DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Mission

Adventist University of Africa

Theological Seminary

TITLE: TRAINING ADVENTIST YOUTH IN EMPOWERMENT SKILLS TO
        REDUCE UNEMPLOYMENT AND ENHANCE MISSION IN ABIDJAN,
        COTE D'IVOIRE

Researcher: Nkeruwem John Enang

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Date completed: June 2016

The Seventh-day Adventist (SDA) Church exists for mission—communicating

the "everlasting gospel" of Revelation 14:6-12 as mandated by Christ (Matt 28:19,

20) to the world. The young people with their youthful energies and zeal, who should

be at the forefront of this mission enterprise, are disabled by the unemployment

problem which denies them the opportunity of living up to their God-given potentials.

Though a global problem, the African context with growing youth population and

reducing job opportunities may be worse hit by this debilitating problem, which is

getting worse with time.

Because of the multifaceted nature of the problem, this dissertation designed

and implemented a training model—a synergy of mission and livelihood skills that

would empower the youth and at the same time unleash their potentials for

involvement in the mission of the church.

This research used the mixed methodology: qualitative and quantitative. Part of the study of the SDA Church in Cote d'Ivoire and the phenomenon of youth unemployment in Cocody-Philadelphia SDA Church were done qualitatively while the quantitative approach was used for the pre and post-training surveys. The study revealed that the problem of youth unemployment that was regarded as socioeconomic had significant theological and missiological implications. Therefore, the SDA Church should be involved in tackling it to reduce the prevalence among its youth membership.

Samples of interventions and models from the different economic strata of the globe were examined; in addition, initiatives by faith-based organizations were studied. The gap which this study discovered was the absence of, or minimal application of the spiritual dimension into these models—which this project seeks to accomplish by adopting a holistic approach.

The strategy adopted for this project was the synergy of mission and livelihood skills that may reduce youth unemployment in the SDA Churches in Abidjan and at the same time unleash their potentials for involvement in mission. Contacts with the focus group showed that they are aware of the problem and wanted something to be done about it. The researcher administered the pre-training survey to determine the prevalence of the problem. The result showed that of a sample group of 34 youth who took the survey, about 74% were unemployed which confirmed the focus group position.

The intervention was a Training of Trainers (TOT) program whose participants were selected from the churches at Abidjan based on their academic qualification—a minimum of a high school graduate. The package for the training consists of three major modules: inculcation, livelihood skill, and entrepreneurial

skills. After the training, participants were given materials that would enable them replicate the program. At a post-training survey, 86% of trainees indicated the ability to replicate the training with minimal or no assistance.

With this capacity building training in place, about twenty persons can train in youth empowerment whereas there was none before the training. The youth director of Cote d'Ivoire Conference would galvanize the efforts of these trainees to train youth in the church at Abidjan and beyond. The more youth unemployment is reduced the more mission is enhanced.

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TO REDUCE UNEMLOYMENT AND ENHANCE MISSION
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A dissertation

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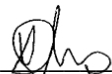
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Dedicated to God who

spared my life and made this work possible, and

to my spouse, Helen, whom He used to make it happen.

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LIST OF ABBREVIATIONS

CIC   Cote d'Ivoire Conference

ECWA   Evangelical Churches of West Africa

GC   General Conference of Seventh-day Adventists

GCYMD   General Conference Youth Ministries Department

ICFTU   International Confederation of Free Trade Unions

ILO   International Labor Organization

NOI   Nation of Islam

OECD   Organization for Economic Cooperation and Development

SDA   Seventh-day Adventist

TOT   Training of Trainers

UN   United Nations

WAD   West-Central Africa Division

YEN   Youth Employment Network

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CHAPTER 1

INTRODUCTION

Personal observation reveals that the youth constitute a substantial part of the

Seventh-day Adventist (SDA) Church membership in the Abidjan area. This trend

seems to be a global one for the church because according to Gladwin Mathews,

many of the SDA church members around the world are in their youth.[1] The reason

for this trend according to Barry Gane is that most young Adventists begin to make

what he refers to as "grown-up" spiritual commitment at the age of ten, and so

between the ages of ten and fourteen many youths are baptized worldwide.[2]

This trend is not applicable only to youths within the church but also majority

of those baptized from our evangelistic outreaches especially public campaigns, are

youth. The result is the tendency of young people continuing to make up majority of

the church membership. While it is reason to rejoice that more youth are joining the

church, there is a flip-side to this trend which has raised concerns among the church

leadership.

A case in point was when at an evangelistic outreach held at the University of

Cocody, Abidjan. As a result of the outreach program, more than 50 students were

baptized. It was good news but while the sponsoring local church was working

towards getting them a place of worship on campus, the church authorities decided to

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[1]Gladwin Mathews, "Urbanization and Adventist Youth Ministry," in *Getting it Right,* ed., General Conference of Seventh-day Adventist, Youth Department (Hagerstown, MD: Review and Herald, 2005), 265.

[2]Barry Gane, "Understanding Young people-Why a special Youth Ministry?" in *Getting it Right,* 81.

bring them to the church for nurturing programs. A need arose that these students should be fed every Sabbath. After a while the church budget was overstretched because they lacked income.

Some of the problems that the Adventist mission in Africa faces may be the large-scale unemployment and underemployment among members of the church, due to the recent economic downturn. Consequently, the members affected by this problem, cannot contribute meaningfully to the resources of the church, but rather need help and support for livelihood—which depletes the human and material resources needed for evangelistic outreaches.[3]

The researcher recalls an instance where leaders were discussing the issue of improving the finances of the church, and the idea expressed by some was the need for winning members who can contribute financially to the church because the youth who are mostly unemployed are not making much financial contributions. But Christ mandates: "Go into the all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:15-16).[4]

On the heels of the above text, Donald McGavran asserts that since the gospel should be preached to all creatures, both the receptive and the resistant should hear it, and when it comes to reaping, it is the "receptors" that are likely to be won into the church.[5] Since majority of the youth especially those who are unemployed fall under

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[3]Paul Ratsara, "Challenges of Economic Disparity in Africa" in *Diversity: Challenges and Opportunities* ed., Bruce L. Bauer, Department of World Mission, Andrews University (Berrien Springs MI: Andrews University, 2010), 24.

[4]Except otherwise indicated, all quotations from the English Bible are from the *New King James Version* (Nashville, TN: Thomas Nelson, 1985).

[5]Donald A. McGavran, *Understanding Church Growth,* ed., C. Peter Wagner (Grand Rapids MI: William B. Eerdmans, 1990), 207.

the receptors category, the church must continue to receive them into its membership whether it is advantageous or not because salvation is for all.

According to the International Labor Organization (ILO); "Young women and men are invaluable assets that no country can afford to waste. They bring energy, talent and creativity to the world of work together with new skills and the motivation that enables companies to grow and prosper."[6] Barry Gane affirmed that the youth of the SDA church are "its greatest asset and hope."[7] The ILO and Gane concur that the young people are assets to the society and the church respectively.

Ellen G. White's perspective about the young people is that they make up a major force that can enhance the mission of the church if they are "rightly trained" and involved in the mission of the Church.[8] Therefore the condition for success in turning the youth who have been perceived by some as liabilities into assets is giving them the relevant training. There is the need for dedicated youth leadership who are mission driven, that will mentor and train the young people to become disciples and not mere dependent church members. And because this kind of leadership is lacking among most of the SDA Church youth leaders at Abidjan the youth continue to face some of the prevalent societal problems in the city.

There is a practice at Abidjan where youth who had turned 18 are free from parental constraints and can *promener*—a French term meaning to move about aimlessly. This unrestrained movement has exposed the young people to wrong associations, and wrong influences from their peers which include sexual immorality.

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[6]International Labor Organization, *Youth Employment,* accessed 9 September 2013, www.ilo. org/youthmakingithappen/YouthEmployment/index.htm.

[7]Barry Gane, "Youth Apostasy and Recovery of Backslidden Youth," in *Getting it Right,* 272.

[8]Ellen G. White, *Counsels to Parents, Teachers, and Students* [CD ROM] (Silver Spring, MD: Ellen G. White Estate Inc.), 555.2.

One of the major factors that contribute to this problem is that these youth are idle and therefore bored, so they fill those idle times with this walking around. Adventist youth appear to be caught up in this problem because it is common to hear some parents in the church ask for prayers for their children who move out and sometimes return home late in the evening. There had also been cases of pregnancy out of wedlock as a result of these unrestrained and aimless outings among the female young people. There was an incident where a female youth made it a habit to return home with both male and female friends that appeared to be of questionable character. Her mother was so concerned that she requested the church to pray over the issue.

Another problem that many of the youth of the SDA church in Abidjan face is their inability to succeed in the baccalaureate examinations (an equivalent of a high school diploma) at first attempt. This situation has led to frustration among the affected youth. There was a case where the researcher intervened by counseling a youth who stopped attending church services because he was not successful in this examinations and was ashamed to show up in church. This situation coupled with idleness may further aggravate the frustration of the young people.

Besides the regular church programs, the researcher has not seen any intentional well defined program aimed at addressing these issues among the young people. Youth leaders seem to feature more of entertaining programs. They seem not have the capacity to implement programs that address the felt needs of the youth.

It is common to see young people walk out from the church when there is an announcement that all youths should wait to meet with the youth leader after church worship service. This may be an indication of lack of interest in the programs offered by their church's youth department because their felt needs are not met of which the means of livelihood is significant.

Statement of the Problem

The SDA Church exists in the context of the mission given to her by Christ in Matthew 28:19-20, and the youth, who constitute the majority of the membership, should take an active part in this work. But young people are facing unemployment problem which may dampen their input in mission because they are dependent. As at the time of this research, the SDA Church in Abidjan did not have a documented training program designed to train the youth for livelihood and mission, neither did it intentionally pursue a ministry that trained its youth in developing livelihood and mission skills. While the livelihood skills may reduce unemployment, the mission skills would enhance their involvement in mission. This was the problem this research sought to address.

Statement of Purpose

The purpose of the study was to design and implement a youth empowerment training program that would facilitate self-reliance as a means of capacity building of the youth for mission. Also, this dissertation was to investigate the factors responsible for youth unemployment, adopt a strategy that incorporated a synergy of mission and livelihood skills. While the mission skills inspires the youth to embrace mission as a lifestyle, the livelihood skills trains the youth to acquire a means of livelihood and reduce unemployment. This may increase youth participation in mission.

Justification

Unemployment is one of the major global problems that confront humanity today.[9] ILO asserts that this phenomenon which affects the young people more than the rest of the population, is approaching its crisis peak as the global economy continues to weaken.[10] It has been observed that many of the SDA Church membership around the world are in their youth.[11] The reason for this trend may not be far-fetched. According to Barry Gane, many young Adventists between ages ten to fourteen decide to be baptized whenever they are given the opportunity for spiritual commitment. This trend seems to be worldwide and may account for this large youth membership.[12] Youth unemployment is a socioeconomic problem that has adverse effects on the Seventh-day Adventist (SDA) Church because it has a youth population among its membership. From the personal observation of the researcher, majority of those that are baptized into the SDA Church from her evangelistic activities are young people, thus increasing her youth membership that may be unemployed. When the project is completed, it will substantially reduce unemployment and its debilitating effects among the youth of the SDA Church, and the mission will be enhanced.

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[9]Felix Adelowo Adetunji, "Towards the Resolvement of Unemployment Situation in Nigeria," *Insight: Journal of Religious Studies* 3, no. 1(2007), 128.

[10]International Labor Organization Report, *Global Employment Trends for Youth 2013: A Generation at Risk* (Geneva: International Labor Organization, 2013), 1, accessed 23 May 2013, http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_212423.pdf.

[11]Gladwin Mathews, "Urbanization and Adventist Youth Ministry," in *Getting it Right,* ed., General Conference of Seventh-day Adventist, Youth Department (Hagerstown, MD: Review and Herald, 2005), 265.

[12]Barry Gane, "Understanding Young People—Why a Special Youth Ministry?" in *Getting it Right,* 81.

Delimitations

The Cocody-Philadelphia SDA Church in Abidjan was chosen for this study. Provision was made for 30 youth leaders selected from the Cocody and other churches in Abidjan to participate at one training center because of time constraints to train in each of the 25 churches in Abidjan.

Only organized local churches were considered to send participants because they have a governing body (church board) that would take the necessary actions that this training required. The training model was the Training of Trainers (TOT), to ensure replication of the training in the various churches represented. Participants selected had a minimum of a high school diploma because of the level of materials used for the training. One skill—beekeeping was chosen for this training as a template for other livelihood skills that could be taught. The training program was run for one week because of the availability of the co-trainers

Definition of Terms

The term to be unemployed has been defined as "without remunerative employment; out of work."[13] In this context, it has been used to describe the situation that had made the youth who should be employed or self-employed, dependent.

Description of the Dissertation Process

Because of the multi-dimensional nature of the problem, of youth unemployment a synergy of ideas from the social, economic, political, and the religious domains was applied. The mixed method—qualitative and quantitative methods were used in this research.

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[13]The *Collins Paperback English Dictionary* (1986), s.v. "unemployed."

While chapter 1 presented the framework for the study, chapter 2 studied relevant biblical themes that were related to this problem. Also some authors that have made theological input to the problem were cited to establish a theological foundation for the study. Chapter 3 reviewed relevant literature to discover the definitions used for the project. The scope, causes, and effects of youth unemployment globally and locally were investigated especially in the African context. Also examined were the effects on the society and the church. Approaches to reduce this problem at the global and local levels including faith-based organizations were also studied. The interventions and models from different economic strata, ranging from international, national and faith based organizations were studied as well. This approach afforded the researcher a broader view of the subject under study.

The strengths and weaknesses of the interventions and models were examined. The lessons drawn from the above study informed the researcher to incorporate the strengths into the strategy to be developed as well as making provisions to fill the gaps created by the weaknesses.

Based on the conclusions from the studies done in the previous chapters, the ministry context—Abidjan was investigated in chapter 4. The project design was also presented which included, interviews and a pre-training survey was done to authenticate the claim that youth unemployment was prevalent in the church used for the study.

Based on the findings from the findings from the methodology, the researcher developed a strategy that comprised a synergy mission and livelihood skills, designed an intervention—a Training of Trainers model which was applied for the training. Cocody-Philadelphia SDA church was selected as a model and a center for the training.

Chapter 5 dealt with the project implementation at three levels: first, the pre-training level all necessary permissions were sought and received from relevant bodies. There was the information dissemination to create awareness among the churches involved. This level also included the preparation of training materials, and selection process of trainees. Second, the project implementation was Training of Trainers (TOT) model which lasted for one week. Detailed information including the duration of training, attendees, assistants, cost, etc. guided the implementation. Third, a post-training evaluation was administered to assess the potentials for replicating the training by trainees and a project report was sent to the entities that granted permission to carry out the research.

