

PROJECT ABSRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

**TITLE: A STRATEGY FOR MEETING CHALLENGES OF
INFRASTRUCTURAL DEVELOPMENT OF ADVENTIST UNIVERSITY
COSENDI NANGA EBOKO, CAMEROON**

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Cosendai University of Nanga Eboko was granted the recognition of University status by the Cameroonian government in October 14, 1996. However, despite its long period of existence, Adventist University Cosendai of Nanga Eboko is still greatly lacking modern learning facilities and dormitories, both for students and staff members.

This study was conducted in order to see how the change process can be handled through review of documents, and data collected by use of questionnaires and personal interviews from both students of that University, including faculty members and lay members Findings show that there are problems that need to be solved first if the infrastructural development of that university was to take place. Among restraining forces to that infrastructural development is mismanagement of funds is not to be neglected, it was found that an amount of one billion and eight hundred million franc cfa was borrowed for the infrastructural development of the University and, but, very less infrastructural development was achieved. The study also revealed the leadership problems as one of the restraining forces because since its creation, five Vice-chancellors have passed through that University and yet its outlook is almost the

same The study also revealed the tremendous opportunities to that issue, for instance, the members' readiness to contribute to the infrastructural development of A U C if mobilized and if integrity and transparency in funds management become part of the unquestionable values needed in the life of any given institution of good reputation. The study also revealed that the land opportunity of Cosendai University, if taken advantage of, in various productions, can boost the needed infrastructural development. On the same perspective, visionary leadership, based on the actual competitiveness of other private universities, on the base of interviews should find ways of opening extra campuses to enlarge financial entries to achieve the infrastructural development of Cosendai Adventist University of Nanga Eboko.

A program of infrastructural development for that University was therefore developed on the basis of a rational taking advantage of both human and natural opportunities and implementation of Christian values such as integrity, transparency, dedication to God and to his work to that issue.

For this to succeed, the study recommends the following driving forces: total commitment to God and to His work, it means that currently workers of that university and decision makers for Cosendai Adventist University should both act knowing that they are accountable before God for whatsoever they do for or against this university. This implies that Christ like character is required from anyone of them.

When that is achieved in everyone concerned by this University, then all efforts will look towards the well fare of Cosendai Adventist University. Also required from decision makers is the integrity in human and funds management and visionary and stable leadership. When these steps are fully followed, then great infrastructural development for Cosendai Adventist University of Nanga Eboko will be achieved.

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A STRATEGY FOR MEETING CHALLENGES OF INFRASTRUCTURAL
DEVELOPMENT OF ADVENTIST UNIVERSITY COSENDI
OF NANGA EBOKO- CAMEROON

A project

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

by

Mezolo Edouard


June 2015

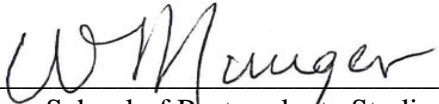
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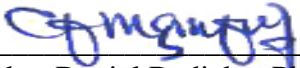
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This work is dedicated to my dear wife Endomba Ebene Débora whose presence in my life is a God given continual source of inspiration and an unfailing support during the course of this research.

Also to my children whose presence in our family is an unquestionable testimony of heavenly perpetual blessings of GOD to me and my dear wife.

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LIST OF ABBREVIATIONS

A.U.C	Adventist University Cosendai
C.A.U	Cosendai Adventist University
C.A.U.M	Central Africa Union Mission
I.B.E	International Board of Education

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CHAPTER 1

INTRODUCTION

Background of the Study

When the researcher came to Babcock University to start the AUA leadership program in 2010, fourteen years after his B.A .graduation from the same place, he was astonished by the great infrastructural development which took place in this Nigerian campus. This led the researcher to flash back his mind to Cosendai Adventist University, whose infrastructural development is yet to be realized after seventeen years of existence even though it got the governmental agreement as university prior to Babcock University.

Observing the infrastructural development in other private and religious universities in Cameroon, and considering the impact that the Cosendai University is supposed to have upon Adventism in the entire francophone countries, the West Central Africa Division of the Seventh-day Adventist Church, it became urgent to develop a strategy for meeting the infrastructural development of that institution.

Statement of the Problem

Cosendai Adventist University faces the challenge to improve its infrastructures if it is to meet up with other private universities in Cameroon as well as with other Adventist school such as Babcock University and Valley View University to name the few.

Looking at the fact that AUA is using Adventist university campuses in Africa to train future church leaders in Africa except the campus of Cosendai, again and again brainstorming to meet the expectation of God and that of the world church and the humanity at large to boost the infrastructural development of Cosendai Adventist University of Nanga Eboko is required.

What strategy can fit in the Cameroonian context for as unto meet the infrastructural development of the only francophone Adventist University in the West Central region of Africa? This question constitutes the task that the researcher undertook to carry on in partial fulfillment of his M.A. Leadership program.

Purpose of the Study

The purpose of this study is to create a sense of awareness in the Central Africa Union Mission so that they can give close attention to that university and take all the needed measures for its infrastructural development. The goal is to capture the attention of church leadership at any level of decision to give special attention to that institution.

This study purposes also to stimulate the financial involvement of any Seventh - day Adventist member in the Central and South Cameroon Conference specially and of the entire constituency served by Cosendai Adventist University.

Justification of the Study

One of the major objectives of this study is to help Central Africa Union Mission administrators while they are thinking about the infrastructural development of that university. The strategy developed in this work will be made available to them for implementation throughout the Union. In addition to that, findings from this study will be beneficial to the students in the sense that adequate infrastructures that will

foster their learning process, thereby helping them to achieve the holistic education Adventist University-Cosendai is committed to, will be at their disposal. This study may also serve as a reference work to any other researcher who will be conducting research on similar issues under discussion.

Scope of the Study

By the moment the researcher was to carry out this study, there was no specifically published written material on the infrastructural development of Adventist University Cosendai of Nanga Eboko in any given library visited in Cameroon. However, with the strategic planning learned at Adventist University of Africa at hand, with the exploration of the Holy Scriptures, the Spirit of Prophecy books, relevant books on strategic planning, and internet survey and the researcher's investigation on the field, the research could be done.

Delimitation of the Study

This study will only limit to matters related to the infrastructural development of Adventist University-Cosendai, nothing else will be included.

Methodology

To carry on this research, the researcher took time first to search the Holy Scriptures from the Old to the New Testament to see how it emphasizes the infrastructural development. Then he searched in the books of the Spirit of Prophecy to see how Ellen G. White relates leaders and development. After that second part, the researcher made full use of secondary sources of the library to see how other writers consider the infrastructural development. Next to this, he went to the Adventist University Cosendai campus to take note of the geographical location and the reality in the campus and to conduct questionnaires. Then, he conducted ten interviews.

Meetings with CAUM administrators and university staff were also held. Having gathered information, the researcher applied to the Center and South Cameroon Conference Executive Comity for the use of churches, when that was granted to him, he use PowerPoint presentation as mean for members' involvement in a financial support for the infrastructural development of that institution. All the acquired information led him to develop the different steps to follow in order to meet challenges of infrastructural development of the Adventist University Cosendai of Nanga Eboko

Organization

This study is divided or organized into five chapters: chapter one is the introduction, with the exposition of the organization of the study and definitions of terms. Chapter two shows the theoretical or biblical foundation of strategic planning: it is an exposure of samples of strategic planning from the bible, the point of view of E.G.W. on leaders and development. It is also an investigation of what history reveals about great leaders and development, and what other authors say about leaders and development. Chapter three is the description of the local setting. It focuses on the geographic location of Adventist University Cosendai, its historical background, its current state and its impact on Adventism in C.A.U.M. in particular and in Africa at large. Chapter four is the program development. It gives the various steps to follow in other to put in place a strategic plan for Cosendai University and how to follow it step by step, namely: creating a sense of urgency, establishing a guiding coalition, funds raising, and developing a vision. Chapter five which is the last contains the reminding of the problem, the recall of the purpose, the proposed strategy and the mentoring.

Definition of Terms

Action plan or tactics: In strategic planning process, action plan is the transition from conceptual world to the concrete action. Without action, it is impossible to evaluate the effectiveness of the plan. Sometimes the term tactics is used interchangeably with plan. However tactic plan or action plan is always used to define activities displayed to satisfy the requirements of an objective.¹

A Sense of Urgency: according to John P. Kotter, the sense of urgency is an action of creating in people's life an attitude of realizing the need and desiring to change.²

Driving Force: Driving forces push organizations toward a new state of affairs. These forces may be found in the internal as well as the external environment of the organization.³

Mission Statement: Various definitions of mission statement are given by a large number of authors; let us look at some of them. According to Guy S. Saffold, the broad and fundamental purpose for the organization's existence, the ultimate result it hopes to produce is what is called mission statement.⁴ For Thomas S. Batman and Scott A. Snell, the mission is the basic purpose and values of the organization.⁵ According to the many authors read by the researcher during this work among which

¹ Professor Seth Laryea, LEAD 634, *Strategic Planning class notes*, Adventist University of Africa, Babcock Learning Center", July 2011.

²John P Kotter, *Leading Change*, (Boston, MA: Harvard Business Review Press, 1996), 73.

³ Kurt Lewin, Force Field Analysis Model, np, 2007, 272.

⁴Guy S. Saffold, *Strategic Planning* (Nairobi, Kenya: Oxford Press, 2008), 113.

⁵ Thomas S Batman and Scott A Snell, *Management: the New Competitive Landscape* (New York: McGraw Hill Irwin, 2004), 84.

Professor Laryea, who holds that the mission statement is said to be simple, concise and clear that it could be written in a credit card format.

Restraining Force: Restraining forces seek to maintain the status quo. These forces including employee behavior tend to resist or to block the change process.⁶

Strategic Plan is a terminology originally used in military vocabulary describing the intent for an army to overcome the enemy. This expression is largely used today in all areas of human life; it is both a “mindset and a process” to reach a preferred future by an organization, an institution, an enterprise or a church.⁷

SWOT or Situational analysis is the study of internal and external environment of an organization⁸ and by extension for the purpose of this study, the Adventist University Cosendai of Nanga Eboko. The acronym SWOT comes from the initials of the four words: Strength, Weaknesses, Opportunities, and Threats. This is a diagnosis of existing conditions, changes and trends within the organization and its external environment. It helps to know what in which priority should be given.⁹

Values: Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person’s behavior and attitude and serve as broad guidelines in all situations.

⁶ Thomas S Batman and Scott A Snell, *Management: the New Competitive Landscape* (New York: McGraw Hill Irwin, 2004), 116.

⁷ Saffold, 89.

⁸ Laryea.

⁹ Ibid.

Some Common business values are fairness, innovation and community involvement.¹⁰

Vision: A vision, according to professor Mathema, is the dreamed picture for an organization, an anticipation of the future.¹¹ In other words, the vision is the dream which the planner is willing for the organization. Conceiving or creating a vision is one of the first and very important steps in planning change process.¹²

The Guiding Coalition: the guiding coalition is putting together a group sharing the same vision which must work like a team for a change to happen. According to Kotter P. John, a guiding coalition is putting together a group with enough power to lead the change. It is getting the group to work like a team.¹³

Figure 1 shows a statement of direction of what will be explored further in this study.

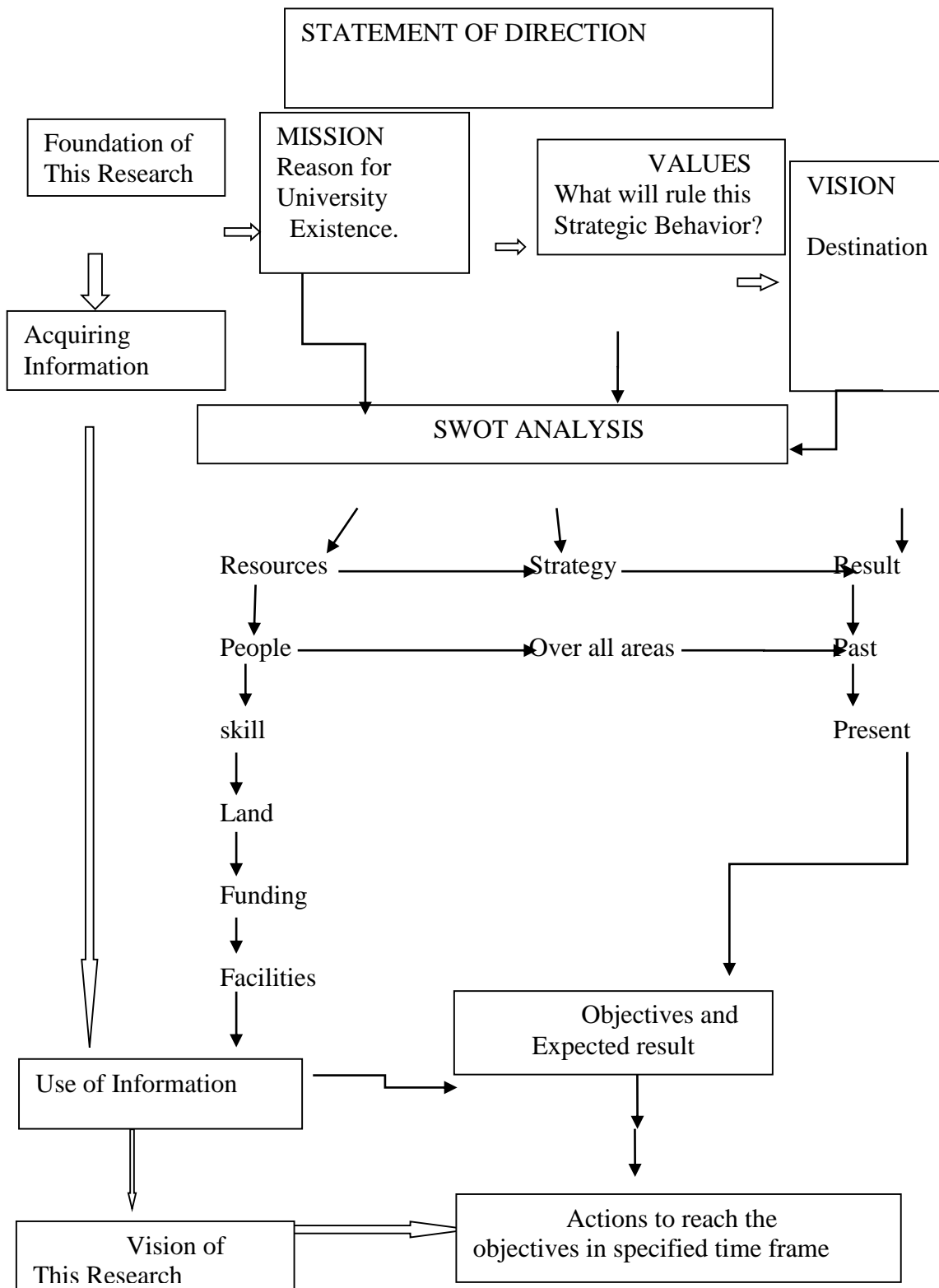
¹⁰Business Dictionary, [definition/values.html#ixzz3Is0EUhIc](http://www.businessdictionary.com/definition/values.html#ixzz3Is0EUhIc) (Nov13, 2014)

¹¹ “Professor Zacchaeus Mathema, LEAD 620, Foundations of Leadership class notes, Adventist University of Africa, Babcock Learning Center”, June 2011.

¹² Ibid.

¹³ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business Review Press, 1996), 75.

Figure 1. The Statement of Direction



CHAPTER 2
THEORETICAL FOUNDATION OF INFRASTRUCTURAL
DEVELOPMENT

Infrastructural Development in the Bible

The bible contains many Examples of infrastructural development from the Old Testament to the NT and this proves that the LORD wants his people to lead as far as infrastructural development is concerned.

Infrastructural Development in the Old Testament

The sanctuary in the wilderness. During the 430 years of the Egyptian sojourn, God had no specific place to meet with His people; therefore after the exodus, though still in the wilderness, a place of hardship, the Creator of the universe revealed His will to dwell among His people.

The Bible presents God as the Master Planner. In His willing to have a dwelling place in the midst of His people, God designed ahead of time how the Sanctuary was going to look like and presented the designing to His servant Moses, asking him to be faithful to the model showed to him. God reminded this to Moses: “And look that thou make them after their pattern, which was shewed thee in the mount.” (Ex 25:40). From this verse, it is very clear that the LORD does not want a lower standard or something not worthy to appear in a building which is to bear His name, that is why repeatedly, not only He himself is mentoring the work, but also keeps on reminding it to Moses. Analyzing the above verse, the Jamieron-Fausset-

Brawn Commentary says that this caution, which is repeated with no small frequency in other parts of the narrative, is an evidence of the deep interest taken by the Divine King in the erection of His palace or sanctuary; and it is impossible to account for details, except on the assumption that this tabernacle was to be of a typical character, an eminently subservient to the religious instruction of mankind, by shadowing forth in its leading features the great truths of the Christian church.¹

As to report the faithfulness to the task given to Moses, the book of Acts expressly points out the following information:

“Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen” (Acts 7:44). From the preceded verse, for the development to take place, the leading agent is asked to be faithful to God given instructions. And this is as result of the fact that God wants earthly things resemble the heavenly ones.

Viewed from this angle, it becomes very clear that any project of development whereby the name of the Creator of the universe is concerned is a very serious business. It is important to note that the Almighty God from the wilderness to David’s kingship had no fixe dwelling place, but rather a movable one. By so allowing, God wanted to teach his people that it takes time to achieve a high standing infrastructural development.

The temple of Solomon. For a change to happen in a given society, the leader must first have a vision. In the same line, Harris W. Lee has this to say: “Not much happens without a dream. And for something to happen there must be a great dream. Behind a great achievement is a dreamer with great dreams. Much more than a dream

¹Sword Searcher 4.5, [CD ROM], Brandon Staggs, 2004.

is required to bring it to reality, but the dream must be there first.”² David had the dream of building a temple to the LORD. The passage 2 Samuel 7:1-3 tells it as followed:

And it came to pass, when the king sat in his house, and the LORD had given him rest roundabout from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

However, he was disqualified by God to accomplish that good project. And God choose the agent of change. It’s written the following on that issue “And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.” (1 Chron 28:6).

