially young Cameroonians in the Douala III district of the Western Cameroon Conference.

The Seventh-day Adventist lifestyle values stand on two main points:

- The revelation of God through the Holy Scriptures and Jesus Christ,
- Identity and growth from an understanding of Bible prophecies,

¹ All the Bible quotations are taken from New King James Version, 1975.

Consequently, to this view, lifestyle becomes a growing experience of living and demonstrating one's commitment to God and His Kingdom.² Furthermore, Adventist culture is integrated into the prophetic mission of the Church. Young people need to be involved in promoting this philosophy as they seek to reach out to other young people.

To accomplish this divine task, parents, spiritual leaders, teachers, schools, and all other church institutions should be involved in “The process by which beliefs and values of one person or a group of people are adopted/internalized by another person or group of people”³. The project focuses on young people and parents as well. The final purpose is to reach the point that transmission becomes “the process of maturation for adolescents to personalize their faith rather than reflect their parents’ faith”⁴. Parents need to be supportive of the questioning and searching stage of the faith journey⁵.

This chapter is divided into four points: The transmission of values as a divine activity in the Bible, principles of transmission of values in the Bible, the examples model of transmission of values against the usage of drugs, alcohol, and sex in the Bible, and the conclusion. All these points stand on this call from God: “Hear this, you elders, And give ear, all you inhabitants of the land! Has anything like this happened in your days, or even in the days of your fathers? Tell your children about

² General Conference of Seventh-day Adventist, *Official Statement*, 4th expanded ed. (Washington DC: Review and Herald, June 2010), 126.

³ Barry A. Gane, "Youth Ministry and Beliefs and Values Among 10- to 19 year-old Students in the Seventh-day Adventist School System in North America" (PhD diss., Andrews University, 2005), 39, accessed 27 June 2017, ProQuest Dissertation and Theses.

⁴ Merriam-Webster Dictionary, s.v. “Transmission.”

⁵ Ibid.

it, Let your children tell their children, And their children another generation.” (Joel 1:2, 3).

Transmission of Values as a Divine Activity in the Bible

God is very active in the transmission of values all throughout the Holy Scriptures. From creation and throughout the history of redemption, divine involvement has been constant, active, dynamic, immanent, and transcendental⁶. He (God) uses celestial agents as well as humans and even institutions. The purpose of this first part is to present God himself as a vector of transmission of values, and how He uses human beings and institutions as well as a channel of transmission of values in the Bible.

God as Vector

The Old Testament is full of references to God's direct involvement in the TV process. Job 33:14-19 highlights the multifaceted nature of divine communication, indicating that God may convey His will through various means, including dreams and visions during deep sleep. This form of revelation serves a corrective purpose, guiding individuals away from wrongful actions, mitigating pride, and preserving them from destructive consequences. Additionally, it suggests that suffering, including physical affliction, may function as a divine method of chastisement, intended to instruct and redirect human behavior toward moral and spiritual reform. The Psalmist emphasizes this by saying: “He who instructs the nations, shall He not correct, He who teaches man knowledge? The Lord knows the thoughts of man, that

⁶ Angel Rodriguez, *Stewardship Roots: Toward a Theology of Stewardship, Tithe and Offerings* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1994), 8, <https://stewardship.adventist.org/stewardship-roots-tithing-in-the-old-testament.pdf>.

they are futile. Blessed is the man whom You instruct, O Lord, and teach out of Your law,” (Ps 94: 11, 12).

Human nature has been degraded because of the breach opened by sin; unfortunately, it shakes between two forces: good and evil. But God in His culture of freedom gave words of love⁷ named the Ten Commandments to communicate His character to humanity. Considering the work of redemption, the transmission of divine values summed up in the Ten Commandments is an act of mercy and faithfulness as it says: “Who is the man that fears the Lord? Him shall He teach in the way He chooses (Ps 25:12). “I will instruct you and teach you in the way you should go; I will guide you with my eye” (Ps 32: 8). The prophet Isaiah agrees by giving a direction by reaffirming God's willingness to become personally involved in the transmission of values: Thus says the Lord, your Redeemer, The Holy One of Israel: "I am the Lord your God, Who teaches you to profit, Who leads you by the way you should go (Isa 48:17).

God also speaks audibly and comprehensively. Some biblical examples show God in the activity of TV. Adam and Eve were warned not to eat the fruit of the tree in the midst of the garden (Gen 2:15-17), Cain was warned of his sin by a live voice by God (Gen 4:6-7), Samuel was regularly instructed audibly by God through dreams and visions (1Sam 3:2-4), Moses, Elijah, Elisha, and all the prophets were divinely inspired by God (Amos 3:7).

In the New Testament, considering the work of Christ as the special revelation of the Father to the whole of humanity, through Him, the divine will to restore and

⁷ Seventh Day Adventist Believes states that The Ten Commandments reveal God have will and love for us. Its guidelines tell how to relate to God and others. Jesus lived out the law as both our example and perfect substitute. General Conference of Seventh-day Adventists, “What Is the Law of God According to the Bible?” accessed 07June 2018, <https://www.adventist.org/en/beliefs/living/the-law-of-god/>.

save humanity is clear. “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men ... who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1: 1-4, 13- 14); see also Matthew 1:23; John 10; Revelation 3:20.

Jesus Christ has come to reveal God Almighty; it is undoubtedly the perfect revelation by which God made known His desire for humanity. The Lord through sermons, speeches, miracles, and various acts of love has revealed to all humanity all the celestial values. Ellen White says "Mind to Be Trained-The mind is the best possession we have; but it must be taught by study, by reflection, by learning in the school of Christ, the best and truest educator of the world."⁸ He (Christ) died for me that I might be blessed and that his joy might remain in me. Therefore, I keep my mind in that channel; I educate it; I train it; I train my tongue; I train my thoughts; I train all of you that I can fasten it on Jesus Christ.⁹

After Jesus Christ, God continued to reveal Himself to His servants through visions and dreams. Examples like those of Peter (Acts 10:9-17) and Cornelius (Acts 10:3) are well illustrated. A careful look at some writings, especially in the epistles, presents God's transcendental and immanent activity for human beings. For Instance: "for when Gentiles, who do not have the law, by nature do the things in the law, these,

⁸ Ellen G White, ““Go Ye Also Into the Vineyard,” *Review and Herald*, January 6, 1885, The Published Ellen G. White Writings, CD ROM, Ellen G. White Estate, 2008.

⁹ Ellen G White, *Mind, Character, and Personality*, Vol 2, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008).

although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them). In Romans 2: 14, 15 Apostle Paul clearly states in his writings that the transmission of values is a transcendental and immanent act of God that affects all individuals even those who do not know Him, God works through their heart. In the same way, Peter affirms that it is through the channel of Divine power that we have the essential that contributes to our life of piety. He makes it clear that divine power has endowed believers with all the necessary resources for living a godly life, accessible through experiential knowledge of God who calls individuals by His glory and moral excellence. Through this relationship, believers receive profound and invaluable promises, enabling them to partake in the divine nature and to overcome the moral decay caused by worldly desires. Consequently, adherents are urged to respond with deliberate effort by cultivating a progressive sequence of virtues: beginning with faith, followed by moral excellence, knowledge, self-control, perseverance, godliness, mutual affection, and culminating in love. This ethical development reflects both spiritual maturity and the transformative effect of divine grace. (2 Peter 1: 3-7).

On the eschatological level, God remains at work and calls all nations, peoples, languages, and tribes to identify him as the creator of the heaven of the earth and springs of water. So those who claim to be of God should fear him and give Him glory and that depends on the highlighting of God's values (Revelation 14: 6).

From the beginning of life on earth, God has always been involved in the process of transmission of values using instruction, warnings, and the process of inspiration through dreams, and vision. The divine revelation was also made specific through Jesus Christ and in this time through the whole Bible for the instruction, and

correction, so that every child of God may be accomplished for every good work (see 1 Tim 3:16).

Humanity as a Vector

God's willingness to transmit values to humanity has allowed human beings to be His agents. Several biblical passages and examples show how God used humanity in all generations to transmit values. This activity could be both oral and experimental.

As mentioned in Deuteronomy 6:6-7 – "These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." This passage is part of the "*shema*" in the Jewish religious system and emphasizes the importance of continually teaching God's commandments in everyday life. It also highlights three principles that are at the heart of Israel's spiritual culture and mission:

Firstly, the call to meditation is paramount. Parents must emulate the divine prescriptions before instilling them in their offspring. The psalmist in Psalm 119:11 asserts that meditation on the Word diverts us from sin, as Joshua 1:8 confirms, designating it as the foundation of obedience. Secondly, education in piety is indispensable. Parents must teach diligently. This means paying attention, repeating, being patient, using a methodical approach, and being tactful, accurate, relevant, and consistent.

Thirdly, it calls for rigorous and frequent reading of the Holy Scriptures so that we become familiar with the divine principles and communicate them by acting and thinking.¹⁰

In the same vein, Proverbs 22:6 is a call to “Train up a child in the way he should go, and when he is old, he will not depart from it.” This appeal is an imperative one for all parents of all generations. King Solomon made it part of the culture of his kingdom. The books of Proverbs, Ecclesiastes, and even the Song of Songs were collections of wisdom and instruction for the youth of his time, as well as for those of today. “And moreover, because the preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs” (Ecclesiastes 12: 9). God desires that “parents should be to their children the principles of passing down His Word and values. Let them show love to their children for God by keeping the feet of their children in the narrow path of call for a faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God.”¹¹ This text refers to precocity and anticipation, consistency and personal support. For God, the child's first school is the family, and the first book is the Bible for better spiritual growth and character formation.

Along the same lines, Psalm 78:5-7 says, "He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born,

¹⁰ Matthew Henry, “Deuteronomy 6 Bible Commentary,” Matthew Henry Bible Commentary (complete), accessed March 2025, <https://www.christianity.com/bible/commentary/matthew-henry-complete/deuteronomy/6>.

¹¹ Ellen G White, *Peter's Counsel to Parents*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008).

and they in turn would tell their children." This passage reinforces the generational transmission with four important advices:

- The Church is meant to endure across generations.
- Parents must teach their children God's law.
- Each generation must pass on faith to the next.
- This ensures continuous worship and the permanence of God's name

The Lord Jesus, taking up the disciples who stood against the children who clung to him, expressly asked: "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God" (Luke 18:16). Jesus firmly demonstrated to his disciples his interest in the education of children of all ages and characters. He was not embarrassed to see them climb on him or break communication protocols. He accepted them and could take a few moments with them. This Bible verse raises the issue of intergenerational integration. Unfortunately, the older generation often has a negative perception of the younger generations, with the result that a category of people, especially children and the youngest, is marginalized, which, in the long run, makes it difficult to pass on the baton and values. Jesus' response is, therefore a resounding call to take into account all the strata identified in the churches, without discrimination and complexes, with the ardent desire to promote unity between the generations. Such an attitude will foster a healthy community for a more dynamic worship, as witnessed by the act of worship of Abraham and Isaac, which promotes the combination of obedience, trust, and faith shared from father to son.¹²

¹² Jason Canfield, "Strategy Implemented for Intentional Intergeneration Interaction at the Lacey Seventh-day Church" DMin diss., Andrews University, 2023), 68, <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1808&context=dmin>.

Apostle Paul also put himself in the training of young people such as Titus, Timothy, Philemon, and even John Mark. He emphasized the formation of character and the use of gifts and talents at their disposal. “But earnestly desire the best gifts. And yet I show you a more excellent way” (1 Cor 12:31). It was strongly recommended to them not to be motivated by their distractions the scorn of their youth and their leadership. (1 Timothy 4:12) Ellen White gives a testimonial of Paul's ministry to challenge the more experienced mentors of the youngest and says: “This feature of Paul's work teaches an important lesson to ministers today. Experienced labourers do noble work when, instead of trying to carry all the burdens themselves, they train younger men, and place burdens on their shoulders. It is God who wants to have an experience in His cause.”¹³

In the second letter to Timothy, he presented the structured way of passing on values through mentorship, and he says in 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. In Titus 2:7-8, he emphasises the example of the teacher who teaches by showing “integrity, seriousness, and soundness of speech...” since ethical transmission is not only verbal but also through example.

Ethical values are communicated in community life. The Bible points out some communities that succeeded in transmitting ethical values through good fellowship, as it mentions in Acts 2:42-47: "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." And advice in Galatians 6:9-10 “Let us not become weary in doing good, for at the proper time we will reap a harvest

¹³ Ellen G. white, *The Retirement Years*, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."

In both the Old and New Testaments, God used human agents to pass on values, through teaching and instruction, example, community life and accountability, and leadership and mentoring.

By Organized Institutions

Several institutions have been established in the Jewish organization in the Bible, and have facilitated the transmission of values in that society.

The Family. "And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell, but as for me and my house, we will serve the Lord." Joshua 24:15

The first institution designed by God is the family as a factor of transmission of values. Adam and Eve were called to form the character of their children. The Bible says that Cain was a farmer and Abel was a shepherd. (Gen 4: 2) The mention of these trades suggests that they acquired these skills through their parents who had transmitted to them the value hidden in the work. Family worship was another value shared in biblical culture, especially in the Old Testament: Cain and Abel were instructed on the worship due to God, (Gen 4: 3-5). Job offered prayers for his children (Job 1: 5). Isaac knew the sacrificial process (Gen 22: 7). El kana and all his family went to Silo frequently to worship (1 Sam 1: 4). All these scenes show how important the family circle is to the transmission of spiritual, moral, and even vocational values. Joshua's statement at the beginning of this chapter demonstrates that as parents or leaders and servants of God, commitments to God include the entire family as well. To achieve this, the transmission of values is key.

The New Testament emphasizes the issue identifying the characters that showed some family involved in the process of transmission of values. “There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always” (Acts 10:1, 2). The Bible declares that Cornelius and his entire house feared God. This testimony of Holy Scripture about this gentile shows that the values presented by parents have an impact on the spiritual growth of the children. The family represented the place of training for dedicated young people such as John the Baptist, who was carefully trained by his parents according to the will of God (Luke 1:11-80). Lois and Eunice were the first biblical instructors of Timothy (2Timothy 1:5), and Jesus Himself grew up in wisdom, stature, and grace before men and God because of the values and training his family was teaching to him (Luke 2:52). Ellen White argues that: “it is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, obedience, reverence, self-control”¹⁴.

The schools. The Jewish education system, inspired by God through the Shema as it is written in Deuteronomy 6:6-10, is a good illustration of how schools can help in values transmission. This system has three phases:

- Bet Sefer “house of the book”, which introduces the child from the age of 6 to the Torah, which he can memorise by heart. He will demonstrate his spiritual skills in listening, meditation, and obedience.
- The second phase is the Bet Talmud or “house of learning”; the adolescent child will be able to memorise the law and the prophets, he must be

¹⁴ Ellen G. White, *The Great Controversy*, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

spiritually and physically ready, his oratory and communication skills are tested. In his time, Jesus showed himself to be excellent in front of the church leaders, who were surprised by his intelligence.

- The third phase is the Bet Midrash or house of study, which can be compared to university today; it is fairly selective and requires the young person to have an in-depth knowledge of the scriptures. he will therefore be honoured by the Jewish scholars and will be admitted to the class of sages and masters if he demonstrates discipline.¹⁵

This Jewish configuration of education, therefore, brings together three important spiritual disciplines: discipleship, mentoring, and fraternal communion.

The school of the Sons of Prophets was an institution strongly integrated into Jewish history; it allowed the formation of the character of several prophets. No doubt it was a divine will. Ellen White stated: “The school of the prophets was a special school for the endowment of the Holy Spirit of God and then testimony that they had to bring”¹⁶. Several biblical references in the Old Testament present how important they have been in transmitting values. “Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied” (1Sam 19:20). Elijah trained many young prophets such as Elisha with Elisha also perpetuating this institution by training too many other young people (2Kings 2).

Schools of Pharisees and others. In Jesus' time Pharisees, Sadducees, Essenes, and Scribes were a kind of institution that taught the law of God to young

¹⁵ Steve Corn, “Jewish Educational System,” November 1, 2010, accessed April 2025, <https://stevecorn.com/2010/11/01/jewish-educational-system/>.

¹⁶ Ellen G. White, *Loma Linda Message*, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

people. "Jesus answered him, "Are you the teacher of Israel, and do not know these things?" (John 3:10). This specific reference attests that some people such as Nicodemus were teaching people the law of God. Paul testified that he was taught by Gamaliel: "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today "(Acts 22:3). If this school can be seen as irrelevant because of the inconsistency of the teachings and the behaviours of the leaders, it is important nevertheless to appreciate the structure of the community in those days which intentionally tried to educate and mentor the youngest generation through the Word of God.

The Nation of Israel and its kings. God has sovereignly chosen Israel as His people, His property so that He may be permanent in His service (Exodus 4: 22, 23). But it is also for God a people of witnesses, to reveal to the whole world the mysteries of God (Exod 19:5, 6).

In the Old Testament, it is clearly stated that "Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem" (Isaiah 2:3). This verse is also repeated by the prophet Micah (Micah 4: 2) to emphasize God's purpose for the people of Israel. It is simply a question that all the nations of the world identify Israel as the channel chosen by God to transmit His will. In his time, Solomon succeeded in this mission and all people came to hear Solomon's wisdom and knowledge (1 Kings 4:34). Hezekiah also received a strong delegation from the King of Babylon who came to admire the greatness of God after the 10-degree time

difference wanted by God as proof of his faithfulness to Him. God wanted Israel to be the universal centre of spiritual tourism.

In this area, the New Testament presents the coming of the Messiah in Israel's nation, beyond the conflict situation in which she stood, was the symbol of God's love for this nation and from her to all the nations of the world. "Emmanuel, God is with us" (Matthew 1:23) is the specific revelation of God to His people through Jesus Christ. The Greeks (John 12:20, 21), Romans (Math 8:5-8), and Syro-Phoenicians (Mark 7:26) all found themselves in the ministry of Jesus in Israel. As He said to the Samaritan woman: "the salvation comes from the Jews" (John 4:22). By saying that Jesus wanted to break down all the barriers because he knew that, "Great truths of redemption had been committed to the Jews, and from among them the Messiah was to appear."¹⁷ It appears all along the Holy Scriptures that the Israel kingdom is God's chosen people as a means of transmission of values in the world.

The Church. God made the church as a means of transmission of values. If it is true that it has experienced different forms across generations, the main mission has remained the same which is to lead humanity into salvation.

God expressly asked Moses to build the sanctuary so that He resides with His people (Exodus 25:8). The service of the Sanctuary was the evidence of a divine presence whose purpose was to keep His people in purity, in sanctification, and in the expectation of fulfilling the promise of the Messiah (Exodus 40:34-40).

Values were passed down through generations and young people identified themselves as the servants of a living and creative God. They received from the elders a culture of respect for the sacred, respect for elders, respect for human dignity, and

¹⁷ Ellen G. White, *From Heaven with Love* 119.1, 1984, complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

life. The various sacrificial services sufficiently demonstrated their vulnerability and the desire for salvation through a constant fellowship with God¹⁸.

Despite the difficult times in captivity, the children of Israel remained connected to these spiritual values and continued to worship their God. Daniel, Nehemiah, Ezra, Mordecai, and Esther, were the testimonies of the religious influence received in the Jewish Religion circle (Daniel 1: 7; 6:10; Nehemiah 1:4-11; Ezra 7:6; Esther 4:16).

“To the intent that now unto the principalities and powers in heavenly (places) might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord” (Ephesians 3:10, 11; 1Cor 12; Ephesians 4:1-12).

The New Testament presents a new form of the church which is beyond the sacrificial scenes exposed in the Old Testament which appeal to the knowledge of God in spirit and truth (John 4:23). Jesus (Emmanuel God with us) was the fulfilment of the Law and the prophets (Math 5:17). He positioned Himself as the head of the church (Rev 2:1, Col 1:18, Math 28:18, Acts 20:28). It (church) will take shape with the disciples who in their time will institutionalize and organize it (Acts 6:1-7; 15:4). Values will be preserved and the church will be the centre of education for many young people, and the place for sharing and fellowship. The children of God of all races, of all the tribes of all peoples, will remain attached to the principles of heaven, and the church as a community, and as an institution, was its depository.

¹⁸ Gordon Churchyard, “Leviticus Bible Study Commentary Book,” accessed on 10 June 2018, www.easyenglish.bible.

Principles of Transmissions of Values in the Scriptures

Sharing values works according to principles; this part of the chapter presents important rules for effective and dynamic sharing.

The Transmission of Values as Incarnational Ministry

Incarnation is defined here as an act by which a person embodies in the flesh a deity, spirit, or quality.¹⁹ For the case of this study, it is the human form of a spirit or the human representation of a principle or idea²⁰. This paragraph will be a question of demonstrating that to succeed in the transmission of values, the process of incarnation is cardinal so that young people may see Christ dwell in them. That was the earnest prayer of Paul according to Galatians 4:19, “My little children, for whom I labour in birth again until Christ is formed in you; the same idea is shown in the relationship between Elisha and Elijah as it is written: “And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me.” So he said, you have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so" (2 Kings 2: 9-15).

Several examples show how many characters in the Old Testament can transform young people through their ability to mingle and humble themselves to be like them. The ministry of Elisha is the reflection of the ministry of Elijah who did not hesitate one moment to respond favourably to the request of the young Elisha. Moses did the same to Joshua, “Then the Lord said to Moses, "behold, the days approach

¹⁹ Oxford Dictionaries, s.v. “Incarnation,” accessed 10 June 2018, https://www.oed.com/dictionary/incarnation_n?tab=factsheet#769378.

²⁰ Cambridge Dictionary, s.v. “Incarnation,” accessed on 10 June 2018, <https://dictionary.cambridge.org/dictionary/english/incarnation>.

when you must die; call Joshua, and present yourselves in the tabernacle of meeting, that I may inaugurate him." So, Moses and Joshua went and presented themselves in the tabernacle of meeting (Deut 31:14).

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth (Phil 2: 4-10).

The transmission of values works with incarnation. Go down to the level of the smallest and communicate to him the nature that will lead him to excellence. Jesus did it for all of humanity, he made those who believed to become, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light;" (1 Pet 2:9).

Paul's ministry to Timothy was also evidence of an incarnation ministry; he wanted him to partake of the afflictions of the gospel according to the power of God (2Timothy 1:7, 8.) It can be easily said that Paul wanted Timothy to continue as he did the proclamation of the gospel despite the difficulties ahead.

The Transmission of Values as an Intentional Activity

The transmission of values must be intentional, as well as a formulated project, as well as it is a program. Speaking to the Israelites, God's plan for these people was formal, known, and very specific. "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself" (Exodus19: 4). Drive Israel to him, which means that bring them back to the knowledge of the true God who revealed Himself to their parents and before that who

created the heaven and earth. The following example, not the least, is about Solomon, who in his kingship has affected the youth, by instructions and words of wisdom. The books of Ecclesiastes, Proverbs, and Song of Solomon are the materialization of Solomon's plans for his youth. “Moreover, because the preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs (Ecclesiastes 12: 9).

Paul's ministry to the Gentiles and to the young people who accompanied him was the manifestation of a well-inspired project, but also of a well-developed program. “But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel” (Acts 9:15). Paul knew what his mission was, and that one was conducted with zeal and professionalism. Young people like Titus and Timothy have been deeply imbued with it and have had useful hands with him in the administration of values. The books of Timothy and Titus are perfect testimonies.

Relational Ministry

The construction of relationships in the transmission of values is paramount, it goes from the family circle to friendships and even to professional circles.

“But Isaac spoke to Abraham his father and said, “My father!”

And he said, “Here I am, my son.” Then he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?” And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” So the two of them went together” (Gen22: 7; 8).

The intimacy between Abraham and Isaac fostered a healthy growth for Isaac who was initiated into the knowledge of God and could perpetuate through his children. He did not hesitate to trust his father and firmly believed in the providence

of the God of Abraham. Jacob and Joseph, Naomi, and Ruth are examples that still speak to us today so that the young people will be quick to answer as Ruth did to Naomi: "But Ruth said: "Entreat me not to leave you, or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. Where you die, I will die, And there will I be buried. The Lord do so to me, and more also if anything but death parts you and me"! (Ruth 1:16-17). That is the pledge of commitment to God through good relationships between elderly and younger people. As young people look for models and mentors, the key is to build good and strong relationships with them.

The encounter between Zaccheus and Jesus illustrates how relationships can help to redeem and transform lives. This story exemplifies the transmission of values through relational encounters as seen in Luke 19:5-9. The interaction between Jesus and Zacchaeus is noteworthy for its personal and affirming nature, which serves to break down social barriers and demonstrate acceptance. This meaningful interaction leads to a transformation in Zacchaeus, resulting in the adoption and expression of core ethical values such as generosity, justice, and restitution. The relational dynamic thus becomes the conduit for moral change, demonstrating that values are not merely taught but also captured through authentic, compassionate engagement. This approach, characterized by presence, acceptance, and intentional relationship, serves as a model for value transmission, leading to personal and communal transformation.

Ellen White, describing Jesus' approach, says: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who

desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, Follow Me.”²¹

The case of Jesus and the Samaritan woman wishfully demonstrates the strength of building relationships in the process of TV. This is how He succeeded in showing the way of salvation to the Samaritan woman and making her an agent of salvation for others. John 4: 28, 29; the woman then left her water pot, and went to the city, and knew to the men, Come, see a man, which told me all things that ever did I do: is not this the Christ? Mary Magdalene's destiny was changed because of the encounter with Jesus.

The TV is easily done through relations such as parents and child (Abraham and Isaac), and spiritual leaders to people (Jesus and Zacchaeus). In order to succeed on TV, a strong and good relationships will be helpful. This principle is in line with what Ellen G. White says, "It is God's desire that parents should be to their children of the principles of the ugly down in His Word. When fathers and mothers realize the responsibility of God, they will be seen in the homes of the people that will cause the angels to rejoice”.²²

The Transmission of Values and Vocations

The narrative of Hannah and her son Samuel as mentioned in 1 Samuel 1-2, exemplifies the transmission of values through relational and vocational pathways. Her profound connection with God is characterized by heartfelt devotion and emotional sincerity, as evidenced by her fervent prayers during periods of distress.

²¹ Ellen G White, *Ministry of Healing*, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

²²Ellen G. White, *Peter Counsel to Parents*, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

The vow she makes to dedicate her son to a life of service can be interpreted as a relational covenant with God, founded on trust and devotion. Furthermore, Hannah's commitment to setting her son apart for a sacred vocation the Nazarite life illustrates how vocational calling becomes a channel for instilling and expressing core spiritual values such as consecration, obedience, and lifelong service. This suggests that values are transmitted not only through an intimate relationship with God but also through intentional vocational dedication, shaping identity and purpose from one generation to the next. As parents consider suitable businesses for their children, they may wish to consider careers in manufacturing, agriculture, or mechanics, or to follow some professional calling. In this case, they would reap great benefits from the discipline of education, and their children should have an opportunity to study the Bible in school.

Hannah the mother of Samuel builds in her mind that her son Samuel will be trained as a servant of God, she made a vow and she fulfils it. Samuel grew up in the house of Eli and he became a prophet of God, priest in the house of God, and judge in Israel. As David did to Solomon, (1 Kings 1:30-32) and Elijah to Elisha, (2 Kings 2:9), the examples above show how experienced people, parents, and youth leaders can build vocations for the youngest.