Finally in chapter 6, the project evaluation, lessons learned and recommendations were documented with relevant conclusions drawn from the study. Recommendations were made that would help future research on this subject.

Expectations

At the completion of the training, trainees were given materials to enable them replicate the integrated empowerment training program in their churches. It is expected that as they train there would be a multiplying effect of the training in the churches at Abidjan and possibly beyond. Also, that the youth empowerment training may be adopted by the various governing committees as regular church programs, especially, at the local church where the youth membership are.

When implemented, there would be a multiplying effect of human and material development in the churches. As more young people learn livelihood skills and are motivated, their potentials for mission would be unleashed, and mission enhanced.

As a result of this project, youth of the SDA Churches in Abidjan would be engaged in livelihood skills which provide a means of livelihood and financial contribution for mission. They would be also be involved in the missionary volunteer endeavors of the church which may include tent making outreach projects, and other evangelistic programs of the church.

CHAPTER 2

BIBLICAL FOUNDATIONS

Having learnt from Chapter 1 that the youth unemployment problem was due to the present global economic down turn, it was observed that the youth of the SDA Church may be affected by this phenomenon. The implication may be the tendency to be dependent, which may affect adversely, their capacity to be involved in mission. This scenario has been described thus; where most young people—graduates from tertiary institutions of learning are roaming the streets looking for jobs that are farfetched, as "a serious setback for the African youth in contemporary times."[1]

Although Bible writers apparently did not know of the situation where one was qualified and ready to work, but could not find any job as it is presently,[2] this chapter focuses on the study of biblical themes on work and idleness. While work is an outcome of employment on one hand, idleness on the other hand may be a result of unemployment. The lessons therein would be useful in teaching the trainees the concept of work as a divine plan for humanity. When work is thus perceived, it becomes a gift of God and no longer the hectic race for success that kills us.[3] The biblical themes selected for study include; the Divine origin of work, Divine mandate of work to humans in Genesis 2:15, and work in the Decalogue. Also studied were the

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[1]Michael Onyedikachi Akpa, *The African Youth Today* (Ibadan, Nigeria: Agbo Areo, 2001), 87.

[2]General Conference of Seventh-day Adventists, Youth Department, "Unemployment," in *Youth Worker Guide to Social Issues* (Collegedale, TN: College Press, 2004), 83.

[3]Jacques B. Doukhan, *Ecclesiastes-All is Vanity* (Nampa, ID: Pacific Press, 2006). 34.

biblical work ethics, the results of hard work, and the relationship between work and

God's call to service. Models selected to illustrate this concept from the OT were

Abraham, Moses and Amos, and from the NT, Jesus, Peter and Paul were studied.

The biblical view on idleness, and its dehumanizing effects on humanity, which may

be a result of youth unemployment received attention. Finally, some of the theological

implications of youth unemployment were outlined.

Also, counsels from the Ellen G. White writings on the causes of

unemployment and how to train to reduce unemployment were studied. The lessons

drawn from the above studies were applied to the implementation of the

empowerment training program that would equip the youth in Abidjan for self-

reliance and involvement in missions.

Divine Origin of Work

Work as presented in the Bible has a divine origin because, the first words

recorded in Genesis 1:1 introduces God who created; "In the beginning God created

the heavens and the earth." The verb "to create" as used in this context, is from the

Hebrew word "*bara,'*" which means to create, to shape or to fashion, always used

with God as subject.[4] The SDA Bible Commentary adds that the word describes

exclusively the activity of God.[5] This creating was done *ex-nihilo*—a Latin word used

to express the belief that God created the world out of nothing.[6] The word *yaw-tsar'* a

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[4]*The New Strong's Expanded Dictionary* (2010), s.v. "Create."

[5]"God Created," (Gen 1:1), *The Seventh-day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976 – 80), 1:208-209.

[6]William Dyrness, *Themes in Old Testament Theology* (Downers Grove, IL: Inter Varsity Press, 1977), 65.

Hebrew word that means "to form," "fashion" or "to frame" which can be used for divine or human activity is used to describe the creation of man in Genesis 2:7.[7]

This could possibly allude to the way man was created which was different from all other creatures. Another Hebrew word *mela 'kah* is used in Genesis 2:2 which means occupation, work, business or something done or made, is used to describe the finished work.[8]Before the Sabbath rest, God was involved in yet another activity. He prepared a perfect abode for humanity that he had formed—the garden of Eden (Gen 2:8-14). The word used to describe this activity is planted, which in Hebrew is "*nata,"* meaning to plant, fasten, fix or establish. Doukhan asserts that, the Bible story is that of a God who works for humankind.[9]

Work—A Divine Mandate to Humanity in Genesis 2:15

Scripture records what follows the planting of the Garden of Eden thus: "Then the Lord God took the man and put him in the Garden of Eden to tend keep it" (Gen 2:15). Here is recorded a transition, God works (created), gives the excellent outcome (the Garden of Eden) as gift to mankind and mandates man to work by keeping the gift in proper condition. When work is perceived as a gift from God, it would be done with passion, conviction, care, responsibility, and with faith, because it is not about me but God."[10] Josiah and Onyezonwu approach this text from the stewardship

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[7]*The New Strong's Expanded Dictionary* (2010), s.v. "formed."

[8]*The New Strong's Expanded Dictionary* (2010), s.v. "work."

[9]Doukhan, 35.

[10]Doukhan, 35.

perspective, asserting that, care for the environment cannot be divorced from its "responsible use and protection."[11]

The importance of work as part of human existence is shown in this divine activity and mandate. Lessons derived from this mandate are that first, the perfection in which God created, was not devoid of labor. Second, humankind was to use the physical and mental capabilities to preserve the garden in the same perfect state God gave; therefore, work was not intended to be a curse.[12]

The fall recorded in Gen. 3 introduced another dimension of work in the context of a negative change in the environmental conditions. This change came as a consequence of man's mismanagement of the perfect gift of God, to which he was steward, and would have adverse effects on the divine gift of work.

As a result of sin, the following adverse conditions prevailed on humanity; first, the ground was cursed which will make food production difficult second, thorny plants which may cause pain will appear third, vegetables were added to human's diet and fourth work would be toilsome as long as humans would live, until death (Gen 3:17-19). When compared to pre-fall, the condition presented a significant contrast.

Whereas God blessed mankind in a very good environment, after creation, God pronounces a curse on the ground from where man would have to obtain livelihood after the fall. Whereas work before the fall, was to take care of God's perfect work (the garden), work after the fall would be to tend a cursed ground. Whereas before the fall mankind could "freely eat" out of the bounties of God's work,

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[11]Ucheawaji G. Josiah and Loveday Onyezonwu, "Dress and Keep" in the Garden: Environmental Stewardship as a Biblical Motif for the "Great Commission," accessed 20 June 2014, AAMM issue 9(4).

[12]"To Dress And To Keep It" (Gen 2:15), *SDABC*, 1:224-225.

they would now eat from "the sweat" of their face. The SDA Bible Commentary puts it this way:

> The arduous toil that was to add to man's burdensome life now vividly expressed. This refers specifically to the husbandman, who must live by forcing from a reluctant earth food for himself and his family, but it applies equally to all other vocations.
> Since Adam's fall human achievement may be realized only through toil. Nevertheless it should be recognized that this punishment was indeed a blessing in disguise for sinful beings. When a man works he is far less likely to sin than when he spends his days in idleness.[13]

It should be noted that the Hebrew word for work in Genesis 2:15, *'abad,* is again used to describe the work that man would have to do on the "ground" outside the Garden of Eden (Gen 3:23), an unfriendly environment that would make work difficult.

Mathew Harmon, in his Labor day reflection had raised the issue of some Christians having the impression that work is a result of the fall, but he argues that work had been a part of the created order because God created Adam and Eve to cultivate the garden (Gen 2:15). He then makes the submission that work is part of the human existence—"who God has made us to be," which is part of the original creation.[14]Work is therefore not sinful because it was a gift of God to humankind before sin, but work in a sinful environment would be hard and difficult.

Despite this difficulty, God still blesses the work done by His people. Pardon Mwansa traces the work pattern of the patriarchs beginning from Adam after the fall who had to follow God's instructions by working hard to earn a living. Cain was a farmer while Abel worked as a herdsman (Gen 4:2). As soon as he came out of the ark, Noah started a garden (Gen 9:20). Also, Isaac was a farmer (Gen 26:12). He

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[13]"In The Sweat Of Thy Face" (Gen 3:19), SDABC, 1:235.

[14]Matthew S. Harmon, "Labor Day Reflection on Work 2007" in *Biblical Theology,* accessed 24 June 2014, http://bibthoe.blogspot.com/2007/09/labor-day-reflection-on-work.html.

further pointed out that the OT economy was based on either farming or animal husbandry.[15]

Dyrness observes that although the fall had "injured" the perfection (in which work was part), the world still has some beauty in it.[16] Richardson reiterates that man's work and labor is not the result of sin and the fall but the curse of the ground (Gen 3:16-17). This curse is the cause of pain and hardship which were to accompany labor and not the labor itself.[17]

Work in the Decalogue

The command to work is embedded in the fourth commandment (Exod 20:8-11), it states;

> Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

God had just delivered Israel from the Egyptian bondage (Exod 20:1-2), so that they would become a special nation made up of "a kingdom of priests and a holy nation," on the condition of obeying God's commands (Exod 19:4-6). One of the commands was to imitate God's pattern set up at creation; a structured and organized work pattern for six days, with an evaluation at the end of each day (Gen 1:4, 9, 12, 18, 21, 25), and a general evaluation in verse 31. This was immediately followed by the

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[15]Pardon Mwansa, "Adventist and Self-Reliance," in *Adventist Mission in Africa: Challenges and Prospects,* ed., Gordon R. Doss (Berrien Springs, MI: Department of World Mission, Andrews University, 2011), 67 – 68.

[16]Dyrness, *Themes in Old Testament Theology,* 67.

[17]A. Richardson, *The Biblical Doctrine of Work* (London: 1952).

seventh-day where God celebrated his work (Gen 2:1–3). Twice in that passage the phrase "rested from all his work" is used as the rationale for the seventh-day rest.

As a prelude to the fourth commandment, God had already used the manna (Exod 16) to do a "test-run" of this principle of "work for six days, rest on the seventh-day Sabbath," verse 4 reads: "that I may test them, whether they will walk in My law or not." Verse 16 is very specific; "Six days you shall gather it" (work for six days), "but on the seventh day, the Sabbath there will be none" (rest on the seventh-day Sabbath).

Doukhan maintains that humans were not present when God worked for them by creating all things and so the Sabbath was an undeserved rest for humankind because they did not participate in the work God rested from. In the same vein God's work also resulted in providing for the needs of humanity even before they were created. Therefore there were two gifts first, the gift of rest and second, the gift of work—taking care of God's work.[18]

Again during the Exodus, God provided manna for the Israelites—gift of work and gave them the Sabbath—gift of rest. It appears that work as embedded in the fourth commandment is presented as rationale for the seventh-day Sabbath, therefore, the two elements, work and Sabbath may be mutually inclusive.

Ellen G. White asserts that the seven days weekly cycle were literal days, while six days were assigned for work, the seventh was for rest. The weekly cycle, originated from the first seven days of the creation week. It had been preserved, and brought down through Bible history to the present.[19] Harmon adds that God

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[18]Doukhan, 35.

[19]Ellen G. White, *The Spirit of Prophecy* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1870), 1:85.

establishes the pattern of our work by instructing his people to rest from their work on Sabbath.[20]

This work and rest pattern seems to form the life pattern of humans. On one hand, work without rest (the situation that God saved the Israelites from during their slavery in Egypt), will result in being a workaholic hence a slave to work and eventually death. On the other hand, rest without work may result in idleness, poverty and eventually death from starvation. Obeying God's commands leads to a holistic life, while disobedience to his commands leads to death.

Doukhan introduces another dimension to this interplay between work and the Sabbath rest—the dimension of grace. He maintains that humans were not there when God works for them and therefore the Sabbath rest for them is undeserved.[21]Applying this principle to the creation account, humankind's first day on earth was the Sabbath—an undeserved rest not worked for. A parallel can be drawn with this setting in which God gave the children of Israel the Sabbath.

After departing Egypt and were in transit in the wilderness the Israelites were at a place where they could not work to produce food. God worked for them, gave them food, and then gave them the Sabbath rest, not because of their work but God's work. Their role was to receive and enjoy that rest. Doukhan then submits that there is a lesson for humans—God still works for us, to receive and enjoy the Sabbath rest even if our work was uncompleted. We can trust that God will take care of the rest which we could not fully accomplish.[22]

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[20]Harmon, *Labor Day Reflections on Work in Biblical Theology 2007.*

[21]Doukhan, 35.

[22]Ibid.

Work Ethics in the Bible

Some of the biblical themes on work that had been studied are; first, work has a divine origin which God demonstrated at creation as recorded in Genesis 1, 2. Second, God put humankind in the Garden of Eden, his own work (Gen 2:8-15a), to work in it—man's work (verse 15b) when the world was still at its perfect state. Third, work was not given by God because of sin but had been part of human existence and a result, work that is well done glorifies God (Col 3:23).[23]

Ethics is about basic principles of right action.[24] Bible texts to be studied under this subject are; first, Proverbs 22:29; 12:24a, 27 on diligence, second, Ecclesiastes 9:10 on passion and zeal for work, and, third Colossians 3:23 for work as glorifying God. Some ethical lessons were drawn from this study that might be useful in the training program.

Work with Diligence

Proverbs 22:29 read; "Do you see a man who excels in his work? He will stand before kings; He will not stand before unknown men." The KJV uses the phrase "diligent in his business" and the Hebrew word for "diligent" is *mahiyr* which mean "quick," "prompt," "skilled," or "ready."