The first impression to get here is that a good vision is not necessarily accomplished by the leader who had it. Should God inspire a leader on a particular issue, let he/she do what is required of him /her for the long term project and transmit the project to his/her successor as David did. It appears therefore that self-glorification is to be taken away from every leader for development to take place in every society.

The biblical account of the building of this temple makes it clear that David made all the needed preparation and gave to Solomon an ichnography of the building, with sections and specifications of every part and all this he himself received by inspiration from God himself just as Moses had received of the tabernacle. It becomes very clear that God himself is involved in any project of development carried out by men in which his holy name is concerned; and king David recognized God’s guidance in all what he did; it is written the following: “All this, said David, the LORD made

²W Lee Harris, *Effective Church Leadership A Practical Sourcebook*, (Minneapolis, MN: Augsburg Fortress 1989), 132.

me understand in writing by his hand upon me, even all the works of this pattern”
(1Chr 28:19).

It took centuries before the temple could be built, but since the project was approved by God it finally happened:

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month that he began to build the house of the Lord (1Kgs 6:1).

Seven years later, it is said that the building was accomplished: “And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it” (1Kgs 6:38).

Whatsoever is done with God’s approval knows no failure says the bible: “Except the LORD build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain” (Ps 127:1). Therefore, whatever is done in God’s work calls for seriousness because God is watching, that’s why the bible says: “And whatsoever ye do, do it heartily, as to the Lord, and not unto men;” (Col 3:23).

The Infrastructural Development in the New Testament

God as the best builder does it marvelously; the New Jerusalem as presented in the bible proves it. Describing the New Jerusalem, the N.T. has this to say:

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass (Rev 21:18-21).

From the above verses, it is understandable that caution should be taken in the matter of building an edifice whereby God's honor is to be seen, therefore rushing should be avoided at all costs and the designing to be strictly respected. It is in that perspective that the following Swahili saying can be taken into consideration: "hurry, hurry brings no blessing". In the same line the following Akamba saying can be justified: "Slowly, slowly is the way to go" "hurry, hurry does not give me time to take a good look."³ In addition to that, the researcher thinks that the successful accomplishment of a great and difficult undertaking depends much on the proper preparation for it; and the time, money, and labor so spent are as needful and as useful as those spent in any part of the work.⁴ And because Solomon followed all the instructions concerning that building, God showed his approval by this saying:

Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it (1Kgs 6:12-14).

E .G .White Writings on Leaders and Development

EGW sees a leader as the one planning for the labor of the Master not just as one enjoying the privileges of being in the position of command. In this perspective, action for God's honor and personal engagement are expected from any leader in God's vineyard for development to take place.

From what is said above, being a leader in God's church and involved in any kind of activity in which God's glory is to be shown makes one to become God's own

³ Aubrey Malphurs, *Values Driven Leadership* (Grand Rapids, MI: Baker Books, 1996), 45.

⁴ See Appendix C.

collaborator and requires loyalty to God's instructions from the human agent. No wonder that EGW comments the collaboration of God with human in saying this: "From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs."⁵ Therefore she says that there must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how.⁶

In order for the work to be built up strong and symmetrical, there is need of human agents to co-operate with the divine Leader because He does not do his work without the co-operation of the human agent.⁷

A leader is a leader because he leads other to action. Therefore, a leader is called to work harmoniously with others which are nothing less for him/her than the guiding coalition. EGW has therefore this to say: Let not one man feel that his gift alone is sufficient for the work of God; that he alone can carry through a series of meetings, and give perfection to the work. His methods may be good, and yet varied gifts are essential; one man's mind is not to mold and fashion the work according to his special ideas. In order for the work to be built up strong and symmetrical, there is need of varied gifts and different agencies, all under the Lord's direction; He will

⁵ White E G, *The Acts of Apostles*, Ellen G White Writings, [C D ROM], Silver Spring, MI, MD Ellen White Estate, 1999.

⁶White Ellen G, *Gospel Workers* [C D ROM], Silver Spring, MD Ellen White Estate, 1999.

⁷ White Ellen G, December 8, 1893, [C D ROM], Silver Spring, MD Ellen White Estate, 1999.

instruct the workers according to their several ability.⁸ Cooperation and unity are essential to a harmonious whole, each laborer doing his God-given work, filling his appropriate position, and supplying the deficiency of another. One worker left to labor alone is in danger of thinking that his talent is sufficient to make a complete whole.⁹

Knowing the battle between good and evil, EGW sees the success of a leader as a result of his/her relation with God, she has this to say on that issue: “God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts.”¹⁰ And again with the consecrated worker for God, in whatever place he may be, the Holy Spirit abides.¹¹ When human faithfulness meets divine faithfulness, success becomes unquestionable: “When man does his part, God never fails to fulfill His promises.”¹² God is not much interested with the work than He is with the faithfulness of His people: “God himself works with his faithful laborers, be they many or few.”¹³ For E.G. White, faithfulness to God is expected

⁸White E G Evangelism, [C D ROM], Silver, Sprint, MD Ellen White Estate, 1999.

⁹Ibid.

¹⁰White EG AUCR, June 1, 1904, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

¹¹White EG *Acts of Apostles*, [C D ROM], Silver Sprint , MD Ellen White Estate, 1999.

¹² White E G {PUR, October 10, 1901, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

¹³GCB, April 10 1901, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

from every human for the Lord to act on our behalf: “For no other purpose does he entrust men and women with talents. If you are faithful in filling the place he desires you to fill, he will work in your behalf, and you will see of the salvation of God.”¹⁴

For development to take place in God’s work, since the leader is the one who determines the what to be of a society, a leader is to take advantage of present opportunities, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased.¹⁵ They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service.¹⁶ This on the sight of E.G.W. reminds a leader in God’s work to be very mindful so that doors can be opened to him for God’s work because “Nehemiah does not depend upon uncertainties. The means that he has not, he solicits from those who are able to bestow. The entire world, with its riches and treasures, belongs to God, although it is now in the possession of wicked people¹⁷. If His servants take a wise and prudent course, so that the good hand of the Lord may be with them, they can obtain the means that they need to advance His cause.”¹⁸ It is therefore clear that a leader in the up building of God’s work should

¹⁴ White E G, {AU Gleaner, September 16 1903, [C D ROM], Silver Sprint , MD Ellen White Estate, 1999.

¹⁵White E. G., *Acts of Apostles*, [C D ROM], Silver Sprint , MD Ellen White Estate, 1999.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸White E G, CT 184.4, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

not expect that every need of work will be given him ahead of time: “In the up building of His work the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by bringing about circumstances which compel them to move forward in faith. Often He brings them into strait and trying places, and bids them advance when their feet seem to be touching the waters of Jordan. It is at such times, when the prayers of His servants ascend to Him in earnest faith, that God opens the way before them and brings them out into a large place.”¹⁹

According to EGW, there is a need for leaders whose ability is to win the interest of the people and pull them into action, men whose plans and actions will not draw back in the very presence of difficulties for development to happen. Therefore she says: “The work that we are to do is not independent of what God is to do, but a work of co-operation with God. God will not do that for man which he can do for himself.”²⁰ E.G.W. says that for the development of God’s works, everybody is concerned: “God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity.”²¹ From what is said above, E.G.W. emphasizes the guiding coalition.

¹⁹White E G, *Acts of Apostles*, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

²⁰BEcho, November 1 1893, [C D ROM], Silver Sprint, MD Ellen White Estate, 1999.

²¹White E G, *Home Missionaries*, October 1 1894, [C D ROM], Silver Spring, MD Ellen White Estate, 1999.

What Does History Reveal About Great Leaders and Development?

The historical account of great leaders gives food for thought for one to know that from ages to ages on this earth since creation, there have been great leaders: great leaders some on the sight of God, and others only on the sight of men.

The researcher makes the difference between great leaders on the sight of God and great leaders on the sight of men as to differentiate godly leaders and ungodly ones. Godly leaders are those who seek God's guidance, who can be inspired by the spirit of God, and whose actions seek God's will and honor, while ungodly leaders are those who do not seek God's guidance and whose actions are against God's will and honor.

Great Leaders in the Sight of GOD

The genesis account of a pharaoh who received dreams from God and who was determined to know the meaning of it shows that God is ready to inspire any leader who leans upon Him, for the eyes of the LORD run to and fro through the earth, and direct the affairs of the children of men. It is written on that issue the following: "And it came to pass at the end of two full years that Pharaoh dreamed: and, behold, he stood by the river" (Genesis 41:1).

"And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh "(Gen 41:8).

The wise men failed to give the king's mind any relief, and Pharaoh, on the suggestion of the chief butler, called for Joseph, who declared that the dreams were one, and predicted that there, would immediately follow seven years of plenty, succeeded by seven years of famine.

A godly leader will always recognize the voice of God. It is written that as soon as Joseph interpreted the dreams: “And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is” (Genesis 41:38, 39).

Joseph’s action to save Egypt from famine including his father’s family makes him one amount great leaders in the sight of God. After his appointment, he acted with foresight and wisdom. Joseph’s skill of dream interpretation was marched by his skill as a leader and manager, and so Egypt was saved from the devastation it might otherwise have suffered. The researcher thinks that Joseph’s strategic plan of saving Egypt from famine was successful because it was guided by God for, as Guy S. Saffold said: “Even as no plan can succeed against God, no plan of Him can fail.”²² On this list, it is good to add the name of King Solomon: when God made him king, Solomon knew that left to himself he could do nothing good, so he asked God to equip him.

And since he asked for God’s guidance, he was able to build the temple successfully, perfectly judge the two women over the dead baby. (1 Kings 3:5-10).

Still on the historical account of great leaders in bible, the name of Nehemiah is worthy to be mentioned. After the destruction of Jerusalem followed by the deportation of the Jews to exile under the Persian ruler, Nehemiah’s heart did not depart from his home land. He pleaded with God to remember His people and restore Jerusalem. Under God’s guidance, the dominant ruler, not only granted Nehemiah all what was needed for the reconstruction of the temple, but also secured his travel and staying in Jerusalem during the reconstruction. It is important to discover that everything that he did to carry on this activity was well planned and mentored by

²²Saffold, 16.

himself, that is why, though against opposition, God's guidance made him successful. From Nehemiah's attitude, good leaders, as Guy S. Saffold says, should always remember that "God places in our path opportunities to make gains and to succeed. We must be wise enough to spot these in a timely fashion so as to take advantage of them."²³

A godly leader never steps back in front of opposition; his trust in God gives him the courage that human strength cannot. On that issue, the bible gives this information:

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, they shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. (Nehemiah 4:7-11).

Based on Nehemiah's attitude in facing opposition gives way to Guy S. Saffold to say: "Challenged by obstacles that we cannot overcome, we can look to One whose power has no limit."²⁴

Great Leaders in the Sight of Men

History does not reveal only the account of godly leaders; it however gives a list of so many ungodly leaders. The very first one is found in the book of Genesis 11. After the flood, God blessed Noah's family which was from then the only survived from the disaster. He asked them to multiply and to fill the earth, but they refused to

²³Ibid.

²⁴Ibid., 16.

depart one from another; they had an ambition to make a name for themselves by building a tower whose roof was to reach heaven just an opposition to God's will. It is written the following:

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth”(Genesis 11:4).

To build a city and a town was no crime, but to do this to defeat the counsels of heaven by attempting to prevent emigration was foolish, and just offensive to God.

It is natural for men to be distinguished and as natural to seek it in a wrong way and for a wrong end. In doing this, they will be disappointed. Would they be to truly great and permanently honored, which they may and ought to desire, they must seek these blessings, not in the indulgence of selfish gratification, but in learning and doing God's will; it is therefore said:

“And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city” (Gen11:5-8).

Their project failed: by occasioning a difference in dialect, God defeated their purpose and they were compelled to the dispersion that they had combined to prevent. No wonder that Guy S. Saffold says: “Plans directed toward our own fame and honor

rather than God's glory will not be honored." In other words, "No plan, however thoughtful, well- researched, or intricately detailed- can succeed against the Lord."²⁵

What Do Other Authors Say About Leaders and Development?

In this fast moving world, it is impossible to think of leaders without talking about development because the caliber of the leader determines the level of development of the society of which he/she is in charge. In any organization, the leader must first be concerned with planning. He must identify organizational objectives.²⁶ And only a good leader can do that. That's why Munroe Myles has this to say: "A good leader not only knows where he is going, but he can inspire others to go with him."²⁷

Concerning the impact of Christian leaders, Richard J. Gehman says: "Christian leaders who serve as God's under-shepherds must facilitate change for God's glory and the building of his kingdom. No one is a leader unless he is an agent of change. Any growth or new development is change."²⁸

God wants all those in charge of his church to perform with order and good plans. According to L.M. Bernard and L. R. Greeta, "Our God is a God of order and strategic planning He expects His church, His organization to be a church of order,

²⁵Safford 15.

²⁶ Munroe Myles, *Dynamic Leadership* (Mountain View, California, Pacific Press Publishing, 1979), 41.

²⁷ Myles Munroe, *Becoming a Leader* (Pneuma, Nigeria: Life Publishing, 1993), 9.

²⁸Richard J, Gehman, *Learning to Lead, The Making of a Christian Leader in Africa* (Nairobi, Kenya: Oasis International, 2008), 225.

and systematic planning.”²⁹ No wonder the author goes on saying the following:
“God had given specific instruction for His church to plan systematically and to get all its human resources involved, so that the church can run its institutions profitably and complete the task on earth quickly.”³⁰

Linking the above saying to this other idea, it becomes very clear that “success is not measured by what you have done compared to what others have done, but rather what you have done compared to what you should have done.”³¹ This requires on the side of a leader more of planning. And according to O.J. Akinola, “planning is deciding in advance what to do, how to do it, and when to do it.”³² In fact, planning determines the future of an organization, thus “One can say consequently that planning refers to decisions taken which are based on purpose, facts and considered estimates.”³³

According to Harris W. Lee: “Not much happens without a dream. And for something to happen there must be a great dream. Behind a great achievement is a dreamer with great dreams. Much more than a dream is required to bring it to reality, but the dream must be there first.”³⁴

²⁹ L M Bernard and L R Greeta, *Dynamic Leadership*, (Mountain View, California, Pacific Press Publishing Association, 1979), 76.

³⁰ *Ibid.*, 78.

³¹ *Ibid.*, 49

³² O.J. Akinola, *Church Administration, A Practical Approach* (Lagos, Nigeria, CSS Limited, 2002), 77

³³ *Ibid.*, 78.

³⁴ Lee W. Harris, *Effective Church Leadership A Practical Sourcebook*, (Minneapolis, MN: Augsburg Fortress, 1989), 132.

The above thought gives the idea that “Leaders are the most results oriented individuals in the world, and results get attention. Their visions or intentions are compelling and pull people toward them. Intensity coupled with commitment is magnetic. Vision grabs”³⁵ . No wonder therefore that Richard J. Gehman says “Anyone worthy of being called a leader is a change agent.”³⁶

Being a change agent makes one used to planning for a better future. Guy S. Saffold -has this to say: “planning begins with today’s realities, but its focus must always be on tomorrow’s opportunities.”³⁷ A Good understanding of what has just been said is that planning, in the hands of a leader does not merely mean developing plans, but also stimulating actions in order to bring those plans into reality. And on this particular issue, Guy S. Saffold has this to say: “Action without plan is aimless, but planning without action is fruitless.”³⁸

As far as today’s fast changing world is concerned, any worthy leader must master strategic planning techniques because they were originally developed to help leaders detect and respond to change.³⁹ And this is very important and essential for today’s context because plans must constantly be revised, deferred, or even abandoned in response to changing circumstances, new information, or other development.⁴⁰ For the researcher, strategic planning helps a leader to avoid useless waste of money and energy because, as Guy S. Saffold says: “A good plan can bring focus, direction, and

³⁵Ibid.

³⁶ Gehman, 225.

³⁷Saffold, 5.

³⁸Ibid., 11.

³⁹ Ibid., 12.

⁴⁰ Ibid., 14.

effectiveness to an organization's efforts."⁴¹ Not only it makes a leader to be aware of current problems of the organization, but it also helps the leader to search for opportunities. To this point, Guy S. Saffold has this to say: "Strategic planning is more concerned with identifying and taking advantage of opportunities than with solving current problems."⁴²

With what is said above in mind, the researcher thinks that, as Guy S. Saffold says: "strategic thinking consistently searches for and places priority on taking advantage of opportunities "⁴³ which widens the way to the development of any organization. To that the same author adds this: "to survive, an organization must do two things: protect against threats and take advantage of opportunities. Failure to protect against threat is foolish; failure to explore opportunities is poor vision."⁴⁴

From what is said above, as Guy S. Saffold has this to say: "God is not honored by poor planning, misdirected ventures, sloppy management, or a sense of confusion. Rather the beauty of His character is more clearly reflected when we envision wise, holy purposes, and undertaken with prayer, discernment, wisdom and a spirit of obedience, planning helps wed out goals to God's purpose."⁴⁵

To put an end to this particular section, the researcher stands on the following to agree with all what is said above that: as far as development is concerned in any organization, the leader is the one to give the impact. Quoting Peter Ducker, L. M.

⁴¹Ibid., 21.

⁴²Ibid., 27.

⁴³ Ibid., 29.

⁴⁴Saffold, 43.

⁴⁵Ibid., 2.

Bernard and L.R. Greeta said that” in any organization, the leader is the life giving element.”⁴⁶

⁴⁶ L R Greeta and M Bernard, *Dynamic Leadership* (Mountain View, California: Pacific Press ,1979), 41.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Geographic Location

Cosendai Adventist University is located in Nanga Eboko, the capital city of the Upper Sanaga Division in the Center Region of Cameroon. It is situated at 166 kilometers eastward from Yaoundé, the capital city of the country Cameroon, and 152 kilometers westward from Bertoua, the East Cameroon regional Capital city, since Nanga Eboko is situated in between the two cities. However one can reach Cosendai Adventist University from the four corners of the country by road or by train. Cosendai Adventist University is located at two kilometers away from Nanga Eboko town on the road Yaoundé-Nanga Eboko in a village called Tong.