The ministry of Barnabas is an exalting example in terms of vocation. He led and encouraged Paul and contributed effectively to the establishment of his ministry (Acts 11:25, 26). "Barnabas was successful in finding Paul and in persuading him to return to his companion in ministry."²³ Subsequently, he restored the young John-Mark rejected by Paul (Acts 15:37-39). "He felt anxious that Mark should not

²³ Ellen G. White, "A Study of Principles—No. 7: Instruction Regarding Sunday Labor," *The Review and Herald*, April 20, 1911, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008.)

abandon the ministry; for he saw in him the qualifications of a useful worker for Christ. In the after-years, his solicitude in Mark's name was richly rewarded; for Mark gave himself unreservedly to the Lord and to the work of proclaiming the Gospel message in difficult fields. Under the blessing of God and the wise training of Barnabas, he developed into a valuable worker”²⁴.

The TV is a means of building vocation, as described in the Bible, several people were oriented in specific vocations led by the elderly such as Samuel who was oriented by his mother and trained by Eli, Elisha impacted by Elijah, Paul, and John Mark.

Examples of Transmission of Values and Adherence to Biblical Standards

The Bible presents some famous people who surrendered their lives to biblical standards. This part of the chapter deals with some examples that inspire the strategy of value transmission in the context of the Douala 3 subdivision.

In the Old Testament

The lifestyle of God's chosen people is one of the best ways used by the Lord to educate human beings after the sin in the Garden of Eden. People like Joseph, Salomon, Daniel, and their companions were listed as those who, by their life and teachings, remembered from their generation till today the standards of God in terms of the use of alcohol and sex. This paragraph aims to highlight some attitudes or models observed in the transmission of some values in the Old Testament.

²⁴ Ellen G White, “Proclaiming the Truth Under Difficulties,” *The Review and Herald*, May 18, 1911, Complete Published Ellen G. White Writings, [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2008).

The resistance attitude.²⁵ Among the young people in the Old Testament, Joseph is one of the best examples of the resistance model. Though he grew up in a difficult family environment due to polygamy, violence, and competition, he didn't lower the standards of God about sex. Facing the wife of Potiphar, Joseph reminded her of the principle of integrity and the courage to say no even though the whole world will fall as it is written: But he said unto his master's wife: "Look, with me here, my master has no concern about anything in the house, and he has put everything that he has in my hand. He is not greater in this house than I am, nor has he kept back anything from me except yourself, because you are his wife. How then could I do this great wickedness, and sin against God?" (Genesis 39:8-9).

Ellen White describes this attitude as a revelation of the power of religious principles. "He would not betray the confidence of his master on earth, and, whatever the consequences, he would be true to his Master in heaven."²⁶

Training young people on how to resist temptation is one of the key values. It is the greatest need of the world today. Ellen White looked after such young people when she says "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle is to the pole, men who will stand for the right though the heavens fall."²⁷

The peer's interdependent support. Young people have a high sense of companionship, which can positively or negatively influence their spiritual growth.

²⁵ All the models come from the behavioural attitude shown by some Bible people, though some prominent authors like James Spencer have spoken about

²⁶ Ellen white, *Patriarchs and Prophets* (Silver Spring, MD: Ellen G. White Estate, 2018), 189.

²⁷ Ellen White, *Education* (Silver Spring, MD: Ellen G White Estate, 2017), 43.

The positive side of camaraderie in the transmission of lifestyle values to young people will be the focus of this part of the study.

One of the great biblical demonstrations of good fellowship is undoubtedly that of Daniel and his companions in Babylon. If they could resist the pressure of the pagan sovereigns, it was thanks to their shared spiritual consistency. All were based on values received since their childhood (Daniel 1-3). The friendships of David and Jonathan; and Joshua and Caleb remain indicators of a positive friendship on spiritual development. King Salomon in Proverbs 18:24 declares, “A man who has friends must himself be friendly, but there is a friend who sticks closer than a brother.” Ellen White recommended, “Let the youth be found in association with those who fear and love God; for these noble, firm characters are represented by the lily that opens its pure blossom on the bosom of the lake.”²⁸

Daniel and his friends were able to resist the temptation because they shared the same values in terms of lifestyle and appetites. People who drink alcohol usually get involved with others. Daniel's team resists sharing the table of the kings, they were trained to keep their souls pure and holy. They boldly say to the Kings: "Please test your servants for ten days. Let us be given vegetables to eat and water to drink". Daniel 1:12

Ellen White argues that “every act of our lives affects others for good or evil. Our influence is trending upward or downward; it is felt, acted upon, and to a greater or lesser degree reproduced by others. If, by our example, we aid others in the development of good principles, we give them the power to do well. In their turn, they exert the same beneficial influence upon others, and thus hundreds and thousands are

²⁸ Ellen G White, *The Youths Instructors* (Mountain View, CA: Pacific Press, 1893), 1.

affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our strength, our guide, our counsellor”²⁹.

Transmission of values works with peer pressure, and it is important to help young people share the same values and to develop peers' positive pressures to resist the temptation, especially in alcohol addiction.

Celebrities’ Testimony. The Bible is the book of testimonies. God uses people's experiences to share values with the next generation. In that area, Solomon through his life especially in the books of Proverbs, Ecclesiastics, and Songs of Songs promotes lifestyles based on God’s standards. As a king, he became around for the oriental people and gave them the reference of wisdom and intelligence (1 Kings 4:34). “And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.”

Salomon elaborates a lot about the use of sex and alcohol while advising young people, he compares the drunk to people who lack wisdom in Proverbs 20:1, he affirms that those who love alcohol open the doors of poverty (Proverbs 21:17), according to him, alcohol and the snake are sibling, (Proverbs 23:31-33), and he also mentions that alcohol has no place in the kings and princes life (Proverbs 31:4). Compared to the current trend, Solomon's advice seems a bit out of step with reality, and coming from an authority of his rank, these words certainly had a great impact in the lives of his contemporaries.

²⁹ Ellen White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 2007), 2:133.

If the reputation of King Solomon was not good related to sex, he promoted abstinence, prudence, and wisdom in the use of sex. Here are some relevant Bible verses that highlight the morality around sex:

- Her house is the way to hell, going down to the chambers of death.
(Proverbs 7:27)
- I charge you, O daughters of Jerusalem,
By the gazelles or by the doe of the field,
Do not stir up nor awaken love
Until it pleases. (Songs of songs 3:5)
- Do not give your strength to women, nor your ways to that which destroys
kings. (Proverbs 31:3)

Celebrities and famous personalities, such as pastors, kings, and heads of state, can have a great impact on the lifestyles of young people by sharing moral values that can build their future and prevent moral depravity.

In the New Testament

Jesus' method. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'" . . . "Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit³⁰

A balanced way of reaching people is fully described in this quotation. Four steps are required for a successful ministry, especially in the area of transmission of values.

³⁰ Ellen G White, *The Ministry of Healing* (Mountain View, CA: Pacific Press 1905), 143-144.

Mingle as one who desires their good. Jesus' first step was to mingle with people. He was able to mingle with all kinds of people; the Pharisees were angry to see Jesus walk with sinners and publicans (Matthew 9:11). Jesus' answer to them was very purposeful; his ministry was designed for sinners. He spent more time close to people he sought to save and cure. Ellen White advised following Jesus Christ's steps by “come close to the people by personal effort, by giving less time to sermonizing and more time to personal ministry”. She argues that: “the poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counselled. We are to weep with those who weep and to rejoice with those who rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not and cannot be without fruit.”³¹

The ministry of Jesus at the end was very helpful for Mary Magdalene, the Samaritan woman, Zacchaeus, and many other people. He succeeds in mingling with them and transform their lifestyle.

Show sympathy. The second step of Jesus' Ministry was to sympathize with people. Sympathizing with people helped him to be more concerned about their needs and find ways to address them. Though he did not agree with the lifestyle of some young people, he did not reject or condemn them, but by saving and giving them a second chance. Jesus helped them to grow up and to change their ways of life. Ellen White says, “The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.”³²

³¹ Ibid., 73.

³² Ellen White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 195.

Ministered to their needs. Ministering to the needs of people was a key in Jesus Christ's Ministry. Jesus Christ was not interested in the failure or sins of human beings. He looked for the specific needs and found ways to address them. He came to earth to fulfil God's will for humanity, to save, not to condemn, and to deliver us from sin. Ellen White says that:

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."³³

It is important to see Jesus Christ eat with Simon the leper, walk with the blind, and prostitutes, talk with brigands, and share hope after addressing their specific needs. Jesus does not care about his reputation but he cares about others' life as it is described in the Bible in 1 Peter 2:24-25, "Who his self-bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep, but are now returned unto the Shepherd and Bishop of your souls."

Won their confidence. Building relationships is very important in the area of transmission of values. To succeed in it, winning confidence is very important. The story of Jesus with the Samaritan woman at Jacob's well demonstrates his ability to win the confidence of others. The Samaritan woman built barriers to escape from Jesus' advice and teachings, but Jesus tactfully won her and they became friends. "As we have therefore opportunity, let us do well unto all men, especially unto them who are of the household of faith" (Gal 6:10). Through the various unique circumstances

³³ Ibid., 24.

of our lives, God is working to gain our confidence. In numerous ways, He shows His love to us all with a desire that we would reciprocate that love. If we love Him, we'll trust Him. If we trust Him, nothing we possess is so precious that we will put it before Him and share His love with others. He's asking us to follow Him. Completely. With no reservations.³⁴

Christ's method is very important in the context of the transmission of values, especially with people with specific needs. It is important to create an environment of confidence to expect to see them to change their life and abide by good principles.

Paul Model Teachings and Sample. The apostle Paul is one of the most prolific writers of the New Testament in the Bible. His story began with his call on the Damascus Road by the Lord Himself. Helped by Barnabas, he fulfilled the mission of the Lord to the pagans.

Beyond the missionary aspect of Paul's ministry, one can also perceive in his ministry an express desire to train young people and to transmit to them values favourable to the accomplishment of their ministry. James Nathan in that direction presents Paul as a spiritual father whose foundation is laid on relational leadership and mentoring.³⁵ As a result of that, the ministry of Timothy and Titus was strongly influenced by Paul. Philemon, Priscilla and Acquillas, and many other people quoted in his writings are the testimony of a ministry of proximity on the part of Paul.

Paul's relational leadership. As mentioned earlier, Paul's focus in ministry was to reach pagans. To achieve this, he trains young people to carry along the new

³⁴Curtis Hall, "Jesus Won their confidence-Hit the Mark," Posted August 31, 2016, accessed December 2023, <https://ssnet.org/blog/jesus-won-confidence-hit-mark/>

³⁵ James Nathan Boldt, *Spiritual Fatherhood, Mentorship, and Relational Reciprocation: Examining the Apostle Paul's Relationship to Timothy As a Model for Church Leadership Development* (Atlanta Spring, GA: Reformed Theological Seminary 2020), 5.

communities. He knew that those people especially young ones, needed to be equipped by helping them to stand firm in their beliefs and live by good standards.

The relationship between Paul, Timothy, and Titus was intimate at the level of family dependence. Paul expressly identifies them as his own sons as it is written in 1 Timothy 1:2 and Titus 1:4. This attitude is the backbone of Paul's method of transmission of values through which some characters are built. The Paul letters to Timothy and Titus acknowledge the importance of the relationship through which values are shared to young people especially to those engaged in the ministry.

“Through this experiential training, Timothy begins to develop the necessary skills to one day pastor, shepherd, and lead the church. Paul’s ultimate confidence in Timothy is based on this very fact; Timothy was a first-hand witness to Paul’s teaching, conduct, purpose, faith, patience, love, and steadfastness.³⁶”

Paul's mentorship style. The second element in Paul's method is vocational mentoring. It is built around a desire to transmit the standards of a lifestyle, specific to a spiritual leader. Sobriety, self-control, hospitality, loyalty, and exemplarity. It is worth emphasizing that Paul positioned himself as a model and an example. Paul regularly asked all his children to be his imitators and to be themselves examples to imitate (Phil 3:17). As such, Paul demonstrates a mentoring that he bases on values that he has acquired and that he wishes to share with his young colleagues. Tim Tucker compares Paul to a pacesetter: “For me, this image of a pacesetter really captures Paul’s mentoring style. He led from the front, and he certainly set the pace. Yet he didn’t race for personal glory. He was committed to others who were in the race with him. He brought them up to speed and set an example for them to follow.

³⁶ Boldt, *Spiritual Fatherhood, Mentorship, and Relational Reciprocation*, 5.

And, when his race was run, he stepped aside for them to continue their pursuit of the finish line.”³⁷

Conclusion

The TV is essential as seen in the Bible. God Himself has played a great role in that domain since the creation of the world. He expects ministers, parents, church, and society to fulfil this assignment by training up their children, teaching them God’s values, and helping them to grow according to His will. All this has to be done carefully. It requires specific attitudes that are very linked such as incarnation where the elderly people will embark on ministry where values will be duplicated to the younger generation. The intentional aspect calls to design a project or program for the purpose according to the specific needs and contexts; then the relational, and the vocational to build strong relationships between young people and the elders and the development of vocation engage in that process. It is important to combine these four elements to achieve this important mission which is commanded by God. The Old Testament and the New Testament show a sample of people, institutions, families, and nations who carry out such ministry and how they impacted young people's lifestyles. The Biblical foundation of the transmission of values lays out three specific elements that can be used to enhance the TV: discipleship as Jesus did, Mentorship used by Paul, and fellowship as it's seen in various communities in Israel times and alongside the scripture.

³⁷ Tim Tucker, *The Pace Setter: Paul, Timothy and the Art of Multiplying Leaders* (Manchester, Great Britain: The Message Trust, 2014), 1.

CHAPTER 3

LITERATURE REVIEW

The objective of this chapter is to present a number of instruments for transmitting lifestyle values, as outlined by several distinguished authors who have previously discussed the subject, and to demonstrate how some of these instruments are applied in various settings. Given the focus on youth and young adults, this study acknowledges that, depending on the context, the youth ministry model can vary from one environment to another. Nonetheless, the prevailing tendency in youth ministries is the presence of five constituent elements: empowerment, discipleship, mentorship, reclaiming, and mission focus.¹ In this research study, discipleship, mentorship and fellowship have been selected as the primary instruments for transmission of values (TV). The utilization of these instruments in the dissemination of lifestyle values were examined, with a focus on the adoption of these principles by the Seventh-day Church, particularly within the context of the Douala III Subdivision. It was also necessary to consider some African Traditional religious practices (initiation, rites of passage, dancing, singing, and festivals) that are used to transmit values to young people. This will allow for the effective design of transmission of values in the African context.

¹ Baraka Munganda class note, Adventist University of Africa, 2018

Key Issues Affecting the Transmission of Values

The social context of the 21st century is imposing itself with major changes that affect lifestyles and behavior. The influence of the media, secularism, the destabilization of the family structure, peer pressure, setting standards aside and normalizing discrepancies, the lack of role models, the failure of education systems, globalization, and the rise of moral relativism are just some of the disruptive elements that undermine the transmission of values. Talk about the influence of the media, the Barna survey on that matter in 2021 in US certified that 60% of young people attested that they are spending a lot of time on screens and 53% admit that they feel bad about the amount of time they spend on screens, and more than half of teens and young adults ages 13–21-years-old (53%) say they put off or procrastinate doing homework or other things because of technology.² The value genesis study points out the issue of addiction to the use of the internet, which affects the growth of young people today.³

Concerning the Influence of Secularism, many societies are becoming more secular, reducing the role of religious teachings in shaping values. It affects people's minds, and it is so pervasive. Families, the education system, and other facets of society are affected. Most importantly, secularism affects the very tenets of traditional religious beliefs and practices.⁴ Youth are challenging the beliefs, and according to a Barna survey in the US, 20% believe that meaning and purpose come from working

² Barna Group, "Half of Gen Z Feel Bad About the Amount of Time Spent on Screens," accessed 12 June 2023, <https://www.barna.com/research/gen-z-screens/>. Since 1984, Barna Group has conducted more than two million interviews over the course of thousands of studies and has become a go-to source for insights about faith, culture, leadership, vocation, and generations. Barna is a private, non-partisan, for-profit organization.

³ B. Sridevi, R. S. Rishi Rahul, V. N, Roja and M. Rokith Rakshan, "Impact of Technology Addiction among School Going Adolescents – An Observational Study," *Texila International Journal of Public Health* (2024).

⁴ Adibah Binti Abdul Rahim, "The Impact of Secularism on Religious Beliefs and Practices." *Journal of Islam in Asia* 7, no. 1 (2010): 157-177.

hard to earn as much as possible so you can make the most of life, on the other hand, beliefs need to be scientifically proven, and person's life values is dependent on how the society values it.⁵

Moreover, family structures have become very weak, and have an impact on TV. The survey made in the Douala 3 subdivision shows that more than 40 people are living in cohabitation, which undermines the stability of the family circle and promotes fornication and adultery. It should be noted that cohabitation is not recognised in Cameroon, and there are no provisions guaranteeing the security of a partner living with a partner. Most of the reasons for the prevalence of cohabitation in Cameroon are linked to the economic crisis that the country has been going through since the 1990s, and Dr Damaigne⁶ mentions several other important causes to consider:

- Development of risky and precocious behaviour among young people due to the media,
- Questioning of established institutions by youth,
- Young people are in a crisis of inspiration and are prey to the easy way out,
- Expecting everything from their leaders,
- And very high dowries in some families.

As a result:

- Cohabitation is becoming a lever for the growth of single parenthood,
- A framework conducive to gender balance,

⁵ Barna Group, "Competing Worldviews Influence Today's Christians," accessed 3 March 2025 <https://www.barna.com/research/competing-worldviews-influence-todays-christians/>.

⁶ Daniel Damaigue, "Concubinage Et Equilibre De Genre Au Cameroun," *Revue de L'acaref* 3, no 8 (2024): 58-85.

- A breeding ground for sexual promiscuity
- And an agency for the destruction of family ethics.

It is therefore important for African society, and above all the Church, to return to orthodoxy to encourage the establishment of dignified and well-structured marriages.

Concerning Peer Pressure and Cultural Shifts, it has been observed that youth are influenced by the changing of cultural norms that may contradict traditional values. A walk through the halls of any middle school or high school proves that peer pressure and influence are the strongest during these years. Parents must be cognizant of the influence exerted by peers on their children. A survey of families with children in grades six to 12 revealed that the vast majority of parents expressed disapproval of their children smoking cigarettes (98%) and consuming alcohol (96%). Conversely, the survey findings indicated that a significant proportion of students (63%) reported that their peers held permissive attitudes towards smoking/chewing tobacco and drinking beer, wine coolers, or liquor (62%).⁷

Lack of role models is another challenge, which can be seen through fewer strong mentors and spiritual leaders to guide young people. In the book *A Fresh Look at Denominational Research: Role, Impact, & Scope*, Dr Onongha states that during the survey administered to study the importance of mentoring in the discipleship, every respondent indicates the need of the mentors in the seventh day Adventist church “all respondents also agreed or strongly agreed that mentoring others contributes to faith transmission in the Church”.⁸

⁷ Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Zondervan, 2007), 252

⁸ General Conference of Seventh-day Adventists, “The Importance of Mentoring,” posted November 13, 2018, <https://www.adventistresearch.info/importance-mentoring/>.

Concerning the education systems, schools focus more on academic success than moral or ethical formation. In Cameroon, in the name of secularism, religious and moral education is banned in state schools, and conformism has taken over education. Bary Gane surveyed the impact of the Adventist school on behaviour, specifically for alcohol consumption. He found that students in Adventist schools were significantly ($p \leq 0.01$) less involved in binge drinking and significantly ($p \leq 0.005$) less likely to attend parties where alcohol was served. After 20 years in the same school, a further survey was carried out, and the results showed that sixty-seven percent of SDA students had never been to a party where alcohol was served, and a further 13% said. They had only been to one party, while 83% had never tried binge drinking.⁹

Finally, Globalization and moral relativism expose youth to diverse worldviews, which create confusion or weaken traditional beliefs and values, becoming subjective and making it harder to teach absolute ethical principles.

The Means for The Transmission of Values

In light of the aforementioned challenges, it is imperative to identify efficacious methodologies for the dissemination of values and the safeguarding of young individuals from the deleterious influences that characterize this era. The present study is anchored in a biblical foundation, which has revealed the principle of discipleship through the ministries of Jesus and the apostles, the principle of mentorship through the ministries of the patriarchs and the apostle Paul, and finally, the fellowship within the early church. This component of the research endeavor

⁹ Barry Gane, "The Adventist School System and Values Transmission," *TEACH* 7, no. 2 (2013): 16-24. <https://research.avondale.edu.au/server/api/core/bitstreams/af9d96f8-3e3d-4b14-8a72-74d994ef5438/content>.

involves an analysis of discipleship, mentorship, and fellowship as instruments for the transmission of values

Discipleship as a Means of Transmission of Values

Discipleship is the process of becoming like Jesus by spending time with Him. It is more than a series of class teachings or instructions given by the master or religious system or form. It is a continuing building relationship between the disciple and the master with the purpose to help the disciple to become like the master¹⁰. In consequence: “The disciple is not above his master: but every one that is perfect shall be as his master” (Luke 6:40).

In Matthew 28: 19-20, Jesus says: “Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” (NKJV)

According to this Bible verse, discipleship is a huge task, it is an emergency, and it is the aim of the mission given to all the disciples as it is written in the great commission. It is God's idea with the purpose that, the apostle's work is to lead any single human being into the cross of Jesus Christ. Douglas L. Fagerstrom says “God’s clear biblical imperative to us is to make disciples. That is the role of leaders. That is God’s design for ministry in people’s lives. Our programming and organization goals should be the making of disciples”¹¹. In the area of TV, discipleship stands as a backbone, but, it has to be done properly using appropriate time and methods. It has to

¹⁰ General conference of the Seventh-day Adventists, *Discipleship Handbook* (Accra, Ghana: Advent Press, 2018), 3.

¹¹ Timm Jackson, “Discipleship for Depth,” *Singles Ministry Handbook*, ed. Douglas L. Fagerstrom (Wheaton IL: Victor Books, 1988), 211-215.

be intentional by freely responding to the call of the Lord who first of all says: Go!

The purpose of the disciples is to go, and win students, and lead them to Jesus Christ

led by the principle of freedom, liberty of choice in the process of discipleship as

Jonathan R. Wilson says:

“In modernity, the practice of making disciples must emphasize that in following Jesus Christ we are learning the one way to live that authentically and truly human. This is the way of freedom and fulfillment for human beings not because it makes us free to decide who we want to be but because it makes us free to be what we are created to be. The destiny of human beings is glorious, not because we have so much power and control to determine our destiny but because we are created for glory and by God’s grace that glory is ours in Christ.”¹²

Dudley also comes to the same conclusion and asserts that values are the fruits of free adherence and are not always the consequence of a life of obedience and conformity.

¹³Which means that discipleship is more than teachings, instructions, doctrines, and credos, it is an encounter with transformational values that can be embedded in the lifestyle of the disciple.

The second aspect in the area of discipleship is to identify those who must be disciplined as well as the master. That means for the master to know them, assess their needs, sympathize with them, understand their context, and identify their concern. “There are several specific needs that can be addressed that will bring about positive change in the lives of single adults. These are growth factors that can be incorporated into the programs we design to meet the needs we identify”¹⁴

¹² Jonathan R. Wilson; *Why Church Matters; Worship, Ministry, and Mission in Practice*, (Grand Rapids, MI: Brazos Press, 2006),120.

¹³ Roger Dudley, *The Complex Religion Of Teens: A Lifetime of Research Reveals How Adolescents Relate to Spiritual Matters*, (Hagerstown, MD: Review & Herald, 2007), 78

¹⁴ Douglas L. Fagerstrom, *Singles Ministry Handbook* (David C. Cook, 1988), 15.

Since discipleship involves a turning point for the master, the disciple needs to know the master, be inspired by him, and be convinced to follow him. It is well known that the apostle Paul urges his followers to be like him¹⁵ Keith Phillips stated: “Discipleship is a life-on-life encounter. It is not merely a series of meetings or a set course of study. It is essentially relational an investment of all that you are in another person. Your success in reproducing the fullness of life you have in Christ in your disciple will rise or fall according to the strength of your relationship.”¹⁶

The third aspect is teaching, which involves a clear design curriculum, selected people with the gift of teaching especially for young people, and a good environment. Aubrey Malphurs argues that, “If the ministry’s constituency does not know what those values are if the leader has not taken the time to communicate them, it would be difficult, if not impossible, for the organization to implement them.”¹⁷ It is also important to emphasize that teaching is a broad activity that involves all kinds of material necessary for teaching: “The leader’s life, written Credo, message/sermon, formal and informal conversation, stories, programs, visual images, language and metaphor, a brochure, audiotapes and videotapes, celebrations, heroes, skits and drama, newcomer’s class, cartoons performance appraisal.”¹⁸

The fourth aspect is to build a transformational ministry by involving consecrated people who can minister to young people, Manan Nel says I quote: “Only disciples can make disciples, who will also make disciples, who will make disciples

¹⁵ More than five times in the Bible (1Cor 4:16, 1Cor 11:1, Phil 3:17, 1Thes 1:6, 1Thes 2:14).

¹⁶ Keith Phillips, *The Making of a Disciple* (Old Tappan, NJ: Fleming H. Revell Company, 1978), 101

¹⁷ Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Books, 1996, 2004), 99.

¹⁸ *Ibid.*, 123.

... until Jesus comes again. The rhythm can only be restored when faith communities are being reformed and transformed, rediscovering their own disciple identity.”¹⁹

Dallas Willard also emphasizes that:

The aim of disciplines in the spiritual life and, specifically, in the following of Christ is the transformation of the total state of the soul. It is the renewal of the whole person from the inside, involving differences in thought, feeling, and character that may never be manifest in outward behaviour at all. This is what Paul has in mind when he speaks of putting off the old man and putting on the new, “renewed to resemble in knowledge the one who created us . . . (Colossians 3:10).²⁰

The last point is to build a living and healthy relationship using all the methods available today in the 21st century. “The key to any learning situation is often the student’s relationship with the teacher. Students looking back over their academic years of training will often remember a teacher or professor far beyond the subject matter or a particular text...Spiritual truths are caught, not taught.”²¹ In the same vein, the Valuegenesis project affirms that “we most effectively transmit a grace orientation to our youth not by talk, but by parents who have entered into this experience; by providing a climate of warmth and acceptance in our local congregations;... We best learn and accept grace through warm, supportive, interpersonal relationships with grace-filled people. A major task before us is to instruct our parents, teachers, and congregational leaders in how to be that kind of people.”²²

¹⁹ Malan Nel, “*Imagine Making Disciples in Youth Ministry ... That Will Make Disciples,*” *HTS Theologies Studies/Theological Studies* 71, no. 3 (2015): 1-13.

²⁰ Dallas Willard, *The Great Omission Reclaiming Jesus’s Essential Teachings On Discipleship* (New York: HarperOne, 2006), 151.

²¹ Jackson, “Discipleship for Depth,” 211.

²² Roger Dudley, *The Complex Religion Of Teens: A Lifetime of Research Reveals How Adolescents Relate to Spiritual Matters* (Hagerstown, MD: Review & Herald Pub, 2007), 69.