Human history is replete with success stories of diligent workers who rose to positions of prominence in their different careers. One example is Daniel, a Babylonian captive who rose to the position of a governor in the Medo-Persian kingdom, with the prospect of another promotion because he distinguished himself by doing outstanding service. As a result, he was preferred above other officers of the

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[23]Harmon, *Labor Day Reflections on Work 2007.*

[24]*The New International Webster's Comprehensive Dictionary* (2010), s.v. "ethics."

kingdom (Dan 6:3). Efe Ehioghae, submits that diligence, which makes one to be

passionate and proficient in performing ones duty, is the quality that makes ordinary

people extraordinary and in addition promotes prosperity.[25]

Work with Power

Another biblical work ethics is to work with power. Ecclesiastes 9:10

admonishes that anything one is given to do must be done well because nothing can

be accomplished when one dies. Doukhan commenting on this text says that life in the

hand of God is an active life because we are called "to do." Work is not to be used as

a cover to our misery or woes, or to fill the void in our lives, because work demands

our initiative and passion.[26] Even though work is to be done with power, we should do

it with the power within our disposal, within our capacity. Our work should not

overwhelm us. Doukhan stressed on this when he presented work as a gift of God, and

not a hectic race for success which eventually kills.[27]

Work to Glorify God

Paul in his epistle to the Colossians 3:23 admonishes: "And whatever you do,

do it heartily, as to the Lord and not to men." This text addresses attitude to work.

Historically the early Christians did not see manual work as a subject for theology

because most of them came from Judaism that had respect for manual work.[28] As the

Gospel reached the Gentiles of the Roman Empire, where societal strata existed, those

of lower levels did the work and were looked down upon by those of the higher class.

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[25]Efe M. Ehioghae, *Godliness is Great Gain* (Ibadan, Nigeria: Positive Press, 2014), 228.

[26]Doukhan, 98.

[27]Ibid., 34.

[28]Jean-Yves Lacoste, "Work – Historical Theology," *Encyclopedia of Christian Theology* vol.3, ed. Jean-Yves Lacoste (New York, NY: Routledge, 2005), 1729.

Paul addressed this issue by balancing members of the church regardless of one's position in the society which was at variance with practice in the society.[29]

It was in this setting that Paul appealed to the Colossians that work done was not done to men as was believed by the society, but to God. The same line of appeal is expressed in 1 Corinthians 10:31 "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God." If work has a divine origin, and was a gift to mankind at creation, then it is an integral part of their existence. When done, work is an expression of the divine image.[30] All work to be done, must be for the glory of God, and the advancement of his Kingdom.[31] It has been deduced that work belongs to the sacred domain because, it is not only a human expression of the divine image, but we create just as God Created.

And because the Hebrew word for work, '*avodah* also means worship, work has to be done with the same sense of sacredness we have for worship service; "thoroughly, carefully, and attentively, striving to do the best one can."[32] When done properly, work habits may enhance worship.

Honesty Required in Work

Because work has a divine origin which calls for working with a sense of sacredness as discussed above, the issue of applying honesty to any piece of work done may not be an option but mandatory. Prov. 11:1 reads "Dishonest scales are an abomination to the Lord, but a just weight is his delight." Having discussed that all legitimate work is done for God not man, this text presents an idea that God is

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[29] Jean-Yves Lacoste, 1729.

[30] Doukhan, 99.

[31] Harmon, *Labor Day Reflections on Work 2007.*

[32] Doukhan 100.

interested in our work; he is either pleased or displeased by the way we work. God is therefore our work Supervisor because, the work is His and not ours.

Work to be Under Control

Although from work the best is expected, work should be kept within the human scope, and what one is able to handle effectively. One should not be crushed by work; it should be controlled, rather than for work to control, as is the case with workaholic. Doukahn submits that work which controls amounts to vanity.[33]

God's model at creation recorded in Gen 1 provides the best work pattern that humankind should emulate. Any piece of work must have a plan namely; a design, an implementation, and an evaluation. The record in Gen 2:1 is a divine example in this regard, because when God finished his work, then came the Sabbath, which followed not just as a time for rest, but also a time of reward and satisfaction for a "very good" work done (Gen 1:31).[34]

Result of Hard Work

Mwansa asserts that hard work is both a concept and lifestyle that is strongly promoted by Scripture.[35] Ehioghae observed that, the harder people work, the "luckier" they seem to be and that when people do not "shirk" their duty and try out their honest part, doors seem to be opened for them.[36]

Since work belongs to God, and was given to man by God, He is either pleased or displeased in the way work is done as discussed earlier in this study. It may

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[33] Doukhan, 35.

[34] Andre Birmele, "Work - Biblical Theology," in *Encyclopedia of Christian Theology* vol. 3, ed. Jean-Yves Lacoste, 1732.

[35] Pardon Mwansa, "Adventist and Self-Reliance," 67.

[36] Ehioghae, 228.

not be a surprise that God also blesses those who work hard. A few examples could be cited from the Bible of those who followed God's plan to work hard and were blessed. In Gen 24:1 "Now Abraham was old and well advanced in age; and the Lord had blessed Abraham in all things." This is an account of such blessing for Abraham.

This blessing was so obvious that his oldest servant who was sent to get a wife for Isaac testified of it before the would-be in-laws, that God had blessed his master (Abraham). So much were these blessings that it was evident in the livestock, money and servants he possessed. In addition, God gave him a son born by Sarah at her old age, who had become his heir (verses 35-36).

Isaac his son was also blessed for hard work: "Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the Lord blessed him" (Gen 26:12). The principle that God blesses those who work hard according to His example and plan seems to be embedded in Psalm 128:1, 2: "Blessed is everyone who fears the Lord, who walks in His ways. When you eat the labor of your hands, you shall be happy; it shall be well with you." The word "happy" is translated from the Hebrew word '*esher* which means, happiness or blessedness. Those who are happy are also blessed, and blessings come from God.

Work as a Means of Livelihood

After the fall, Adam and Eve in their sinful condition could not continue to live in the perfect working environment—the Garden of Eden. Genesis 3:23 records, "Therefore the Lord God sent him out of the garden to till the ground from which he was taken." Mwansa remarks, since the fall, God's people have followed the advice to work hard with the soil, which entails working hard to earn a living. As a result, God

blessed their work, therefore getting things free or dependence was not encouraged in the Bible.[37]

In his second epistle to the Thessalonians; Paul claimed that they did not eat anyone's food for free because they did not want to bother anyone, but rather worked hard night and day to earn their living. This was done to show the believers how to live by hard work.

Mwansa submits that, to Paul, working as a means of livelihood was a major issue to the point that he refused to receive support from the church members which was his entitlement as an Apostle, but rather chooses to work for self -support. So for Paul working for livelihood was not merely a personal lifestyle that he preferred, but part of "being a Christian."[38] The Apostle did not only live by example, but commanded the Thessalonians that church members who refuse to work (an idler) should not be allowed to eat (2 Thess 3:10–12).

A means of livelihood is essential because it enables one to; meet personal needs, take care of the needs of immediate and extended family members, help others in need, and contribute to support mission. These benefits of livelihood would be investigated in this section.

Livelihood for Personal Needs

The wise man instructs "He who tills his land will be satisfied with bread." (Prov 12:11) Also he gives the reason for work to meet one's livelihood in Proverbs 16:26 "The person who labors, labors for himself. For his hungry mouth drives him on." Although food is a basic need that must be met, it is not only for food that one should work, there are other needs we need to work for. The wise man captures this

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[37]Mwansa, 67.

[38]Ibid., 66.

thought in Proverbs 14:23, "In all labor there is profit, but idle chatter leads to poverty." Kwame Gyekye quotes a rhyme that Yoruba children are taught right from childhood to give them appreciation for hard work and inculcate in them the habit of hard work as follows:

> Work is (a) cure for poverty
> Be hard-working my friend
> For one can become great
> Only through hard work
> When we have no supporter
> We may appear lazy
> But in such a situation
> It only pays to
> Keep on working hard.[39]

The above rhyme appears to be a parallel to Proverbs 14:23. Akpa observes that indigenous African approach to child rearing without the Western influences is close to the biblical model.[40]This observation seems to be evident in the above example. The issue here is that hard work helps one to provide the means for one's needs, which at the same time may be an antidote for poverty.

**Provide for the Needs of Immediate
and Extended Family Members**

Paul gives this admonition in 1 Timothy 5:8 "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever." Woolley remarks that a person responsible for a household

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[39]Kwame Gyekye, *African Cultural Values* (Philadelphia, PA/Accra: Sankofa, 1996), 102.

[40]Akpa, 70.

has an obligation to provide for them, and cites where Jesus condemned the practice

of not taking care of one's parents but setting the money for God as "Corban" as

violating the command to honor ones parents (Mark 7:9-13).[41]

Provide for Others in Need

Studies of biblical texts like Deuteronomy 15:7-11 shows that ministry to the

poor is mandatory:

> If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.

> Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you.

> You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.

> For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.

The context of "your brethren" in the above text referred to the poor among

the Israelites. All other people from the surrounding nations were supposed to be

enemies, and were not supposed to benefit from this provision. The following

principles from this text could also be applied to the poor church members: Giving

generously to meet their needs, giving willingly and gladly not grudgingly, and giving

sufficiently as needed.These same principles seem to be echoed in the community of

the early apostolic church as recorded in Acts 2:44-45, where they sold their

possessions and goods, and divided them among all, as anyone had need. God

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[41]Douglas Woolley, "Theology of Work and its Practical Implications" (Bachelor of Science Project, Carlson Institute for Church Leadership, North Central University, Minneapolis, Minnesota, 2007), 26.

promises blessings to all those who reach out to the poor the way He prescribes. The phrase in Deuteronomy 15:11 that the poor will always be around is a prompt to be proactive in making provisions for the poor and needy.

Jesus reechoed that fact when he said in Mark 14:7, "for you have the poor with you always," meaning that poverty had come to stay and as long as live exists in this world, God expects His people to act to alleviate this problem. Another dimension of how to help the poor is recorded in Proverbs 19:17; "He who has pity on the poor lends to the LORD, And He will pay back what he has given." The *SDA Bible Commentary* gives more insight on this issue as follows:

> The care of the poor, in contrast with the neglect practiced without shame by other nations, is an evidence of a divine revelation to the Israelites. The thought that such care makes God our debtor is remarkable. It is in line with the claim Christ made when He said that he regards ministration to the poor a personal service to Him. (Matt 25:40)[42]

Proverbs supplies another context, this time the "poor" in general. God here appears to take up what has been given to the poor as a loan which He must reimburse. He seems to say give on my behalf and I will give it back to you. This same thought is echoed in Matthew 25:31-40 where those who care for the poor and underprivileged receive eternal rewards:

> When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see you hungry and feed You, or thirsty and give You drink? When did we see you a stranger and take you in, or naked and clothe You? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say

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[42]"Lendeth" (Proverbs 19:17), *SDABC*, 3:1012.

to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to Me.

Taking a cue from God's "pay-back" for what was done for the poor and needy, in Proverbs Jesus, uses the same motif that what is done for the poor and needy was done for Him and he pays back with eternal life at His second coming. By application those who are expecting the second coming of Jesus must give welfare a top priority in ministry. Ellen G. White puts it this way: "In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."[43]

This quotation supports the fact that taking good care of the poor and the less privileged is a command from God, and that the poor will always exist among us. As Christ's followers and God's stewards, it is an obligation on our part to act on His behalf by meeting the needs of the poor and the needy. Working to earn an income is not just to meet personal and family needs; but provides the means from which the needy could be assisted.

Isaiah 58:3-12, adds another dimension to the issue of taking care of the poor and the needy: The people complain that God is not paying attention to their religious piety (v.1-3) and the explanation why God did not accept their religiosity including their fasting was because of their hypocrisy. The fasting was to earn God's favor. Moreover it was merely a form of religion which they thought was a license to satisfy their selfishness and at the same time oppress the poor and the less privileged.[44]

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[43]Ellen G White, *Ministry of Healing* (Boise, ID: Pacific Press, 1905), 205.

[44]"Find pleasure" (Isa 58:3), *SDABC*, 4:306.

One of the religious practices that God accepts, is taking good care of the poor and the underprivileged (v. 6-7), then the blessings which God gives, follows those who give to the poor (v. 8-9). It is pertinent to observe a consistency in the Bible texts that had been considered in this study. God commands that the needs of the poor and the underprivileged should be properly provided for. His people who are providing for these needs of the poor and underprivileged are to carry out this divine duty happily. Then God blesses with temporal and eternal blessings.

Work to Support Mission

The SDA Church in WAD supports its missions through the tithes and offerings of the membership—the biblical principle recorded in Malachi 3:10 "Bring all the tithes into the storehouse, that there may be food in My house." Paul reinforces this concept in his epistles to the Christian believers in Corinth thus; "Do you not know that those who minister the holy things eat of the things of the temple and those who serve at the alter partake of the offerings of the alter? Even so the Lord has commanded that those who preach the gospel should live from the gospel." In response to this command the WAD Working Policy states:

> Frequent appeals shall be made by Division and union leaders, conference/mission presidents, church pastors and elders, and others on whom responsibility is placed, that all believers be faithful in returning God's tithe, which will provide sufficient tithe from the churches to cover the budget requirements of the various fields and to help in sustaining the Church's activities in all lands. In addition to the tithe, free-will offerings are essential in order to provide equitable support for each organizational level of the church's world work. Such offerings should be systematic in order to:
> a. Nurture the sense of responsibility each mature church member should feel for the church's work as a whole.
> b. Permit the church member to receive the blessing regular and planned giving brings to the giver.
> c. Ensure a steady flow of funds for all aspects of a balanced program.[45]

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[45]General Conference of Seventh-day Adventists, *Working Policy of the West-Central Africa Division*, 2012 – 2013 (Accra, Ghana: Advent Press, 2012), 545 – 546.

From the above quotation, it becomes obvious why members in WAD have to work and not remain unemployed so that they would not only contribute but participate in mission, and thus receive the blessing that comes from giving, which all members of the church should enjoy.

**Work as an Antidote to Crime and Other
Degrading Practices**

The Apostle Paul in his epistle to the Ephesians admonishes: "Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who is in need" (Eph 4:28). Here Paul presents working as an antidote to stealing, which is a sin to God and a crime in the society.

The wise man in Proverbs 30:9, is requesting two things from God, and one of them is that he prayed not to be poor which may result in stealing and thereby, bringing disgrace to God's name. Poverty is one of the outcomes of unemployment which may result in not just stealing but other criminal activities. Ellen G. White insists that young people should be taught livelihood skills even if they would not need it to make a living because it would make them cultivate the habit of hard work that prevents them from idleness which is often the cause of crime and other bad habits.[46]

Ratsara adds by explaining further that migration from rural to urban areas in search for jobs finds most of the migrants ending up as slump dwellers. And because they lack financial resources, they are unable to meet their basic needs for food and shelter; they get involved in criminal acts such as theft, drug distribution, illegal

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[46]Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 177-178.

gambling, prostitution and sometimes murder.[47] If these persons had found job

opportunities, the story would have been different, because they would have been

engaged in work.