Focus on the Campus

Any person visiting AUC campus is impressed by the works of the former missionaries: the Adventist Health Center is located as the link between the neighboring population and the campus. Then in front of the health center is built a short monument with the symbol of the Three Angels Message, and on the two sides of which is a road serving as the limit between the neighboring population and the land of the University. A wall has been built to surround the previous Adventist Seminary of Nanga Eboko, and behind the monument of the Three Angels Message is a gate letting getting in and out. Once in the campus, the first impression a visitor has is the presence of the too many palm-trees that overwhelm the campus and most of

which are now too old, attesting by their old age the long history of the missionary work in that locality.

The A.U.C. campus can be divided into two: old site and the new site. The two sites are situated on hills so that one can have a panoramic view of the natural beauty of the other site from one site. The two sites are separated by a valley through which flows a stream that serves as a natural limit between them.

The Old Site

In the old campus, the historic impact is still felt: the Adventist primary school which marked the beginning of the Adventist education in the locality is still situated on the left side of the health center where everything started. Its classrooms are not yet modern as they should be, but nevertheless still continue to form young people for the glory of God. The old campus has 77 buildings without upstairs. These were built with bricks in old fashion and are still solid, but they lack maintenance. One chapel in construction was broken down and left at that level due to the poor technical dispositions.

The particularity here is the married quarter which serves mainly for foreign students and their families. Particularity because here, at least, apart from the staff members' habitations, one can find the family link in the campus.

The first building after the gate contains the administrative offices of both the Adventist Secondary school and that of Cosendai Adventist University of Nanga Eboko. It is therefore clear to understand that they both share the existing facilities of former Adventist Seminary of Nanga Eboko: the chapel, the dormitories, cafeterias, the library, classrooms, and stadium.

The New Site

On the new campus, as far as learning is concerned, the quietness of the campus makes Cosendai Adventist University a place to be for any student of the existing faculties.

The new site has one dormitory and a modern cafeteria already finished, two administrative buildings not yet finished, but used for learning by students, one amphitheater not yet finished, one dormitory, and another building for library still in construction. However, there is no fence around the site, and this gives the feeling of insecurity.

Historical View of the School

EYEZO'O Salvador and POKAM Amboise hold that the Seventh-day Adventist Church entered in Cameroon on November 1926, and among the various implantations of the church in the country, Nanga Eboko (Tong) was the first station.¹ According to the same source, the first American pioneers William Harrison Anderson and T.M. French when they arrived at Douala on November 1926, they choose Nanga Eboko where His Majesty King Bessala of the Yekaba tribe granted them a land of 50 acres.² Their choice for Nanga Eboko was guided by the missionary spirit.

A year later pastor R.L. Jones sent by the South African Division as first Adventist missionary arrived at Nanga Eboko as first Seventh-day Adventist missionary in Cameroon and founded the Adventist primary school of Tong in 1928.³

¹ Pokam Ambroise et Eyezo'o Salvador, *Le Mouvement Adventiste au Cameroun 60 ans après*, by (IMA, 1986), 1.

² Ibid., 2

³ Ibid., 3

Two years later, that is in 1930, pastor Zaré Yeretzien founded the first school of those who will preach the gospel to their people called the School of Catechists of Nanga Eboko.⁴

The missionary spirit that prevailed searched to preserve the purity of learners and this brought the existence of a primary school for girls beside that of boys from 1930 to 1936.⁵

In 1939, Paul Bernard opened the secondary school with only two classes: form 1 class and form 2. In 1955, under the direction of Sylvain Mayer, the biblical teaching was intensified with the creation of a special program for evangelists.⁶

The secondary school bearded the name of its founder until 1956, year during which, the teaching of Theology was introduced; and from that memorable year, under the leadership of Pastor Augsburg, the Paul Bernard secondary school became the Adventist Seminary of Nanga Eboko.⁷

In 1958, the school Principal Gérard Poublan opened the technical section with two principal domains: house-holding and wood industry. Five years later that is in 1963 Raymond Liénard opened the pedagogic section. These various changes and innovations clearly demonstrated that the school was called to a higher position. With all this, the Adventist Seminary of Nanga Eboko and the Modern and Technical Teaching were recognized by the Cameroonian government since December 7, 1964 by the decree N° 058 of December 7, 1964.⁸

⁴ Ibid.

⁵ Ibid. 7

⁶ Ibid. 18.

⁷ CAUM Education Office Records.

⁸ Ibid.

In 1967, the theology department started functioning and in 1974, Marcel Fernandez gave a new impulse to the Pedagogical section. The Adventist Seminary of Nanga Eboko since then became an International Christian Institution with the vocation of training efficient and competent workers for the Church in the Francophone part of Africa.⁹

From 1949 to 1984, a ministerial training Seminary operated on the site alongside the secondary school; however, the impulse of the Adventist Seminary started decreasing from 1984 when the university of Central Africa of Mudendé in Rwanda began offering its programs.¹⁰The church leadership had decided to stop the undergraduate program in Nanga Eboko, hence to offer it only in Rwanda. This situation led to the drastic decrease of students, specially the foreign students. In 1992, the last missionary Jean Paul Cosendai, son of the missionary whose name is honored by the name of the university left Cameroon.

The Impact of Adventist Seminary of Nanga Eboko on Adventism in C.A.U.M.

The Adventist Seminary of Nanga Eboko had a positive impact on Adventism in the Central Africa Union Mission and beyond. Almost all the workers of the Seventh Day Adventist Church in Congo, Gabon, Central Africa Republic, Chad, Equatorial Guinea, Zaire, Congo Republic, and of course those of Cameroon were all trained in the Adventist Seminary of Nanga Eboko. To these, should be added those of the Sahel Union, hence the recognition of the impact of the Adventist Seminary of Nanga Eboko on Adventism in the francophone Africa was unquestionable. For

⁹ Ibid.

¹⁰“Report of the survey Adventist University Cosendai of January 18 to 21, 1999”, CAUM education office record, 2.

instance, the Vice Chancellor of Adventist University Cosendai who is from the Congo Republic, when asked if he knew about Nanga Eboko before his appointment said: “I knew about Nanga Eboko since 1980s because some of my people were coming here to study theology, including my own brother in law.”¹¹

Mr. Mezalé Bikaté Jean Pierre, a former student of the Adventist Seminary of Nanga Eboko and now working at Adventist University Cosendai, says there is no doubt that the Adventist seminary played a positive role during its existence. He said: “that institution really played a very positive role on Adventism in Africa, and you can see it in the training of the first African missionary workers.”¹² And when asked if that institution fulfilled its mission, he said: “There is no mistake on that issue, as I said early on, it did.”¹³

From Adventist Seminary to Adventist University Cosendai

That institution has undergone some changes in status and name: when in 1984 the schools of theology and Education were transferred from Nanga Eboko to Mudendé, the institution could no longer offer the B.A. degree; all the same, it continued to form local biblical workers of lower instruction level until when Jean Paul Cosendai left for Switzerland, his home country. And from that year, it became Adventist Secondary school of Nanga Eboko. Due to civil war in Rwanda, the Africa Indian Ocean Division (AID) decided to develop institutions of higher learning in four French speaking countries, one of which is Adventist University Cosendai of Nanga

¹¹ “Joseph Massinda, VC of CAU, interview with the researcher”, see Appendix B.

¹² “Mezalé Bikaté Jean Pierre interview with the researcher”, see Appendix B 5.

¹³ Ibid.

Eboko. In view of the realization of that project, Griggs University started a program of G.E.D. (General Education Diploma) to help future students whose instruction level was lower from 1994 to 1995. The opening of the G.E.D. program in Cameroon was as a result of an agreement between Griggs University (GU) and Africa Indian Ocean Division (AID). That program started on Wednesday June 1, 1994 and was expected to continue for a period of four years renewable during which Griggs University was to sustain the accredited program of theology studies while the Africa Indian Ocean Division was responsible for the application of the B.A. program for the Nanga Eboko-CAUM center. That agreement stipulated that the Nanga Eboko center with the collaboration of the Central Africa Union Mission will provide infrastructures.¹⁴ By this agreement under the patronage of Griggs University and the Adventist University of Central Africa, the Adventist secondary school of Nanga Eboko was erected to an Adventist Institute of Higher Learning.

In July 1995, the International Board of Education (IBE) took an action (9:32) receiving the proposal submitted by AID for the establishment of four francophone campuses. On June 10, 1996 the school of theology reopened at Nanga Eboko campus.

In its action, the IBE requested that the General Conference Education Department appoint a committee to conduct the survey of Adventist University-Cosendai as a step toward denominational recognition. In September 1998, the university administration prepared a self-study document that was endorsed by the AID University Senate and made available to members of the survey committee. En route to the campus, the survey committee and the representatives from the university

¹⁴ “Contrat entre Griggs University et AID”, CAUM Education Office Record, 3.

board and administration met in Yaoundé with the Cameroonian national Minister of Higher Education who expressed satisfaction and support for the establishment of Adventist University Cosendai.

Recommendation to the International Board of Education

The survey committee recommended to the Board of Education that Adventist University-Cosendai be granted recognition as a Seventh-day Adventist institute of higher learning once the Board receives evidence that the following conditions have been met.

1. The Central Africa Union Mission with the Africa Indian Ocean Division leadership provides for Adventist University Cosendai use of adequate facilities on one campus under one administration, in order that the institution may develop expeditiously and achieve its mission. If such an arrangement includes the operation of a laboratory school on the same campus under the university administration, the school's financial support must be provided outside the university budget.

2. The administration develops and the local board grants formal approval to the physical master plan of the entire university campus, including a schedule for upgrading the basic infrastructure (dormitories, classrooms, cafeteria, offices), after it has been evaluated by an Adventist specialist in campus planning.

3. The General Conference Auditing Service conducts an audit of Adventist University Cosendai financial operations and submits the results for approval by the local board.

Once these requirements were met and documented, the Adventist Accrediting Association is expected to grant Adventist University Cosendai candidacy status, usually for a period of two years.¹⁵

The university requested from the Cameroonian government a letter granting recognition in principle and, on October 14, 1996; received a provisional recognition status, then later on obtained full recognition.¹⁶ More than that, A.U.C received authorization from the Ministry of Higher Education of Cameroon to begin offering degrees in Business and in Theology in 1996 and 1997. In addition, the Yéndjanga tribe who, over time became rulers over that land, through his King, His Majesty Eboko Simon, in 1996 donated the University 1,100 acres of land adjacent the old campus.

The majority of students are from Cameroon while the rest come from Burundi, Rwanda, Gabon, Democratic Republic of Congo, Cap Vert, Togo, Angola, Burkina, Central Africa Republic, Ivory Coast, Chad, Bissau-Guinea, Equatorial-Guinea, and Mauritius-Island.¹⁷

Today, apart from the main campus, the Adventist University Cosendai of Nanga Eboko has already opened an extended campus at Douala as result of following its ambition of becoming great among the great Adventist universities.

The constituency served by Cosendai Adventist University includes the Central Africa Union Mission and Sahel Mission with a total population of

¹⁵“Contrat entre Griggs University et AID”, CAUM Education Office Record, 3.

¹⁶ Willard Munger, “To Whom it May Concern”, CAUM Education Office records, May 25, 1998.

¹⁷Ibid.

approximately 28 million and more than 136,000 church members organized in conferences and missions.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

For the researcher to develop a strategy for meeting the challenges of infrastructural development of Adventist University Cosendai of Nanga Eboko, he had to go and interview one former interim Vice Chancellor of that university for investigation, then the current Vice Chancellor for another interview, and one of the current workers. It was also important for the researcher to have an interview with the Administrators of the Center and South Cameroon Conference, In addition to these, the researcher looked for two of those who served as Principal of Adventist Seminary of Nanga Eboko which has today become Adventist University Cosendai. To close the round of interview, the researcher had to interview Dr. Willard Munger, the very first human Vice Chancellor of that university thirteen years after his departure from Cameroon, and one Interim President of the Central Africa Mission Union and finally the current Administrators of the same Union. In order to make use of suggestions gotten during those interviews, the researcher went to the Ministry of Agriculture of Cameroon to have the view of an expert.¹

When the first round was closed, the researcher went again to A.U.C. campus for a series of questionnaires to both students and workers. The researcher had 100 students to fill the questionnaire and 30 workers to fill another questionnaire.¹

¹ See Appendix B.

¹ See Appendix A.

Findings from the students' questionnaire gave the Table 1. Table 1 gives the idea of the great need of infrastructural development to make Adventist University Cosendai a better place for students.

Table 1. The Need of Infrastructural Development of CAU

Number	Need	Percentage
1	Modern classrooms	100%
2	Modern dormitories	80%
3	Amphitheaters	100%
4	Modern cafeteria	100%
5	Scientific laboratory	100%
6	Water supply	100%
7	Sport installation	100%
8	Good roads in the campus	100%
9	Fence around the campus	100%

The analysis of the data from the questionnaire filled by current workers or Cosendai on the need of knowing the leadership problem is presented in Table 2.

Table 2. Leadership Problem

Number	Object	Percentage
1	Knowledge of the Mission Statement	97%
2	Knowledge of the Vision	66%
3	Need of Roads in the Campus	100%
4	Lack of maintenance of existing buildings	80%
5	Need of modern laboratories	100%
6	Need of fence	100%
7	Need of using the land for agricultural activities	100%

On the actual need of infrastructures, Dr. Williard Munger, the very first Vice-chancellor of that university has this to say: “when we opened that university we used the infrastructures of the Adventist secondary school of Nanga Eboko, eighteen years later, the actual infrastructures of Cosendai frankly speaking do not reflect the age of that university because by now one would have expected more than what is done up to this day.”²

On the other hand, the questionnaire to workers and staff members shown in Table 3 gives the restraining forces they perceive to Cosendai Adventist University infrastructural development.

On the issue of restraining forces, Dr .Williard Munger says this: “The major hindrance while I regard others as minor is the lack of confidence of members in the

² “Dr. Williard Munger, interview with the researcher,” See Appendix B 7.

school management and the Union leadership. The Union leadership of my days was the problem I had and that prevented people to get involved in the development of that school.”³

Table 3. The Restraining Forces to the Infrastructural Development

Number	Restraining Force	Percentage
1	Lack of Spirituality	48%
2	Poor Leadership	32%
3	Lack of Money	20%
TOTAL	03	100%

After the phase of questionnaire, for more information, the researcher went to the Central Africa Union Mission Education Department Office for further investigation.

Resources

When all these information were gathered, in view of involving the entire church body of the Center and South Cameroon Conference which is the stakeholder to this university, the researcher applied for the use of churches in order to hold seminars for church members’ implication.⁴ When the authorization was granted to him, he planned for a presentation on PowerPoint in six selected churches: five in

³ Ibid.

⁴ “Dr Williard Munger, interview with the researcher”, See Appendix B.

Yaoundé, the capital city of Cameroon, and one at Nanga Eboko.⁵ Results are shown in Table 4.

Table 4. Consulting the View of Members

Percentage	Copies given out	Copies filled	Percentage
1	85	85	100%
2	115	115	100%
3	120	120	100%
4	90	90	100%
5	100	100	100%
6	90	90	100%
TOTAL	600	600	100%

The content of the presentation was the “Adventist philosophy of education, and God’s design for the implication of his people to the development of His work”. Basing the presentation first on the sanctuary in the wilderness and on the Spirit of Prophecy, putting emphasis on the fact that “God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity.”⁶ The researcher made an appeal to those present during those series to get themselves involved in the infrastructural development of Adventist University Cosendai of Nanga Eboko, *a Divine gift*. During those presentations 1,500 members

⁵ See Appendix D.

⁶E G W, *Home Missionaries*, October 1 1894, [C D ROM], Silver Spring, MD Ellen White Estate, 1999.

were counted present. At the end of each presentation, listeners were asked to fill an engagement card.⁷

At the end of those presentations, six hundred copies were given out, and six hundred copies were filled giving a percentage of hundred percent. See table 4 above.

To evaluate the readiness of lay members to support financially the infrastructural development of their university, the filled copies gave 15,500 frs per member yearly based on the chosen amount and the frequency. How was this found? If we divide the total amount of money by the number of participants who filled the engagement card, it gives an estimation of 15, 500 frs per member per year. See the yearly estimation of the Union members ‘contribution in Table 5.

Table 5. Opportunity of Membership to CAU Infrastructural Development

Amount	Frequency	Number	Yearly estimation
2000	Quarterly	120	960,000 frs
5000	Quarterly	150	3,000,000 frs
5000	Semester	50	500,000 frs
10000	Quarterly	40	1,600,000 frs
10000	Semester	100	2,000,000 frs
10000	Yearly	120	1,200,000 frs
	TOTAL	600	9,260,000 frs

⁷ See Appendix A.

For the contribution of members to the infrastructural development of that university, the means through which the money should be sent to the university, the filled copies gave the results shown in Table 6.

At the end of those presentations, 91.66% of those who filled the engagement card chose to send their money through a special bank account.

Table 6. Loss of Confidence to the Leadership

Means	Number	Percentage
Local Pastor	10	1.66%
Conference Treasury	40	6.66%
Directly to the university	0	0%
Special Bank Account	550	91.66%

The six hundred people who filled the engagement card mentioned their wish to be informed for the management of their money as seen in Table 7 below.

Table 7. The Need to Be Informed

Number of copies	Don't want to be informed	Want to be informed	Percentage
600	0	600	100%

The fact that 91.66% of those who filled the engagement card chose to send their money through a special bank account and that, 100% want to be informed on the management of their money testifies that the lack of confidence of members in the

school management and the Union leadership of the days of Dr. Willard Munger is still prevailing. The Union treasurer sees transparency in funds management as a driving force⁸ that can bring back confidence in the midst of God's people.

