

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological seminary

Title: DEVELOPING A STRATEGY TO REACH MUSLIMS
THROUGH ADVENTIST EDUCATION IN NGAOUNDERE

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Christ mandated the Church to "make disciples" (Matt.28:19,20) and has equipped the Church for the task through provision of ministries. The preaching, teaching, and healing ministries have been the methods he used during his ministry on earth. Since the ministry of teaching had brought its results during the ages, the Church has to make advantage of it in the city of Ngaoundéré to reach Muslims. The research will then explore the topic of education through the Bible, Ellen G. White writings, the Qur'an, the Hadiths and other secular authors' writings in order to establish the pertinence of the project. Finally a strategy of reaching Muslims through Adventist Education will be designed taking in account the general context of the city of Ngaoundéré.

Muslims are unreachable people. The matter is just to develop an appropriate strategy. Converting any type of religion to Christianity is hard enough. When Christians have to convert Muslims to Christianity, the task is harder because a Muslim, more than anyone else, is shaped in a kind of beliefs and practices from his

earliest childhood. That is why; prayer is one of the important things to be recommended in the process of reaching Muslims. The commitment of all the church members is also necessary.

Adventist University of Africa

School of Postgraduate Studies

DEVELOPING A STRATEGY TO REACH MUSLIMS THROUGH
ADVENTIST EDUCATION IN NGAOUNDERE

A project

presented in the partial fulfillment

of the requirements for the degree

Master of Arts in Missiology

by

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To my mother, brothers and sisters for their prayers.

To my wife who support me in every things.

To the president of my conference who helped me
by providing financial support.

To God.

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CHAPTER 1

INTRODUCTION

Background of the Problem

The Islamic world, with more than one billion people living in every continent, constitutes a real challenge facing Christianity in general¹ and the Seventh-day Adventist church in the accomplishment of the global mission commission of Matthew 28: 19,20. This reality is also very true in Cameroon though Islam is ranked there second religion next to Christianity. In northern Cameroon, particularly in the city of Ngaoundéré, it is the largest and fastest growing religion as far as membership is concerned. This fact constitutes a real challenge for the Seven-day Adventist Church that pastors and the Seven-day Adventist members in Ngaoundéré have used all the traditional methods of evangelism in the city, for over forty years, yet no single Muslim has been won in the Adventist faith. But still the church should carry on its mission of preaching to the Muslims in Ngaoundéré with the aim of making disciples for Christ through baptism. Hence, there is need to develop contextualized strategies though Christianity and Islam seem to be incompatible and even declared enemies by some people in the region as it was the case during the middle ages.²

¹Robert C. Douglas, "Ongoing Strategy Debate in Muslim Missions", *International Journal Of Frontier Missions*, Vol 11:2 (April 1994): 69.

²David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 475.

Statement of the Problem

The difficulty the Seventh-day Adventist church faces to win Muslims to Christ in the city of Ngaoundéré arouses a number of questions: why are the Muslims in Ngaoundéré not joining the Adventist Church? Are these Muslims unreachable? Is there anything wrong in the method used by the Church to reach them in Ngaoundere. The reality might be that the preaching ministry as part of the trilogy “preach, teach, and heal” has been the only method used thus far by the Church in Ngaoundere. Reflecting on the statement by Bosch that “evangelism refers to the activities involved in spreading the gospel”³, one may ask; cannot the church in Ngaoundere try the Adventist education as a medium to reach the Muslims? This research will explore the possibility of reaching Muslim in Ngaoundere through Adventist education.

Purpose of the Study

This project will serve, first, to establish that the Muslims in Ngaoundere can also accept the gospel of Jesus Christ if they are approached in a relevant manner. Second, it establishes the need for of the Church leaders to the need of adapting evangelistic strategies to various contexts. Finally it designs a strategy for reaching the Muslims in Ngaoundere through an Adventist Education.

Significance of the Study

The problem of witnessing to Muslims in Ngaoundéré is a great challenge for all Christians in general and for Adventists in particular. As the common methods to evangelize (personal evangelism and public campaign) do not work in the city of Ngaoundéré, this project will contribute to the fulfillment of the gospel mandate and mission of the church toward Muslims through Adventist Education. Second, it

³ Bosch, *Transforming Mission*, 409.

benefits to the church which has the task “to love, to serve, to preach, to teach, to heal, to liberate.”⁴ Third, from this work, Muslims in Ngaoundéré will not only be spiritually liberated, they will also enjoy the social aspect of the gospel through the Adventist school. Finally the whole world will benefit the positive impact that education will make on the people.

Limitation of the Study

This research could not be exhaustive or perfect for it faced many challenges such as: poor proficiency in the English language and lack of library providing books mostly on Islam. It opens the door for further research on the topic.

Delimitations of the Study

Muslims cover the entire part of northern Cameroon. Most of them have never had the opportunity to be preached in a relevant way. Developing a strategy is helpful for all of them. But this project focuses on Muslims in the city of Ngaoundere. Many strategies can be designed and be used efficiently but this research designs a strategy to reach Muslims in Ngaoundere through Adventist Education.

Methodology

Five chapters constitute this project. Chapter one which is the introduction gives the background of the problem, the problem itself, the purpose and the significance of the study. The second chapter which is the theoretical foundation of the research will explore the topic of education through the Bible, Ellen G. White writings, the Qur’an, the Hadiths and other secular authors’ writings in order to establish the pertinence of the project. Chapter three describes the general context of

⁴Bosch, *Transforming Mission*, 412.

the city of Ngaoundéré. Based on the preceding chapters, chapter four designs a strategy of reaching Muslims through Adventist Education. And finally, chapter five ends the study with a summary, a conclusion and some recommendations.

CHAPTER 2

THEORETICAL FOUNDATION OF EDUCATION

Secular Approaches to Education

Definitions of the Concept

People see education in various ways and therefore give to the word different meanings. “Definitions of education are commonly descriptive or normative”⁵. While the descriptive definition refers to the process of education, the normative definition deals with the aims.

Etymologically, the word *education* derives from the Greek word *educere* or the Latin word *educere*. The first, *educere*, gives to the word education the sense of to ‘lead out or bring out,’ while the second, *educere*, gives to the word the sense of to ‘form or train’.⁶ Lee connected the two meanings by considering the Latin word. He therefore wrote that the word ‘education’ derived from the Latin *educare*, which means ‘to educate’ or ‘to train’. He also stated that the Latin word for education derived from two other Latin words, *e* and *duco* that taken together, these words mean literally ‘I lead out of.’ The word ‘education’ for him therefore means a ‘leading out’, in the sense of leading something out of a person.⁷ George F. Kneller stated that “in a broad sense, education refers to an act or experience that has a formative effect on the

⁵Waran Venkates S. *Principales of Education* (New Delhi, India: Vikas Publishing house PVT, 1993), 3.

⁶Ahmad Absar, “Concept of Education in Islam”, *The Qur’anic Horizons* (3:1), 1. Retrieved from <http://hamditabligh.saylitech.com/.../ConceptofEducationinI...>

⁷Francis Nigel Lee, *The Biblical Theory of Christian Education*, 2, (3rd Edition --Updated March 10th 2001). Retrieved from http://www.dr-fnlee.org/docs3/btoce/btoce.pdf_

mind, character or physical ability of an individual.”⁸ “The UNESCO International Standard Classification of Education defines education as comprising organized and sustained communication designed to bring about learning.”⁹ “Webster defines *education* as the process of educating or teaching... *Educate* is further defined as ‘to develop the knowledge, skill, or character of...’¹⁰ In sum the *education* requires the ideas of training, teaching, bringing out what is remained potential to make a person.

Philosophies of Secular Education

To have a clear idea of the philosophy of Adventist education which is Christian in nature it is important to first know and understand the different secular philosophies of education.

Idealism. Idealism is the philosophy which merges nature, man, and God all in one, and states the supremacy of the spiritual over the material, therefore. According to the idealists, the human spirit is the most important element in life. All knowledge is independent of sense experience. Therefore, "education is a process of developing the mind so that it may more skillfully bring its innate ideas to consciousness and apply those ideas to understand the absolute and timeless truth and value of human reality."¹¹ Thus, intuition and reason are the ways through which man can know: through intuition, he can apprehend some truth without utilizing any of his senses; through the reason an individual can examine the logical consistency of his ideas.

⁸Desh Raj Sirswal (2007-2011), *The Meaning And Objectives Of Education*, Retrieved from <http://drsirswal.webs.com/.../THE%20MEANING%20AND...>

⁹Oladele Abiodun Balogun, “The Idea of an ‘Educated Person’ in Contemporary African Thought”, *The Journal of Pan African Studies*, vol2 no 3 (mars 2008), 119. Retrieved from <http://www.stcoll.edu.jm/Education/PDF%5CIssues%20and...>

¹⁰*Meaning, Scope and Function of Philosophy of Education*, 3. Retrieved from http://www.mu.ac.in/myweb_test/.../M.A.%20Edu.%20Philosophy.pdf.

¹¹ George R. Bieger, *Philosophical Orientations And Their Relevance To Education*, para1, Retrieved from <http://www.jeffbloom.net/.../PhilOrientations-Education.pdf>.

To the idealists the teacher has much to do in the education of the Child. He must be the ideal model both intellectually and morally in order to serve as an example for the student. His personalities, his effective methods, his sense of dedication to the work are some of the qualities which encourage the child to perceive him as exemplary. In the process of teaching Baker and Morris stated that the teacher must also “exercise great creative skill in providing opportunities for the pupils' mind to discover, analyze, unify, synthesize and create applications of knowledge to life and behavior.”¹²

Naturalism/Materialism. Naturalism is the opposite of idealism. It denies anything spiritual in the nature of man. “It denies the existence of anything beyond nature, behind nature and other than nature such as supernaturalism or otherworldly.”¹³ For those who support this philosophy, “man is one with nature, merely an animal, through the most highly developed animal the evolutionary process has yet brought forth.”¹⁴ Naturalists think that knowledge is accessible through specific observation, accumulation and generalization, through experience and through senses so that “among the principles adopted by naturalist teachers while delivering lessons, are principles of proceeding from single to complex, concrete to abstract, known to unknown, particular to general, definite to indefinite, inductive to deductive etc.”¹⁵ So the teacher is just the observer and facilitator of the child's development

¹²Omar M. Khasawneh and Mohammad AlMomani, "Elementary Teachers Attitudes Towards the Implications of Idealism as an Educational Philosophy in Jordan", 176, in *The Clute Institute International Academic Conferences*, Retrieved from <http://cluteinstitute.com/proceedings/.../Article%20200.pdf>

¹³ Bhagirathi Sahu, *The New Educational Philosophy* (New Dehli: Sarup and Sons, 2002 reprint 2007),118. Retrieved from [http:// books.google.fr/books?isbn=8176253170](http://books.google.fr/books?isbn=8176253170)

¹⁴ Waran , *Principales of Education*, 57.

¹⁵ Sahu, *The New Educational Philosophy* , 130.

rather than a giver of information, ideas, and ideals. Sahu stated that "in naturalistic education, the teacher is an observer, a 'setter of stage', a provider of opportunity and a creator of conditions under which the natural development take place."¹⁶ They also believe in the original goodness of human nature, in the indefinite perfectibility of man and assign to education the task of speeding up evolutionary process to achieve the goal which is the perfect man.

Humanism¹⁷. Humanism opposed both "the domination of theology over the life of man during the Middle Ages" and "the domination of science over the life of man". The idea is that while "science in its applied aspect aims to make this world of our a better place in which to live, humanism aims to make our living in it better, that is more human". The supporters of this philosophy argue that the individual is the determiner of his own acts. Nothing like heredity or environment influence his acts, they are just "factors in the making of man." "If man is to bring about his development as a personality truly human he must take himself in hand" through the exercise of intelligence to "lay out a plan of life" and through the exercise of will to "submit himself to a regimen, to self discipline aimed at the realization of life ideal."

Pragmatism.¹⁸ "The term 'Pragmatism' is derived from the Greek word 'Pragma' which means work." For those who support this philosophy, anything beyond experience cannot be known. "So questions relating to the ultimate nature of man and the universe simply cannot be answered because these problems transcend one's experience." There are no standard, permanent and eternal values in this philosophy for they derive from the human condition. Pragmatism is a practical and utilitarian

¹⁶ Sahu, *The New Educational Philosophy*, 130.

¹⁷ Waran, *Principales of Education*, 61-63.

¹⁸ Sahu, *The New Educational Philosophy*, 133-37.

school of philosophy. In education, "it aims at developing efficiency of the pupil through activity and experience", it "should enable the child to solve his daily problems and to lead a better and happier life. It will foster physical, social, intellectual, moral and aesthetical development of the child."

In summary, for idealism a man is more spirit than material in his nature. He lives spiritually under the heredity and the environment as factors which determine his personality. Man has no ends in himself in education; it is rather the totalitarian state. For naturalism in contrary, man is an animal who lives naturally under the environment and the heredity as factors which determine his personality. While the individual ends in education are the satisfactions of human wants, the social ends are to build a collectivist society. For humanism, man is a rational animal who lives humanly under no external factors forming his personality rather his intellect and his will. The individual ends in education are self perfection and the social ends the ordered life. Finally, since values are changeable and are created by men in pragmatism, the aim of education is also dynamic.

Purposes of Education

Education therefore definitively aims at a social well being. It is in that sense that David G. Amstrong and others listed the following four purposes of education: intellectual attainment, citizenship, vocational preparation and individual development.¹⁹

Education for Intellectual Attainment. Education aims to prepare students to think critically. Some scholars hold that "Schooling needs to give greater emphasis to

¹⁹David G. Amstrong, Kenneth T. Henson and Tom V. , *Education an Introduction*, (New York: Macmillan Publishing Company, 1985)

critical thinking and independent judgment and action”²⁰so that young people can be “active in creating the world rather than being empty vessels to be filled with pre-determined knowledge chosen by experts.”²¹ Thus, Schools should develop the individual to think critically and to analyze, to develop knowledge and skills. “The word ‘education’ means knowledge, training, ability or instructions. Educating is the imparting and acquiring of knowledge, especially at a school or a similar institution.”²²

Education for Citizenship. “A citizen is a person who is a national of his country. Citizenship means to work for the nation's prosperity.”²³ Education for citizenship is about developing in learners the ability to take up their place in society as responsible, successful, effective and confident citizens both now and in the future. In other words,

The overriding goal of citizenship education is to prepare students to play an active and positive role in their dealings with school, family, society and globally. This includes being active and responsible participants in their own communities, and when possible being active and responsible participants in the wider community of human beings - others living in their own country, their own region and on Planet Earth. Of particular importance in many settings is acceptance of diversity and respect for other human rights norms, and development of a mind-set of collaborating with others to solve shared problems in a peaceful way.²⁴

²⁰Kaye Schofield, *The Purposes of Education 3*, Paper as *a contribution to the discussion on 2010: Queensland State Education, September 1999*, Retrieved from education.qld.gov.au/.../pdf/purposesofed3.pdf

²¹Ibid.

²² Moiz Hader, Nadir Balooch and Baqar Toban, "Becoming a Responsible Citizen: Can Education Help?", 16, *Students Essays in Reclaiming Cultural and Social Diversity: Mobilizing Youth for National Harmony and Peace: the Search for Resources Within*, Retrieved from <http://itacec.org/USIP/.../english%20&%20urdu%20essays...>

²³Ibid, 7.

²⁴ Margaret Sinclair (Eds),(July 2012), *Education For Global Citizenship*, 15, Retrieved from http://www.ineesite.org/uploads/.../EAA_Education_for_Global_Citizenship.pdf...

Education must therefore fit out people with skills needed to carry their responsibilities, with respect for diversity and recognition of their interdependence. In a context where institutions are no longer so relevant, individuals need to have the skills to build up themselves. Thus, schools have the responsibility to promote a sense of unity and national identity among people.

Education for Vocational Preparation. Education focuses also vocational learning. It is increasingly about providing skills for the workforce. It prepare the learner for job in the future. Ellen G. White stated that "life is too generally regarded as made up of distinct periods, the period of learning and the period of doing--of preparation and of achievement. In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books."²⁵

Education for Individual Development. Education promotes the good of the individual. It develops a human being into a person who is reasonably informed about the world in which he or she lives. This enables him or her to model his life according to the aims and objectives set forth by the society in which he or she lives.

It develops inclusive behaviour by engaging young people actively in their development. It encourages them to reflect on their progress in developing social skills, emotional intelligence and self-efficacy in the range of opportunities provided. Reflecting with young people on their progress is probably the most important aspect of this process because it affirms learning and allows the young person to gain the confidence and self esteem to practise their self-agency again in new situations.²⁶

²⁵ Ellen G. White, *Education* (Mountain View: Pacific Press Publishing Association,1903), 130.