In summary, discipleship stands on five components which are: liberty of choice, encounter between the master and the disciple, teaching, transformational ministry, and healthy and loving relationship. If all these components are used properly in the area of transmission of values, the benefits will be great for the lives of our young people and the church as well.

Understand the roles of the people involved in the process of discipleship. Elders, parents, and peers are selected organizations for the case of this paper.

Elders Role

Elders (Pastors, church elders) are those who have experience in the church and can be distinguished by their good lifestyle and their commitment to church standards and beliefs. According to the Seventh-day Adventist church manual, “the Elders must be recognized by the church as strong spiritual leaders and must have good reputations both in the church and the community”²³. They play a crucial role in the training, teaching, modeling, and transformation of young people's lifestyles.

“Pastors and youth leaders have a responsibility to nurture youth, spending time with them, listening to their problems, and mentoring them. As church leaders, they can have a powerful influence on young people by entering into a relationship with them, especially since they will perceive that this is not just a part of their job.”²⁴

Table 1 below summarizes elders' responses to youth and young adult discipleship and spiritual development according to their specific needs.

²³ *Seventh-day Adventist Church Manual*, 73.

²⁴ General Conference of the Seventh day Adventists, *Pastors and Elders Handbook* (Silver Spring, MD: Review and Herald, 2002), 39.

Table 1. Elders' Responses on Youth and Young Adult's Discipleship and Spiritual Development²⁵

Specifics spirituals needs	Specifics naturals tendencies	Elders responses activities
Belonging	Love team-work	The implementation of small units and the incorporation of variety in activity is of paramount importance
Self-actualization	Development and rapid changes in biologically	Community-based activities encompass a wide range of initiatives, including AIDS, alcohol and sex education, prevention programs, workshops, and evangelism. These activities are characterized by creativity and the pursuit of novel challenges.
Understanding God's love	The ability to learn quickly, to memorize, and to be receptive to spiritual matters is paramount.	Relevant Bible study; good style of worship;
Shreds of evidence concerning Biblical teachings	More critical	Sincerity (message come from the heart); relevancy;
Affirm their Identity	Seeks more freedom	The involvement of missionaries and servants in the leadership of the church is of paramount importance.

Parent's Role in Discipleship

The Bible says in Deuteronomy 11: 18-19 that, "Therefore you shall lay up these words of mine in your heart and your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way when you lie down, and when you rise." And in Deuteronomy 6: 6-7 it is writing: "And these words which I command you today shall be in your heart. You shall teach

²⁵ Youth Department of the General Conference of the Seventh-day Adventists, *Pathfinder Basic Training Course* (2004), 19-25. <https://www.gcyouthministries.org/wp-content/uploads/Pathfinder-Basic-Staff-Training-Course.pdf>.

them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise”.

Dean Borgman strongly believes, according to studies in the role of parents in spiritual development, that: “families are producing children who shape their beliefs by the lived-out faith of their parents that the family model of beliefs and practices is the largest determinant in a youth’s own beliefs and practices.”²⁶ Larry Kreider in his book The Cry for Spiritual Mothers and Fathers defines a spiritual parent by saying that “A spiritual father or mother helps a spiritual son or daughter to reach his or her God-given potential”. In the same line Charles M. Sell by citing Nederhood emphasizes family worship by saying that: “We need family worship so badly. Parents will then have the opportunity to tell their children about God’s saving love revealed in Jesus Christ. If you believe in the Lord Jesus Christ, how can you fail to make opportunities within your children about Him.”²⁷

All the above-mentioned shows that God has given parents a great responsibility in the spiritual education of children, especially adolescents which as shown in Table 2. To achieve this, they need to develop some useful characteristics: love; healthy relationships and being a spiritual example. Table 2 will present parents’ responses to the specific spiritual needs of youth and young people:

*Table 2. Parents' Responses to the Specific Spiritual Needs of Young People and Young Adults*²⁸

Specific spiritual needs for teenagers	Specifics naturals tendencies	Parents responses activities
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²⁶ Dean Borgman, *Foundations for Youth Ministry Theological Engagement with Teen Life and Culture* (Grand Rapids, MI: Baker academic, 2013), 118.

²⁷ Charles M. Sell, *Family Ministry* (Grand Rapids, MI: Zondervan Academic, 1995), 293.

²⁸ *Pathfinder Basic Training Course*, 2004, 19-25.

Understanding God loves	Learn fast, ability to memorize, ready to accept spiritual things	Provide spiritual materials (books, DVD,) Bible studies, family worship
Reaffirm who they are.	Seeks more freedom	Healthy Relationships, (sport, dinner, trips, etc...)
More proof concerning Biblical truth	Challenge parents believe	The ability to respond to all queries by employing the scientific method and demonstrating increased levels of compassion and consideration is paramount.

Peers' Role in Discipleship and Transmission of Lifestyle Values

Effective youth ministry takes place within affirmative peer groups.

Adolescents are very connected to their fellow teenagers. Through that fellowship, they find support, new skills, and new ways of thinking and behaviors. Dudley affirms that group influences can help adolescents maintain their resolve to live a Christian life, and every member gives the best he can to create a conversion climate,²⁹ and Dean Morgan points out the relevance of friendships to youth growth and says: “Without the bonding of teacher leader to the group and the bonding students to one another within a group, there can be little learning and growth”.³⁰ Building a discipleship ministry for young people faith that lasts means building: a ministry with a focus on Jesus, a ministry that calls students to service, a ministry that matures faith, and a ministry that builds community. It is important in youth ministry to develop a community-based ministry³¹ which is well presented in Table 3 on how young people

²⁹ Roger Dudley, *The Complex Religion of Teens: A Lifetime of Research Reveals How Adolescents Relate to Spiritual Matters* (Hagerstown, MD: Review and Herald, 2007), 72.

³⁰ Dean Borgman, *Foundations for Youth Ministry: Theological Engagement with Teen Life and Culture* (Grand Rapids, MI: Baker Academic, 2013), 13

³¹ Duffy Robbins, *Building a Youth Ministry that Builds Disciples* (Grand Rapids, MI: Zondervan, 2011), 74.

can disciple one another and how their specific needs can be addressed through youth community-based ministry.

*Table 3. Peers Group's Response to Youth and Young Adult Need for Discipleship*³²

Specifics spirituals needs	Specifics naturals tendencies	Peers responses activities
Belonging	Team-work	The organization of effective small group activities, the coordination of well-structured camps and retreats, and the facilitation of such events are of paramount importance.
Self-actualization	Development and rapid changes in biologically	Community-based activities encompass a wide range of initiatives, including AIDS prevention, alcohol, and sex education, and evangelism programs.

The spiritual guidance of young adolescents calls for a holistic ministry that requires the contribution of all! Parents, pastors; youth leaders; and young people between them. Each one in his case should play his part. It is the combination of all these energies that will shape the spirituality of young people. A good youth ministry begins with positive relations between students, their parents, and their friends in the fellowship of the church and Jesus Christ.³³

Mentorship as Means of Values Transmission

Mentorship, as defined by the Australian Youth Mentoring Network, involves a purposeful and supportive relationship in which a caring and trusted individual provides guidance, encouragement, and support to a young person. It emphasizes

³² General Conference of the Seventh day Adventists, *The youth ministry of the Seventh day Adventist Church, Pathfinder Basic training Staff* ; 2004, 19-25.

³³ Dean Borgman, *Foundations for Youth Ministry*, 130

structure, trust, and personal development within the context of a meaningful interpersonal connection.³⁴ For Tom Schwanda’s generic definition, mentoring is: “Coming alongside of an individual or group of individuals to learn a skill, develop an ability or deepen some experience of life.”³⁵ Baraka Muganda explains that mentoring is a “process by which an older leader invests his or her life in a younger emerging leader for spiritual character and leadership development in an intense relation fashion.”³⁶ As demonstrated in the preceding definitions, mentorship can be defined as a relationship characterized by trust and mutual support between a mentor and a mentee. This relationship encompasses the provision of spiritual guidance and care, fostering the mentee's mental and social growth through the mentor's guidance and leading influence. Additionally, mentorship involves a deliberate intention to emulate and nurture the younger generation of elders.

Why do we need mentorship as a means of TV? Mentoring is an important means of passing on values, especially in response to the growing trend of young people leaving the faith. In *Generation Ex-Christian*, Drew Dyck identifies six categories of leavers - Postmodern Leavers, Recoilers, Modern Leavers, Neo-Pagans, Rebels and Drifters each shaped by lifestyle choices and personal experiences. These departures often reflect deeper emotional and spiritual struggles rather than mere intellectual disagreement. Mentoring addresses these issues by providing consistent,

³⁴ Miriam Rose Brooker, “Youth Mentoring as an Intervention with Disengaged Young People: A Literature Review Report for the Department of Communities Western Australia,” 7, accessed 24 June 2023, https://www.researchgate.net/publication/334535951_Youth_Mentoring_asan_Inervention_with_Disengaged_Young_People_A_Literature_Review_Report_for_he_Department_of_Communities_Western_Australia

³⁵ Tom Schwanda, “Spiritual Mentoring: How to Help Others Grow in Their Relationship with Christ,” accessed 24 June 2023, <https://www.cslewisinstitute.org/resources-category/csli-resources/series-spiritual-mentoring-how-to-help-others-grow-in-their-relationship-with-christ/>.

³⁶ Baraka Munganda, class notes for CHMN 770 Youth Ministry Leadership, Adventist University of Africa, Nairobi, Kenya, 2018.

trusting relationships where young people can receive guidance, support and a living example of faith. Through mentorship, values are not only taught, but embodied and shared, making it an effective way to reconnect young people with faith and foster long-term transformation. For how to bring them back, he suggests three main attitudes: “We need to know why we believe what we believe” (teaching); the church must develop strong relationships with young people; and relevant programs of prayer.³⁷ Given this conclusion, it will be necessary to propose an approach to mentorship that will help to educate, instruct, discipline, guide, and grow the faith of young people. Since mentoring can be formal or informal, this paper suggests both forms and how the church can organize itself in this area. In the case of this research, the focus was on the influence of peers, relatives, church elders, and youth leaders.

Peers. Peers' pressures and influences are very important for the Transmission of values. In this chapter, how peers can mentor their fellow peers was of concern.

Organizing peers' mentor team. As a church, it is very important to build a constant and healthy peer mentor team. It brings three advantages according to Thomas Gullotta:

1. Children learn a range of cultural values, norms, and perspectives that may differ from those of their family and community;
2. It also fosters an acceptance of difference based on affinity and common interests;
3. Peer-group approaches should be an integral component of evidence-based prevention and intervention as it is one of the most important contexts for

³⁷ Drew Dyck, *Generation Ex-Christian* (Chicago, IL: Moody Publisher, 2010), 1-185.

shaping and influencing behavior during the middle years.³⁸ He also explains that,

Friendships are very important for children's development. They are usually formed around shared interests, enjoyment, and support. These relationships help children to make friends, feel loyal, and feel like they belong. They can also have a positive or negative effect on how children behave. Through positive interactions with their friends, children can learn about social behaviour. But some children may find it hard to make close friends if their culture does not encourage them to do so, or if they do not have many friends from different cultural backgrounds.³⁹

Alcoholism, sex addiction, pornography, and others, result from negative influences from peers or friends, Christian communities need to train young people in the development of peer mentor teams, with the advantage that they will have a positive influence on each other. Tiffany Field argues that “The use of modelling or peer imitation as a behaviour-change procedure has been noted to have direct effects on affective and cognitive skills as well as children's social relations.⁴⁰” Generally, this style of mentoring can be included in what David Kay and Roger Hinds qualify as General mentor which agrees that “anyone who helps another person to develop, to cope with change or any new experience is acting in a mentoring role although they may not recognize that they are doing so.”⁴¹

³⁸Thomas P. Gullotta and Gary M. Blau, *Family Influences on Childhood Behavior and Development Evidence-Based Prevention and Treatment Approaches* (New York: Taylor and Francis Group, 2008), 74.

³⁹ Ibid.

⁴⁰ Tiffany Field, *The Utilization of Classroom Peers as Behavior Change Agents* (New York: Plenum Press, 1981), 31.

⁴¹ David Kay and Roger Hinds, *A Practical Guide To Mentoring How To Help Others Achieve Their Goals* (Oxford, United Kingdom: How To Books, 2007), 21.

Relatives. In the African context, the term "relatives" is understood to encompass all members of the family unit. Within this framework, the family is defined as including not only immediate relatives such as parents, uncles, brothers and cousins, but also more extended relatives such as those residing in the same village. It is important to note that these family members play a significant role in the mentorship of younger generations. In this particular instance, the focus was on delineating some fundamental principles concerning the contribution of the family in the mentorship process. It should be noted that, in most cases, the mentorship is informal.

In the African context, some rites of passage, such as initiation, naming ceremonies, and funerals, are means to share some values with young people. All these initiation rites are considered very important community values. "The most elaborate rites of passage usually concern the initiation of the young into adulthood. In this way, a society not only socializes its young by outwardly moving them into new roles of social responsibility but also transforms them inwardly by molding their moral and mental disposition towards the world". This is because the traditional notion of personhood is essentially relational.⁴² In Zambia, like many parts of Africa, experienced women organize introductory marriage courses that cover sex education, family planning, and marriage-related issues. Through these courses, the VENDA and BEMBA girls will be able to find all the sociological and anthropological elements they need to face their adult years.⁴³

⁴² Boubakar Sanou, "Missiological Perspectives on the Communal Significance of Rites of Passages in African Traditional Religions," *Journal of Adventist Mission Studies* 9, no. 2 (2013): 40, 39-52.

⁴³ Karina Weichold, Sheriffa Mahama, and Nora Fehmer, "Initiation Ceremonies and Rites of Passage," *Encyclopedia of Adolescence*, 2nd ed. (Amsterdam, Netherlands: Elsevier, 2023), 1-36. <https://www.profpsy.uni-jena.de/profpsymedia/545/weichold-mahama-fehmer-in-press-initiation-ceremonies-and-rites.pdf>.

Whilst it is widely acknowledged that parents and relatives play a significant role in the transmission of values, some researchers have expressed divergent views on this issue. For instance, Dean Hoge, Gregory Petrillo and Ella Smith conducted a comprehensive survey in several churches, exploring the Transmission of Social Values from Parents to Teenage Children. Their findings revealed that the influence of parents in this domain is relatively modest when compared to that of the denominational membership, which exhibited a slightly more pronounced effect. The researchers concluded that children's values are influenced by both their familial environment and the broader culture, suggesting a more significant impact from the latter.⁴⁴ The above discussion shows that the African context can be very useful in the area of TV; when considering that all elderlies in Africa have a right to discipline or to mentor the youngest one. But it can't be enough while considering the complexity of society today and mentorship as well⁴⁵, it is important to develop a broad context of mentorship that includes other groups of mentors.

Church Elders. The context of this study is to transmit Seventh-day Adventist lifestyle values to young people in the church. According to the organization of the SDA, elders play a key role in the spiritual development of the church. They are used as Bible teachers, coaches, counselors, and caseworkers.⁴⁶ All these activities are very close to mentorship according to the definition given by Miriam Rose Brooker who says that the mentor is someone who has greater

⁴⁴ Dean Hoge, Gregory Petrillo and Ella Smith, "Transmission of Religious and Social Values from Parents to Teenage Children," *Journal of Marriage and Family* 44, no. 3 (1982): 569-580.

⁴⁵ Floyd McClung describes the different kinds of spiritual parenting which may be involved in different types of spiritual parenting relationships as disciples, coaches, teachers, counsellors, and so on with their spiritual daughters and sons. Floyd McClung, "Foreword," Larry Kreider, *The Cry of Spiritual Mothers and Fathers* (Ventura, CA: Regal Books, 2014), 13.

⁴⁶ *Seventh Day Adventist Church Manual*, 111.

experience and wisdom than the mentee, and who offers a combination of instrumental/career and emotional/psychosocial support (to varying degrees)⁴⁷. By quoting Stanley and Clinton, Desmond Gaius Boldeau also believes that “the empowering nature of the “spiritual helping” aspect of the role and function of mentoring is “a relational experience in which one person empowers another by sharing God-given resources. However, according to him, “living and modeling the life upon sound and credible values is the other side of the work of the mentor.”⁴⁸

In the context of the church, it is important to understand that elders are seen automatically as mentors whether formal or informal. As we present the mentorship model for young people, three aspects have to be taken into consideration which are: attraction, responsiveness, and accountability. The more intense and deliberate the relational commitment, the more likely changes, and growth will result.⁴⁹ R Hoge Benton Johnson and Donald Luidens strongly believe that beliefs and family factors have a great impact⁵⁰ as far as young adults' involvement in the church is concerned. Since the elder's role is to teach and train young people based on the core principle of the church and their beliefs, churches had reason to believe in the capacity of the elders in the area of transmission of values.

Youth Leaders. In the Seventh-day Adventist church, youth leaders are very important for the training and spiritual growth of young people. In the local churches

⁴⁷ Brooker, “Youth Mentoring as an Intervention with Disengaged Young People.”

⁴⁸ Desmond Gaius Boldeau, "Developing a Mentoring Model, Based on Christ's Approach to Discipleship, for Intern Pastors in the British Union" (DMin diss., Andrews University, 2014), 37, <https://digitalcommons.andrews.edu/dmin/18>.

⁴⁹ Ibid., 39.

⁵⁰ R. Hoge, Benton Johnson and Donald Luidens, “Determinants of Church Involvement of Young People Adults who Grew up in Presbyterian Churches,” *Journal for the Scientific Study of Religion* 32, no. 3 (1993): 253. 242-255

committee, youth ministries have about five members on board according to the various clubs which are: adventurers clubs, explorers, ambassadors, young adult ministry, and campus ministry.⁵¹ Youth ministry aims to work for the salvation of young people by helping them to grow spiritually, physically, mentally, and socially. Youth ministry also provides an environment of fellowship, and equip young people to work for the salvation of others and finally train young people to perform and assumes greater roles in the church and mobilize their energy by involving them in the different aspect of the church activities.⁵²

In summary, the work of the youth leader is to pay attention to the growth of young people in the church and how to involve them according to their gifts and talents in the church activity.

Talking about the mentorship of the young people in the church, especially when it involves behaviors and transmission of values, the youth leader is the key person. According to Kohlberg's theory of Moral Development, three levels of decision-making in terms of morals are identified: a decision to gain a reward or avoid punishment, a decision to protect or establish a good reputation, and a decision based on principle.⁵³ Considering this aspect of decision-making by youth especially when behaviors, principles, or reputations are mentioned, the task of the youth leader according to Dave Allen is to help their young people to do a self-analysis on the motives behind their moral decisions. That is where knowledge about mentorship is

⁵¹ *Seventh day Adventist Church Manual*, 2015, 109

⁵² *WAD Working Policy*, 2019-2020, 415

⁵³ General Conference of the Seventh day Adventists, Youth Department, *Getiing it Right*, (Hagerstown, MD: Review and Herald, 2005), 55.

very important for the youth leader. Since mentorship works with a sample, the purpose of the youth leader is to show himself as a model for more impact.⁵⁴

In the same line with Dave Allen, Bary Gane asks a question why a special youth ministry? He emphasizes the importance of faith development, and he says that it is the role of youth leaders to support and guide through the difficult years when identity is being formed and faith tested and tried.⁵⁵ The value-genesis study evaluated the importance of youth ministry in the life of young people and it concluded that 85% of those who are satisfied with the church attested that their life was impacted by youth ministry.⁵⁶ This is very significant and it shows the importance of having a good youth leader at the local church. Considering that youth ministry can be seen as a shelter environment for the discussion of critical issues of their faith and must provide an intergenerational context of faith-building,⁵⁷ youth leaders must be well-equipped and well-trained in the area of mentorship. In addition, the youth leader is the bridge between families and young people in order to empower the parents to address the spiritual needs of the young people. By establishing the mentorship ministry in the church, church leaders engage themselves with youth to make them feel accepted and not condemned. It is therefore, a call for the church to establish other subsets of strategies that include having adult-teenagers mentorship

⁵⁴ Ibid., 55-59.

⁵⁵ Ibid., 84.

⁵⁶ Bary Gane, "Church Climate and Youth Ministry," accessed 28 March 2024, <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1061&context=cye-pubs>

⁵⁷ Ibid., 85.

and relationships, involving teenagers in Church activities like worship and Bible study, and using Christian schools to perpetuate Christian values.⁵⁸

Celebrities' Mentorship Influence. In Cameroon, it is well known that Samuel Eto'o, the Cameroonian football legend, does not drink alcohol or smoke, which has helped him build an outstanding footballing career.

In Senegal, Sadio Mane refused when he posed for a photograph with his club at the ceremony to make their sponsorship official. The company is Paulaner, a German beer and brewery founded in Munich in the early 17th century by the monks of the Neudeck ob der Au monastery.⁵⁹

Footballer Idrissa Gueye also refused to wear the LGBT+ jersey, refusing to promote genders that do not fit with his spiritual values. He was supported by the President of the Republic of Senegal in person and by the vast majority of the Senegalese population. He lost his place in this great French club, but his reputation remained intact.⁶⁰

It would therefore be desirable to include such examples in the project to transmit values, to influence the choices of young people, and motivate them to lead an exemplary lifestyle.

Fellowship and the Transmission of Values

⁵⁸ Daniel Slivka and Kamil Kardis, "Examining the Interplay of Church and Family in Cultivating the Faith in Teenagers Towards a New Strategy," *European Journal of Science and Theology* 14, no.3 (2018): 59. 53-62

⁵⁹ Actu.com, "Bayern Munich : Sadio Mané refuse de faire la promotion de l'alcool," accessed 12 March 2023, <https://237actu.com/bayern-munich-sadio-mane-refuse-de-faire-la-promotion-de-l-alcool/>.

⁶⁰ Nicolas Poincare, "Polémique Gueye: au Sénégal, la question de l'homosexualité toujours ultrasensible," accessed 12 March 2025, https://rnc.bfmtv.com/actualites/international/polemique-gueye-au-senegal-la-question-de-l-homosexualite-toujours-ultrasensible_AV-202205190178.html.

Young people have a great sense of belonging and to achieve the process of transmission of values, fellowship is one of the best ways. One of the strongest attributes of youth ministry is a sense of community that the young people enjoy as a result of fellowship with one another. Christian community, commitment, conversion, and Christian growth don't just happen, they cannot be legislated or forced. They are gained by:

1. Growth which usually comes from relationships with others.
2. The Development of a relational and holistic approach to meeting youth needs through relationships forged out in fellowship.
3. Having young people come to the place where they can learn to help one another grow through listening and sharing, learning and supporting.⁶¹

The above three gains express the need for a good relationship in the church for the well-being of the young people. That seems to be a great challenge today in the Seventh-day Adventist church in Cameroon specifically, and all over the world where many of the local churches create a different environment for the young people because of space, children and youth with specific needs, and other logistics challenges. Since the transmission of values involves unity and a good relationship with all the components of the church, it will be very important to pay attention to what Fernando Arzola says when he talks about the ecclesiological problems inherited from the enlightenment; he raised two specific problems:

Firstly, pragmatism led the church to be more of a cooperative system than the body of Christ. In this context, the pastor or the youth leader is viewed as a chief executive officer, and the laity functions under this managerial leadership with the

⁶¹ General Conference of Seventh-day Adventists, Youth Ministries Department, *Youth Ministry Handbooks* (Washington DC: Review and Herald, 2005), 225.

principal goal of legislating morality.⁶² Secondly, individualism where youth ministries tend to focus on contemporary matters rather than understanding their place within the communion of saints.

Fernando calls after these observations for the unity of the church, where the whole is found in each place. That is the real meaning of true fellowship which focuses on inclusive worship. Mark DeVries on the same line as Fernando argues that: when adults and youth work together in ministry and service, they tend to wind up spending time together outside a program context. In addition, if the church never segregates by age group, all families will get to worship and interact together. The identity of totally separated youth groups can create a cool versus uncool environment.⁶³ By doing that the church will overcome three challenges:

- The church will look like a body
- The church will be more inclusive
- And the church will open the door of grace to everybody.

In conclusion, a good fellowship context is essential to create an environment of inclusive teaching without any discrimination or segregation. The whole church will then be involved in the transmission of values.

Furthermore, a Barna Group study found six main reasons why young people are leaving the church, they include; overprotectiveness of the church, inadequacy between church faith and their personal life experience, the opposition between church and science, casual consideration of sexuality matters, the Church's teaching too exclusive to the contemporary, multi-cultural and pluralistic age, and

⁶² Chap Clark, *Youth ministry in the 21st Century: Five Views* (Grand Rapids, MI: Baker Academic, 2015), 116.

⁶³ *Ibid.*, 116.

unfriendliness of the Church towards doubters. These reasons are linked with the ability of the church today to process the TV. That is why Daniel Slivka and Kamil Kardis call for the remodeling of the role of the Church in raising teenagers to remain in the faith while at the same time, energy needs to be devoted to strengthening Christian homes⁶⁴

Seventh-day Adventist Ministries and Transmission of Values

The Seventh-day Adventist Church has established numerous ministries with the objective of inculcating ethical values in young people. The present dissertation will focus on youth ministries (adventurers, pathfinders, ambassadors, young adults, and public campus ministry) and children's ministries. Studies demonstrate the remarkable contribution of these ministries. A study was conducted in North America to assess the impact of these youth ministries on the beliefs of the population aged 19 and over. The conclusion was unequivocal: many recognized the role played by youth ministries in the knowledge and practice of fundamental beliefs. The study made by Gane in 2005 shows about 17 benefits of youth ministry in the life of youth and the church, which can be summarized in four principles: Commitment to the core beliefs of the Seventh-day Adventist, higher level of involvement in the church activities and mission, positive peer pressures that lead to good lifestyle and behaviors, and development of positive leadership.⁶⁵

⁶⁴ Slivka and Kardis, "Examining the Interplay of Church and Family in Cultivating the Faith in Teenagers towards a New Strategy," 59.

⁶⁵ Alva Barry Gane, "Youth Ministry and Beliefs and Values Among 10- to 19-year-old in the Students in the Seventh-day Adventist School System in North America" (PhD diss., Andrews University, 2005), 63.

In 2017, another survey was conducted by Barna Group to understand the role of relationships in the church and what keeps young people in the church. The participants were millennials (59% under the age of 30 and 32% between 30 and 34) who had recently graduated from Oakwood University, Southern University and Pacific Union College. They discovered that 66% were looking for peers of the same age. This helps to understand why youth ministries in the Seventh-day Adventist Church have organized clubs according to age and how this contributes to the retention of young people and church attendance.⁶⁶

Children ministries in the Seventh Day Adventist church deal with children from 0 to 14 years old and is about developing the faith of children, helping the children through various ministries to be like Jesus.⁶⁷ The survey made by Galina Stele in 2016 prevents us from closely looking at the growing faith of children! She discovered that those who were baptized before the age of ten reported being more connected to a local church than those who were baptized at later ages, though it may have some other issues, like the devotional time spent alone with God, which is somehow difficult for them. But the great advantage is the retention and the connection with the church.⁶⁸

Elsewhere, the Barna survey on Generation Z teens shows 6 areas of concern:

1. Most important personal achievements (43%) and hobbies (42%)
2. Lying is wrong (only 34%)

⁶⁶ General Conference Corporation of Seventh-day Adventists, "Connecting at Church: Young People," accessed 26 March 2025, <https://www.adventistresearch.info/connecting-church-young-people/>.