Using the Land for Infrastructural Development

On the base of findings from the various interviews, the land has been pointed as the most internal source of fund raising. Dr. Ademola Tayo, the former interim Vice Chancellor of A. U.C. says that the land facility of Cosendai is enormous, and that is a very great opportunity which itself gives way to massive extension of buildings. And he suggested that the land be used for agriculture on various productions.”⁹

For Mr. Mezalé Bikate Jean Pierre, “With the extension of our land if we make use of it with only agriculture, you can't imagine the amount of money it will give for the infrastructural development.”¹⁰ The impact that agriculture can have on the infrastructural development of A.U.C appears to be enormous in the sight of those who know the land possession of that university. In the sight of an expert, the land possession of an organization is a source of development. For instance, Mrs. Etoundi Ondoua Gisele, a General Engineer in the Ministry of Agriculture of Cameroon when asked if the fact that “ people are saying that the land is a source of development for any given organization” was an assumption or a given fact has this to say: “That is not

⁸ Jean Jacques Bone, CAUM treasurer interview with the researcher, See appendix B 8.

⁹Dr. Ademola Tayo, the former interim Vice Chancellor of A. U.C. interview with the researcher, see Appendix B 4.

¹⁰ “Mr. Mezalé Bikate Jean Pierre, interview with the researcher”, see Appendix B 4.

an assumption, it is rather a truth. However, caution should be taken: unless that organization knows what to do and how to do it and above all, has the means to do it, can the land be a source of development for that organization.”¹¹

The saying of this expert makes it clear that for the land to be a source of development to a given organization, what to do and how to do it should be known by that organization, and above all, good investment of money is needed to achieve the expected end.

Creating a Sense of Awareness

Professor L. Seth in his course LEAD 634: *Strategic planning* said this: “Every organization must change not only to survive, but also to retain its relevance in a world of intense competition. But in order for a change to benefit an organization to a higher level of service and operation, change must be driven by knowledge.”¹²

From what is said above, a change can happen only if you know not only what to do, but also why and what is to be done for that change. This leads to the importance of the sense of urgency which is an action of creating in people’s life an attitude of realizing the need and desiring to change. Such an action can be seen in the following situation found in 2Kings: “And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence *every man* a beam, and *let us* make us a place there, *where we may dwell*. And he answered, Go ye”(2Kings 6:1,2).

¹¹“Mrs. Etoundi Ondoua Gisele, a General Engineer in the Ministry of Agriculture of Cameroon, interview with the researcher”, see Appendix B 8.

¹² “Professor Seth Laryea, in his course LEAD 634, *Strategic Planning class notes*, Adventist University of Africa, Babcock Learning Center”, July 2011.

The Guiding Coalition

The guiding coalition is putting together a group sharing the same vision which must work like a team for a change to happen, and the above example shows it clearly: “Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.”

The success of *the shared vision* depends on the fact that *every member* of the guiding coalition or of the team *plays effectively his/her role*.

Let's apply the above observation on the topic of this research. If it is true that change must be driven by knowledge, this means that an analysis of the life of the Adventist University Cosendai of Nanga Eboko is the first step to follow, and the SWOT ANALYSIS is the strategy to use. Internal Analysis of A.U.C. from the Acquired Information, See Figure 2.

Assumptions to Know the Problem of Adventist University Cosendai Infrastructural Development

From the various interviews and questionnaires carried on, a clear understanding of the internal situation of A.U.C. can be achieved through assumptions.

Assumption n° 1: If the infrastructures of A.U.C. are of lower standard, it is because there is a strong relation between submission to God and development.

Assumption n° 2: If the infrastructures of A.U.C. are of lower standard, it is because there is a strong relation between money and infrastructural development.

Assumption n° 3: If the infrastructures of A.U.C. are of lower standard, it is because there is a strong relation between leadership and development.

Assumption n° 1

In today's life, submission to God is regarded as foolishness by those who know not whom God is. But, from the biblical perspective, submission to God opens ways for all kind of blessings to God's people. (Deuteronomy 28:1) says: " And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments thee this day, that the LORD thy God will set thee on high above all nations of the earth".

The above passage points an accusing finger to God's people. This is what the LORD says in the New Testament: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7).

On the same object, during an interview, when asked to draw a comparison between the behavior of workers in the Adventist campus during the period of the Adventist seminary of Nanga Eboko and that of Adventist University Cosendai, Mr. Mezalé Bikaté Jean Pierre, a man who grew up in that campus from primary school to the obtaining of the general certificate of education A level, and actually working in the same campus, has this to say: "I think the spirit today is different; in those days, even though workers were not as qualified as those of today, they were very dedicated to God and to their work and the Christian brotherly hood was felt in their relationship, whereas today, workers here don't feel concerned with the well fare of the institution."¹³

And this makes it clear to understand Dr. Ademola Tayo when he said: "above all, let God be loved and feared by both lay members and church's workers."¹⁴ On this

¹³« Mezalé Bikaté Jean Pierre, » interview with the researcher, see Appendix B 5.

¹⁴ "Dr. Ademola Tayo," interview with the researcher, see Appendix B 4.

same issue, the Central African Union Mission Executive Secretary has this to say: “if this university were managed under the fear of the Lord, that is if those who were in charge those days had in mind that God’s work should prosper, Cosendai since its creation would have sufficiently been developed: since 1996 till now, many people have been changed by others while at the same time, there has been very a little change as far as infrastructure is concerned. And this is due to “nothing less than the lack of commitment to God and to his work.”¹⁵

Can therefore be an infrastructural development in A.U.C. if there is no submission to God? The answer is clear:” Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain”(Psalms127:1).

From what is said above, the first restraining force against the infrastructural development of Adventist University Cosendai of Nanga Eboko appears to be the lack of dedication to God and to his work by workers.

Assumption n° 2

Money in any situation is needed to acquire material, especially if building and maintenance are concerned. However, no matter how much money you invest on a given project, it cannot produce the expected realization if the underground problem is not yet solved. During an interview, when asked if the lack of money is the cause of poor infrastructures in Adventist University Cosendai, Mr. Mezalé Bikaté Jean Pierre said: “No! Money is not the cause, it is rather the consequence of a hidden cause for

¹⁵ “Atoh Jean Didier, CAUM Executive Secretary, interview with the researcher,” see Appendix B 10.

instance, we were told that there was a billion and height hundred million, *I mean a billion and height hundred million* of cfa francs for the infrastructural development of this university, yet no sign is seen as such. This clearly shows that while some are struggling for its development, others rather are doing their best against it.”¹⁶ The C.A.U.M. treasurer has therefore this to say: “let each person do his/her job and not using the person’s position to get involved in the management of the university attitude from which no realization can be achieved.”¹⁷ And he goes on saying this: “The church has principles which unfortunately have not been followed in the pass like service rendering call: they used to contract people under family and friendship basis, that’s why nothing serious could be achieved with the little money they had.”¹⁸

On that issue, the Vice Chancellor of A.U.C. recognizes that the money that was supposed to boost the infrastructural development of that Adventist University wasn’t used appropriately for that purpose, and calls it “*the embezzlement* of the money of the project on the new site.”¹⁹The above realities make an appeal to what professor Z. Mathema in his course said: “Integrity is basic and pre-requisite in Christian service. It enhances trustworthiness and credibility as tools of the trade towards maximum impact”. More than that he said: “When money is lost, there is lost, pain of material deprivation, but nothing is lost, when health/life is lost, something is

¹⁶ « Mezalé Bikaté Jean Pierre », see Appendix B 5.

¹⁷“Bone Jean Jacques, CAUM treasurer, interview with the researcher” ,See Appendix B.

¹⁸ Ibid.

¹⁹ “Joseph Masinda, V C of C A U, interview with the researcher”, see Appendix B 3. Compare with Appendixes C to C12

lost, although there is pain of bereavement; but when character / integrity is lost, all is lost.”²⁰

From what is said in Table 8, it is clear that the lack of money may not be the cause of poor infrastructural development of Adventist University Cosendai; as such, instead of the lack of money, the second restraining force here appears to be the lack of integrity which is dishonesty.

Table 8. The Loss of Values and its Manifestation

Number	Problem	Manifestation	Output
1	Lack of dedication to God and to His work	Lack of concern for the well fare of the institution	Poor infrastructural improvement
2	Dishonesty	Embezzlement	Very little infrastructural improvement
3	Unstable leadership	Unaccomplished elaborated programs	No great improvement

Assumption n° 3

During the graduating ceremony of august 2012 at Adventist University Cosendai of Nanga Eboko, as Guest speaker, Professor James K. Makinde said that “leadership and development are associated”. This leads to understand that good leadership brings development, and bad leadership brings no development.

²⁰ “Professor Z Mathema, LEAD 620, Foundations of Leadership class notes, Adventist University of Africa, Babcock Learning Center”, June 2011.

Leadership Failure

Since its creation in 1996, Adventist University Cosendai has already had five Vice Chancellors, and yet infrastructural improvement is still as if that university was created last year. Knowing that in any given organization, the leader is the dreamer of the better future of the entity, the question which can be asked is: how can an university be led by five Vice-Chancellors and still be lacking of infrastructures as said the actual Vice Chancellor: “In fact, not enough has been done, if you go around the campus you will see that we need enough buildings to house programs, faculty members, many of them leave off campus, we don’t have administrative building, we don’t have laboratories, we need dormitories, cafeteria, gymnasiums, modern married quarter, so we have a great need of infrastructures.”²¹ The answer is that the above described problems have brought a loss of values and its manifestation can be seen in Table 8 above.

Bill Hybels adds another dimension to this leadership issue: “Everybody pays for the leader’s lack of courage.”²² And he goes on saying: “development will always sleep at the bottom of the agenda unless mature leaders force it to the top.”²³

For Cosendai Adventist University’s infrastructures, Mr. MEZALE BIKATE J.P. said: “According to me, the lack of visionary leadership to make use of local opportunities, and the traffic of influence (that is if I don’t like your face, I fire you no matter how competent you are) are the main causes.”²⁴

²¹ “Joseph Massinda, Vice Chancellor of C A U, interview with the researcher”, see Appendix B.

²² Bill Hybells, *Courageous Leadership* (Nairobi, Kenya: International Bible Society, 2008), 135.

²³ Ibid.

²⁴ « Mezalé Bikaté Jean Pierre », see Appendix B.

The current infrastructural problem of A. U. C. certainly is an indication of the third restraining force which is leadership problem. °The internal analysis of Adventist University Cosendai of Nanga Eboko gives the following picture as found in Table 8.

When looking at that internal analysis, it becomes very clear that no infrastructural development can be achieved if the situation was to remain unchanged. Very serious actions need to be taken if this University is to withstand for the glory of God; if not, neither the Mission Statement, nor the Vision of that institution can be verified in its existence. Therefore, a combined intervention of both church administration in charge of nominating and hiring comity, and lay members is urgently needed. See also the analysis in Figure 2.

Unless the existing internal situation of A.U.C. is first of all solved by the higher organization in charge of that University, then can any plan and any funds invested for its infrastructural development achieve the expected end and by so doing achieve the vision of Adventist University Cosendai of Nanga Eboko which says:

Vision Statement: “To be a flagship for higher education locally, internationally, and worldwide.”²⁵

This situation as compared to the mission statement of Adventist University Cosendai of Nanga Eboko is just opposing the mission statement which says:

²⁵“Joseph Massinda, Vice Chancellor of C A U, interview with the researcher”, see Appendix B.

Mission Statement: “The mission of Adventist University Cosendai is to offer high quality education grounded on Christian values, with the aim of producing graduates capable of stirring up changes in the society at large.”²⁶

The C.A.U.M. President who got his B.A. at ASWA (Adventist Seminary of West Africa) and his Master degree at A.U.A. Babcock learning center, when asked what he thinks about Cosendai said: Well, I knew A.S.W.A. which has now become Babcock university, I knew Valley View some twenty years ago and I do know what it has become today, I have also been at Lomalinda University: if A.S.W.A. and Valley View have succeeded in flying from where they were in the past twenty years ago to where they are now, applying the same concept to all the great universities of today, I feel a call to greatness addressed to us on behalf of Cosendai: in other words, comparing Cosendai with other Adventist universities moves us to get rid of the statu-quo and think for change.”²⁷The same attitude is shared by the C.A.U.M. Executive Secretary who got his B.A. at Cosendai and his Master Degree at A.U.A. Babcock learning center when asked , what does the present situation of Cosendai means to him said: “ the actual infrastructural challenge of Cosendai is a call to current leaders: “There is a great difference between those two universities: I may not be ashamed of saying that it would be as if comparing the day and the night; and saying this makes us reconsider our attitude and moves us towards the infrastructural development of Cosendai without delaying.”²⁸

²⁶ “Valère Guillaume Assembe Miyono, CAUM President, interview with the researcher”, see Appendix B.

²⁷ “Valère Guillaume Assembe Miyono, CAUM President, interview with the researcher”, see Appendix B.

²⁸ “Atoh Jean Didier, interview with the researcher», See Appendix B 8.

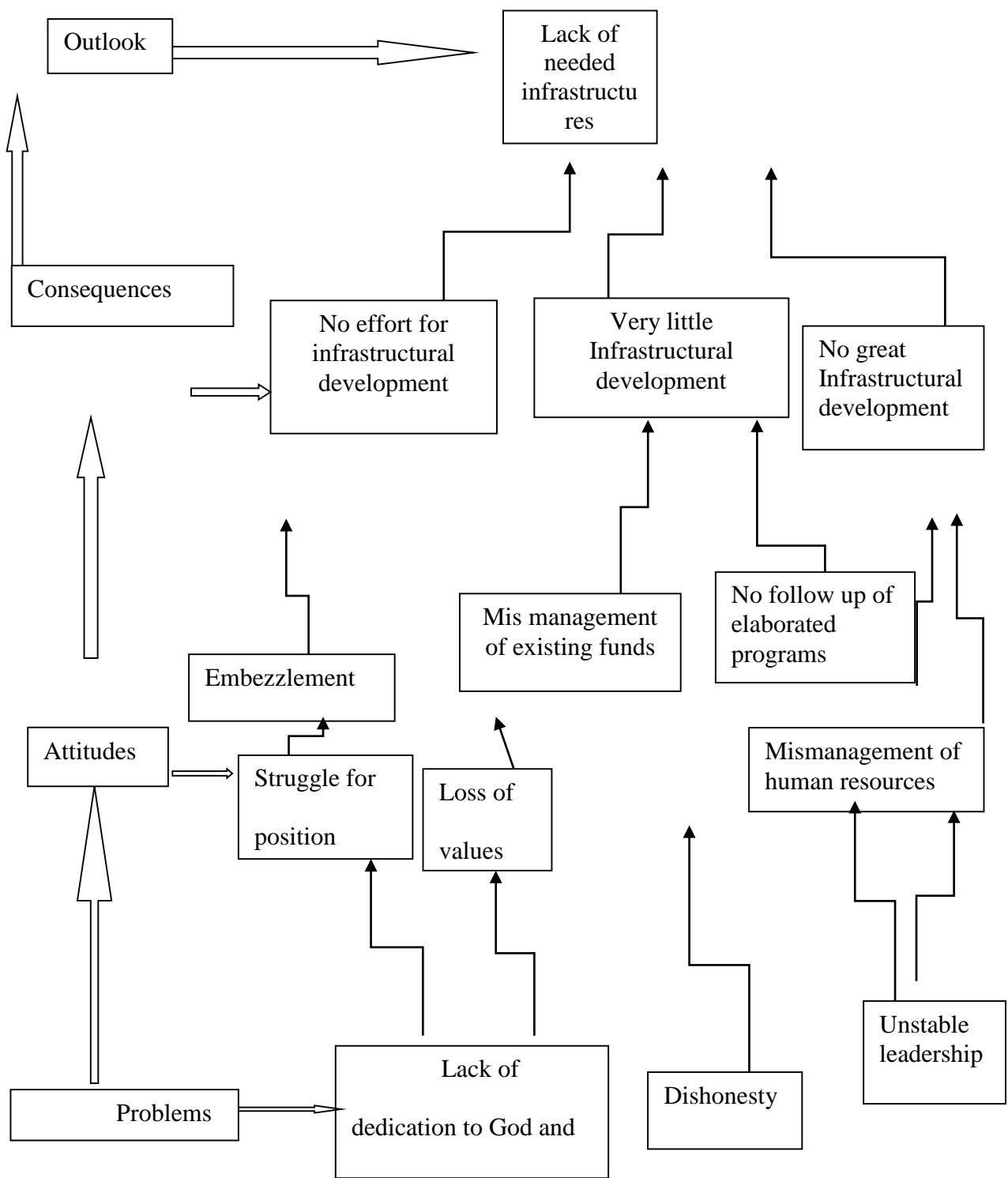


Figure 2. Internal Analysis of AUC from the Acquired Information

Problem Solving Actions

God Fearing Leaders and Workers

To solve this problem, the first thing to do is that W.A.D. and the Central Africa Union Mission Administration should make an appeal only to *God fearing* leaders and workers so that there can be Christ like temper and Christian value in every worker of Adventist University Cosendai of Nanga Eboko. The result of this will lead to have total commission for infrastructural development and Effective infrastructural development.

Integrity as Pre-Requisite for Nomination and Hiring Procedure

Let the Central Africa Union Mission Administration *together* with that of West and Central Africa Division apply the principle that nomination to offices of responsibility and hiring procedure be done on the basis of *integrity* and not on that of friendship nor that on family basis; this means to put the right people at the right place. For the C.A.U.M. Executive Secretary “When we will understand that God’s work is not to be managed on family basis nor on that of friendship, but rather on the basis of qualification: that is putting the right person at the right place right from hiring to nominating procedures, knowing that we will be judged not on the basis of nomination, but rather on our competency, then will we be in God’s work.”²⁹Pastor Nlo Nlo calls it a frank and fair collaboration. He says “For a proper infrastructural development of Adventist University Cosendai of Nanga Eboko, *a frank and fair* collaboration should exist among members: Division, Union and the Conference

²⁹ “Atoh Jean Didier, interview with the researcher”, See Appendix B.

under God's guidance."³⁰The output will lead to No embezzlement and Good management of existing funds.

Visionary Leaders

The next step to be taken then in solving the infrastructural development of Adventist University Cosendai of Nanga Eboko is that of looking for Visionary Leaders who will make full use of all the God given opportunities both in human and natural resources; and this will lead to have good follow up of elaborated programs and good management of human and natural resources. Making full use of God given opportunities both in human and natural resources means what follows.

