

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: STRATEGIES TO ALLEVIATE POVERTY AMONG THE SEVENTH-DAY ADVENTIST YOUTH THROUGH EDUCATION IN THE EAST CAMEROON MISSION

Researcher: Dodi Armand Barka Assekere

Faculty advisor: Paul Ikouba, DMin

Date completed: July 2015

The average Adventist youth in the East Cameroon Region is faced with too much poverty. This situation constitutes a serious predicament to the development of the church in this part of the world. It is an open secret that the authorities of the land have forgotten the region. The region is actually endowed with forests, mineral resources and the like, yet nothing is done to cater for the populations living in this area.

The purpose of this project was to lay down strategies that, if implemented, may yield some dividends and alleviate the crunch of poverty on the young people in our churches. If we go by the old adage that says the youth of today is the church of tomorrow, it becomes imperative that strong measures be taken at the level of the mission to see to it that young people be engaged in activities that will move them away from the quagmire of poverty, and by so doing prepare the youth to be equal to

the task to provide the churches with strong families where parents can afford to nurture, educate their offspring, and perpetuate the Church in our region.

The writer believes that if nothing is done on these lines, youth will continue to be exposed to all kinds of social ills such as prostitution, drug addiction, or crime. On the other hand, the implementation of these strategies could serve as a template to other youth societies in other regions in Cameroon and beyond.

The study analysed the impact of education on poverty reduction in Belabo and Ndelele cities by extracting data through questionnaires and analysing them by the method of descriptive statistics in Chapters 3 and 4.

Adventist University of Africa

School of Postgraduate Studies

STRATEGIES TO ALLEVIATE POVERTY AMONG
THE SEVENTH-DAY ADVENTIST YOUTH
THROUGH EDUCATION IN THE EAST
CAMEROON MISSION

A project

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

by

Dodi Armand Barka Assekere

July 2015

STRATEGIES TO ALLEVIATE POVERTY AMONG
THE SEVENTH-DAY ADVENTIST YOUTH
THROUGH EDUCATION IN THE EAST
CAMEROON MISSION

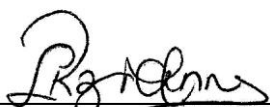
A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by
Dodi Armand Barka Assekere

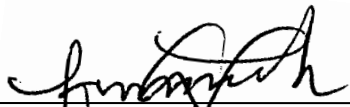
APPROVAL BY THE COMMITTEE:



Advisor: Paul Ikouba, DMin



Reader: Marie Anne Razafiarivony, PhD



Dean, School of Postgraduate Studies
Daniel Ganu, DrPH

Extension Site: Babcock University

Date: January 2016

To my wife, Leonie Barka née Ngouinko, and my daughters, Divine Barka
Yantchop, Joyce Gueneweke Barka, and Gabriella Ngounia Barka

TABLE OF CONTENTS

LIST OF TABLES.....	viii
LIST OF ABBREVIATIONS.....	ix
ACKNOWLEDGEMENTS.....	x

CHAPTER

1. INTRODUCTION	1
Statement of the Problem.....	2
Purpose of the Research.....	3
Justification	3
Scope of the Study	3
Limitations to the Study.....	3
Methodology and Procedure	4
Definition of Key Words	5
2. REVIEW OF RELATED LITERATURE	6
Miscellaneous Authors.....	6
Alternative Measures to Poverty.....	9
Causes of Poverty	10
The Objective Causes of Poverty	11
The Subjective Causes of Poverty	11
Poverty Factors	12
Low Income	12
Poor Marriage	13
Inappropriate Education.....	13
Lack of Proper Health Care	13
Lack of Infrastructures.....	14
The African Traditional Worldview	14
The Big Five	16
Ignorance	16
Apathy.....	17
Dishonesty	17
Dependency	17
Disease	17
The Youth	19
The Bible's View on Poverty.....	20
Poverty in the Old Testament	21
Poverty in the New Testament.....	21
Ellen G. White on Poverty and Education	22
On Poverty	22

On Education	23
Poverty Alleviation Strategies	24
Quality Education	24
Skills Development and Job Creation.....	28
Empowering Women	28
Adherence to Christian Stewardship in Fighting HIV/AIDS	29
Summary	29
 3. INTERNAL ANALYSIS OF POVERTY IN THE EAST CAMEROON MISSION	 32
Geographical Characteristics of the East Region.....	32
Historical Background of the East Cameroon Mission.....	33
Economic Characteristics.....	34
Demographic situation	34
Poverty Manifestations	35
Poor House-building Materials	36
Floors.	36
Roofs.....	37
Walls	37
Make-shift Toilets	38
Basic Drinking Water and Energy Supplies	39
Common Use of Rainwater.....	39
Limited Means of Access to Information	41
Low Involvement in Church Activities.....	42
Early Parenthood.....	43
School Dropout	45
Distorted Vision of the Church	45
Low School Enrolment	46
Few Worship Material	46
 4. PROGRAMME DESIGN, IMPLEMENTATION, AND EVALUATION	 48
Goal #1: Elevate Spiritual Life	49
Specific Objectives	49
Action Plan	50
Expected Outcomes	52
Sensitization on the Issue of HIV/AIDS	53
General Objectives.....	53
Specific goals.....	53
Expected Outcomes	54
Resources	54
Action plan.....	54
Counselling	55
Goal #2: Developing Potentials and Skills	56
Specific Objectives	56
Expected Outcomes	56
Action Plan	57
Church Assistance	58

Goal# 3: Education on the Issue of Religious Liberty	58
Goal# 4: Encouraging Lifelong Learning	59
Specific objectives	60
Expected Outcomes	60
Action Plan	60
Implementation and Evaluation of the Programmes.....	61
Weeks of Prayer and Spiritual Retreat.....	61
Church leadership training.....	61
Spiritual retreats	63
Seminars in small groups.....	63
Health seminars	64
Workshop on skills development.....	65
Sensitization on lifelong learning	66
Conclusion	67
 5. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	68
 APPENDIXES	72
A. QUESTIONNAIRES	73
B. RAW MATERIALS.....	78
 BIBLIOGRAPHY	113
 VITA.....	116

LIST OF TABLES

1. Sex and Age Distribution of Respondents	35
2. House-building Materials.....	38
3. Environmental and Sanitary Conditions	38
4. Water Supplies	39
5. The Use of Rainwater	40
6. Energy Supplies	40
7. Means of Information and Communication	42
8. Percentage of Youth Involvement in Church Activities	43
9. Motherhood.....	44
10. Fatherhood	44
11. Reasons for School Dropout	45
12. Youth's Opinion on the Present Role of the Church	46
13. School Enrolment.....	46
14. Worship Material	47
15. Participants in Church Leadership Training	62
16. Assessment after Seminars and Spiritual Retreats.....	63
17. Sensitization on the Issue of HIV/AIDS	64
18. Profession of Respondents.....	65
19. Involvement in Church Savings and Contributions	66
20. Educational Outcomes	67

LIST OF ABBREVIATIONS

AY	Adventist Youth
CUM	Cameroon Union of Missions
CFA	Communauté Financière d’Afrique
CNLS	Comité National de Lutte contre le Sida
ECAM	Enquêtes Camerounaises Auprès des Ménages
ECM	East Cameroon Mission
GC	General Conference (of Seventh-day Adventists)
UN	United Nations
UNDP	United Nations Development Programme
HIV	Human Immunodeficiency Virus
MDG	Millennium Development Goals
MELP	Ministry of Economy and Land Planning
NGO	Non-governmental Organization
SDA	Seventh-day Adventist
SDAY	Seventh-day Adventist Youth

ACKNOWLEDGEMENTS

I would like to thank God for the opportunity that I have had to do this study. Honour and Glory be to the Almighty. I also appreciate the support I got from my family, especially from my wife Leonie Barka and my lovely daughters: Divine Barka, Joyce Barka, and Gabriella Ngounia Barka. I would also like to express my gratitude to Dr Zacchaeus Mathema, Dr Kwabena Donkor, Dr Paul Ikouba, and Dr Marie Anne Razafiarivony.

CHAPTER 1

INTRODUCTION

Poverty is a galloping phenomenon in Cameroon. It is reported that 12 million out of 18.2 million of Cameroon population are unemployed, and the majority of these unemployed are young people (Cameroon-today.com). It goes the same with the youth in East Cameroon Mission. This condition leads to a state of extreme poverty with untold consequences on the affected church members.

Poverty is a worldwide reality. It is due to its magnitude that the United Nations (UN) purposed through its Millennium Development Goals (MDG) to eradicate in a first place extreme poverty and hunger by the year 2015 among its state members.

According to Pervez, “Nations cannot be properly developed without education” (Pervez, 2014).

Raja (as cited in Pervez, 2014) argued that education is the first step in the path of a development process. It is a two-way process. On one hand, it increases the economic growth and on the other hand, it reduces poverty and increases productivity. It plays a very crucial role in building human capabilities and enhances economic growth through skills and knowledge. Education is a necessary part of human proficiency and power. Chaudhry and Rehman (as cited in Pervez, 2014) found that educational institutions, investments in education, quality of education and equal access to education play a vital role in alleviating poverty and enhancing economic growth. Ellen G. White, one of the most prolific Christian writers, stated that education is more than formal: “Our idea of education is too narrow and too low a range ... true education means more than the perusal of a certain course of study. ... It

is the harmonious development of the physical, the mental, and the spiritual powers” (White, 1903/2008).

The church must be involved in the fight against extreme poverty. In his 2010 report, Malcolm Duncan observed that the current UN Secretary-General, Ban Ki-Moon, in his address to the groups of evangelists in Washington, D.C., declared that “we need good allies such as you. We need ... the faith’s community to help be a voice to the voiceless. Your engagement can compel governments to push through on their commitments. Do not underestimate your power. With faith and the will, we can make a difference.” This call is evidence that, even though it is incumbent on governments to war against extreme poverty, Loewen (2009), the churches—the SDA Church inclusive—should collaborate and complement the effort of the world’s nations to win the fight. In other words, in spite of the fact that the mission of the SDA Church is to make disciples and prepare them for the kingdom of God, it is also important to develop and empower them to acquire the basic things that they may need for their lives on this earth as they wait for the second coming of Jesus Christ.

Statement of the Problem

A glance at the life of the church shows that most of our young people in the church, both in rural and urban areas, still live under the shelter of their parents due to their inability to live on their own. For those who have gone up the ladder of education at an appreciable level, they cannot find a job that can sustain them. Those who are either half-literate or uneducated face the same problem. Such a condition within which they find themselves has brought them into a state of extreme poverty which, if not tackled early enough and with care, will jeopardize not only the lives of the church members in ECM but also impede the mission of the SDA Church. The unemployment condition, which is the main cause of extreme poverty in East

Cameroon Mission (ECM), has generated many vices among the youth which include sex trade, unwanted pregnancies, Sexual Transmitted Diseases (CNLS, 2010) etc. As a result of chronic unemployment, young people do not have means to support the church.

Purpose of the Research

This study proposed strategies to empower the Adventist youth to improve their living conditions. These strategies were adapted to their daily context.

Justification

This project is important because the implementation of its design will empower young people in the church to fight against poverty. The input from this research may serve as a reference point for further research work on issues concerning unemployment in ECM and other related topics. This project may also serve as a basis for replication to other conferences /Missions of the Cameroon Union Mission (CUM) to fight against unemployment since it is a general phenomenon in the entire CUM territory.

Scope of the Study

This study could have covered the entire territory of CUM since poverty is rampant among the young people in the whole union. Nevertheless, the study will be limited to ECM. Even in ECM, only the youth of Belabo and Ndélélé church districts will be the target population of the study.

Limitations to the Study

The researcher is a pastor who is posted in a hinterland district where there is no electricity and no library. In order to access these resources, he had to travel approximately 200 kilometres away to another town. This was impractical, as it

necessitated being away from the district for too long. Therefore, travel to a location with more resources was done at the end of each month in order to take advantage of the opportunity to visit the library and have access to the Internet.

Another limitation was that some respondents were reluctant to disclose personal information which was another factor that was a limitation in the process of the study.

Methodology and Procedure

This research used primary sources consisting of a survey which included questionnaires and secondary sources made up of library, Information and Communication Technology (ICT) resources, and some statistics. 400 questionnaires were given to young people during special meetings—on Saturday mornings for the local churches, and at the Youth Congress that took place in Kette town in July 2012. Before distributing the questionnaires to the respondents, they were instructed on how to fill them taking into account the objective and the importance of the work. One hundred seventy four (174) surveys returned (43.5%). After the data was collected and analyzed, some major points emerged upon which we built strategies to address the issue of poverty. Three months later, the education programme started, focusing mainly on the youth. It took almost three months to implement the programme. Nine months later, questionnaires were given to those who participated in the education programme for evaluation.

The study has been divided into five chapters: Chapter One is the introduction, Chapter Two deals with the theoretical foundations of poverty, Chapter Three presents the overview of unemployment among Seventh-day Adventist young adults, Chapter Four develops a spiritual programme and a socio-economic empowerment

programme for the youth, and Chapter Five summarizes and concludes the study, and makes recommendations.

Definition of Key Words

According to Oxford advanced Learner's Dictionary,

Poverty: It is the state of being poor.

Education: It is a process of teaching, training and learning especially in schools or colleges, to improve knowledge and develop skill.

Spirituality: It is the quality of being concerned with religion or the human spirit.

CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter of the study is focused on reviewing what many authors, both Non-Adventists and Adventists, have written in connection with poverty and how to alleviate it. The review is done in a thematic form. The following themes are considered:

- The concept of poverty
- Measures of poverty

Miscellaneous Authors

The Encyclopedia of World Poverty (EWP) (2006) states that the first use of the word *poverty* surfaced in the biblical context around the world in the 10th century BC when landowners were forcing peasants to sell land (Golson, p. xix). Zukas further traced the development of the word poverty as he stated that:

People began writing systematically about poverty in the last 150 years. This shift was part of a greater focus on social history that began as a focus on social conditions, often called the ‘social question,’ in Europe in the 19th century. Poverty as a field of academic study came of age in the Industrial Revolution in England and France in the 1830s and 1840s and was one of the first areas studied in the new social sciences of sociology and statistics by individuals like Louis René Villermé (1782–1863) and Eugène Buret (1810–42), by journalists like Henry Mayhew (1812–87), and by social reformers like Charles Booth (1840–1916) and Seebohm Rowntree (1871–1954). It also became a prominent theme of socialists like Pierre-Joseph Proudhon (1809–65), Louis Blanc (1811–82), Friedrich Engels (1820–95), and Karl

Marx (1818–81), who criticized the capitalist economic system associated with the Industrial Revolution and the visible rise in urban poverty after 1830 (Zukas, 2006, p. 482).

While the world is being termed as a global village, some parts of this village are called the ‘have’ while other parts are called the ‘have not.’ The line of demarcation between these two parts is poverty. There could be many definitions of the concept of poverty based on each individual’s orientation and scope he or she wants to give to the word. For the purpose of this study, poverty, as defined by the sociologist Ellwood, will be considered appropriate. Poverty, therefore, refers to the economic and social state in which people do not have sufficient income to maintain health and physical efficiency. In other words, those who do not receive a sufficient income to maintain the minimum standard of living necessary for efficiency are either termed as “poor,” or are said “to live below the poverty line” (Ellwood, C. 2004). In 2000, the United Nations reported that more than 2.8 billion people, close to half the world's population, live on less than the equivalent of US\$2 per day. In 2008, it said that more than 1.2 billion people, or about 20 per cent of the world population, live on less than the equivalent of US\$1 per day (UNDP, 2008).

A poor is a person who lacks means and financial resources to satisfy his or her basic needs: food, health, education, housing and a decent living condition. In Cameroon, 637 CFA francs is the minimum daily allowance required to access decent living conditions.

It was in the quest of improving the living conditions of all the people living in the world that the United Nations Millennium Development Declaration (MDD) was signed in September 2000. The MDD underscores the Millennium Development Goals, made up of eight goals that all the United Nations’ member states have agreed

to achieve by the year 2015, and its goal put emphasis on the eradication of extreme poverty which is in consonance with the economic right of every person living on this earth. The Declaration is said to be a Macedonian call to all countries, both developed and underdeveloped, “to create an environment at the national and global levels alike which is conducive to the development and the elimination of poverty.”

There should be a partnership between the developed and the underdeveloped countries in the fight against poverty in the world. This was what Haveman (2009), John Bascom Professor of Economics and Public Affairs Emeritus at the University of Wisconsin–Madison and an IRP affiliate, meant when he suggested that improving the well-being of deprived people is nearly a universal goal among policymakers in all nations (Haveman, 2009, p. 89). To distinguish between the poor and the rich, economists have the concept of hardship that reflects “economic position” or “economic well-being,” which is typically measured by an indicator of command over resources, typically annual income. These economic poverty measures thus seek to identify families whose command over resources (income) falls below some minimally acceptable level. It was to buttress this point that Burtless & Smeeding, respectively Senior Fellow at the Brookings Institution, and Maxwell Professor of Public Policy and Professor of Economics and Public Administration, asserted that when command over economic resources falls short of needs, a household (or person or family) is classified as poor (Burtless, and Smeeding, 2000, p. 4).

Some critics, however, argue that the concept of poverty is multidimensional. They stipulate that the identification of people’s well-being should go beyond the income need. This is to say that people deprived of social contacts (with friends, families, and neighbours), people living in mushroom houses, as well as people with health deficits, are all poor. In other words, the percentage of people or families who

are poor cannot be calculated using income indicator alone. To determine who is poor, income must be compared with some kind of poverty standards reflecting a family's needs. Such poverty standards may be either absolute or relative.

Alternative Measures to Poverty

Haveman (2009) lists five alternative measures of economy poverty: Relative Income Poverty, Consumption Poverty, Asset Poverty, Capability Poverty, and Subjective Poverty.

Relative Income Poverty. Relative income measures compare the income of a family to a norm reflecting the economic position of the overall society, adjusted for price level changes.

Consumption Poverty. It is the situation where for many households, income is temporarily dipped below the poverty line because of something that might have happened that year, such as unemployment or a bad harvest.

Asset Poverty. This takes place when (as cited in Oliver and Shapiro, 1997) “the command over resources that wealth entails is more encompassing than is income or education, and closer in meaning and theoretical significance to our traditional notions of economic well-being and access to life chances.”

Capability Poverty. Poverty indicators based on income or consumption presume that families should have actual resources to meet some minimum standard. An alternative objective would identify the poor as those who do not have the capability to secure a sufficient level of resources to meet this standard.

Subjective Poverty. Some researchers have measured poverty by relying on the subjective responses of individuals to questions about their perceptions of economic position or well-being, relative to some norms. Because the norms applied by people are likely to change over time (as their incomes change), subjective poverty

measures are relative poverty indicators. These measures survey households and ask them to specify the minimum level of income or consumption they consider to be “just sufficient” to allow them to live a minimally adequate lifestyle.

In his work, Reverend Duncam (2006) classified poverty in several strata:

Material poverty. It is all that deprives someone of the little bit of physical material to live the abundant life God has given.

Spiritual poverty. It is due to the lack of knowledge of God.

Identity poverty. It is the poverty engrained in the psyche of people even entire communities throughout their history. It is poverty that stems from a permanent low self-esteem. This is the feeling that the community which you belong to has no value, or that you have no value either. For individuals, it is the result of poor family education, inadequate educational system or even false beliefs.

Civic poverty. It is for the poor and the marginalized, thus the absence of hope for them and even the impossibility to play a role in their community.

Aspiration poverty. It is when the dream and ambitions of a person or a community cannot be materialized due to discouragement and despair. It could be the result of past failure, lack of understanding of an issue or a feeling of being overcome by a challenge.

What are the possible causes of poverty, then?

Causes of Poverty

Loewen (2009) asserted that one of the things that makes poverty such a complex subject is that there are widespread differences in how the causes of poverty are understood (p.7). Some studies on poverty show that the causes are numerous, including the lack of individual responsibility, bad government policy, exploitation by people and businesses with power and influence, or some combination of these and

other factors. From a sociological point of view, there are two main concrete causes of poverty: objective causes and subjective causes.