²⁶ Nicola Aylward et al., ed., (2003), *Explaining Personal and Social Development* , 8. Retrieved from <https://www.education.gov.uk/publications/.../RR480...>

Christian Education

Francis Nigel Lee defines Christian education in these terms: that humanitarian discipline which educts or extracts and develops those individual gifts given by God to each person; and which inducts or inculcates and develops those special graces, general virtues and general items of knowledge to be communicated from God to every person, in accordance with Jesus Christ as the incarnate Word of God and in consonance with Scripture as the written Word of God.²⁷

Education in the Scripture

If education is only training, extension knowledge through formal schooling, “to speak of education in the Bible is to enter an area with much uncertainty precisely because of what we do not know who were the teachers in ancient Israel? Where especially did they teach? And how did they teach?”²⁸ Even if the Bible mentions the wise men and teachers in ancient Israel, their methods remain veiled. In the New Testament, “the details concerning the practice of education are few. The word ‘school’ appears only one time in many of the versions; it designates the hall used by Paul (acts 19: 9), not a Jew school or a Christian one.”²⁹ Thus the materials gathered from the Bible for this work are not to prove that there were schools or a system of education known today, but to know whether the Bible prescribes education or not.

Education in the Old Testament. Education in the Old Testament refers to the Jewish education which was rooted “deep in the soil of Judaism.”³⁰ It was in fact

²⁷Lee, *The Biblical Theory*, 4.

²⁸Noel Freedman, Allen C. Myers, *Eerdmans Dictionary of de Bible*, (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing co, 2000), 373. (translation mine)

²⁹*Le Grand Dictionnaire de la Bible*, (Excelclsis, 2004), 471.

³⁰Werner C. Graendorf, *Introduction to Biblical Christian Education* (Chicago:Moody Press, 1981), 26.

more of religious education. There were no division between the sacred and the secular, the religious and the profane. It is in that sense that Graendorf stated that “the ultimate aim of Jewish education is viewed as an effort to establish a ‘sacral’ society consecrated by God’s laws.”³¹

The importance of education is well proved in the Old Testament. Both the parents (Deut.6:6-7; Prov.1:8), the priests (Deut.31:9-13), the wise men and the prophets were in charge of the education. The Old Testament uses various Hebrew words to express the idea of education. Such words are *tôrâh* (translated ‘law’ in English, but literally means ‘instruction or guidance’), *hanak* (translated ‘to train or to instruct’ in English, used in Prov. 22:6), and *Musr* (translated in English ‘instruction or discipline’, used in Prov. 2:17).³² “The most common word translated teach in the Old Testament is *lamath*, which means ‘to stimulate, to exercise in.’”³³ The use of the synagogue as the classroom in ancient Israel is another proof of education. Graendorf said that “the principal purpose of the synagogue was teaching... It was the center where the law was explained, expounded, and applied.”³⁴ It can also be noted that the Jewish attitude towards education is well expressed by many statements in the Talmud³⁵ as a sign of education in ancient Israel.

Some authors hold that education and teaching in the Old Testament were not primarily done to impart a skill or competency, but to help the students to live a

³¹Loucas Christopher J. *Our Western Educational Heritage* (London:Collier Macmillan Publishers, 1972), 156.

³²Ronnie J. Johnson, "Educational Terminology in the Old Testament" in *Biblical Foundation of Christian Education*, (power point presentation). Retrieved from [http:// www.ronniejohnson.info/.../](http://www.ronniejohnson.info/.../)

³³Werner C. Graendorf, *Introduction to Biblical Christian Education*, 28.

³⁴*Ibid.*, 27.

³⁵David R. Jackson, “Education and Entertainment: Some Aspects of Life in New Testament Times,” *Vox Evangelica* 6 (1969): 4-30 Retrieved from http://www.biblicalstudies.org.uk/.../education_jackson.pdf

faithful life (Deut. 11:19). As a way to support this idea, David Noel Freedman and Allen C. Myers declared that “the most important content of biblical education and teaching, however, was not a particular skill at observation and writing, not the content of a special law code, but rather an understanding and grounding in the values upon which, law, proverbs, prophetic teachings, parables, and all the rest stood.”³⁶ Ellen G. White corroborated with the same idea when she said that even the schools of the prophets which were founded by Samuel “serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, to promote the future prosperity of the nation by furnishing it with men qualified to act in the ear of God as leaders and counselors.”³⁷

In conclusion, it is established that there has been educational system in the Old Testament time having purposes: first, the learning and the obedience to the law of God, the Torah (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and second the teaching of the practical aspects of everyday life, for example a trade for the boy and the house care, application of dietary laws and how to be a good wife for the girl.³⁸ And “even if the importance of education had not been so heavily stressed in the Scriptures, the Jews, like the Greeks, would have realized its enormous value for maintaining their own culture and religion in face of an alien environment.”³⁹

Education in the New Testament. Education was clearly established in the New Testament. “The example and teaching of Jesus, the apostolic preaching and

³⁶ David Noel Freedman, Allen C. Myers *Eerdmans Dictionary of de Bible*, 374.

³⁷ Ellen G. White, *Patriarchs and Prophets*, (Oshawa, Canada: Pacific Press Publishing Association, 1958), 592.

³⁸ Butler, Trent C. Ed., "Education in Bible Times", para3, *Holman Bible Dictionary*. Retrieved from <http://www.studylight.org/dic/hbd/view.cgi?n=1737>. 1991.

³⁹ Jackson, *Education Entertainment*, 12.

writings, and the embryonic style revealed in the biblical record of early Christian worship and fellowship primarily form the base of New Testament education.”⁴⁰

In fact, Christian education had its beginning with Jesus. Charles Benton Eavey stated: “teaching was His chief business. He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher.”⁴¹ Many titles have been given to Jesus Himself. He is called *teacher*. As Mark 10:1 reports, it was Jesus' custom to teach. Hence, instructional the Gospel writers refer to Jesus with a variety of instructional titles: *didaskalos* (teacher), *rabbi* (teacher), *rabboni* (honored teacher), master, and leader.⁴² Some other Greek words establish the New Testament understanding of education. Such words are *paideuo* ‘to provide guidance or training’, *katecheo* ‘to be informed’ from which the words ‘catechism’ and ‘catechumen’ came, *noutheteo* which literally means ‘to shape the mind’, *matheteuo* ‘to disciple’, *oikodomeo* ‘to build up’, *paratithemi* ‘to commit’, *ektithemi* ‘to expound or explain’, and *hodegeo* ‘to guide’.⁴³

Also, as in the Old Testament, it can be noted that some places continued to be used for education. David R. Jackson recalls that, “on every Sabbath in every synagogue the Law was read and expounded, and the scribes, in the tradition of Ezra, gave sermonic instruction to the congregations... Public teaching was also given in the Temple on Sabbaths and festival-days (cf. Luke 2: 46).”⁴⁴ In addition to the synagogue and the Temple which were used as venue of education, David R. Jackson adds another place for another category of person. He said:

⁴⁰Graendorf, *Introduction to Biblical Christian Education*, 28.

⁴¹Ibid, 29.

⁴²Ronnie, *Biblical Foundation of Christian Education*.

⁴³Ibid.

⁴⁴Jackson, *Education and Entertainment*, 15.

For continuous schooling after the age of thirteen, when he became a ‘son of the commandment’ (*bar mizwah*), a boy would go to the *beth ha-tidrash*, the ‘house of instruction’, which was usually found beside the synagogue. Only a small fraction of the total population would undertake advanced education, which was intended to produce trained scribes, for the subjects studied were the traditions of the elders, the Halakhah (regulative legal guidance) and Haggadah (interpretative homiletical narration), which came to be regarded as having equal authority with the Scriptures and which were eventually (ca. A.D. 200) codified in written form as the *Mishnah*.⁴⁵

Education in Ellen G. White’s⁴⁶ Writings.

For Ellen G. White, the foundation of education is from God Himself at the beginning of the world. She wrote:

The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. 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.⁴⁷

Thus the main source for education must be the Bible. She declares that the “Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in the education.”⁴⁸

⁴⁵Jackson, *Education and Entertainment*, 15.

⁴⁶ Arthur L. White reported that Ellen G. White was a woman of remarkable spiritual gifts. Through her writings she is still making a revolutionary impact on millions of people around the world. She wrote many periodical articles and books; she is the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her writings cover some subjects, as religion, education, social relationships, evangelism, prophecy, publishing, nutrition, and management. Seventh-day Adventists believe that Mrs. White was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's Second Advent. Arthur L. White, *Ellen G. White: A Brief Biography*, www.whitestate.org/about/egwbio.asp

⁴⁷ Ellen G. White, *Education*, 7, Retrieved from <http://truthfortheendtime.com/SOPText/.../Education.pd...>

⁴⁸ *Ibid*, 5.

The main aims and purposes of education according to her are the following: First, “education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil”⁴⁹ And she add that “character building is the most important work ever entrusted to human beings.”⁵⁰ Second, education must provide useful persons in this world and candidates for the world to come. That is why “Children are in great need of proper education, in order that their lives should be of use in the world”⁵¹ and that education “prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”⁵²Thirst, education must make practical persons for development.

The youth need to be taught that life means earnest work, responsibility, and care-taking. They need a training that will make them practical--men and women who can cope with emergencies. They should be taught that the discipline of systematic, well-regulated labor is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-around development.⁵³

Even though Ellen G. White promotes education in general, she specially recommends some branches of study. For her “many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties.”⁵⁴

⁴⁹White, *Education*, 6.

⁵⁰Ibid, 110.

⁵¹Ellen G. White Para3, *Christian Education*,12, matthew.hitechmall.com/remnant/SOP-Library/Family/CE.pdf

⁵² White, *Education*, 4.

⁵³Ibid, 106.

⁵⁴Ibid, 107.

And that is the role of schools which must deal with not only the mental, moral and physical aspects of the persons but also with their material needs. That is more the reason why “schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training.”⁵⁵

Philosophy, Aim and Mission of Adventist Education. Talking about Seventh - day Adventist education is not only to define its philosophy, its aim and mission but also to say what make the difference with the other systems of education. The Adventist movement derived from of a number of conservative Protestant groups of faith that have many beliefs and practices like those of fundamentalist and other evangelical denominations. According to the teachings of the Bible, Seventh - day Adventists believe that God is the Creator and Sustainer of the universe, including human being; that He created human being in His own image; that Humans, by their choice, rebelled against God and fell into a state of sin altering therefore the image of God in him; that God undertook the plan of redemption which aimed to restore human beings to God image; and that God invites every human being to choose this plan of restoration.

Seventh - day Adventist education is a Christian education. Thus, its “philosophy of education is Christ-centered...The distinctive characteristics of Adventist education derived from the Bible and the writings of Ellen G. White”⁵⁶ This system of education deals with fallen human beings whom motives, thinking, and

⁵⁵ White, *Education*, 107.

⁵⁶ Humberto M. Rasi, "A Statement of Seventh-day Adventist Educational Philosophy", 1, a broad consensus of Adventist educational leaders and teachers attending the First International Conference on the Seventh-day Adventist Philosophy of Education convened by the General Conference Department of Education and held at Andrews University, April 7-9, 2001. Retrieved from education.gc.adventist.org/.../A%20Statement%20of...http://

behavior have fallen short of God ideal. It seeks to restore human beings to their original relationship with God. Humberto rightly summarizes its aim and mission by saying that “Adventist education prepare people for useful and joy-filled lives, fostering friendship with God, whole-person development, Bible based values, and selfless service in accordance with the seventh day Adventist mission to the world.”⁵⁷ In sommary, Adventist education is that education which is Bible Based, Christ-centered, Holy Spirit controlled, pupil related, socially applied with the Scriptures being the authority in all things. This philosophical outlook must be the basis of curricula planning of the suggested school and that should determine the content of instruction that will be taught to students in the school. It determines the selection and hiring of the teaching personnel, the purchase of text books and other instructional materials. It is through this philosophical outlook that the total discipline of the educational program must be analyzed and evaluated.

Islamic Education

The issue of education in Islam is also a significant one. In fact, “Islam grants paramount importance to education and learning.”⁵⁸ What the Qur’an, and the Hadiths and Islamic scholars have enough to say about education.

Education in the Islamic Sacred Texts

Education in the Qur’an⁵⁹. The presence of many verses in the Qu’ran related to education proves its importance. For this work, we propose an exhaustive list of

⁵⁷ Rasi, "A Statement", 2.

⁵⁸Muhammad Sharif Chaudhry(2003)," Education", in *What is Islam*, http://www.muslimtents.com/.../b23_12.htm

⁵⁹Ibid.

verses gathered by Dr Muhammad Sharif about the issue as presented in the appendices.

In some verses in the Qur'an, Allah instructed the prophet Muhammad and recommended to believers some things which could not be accomplished without education; He instructed them to read and He recommended writing. "Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not". (96:Al-'Alaq:1-5).

O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his lord, and diminish naught thereof.... (2:282).

In the same way, Allah commanded his messenger to pray to Him for knowledge which can be gotten only through education. "My Lord! Increase me in knowledge" (Al-Qur'an 20:114).

Muhammad Sharif noted also that, according to the Qur'an, "it is on account of the learning and knowledge that man's superiority was established over the Angels. Allah taught Adam all the names, and then showed them to the Angels asking them to inform Him about them which they could not, but Adam did. (Al-Qur'an 2:31-33). So Allah commanded the Angels to prostrate before Adam."⁶⁰

Finally, having wisdom and knowledge is to have a great treasure, virtues, good characteristics, and merits than those who have not. "The wise and the learned persons are not only admired for their educational achievements but they are also the

⁶⁰Chaudhry, "Education."

recipients of great rewards and blessings from Allah in this world and in the Hereafter.”⁶¹ Some of these verses of the Qur’an illustrate what is said in the following lines.

He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding (2:Al-Baqarah:269).

Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed. (39:Az-Zumar:9) And when it is said, come up higher! Go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do (58:Al-Mujadilah:11).

Education in the Hadiths⁶². The same source provides a list of Hadiths dealing with the issue of education. The exhaustive list is to be seen in appendix. These Hadiths clearly establish that education is so important that the prophet of Islam recommends to seek for it wherever it might be. Anas reported that the Messenger of Allah said: Search knowledge though it is in China (Baihaqi). It was a way to say that looking for knowledge should be considered as a religious practice which can bring the favour and the blessings of God. This can also incur the mercy and the pardon of God.

Anas reported that the Messenger of Allah said: Who so goes out in search of knowledge, he is in the path of Allah till he returns. (Tirmizi)

Sakhbarah al Azdi reported that the Messenger of Allah said: Whoever searches after knowledge, it will be expiation for his past sins. (Tirmizi)

⁶¹Ibid.

⁶²Chaudhry, "Education."

Abu Hurairah reported: And he who so walks in the path seeking knowledge therein, God will make easy to him the path of Paradise. (Muslim, Ibn Majah)

He also noted that divine service is good, but education is better, that wisdom given by God is equal to the wealth which is spent for the cause of truth, that a learned man is better than a pious worshipper, and that education is power against devil.

Ayesha reported: Superiority in education is better than superiority in divine service.

And the root of religion is abstinence. (Baihaqi)

Ibn Mas'ud reported that the Messenger of Allah said: There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth and a man whom Allah has given wisdom and who acts up to it and teaches it (to others). (Bukhari and Muslim)

Abu Omamah al Baheli reported: Two persons were mentioned to the Messenger of Allah, one of the two was a pious worshipper and the other a learned man. Then the Messenger of Allah said: "The superiority of the learned man over the pious worshipper is like my superiority over the meanest of you. Then the Holy Prophet said: Verily Allah, His angels and the dwellers of the heavens and the earth and even an ant in its hole and even a fish certainly send blessings upon a preacher of good to the people." (Tirmizi)

Ibn Abbas reported that the Messenger of Allah said: To the devil, a learned theologian is stronger than a thousand pious worshippers. (Tirmizi, Ibn Majah)

According to the same prophet, God love educated people more than others. "Intercession of three persons will be accepted on the Day of Resurrection — The Prophets, the learned ones and the martyrs"(Ibn Majah). Parents should therefore give their paramount attention and efforts to educate their children for "no present or a gift

given by the parents to a child is superior to good education.” (Tirmizi), (for more details of education in the Islamic sacred texts, see Appendix A).

Theories of Education from Muslim Intellectuals

Among Muslim intellectuals dealing with the issue of education, following can be cited: Al-Ghazali, Ibn Khaldun, Ibn Sina, and Ibn Miskawaih, to just mention the few.