Human Potentiality

The Center and south Cameroon Conference is the stakeholder to Adventist University Cosendai of Nanga Eboko, however one can be surprised to hear pastor Ahanda Paul Bernard, the treasurer of that conference saying : “:- Our conference is not *yet* financially contributing in the infrastructural development of A.U.C. in terms of donations”. The terms “not yet” mean that what is supposed to be is still awaited.³¹

Partnership

Making full use of humans resources means that the university administration must establish a deep partnership with the stakeholder conference for its infrastructural development, and according to the treasurer of that constituency “From

³⁰ “Nlo Nlo Jean Emmanuel, interview with the researcher”, See Appendix B 6.

³¹“Ahanda Paul Bernard, Center and South Cameroon conference treasurer, interview with the researcher”, See Appendix B.

the very fact that the university is situated in our constituency, it is a natural link that its infrastructural development can best be boosted if a deep partnership can be established between Adventist University Cosendai and our conference.”³²

And for that purpose, the President of that Conference seems to be urging for that partnership while saying: “a partnership between the lay members, the world church and Cosendai University needs to be reinforced to achieve the infrastructural development of Cosendai University.”³³

The Executive Secretary of that Conference sees the contribution of church members as an opportunity which is sure but not yet exploited. he said: “ church members are just but waiting for such opportunity to contribute to such activity, and I am sure that the infrastructural development of Cosendai University is a cherished project concerning all the lay members of Center and South Cameroon Conference.”³⁴

On the other hand, the partnership with other Adventist universities, on the saying of the C.A.U.M. President, can bring more to Cosendai since in such a system the stronger helps the weak university to catch up and the two agree on how money invested will be refund. Partnership is multiform: since we wish to offer many programs, if the partner university wants to offer one of its programs in our campus and offers lecturers for that, which will benefit Cosendai; an example of this is what A.U.A. is doing with Babcock and Valley View to name only those two. On that issue I thank Babcock University for what it is already doing for Cosendai.”³⁵

³²Appendix B.

³³ “The President of Center and South Cameroon Conference, interview with the researcher,” see Appendix B.

³⁴ See Appendix B.

³⁵ See Appendix B.

Pastor Nlonlo still thinks of the readiness of those members to contribute to God's work: "For a beginning, in just one month, they gave more than 12 million francs cfa."³⁶

According to the Executive Secretary of the Center and South Cameroon Conference "Our membership actually is 26,190 members among which there are many young people. It is true that nobody can determine what somebody can do for God, I think 14,500 members out of the 26,190 existing members can effectively contribute to the infrastructural development of Adventist University Cosendai."³⁷ And this gives a percentage of 55.36% of those who can contribute for the infrastructural development of A.U.C.

According to Pastor Nlo Nlo Jean Emmanuel, one building of high standard costs 100,000,000 Frs.³⁸ Whence the whole church body is concerned, emphasis will be made on evangelism because the more converts the church makes, the more contributors will be, and if above all, pastors engage themselves heartedly in stewardship seminars in their churches because, the more members understand it, the more they will contribute.

³⁶ See Appendix D.

³⁷ See Appendix B.

³⁸ See Appendix B.

If we apply the same principle for the whole union, using the same percentage, that is 55.36% of the membership of Central Africa Union Mission giving 15,500 cfa francs per year, it gives the following Figure on Table 9 below. If the entire union is mobilized for the infrastructural development of that university, assuming that the same percentage will contribute, each year at least twelve modern classrooms would be constructed.

Table 9. Union members' Contribution to C.A.U. Infrastructural Development

Country	Membership	Expected contributors	Expected contribution
Cameroon	92503	51209	703 739 500 frs
Chad	2494	1390	21 390 000 frs
Congo	757	419	6 494 500 frs
Gabon	2903	1607	24 908 500 frs
Central Africa Republic	10648	5894	91 357 000 frs
Equatorial Guinea	33919	18777	291 043 500 frs
TOTAL	143224	79786	1228933000 frs

On the basis of various productions, and standing on the estimation and recommendations of the expert consulted for the cause of this research, in a five years

production of the selected plants³⁹, the land possession of C.A.U. can give the following financial impact of Table 10.

Table 10. The Land Opportunity to C.A.U. Infrastructural Development

Culture	Cultivated Space	Production Period	Financial Impact
Maize	5 Acres	5 Years	40 000 000 frs
Palm Trees	II	II	93 750 000 frs
Cassava	Ii	Ii	105 000 000 frs
Cocoa	II	II	450 000 000 frs
TOTAL	20 Acres	5 Years	698 750 000 frs

Natural Potentiality

Dr. Tayo Ademola sees on the land a multiform force which if appropriately used can contribute to the infrastructural development of the university which once was under his leadership and proposes this: “Let the land be used for agriculture on various productions.”⁴⁰

If the suggestion of Dr. Tayo Ademola of using the land for various productions is to be taken into consideration, caution should also be given to the warning of the expert which says that any organization which wants succeed must

³⁹ Mrs. Gisele Etoundi Ondoua, Interview with the researcher, see Appendix B.

⁴⁰ See Appendix B.

invest money in term of material, knowhow and man power in such a project for it to succeed. If not, nothing good can be achieved.⁴¹

Visionary Leadership

For effective infrastructural development of Adventist University Cosendai of Nanga Eboko, a visionary leadership is a key without which the door to the many God given opportunities may not be opened now knowing that “A Good leader, not only knows where he is going, but he can inspire others to go with him.”⁴² How can this institution be blessed with so many opportunities and yet not be developed if there were visionary leadership? Only a visionary leadership can get both the C.A.U.M. the Sahel Union, and the Center and South Cameroon Conference involved in the development of this institution and, on that issue, the C.A.U.M. President says “, having this university in Cameroon makes even the country proud, and the law of this country has made provision that private universities benefit from the government budget. What we have to do is also making use of that opportunity to boost the infrastructural development of Cosendai University.”⁴³

Integrity in Funds Management

No matter the financial impulse that this institution can receive both from within and without, if there is a lack of *integrity* in fund management, there is a great fear of not doing one step towards the development which is required now. Based on

⁴¹ See Appendix B.

⁴² Munroe Myles, *Becoming a Leader*; Pneuma Life Publishing (Lagos, Nigeria, 1993), 9.

⁴³ See Appendix B.

the past experience, integrity appears to be the first quality to look for now in the nominating procedure to offices in the concerned institution.⁴⁴

⁴⁴ See Appendix B.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Since its creation in 1996, Cosendai Adventist University of Nanga Eboko has had up to five Vice Chancellors and yet, its outlook since the nearly twenty years of existence does not fit the expectation of both the LORD Almighty and the entire Church body. Lack of dedication to God and to His work, Dishonesty in funds management and leadership failure being the main problems revealed as restraining forces to the infrastructural development of C.A.U. The purpose of this study was to create a sense of urgency in the central Africa Union. The goal was to capture the attention of church leadership at any level of decision making to attach a golden price to that university for the glory of God for it will be a sign of respect to HIM who created the universe and who by virtue is the Chancellor by Excellence.

This research intended to also involve lay members to be partakers to the development of God's vineyard: Cosendai Adventist of Nanga Eboko. Through seminars in various SDA churches, lay members showed their readiness to contribute to the infrastructural development of CAU. Pass record of their contribution for the same purpose testifies that if transparency in funds management was applied, the support for this institution would have been unquestionable since then.

Conclusion

At the end of this research, standing on the findings, it is clear that Cosendai Adventist University of Nanga Eboko is greatly lacking of modern and standard

accommodations. This situation makes an appeal to anyone partaking at any level where that university is concerned to do it for the glory of the LORD.

However, it was also revealed that even though that situation was undeniable, hope for great infrastructural development is very great if both human and natural opportunities to that cause were taken advantage of. And to reach that state of affairs, the following recommendations need to be carefully followed.

Recommendations

God Fearing Leaders and Workers

The first thing to do is that W.A.D. and the Central Africa Union Mission Administration should make an appeal only to *God fearing* leaders and workers so that there can be Christ like temper and Christian value in every worker of Adventist University Cosendai of Nanga Eboko. The result of this will lead to have total commission for infrastructural development and Effective infrastructural development.

Integrity as Pre-Requisite for Nomination and Hiring Procedure

Let the Central Africa Union Mission Administration *together* with that of West and Central Africa Division apply the principle that nomination to offices of responsibility and hiring procedure be done on the basis of *integrity* and not on that of friendship nor on family basis; this means to put the right people at the right place.

Visionary Leaders

Looking for Visionary Leaders who will make full use of the entire God given opportunities both in human and natural resources should be of golden price at the sight of both W.A.D. and C.A.U.M. administrators for effective infrastructural development of that institution. Visionary leaders will make good use of human

resources by involving constituencies concerned by the development of that university, and putting the right person at the right place regardless of his/her tribe, family or nationality in order to achieve the vision of the university. Visionary leaders will make use of the land for agriculture in order to increase the internal funds rising.

Integrity in Funds Management

As said earlier on, no matter the financial impulse that this institution can receive both from within and without, if there is a lack of *integrity* in fund management, there is a great fear of not doing one step towards the development which is required now. Let the university management be as transparent as possible so as to encourage donors while keeping in mind that whatever is done here on earth makes the agent accountable to God.

Evangelism and Stewardship

Pastors all over the constituency of Adventist University Cosendai must be whole heartedly engaged in evangelism to make more converts and instruct them to support God's work by their donations through stewardship seminars.

Monitoring

The realization of this project depends on putting into practice a certain number of factors without which all effort may remain vain.

Involving the Church Body

The university staff should start immediately a close partnership with the Center and South Cameroon Conference so as to mobilize pastors to involve members to contribute by their donations for the infrastructural development of A.U.C.

The University staff should work hand in hand with the C.A.U.M. administration so as to involve the whole union constituency in the development of the university. The university staff should also work hand in hand with West and Central Africa Division so as to implicate the Sahel Union constituency for the infrastructural development of that university

Transparency in Funds Management

The development officer of the university should be nominated and let him/her visit once a year each field of the two unions, informing lay members concerning the need of the school and the management of their various contributions so as to create a state of confidence between lay members and the school management.

No matter how small the contribution of the members, something should be done so that they can see it and be encouraged to continue giving. In case nothing could be realized with it, let there be an explaining communication between the university and God's people in order to avoid suspicion and maintain confidence.

Let the union administration open a special bank account and let its number be communicated to church members by their pastors so that members can send their contributions through that means in Cameroon; let the C.A.U.M. serve as a link between the rest of its constituency and that bank account; let also the W.A.D. administration play the same role between the Sahel Union and that university. Above all these, let integrity be the Master-piece of the university management.

Involving the Students' Families

All those who graduated from Adventist University Cosendai and who are now working should be approached by the university staff as to solicit their contribution for the development of their university, and let them be organized in an Association of

Cosendai Alumni; and let them carry on their activities with the intention of developing Cosendai the more they can.

Let both graduating class from now on realize a special project in the campus at the end of their program. Let the university staff organize a party once a year to receive students 'parents and special guests (friends of the university); party during which special projects will be presented to them and require their freely contribution.

Making Use of the Land

Agriculture should be given priority as internal funds raising source of that university. Therefore, work-study program should be granted to the needy students who should be supervised by an expert on agriculture. Various productions should be the aim of this work-study program namely: Maize, cassava, palm-oil and cocoa for the beginning. This agriculture program leads the university staff to think of introducing agriculture science in its program and the hiring of agriculture experts.

Opening of Various Extra-Campuses

Considering the competitive existence of other private universities in the country, due to the fact that those universities offer some of the programs like at Cosendai, there is a great need of opening extra-Cosendai-campuses in each Regional Capital city in Cameroon as to maximize the number of students. In case the competition from other private universities is harder, with many campuses, Cosendai administration should think of reducing the school fees in order to encourage more students to come to Cosendai.

Maintenance Service

The university staff should create a maintenance service to keep the outlook appearance of the existing buildings as attractive as it can be, and make provision for the future so as to keep Adventist University Cosendai a place were to be for students.

The Vision

The expected state of affairs needed to boost the infrastructural development of Adventist University Cosendai of Nanga-Eboko is the one in which the following qualities can be found:

- Total commission for infrastructural development
- Effective infrastructural development

Great infrastructural development can happen only and only if there is total commitment to God and to His work coupled with integrity in fund management to which visionary leadership should be added. The final outlook will be: Lot of needed infrastructures. Such achieved internal situation of Adventist University Cosendai of Nanga Eboko gives room for proper and great infrastructural development for the glory of the LORD Almighty and the accomplishment of the mission. And this leads to the Vision of that University, explained in Figure 3.

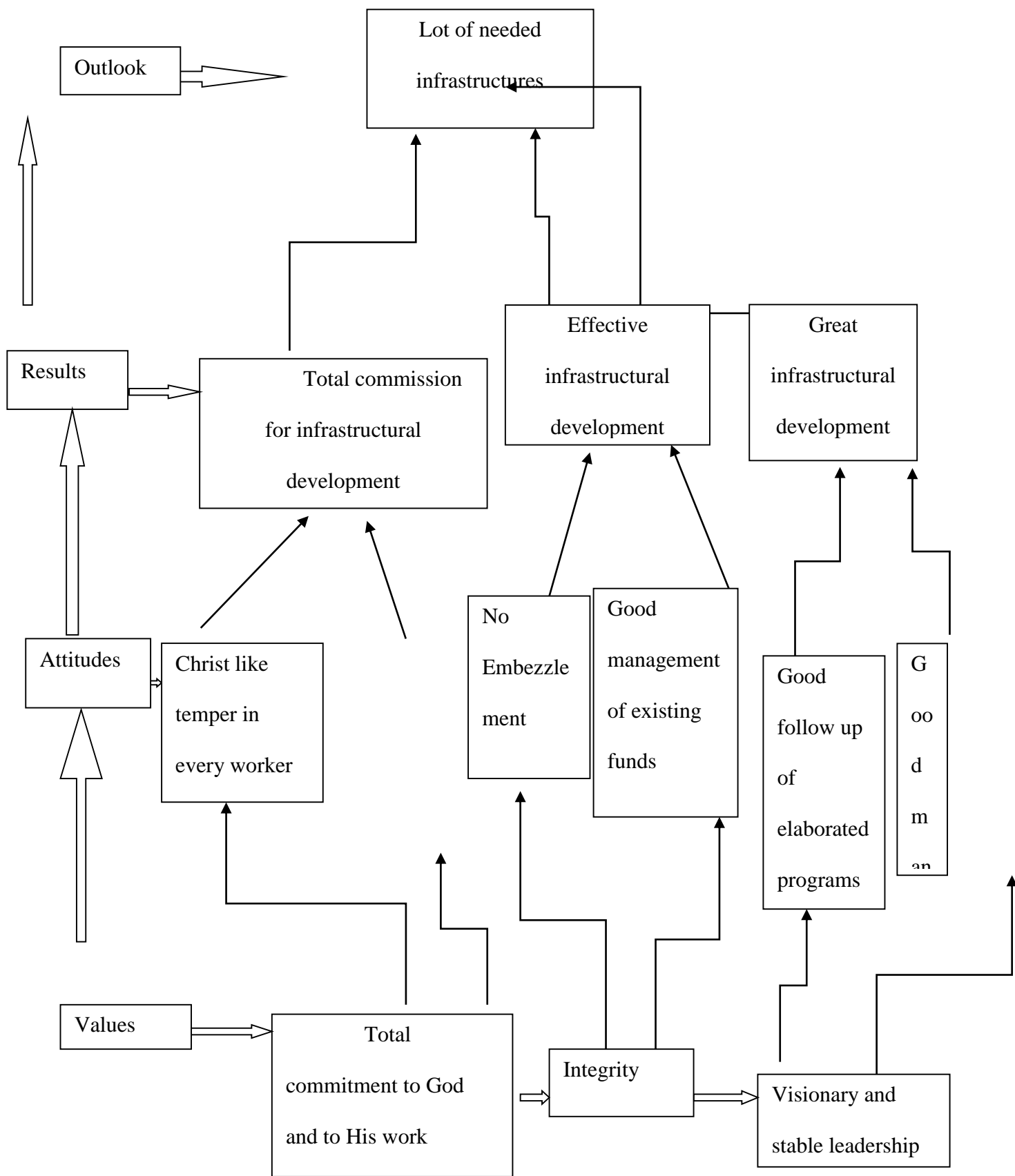


Figure 3. Vision of this Research for AUC

APPENDIX A
QUESTIONNAIRE

Dear respondent, this is to help carry on a research aiming the strategic planning for infrastructural development for Adventist University Cosendai of Nanga Eboko by a student of Leadership Program of Adventist University of Africa

Age:)(17-29) (); (30-50) (); (51-70) (); Sex: ... (M/F)

Nationality:.....

SECTION A: Give your appreciation on the infrastructures of A. U.C.(YES or NO)
Y/N

1-The classrooms are of higher
standard.....Y/N

2-Dormitories are
modern.....Y/N

3-Amphitheaters are
needed.....Y/N

4-The existing infrastructures attract more students to come to
Cosendai.....Y/N

5-More student would come if there were good
infrastructures.....Y/N

6-Your wish is to see infrastructures of Cosendai developed.....Y/N

7-If nothing is done in term of infrastructures, the number of students of Cosendai University may go decreasing.....Y/N

8- You are very satisfied with the existing infrastructures.....Y/N

9-There is no need of developing infrastructures at CosendaiY/N

SECTION B: Identify the need of your University by True or False (T/F)

1- There is no need of high standard classrooms at A.U.-C.....T/F

2- There is need of making a good road to the new campus for student safety.....T/F

3- There is a need of sport installations in the campus.....T/F

4- There is no need to build a fence all around the campus for security.....T/F

5- The existing dormitories all sufficient for any number of students.....T/F

6-Give three needs which you think should be given priority for the well being of students:

1..... 2.....

3.....

SECTION C: Your Opinion YES or NO Y/N

If the above enumerated needs are met, do you think Adventist University of Nanga Eboko would be a place where to be for students?.....Y/N.

Dear respondent, this is to help carry on a research aiming the strategic planning for infrastructural development for Cosendai Adventist University of Nanga Eboko by a student of Leadership Program of Adventist University of Africa

Faculty member (); Supporting Staff (); SDA Member (); Age of Service ()

SECTION A: Knowledge of your institution

1 – Do you know the mission of C.A.U. ?..... Y/N, If yes, please summarize it in few words.....