The Objective Causes of Poverty

Objective causes are causes outside of the individual. It includes the physical and the social environmental causes. This is to say that poverty in some regions is caused simply by an unfavourable physical environment such as an unproductive soil, a harsh climate, natural calamities, and the like. Social environmental causes are those which spring from certain social conditions such as an anemic economy, poor sanitation, bad governance, a poor educational system just to mention these few. The conditions listed above are, more often than not, consequent to the rampant corruption that characterizes an institution or a state. The World Bank defines corruption as “the abuse of public office for private gain” (Zukas, 2006, pp. 207–210). The impact of corruption on the poor is obvious. Corruption exerts an especially hard toll on the lives of the poor by decreasing employment possibilities, causing higher prices, and demanding additional fees for government-financed public services, inability to access health centres, preventing lifelong learning. In other words, poverty is a stronghold in the way of progress, preventing most people from meeting fundamental needs, and finally, it creates discrimination among the different groups in the society.

The Subjective Causes of Poverty

Ellwood (2004) defines Subjective Causes of Poverty as the causes within the individual. Among these are physical and mental defects, old age, intemperance, sexual vices, and loneliness. The physical and mental defects and old age are probably the most common causes of poverty which charity workers deal with. Physical defects

due to sickness and accident may cause an individual to either be temporarily or permanently disabled, which may contribute to a state of poverty.

In Africa, it has been generally demonstrated that loneliness due to desertion by friends and relatives because of one's condition makes the person vulnerable to poverty since family ties promote support for one another in this society.

Poverty Factors

From the work of Bartle (1967/1987/2007), a Sociology Professor who was Chief Technical Adviser for the Uganda Community Management Programme from 1994 to 1998, a "factor" and a "cause" are not quite the same thing. A "cause" can be seen as something that contributes to the origin of a problem while a "factor" can be seen as something that contributes to its continuation after its existence.

In this paper, emphasis will be laid on the sociocultural factors since they are directly linked to the local lifestyle and culture of the people in the Eastern Cameroon Region. These factors include low income, poor marriage, inappropriate education, lack of proper health care, and lack of infrastructures.

Low Income

Poverty is usually measured by the gap between income level and consumption. Many young people in our countries, especially in the rural areas, do not have a stable job. Even when they find a job, they are not well remunerated, partially due to the fact that many of them do not have the pre-requisite skills for the job. Even the income made on agriculture, which is still traditional, may not be enough to satisfy their needs in this modern and technological world.

Poor Marriage

Unwanted pregnancy and economic hardship lead many young girls into poor marriage. Poverty also causes marriages to break up since taking care of the children demands a sound financial state. Due to financial constraints, men leave their wives and children to their own fate since they can no longer live up to their responsibilities.

Inappropriate Education

In Cameroon, the educational system inherited from France is regarded as inappropriate. It is for that reason that Ousseina Alidou said that:

The francophonie effect has several consequences for the educational system in Africa. First is its lack of adaptation to the real development needs of the countries. This emanates from the fact that its operational system lies on a backward system inherited from the old metropole which still persists in dictating to Africans what their school curricula and administration ought to be at all educational levels, from primary school to university (Ousseina, 2013).

In the further development, she talked about an “international conspiracy” against the African Educational System.

Lack of Proper Health Care

Poor people's health is in jeopardy because they are more exposed to risk, voluntary (use of tobacco) or unintentional (lead paint poisoning). Mullahy and Wolfe (2000) assert that when poor people become sick, they have less access to health care and the quality of the care that they do obtain appears to be inferior (Mullahy, and Wolfe, p. 32). They further draw a clear correlation between mental health and poverty. They then conclude that those on the lowest rungs of the socioeconomic

ladder are 2.5 times more likely to suffer from mental disorders than those in the highest socioeconomic group.

Lack of Infrastructures

Until now, most towns and villages in the Eastern Region of Cameroon do not have regular electricity supply. Yet the country has a great capacity of providing electricity. Indeed, Cameroon even supplies electricity to neighbouring countries like Central African Republic, Gabon, and Equatorial Guinea. The government does not have the political will to extend electricity to all rural areas. It is also the same with hospitals, markets, and infrastructural developmental projects that are necessary for the full enjoyment of life in the rural areas. Roads too are inadequate which impedes the activity of farmers who wish to export their products.

Some authors have identified the African Traditional Worldview as a stronghold in the progress of Africa.

The African Traditional Worldview

A predominantly animistic worldview holds sway over the minds of many Africans. It sees man as a victim of nature, of other people, or of fate. This mindset shifts the responsibility of Africa's social ills to the spirit realm, leaving individuals little hope or motivation for working towards a better future. Even though the church has experienced tremendous growth on the continent over the last two centuries, all too often the church is disengaged from the crying needs of the community.

Fowler, as cited in Mathema (2011), defines worldview as a construct that provides a point of departure, a sense of direction, a focus of destination, and a strategy of unity for human thought, life and action. It is in the centre of each human being and it exerts a strong shaping influence on a person's life (p. 31). Kraft (as cited

in Mathema, 2013) refers to worldview as a ‘control box’ of culture that determines thinking, acting or doing, and determines values. Mathema (2011) adds that the traditional African worldview encapsulates belief in mystical powers that may enhance or harm human life because spiritualistic manifestations include beliefs, behaviours, and actions that defy rational and empirical analysis (p. 37).

The traditional worldview outlines some fundamental beliefs such as the belief in the Supreme Being, belief in divinities, belief in ancestors, belief in mystical powers, magic, medicine, sacred days, features and events, rites of passage, religious specialists and their functions, sacred, social, and ceremonial laws, and prohibitions. The sacredness of interpersonal relationship and others which shape life in the African culture for harmonious traditional relationships are central to the formation of people. Mbiti, as cited in Mathema (2013), sees that kind of relationships as the cardinal point in understanding the African worldview: “I am because we are, because we are, therefore I am.” But unfortunately, the African Traditional Worldview also contributes to poverty in the African context. Spiritualistic forces manifested in witchcraft and sorcery have a retrogressive effect on the African development since witches hurt people in the society. Adeyemo, as cited in Mathema (2013), describes the anomalous retrogressive forces in Africa as an “enigma” and it manifests itself in ugly ways in the social, political, economic and religious arena. In a sense, the traditional African worldview is termed as the main barrier that stands in the way of Africa’s progress. Adeyemo describes the General African Worldview as the yoke of oppression that needs to be cast off before the people of Africa can make meaningful progress, the ‘stronghold to pull down.’ Ampadu affirms that animistic traditional religion believes in millions of gods that are capricious and unpredictable. The gods can be bribed, they can change their minds, and they are very discriminatory and very

selfish. As a result, the priests, believers and people of the gods take after the likeness of these gods in their behavior. Some of the elements of this animistic worldview and their potential impact on societal development are traditional beliefs and practices with various taboos and prohibitions that prevent production and development of efficient processes, the beliefs that diseases, barrenness, and sudden deaths are all the works of witchcraft, and that “we are what we are because we were made so and can do nothing about it.”

Another African worldview that leads to underdevelopment is the concept of time. This is also rooted in the animistic belief system in which the gods have no respect for time. When they are consulted, much time is spent drumming, singing, dancing, and incantations before the presence of the gods is recognized in the priests and prophets as they become possessed. In the traditional worldview, time does not matter. Rather than going to hospital, people spend too much time in consulting traditional priests who have to wait until their gods or ancestor spirits respond to their consultation. There has been reported death due to delay.

The Big Five

According to Bartle (1967/1987/2007), the factors of poverty can be summarized in five big factors and detailed as ignorance, disease, apathy, dishonesty, and dependency:

Ignorance

It means having a lack of information, or a lack of knowledge. It is different from stupidity which is a lack of intelligence, and different from foolishness which is a lack of wisdom. The three are often mixed up and assumed to be the same by some people.

Apathy

It happens when people do not care, or when they feel so powerless that they do not try to change things, to right a wrong, to fix a mistake, or to improve conditions.

Dishonesty

When resources that are intended to be used for community services or facilities are diverted into the private pockets of someone in a position of power, there is more than morality at stake here.

Dependency

It results from being on the receiving end of charity. Dependency after a disaster and the need for charity may be essential for survival. However, ongoing dependency is detrimental to those who are dependent.

Disease

A community that has a high disease rate has low productivity, and less wealth is created. Apart from the misery, discomfort and death that result from disease, it is also a major factor in poverty in a community. Therefore, being well not only helps the individuals who are healthy, it also contributes to the eradication of poverty in the community.

Among the major pandemic diseases that affect countries in development, there are malaria and HIV/AIDS which have a negative great impact on human development. CNLS (2010) revealed that the majority of the population most affected by HIV/AIDS live in rural areas. Cameroon's adult HIV prevalence rate (percentage of population aged 15–49 who are HIV positive) has gone from 0.6% in 1990 to 5.1% in 2010. The prevalence of HIV varies across the different regions of Cameroon. Four

regions have HIV prevalence rates of 8% or higher: North West (8.7%), East (8.6%), Yaoundé (8.3%), and South West (8%). The two northern regions have prevalence rates at or below 2 % (Ministry of Economy and Land Planning [MELP], 2010, pp. 6–10).

A survey conducted by the Africa Humanitarian Action (AHA) in 2012 revealed that 10 out of 120 young people who tested HIV/AIDS were found positive (8.33%). This percentage is far above the national percentage which is 4.3%. The impact of HIV/AIDS could go across all sectors of life. For instance, it could affect the Agriculture sector and negatively impact productivity. This is to say that the farmers affected by the pandemic could become weaker with time and unable to work, thereby reducing their productivity.

The UNDP made a remark on the effect of HIV/AIDS pandemic regarding the most affected in the society: “The burden of the socio-economic impact of HIV/AIDS disproportionately affects rural women. Widows tend to become poorer as they lose access to land, property, inputs, credit, and support services. ... Widowers tend to remarry soon after losing their wives, thus cushioning their families from AIDS impacts” (UN, 2004, p. 81).

With regard to education, enrolment rate in primary school varies from one school to another, and it is characterized by a real marginalization of certain regions. Until now, there are many regions where we still speak of absolute illiteracy rate. The education sector is highly affected by HIV/AIDS pandemic. It affects both children who are to be enrolled in schools and the teachers who are the workforce in imparting knowledge to the children. In short, with the spread of the HIV/AIDS pandemic, the quality of education is even affected. As a result, fewer children are able to enrol in school and receive the basic skills and knowledge they need to alleviate poverty,

fewer teachers are available to teach them, and the quality of the education they receive is consequently diminished.

HIV/AIDS pandemic exterminates not only the parents of the children but also both the children and the teachers. Thus, these populations among which we find church members are vulnerable to poverty due to the ravaging effect of HIV/AIDS pandemic.

HIV prevalence is growing rapidly. In 1990, there were fewer than 32,000 HIV-positive Cameroonians. By 1995, the number of PLHIV jumped to 264,000, increasing by more than eight times. At current rate, there will be about 726,000 PLHIV in 2020 (MELP, 2010, pp. 6–10). An even larger number of people could be infected if the national response to HIV is not fully funded and implemented. The majority of infected people do not know they are infected and, hence, may not take precautions to protect their partners.

The Youth

There could be several definitions to the word ‘youth’ and, it may vary from one country to another based on the political, economic and socio-cultural circumstances. Torimiro (2002) affirms that during the United Nations International Youth Year in 1985, the General Assembly defined the youth as those people who fall between the ages of 15 and 24. But in the African context this definition is too narrow. Abbink (n.d.), ranges them from 14 to 35. But for the purpose of this paper, youth is defined as a particular group, aged between 10 and 35. During the youthful stage of life, the adolescents acquire the cognitive, social, and emotional skills and abilities required to navigate life. The experience of adolescence varies for every youth: culture, gender, and socio-economic class are important influences on such a development. Vavrus and Fletcher (2008) say this:

During the development stage, young people who are supported, guided, and given more opportunities become more creative and contribute to the well-being of their community more than their counterparts. Therefore the youth needs to be empowered in an attempt to alleviate poverty. Youth empowerment as an attitudinal, structural, and cultural process whereby young people gain the ability, authority, and agency to make decisions and implement change in their own lives and the lives of other people, including youth and adults.

In the same way, Narayan (2002, p. 3), an economist working for the World Bank, says that

Empowering young people means creating and supporting the enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others. If an environment is created for the youth to be self-supporting, this could reduce, if not eradicate corruption in a country. It is for this reason that Narayan once stated that, “empowering people through greater openness and participation can lead both to the availability of more information about the pervasiveness of corruption and to popular pressure to eliminate it.”

After reviewing some secular works on poverty, we are going to explore what the Bible says about poverty.

The Bible’s View on Poverty

Poverty is one of the most common themes in the Bible. From the work of Black (2009), records indicate that ancient society at large cared for the poor. Beyond a generally accepted role that society should engage in poverty alleviation, creation itself alludes to the necessity of a biblical response toward the poor. Genesis 1:26, 27

states that all humans share the image of God. Black noted several Hebrew words used to denote the poor in the Old Testament (OT). This study will point out only three of them.

Poverty in the Old Testament

The most common word used for the poor in the OT is *‘anî*, which means poor, weak, afflicted or humble. This word occurs 92 times in the OT. Financially speaking, the *‘anî* lives a meagre day-to-day existence and is socially defenceless, often being the subject of oppression.

Another word is *‘ebaywn*, which refers to one in a state of wanting, a needy or poor person. The word occurs 61 times in the OT and generally connotes “poor in material sense” (Deut 24:14; Jer 22:16; Ezek 16:29).

Then, *makh·sore* which usually denotes a lack of, or need for, material goods. It occurs 13 times in the Scriptures, and most of those times in the book of Proverbs where it refers to those who were poor as a result of laziness or excessive living (Prov 6:1; 14:23; 21:5; 24). In summary, the word poor as seen in various Hebrew words used in the OT refers to those who are impoverished due to calamity or through exploitation.

Poverty in the New Testament

The New Testament (NT) also contains a great deal about the physically and materially poor. The synoptic gospels make references to ‘poor’ (Matt 5; 11:5; 19:21; 23:26; Luke 14:7-11; 19:8, 9). Other passages include Acts 3:1-10; 9:39; 10:31; 11:27-30. The early church was proactive in its care for the poor so that everyone would have sufficient provision. Black (2009) made a relevant point on this instance as he said that “being part of the first century community of believers meant that one

was actively involved in alleviating poverty, giving freely of personal possessions especially to those within the body of believers.”

The next section will deal with what Ellen G. White says about poverty and its alleviation.

Ellen G. White on Poverty and Education

On Poverty

In her writings, she pointed out how Christians have to deal with the issue of poverty in and outside the church. She outlined the need of education about Christian stewardship. White (1903a) said: “It is the duty of all who touch the work of God to learn economy in the use of time and money. Those who indulge in idleness reveal that they attach little importance to the glorious truths committed to us. They need to be educated in habits of industry and, to learn to work with an eye single to the glory of God” (p. 292). She further added that every youth must be taught, not merely to solve imaginary problems, but to keep an accurate account of his/her own income and outgoes. “Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings ... and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money” (p. 239).

She also admonished that people should have consideration for the poor. For that reason, she wrote that “it was not God's purpose that poverty should wholly cease. It is one of His means for the development of character. ‘The poor,’ He says, “shall never cease out of the land: therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land” (Deut 15:11). She added that

Christ had laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They are always to be among us, and He places upon the members of the church a personal responsibility to care for them ... as the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced. She also argues that intemperance lies at the foundation of the moral depravity of the world (White, 1905, p. 39).

On Education

From her writings, the study has enlightened some points of view on what true education is, the aim of education and so on. She testified that the highest education is when the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education (White, 1903b, p. 25). For her, true education is more than the pursual of a certain course of study.

True education is defined as having to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come (White, 1903b, pp. 13–14). She links real development to true knowledge of God. A summary of the aim of institutions of learning is the restoration of the image of God in humans. She declares that

The system of education instituted at the beginning of the world was to be a model for man throughout all after time. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator

Himself was the instructor, and the parents of the human family were the students. (White, 1903b, p. 20)

To teachers, she called them for riding on the mountain of excellence, not to be satisfied with second-rate work nor being satisfied with directing his students to a standard lower than the highest which it is possible for them to attain.

Poverty Alleviation Strategies

The study emphasizes on how, through quality education, skills development, job creation, empowering women and adherence to Christian living standard, the young people in ECM can alleviate poverty. Strategies will consist in holding seminars, youth congress, special training sessions and teachings of stewardship during sermons and weekly meetings.

The study in the next section is going to present main and major keys one can use as strategies to alleviate poverty in general, and also among Adventist youth in the ECM.

Quality Education

According to Unesco (2003), it is important to recognize that human poverty does not have a uniform manifestation, as the differences in the economic and social life of the people in any country are deep seated, involving historical, economic, social and political dimensions (p. 11). It is stated that

even though poverty lines are routinely determined in every country, the poor comprise a very large number of varied groups, difficult to be treated under one label such as “those living below the poverty line.” The poverty status of individuals or groups of people may be directly related to their geographical location, to the vulnerability arising out of their belonging to particular ethnic

or linguistic minorities, or to gender-based and other culturally dependent discriminatory practices. Thus social structure characterising the society to which the poor belong is one of the most powerful factors intrinsically correlated with their economic status, as the gross inequality of assets often persists because of entrenched social power hierarchies and vested interest groups. The range of strategies to reduce poverty is quite large.

The research found that the low level of literacy and life skills is a major factor contributing to the perpetuation of poverty in an intergenerational framework (p.46). The mere basic education through schooling may not fully meet the requirements of the poor, even if the primary education is completed. We may agree with Loewen (2009, p. 7) that “it is helpful to group them into common categories of activity. There is a risk in categorizing the activities, as they are never mutually exclusive”. However, the findings of the study reveal that the main great issue to empower the Seventh-day Adventist Youth (SDAY) in the ECM remains quality education.

UNESCO (2001) reported that Julius Nyerere, former President of the United Republic of Tanzania, said “education is not a way to escape poverty. It is a way to fighting it.” It is admitted that the role of education in poverty eradication, in close co-operation with other social sectors, is crucial. No country has succeeded if it has not educated its people. Not only is education important in reducing poverty, it is also a key to wealth creation. Therefore, one of the best ways to avoid being poor as an adult is to obtain a good education. According to UNICEF (2000),

the term ‘life skills’ can be broadly interpreted, and is often assumed to include such topics as health, hygiene, etiquette, and vocational skills.

However, life skills are defined as ‘psycho-social and interpersonal skills used

in every day interactions ... not specific to getting a job or earning an income.’

[The definition also explains that] a wide range of examples exist such as assertion and refusal skills, goal setting, decision making and coping skills.

Life skills curriculum focuses on attitudes, values and behavioural change, rather than seeking to provide young people with a body of knowledge about a set of topics. (p. 12)

Still, according to UNICEF (2000), many definitions of quality education exist, testifying to the complexity and multifaceted nature of the concept. Quality education includes:

- Learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities.
- Environments that are healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities.
- Content that is reflected in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy and skills for life, and knowledge in such areas as gender, health, nutrition, HIV/AIDS prevention and peace.
- Processes through which trained teachers use child-centred teaching approaches in well-managed classrooms and schools and skilful assessment to facilitate learning and reduce disparities. This includes teachers’ working conditions affect their ability to provide quality education.
- Outcomes that encompass knowledge, skills and attitudes, and are linked to national goals for education and positive participation in society.

Besides, UNICEF stated that:

the languages schools use for instruction can have an impact on learning and academic achievement in general. Research suggests that many benefits can be gained by beginning primary education in the student's home language. Yet in Africa, especially in French-speaking West Africa but not excluding the anglophone areas, resistance to primary instruction in the local language persists. Obstacles to language policy implementation exist in other regions as well, for several reasons.

Van der Berg (2008) assumes that throughout the world it has been found that the probability of finding employment rises with higher levels of education, and that earnings are higher for people with higher levels of education (p.3). This connection between education and poverty works through three mechanisms: firstly, better educated people earn more; secondly, high quality education level improves economic growth, and thereby, economic opportunities and incomes; and thirdly, education brings wider social benefits that improve economic development and especially the situation of the poor, such as lower fertility, improved health care of children and greater participation of women in the labour force.

An article in Wikipedia ("Poverty," 2014), the free online encyclopedia, indicates that research has found a high risk of educational underachievement for children who are from low-income households. ... There are indeed many reasons for which students tend to drop out of school. One of the reasons is the condition in which they attend school. Schools in poverty-stricken areas have conditions that hinder children from learning in a safe environment. ... Therefore, it is safe to state that children who live at or below the poverty line will have far less success educationally than children who live above the poverty line. Poor children have much less healthcare and this ultimately results in many absences from the academic year.