Al-Ghazali. Al-Ghazali has profoundly influenced and shaped Islamic thought and education. He holds that “the aim of education is to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life hereafter. Other worldly goals, such as the pursuit of wealth, social standing or power, and even the love of knowledge, are illusory, since they relate to the transient world.”⁶³

Al-Ghazali also advocates that “education is not limited to training the mind and filling it with information, but involves all aspects—intellectual, religious, moral and physical—of the personality of the learner. It is not enough to impart theoretical learning; that learning must be put into practice. True learning is that which affects behavior and whereby the learner makes practical use of his knowledge”⁶⁴

In summary, true knowledge in al-Ghazali’s view is both the knowledge of theology and law; the knowledge of God, His books, His prophets, the kingdoms of earth and heaven, as well as knowledge of *shari‘a* (Islamic law) as revealed by His Prophet. Such knowledge is thus a religious science, even if it includes the study of certain worldly disciplines relating to this world, such as medicine, arithmetic, etc...

⁶³Nabil Nofal, "Al-Ghazali (A.D. 1058-1111; A.H. 450-505)", 1, *Prospects: the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), vol. XXIII, no. 3/4, 1993, . 519-542. www.ibe.unesco.org/fileadmin/user.../ghazalie.pdf.

⁶⁴Ibid, 6.

Ibn Khaldun. For Ibn Khaldun “the aim of education is to make Muslims firm believers in God through the study of the Quran and religious sciences. Knowledge of God and faith in Islamic laws will make Muslims know the reality which in turn will lead to good action and possession of good character.”⁶⁵ Thus, education has a spiritual and a social aim, that of making a good Muslim and a good member of society.

Ibn Sina and Ibn Miskawaih. As reported by Muhamad Hafiz, Ibn Sina sees the aims of education as “the overall growth of the individual: physical, mental, and moral; followed by the preparation of this by individual to live in a society through a chosen chose trade according to his aptitudes.”⁶⁶

Ibn Miskawaih whom theory and objectives of education are based on Aristotelian theory of education, has many in common with Ibn Sina. For him also, education aims intellectual, physical, and moral aspects of the individuals in the order to produce good human beings from the social point of view and to achieve eternal happiness and self realization.⁶⁷ In addition to the self realization, education prepares people to “perform the duties entrusted to them by the state.”⁶⁸

The Issue of the Education of Women in Islam

The issue of the Education of women in Islam is a reality in the Islamic world today. Among Muslims scholars, while some are for education of women, other are against it; while some Muslims see education as a religious duty for all Muslims, including Muslims women, other Muslims think that female education is against

⁶⁵Muhamad Hafiz Khamis Al-Hafiz, Mohamad Johdi Salley, "The philosophy and objectives of Education in Islam", 8, *International Islamic University Malaysia (IIUM)*, Retrieved from http://irep.iium.edu.my/.../Proceding_-_Philosophy_and_O..

⁶⁶Ibid., 9.

⁶⁷Ibid.

⁶⁸Ibid.

islamic teachings and spreads vulgarity in society. Talking about this position, Latefah Alkanderi wrote, There have been some Islamic thinkers over the last 14 centuries who have espoused positions conflicting with the guidelines established by the prophet. They assert they are protecting women by denying them the literacy and education which now requires leaving the home and attending an institution of learning, exposing them to the outside world. These maverick opinions have many times been accepted and implemented as if they were official Islamic law, when in fact they were merely traditions established by humans.⁶⁹

What do the Islamic sacred texts say about education? Why is it important to educate the girl child? As we have seen above, the Qur'an and Hadiths of the Prophet both obligate Muslim men and women to acquire knowledge and education. It is a duty for every Muslim.⁷⁰ The Prophet Mohammed's views on education are evident in statements such as, "The search of knowledge is a duty for every Muslim male and female", and "seek knowledge from the cradle to the grave"⁷¹ And to confirm this position Amani Hamdan gave a list of examples of educated women when he noted: Arab history notes that one of the wives of the Prophet Mohammed, Aysha, led an army of 30,000 soldiers, cooked for them and helped medicate them. Aysha discussed and negotiated various issues and political matters with Prophet Mohammed, who freely acknowledged her wisdom. It is also noted in Islamic historical documents that one sixth of the Hadith record Aysha as being part of the chain of transmission of the sayings and traditions of the Prophet. This is greatly appreciated among Muslims

⁶⁹Latefah Alkanderi, *Al Ghazali on the education of women: an investigation in term of conflict theory, functional theory, and institution theory*, 3, Retrieved from latefah.net/artic3%5CAL_GHAZALI_ON_THE_E...

⁷⁰See the subheading Education in the Islamic sacred texts.

⁷¹Ibid.

today. As noted before, Khadija, the first of Prophet Mohammed's wives, managed a successful commercial endeavour and was the first prominent businesswoman in Islam (Badawi, 1995). Fatima, Prophet Mohammed's daughter, is cited in many historical documents as being politically active. Sukie'na, Prophet Mohammed's granddaughter, was a well-known mathematician. More recently, Benazer Bhutto, a Muslim woman, was the prime minister of Pakistan. Nobel Prize winner Shereen Abadi from the Islamic republic of Iran is also a Muslim women's lawyer and a political activist (Al Sari, 2003a, 2003b). Many other examples in the history of Islam negate the claims of religious conservatives regarding women's education.⁷²

Biblical Basis of Missions

“The word mission comes from the Latin word *mittere* meaning to send.”⁷³ That implies a sender, a messenger, an object of mission, and people to whom an object of mission is intended. In a Christian perspective, the sender is God Himself; the messenger could be the church or the disciples; the object of the mission is the Gospel and people to whom the object of mission is intended are all those who do not know Christ as the only way to God. Thus, Missions “is the activity of God's people, the church, to proclaim and to demonstrate the kingdom of God to the world.”⁷⁴

Mission of the Church

The Church is an institution established by Christ to be the remnant that is chosen, sanctified (Eph. 5:25-27), and commissioned by God to be a blessing to the world. It is

⁷²Amani Hamdan, "Women and education in Saudi Arabia: Challenges and achievements", *International Education Journal*, 2005, 6(1), 42-64. ISSN 1443-1475 © 2005 Shannon Research Press Retrieved from <http://files.eric.ed.gov/fulltext/EJ854954.pdf>

⁷³Avery T. Willis, Jr., (1979, Reprint 1992), *The Biblical Basis of Missions*, Retrieved from www.justinlong.org/.../The-Biblical-Basis-of-Missions...

⁷⁴Ibid.

also the body of Christ (Eph. 1:23) that must fulfill his ministry in the world for the salvation of human being. This privilege goes with responsibilities that need to be carried by the church in order to be a blessing unto others and help them become a new creation. The Bible declares “that the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel” (Eph. 3: 6).⁷⁵ In this case, God expects from the Church what He expected from Israel to “be a nation of holy, servant-priests to the world”

Disciples of Christ on Mission

Who must be involved in mission? Or which category of persons has the responsibility to accomplish the mission? Which qualification do those who must be involved in mission need? It is to these questions that we need answers to treat this subtitle.

In many churches today, mission seems to be reserved for a category of persons, exempting others, or others exempting themselves. Unfortunately, this reality is due to the fact that it is assumed that some people are qualified and others not. But biblically, every believer is called to perform a ministry for everyone is called to build up the church which is the body of Christ (Eph. 4:15-16). The call to discipleship is the call to ministry whether it is a call to preach, to mission, to heal, or to teach. And “God’s people should be evaluated on the basis of their faith, ability to bear responsibility, and the exercise of spiritual gifts in their ministries, not on factors that have arisen in history to divide them into classes, such as status (clergy or laity), money (paid or voluntary), education (general or theological), time (full-time or part-

⁷⁵Willis, *The Biblical Basis of Missions*.

time), or calling (specific or general).”⁷⁶ God has given each Christian one or more spiritual gifts (1 Cor. 12:7-10; Rom12:4-6; Eph.4:7; 1 Pet.4:10) not only to minister alongside with other Christians who also minister with their gifts but to extend the body (the Church) to the world. All spiritual gifts must be in the service of mission, including the gift of teaching.

School as a Tool of Mission in a Cross-Cultural Reality

The establishment of schools by the Church as instrument to accomplish mission has its theological and missiological foundations in Matthew 28: 19, 20 when Jesus instructed his disciples to teach all nations to observe all what He prescribed, to baptize, and to make disciples. In addition to that, schools have played other important roles in the accomplishment of mission in the history particularly when it was mission in a cross-cultural context. Jacob A. Loewen wrote:

To a large extent, they (institutions) were instruments designed to help win the confidence of the people to whom the missionary wanted to proclaim the gospel. The confidence relationship that was thus established was to make the people more receptive for the missionary message. Even though the very service that was being rendered was a part of the testimony of Christian love to the recipient, the real purpose of such service was that of establishing a bridge of confidence that would permit meaningful and effective communication between missionary and communicant.⁷⁷ Loewen wrote that medical service and education have served not only as testimony of Christian love but mostly as bridge of communication between missionaries and local people. That is the reason why education became a great tool that was used to plant the seed of Christianity in Cameroon by the Protestants and Catholic missionaries.

⁷⁶ Willis, *The Biblical Basis of Missions*.

⁷⁷ Jacob A. Loewen, *Culture and Human Values: Christian Intervention in anthropological perspective*, (Hermosa Street South Pasadena, Calif. 91030: Willian Cavey Library, 1922), 379.

CHAPTER 3

DESCRIPTION OF THE CITY OF NGAOUNDERE

Geography

Ngaoundere⁷⁸ is located in the Adamaoua Plateau, halfway between Yaoundé and the border of Chad. The city serves as an important communications hub, linking the south of Cameroon with the northern part of the country. Its coordinates are 7° 19' 0" North latitude, 13° 35' 0" East longitude.⁷⁹ Located on 1100m in altitude, the city of Ngaoundéré is in fact in the heart of Adamaoua plateau which supplies Cameroon with water. It is for this reason that the Adamaoua plateau is called the water tower of Cameroon, since a large number of the country's rivers rise in the area. Its high elevation (1,100m) gives it a relatively cool climate average between 18 and 23 degrees Celsius. It has two seasons; November begins the dry period with low water and even complete dryness, and April the wet with high water from May to September. Rainfall here averages 900 to 1,500 mm per year.⁶ Seasonal floods are also recorded. "The Adamaoua plateau has a typical Sudanese-Sahel climate punctuated with savanna shrubs and scanty forest."⁸⁰

⁷⁸The name Ngaoundere is a composite word in Mbum language meaning navel-mountain, where "Ngaou" means mountain and "Ndere" means navel. The town is named after a nearby mountain on the Adamaoua plateau. It is the capital of the Adamaoua Region, one of the ten regions that form the Republic of Cameroon.

⁷⁹ MINATD-Region de l'Adamaoua, Ngaoundéré, *fr.wikipedia.org/wiki/Ngaoundéré*

⁸⁰Devon Golaszewsk, (2008), *A Question of Fulbe Power: Social Change, the State and Ethnic Relations in Northern Cameroon*,(Master thesis), 21, Retrieved from <http://wescholar.wesleyan.edu/cgi/viewcontent.cgi?..>

Demography

Ngaoundéré is populated by many ethnic and linguistic groups. The major one are the Fulbe, the Mboum, the Dii, the Baya. Most of these settled in Ngaoundéré as earlier as ... In recent years, Ngaoundéré has become a cosmopolite city hosting about 200,000 people⁸¹ coming from the other part of the country and even from neighboring countries such as Chad, Nigeria, and Central Africa Republic.

The Mboum are the indigenous population of Ngaoundéré. They “are believed to be the oldest indigenous residents of the Ngaoundéré region, were hunters and farmers in the pre-colonial period, living in towns across what is now the Adamaoua region.”⁸²The second indigenous group after the Mboum to settle in the Ngaoundéré region was the Dii (Dourou). They migrated in this region in the seventeenth century. In their arrival, they met the Mboum who admitted them in their kingdom. “They are described most often as ironworkers, and they had a sophisticated method of creating tools and weapons, while other members of the community were herders and farmers.”⁸³In the late eighteenth century, a third group, later known as the Gbaya, migrated into the eastern part of the region. Other ethnic groups found in Ngaoundéré such as the Tchamba, the Kaka, the Koutine or Péré, the Tikar, the Konja, the Mambila and the Nyem-Nyem, settled in the region much later than the major three mentioned above.⁸⁴

⁸¹ Golaszewski, *A Question of Fulbe Power*, 3.

⁸² Ibid.

⁸³ Ibid, 22.

⁸⁴ M. Tchotsoua, *Agriculture péri-urbaine et construction d'une biodiversité anthropique dans la plaine de la Marza (Cameroun)*, 2. Retrieved from <http://www.agriculturesurbaines.com/IMG/Tchotsoua.pdf>

Among all these ethnic groups, the Fulani (Fulbe) seem to play the religious and the political leadership role though they are the minority in the adamaoua region. It is so because they have a monopoly on of Islam, and therefore had transferred their cultural identity to Muslim identity. Therefore conversion to Islam means the acceptance of Fulbe identity and Fulbe cultural traits.⁸⁵ Politically the Fulbe have imposed their hegemony in the city of Ngaoundere. They controlled the majority of the economic resources, and political offices.⁸⁶

Ngaoundere attracts numerous settlers from the surrounding rural areas, including Dii from further north, Gbaya from Meiganga, and Pere from the west. Ngaoundere is one of the Cameroon's fastest growing cities due to its location at the terminus of Cameroon's north-south railroads with large number of that population originating from outside of Adamawa region.

Large swathes are devoted almost entirely to the use of Fulbe cattle herders, this pasture punctuated only by occasional settlements. The Fulbe are subdivided in two subgroups: the sedentary or town Fulbe, and the pastoral Fulbe or Bororo. The sedentary Fulbe are more in number and inhabit most of the region's major towns. The pastoral Fulbe create only temporal settlements, preferring instead to range across the region and beyond with large herds of cattle. The Cameroonian government has made efforts to persuade Fulbe herdsmen to adopt sedentary ways, but they hold strongly on their nomadic tradition and therefore show little sign of change.

⁸⁵Tchotsoua, *Agriculture péri-urbaine*, 2.

⁸⁶Ibid, 24.

Economy

Cattle

Ngaoundere, with its high humidity, and vast grass fields, is an ideal place for grazing cattle. So a great number of herdsmen have settled in the region with their cattle. But they faced the challenge of cohabitation with the groups of breeders who also cover the region for its abundant and good quality pastures.⁸⁷ Most herdsmen belong to the Bororo tribe. The close relationship between the Bororo and their herds gives a great cultural importance to a Fulbe's number of cattle, and a more heads of cattle a man has, the wealthier he is. "The cultural identities as well as socio-economic structures of Fulbe were built upon possession of cattle."⁸⁸ This often leads herders to never slaughter their animals, even the sick ones for fear of losing a portion of their net worth. Nevertheless, many Fulbe herders, mostly those who are settled in the city, transport their cattle to the big markets of Yaounde and Douala for sale. Some sell their cattle even as far as Gabon and Congo. It is also important to note that with the help of the government through the "Institut de Recherches Zootechniques (IRZ) and SODEPA", some herders have established modern cattle ranches in the region. The government efforts to eradicate the tsetse fly in the region have also helped to increase the production of both meat and milk.

Pastoral activities in the Adamaoua region contribute about 38 % of the national production in beef meat. The livestock in Adamaoua region in 2000 was

⁸⁷Patrice Djamen Nana, *Meeting the challenges of change: Cattle farms in Vina (Cameroon) between opting for security, diversification or intensification*, 207, Retrieved from halshs.archives-ouvertes.fr/docs/00/.../These_Patrice_Djamen_Rv.pdf

⁸⁸Martin Zachary Njeuman, *Regionalisation and creation of a "Northern Cameroon" Identity*, Retrieved from <http://www.oslo2000.uio.no/program/.../s9-njeuma.pdf> -

estimated to 1.800.000 cattles.⁸⁹ Many ranchers and Bororo also breed horses and donkeys. There are also goats and sheep in the region. Pigs, however, are much less common due to the prevalence of Islam in the region.

Agriculture

Agriculture is practiced both in rural and peri-urban area. But in the two cases, nearly all the farming in the region is done for the sustenance. The crops grown include maize, manioc, cocoyam, yams, millet, and groundnuts.

Because of the scarcity of financial resources in Ngaoundéré, many city dwellers get involved in farming around their homes and in the outskirts where the concentration of buildings is still low. They are thus made up of a narrow overlap between the buildings and food crop farms. Others develop the farms a little far away from the town where cereals, market garden produce and citrus fruits are cultivated to supply the town. This is the case with the South-West of Ngaoundéré, in the Marza plain. Initially doomed with livestock rearing exclusively, this valley was in 2001 farmed by 25 local farmers, 450 city dweller farmers, 70 market gardeners of whom some lived in Ngaoundéré and 22 transhumant grazers from Dibi and Hanloa (several tens of Km away), who occupy the valley during the dry season with herds of cattle with an average herd size of seventy.⁹⁰

The Gbaya, Dii, Mbum, and inhabitant from the southern part of the country are the most prolific farmers in the region even though the herdsmen also farm in the rainy season. Farms are small plots cleared or burned out of the bush. The crops production is high during raining season.