Hard Work Results in Self-reliance

Abraham had just returned from battle, where he was able to rescue his

nephew Lot and his family from their captors, the kings who fought against Sodom

and Gomorrah. He had paid the tithes to Melchizedek (Gen 14:18-20). The king of

Sodom had requested that Abraham should take the goods recovered from the

attackers, and then he replied that he had sworn not to take anything from the king of

Sodom so that he would not say that he made Abraham a rich man (verses 22-23).

This statement by Abraham alludes to self-reliance. He did not want a situation where

he would appear to be dependent on anyone for his wealth.

On the issue of dependence, Paul the apostle admonished the believers at

Thessalonica with the following words:

> Make it your aim to live quiet and orderly lives, minding your own business
> and working to earn an honest living as we have taught you to do. This way
> you'll be seen by unbelievers as being honest citizens, and you'll be able to
> take care of yourselves without depending on others. 1 Thess 4:11-12, (The
> Clear Word).[48]

This is an indication that working to earn a living would promote self-reliance

among God's people. Mwansa adds that, working hard and sometimes, very hard,

may be required for one to be able to provide for the needs of life, and if this attitude

of hard work is imbibed, it may lead to self-reliance.[49]

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[47]Paul Ratsara, "Challenges of Economic Disparity in Africa," in *Diversity Challenges and Opportunities,* ed. Bruce L. Bauer (Berrien Springs, MI: Department of World Mission, Andrews University, 2010), 19.

[48]Jack J. Blanco, *The Clear Word* (Hagerstown, MD: Review and Herald, 1996).

[49]Mwansa, 69.

<center>**Work and God's Call to His Service**</center>

Hardly can it be found in Scripture any one that God called into his service who was not engaged in any form of work before the call. In this study the call of Abraham, Moses and David, would be considered as models from the OT, while Jesus, Peter, and Paul will be studied from the NT.

The Call of Abraham

Genesis 12 records the call of Abraham by God. Not much is said about his work before the call but verse 5; states: "Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan." This hints that Abraham was not poor. In Genesis 13: 2 "Abram was very rich in livestock, in silver and in gold." Indicates he was in the livestock business, and a very rich person even before God called him. Ellen G. White noted that before his call, "Abraham possessed extensive flocks and numerous servants."[50] He was engaged in work before God called him and Abraham responded positively to this call.

The Call of Moses

Moses' background in Exodus 2:10 records that he was brought up in Pharaoh's court as a prince, an early training as a leader. Reggie McNeal remarks that before God called Moses, he had an advantage which was forfeited as a result of an immature act of killing an Egyptian. He refers to Moses' fleeing to Median as "an offstage recovery program."[51] Before his call Moses was a shepherd. "Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the

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[50]Ellen G White, *From Eternity Past* (Boise, ID: Pacific Press, 1983), 75.

[51]Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco CA: Jossey Bass, 2011), 3.

flock to the back of the desert and came to Horeb, the mountain of God. An Angel of the Lord appeared to him in a flame of fire from the midst of a bush" (Exod 3:1-2). It could be observed that this call took him away from his work so that Moses could answer God's call. From leading the sheep, God called Moses to lead His people.

David's Work before His Call

David was the youngest of eight sons of Jesse. He was a shepherd before the Lord called him to lead the people of Israel as king (1 Sam 16:11).McNeal remarks that shepherding, the work he was engaged in before his call, provided David with the richest imagery of God. It provided him with new, personal and refreshing ways to express his view about the God of Israel.[52] This is an indication that skills are developed to ultimately serve God directly or indirectly, fully or partially.

Ellen G. White comments "David had proved himself brave and faithful in the humble office of a shepherd, and now God had chosen him to be captain of His people."[53] This comment seems to be a parallel to the principle that Christ expressed the parable of the talents where the Lord who gave out the talents to his servants remarked on his return to the servants who had put the talents given them to good use "you have been faithful over a few things, I will make you ruler over many things." (Matt 25:23). This parable endorses God's desire for everyone to work—whether with one, two, or five talents.

Jesus' Earthly Work before His Call

After the birth of Jesus and his dedication at the temple (Luke 2), the next event would be his first visit to the temple at the age of twelve. He accompanied his

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[52] Reggie McNeal, 34.

[53] White, *Eternity Past,* 463.

earthly parents, Joseph and Mary according to the custom of the Jews. He stayed

behind to discuss prophecies with the scholars at the temple, and was later found by

his parents who missed him for three days (verses 41-50). Not much is said about his

life in the gospels between this event and his baptism by John the Baptist. However an

insight can be found about what he might have been doing, or his work before his call,

when he visited his home town Nazareth with his Disciples, and on Sabbath taught in

the synagogue to the surprise of his town people; "Is this not the carpenter, the son of

Mary and brother of James, Joses, Judas and Simon? And are not his sisters here with

us?" (Mark 6:3). Ellen G. White comments thus: "Then they remembered how Jesus

had lived among them as a carpenter. Often they had seen Him working in the shop

with Joseph. Though in His whole life there had been only deeds of love and mercy,

they would not believe that he was the Messiah."[54] Jesus had a trade (carpentry) that

was a source of livelihood before he was baptized, after which He began his earthly

ministry.

Peter's Work before the Call

The narrative about the call of Peter who is also Simon and other disciples as

recorded in the gospel of Mark 1:16-18 reads; "And as He walked by the Sea of

Galilee He saw Simon and Andrew his brother casting a net into the sea; for they were

fishermen. Then Jesus said to them, "Follow Me, and I will make you become fishers

of men." They immediately left their nets and followed Him.'

Ellen G. White remarks that when Jesus called Peter and his companions they

immediately left their boats and nets, and followed Him despite the fact that some of

them had friends and other dependents.[55] This is another scenario where God seems to

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[54]Ellen White, *The Story of Jesus* (Nashville, TN: Southern Publishing, 1900), 56.

[55]Ellen G. White, *A Call to Stand Apart* (Hagerstown, MD: Review and Herald, 2002), 16.

call people who were busy with their work before He called them to service. Peter's

skill as a fisherman would be used by Christ to perform the miracle recorded in

Matthew 17:24-27. Jesus and his disciples had arrived at Capernaum, the temple tax

collectors had approached Peter to demand if his Master (Jesus) pays tax. Peter at that

unguarded moment had responded in the affirmative. Jesus helped Peter to see the

error in his answer to the temple tax collector; He was not expected to pay such a tax.

Then followed the miracle; "Nevertheless, lest we offend them, go to the sea, cast in a

hook, and take the fish that comes up first. And when you have opened its mouth, you

will find a piece of money; take that and give it to them for Me and you."

Paul's Vocation before the Call

Paul enters Christian history as Saul of Tarsus at the scene of the stoning of

Stephen who was one of the deacons of the early Christian church. Stephen died as

the first Christian martyr and Saul served as an "accomplice to this brutal killing."[56]

Fired up by Stephen's death, Saul, determined to wipe out Christianity, started a

program of persecuting the Christians. During his first authorized mission to

Damascus, he met Christ on the way where he received his calling as a cross-cultural

missionary.[57] Ellen G. White makes the following comments about his background:

> A Roman citizen by birth, Saul was nevertheless a Jew by descent and had
> been educated in Jerusalem by the most eminent of rabbis, "of the stock of
> Israel, of the tribe of Benjamin," Saul was "a Hebrew of the Hebrews; as
> touching the law, a Pharisee" Philippians 3:5,6. He was regarded by the rabbis
> as a young man of great promise, and high hopes were cherished concerning
> him as an able and zealous defender of the ancient faith. His elevation to
> membership in the Sanhedrin council placed him in a position of power.[58]

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[56]Reggie McNeal, *A Work of Heart,* 36.

[57]Ibid., 37.

[58]Ellen G White, *Acts of the Apostle (*Mountain View, CA: Pacific Press, 1911), 112.

From this background Christ choose Paul a missionary to the Gentiles (Acts 9:15). The first mention of his trade was in connection with his craft—tent- making, to earn a living, as a self-supporting missionary.[59] Although when, where, and how he learnt that trade is not mentioned in the in the biblical accounts about Paul, Lacoste gives the historical insight that those Christians that had come from Judaism shared the respect for working.[60] Ellen White asserts that it was the custom of the Jews to teach their sons and daughters a useful trade, so that should there be adverse conditions, they could survive without depending on others for support.[61] This trade would become an invaluable tool for his missionary work after Christ called him to be a missionary to the Gentiles. The youth empowerment training program at Abidjan will capture this model as the trained youth would be encouraged to use their livelihood skills, as a tool for mission.

Biblical View on Idleness

One of the results of unemployment is idleness. This section will study some of the problems caused by idleness which include; poverty, dependence and crime from the biblical point of view.

Idleness Results in Poverty

In Proverbs 6:6-11, the wise man admonishes the "sluggard" to learn a lesson of hard work from the ants. The word "sluggard" in verse 6 is translated from the Hebrew word "*'atsel*" which means "sluggish" or "lazy,"[62] failure to learn, the result

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[59]Ruth E. Siemens, "Tentmakers Needed for World Evangelization," in *Perspectives*, eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 733.

[60]Lacoste, *Work-Historical Theology,* 1729.

[61]Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 177-178.

[62]The New Strong Expanded Dictionary, s.v. "sluggard"

are described thus: "So shall your poverty come on you like a prowler, and your need like an armed man." The lazy or sluggish person ends up being poor and overtaken by needs that can never be met. Prov. 10:4a adds that "He who has a slack hand becomes poor." The word "slack" is from the Hebrew word "*remiyah*" which means, slothful, slack, or idle.[63] So, one who is idle would eventually become poor. Whatever causes the idleness is not an issue here; the result is the same – poverty. Proverbs 28:19 states, "He who tills his land will have plenty of bread, but he who follows frivolity will have poverty enough." Scripture confirms that the cure for poverty ideally is to be hard working. Although there may be other societal factors that negate this principle, hard work may still be rewarding.

Idleness Results in Being Dependent

Paul counseled the believers in Thessalonica concerning the issue of avoiding idleness in 2 Thessalonians 3:7, 8 thus: "For you yourself know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you." Idleness (not working) can result in constituting a burden to other people (dependence). Mwansa remarks that believers in Christ should not be the kind of people who look up to others to supply their needs or, constitute a burden to anyone.[64] Idle persons are likely to be dependents.

Idleness can Result in a Life of Crime

The apostle Paul admonished the Christian believers in Ephesus (Eph 4:28) "Let him who stole steal no longer, but rather let him labor, working with his hands

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[63] The New Strong Expanded Dictionary, s.v. "slack."

[64] Mwansa, 66.

what is good, that he may have something to give him who has need." For one not be

working to have a source of livelihood can result in stealing. Ellen White adds,

idleness can result in many other "degrading practices" this connotes other crimes

along with stealing.[65] She submits, the idle life is a life of sin, because Satan finds

employment for idle hands and minds.[66] She explains this concept further:

> The idea that ignorance of useful employment is an essential characteristic of
> the true gentleman or lady is contrary to the design of God in the creation of
> man. Idleness is a sin, and ignorance of common duties is the result of folly,
> which after life will give ample occasion to bitterly regret.[67]

Since laziness (or idleness) is a sin, "then unemployment is an evil, and

Christians should be fighting unemployment" since it is a "dehumanizing experience"

for a person to be out of work who wants to work.[68] From the above studies

unemployment may be considered as not just a socio-economic problem, but also a

theological, and missiological issue.

Theological Implications

The theological implications associated with youth unemployment may

include; first, the problem of idleness, second, moral issues and, third, not partaking

the blessings of giving.

The Problem of Idleness

As had been discussed previously, the Bible condemns idleness both in the

OT and NT. Ellen G White maintains that idleness may result in youth getting

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[65]White, *Messages to Young People,* 178.

[66]White, *An Appeal to the Youth* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1864), 76.

[67]White, *The Adventist Home* (Hagerstown, MD: Review and Herald, 1952), 88.

[68]David Pawson, "Work," Leadership Development Seminar, rec. 26 August 1993, audio cassette, during the Asia Full Gospel Business Men's Fellowship International Convention, held at, Hong Kong Convention Center, Hong Kong, "Theology of Work and its Practical Implications."

involved in evil and degrading practices.[69] Idleness may be a product of

unemployment a situation that may breed crime.

Moral Issues

Akpa, maintains that poverty (one of the results of unemployment) may lead

many young people especially the females to sell their bodies sexually for money (sex

trade).[70] Furthermore, he posits that some young people have joined the secret cults

because they are searching for success, wealth, and power with other attending

benefits.[71] Young unemployed persons may be easily lured into other evil practices

for money.

Blessings in Giving

Closely associated with work, is the blessings in giving. Ellen White maintains

that God gave the tithing principle to be a blessing to the Jews, and so will those who

practice it to the end of time be blessed.[72] Glenn Schwartz in the same vein adds that

even if we assume that people are too poor to give to God, we deprive them of the

blessings God has in store for them.[73]

Again the unemployed may not participate in giving because they have no

income and may be more frustrated when they are confronted with the biblical

principle found in Acts 20:35 "it is more blessed to give than to receive." This

situation may have a negative effect on their worship experience. Olanrewaju adds

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[69]White, *Messages to Young People,* 178.

[70]Akpa, 91.

[71]Ibid., 88.

[72]Ellen G. White, *Special on Tithing,* Digital Edition (Ellen G. White Estate), 4.

[73]Glenn Schwartz," Dependency," in *Perspectives on the World Christian Movement* Fourth Edition ed., Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library,2009),657.

that economic problem (unemployment) may be one of the situations that seem to obscure God's presence around His people.[74] When in worship session people declare God's goodness, the unemployed youth may not seem to have that experience. This may result in a skewed worship experience. Consequently the youth may develop lack of interest in attending worship services and programs of the church thus, becoming vulnerable to temptations in the society.

Ellen G. White's Counsels on Youth Unemployment

Ellen White's counsels come in two main parts—outlining some of the causes of unemployment, and how to curb the youth unemployment problem.

Some of the Causes of Youth Unemployment

The Government is unable to implement relevant policies that could help to curb youth unemployment because, they are not inclined or acquainted with the model God gave Israel to properly manage their economy.[75] Gladwin Mathews gives some insight about the inability of governments to handle the problem. It hinges on the uncontrolled surge of people to the cities. This situation makes it difficult for municipal authorities to respond adequately to the demands of its citizens.[76]

Young people, who migrate from rural to urban areas in search for employment, may end up in the city slums because the jobs are not available to provide the means for a decent accommodation. This situation may expose them to vice, terrible temptations and finally cause them to become criminals.[77] Government

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[74]Joseph A. Olanrewaju, *Shepherd of My Soul* (Ibadan, Nigeria: Positive Press, 2015), 30.