Additionally, poor children are much more likely to suffer from hunger, fatigue, irritability, headaches, ear infections, flu, and colds. These illnesses could potentially restrict a child or student's focus and concentration (“Poverty”, 2014, section on Education).

Skills Development and Job Creation

Within the Ndelele ecclesiastic district, members have decided to embark on a financial programme to help one another. These financial contributions are divided into different levels according to the financial abilities of the members. There are level 1: 1000CFA per week, level 2: 2000CFA per week, level 3: 5000CFA per week, and level 4: 10.000CFA per month.

A calendar was set to select the beneficiaries in advance. The weekly contributors receive their share on a weekly basis and the monthly contributors receive theirs at the end of each month. By so doing, the youth in the church are encouraged to begin a commercial activity that enables them to come out the other side of poverty.

Empowering Women

Women are increasingly the ones that suffer the most from poverty. Although women wield little economic or political power, women remain the dynamo behind the wheels of the society. Investment in women offers multiple rewards that can accelerate social and economic progress with a lasting impact.

Women are the primary guardians of future generations. Women play a pivotal role not only in the reproduction but also in rural economies, especially in food production. Invariably, women tend to reinvest any gains in the welfare of their children and families, multiplying their contributions to national

development. Women are the backbone of the rural community, the initiators of social change and the hub around which the spokes of the society turn. However numerous obstacles have ensured that women continue to lag behind. (Sadashivan, 2012)

Adherence to Christian Stewardship in Fighting HIV/AIDS

It is important to address the issue of the youth within the church and the community as a whole. Based on the Adventist-AIDS International Ministry (AAIM) training manual, the church has a great task on addressing the issue. The church must help to build strong Christian characters, by giving the youth a role model. The role model should be Jesus (GC, 2010, p. 63). When we establish good communication with our youth and gain their confidence, they will be open to listen to our recommendations on avoiding risky and dangerous behaviour that could lead to HIV-AIDS. To avoid HIV/AIDS, we need to model our characters after Jesus Christ who is our solid foundation. This means that unless we decide to attack the problem at its root, we will not witness much progress.

To solve the AIDS epidemic is to choose abstinence before marriage and faithfulness within marriage. Abstinence and faithfulness are behavioural choices. Healthy behavioural choices are outcomes of one's values and character.

Summary

Though it may be difficult to find an accurate definition of poverty, it is an everyday reality for many people. It affects adversely rural populations. We may agree that it is a complex issue and that its eradication is very problematic. Simply said, it often means precarious housing easily destroyable by fire, flooding, and people sleeping sometimes on the floor. They have no proper toilets, drink rain water,

and have poor health. They are prone to disease, stunted in their physical and mental growth. Some may be forced to indulge in all kinds of sexual vices, prostitution, child labor, spiritism or what have been called the African Traditional Worldview, which is a hindrance on the people progress because of its spiritualistic essence. This is manifested in unbiblical living principles for some church members. Poverty is responsible for a higher HIV infection rate that has ravaged many family lives. Causes of poverty have been classified in two main groups:

Subjective causes. They are causes which stem from the personality of the individuals; we mentioned physical and mental defects of all sorts, intemperance, sexual vice, old age, neglect, desertion by relatives, death of main supports, and ignorance.

Objective causes. They are causes that are due to physical and social environment such as unproductive soil, harsh climate, and the like. Bartle (1967/1987/2007), summarized poverty in terms of ignorance, disease, apathy, dishonesty, and dependency.

The Bible reveals God's special concern for the poor. The Biblical record clearly provides instructions by which the church of God can alleviate poverty or pauperism. The Old Testament makes it clear that God has a special concern and a care for those who are oppressed and deprived. Many of the Lord's names emphasize his great love for the poor.

Jesus Christ announced that His mission was to bring "good news to the poor" (Isaiah 61:1) and He set a pattern to His disciples in continuing His ministry on the earth.

A glance over poverty manifestation in the East Cameroon Mission and specifically among Seventh-day Adventist Youth (SDAY) has been cast.

Some points of view of Mrs. Ellen G. White on the issue of poverty were stated. She made some recommendations on various fields: education, Bible stewardship, health principles, and the application of some business administration principles. She reminded us that there is a need to work together as a family without any barrier, be they religious, physical, tribal, or linguistic. Burdens should be shared.

CHAPTER 3

INTERNAL ANALYSIS OF POVERTY IN THE EAST CAMEROON MISSION

Geographical Characteristics of the East Region

The East Cameroon Mission covers the entire Eastern Region. From the report of the Ministry of Economy and Land Planning, the territory covers a surface of 109,002 km² which represents 23 percent of the national territory. It is the largest region in the nation as well as the most sparsely populated (MELP, 2010, p. 3). The population of East Cameroon Region (2014) is 794,963. Its political situation is so critical that it has been said:

The East Region has very little industry, its main commerce consisting of logging, timber, and mining. Instead, the bulk of its inhabitants are subsistence farmers. The region is thus of little political import and is often ignored by Cameroonian politicians. This, coupled with the low level of development in the province, have led to its being dubbed 'the forgotten province.' (East Cameroon Region, 2015)

The capital of the Region is Bertoua. The region is made up of four Divisions, namely Boumba and Ngoko, Upper Nyong, Kadey and Lom, and Djerem. The climate is subtropical with four seasons, two rainy seasons and two dry seasons. The temperatures oscillate between 18°C and 30°C. There are three great vegetable zones: (a) the forest that covers Boumba and Ngoko and Upper Nyong entirely, and the Kadey and Lom and Djerem partially; (b) the transition zone; and (c) the savannah zone that covers almost all the northern part of the region. The hydrographical network is made up of 6 rivers which flow into two principal basins of the country: the Atlantic and the Congo

Basins. But its farther position from the sea and other big cities like Douala and Yaoundé, coupled with a poor road network, constitutes a severe obstacle to its economic expansion. The region also experiences illegal exploitation of its natural resources. The East Region (East Province until 2008; in French, 'Région de l'Est') occupies the southeastern portion of the Republic of Cameroon. It is bordered to the east by the Central African Republic, to the south by Congo, to the north by the Adamawa Region, and to the west by the Centre and South Region. The vast majority of the inhabitants of the region are subsistence farmers. The major industry of the East is forestry. Despite its vast size, the East has very little transportation infrastructures.

On education, primary schools are fairly widely distributed, but most of the secondary schools are located in large villages or in towns, meaning that students from more remote areas must walk long distances, stay with relatives, or rent rooms. In addition, school fees keep many families from sending their children to school.

Historical Background of the East Cameroon Mission

According to some sources, the beginning of the Seventh-day Adventist Mission in the East Region was made possible when the first missionaries reached Cameroon through the East Region coming from the Central African Republic in 1926. They settled in Nanga-Eboko. After founding the Mission station of Nanga-Eboko, the Adventist missionaries decided to go back to Central African Republic. On their way, they had a car accident in a small city called Batouri; they were hospitalized there for several weeks. During their stay in Batouri, they founded a second mission station there. That is how Batouri became the centre from where the expansion work was carried over the region and the national territory. It is for that reason that in the Eastern region, one can find many villages where the entire population is composed of SDA members. From the report of the General Secretary,

the Mission has twenty two church districts, 18257 members divided in 210 organized churches and 128 companies.

Economic Characteristics

MELP (2010) reported that the Region is endowed with wood and mines. Most of the inhabitants are subsistence farmers and the rest are traders. The agricultural sector remains traditional. Major agricultural products are plantains, cassava, maize, bananas, groundnuts, cocoyam, pineapples, oranges, and yams. Hunting is done with bows, arrows, spears, blowguns, and traps. The production of tobacco had been flourishing until the United Nations engaged in a campaign against smoking after 1981 (p.3).

Demographic situation

The demographic situation is related to data collected from SDA youth. The target population is made up of young males and females from the Adventist Youth Society aged 10 to 35.

Table 1 shows the sex and age distribution of the respondents. A total of 81 females were surveyed. Among them, 8 were between 10 and 15, 31 between age 16 and 20, 22 between age 21 and 25, 9 between age 26 and 35, and 11 over age 35. A total of 93 males were surveyed. Among them, 12 were between age 10 and 15, 19 between age 16 and 20, 15 between age 21 and 25, 24 between 26 and 35, and 23 over age 35. A total of 174 Adventist Youth returned the questionnaires.

Table 1. Sex and Age Distribution of Respondents

Age	10-15	16-20	21-25	26-35	Over 35	Total
Female	8	31	22	9	11	81
Male	12	19	15	24	23	93
Total	20	50	37	33	34	174

The average income of this target population varies from 15,000 FCFA to 100,000 FCFA (from 25 to 167\$). A total of 27% of males and 41.5% of females live with their parents. Most of those who live alone are at least aged 25. Twelve percent of females aged between 20 and 25 live with their parents. Out of 81 females surveyed, 20 are married, 61 are unmarried and 25% of them live with a partner. Thirty percent of males are married. Seventy percent of rural youth are traditional farmers which means that they practise survival agriculture.

Poverty Manifestations

MELP (2010) stated that the proportion of the population living below the poverty line has passed from 44.0% in 2001 to 50.4% in 2007 in the Eastern Region of Cameroon. In the rural area, this percentage has passed from 48.0% in 2000 to 56.3% in 2007. With this figure, it seems that in Cameroon, those who are rich become richer and the poor become poorer.

Analyzing the economic situation in Cameroon, an independent researcher reveals that “the lowest 10 percent of the population share less than two percent of the national income, while the richest 10% possess 36.6%” (Purdy, 2006, pp. 19,111). This means that over half of Cameroon’s population lives on less than \$2 US per day and continues to depend on agriculture which occupies 70% of the Cameroonians’ labour.

In the health sector, Cameroon is one of the Sub-Saharan countries in Africa where death rates and morbidity are very high. Purdy's studies show that the 1990 report indicates that the infantile death rate varied between 120 and 240 for 1000 living babies according to the regions. The vaccination against deadly infants' diseases has remained insufficient in spite of the efforts made by the government in the last two decades. For instance, the rate of immunization against measles has passed from 49% in 1997 to 62% in 2001, yet it is still not sufficient enough to protect all children in the region (p. 111). This observation is also true for ECM.

The youth perceive that the church doesn't care for them. The members are the ones who contribute to the church financial system. So many of them, more than 54%, have a controversial point of view on the mission of the church. The youth express the idea that the church does not pay enough attention to their concerns, and that is why it is not engaged in poverty alleviation programmes.

The following sections are data collected and analyzed by the study. Some tables contain, at the same time, data collected before and after implementing the programme designed. The respondents offered more than one answer to a question. This explains why in some cases total percentage may exceed 100%.

Poor House-building Materials

Floors. The statistics below in *Table 2* reveal that about only 22% of the houses have been floored with cement. This means that even though SDA youth seem to be conscious of the benefits of better housing conditions, getting cement remains a very hard task for them. This is due to the high prices on the market, which are explained by high transport fees because of the poor state of the roads. One percent of the SDA youth have their floor made of tiles. This reflects the general living

conditions of parents as we notice that many of them live with their parents or grandparents. After the implementation of the programme to help them improve their life conditions, which took place one year later, in 2013, almost 41% had cement floors.

Roofs. As for the few who own their houses, *Table 2* also shows that 49.33 percent have their roof made up of mat sheets. This situation is due to lack of financial means to purchase roofing sheets and other equipment. The use of mats is cheaper, but they need to be replaced on a yearly basis. During the rainy seasons, it is very difficult to sleep under a roof made up of mats. This is because when it rains, rainwater permeates the mat and drips into the house. Many a time, containers must be placed under the holes to collect the water drops. Due to the rain, many families who live in mat-roofed houses lose many items including books, Bibles, and also materials that are not waterproof, simply because of the precarious living conditions they have found themselves in, due to poverty.

Walls. Walls are generally of three kinds: cement blocks, wood, and mud. Statistics show that 4% of the houses owned by the SDA youth are made up of cement blocks, and 6% made up of wood. This is a very precarious situation. There is no security because from time to time those houses are destroyed by fire or floods. They do not offer any security against insects, reptiles and the like that can easily get into the houses and cause serious damage. Many of them have been building new houses over a short period of time (4-5 years) because of the decaying nature of the woods that are used in building, or due to frequent fire outbreaks that have been affecting such buildings. Then 90% are made up of mud. Although this is more secured than

wooden houses, the issue of longevity and sustainability of housing materials still prevails.

Table 2. House-building Materials

		Before the programme	After the implementation	Difference
Floors	Cement	21.8%	40.67%	+18.87%
	Tiles	1%	10%	+9%
Roofs	(mat)	49.33%	33.5%	-15.83%
Walls	Cement blocks	4%	8.3%	+4.3%
	Wood	6%	9.4%	+3.4%
	Mud	90%	60%	-30%

Make-shift Toilets

About 11% of the SDAY have latrines behind their main houses or dwell nearby such houses. But 35.4% do not have any latrines at all. It means that they dig a hole somewhere without any respect of sanitary rules. In some cases latrines are made just of a pit, without walls, and no roof. They are often situated close to the main house. Others go as far as using the open bush as their toilet. This situation leads to a constant pollution of the environment and the water that they drink. Therefore, people are exposed to chronic diseases that contribute to precarious health conditions preventing or contributing to absenteeism in school or in other economic endeavours.

Table 3. Environmental and Sanitary Conditions

Latrines behind main houses	11.33%
No latrines at all	34.5%

Basic Drinking Water and Energy Supplies

Table 4 lists four ways of drinking water supplies. People get drinking water from rivers, wells, streams, bore holes, or water fountains.

Eighty percent of respondents declared getting drinkable water from rivers, wells, and streams. As the study said above about sanitation, the lack of safe and drinkable water is a strong hindrance to people's progress. Even those who live in towns face the same difficulties. Only 3% have individual tap water distributed by Camwater, one of the national agencies in charge of providing water to the inhabitants.

Table 4. Water Supplies

Water supply	Percentage
Rivers/wells/streams	82%
Bore holes	49%
Individual tap/ faucet	3%
Water fountain	10%

Common Use of Rainwater

The use of rainwater is common for several reasons as shown in *Table 5*. Almost 100% of youth frequently use it. Thus, 73% of the youth declare that they use rainwater to bathe, 84% use this water to wash their clothes, 65% use the water to cook, and finally 43.33% utilise this water to drink. Although it is a relatively safe and inexpensive source of drinking water, rain water may contain soil, plant parts, insect parts, bacteria, algae, and sometimes radioactive materials that the rain or snow has washed out of the air that affect negatively health.

Table 5. The Use of Rainwater

For drinking	For cooking	For washing clothes	Toilet
43.33%	65%	84%	73%

Light and energy supplies are one of the biggest issues rural areas have to deal with. Without electric power, nothing can be easily done nowadays. Even crops need energy to be transformed.

Table 6 shows that only 36.7% of young people can benefit from the services from Eneo (the company in charge of distributing Electrical energy in Cameroon). The majority of young people, almost 80%, use kerosene lamps, and 16.7% use small generators whenever they can afford fuel.

Table 6. Energy Supplies

Light and energy suppliers	Percentage
Energy from ENEO	36.7%
Energy from small generators	16.7%
Kerosene energy	79.4%

In summary, so far, we can notice that the living conditions of the youth of the church are precarious, and make them vulnerable to many diseases such as cholera, malaria and so on. Apart from these housing, sanitary, and living conditions, the next section will deal with another kind of barrier to the development, namely access to information.

Limited Means of Access to Information

Table 7 shows that many young people do not have access to information at all or have only one or two ways to access information.

Seventy percent listen to the radio. This percentage is high because radio sets run on batteries that can be found anywhere in the market. Most of the radio stations, here, are foreign radio stations. In the field of ICT, the East Cameroon Region lags behind. Too many Divisions are still in darkness. In the East region, there are about five local radio stations. In Cameroon, almost all radio stations broadcast in frequency modulation (FM). FM is known to have a great sound quality but it does not go beyond one hundred kilometres. So, in the region, only Bertoua is permanently covered by radio broadcastings.

There are small generators and private antennas that can be bought in the market. With these possibilities, almost 60% of youths can gather to watch television, while only 15% can afford the newspapers. It is important to note that generally, those who have a television set use it mostly to watch movies.

The national radio station does not cover the greater part of the East Region. Those who are in the hinterland don't have access to any news from Cameroon Radio and Television (CRTV). This medium has not extended its network to reach those remote areas. The city dwellers are the only ones to enjoy privileged access to the news regularly. This creates a serious handicap to the youths who are not informed of the opportunities offered them. But 70% affirm to listen to the radio, while 15% can read newspapers, and almost 11% can access and use the internet.

Conclusion: The state of not being well informed will have negative impacts in their lives. There may be opportunities offered them by the government or any other organizations, but they won't apply because of lack of information.

Table 7. Means of Information and Communication

	Radio	Television	Newspaper	Internet
Accessing to information	70%	59.4%	15%	10.6%

Low Involvement in Church Activities

A total of 120 respondents out of 174 filled this part concerning their involvement in church activities. It means that 54 people are not active participants in church programmes. However, many of those who serve in the AY department are involved in many other church activities. Here are the six main services in which youth are involved: Pastorate, Personal Ministry, Sabbath School Department, Eldership, Deaconry, Choir, and Women's Ministry. It is obvious that Youth Ministry has to reform its activities. As *Table 8* shows, there is no high involvement of the youth in some church departments and activities. Keeping in mind that more than 80% of our church members are young, only 28% are enrolled as Sabbath school teachers, coordinators or secretaries. This low percentage may also be explained by the low literacy rate that is a serious handicap to the church in this region. For example, 33% of females and 60% of males have a Bible, and 9% of females and 19.2% of males have Sabbath School Pamphlets. Most of those that possess these documents live in towns where the literacy level is higher than in the rural zones. One of the greatest problems the church in the East mission is facing is the lack of church leaders in rural areas. There are many churches where only about 5% of members can read and write French. So the majority of those rural churches may have only a few departments such as Sabbath school, Deaconry, and Women's Ministries. Then 28% of the youth in the east Mission have Sabbath school study guides, and less than 8% serve as church elders. The great percentages are found in Women's Ministry and in

the choir. Larger groups are found in choir and Women's Ministry. This suggests that these groups should be handled with special care. It means that church leaders should implement special and attractive programmes based on Bible teachings. These two groups are the main target to implement our strategies of alleviating poverty through education. The young people belonging to these groups need to be trained on God's will so that they might live according to their faith, far away from fornication, adultery, and gossip.

Table 8. Percentage of Youth Involvement in Church Activities (120 respondents)

Personal Ministry	Sabbath School	Elders	Deacons	Choir	Women's Ministry
04.67%	28.00%	07.33%	22.70%	35.00%	40.00%

Early Parenthood

As far as youth parenthood is concerned, *Table 9* shows that many young girls have experienced early pregnancies. Generally, a small percentage of girls have their first child at the age of 15. The study indicates that 15% of the girls between ten and 15 have at least one child, and 7.5 % have at least two children. This situation is very dramatic due to their living conditions and level of education. It is reinforced by the presence of timber factories in the region. The timbers must be carried from the East Region to the Littoral Region in the sea port of Douala. Truck drivers have developed sex-trade in various localities. Apart from having a lot of money, the drivers also offer a means of transportation. The other side of the coin is that most of them have sexual intercourse with many women in the different villages through which they drive. At the end of the day, these unlawful sexual relations not only contribute to the increase of unwanted pregnancies, and a lack of interest of many girls in education and in the

church, but also to the spreading of diseases. Most of the time, the girls who experience early pregnancies drop out of school. In average, eastern Cameroon women have four to five children; this is also true among SDA married women.

Table 9. Motherhood (81 respondents)

	1 child	2-3 children	4-5 children	Over 5 children	No children
10-15 years	15%	7.5%	-	-	77.5%
16-20 years	23%	11%	-	-	66%
21-25 years	28%	15%	5%	2.5%	49.5%
26-35 years	37%	24%	18%	12.5%	8.5%

Concerning parentage, only 2 males aged between 16 and 20 are parents. One boy in this age group has two children. The grand majority of males assume parental responsibilities at the age of 26-35. This situation may be explained by the fact that girls are often attracted by older people than them. Most of those people are married men and generally non Adventists.