2 – Do you know the vision of C.A.U. ?Y/N If yes, please summarize it in few words:

SECTION B: Knowledge of your Environment TRUE or FALSE T/F

1-The road to the new campus is very good.....T/F

2- The existing dormitories are insufficientT/F

3-Laboratories of high standard are neededT/F

4-The campus is secured even though the fence does not go around the campus

5-The land of A.U.C.can be of good help for the development of this university...T/F

SECTION C: ANALYSING YOUR UNIVESITY: YES or NO (Y/N)

Do you think that there is a restraining force against the infrastructural development of C.A.U.

?.....Y/N.

If yes, chose the cause among the following and rank them in the scale from the highest to the lowest:

1 – Lack of finance ()

2- Lack of spirituality ()

3 – Poor leadership ()

4- All of the above ()

If no, according to you, suggest that cause on the space bellow:

.....
.....

Are you ready to support financially the development of AUC?.....Y/N?

ADVENTIST UNIVERSITY COSENDAI OF NANGA EBOKO, A DIVINE
GIFT

ENGAGEMENT CARD

1- Do you understand the philosophy for the development of God's work as thought in the bible as individual and collective involvement of God's people?.....Y/N?

2- If yes, are you willing to apply it by the end of this presentation?.....Y/N?

3- Are you now decided to support financially the infrastructural development of the Adventist University of Nanga Eboko?.....Y/N

4- If yes, which amount are you willing to give: circle the chosen amount

2,000 frs; 5,000frs; 10,000frs?

5- At which frequency are you willing to do it: circle the chosen frequency

Monthly Quarterly Semester Yearly?

6- Trough which means do want to do it: tick the convenient means

a- Through your local pastor ()

b- Through the Conference treasury ()

c- Directly to the university ()

d- Through a special bank account opened by the Central Africa Union

Mission which n° must be sent to each local church and communicated to members ()

7- Would you like to be informed about the management of your moneyY/N?

May God bless you

APPENDIX B

INTERVIEW WITH BOBODE JOSUE

B. J. =BOBODE JOSUE; R= Researcher

R. –Mr. BOBODE good morning,

B.J.- Good morning Sir.

R. –Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Adventist University-Cosendai of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected, only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

B.J. – It will be my privilege to contribute to your research

R- You're the former Principal of Séminaire Adventiste de Nanga Eboko (Adventist Seminary of Nanga Eboko) which today has become Cosendai Adventist University of Nanga EBOKO. Isn't it?

B.J. – You are right

R. – Can you tell us the period during which you were Principal of this school?

B.J. – I have been in that office from 1993 to 2000

R. – Before that time have you ever been in this campus, if yes, for which purpose?

B.J.- Yes, before that time, I have been in that campus as part of teachers paying a work visit to their colleagues

R. –Looking at this institution now, what impression do you have in mind as compared with other Adventist universities?

B.J.- My impression nowadays while looking at that institution as compared to other private universities is that of disappointment and of inferiority, it shows a lack of organization, but all the same keeps hope for improvement in the future

R. – What would you like this university to be in the future?

B.J. – My wish is to see Cosendai University becoming one of the most developed universities in line of the Seventh Day Adventist standard

R – Some think that for this university to develop, a partnership between the university and foreign universities is unavoidable. What is your comment on that view?

B.J. – The idea is very good since we are now living in a planetary village, we cannot set ourselves aside hoping that we can develop ourselves like others, we need to walk together with them and see and know their developing procedures and imply it in our own case, and if possible solicit at their expertise, why not their financial support. This notwithstanding, partnership within the country is not to be neglected.

R. – Thank you very much for the time spent for this interview. May God bless you.

Appendix B 1

August 5, 2012

INTERVIEW WITH CENTER AND SOUTH CAMEROON
CONFERENCE ADMINISTRATION

R.- Mr. President and staff good morning. Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

President – We will do our best to help you doing your research

R. – Pastor Nko’o Mendouga, you as the ongoing President, Adventist University Cosendai is situated in your territory, what is your feeling about that?

President: A feeling of happiness, it shows that Nanga Eboko is a strong hold of Adventism in our sub region

R – Pastor Meting Jean Pourrat, as Executive Secretary, How many churches do you have in the university campus?

Exec Secr: there are three churches in the university campus: the university church, the secondary school church and Tong church

R – Mr. President, as far as infrastructures are concerned, when compared with other private universities in Cameroon, what do you think about Cosendai University of Nanga Eboko?

President: It is true that for the moment, as compared with other private universities, enough needs to be done for Cosendai University, but with the completion of the ongoing construction and the use of the many opportunities, there is no doubt that Cosendai University will be counted among the best

R- Pastor Ahanda Paul Bernard, as Treasurer, does your conference contribute already in the infrastructural development of Cosendai University?

Treasurer: - Our conference is not yet financially contributing in the infrastructural development of A.U.C. in terms of donations, but we do contribute in terms of students, especially in the faculty of theology where there are many students from our conference.

R-Some think that a partnership between your conference and Adventist University Cosendai is one of the ways through which this university can be developed: what do you think about that?

Treasurer: - From the very fact that the university is situated in our constituency, it is a natural link that its infrastructural development can best be boosted if a deep partnership can be established between Adventist University Cosendai and our conference

R. – Mr. General Secretary, do you think that if your church members are mobilized, they can contribute to that development?

Executive Secretary: Of course, church members are just but waiting for such opportunity to contribute to such activity and I am sure that the infrastructural development of Cosendai University is a cherished project concerning all the lay members of Center and South Cameroon Conference

R: Mr. Executive Secretary, to be frank, how many members does your conference have, and how many of them do you think can effectively contribute to C.A.U. infrastructural development?

Executive Secretary: Our membership actually is 26190 members among which there are many young people. It is true that nobody can determine what somebody can do for God, I think 14,500 members out of the 26,190 existing members can effectively contribute to the infrastructural development of Adventist University Cosendai

R – Mr. President your conference is the stakeholder of Cosendai University, is there any financial support that you have already given to this institution since its establishment?

President: From the previous administration to the ongoing administration, the conference gives its financial support to the university by the means of sending students to the university, and I believe it will continue gradually

R – Mr. President: according to you, what do you think should be done for the infrastructural development of Cosendai university of Nanga Eboko?

President: a partnership between the lay members, the world church and Cosendai University needs to be reinforced to achieve the infrastructural development of Cosendai university; however, nothing should be done in hurry

Thank you very much for the time spent for this interview. May God bless you.

Appendix B 2

August 26, 2012

INTERVIEW WITH COSENDAI UNIVERSITY'S Vice Chancellor

R

R-Mr. Vice Chancellor good morning. Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

DJM- It is my pleasure to receive you in this office, I'm listening to you

R-Mr. V.C., how long have you been in charge of this university?

DJM- I've been here since February 7, 2012

R-Before being here, you were told about Nanga Eboko, sure that you spent a time before coming, why?

DJM- It's true, I receive the phone call asking me if I could come here on the last week of February 2011 but there is a long process that had to be followed because I had to leave my division to another division and the G.C. needed to be sure that all the conditions were well followed. It was on September that I receive a call from the G.C.

while we had already started a new semester at Baraton University which ended on December 15, 2011. That's why it took time it was not due to my refusal as some could have thought.

R- What was your first impression when you entered this campus as compared with those you visited before?

DJM- I have to say that my impression was negative because I knew about Nanga Eboko since 1980s because some of my people were coming here to study theology, including my own brother in law; so I thought that Nanga Eboko was very well developed, but I discovered unfortunately that it wasn't as I thought.

R-When was this university created and when was it recognized by the Cameroonian government?

DJM- This University was created in 1996. It was recognized soon after by the Cameroonian government with an agreement of principle n° 150/MINSUP/DFO/DFP/esc October 16, 1996

R-Do you think the infrastructural development of this university reflects its age?

DJM-Not at all! Things should have been better because among the four campuses that were created after the university of Mudende in Rwanda was closed: Zurcher in Madagascar, Adventist university of Central Africa in Kigali, Adventist university of Lukanga in DRC, and Cosendai Adventist university of Nanga Eboko, our university is behind as far as infrastructures are concerned; however C.A.U. would have been better as I said earlier if the project on the new site could have been done in the right manner. In addition to that, there is a black and lack of sense of beauty and cleanliness

here (good maintenance) because in the good planning, provision should be made for good maintenance of the already existing buildings

R-You are the fifth Vice Chancellor, do you think that enough has been done for the development of this university and that for now there is no need for building new infrastructures?

DJM- No! In fact, not enough has been done, if you go around the campus you will see that we need enough buildings to house programs, faculty members, many of them leave off campus, we don't have administrative building, we don't have laboratories, we need dormitories, cafeteria, gymnasiums, married quarter. In the new project which I mentioned above, the existing dorms are insufficient, so we have a great need of infrastructures

R-What plans do you have in mind for the infrastructural development of Cosendai University?

DJM- We first need to see at which level the project that was initiated before my arrival can rich. Then on the basis of that result, the new plans can come out for instance opening new campuses outside.

R- Why would you at this moment think of opening new campuses when the main campus is yet to be developed?

DJM- Well, after the embezzlement of the money of the project on the new site, a team from the G.C. suggested the opening of new campuses since the public institutions have started teaching programs like computer sciences and cheaper, and after my personal investigation, I think that if this is done, Nanga Eboko will gain enough money for its development

R-Some say that before you there has been funds mismanagement, and that there is no guarantee that you will do differently: what do you say about that?

DJM- They are free to think what they think. I've been in other institutions and I did what I did by the grace of God. I'm here and by the grace of God, I will do what God asks me to do. People need to know that we are different. You can't know what one can do unless you try him/her by providing him/her the potentiality. Besides, the work in an institution is a team work and the success will come from the right match of all the team members. So what I mean is that I came here with a vision and met workers here, if there is a member among us who does not fit the vision, and I don't have the authority to remove him/her, we would still fail when we would have done better

R-Do you think there is hope for the infrastructural development of Cosendai University?

DJM- Yes! There is hope:

1-This is God's work and He is still in control and at the appropriate time, He will provide the right team. Or He will embrace the current team to do his (God's) work

2-There is hope because Cosendai's constituency will be motivated to participate in the development of its institution. I'm sure that the constituency member will not only critic, but also contribute financially and bringing their children for the development of this university

R- Mr. V.C., may I know the mission statement and the vision of Cosendai university of Nanga Eboko?

DJM- 1 Mission Statement: “The mission of Adventist University Cosendai is to offer high quality education grounded on Christian values, with the aim of producing graduates capable of stirring up changes in the society at large”.

2- Vision: To be a flagship for higher education locally, internationally, and worldwide.”

Thank you very much for the time spent for this interview. May God bless you.

INTERVIEW WITH Dr. ADEMOLA TAYO, FORMER V.C. OF COSENDI
ADVENTIST UNIVERSITY OF NANGA EBOKO

R= Researcher; D.A.T. =Dr. Ademola Tayo

R.- Good afternoon Dr. Ademola Tayo.

D.A.T. –Good afternoon sir.

R- Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

D.A.T. It is my pleasure to answer your questions

R. Dr. A. Tayo, you’ve been an interim V.C. of Cosendai, which period was it?

D.A.T. I have been in that office from March 2009 to July 2011

R. - As far as infrastructures are concerned, how do you view Cosendai?

D.A.T. Infrastructures in Cosendai during the period I was there were those inherited from the missionaries, and as thus, there is a great need to refurbish them, to update them to the standard of modern universities.

R. - Are there opportunities for Cosendai's infrastructural development?

D.A.T. Yes there are opportunities that if made use of, will boost the infrastructural development of Cosendai. Let me explain it more:

- The land facility of Cosendai is enormous, and that is a very great opportunity which itself gives way to massive extension of buildings

- The location: The university is located in a rural area proper for agricultural activities, thus if the land is used for that purpose, Cosendai will benefit a lot

- Cosendai serves eighteen Francophone countries both from West and Central Africa and beyond whose contribution can help developing the university

- There are Cosendai alumni who, when touched, can bring up Cosendai

- Cosendai is located alongside an international road linking Cameroon to the Central Africa Republic

R- Are there hindrances against Cosendai's infrastructural development?

D.A.T. - Oh yes there are: The remoteness of the area has some disadvantages to Cosendai infrastructural development, let me explain it:

-you see Cosendai is situated at 168 km away from Yaoundé and 418 km away from Douala and 164 km away from Bertoua on the road to Central Africa Republic,

those are great cities were acquiring building material and food is easy, but from those cities to Nanga Eboko, the transportation cost is too high

- Lack of support from church member: Adventists lay members from that part of the world either were not taught for giving to support the church activity like here in Nigeria, or they lack love for the growth of the University

-Money is partly obtained from tuition, and since facilities and accommodation do not allow many students, this situation if maintained cannot permit developing infrastructures.

-Low patronage and consequently low number of students and low tuition

-There is a tough competition: there are many and well located private universities which attract many students to the disadvantage of Cosendai

R- Is there any hope for infrastructural development of Cosendai?

D.A.T. Oh yes, there is. With so many opportunities at hand, one can but expect great development taking place in Cosendai.

R- Dr. do you have any suggestion for Cosendai infrastructural development?

D.A.T. My suggestion for infrastructural development of Cosendai is this:

-Let there be multiple extended well located Cosendai campuses and diversify courses like agriculture, management and medical sciences

-Let the land be used for agriculture on various productions

- And above all, let God be loved and feared by both lay members and church's workers.

Thank you very much for the time spent for this interview. May God bless you.

August 24, 2012

INTERVIEW WITH Mr. MEZALE BIKATA JEAN PIERRE

R= Researcher; MBJP= MEZALE BIKATA JEAN PIERRE

R-Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

MBJP:I will be very happy to give you any information needed from me

R- You've grown up in this campus, how long did you stay in this campus?

MBJP: I stayed in this campus from primary to secondary school and the period was from 1959 to 1973

R- During your secondary school period in this campus, where there only Cameroonians?

MBJP: No, there were many students from all around Africa ; there were those from Dahomé today New Guinea, Senegal, Central Africa Republic, Zaire today Democratic Republic of Congo, Togo, Ivory coast and others that I can't remember

R- Are you saying that the Adventist Seminary of Nanga Eboko was internationally recognized?

MBJP: I am not the one saying it but rather the presence of so many foreigners in those days is the one proving it

R- According to you, what was the cause of the influence that had the Adventist seminary of Nanga Eboko?

MBJP: There were two factors; first of all is that there were very few secondary schools in Africa in those days, and the second one was that most of Adventist workers in Africa were trained in the Adventist seminary of Nanga Eboko

R- Do you think that the Adventist seminary of Nanga Eboko had played a positive role on the impact of Adventism in francophone and lusophone Africa? If yes, how?

MBJP: Yes, that institution really played a very positive role on Adventism in Africa, and you can see it in the training of the first African missionary workers

R- Years after, you're now a worker in this same campus. Can you draw a comparison between the impact of Christianity on the mutual behavior of workers those days and nowadays?

MBJP: I think the spirit today is different; in those days, even though workers were not as qualified as those of today, they were very dedicated to God and to their work and the Christian brotherly hood was felt in their relationship, whereas today, workers here don't feel concerned with the well fare of the institution, for instance, if the salary does not come on time, they are ready to stop teaching, and to me this may show either the lack of spirituality or the ignorance of mission statement of the institution, or the refusal of the vision of the school or even all of the above

R- With a mature judgment, now can you say if yes or no the Adventist seminary of Nanga Eboko fulfilled its mission?

MBJP: There is no mistake on that issue, as I said early on, it did.

R- This school has now become Cosendai Adventist University, today, do you think that Cosendai University has the same respectability the Adventist seminary of Nanga Eboko had those days, if not what could be the cause?

MBJP: In 1996, very a few people even in the Adventist setting here believed that C.A.U. would have a positive influence in this country, it was only from our first promotion of student with their effectiveness in their various working places that the outside public discovered that something very good was happening in this campus. However, those who came in charge later on, did follow the same vision, and today, instead of going up the reputation of C.A.U. is rather slowing down, therefore, C.A.U. today does not fit the standard of Adventist seminary of Nanga Eboko

R- People are saying that the lack of money is the cause of poor infrastructures at Cosendai University. Do you share the same view? If not, what according to you is the cause of this poor state?

MBJP: No! Money is not the cause, it is rather the consequence of a hidden cause for instance, we were told that there was an amount of a billion and height hundred million, *I mean a billion and height hundred million of cfa francs* was borrowed for infrastructural development of this university, yet no sign is seen as such. This clearly shows that while some are struggling for its development, others rather are doing their best against it. With the extension of our land if we make use of it with only agriculture, you can't imagine the amount of money it will give for the infrastructural development. Take for instance, in the 2012 graduating class, there was an engineer in agriculture by name Mvondo Timothée Regis, who for his job study sowed corn here

and this, just in a small piece of land; and the quantity of maize that he produced was just amazing. How much more if an action was taken to do it in a much more manner!

According to me, the lack of visionary leadership to make use of local opportunities, and the traffic of influence (that is if I don't like your face, I fire you no matter how competent you are) are the main causes

R- Can you summarize in one sentence the mission statement of Cosendai University?

MBJP: Making the entire humanity know Jesus Christ as our Savior

R- In this campus, are you where your competence is used at the best? If not, are there others in the same situation?

MBJP: No! I read physics, but here I am teaching mathematics and music. I can't know if there are others in my situation, may be the human resource director is qualified to give you the answer to that

R- Give any suggestion about the infrastructural development of Adventist University Cosendai of Nanga Eboko.

MBJP: For the infrastructural development of Adventist university Cosendai of Nanga Eboko, we should develop in our midst a Vision of development and church members should cultivate the culture of donation as I saw in Nigeria when I was schooling there.

R- Thank you for your contribution. May God bless you.

October 31, 2012

INTERVIEW WITH PASTOR NLO NLO JEAN EMMANUEL FORMER
C.A.U.M. INTERIM PRESIDENT

R Stands for researcher; **P.N.N.J.E** = Pastor Nlo Nlo Jean Emmanuel

R – Pastor Nlo Nlo Jean Emmanuel good morning. Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried **R**-out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

P.N.N.J.E: It is my pleasure to give you information for your research, so you can go ahead

R-You are the former Interim President of the Central Africa Union Mission isn't it ?