⁸⁹Ministère des Affaires Economiques, de la Programmation et de l'Aménagement du Territoire "Province de l' Adamaoua, schéma directeur général d'aménagement et de développement durable du territoire", Octobre 2002, 12, Retrived from http://pmb.sicac.org/opac_css/doc_num.php?explnum_id=1271

⁹⁰Tchotsoua, *Agriculture péri-urbaine* , 1.

Industry

The industry in Ngaoundéré is tied to the region's cattle-based economy. For example, leatherworking is an important industry in Ngaoundéré, as evidenced by the Société des Tanneries et Peausseries du Cameroun (STPC) factory. Rubber, perfume, and dairy products are also processed in the capital. Handicrafts, including woodworking and mat weaving, form another sector.

Trade

Trade is also part of the economy of the region. Traders are mostly Haoussa and some town Fulbe. They go as far as to Nigeria, to Central Africa Republic, to Benin and even to Mecca or Dubai to buy goods according to the taste and needs of the people of the region. Besides the trade, craft industry plays an important role in the economy life of the city. Other traders are the embroiderers, shoe-makers, blacksmiths, healers, bonesetters, potters, weavers, hat-makers, hair-dressers, and the barbers.

History

A lot can be said about the history of the city of Ngaoundere. But this section focuses exclusively on the religious aspect, specifically on the implantation of the various religions in the city. Islam is the dominant religion and the Muslims constitute about 60% of the total population while the Christians of all denominations represent 30%.⁹¹ The major Christian Churches in Ngaoundere are the Lutheran Church, the Roman Catholic Church, and the Seventh Day Adventist Church (SDA).

⁹¹Golaszewski, *A Question of Fulbe Power*, 3.

Implantation of Islam

Like in northern Cameroon in general, the implantation of Islam in Ngaoundéré occurred with the arrival of the Fulbe people. The exact date of their settlement in the region is unknown. Nevertheless, “the first Muslims, the nomad Fulbe, arrived in the region before the eighteenth century.”⁹² Historians hold that some waves had already settled in the currently northern Cameroon very close to the present Adamaoua region before the *Jihad*. One of those waves of Fulbe that brought their cattle close to the Adamaoua region were the Fulbe of Rey Bouba. It is admitted that these warriors foulbe migrated from Nigeria.⁹³ Historians hold that in the early-1800s, Usman don Fodio⁹⁴ who had established the Sokoto Caliphate in Northern Nigeria, swept Nigeria and Cameroon with a serie of jihads. Ngaoundéré was captured by these jihadists in 1836 and a kingdom was established in the city.⁹⁵ Thus, Ngaoundéré became one of several kingdoms in Northern Cameroon, but this city-kingdom was subordinate to the Emir of Yola (Nigeria), and was the outpost of the vast Sokoto Caliphate.⁹⁶

In the city of Ngaoundéré, Islam is the main religion in term of membership even though the Fulbe who brought the religion are in minority among the ethnic

⁹²Tomas Sundnes Drønen, "The Role of Religion in Social Change: The Arrival of Christianity among the Dii People in Adamawa, Northern Cameroon (1934-1960)", 483, in *Swedish Missiological Themes*, vol.93, No.4 2005, Retrieved from http://www.teol.uu.se/digitalAssets/6/6185_SMT4_05.pdf

⁹³ Ibid.

⁹⁴Usman dan Fodio, Usman also spelled Uthman or Usuman, Arabic ‘Uthmān Ibn Fûdî (born December 1754, Maratta, Gobir, Hausaland [now in Nigeria]—died 1817, Sokoto, Fulani empire), Fulani mystic, philosopher, and revolutionary reformer who, in a jihad (holy war) between 1804 and 1808, created a new Muslim state, the Fulani empire, in what is now northern Nigeria. www.britannica.com/EBchecked/topic/.../Usman-dan-Fodio

⁹⁵Golaszewski, *A Question of Fulbe Power*, 23.

⁹⁶Ibid, 26.

groups. This situation is due to many reasons and factors; some of them are those follow: The influence of the king who always came among Fulbe, consequently he was always a Muslim. Also “The king had to be the son of a previous king”⁹⁷

“The French supported the Fulbe political system in Northern Cameroon.”⁹⁸In addition to that “they regarded the Muslim Fulbe population as superior to the other residents of Northern Cameroon. Though the French alternately criticized Islam as un-African or as mixed with indigenous religions, Islam was often seen as superior to African religions”⁹⁹The French colonial government have also “accepted the importance of Islamic religious education, and sought to incorporate this into their own educational system in order to appease the elites of Northern Cameroon.”¹⁰⁰

The effective economic and social primacy of the Fulbe, led to the development of the process of conversion to Islam. In fact the adoption of Fulbe ethnic identity through conversion to Islam and adherence to Fulbe cultural traits led to the economic and social development.¹⁰¹ The process of islamisation among the Dii for example followed the pattern of prestige, conversion of chiefs and the participation in trade.¹⁰² “Cities like Ngaoundéré were predominately Muslim, and those individuals who moved to the cities often adopted this identity to fit in with the dominant culture.”¹⁰³ “Throughout the 1980s, the demographics of Ngaoundéré changed

⁹⁷Golaszewski, *A Question of Fulbe Power*, 28.

⁹⁸Ibid, 40.

⁹⁹Ibid, 57.

¹⁰⁰Ibid, 77.

¹⁰¹Ibid , 60.

¹⁰²Drønen, *The Role of Religion in Social Change*, 486.

¹⁰³Ibid, 61.

dramatically as the population swelled with migrants from Southern Cameroon, other regions of Northern Cameroon and neighboring countries such as Nigeria, Chad and the Central African Republic.”¹⁰⁴

“After independence in 1960, and the arrival in power of the Muslim president, Ahidjo (a Fulbe from Garoua), Muslims, and especially Fulbe, held all important political posts in northern Cameroon (Azarya 1976). This advantage influenced very much the process of Islamisation, since anyone aspiring to a job in the administration in the North had to be a Muslim.”¹⁰⁵ “The Fulbe were well placed to take advantage of the resources of the central state and to control regional politics in Northern Cameroon. Even the common conception of a “Muslim North” is itself a manifestation of Fulbe political dominance.”¹⁰⁶

The Fulbe themselves interpreted the military expansion as part of a religious project. To question why the Fulbe did not put more effort into converting the conquered people and often refused to convert them (Gausset 2002: 169), is reasonable, and shows the ambiguity of the Fulbe conquest. It is beyond doubt that the *jihad* soon took a materialistic turn, and that not all of the Fulbe chiefs saw the religious obligations to convert the native population as the most important one. But this does not disqualify the movement from being, in essence, a religious movement.

Implantation of Christianity

The Evangelical Lutheran Church in Cameroon. The information about the Evangelical Lutheran Church in Cameroon and in the Adamaoua region specifically are given by Kåre Lode in his book ‘appelés à la Liberté, histoire de l’Eglise

¹⁰⁴Drønen, *The Role of Religion in Social Change* , 121.

¹⁰⁵Ibid, 486.

¹⁰⁶Golaszewski, *A Question of Fulbe Power*, 84.

évangélique luthérienne du Cameroun⁷. The implantation of the Evangelical Lutheran Church in Cameroon in the region of Adamaoua was done by the Sudan Mission (SM) and the Norwegian Missionary Societies (NMS).

*The Sudan Mission (SM)*¹⁰⁷. Kåre Lode reveals that the Sudan Mission (SM) came up as the result of the work of Adolphus Eugene Gunderson, an American citizen but Norwegian by origin. He was Lutheran but worked in Nigeria from 1912 to 1916 under the umbrella of the Sudan Interior Mission (SIM). It is from there that he felt the call to also preach the gospel in Cameroon. Because of the insecurity that existed after the First World War, his church in America refused to back him up. He convinced a certain number of people to form an independent organization called Sudan Mission; and he took some years to present God's challenges to Christians in America asking for their spiritual, financial, and physical supports. Gunderson and his family got the authorization and prepared themselves to go to Cameroon. They arrived in Ngaoundéré on the 22nd May 1923, accompanied with two nurses: Olette Berntsen, and Anne Olsen; this date marked the beginning of the evangelization of Adamawa. They wanted to settle in Ngaoundere but were impressed by the warm reception and openness of the Gbaya people at Mboula; a village where they were to cut wood for their buildings. They arrived at Mboula in January 1924 and mission work started there. Eight temporal houses were built. At the beginning, the villagers thought that missionaries were traders who could make their village's popularity to increase. At the same time they also have in mind that there was some money to gain from the job the missionaries were offering. It is latter on they understood the difference. Gunderson learned Gbaya and developed an alphabet. He started producing materials for teaching and reading. The teaching was based on the word of God, and

¹⁰⁷Kåre Lode, *Appelés à la Liberté* (Amstelveen: IMPROCEP, 1990), 11-13.

Mrs Gunderson had a class of 40 pupils. Some elders of the village learned how to read. A health centre was created. The Gbaya, Haoussa, and Fulbe or Mbororo were treated and it was an opportunity for the missionaries to preach to them the word of God and to translate some part of the Bible in Haoussa and in Arab. In 1924, there was already a sign of a missionary work at Mboula: School in local language, care to the sick, and evangelization by words and through written materials. The first chapel was inaugurated at Mboula in May 1932. Not long after that, six men gave their lives to Christ and were baptized in December 1932. By the end of 1934, 39 persons were baptised. Religious instructions constituted on Bible studies, women's meetings, catechumenal classes, prayer meetings and church services. The work extended to Meiganga, Betare Oya, Garoua-Boulai, Poli and Abba. Gunderson and his team could not evangelized Ngaoundéré finally, for they could not fulfill the conditions imposed by the civil authority. They lost Ngaoundéré. It had to wait the arrival of the Norwegian Missionary Societies (NMS) to do the work.

The Norwegian Missionary Societies (NMS). It was in March 1925 that a crew of the Norwegian missionaries composed of Flatland, Sverre Oseland, and Jens Nikolaisen arrived at Ngaoundere from Nigeria. They were allowed to settle and to evangelize in Ngaoundéré because as we see above Gunderson had lost the grant.¹⁰⁸ Their target was to reach out to the Mboum who were pagans. The first years were concentrated to the building of houses and the study of different languages. The work was very difficult because the Muslims in the city refused the job of building houses which they esteemed was for slaves. In the other hand, they also faced the challenge of choosing a local language to be used as the means to communicate the Gospel and to translate the Bible. The dilemma was between the boum language spoken by the aimed

¹⁰⁸Lode, *Appelés à la Liberté*, 15.

people and the Fulbe language which is more expressive. Finally the Fulbe language was selected to be the principal language and it was in this language that the Bible was going to be translated. In spite of these difficulties, a Sunday school of 20-40 boys was organized in 1930 and on 25 December 1930. Paul Gonon and his son Ahmadou were baptized at Ngaoundere and in 1931 a parish was organized¹⁰⁹ Lode notes also that among the first Christians from southern part of the country who settled in Ngaoundéré and who joined the Lutheran congregation, there was some Adventists who worship with the Lutheran church for there was no Adventist church. They increase the income of the church for being accustomed with the system of the tithe.¹¹⁰ The medical consultations at the dispensary and the school served as bridge to communicate the gospel. The first church building was inaugurated in December 1934 at the station in Ngaoundere and could host roughly 300 persons.¹¹¹

From the two missionary societies to the Evangelical Lutheran Church in Cameroon. Around 1950, the idea to create one church began.¹¹² The two missionary societies engaged themselves with faith in the negotiations to form one Lutheran Church and the handing over to the indigenes. Different committees were formed to take care of the matter. From the 10 to 13 September 1955 a meeting took place to harmonize the differences between the two missionary societies in relation to the issues of baptism, Last Supper polygamy and others. In the month of September 1956, another meeting took place by the initiative of pastor Birkeli of Lutheran World Federation (LWF). The purpose of this meeting was the subject of collaboration within

¹⁰⁹Lode, *Appelés à la Liberté*, 39- 41.

¹¹⁰Ibid.

¹¹¹Ibid, 42.

¹¹²Ibid, 154.

the missionary societies and the question unique church.¹¹³ The indigenes were kept aside while important decisions were being taken. While the SM was more liberal in the formation of the different committees and power transfer, the NMS was more conservative in her own policy making and the evolution towards the institution of a unique Lutheran church. In December 1960, another meeting was held in Ngaoundere where the church constitution and the cooperation document between the two missions were signed. During this same meeting, pastor Endresen was elected as the first president of the church. But the ELCCCAR was not recognized by the Lutheran World Federation (LWF) as such. During the 10 following years, there were constant negotiations on church's organization and the relationship between the church and the two missions.

In 19 May 1975, during the general synod, the new convention was signed by the president of the ELCC, Pastor Joseph Medoukan; the secretary of the American Lutheran Church, Pastor James Knutsen; and the superintendent of the NMS, Pastor Iver Fagerli. Twenty. Twenty years of negotiations had led to the integration of the missions into the ELCC from January 1976. All the institutions were also integrated into the church and under its control. Even though the church had authority over all the activities, it was still dependant financially for workers salaries, church buildings and houses, running of the institutions.¹¹⁴

The Gospel to Muslims. The preaching of the Gospel to the Muslims faced some challenges. One of the challenges was that the colonial power favored Islam by forbidding building the churches in the town where Muslims were more concentrate till the independence of the country. That was why, at the beginning the SM and the

¹¹³Lode, *Appelés à la Liberté*, 154-156.

¹¹⁴Ibid, 166.

NMS had as target to block the way to Muslims toward the southern Cameroon. So the missionaries were rather encouraged and allowed to evangelize the pagans only.

But after the independence of the country, several strategies were adopted to reach Muslims all over the region of Adamaoua. The SM reached Muslims through medical work and literature distribution. While pagans could be evangelized in mass, Muslims had to be evangelized one person after another through visitations in their homes. The strategy which worked best was the opening of primary schools which attracted many Muslim children and converted many of them.¹¹⁵

The Roman Catholic Church. The penetration of catholic mission in northern part of Cameroon in general and in Ngaoundere in particular had been done in two steps; the first step by the Sacred Heart Fathers of Saint Quentin from southern Cameroon and the second by the Oblate Fathers of Mary Immaculate from France. J. P. Messina and J. P. Slageren in their Book, *Histoire du christianisme au Cameroun: des origines à nos jours*, report that in the beginning, the work of evangelization by the Sacred Heart Fathers of Saint Quentin was limited to the top lands of west and the plain of the Mbo till 1920. It was only in 1931 that they did an opening in the east and the north. For none catholic missionary had been in the northern Cameroon before, Rome decided to confide the entire north to the Sacred Heart Fathers of Saint Quentin on 2 February 1932. But unfortunately, this increase of mission territories was not followed by the increase of missionaries.¹¹⁶ That was why during the period of the Sacred Heart Fathers of Saint Quentin mandate, the presence of catholic missionaries had not been stable in northern Cameroon. Even, from 1941

¹¹⁵Lode, *Appelés à la Liberté*, 121-123.

¹¹⁶[Jean-Paul Messina, Jaap Van Slageren](#), *Histoire du christianisme au Cameroun: des origines à nos jours : approche œcuménique*, 202, Retrieved from [books.google.com/.../Histoire_du_christianisme_au_Cameroun.html?...](#)

to 1946, there was no priest; it was father Lequeux who came from the south to visit the north from times to times.¹¹⁷

The proper evangelization of the north took place after 1946 when the missionaries realized that the north of Cameroon was less islamized than expected, and that the pagan populations were in the majority. Thus, in 1946, the congregation of the Oblate Fathers of Mary Immaculate received from the Holy Seat the mandate to evangelize the peoples of Northern Cameroon and Chad. Father Yves PLUMEY, first superior of the delegation (14 persons), and his French companions took on the difficult task of laying the foundations of what the region has become in our own day. This took place on 21 March 1946.¹¹⁸ Father Plumey arrived in Cameroon on October 1946. He settled in Garoua and became the first apostolic prefect of the new apostolic prefecture 1947.¹¹⁹

The Fulbe language has been adopted to be the principal language of evangelization.¹²⁰ Ngaoundéré was the first mission founded by the Oblates in 1947.¹²¹ Before the arrival of the Oblate Fathers of Mary Immaculate arrived, the Sacred Heart Fathers of Saint Quentin had built a Church and a residential house during their mandate period. When they left, they charged Paul Ondoua who had been an auxiliary missionary during their mandate to take care of the Church and the house till other missionaries arrive. Thus Father Plumey had to appoint brother Moysan and Fathers Pillon and Le Berre to constitute the team of the first Oblate missionaries in

¹¹⁷ [Messina](#) and [Slageren](#), *Histoire du christianisme au Cameroun*, 216.

¹¹⁸ *Ibid*, 217.

¹¹⁹ Bougani D. Patrice, "La Mission Catholique de Ngaoundéré de 1947 à 1983, Essai d'une Monographie historique", (MA Thesis, University of Yaoundé, Cameroon, 1994), 32.