Table 10. Fatherhood (93 respondents)

	1 child	2-3 children	4-5 children	Over 5 children	No children
10- 15 years	-	-	-	-	100%
16-20 years	9%	1.92%	-	-	89.08%
21-25 years	12%	15.38%	1.92%	3.77%%	66.93%
26-35 years	13.46%	23.08%	5.77%	3.85%%	53.84%
Over 35 years	7.69%	17.31%	11.54%	15.1%	48.36%

School Dropout

Causes for dropping out of school are diverse (See *Table 11*): 11% of young people blame the lack of motivation, lack of interest, or lack of personal will, 27% blame the early bereavement of their parents, 16% of girls interviewed dropped out because of unwanted pregnancy, 32% of young people blamed the lack of financial means of either their parents or themselves, and 6% had reasons other than those listed before.

Table 11. Reasons for School Dropout (174 respondents)

Causes	Percentage
Lack of motivation or personal will	11%
Bereavement	27%
Early Pregnancies	15%
Lack of money	32%
Other reasons	15%

Distorted Vision of the Church

The youth of the church share different points of view on what the role and the mission of the church are. See *Table 12*.

On a total of 174 respondents, the majority (59%) consider the church as an agency for fund collection. This opinion is based on the fact that they see the church as an organization that does not invest on its members. The church is seen as an organization whose main activity is to collect money from its members in tithes and offerings. There is no practical investment as church school or church hospital. This high percentage is an indicator of the fact that the church role is misunderstood and a vibrant appeal is made to the church to be more involved in social activities.

Then, 54 believe that the church mainly lays emphasis on evangelism, while 24 believe that it is on stewardship, and 27 think that the church cares for its members.

Table 12. Youth's Opinion on the Present Role of the Church (174 respondents)

Evangelism	Collecting Money	Stewardship	Members follow-up
54%	59%	24%	27%

Low School Enrolment

As regards school enrolment (*Table13*), 45% of girls interviewed, and 26.03% of boys attended at least primary school, 24.54% of girls and 21.23% of boys reached the first cycle of secondary school, and 24.5% of girls and 17.12% of boys reached the second cycle of secondary school.

At the tertiary level, the percentage is very low, but all the same, girls outperform boys: 7.6% of girls and only 4.6% of boys earned their Bachelor of Arts or their Bachelor of Science. 7.66% of girls and 4.66% of boys earned their Master Degrees. No girls or boys earned a Doctoral Degree.

Table 13. School Enrolment

	Primary school	Secondary education first cycle	Secondary education 2 nd cycle	Bachelor	Master	Doctorate
Girls	45%	24.54%	24.5%	7.6%	7.66%	0%
Boys	26.03%	21.23%	17.12%	4%	4.6%	0%

Few Worship Materials

Table 14 shows that, despite the fact that young girls are more learned than boys, only 33% of the girls compared with 60 % of the boys have a Bible, 9% of the girls and 19.2% of the boys have a Sabbath School Pamphlet (SSP), 22% of the girls

and 46% of the boys have a Hymnal Book (HB), and only 6 % of the girls compared with 20% of the boys own a Church Manual (CM).

Table 14. Worship Material

	Bible	SSP	HB	CM
Girls	33%	09%	22%	06%
Boys	60%	19.2%	46%	20%

CHAPTER 4

PROGRAMME DESIGN, IMPLEMENTATION, AND EVALUATION

We have said that a way to alleviate poverty is to tackle the factors of poverty at their roots. It means that, by addressing these issues, a great change could be observed. We suggest educating persons to boost their spiritual lives in order for them to have confidence in God rather than in their traditions. The study also suggests the creation of church schools for younger people, the creation of a system of financial assistance in the church, lectures or seminars on health education and sex education for the eldest, education on micro enterprises, and self-initiatives. The programme has been implemented and evaluated. The programme is designed to tackle the issue of low literacy rate and African Traditional Worldview that generate many vices. This is in line with the SDA strategic statement which states:

1. Connecting with God through Bible study, prayer, Adventist study guides, and the Spirit of Prophecy, resulting in revival and faithfulness.
2. Connecting with others as a friendly church that puts Christian mission upfront and invites people to fellowship and makes a difference daily in the community.
3. Reaching across the barriers that threaten to divide us as a family, endeavouring to disciple, nurture, and involve every individual in the life and mission of the church. (Laraya, 2011)

To deal with the issue of the African Traditional Worldview, we think that it is necessary to teach biblical principles and Christian stewardship which is the implementation of Christ's Lordship in the lives of believers.

Goal #1: Elevate Spiritual Life

Improving our relationship with God is one of the most important aspects of Christian life. Christ himself said: "but seek first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt 6:33, King James Version).

Specific Objectives

According to the Youth handbook, leaders of Adventist youth must focus on salvation and service (GC, 2005). The specific objectives are as follows: make them Jesus' disciples, train them on leadership skills, mission, and evangelism (p. 257).

Discipleship. Discipleship is the process of learning to follow. As leaders we ourselves need to be Christ's disciples. In order to teach them to follow Jesus, Paul said: "Follow my example, as I follow the example of Christ" (1 Cor 11:1, New International Version). Discipleship is defined as the process of making a disciple; this involves sharing the values, the lifestyle and priorities that we ourselves have learned from Jesus (pp. 138-139).

Leadership. Leadership is defined as what we, as youth leaders, pastors, Sabbath school leaders, and teachers need to show. Here, emphasis is put on leaders training sessions. A good leader and well trained surely will be a master for other people (p.138).

Evangelism. Reaching the world with the gospel is the ultimate goal of our Adventist youth ministry. We need to provide evangelistic opportunities for our

young people to make decision for Jesus and then involve them in evangelism. They must be involved in small activities especially where they will learn to share experience, learn to preach, or to participate directly in an evangelistic crusade (p. 258).

Action Plan

Weeks of prayer. We need to seek the face of the Lord because without Him we could not achieve our goals. We need to encourage them to lead a week of prayer in the church.

1. Implementation: A week of prayer must be held.
2. Period: once a quarter in each church of the district.
3. Resources: use of the Bible, the Spirit of Prophecy books.
4. Enticement: potluck at the end of the week to enhance fellowship.
5. Leaders in charge: pastors, elders, and church leaders.
6. Expectations: an increase of 20% in regular church attendance, commitment in church programmes, tolerance.

Spiritual retreats. During these spiritual retreats, church leaders have to conduct the programme.

1. Period: the sixth Sunday of the quarter.
2. Resources: Every church member, particularly church leaders, should be involved. It may be organized at the level of the local church.
3. Leaders in charge: The district pastor or church pastor, elders and other church leaders should conduct this action.
4. Expectations: We expect to see more fellowship and mutual assistance.

Fellowship through small groups. According to the *Youth Ministry Handbook* (GC, 2005), the small groups must focus on a particular concern such as

role definition, conversion, peer relationships, family relationships, marriage, separation, divorce, death, value, clarification, or special social problems such as drug abuse, running away, etc. A small group might be formed to address a particular counselling concern of young people with a similar need (p.150).

1. Implementation: Church members need to be trained on how to handle small groups, and how they can reach out to non-Adventists. A small group may contain up to six persons.
2. Leaders in charge: The district pastors, pastors, church elders, directors of personal ministry are responsible for the on-going and the success of this action.
3. Expectations: we expect fellowship, developing relationships, effective evangelism, personal and individual involvement in church activities, the spreading of the gospel to neighbours, baptism—at least one baptism every quarter by each small group.

Stewardship seminars. The local church leaders should emphasize on stewardship programmes. Stewardship directors in local churches need to be trained on the holistic nature of Christian lifestyle so that their teachings may impact members positively. Much need to be done. Thus, we hope a change in the way the youth behave, here. There is a need on training those leaders because of the misconception many have about stewardship. In the past, it seemed that the emphasis was put on tithes and offerings rather than the lifestyle. We also call for pastors to preach and to create special programmes for stewardship department. Stewardship seminars could jointly be organized with health seminars.

Implementation:

1. Period: A three-day-training session twice a year for church leaders of the district; in February after the nomination of the church leaders and in July.
2. Resource: A projector is needed, sharing material.
3. Leaders in charge: the Mission Sabbath School Director (MSSD), district or local church Sabbath School Directors.
4. Expectations: a significant number of young people living according to the Bible's principles. Within the AYS, spiritual leaders will emerge who understand their role in making new disciples, and thus, the "emphasis will be put on salvation and service. The young men and girls will nurture their own spiritual growth; time for devotional life should always be a priority." (GC, 2005, p.265)

Sabbath school seminars. A three-day training session twice a year for district leaders should be implemented.

1. Period: the training session will be done every February when nominations in all the churches are done and every July.
2. Resource: A projector is provided, sharing material.
3. Leaders in charge: the Mission Sabbath School director (MSSD), district or local church Sabbath School Directors.
4. Expectations: commitment in making new disciples.

Expected Outcomes

After the implementation of the above mentioned activities, we expect the following outcomes:

Leadership outcomes. SDA youth will be leaders if they are trained to develop their skills through the use of any and all resources. Programmes will not be planned simply for the sake of filling time or keeping youth entertained. They will be well prepared and evaluated to make sure that they fit into the overall goals of the ministry (GC, 2005 p. 264).

Mission and evangelism outcomes. Youth are expected to serve others and to spread Jesus' message throughout the world. Our young people will have a different and more positive experience with the church. They will begin to focus on all that they can do. It means that they will develop their own relationship with Jesus, make life choices based on Christian values (p. 267).

Sensitization on the Issue of HIV/AIDS

General Objectives

The purpose of the programme is to

1. Increase knowledge, interest, and create awareness of Sexual Transmitted Infections (STI) and HIV/AIDS related issues.
2. Stimulate church members' involvement in addressing the issue of HIV/AIDS.
3. Stimulate church members to improve their living conditions such as housing, and water supplying.

Specific goals

1. To help church members better understand issues related to HIV and AIDS.
2. To improve the quality of life of the infected and affected people.
3. To experience fellowship, communion through service, and salvation.
4. To build sustainable houses.
5. To equip with adequate water supply infrastructures.

Expected Outcomes

1. Every member will know his/her status.
2. Every church member must be educated on HIV/AIDS.
3. Creation of a “Community Support Centre” in each local church.
4. Health improvements.
5. The involvement of every church member in “Ministry of Hope, Love, and Compassion” towards the HIV-infected and affected people inside and outside the church.
6. The proclamation of the Good News of salvation and hope to the HIV-infected and affected people.

Resources

To achieve our goal, we need essential resources: qualified health personnel, church members’ involvement and finance.

1. Facilitators: the medical staff of the Ndelele hospital district will conduct the seminars and the screening tests.
2. The involvement and full participation of all church members in the distribution of handbills and invitations.
3. Budget: the exact expenditures will be determined after the organization of the financial committee.
4. Voluntary offerings will be collected every Sabbath until the deadline, that is the third Sabbath of November 2013.

Action plan

The Action has been implemented from August to November 2013.

- A. August 15th, the starting date:

1. The interactive communication by revealing facts and statistics of the region and of the country on HIV/AIDS.
 2. The organization of a prayer group every Sunday at 5.00 pm.
 3. Organization of a support group to help people be informed about their problem, and visiting HIV people in the hospital and in their home, the second Sunday of the month.
- B. November 11th: Invitation card to the medical staff.
- C. November 23rd: General assessment.
- D. November 27th and 29th: specific studies related to the topic held by the local church pastor along with prayer sessions.
- E. November 30th: lecture by medical staff, voluntary screening test.

At every business church meeting, the reports will be read to the church members for continual evaluation and amendments.

Counselling

In the Youth Ministry Handbook, we have three kinds of counselling: individual, parental, and pastoral. Most counselling that is done with youth is of a short-term nature. Very often a youth will come to an adult with a specific problem that needs immediate attention; a supportive relationship should first have been built so that referral will not be viewed by the youth as rejection, but rather as a further step in his or her growth and maturation.

But if young people find themselves in family conflicts that cannot be resolved, then family counselling may be used (GC, 2005). The youth leader will be approached from time to time by parents who are having relational conflicts or are simply concerned about their children.

1. Implementation: This action consists in visiting members.

2. Period: At least twice a week every member should visit two to four homes, sharing words of encouragement, and praying with the household.
3. Leaders in charge: Pastors, elders, deacons, deaconesses, and church members.
4. Expectations. We expect confidence building, the feeling of belonging to a family, a spiritual family, and brotherhood.

Goal #2: Developing Potentials and Skills

Goal #2 is to develop the youth's potentials and skills in entrepreneurship, to empower them by promoting self-initiatives, financial self-support, and job creation. We think rural youth should take their destiny in their hands. To address the issue of lack of health, potable water, education, financial poverty, and many others, it is important to train them to initiate their own projects before counting on the government and on the church.

Specific Objectives

The specific objectives of developing youth skills are

1. Training on skills and entrepreneurship development,
2. Creation of local financial assistance: savings and loans,
3. Creation of market days different from the habitual Saturday markets,
4. Creation of individual farms or income generating activities.

Expected Outcomes

Outcomes expected after implementing this goal are as follows:

1. Qualifications for job opportunities.
2. Involvement in self-initiatives.
3. Improvement of living conditions.
4. Creation of jobs and job opportunities.

5. Regression of idleness.
6. Increase of financial resources in churches.

Action Plan

The action plan is stated as follows:

Training on skills and entrepreneurship development. Once a year, the church district should organize workshop on entrepreneurship to equip youth and develop their potentials and skills. This should be done in collaboration with the government or Non-governmental Organization (NGO) experts who deal with the issue. It will be done in two ways:

Seminars in the local church or in the district. We think that it is better to process by training church leaders to sensitize members and train them on the issue.

1. Period: Once a year should be sufficient.
2. Resources: Experts from CFNE should be invited, and at least 100,000 CFA should be available as their allowance and for material such as projector, power supplier, and fuel.
3. Leaders in charge: the district pastor, the Stewardship Mission Director, and the Stewardship District Director.

Youth congress with emphasis on entrepreneurship skills. In the Cameroon Eastern Mission, youth congress is held once every other year.

1. Resources: during the youth congress, the mission needs to invite all kinds of experts in the various fields on skills development.
2. Leaders in charge: the District pastor, the Youth Ministry Directors of the Mission, of the district, and of the local church.

The next action designed is about church assistance.

Church Assistance

We think that the church can effectively contribute by helping its young members by helping them choose their jobs, helping them have their vocational training, etc.

Creation of church financial loans. This can be done in the district or in the local church. The objective of this trust fund is to enable church members to come out of their poverty and to enhance their livelihood. By so doing, they might be faithful in tithes and offerings and contribute to the wellbeing of the church as a whole. When all the participants are gathered, they can decide how often they will meet to collect the funds. At the end of every month one or more members will be beneficiaries of the funds collected.

Outcomes. Creation of local financial assistance (savings and loans) in local churches or at the district level. Creation of market days different from the habitual Saturday markets, and creation of individual farms or income generating activities.

Action Plan

1. Period: depending on the participants.
2. Resources: Church members, records, writing material.
3. Leaders in charge: the board elected by members under the supervision of the district pastor.

Goal# 3: Education on the Issue of Religious Liberty

We think that members should be educated on the issues of religious liberty and should be made aware of their civil rights.

1. Implementation: Organizing of an Open Week during which charitable works will be performed, SDA books distributed, and seminars on religious liberty

held in order to make the church and its activities known to the local government leaders.

2. Period: Once a year, in harmony with the conference's programme of activities.
3. Resources: Church lawyers, church members, students.
4. Leaders in charge: Head of Legal Affairs and Trust Service of the Mission.
5. Expectations: Members will be aware of their rights in relation to religious liberty, and know what to do when they encounter difficulties with their right to Sabbath keeping at school or at work.

Goal# 4: Encouraging Lifelong Learning

We think that the church leaders should integrate the concept of lifelong learning in their sermons and other activities. Every church could grant scholarship to those who are unable to continue their studies due to lack of money or due to the death of their parents.

Church members should be trained to carry out social and collective actions like raising funds to support students, and creating church schools in every district.

The East Cameroun Region has one of the lowest literacy rate despite the fact that the President of the Republic has signed for free education in primary schools. Many children of schooling age do not go to school even among SDA Christians. Many think that it is enough to pass the Certificate of Primary Education.

We know that one of the best ways to avoid being poor as an adult is to obtain a good level of education. Jacob, and Jens Ludwig, as cited in Cancian & Danziger (2009), say that people who have higher levels of academic achievement and more years of schooling earn more than those with lower levels of human capital. Therefore,

we suggest that sensitization on the issue must be part of the church regular meetings.

On the issue of sensitization, here is the scheme.

Specific objectives

The Specific objectives are stated as follows:

1. Bring the youth of the Church who have abandoned school to resume.
2. Encourage parents to register all their children regardless of gender.
3. Mobilization of church members to raise funds to build our church school to address the issue of classes and exams scheduled on Sabbath days.

Expected Outcomes

What we expect to see is as follows:

1. A total and massive adherence of church members to the idea of creating our own SDA school in the district.
2. A numerical increase of school involvement with emphasis on girls.
3. Motivation for education and the emergence of young people earning their Doctoral Degrees.
4. Fund raising to build an SDA school in the district.

Action Plan

1. Implementation: personnel from the Adventist Education Department will be invited to sensitize parents, the youth, and the church members on the importance of education for a week. In collaboration with the church, plans should be made to pay for scholarship fees for the needy.
2. Period: a week once a year, prior to the resumption of school.

3. Leaders in charge: church district pastor, personnel from the Education Department.

Implementation and Evaluation of the Programmes

The above mentioned programme was implemented in the Seventh-day Adventist district of Belabo in December 2012 and evaluated one year later. The methods used here were questionnaires and personal interviews with those who were trained in any area of the programme. Then all the data were collected, analysed and put into tables. Below are some areas that have been implemented and evaluated. Other strategies are being implemented but data are not yet collected and some programmes may need more time to be evaluated.

Weeks of Prayer and Spiritual Retreat

Goal statement: To elevate spiritual life.

Action plan: A week of prayer session and a spiritual retreat are organized once quarterly. The spiritual retreat often takes place out of the chapel in an appropriate place where we can freely communicate with God without any disturbance.

Outcomes: We submitted ourselves into the hands of God so that He may empower us with His Spirit to achieve our mission as a church and to permit that the various programmes should be implemented.

Church leadership training

Specific objectives: The specific objectives of this church leadership training is to embark the youths as active participants and facilitators of the implementation of the programme. It aims to equip them with spiritual material so that they can educate

church members to turn on to God rather than continuing in their traditional beliefs. One of the purposes of the session was to equip them with fundamental and basic principles in church management. Another session we had was to adopt the strategic planning of the district.

Action Plan: A four-day training session of elders and all departmental leaders in Belabo district was organized. The lectures were about church management. We used the *Elder's Handbook* as the resource material. The learning materials were available, and every participant received a copy, thus they could listen to me while going through their material. At the end of the session, I did an assessment to verify if the purpose of the training was reached or not.

Leaders in charge: The district pastor.

Outcomes: We witnessed an increase of qualified church leaders and the reorganization of small groups of prayer over the district.

Table 15 shows that not all district church leaders participated to the seminar. It is also an indicator of the reluctance of some people to learn new things. So this might impact negatively some churches as the members will miss the opportunity to experience a meaningful change.

Table 15. Participants in Church Leadership Training

Gender	Seminar participants	Expected participants	Percentage
Female	18	27	66.66
Male	29	36	80.55
Total	47	63	74.60

Spiritual retreats

Two spiritual retreats were organized. The first one took place in a small village called Ndemba I, in February 2012. Unfortunately, the attendance was low. A total of 12 church leaders were present over 40 expected. We spent the whole day in prayer sessions, praises, and Bible and Spirit of prophecy studies. The second spiritual retreat took place in Belabo on 12th May of the same year. The content didn't vary significantly. Only 25 church leaders attended. It was a meaningful progress.

Table 16 shows that training sessions and spiritual retreats brought a meaningful and positive change that is manifested in adhesion to biblical stewardship.