P.N.N.J.E: Yes, it is

R- For the sake of this research, can you tell us the period during which you were the interim president of this Union?

P.N.N.J.E: I have been the interim president of Central African Union Mission (CAUM) for only four months that is from August 2007 to November 2007

R- By the time you were the interim president, what plan did you have in mind concerning Cosendai University?

P.N.N.J.E: When I was called to lead the Union, my intention was to change the outlook of C.A.U. infrastructure which I must say it were not of modern university standard. And to do this, I had to do three things:

1- In my mind there were two modules for the infrastructural development: the Nigerian and the Ghanaian modules; the Ghanaian module which implies that Church leadership and lay members should both sustain the university, in other words they should own the university, to make it becoming their property was selected after consultation with members both union workers and lay members. This was to generate the spirit of donation for the university, and that was too a good manner of reviving the stewardship in the life of members who were to contribute; and because they were to do so, they were going to be willing to send their own children to their university. By putting lay members and church pastors together for that project, the objective was to raise 150 million francs cfa for the first building that is to say 100 million for the building and 50 million were to be kept in the bank for maintenance. You would agree with me that it would have helped solving the infrastructural development of Cosendai Adventist University

2-I had the plan to get in touch with the Minister of public transport who was a native of the Upper Sanaga Division and after the meeting that I had with non-Adventists from the Upper Sanaga division supporters of C.A.U. was elected president of non-Adventists supporting C.A.U., to help us with the road, and since the railway crosses the land of C.A.U., it was question to negotiate with him so that C.A.U. could have a railway station in its campus, and that was almost acquired.

3- I had also to get in contact with the Adventist aviation so that C.A.U. could have an airport which could have helped in evangelization and health. And even see with them possibilities to develop a program of training pilots at C.A.U.

R- Did you have enough money with you to achieve it?

P.N.N.J.E: When I started the that project, I had no money with me but courage and I trusted institutions of the Union which had quite a good amount of money, and members were ready to give their contribution; and in fact, only the building required a lot of money

R- Why did you call lay members to collaborate?

P.N.N.J.E: I think church members are a good human resource free of charge for the development of the church. And if they are involved, they get connected to the development that institution.

R- Did they positively respond?

P.N.N.J.E: Oh yes, they did.

R- How much did your call bring for the building project?

P.N.N.J.E: For a beginning, in just one month, they gave more than 12 million francs cfa as you can see on the Standard Chartered Bank ticket

R-How many buildings were constructed with that money?

P.N.N.J.E: No building was built when I left that office because the building was to be paid in three phases: one third of the price was to be paid in the beginning, the second third when the work is in the middle and the last third when the construction is finished, so with 12 million, I could neither start, nor finish one building. And even after my departure from that office, nothing has been realized on the field with the deposited amount of money which today does no more exist, except in this bank ticket

R-Do you think that members can still respond as they did or even more if they were called to do so?

P.N.N.J.E: Frankly speaking, I must confess that they have been disappointed by not seeing the project not continued and not achieving the expected end. So I think that if

they were asked to do so again, a serious effort and work should be done in mobilization.

R-Some think that the real problem of the infrastructural development of Cosendai University is the lack of integrity in financial management: what is your comment on that?

P.N.N.J.E: In one way that is true, but there is also too much of “church politics” that hinders the infrastructural development of C.A.U. that is everybody from the Division level to the Union level wants to lead, I mean to manage the existing funds according to his selfish interest and not that of the University. To that I also add the lack of visionary leadership.

R-What do you suggest for the infrastructural development of Cosendai University of Nanga Eboko?

P.N.N.J.E: For a proper infrastructural development of Adventist University Cosendai of Nanga Eboko, a frank and fair collaboration should exist among members: Division, Union and the Conference under God’s guidance.

Thank you very much for the time spent for this interview. May God bless you.

November 23, 2012

INTERVIEW WITH PASTOR EYA MEDJO CLEMENCEAU

P.E.M.C.= PASTOR EYA MEDJO CLEMENCEAU; R=Researcher

R –Pastor good morning, Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union

Mission. The confidentiality of this interview is highly protected, only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

P.E.M.C. I'm very happy to give you my contribution to your research

R –You're the former Principal of Séminaire Adventiste de Nanga Eboko (Adventist Seminary of Nanga Eboko) which today has become Cosendai Adventist University of Nanga EBOKO. Isn't it?

P.E.M.C. Oh yes, I am.

R- Can you tell us the period during which you were Principal of this school?

P.E.M.C. I was nominated as principal of this school by the union end of year comity of December 1990, but I was to complete my Master in Divinity in Phillipine. I returned home on March 1991. At my arrival, I found the former Principal Jean Paul Cosendai still on duty and he finally handed over to me three months later that in on June. However, due to church political maneuver, I was replaced by Jean Paul Cosendai, my predecessor on December 31, 1991

R –Before that time have you ever been in this campus, if yes, for which purpose?

P.E.M.C. Yes, before that time, I had been in this campus from 1961 to 1968 for my secondary school, and then I came back in 1977 to 198 second period during which I obtained the General Certificate of Education A level, then I decided to read theology as first Cameroonian in the midst of foreigners.

R- Why where Cameroonians not interested in doing theology?

P.E.M.C. There were many factors to that: The cfa currency was very strong those days, so for a person who got his G.C.E. A level to work as a pastor was regarded as a waist for the family. To this is added the lack of commitment of the then educated Cameroonians to the commission. Finally, there was the attitude of our missionaries who did not want to encourage the native to pursue education since many of them were not well educated

R – When you were student, can you remember how many nationalities were present in this school? Can you name them?

P.E.M.C. There were more than fifteen nationalities. The ones I can remember are: Rwandans, Burundians, Zairians, Cap-Verdeans, Gabonese, Central Africans Republic, Togolese, Chadians, Senegalese, Ivoirians, and so on.

R-How many faculties were functioning?

P.E.M.C. There were two faculties: theology and education

R –When were they closed and why?

P.E.M.C. They were closed in 1984, but three years before that was in 1981, while I was still student, Fernandez was the then Principal, we were surprised one day morning to see Elder Pearson, the then General Conference President on the campus with a team of experts controlling plans that were built, and this without being announced before his arrival, and this because the Adventist Seminary of Nanga Eboko had benefited of one thirteenth Sabbath special offering, and it was after their departure that we were told that the money that was given to build high standard dormitories and classrooms was not used for that purpose and the world church, disappointed, came to see the reality. I think that was why they were closed

R –Where were they transferred to?

P.E.M.C. They were transferred to Mudendé in Rwanda

R –Looking at this institution now, what impression do you have in mind as compared with other Adventist universities?

P.E.M.C. Even if this university is not yet what it is to be, I'm one of those who believe that if well managed, A.U.C as compared with other Adventist universities, will be a place where to be for good and quality learning. What I mean is that for now, there are still so many restraining forces: lack of implication of the local population for its development, insecurity in the campus, non exploitation of the land, lack of integrity in fund management and in hiring procedure of workers

R –What would you like this university to be in the future?

P.E.M.C. I wish that this university becomes the greatest Adventist University in central Africa for the glory of GOD. I wish by the grace of GOD that Cosendai makes giant steps for its development

R- Pastor Eya do you think all what you've just said is possible?

P.E.M.C I firmly believe that if all the restraining forces that I had enumerated are dealt with, and we practice agriculture and apply Adventist principles of education as found in the book Education of EGW, we will surely see miracles happening here at Adventist University Cosendai of Nanga Eboko in terms of infrastructures

R –Some think that for this university to be developed, a partnership between the university and churches is unavoidable. What is your comment on that view?

P.E.M.C. Yes, there must be a partnership between the union, the university and the conference: how can churches be involved in the development of the university if pastors do not mobilize them? And how can pastors do that if the conference comity does not ask to do so? So partnership is really unavoidable.

R –Thank you very much for the time spent for this interview. **May God bless you.**

November 25, 2012

INTERVIEW WITH Mrs. ETOUNDI GISELE, A GENERAL ENGINEER
OF AGRICULTURE IN THE MINISTRY OF AGRICULTURE OF CAAMEROON

R= Researcher, M.E.G. = Mrs. Etoundi Gisèle

R. – Mrs. Etoundi Gisèle good morning!

M.E.G.- Good morning sir, and what can I do for you?

R- Madam I'm a researcher in need of knowing which impact can agriculture have in the development on a given organization and I found no better place than coming here in this Ministry and ask some questions to anybody ready to help me in that matter

M.E.G.- Since you entered in my office, ask what ever question you want and I will give the needed information

R- Madam some people are saying that the land is a source of development for any given organization. Is this an assumption or given fact?

M.E.G.- That is not an assumption, it is rather a truth. However, caution should be taken: unless that organization knows what to do and how to do it and above all has the means to do it can the land be a source of development for that organization

R- Madam, how can what you are saying be well understood by a non educated person?

M.E.G.- It simply means that when an organization possesses a land, agriculture can be practiced on it, they can also practice animals breeding on it and even practice fish breeding activities, all these activities can generate funds, but as I said it before, you need the knowhow and funds to do all these activities

R- Madam, let us be more specific: what impact sowing corn has in your country and what can be its production by acre and by year?

M.E.G.- in Cameroon, maize is one of the most consumed source of food both for human beings and animals and it is even used for the manufacture of beer. So whoever practices agriculture in the domain of maize has a large market. I must emphasize that if the organization has invested in the agriculture, one acre by season can produce 3 to 4 ton, and since per year there are two seasons, it means that one can have a production of 6 to 8 tons of corn per year. I want to let you see its impact in term of finance: today the kilogram of maize costs 200 fr cfa, just imagine if per year, the organization produces 8 tons per acre, it means that it will earn 8000 times 200 which gives 1,600,000 francs cfa; how much more if it does it on a more large space

R- Madam, what impact sowing cassava has in your country and what can be its production by acre and by year?

M.E.G.- Cassava is eaten in various form here in Cameron by all the tribes. It is highly needed in local market and it is even already being manufactured in flour for bread, not only that, the manufactured cassava is now being exported to foreign countries, so cassava is another source funds raising for development in an organization. Its

production by acre is between 50 to 70 tons per acre. When it is transformed in local flavor, the kilogram is sold at 300 fr cfa, just imagine if you got only 60 tons, this means you will earn 18,000,000 francs cfa per acre and per year

R- Madam, what do think of planting palm trees as source of raising funds for development?

M.E.G.- Its product is consumed locally and internationally. And even conventions are being signed between our country and foreign countries for its oil. Its production changes with age: from the 3rd to the 4th years, its production is 3 tons that is 3000 liters of palm oil per acre ; but from the 6th year its production ranges between 6 to 7 tons which in terms of money is a huge amount of money since locally the liter costs 750 frs; or if per acre you produce 7 tons you earn 5,250,000 frs per month, and when you know that its rest can be transformed for agriculture improvement and be sold; on the knowledge of all these, I say that planting palm trees is to be encouraged

R- Madam is it good for an organization willing to develop itself to also put cocoa in its plans, if yes can this really work here in Cameroon?

M.E.G.- Cocoa is one of the products on which Cameroon relies for its development, and projects of helping farmers by the government to enhance its production which means that any organization which wants to get involved in cocoa production will be helped by the Cameroonian government. In term of finance, the new variety which produces throughout the year offers 8 to 15 tons per acre. Last year the kilogram of cocoa was sold at 1,500 Frs. Cfa to say that if you have, let say 12 tons per acre, you earn 18,000,000 Frs. Cfa. My answer is therefore that an organization willing to develop itself must put cocoa in its plans.

R- Madam, do you think that if an organization practices agriculture on 30 acres, it can enhance its development?

M.E.G.- Sure, sure ! There is no doubt about that IF you take all the information given above. Talking of agriculture on 30 acres spaces refers to modern agriculture. And as I said above, such organization must invest money in term of material, knowhow and man power in such a project for it to succeed. If not, nothing good can be achieved.

R- Mrs. Etoundi Gisèle thank you very much for your precious time used for this interview

M.E.G.- I'm glad you came to me, come next time if needed.

December 04, 2012

INTERVIEW WITH Dr. Williard MUNGER, THE FIRST VICE
CHANCELLOR OF A.U.C

R= Researcher; D.M. = Dr. Munger

R- Dr. Munger, you're the first Vice Chancellor of Cosendai University, years after, what is your impression on the infrastructures of that university today?

D.M. I spent five and half years as V.C of that university from 1995 to 2001, thirteen years later, when I saw that campus again, honestly the first two days, I was worried, but on the 3rd, when I went to the new site, I discovered that there was a change taking place in the campus

R- Do you think those infrastructures reflect the age of that university?

D.M. When we opened that university, we used the infrastructures of the Adventist secondary school of Nanga Eboko, eighteen years later, the actual infrastructures of

Cosendai frankly speaking do not reflect the age of that university because by now one would have expected more than what is done up to this day.

R- Dr. Are there opportunities that need to be used for the infrastructural development of that university, if yes what are they?

D.M.- Yes, this university is to be supported by C.A.U.M. and the Sahel Union and there are many opportunities within those two union (church members) which if involved in the development of the school together with the contribution of the parents coupled with good management, just like in Babcock university, we may witness a great infrastructural development in A.U.C.

R- Are there hindrances to put aside for that infrastructural development to happen, if yes what are they?

D.M.-Yes! The major hindrance while I regard others as minor is the lack of confidence of members in the school management and the Union leadership. The Union leadership of my days was the problem I had and that prevented people to get involved in the development of that school

R- Some are saying that the lack of visionary leadership is what causes the lack of infrastructural development of Cosendai University, what do you think about that?

D.M.- Yes, I share that point of view; lack of visionary leadership of the University since I left, but also lack of visionary leadership at all level that is at the union and by extension the whole church

R- What are your suggestions for the infrastructural development of Cosendai University of Nanga Eboko?

D.M. – My suggestion for the infrastructural development of Adventist University Cosendai of Nanga Eboko is this: start small projects, let the members see what has been realized, and they will get involved in that project

R-Dr. Munger thank you for your precious time granted for this interview.

December 12, 2012

INTERVIEW WITH THE CENTRAL AFRICA UNION MISSION
ADMINISTRATION

U.P. = Union President, E.S. = Executive Secretary, U.T. = Union Treasurer

Mr. President and staff good morning! Thank you for granting me your precious time for this interview. First of all permit me to make you know that this interview is being carried out as a practical phase of a research work on a theme: A Strategy for Infrastructural Development of Cosendai University of Nanga Eboko in the Central Africa Union Mission. The confidentiality of this interview is highly protected; only the supervisor of this research can be allowed to look at it for verification, and this interview will be used only in the context of this research, otherwise you will be consulted.

U.P. We are ready to give you the needed information

R:-Mr. President, are you proud of having an Adventist university in your territory?

U.P. Of course yes! There are countries where Adventism is present but without any Adventist university, so I'm proud and I thank God for that

R-You have been all around the Adventist world and seen other universities, what does the present situation of Cosendai University mean to you?

U.P. Well, I knew A.S.W.A. which has now become Babcock university, I knew Valley View some twenty years ago and I do know what it has become today, I have also been at Lomalinda University: if A.S.W.A. and Valley View have succeeded flying from where they were in the past twenty years to where they are now, applying the same concept to all the great universities of today, I feel a call to greatness addressed to us on behalf of Cosendai: in other words, comparing Cosendai with other Adventist universities moves us to get rid of the statue-quo and think for change

R-Mr. Executive Secretary, you're alumni of Cosendai for your B.A. degree and recently alumni of Babcock University for your Master degree. To talk only on those two universities, as an Adventist and as Cameroonian, what do think about Cosendai?

E.S.-There is a great difference between those two universities: I may not be ashamed of saying that it would be as if comparing the day and the night; and saying this makes us reconsider our attitude and moves us towards the infrastructural development of Cosendai without delaying. Even if we've just received one modern dormitory and the cafeteria from the constructor, enough is still to be done.

R- Pastor Atoh, some think that too much time have been wasted in position struggle for that university and that is why there isn't an infrastructural development: what do you, as Executive Secretary say about that?

E.S. I share that opinion: if this university were managed under the fear of the Lord, that is if those in charge those days had in mind that God's work should prosper, Cosendai since its creation would have sufficiently developed: since 1996 till now, many people have been changed by others while at the same, there has been very a little change as far as infrastructures are concerned. When we will understand that God's work is not to be managed on family basis nor on that of friendship, but rather

on the basis of qualification: that is putting the right person at the right place right from hiring to nominating procedures, knowing that we will be judged not on the base of nomination, but rather on our competency, then will we be in God's work.

R: According to you what caused that state of spirit?

E.S. It is nothing less than the lack of commitment to God and to his work.

R-Mr. Treasurer, do you believe that Cosendai University can or will be developed?

U.T. Of course! Why not? But under certain conditions:

1- there should be a well planned vision. Instead of embracing many project at a time and end up without finishing one, we should realize this project based on our financial power step by step. The case of the billion for the new site is a case study on that issue

2-let each person do his/her job and not using the person's position to get involved in the management of the university attitude from which no realization can be achieved

R-Some say that the mismanagement in funds is what hinders the infrastructural development of Cosendai University: what do you think about that?

U.T. I think that if that were the case, it 'll mean that the funds management is just a consequence of a non-clear vision. The church has principles which unfortunately have not been followed in the pass like service rendering call: they used to contract people under family and friendship basis, that's why nothing serious could be achieved with the little money they had. Secondly, not following church principles makes it difficult to know who is accountable to whom and who can take decision

over whom. There should be a strategic plan which needs to be followed. And above all, if there is transparency in the fund management, instead of being a hindrance, the fund management would be a driving force for the infrastructural development of Cosendai Adventist University of Nanga-Eboko.

R-Others think that a partnership with banking system is the best way for the infrastructural development of Cosendai University: what is your comment on that?

U.T. There are principles concerning loans: these need to be followed and on that issue, nothing can be done without the opinion of the higher organization, but let it be clear that the church does not encourage to contract debts from outside the church.