[75]White, *The Ministry of Healing,* 183.

[76]Gladwin Mathews, "Urbanization and Adventist Youth Ministry," in *Getting it Right* ed., General Conference of Seventh-day Adventist Youth Department (Hagerstown, MD: Review and Herald, 2005), 265.

[77]White, *The Ministry of Healing,* 190.

policies tend to enrich one class by the oppression and suffering of another. Some seem to take undue advantage of others' misfortune to enrich themselves.[78]

Ways to Reduce Youth Unemployment

The book *Ministry of Healing* by Ellen G. White outlines some biblical principles to help reduce unemployment generally which may also apply to youths. God's plan for Israel recorded in Leviticus 25:23-28 instructs every family to build a home on a piece of land with sufficient space for cultivation from which to help support life. This land was not to be sold out permanently. Departure from this model may be the cause of poverty and wretchedness that exist today." This model may be an antidote to migration to urban settings.

Another model from the people of Israel was that of parents teaching their children some useful trade which was regarded an honor. It was not only an honor but a duty. Ellen G. White remarks that the greatest men in Israel were trained in livelihood skills.

Education on sound business principles had been advocated. These include; considerations for other's interests as well as one's own in any business transactions, not engaging in any fraudulent practices, and liberality to those who need our help.

Those in need can be taught how to turn to providence of nature for sustenance (many nature based skills like, bee-keeping, mushroom cultivation etc.). They can be taught how to work the soil to produce food, and also for livelihood. Educating those needy members and others to relocate from the slums of the cities to the suburbs, where they can be helped to settle on land, and cultivate it to yield for livelihood should be implemented as part of the church's missionary work.

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[78]Ibid., 187.

Those who are skilled in various arts and crafts are to go as missionaries and settle in neglected places, establish an industry and teach the people to help them move from poverty to better living conditions. Training should be given on effective management of resources.[79]

Summary

The above study can be summarized as follows: That work originated from God, who demonstrated the principles of planning, implementing, evaluation and rest during the creation week (Gen 1, 2). Work in the context of the fourth commandment and the Sabbath rest, are mutually inclusive (Exod 20:8-11).

Work is a divine gift and mandate to humankind, and it was given in their perfect state (Gen 2:15). Because work is a divine gift to humans, it should be done with diligence, passion, and zeal (Eccl 9:10; Col 3:23). Nevertheless one is not to be consumed by work (the workaholic), but must be in control and work to glorify God (1 Cor 10:31).

After the fall, work was to become more tedious because God cursed the ground that was the source of humankind's sustenance (Gen 3:17-19). Hard work is necessary because it is the means to provide for one's self, family, others in need, and for the funding of the mission of the church. It may reduce poverty, dependence, crime and other degrading sinful practices. Hard work may result in self-reliance.

Majority of those that God called to his service, were diligent workers at their various vocations, and those work habits would be used for God's service. Examples were Abraham, Moses and David from the OT, Jesus, Peter and Paul from the NT.

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[79]White, *The Ministry of Healing,* 183-200.

Idleness is a product of unemployment. It is a dehumanizing condition because the idle person falls short of the potential that God had designed for humankind. Idleness is considered a sinful condition, and could result in poverty, dependence begging, crime and other dehumanizing experiences.

Ellen G. White asserts that the governments of the world would not be able to curb the problem of unemployment because; they are not acquainted with God's model that was given to sustain the economy of the people of Israel. The church that has the knowledge of God's word, should therefore combat this problem because of its theological and missiological implications.

For the proactive approach of reducing the problem of youth unemployment, she advocates that all youth should be taught some useful trade because that is God's plan. Dignity of manual labor including the cultivation of the soil should also be taught to the unemployed.

Members who end up in city slums as a result of migrating from rural areas, in search for employment that are farfetched, should be helped to relocate to the suburbs where they can be taught to cultivate the soil to produce food for their livelihood. Those church members that have acquired skills that can support livelihood should be encouraged to move to areas of need and open industries where they can train and employ the unemployed youth.

CHAPTER 3

LITERATURE REVIEW

The previous chapter of this study explored the theological foundation for responding to the problem of unemployment many youth face. This chapter seeks to review relevant literature, and study some interventions related to youth unemployment. Areas studied included: working definitions for words like "empowerment," "youth unemployment" and "mission" as it applies to this project.

Also reviewed were the scope of youth unemployment, some of the possible causes for youth unemployment both at the global and local contexts. The effects at the social level, and negative effects on missions, including in the SDA church were considered in the study.

Approaches by international, national, and faith based organizations, were investigated and analyzed. Selected training models from developed nations, developing nations outside the African continent, would be considered including models from within the continent. Interventions by faith based organizations were also reviewed. This study was expected to broaden the researcher's view of the subject, and informed the process of developing a training model that was used for this project.

Definition of Terms

This section deals with the definition of some of the key words like; "empowerment," "youth unemployment" and "missions" as applied to this project.

Empowerment

The empowerment is the noun forms of the word "empower" meaning; first, to give official authority or legal power to, second, enable which connotes providing with means, and third, to promote the self-actualization or influence of.[1] The Chambers Dictionary adds "to authorize," and, defines empowerment as "The giving to individuals of power to take decisions in matters relating to themselves, especially (in an organization) in relation to self-development.[2] While the above definitions are applicable to this project, the Chambers Dictionary defines the essence of this project.

Youth Unemployment

To define "youth unemployment," the word "unemployment" should first of all receive attention. The Business Dictionary defines unemployed as the total number of able men and women of working age seeking paid work.[3] Another definition is an economic condition in which individuals actively seeking jobs remain unemployed.[4]

The International Labor Organization (ILO) computes unemployment based on following; first, the number of people who have looked for employment in the last four weeks second, those who are available to start work within two weeks, and third, those who are waiting to start working in job already obtained.[5]

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[1]Encyclopedia Britannica Company, *Merriam Webster Dictionary,* (2015), electronic version, s. v. "*empower.*"

[2]Chambers Harrap Publishers Ltd., *The Chambers Dictionary,* (2014), electronic version, s. v. "*empower.*"

[3]Business Dictionary, accessed 12 August 2015, http://www.businessdictionary.com/definition/unemployment.html#ixzz3hlk4LeWl.

[4]Tina Aridas, *Unemployment Rates in Countries around the World* Global Finance Magazine March, 2013, accessed 14 August 2014, http://www.gfmag.com/global.data/economic-data/worlds-umenployment-rates.com.

[5]Business Dictionary,com

David Byrne and Eric Strobl argue that, the implementation of these ILO guidelines may apply to industrialized economic settings, and not to those in developing ones. Three reasons have been given as follows; first, it does not take into consideration the unemployed youth who live in rural areas, second, the younger unemployed, and third, youths who may be job seekers for longer than that time frame stipulated by the ILO. Consequently they propose a "no global definition approach," which allows different countries or settings to define youth unemployment as it applies to their situation.[6]

Age Bracket for Youth

The definition of youth unemployment by the ILO pegs the age bracket at 15 to 24 years.[7] Awogbenie and Iwuamadi contend that this age bracket does not apply to the African situation because of the following factors: First, the continent has a high population of young people. Second, in all African countries, half or more of the populations are under the age 21. Third, up to one fifth of the population are aged between 15 and 24. Fourth, countries vary considerably in their definition of youth and childhood, examples are Uganda where youth is considered to be from ages 12 to 30, while in Nigeria it is between ages 18 and 35. Finally, the youth population in Africa according to ILO is 200 million, however Africans in this age bracket may not be seeking for employment because they are still in school.[8] Furthermore, Francis

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[6]David Byrne and Eric Strobl, *Defining Unemployment in Developing Countries: The Case of Trinidad and Tobago* CREDIT Research Paper No. 01/09, accessed 05 August 2015 www.nottingham.ac.uk/economics/research/credit.

[7]International Labor Office, *Global Employment Trends for Youth 2013* (Geneva, Switzerland: International Labor Organization, 2013), 1.

[8]A. Cyril Awogbenle and K. Chijioke Iwuamadi, *Youth unemployment: Entrepreneurship Development Programme as an Intervention Mechanism,* in African Journal of Business Management Vol. 4(6), pp. 831-835, June 2010, accessed 05 August 2015 http://www.academicjournals.org/ AJBM ISSN 1993-8233 ©2010 Academic Journals.

Chigunta et al. argue that because of the historical and cultural perceptions in the African context, there had been a continuing debate on who is a youth.[9] Kanyenze agree and add that various factors such as demographic (age), cultural (notions of adulthood), biological (attainment of puberty), social (attainment of maturity or marriage ability), or economic (ability to sustain oneself), could influence the definition of youth.[10] For example in the rural settings of countries like Mali, Burkina Faso, Ivory Coast, Guinea-Conakry and Senegal 'adulthood' is defined as the capacity to sustain a marriage.[11] This implies that the youth age bracket in those settings may include unmarried adults, while on the other hand a married 15 year old would be considered an adult.

Two major issues emanate from the above arguments on the definition of youth unemployment. First, the issue of who can be considered as unemployed, and second, who may be classified among the youth. Therefore, for youth unemployment to be defined as would be used in this project; the cultural nuances may not be ignored in selecting a relevant age bracket.

A table outlining 18 African countries and their definitions of youth (see Appendix A) compiled by Chigunta, may be useful in determining an age bracket for this project that reflects the African context. A study of the table shows that most of the countries listed, consider age 18 as the majority age for youth,[12] and at the same

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[9]Francis Chigunta et al, Being "Real" About Youth Entrepreneurship in Eastern and Southern Africa: Implications for Adults, Institutions and Sector Structures, (Geneva: International Labor Office, 2005), 2, accessed 09 September 2015, www.ilo.org/WCMS_094030/lang--en.

[10]Godfrey Kanyenze, Guy C Mhone and Theo Spareboom, *Strategies to Combat Youth Unemployment and Marginalization in Anglophone Africa* (Geneva. ILO/SAMAT 1999), accessed 09 September, 2015, staging.ilo.org/public/libdoc/ilo.

[11]Ibrahim Abdullah, "Bush Path to Destruction: The Origin and Character of the Revolutionary United Font/Sierra Leone," *Journal of Modern African Studies* 36/2, (June 1998), 203-235, Cambridge University Press, accessed 09 September 2015, http://www.jstor.org/stable/161403.

[12]The age at which most civil rights are accorded to young people.

time approve it as the voting age. Taking into account the above arguments, this project would consider, age 18 as minimum age for youth, while 35 would be the maximum age because it is the highest age for youth in the table. This age bracket is chosen because; it may accommodate the various definitions of youth culturally and politically in the African setting.

Mission

Gailyn Rheenen, a missiologist, defines *mission* as the "work of God in reconciling sinful humankind to himself."[13] Craig Ott, Stephen Strauss and Timothy Tennent agree with Rheenen, and add to the definition the "bringing into his kingdom fallen men and women from every people, nation, and tongue."[14] The above definitions for mission are applicable to this project, which seeks to reduce youth unemployment—a limiting factor, in order to enhance their potentials for mission.

Therefore for this project the definition of mission would be; God's work of reconciliation sinners to himself, so that they could become partakers of His kingdom.

From the missiological point of view, the global scope of mission becomes clear. The implication of mission also transcends the restrictive views of working for church membership but to a greater cause—God's kingdom.

Scope of the Youth Unemployment Problem

The ILO reports that the youth unemployment reached its peak between the years 2008 and 2009, and remains high globally till date. As at 2013 here were 73 million unemployed young people.[15] Gerry Finnegan in his introduction to Axmann's

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[13]Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: MI, Zondervan, 1996), 20.

[14]Craig Ott, Stephen J. Strauss and Timothy C. Tennent, *Encountering Theology of Mission* (Grand Rapids: MI, Baker Publishing Group, 2010), xv – xvii.

[15]Global Employment Trends for Youth 2013, 1.

paper, agrees with the ILO, and adds that more than one billion people globally are ages between 15 and 25. About 40 percent of the world's population is below the age of 20.[16] Moreover, 85 percent of these young people live in developing countries, and may be very poor due to high rates of youth unemployment. Also, the 74 percent unemployed young men and women worldwide, make up 41 percent of all the 180 million unemployed persons globally. More than that, Finnegan notes that about 310 million underemployed persons globally who are working in the informal economy are not considered in the above statistics, of which 59 million between 15 and 17 years old are engaged in hazardous forms of work. He then posits there are two to three times more unemployed young people than the older generations.[17]

In addition, a UN report posits that the youth unemployment problem has taken a drastic turn for the worse since 2007. This trend has affected both developing and developed nations.[18]

The above statistics may not adequately capture the actual situation in Africa because there are no up-to-date data for adequate analysis of the situation. Other factors may include the distribution and complexity of employment, unemployment and livelihood situation in general, and lack of effective policies, programs and approaches to reduce unemployment for young African women and men.[19] Adopting a wider age bracket in Africa may further complicate the situation as it may not align with the 15-24 used by organizations such as the UN for global statistics.

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[16]Michael Axmann, *Facilitating Labor Market Entry for Youth Through Enterprise-Based Schemes* (Geneva: International Labor Office, 2004) iii.

[17]Ibid.

[18]ILO (January 2010): Global Employment Trends, ILO, Geneva, p. 6, accessed 3 November 2014, http://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_elm/---trends/ documents/publication/wcms_120471.pdf.

[19]Chigunta et al., iii.

A review of the above statistics reveals that the African youth is worse off as far as youth unemployment is concerned because, the global figures does not capture the actual picture in the continent. If age 24 is the limit for youth, it means that youth of age 25 to 35 are not in the picture—the ages where the young people may have completed their education or training and may be set to secure a good job and settle down to begin a family. It is at that age that the problem of unemployment affects the young people more.

Some of the Possible Causes of Youth Unemployment

Some of the causes of youth unemployment may be due to global and local factors. This would be examined in this section because the information will add to a better understanding the problem, and may also inform approaches to be used in addressing it.

Global Factors

Some of the global factors that may be responsible for youth unemployment are: economic, discrimination of youth in labor market, migration and educational programs that turns out mostly job seekers.

Economic factors. The weakening of the global economic recovery had aggravated the jobs crisis. The young jobseekers are mostly affected by this trend.[20]

Discrimination of youth in labor market. The labor market need skilled and experienced workers. This trend leads to discrimination in employment opportunities as the young may not have the required working experience for job opportunities.[21]

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[20]ILO, Global Employment Trends for Youth 2013, 1.

[21]Tayo Fashoyin, *Youth Unemployment and Joblessness: Causes, Consequences, Responses,* ed. Alfredo Sanchez-Castaneda, Lavinia Serrani and Francesca Sperotti, (Cambridge Scholars Publishing: Tyne, UK 2012) xv, accessed, 19 August, 2015, www.cambridgescholars.com/youth-unemployment.