⁶⁷ General Conference Corporation of Seventh-day Adventists, Children's Ministry, "Our Philosophy," accessed 26 March 2025, <https://children.adventist.org/our-philosophy>.

⁶⁸ Galina Stele, "Research Data on Adventist Youth: Challenges and Opportunities for Discipleship and Retention," accessed 26 March 2025, https://www.adventistresearch.info/wp-content/uploads/AHSRA-Conference-G_-Stele.pdf.

3. 69% it is acceptable (definitely +probably) to be born one gender and feel like another
4. 66% want to finish their education and start their career and be financially independent (65%) by age 30
5. Only 20% want to get married by the age 30
6. Only 34% have my religion/belief as identity today, and 16% have as a future goal to become spiritually mature⁶⁹

These statistics, non-exhaustive in nature, demonstrate the multifaceted challenges confronting children, the community, and the church. The establishment of the children's ministry for the SDA has been instrumental in providing support to the church and facilitating the realization of their spiritual identity, thereby contributing to the development of their spiritual maturity.

Conclusion

This chapter has highlighted three components that lead to a dynamic transmission of values to young people: discipleship, mentorship, and fellowship. The complexity of this issue helps to understand that TV involves a matrix of activities and committed people who can help young people to live according to the standard of the Seventh-day Adventist Church. The use of alcohol and the misuse of sexuality are forbidden by the Seventh-day Adventist faith, but unfortunately, young people are involved in them. To bring them back to the right paths, discipleship helps to shape specific values or beliefs and behaviors; mentorship leads the mentee to gain wisdom and to grow holistically, guiding them to face some personal challenges and helping them to make good decisions; and fellowship enhances the community base

⁶⁹ Ibid.

development of their faith. These three concepts were implemented for the case of this project and can be a panacea to reduce the level of involvement.

CHAPTER 4

DESCRIPTION OF RESEARCH AND, INTERVENTIONS

This chapter has been developed to focus on four key points, the examination of which will facilitate a deeper exploration of the context of Douala III and a more comprehensive examination of the transmission of values in this setting. The main objective is to develop, implement, and evaluate a project that can enhance the level of ethical compliance through a robust system of value transmission among Seventh-day Adventist church members in the area, particularly with regard to the issues of sexual immorality and alcohol consumption among the youth. The initial step in this process was to provide a comprehensive description of the ministry context relevant to the project, followed by a detailed account of the methodology employed in the search and evaluation of findings. After this, an intervention was presented, including the recruitment of participants, training sessions, and objectives. This intervention was informed by a theological foundation and a review of the literature on the issue.

Douala III Profile

Douala III subdivision is one of the biggest areas in Douala town with about 914 228¹ inhabitants out of the 2.768.436 inhabitants of the town. It is the largest area in the Wouri Division with 168,4km² out of the 922 km². The Seventh Day Adventist

¹ National Institute of Statistics, Republic of Cameroon, Agence Régionale de l'Institut National de la Statistique, *Annuaire statistique de la région du littoral* (Yaoundé, Cameroun: National Institute of Statistics, 2022), 52, https://ins-cameroun.cm/wp-content/uploads/2023/06/Annuaire-statistique-du-Littoral-ed_2022_Francais-1.pdf.

Church is present in that area with a membership of around 1933, more than 300 sympathizers, and a population of children estimated to be 500². The average membership compared to the population is 1/1500. Nevertheless, the Seventh-day Church is growing despite the challenge of evangelizing big cities.

The economic strategy of the subdivision of Douala 3rd is evident in the presence of an industrial zone, which attracts young people seeking employment. The presence of these industrial companies has had a significant impact on housing, leading to overcrowding and the subsequent development of prostitution and related issues. A cursory examination of the area reveals the existence of five prominent centres of prostitution. These include "Crossroads I missed my life", Village Market, "Ndokoti Market", "Bonaloka" and "Makepe Maturity".

The University of Douala is located in the mentioned area, and the majority of the young people in the church are students in this prestigious institution. The presence of this educational institution has been a contributing factor to observed migratory patterns within the area. A significant number of young people are leaving the rural areas to the city, with many of them living in poor conditions. The vulnerability experienced by these individuals, compounded by the absence of adequate support structures, has unfortunately led to several cases of depravity. Consequently, the process of growing up as a child in such circumstances can be particularly arduous, and it is recommended that the church devote greater attention to this issue by establishing ministries that can assist young people in maintaining and sharing their values.

² Executive Secretary of the West Cameroon Conference, End Year Report, 2022.

The table 4 below presents the five districts of the areas with different populations according to their ages, genres, and sexes

Table 4. Douala III Population³

Districts	Number of churches	Members	Female	Male	Youth	Non-baptize female youth	Non-baptize male youth
Wouri 3	3	352	182	174	145	30	42
Wouri 5	3	497	215	208	136	56	54
Wouri 6	2	311	165	146	92	25	12
PK PHIL	3	505	241	197	235	24	18
Wouri 7	2	268	137	131	78	21	14
Total	13	1933	940	856	686	156	140

As shown in Table 4, the congregation in Douala III is predominantly youthful, with a significant number of individuals requiring baptism. The sixteen churches are overseen by five pastors, who have undergone extensive training and whose average age is 53. The transmission of values is facilitated through sermons on Sabbath days and other official programs, including Sabbath schools, children's ministries, women's ministries, and worship services. In certain departments, such as youth ministries, Sabbath school ministry, and women's ministries, programs are proposed to educate young people and the entire congregation in terms of Seventh-day Adventist values. Table 5 presents some of the program designs by some departments in that area.

³ The statistics was provided by districts secretaries through direct calls and interviews.

Table 5. Regular Programs of Some Departments in Douala 3 Subdivision.

Programs	Objectives	Agenda	Departments in charge
Sermons	Exhortations and educations	Sabbath, Wednesday, Friday	Pastors and elders
Health Program	Raise awareness	Not regular, but once or twice a year	Health department
Progressive class	Training of young people, education	Regular in the youth class meeting	Adventist youth
Bible studies	Spiritual growth	Regular	Sabbath school
Sensitization	Awareness	Regular	Women ministry, Adventist youth, children, and others.

As with numerous ecclesiastical institutions across the globe, the congregation of Douala III is striving to fulfil their mission by providing spiritual instruction to their members and fostering their spiritual growth. The project aims to assist these churches in the deliberate design of programs that will place greater emphasis on Seventh-day Adventist values, specifically for young people.

Research Design

The study adopted the mixed research method. This methodology was chosen because it gave a complete understanding of the phenomenon. The quantitative method of research has been made with an exploratory dimension. The selection of this methodology was made on the basis that it would facilitate a comprehensive understanding of the phenomenon under investigation. The quantitative method provides data that helps to describe the issues and to have consistent views and analysis. The necessity for statistics is evident to ascertain the impact of Seventh-day Adventist values and thereby determine the importance of the project. Since it is difficult to quantify human behaviors and the relevance of new approaches in the life

of the church, qualitative work has to be done to evaluate how the church as a whole is transmitting the values and how the new approaches are incorporated to enhance the process; in addition, how the church is challenging the contemporary needs and identifying ways to make ethical teachings relevant and applicable, ultimately aiming to encourage a more consistent reflection of values in behavior so that young people abide by the standards of Seventh-day Adventist values.

Qualitative Research Design

Qualitative research design research methodology focuses on exploring and understanding complex phenomena and the meanings attributed to them by individuals or groups⁴. The qualitative method helps to understand the environment in which the ethical values of the Adventist Church are taught, especially the use of alcohol and early and inappropriate sexuality, by evaluating the moral behaviour and practices of members in relation to these values. The study aims to propose a comprehensive and effective system of transmission of values. As the aspects of this research touch on the behaviour of the participatory action research is used to understand the nature and meaning of human experiences related to the values of temperance and abstinence proclaimed by the Adventist Church on the one hand, and the practice of value transmission on the other. Participants have been selected through purposive sampling for church leaders and convenience sampling for church members. To achieve this, questionnaires were given to the participants to understand the phenomenon and evaluate the methods of transmitting values that have been put in place in the different communities; semi-structured interviews, focus group discussions, and surveys were also used. To have a good knowledge of the Adventist

⁴Nick Jain, "What is Qualitative Research Design? Definition, Types, Methods and Best Practices," accessed 27 February 2025, <https://ideascale.com/blog/qualitative-research-design/>.

population in the area and the forces at work, as well as their administrative experience, documentary research is necessary.

Quantitative Research

The quantitative research, with cross-section analysis based on primary sources from a survey, was conducted on the Douala 3 subdivision from the period of April 2018 to January 2025. Quantitative research was concerned with the collection and analysis of numerical data to address research questions. The administration of questionnaires or interviews to a sample of participants is a pivotal element in this dissertation. Quantitative research also involves using various tools, including surveys, observational studies to monitor and record behaviour, events, or phenomena in natural environments, content analysis, and archival analysis.

Population Sampling Method

The selection of participants in a research study is fundamental. It establishes the reliability of the research and, above all, its relevance, as Michael Mncedisi Willie points out: ‘Poor selection of the population undermines the validity, reliability, and ethical integrity of the research’⁵. This research aimed to develop, implement, and evaluate the transmission of values to young Adventists in the Douala 3 districts of Cameroon. The target population was youth in all its components. Parents, church leaders, and youth leaders have been consulted to better assess the situation and provide strategic responses with the aim of more effective value transmission.

⁵ Michael Mncedisi Willie, “Population and Target Population in Research Methodology,” *Golden Ratio of Social Science and Education* 4, no. 1 (2024): 75-79, 10.52970/grsse.v4i1.405.

Study Population

The Douala 3 district is made up of 13 churches with nearly 1,000 active young people aged between 12 and 30. Given the complexity of the research, which emphasizes the ethical values of abstinence and temperance concerning alcohol consumption and early sexuality, I chose to focus on at-risk young people aged between 15 and 30, excluding the youngest.

As for the adults, given that all the human components of society are involved in the transmission of values, the choice was made based on convenience, taking into account the size of the churches selected. Church elders and the 5 pastors in the district were also consulted because of their role as educators and shepherds in the local church through the purposive sampling method. Their input helped to identify the challenges associated with the transmission of values and the development of a team strategy to improve the system for transmitting values.

Data Collection

Data collection encompasses the systematic gathering and recording of any kind of information through digital or manual methods.⁶ This research used mixed method research, and the description of the sampling method is usually based on both qualitative and quantitative methods. The researcher tried to use appropriate instruments for data collection to ensure the validity, reliability, and trustworthiness of the study. Pretesting of the instruments, data collection procedures used, and ethical issues were considered to ensure the effective collection of data.

⁶ Survey CTO, "A Guide to Data Collection: Methods, Process, and Tools," accessed 27 March 2025, <https://www.surveyccto.com/resources/guides/data-collection-methods-guide/>.

Sampling Method

The sampling method is the means used to select the research participants using the various data sources.

Quantitative sampling

Purposive sampling methods were used in this study because they are found in any research paradigm and help ensure that a quality sample is located without biases so as to increase the reliability and trustworthiness of the findings⁷. This sampling was used specifically for pastors and church leaders because of their knowledge and experience concerning youth and their challenges with the transmission and keeping of values. For the rest of the members, convenience sampling which led the searcher to the public easily reachable⁸ was used. The population comprised of church members in the same environment sharing the same issues. It helps to get church members' opinions concerning the subject through interviews, questionnaires, and surveys.

Qualitative sampling

Purposive sampling was used to understand the opinions of the leaders concerning challenges raised by the subject. Elders and youth leaders were chosen to discuss the method used for the transmission of values based on the issues of temperance and abstinence to young people. Focus group discussions and semi-structured interviews were means to have meaningful information. Since the leaders

⁷ Friday Nymbili and Leah Nymbili, "Types of Purposive Sampling Techniques with Their Examples and Application in Qualitative Research Studies," *British Journal of Multidisciplinary and Advanced Studies* 5, no. 1 (2024): 90-99, <https://doi.org/10.37745/bjmas.2022.0419>.

⁸ Jawad Golzar, Shagofah Noor, and Omid Tajik, "Convenience Sampling," *International Journal of Education and Language Studies* 1, no. 2 (2022): 72-77

and pastors were well identified in the various churches, the snowball sampling helped to identify the potential participants for the discussion and interviews.

Data Collection Instruments

Data collection was done with the administration of questionnaires to the church members through convenience methods and to the pastors through semi-structured interviews. Focus group discussions with church leaders, parents, and youths were done to triangulate the results of the questionnaires.

The questionnaire was administered on the sheet to be filled by each respondent. Questions were typically of 3 sorts: numerical open questions, coded open questions, and text open questions

Questionnaires

The questionnaire used had a total of 21 questions: with likert scales from 1 to 5 to assess members' perceptions of issues relating to ethical values and to facilitate analysis; some with open-ended questions helped to see things from the respondent's perspective, as it gives feedback in their own words instead of stock answers. The questionnaires were distributed by the church youth leaders as shown Table 6 below. The thirteen churches were visited, but only ten were selected according to the behavioural challenges discovered. The 230 questionnaires were distributed through convenience sampling together with the consent form⁹ for all the participants from the ten churches in proportion to their number of members. The target population was selected among the believers and young people above 15 years old. To make it more inclusive and accurate, the participants must have spent at least 5 years in the

⁹ Appendix Q

community. Table 6 presents the partition of the questionnaire according to the church members.

Table 6. Partition of the Questionnaire

Churches	Number of members	Number of questionnaires received
Pk 11	170	46
Bepanda	169	16
Ccc	90	40
Kondi	102	8
Makepe	183	7
Ndogbong	190	14
Beedi	115	21
Pariso	112	19
Nyalla Ecole	104	19
Bonamoussadi	103	17
Total	1338	207

The researcher didn't receive all the questionnaires back because churches were not able to return all the copies from areas like Kondi and Makepe; but 90% were able to fill it, which is a good return rate. The church of CCC and PK11 was given more copies because of the type of neighbourhood. The purpose was to evaluate the impact of the environment on the lives of young Adventist people.

As the project is concerned with the transmission of values, the questionnaire concealed both the need to transmit values and the need to participate in their transmission. Therefore, the researcher gave the same questionnaire to all participants. The purpose was to see how young people have received values and how elders, parents, and the whole community are organised to transmit these values to young people.

Semi-structured Interview Guides

Semi-structured interviews are an effective method for providing reliable and comparable qualitative data with different participants, even if given to different interviewees.¹⁰ Pastors and elders were interviewed, and the five pastors were present, together with 10 elders representing the various churches. The meeting was recorded with the permission of the participants. Here are some questions in the interview guide:

- Question 1: The Church's major program is to educate young people about ethical values.
- Question 2: integration of faith and behaviours among young people.
- Question 3: unwanted pregnancies in the churches for the 5past years.
- Question 4: The prevalence of early and unwanted pregnancies in your communities.
- Question 5: Young people's faithfulness to the principles of abstinence from alcohol and all forms of drugs
- Question 7: How often does the committee deal with the case of alcoholism regularly?
- Question 8: Families' role perception on the transmission of values.
- Question 9: Risk factors that could lead young people in your community into trouble.
- Question 8: The transmission of values perception in the Seventh-day Adventist Church.

¹⁰ Charles Kakilla, "Strengths and Weaknesses of Semi-Structured Interviews in Qualitative Research: A Critical Essay," accessed 27 March 2025, https://www.researchgate.net/publication/352565661_Strengths_and_Weaknesses_of_Semi-Structured_Interviews_in_Qualitative_Research_A_Critical_Essay.

Focus Groups Discussion

The benefits of focus group research include gaining insights into people's shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation. It helps to provide a social context within which the phenomenon is experienced, and they display the way in which context can shape people's views, showing how data are generated through conversation with others¹¹

Focus group discussions through Zoom meetings were organized with pastors and elders because the researcher was transferred to another country and it became difficult to meet the pastor physically. The environment of transmission of values in the churches of that circumscription, the evaluation of the standards of Adventist ethics in the life of the young people of the church, and the level of convergence of values in the same environment were the main subjects of those meetings. The five pastors and ten elders out of the 32 elders expected were present in that meeting, which is quite representative.

Focus group discussion meetings with youth were also organized in the four districts of that circumscription. The youth director of the conference called all the youth leaders of the churches and all the Master Guide for the purpose. An average number of 90 youth leaders attended the meetings. Four meetings with an average of 20 youth per meeting, which volunteers agreed to participate, were organized according to their churches. The themes developed emphasize how far young people abide by Seventh-day Adventist Church values and how they are involved in the

¹¹ Hom Bahadur Basnet, "Focus Group Discussion: A Tool for Qualitative Inquiry," *Researcher: A Research Journal of Culture and Society* 3, no. 3 (2018): 81-88, 10.3126/researcher.v3i3.21553.

transmission of values. Since alcohol and sexual behaviours are the chosen values, they were the focus of the discussions.

Reliability and Validity for the Quantitative Instruments

Validity and reliability are crucial to help establish the scientific rigor of a study and influence the acceptance and application of its results in practice. The validity of the instrument was assured by the scholars of Cosendai University in Cameroon through the Dean of the School of Theology and Business regarding the relevance of the questionnaire. A small pilot test of the questionnaire designed for the whole church was carried out on a specific group of people, mostly youth leaders (20 of them), before proceeding to the whole church. The results showed that the questionnaire was comprehensive.

Reliability ensures that the instrument gives stable and consistent results over time. This was done through test and retest reliability, which is a statistical measure commonly used to assess the consistency and reproducibility of results obtained from healthy controls in research studies. The semi-structured interview was repeated with a subset of elders; all the first elders were selected for the interview, and almost the same questions were asked, and the results confirmed the findings of the analysis. By implementing these validity and reliability measures, the study ensured that the findings accurately represent the dynamics of ethical value transmission within the Seventh-day Adventist community in the Douala 3 subdivision.

Credibility and Confirmability

For the qualitative method, the trustworthiness of the study was established through credibility and confirmability.

- Prolonged engagement by spending time with the participants and understanding their context to get more data. The researcher was the church pastor in that area and the president of the church in that region for more than 6 years.
- Triangulation by using different sources of data such as questionnaires for church members, semi-structured interviews with leaders, focus group discussions with youth and parents, and official documents such as church minutes and other records.
- Reflexivity by acknowledging personal biases and preconceived thinking especially regarding sexual behaviours

The confirmability was built through peer debriefing, especially with elders of the various churches and pastors of the fields. A meeting was organized with the pastors of the conference for the presentation of the findings. By applying these strategies, the study ensured that the findings accurately reflect participants' experiences of ethical value transmission within the Seventh-day Adventist in Douala 3 subdivision.

Ethical Consideration

A consent form was sent to all participants before the start of the study and all participants were well informed and they agreed to participate in the study after which they were assured of confidentiality and anonymity to protect their identity. They were assured that participation in the project is voluntary and they are free to decide to live the study or skip questions or programmes they are not comfortable with without any penalty. Participants were also assured that they would be informed of the results of the study.

Data Analysis and Major Findings

Data Analysis

The survey was done in the five districts of Douala III subdivision in the west Cameroun conference; 230 Seventh-day Adventist members were involved with 207 returning their duly filled questionnaires; below are the results and analysis made after the survey.

Questionnaires were codified for quantitative responses, and descriptive statistics were also used for quantitative data. The first step for each of the variables of the studies was to determine frequencies for both quantitative and qualitative variables, through the use of a machine learning technique using Jupiter notebook with Python language to analyze the data of the studies. Responses were analyzed statistically by using univariate analysis in some cases and mostly bivariate analysis when analyzing in a matrix of two responses from two questions.

Results of the Stud

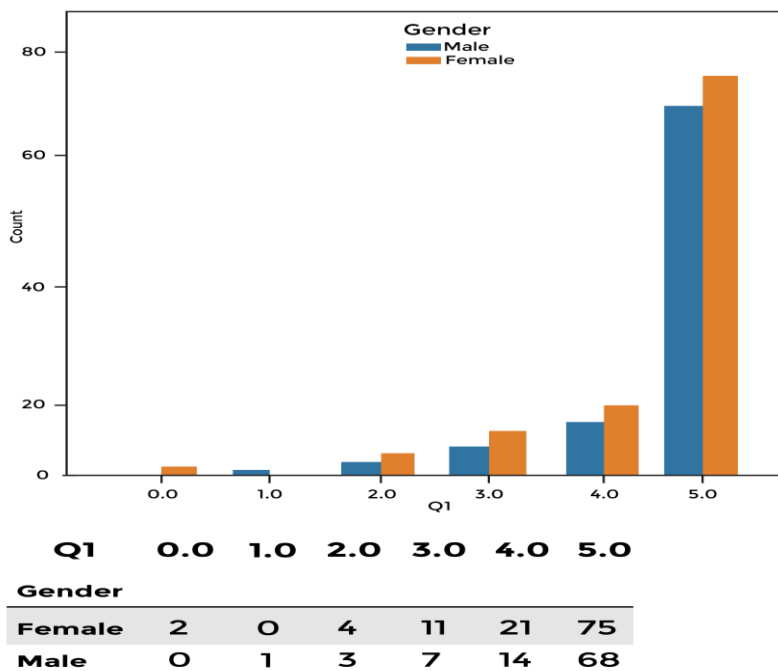
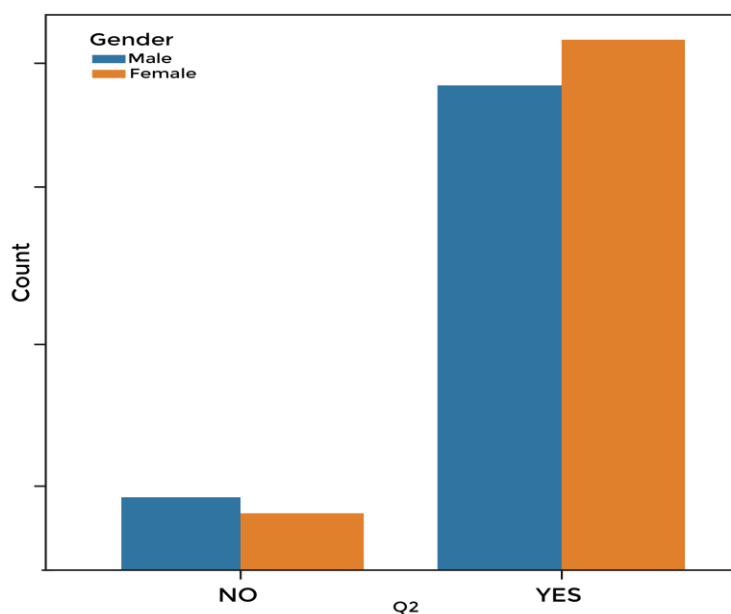


Figure 1. Percentage of Members Who Believe in the Moral and Ethical Values of the Seventh-day Adventist Church

Question 1: Do you believe in the values of the Adventist Church?

Observation: 75% of SDA members in the district trust the moral and ethical values.



Q2	NO	YES
Gender		
Female	13	89
Male	16	77

Figure 2. Percentage of Members Who Believe in Non-sexual Activities before Marriage

Question 2: Prohibition of sex in the Church before marriage

About 85 % believe in non-sexual activities before marriage. This proportion is more seen with women than men. Unfortunately, an observation of the young people's behaviours led us to discover that many of the young people are involved in it; and the pastors interviewed on that matter attested that about 25 young people are under church discipline because of pregnancy outside marriage.

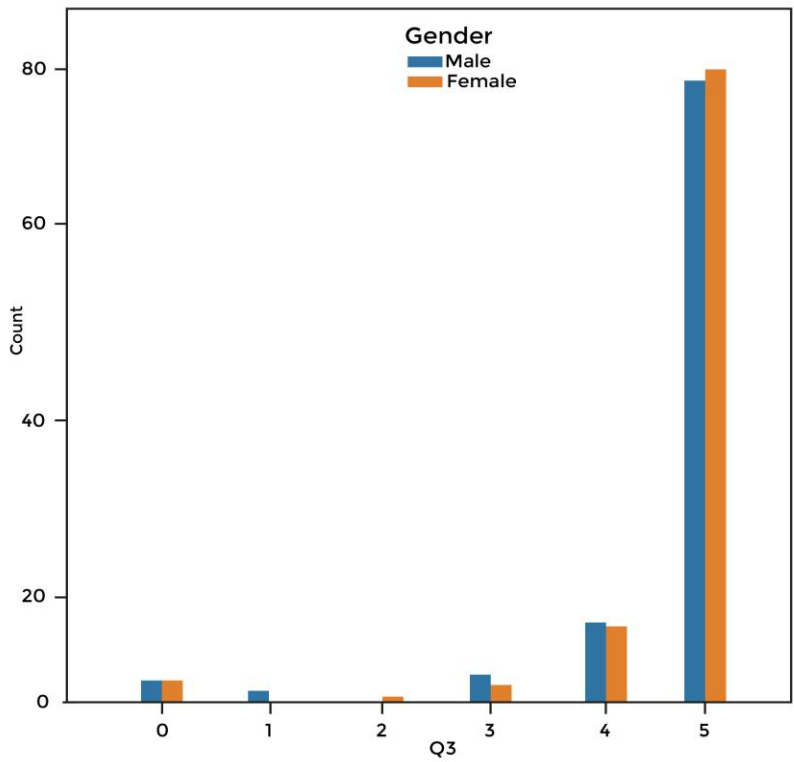


Figure 3. Percentage of Members Who Admit Alcohol Prohibition

Question 3: Alcohol consumption prohibition.

Observation: 95% admit that alcohol is prohibited in their church.

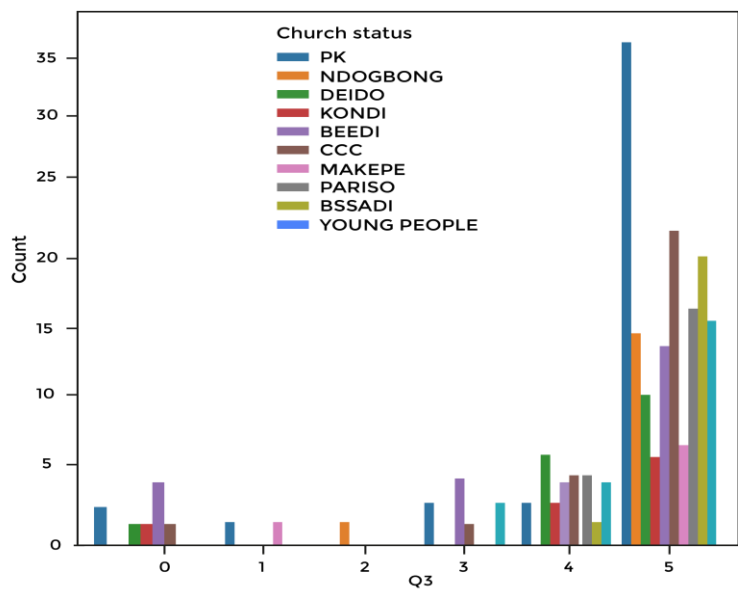


Figure 4. Churches' Percentage for Alcohol Prohibition

Question 4: Is your local church involved in value preservation?

Observation: 40% perceive that their church is involved in value preservation. At the same time, pastors confess that their members are involved in drinking alcohol, and no one is under church discipline.