¹²⁰ Messina and [Slageren](#), *Histoire du christianisme au Cameroun*, 219.

¹²¹ *Ibid*, 220.

Ngaoundere.¹²² Their duty was to build Churches as well as schools as means of evangelization. The Oblates best strategy was to try to reach parents through their children. The primary schools therefore were established in 1950 and in 1953 (for girls) and a secondary school, le college du Mazenod in 1954.

Talking about Muslims evangelization, Marthe Brogen cited by Noubissié declared that the Oblates were more realistic than The Norwegian Missionary Societies for they had understood that there was nothing to wait from Muslim in term of conversion, on contrary there was a lot to wait from the natives.¹²³ That was why, in their effort to reach Muslims, their aim was just to understand them for a good cohabitation and dialogue.

It was during the celebration of the Christmas in 1961 that Father Plumey for the first time addressed the Muslims attracting their attention to the relationship between Islam and Christianity.¹²⁴ For the Oblates, there was not necessary to wast the time with Muslims since it is impossible to convert them to Christianity. B.Lembezad cited by Noubissié wrote, ‘Muslims from North could be lukewarm but there is no use to expect them to be converted to Christianity. It could even be dangerous, for any missionary to try to force their way to covert a Muslim to Christianity (translation mine).¹²⁵

¹²²Messina and [Slageren](#), *Histoire du christianisme au Cameroun*, 219.

¹²³ Gabriel Deussou Noubissié, "Mon Seigneur Yves Plumey, 1946 – 1986", (Maitrise, Univesité de Ngaoundéré, 1997), 71.

¹²⁴Ibid, 73.

¹²⁵Ibid, 70.

The Seventh-day Adventist Church.¹²⁶ The arrival date of the first Seventh Day Adventist Church missionary in the northern Cameroon is not well known. Nevertheless the first mission station was established in 1930. So the arrival date of the first missionary is estimated to be in 1928. Mr Ruben Bergstrom who was this first missionary established the Church at Dogba, Mikiri, Mokio and Koza in the far north region of Cameroon. Through personal and public evangelism as strategy the Church extended in the entire Northern part. It was not until 1973 that the Church was officially established in the Adamaoua plateau and Ngaoundere. Before the arrival of Pastor Telemke in ..., the first Adventist worker in the city, there were some Adventists from the south. They were few at the beginning, but today they are about 500 church members who attend six churches in the city. None of these members is a converted Muslim. The reason might be that no special strategy has been designed until the arrival of pastor Allah-ridy Kone in 2003. He initiated some seminars about Muslims evangelism. Since his departure, nothing else was done till now.

Education

The literacy rate in the Adamaoua region is generally very low. The nomadic Bororo rarely send their children to school while, towns Fulbe often marry their daughters very young, and married girls do not go to school. The region has an estimated illiteracy rate of 80%. Another obstacle is the lack of schools and teachers.

Public Schools

Most schools are located in big towns or in the capital. In Ngaoundéré for example twenty one secondary schools are currently available; twelve of them are

¹²⁶ Therese Mvotto, lecturer of history in the Ngaoundere university, interview by the author, Ngaoundere, 22 June 2011.

public secondary schools and the nine others are private secondary schools.¹²⁷ Even in the town where secondary schools seem to be more available, it is still not enough because according to the standard established by the secondary education ministry the number of student is largely higher than the classrooms and the teachers available. While the standard is 60 students at most per classroom, the current reality is 76 students per classroom in average in public secondary schools.¹²⁸

Private Secondary Schools

Among the nine private schools, just two of them are Christian schools with relatively an evangelical vocation. They are *le College de Mazenod* belonging to the catholic church and *le college protestant* belonging to the Evangelical Lutheran Church in Cameroon.

According to the information given by the principal of the Mazenod College, the school ended the academic year 2011/2012 with 1093 pupils among which 396 Muslims. All students, Muslims included take religious knowledge classes under the course title 'Religious Culture'. The course content includes ethics and gospel teachings. But from time to time, an Iman is also invited to talk to Muslim students while the others attend Bible classes. Muslim students hear about Christianity often during class discussions with teachers.¹²⁹

In the *college protestant*, the number of Muslims pupils attending the school is about the 1/3 of the total strength. Unlike the Mazenod College, there is an aim to convert Muslims even if there is no special strategy to do it. The Bible class which is a

¹²⁷Njok, worker in the regional delegation of secondary education in Ngaoundéré, interview by the author, Ngaoundere, 5 January 2012.

¹²⁸Ibid.

¹²⁹Karlo Prpic, principal of le college de mazenod, interview by the author, Ngaoundere, 6 January 2012.

compulsory class for all the pupils seems to be the only way to communicate the gospel to Muslims pupils. The chaplain deals with the Bible class and teaches biblical doctrines. According to the vice principal of the school who was interviewed, some of the Muslims parents are against the fact that their children attend Bible class while others find no inconvenience on it. He attested also that the conversion of Muslims pupils is very difficult even if until today he knows two secret believers.¹³⁰

¹³⁰ Zefanias Dissiabe, vice principal the College Protestant, interview by the author, Ngaoundere, 4 January 2012.

CHAPTER 4

DESCRIPTION OF THE SCHOOL AND ITS SUGGESTED SERVICES

Conditions of the Opening of the School

Cameroon Educational Policies

The State of Cameroon in his educational policy allows and even encourages the establishment of private schools by individual or organizations provide they follow the rules and regulations of the ministry in charge of education. For example, the founder of a school should be ready to assume the third party liability, the administrative, financial, and pedagogical responsibility. He must therefore insure the smooth using of the school. The founder is to follow the national curriculum and recruits professional teachers. 60% of these teachers should be permanent teachers. (for more details of this educational policies, see appendix B).

Seventh-day Adventists Educational Policies

In order to coordinate the denomination's educational effort, and to avoid misunderstandings, plans to establish new schools shall not be implemented or publicized prior to final approval and receipt of official notice of by the division committee. And to get this approval the procedure shall be followed first. (for more details of this educational policies, see Appendix C).

Opportunities for Opening an Adventist Secondary School in Ngaoundéré

More than everywhere, the Seventh Day Adventist church could benefit from many opportunities which will facilitate the creation of a secondary school. In addition to the fact that the State of Cameroon allows and encourages the establishment of private schools by providing experts for advises, the church members are ready to support this project. Many of them are builders and are ready to work free of charge. The church owns a piece of land as required by the policy. Human recourses are also available; one of the local churches in the city is a church of university students. They are about one hundred students at undergraduate and postgraduate levels. In addition to that, many Adventist teachers who are working in public schools could help as stand-in teachers. They need just to be trained so that they integrate the philosophy of Adventist education. The other opportunity which is also important to mention is that the Islam practiced in Ngaoundere is moderate and most of the Muslims in the city relate well with the Christian.

Key Components of the School

The school proposed as a tool to reach Muslims must gives clear evidence that it subscribes to the Adventist philosophy of education. Such evidence must be found in its written curriculum, in teaching and learning activity, in the lifestyle, and the work of the employees, and the Adventist community at large. The following lines propose what must be the components of the school.

The Leadership

Here are some of the requirements the leaders of the proposed school need as Christian leaders. They must first receive a call from God and do His will. Jesus Himself says, "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent

Me” (John 5:30). Wisdom rightly says that if Jesus purpose is to do the will of God, His Father (calling), so should it be for everyone who wants to be a Christian leader.¹³¹

Because doing what one does well leads to a higher level of performance, the leaders need also to have competence appropriate to their job. In Genesis 47:6 we find a call for capable men: “The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock.” They need to have the competence of a supervisor because the leader is above all a supervisor. And as a supervisor, “he helps workers improve their work; he himself must of course be proficient in both principles and practice. In all his contacts he must demonstrate Scriptural aptitudes of a good administrator, a good communicator, and a good evaluator for teachers to be continually assessed.¹³²

The Discipline

Discipline is not to be confused with punishment. Discipline is the act to teach self-control which the child can then use without adult supervision. On the other hand punishment is the intention to harm in order to change behavior. “Punishment is retribution for an offense, an exclusionary act by which students are removed from the opportunity to learn; it is harm inflicted by an external agent as a mechanism through which outside regulation becomes internalized subjectivity... By contrast, discipline is an act of rigorous physical or mental training...”¹³³ “Corporal punishment is a means

¹³¹ Bruce E. Winston, "The Four Cs of Christian Leadership", 2, *Inner Resources for Leaders*, Retrieved from <https://www.regent.edu/acad/global/.../winston.pdf>

¹³² Lois E. Lebar, *Education that is Christian*, (Illinois: Victor Books, 1989), 209.

¹³³ Yang K. Wayne, "Discipline or Punish? Some Suggestions for School Policy and Teacher Practice", in *Focus on Policy*, 48, vol 87, N01, September 2009, Retrieved from <http://www.jstor.org/stable/41484230>

of discipline that relies on fear and submissiveness"¹³⁴. The question here is which of the two must be applied in an Adventist school? Two elements lead to suggest discipline not punishment: the religious factor and the child right factor.

The primary aim of the Seventh-day Adventist school system is to disciple the students for the Lord Jesus Christ and to make them live out the principles of the Bible in their daily live. Discipline in a Christian school is built upon the need to restore the image of God in each student and recognizes the freedom of the will and the work of the Holy Spirit. Thus, "training the mind, enlivening the spirit, and discipline the will are the essence of true discipline."¹³⁵ And one cannot achieve this goal by punishment or physical violence. All the workers in the school need to be trusted. The school cannot be effective unless the students can see the entire staff demonstrating the principal of discipleship among themselves. "The biblical principles relating to acceptable behavior must be taught by illustration and application."¹³⁶

Convention on the Rights of the Child prohibits corporal punishment in schools. Article 28 (2) of the Convention states that children must be protected from all forms of violence. Thus, corporal punishment and other forms of cruel or degrading punishment, which conflict with the child's human dignity and right to physical integrity are prohibited.¹³⁷

In sum, discipline must take a higher pace in an Adventist school while punishment must be prohibited. Ellen White states: "The true object of reproof is

¹³⁴ UNICEF, *Educate, don't punish!*, First session, Retrieved from http://www.unicef.org/.../Educate_donthit_SaveManual.pdf

¹³⁵Jesse A. Con, "Discipline for Discipleship", *Adventist Education* (October/November 1998), 42, Retrived from <http://circle.adventist.org/files/jae/en/jae199861014204.pdf>

¹³⁶Ibid, 44.

¹³⁷Global Initiative to End Corporal Punishment of Children, *Prohibiting corporal punishment in schools: positives responses to common arguments*, 3, Retrieved from <http://www.endcorporalpunishment.org/.../SchoolsBriefing...>

gained only when the wrong doer himself is led to see his fault and his will is enlisted for its correction. When this is accomplished, point him to the source of pardon and power. Seek to preserve his self respect and to inspire him with courage and hope.”¹³⁸

Violent response in order to change one behavior leads to a failure. So, teachers must rather deal with the factors which cause discipline problems for children’s behavior does not necessitate a violent response. Discipline problems in school result from a combination of many factors, including those relating to the child’s individual circumstances, the school environment, the nature and perception of the teaching profession in a particular country, the adequacy of the curriculum, etc. Poor school discipline represents a failure to identify and address appropriately the causes of the perceived problem; it does not result from a failure to inflict corporal punishment on children. Addressing disciplinary problems requires creative, empathic, supported, respectful and professional interventions, not beating and humiliating learners.¹³⁹

The Chaplaincy

In an educational setting, Wilf Rieger asserts that chaplaincy is a human services ministry that focuses on the pastoral nurture and spiritual development of a school community. It also forms an integral part of a school’s overall pastoral care program.¹⁴⁰ In an Adventist perspective, “chaplaincy ministry is more than a career or job; as an integral element of the whole Adventist ministry, Adventist chaplains make a significant contribution to *telling the world* about Jesus. Chaplains engage across the

¹³⁸Ellen G. White, *Education*, 291-2

¹³⁹ Global Initiative to End Corporal Punishment of Children, 2.

¹⁴⁰Wilf Rieger, "Chaplaincy in Christian Schools: Towards a Policy Platform for Productive Partnerships", *Educational Administration*, 26, TEACH vol3 n2 Retrieved from <http://research.avondale.edu.au/cgi/viewcontent.cgi?...>

full continuum of evangelism: sowing, nurturing, and reaping.”¹⁴¹The rationale for the inclusion of chaplaincy services in the school is above all to present Jesus to not only the students but also their parents through their children. As already said, Adventist schools have the mission to restore broken humanity to wholeness for time and eternity. As Christ did, the chaplains work in the lives of people caring and restoring. Working in diverse settings as in educational campuses, they are the presence of the Church, often in places where the Church would otherwise have little or no ministry.¹⁴²

In a secondary schools located in an area where Islam is a dominant religion as in Ngaoundéré, and where the target is to reach both Muslims and non-Muslims, the chaplain must organize, and implement a range of curricular and extra-curricular activities, events and projects, so that the goals of the school can be achieved. The major part of the work of the chaplain must be the pastoral care of students. Much of this can take place in personal interactions with students, sometimes in casual contexts such as meeting students in the playground and talking with them, but sometimes in a more structured way in the chaplain’s office, talking with students one-on one at pre-arranged times. He has also the task to support students in exploring their spirituality, providing guidance on religious values and ethical matters. This can also take place in group, in the classroom and during school activities. The chaplain deals also with a wide range of issues. He provides an opportunity for students to talk through issues, offers support to students with significant problems, encourage moral values and

¹⁴¹Gary R. Councill, "Adventist Chaplaincy Ministries", para3, *Adventist Review*, June 24 2010, Retrieved from <http://archives.adventistreview.org/.../adventist-chaplaincy-...>

¹⁴²Benjamin Carballo, "Chaplaincy Ministries", para3, Retrieved from http://www.interamerica.org/?page_id=188

responsibility, contributing to the morale of the school community, improves peer relationships, builds social inclusion and community in the school, changes behavior in relation to bullying and harassment, link the school with the wider community, improves relationships between students and their families. While dealing with Muslims students, chaplain would be able to separate his personal religious beliefs from his interaction with students. Thus, chaplaincy services in relation with Muslims students must promote universal human values, rather than specific religious views and activities and the term ‘chaplain’ must be recognized as a professional term in relation to pastoral care.

For all this to be possible, the chaplain must have acquired personal and professional qualifications. Personal qualification includes: being readily available, accessible and approachable when the students initiate consultation with him, being an effective communicator and having a genuine interest in children / youth and their salvation; being a person of integrity with a positive outlook on life; exhibiting ethical behavior and an authentic Christian lifestyle, and also having relevant life experience, he must have a strong commitment to his work, seeing it as a vocation in which he is fulfilling his Christian values and not just a job for earning an income. He must be ecclesiastically endorsed by a recognized faith before he can serve.

Because a school chaplain is spiritual leader, he should have a recognized tertiary qualification in theology, counseling, education, chaplaincy, psychology, pastoral care; youth’s Work (or a combination of these) from an accredited Adventist institution and must have relevant practical experience. For he will also deal with Muslim students, he must be well trained in Islamic studies in addition to the other subjects of study.

The teaching

The teacher holds a central place of importance. He should be both a committed Adventist Christian and an exemplary role model of the Christian graces and professional competencies.

Qualities of the teacher. The work that is to be done in Adventist schools is not to be like that done in public schools.¹⁴³ The aims and purposes are not totally the same with those of public schools. Thus, the required personal qualities of the teachers must be different. For the proposed school in particular, more qualities and qualifications are required for the principal aim is to bring the gospel not only to the school community in general, but to Muslims in particular.

Some virtues are required from every Adventist teacher if he or she would like the work to be done successfully. His life and conduct must be in conformity with the principles of morality. Some of those required virtues are the seriousness, the humility, the silence, the prudence, the wisdom, the reserve, the patience, the gentleness, the piety, the zeal, the vigilance, and the generosity¹⁴⁴ Ellen G. White said:

Teachers should be men and women who have a humble estimate of themselves, who are not filled with vain conceit. They should be faithful workers, filled with the true missionary spirit, workers who have learned to put their trust in God and to labor in His name. They should possess the attributes of Christ's character--patience, kindness, mercy, and love; and into the daily experience they should bring the Savior's righteousness and peace. Then, working with fragrant influence, they will give evidence of what grace can do through human agents who make God their trust.¹⁴⁵

¹⁴³Ellen G. White, *Counsels on Education*, (Mountain View: Pacific Press Publishing Association, 1968), 138.