Furthermore, youths are more affected during retrenchment exercises.[22]

Migration. The youth constitute majority of those who migrate from rural communities to cities in search of jobs. This uncontrolled influx increases city population daily, and makes planning difficult for the municipal authorities.[23] Ellen White agrees, and mentions migration from rural areas to cities in search of a means of livelihood which may be non-existent as part of the causes of unemployment.[24]

Mismatched educational programs with needs of the labor market. Except for technical fields where the enrollment is low compared to other fields of study, the educational system does not provide the training that meets the labor market needs. Graduates in technical fields such as engineering and information technology (IT) may have fewer problems finding jobs than those of the majority of graduates from social sciences or humanities.[25]

Local Factors

Having studied some of the global factors that may cause youth unemployment, this section considers some local factors which may include: government policies, location of industries, mismatched jobs and educational qualification of the youths, and, the shrinking role of public sector as employer. Other factors to be discussed include; mindset of the youth, retirement issues, changes in consumer behavior and technological advancement.

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[22]International Labor Office, *Resolutions Adopted by the International Labor Conference (ILC) at Its 93rd Session* (Geneva, June 2005), # 13, accessed 19 August 2014, www.ilo.org/PDF/resolutions_en.

[23]Gladwin Mathews, 265.

[24]White, *Ministry of Healing*, 189 – 190.

[25]*African Economic Outlook*.

Government policies. Government intervention in the labor market may affect employment adversely. An example may be the minimum wage laws; the higher the minimum wage the less employment opportunities because employers who cannot pay the stipulated wage may put an embargo on hiring new employees.[26]

Location of industries around cities. Locating of industries around cities may cause an uncontrolled and massive migration to cities. The more people there are than available jobs, unemployment especially on the youth may result.[27]

Skills mismatch. The young job seekers may be confronted with situations where their qualification and skills do not match with the available jobs. In some cases they are either over qualified or under qualified for the jobs they may find and either way they may not be employed[28]

The shrinking role of the public sector as employer. Given the strong population growth in Africa, the role of the public sector as an employer will continue to shrink as there would always be more people than available jobs opportunities.[29]

Mindset of the youth. As the youth graduate from school, they go out in search for well paid jobs which may not be available. Akpa aptly describes this scenario, where qualified young people are roaming the streets (in cities) seeking for jobs that are not available.[30] David Pattinson agrees, and asserts that the education system has taught young people to be job consumers instead of job creators and

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[26]National Academies of Sciences, *Youth Employment and Training Program: The YEDPA Years (1985),* (Washington DC: 2013) 52, accessed 19 August 2014, https://eric.ed.gov.

[27]Ibid.

[28]Ibid.

[29]African Economic Outlook Sahel and West Africa Club Secretariat, *West African Futures: Settlement, Market and Food Security*; accessed 30 July 2015, www.oecd.org/swac/waf.

[30]Akpa 87.

consequently, the mindset of the educated youth is to search for jobs and not creating one.[31]

Retirement issues. One of the reasons for the shrinking of employment opportunities for the youth may be traced to many older workers holding onto their jobs longer than necessary, because of the harsh economic conditions,.[32]

Changes in consumer behavior. The present unstable world economic condition has created lack of confidence in the consumer behavior, causing them to limit spending which may result in financial crisis among the producers. This situation may lead to reducing the workforce thereby contributing to youth unemployment.[33]

Technological advancement. The internet has enabled a number of efficiencies that lower expenditures for employers, but also reduce the need for labor.[34] Use of computers and other accessories that would enhance productivity may reduce the need for human labor, thereby shrinking employment opportunities for the young people.

Effects of Youth Unemployment at the Social Level

In recent times, the ILO had taken much interest in the issue of youth unemployment because, high levels of youth unemployment may be associated with

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[31]David Pattinson, *How to Address Youth Unemployment and Reduce the Skills Gap,* January 22, 2015, accessed 30 July 2015, http://www.diplomaticourier.com/.

[32]Ibid.

[33]Ibid.

[34]David Pattinson.

increased levels of anti-social problems. Both the youth and society are affected. This concern has been reflected in some of its own publications on youth unemployment.[35]

Ellen Hanson asserts that how individuals make initial and continuing choices about their working lives is critical to their well-being, their families, the viability of their communities, and nations.[36] This section examines the multiple negative effects unemployment has on the youth, the family and the society.

Effects on the Youth

Young people in all regions and countries of the world, set out in life with dreams, hopes, and aspirations,[37] unemployment hampers the development of individual capacities and potentials of the youth.[38] This situation may be more prevalent in the African setting where the expectations from the youth are very high because of cultural demands.

In almost all African communities people are considered responsible when they become independent, self-sufficient, get married and assist immediate and extended family members,[39] due to communal lifestyle.[40] The youth is expected to contribute to development of their community. The researcher had observed the trend where migrants in cities return home in the month of December to participate in

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[35]David H. Freedman, *Youth Employment Promotion: A Review of ILO Work and the Lessons Learned* (Youth Employment Network (YEN) Papers: Employment Strategy Department, 2005/1) 34 accessed 11 August 2015, http://www.ilo.org/youthmakingithappen/PDF/yenwp1.pdf.

[36]Ellen Hanson, *Career Guidance* (Geneva, Switzerland: ILO Office, 2006), 7.

[37]International Labor Office, *Resolutions Adopted by the International Labor Conference (ILC) at Its 93rd Session* (Geneva, June 2005), Resolution #2.

[38]International Organization of Employers, *Enhancing Youth Employment: Employer Actions* June, 1998.

[39]Akpa, 71-72.

[40]Klaus Nurnberger, *The Living Dead and the Living God,* (Pietermaritzburg, South Africa: Cluster Publications, 2007), 44.

family reunions and other activities of their community. In some of the SDA

Churches in the cities, church attendance reduces significantly.

Expectations of the youth who migrate to the city include the following;

decent, well-paid job, good accommodation, getting married, and starting a family.[41]

The list may include buying flashy cars, acquiring plots of land on which to build

houses with exquisite designs.[42] Furthermore, to be considered responsible and

relevant, the young person has to send money back home to take care of extended

family needs.[43]

As job seekers, most of these young people cannot afford decent

accommodations in the city and so may end up in the slums. This situation may result

in stress because of unending search for jobs, loss of self-esteem because the youth

may see him/her as a failure. Frustration may set in because the desired job is not

available, and poverty may result for lack of income to take care of personal needs.[44]

Furthermore, the ILO states that it has been observed that young people

without a stake in the system were more likely to become alienated from society, and

may engage in anti-social behavior.[45]Some of the young people in this situation who

do not find a decent means of livelihood, may resort to crime in order to make money.

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[41]Maryknoll Institute of African Studies, *African Cultural Knowledge,* Michael C. Kirwen ed., (Nairobi Kenya, 2005), 103.

[42]Akpa, 59.

[43]African Economic Outlook*, Migration,* accessed 09 September 2014, AfricanEconomicOutlook.org Migration © 2014.

[44] Global: Urban Conflict – Fighting for Resources in the Slums, accessed 22 September 2013, IRIN 2013.

[45]Freedman, 34-35.

Effects on the Family

As has been mentioned earlier, young people world-wide set out in life with dreams, hopes and aspirations, so do families irrespective of race or color. That may account for parents encouraging their children to take their studies seriously so that they may graduate and secure a good job.[46] This expectation becomes more prevalent in the African context where parents send their children to school as an investment. The expectation is for the youth to complete their studies and secure a decent job. Failure to accomplish this goal may disappoint the family.[47]

Effects on Society

The ILO assert that youth unemployment impose heavy social and economic costs which may result in loss of opportunities for economic growth. Some of these are; first, erosion of tax base which undermines investment in infrastructure and public services, second, increased welfare costs (for countries that operate such schemes), third, unutilized investment in education and training of the youth, and fourth, social instability and conflict as a result of increased levels of poverty, crime and substance abuse.[48] Mr. Majeed Olaleye Divisional Police Officer (DPO) for Ikenne Headquarters agrees and stated that 80% of crimes under his command were committed by youth.[49] Like the family, the African Society has expectations of young

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[46]Robert T. Kiyosaki, and Sharon L. Lechter, *Rich Dad, Poor Dad,* (New York, NY: Warner Books, Inc. 1998) 1.

[47] A. Bame Nsamenang, Adolescence in Sub-Saharan Africa in Adolescence in Eight Regions of the Globe (ed) B Bradford Brown, Reed w. Larson, J. S. Saraswathi (Cambridge University Press UK) 2002, 73, accessed 11 August 2015. ukessays.com

[48]ILO, *Youth: Pathways to Decent Work,* Report VI, (Geneva: International Labor Office, 2005), 6-7, accessed 11 August 2015, http://www.ilo.org/youthmakingithappen/PDF/rep-vi en.pdf.

[49]Majeed, Olaleye, Divisional Police Officer (DPO), Ikenne, Ogun State, Nigeria, In an address delivered during the Western Nigeria Union Conference Youth Congress, held at, Babcock University High School, 31 August 2015.

adult which are first, to achieve independence, second, to realize their potential and third, to fulfill the promise of their cultural heritage.[50]

In the African setting, the unemployed and dependent are considered irresponsible.[51] Such a situation may fuel criminality among the youth because of loss of self-esteem.[52] Paul Ratsara agrees, and enumerates crimes like theft, burglary drug distribution, illegal gambling and prostitution in many world urban centers which are committed by youth. Many have been arrested and jailed. Even after serving their jail terms would deliberately commit more crimes that will send them back to prison where they could find food and accommodation that the outside world could not provide for them.[53]

Ellen G White posits that idleness (which is due to unemployment) often results in "evil and degrading practices among the young people."[54] Furthermore, at the global level, ILO had linked large-scale incidents of violence and other crimes in a number of cities, to youth. Societal problems such as alcohol, drug abuse, juvenile delinquency, vandalism, social unrest and conflicts had been linked to high levels of youth unemployment.[55] Peter Anderson argues that for a great upside or advantages, if the youth are employed it may result in reduction of levels of poverty, disillusionment and anger among the young people. There would be less drain on social welfare

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[50]Ukessays.com.

[51]Kirwen p 103.

[52]United Nations, *Global: Urban Conflict – Fighting for Resources in the Slums,* accessed 22 September 2013, IRIN 2013.

[53]Paul Ratsara, "Challenges of Economic Disparity in Africa,"in *Diversity: Challenges and Opportunities* ed., Bruce L Bauer (Berrien Springs, MI: Department of World Mission Andrews University, 2010), 19.

[54]Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 178.

[55]ILO, Working Paper, P 35.

(where such programs are implemented), stronger families, and reduction in petty crime.[56]

**Effects of Youth Unemployment on the
Spiritual Live of Youths**

Ellen White asserts that true education has to do with the whole being—the harmonious development of the physical, mental and the spiritual powers of humans.[57] She maintains that what affects the social and physical health also affects the spiritual health of the individual.[58] Pope Francis agrees, during his interview with Eugenio Scalfari, and maintained that youth unemployment is one of the most serious evils affecting the world in recent days. According to Francis, it is one of the most urgent problems the church is facing today. When the interviewer suggested that the issue of youth unemployment was largely political and economic, the Pope was reported to have argued that the problem affects both bodies (physical) and souls (spiritual) which makes it the most urgent and dramatic.[59] Because youth unemployment may affect the spiritual life of the youth, this section explored the missiological effects and, the overall effects on the SDA church's mission.

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[56]Peter Anderson, *The Millennium Generation – Decent Jobs for Young People,* (Melbourne, Australia: Australian Chamber of Commerce and Industry, 2006), 4, accessed 11 August 2015, http://www.ilo.org/youthmakingithappen/PDF/The%20Millennium%20Generation.pdf.

[57]White, *Education*, 13.

[58]White, *Testimonies for the Church*, 4:64.

[59]The Editor," *Pope Francis: The Most Serious Evils are Youth Unemployment And the Loneliness of the Old,* accessed 29 December 2015, www.LifeSiteNews.com Rome, 1 October 2013.

The Missiological Effects

Some of the negative missiological effects of youth unemployment may include; first, lack of attraction to unbelievers, and second, dampening of the zeal for mission.

Lack of Attraction for Unbelievers. The apostle Paul in 1 Thessalonians 4: 11-12 states that Christians who are not working to earn a living may present a poor showcase of the church to those outside the faith. A Yoruba adage says, before you receive the gift of a pair of trousers *sokoto* from someone, take a look at the one the giver is wearing meaning, the gift is like the giver. A church with many unemployed youth may not showcase a church that cares adequately for its members, and consequently, may not be attractive to unbelievers. This may be a deterrent to effective mission.

It could be recalled that one of the strengths of the apostolic church recorded in Acts. 2: 44-47 was, meeting the needs of its membership. This made the church attractive to outsiders who joined the church daily.

Youth Unemployment Dampens Zeal for Mission. Writers affirm that unemployment creates both physical and spiritual imbalance in the lives of young people. The main concern of these young people is how to obtain a means of livelihood. Ellen White states:

> It is encouraging to see the young enter the missionary field, enlisting all their ardor and zeal in the work; but they must not be left to manage for themselves, and keep the cause of God weighed down with debt. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves.[60]

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[60]White, *Gospel Workers,* 458.

The above quote disqualifies the unemployed, and dependent youth because, they may not be effective if involved in mission, while at the same time, maintaining that youthful vigor, zeal and courage (which the unemployed youth lack) is required for God's work (mission), to be advanced.

> In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men.[61]

The above quotation places the young people at the forefront of mission. Their unemployment may imply a loss to the missionary thrust of the church because of their diminished drive due to their emotional imbalance.

Effects on the SDA Church's Mission

The SDA Church exists for mission, but its youth are part of the society that is suffering from youth unemployment phenomena. One of the issues that made the youth to leave the church may be the feeling that the church is not sensitive to their social needs.[62]

Ted Wilson in his introductory remarks in the 2015-2020 Strategic Plan document (which includes youth involvement) commented that the document if implemented, would provide vision, and direction in carrying out this mission world-wide.[63] Paul Ratsara observed that many of those who join the church during evangelistic outreaches are the unemployed, with the hope that the church would help

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[61]White, *Evangelism,* 478.

[62] Roger L. Dudley, *Why our Teenagers Leave the Church* (Hagerstown, MD: Review and Herald, 2000), 62.