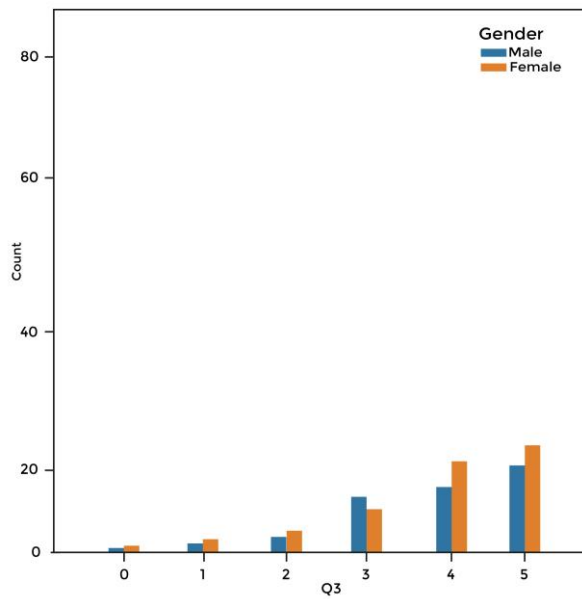


Figure 5. Church Involvement in Values Preservation

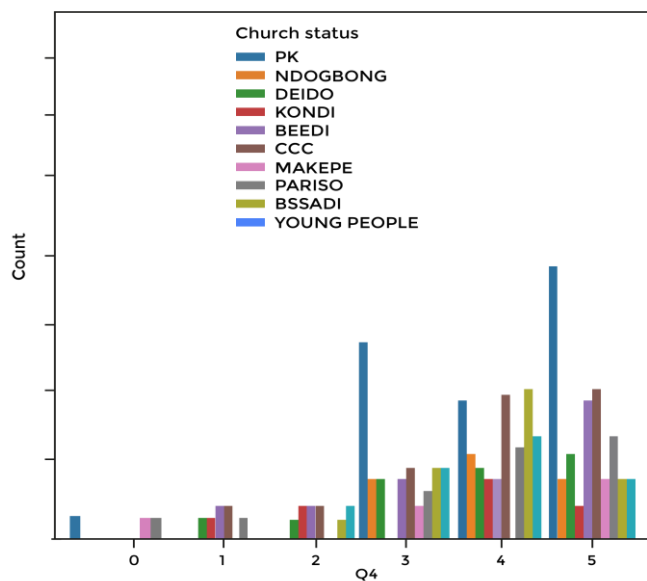


Figure 6. Involvement per Church

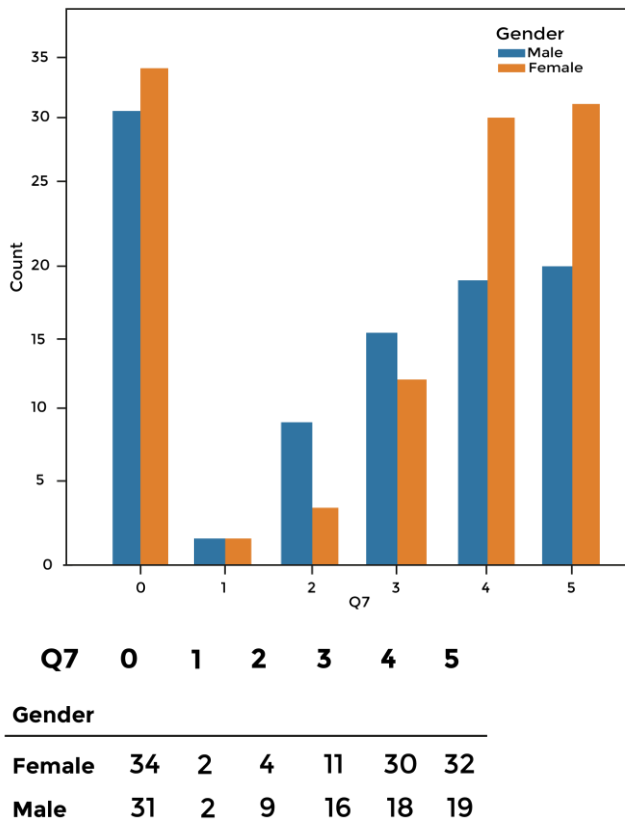


Figure 7. Impact of Parents on Youth Lifestyle

When considering value preservation on Alcohol and different local churches in the district, PK church members perceive more church involvement in value preservation than CCC, which is very low, indicating that value preservation is not uniform within District churches.

Question 7. Deals with how parents, elders, and other leaders of the church impact the youngest ones through their lifestyles according to the Seventh-day Adventist values.

Observation: 65/207 do not believe their parents have played a role in transmitting to them SDA values, while 51/207 believe their parents have played a role. This shows that transmissions of values through parents are not predictable.

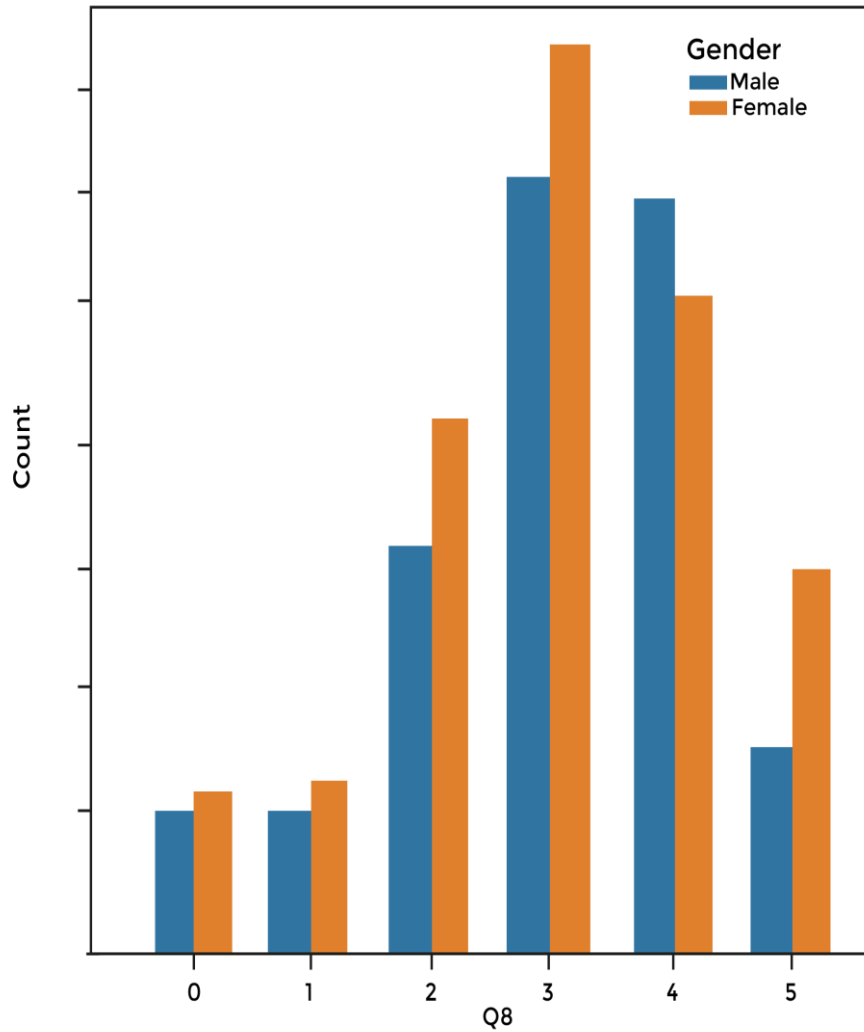
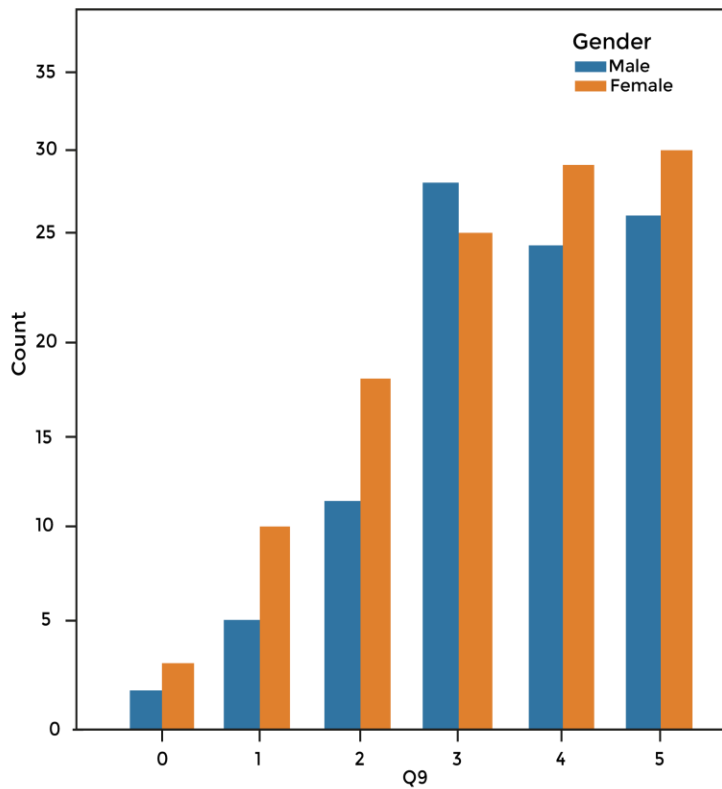


Figure 8. Impact of Pastors on the Lifestyle of Youth

Question 8. Deals with the impact of the transmission of values through pastors and elders

Observation: 69/207 are undecided on the role played by pastors and elders to transmit SDA values. Further observations show that pastors and parents do not have clear design activities or programs to share values with their children and their members

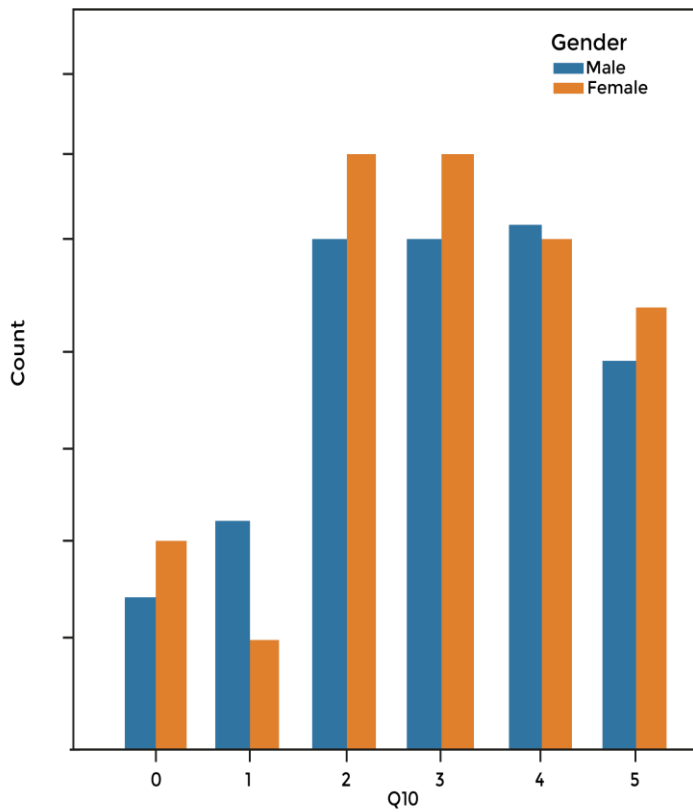


Q9	0	1	2	3	4	5
Gender						
Female	3	10	17	25	28	30
Male	2	5	11	27	24	26

Figure 9. Churches' Involvement on Value Promotion

Questions 9. To evaluate how the churches are promoting the SDA values

Observation: 56/207 strongly believed that the church is organized to promote SDA values,

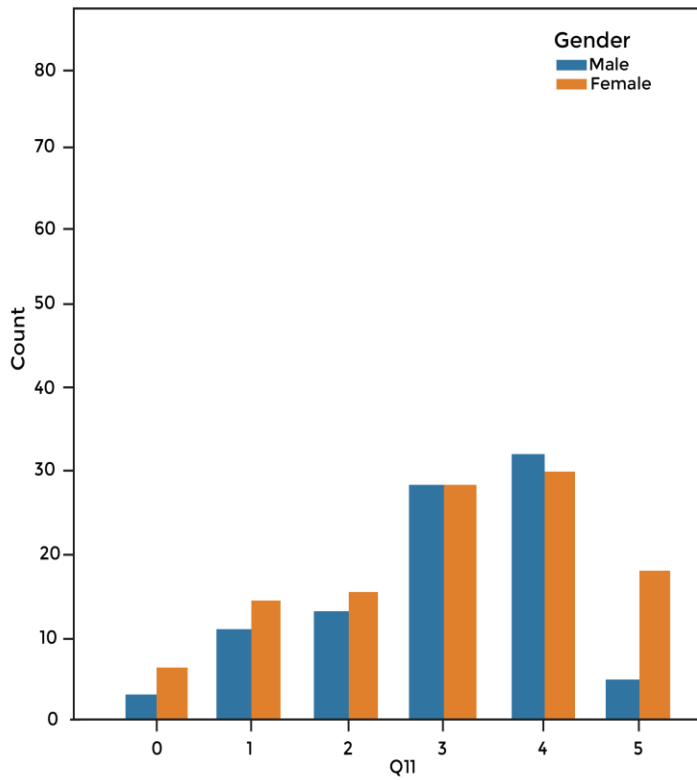


Q10	0	1	2	3	4	5
Gender						
Female	10	6	30	30	20	17
Male	8	11	20	20	21	15

Figure 10. Churches' Perception about Young Girls' Pregnancy

Question 10. Evaluate how the church handles pregnancy issues concerning young girls.

Observation: Almost 100/207 think that the church is less concerned about young girls' pregnancy in the churches.

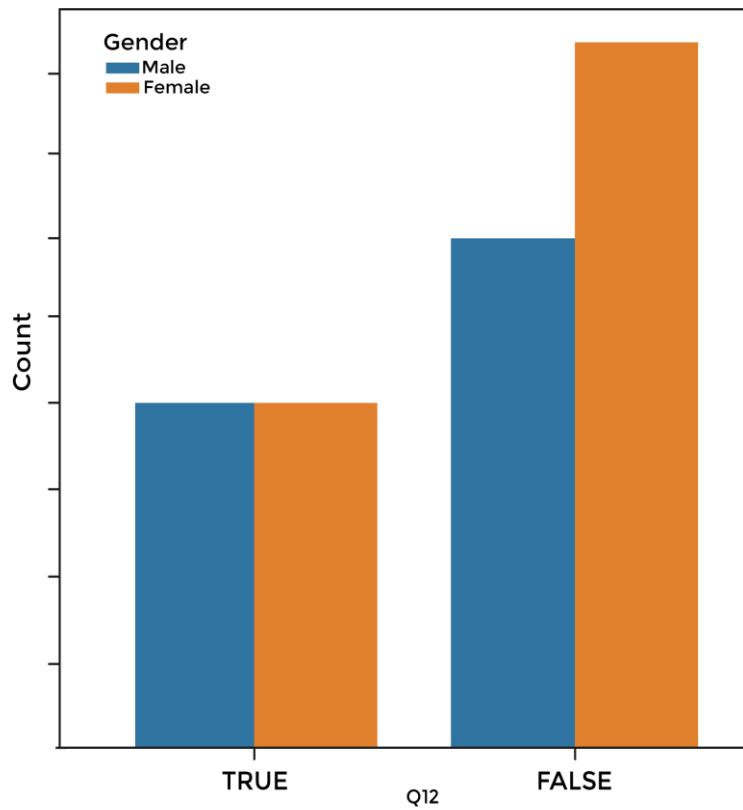


Q11	0	1	2	3	4	5
Gender						
Female	7	15	16	27	29	19
Male	3	11	14	27	34	6

Figure 11. Perception Index on Alcohol Consumption

Question 11: Perception index on alcohol consumption.

Observation: 88/207 believe that the church is working to decrease the ratio.

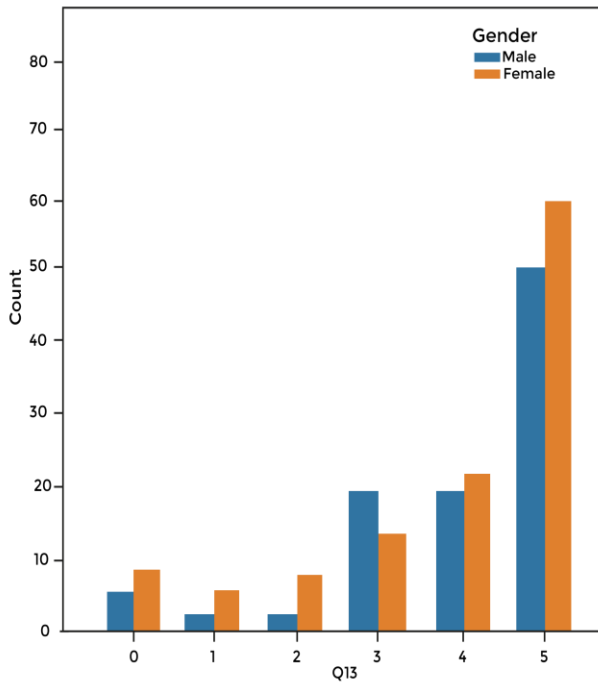


	Q12 FALSE	TRUE
Female	74	39
Male	56	39

Figure 12. Perception Index on Alcohol Consumption

Question 12 perception of the member about the consumption of alcohol inside the church.

Observation: 130/207 think that church members are consuming alcohol in either form.



Q13	0	1	2	3	4	5
Gender						
Female	9	5	6	12	21	60
Male	5	2	2	18	18	50

Figure 13. The Members' Perception of the Impact of the Depravity of Alcohol and Sex on their Salvation

Question 13. The relationship between Seventh-day Adventist view on alcohol consumption and sex deviances with the standard of the Seventh-day church according to the Bible.

Observation: 110/207 strongly believe that alcohol and sex deviances are key determinants for salvation and that these are answered in SDAs doctrines.

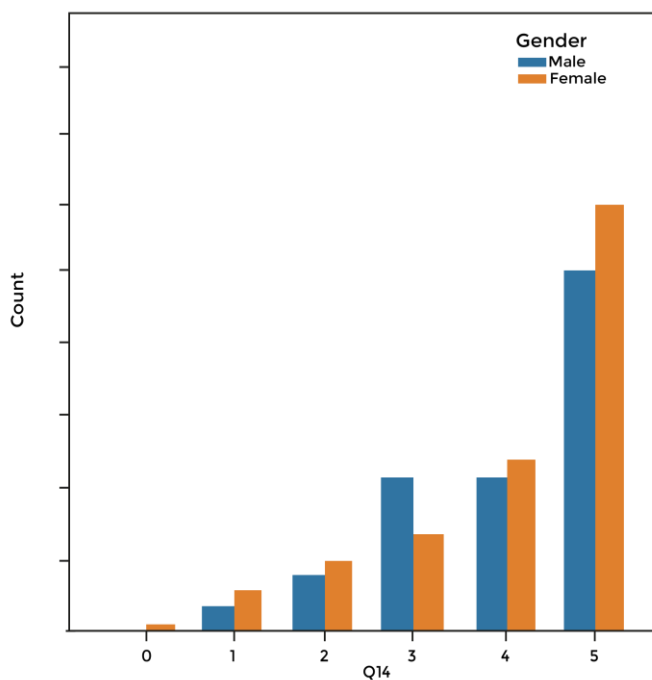


Figure 14. Perception of Members on the Importance of Transmission of Values

Question 14: Is the transmission of values a matter of concern in the church?

Observation: More than 50% of the respondents strongly believe that it is a matter of concern.

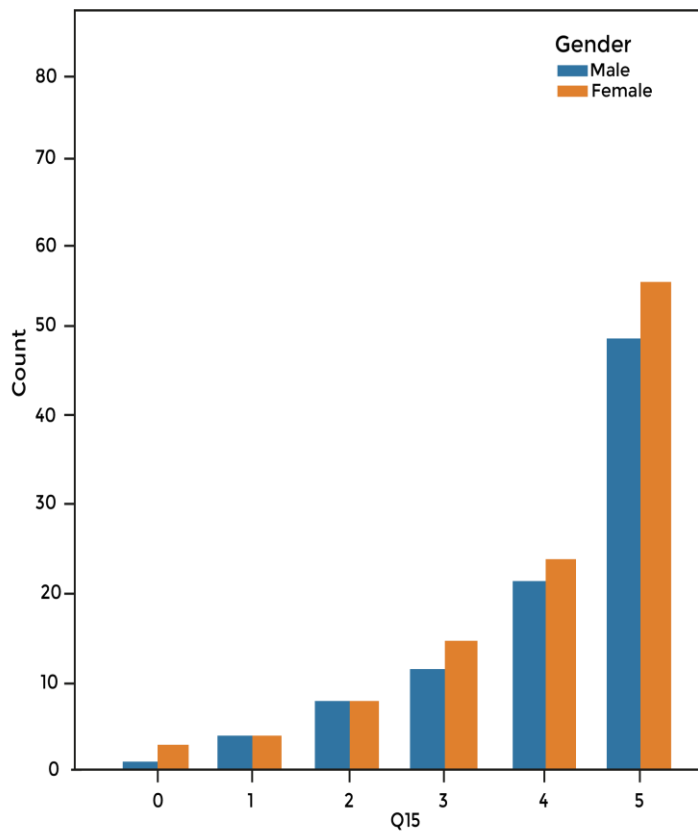


Figure 15. Perception of the Relevance of the SDA Doctrines Concerning Sexual and Alcohol Issues

Question 15: How do church members appreciate the relevance of the SDA doctrines on sexuality and alcohol consumption?

Observation: 107/207 strongly believe that SDAs values are addressing issues on alcohol.

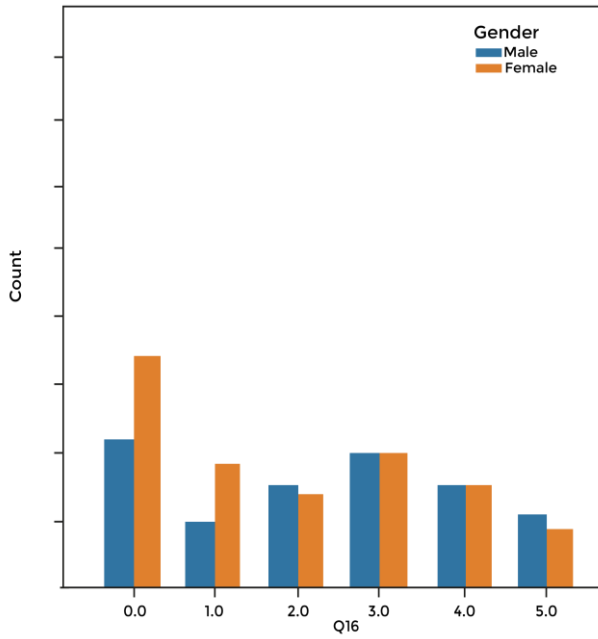


Figure 16. Members' Perception of the Preservation of These Beliefs

Question 16: Do you believe in the future of these ethical foundations if nothing is done?

Observation: 87/207 think that if nothing is done, these values will be lost.

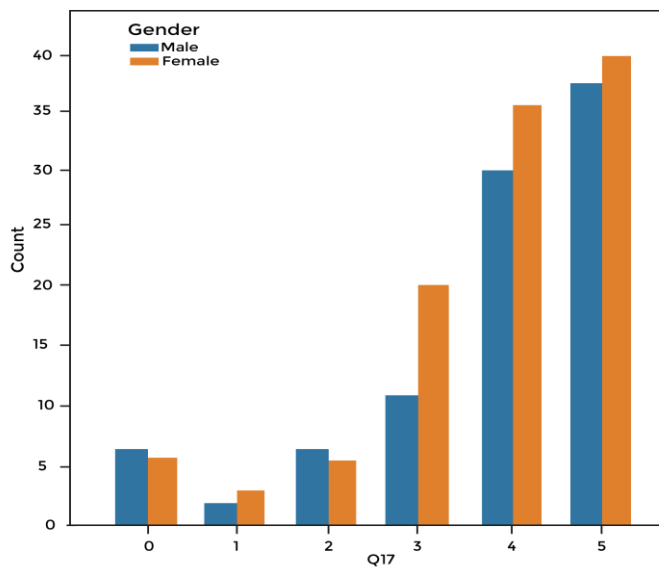


Figure 17. Pronounced Intention on the Part of Members to Promote Values

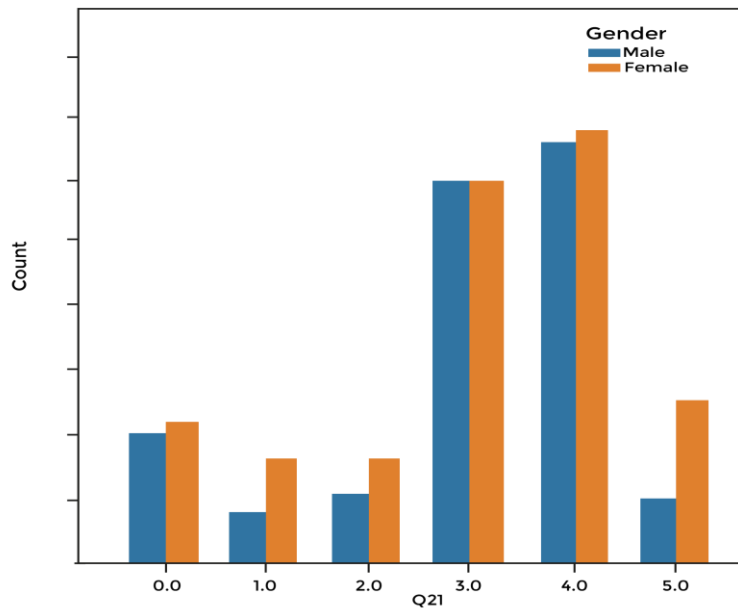


Figure 18. Level of Member Support for the Transmission of Values

Questions 17 and 21 assess the level of member support for the transmission of values.

Observation: 80/207 believe they are ready to get involved in transmitting SDA values.

In summary, five paradoxes emerged from this survey:

1. The gap between belief and behaviour. Seventh-day Adventists members believe in their doctrines and many of them think that they are good and important for their salvation. At the same time, they find it difficult to practice, apply, and transmit them.
2. The pulpit is not sufficient to address issues. The evidence shows that hearing is far from doing. Church members agree that the church is doing well by teaching but at the same time, they are scared about the future of the beliefs concerning lifestyle.

3. The paradox of the master who fails his exam. Parents and church leaders are not seen as models of what they are teaching.
4. The paradox of walking against the beliefs we think are relevant for our eternal life.
5. Disparity in the adoption of doctrines by churches in the same environment. The survey shows that in the same area, the behaviours of members are different as far as keeping values as concerns.
6. Lack of continuing and progressive program values transmission.