¹⁴⁴Gerard Rummery, *The Twelve Virtues Of A Good Teacher*, Retrieved from <http://www.napcis.org/12VirtuesGoodTeacher.pdf>

¹⁴⁵Ellen G. White, *Counsels to Parents, Teachers, and Student*, 151. Retrieved from <http://matthew.hitechmall.com/remnant/SOP.../CT.pdf>

He must be someone who is passionate in the classroom – who shows that he is glad to be there, who has joy, life and vitality. “A good teacher should first and foremost be passionately and conscientiously committed to his work. His own knowledge must be broad in scope and fully mastered if his pupil was to benefit from exposure to it.”¹⁴⁶

He “must love his pupils, know them well, understand their psychological particularities, give thought to ways and means of facilitating their access to knowledge and, to that end, develop an effective methodology.”¹⁴⁷

He must be someone who is constantly trying to maintain a balance between faith and learning; someone who seeks daily to know his or her God. He should have the spiritual maturity, academic ability, and personal leadership qualities to train up ‘a child in the way he should go.’¹⁴⁸

Finally, to describe the positive qualities of an Adventist teacher, let us use the letters of the word TEACHER itself as acronym.¹⁴⁹

T=TEACHABLE. A good teacher never stops growing.

E=EQUIPPER. A good teacher teaches his students to fish rather than giving fish to his students.

A= AVAILABLE.

C=COMMUNICATOR.

H=HOLY. To be holy here means to be different, held to a higher standard.

¹⁴⁶Yang Huanyin, "Confucius (K'ung Tzu) (551-479 Bc)", 4, *Prospects: the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), vol. XXIII, no. 1/2, 1993, p. 211-19, Retrieved from <http://www.ibe.unesco.org/publications/.../confucie.PDF>

¹⁴⁷Ibid.

¹⁴⁸Oak Park Christian Academy 931 Lake Street, Oak Park, Illinois (708) 445-3030, *Christian Teacher Job Description*, 2. Retrieved from <http://www.opca.net/.../Teach.%20Job%20description.pdf>

¹⁴⁹Bible Fellowship 101, "What A Teacher Is", *An introduction to bible teaching at first Baptist north Spartanburg*, retrieved from <http://www.fbnonline.org/.../biblefellowship/.../bf101-sessi...>

E=ENCOURAGER.

R=REAL. A teacher has to be transparent so pupils can see Jesus in him. Pupils listen more to what he does than what he says.

Teacher Training. The training of teacher must take in account the philosophy of Adventist education which is Christian. The best is to train them in Adventist institutions; if not, at less “all teachers who take education outside denomination universities and colleges who would like to teach in church schools, even when they are church members in good and regular standing should be required to enroll for some courses in the fields of education and religion in our institutions, before employment.”¹⁵⁰ The aim of doing this is to inculcate them with denominational philosophy of education.

Teachers should be trained to understand Muslim pupils so that they can sensitively deal with their Muslim beliefs and values in, and beyond, the classroom. This implies that they should have an adequate knowledge of Islamic beliefs and values, as well as contemporary religious and cultural practices. That cannot be possible unless they take courses in Islamic studies during their training.

It is important that teachers respect children’s Muslim identity; avoid negative perceptions and less favorable expectations of Muslim pupils. Even though the target is to bring Christ and the Christians values to them, Muslims pupils must feel treated with respect. Teachers should also be trained to offer support to Muslim pupils so that they accept cultural diversity. Teacher training should be made more Adventist-Muslim-friendly, and more support should be provided for Adventist training to be

¹⁵⁰Yona Balyage, "The Christian Religious Education Syllabi For Secondary Schools: an Adventist Assessment and A Proposal", paper prepared for the 23rd Faith and Learning Seminar, Held at the University of Eastern Africa - Baraton, Kenya, November 22 - December 4, 1998, Retrieved from http://ict.aiias.edu/vol_23/23cc_103-118.htm

teachers, in order to encourage long-term commitment to the profession. Only Adventist teachers can provide Adventist role models for Muslim students in schools, so there is a need for more Adventist teachers in positions of authority.

Methods of teaching in Christian Education. The word ‘method’ is derived from the combination of two Greek words, meth and hodos, a road. When taken together, these two words, as meth’-hodos, mean ‘with the road’ or in better English ‘on the road.’ So to have a good method, means to be ‘on the road’ or on the right way of doing something.¹⁵¹ Method implies the degree of expertness and indicates to any method or manner of accomplishing something.¹⁵² In the case of the teaching in Christian education system, an appropriate method is required. Christian philosophy of education must be evidenced in Christian method of teaching to expect a biblical world view into the learner. The Christ's methods as found in His training of the twelve first disciples are to be taken as example. The teacher-pupil relationship must be based in Christian love and must be crowned with mutual respect. “But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (I Timothy 1:5). Talking about the method used by Christ for the training of the twelve, Ellen G. White said: “to them, above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen co laborers. Such communion--the communion of mind with mind and heart with heart...”¹⁵³ Teachers must paid respect both to “the individual gifts and to the individual limitations of each child” entrusted to their care. For the teachers job is not

¹⁵¹Francis Nigel Lee, (1967), (3rd Edition --Updated March 10th 2001), *The Biblical Theory of Christian Education*, 15, Retrieved from <http://www.dr-fnlee.org/docs3/btoce/btoce.pdf>

¹⁵²Maimun Aqsha Lubis et al, "The Perception And Method In Teaching And Learning Islamic Education", in *International Journal Of Education And Information Technologies Issue 1*, Volume 5, 2011, 71, Retrieved from <http://www.naun.org/.../educationinformation/19-561.pdf>

¹⁵³ White, *Education*. 145.

only be educate the child, but also ‘induce’ him, they must judicially employ all the basic forms of educational methodology such “the giving of information, exhibiting things, memory work, self-discovery -- whichever best suits the individual child and the purposes of the moment.”¹⁵⁴

Integrating faith in teaching. Faith Integration is understood as informed reflection on integrating Christian faith within the academic disciplines, professional programs and lived practice in order to advance the understanding of Christian perspectives on truth and life to advance the work of God in the world.¹⁵⁵ Thus, every course in the school should have faith integration student learning outcomes. The amount and type of learning outcomes will vary with the discipline and the course content. Every teacher should be able to demonstrate some kind of faith integration expertise in the classroom.

The integrating faith in teaching should cover the two dimensions: the theological integration and the applied integration. Theological integration considers either an important issue in a particular field in light of a theological doctrine or attempts to illuminate a theological doctrine in light of a particular methodology in an academic discipline. Examples, how does the doctrine of creation speak to the issue of the performing arts? Does Big Bang cosmology support the idea of *creatio ex nihilo*? The applied integration in the other hand takes a particular moral or theological issue

¹⁵⁴Lee, *The Biblical Theory of Christian Education*, 18.

¹⁵⁵Center for Teaching, Learning, and Assessment, the Office of Faith Integration, and the Faith Integration Council, *Faith Integration Faculty Guidebook 2012-201*, 6, Retrieved from https://www.apu.edu/.../fi_faculty_guidebook_1213.p...

and applies it to a particular problem in an academic discipline. Here the idea is to use theology and Christian ethics as a lens through which to critique a particular problem. Examples: How does an ethic of stewardship address ecological issues? Should Christians be against war in any and all cases? How should Christians respond to homosexuality?

Curriculum and Syllabus

“The word curriculum derives from the Latin *currere* meaning ‘to run’.” The curriculum provides a design which enables learning to take place. “Curricula usually define the learning that is expected to take place during a course or program of study in terms of knowledge, skills and attitudes, they should specify the main teaching, learning and assessment methods and provide an indication of the learning resources required to support the effective delivery of the course.” A syllabus in the other hand “describes the content of a program and can be seen as one part of a curriculum.”¹⁵⁶ Our school which aims to communicate the knowledge and wisdom of God to Muslims need to have a “curriculum with well defined vision, mission, philosophy, goals, objectives, opportunities, obstacles, and strategies.”¹⁵⁷ And these aspects need to be well understood by every teacher in this school.

The government of Cameroon has the minimum syllabi but this must not to be the defined curriculum for the total functioning of the school system. The school has to adapt and to complete the syllabi provided by the government so that its vision, mission, philosophy, goals and objectives can be fulfilled. Syllabi must reflect the fact that the school is Christian, while taking into account the other target which is to reach

¹⁵⁶Judy McKimm, "Curriculum design and development", Retrieved from https://www.faculty.londondeanery.ac.uk/.../Curriculum_des...

¹⁵⁷Balyage, "The Christian Religious Education Syllabi For Secondary Schools", 115.

also Muslim students. In addition to the content of the syllabi given by the secondary education ministry of Cameroon, the religious education must be added. The biblical teachings that one can find in the Qur'an and the biblical stories in the Qur'an can be the content of the courses. Materials in appendixes... and... can be used for this purpose. From these materials, those who are in charge of teaching must perform their job in the way that Muslim students can understand Christian beliefs than to be offended. They must avoid judging the Qur'an whether the account it gives about a topic is right or wrong. An additional teachings or stories proper to the Bible are welcomed but they must be taught after the Muslim students have accepted the Bible as a revelation previous to the Qur'an. By doing this, even Muslims parents will feel comfortable for they are usually happy for their children to learn about other faiths within a course on world religions.¹⁵⁸

The Life in the School

During the period of class even after class many other strategies will be used to reach Muslims students; some¹⁵⁹ are the following:

Counseling. Occasionally those who are in a leadership position such as the principal, the teachers, the chaplain, the discipline master ... will have the opportunity to give counsel to Muslim students. This may occur when there are discipline problems, health problems, academic problems, family problems and community problems. As Christians they must show real concern, care and love in helping them with their problem from a Christian perspective.

¹⁵⁸Open Society Institute 2005, "British Muslims and Education", in *Muslims in the uk: Policies for engaged Citizens*, 158. Retrieved from https://www.fairuk.org/docs/OSI2004%207_Education.pdf

Dialogue. Two individuals (a wise Adventist student and a Muslim student) or groups can listen to each other with respect and frankly witnessing to their own faith. The dialogue can lead to small group Bible and Qur'an Studies. It must be less confrontational. But the dialogue must be done in the spirit of the will to gain a soul for Christ not only to promote mutual understanding.

Dialogue means conversation or discussion. The Arabic word to mean discussion is *hiwâr*. It also means 'analysis'. The word generally "refers to mutual respectful listening and discussing between two equal partners in order to attain an understanding and balance while acknowledging existing differences."¹⁶⁰ In the case of our school, the partners are the staff and the Christian students in one side, the Muslim students and their parents in the other side.

Mamoud Ayoub formulated four types of dialogue which can help the school to fulfill its mission which is to build bridge to reach Muslims, and to witness the Lord Jesus to them. The four levels of dialogue are the dialogue of life, beliefs, witness, and faith¹⁶¹

Dialogue of life which "is concerned with issues of social justice, pollution problems, poverty, and teenage children with their problems of sex and drugs and a host of other issues" can stimulate both Christians and Muslims to fell neighbors and brothers belonging to the same community for having and discussing the same problems of life.

¹⁵⁹ Some of those approaches are taken from *Muslims and Christians at the Table: Promoting Biblical understanding among North American Muslims*, (175 – 185) by Bruce A. McDowell and Anees Zaka, (New Jersey:P and R Publishing,1999).

¹⁶⁰Jamal Malik, *Islamic-Christian Dialogue*, 129, Retrieved from <https://www.iop.or.jp/0515/malik.pdf>

¹⁶¹Mahmoud Ayoub, *Christian-Muslim Dialogue: Goals and Obstacle*, in the course Christian-Muslim Dialogue materials by Ossindo Oscar, AUA, 2012.

Here, church members can join the staff and the Christian students when the discussion takes place. The dialogue of beliefs deals with “theological doctrines and philosophical ideas”. “Periodical meetings and discussion groups to get to know each other and to gain knowledge about the faith and daily lives of others should take place alternatively in school and place of Muslim choice, whereby the opening and concluding prayer could each be said by a Muslim and a Christian.”¹⁶² Through this, both Christians and Muslims attempt to understand each other. They should seek what they have in common without ignoring or downplaying their differences. This means that, there are differences between Christians and Muslims that must be taken into account; we can be brothers and different, brothers who disagree.¹⁶³ And this understanding must go beyond what Christians gain during the discussion or more than knowledge from books; it can happen also through interaction with Muslims. “The Christian concern must go beyond the effort of understanding represented by the most careful study of books and documents into that which these can only serve... More than a student, he must learn to be in some measure the participant... As the bearer of ‘the Word made flesh’, he must strive to enter into the daily existence of the Muslims, as believers, adherents, and men”¹⁶⁴

After the two first steps the two later must follow; dialogue of witness and dialogue of faith must follow. Avoiding these two steps is to betray the Great Commission and the Lord Jesus who mandated the disciples. Christians must witness inviting Muslims to conversion. After conversion they must be nurtured to be in their

¹⁶²Jamal Malik, 134.

¹⁶³Samir Khalil Samir sj (2008) , "Benedict XVI's improbable dialogue with 138 Muslim scholars", see subheading The pope's response: four areas of collaboration, Retrieved from <http://www.asianews.it/index.php?l=en&art=11201>

¹⁶⁴Kenneth Cragg, *The call of the Minaret* (New York: Oxford University Press, 1964), 188-9.

turner it is in dialogue of beliefs, witness or faith, the explanation of doctrines to Muslims must have another approach than what we usually use for ordinary persons.

Cragg mentions five major areas in which Muslims have a 'massive' misunderstanding of Christian beliefs. They are the Christian Scriptures, the person of Jesus, the cross, the Christian doctrine of God, and the Christian church. To help them in this misunderstanding we need a relevant approach of explanation. "We must, for instance, learn to communicate at all costs what it is to us to recognize in Christ the Incarnate Savior, and we must do so in terms that Muslims can understand"¹⁶⁵ Cragg's suggestion is that in the process of communicating the gospel to Muslims, Christians must be concerned first not to communicate a doctrine but the experience which made it. Before going to Jesus' nature for example, let us show His reality, His words and works, and His meaning and ministry.¹⁶⁶ This can be done by using both the Bible and the Qur'an.

It is only after this first step that the second step can follow. The doctrine of 'Christ the Son of God' can follow. Cragg said that "Islam has refused the Christian faith about Christ on the wrong premise, on the basis, that is, of something which that faith does not say."¹⁶⁷ We have then to explain to Muslims that the Bible does not say that God and Jesus are partners; rather God and Jesus are one, that it was the only God who revealed Himself to humankind through Jesus Christ. "It takes God to reveal God. This profound truth finds some echo in Muslim thought itself in the saying that 'God reveals Himself by or in Himself'."¹⁶⁸ Thus, Jesus 'Son of God' just "means that

¹⁶⁵Cragg, *The call of the Minaret*, 287.

¹⁶⁶Ibid, 288 -9.

¹⁶⁷Ibid, 290.

¹⁶⁸Ibid.

Christ is God in self revelation, an activity which begets or generates an historical personality, where in what God is in revelatory Love, He is also known to be in revelatory act.”¹⁶⁹

Friendship. Borge Schantz holds that “genuine friendship is the most important condition for the establishing a good and amiable relationship with a Muslim.”¹⁷⁰ This friendship between a Christian student and a Muslim student or between a Christian teacher and a Muslim student opens more doors for Christian witnessing. This evangelistic approach is otherwise called “friendship evangelism.” It is a discrete way through which a Christian students and teachers shares God’s Word with a Muslim students on an individual basis.

Hospitality. In Islamic culture, hospitality is a positive virtue. It is one of the ways to touch a Muslim heart. Hospitality is the second step when the friendship has been established. And the acceptance of hospitality is the confirmation of that friendship.¹⁷¹ Christian individuals can invite Muslim students into their houses to eat together, so that Muslim students can experience Christ’s love in the family. Yet, consideration must be given to diet of Muslims and the relationship between the opposite sexes. Muslim students will feel comfortable with Adventist diet. The only thing to recommend is to encourage men to cultivate friendship with men and women with women. So men can invite men and women can invite women to eat.

¹⁶⁹ Cragg, *The call of the Minaret*, 291.

¹⁷⁰ Borge Schantz, *Islam in the post 9/11 World* (Alma Park, Grantham: Autmn House, 2003), 141.

¹⁷¹ *Ibid.*, 42.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This study has examined how a secondary school can serve as a tool to reach Muslims through their children in the city of Ngaoundere. Many steps have been necessary to achieve this purpose. After defining the word education, we went through the Bible, the writings of Ellen G. White, the Islamic sacred texts and some secular authors' writings to find the theoretical foundation of education. We have also described the city in which the school will be settled before to design the specific school itself. Thus, we have defined Christian Education, since it is the type of education we want to propose, as the science of extracting individual gifts from and inculcating general virtues into pupils in accordance with the commands of the Word of God.¹⁷² Christian Education is true education for it is God-centered. "It assists a child in the development of a Biblical spiritual life and moral character. It develops factual knowledge, reasoning power, and practical skills. It fosters productivity, continuing growth in commitment to traditional values."¹⁷³ The Christian Education in its philosophy stresses that all truth is from God and therefore, God is the center of what we believe and thereafter practice. And it is through the Bible that we come to

¹⁷² Lee, *The Biblical Theory of Christian Education*, 4.