Table 16. Assessment after Seminars and Spiritual Retreats

	Number of Sabbath School Pamphlets	Number of small groups	Number of unmarried couples.	Number of church leaders	Number of evangelistic campaigns per year
Before	56	04	24	24	2
After	91	15	16	36	4
Difference	+35	+09	- 8	+12	+2

Seminars in small groups

Twenty five small groups were formed but only fifteen of them were really functioning. People seemed to be reluctant. So during the elder's training session, I also included studies in small groups. They were asked to send reports of the groups' activities to the district. I designed a form containing the names of each small group, their locations, the days and hours of their meeting. We registered fifteen small groups which regularly held their meetings. I, myself hosted a small group at home. Seven persons were baptized during this evangelistic effort. It was a very exciting

experience. We realized the importance of praying together and every member of the group was active. We also noticed an increase in fellowship among church members.

Health seminars

Specific objectives: Sensitization on HIV/AIDS infections, test screening to know their status, and awareness of health checkup.

Action plan: A health seminar took place in august 2012 during the youth congress in Kette town by qualified health care workers in the Cameroon Union Mission in collaboration with the ‘African Humanitarian Action’, an NGO operating in Belabo. The district pastor held a seminar based on the training received by officers of the GC at Babcock University during the master programme. Lectures presented dealt with physical exercise, nutrition, well-being, hygienic practices, measuring high blood pressure, and malaria prevention.

Leaders in charge: District pastor, health care workers.

Outcomes: Young people became aware of the dangers to contract HIV/AIDS and related infections. They knew how to deal with infected and affected people in their family or in the church. They became aware that they needed to do regular medical checkups.

The screening tests were done during the AYS Congress in August 2012 in Kette. *Table 17* summarizes the results. Girls are more exposed to HIV/AIDS (6.66%) than boys (1.66%). This rate remains above the national rate.

Table 17. Sensitization on the Issue of HIV/AIDS

	Participants	Numbers of screening	HIV positive	Percentage
Female	127	96	8	06.66
Male	112	24	2	01.66
Total	239	120	10	08.33

Workshop on skills development

Specific objectives: They are to train the youth on micro enterprises and entrepreneurship skills to empower them to begin an incoming activity and to educate them on individual financial management. Another objective is the creation of help financial system. *Table 18* summarizes the activities and areas in which the training session was articulated.

Table 18. Profession of Respondents

	Sewing	Carpentry	Agriculture	Chicken farming
Before	4	2	25	3
After implementation	7	4	32	11
Difference	+3	+2	+7	+8

Action plan: During the 2012 Youth Congress, experts from government and non-governmental agencies were invited to give lectures on the topic. At every youth gathering in the district, education and training sessions were done.

When the youth gathered in Kette town for a bi-annual congress, the facilitators invited to train our young people included government officers in charge of agriculture, youth, and economic development and some experts in entrepreneurship. They taught our youths how to develop self-initiative, technical skills acquisition, and the value of education.

Outcomes: Twenty five members from our district participated. Currently, all of them have embarked on viable ventures in agri-business (see *Table 18*), and many are involved in Church savings and contributions (see *Table 19*). This helped members acquire worship materials such as Bibles, hymnbooks, and Sabbath school pamphlets.

A total of 33 people out of 45, that is 77.33%, who attended the district committee where I exposed the financial system to help our church members on the issue of local savings and contributions, were involved in the programme. The 12 other people are not yet fully involved because they are still skeptical about the management issue.

Table 19. Involvement in Church Savings and Contributions

	Trained	Adherents	Percentage
Female	27	21	77.77
Male	18	12	66.66
Total	45	33	77.33

Sensitization on lifelong learning

Specific objectives: The main objectives were to encourage lifelong learning and the creation of a church school for the youngest by means of fund raisings.

Action plan: The sensitization was done during district sessions where leaders gathered and during special meetings. We discussed with elders and other churches of the benefit of a good education level, particularly an Adventist education, as a response to vices observed in secular education. It is a way to address the issue of schooling and exams on Sabbath days which is on the rise in Cameroon.

Outcomes: Concerning education and lifelong learning, people responded positively. Almost 50% of expected funds were raised; it is a sign of great motivation to build an SDA school in Belabo district (see *Table 19*).

Then, as seen in *Table 20* below, the programme on education has had a positive impact on young people and also on their parents. As a result, 50% of girls and 53.84% of boys resumed schooling after the implementation of the programme. A sensitization on the benefit of a good level of education and the development of

various skills convinced parents to contribute to the construction of the district church primary school. The district funds increased from 80,000 to 359,250 CFA francs, a few months after the programme was implemented. This money has been used to acquire a building plot.

Table 20. Educational Outcomes

	Before the implementation	After the implementation	Number of those that resumed class	Percentage of effectiveness
Girls not going to school	8	4	4	50.00
Boys not going to school	13	6	7	53.84
Total	21	10	11	52.38
Children at school age but at home	13	5	8	61.53
Funds raised	80,000 FCFA	359,250 FCFA		44.9

Conclusion

Some of the actions of the developmental programme have not been put in place in many churches due to the reluctance of many church members. However, some improvements were noted in all the actions that were taken. The designed programme has had a meaningful impact on the target of the study. Some subjects were very sensitive like HIV/AIDS, and it was not easy to know the state of health of the people due to marginalization and victimization. Some data or statistics were hardly available. For example, on skills development and stewardship, young girls were urged to get involved in income generating activities rather than sex trade with mostly lorry drivers of multiple factory companies in the East Cameroon region.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This research was undertaken to make a contribution in the church's role in poverty alleviation of its members. We decided to study this topic in response to critical issues that curtail the well-being of the young people in the East Cameroon Mission.

East Cameroon Region is said to be a region that Cameroonian politicians have traditionally ignored. Consequently, it lags behind in every respect.

The study intended to address the issue of poverty among the SDA youth in the ECM. In other words, a programme was designed to help our young people. The programme consisted of educating people in biblical principles and in lifelong education.

The findings gave helpful insights into the needs of the SDA youth. However, the SDA youth in the ECM face a number of major challenges and constraints which must be addressed. Many of them are, at least, indirectly related to poverty. Education, health, unemployment, and the Traditional Worldview that exerts a great influence upon them were some of the causes that needed to be addressed. Besides, the church was being largely affected because of the lack of educated leaders.

We agree with Ampadu (2015) who states that

Africa's problems arise from the roots of belief systems which are foundational in understanding poverty and hunger in the midst of abundance and plenty in terms of natural resources. The majority of believers live in

poverty and hunger and some are very corrupt, to the extent that it appears as if Christ came only to save souls and not bodies (pp. 265-268).

This study focused on strategies to alleviate poverty within the SDA youth in the East Cameroon Region. This goes along the line towards the achievement of the Millennium Development Goal number one (MDG 1), which is, eradicating extreme poverty and hunger by 2015 (UNDP, 2000). The work shows that the Church must be highly involved in these great challenges because it fits well into the mission of Jesus Christ. Because the Church is a faith community, Christ' disciples have the mandate to continue the great commission.

From the perspective of this study, it has been noticed that though the East Cameroon Region has many opportunities to develop, it has remained among the poorest parts of the country.

The causes of this situation are threefold: first, native populations of the East Cameroon Region are not enough educated to be able to transform and improve their living conditions. The issue is no longer that of attending school but that of dropping out of school. This situation leads many unskilled young people on the job market. Then they end up living an unbiblical lifestyle, entrenched in the Traditional African worldview with a strong orientation towards mystical powers, sorcery, and magic. The second cause has to do with bad governance or bad redistribution of national revenues, and the third one is that the church has not taken an active part in dealing with infected and affected people living with HIV/AIDS. The provisions of the Bible to take care of the poor and contribute to the wellbeing of the society should not be perceived as requiring a response only from governmental policies and initiatives, or by the international community, represented here by the United Nations Organization, the Church should also be involved.

We also noticed that, in general, the church in the whole country does not tackle the phenomenon of poverty at its root. In addition to teaching youth to be faithful in returning tithes and offerings, the church should be involved in training them in skills development on entrepreneurship, self-initiatives, and the benefits of quality education.

The research identified that re-educating young people and bringing them to a salvific relationship with Jesus Christ may help to alleviate the phenomenon of poverty. Based on the findings of this research, the following recommendations are made. The church needs to:

1. Move church members, especially young people, from mere spectators to active participants in the improvement of their environment by lifelong education.
2. Empower women as a strategy to eradicate poverty by helping them form cooperatives where they can join efforts in creating larger farms.
3. Promote good Governance transparency and accountability as a tool for fighting poverty inside the church.
4. Be deeply involved in government programmes on human development issues by promoting diverse missionary activities such as taking care of the destitute, the orphans, and people living with AIDS etc.
5. Develop members' skills on entrepreneurship, and on how to improve their agricultural products by Collaborating with NGO and with government agencies.
6. Create local trust fund to assist destitute students which are unable to pay their school fees.

7. Promote Christian stewardship, fighting against early marriage, and unbiblical living styles.
8. Reorganise the church system by emphasizing on the mission of the church by putting in place a mutual assistance between conferences to help those who struggle financially in Cameroon Union missions.
9. Train those in charge of communication to gather and share with all district pastors all the opportunities the youth can benefit from.

APPENDIXES

APPENDIX A

QUESTIONNAIRES

This research work is on poverty reduction strategies among the youth in the Seventh-day Adventist in the East Cameroon Mission. Please, kindly fill this questionnaire to enable gather credible data concerning the youth and poverty.

Indicate the case that shows your mindset on the questions below:

1. Age
 - ☐ 10-15
 - ☐ 16-20
 - ☐ 21-25
 - ☐ 26-30
 - ☐ Above 30
2. Gender
 - ☐ Female
 - ☐ Male
3. Highest Academic level
 - ☐ Primary
 - ☐ Junior High
 - ☐ Senior High
 - ☐ First degree
 - ☐ Master
 - ☐ Doctorate degree
4. Do you have the following
 - ☐ Bible
 - ☐ Hymn Book
 - ☐ Sabbath School pamphlet
 - ☐ Church Manual
5. Marital Status
 - ☐ Single
 - ☐ Married
 - ☐ divorced
6. Number of children
 - ☐ 1
 - ☐ 2
 - ☐ 3
 - ☐ 4 and more
7. Monthly Revenue
 - ☐ Less than 10,000 Fcfa

- Between 10,000 and 25,000 Fcfa
 - Between 25,000 and 50,000 Fcfa
 - Between 50,000 and 100,000 Fcfa
 - More than 100,000 Fcfa
8. Are you a student
- yes
 - No
9. Why did you stop your studies?
- Lack of money
 - No more parents alive
 - pregnancy
 - personal will
10. Do you live with
- Parents
 - Grand parents
 - friend
 - Fiancé
11. In you church which point is the most emphasized?
- Tithes and offerings
 - Stewardship / Christian living
 - Nurture and growth
12. Which group do you belong in your church
- Pastorate
 - Elders
 - Deacon
 - Youth
 - Women Ministry
 - Personal Ministry
 - Sabbath School
 - Choir
 - Other
13. Your house is built of
- mud
 - block
 - wood
 - others
14. The roof is made of
- Roofing sheets
 - palm branches
 - others
15. The floor is made of
- Cement
 - Tiles
 - Bare floor
 - wood
16. Toilet Facility in your house
- Water Closet
- Pit latrine
- Open air
- Not at all

17. Where do you get your drinking water?
- ☐ Rivers
 - ☐ Bore hole
 - ☐ Public pipeline
 - ☐ Private pipeline
18. Do you use rain water for
- ☐ drinking
 - ☐ cooking
 - ☐ washing
 - ☐ bathing
 - ☐ others
19. Means of getting national and local news
- ☐ Radio
 - ☐ Television
 - ☐ Newspaper
 - ☐ Internet
 - ☐ none
20. Lighting
- ☐ kerosene
 - ☐ lantern
 - ☐ solar panel
 - ☐ generator
 - ☐ hydroelectricity

Questionnaire on programme implementation

Please, kindly fill this questionnaire to enable gather credible data concerning the youth and poverty. Indicate the case that shows your mindset on the questions below:

Gender

1. Female
2. Male

From 2012, you have participated on any of the following training sessions/seminars

1. Spiritual retreats and weeks of prayer
2. Health seminars
3. Education seminar
4. Stewardship seminar
5. Entrepreneurship and micro enterprise seminars
6. Sabbath school seminars
7. Other seminars. To be mentionned

In which church activities were not you involved before the seminar?

1. Sabbath school
2. Youth ministry
3. Women ministry
4. Personal ministry
5. Deaconery
6. Eldership
7. Others activities

What church material you didn't have before?

1. Bible
2. Sabbath school pamphlet
3. Songs book
4. Church manual

Are you a student ?

1. Yes
2. No

If yes, did resume school after attending education seminars?

1. Yes
2. No

In what field have invested yourself on entrepreneurship?

What have been improved in your housing conditions and sanitation?

1. Roofing sheet

2. Wall made up of block
3. Floor in cement
4. lighting

Did you have latrine ?

1. Yes
2. No

Do you know anything on HIV /AIDS?

1. Yes
2. No

Are you married ?

1. Yes
2. No

Are married before attending any of seminars?

1. Yes
2. No

Have contributed on the raising funds?

1. Yes
2. No

APPENDIX B

RAW MATERIALS



SEVENTH-DAY ADVENTIST CHURCH
DISTRICT OF BELABO

TRAINING OF LOCAL CHURCH LEADERS

Trainer: Pastor Dodi Armand B.

LA PLANIFICATION STRATEGIQUE¹

Savez-vous où va votre église, à quoi ressemblerait elle dans trois ans ? Serez-vous à quelques pas de réaliser votre vision ? Si vous ne changez rien, le futur sera-t-il différent du passé ? Un moyen sûr de produire un impact dans le futur est d'épousseter les vieux outils.²

Définition

La planification stratégique est un outil que tout groupe - municipalité, association, organisme gouvernemental, entreprise, agence, conseil - peut utiliser pour s'engager activement à préparer des plans pour l'avenir.

La PS est un procédé à se focaliser et à prendre avantage des opportunités (Ephésiens 5:15-16)

C'est une carte routière formalisée qui décrit comment votre organisation exécute la stratégie pour réaliser votre vision.

C'est un puissant instrument et efficace pour aider l'organisation à faire face aux changements environnementaux sans compromettre sa mission³

La PS inclut un ensemble de techniques et de procédés pour générer des plans

Les bienfaits de la Planification stratégique

1. **La survie:** un des objectifs principaux de la PS est d'assurer la survie de votre organisation. Pour survivre une organisation devrait faire deux choses:

¹ Translation from page 98 to page 112.

- a. Se protéger contre les menaces
- b. Prendre avantage des opportunités

Manquer ou refuser de donner une réponse aux changements de votre environnement est un signe annonciateur du déclin.

Dans des organisations chrétiennes ou institutions la foi la prière et la piété sont des éléments indispensables pour le succès. Sans ces qualités l'organisation fermerait ses portes comme le prophète Malachie à demandé aux juifs de son époque de fermer de leur temples.

A la foi et à la fidélité doivent s'ajouter la sagesse et une planification SMART

D'autres une meilleure planification faite sans être sensible à la volonté de Dieu et aux principes d'intégrité spirituelle ne sera pas une bénédiction à Dieu.

2. L'adaptation aux changements

Aujourd'hui le changement est plus rapide que jamais auparavant.

Certains de ces changements ont un impact assez considérable et d'autres des impacts mineurs.

3. Donner une direction

L'un des plus grands principes du leadership est d'établir des buts et donner une direction. Chaque organisation devrait répondre à trois questions au moins:

- i. En considérant les différents modèles en vogue où nous situons-nous ? où allons-nous ?
- ii. Aimerions-nous arriver au bout où nous sommes conduits ?
- iii. Où aimerions-nous aller le lendemain ?
- « Où allons-nous » requiert une évaluation de l'organisation pour savoir où elle va atterrir en continuant cette lancée.
 - « Si ne savez pas où vous allez vous finirez par arriver quelque part ailleurs » Casey Stengel.
 - « La planification stratégique n'est fondamentalement une tentative de projeter le future, mais cela requiert que les planificateurs soient conscients des futures implications des décisions présents »⁴
- « Aimerions-nous arriver au bout ? » Demande un besoin de franchise dans cette analyse. Il faut éviter la tendance de « tirer sur le messager » ou d'ignorer une information déplaisante.

Le refus de considérer tous ces signaux peut conduire à l'apparence que tout va bien. Cela demande du courage pour reconnaître qu'un regard du futur indique des problèmes et plus de courage pour le communiquer aux autres.

- « Où aimerons-nous aller demain ? » requiert de considérer les changements qui surviennent dans la direction présente et les opportunités qu'il ya prendre des nouvelles directions.

La prise de décision à propos des directions n'est pas une tâche aisée pour le leadership. Il s'agit des choix critiques et difficulté qu'il doit prendre. La qualité du leadership est véritablement testé quand il faut des décisions majeures doivent être prises

4. La Prise de décision

Une grande tâche du leadership concerne l'habilité à prendre des décisions. « Il ya une importante distinction entre les décisions de routine et les décisions critiques ». Les décisions de routine font appel au passé. Il n'est pas dit que les décisions de routine ne sont pas importantes parce « souvent le succès dépend de l'accumulation effective des petites décisions proprement prises »⁵

Mais la PS fait appel à la prise des décisions critiques et s'assure que les décisions critiques ne sont pas surplombées sur un fond de « bruit » de routine. Les décisions critiques sont peu nombreuses mais d'une immense importance.

5. L'Efficacité Opérationnelle

L'une des raisons importantes de la PS est le besoin de gérer les ressources limitées. Une bonne gestion demande une utilisation sage des ressources sans perte et en établissant des priorités pour l'accomplissement de la mission. Ces ressources demandent à être constamment réévaluer. la PS suggère que le premier critère pour les décisions prioritaires devrait être la contribution de la mission.

6. Le renouveau organisationnel

Un des objectifs primaires de la PS est d'aider à s'assurer que les modèles

La planification stratégique ne devrait pas être mystérieux et compliquer et consommer

le temps. Il doit être simple, exécutable aisément.

Un bon plan stratégique accomplit:

- a. Reflète les valeurs de l'organisation
- b. Définit ce qui est plus important pour réussir
- c. Mettre tout le monde à la même page
- d. Crée une culture de pensée stratégique

Eléments d'une planification stratégique

Les questions en relation avec la planification stratégique sont:

- 1) Quelle est la différence entre la mission et la vision ?
- 2) Entre les objectifs et les buts, qu'est ce qui vient avant l'autre ?
- 3) Comment travailler ensemble?

Eléments d'une planification stratégique typique

- Mission: elle est la raison d'être de l'organisation
- Vision: elle est l'image du futur qui produit la passion
- Valeurs: elles sont les croyances fondamentales sur lesquelles vous vous appuyez. C'est des principes qui guident et qui orientent et qui ne changent pas. Ce sont des convictions profondes qui influencent nos comportements et nos attitudes. Exemple:

- La famille. nous croyons que la famille est le centre de la société et de l'église et qu'une famille ancrée en Jésus christ influencera son entourage
 - La prière: nous croyons à la puissance de la prière pour renverser les forteresses
 - Formation des responsables: nous croyons que la formation des dirigeants de l'église contribuera efficacement à améliorer le climat dans les églises. etc.
- SWOT: c'est l'évaluation des forces, faiblesses, opportunités et les inconvénients de votre environnement

Comment accomplir votre vision

- i. Définir les objectifs stratégiques /priorités: Il s'agit des objectifs à moyen terme 3 à 5 ans indispensables pour réaliser votre vision. 5 à 10 ans
- ii. Les buts: ils sont des actions concrètes et spécifiques qu'il faut réaliser pour accomplir votre vision.

MATERIAL USED IN LIFELONG LEARNING SENSITIZATION

SEMINAIRE SUR LA SENSIBILISATION A UNE EDUCATION A LONG TERME OU UNE EDUCATION POUR TOUTE LA VIE DURANT

THEME: EXCELLENCE

SOIREE 1: LA CLE POUR L'EXCELLENCE

Bon à savoir. Le succès est différent de l'excellence.

L'excellence c'est surpasser son propre record, ses propres performances, c'est la croissance continuelle. En un mot, c'est faire mieux qu'auparavant. C'est le refus de la médiocrité.

I. Fondement de l'excellence

Pourquoi rechercher l'excellence?