The study also developed a questionnaire for pastors to understand how pastors are involved in the transmission of values and how the various churches are dealing with the subject. Open-ended questionnaires were used and the five pastors responded as follows:

- Does your church have any major program to educate young people about the ethical values of the Adventist Church? *All the pastors agreed that there are no specific programs, and the transmission of values is made through traditional programs such as sermons, Adventist youth ministries, women's ministries and Sabbath schools.*
- Do you think that your young people incorporate these principles into their daily lifestyle? *Pastors believed that the majority of young people lifestyle is above average.*
- Are cases of early and unwanted pregnancies regularly referred to your disciplinary committees? (If we can have the exact figures for the last 5 years) *All the pastors certified that unwanted pregnancies are recorded in all their churches and for the last five years, more than 80 young girls were involved and 25 of them are under church discipline.*

- What is the prevalence of early and unwanted pregnancies in your communities? *A global view shows that 2 young girls out of ten are involved.*
- Do you believe that your young people are faithful to the principles of abstinence from alcohol and all forms of drugs? *Pastors agree that it is above the average.*
- Do our disciplinary committees deal with cases of alcoholism regularly? If so, how often? *Absolutely no.*
- Do you believe that families play an effective role in transmitting these values in your communities? *Above average.*
- What are the risk factors that could lead young people in your community into trouble? *difficulties in getting married, poverty, and lack of employment.*
- Do you think that the transmission of values is a real concern in the Seventh-day Adventist Church? *The pastors agree that it is a big concern in the Seventh-day Adventist Church when considering the behavioural challenges faced by young people in that setting.*
- If you were asked to work in this direction, what changes would you make to reduce the prevalence of these scourges in your churches?

Awareness-raising programs, mentorship training, intentional preaching on these issues, and involving young people in the process are some of the key responses.

In summary, pastors in the Douala 3 subdivision agree that the behaviour of young people in this region is a real challenge when compared to Seventh-day Adventist ethical values. They also recognise that there is no deliberate project for the transmission of values in their churches.

In summary,

1. The church in Douala III subdivision is using traditional ways of transmission of values which can be updated and upgraded according to the challenges they are facing.
2. Parents are not intentional and some of them are involved in premarital sex issues and cohabitation.
3. Pastoral care is very low when considering the number of people living in cohabitation (43) and those having children out of marriage (80).
4. The need for a comprehensive project for the transmission of values.

Summary of the Discussion with Young People

For the question addressing how far youth abide by the Seventh day Adventist values, it has been noted that depending on their environment, majority of young people agree that Seventh day Adventist values are very good for their life; unfortunately, the environment of learning can determine the level of commitment. Those living in the Seventh-day Adventist families are more aware of the standard of the Seventh-day Adventist than those who become Adventist and live in the non-Adventist home. It is also noted that many young people above 16 years are at risk concerning sexual behavioural regarding their neighbourhood which is close to the prostitution area. They also confirm that the prevalence of young girls' pregnancy is increasing and it has become a leading cause of the loss of young people in the church, especially young girls. Alcohol consumption is not current according to young people, but they confirm that some of them are involved in it and even promote and sell it.

For the question of how they are involved in transmitting them, 75% confess that they are not involved in transmitting the values except for specific programs of the church such as tobacco awareness or health exposition. Which means that it is not intentional.

The second step of the field's research was to work with the churches.

Program Design

Detail of the Program Design

This study is a program intervention that provides a structured, relational, and sustainable approach to transmitting Seventh-day Adventist behavioral values among church members in the Douala 3 subdivision. The program integrates discipleship, mentorship, and fellowship to ensure that values are taught, modeled, reinforced, and internalized across generations. This dissertation aimed to develop, implement, and evaluate a strategy focusing on skills and tools that can help the church transmit the SDA lifestyle values to Cameroonian youth in the Douala III subdivision. The use of the convenient sample, a non-random sampling method to avoid defining a margin error was appropriate. Groups selected were already pre-constituted since the list of Adventist youth and other members was organized per churches in the Douala District. Since some values concerning lifestyle are challenging in the community, the project brings some practical applications to help the community increase compliance with the values.

According to the survey results, the program design component focused on three major aspects of Christian activities: discipleship, mentorship, and fellowship.

Discipleship

The commission of the Lord to His disciples is to make disciples. It is an emergency and urgent to come back to the main focus of that commission. The church should strongly believe and invest in nurturing members and target the goal of spiritual growth. While talking to Peter, the master said: Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon that your faith may not fail. And when you have turned back, strengthen your brothers” (Luke 22:31, 32). Making disciples is a call for the disciple to be converted, to be strong enough to strengthen each other. The discipleship program design is composed of three items: Training seminars workshops, and witnessing will be organized to rebuild the concept of true discipleship in all our churches. The main purpose was to enhance the principles of temperance, abstinence, and sobriety as values to challenge alcoholism, drugs, and sexual misbehavior. The table below will present the subjects and the target people involved in the discussion

Table 7. Discipleship Seminars

Venues	Target peoples	Subjects of the seminars
Conference main church	Pastors and elder	Understand the key role of a disciple
All the churches of the subdivision of Douala 3	All the members	The practice of making disciples The challenges of discipleship today, Disciples by practice not by words only An evaluation design for good practice discipline.
Main conference church	Young leaders	Maintaining and sharing good standards in the practices of discipleship. Discipleship and misbehaviours (sex and alcohol) Discipleship and addictions

At the end of these seminars, the churches have been committed to a comprehensive discipleship ministry to enhance their spiritual growth.

The next step is to introduce in all the churches various clubs of discipleship witnesses to involve all the members, especially young people in the process of discipleship. By doing that, the discipleship program will become a way of preserving values among church members.

Mentorship

The practice of mentorship is not intentional in Africa. Many of the elders do it by culture or just like a custom. The intention of this research was also to give more significant insight into that area, by providing training for parents and all the leaders of the church. On the other hand, the need of the researcher is to build mentor clubs in all the churches to help young people develop good standards according to the SDA's values.

The second aspect of the mentoring program was to design a forum where young people would organize themselves as a club of peer mentors to share values, promote the Seventh - day Adventist lifestyle, and limit the pressure of society.

The third aspect was to organize and train the church in the area of mentorship by helping them to know the steps to follow in the process of working with young people for better results and engaging them to embrace mentoring as a lifetime process, not an event.¹² Table 7 presents some of the subjects of the mentoring program.

¹² Adventist Youth Ministries, "Seminar 5 - Mentoring: Ownership & Empowerment in Youth," PowerPoint Presentation, accessed 27 March 2025, https://one.adventistafrica.org/uploaded_assets/9610-Seminar_5_-_Mentoring.pptx?thumbnail=original&1545918674.

Table 8. Mentorship Seminars

Venues	Targets people	Seminars
Conference main church	Church leaders, pastors,	The importance of mentoring in the life of the church Mentoring desperate cases Mentorship of young people in the development stages.
Conference main church	Church leaders	Built a team of mentors
Conference main church	Church leaders	Peer mentors and transmission of values
Conference main church	Church leaders	Mentoring true lifestyle model

The next step after the seminar session on both discipleship and mentoring was to select among the seminarians who can be able to train the churches and fulfil the assignments to form mentors in all four churches in three months. Those mentors will help the churches through their ministry to enhance the transmission of values through mentorship and discipleship approaches and help young people apply them in their daily lives. The specific objectives assigned to them are training mentors (elders, youth leaders, peer mentors' teams), organizing mentor teams, and evaluating their activities monthly.

Fellowship

Fellowship is one of the good ways to build the spirituality of the church. In youth ministry, it is admitted that young people have a great sense of belonging. It is also noted that values are shared in the community seating. The Seventh-day Adventist church mission is built on six components: live like Jesus, communicate

like Jesus, teach like Jesus, make disciples like Jesus, heal and serve like Jesus¹³. This goal can be achieved through a good and alive fellowship program.

The fellowship program will put together all the components of the church in action for the sharing and preservation of the SDA values. Four programs will help to achieve the goal:

- Peers' mentorship action unit
- Prayer conferences
- Youth Alive program
- Caring and listening centres

Peers' mentorship action unit. The program of the peer mentorship action unit intends to put young people into small groups to meet regularly and address their issues. Their actions and their debates can be broadcast through social media to sensitize other youths. Awareness programs against prostitution, fornication, sex abuse, sexual depravation, drugs, alcohol usage, etc. are some of the subjects they will address. Such a program will help to develop among themselves friendship attitudes and an open mind to mentor themselves.

Youth Alive program. Youth Alive is a program designed to build resilience among teens and young adults by equipping them to make healthy choices. Through the Youth Alive Program, teens can better understand their gifts and their purpose. Youth Alive promotes a healthy, purpose-driven life for any teen seeking to live a fulfilling life free from addictions and emotional pain. The purpose of engaging all the churches in this program is to restore affected and infected young people by drugs and sexual issues in the church. The program will try to bring them back to the Seventh-

¹³ WAD Working Policy, 2019, 25.

day Adventist lifestyle values. The program will take place every quarter in all the districts of the subdivision as shown in table 8.

Table 9. Details of the Program Proposal

Venues	Themes	Objectives
PK district	alcohol and sexual issues: how to overcome	Helping the church to understand the consequence of the misuse of drugs and sex; and how to help those involved in it.
Wouri 3 district		
Wouri 4 district		

Caring and Listening Centre Project (CLCP). The CLCP’s purpose is to help the church to open its ears to the victims of alcohol addiction and sexual misuse. The main objectives are to reverse their condition and to redeem them from addiction. The center will operate every day in the various district’s headquarters and be managed by specialized people who will volunteer to assist the victims.

Prayer conference programs.

A prayer conference is a program in which the church prays for young people and commits them to make some pledges according to their spiritual problems. This program took place in all the churches every first Sunday of the quarter, led by pastors, and elders. A prayer conference program is a fellowship moment to commit the young people and the whole church to the hand of God. Pledges, engagements, testimonies, powerful sermons, good pieces of music, and prayers will furnish the conference

The outcome of this dissertation was:

1. Holistic behavioral Transformation: Individuals live out SDA values consistently.

2. Intergenerational value continuity: Mentorship ensures long-term transmission.
3. Stronger church and community engagement: Fellowship unites members in ethical mission.
4. Effective discipleship culture: Members actively train others, creating a sustainable cycle of value transmission.

By implementing this integrated model, the SDA community will foster a generation deeply rooted in ethical living, ensuring a lasting legacy of faith and moral integrity.

Taking into consideration that the implementation focuses on discipleship, mentoring, and fellowship. Table 9 below shows the sampling on each aspect of the project.

Table 10. A Sampling of Each Aspect of the Program

Elements of the project	Value to promote	Objectives	Propose result
Discipleship	Temperance, abstinence, and sobriety Reach 200 people which is about 10% of the total member.	Organize a discipleship team in all the churches to enhance the adherence of the youth to the Seventh-day Adventist lifestyle	Help the church to abide by the Seventh-day Adventist lifestyle values true a continuing process of discipleship.
Mentoring	Interdependence, love, and patience. Reach 200 people	Organize in the various churches three main clubs. Peers mentors' clubs; parents mentors clubs and specialized mentor clubs	Help young people to overcome the temptation and build a strong commitment to the values of the SDA church.
Fellowship	Solidarity, fraternity, and abstinence, Reach the four churches	Organize small groups of fellowship to build a community of faith and a sharing place of experience; Engage the church to intentionally create space for young people to address their specific needs. Plan for a center where young people can freely be understood and find solutions for their addictions.	Help young people to influence each other.

CHAPTER 5

IMPLEMENTATION

Sampling

The project was implemented in stages in all thirteen churches of the Douala 3 circumscription. For the experimental phase, four churches, PK11 church, CCC church, Kondi, and Ndogbong, hosted the project. I took 3 years for the intervention, from August 2022 to March 2025. Since the transmission of values is a dynamic project and very complex according to the development of the social ground, the intervention will continue through some pastors and leaders selected for the follow-up. I will be available as a facilitator to propose some adjustments where necessary.

The expectation was to reach the point where young people would appreciate the Seventh-day Adventist lifestyle by sharing temperance, abstinence, and sobriety values. The target was to embark a minimum of 50 people from each church, considering that the average number of church members in each church is 120.

Discipleship Implementation

Pastors and Elders' Training

As part of the implementation of this project, training seminars were organized in the churches; the first series was led by selected pastors who spoke to the seminarians about the key role of the disciple in transmitting values in the Seventh-

day church;¹ it was a question of reaffirming the importance of discipleship, of returning to the benefits of discipleship in spiritual growth and the transmission of values, to the merits of discipleship and the retention of members. For this presentation, 5 pastors and 22 elders were present.

Members Training

Afterward, training concerning the practice of making disciples to church members² was organized. About 80 members were present and were able to understand the important role of parents in the transmission of values and faith while considering age and sex.

Another training was about the challenges of discipleship today to the same target and mentioned the lack of training and effective tools to make disciples, the lack of adequate, and updated catechesis in the post-modern context, a lack of cohesion between the parents and the spiritual animators in the churches and finally, the lack of Adventist education centers that can integrate the faith and secular teaching. After the presentations, parents were engaged in four major aspects:

1. The Back to the Altar project has to be implemented in all families to teach the Seventh-day Adventist values lifestyle focusing on sexual behaviors and the alcohol consequences.³
2. Harmonious collaboration between parents and all the spiritual animators of the church to help young people keep the standards of the church.

¹ Appendix H

² Appendix I

³ Back to the Altar is a landmark global appeal of the Seventh-day Adventist Church, calling all people into a daily personal worship time with God. <https://www.backtothealtar.org>.

3. Promoting a consortium of parents where they can meet for prayers and discuss the new trends in parenting today.
4. Reach the level to write down a catechism model specific to our context.

The next training, addressing the audience, elaborated on the exemplarity of the disciple. Considering that many leaders have not always been examples in the field of ethics, it was important to note that discipleship is demonstrated and lived. It proposed frameworks for discussion between mother and daughter, between son and father, intending to promote open and sincere communication without taboos. Images like those of Elijah and Elisha, Moses and Joshua, and David and Solomon, have been relevant illustrations.

The next presentation was to propose an evaluation method in the practice of discipleship⁴ which integrated three specific elements: the culture of biblical reading and the spirit of prophecy in the lives of members and especially young people, the mastery of fundamental beliefs and the development of an Adventist culture in the lives of members, the effectiveness of the presence of a family altar in all member homes and the involvement for the mission.

Youth Leaders' Training Seminars

The purpose of this training was to train young people on how they can discipline themselves through peer influences.

The general view of society shows that young people learn and are influenced by their fellow friends. While considering some young people in the Bible were able to overcome temptation through peer influences. These seminars intend to equip them on how they can disciple themselves.

⁴ Appendix J

The discussion was open on how to maintain and share Adventist standards through discipleship⁵. This discussion established a strong influence of postmodern practices in church life today, which led to changes in the lifestyle of church members, and unfortunately influenced our beliefs. Two important elements to remember are the clear dissemination of beliefs and effective monitoring of youth. At the end of the seminars, pastors and church members took an engagement to apply the discipleship principles in their lives. Fourth teams were organized for the follow-up according to the ministries involved.

The Elder teamwork designated an elder who specifically emphasizes discipleship and gives a comprehensive report of the progress every semester.

A parents committee was organized to provide some information and some input to enhance the work of the elders and other teamworks.

Children ministry leaders and Adventist youth ministries also organized specific clubs according to age to teach and help them to disciple one another.

The seminar emphasized a sample of peer influences on discipleship in the Bible was conducted.

1. Daniel and his companions succeeded in the foreign because they shared the same values.
2. Joshua and Caleb were friends and strong leaders among the Israelite people
3. Jesus and his disciples were communicating the same values and their impact was good for them and other people.

⁵ Appendix K

After that, a practical workshop was conducted on how they could do it. Four elements have been considered: sex, age, affinity, and the environment.

The suggestion was to organize them by sex, and by age to address the same needs and address the same issues. Affinity helps them to talk openly to one another without taboos and barriers, and it's a good way to form bands according to their hobbies, talents, and gifts. Living in the same environment may also help to keep them connected and walking together without living isolated from the rest of the young people in the same neighborhood.

The outcome of that training opened doors for the creation clubs to discipline one another. At the end, 10 bands of 6 youths were organized according to sex, age, and affinity. Their duties included to:

1. Organize meetings where they will spend time together through Bible study, and addressing their specific challenges and needs.
2. Pray together.
3. Share Seventh-day Adventist values with their neighbors by raising awareness of the scourges that undermine youth.

Subsequently, a seminar on discipleship and deviant behaviors such as drug use and misuse of sex was conducted. The relevance of the character of Mary, sister of Lazarus, was mentioned. It was noted in the majority of churches based on the testimonies of pastors that censorship was the church's only proposal addressing behavioral issues. This training will introduce a ministry not only for censorship but also for restoration and change of lifestyle for the victims. The importance is to

remember that, the exercise of discipleship is the entire transformation of lives in Jesus Christ.⁶

The last seminar was led by three specialists on how to reverse an addicted person. Four steps were proposed:

1. Show love to them as Jesus did at Gadara.
2. Help them to meet the specialists and medical Doctors to assist them medically.
3. Pray regularly with them.
4. And be patient.

In conclusion, the implementation of discipleship has been successful in creating a willingness to care for one another, in stimulating new ministries that will address some of the challenges to the standard lifestyle in the Seventh-day Adventist Church, and in developing an ongoing process of discipleship ministry. All churches have established a discipleship team to emphasize the teaching of Seventh-day Adventist values in all churches.

Mentorship Intervention

The purpose of this ministry is to help young people overcome temptation and build a strong commitment to the values of the SDA church through a well-organized ministry of mentorship.

From interviews and surveys, it appears that mentoring is lacking in many churches. Churches are not intentionally organizing mentoring ministries, and many who do it occasionally are not well trained and it is informal. Four points will structure the implementation of mentoring in this research:

⁶ General Conference of the Seventh day Adventist church, *Discipleship Handbook* (Accra, Ghana: Advent Press, 2018), 175.

- Seminars on mentorship
- Selection and training of mentors
- Organizing mentor teams and
- Evaluation.

Mentorship Seminars.

The purpose was to introduce mentorship ministry into our churches and how mentorship can help to develop an interdependent spirit, love, and patience. Elders and youth leaders, leaders of women's ministries, and all other willing people were all invited, and 60 volunteers took part in this training meeting, i.e. 15 elders, 20 youth leaders, 12 women leaders, and 13 volunteers, most of them parents.

Three pastors were associated with that training:

They spoke about the importance of mentorship⁷ to allow the participants to understand the relevance of mentorship in the life and growth of a community, in the development and spiritual growth of young people, and in the transmission of values. In this presentation, mentoring was presented as a panacea to bring leaders closer to young people and thus facilitate the transmission of knowledge and Adventist values. The qualities of a good mentor which are based on listening, sympathy, love, and confidence to gain the trust of the mentee are emphasized

Mentoring for the most desperate was the presentation that followed. They presented the scourges that undermine young people and make them particularly vulnerable: the use of drugs, alcohol, prostitution, overeating, and fashion. Mentoring was presented as one of the essential means of caring for those in a situation of addiction. They insisted on close relationships, coaching in the follow-up of

⁷ Appendix L.

treatments, motivational words, counseling, and compassion. Mentorship is a structured and trusting relationship that brings young people together with caring individuals who offer guidance, support, and encouragement. The focus was on a trusting relationship with the mentee, through which the mentor sought to understand the mentee's environment and the origin of the misbehaviour in order to address the mentee's specific needs and solve the problem. While the church promotes the community of mentors, it's also necessary to have a continuing program to train them according to the problems they may find in their various churches. Four specific courses were presented: mentoring a pregnant girl, mentoring an alcoholic youth, and mentoring a drug-addicted youth.

The next presentation developed mentoring the youth in the development stage. It educated the seminarians on the stages of development of young people. This presentation was decisive for the understanding of young people according to their age, it helps to see the physical, psychological, physiological, and spiritual needs of young people. Knowledge of these steps will allow the mentor to have an appropriate attitude to anticipate possible deviations. The presenter showed how to build a team of mentors and peers' mentors and transmission of values. In this workshop, he presented the different models for building teams of mentors. Given that mentors do not have the same roles and the same methods, two main groups of mentors was proposed: preventive mentorship⁸ and curative mentorship. Preventive mentors consist mostly of parents, friends, and curative mentors⁹ who are specialists in the fields concerning their training, influence, and leadership to address delicate and specific problems.

⁸ Appendix N.

⁹ Appendix O.

The next presenter ended with the subject entitled Mentorship through Lifestyle Model¹⁰. It was about challenging mentors about the impact of their reputation on the lives of their mentees. Their lifestyle must speak louder than their voice. Parents, leaders, and all elders were called to mentor young people through a good lifestyle. It was observed in this search that parents do not believe in setting good examples and many of them compromise themselves and fail to influence their children.

After the training seminars, the selection of the team of mentors was necessary. The training of these teams of mentors comes from the perspective of providing for the psychological needs of young people in the church, facilitating interactions between young people and adults, of promoting a positive influence in the preservation of values and their applicability in the daily lives of members of the church.

For this new beginning, all the volunteers had been involved with the requirements to assist in all the sessions of the mentorship seminars. They also had the privilege to take part in specialized training to help them acquire skills in the mentorship domain. Twelve teams of four mentors¹¹ each were formed independently of their communities to help young people from churches throughout the Douala third district. The gender factor was also considered and among the twelve teams, three were exclusively female with two specialized doctors.

¹⁰ Appendix P.

¹¹ Mentors team are necessary to establish a continuing process of training.

Evaluation

It will be pretentious within this period to evaluate these interventions but a continuous evaluation procedure has been put in place through the monitoring of pastors, given that mentoring has been established as a ministry. The transversal view of mentors on the challenges posed by youth allows adjustments as mentoring takes place in the churches. Mentors are recommended to produce reports on spiritual growth in the church and the level of consideration of Adventist values in the church. For the moment, what has been observed has made it possible to note in terms of attitudes, an interest in promoting Adventist ethics and morals.

Fellowship Intervention

Fellowship intervention is considered as the axis of rotation of the project as a whole. Discipleship and mentorship can only make sense if there is good cohesion in fellowship. Four articulations make visible the role of fellowship in the structure of the transmission of values in communities:

- Peers mentorship action unit,
- Prayers conferences
- Youth Alive program
- Caring and listening center.

Peers' mentorship action unit

The Peer Mentoring Action Unit is a project that aims to bring young people together in small groups or interdependent support units where they can share, discuss and promote their Christian values. Each club can choose a name that highlights its spiritual ambitions. To this end, we have created 12 groups of 5 young people each. Activities are decided by the members of the group and according to their availability.

So far, three major activities have been carried out: The Jesus Girls' Club, whose objective is to fight against sexual promiscuity, was able to organize a seminar on sexually transmitted diseases, and at the end, voluntary screenings were carried out with the participation of nearly 20 volunteers.

The Daniels Friends Club, whose objective is to fight against drug and tobacco consumption, organized a picnic in nature to discuss the use of drugs and alcohol. This program saw the participation of 23 young people who elaborated on the subject. Finally, the Club of Defenders of Dignity, whose objective is to raise awareness about sexual violence, organized an awareness day on the protection of young girls. They broadcast three films that talk about the sexual violence against young girls in schools, places of service, and unfortunately in the church. The testimonies of several abused young people moved the large gathering during the occasion. Several other clubs were preparing multifaceted activities intending to promote good management of the challenges that undermine youth. There was great satisfaction given the enthusiasm observed. The expectation is to have many youth involved in the project to help them to mentor themselves and to promote good values.

Prayer Conference Program

The program was led by the youth department. The purpose was to pray for specific issues concerning young people. By introducing this program into the project, it will be popularized and will take shape in all churches. A program was simulated in the PK11 church and more than 300 young people met to pray together.

Pastors edified the youth on sexual discipline; examples like those of Joseph, Mary mother of Jesus, and Esther can still make headlines today in the life of Adventist youth. Subsequently, commitments were made and intercessory prayers were offered to consecrate the youth. They also emphasized the fundamental belief

that deals with Christian stewardship to recall the ethical principles of the quality of life and the eternal happiness that this provides. Prayers of intercession and consecration will be raised for all participants. Informed the audience about growth in Christ by emphasizing the power of Christ over all forms of demonic possession. Reassuring them that no power in heaven and earth can keep them from the love of Jesus Christ. In Jesus Christ, they are victorious over Satan's sin and death. Finally, it concludes with a spiritual therapy for people trapped in addictions and all kinds of possessions. In his presentation, based on biblical elements, he covers the essentials of the therapies prescribed in the Bible to accompany and save all those who are poisoned by a defective lifestyle. After these speakers, prayer and listening cells were organized to pray with the participants and take the time to listen to those with particular problems.

Youth Alive Program

Youth Alive is a program designed to build resilience among teens and young adults by equipping them to make healthy choices. Through the Youth Alive Program teens can better understand their gifts and their purpose.¹² For this program, a seminar was organized to inform and train youth leaders to manage it in their various churches. 15 young leaders were present at this meeting, where precise directions were given on the project. They cover four levels which are:

Positive: Participants treat one another with Respect, Dignity, and Honor, valuing each person with no racism, no prejudice, no put-downs.¹³

¹²Youth Alive, "About Us," accessed 29 March 2025 <https://youthaliveportal.org/en>.

¹³ Ibid.

Peer: In this program, youths and adults are reaching out to other youths, children, and adults to encourage them to make healthy choices free from addictions.¹⁴

Prevention: Youth Alive focuses on the theme, “MY CHOICE–FULLY ALIVE” - this encourages commitment to healthy living for all the participants, including those who may have already casually experimented with drugs or other at-risk behaviors.¹⁵

Program: The program involves various activities and events focusing on the growth and disciplining of youth.¹⁶

At the end of the training, pastors and leaders decided to organize such a program with the youth in every church.

Caring and listening center

It is a virtual platform that helps young people to connect with selected people who can listen to their needs and take care of them. It has been observed that many young girls who become pregnant out of marriage do not have good follow-up and are therefore still vulnerable. The purpose of this centre is to understand what has brought them to this situation and how we can rescue them and open doors of hope. The centre is open to all young people who face ethical challenges and are willing to address them. In the beginning, some committed elders from different churches play this role. To avoid any disclosure, they signed a letter of commitment to guarantee discretion. Four areas of concern covered their actions:

¹⁴Youth Alive, “About Us,” accessed 29 March 2025 <https://youthaliveportal.org/en>. .

¹⁵ Ibid.

¹⁶ Ibid.

Relief: This aspect of the program helps those facing a crisis who don't have any support from family, friends, or means to solve their challenges. The center provides to support them.

Listening: This action helps those who are rejected by their fellows and just need some spiritual care and somebody to listen to them.

Personal development: This stage is a specialized one to help those living in vulnerable conditions to undertake and able to take care of their needs.

Orientation: This stage is to help addicted people to have a medical orientation to solve their issues.

The program has already started in 2 churches (CCC church and PK 11) and elders are organizing it very well. They agreed to be present in all the churches every day for the purpose, and in every church, everyone can find at least one elder to receive and listen to you, and according to your challenge, he can lead you to the specific person to help you. Some churches have already put in their budget provisions for some emergencies to support a program.

In conclusion, the implementation of this project has made it possible to introduce new ministries in the churches: in this case, the discipleship and mentoring clubs and a new vision of fraternal fellowship based on groups of influence. The establishment of a listening centre, the promotion of the Youth Alive programme, and prayer conferences, which do not yet exist in the field, will certainly promote the transmission of ethical values and the improvement of the lifestyle of young Adventists. With the emphasis on seminars in this phase of the programme, I can appreciate the commitment of pastors and church leaders to the gradual implementation of the project.