[63]Ted N. C. Wilson, President of the General Conference of SDA in his introductory remarks for the *Reach the World Strategic Plan 2015 – 2020* (Silver Spring, MD: General Conference of Seventh-day Adventist Church, 2015), 3.

their situation. This situation creates a high demand for the church to use the much-needed resources for evangelism to take care of the basic needs of the members.[64]

But, McGavran argued that the masses (that may be unemployed) are the ones that are more responsive to evangelization than those of the higher class of society, because the messages of the gospel inspires hope, and speaks to their hopelessness. He further asserts they should be effectively evangelized since the gospel is to be preached to all creatures, this he called "redemption." The meeting of the socioeconomic needs of the masses which he referred to as "lift" should also be part of the package of evangelization. The church should maintain a balance between "redemption" and "lift" because, emphasizing "redemption" and neglecting the "lift" may leave the masses disappointed in the church because their physical needs are not met, while emphasis on the "lift" alone may stop church growth.[65]

It is evident from the above assertion that the church cannot stop baptizing the unemployed, thereby increasing the population of the unemployed among its membership, neither should the church select those to be accepted into its membership because salvation is for all.

Ellen G. White asserts further that the commission of Christ must be carried on—the work which He began to do on earth, and maintains that, the church has been given that privilege and has been organized for that purpose. She then and posits that mission is mandatory for all church members.[66] Bill Hull agreed and declared that one cannot be a Christian without being a disciple. He continues by outlining the personal characteristics disciples to include bearing fruit (John 15:8) and their personal

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[64]Ratsara, 24.

[65]Donald A. McGavran, *Understanding Church Growth,* third edition, revised and ed., Peter Wagner (Grand Rapids, MI: Wm. B. Eerdmans, 1990), 219-220.

[66]White, *Testimonies to the Church*, 6:295.

competences to include finding and reaching other disciples for Jesus.[67] Furthermore in presenting the need for all to be involved, Ellen White appealed for every vocation to be applied for mission:

> To everyone who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, "Here I am; send me." Upon the minister of the word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.[68]

The unemployed are not engaged in any enterprise, and it may be difficult for them to be effectively involved in mission.

Arthur F. Glasser remarks that the mobile apostolic band led by Paul was very much on its own and economically self-sufficient.[69] Mission is not just about proclamation of the Gospel but must be a package that meets the needs of those receiving the message. In other words, evangelism (good news) and social action that brings relief to those in need are mutually inclusive.[70]

Richard Longenecker commenting on Aquila and Priscilla who were lay church planters, remarks that, they were travelling business owners as well.[71] Ed Stetzer adds that mission is for all—both pastors and laypeople.[72]

Pardon Mwansa, has outlined some of the problems that the SDA church in Africa face as a result of the large portion of the membership being dependents as

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[67]Bill Hull, *The Complete book of Discipleship: On Being and Making Followers of Christ* (Carol Stream, IL: Tyndale House, 2006), 47.

[68]White, *The Ministry of Healing*, 148.

[69]Arthur F. Glasser, "The Apostle Paul and the Missionary Task" in *Perspectives,* 150.

[70]Samuel Hugh Moffett, "Evangelism" in *Perspectives,* 599.

[71]Richard N. Longencker, *Acts*, *The Expositor's Bible Commentary* (Grand Rapids, MI: Zondervan, 1981), 284.

[72]Ed Stetzer, *Planting Missional Churches* (Nashville, TN: B&H, 2006), 78.

follows: inadequate number of employed pastors, out of which about 90% do not have reliable form of transport with which to perform their ever demanding duties around their members and churches. Many church entities still work under the mission status requiring operating appropriations outside of its territory to run the business of the church, the church's inability to build houses for worship without foreign aid. Moreover, funds from outside Africa are often solicited for capital building such as Universities and Publishing houses.

There is also the brain drain on both church and non-church employees because of poor working conditions and care for worker's needs. He insists that the church in Africa needs to act promptly to reverse this situation.[73]

The above picture of the African situation does not appear to showcase the SDA Church's holistic approach to mission. But Ellen White had posited that, "Useful manual labor is a part of the gospel plan."[74] She had also maintained that the youth should be in the forefront of missions because they are strong.[75] If the young people are not involved in missions, because they are unemployed, and if the youth constitute majority of the membership, the situation may deter the church's missionary thrust as had been mentioned earlier in this chapter. Rheenen affirmed mission as the very lifeblood of the church and the reason for its existence.[76]

To reverse this trend as Pardon Muansa had suggested, the youth need to be empowered, to make them self-supporting so that they may be involved, and the

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[73]Pardon Mwansa, "Adventist Responses through Self-Reliance," in *Adventist Mission in Africa: Challenges and Prospects* (Berrien Springs, MI: Department of World Mission Andrews University, 2011), 64-65.

[74]Ellen White, *Counsels to Teachers,* 307.

[75]Ellen White, *Evangelism,* 478.

[76]Rheenen, 31.

mission of the SDA church enhanced.[77] One of the objectives of the General

Conference of SDA Strategic Plan Document for 2015—2020 states: "To increase the

involvement of young people in the mission of the church."[78] One of the Key

Performance Indices (KPI) calls for the youth departments in collaboration with the

young people to develop holistic mission initiatives based on Christ's methods which

can be implemented by the young people.[79]

If unemployment of these young people would deter their involvement in

mission, the church should take seriously the position of Ellen White and develop a

mission package that would reduce unemployment among its youth. This issue will

receive more attention in the next chapter.

Various Approaches to Reduce Youth Unemployment

In recent times, as the issue of youth unemployment is on the increase—an issue that

has attracted global concern. Various agencies have, and are still applying various

approaches to reduce this problem.

This section examines these initiatives under four main categories namely:

approaches by International Agencies, approaches by National Agencies, approaches

by Faith-based Agencies and finally, approaches by multi-organizational Agencies.

Approaches by International Agencies

Under the study of International Agencies, both governmental and non-

governmental agencies are considered in this section.

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[77]Pardon Mwansa, 64-65.

[78]General Conference of Seventh-day Adventists, *Reach the World: Strategic Plan 2015 – 2020* (Silver Springs, MD: Seventh-day Adventist Church, 2015), 22.

[79]Ibid.

Governmental. Two governmental agencies i.e. those agencies whose membership comprise representatives from national governments are selected, namely; The United Nations (UN), and Organization for Economic Cooperation and Development (OECD). Membership comprise the governments of 34 market democracies who work together to address the economic, social, and governance challenges of globalization as well as exploit its opportunities.[80]

The UN Approach to Reduce Youth Unemployment. During Millennium Summit of September 2000 world leaders met at UN. One of their major resolutions was to develop and implement strategies that would ensure that young people around the world are given the opportunity to "find decent and productive work."[81] This declaration is the Millennium Development Goal (MDG) number eight.[82] To realize this objective, the Secretary-General invited the UN, ILO, and the World Bank into an inter-agency partnership, to crate the Youth Employment Network (YEN).[83]

OECD's Intervention. OECD's approach is in the area of research and offering advice based on data collected and analyzed from governments and communities.[84]

 Non-Governmental. The two agencies selected for study are the World Bank, and International Confederation of Free Trade Unions (ICFTU).

World Bank Approach. The World Bank approach in reducing the youth unemployment problem is by funding youth developmental projects especially in the

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[80] Organization for Economic Cooperation and Development, No 90161, *Local Strategies for Youth Employment*, (Paris, France: OECD, 2013), accessed 19 August 2015, www.oecd.org/cfe/leed.

[81]David H. Freedman, *Youth Employment Promotion: A Review of ILO Work and the Lessons Learned* (Youth Employment Network (YEN) Papers, Employment Strategy Department, 2005/1) Preface. "Working Paper 1 - 18nov - yenwp1.pdf," accessed 11 August 2015, http://www.ilo.org/ youthmakingithappen/PDF/yenwp1.pdf.

[82]Axmann, p. v.

[83]Freedman.

[84]Ibid.

developing economies. An example is establishing a Micro and Small Enterprise

Development Fund to: advance entrepreneurship development in the private sector in

Kenya.[85]

ICFTU. In collaboration with the International Organization of Employers

(IOE), the ICFTU approach the problem of youth employment by encouraging

governments in developing and transition countries to take a comprehensive review of

their approach to youth employment and, explore more effective ways to tackle the

problem by elaborating national action plans with their social partners.[86]

Approaches by National Agencies

In order to effectively implement initiatives that would reduce youth

unemployment, one of the national policies should include National Action Plans

(NAPs) on youth employment.[87] The intervention of one governmental, Costa Rica

and a non-governmental agency, AGETIP, would be studied.

Costa Rica. The approaches made by Costa Rican government to reduce

unemployment, has produced a strong economic growth from the year 1990 to 2003.

A number of policies were implemented which include: economic policies giving rise

to a stable macroeconomic environment, policies to attract investment into export-

oriented activities, education policies strengthened at all levels, training policies were

improved and training in low-income sectors enhanced, stable social security

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[85]H. C. Haan, *Training for Work in the Informal Sector: New Evidence from Kenya, Tanzania and Uganda,* InFocus Program in Skills, Knowledge and Employability, (Geneva, ILO, 2002), accessed 22 September 2013, www.ilo.org/WCMS_103995/lang--en

[85]Guy Ryder, A Letter Addressed to Juan Somavia, Director General ILO dated 25 July 2003.

[86] Freedman, YEN Working Paper series 2005/1, Preface.

coverage which has remained the highest in the region and, promotion of investment in agriculture, industry and tourism.[88]

The above intervention yielded the following positive results: first, improved employment opportunities for adults and young people, second, exports to the United States quadrupled, signaling a favorable macroeconomic trend. However, the policies were not sufficient to provide employment for the increased number of young people.[89]

AGETIP. AGETIP is a not-for-profit organization, a public works agency which creates jobs for young people without qualifications through labor-intensive programs. Areas of operation includes: construction, infrastructure maintenance and, public services such as waste disposal and community health services.[90] The program was initiated in Senegal and delegated this organization to manage contracts on behalf of municipalities and communities. This initiative has resulted in creating 350,000 short-term and 6,000 permanent jobs between 1989 and 1996.[91]

Faith-Based Organizations

Faith based organizations have also been a team player in contributing to solving social problems (youth unemployment inclusive).[92] Two international,

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[88]ILC, 93rd Session, *Youth: Pathways to Decent Work* (Geneva: International Labor Office, 2005), 40.

[89]Ibid.

[90]M. Wade, *Overview of Senegal's AGETIP Model for Jobs Creation: Meeting* (Meeting on Youth and Employment in West Africa, 12-13 February 2004), accessed 17 September 2015, http://www.ilo.org/public/english/employment.start/yen/download/agetip.pdf.

[91]M. D. Sarr, "Poverty Reduction Strategy and Youth Employment in Senegal," accessed 15 September 2015, http://www.un.org/esa/socdev/poverty/papers/urban_sarr_prsp.pdf.

[92]Howard University Center for Urban Progress, *Faith-Based Organizations and African American Youth Development: A Review of the Literature* (St. Louis, MO: Lutheran Hour Ministries Community Connection Project, 2003), 36, accessed 22 September, 2013, www.coas.howard.edu/papersandreports/.

Adventist Development and Relief Agency (ADRA) and Catholic Relief Services (CRS) have been selected for study, in addition, two National faith-based organizations namely; the Nation of Islam (NOI) and Evangelical Churches of West Africa (ECWA) Rural Development Program would receive attention as well.

Adventist Development and Relief Agency International (ADRA). This Agency is the official humanitarian organization sponsored by the SDA Church around the world. It engages in long-term projects that help the poor to help themselves in creating jobs, improving agriculture, drilling of wells for clean water and other developmental programs. It also intervenes in disaster and other situation of need by providing immediate emergency aid designed to end suffering.[93] The agency has its headquarters at the SDA Church World headquarters at Silver Spring, MD United States of America, and works through its ten regional offices and several country offices around the world.[94]

Catholic Relief Services (CRS). The CRS is a faith-based humanitarian agency operating in more than 100 countries worldwide. It has partnered with United States Agency for International Development (USAID) for more than 50 years in assisting millions of needy people to meet their daily food needs. Furthermore, they empower individuals and communities to move towards self-sufficiency by providing opportunities to earn livelihoods.**[95]**

ECWA Rural Development Program. ECWA Rural Development was established in 1976 and became incorporated as an ECWA owned company in 1987.

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[93]General Conference of Seventh-day Adventist Youth Department, *Pathfinder Honor Book*, Revised version 2011, 5.

[94]*SDA Yearbook*, 2014.

[95]Afolarin Olatunde Ojewole, S. Didam Audu, and Akintayo Odeyemi, "Agro-Enterprises Program and Poverty Reduction: A Church Based Approach," AAMM, 3(2014): 91-92, accessed 05 August 2015, www.papersearch.net/thesis/article.

It has its headquarters in Jos, Nigeria from where the church members who are mostly farmers are taught improved agricultural techniques.[96]

The Nation of Islam (NOI). The nation of Islam is an Islamic movement based in the USA that offers positive social programs to the community. One of their focus for economic growth, is to embark on restaurants and food service industry. The NOI owns several of acres of farmlands in the state of Georgia, and operates many restaurants, bakeries, clothing stores, bookstores, and other income generating enterprises. They also provide building security at apartments and housing projects across the nation. These interventions had made NOI attractive to the young black men.[97] The approaches of NOI to the youth unemployment problem seem to be holistic. The results appear to be more reliable and sustainable.

Multi-Organizational Approaches

There are other major key players in addressing the problem of youth employment whose memberships are made up of both governmental and non-governmental organizations. Examples are, International Labor Organization (ILO), International Organization of Employers (IOE), and Youth Employment Network (YEN).

International Labor Organization. The ILO was founded in 1919 to promote social justice and thereby, to contribute to universal and lasting peace. Its functions include issuing code of international labor conventions and recommendations on freedom of association. It is also responsible for, and coordinates globally issues on employment, social policy, working conditions, social security, industrial relations and labor administration for adoption by member

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[96]Ibid.

[97]*Howard University Center for Urban Progress*, 39.

States.[98] Furthermore, it provides expert advice and technical assistance to member States comprising; representatives of government, employers and workers' organizations—a tripartite structure. These three constituencies are participants in the regional and other meetings sponsored by the ILO and International Labor Conference (ILC)—a world forum that meets annually to discuss social and labor questions.[99] Its services: takes the form of labor rights and industrial relations counseling, employment promotion, training in small business development, project management, advice on social security, workplace safety and working conditions, the compiling and dissemination of labor statistics, and workers' education. Its research body, publishing house and secretariat is the International Labor Office (ILO). [100]

ILO policies with regards to youth employment include the following: (1) A global framework to tackle the youth employment crisis. (2) Stimulate demand to create jobs for youth through pro-employment macroeconomics policies. (3) Invest in education and training to enhance employability and facilitate the school-to-work transition. (4) Improve labor market integration of young people through targeted labor market policies. (5) Provide career options to young people by supporting entrepreneurship and self- employment. (6) Ensure that young people receive equal treatment and are afforded rights at work.[101]

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[98]Niall O'Higgins, "Youth Unemployment and Employment Policy: A Global Perspective," (ILO: 2001), accessed 13 September 2015, http://mpra.ub.uni-muenchen.de/23698.