1. Le Dieu que nous servons est un Dieu de l'excellence. Ne pas exceller dans ce que nous faisons, c'est renier notre foi.
2. Dieu hait la médiocrité.
 - Caïn et Abel avaient été appelés par Dieu de lui offrir un sacrifice. Mais celui de Caïn n'était excellent. Hébreux 11:4
 - Le test du gouverneur. Malachie 1:7-8. Dieu n'accepte pas ce qui est défectueux, c'est-à-dire ce qui n'est pas sans défaut, ce qui n'est pas parfait, ce qui est boiteux, un service fait avec négligence.
 - Aux USA, la plus part des grands professeurs d'université sont d'origine asiatique. Bien que leur anglais parlé soit difficile à comprendre, les gens sollicitent leur expertise à cause de la maîtrise des sciences, de l'économie et bien d'autres choses encore.

Quel que soit votre condition physique, ou votre laideur, ou la couleur de votre peau, lorsque vous exceller, vous attirerez les regards de tout le monde entier. Le monde est devenu un village compétitif, seuls ceux qui vont exceller vont survivre. (Proverbes 24:30-34)

L'excellence n'est pas seulement des concepts, une attitude. Bien plus, c'est une personne: Jésus-Christ le Fils du Dieu vivant.

Les choses les plus importantes sont en général en rapport avec les biens matériels, les possessions. Mais pour les enfants de Dieu ces choses les plus importantes de notre vie sont en rapport avec les êtres humains.

Le royaume du ciel

Matthieu 13:44. Le royaume du ciel est comme un trésor cache.' Les trésors a l'époque de la bible étaient souvent caches dans des champs. Il arrivait aussi souvent que le légitime propriétaire meurt sans avoir revelé le lieu de son trésor. Dans cette parabole ce fut le cas de l'homme qui a loué' une parcelle de terrain pour la culture. Celui-ci a trouvé' un trésor, dans sa joie, il le cache. Il rentre et vent tout ce qu'il possédait pour acquérir ce terrain. Peut-être a-t-il trouvé un gisement de pétrole, d'or, de diamant.... ? Ce qui est certain c'est qu'il a découvert quelque de plus de valeur que les biens qu'il possédait.

Découvrir la chose la plus précieuse de votre vie

Nous étudierons le cas d'un qui a découvert le trésor excellent. Il s'agit de l'apôtre Paul qui était au paravent appelle' Saul. Dans son épître au philippiens le chapitre 3 du verset 4 a' 11, voici les choses qu'il considérait les plus importantes de sa vie:

- 1) Etre circoncis au huitième jour. C'est la loi de moise. C'était le judaïsme. Mais une religion sans Christ est une religion fade et insipide, sans puissance et sans sens.
- 2) Sa nationalité.' (son identité'). Issu de la tribu de Benjamin, dernier fils de Jacob qu'il eut avec Rachel sa femme bien-aimée. Jérusalem était dans la tribu de benjamin. Mais dans le christ notre identité' n'a plus de sens, elle est perdue. Que vous soyez de l'Est, de l'Ouest, du Nord du Sud, blanc, noir, rouge ou jaune, cette identite' sans le Christ est vide de sens. Le Christ est celui qui donne un sens a' votre identité.'
- 3) L'apôtre Paul se décrit comme l'Hébreux des Hébreux en d'autres termes il était le meilleur des hébreu quant a' son éducation. Il était pharisien il a étudié' avec les meilleurs enseignants et les meilleurs écoles de son époque. Mais une éducation sans Christ est vide de sens.

L'excellence commence quand on veut connaître le Christ et de faire de lui sa priorité.' La Bible décrit Jésus-Christ comme celui qui a reçu le nom le plus excellent. La connaissance de Jésus est la découverte d'un trésor cache' qui nous fera nous séparer des valeurs et biens que nous considérions jadis comme le fondement de notre vie. Il s'agirait peut être de notre tradition, l'argent, nos croyances populaires et païennes, notre éducation, votre statut social. Sans le Christ tout cela n'a pas de sens car voue' a' la mort éternelle.

Pourquoi avons-nous besoin de Jésus-Christ ?

Nous donnerons quatre raisons pour lesquelles tout être humain a besoin de Jésus-Christ.

1. Il est celui qui puisse combler réellement nos besoins
2. Il peut effacer définitivement notre culpabilité' et nos péchés. a' cause de son sacrifice sur la croix il peut nous plus blanc que la neige.
3. Il est présent en temps de détresse, il est un appui et en sera toujours un pour ceux qui s'appuient en lui.

4. Il nous ressuscitera au dernier jour. Il a vaincu la mort, il tient les clés de la mort et du séjour des morts. Par lui nous vaincrons la mort, nous reviendrons à la vie.

Alors pour ces quelques raisons données ci-dessus, avez-vous quelqu'un d'autre de mieux à me proposer. Avez-vous un autre trésor plus excellent que celui que Dieu nous propose ? Chers amis auditeurs, êtes-vous chrétiens ? Si oui c'est déjà bien. Mais est-il le trésor le plus excellent de votre vie ? Si vous n'êtes pas chrétien, je vous recommande vivement ce sauveur parfait. Pensez un temps soit peu à votre vie et à votre avenir. Quelle espérance avez-vous face à la mort ? Le sauveur dit « aujourd'hui si vous entendez sa voix n'endurcissez pas vos cœurs » « voici je me tiens à la porte et je frappe. Si quelqu'un entend ma voix et ouvre la porte, j'entrerai chez lui et je serai avec lui, lui avec moi. » Quel privilège d'avoir Jésus à table.

Soirée 3

Le chemin de l'excellence

Texte de base 1 Corinthiens 13

Le mot amour a plus d'un milieu de définitions aujourd'hui. Aimer peut être en rapport avec le goût, l'appétit etc. il peut également être en rapport avec le sexe, la dévotion religieuse. Mais l'excellence c'est devenir agréable ou aimable

Comment devenir agréable

1 Corinthiens 13:1-3 Nécessité de l'amour

A quoi ressemble l'amour d'après la Bible

1. L'amour est patient. Comment réagissez-vous envers ceux qui vous offensent. Le refus de se venger est le signe passif de l'amour
2. L'amour est plein de bonté. Jésus a dit d'aimer ses ennemis. Matthieu 5:43 dit (Vous avez appris qu'il a été dit: Tu aimeras ton prochain, et tu haïras ton ennemi. L'amour est la doctrine de la non violence
3. L'amour n'est pas envieux. C'est la première négation signalée. C'est la première chose négative qui n'est pas l'amour.
 - i. L'envie. C'est le fait de ne pas se contenter de ce que l'on possède et être mécontent de ce que les autres ont.
 - ii. La jalousie est le fait de vouloir être seul à posséder quelque chose ; le pouvoir, les biens matériels etc. « l'envie commence avec les bras vides tandis que la jalousie commence avec les bras pleins »
La jalousie est la chose la plus destructrice qui soit. C'est le premier péché mentionné dans la Bible. Caïn tua Abel son frère à cause de la jalousie. La jalousie peut nous conduire au meurtre comme dans le cas du roi Hérode et le bébé Jésus ou encore le cas des Pharisiens et Jésus.

La jalousie est la racine du PhD africain c'est-à-dire le Pull him Down. Il faut le piétiner afin qu'il ne lève ou qu'il n'évolue pas.

La jalousie est démoniaque. Jacques 3:13-16 « Lequel d'entre vous est sage et intelligent? Qu'il montre ses œuvres par une bonne conduite avec la douceur de la sagesse.

Mais si vous avez dans votre cœur un zèle amer et un esprit de dispute, ne vous glorifiez pas et ne mentez pas contre la vérité.

Cette sagesse n'est point celle qui vient d'en haut; mais elle est terrestre, charnelle, diabolique.

Car là où il y a un zèle amer et un esprit de dispute, il y a du désordre et toutes sortes de mauvaises actions.» La jalousie a généré avec Satan.

4. L'orgueil. C'est le fait de se concentrer seulement sur soi. Mais nous devons éviter d'attirer l'attention sur soi par une fausse misère. Il par exemple soigner son apparence physique. « les portes s'ouvriront par la façon dont vous vous habillez et par la façon dont vous parlez »
5. Rien de malhonnête. Eviter la duplicité, l'hypocrisie. L'amour ne cherche point son propre intérêt
6. L'amour ne s'irrite pas. Tempérament violence n'est un signe de l'amour. L'amour n'entre pas aussi facilement en combustion.

L'excellence inclut la façon dont vous gérer vos émotions. Nous devons éviter de garder la colère car elle peut nous détruire. Ephésiens 4:1-3 « Je vous exhorte donc, moi, le prisonnier dans le Seigneur, à marcher d'une manière digne de la vocation qui vous a été adressée, en toute humilité et douceur, avec patience, vous supportant les uns les autres avec charité, vous efforçant de conserver l'unité de l'esprit par le lien de la paix ».

Soirée 4

Où est votre espérance

Sans espérance la vie n'a pas de sens: les élèves, les travailleurs ; les athlètes se découragent. Sans espérance de se marier, de procréer et avoir un emploi par exemple, la vie devient fade. On ' ira plus à l'église, il ya divorce, découragement ; on ne rend plus ses dimes, ses offrandes. Le travail se fait avec désinvolture. L'espérance n'est pas seulement l'optimisme.

Le cas de Job.

Tétanisé par la souffrance où est l'espérance. Job 17:13-16 « C'est le séjour des morts que j'attends pour demeure, C'est dans les ténèbres que je dresserai ma couche;

Je crie à la fosse: Tu es mon père! Et aux vers: Vous êtes ma mère et ma sœur!
Mon espérance, où donc est-elle? Mon espérance, qui peut la voir?

Elle descendra vers les portes du séjour des morts, Quand nous irons ensemble reposer dans la poussière.”

MATERIAL ON STEWARDSHIP SEMINAR

THE CHURCH LEADER ROLE IN STEWARDSHIP

The role of the pastor is crucial for stewardship. Stewardship is a comprehensive and integral part of pastoral ministry. A biblical approach to stewardship is an important part of pastoral success.

Effective stewardship is a four ways partnership with the follow:

1. With God
2. Pastor
3. Church organization
4. Church members

God's role is obvious.

God originates and empowers stewardship. Stewardship is the human part of the relationship with Jesus- Christ as Lord. He is the creator, redeemer, and owner. God is the source of all material blessings. (John 1:1-3). All things were created through Christ.

John 3:16 "for God so loved the world..."

Matthew 25:14-30: the parable of the talents

Pastor/Elder

We must understand where members are in relationship to god, the church, and to financial discipleship. Helping members grow as disciples is the primary focus of stewardship. Involving them in the life of the church is a crucial part of the stewardship process. Helping them understand biblical money management principles is a step in their spiritual growth.

Church organization:

We cannot function as Christian in isolation. We need church leadership. As leaders we need to clear communicate the vision of what God wants to accomplish through the church.

- Communicate church finances in ways that are complete and understandable
- Communicate church needs in the context of the mission
- Solicit input from members and pastors regarding the best way to implement the vision in the local context
- Provide effective resources for discipling members and for stewardship ministry

Every church, district should have a budget. This should be presented to the church and be voted.

Thus we see that effective stewardship is really a comprehensive process and the pastor is a key individual in that process. The pastor cannot operate alone, but his/her role will make the difference in stewardship's success. If we are a faithful steward we can make others to become faithful. We should be an example first.

THE CHRISTIAN

Are you a Christian?

Are you a Christ-like?

There is a gap between the two because we allow culture to shape and redefine Christianity to the point where in many places in the world today Christianity is virtually synonymous with the culture around us. What difference does their Christianity make in their everyday life?

In stewardship we teach that: if we are no different from the rest of the culture around us, then we are not really Christian. We are talking about a radical Christianity that believes God can make a difference in our daily lives.

Sommes-nous comme des plaques de signalisation dont leur seule fonction est d'indiquer la direction sans pouvoir accompagner les passants ?

Rom 12:1-2. Ne nous conformons pas au siècle présent....

- We have allowed culture to shape and redefine our Christianity.
- We come to a place where we accept mediocrity as the normal rather than the close fellowship with God
- We experience the gradual drift or erosion of values in norms and practices in the church gradually becoming more and more like the world around us
- Overtime we come to consider biblical expectations as unrealistic.

Dieu attend de toi ce qu'il réclamait de Paul Moïse, Enoch...

En marchant en ces derniers, nous trouveront-ils normal, conforme à la volonté de Dieu ?

« Si nous partons au nom de Jésus Christ, il nous donnera la victoire sur les épreuves et les défis »

2Cor 5:17. Si quelqu'un est en Christ, il est une nouvelle créature, les choses anciennes sont passées....

Nous tombons souvent dans cette heure de nous comparer aux autres. Christ seul doit être notre référentiel. Ne mesurons pas notre spiritualité par rapport à un humain.

GOALS FOR THE CHURCH

- To strengthen leadership at every level: pastoral, members, and organization
- To disciple members, helping each member discover his/her identity and role in the kingdom of God.
- To educate members on the biblical stewardship principles and how the church functions.
- To inspire members that God's vision for the church is exciting and powerful
- To recruit members, because God's mission for the church can only be accomplished by the members
- To involve members, since members are the indispensable part of the decision making process of the church and its leadership.

THE CHURCH LEADER AS THE STEWARDSHIP MODEL AREAS TO MODEL

- The first role of the pastor in stewardship is that of model. The pastor sets the pace and standard for the Christian lifestyle of integrating Christ into every area of life. The pastor is the standard of the church life. Anyone can do what is bad people will not talk too much. But when it is a pastor it will be published anywhere, because people read our lives like they were reading the newspaper. God said all power in heavens and in earth is given to me...he can help us to be a model.

Témoignages de certains pasteurs: pst Mvele pour son chèque à la standard bank où le guichetier lui a remis 180.000 frs au lieu de 18.000 Frs. Il rendit le surplus. Même cas avec la CNPS où une dame lui remit 350.000frs au lieu de 100.000frs.

STEWARDSHIP MODEL

1. Eternal values: our cultural values need to be replaced by the kingdom values- God's kingdom. Matth 7:24
2. Biblical priorities: Jesus 'words "seek ye first the kingdom of God..." (Matth 6:31-33) place everything else in its proper perspectives. La plus part du temps nos priorités sont le vêtement, les biens matériels, la nourriture. Dieu par sa grâce pourvoira à tous nos besoins si nous accomplissons fidèlement notre devoir. Dieu pourvoit à ; la ration quotidienne des oiseaux et des animaux à plus forte raison nous ses serviteurs.....
Son témoignage: il si longtemps qu'il n'a plus acheté de nouveaux vêtements. Les membres d'église y pourvoient. (God will make the way to supply to those needs)
3. Faithfulness in financial discipleship, including tithes and offerings. Let our members know that we are faithful in financial issues. Let's also be faithful in tithes and offerings. My salary most of time is not only the only source of income. Let's things about returning tithes and offerings. N'empruntons pas de l'argent aux membres. Si nous en avons besoin il faut venir voir les administrateurs de l'Association.
4. Godly confidences: knowing that God is in control provides confidences to face each day and each situation as God supplies all our needs.(phil.4:19)
5. Sacrificial living: a life of sacrifice focuses not on giving up things, but rather offering everything to God in worship (Rom.12:1)
6. Team participation: the "body Life" in the church is fostered by the pastor who sees his/her role as part of a larger team where each member is a "minister"> we should recognize every member potentials. We need not to divide the church to rule

QUESTIONS FOR A CHURCH LEADER

There are several key questions pastors/Elders need to think about as they reflect on and plan their stewardship

- 1) Is my ministry gospel based and grace focused?
- 2) Do I want to be a part of a system I don't value or respect?
- 3) Can I maintain my personal integrity as a leader in God's Church without supporting the church system?
- 4) How can I leave people to be effective stewards as maturing disciples, growing in their walk with God and their involvement in the church as the body of Christ? **Just by modelling them. When one is a leader, people will follow him/her.**

1. THE LEADER

In SM, as with many other areas of ministry, the pastor is a leader. No one else can replace the pastor as the spiritual leader of the congregation. If he/she does not lead, no one else can fill in. this is also true in the financial side of stewardship ministry. We should be professional pastor. An expert in Bible than any other church member. Let's have a look on our cloth. Let the church know that we bible professional.

Defining Reality

Because of his/her leadership role, the pastor is in a unique place to define reality, and doing so is the starting point of effective leadership. We cannot determine where we want to go until we accurately understand where we are. This definition of reality has two basic components:

- An honest evaluation of the status quo as it relates to the local church setting and to God plan for his church
- A faith-based optimism which recognizes the reality of god's involvement in the life of the church
- The pastor can be excited about what God is doing in hid church even in the context of a congregation which may be struggling. In defining reality, the pastor as leader is honest with

CAST THE VISION

Only the pastor can cast the vision for the church. That vision sets the direction for the church and must be biblical and in the context of God's presence. The vision must include the role of participation of each individual member within the priesthood of all believers.

This vision must also be articulated in the contemporary context of the local church. Ultimately, effective stewardship is directly connected with the leadership vision for the local congregation.

NURTURE THE SPIRIT

- The pastor has the privilege of nurturing the spirit of the congregation. To do this the pastor needs to listen to God. The pastor personal relationship to God determines his or ability to nurture the spiritual dimension of church life
- At the same time, a pastor needs to listen to his church. The pastor's ministry is only as relevant as his or her sensitivity to members.
- Part of nurturing the spiritual side of a church is to face sinful reality honestly and openly without dwelling on it, focusing on the solution more than on the problem. Because of God we can have a spirit of optimism. A sense of God's presence can transform the way we function within the church. We have the assurance of his power providing everything we need to accomplish his will for his church(2Pet.1:3-4)

LEAD THE CHURCH

There a number of components in effective pastoral leadership in the stewardship arena

- Apply the stewardship paradigm
- Make the mission connection: help members see the connection between the church as an organization and our divinely appointed mission. This includes the development of the church budget
- Inform the church: help the church to understand the needs and opportunities confronting the church. These needs and opportunities should include, but
- Focus on making disciples: this is God's clearest commission and our highest privilege.
- Call for commitment: invite people to accept Jesus Christ as lord of their lives.
- Identify and develop resources: human and financial.
- Monitor the health of the church: develop analysing or diagnosing the congregation's spiritual and organization health

- Build consensus: develop and direct processes which encourage member input and foster member ownership of the church mission and ministry programme.

PRAY

- Pray together. As leaders, we want to place

2. THE PASTOR AS EDUCATOR

Strong pastor function in the role of spiritual educators. We cannot delegate this role. Pastors set the tone for the church. Training or equipping members is part of the pastors' biblical

BIBLICAL STEWARDSHIP

IT'S LIFESTYLE

Looking at the bigger stewardship picture, we see it really as a lifestyle. It not about how much or where we give, although Christ's Lordship will impact our tithes.

A WORLD CHURCH

It is very easy to lose the vision of being part of a world church with a mission to all the world. Part of our role as educators is to help members understand this reality. There several key points which we need to include when thinking about God's church

We are worldwide church, meeting in many different congregations

Together we can do what we cannot do separately. Our purpose is to present Christ to the entire world.

Working with the world church expands our vision and enlarges our understanding of what God is doing

It is our privilege within the church to help others who may not be blessed in the same way we are.

GOD'S ATTITUDE TOWARD MONEY

Scripture clearly teaches God's attitude toward money

It is good to earn money. God has given us strength and talents, including the ability to earn money. We need to use all of our skills to his glory.

God wants us to avoid excessive debt, for the borrower is slave to the lender. Debt also limits our ability to invest God's resources in his kingdom and may lead to failure to care for our own families.

God blesses us through the reflex action principle- what we do to help others, individually or as an organization, will in turn bless us.

A WORLD CHURCH (cont'd)

- It is very easy to lose the vision of being part of a world church with a mission to all the world. Part of our role as educators is to help members understand this reality. There several key points which we need to include when thinking about God's church We are worldwide church, meeting in many different congregations Together we can do what we cannot do separately. Our purpose is to present Christ to the entire world.

- Working with the world church expands our vision and enlarges our understanding of what God is doing. It is our privilege within the church to help others who may not be blessed in the same way we are.
- The home missionary work will be further advanced (6T,27)

BIBLICAL MONEY MANAGEMENT PRINCIPLE

There are a number of good resources available to help.