¹⁷³H. Edward Rowe, *True Education, What every parent needs to know...*(Nashville, Tennessee: ACE School of Tomorrow, 2010), 10, retrieved from http://www.aceministries.com/.../True_Education.pdf

know Him and His Son Jesus Christ. It is for this vision that an Adventist school exists and operates. If this vision is lost, then there should be no reason for the Church to continue operating it.

Islam in his side attaches great importance to education, knowledge and learning. The very first word of the Qur'an to be revealed to the Prophet Muhammad was 'Iqra', which means 'read' as we have seen and there are numerous references in the Qur'an and sayings of the Prophet that emphasize the importance of knowledge and learning. Islam holds knowledge and learning as sacred and, therefore, going after them is a religious duty.

The importance of education in the life of the individuals and nations can hardly be over-emphasised. Education is religiously as well as temporally very essential as it equips the individuals with the capacity to work and trains them in the art of citizenship. The democratic system of government makes the people sovereign and ultimate masters of their destiny. An uneducated individual can neither understand politics nor can he become vigilant and aware about his as well as national interests. Education is, therefore, imperative to enable the citizens to exercise their political rights intelligently and perform their civic duties satisfactorily. Education gives standards, and students must have standards of dress, conduct and rules of discipline.

Ngaoundere, the city in which the school will be implanted has been largely described. We retain nevertheless that the city is populated with a multiple ethnic groups which practice various religions. Thus, the population of 152,698 (at the 2005 Census) counts the Mboum, the Dii, the Baya, the Fulbe and of course other people come from the south part of the country and from the neighboring countries. Muslims, Christians, and animists live peacefully. Muslims constitute 60% of the total population in the region. The Adamawa's economy is based on agriculture, trade,

industry, transport but mostly on one single thing: cattle, a Fulbe monopoly. Talking about education, the Adamawa's education level is generally very low. This situation is sometime due to cultural reasons but the main obstacle to education is the lack of schools and teachers.

Missionaries usually use tools as good works, or philanthropic institutions as schools and hospitals, to convert people to Christianity. The same tools can be used to convert Muslims. But Islam as we said is more than a simple religion; it is a system of life. Thus, all those who work in order to bring Muslims to Christ in the school must in addition to the spiritual and professional qualifications be well trained in Islamic studies so that they understand them, respect them, and finally find appropriate ways to share the gospel with them. All the key elements of the school must function with the idea that the purpose is to Win Muslim students to Christ.

Conclusion

To the question, are Muslims unreachable people? The answer is simply no; the reason why none Muslim had ever joined Adventist Church in Ngaoundere until today is because the Church had never developed an appropriate strategy. Converting any type of religion to Christianity is hard enough. When Christians have to convert Muslims to Christianity, the task is harder because a Muslim, more than anyone else, is shaped in a kind of beliefs and practices from his earliest childhood. But we also know, as Christians, that anything is possible through Jesus Christ. The main factor we have to try to accomplish is to not get discouraged if our desire doesn't work out at first glance. We have to put our trust in the Lord first and allow Him to direct our steps and to do the divine of work through His Spirit in addition to the human one we deal with. Since Muslims seem to be difficult to convert because of their background; the fact that they have been modeled from their earliest childhood, the appropriate strategy

for them will be to show them the limits of what they believe and practice till know and propose them new beliefs and practices. If so, there is no other efficient strategy than education. No other place is more appropriate than a school in term of integration of beliefs and Christian lifestyle to those we want to convert to Christianity. Thus, after a stay in an Adventist school, Muslim student will leave the school converted, if not at least friends of the Adventist Church for ever.

Recommendations

Prayer is one of the important things to do in the process of reaching Muslims. The one who pretend to bring the gospel to Muslims must pray hard so that God Himself touch their heart before he come. The power of God in answered prayers and healing is also sometime important especially to folk Muslims who have a characteristic concern for power and blessings.

The commitment of all the church members is also necessary. Every one of the Church's actions has an essential evangelizing character and must never be separated from the duty to help others encounter Christ in faith. Muslims like all other person are sensible to good actions done whether individually or collectively by a church member or by the church. Former Muslims in northern Cameroon cited the love that Christians exhibited in their relationships with non-Christians as one of the raison the accept Christ.

APPENDIX A

WHAT IS ISLAM?

By Dr. Muhammad Sharif Chaudhry

What the Qur'an says

1. AL-Qur'an, the religious scripture of Islam, gives so much importance to education that the very first verses of this holy book which were revealed to Prophet Muhammad (PBUH) instructed the Prophet to 'read'. The Qur'an says:

“Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not”. (96:Al-'Alaq:1-5)

Thus, the Holy Qur'an, if its revelation is put in chronological order, starts with the commandment 'to read'. In these verses, the Qur'an uses three words 'read', 'teach' and 'pen' which shows the priority given to reading, teaching and pen (being the instrument of writing).

2. The importance of the writing and the pen (symbol of writing) is so much that at one place in the Qur'an (68:1-2), the Almighty Allah swears by the pen and at another place He commands the believers to reduce their contracts, agreements and their business deals into writing. The relevant verse of the Qur'an reads:

O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his lord, and diminish naught thereof.... (2:282)

3. The prayer of the Prophets and the righteous people have been mentioned in the Qur'an. The prayer of the prophet of Islam given in the Qur'an is about the increase in knowledge. Allah commanded his messenger to pray to Him in these words: “.....My Lord! Increase me in knowledge” (Al-Qur'an 20:114). This has been the most popular prayer of the followers of Muhammad (may Allah's peace be upon him) through centuries and even the children in the Muslim homes start chanting this prayer from the day they enter a school.
4. The Qur'an tells us that it is on account of the learning and knowledge that man's superiority was established over the Angels. Allah taught Adam all the names, and then showed them to the Angels asking them to inform Him about them which they could not, but Adam did. (Al-Qur'an 2:31-33). So Allah commanded the Angels to prostrate before Adam.
5. Allah blessed the Prophets with wisdom and knowledge and raised them in different communities in different ages with the mission to guide the people and teach them knowledge and books of Allah (Al-Qur'an 4:54, 4:113, 12:22,

21:74, 27:15, 62:2). It reflects on the paramount position of honour which has been attached to wisdom and knowledge. According to Prophet Muhammad, learning is the heritage of the Prophets and the Prophets left for heritage no silver or gold coins, but they left learning.

6. The Qur'an instructs the believers that all of them should not go out for fighting, rather they should leave some of them behind who should acquire sound knowledge of religion and should teach the others when they return from fighting (9:122). Jihad is obligatory on every adult male Muslim in case the security of Islamic state is in danger. But even in such a state of emergency and critical position, the importance of learning is not being ignored. The believers are being commanded 7. Wisdom and knowledge is a great treasure, and everlasting wealth and enormous blessing. In many of its verses, the great book of Allah, the Qur'an, mentions virtues, good characteristics, points of distinction and merits of the men of learning. The wise and the learned persons are not only admired for their educational achievements but are also the recipients of great rewards and blessings from Allah in this world and in the Hereafter. Some of these verses of the Qur'an are:

that all of them should not go forth together for participation in Jihad. It would be better if they leave some contingent behind who should devote themselves to studies in religion and should acquire the capability to teach others.

- He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding. (2:Al-Baqarah:269)
- Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed. (39:Az-Zumar:9)
- And when it is said, Come up higher! Go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do. (58:Al-Mujadilah:11)

1. Anas reported that the Messenger of Allah said: Search for knowledge is compulsory upon every Muslim male and Muslim female. (Ibn Majah)
2. Anas reported that the Messenger of Allah said: Whoso goes out in search of knowledge, he is in the path of Allah till he returns. (Tirmizi)
3. Sakhbarah al Azdi reported that the Messenger of Allah said: Whoever searches after knowledge, it will be expiation for his past sins. (Tirmizi)
4. Ayesha reported: Superiority in education is better than superiority in divine service. And the root of religion is abstinence. (Baihaqi)
5. Anas reported that the Messenger of Allah said: Search knowledge though it be in China. (Baihaqi)
6. Ibn Mas'ud reported that the Messenger of Allah said: There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth and a man whom Allah has given wisdom and who acts up to it and teaches it (to others). (Bukhari and Muslim)

7. Kasir-b-Qais reported: Certainly the superiority of a learned man over the pious worshipper is like the superiority of the full moon at full moon-lit night over the rest of the stars; and verily the learned are the heritage of the prophets, and the prophets left for heritage no silver or gold coins, but they left learning. So whoso acquires it, acquires a sufficient fortune. (Ahmad, Tirmizi, Abu Daud)
8. Abu Omamah al Baheli reported: Two persons were mentioned to the Messenger of Allah, one of the two was a pious worshipper and the other a learned man. Then the Messenger of Allah said: "The superiority of the learned man over the pious worshipper is like my superiority over the meanest of you. Then the Holy Prophet said: Verily Allah, His angels and the dwellers of the heavens and the earth and even an ant in its hole and even a fish certainly send blessings upon a preacher of good to the people." (Tirmizi)
9. Ibn Abbas reported that the Messenger of Allah said: To the devil, a learned theologian is stronger than a thousand pious worshippers. (Tirmizi, Ibn Majah)
10. Anas-b-Malek reported that the messenger of Allah said: Do you know who is best in generosity? They replied: Allah and His Apostle know best. He said: Allah is best in generosity, then I am the most generous of the children of Adam, and the most generous man among them after me will be a man who will acquire learning and broadcast it. He will come on the Resurrection Day as a ruler alone (or he said: as one people). (Baihaqi)
11. He to whom death comes while he is in search of knowledge to revive Islam thereby, between him and the Prophets there shall be but one degree (of excellence) in the Garden. (Ad-Darimi)
12. Abu Hurairah reported that the Messenger of Allah said: When a man dies, his works also stop except three: Acts of charity which are continued; knowledge by which all take benefit, and a righteous issue who prays for him. (Muslim, Abu Daud, Tirmizi)
13. Abu Hurairah reported that the Messenger of Allah said: verily what reaches the believer of his works and of his actions after his death is the knowledge which he acquired and spread abroad.....or a book which he has given to inherit. (Baihaqi)
14. No present or a gift given by the parents to a child is superior to good education. (Tirmizi)
15. Jabir-bin-Samurah reported that the Messenger of Allah said: That a man gives good education to his child is better for him than that he gives a large measure of corn in alms. (Tirmizi)
16. "All the things of the earth and the heavens pray for the deliverance of the learned." (Abu Daud, Tirmizi)
17. "Muslim theologians are the successors of Prophets." (Abu Daud, Tirmizi)
18. "Faith is naked, its dress is piety, its adornment is modesty and its fruit is knowledge." (Hakim)

19. "The death of a tribe is easier in comparison to the death of a learned".
(Bukhari and Muslim)
20. "Nearer to Prophethood are the learned and the crusaders - the learned, because they conveyed the message which the prophets brought and the crusaders, because they fought with their swords for the sake of religious law of the prophets." (Abu Naeem)
21. "On the Day of Resurrection, the ink of the learned will be weighed with the blood of martyr." (Ibn Abdulbar)
22. Abu Hurairah reported: And he who so walks in the path seeking knowledge therein, God will make easy to him the path of Paradise.
(Muslim, Ibn Majah)
23. "Allah revealed Ibrahim (peace be upon him) that He is Omniscient and loves every learned one." (Ibn Abdulbar)
24. "Intercession of three persons will be accepted on the Day of Resurrection — The Prophets, the learned ones and the martyrs." (Ibn Majah)
25. "The preference of Muslim learned over the Muslim devotee is seventy times more." (Ibn Aadi)
26. "There is a difference of 100 degrees in the learned one and the devotee. The distance of one degree is such that a swift horse can cover it in seventy years."
27. "The person who obtains knowledge to teach others, he will be rewarded virtues equal to seventy ever-truthful persons." (Welmi Masnadal Firdaus)
28. "Knowledge is treasure, its keys are questions. Continue to ask about knowledge because by asking one question four persons are rewarded — petitioner, learned, listener and who loves them." (Abu Naeem)
29. "Attendance in the assembly of a learned is better than praying thousand Rakats, visiting of thousand patients, and participating thousand funeral processions. The Companions of the Holy Prophet asked the Prophet if it was better than recitation of Holy Qur'an. He replied. Was the Holy Qur'an beneficial without knowledge." (Ibnul Jozi)
30. "It is better to learn any chapter of knowledge than to pray 100 Rakats of prayer." (Ibn Abdulbar, Ibn Majah)
31. "On the Day of Resurrection, Allah will order worshippers and crusaders to enter into Paradise. The learned persons will request that they have worshipped and endeavoured through the knowledge. God will tell them that you are like angels for me. You intercess. Your intercession will be accepted. Then, they will intercess and will enter into Heaven." (Abu Abbas Zahbi)
32. "It is narrated by Abdullah bin Umar that one day the Prophet (peace be upon him) came out and saw two gatherings. In one gathering, people were invoking blessings and were attentive towards it. In the other gathering, people were teaching. The Prophet said that these people were praying. If He willed He might give and if He did not will He might not

give. And these people were teaching and God sent him (the prophet) also as a teacher. Then, he turned towards them and sat with them.” – (Ibn Majah)

APPENDIX B

TEXTES LEGISLATIFS ET REGLEMENTAIRES ET PROCEDURE DE CREATION D'UN ETABLISSEMENT PRIVE

Textes législatifs et réglementaires

Loi n° 004/022 du 22 juillet 2004 fixant les règles relatives à l'organisation et au fonctionnement de l'enseignement privé au Cameroun.

Catégorie : Lois

L'Assemblée Nationale a délibéré et adopté,

Le Président de la République promulgue la loi dont la teneur suit :

CHAPITRE 1

DISPOSITIONS GENERALES

Article 1^{er} : La présente loi fixe les règles relatives à l'organisation et au fonctionnement de l'Enseignement Privé au Cameroun, en application de la loi n° 98/004 du 14 avril 1998 d'Orientation de l'Education au Cameroun.

Article 2 :

(1) L'Enseignement Privé est un service social d'utilité publique assuré par des partenaires privés, à travers des activités scolaires ou de formations menées au sein des établissements scolaires ou des établissements de formation selon le cas, avec le concours de l'Etat et des collectivités territoriales décentralisées.

(2) L'Enseignement Privé est assuré par les établissements d'enseignement maternel, primaire, secondaire général, secondaire technique, professionnel et normal.

Article 3 :

(1) Les établissements scolaires ou de formations privées poursuivent les mêmes objectifs que ceux assignés aux établissements scolaires ou de formation publics, à savoir la formation civique, physique, morale, intellectuelle, professionnelle et

technique des jeunes Camerounais. A ce titre, ils appliquent les programmes officiels ou autonomes dûment agréés et préparent aux diplômes correspondants.

(2) La collation des diplômes relève de la compétence exclusive de l'Etat.

(3) Pour les établissements scolaires ou de formation privés dont les enseignements sont sanctionnés par des diplômes officiels, l'Etat veille à la qualité de l'enseignement et au respect des normes pédagogiques.

Article 4 : Toute personne physique ou morale de nationalité camerounaise ou étrangère peut exercer des activités scolaires ou de formations privées, dans les conditions précisées par voie réglementaire:

CHAPITRE 2

DES ETABLISSEMENTS SCOLAIRES OU DE FORMATION PRIVES

Article 5 :

(1) Sous réserve du respect de la carte scolaire, de la réglementation en matière d'hygiène physique et morale, d'urbanisme et d'habitat, ainsi que des normes spécifiques au système éducatif, la création, l'ouverture et l'extension d'un établissement scolaire ou de formation privé sont libres.

(2) Toutefois, le Ministre chargé de l'Education nationale ou le Ministre chargé de l'Enseignement technique et de la Formation professionnelle, selon le cas, dispose d'un délai de soixante (60) jours pour opposer son refus éventuel à la création ou à l'ouverture de l'établissement scolaire ou de formation privé. Ce délai court à compter de la date de transmission de la déclaration y afférente au Ministre concerné, par l'autorité compétente.

(3) Les modalités d'application des alinéas 1 et 2 du présent article sont précisées par voie réglementaire.

Article 6 :

(1) Les établissements scolaires ou de formation privés peuvent être libres ou sous contrat.

(2) Dans l'un et l'autre cas, l'Etat veille à l'application des programmes officiels et au bon fonctionnement des activités scolaires ou de formation privées.

Article 7 :

(1) Est considéré comme établissement scolaire ou de formation privé libre, tout établissement scolaire ou de formation privé non assujetti au respect des taux de frais de scolarité fixés par l'Etat, mais dispensant des programmes officiels ou autonomes, dûment agréés.

(2) L'Etat se prononce sur la demande d'agrément des programmes autonomes susmentionnés, dans les conditions fixées par voie réglementaire.