CHAPTER 6
SUMMARY, EVALUATION, CONCLUSION,
AND RECOMMENDATIONS

This chapter covers three items including a summary which gives a brief outcome of every chapter of the project as was implemented on the fieldwork; a conclusion that provides the answer to address the specific challenges raised by the topic, then some key recommendations which are further actions that need to be taken on research done in the area of this project.

Summary

The transmission of values is a spiritual activity whose ultimate objective is the maturation of adolescents who make their faith their own rather than reflecting the faith of their parents. The Biblical view of this theme has enabled us to see a dense activity in the transmission of values, which has its origins in God's will to attract all human beings to live according to biblical standards. In addition, to the active participation of God himself, men of all generations in the Holy Scriptures have also participated in the transmission of values and impacted the lives of many young people in the history of the Bible. It has been noted that institutions such as the family, the church, states, and communities are involved in the transmission of values, which suggests that God has made this a priority. It also makes the churches more inclusive in the preservation of Adventist ethics and the growth of our young people. To achieve this, it is important to be intentional, meaning that each organized community must systematically put in place a project to transmit values considering

the current challenges faced by young people. It is also intended to be relational, with strong support from adults who will enter into a certain intimacy with young people so that their influence can make them role models for young people. It is also embodied, with the aim of duplicating values and models from generation to generation. Examples such as those of Elijah and Elisha or Paul and Timothy will undoubtedly stand out in the incarnational approach to the transmission of values. It is also vocational, to release energies and engage young people in influential ministries with prevention and restoration activities. While these instruments are useful in the transmission of values, it is also important to consider the biblical models that have been effective and have shown their relevance in this project:

The resistance attitude used by Daniel and his companions, which is based on a peer's approach of reciprocal influence and shared values; will engender intense and committed fellowship, and ultimately produce a generation of young people willing to put their beliefs first.

Paul's mentorship method is based on values teaching, leadership based on intimate and fraternal relationships, and mentoring. This combination of activities enabled Paul to shape the character of young people like Philemon, Titus, and Timothy. Finally, the method of Jesus is built on courtesy, empathy, and socialization. Jesus knew how to mingle with people to satisfy their needs and draw them to himself.

These three strategies have made it possible to develop a project for the transmission of values based on three pillars: discipleship, to provide young people with good spiritual care, quality teaching, and quality life in a holy environment. Then mentoring, with the support of all the elders, will bring a more intimate and discreet sense of the application of values and support for the most vulnerable. Finally,

fellowship, with sustained programs such as prayer conferences, listening centers, and the implementation of the Youth Alive program to create more inclusive communities ready to support young people struggling to meet the demands of a fulfilled spiritual life.

Evaluation

This section presents the evaluation tools used at the end of the project and the results obtained. Given that the value transmission project aims to enhance the ability of the church to transmit values, to bring about behavioral change and intrinsic transformation in the individuals targeted, it would be pretentious within the limits of our deadlines to come up with definitive results. The evaluation of the project will be limited to observation and some interviews following certain programs initiated in the churches to date, and most importantly, the involvement of people in the transmission of values.

The evaluation of this project considers three important elements:

1. Relevance
2. Impact on the spiritual life of Adventist communities in Douala 3rd subdivision
3. The effect on fellowship in the communities of Douala 3rd.

The Relevance

The researcher used stakeholder feedback to assess the relevance of the issue. A semi-structured interview was conducted with pastors and elders and the result shows that the project was widely appreciated by all the churches in the circumscription. It highlighted the problems that congregations face in passing on values. This was because of the deviations observed in the lives of young people and

in the practice of the ministry in ethical matters, particularly the use of alcohol and drugs and early sexuality. The project has contributed to increasing the teaching of Adventist values by all parts of the church, on the one hand with the integration of Adventist values and beliefs in all communities. Pastors have decided to focus on that subject frequently and address with compassion those involved in it to deliver them. The setting up of the prayer conference program has become a great moment of prayers and consecration. The project has contributed to strengthening the capacities of parents and church leaders in discipleship and mentoring of the youngest members. More than 200 people were trained and able to contribute to developing good discipleship and mentorship projects in all four churches.

Focus group discussion was organized with young people to evaluate some points of the project and the impact of the training and activities on their spiritual life. Young people attested to the importance of the power of setting up youth groups to challenge the impact of the counter values that betray our Adventist lifestyle distilled by other social media and influencers of all kinds. It has also developed a willingness among pastors to invest in the growth of young people in the Church. The project became a leading inspiration for young people's discussion in the Adventist youth meeting in the church and it developed a sense of awareness among young people.

Impact on the Spiritual Life of Adventist Communities in Douala 3rd subdivision

The impact on the spiritual life of the Church has been perceptible on several levels: firstly, the presence of members more than 500 (which was the target) during seminars and their enthusiasm in responding to requests for commitments has been appreciated. There was also a willingness on the part of young people to defend their beliefs and grow spiritually through the development of four small influential groups

which also led to the emergence of new ministries involved in the preservation of values. While it was difficult to predict a reduction in deviance linked to alcohol consumption and sexual disorder, the awareness is already remarkable, and above all the compassion expressed in caring for the victims of these deviations instead of censuring them as well as the desire to redeem and restore those who have fallen.

The Effect on Fellowship

The Prayer Conferences have fostered strong fellowship and spiritual care for the members with spiritual difficulties. The project has helped to bring parents and their children closer together by creating a dynamic community in some churches to mentor young people. The Alive Programme has also re-evaluated members' behaviour towards addicts, who have sometimes been left to their own devices. A good attitude from members, with a friendlier attitude and a redemptive approach, is now evident in our churches. Finally, the work of the youth clubs has enabled us to develop awareness-raising ministries to prevent ethical deviation in our fellowships.

Conclusion

The Bible presents the transmission of values as divine activities led by God Himself. He uses celestial beings, human beings, and established institutions to fill humanity with His values. This work helps to understand that, to be accurate and efficient, the transmission of values should incorporate some principles: intentionality, incarnational, relational, and vocational dimensions. To make it more practical, some samples were presented to highlight some methods used in Bible stories such as the peer influence method, resistance method, Paul mentorship method, and Jesus' method which demonstrate the contribution of good values transmission in the life of young people.

The experimental stage of the project has been deployed in four of the thirteen churches in the subdivision of Douala III given the density of the project. Sufficiently trained, pastors will follow up in the other churches. Most of the programs have been attended by 500 people, i.e. around 45% of the district's population and 75% of the target population. All the pastors and elders took part in the dispensary and mentoring program for young people. Four prayer conferences were organized in all the churches, with strong participation from young people, pastors, and adult members. The enthusiasm shown by the participants gave confidence in the will to promote Christian values and to agree on how to put them into practice. The fellowship was strengthened by the setting up of small groups of peers of influence with specific objectives focused on awareness-raising and coaching. The small groups of mentors set up will make it possible in the long term to watch over young people while encouraging their emancipation and their spiritual commitment. In the long term, the church will see generations of young people committed to transmitting values. The setting up of a listening center throughout the district has not yet produced any concrete results, but it will certainly be a key element in preserving and, above all, psychologically caring for those who have unfortunately lost their values. The hidden aspiration behind this project is to see a community that is supportive and caring but above all willing to promote Christian values.

What approaches can the church in the Douala III subdivision employ to effectively transmit ethical values around sexuality and alcohol use, helping to reduce the gap between teachings and members' behaviors? How can these values be communicated in today's complex and postmodern environment to harmonize the teachings and young people's lifestyles? These were the two main questions of the dissertation. The project led to a combination of three main instruments which are

Discipleship to enhance the teaching of seventh-day values and help the church to promote temperance, abstinence, and sobriety. After the discipleship intervention through seminars and workshops to help members understand the importance of discipleship for the transmission of values, some churches succeeded in putting in place some clubs of discipleship that promote the quality of life through SDA values. Mentoring was used to facilitate interaction between the elderly with young people and develop peer influence among them to enhance interdependence, love, patience, and fellowship to enhance solidarity, fraternity, and abstinence inside the community.

The complex environment of today's life challenges us to adapt the method and the teaching according to the environment without diluting the content; the work led us to stimulate the churches to create peer influence groups to enhance community base awareness to fight against the opposite influences; to harmonize the teaching among the churches in the same environment, to developed mentorship team among the elders and give them tools to address some challenging issues face by young people, and finally develop a prayerful environment which will bring young people to God and the community as well.

Recommendations

The transmission of values is a divine discipline and a divine command as stipulated in Deut 6:4-9, "Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and your gates."

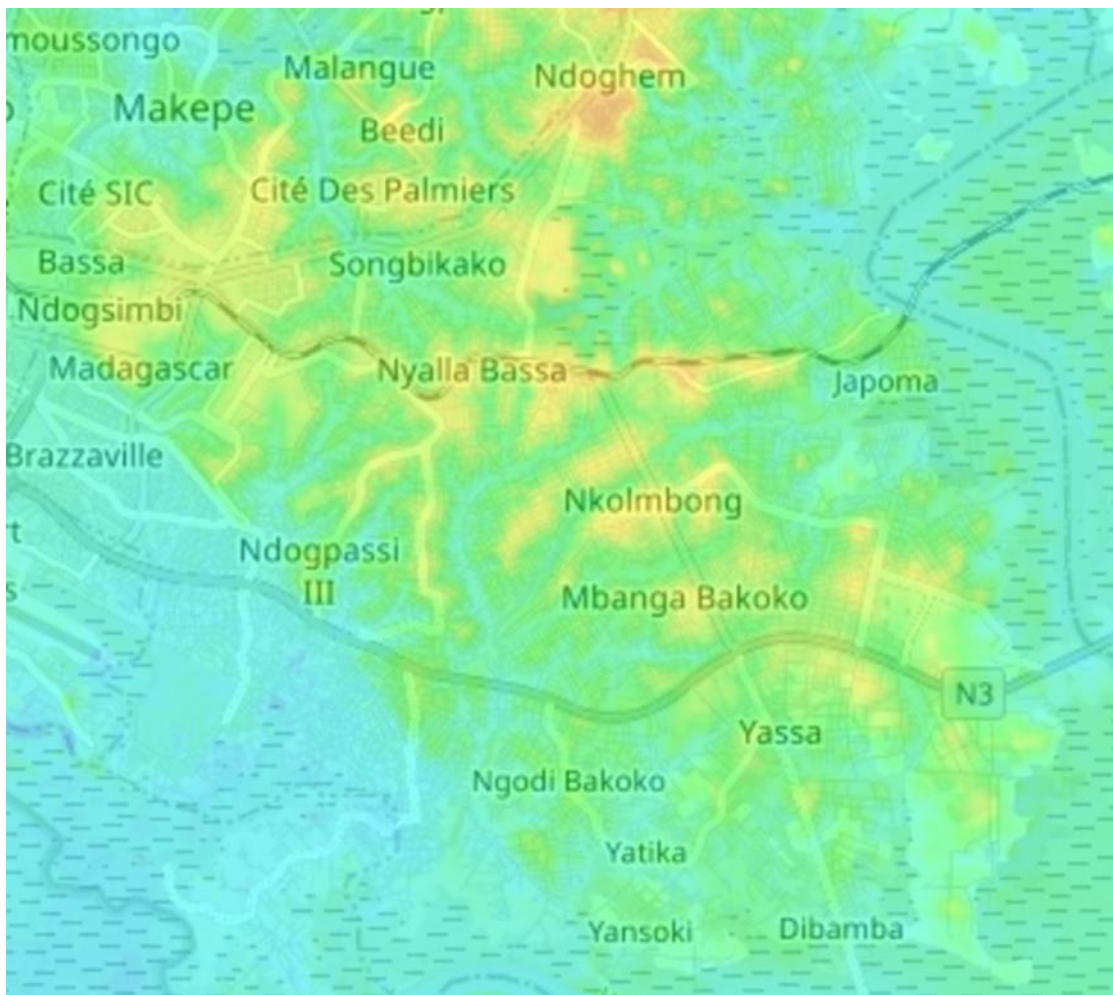
To make it dynamic, it's a good idea to follow these few suggestions:

- Set up ongoing training courses for parents, youth leaders, Bible workers, and pastors.
- Update, develop, and promote existing rituals and tools for parents or for the church to transmit the faith within the family.
- Set up groupings of church departments to ensure synergy of action, given that all these departments work towards the same goal, namely the spiritual growth of members.
- Set up small groups of influences by age group for better follow-up and mutual support.
- Review the operation of catechesis by age group according to the development of the children.
- Reflect on inclusive fraternization that will consider reception centers, the quality of programs, harmony in church leadership, and the relevance and adaptation of programs about the needs of young people.
- Organize family activities that will engage children and parents in prayer and renunciation with the aim of maintaining family intimacy.
- Giving parents the means to take time out with their families
- Develop listening centers for vulnerable children and children in spiritual decline
- Develop regular mentoring for young people
- Encourage the emergence of spiritual influencers among young people.

APPENDIXES

APPENDIX A

DOUALA SUBDIVISION MAP



APPENDIX C

DOUALA III DISTRICT MEMBERSHIP

APPENDIX D

REQUEST TO ORGANIZE A PRAYER CONFERENCE

Dakar 27 September 2023
Njock David Vivian
Student in Applied Theology
Adventist University of Africa.

To Pastor Ntouna Daniel
Executive Secretary of the FAOC

Subject. Organization of a prayer conference in PK and Wouri 4

Dear Pastor, may the grace of our Lord Jesus Christ be with you. Within the framework of my work as Dmin, which concerns the transmission of Adventist values to young Adventists in the district of Douala3rd, I would ask you to facilitate the organization of a prayer conference in the districts of PK and Wouri 4; the objective is to evaluate the impact of this activity in the spiritual life of young Adventists, but also to raise \$awareness on the preservation of Adventist values by our young people. I would like to call on the services of pastors Ziem, Nkae, Ambah and Dr Yves Mbende, who will develop many topics and organize prayer sessions around the themes developed with all the participants.

I suggest the following themes

1. Ziem kossi/ Sexual ethics
2. Nkae René/ Growth in Christ and the saving power of Jesus
3. Ambah Athanase/Christian stewardship
4. Dr Yves Mbende/ Spiritual therapy (how to lift up young people going through spiritual crises linked to their sex life and the use of alcohol and drugs)
5. Ntouna Daniel/General coordination
6. Hoping that this program will do good for the church in the Douala3rd district, please accept my warmest greetings.

NB: the transport of the pastors will be at my expense.

APPENDIX E
QUESTIONNAIRE FOR MEMBERS



Adventist University of Africa
DMin Project
Theme:
Transmission of Seventh-Day Adventist Lifestyle Values to Cameroonian Youth
In Douala III District of the West Cameroon conference

Pastor Njock, a student at the Adventist University of Africa, Faculty of Theology, Doctor of Ministry program, Youth Ministry option, would like to ask you to take part in a survey on the transmission of values in Adventist communities in the Douala III district. The objective is to evaluate the transmission of ethical values, particularly about the consumption of alcohol and early sexuality among young Adventists. You are Pease to freely fill the questionnaire and give the answer according to the legend. Please read carefully the consent form attached to this questionnaire.

Legend: 0 (nil) 1 (fair) 2 (fairly good) 3 (good) 4 (very good) 5 (excellent)

General information

Sex

Ages

Baptized

Adventist background 0-10 years; 11-20 years; 21-30 years; +31...

Do you come from an Adventist family? YES OR NO

Questionnaire

1. Do you believe in the moral and ethical values advocated by the Seventh-day Adventist Church? 0 1 2 3 4 5
2. What do you think about the prohibition of sex until marriage for young people?

-
-
-
-
-
3. The consumption of alcohol is strictly forbidden in the Adventist Church. 0 1 2 3 4 5
 4. Is your church involved in preserving these values? 0 1 2 3 4 5
 5. Appreciate the involvement of the members of your community in respecting the values of the Adventist church. 0 1 2 3 4 5
 6. In your opinion, are pastors and elders involved in preserving the values of the church? 0 1 2 3 4 5
 7. If your parents are Seventh-day Adventists, do you think they were instrumental in passing on the values you defend today? 0 1 2 3 4 5
 8. Do you think that young people in our communities identify people with a certain authority (pastors, elders, AY leaders, etc.) as references in respecting these values? 0 1 2 3 4 5
 9. Do you think the church is sufficiently organized to promote these values? 0 1 2 3 4 5
 10. Is the percentage of young mothers a cause for concern in your community? 0 1 2 3 4 5
 11. Do you think the church is doing enough to reduce this ratio? 0 1 2 3 4 5
 12. Church members do not consume alcohol, even in its mild form! true or false
 13. Do you think that the values surrounding early sexuality and alcohol are crucial to your salvation? 0 1 2 3 4 5
 14. The transmission of these values is a matter of concern for our communities. 0 1 2 3 4 5
 15. Do you believe that our fundamental beliefs have clearly answered the questions about alcohol and sex? 0 1 2 3 4 5
 16. Do you believe in the future of these ethical foundations if nothing is done? 0 1 2 3 4 5
 17. Do you think you can be part of the team of defenders of these ethical principles? 0 1 2 3 4 5
 18. Suggest two activities or attitudes to adopt in transmitting these values.
 - a. _____
 - b. _____
 19. Which people, departments or institutions do you find most inspiring in the transmission of values? (Parents, friends, peers, youth clubs, others...)

 20. Which departments are most involved in transmitting values in your community?

-
21. Describe the level of effort made by the ministry mentioned. 0 1 2 3 4 5
22. Do you think there are any factors limiting the transmission of and respect for these values? If so, which ones do you think?
-

-
23. Thank you for your contribution!

APPENDIX D

QUESTIONNAIRE FOR PASTORS



Adventist University of Africa
Dmin Project
Theme:

Transmission of Seventh - day Adventist Lifestyle Values to Cameroonian Youth
In Douala III District of the West Cameroon Conference

Pastor Njock, a student at the Adventist University of Africa, Faculty of Theology, Doctorate in Ministry program, Youth Ministry option, would like to ask you to take part in a survey on the transmission of values in Adventist communities in the DOUALA III district. The aim is to evaluate the process of transmitting ethical values, particularly in relation to the consumption of alcohol and early sexuality among young Adventists. The confidentiality of your answers is guaranteed by the searcher

Legend: 0 (none) 1 (fair) 2 (fairly good) 3 (good) 4 (very good) 5 (excellent)

This form is addressed to the pastors of the various communities in the Districts of Douala 3

Full name

Pastoral experience (years of service)

Number of churches in charge

Number of members

How long have you served in this district?

How many young people live in your district?

Does your church have any major program to educate young people about the ethical values of the Adventist Church? If yes, please specify

Do you think that your young people incorporate these principles into their daily lifestyle? 0 1 2 3 4 5

Are cases of early and unwanted pregnancies regularly referred to your disciplinary committees? (if we can have the exact figures for the last 5 years)

What is the prevalence of early and unwanted pregnancies in your communities?

Do you believe that your young people are faithful to the principles of abstinence from alcohol and all forms of drugs? 0 1 2 3 4 5

Do our disciplinary committees deal with cases of alcoholism on a regular basis? If so, how often? 0 1 2 3 4 5

Do you believe that families play an effective role in transmitting these values in your communities? 0 1 2 3 4 5

What are the risk factors that could lead young people in your community into trouble

Do you think that the transmission of values is a real problem in the Seventh-day Adventist Church? YES OR NO

If you were asked to work in this direction, what changes would you make to reduce the prevalence of these scourges in our churches

Thank you for your contribution

APPENDIX E

RESPONSE OF THE ADMINISTRATION TO THE CONFERENCE OF PRAYER



**SEVENTH-DAY
ADVENTIST
CHURCH**

**WEST
CAMEROON
CONFERENCE**

Littoral, West
North-West
South-West

PO. Box 447 Douala
Phone: 2 33 42 89 86
Email:
fedaoc@yahoo.com

Presidential Decree
N° 98 / 049
of March 27, 1998
NC M 126200015612U

N°081a/WCC/2023-ES

Ampliations:

- President
- Treasurer
- Archives

The Executive Secretary

Wednesday, October 04, 2023

To Pastor David Vivian NJOCK

Dmin Candidate
Adventist University of Africa

Dear Pastor,

Subject: Prayer Conference Authorization

May the grace of Our Lord Jesus be your portion!

I hereby write in response to your letter from September 27, 2023 with regards to the Prayer Conference you wished to organize.

Thus, the Administrative Committee took an important action as follows: by Vote number 121a-23WCC (West Cameroon Conference) of October 03, 2023, **Voted to grant authorization to Pastor David Vivian NJOCK to conduct a Prayer Conference series in Wouri 4 and PK Districts-Douala.**

NB. Please, do well to contact the District Pastors of the said Districts for the necessary arrangement.

Best Regards,

The Executive Secretary

Pastor Daniel Japhet



APPENDIX F

SEMINAR 1 PROPOSED OUTLINE

Key Role of the Disciple in Transmitting Values in the Seventh-day Adventist Church

The disciple plays a vital role in bridging the gap between belief and behaviour by modelling, teaching, and reinforcing Seventh-day Adventist values. The disciple, by faithfully embodying Adventist values, acts as a bridge between doctrine and practice, ensuring that the ethical teachings of the church are both understood and lived out in the community and beyond. This holistic approach strengthens the mission of the church and contributes to transforming lives for Christ.

Propose outline

1. Modelling Christlike Behaviour

Personal Integrity: Living in alignment with biblical principles, such as honesty, humility, and purity, to serve as an example for others.

Practical Faith: Demonstrating commitment to the Adventist lifestyle, including, healthy living,

Consistency: Reflecting a consistent walk with Christ in private and public life to inspire trust and respect.

2. Teaching Core Values

Biblical Foundation: Teaching the principles of faith rooted in the Bible, emphasizing the Three Angels' Messages, and other Adventist doctrines.

Practical Applications: Helping others apply Adventist values to everyday life, including decision-making, relationships, and challenges.

3. Strengthening the Community

Building Relationships: Encouraging unity and fellowship within the church by fostering a spirit of love and mutual respect

Support and Accountability: Offering spiritual, emotional, and practical support to help others uphold Adventist values.

Engagement in Mission: Participating in local and global outreach to share the Adventist message through words and sharing values.

4. Promoting Ethical Living

Advocacy for Justice: Standing against injustice and promoting the Adventist commitment to human dignity and social responsibility.

Stewardship: Teaching and practicing responsible use of resources, including time, finances, and the environment.

Holistic Ministry: Addressing spiritual, physical, and emotional needs while upholding Adventist principles.

5. Preparing Future Generations

Teaching by Example: Instilling values in children and youth by living a Christ-centered life.

Encouraging Active Participation: Engaging young people in church activities and leadership to pass on responsibilities and values.

6. Witnessing Through Evangelism

Proclaiming the Gospel: Sharing the Adventist message of hope and salvation through personal testimony and organized evangelistic efforts.

Living Missionally: Integrating Adventist beliefs into daily interactions, creating opportunities for natural value transmission.

APPENDIX G

SEMINAR 2. PROPOSED OUTLINE

The Practice of Making Disciples in the Process of Transmitting Values

Discipleship is central to transmitting Seventh-day Adventist values. It is a process rooted in relationships, teaching, and modelling, ensuring that values are not only taught but lived out. By fostering a relational, intentional, and Christ-centered approach, the practice of making disciples becomes a powerful tool for the transmission of values, ensuring they are deeply rooted in faith and passed on to future generations.

1. Building Relationships

- **Foundation of Trust:** Establishing genuine, Christ-centered relationships is crucial for effective discipleship. This creates an environment for open dialogue and mutual learning. (Jesus Method)
- **Mentorship:** Pairing new or growing believers with experienced disciples to guide them spiritually and ethically. (Paul mentoring style)
- **Community Engagement:** Actively participating in small groups, church ministries, and community services to foster belonging and shared values.

2. Teaching Biblical Values

- **Scripture-Based Instruction:** Teaching Seventh-day Adventist beliefs through the Bible, focusing on doctrines like health principles and stewardship
- **Interactive Learning:** Utilizing Bible studies, workshops, and discussions to engage disciples in exploring and understanding values.
- **Holistic Approach:** Addressing spiritual, mental, emotional, and physical aspects to provide a well-rounded view of Adventist values.

3. Modelling Christlike Living

- Living the Message: Disciples must embody the values they wish to pass on, such as love, humility, service, and integrity.
- Daily Witness: Demonstrating consistent Adventist practices, such as Sabbath observance, healthy living, and stewardship, in everyday life.
- Transparent Life: Sharing personal struggles and victories to show how Adventist values are applied in real-life challenges.

4. Encouraging Active Participation

- Involvement in Ministry: Engaging disciples in church programs, outreach activities, and service projects to practice values in action.
- Opportunities for Leadership: Gradually giving disciples responsibilities in teaching, organizing, or leading, reinforcing their understanding and commitment to value
- Service as a Core Value: Emphasizing selfless service to others, reflecting Christ's mission and Adventist ethical principles.

5. Providing Continuous Support

- Accountability: Establishing systems for regular check-ins, prayer, and mutual encouragement to help disciples stay aligned with Adventist values.
- Spiritual Growth Plans: Offering tools like devotionals, reading plans, and spiritual retreats to deepen their faith and commitment.
- Encouraging Questions: Allowing room for exploration, doubts, and discussions to help disciples internalize values authentically.

6. Multiplication of Disciples

- Equipping to Disciple Others: Training disciples to mentor and guide new believers, creating a cycle of value transmission.
- Focus on Sustainability: Building a culture where discipleship is ongoing and generational, ensuring the values are consistently upheld and shared.
- Global Mission: Encouraging disciples to participate in the broader mission of the church, extending values to diverse communities
- Practical Example of Discipleship in Value Transmission
- Youth Mentorship: A seasoned church member mentors young people, teaching them Adventist values like Sabbath observance and healthy

living. They involve them in community service, lead Bible studies together, and encourage them to take leadership roles in youth programs.

- Evangelistic Outreach: A disciple invites friends or neighbors to a small group meeting. Through their example of Christlike service and integrity, they inspire others to embrace Adventist teachings.

APPENDIX H

SEMINAR 4. PROPOSED OUTLINE

Evaluation Methods for Discipleship in the Transmission of Values

Evaluating discipleship practices ensures that the transmission of Seventh-day Adventist values is effective, sustainable, and aligned with the church's mission.

Effective evaluation methods ensure that the practice of discipleship remains focused, intentional, and fruitful in transmitting Seventh-day Adventist values. By regularly assessing progress, both individuals and the church can identify strengths, address challenges, and refine discipleship practices to fulfil their mission.

The following methods provide a structured approach to assess discipleship efforts:

1. Spiritual Growth Assessment

Indicators of Personal Transformation:

Observable changes in behaviour, such as increased faithfulness in Sabbath observance, healthy lifestyle choices, and active participation in church life, reading of the Bible, and the spirit of prophecy

Evidence of Christlike character traits, such as humility, patience, and love for others.

Self-Reflection Tools:

Journaling or personal testimonies to evaluate how the disciple perceives their spiritual growth.