The key concept of stewardship is that we are managing God's resources and. (Luke 12:15). Pastors can help people look beyond this world and its attitudes towards possessions. Jesus has highlighted that. Jesus then continued with the parable of the rich man who decided to build bigger (v21). That night judgement came, and God asked the question, "who now had all his possessions?" He closed the parable with: "so is the one who lays up treasure for himself and ... this brings us to God's purposes for material possessions.

- To provide for our family
- To invest in his kingdom
- God's church
- To glorify God, not ourselves

THE PASTOR / Elder AS COMMUNICATOR

communication is a primary pastoral

The principle of transparency is especially important when dealing with financial issues. What is unknown, what is perceived as hidden, or what is not

(2 Cor 8:18-21), (manuscript releases, Vol 13, 198). In the context of dealing with tithes and the financial side of church.

ENTREPRENEURSHIP MATERIAL

REALISER UNE ACTIVITE ECONOMIQUE

Activité économique

Trois définitions possibles:

1. C'est le travail que mène un groupe en vue de gagner de l'argent
2. C'est une activité qu'un groupe entreprend pour maintenir ou améliorer son niveau de vie
3. C'est toute activité qu'une personne ou un groupe peut entreprendre pour en tirer de quoi vivre ou de l'argent ou de quoi se nourrir

Mener une activité économique

Il y a trois dimensions essentielles: produire, traiter et vendre.

- i. Produire: c'est le point de départ. sans production il n'y a pas d'activité économique
- ii. Traiter: une fois récolté, le produit peut être traité de plusieurs façons. Il peut être transformé cas de tubercules de manioc transformés en bâtons de manioc ou en tapioca ; mais il peut aussi être séché, stocké, égrainé, trié

- etc. on le voit, l'idée de traiter est complexe. Traiter signifie en gros préparer les produits avant de les utiliser ou de les vendre.
- iii. Vendre. Après la production et le traitement, le produit est prêt à être échangé contre argent et autres. Les résultats seront fonction de la quantité et de la qualité du traitement apporté.

ETUDE DE MARCHE ET LE CALENDRIER SAISONNIER

Tout autour de vous, vous connaissez sûrement beaucoup de projets qui ont échoué certainement faute d'étude du marché. L'étude du marché permet de dégager les différentes difficultés avant de lancer l'activité. Une étude de marché réalisée dans un endroit particulier A ne sera pas forcément la même au lieu B. elle varie aussi en fonction de la culture ou du produit.

On distingue deux études de marché:

1. Etude prospective. Prospector sur le marché les produits porteurs pour le producteur
2. Etude ciblée. Elle ne concerne qu'un produit donné. le commanditaire de l'étude ou le producteur cherche à connaître s'il existe ou non des potentialités commerciales pour ce produit.

Pour étudier un marché, il faut prendre en compte les opérateurs et l'environnement institutionnel du marché qui sont:

- i. Les consommateurs
- ii. Les commerçants
- iii. Les producteurs concurrents
- iv. L'environnement institutionnel.

Le calendrier saisonnier est un instrument qui permet d'observer son environnement afin de réaliser une bonne étude de marché.

COMPTE D'EXPLOITATION PREVISIONNEL

Le compte d'exploitation prévisionnel permet de savoir si une activité est rentable. Il sonne une idée de ce que peut coûter la réalisation d'une activité du début à la production et même après la production. Il comprend deux parties:

1. Les dépenses
 2. Les recettes
- La partie des dépenses comprend:
- a) Les équipements
 - b) Les semences
 - c) Les produits d'entretien
 - d) La main d'œuvre
 - e) Le transport
 - f) Les dépenses de commercialisation
 - g) Les imprévues.
- La partie des recettes comprend:

A. Sensitization on HIV issue

Day 1 (Wednesday)

8:00 Introduction, Getting Acquainted, Expectations

9:00 History & The Problem

HIV Basics

Day 2 (Thursday)

8:00 Jesus Method

Issues Overview

9:00 Youth Issues

11:00 Policy on HIV/AIDS for the Seventh-day Adventist Church in Africa

Day 3 (Friday) – Living Hope – Living Positively with HIV

8:00 Testimonies

9:00 Issues:

a. Stigmatization & Discrimination

b. Economics

c. The Family

d. Nutrition

e. Condoms

f. Premarital & Marital Issues & Counselling

i. Premarital HIV screening

iii. Discordant Couple Issues

iii. Marrying an HIV+ individual

iv. Others

g. Vulnerable Groups

h. Care

Living positively with HIV

AIDS is not a death sentence

AIDS is not a death sentence; you can live positively with HIV. There are thousands of people in the world who are HIV positive and carry-on normal lives. Today, for many people, HIV infection is treated as a chronic medical condition. Be informed. Visit your closest VCT – Voluntary Counselling and Testing Centre; ask for referrals to obtain information on treatment and lifestyle. Do not delay. Share this information with your relatives and friends.

The difference between HIV and AIDS

People so often speak about HIV and AIDS together, that some may think that they are the same thing; they are not! HIV stands for Human Immune-deficiency Virus. This is an agent that over time destroys the body's ability to fight off disease and infection. Once the virus has destroyed almost all of the body's ability to defend itself, then people develop what is called AIDS, this is the sick or ill phase of the process, and usually starts quite a number of years after infection. During the AIDS phase people's bodies are no longer able to fight off diseases and they become very weak, and if not given proper treatment will die.

Appropriate medical treatment, together with good nutrition, that is: eating healthy food, drinking plenty of water, as well as exercise, getting enough rest, and avoiding things like tobacco and alcohol can postpone the AIDS phase for a very long

time. If you have been infected by HIV, then look after your body, you can help to delay the onset of AIDS for many, many years...

Do you know your HIV status?

If you are concerned about the possibility of being infected with HIV, make the decision today to be counselled and tested. Do not delay. The sooner, the better. Early diagnosis of HIV and proper care will allow you to live a long and normal life. We encourage you to visit a VCT – Voluntary Counselling and Testing Centre.

Know your HIV status (Part 2)

How can I know if I have been infected by HIV, the virus that causes AIDS? This is a question that many people ask.

Well, the truth is that you can be infected for many years before you will begin to see any signs or experience any symptoms; by that time it might be too late to get effective treatment. The only sure way to find out if you have been infected is to go for voluntary counselling and testing (VCT). In this you will be counselled on what to do if you are infected, and on how to avoid infection if you are not. A blood sample will be taken and tested for signs of the virus. The counsellor will then give you a confidential report on whether or not you are infected.

Knowing your status could help to save your life, by ensuring that you get the right treatment, in the right amount, at the right time. Get yourself tested, it is a good example to others and could help you make certain that you live a long and productive life.

Caring for those living with HIV and AIDS

Helping the ones infected and affected by the HIV epidemic

At times we ask ourselves: What can I do about the HIV epidemic that is affecting almost every family in Africa? But we don't know... If you know anybody who was touched by the epidemic give that person support. In order to bring Hope and Healing to our relatives and friends, we need to sacrifice some of our own time and resources. Have you experience how rewording it is to share some of our resources with others? We can bring Hope in the form of clothes or school supplies for an orphan. We can bring Hope in the form of food parcels or providing for other needs.

Have you experienced the healing power of visiting and praying for someone bedridden at the hospital? Get involved in actions of Love and Compassion to people infected and affected by HIV.

Caring for those living with HIV

In the time of Christ many believed that leprosy was a punishment from God for sins committed, and as a result, those affected did not deserve support or compassion. That was a wrong attitude because God is a loving and compassionate God. Jesus loved and cared for all in need.

Today, many still believe that those infected with HIV or living with AIDS are guilty of sin and so are not worthy of love and care. HIV and AIDS is not a punishment from God. All suffering and disease in this world is the result of the

appearance of sin in this world, and we are all aware we have sinned in one way or another...

But Jesus came to bring relief from sin and suffering, and commanded us to care for those in need; this includes those infected with HIV and AIDS. Become Jesus' hands and feet in caring for those living with HIV Give your support to those infected and affected by HIV.

HIV is not anymore a death sentence

If you discover that you are infected with HIV you don't have to lie down and die. It is possible to Live Positively with HIV. Take charge of your life, get fit and eat a balanced diet, if you smoke or drink alcohol, stop. Practice a healthy lifestyle.

Get informed. Get proper counselling. AIDS does not have the final say –you do.

Sharing activities with those infected with HIV

Work with those infected

Do you work with someone who is infected with HIV? If so, then remember that your colleague is facing a special challenge. He or she needs your love and support. Working with the person is not a risk to you; you cannot get AIDS from casual contact. Rather than shunning and isolating the infected person, show them the real meaning of Christian love.

There are many people in our communities who are suffering directly or indirectly from the HIV epidemic. Share your Love and Compassion with them. Give them support. Become a centre of Hope and Healing for those in your community who are infected with HIV.

It is safe to live with HIV infected people?

HIV, the agent that causes AIDS, can be transmitted from one person to another through sexual intercourse, from a mother to her child during childbirth or breast-feeding, and sometimes through contact with the blood of an infected person. The most common form of blood transmission is among drug users who share injection needles, and occasionally, any practice that uses contaminated sharp objects.

HIV is not transmitted by hugging or eating or drinking or sharing a toilet or any of the other ways that some people sometimes say it might be. Precautions should be taken only when you assist a person that has reached an advanced stage of AIDS and presents opportunistic infections. Get informed about HIV and AIDS. It is safe to live and work with people infected by HIV. Don't shun these people; they need your love and support. You can safely show the love of Jesus to those around you who are infected by HIV.

Children and youth education on Human Sexuality

Children and youth education on Human Sexuality

Parents, talk to your children about human sexuality, If you don't, someone else will. They can either learn about God's gift of love in marriage or they will learn the deceiver's way. Today, the HIV infection is claiming thousands of young lives.

You can contribute to the prevention of HIV infections by teaching your children about sexuality as a gift from God and how to prevent this disease. You can make a difference.

As a parent, HIV and AIDS is frightening news, but it is important to understand that you are not powerless against this disease. You can help to make your children resilient against this infection. No, there is no vaccine, but you can help to prevent their infection.

HIV/AIDS is one of a number of diseases that are transmitted through sexual contact. If we want to help our children avoid these illnesses then we must talk to them about human sexuality. We need to talk openly and honestly and not spread myths or scaring stories. We need to help our children understand that sex is a wonderful gift from God, but a gift that

He intended it to be enjoyed within the confines of marriage. Don't let tradition, embarrassment, or shame keep you quiet; talk to your children about sex, if you don't then someone else will...

God created human sexuality – Abstinence and Faithfulness

God created human sexuality, it was His idea! This might seem shocking, outrageous, difficult to believe, but it is true. The media so often shows a wrong image of sex that we start to believe the devil invented it. The devil can't create anything he can only try to pervert what God has made.

The devil has tried to pervert sex, but it is still a wonderful gift from God that He wants to be enjoyed by a husband and a wife.

Young people don't settle for the devil's poor imitation; one that very often leads to despair and disease. God wants you to enjoy His gift at the right time, with the right person. Wait until you are married to enjoy the wonderful gift of God. Don't settle for the devil's poor imitation. HIV infection is bringing too much suffering to this world. Practice abstinence while you are single and be faithful after you get married.

The A B C of HIV Prevention

A, B, C, this is the message that has been found to be the most effective in helping to prevent the spread of HIV infection.

A is for **Abstinence**, abstain from sex until you are in a committed marital relationship.

B is for **Be faithful**. Once you are in that relationship, be faithful to your partner. Those two rules are the most important in preventing infection.

C is for **Condom**. Unfortunately, we know that people don't always live up to the ideal of A and B. If you choose not to follow God's ideal plan for your life, then please use a condom. Condoms do reduce the risk of becoming infected by HIV. However, they do not offer 100% protection.

Remember the order: A and B are the ideal, if you can't live up to them, then use C.

Adherence to ARV treatment

Never stop your ARV treatment...!

HIV and AIDS is affecting the whole world. If you are one of those infected with HIV and you are under treatment with anti-retro-viral drugs or ARVs, remember that you shouldn't stop your treatment unless your health provider professional indicates to do so.

Stopping your treatment on your own, can lead to virus resistance and could limit future access to treatment. Always consult with your health professional or your closest HIV/AIDS Counselling Centre. A good advice will help you feel better.

Prevention of Mother to Child Transmission – PMTCT

If you are pregnant and infected with HIV then you want to try to ensure that your baby is not also infected. Three out of ten babies born to HIV+women become infected too but there are ways of reducing the chance of your baby becoming infected. Try not to deliver the baby at home but get to a hospital, tell the doctors and nurses that you are HIV positive. There are medicines that they can use to reduce the risk of infecting your baby.

Once the baby is born be careful breast-feeding your baby; this is usually the best way to feed your baby but HIV infected mothers can pass the virus to their children through breast feeding.

Healthy Lifestyle is a preventive medicine that works!

Hope for People Infected by HIV

HIV and AIDS is affecting the whole world, and it brings despair to millions of people; If you are one of those infected with HIV, then, we want you to know that AIDS is not a death sentence, there is Hope.

Until Jesus comes again in glory, disease and death will be part of life on this earth, but today you can make the decision to improve your health and continue to live a long and productive life just like anyone else.

Eating a balanced diet, abstaining from tobacco and alcohol and getting fit through exercise, all will help to strengthen your immune system. These things can double the time it takes before infection leads to the symptoms of AIDS. Health science has made big advances and there are now powerful medicines that can help you delay the onset of AIDS and help you live a normal and productive life.

We all look forward to that great and glorious day when God will cure all illness and death will be forgotten forever.

What can the local church do to help with the HIV epidemic?

A huge challenge can be met by our large church resources

More than 60% of the people throughout the world who are infected by HIV live in sub-Saharan Africa; this is a huge challenge. In this same region the SDA Church has more than four and a half million members, more than sixteen thousand five hundred churches, hundreds of schools and educational institutions and many hospitals and clinics. That is a large resource! If each church was to become involved in helping to fight this disease, we could have a huge impact.

It is the Mission of AAIM to ensure that every institution, each church, and every member becomes a centre of Hope and Healing for those infected and/or affected with HIV. A support centre for the community...!

You, your church, your group of friends can play a part in fighting both the disease and its impact on people. Organize support groups in your church to help the people in need, like the ones living with HIV. You can be a centre of Hope and Healing. Get involved today!

STRATEGIC PLANNING

Adapted from *Strategic Planning: Leadership through Vision* by Guy S. Saffold.

Do you know where your church goes? What image of it would you like to see within three years? Are you on the verge of realising your vision? If you do not change anything, will the future be different from the past? A sure means of impacting the future is to dust off the old tools.

Definition

Strategic planning is a tool that any group—municipality, association, government agency, and council can use to actively begin to prepare plans for the future.

Strategic planning is a process to focus and take advantage of opportunities (Ephesians 5:15-16)

It is a formalized roadmap which describes how your organization carries out strategy to achieve your vision. It is a powerful and effective instrument to help organizations face environmental changes without compromising their mission. Strategic planning includes techniques and processes to generate plans.

Benefits of Strategic Planning

1. Survival: one of the principal objectives of strategic planning is to ensure the survival of your organization. In order to survive, an organization must do two things:

protect itself against threats and take advantage of opportunities.

Missing or refusing to give a response to the changes of your environment is a sure sign of decline.

In Christian organizations or institutions, faith, prayer and piety are essential elements for success. Without these qualities an organization would close its doors like

Malachi the prophet asked the Jews of his time to close their temples.

To faithfulness, however, must be added wisdom and wise planning. God expects this, too, of those who lead in His name.

2. Adaptation to Changes

Today change is faster than ever before. Some of these changes have a considerable impact while others are minor. Strategic planning is a tool to help leaders cope more intelligently and creatively with the “white water” of change. p. 48

3. Direction Settings

One of the greatest principles of leadership is to establish purpose and direction.

There are three basic direction settings every organization must answer:

1. How do we relate to the different patterns that exist today? Where are we heading?
2. Do we want to end up where we are headed?
3. Where do we really want to go tomorrow?

“Where are we headed now” requires an assessment of where the organization is likely to end if it continues on its current course.

“If you don’t know where you are going, you might end up somewhere else.” (Casey Stengel)

“Strategic planning is not basically an attempt to project into the future, but it does require that the planners make themselves aware of the future implications of present decisions.”

The second important direction-setting question is “Do we want to end up where we are headed? Denial to consider discomfoting information can create an appearance that all is normal but will eventually be forced to face the reality.

4. The Decision-making

Strategic planning is a tool that can help leaders make critical decision. Its goal is to survey the organization from abroad, future-oriented perspective, to anticipate threats

to its effectiveness and survival, to scan for new opportunities, and to ask fundamental questions about what are the right things to do.

There is an important distinction between routine and critical decisions. Routine decisions abound and are often best recognized. Leaders differ in the amount of detail they personally manage and what they delegate. Critical decisions are few but immensely important. Critical decisions represent choice points where the greatest possible wisdom is required.

5. Operational Efficiency

An important reason for planning is the need to manage limited resources. Good stewardship requires spending resources without waste and also, establishing priorities for the greatest fulfilment of the mission.

Strategic planning perspective suggests that the prime criterion for answering question concerning change is contribution to the mission. A strategic planning perspective requires that all of an organization's expenditures should be evaluated in light of how they contribute to key strategic results.

6. Organisational Renewal

One of the primary objectives of strategic planning is to help ensure that spending patterns are keyed to strategic objectives.

Strategic planning should not be mysterious and complicate and time consuming. It must be simple, easily achievable.

A good strategic plan must:

- a. Reflect the values of the organization
- b. Defines what is more important to succeed
- c. put everyone a' the same page
- d. Create a strategic culture of thought

Elements of a strategic planning

Questions in relation to strategic planning are:

- 1) What is the difference between the mission and the vision?
- 2) Between objectives and goals, what come first?
- 3) How to work together?

Mission: it is the raison d'être of the organization

Vision: it is the image of the future which produces passion

Values: they are the fundamental beliefs.

We believe that training church leaders will effectively contribute to improve our mission and living standards.

SWOT: it is an assessment of strength, weaknesses, opportunities and treats of the environment

How to achieve your vision

1. Define strategic objectives / priorities: They are the medium-term objectives 3 to 5 years essential to carry out your vision. 5 at 10 years
2. Goals: they are concrete and specific actions which should be carried out to achieve your vision.

ENTREPRENEURSHIP MATERIAL

Carry out an economic activity

Adapted from Entrepreneurship Studies for distant learners in the Nigerian University System. Pdf

Retrieved from www.unimaid.edu.ng/root/CDI/entrepreneurship

Introduction

The concept of entrepreneurship was first established in the 1700s, and the meaning has evolved ever since. Many simply equate it with starting one's own business. Even though Most economists believe it is more than that.

Most economists today agree that entrepreneurship is a necessary ingredient for stimulating economic growth and employment opportunities in all societies. In the developing world, successful small businesses are the primary engines of job creation, income growth, and poverty reduction.

Economic activity

Three possible definitions:

1. It is the work that carries out a group in order to gain of money
2. It is an activity that a group of people undertakes to maintain or improve their living standard
3. It is an activity that a person or a group of people can undertake to produce what they can eat and sell to earn money.

There are three essential dimensions: to produce, treat and sell.

- a) Produce: it is the starting point without production there no an economic activity
- b) Treat: once collected, products can be treated and transformed in several ways. It will also need to be dried, stored and sold. However the process of treating may appear complex. To treat approximately means to prepare the products before using them or selling them.

- c) Sell. After production and the treatment, products are ready to be exchanged against money and others goods. Outcomes of these processes depend on the quantity and the quality of the treatment brought.

Study of seasonal calendar

All around you, you may know surely many projects certainly failed because there was not a market study. Studying markets environment will enable good decision making concerning the main activity of that organization. For agriculture activities for example knowing seasonal calendar will allow farmers undertake preliminaries activities to seed during the best time. Findings of a research made in a particular place “A” may not be the same in place “B.” Findings also vary according to the culture or from the product.

Environmental factors

The external environmental factors refer to those factors over which the entrepreneur has no control but have tremendous impact on the survival of the business; this is why it is also called the uncontrollable environment of the business. Within the external environment of the business are all the factors which provide opportunities or pose threats to it. Opportunities are favourable conditions in the business’ environment, which enable it to consolidate and strengthen its position.

The major external environmental factors are:

Demographic factors: These include the market i.e. consumer populations. It deals with their composition in terms of sex, age, income, marital status, educational levels etc.