(3) Les programmes autonomes peuvent faire l'objet d'une certification interne sous forme d'attestation à l'établissement scolaire ou de formation privée libre.

Article 8 :

(1) Est considéré comme établissement scolaire sous contrat, tout établissement scolaire ou de formation privé libre qui, sur la demande de son fondateur, est agréé par l'Etat sur la base des conditions préalablement définies d'accord parties.

(2) L'accession à la catégorie d'établissement sous contrat obéit aux critères de qualité, de viabilité, d'efficacité et de conformité aux programmes officiels, ainsi qu'aux critères d'implantation dans les zones d'éducation prioritaires.

(3) L'établissement scolaire ou de formation privée sous contrat est assujetti au respect des programmes officiels et des taux de frais de scolarité fixés par l'Etat, ainsi qu'aux exigences de qualité convenues dans le contrat.

(4) L'Etat s'engage quant à lui à honorer toutes ses obligations contractuelles.

(5) Les modalités d'application du présent article sont précisées par voie réglementaire.

Article 9 : Dans le respect de l'ordre public, des bonnes mœurs et de la liberté de conscience, les établissements scolaires ou de formations privées peuvent dispenser, par dérogation, un enseignement religieux propre à leur confession.

CHAPITRE III

DES FONDATEURS, DE LEURS ORGANISATIONS ET DU PARTENARIAT AVEC L'ETAT

Article 10 :

(1) Est fondateur au sens de la présente loi, toute personne morale ou physique jouissant de ses droits civiques, qui crée et fait fonctionner un établissement scolaire ou de formation privé déclaré conformément aux lois et règlements en vigueur.

(2) Le fondateur d'un établissement scolaire ou de formation privé en assume la responsabilité civile, administrative, financière et pédagogique.

(3) Il est tenu en conséquence de veiller à son bon fonctionnement.

Article 11 :

(1) Les personnes physiques ou morales de nationalité étrangère peuvent, dans le cadre des accords culturels bilatéraux ou des conventions spéciales, et sous réserve de réciprocité, créer au Cameroun des établissements scolaires ou de formation privés appliquant les programmes de leurs pays respectifs.

(2) Les modalités d'application de l'alinéa 1^{er} ci-dessus sont précisées en tant que de besoin par des textes particuliers.

Article 12 :

(1) Les fondateurs sont regroupés au sein de quatre (4) organisations dotées chacune de la personnalité juridique et placées sous le contrôle du Ministre chargé de l'Education nationale ou du Ministre chargé de l'Enseignement technique et de la Formation professionnelle suivant le cas. Ces organisations sont :

- l'organisation des fondateurs des établissements scolaires et de formation privés catholiques ;
- l'organisation des fondateurs des établissements scolaires et de formation privés protestants;
- l'organisation des fondateurs des établissements scolaires et de formation privés islamiques ;
- l'organisation des fondateurs des établissements scolaires et de formation privés laïcs.

(2) D'autres organisations de fondateurs peuvent être créées en tant que de besoin.

Article 13 :

(1) Chaque organisation s'administre de façon autonome, dans le respect des lois et règlements de la République. Elle est l'interlocuteur exclusif des autorités de tutelle.

(2) Chaque fondateur adhère obligatoirement à l'une des organisations.

(3) Les modalités d'application du présent article sont définies par voie réglementaire.

Article 14 :

(1) Il est créé une structure de concertation et de promotion du partenariat entre l'Etat et l'Enseignement Privé dénommée Conseil National de l'Enseignement Privé.

(2) L'organisation et le fonctionnement du Conseil National de l'Enseignement Privé sont déterminés par voie réglementaire

CHAPITRE IV DU PERSONNEL ET DE LA QUALITE DES ENSEIGNEMENTS

Article 15 :

(1) Les responsables administratifs et pédagogiques des établissements scolaires ou de formation privés sont des professionnels de l'éducation.

(2) Ils sont responsables de la qualité des enseignements dispensés.

(3) Ils doivent être permanents et agréés par l'Etat.

Article 16 :

(1) Le personnel enseignant des établissements scolaires ou de formation privés est recruté parmi les titulaires de diplômes professionnels ou académiques requis.

(2) Il doit, selon le cas, être autorisé par l'Etat.

(3) Il peut être permanent ou vacataire.

(4) Sous peine de l'une des sanctions prévues à l'article 24 ci-dessous, un établissement scolaire ou de formation privé ne peut, en aucun cas, fonctionner avec un quota de personnel enseignant vacataire supérieur à 40 % de l'effectif global des enseignants.

Article 17 :

(1) L'enseignant d'un établissement scolaire ou de formation privé est responsable de la qualité de son enseignement.

(2) Il a droit à la formation continue, à un salaire régulier, ainsi qu'à une couverture sociale telle que prévue par la réglementation en vigueur.

(3) Il a le devoir d'enseigner et d'évaluer objectivement les apprenants.

Article 18 : Les attributions et les conditions d'agrément des personnels de direction, ainsi que les modalités d'octroi des autorisations d'enseigner des personnels des établissements scolaires ou de formation privés sont fixées par voie réglementaire.

Article 19 :

(1) A l'exception de ceux mis à leur disposition par l'Etat, les personnels des établissements scolaires ou de formation privés sont régis, pendant toute la durée de leur emploi, par les dispositions du Code du Travail.

(2) Tous les personnels enseignants ou non enseignants des établissements scolaires ou de formation privés sont tenus au respect des statuts et règlements propres à l'Organisation dont ils relèvent, au respect des lois et règlements, des bonnes mœurs et de l'éthique professionnelle.

CHAPITRE V

DES RESSOURCES

Article 20 : Les ressources d'un établissement scolaire ou de formation privé proviennent :

- de la contribution propre du fondateur ;
- des frais de scolarité ou de pension ;
- des aides éventuelles des associations des parents d'élèves ;
- des produits des activités diverses de l'établissement ou de l'organisation ;
- des dons, legs et emprunts obtenus conformément à la législation en vigueur ;
- des appuis éventuels de l'Etat ;
- des contributions des collectivités territoriales décentralisées.

Article 21 :

(1) Les taux de frais de scolarité des établissements libres sont fixés par le fondateur.

(2) Les taux de frais de scolarité des établissements scolaires ou de formation privés sous contrat sont fixés par l'Etat, après concertation avec les Organisations de l'Enseignement Privé.

Article 22 :

(1) En fonction de ses capacités, l'Etat accorde aux établissements scolaires ou de formation privés sous contrat, un appui pouvant consister en :

- une subvention financière ;

- une affectation d'enseignants ;
- une dotation en équipements pédagogiques et en matériels didactiques.

(2) Les critères et modalités d'attribution de l'appui visé à l'alinéa (1) ci-dessus sont fixés par voie réglementaire.

Article 23 : Les appuis accordés par l'Etat aux Organisations et aux établissements scolaires ou de formation privés et les ressources visées à l'article 20 ci-dessus, à l'exception de la contribution propre du fondateur ainsi que les frais de scolarité ou de pension sont des fonds et des biens publics.

CHAPITRE VI

DES INFRACTIONS, DES MESURES ET DES SANCTIONS

Article 24 :

(1) En cas de carence, de troubles graves à l'ordre public ou d'inobservation des dispositions de la présente loi dûment constatés par les autorités compétentes, les responsables des établissements scolaires ou de formation privés concernés peuvent être suspendus de leurs fonctions ou déchus de leurs droits.

(2) En outre, l'établissement concerné peut :

- être placé sous administration provisoire de l'Etat pendant une durée déterminée ;
- être mis sous séquestre judiciaire ;
- faire l'objet d'une mesure de prise de possession par l'Etat ;
- faire l'objet de fermeture.

(3) Les modalités d'application du présent article sont précisées par voie réglementaire.

Article 25 : L'administration provisoire et le séquestre judiciaire prévus à l'article 24 ci-dessus peuvent être pris dans les mêmes conditions à l'encontre des organisations définies à l'article 12 de la présente loi.

Article 26 :

(1) Est puni d'une peine d'emprisonnement de un (1) an à cinq (5) ans et d'une amende de 1.000.000 à 5.000.000 de francs, ou de l'une de ces deux peines seulement, tout contrevenant aux dispositions de l'article 9 ci-dessus.

(2) En cas de condamnation a une peine d'emprisonnement égale ou supérieure à six (6) mois, le tribunal peut prononcer l'interdiction de l'exercice de toute fonction dans un établissement scolaire ou de formation privé ou dans une organisation des fondateurs des établissements scolaires ou de formation privés pendant une durée de un (1) à cinq (5) ans.

(3) En cas de condamnation d'un fondateur à une peine d'emprisonnement égale ou supérieure à six (6) mois, l'Etat peut faire application des mesures prévues à l'article 24 de la présente loi.

Article 27 : Est puni des peines prévues à l'article 321 alinéa (c) du Code Pénal, celui qui, sans avoir déclaré l'existence de son établissement, perçoit à ce titre les frais de scolarité, les dons et legs ou les aides des parents d'élèves.

CHAPITRE VII DISPOSITIONS DIVERSES ET FINALES

Article 28 :

(1) En cas de décès d'un fondateur, l'Etat peut, à titre transitoire, placer son établissement sous administration provisoire ou sous séquestre judiciaire.

(2) Ces mesures sont levées dans les conditions prévues par la réglementation en vigueur.

Article 29 : Les établissements scolaires ou de formation privés ainsi que les Organisations d'enseignement privés existant à la date d'entrée en vigueur de la présente loi, disposent d'un délai d'un (1) an pour s'y conformer.

Article 30 : Sont abrogées toutes dispositions antérieures contraires, notamment celles de la loi n° 87/022 du 17 décembre 1987 fixant les règles relatives aux activités des établissements scolaires et de formation privés au Cameroun.

Article 31 : La présente loi sera enregistrée et publiée suivant la procédure d'urgence, puis insérée au Journal Officiel en français et en anglais.

Yaoundé, le 22 juillet 2004

Le Président de la République,

(é) Paul Biya

PROCEDURES DE CREATION D' UN ETABLISSEMENT PRIVE

• Pour les établissements d'enseignement secondaire général

*** Des conditions de création**

La création d'un d'établissement privé d'enseignement secondaire général est soumise à autorisation.

Le projet de création d'un établissement privé d'enseignement secondaire général fait l'objet d'un dossier soumis à l'accord préalable du ministre de tutelle. Cet accord est sanctionné par une lettre d'agrément. La durée de validité de l'agrément est de trois (3) ans.

Tout établissement privé d'enseignement secondaire assurant une ou des formations dans un domaine spécifique devra se conformer à la réglementation en vigueur dans le domaine concerné.

Peut être fondateur d'un établissement privé d'enseignement secondaire général toute personne physique ou morale. Lorsque la personne physique n'est pas elle-même un enseignant, ses représentants comme ceux de la personne morale doivent être des enseignants du secondaire.

Le site de l'établissement doit respecter les superficies ci-après pour contenir les bâtiments scolaires, la cour de récréation, les installations sanitaires et sportives :

- un (1) hectare au minimum en zone urbaine,
- deux (2) hectares au minimum en zones semi - urbaine et rurale.

Pour des raisons de commodités et de sécurité, les vérandas, les préaux et la cour de récréation doivent être suffisamment spacieux pour contenir l'ensemble des élèves hors des classes.

Le site de l'établissement doit être loin de toute entreprise pouvant perturber son fonctionnement : débit de boisson, décharge publique, grande voie de circulation, nuisance sonore. De même après implantation de l'établissement, le fondateur en informe l'administration qui prend les dispositions nécessaires pour éviter toute installation d'activité pouvant perturber le cadre de l'enseignement.

*** Le dossier de demande de création doit comprendre :**

- une demande manuscrite adressée au ministre de tutelle sous le couvert de la voie hiérarchique et revêtue d'un timbre fiscal au tarif en vigueur,
- le plan des bâtiments approuvé par les services compétents et comprenant des salles de classe, un bloc administratif, une salle des professeurs, une salle de science par cycle, des sanitaires et une bibliothèque,
- le plan schématique général de l'ensemble de l'établissement,
- le plan de financement,
- le contrat de bail ou le titre foncier,
- les frais de dossier,
- une enquête de moralité diligentée par les services compétents du ministère de tutelle,
- le dossier du fondateur comprenant :

APPENDIX C

ESTABLISHING NEW OR ELEVATING EXISTING SECONDARY SCHOOLS, COLLEGES AND UNIVERSITIES

In order to coordinate the denomination's educational effort, and to avoid misunderstandings, plans to establish new or expand existing schools shall not be implemented or publicized prior to final approval and receipt of official notice of the same by the General Conference, or in the case of secondary schools, by the division committee.

Colleges and Universities—The recommendation of the

General Conference Department of Education and the approval of the division and General Conference committees, through their respective boards of education, shall be required for locating and establishing new educational institutions or raising to a higher educational level all denominationally operated junior colleges, colleges or universities.

Divisions desiring to establish a college or university, or to elevate an existing school to advanced status, shall appoint a survey committee to make an on-site study of the proposal. This survey committee shall include representation from the General Conference Department of Education.

Requests to the General Conference Department of Education for authorization to establish a college or university, or to elevate an existing school to advanced status, shall be accompanied by a report from the survey committee and shall include a description of the purposes of the proposed educational institution, the constituency it is to serve, and the

256 / *Education GC Working Policy 2005-2006* plans for financing and staffing. When the request is for a proposed change in organization or function of an established college, the projected changes should be clearly indicated in the inspection report along with present and projected scholastic levels expected of students attending the school.

Recommendation to the General Conference or division boards of education by the General Conference Department of Education for approval of the request to establish or upgrade an existing educational institution shall, if granted, constitute permission to operate within the described limitations for a two-year probationary period. During the school year immediately following the two-year probationary period the administrative

officers of the university, college or secondary school shall make application through channels for accreditation and/or approval by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

Secondary Schools—The approval of the division committee is required for the founding of secondary schools, the elevation of a junior academy or high school to a senior academy or high school status, or the reorganization of a day school to a residence operation. The following procedure shall be followed:

1. A local conference/mission/field wishing to open a new secondary school or to elevate an elementary school or junior academy to the status of an academy or high school or to make a boarding school from an existing day school shall make application to the union conference or mission department of education with supporting data indicating the present and projected enrollment, the educational program proposed, the housing currently available and projected, the adequacy of financial support available, and such other data as may be called for in the application.

2. Union conference/mission approval shall be granted only after the conference/mission/field has satisfied the union board of education and the union committee that the proposed new school shall, within two years, satisfy the requirements of the minimum standards currently voted by the

Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities for schools of the level for which the application is being made.

3. Upon approval of the conference/mission/field application for a new or existing school's elevation to academy or high school status by the union conference/mission committee, the application with supporting

GC Working Policy 2005-2006 Education / 257 documents and official request for the appointment of a survey committee shall be forwarded to the division. The survey committee will conduct an on-the-spot inspection to determine the advisability of accepting or deferring action on the application.

4. The division committee, in counsel with its department of education, will appoint an inspection committee, including the division director of education, representation from the General Conference

Department of Education whenever possible, the director of the department of education of the union conference/mission initiating the request, a representative of the administrative staff of the nearest Seventh-day Adventist college or university, and the president and superintendent of education of the conference/mission/field initiating the application.

5. After convening at the site of the proposed new or altered secondary school, the survey committee will forward the results of their study and recommendations to the division department of education. After consideration by the division department of

education, official departmental recommendation for disposal of the application to establish or elevate a school will be forwarded to the division committee for final action and notification of the conference/mission/field originating the application.

6. Approval of the application to operate an academy or a high school, if given, shall be for a two-year probationary period. A junior academy applying for permission to offer eleventh grade (or equivalent) must be offering twelfth grade within a two-year period. At the end of the two-year probationary period, application must be made for accreditation and recognition by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities through the division commission on secondary education.

Deusson Noubissié Gabriel, *Mon Seigneur Ives Plumey 1946 – 1986, Maitrise, univesité Ngaoundéré*, 1997, 71.

Joint Operation of Secondary Schools—In the joint operation of academies and/or secondary schools where more than one conference/mission/field within a union elects to operate an academy, the following policy shall apply:

1. Joint operation of secondary schools by conferences/missions/ fields shall be only by authorization of the division committee. Application for a joint operation should be channeled through the division department of education to the division committee.

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2. Such joint operation will be based on a carefully worded, well-understood, written plan approved by each of the participating organizations.

3. A single operating board should function as in any academy. Membership of the board should be constituted by the number of representatives mutually agreed upon by each organization participating in the operation. The chair and vice-chair shall be determined by the union committee.

4. Operating subsidies, capital improvement assessments, and all other financial assessments shall be distributed according to the previously agreed upon basis, such as according to membership or tithe income of each organization.

5. Conference/Mission/Field superintendents of education for each organization with the union director of education will by virtue of their office be members of the joint operating board. Relations with the union will be the same as if operated by a single conference/mission/field.

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