R-Pastor Assembe, some think that a combination of partnership between Cosendai, banking system and other Adventist universities is the best way for the infrastructural development of Cosendai: what do you, as Union President say about that?

U.P. Yes I share that opinion; however caution is to be taken: the university belongs to the Division which is part of the General Conference, so anything which is to be done in the university must obey to the church's principles. What I mean is that if a loan is to be contracted for the university, we have to seek advice from the higher organization, if they agree then we can go ahead, but if they refuse we have to stop because they have more expertise. On the other hand, the partnership with other Adventist universities can bring more to Cosendai since in such a system the stronger helps the weak university to catch up and the two agree on how money invested will be refund. Partnership is multiform: since we wish to offer many programs, if the partner university wants to offer one of its programs in our campus and offers lecturers for that will benefit Cosendai; an example of this is what A.U.A. is doing with Babcock and Valley View to name only those two. On that issue I thank Babcock

University for what it is already doing for Cosendai. Finally, having this university in Cameroon makes even the country proud, and the law of this country has made provision that private universities benefit from the government budget. What we have to do is also making use of that opportunity to boost the infrastructural development of Cosendai University.

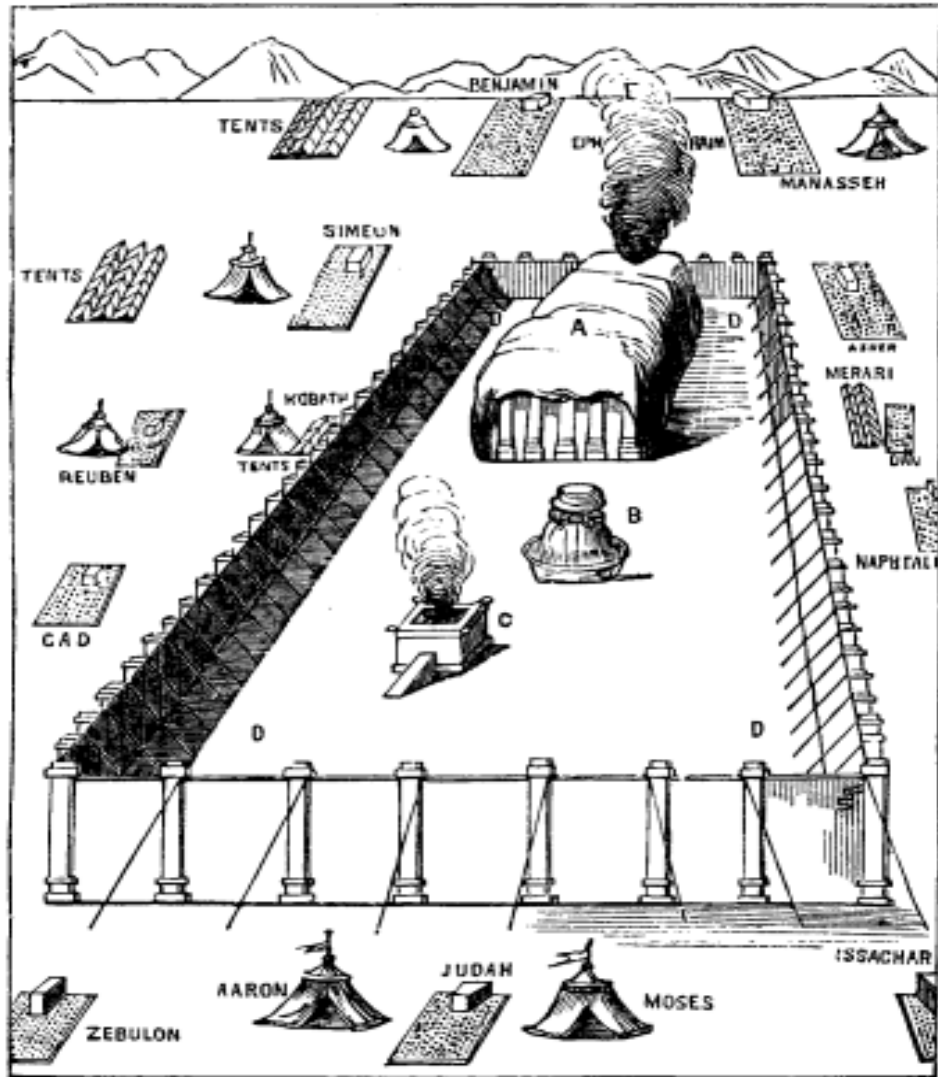
R-Is there any hope for a bright future for Cosendai University?

U.P. Oh yes! Basing my faith on Jeremiah29:11” For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” I have faith in the future that God Himself through His servants will lead Cosendai to an expected end. With the opening of Douala extended campus, we now think of opening another campus here in Yaoundé, and if we succeed doing this in all the important cities of Cameroon, this means we will have many students and money will come in for the development of this university.

R-Thank you very much for the time spent for this interview. May God bless you

APPENDIX C

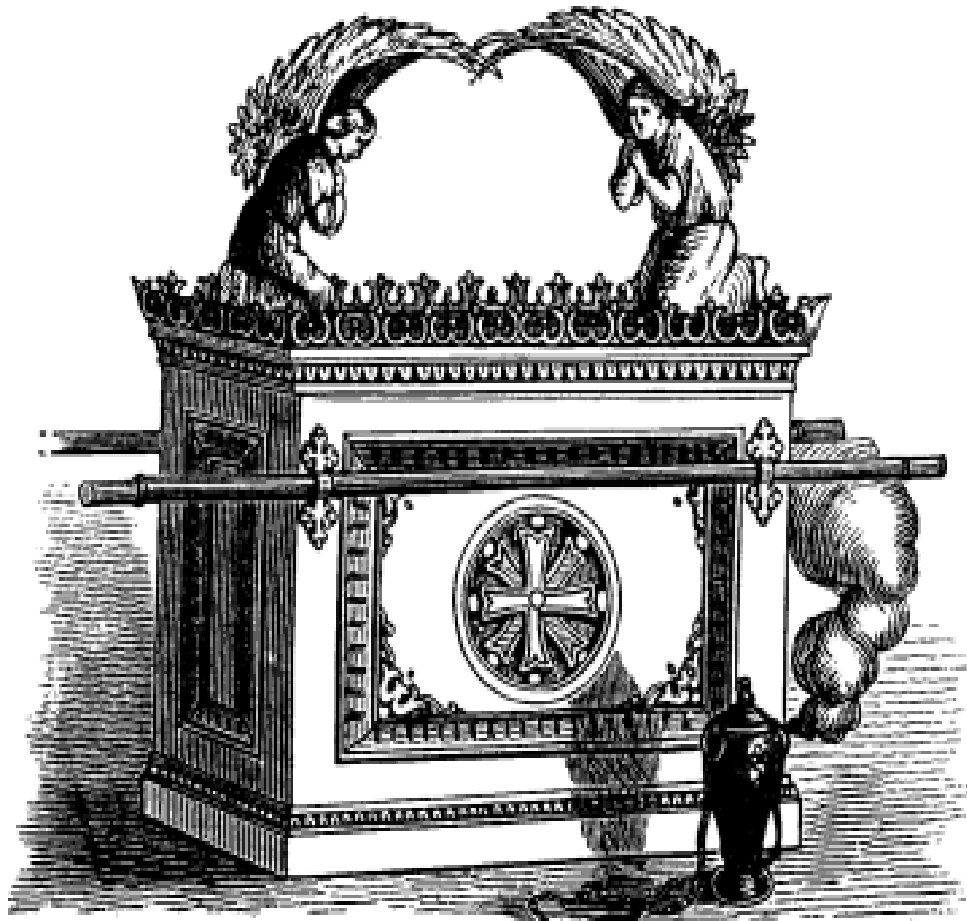
PHOTOS



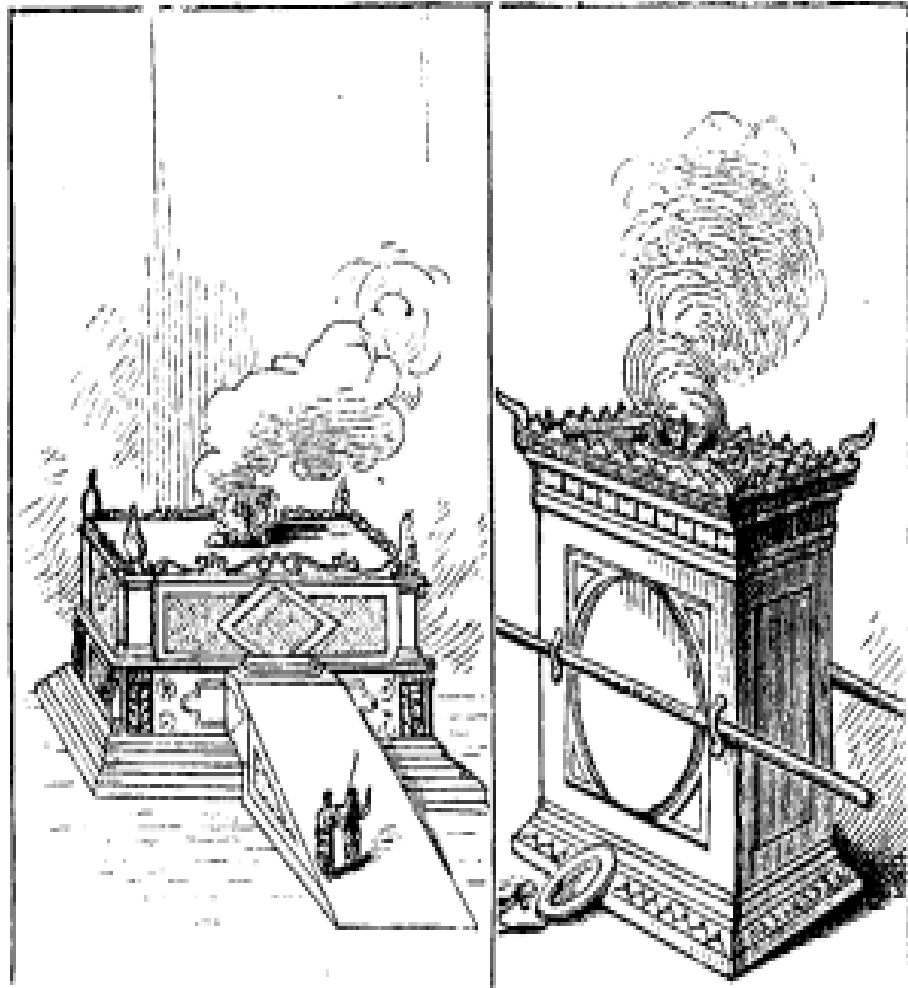
THE TABERNACLE IN THE WILDERNESS.

A. The Tabernacle Covered.
B. Brazen Laver.

C. Altar of Burnt-Offering.
D. Court of the Tabernacle.

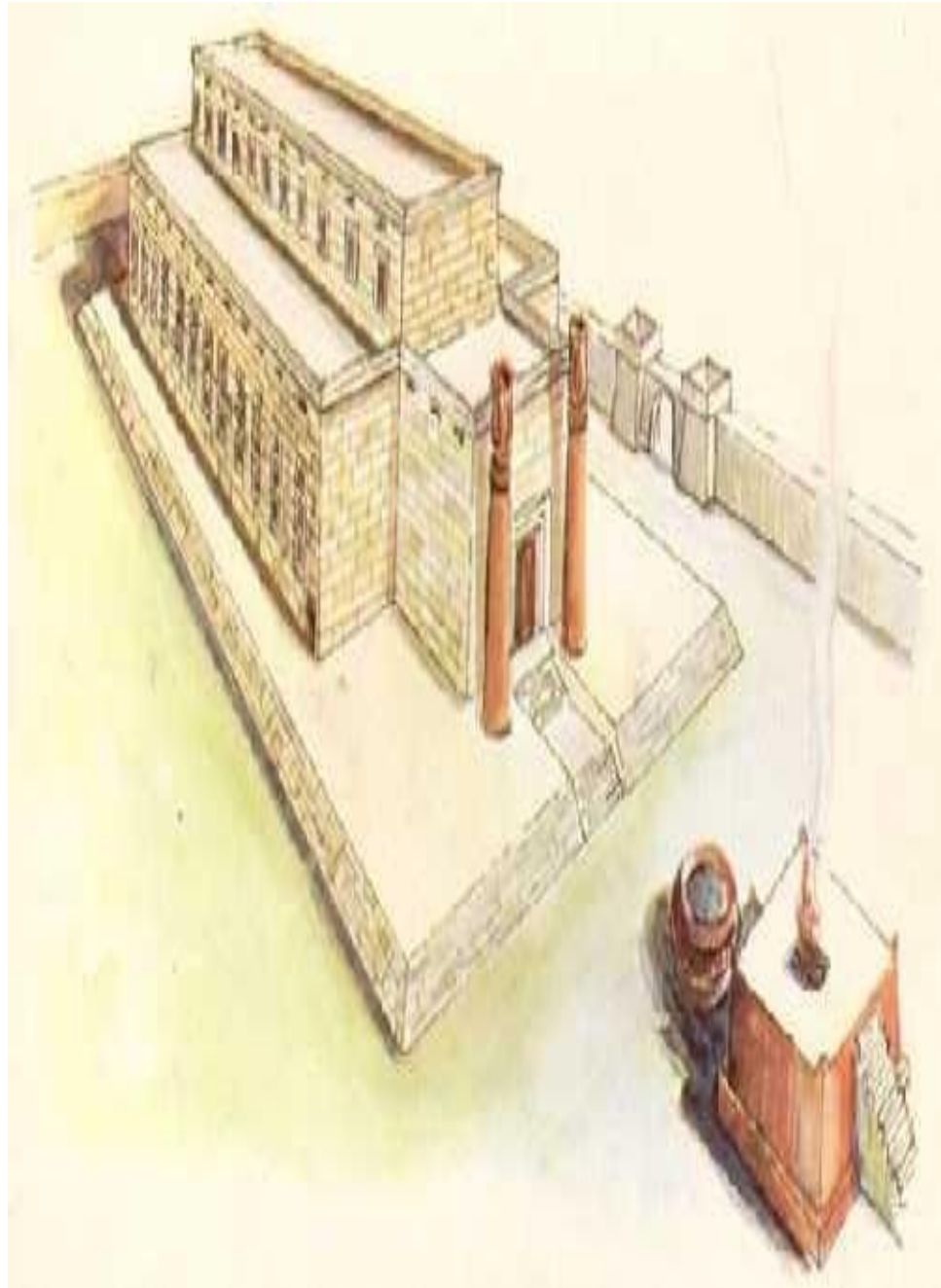


ARK OF THE COVENANT.



1. BRAZEN ALTAR.

2. GOLDEN ALTAR.



THE TEMPLE OF SOLOMON



Road to the New Site



Water Pool in the New Sit



The Only Finished Modern Dormitory



The Worshipping Place Inside the Dormitory



Outside the Dormitory



Unfinished Cafeteria



Unfinished Dormitory



Unfinished Amphitheater. Appendix C 12

NB: From Appendix C5 to Appendix C 12= a Billion and Height Hundred
Million franc

APPENDIX D

LETTERS

Mezolo Edouard
M.A. Student in Leadership
Adventist University of Africa
Babcock Learning Center

To

Center and South Cameroon
Conference Committee Board

Object: Request to use churches for academic research

Brothers and sisters,

May grace and peace be granted to you all in the name of our Lord and
Savior Jesus Christ.

I hereby come to you requesting for the matter which subject is mentioned
above.

In fact I am carrying a research on the topic: A Strategy for meeting
challenges of Infrastructural Development of Adventist University Cosendai of Nanga
Eboko in the Central African Union Mission.

The topic will be defended on May 2013 before the jury here at Babcock. I have done the theory part, now the remaining task is the practical phase that needs to go and meet lay members and seek their view and readiness of contributing to that matter in case they are called to do so. I want to assure you that your churches will be use only for that research.

I would like to use the selected churches on Fridays evening and at the end, members will fill the questionnaire hereby attached. For a diversified and large view, the following churches are the ones solicited: SDA Nkolndongo, SDA Melen, SDA Mfandana, SDA Djongolo and SDA Tong.

NB: In order to have enough time to interpret the data and work with my supervisor on due time, I would plead with you to feel free to program me in those churches latest on November 2012.

Hoping that my request will receive a positive answer, remain blessed in the Lord. Yours,

Signed.

Mezolo Edouard

Ex –copies: - CSCC Administrators

CAUM President

CAUM Executive Secretary

CAUM Treasurer

CAUM Education Secretary

Research Advisor



EGLISE ADVENTISTE
DU SEPTIEME JOUR

**Fédération du Centre et
Sud Cameroun**

Le Secrétaire Général
BP 16 Sangmélima.
Tel. (237) 77 34 39 27

October 31, 2012

TO WHOM IT MAY CONCERN

I, the Executive Secretary of the Seventh Day Adventist Church of the Center and South Cameroon Conference, declare that brother Mezolo Edouard, student of Adventist University of Africa at Babcock learning center is authorized to use the selected churches in order to carry on researches patterning to his project, in the territory of the Center and South Cameroon Conference.

In view of what, the present letter is signed and given to him in order to serve what it may mean

The Executive Secretary



Jean Pourrat Meling
Pasteur



Standard Chartered Bank S.A

Demande de Solde / Account Balance Request

Veuillez me communiquer le solde de mon compte:
Please let me know the balance of my account :

10 | 1 | 0 | 1 | 8 | 1 | 0 | 2 | 0 | 0 | 0 | 6 | 1 | 1 | 8

Jour Mois Année
Day Month Year

10 | 2 | 1 | 1 | 1 | 2007

Signature Du Client
Customer's Signature

SOLDE PROVISoire BOOK BALANCE	F CFA
SOLDE DISPONIBLE CLEAR BALANCE	F CFA 12.231.186

Ce solde vous est communiqué sous réserve des appoints qui reviendraient impayés
No allowance has been made for any cheques which may have been issued but not yet presented

The bank ticket of the money deposited by lay members in one month during Pastor Nlonlo Jean Emmanuel's Interim Presidency of Central Africa Union Mission for the Infrastructural Development of Cosendai University

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