Political/Legal Factors: this is made up of laws, government agencies and pressure groups that affect the business.

Technological Factors: This deals with knowledge of how to accomplish tasks and goals, and innovations (Herbert, 1973).

Natural Environment: This deals with all the gifts of nature or natural resources of the nation that serve as input for the business.

Socio-Cultural Factors: These deal with the people, their norms, values and beliefs as they affect the business.

Economic Factors: These deal with the Macro level factors relating to means of production and wealth distribution. It also includes the forces of supply and demand, buying power, willingness to spend, consumer expenditure levels, and the intensity of competitive behavior.

Competitive Environment: These are those firms that market products that are similar to, or can be substituted for, a business' product(s) in the same geographical area. The four general types of competitive structure are monopoly, oligopoly, monopolistic competition, and perfect competition.

Other Factors: The other factors making up the external business environment are: (1) Suppliers, which are other firms and individuals that provide the input resources needed by the organization to produce goods and/or services. (2) Intermediaries, who are independent businesses that perform all the activities necessary to direct the flow of goods and services from manufacturers/marketers to ultimate consumers/customers. They include wholesalers, retailers, agents and distributors, and (3) Customers who constitute a portion of the target market of the business; they are the ones the business strives to satisfy. To study a market, it is necessary to take into account the operators and the institutional environment of the market which are the following.

Competition

Describe direct and indirect competition (as it pertains to the target markets only).

For key competitors, give market share, resources, product and market focus, goals, strategies, strengths and weaknesses. List all key barriers to entry.

Industry: Clearly define and describe the industry in which the enterprise operates.

Include the size, growth rate, and outlook. Define key industry segments and state where enterprise fits in.

Business Model: Describe the proposed enterprise's business model. How will the business generate revenue (i.e. sell the product; charge licensing, retail sales)? Will there be recurring revenue?

Marketing and sales strategy: Layout the basic marketing and sales strategies.

Describe the pricing strategy and justification. Include the expected gross profit margins.

Production / operating requirements: Describe enough of how and where the enterprise will manufacture, source or create and deliver the final product or service to be able to estimate costs. Will space be owned or leased? Will renovations be required? At what cost?

Market analysis

Market analysis is central in writing a feasibility study as it enable the potential business owner to be aware of the market it intends to operate, it will give an estimated market potential, the shares of the existing marketers, extent of competition, the current strategies of the existing operators. Equipped with this information will enable the potential entrepreneur whether to continue or look elsewhere.

Financial Projections:

Some core components of this part of the report are listed below: Balance Sheet Projections - Three Years & Highlight Inflows of Capital; Income Projections -Year I : Monthly or quarterly; years 2 and 3: Annually; Cash Flow Projections - Year I : Monthly or quarterly; Years 2 and 3: Annually, etc.

Financial information

1. *Capital Needs*: Fixed assets needed; Working capital needed; and Starting capital needed.
2. *Sources of Finance*: Types of finance needed; and Owners funds to be used.
3. *Cost of Finance*: Set up costs; Current interest rates; Ability to meet borrowings and Current returns on owners funds.
4. *Financial Viability*:· Projected profit and loss accounts; Break even analysis; Projected balance sheets; Cash flow forecasts; Working capital needs; Budgets; Expenses/Sales/Income and Taxation.

The market

1. *Market Research*: Market size; Market description; Market trends; Customer profiles; and target markets then Preliminary sales forecasts and estimated market share.
2. *Competitive Position*: Competitors; Unique selling position; Quality of existing products or services and Marketing practices of competitors.
3. *Marketing Program*: Distribution channels; Sales outlets; Storage and transport of goods; Pricing policy; Packaging; Sales promotions and sales strategy; Advertising strategy and costs; Public relations.

SEMINAR ON LIFELONG LEARNING

THEME: EXCELLENCE

VENUE: BELABO CENTRE SDA CHURCH

Adapted from Dr Pipim Presentation in GYC Michigan University. Audio Cd

Introduction

What Excellence? It is better to know that success is different from excellence.

Excellence is to surpass one's performance, it is a continual growth. In one word excellence is "to do better than previously. It is a refusal of mediocrity. Excellence is a mind set, an attitude, a choice. Excellence is also knowing a person who is excellent. Excellence is a journey and never a destination. Excellence is overcoming excuses. Excellence is service, it is avoiding compromises

The pursue of excellence

The need for excellence

Excellence means go beyond, to surpass in good quality. It is First class, premium. Excellence is the art of rising higher than the highest. Eccl 5:8. Excellence is being Christ like, Godlike. God is a God of excellence. "Higher of the highest is the God ideal. E.G. white on Education p.18

Why must we aspire for excellence?

1. The God we serve is a God of excellence and He invites us to imitate Him. Isa 12; 28:29. Ps 8:1, Heb 1:1-4. Job 7:17-18. Ps 150.

His Excellency is revealed in His actions, His ways, etc. Therefore as we proclaim to be His followers, we should be excellent in our works, character, and relationship, in the way we exercise power etc. claiming to be God's followers and not excelling is denying the faith. Performing in a mediocrity way is denying faith.

2. People everywhere expect excellence.
3. People respect and reward it.
4. God demands excellence, it is not optional. Excellence in worship, music, in ministry, etc.
5. Excellence is the only way to fight against mediocrity. We need to develop an attitude of excellence.

Cain and Abel were called by God to offer him a sacrifice. But that of Cain was not excellent. 11:4. In Malachi 1:7-8, God does not accept something that is defective, what is not flawless and not completed.

In USA, many scholars, universities lecturers are from Asia. Although their English may sometimes be difficult to understand, people request their experience in area of science, economy, etc. whatever may be your color, your origin, when you excel in what you are doing, people will look for you. Our today's world is a competitive one. Only those who excel will survive. Proverbs 24:30-34.

In Matthew 13:44, the heavenly kingdom is presented as a hidden treasure in a field. The man that discovered it went back home to sell all that he had to acquire this land. What is certain is that the treasure he found in that land had more value than all the properties he possessed.

In the books of Kings 14:21-31 and 2 Chronicles 12:1-11, is found the history of Rehoboam who refused to excel. He settled for mediocrity, having all opportunities to excel. He has no excuses for mediocrity. He was the son of King Solomon the wisest man of the world, his grandfather was King David who walked with God. After three years he fired his parent's advisers and began worship idols.

What can we retain from this story?

At least three lessons.

1. He lost his gold
2. He substituted brass for gold
3. He became contented with brass.

What does this mean?

Gold is the symbol of purity, chastity, honesty, integrity, temperance, self-control, mercy, kindness, etc. verse 27: he substituted brass for gold. He made fake his gold. Fake became the standard. Today we are surrounded by fake worship, fake music, and fake ministry. Traditions have replaced the Bible, etc. He became contented with brass. Brass looks like gold and some have made brass their new standards. Mediocrity has become now the new standards. The followers of Jesus must excel in all their life area. We should not substitute brass for gold.

The key of excellence

1. Excellence is knowing a person and in order to change the world we must rather be transformed by this person, the lord Jesus Christ
2. Excellence is a journey , never a destination

Ten practical steps that will enable you to excel

Let's have a glance of Apostle Paul's life. He talked about his experience.

The most invaluable thing of your life

We will study the experience of a man who discovered the excellent treasure. It is about Apostle Paul. This is found in his epistle to Philippians. Phil 3:4-11

Before he met Jesus Christ, here are the things he considered most important of his life:

- 1) He was circumcised the eighth day. It is about his religion, Judaism. He thought that his religion was the most excellent one until he met Jesus Christ. But a religion without Christ is insipid and, and insipid religion without power and meaning.
- 2) His nationality. (His identity). Being from the tribe of Benjamin, the only son of Jacob who was born in the Promised Land. The first king of Israel came from Benjamin tribe. Jerusalem was in their tribe. But in Christ our identity does not have

meaning anymore, all is lost. You may be from the West, from the North or from the South, white, black, red or yellow, this identity without Christ is meaningless. Christ is the one who gives a direction to your identity.

3) Apostle Paul describes himself as Hebrews of the Hebrews. It is an idiomatic expression that means that he was the best Hebrew one can find. He was Pharisee and had studied in the greatest schools with the best teachers of his time. But an education without Christ is meaningless.

Excellence starts when one wants to know Christ and to make him one's priority. The Bible describes Jesus-Christ as the one that received the most excellent name. The knowledge of Jesus is the discovery of the hidden treasure; this brings separation from goods that formerly had been regarded as the basis of our life. Whatever may be our tradition, money, our popular and beliefs, our education, our social status, without Christ all these things are meaningless.

Why do we need Jesus-Christ?

We will give four reasons for which any human being needs Jesus-Christ.

1. Jesus Christ is the only one that can really fill our needs and, satisfy our longing for love.
2. He is the only one who can deal with our guilty and sins.
3. He alone can be with us even in times of distress and suffering.
4. He alone can resurrect us in the last day. He has overcome death; it holds the keys of dead and the stay of deaths. By him we will overcome death; we will return a new life. Then for these reasons given above, have you anyone better else of to propose to me. Do you have another treasure more excellent? Excellent than that God proposes to us? Dear friends listeners, are you Christian? But is he the most excellent treasure of your life? If you are not Christian, I recommend this perfect savior to you. Take a time to think at your life and your future. What hope do you have to face death?

The Savior says “today if you hear his way do not harden your heart.”

The way of excellence

Basic text: 1 Corinthians 13

The word *love* has more than one thousand definitions today. To love can be in connection with taste, appetite etc. It can also be in connection with sex and devotion etc. But excellence is to become pleasant.

How to become pleasant

1 Corinthians 13:1-3 Need love

With what the love according to the Bible resembles

1. Love is patient. How do you react when you are offended? The refusal of self-vindication is the passive sign of the love.
2. Love is full with kindness. Jesus said that we should love our enemies. Matthew 5:43 says: You have heard that it was said that “love your neighbor and, you will hate your enemy. Love is the doctrine of nonviolence.
3. Love does not envy. It is the first negation in what love is. It is the first negative thing which is not love.
 - i. Envy is the fact of not being satisfied with what you have and being jealous of what others have or possess.
 - ii. The jealousy is the desire to be the only one to have something: power, possessions, money etc. "Envy begins with empty arms while jealousy starts with the full arms."

Jealousy is the most destroying thing. It is the first sin mentioned in the Bible. Cain killed Abel his brother because of jealousy. Jealousy can lead us to murder as in the case of King Herod and Jesus, the new born baby or the case of the Pharisees and Jesus.

Jealousy is the root of African PhD. It means “Pull him Down.”

Jealousy is demonic. Jacques 3:13-16 " Who is wise and understanding among you? Let him show it by his good life, by deeds done in humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast it or deny the truth. Such wisdom does not come from heaven but is earthly, unspiritual, of the devil" (NIV)

Jealousy comes from Satan.

4. Pride. It is the fact of concentrating only on oneself. But we must avoid drawing attention to oneself by a false misery.
5. Dishonesty. Excellence is avoiding duplicity and hypocrisy. Love does not seek its own interest.
6. Love is not easily angered. Violent attitude is not a sign of love. Love does not enter also easily in combustion.

Excellence includes the way you manage your emotions. We must avoid keeping anger for it can destroy us. Ephesians 4:1-3 " as a prisoner for the Lord, then I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient bearing with one another in love ... there is one body and one spirit, just as you were called to one hope when you were called."

Where is your hope?

Without hope life is meaningless. Pupils, workers and athletes discourage themselves. Without hope to marry, to procreate and to have an employment for example, life becomes insipid. Without hope there is no need to go to church, return tithes and offerings. Work is done with negligence.

Our hope is Jesus Christ who promised to comeback to take us with him. As we are still waiting for His second advent, let's look for excellence all in we do.

BIBLIOGRAPHY

- Abbink, J. (n.d.) Being young in Africa: the politics of despair and renewal.pdf from https://openaccess.leidenuniv.nl/bitstream/handle/1887/9608/ASC_1242160_167.pdf?sequence=1 accessed august 13 2016
- Ampadu, C. (2015). Correlation between African traditional religions and the problems of African societies today. Retrieved June 18, 2015, from http://www.wciujournal.org/upload/files/WCIDJ_fall_2015_Ampadu.pdf
- Bartle, P. (1967/1987/2007). Factors of poverty: the big five. Retrieved February 12, 2012, from cec.vcn.bc.ca/cmp/modules/emp-pov.htm
- Black, T. J. (2009). A Biblical approach to poverty alleviation: a case study of Pinelands Methodist Church, Phambili nge Themba's community building efforts through job creation in Langa township. Masters Project, University of Pretoria, Pretoria, South Africa, 2009.
- Burtless G., and Smeeding T. (2000). The level, trend, and composition of poverty.” *Focus*, 21. Retrieved April 12, 2012, <http://www.irp.wisc.edu/publications/focus.htm>
- Cameroon-today.com. (May 2009). *Cameroon government news: rampant unemployment in Cameroon*. Retrieved from <http://news.cameroon-today.com/cameroon-government-news-rampant-unemployment-in-cameroon/6152/>
- Cancian M., and Danziger S. (2009). Changing poverty, changing policies. Retrieved March 2015, from <https://www.russellsage.org/sites/all/files/Chapter-by-Chapter%20Abstracts.pdf>
- CNLS (2010). Rapport OMD 2010. Retrieved June 2012, from http://www.statistics-cameroon.org/downloads/OMD/OMD_EST_2010
- Duncam, M. (2006). Eglise et pauvreté. *Défi Michée*. Retrieved June 2011, from <http://www.defimichee.fr/spip2.1/spip.php?article55>
- Dvorak, J. (2006). Corruption. *Encyclopedia of World Poverty*, pp. 207–210. doi: 10.4135/9781412939607.n143
- Ellwood, C. (2004). Sociology and modern social problem. Retrieved June 2012, from <http://www.gutenberg.org/cache/epub/6568/pg6568.html>. In *Sociology and Modern Social Problem chap 12*.
- GC. (2005). *Youth ministry handbook and leadership training manual*. Retrieved March 2013, from http://www.bibelschule.info/streaming/General-Conference-Youth-Ministries-Department---Youth-Ministry-Handbook-and-Leadership-Training-Manual_25057.pdf

- GC. (2010). *Church based support groups for social service and support*, p. 63.
- Golson. (2006). Chronology of poverty. *Encyclopedia of World Poverty*, p. xix. Thousand Oaks, California 91320: SAGE Publications.
- Haveman R. (2009). *What does it mean to be poor in a rich society?* Focus, University of Wisconsin-Madison vol 26 P.81 ISSN: 0195–5705. Retrieved April 2012, from http://www.google.cm/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CCsQFjAB&url=http%3A%2F%2Fwww.irp.wisc.edu%2Fpublications%2Ffocus%2Fpdfs%2Ffoc262.pdf&ei=xFaJVbyMOoXXyQPgvLUw&usg=AFQjCNGCiUobI6b79_swJ10G8YvPjIWCFA&bvm=bv.96339352,d.bGQ
- Laraye. (2011). M.A. class notes for Strategic Planning. Adventist University of Africa, Nairobi, Kenya, June 2011.
- Loewen, G. (2009). *A compendium of poverty reduction strategies and frameworks*, p. 7. Waterloo, Ontario. Retrieved from http://tamarackcommunity.ca/downloads/vc/Poverty_Reduction_GL_042209.pdf
- Mathema, Z. (2011). The church, culture and spirit Adventism in Africa: Towards an Understanding of the African Worldview, p. 31. Silver Springs, MD: 2004 Biblical Research Institute.
- Mathema, Z. (2013). Class notes for Leadership. Adventist University of Africa, Nairobi, Kenya, May 2013.
- Mullahy J., & Wolfe B. L. (2000). Health policies for the nonelderly poor. In *Understading Poverty: IRP Conference*. Retrieved from <http://www.irp.wisc.edu/publications/focus/pdfs/foc212.pdf>
- MELP. (2010). Rapport régional de progrès des objectifs du millénaire pour le développement de la région de l'est, p. 3. Retrieved June 2012, from <http://minepat.gov.cm/dgpat/index.php/document>
- MELP. (2010). Rapport régional de progrès des objectifs du millénaire pour le développement région de l'est, pp. 6–10. Retrieved June 2012, from www.statisticcameroon.org/downloads/OMD/OMD_EST_2010.pdf
- Narayan, D. (2002). Empowerment and poverty reduction, p. 3. Washington, DC: 1818 H Street NW. Retrieved from <http://siteresources.worldbank.org/INTEMPowerment/Resources/486312-1095094954594/draft.pdf>
- Oliver, M. L., & Shapiro T. M. (1997). *Black wealth/White wealth: a new perspective on racial inequality*. London, UK: Routledge.
- Ousseina. (2013). Francophone educational system collapse of francophone educational system. In Francophone educational system. Retrieved May 2013, from books.google.co; collapse of francophone educational system

- Pervez, S. (2014). *Impact of education on poverty reduction, a co-integration analysis for Pakistan*. doi: 10.14303/jrief.2014.039
- Poverty. (2014). In *Wikipedia, the free encyclopedia*. Retrieved May 2014, from <https://en.wikipedia.org/wiki/Poverty#Education>
- Purdy, E. (2006). Cameroon. *Encyclopedia of World Poverty*, pp. 19,111. doi: 10.4135/9781412939607.n80
- Sadashivan, N. (2011). Woman and education. Retrieved from http://members.tripod.com/~sadashivan_nair/quotwomenquotandrights/id22.html
- Torimiro (2002). *Inaugurating a Global Rural Youth Development Network: A Participant's Experience from Herrsching Workshop in Germany*, p1.
- UN. (2004). The impact of AIDS, p. 81. Retrieved September 2012, from http://www.un.org/esa/populations/AIDSimpact/9_CHAP_VI
- UNDP. (2000). Millennium development goals. Retrieved June 2012, from <http://www.undp.org/content/undp/en./home/mdgoverview.html>
- UNESCO. (2001). Education and poverty. Retrieved June 2012, from <http://www.unesco.org/education/poverty/news.shtml>
- UNESCO. (2003). Income-generating programmes for poverty alleviation through non-formal education. Retrieved June 2016, from <http://unesdoc.unesco.org/images/0013/001318/131810e.pdf>
- UNICEF. (2000). Defining quality in education. Paper presented at the meeting of The International Working Group on Education Florence, Italy, June 2000. Retrieved from <http://www.unicef.org/education/files/QualityEducation.PDF>
- Van der Berg, S. *Poverty and education*. Retrieved May 2015, from http://www.iaod.org/files/10_finalweb.pdf
- Vavrus, J., & Fletcher, A. (2008). Guide to social change led by and with young people. The Freechild Project. Retrieved July 2012, from <http://www.unicef.org/education/files/QualityEducation.PDF>
- White, E. (1903a). *Counsels on stewardship*. Complete Published Ellen White Writings [CD ROM]. Silver Spring, MD: White Estate, 2008.
- White, E. (1903b). *Education*. Complete Published Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2008.
- White, E. (1905). *The ministry of healing*. Complete Published Ellen White Writings [CD ROM]. Silver Spring, MD: White Estate, 2008.
- Zukas, A. (2006). History of poverty. *Encyclopedia of World Poverty*, p. 482. doi: 10.4135/9781412939607.n319

VITA

Personal Information

Name: Dodi Armand Barka Assekere
Date of Birth: December 07, 1973
Place: Mboulaye–Bertoua (East Cameroon Region)
Marital status: Married to Leonie Ngouinko Kinjouo
Children: Divine Barka Yantchop, Joyce Barka Gueneweke, and Gabriella Barka Ngounia

Education

2010-2013: Master of Arts in Leadership, Adventist University of Africa (Nairobi, Kenya)
2003-2006: Bachelor of Arts in Church Administration, Adventist University Cosendai (Nanga-Eboko, Cameroun)
1999-2001: Mathematics and computer sciences (University of Yaoundé, Cameroun)
1991-1997: GCE Advanced Level in Electronic (Bertoua Technical High School, Cameroun)
1988-1991: GCE O Level (Grammar School of Batouri, Cameroun)

Work Experience

2012-2013: District pastor in Ndelele City
2011-2012: District pastor in Belabo City
2008-2011: District Kette Town
2006-2008: Chaplain Boma Adventist High School in Bertoua pastor of Enia and Boma High School.

Ordination for Service

2011: Ordination in pastoral ministry
2006: Ordained as church Elder
2002: Ordained as deacon