2. Knowledge Retention and Understanding

- **Doctrinal Knowledge:** Regularly quiz or discuss key Adventist teachings to ensure disciples understand and can articulate values like the Sabbath, the Second Coming, and health principles.
- **Application-Based Learning:** Evaluate how well disciples apply values in real-life scenarios through case studies or role-playing exercises.
- **Group Discussions:** Use small groups to assess how disciples discuss and defend Adventist principles in a respectful and informed manner.

3. Behavioural Observation

- **Consistency in Practice:** Observe the disciple's daily life, focusing on their commitment to prayer, Bible study, worship, and ethical living.
- **Evaluate their engagement** in church activities and community service.
- **Feedback from Mentors and Peers:** Gather input from those close to the disciple to confirm alignment between professed values and actions.
- **Sustainability:** Monitor whether these behaviours are consistent over time, indicating genuine internalization of values.
- **Back to the altar:** increasing the number of families that engage in the project of family worship.

4. Engagement and Participation Metrics

- **Ministry Involvement:** Track participation in church ministries, outreach programs, and discipleship initiatives.
- **Evaluate whether disciples** have taken on leadership roles or responsibilities that align with Adventist values.
- **Service Impact:** Assess the disciple's contribution to the community, such as involvement in health programs, education, or social justice initiatives.

5. Discipleship Multiplication

- **Mentoring Others:** Measure how many disciples have become mentors or are actively guiding others in the transmission of values.
- Evaluate the quality and depth of these mentoring relationships.
- **Generational Impact:** Assess whether values are being transmitted to younger generations or new believers.

6. Feedback Mechanisms.

- **Surveys and Interviews:** Collect feedback from disciples, mentors, and church leaders on the effectiveness of discipleship programs in transmitting values.
- **Community Input:** Engage the broader church community to identify how well disciples represent Adventist values in interactions and outreach efforts.

7. Scriptural Alignment Check

- Regularly compare the discipleship process and outcomes with biblical principles, ensuring faithfulness to Christ's model of discipleship.
- Evaluate if the teachings and practices are rooted in the Bible and Adventist beliefs, avoiding cultural or personal biases.

8. Long-Term Impact Assessment

- **Retention Rates:** Monitor whether disciples remain committed to Adventist values and continue to grow spiritually over time.
- **Life Changes:** Track major life decisions, such as career choices, family life, and lifestyle habits, to evaluate adherence to Adventist principles.

- Community Transformation: Assess how discipleship has impacted the broader community, such as increased unity, mission engagement, or ethical improvements.

APPENDIX I

SEMINAR 5 OUTLINE PROPOSED BY PASTOR

Maintaining and Sharing Adventist Standards and Values Through Discipleship

Discipleship is a powerful avenue for preserving and sharing Seventh-day Adventist standards and values. This process involves intentional teaching, modeling, and equipping disciples to uphold these values in their personal lives and share them with others. Maintaining and sharing Adventist standards through discipleship requires intentionality, consistency, and relational investment. By teaching, modeling, and equipping disciples to live and share these values, the church can ensure that Adventist principles are preserved and passed on to future generations.

1. Living by Example

- **Consistent Lifestyle:** Demonstrate Adventist standards through personal practices, such as Sabbath observance, healthful living, modesty, and stewardship.
- **Christlike Character:** Reflect values like humility, kindness, and integrity in daily interactions to inspire trust and admiration.
- **Authenticity:** Be transparent about challenges and how you rely on God's grace to uphold Adventist principles.

2. Teaching Core Adventist Values

- **Bible-Based Instruction:** Use the Bible as the foundation for teaching Adventist doctrines and values, emphasizing their relevance to daily life.
- **Interactive Learning:** Facilitate Bible studies, small groups, and discussions that explore the why behind Adventist standards.

- Integration in Everyday Life: Teach disciples how to apply values in practical situations, such as workplace ethics, family relationships, and personal health choices.

3. Building Strong Relationships

- Pair new disciples with experienced believers who can guide them in understanding and practicing Adventist standards.
- Accountability: Create safe spaces for honest conversations about struggles, questions, and growth in adhering to values.
- Support Systems: Encourage fellowship and community engagement to strengthen disciples' commitment to shared beliefs.

4. Encouraging Active Participation

- Engagement in Ministries: Involve disciples in church activities, such as teaching Sabbath School, participating in evangelism, and leading health programs.
- Service Opportunities: Encourage disciples to live out Adventist values through acts of service, reflecting Christ's love for the community.
- Leadership Roles: Gradually entrust disciples with responsibilities that deepen their commitment to Adventist standards.

5. Emphasizing the Holistic Nature of Adventist Values

- Physical Health: Teach and practice health principles, such as a plant-based diet, exercise, and abstaining from harmful substances.
- Mental and Emotional Well-Being: Encourage a balanced lifestyle, promoting rest, prayer, and positive thinking.
- Spiritual Growth: Foster habits like daily prayer, Bible study, and worship to strengthen the disciple's relationship with God

6. Equipping Disciples to Share Values

- Train in Evangelism: Provide tools and strategies for disciples to confidently share Adventist teachings with others.
- Personal Testimonies: Encourage disciples to share their own stories of transformation through Adventist values.
- Practical Outreach: Equip disciples to demonstrate values in tangible ways, such as community health fairs, disaster relief efforts, and educational programs.

7. Creating a Culture of Accountability and Growth

- Regular Check-Ins: Meet with disciples to discuss their progress in understanding and living Adventist value
- Feedback and Encouragement: Offer constructive feedback and celebrate milestones to motivate continued growth.
- Continuous Learning: Encourage lifelong learning through Bible study, seminars, and Adventist literature.

8. Using Adventist Institutions and Resources

- Education: Promote Adventist schools that integrate faith and academics, ensuring values are instilled in younger generations.
- Media and Literature: Share Adventist publications, sermons, and media to reinforce teachings and inspire commitment.
- Camp Meetings and Conferences: Encourage participation in gatherings that emphasize Adventist standards and foster spiritual growth.

9. Witnessing Through Service and Mission

- Community Impact: Live out Adventist values through service projects that meet physical, emotional, and spiritual needs.
- Global Outreach: Support disciples in engaging in mission work, demonstrating Adventist values to diverse communities.
- Unity in Diversity: Teach disciples to uphold Adventist principles while respecting and connecting with people from different cultures.

APPENDIX J

THE IMPORTANCE OF MENTORSHIP

Outline of the study

Mentorship plays a critical role in transmitting Seventh-day Adventist (SDA) values, especially in areas like lifestyle choices, premarital sex, and alcohol consumption. These values are deeply rooted in biblical principles and the Adventist emphasis on holistic well-being, which encompasses spiritual, physical, and moral integrity.

1. Modelling Christ-like Behaviour

1 Corinthians 6:18-20: "Flee from sexual immorality. [...] Your body is a temple of the Holy Spirit."

Proverbs 20:1: "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise."

2. Building Trust, Accountability, and Responsibility

A mentor provides a safe space for open discussions about sensitive topics. T

3. Teaching Biblical and Scientific Foundations

Mentors help mentees understand the biblical reasons for SDA stances on premarital sex and alcohol, alongside the scientific and health benefits of these choices.

4. Creating a Support System

Navigating societal pressures to conform to worldly norms can be isolating. A mentor acts as a support system, encouraging young people to stand firm in their convictions despite challenges.

Ecclesiastes 4:9-10: "Two are better than one [...] If either of them falls, one can help the other up."

5. Fostering Leadership and Responsibility

Mentorship equips young people to become future mentors themselves, perpetuating the SDA lifestyle and values. This ripple effect strengthens the church community and ensures the continuity of its teachings.

APPENDIX K

MENTORING DESPERATE CASES

Mentoring individuals in "desperate cases" are those who feel lost, hopeless, or struggling with significant moral, emotional, or spiritual challenges requires a unique approach rooted in empathy, patience, and intentional guidance. Here are key elements to consider when mentoring in such situations, particularly within the context of the Seventh-day Adventist (SDA) lifestyle:

1. Compassion and Non-Judgment

Desperate individuals often feel alienated, ashamed, or judged. A mentor must create a safe, welcoming environment where they feel valued and understood.

Biblical Example:

Jesus' interaction with the woman caught in adultery (John 8:1-11) demonstrates compassion without condemnation. He said, "Neither do I condemn you; go now and leave your life of sin."

Avoid preaching or overwhelming them with rules; instead, focus on God's love and the hope found in His grace.

2. Build Trust Through Genuine Relationships

Mentoring is most effective when built on trust. Take time to listen to their struggles without interrupting or offering immediate solutions.

3. Focus on Their Identity in Christ

Help them see themselves through God's eyes rather than their failures or circumstances. Remind them of their inherent worth as God's creation.

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." (1 Peter 2:9)

Emphasize God's power to redeem and transform even the most broken situations.

4. Address Root Causes, Not Just Symptoms

Desperate cases often involve deep-seated issues such as trauma, addiction, or unmet emotional needs. Work with them to identify and address these root causes.

For example, If someone struggles with alcohol, explore what drives their dependency.

If premarital sex has been a recurring issue, discuss emotional voids or influences contributing to the behavior. Be willing to involve professionals, such as counselors, when necessary.

5. Use Scripture as a Source of Hope

Offer Bible-based encouragement that highlights God's promises and His ability to bring restoration.

Examples of Hopeful Scriptures:

"For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you a hope and a future." (Jeremiah 29:11)

"Come to me, all you who are weary and burdened, and I will give you rest."
(Matthew 11:28)

6. Be Patient with the Process

Change takes time, and desperate individuals may face setbacks. Avoid frustration by focusing on long-term transformation rather than immediate results.

Biblical Principle:

"Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart." (Galatians 6:9)

7. Guide Toward Practical Steps of Healing

Provide actionable steps to help them move forward:

Encourage spiritual practices such as prayer, Bible study, and worship.

Recommend healthier lifestyle habits (diet, exercise, and social connections).

Help them find meaningful roles within the church or community to foster a sense of purpose.

7. Demonstrate Forgiveness and Restoration

The SDA message of redemption is critical for desperate individuals who may feel unworthy of forgiveness.

Share stories of biblical figures like David (Psalm 51), Paul (1 Timothy 1:12-16), or the prodigal son (Luke 15:11-32) to illustrate God's grace.

8. Foster Accountability

Gently hold them accountable for their decisions and progress while emphasizing God's grace and their capacity for growth.

Pair accountability with encouragement to prevent feelings of guilt or discouragement.

9. Pray Unceasingly

Intercede for them in prayer, trusting God to work in their hearts in ways you cannot.

Encourage them to pray, even if they feel distant from God.

Verse for Encouragement:

"The prayer of a righteous person is powerful and effective." (James 5:16)

Conclusion

Mentoring desperate cases is both a challenge and a privilege. It requires dedication, faith, and the guidance of the Holy Spirit. By showing compassion, building trust, and pointing them toward the redemptive power of Jesus Christ, mentors can be instruments of transformation, helping individuals embrace a hopeful, Christ-centered life.

APPENDIX L

SAMPLE PLAN FOR PREVENTIVE MENTORSHIP ON ALCOHOL AND PREMARITAL SEX

Preventive mentorship aims to guide youth proactively, equipping them with the knowledge, values, and skills needed to make sound, Christ-centered decisions in the face of societal pressures. This plan addresses alcohol and premarital sex from spiritual, emotional, and practical perspectives.

1. Objectives

Teach the biblical principles related to purity and temperance.

Equip youth to resist peer pressure and make informed, God-honoring choices.

Create a supportive environment where youth feel empowered to discuss challenges openly.

2. Target Audience

Youth aged 12–25 within the church or community.

3. Framework for Mentorship

A. Biblical Foundations

Weekly Bible Study Sessions:

Topics:

- The body as a temple of the Holy Spirit (1 Corinthians 6:19-20).
- Fleeing sexual immorality (1 Corinthians 6:18).
- Avoiding the deception of alcohol (Proverbs 20:1).

Activities:

Small group discussions on biblical narratives, e.g., Joseph resisting temptation (Genesis 39) or Daniel's temperance in Babylon (Daniel 1:8).

Scripture memorization to strengthen convictions.

Prayer and Worship:

Activity: Dedicate prayer sessions to specific challenges like resisting temptation and maintaining purity.

Objective: Help youth develop a habit of seeking divine strength in moments of weakness.

B. Workshops and Interactive Activities

Alcohol Awareness Workshop:

Content:

Health impacts of alcohol on the brain and body.

How alcohol affects decision-making and relationships.

Activity:

Host a talk by a health professional or someone who overcame addiction.

Role-play scenarios where youth practice saying "no" to alcohol at social events.

Purity and Relationships Workshop:

Content:

God's design for relationships and the value of waiting for marriage.

Emotional and spiritual consequences of premarital sex.

Activities:

Create a vision board for God-honoring relationships.

Q&A with married couples who upheld biblical principles.

C. Peer Support Groups

Small Accountability Circles:

Pair mentees with peers or mentors for regular check-ins.

Discuss struggles and victories in a judgment-free space.

Mentor-Led Discussions:

Activity: Mentors share personal experiences and strategies for overcoming temptation.

Goal: Foster trust and openness, allowing youth to learn from real-life examples.

D. Engaging Content Delivery

Interactive Media:

Show videos or testimonials of individuals who faced and overcame struggles with alcohol or premarital sex.

Discuss the outcomes of their choices.

Creative Expression:

- Encourage youth to create skits, poems, or songs highlighting the importance of purity and temperance.

F. Community Service and Engagement

Volunteer Activities:

- Engage youth in community service to shift their focus to meaningful pursuits.
- Examples: Helping in church programs, assisting in outreach projects, or organizing health seminars.

Healthy Alternatives:

- Provide youth with wholesome recreational options like sports, music, or art programs to keep them engaged in positive activities.

Monitoring and Follow-up

- Schedule monthly one-on-one sessions to assess personal growth and challenges.
- Encourage journaling to reflect on victories, struggles, and lessons learned.
- Maintain open communication channels for ongoing support.

5. Key Verses for Encouragement

On Alcohol:

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit." (Ephesians 5:18)

On Purity:

"How can a young person stay on the path of purity? By living according to your word." (Psalm 119:9)

"Blessed are the pure in heart, for they will see God." (Matthew 5:8)

6. Outcomes

By engaging youth in preventive mentorship, they will:

Understand and value the biblical principles of temperance and purity.

Build resilience to resist societal and peer pressures.

Develop a personal relationship with God that guides their choices.

Inspire others through their testimonies of faith and discipline.

Preventive mentorship, rooted in spiritual and practical support, equips youth to navigate challenges with confidence and remain steadfast in their faith.

APPENDIX M

CURATIVE MENTORSHIP SAMPLE PLAN

Curative mentorship addresses individuals who have already faced challenges or made decisions contrary to biblical principles, such as engaging in premarital sex or struggling with alcohol use. The goal is to guide them toward healing, restoration, and a renewed relationship with God, while equipping them with tools to avoid future pitfalls.

1. Objectives

Facilitate spiritual, emotional, and moral restoration.

Reaffirm God's love and forgiveness.

Equip mentees with strategies to rebuild their lives and make healthier choices.

2. Target Audience

Individuals who seek guidance after:

Struggling with alcohol addiction or misuse.

Engaging in premarital sexual activity and experiencing emotional or spiritual consequences.

3. Core Components of the Mentorship Program

A. Spiritual Restoration

Emphasize God's Forgiveness

Activity: Study stories of redemption in the Bible, such as:

The prodigal son (Luke 15:11-32).

The woman caught in adultery (John 8:1-11).

Message: God's grace is sufficient, and repentance leads to a fresh start.

Prayer and Repentance

Activity: Encourage mentees to pray for forgiveness and strength.

Mentor's Role: Lead in prayer and affirm God's promise in 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us."

Spiritual Practices

Teach mentees to rely on daily devotions, Bible study, and worship to strengthen their relationship with God and resist temptation.

B. Emotional Healing

Address Feelings of Guilt or Shame

Activity: Provide a safe space for mentees to express their emotions without judgment.

Biblical Assurance: Use verses like Romans 8:1 ("There is now no condemnation for those who are in Christ Jesus") to affirm God's acceptance.

Counseling Support

Collaborate with trained counselors or therapists when deeper emotional wounds or trauma are present.

Accountability Partnerships

Pair mentees with mentors or accountability partners to help track progress and offer ongoing support.

C. Practical Steps for Recovery and Change

For Alcohol Recovery:

Education:

Share the physical, emotional, and spiritual consequences of alcohol use.

Tools for Overcoming Addiction:

- Encourage joining support groups
- Replace harmful habits with positive activities like exercise, hobbies, or volunteer work.

Activity: Create a personalized recovery plan with milestones and rewards for progress.

For Sexual Purity Restoration:

- Education: Discuss the emotional, spiritual, and relational benefits of purity.
- Commitment to Purity:
- Guide mentees in making a new commitment to abstinence until marriage.
- Use tools like a purity pledge or accountability system.

Healing Relationships: If relationships were damaged, mentor them in setting boundaries and pursuing healthy interactions moving forward.

D. Building Resilience Against Future Challenges

Develop Decision-Making Skills

- Teach the importance of considering long-term consequences over short-term desires.
- Activity: Role-play scenarios where mentees practice making God-honoring choices.

Teach Healthy Coping Mechanisms

Help mentees identify triggers (e.g., stress, loneliness) and develop healthier responses, such as prayer, journaling, or reaching out for support.

Strengthen Community Ties

Encourage active participation in church activities to foster a sense of belonging and purpose.

E. Foster a Vision for the Future

Rediscover Purpose

Activity: Help mentees set spiritual and personal goals that align with God's plan for their lives

Biblical Inspiration: "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29:11)

Empower Them to Help Others

Encourage mentees to share their testimony with others as they heal, becoming mentors themselves in time.

4. Timeline for Mentorship

Month 1:

Build rapport and create a personalized recovery plan.

Focus on spiritual restoration and emotional healing.

Months 2–3:

Work on practical steps for change and resilience-building strategies.

Introduce accountability partners.

Months 4–6:

Track progress through monthly check-ins.

Gradually shift focus to long-term goals and community engagement.

5. Key Verses for Encouragement

On Forgiveness and Restoration:

"If anyone is in Christ, the new creation has come: The old has gone, the new is here!" (2 Corinthians 5:17)

"Come now, let us settle the matter," says the Lord. "Though your sins are like scarlet, they shall be as white as snow." (Isaiah 1:18)

On Overcoming Temptation:

"No temptation has overtaken you except what is common to mankind. And God is faithful; He will not let you be tempted beyond what you can bear." (1 Corinthians 10:13)

On Living a Renewed Life:

"Do not conform to the pattern of this world, but be transformed by the renewing of your mind." (Romans 12:2)

6. Outcomes

Through curative mentorship, mentees will:

Experience spiritual renewal and a deeper relationship with God.

Learn practical strategies to overcome their challenges.

Rebuild self-esteem and confidence in God's love and plan for their lives.

Become equipped to make God-centered decisions and inspire others through their testimonies.

This curative mentorship plan offers a structured yet compassionate approach to helping individuals heal and move forward in their journey of faith and restoration.

APPENDIX N

MENTORSHIP THROUGH LIFESTYLE MODEL

Mentorship through the lifestyle model emphasizes guiding individuals, especially youth, by demonstrating Christian principles in everyday life. This approach involves more than just teaching modelling Christlike behaviour in practical, relational, and spiritual areas. A mentor becomes an example of how to live according to God's Word and embody the Seventh-day Adventist (SDA) lifestyle in a way that inspires others.

1. Objectives of Mentorship Through the Lifestyle Model

Live as a model of faith: Mentors should embody Christian principles, showing mentees how faith is integrated into daily living.

Guide mentees in practical Christian living: Mentor mentees not just in theory, but in the actual practice of a lifestyle based on SDA values.

Create a living testimony: Through their own lives, mentors should show the impact of living a Christ-centered lifestyle, particularly in areas such as health, relationships, work, and community service.

2. Key Areas of Focus for Lifestyle Mentorship

A. Spiritual Life and Devotion

Personal Relationship with God

Model consistent prayer and Bible study: Mentors should demonstrate the importance of starting the day with devotionals and prayer.

Live out spiritual practices: Show how one's relationship with God shapes decisions, daily activities, and interactions with others.

Engage in church and fellowship: Be a regular participant in church services, Bible studies, and other communal gatherings, and involve the mentee in these activities.

Faith in Action

Engage in service: Show the importance of helping others through outreach or volunteer work.

Model a Christlike attitude in public and private: Demonstrate how a follower of Christ should act in their workplace, family, and among friends.

B. Healthful Living

Physical Health

Demonstrate a balanced lifestyle: Emphasize the importance of exercise, healthy eating, and maintaining proper rest.

Model the SDA health message: Use SDA teachings about temperance and a healthful diet (e.g., vegetarianism, abstaining from alcohol, tobacco, and other harmful substances).

Mental and Emotional Health

Show emotional intelligence: Handle stress, conflict, and disappointment in a healthy, Christlike manner.

Foster a positive mindset: Encourage a focus on gratitude, hope, and trust in God's plan, regardless of circumstances.

C Relational Life

Modelling Healthy Relationships

Marriage and family: If married, model a Christ-centered marriage. Demonstrate how mutual respect, communication, and love should define family life.

Mentor in friendships: Show how to build meaningful, respectful, and supportive relationships with friends and peers.

Model Sexual Purity and Integrity

Teach by example: Live out sexual purity, demonstrating the value of waiting for marriage as per SDA beliefs.

Show biblical boundaries: Demonstrate the importance of respecting others and maintaining healthy boundaries in relationships.

D. Work and Career

Work Ethic

Model hard work and diligence: Demonstrate the importance of doing everything as unto the Lord (Colossians 3:23).

Encourage work-life balance: Show how to balance work responsibilities with spiritual growth, rest, and family time.

Ethical Decision-Making

Live with integrity: Be a model of honesty, fairness, and trustworthiness, especially in situations where the right choice might be challenging.

Show how faith influences career decisions: Teach how to integrate spiritual values into professional life, whether in how you treat others or the choices you make in your work.

E. Social Engagement and Community Involvement

Community Service

Engage in outreach: Actively involve mentees in community or church service projects that promote social justice, kindness, and support for the less fortunate.

Encourage compassion and generosity: Through personal actions, show the importance of supporting others through charity and practical help.

Living the Gospel

Share the message of Christ: Be a witness to others by living out your faith and sharing the gospel in natural, relational contexts.

Provide opportunities for evangelism: Mentor mentees in how they can share their faith with others, whether through direct evangelism or by simply living a life that reflects Christ's love.

3. The Mentorship Process Through Lifestyle Modelling

Build a Relationship of Trust

Mentorship begins with developing a trusting and open relationship. As a mentor, be open, approachable, and consistent. Establish mutual respect and a safe environment where mentees feel comfortable sharing their struggles and victories.

Be an Active Model

Lead by example: It's essential that mentors are not just teaching but also embodying the values they wish to impart. Youth often learn best by observing how their mentors live.

Live intentionally: Every decision, whether small or large, should reflect the principles being taught. The mentor's lifestyle should be consistent with the teachings and values of the SDA Church.

Provide Consistent Support and Guidance

Regular Check-ins: Meet regularly with your mentee to discuss progress, challenges, and spiritual growth.

Be a listening ear: While you model behaviour, it's equally important to provide a space where mentees can talk about their own challenges and receive guidance.

Accountability: Hold mentees accountable in areas like health, relationships, and spiritual growth, while ensuring they know they are supported in their struggles.

Address Issues as They Arise

Correct gently: If you notice deviations from the lifestyle model, address them with love and care, guiding them back to biblical truths.

Provide resources: Offer books, videos, or Bible studies that can help mentees grow in specific areas.

4. Key Bible Verses for Lifestyle Mentorship

"Let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:16)

"Whatever you do, do it all for the glory of God." (1 Corinthians 10:31)

"Be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." (1 Timothy 4:12)

"Do not conform to the pattern of this world, but be transformed by the renewing of your mind." (Romans 12:2)

Conclusion

Mentorship through the lifestyle model is about guiding mentees to live out their faith in practical ways. By modelling a life based on biblical principles, especially in areas of health, relationships, work, and community engagement, mentors can effectively shape the values and behaviours of the next generation. This type of mentorship is led by example, providing mentees with the tools, knowledge, and spiritual strength to live for God in every area of life.

APPENDIX O

CONSENT FORM FOR PARTICIPATION IN RESEARCH STUDY

Title of Study: **Transmission of Seventh-day Adventist Lifestyle Values to Cameroonian Youth in Douala III District of the West Cameroon Conference**

Researcher: NJOCK DAVID VIVAN (DMIN CANDIDATE)

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Purpose of the Study

The purpose of this dissertation is to develop, implement, and evaluate a strategy that will focus on skills and tools that can help the church in the process of transmitting the SDA lifestyle values to Cameroonian youth in the Douala III District. It will also help to provide to the church in the West Cameroon conference and the Seventh Day Adventist as a whole, information and materials that can help in the domain of TV.

Procedures

If you agree to participate:

You will be asked to take part in interviews, discussions, or surveys.

The estimated time commitment for participation is 1 to 2 hours

Your responses will be recorded with your consent for accurate documentation.

Voluntary Participation

Participation in this study is completely voluntary. You are free to withdraw at any time without penalty or explanation.

Confidentiality

All information provided will be treated with strict confidentiality.

Your name or any identifying details will not appear in any published work.

Data will be stored securely and used solely for academic purposes.

Risks and Benefits

There are no known risks associated with your participation in this study. The findings will contribute to a better understanding and improvement of value transmission among youth in the Adventist community.

Consent

By signing below, you acknowledge that:

1. You have read and understood the information provided above.
2. You voluntarily agree to participate in the study
3. You understand that you can withdraw at any time.

Participants Name: _____

Participants Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

If you have any questions or concerns regarding this study, please feel free to contact the researcher or supervisor at the provided contact details.

Thank you for your participation!

APPENDIX P

QUESTION FOR THE INTERVIEW WITH THE FIVE PASTORS

Question 1: The Church's major program is to educate young people about ethical values.

Observation: All the pastors affirm that sabbath school, Adventist youth curriculum, women's ministry activities, and sermons are ways to teach values.

Question 2: Integration of faith and behaviours among young people

Observation: pastors agree that young people's behaviour standards are below expectations.

Question 3: Unwanted pregnancies in the churches for the 5past years.

Observation: 80 young girls gave birth out of marriage during the last five years.

Question 4: The prevalence of early and unwanted pregnancies in your communities?

Observation: Around 16 unwanted pregnancies every year.

Question 5: Young people's faithfulness to the principles of abstinence from alcohol and all forms of drugs

Observation: Pastors believe that the majority of young people are faithful to the principles of abstinence from alcohol and drugs. Less than 10% are involved in it. But since it become a general trend in Cameroon prevention is recommended.

Question 6: How often does the committee deal with the case of alcoholism regularly?

Observation: The Pastor recognizes that no committee has taken place for such an issue even though they recognize that some members are involved in it.

Question 6: Families' role perception on transmission of values.

Observation: Very low impact from parents and family members and some parents are even involved in cohabitation especially at CCC church with more than 20 people listed

Question 7: Risk factors that could lead young people in your community into trouble

Observation: Poverty, high prevalence of consumption of alcohol in Douala, neighbourhood promiscuity, misuse of social media by young people, inconsistency of parent's ethical values.

Question 8; The transmission of values perception in the Seventh-day Adventist Church.

Observation: Pastors agree that there is a need to be more intentional and apply comprehensive methods.

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