[99]Ibid.

[100]Ibid.

[101]International Labor Office, *Global Employment Trends for Youth 2013* (Geneva, Switzerland: International Labor Organization, 2013) 1.

ILO has a long and rich history of work on youth employment and training policy. This is reflected in its numerous publications but the turning point was achieved in the year 2000 when YEN was initiated.

The Youth Employment Network (YEN). YEN was created in September 2000, at the largest meeting of Heads of State in history held at the UN, it was resolved to "develop and implement strategies that give young people everywhere a real chance to find decent and productive work." YEN is to address the global problem of youth employment.[102]

The YEN endeavors to share best practice on youth employment between countries and to link political commitments of Governments to technical skills. It offers an opportunity to partner institutions, to evaluate their own progress in their contributions to the overall efforts that seeks to achieve higher levels of employment and an improved quality of life for young people globally.[103] Through the YEN, the ILO strongly advocates giving young people a hearing in the fight against youth unemployment.

The Youth Employment Program (YEP) operates with more than 60 offices around the world. It functions through a network of technical specialists at ILO headquarters in Geneva and is responsible for youth employment.[104]

The International Organization of Employers (IOE). Membership of the IOE as the name suggests, comprises employing organizations. Their role in this

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[102]David H. Freeman, *Youth Employment Promotion: A Review of ILO Work and the Lessons Learned,* (Youth Employment Network (YEN) Papers 2005/1) "Working Paper 1 - 18nov - yenwp1.pdf."

[103]Ibid.

[104]International Labor Organization, "Youth Employment and the International Labor Organization," accessed 24 September, 2013, www.ilo.org/youthmakingithappen/YE_ILO/index.htm.

context is to promote youth employment across many countries and to draw lessons from the experiences gained to further guide employee's actions.[105]

Study of Selected Training Models

This section focuses on the study of specific training models under the headings; Country, Project, Goals/Objective, Target Group, Features/Delivery and, Follow up. From this study, some significant lessons that may broaden the researcher's scope would be drawn.

A training model would be drawn from each of the following: (1) A model selected from developed nations, (2) A model selected from developing nations outside the African continent, (3) A model selected from within the African Continent. (4) Two Models selected from faith based organizations.

Model from Developed Nations

The training model from Canada, although an advanced economy was examined so that lessons could be drawn from the concepts to be used in this project.

Project name. This project is known as Network of Insertion Enterprise of Quebec. The network was established in 1995 based on partnerships including grassroots community as well as social, private and public sectors.

Goals/objective. The goal of this project was to support and accompany the youth in their professional and social integration, while its objective was to promote and support its member in their effort to facilitate social and labor market inclusion of marginalized young people.

Target group. The target group for this project was disadvantaged and marginalized youths in the country.

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[105]International Organization of Employers, *Enhancing Youth Employment: Employer Actions,* (IOE June 1998), accessed 19 August 2014, www.ilo.org/Resources.

Training features. The training featured the following skills; vocational, life skills, and work experience.

Delivery. This was a holistic approach which combines life, vocational and social skills in the delivery.

Follow up. Once the youth has completed the program, a follow up continued until he or she is hired by an enterprise.[106]

The features of this training may be a good model as it includes life and social skills in addition to the vocational skills. Another commendable part is the follow up which ensures that trainees are hired after the completion of the training program. However, the determination of the target group is not very clear because the criteria were not stated. Moreover, the training appears exclusive and all youth may not be participants.

**Model from Developing Nations outside
the African Continent**

A study of a model from Indonesia would be the sample to be examined. Because it is an example from a developing economy, some of the ideas used for this project may afford useful lessons for this research.

Project name. The project is called Young Entrepreneurs Start-Up Program.

Goal/objective. The goal of this project is to provide start-up loans. Moreover, global business support will be mobilized for those young people who cannot find assistance elsewhere to become entrepreneurs and set up their own business.

Target group. Young people who cannot find assistance to become entrepreneurs are beneficiaries to this project.

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[106]ILO, "Youth Employment and the International Labor Organization," accessed 21 January 2013, www.iloI.org/youthmakingithappen/Countries/canada.html.

Training features. Training in entrepreneurship as the name suggests.

Delivery. The delivery integrates business plan development and training. The project was developed by integrating methodologies of the Shell Live*WIRE* and Youth Business International, with technical assistance from the ILO.

Follow up. Mentoring and access to credit for youth trained.[107]

While entrepreneurship development remains one of the most effective ways to reduce youth unemployment, more information should be given as to number of youth who were beneficiaries, and the estimated time frame within which the youth may have attained financial independence.

Models from the African Continent

Selected for study was South Africa because it would be helpful to draw lessons from projects that had been done within the continent. This project may be an example of a multinational project.

Project name. Although based in South Africa, the Alliance for African Youth Employability includes youth from other countries in the region.

Goal/objective. The goal of this training is to promote employability and employment among African youths while the objective is to help young people in Africa develop skills and strengthen attitudes and behaviors that will help them find and keep employment.

Target group. More than 1,300 disadvantaged young people aged 14 to 29 who live in rapidly urbanizing areas of Malawi, Mozambique, Rwanda and South Africa were involved.

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[107]ILO, "Youth Employment and the International Labor Organization," accessed 21 January 2013, www.ilo.org/youthmakingithappen/Countries/indonesia.html.

Target group. More than 1,300 disadvantaged young people aged 14 to 29 who live in rapidly urbanizing areas of Malawi, Mozambique, Rwanda and South Africa were involved.

Training features. Youth employment promotion involves multiple stakeholders.

Delivery. The delivery included; Vocational Training, life and core work skills learning, entrepreneurship education, and career guidance.

Follow up. Business start-up assistance was granted to those trained.[108]

This model of training may help to reduce unemployment among the youth, because of its components which includes life skills and career guidance. However it requires huge funding and proper monitoring. The spread of the training appears to be limited as well.

Faith-Based Organizations

Two faith based models namely; Nation of Islam (NOI) and Evangelical Churches of West- Africa (ECWA), are selected for study. The first is based in a developed, while the second is in a developing economy. Being faith based organizations may suggest the spiritual tone in the delivery which may be a very significant model for this research.

Project name. The Nation of Islam (NOI).

Country. USA.

Objective/goal. Aimed at self-reliance, decent living and to offer positive social programs to the community.

Target group. Mostly African Americans Muslim—young black males.

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[108]ILO, "Youth Employment and the International Labor Organization, accessed 21 January 2013," www.ilo.org/youthmakingithappen/Countries/southafrica.hmtl.

Training features. Community service projects and entrepreneurship

Delivery. The project adopts a "Do for Self" approach which may suggest training on the job—a type of apprenticeship.

Follow up. They insist on disciplined behavior from members.[109]

This project incorporates morality which may be lacking in most secular training. The strength of this approach appears to be the emphasis on morality and making room for training on the job. However it may be limited because the females are not included. Below is the second faith based model for study.

Faith based organizations in the West Africa sub-region had also made some input in combating unemployment generally which might have included the young people. Below is one of such projects:

Project Name. The Evangelical Churches of West Africa Rural Development Program

Country. Nigeria

Objective/Goal. Self-reliance. To train members in skills that will enhance food production.

Target Group. Church members who are mostly farmers.

Training features. Provision of agro-based materials needed for high input in food production.

Delivery. Church Members are taught improved agricultural techniques for food production.

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[109]*Howard University Center for Urban Progress*, 39.

Follow up. Trained agricultural extension staffs are stationed at all their District Church Councils, to give professional assistance to these farmers—church members.[110]

Training in food production may be an effective way to reduce youth unemployment because food will always be in demand. However the setting is in rural areas as the name of the project suggests. This approach may not work well for the unemployed young people in the cities unless they are encouraged to relocate to suburbs or rural areas.

Outcomes

Despite the interventions to reduce youth unemployment, the problem had persisted.[111] As at 2015, the ILO still reports 'stubborn jobs crisis', 'long job queues', and 'scarcity of stable employment' which still poses a problem to the young people.[112] Schoof predicted that global problem will continue to face most government in the world for decades to come.[113] The ILO attributes this failure to interventions which are narrow in scope that were applied to solve the youth unemployment—a multifaceted problem.[114] Ellen G White agrees and adds that the inability of governments to deal with this unemployment problem is caused by not adopting the biblical (spiritual) model in their policies.[115]

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[110]Afolarin Olatunde Ojewole, S. Didam Audu, and Akintayo Odeyemi, 91-92.

[111]ILO, *Starting Right: Decent Work for Young People* (Geneva, International Labor Office: 2004), 47.

[112]ILO, *Global Employment Trends for Youth 2015* (Geneva, International Labor Office: 2015), 1.

[113]Ulrich Schoof, *Stimulating Youth Entrepreneurship: Barriers and Incentives to Enterprise Start-Ups by Young People,* (Geneva, Switzerland: 2006), xi.

[114]ILO, *Starting Right: Decent Work for Young People* (Geneva, 13-15 October 2004), 47.

[115]White, *The Ministry of Healing,* 183.

Appraisals of the interventions and models studied had been made and most of them may not address the theological and missiological issues of youth unemployment. The researcher concurs with White that, the spiritual component should be an integral part of the training, which may guarantee success. Moreover, training for self- employment would be significant in developing of a strategy for current economy with shrinking job opportunities. This would receive attention in the next chapter that addresses the strategy for this project.

Summary

The study done in this chapter shows that; the African culture has an overriding impact on the definition of youth unemployment. Whereas there are various adaptations of age bracket for youth in the different countries on the continent, this project considers 18-35 as the age for youth. This may be inclusive enough to accommodate youth edged out by other definitions. Although the youth unemployment is global in scope; presentations of the problem vary according to settings which necessitated specific approaches to address them. After examining the approaches, this project would adopt one that equips the youth to have a means of livelihood and at the same time, engage in mission—a cause to live for, which is lacking in the ones studied. The youth unemployment may have far reaching negative effects, beginning with the individual youth to the family and the society as a whole.

The approach in this project would explore ways and means of informing the affected parties and seek to collaborate with them in the effort to reduce this problem. Youth unemployment may have been labeled as a socioeconomic problem, and program designed and implemented to reduce it may not have taken into consideration the theological and missiological dimensions.

This project would seek to design a holistic approach that addresses the socioeconomic, theological and missiological aspects. Specific training models aimed at reducing this problem had been studied which may help in developing a strategy in the next chapter that would be used in this project. Most of the trainings studied mentioned the number of beneficiaries, but this project would embark on a TOT that trains and empowers the trainees to train others. This may produce a multiplying effect of human resources and spread of the training. Despite the interventions by many organizations to tackle the problem, recent reports by ILO informs that it is still on the increase. But Ellen White had emphasized following the biblical model which the secular organizations are unable to implement. This project may apply these counsels in designing and implementing a strategy to reduce the problem of youth unemployment in subsequent chapters.

CHAPTER 4

STRATEGY AND PROJECT DESIGN

The review of selected approaches and interventions by various organizations to reduce youth unemployment in Chapter 3, had given this research some impetus to develop a strategy that would be used in the Abidjan context. While the interventions studied focused mainly on livelihood skills, this project considered in addition, a training that included skills, which would make for an enhanced youth involvement in mission.

This chapter addresses the following: First, a study of the project setting—Abidjan, paying attention to its historical background, political structure, economic activities, socio-cultural activities and religious affiliations in the context of the country. Second, the history of the SDA church in Cote d'Ivoire and Abidjan in particular. Also to receive attention was the history and statistics of the Cocody-Philadelphia SDA church in Abidjan. Its youth unemployment situation was investigated. This church served as the center of all the activities for this project therefore it would serve as a model for the rest of the churches in Abidjan. Third, the project design described the methodology used, which established the rationale for the intervention.

Abidjan—Cote d'Ivoire

The context of this project was Abidjan in Cote d'Ivoire. A brief overview of the country provides the framework for the study. Cote d'Ivoire became a French

Protectorate in 1842, but was actively occupied by France in 1812 and by 1893 it became a French colony. In 1958 the country became an autonomous republic within the French Community. Cote d'Ivoire achieved full independence on August 7, 1960. It was in October 1985 that the UN approved the government's request, to change the country's official name from Ivory Coast to Cote d'Ivoire.[1]

The country had been stable from its independence until 1999 which ushered in several years of attempted coups, disputed elections which resulted in rebellions.[2] There had also been attempts to reunify the warring parties. It was in 2015 that the country held a successful presidential election which had brought about some stability.[3] This section studied the geographical location, historical background, the political structure, economic activities, socio-cultural activities, religious affiliations, and history the SDA Church in Abidjan Cote d'Ivoire.

Geographical Location

Abidjan is the largest city in Cote d'Ivoire; it serves as the administrative, as well as commercial center of the country.[4] It is a coastal city which lies along the Ebrie Lagoon, and separated from the Gulf of Guinea and the Atlantic by the Vridi Plage sandbar (see *Figure 1*).

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[1] *The Columbia Encyclopedia*, 6th ed., s.v. "Abidjan," accessed 21 December 2015, http://www.encyclopedia.com/doc/IEI-Abidjan.html.

[2] Jeanne Maddox Toungara, "Ethnicity and Political Crisis in Cote d'Ivoire," *Journal of Democracy* 12, no. 3 (2001): 63-72, accessed 13 July 2016, https://muse.jhu.edu/.

[3] "Cote d'Ivoire," accessed 22 December 2015, http://www.m.state.gov/md2846.html.

[4] *The Columbia Encyclopedia*, 6th ed., s.v. "Abidjan."

Figure 1. Map of Cote d'Ivoire Showing the Geographical Location of Abidjan.[5]

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[5] Where is Abidjan, accessed 21 December 2015, www.wherig.com.

The Ebrie Lagoon consists of several peninsulas that are linked by bridges. The location of Abidjan near the Atlantic Ocean made it the chief port of Cote d'Ivoire.[6]

Brief History of Abidjan

There are varied accounts of the origin of the name *Abidjan.* What seem to be common to both the oral and written versions is that the name was given by a European, caused by misunderstanding a native's response a question posed by the later who thought the place was called Abidjan.[7]

Abidjan was the third city to be declared the capital of Cote d'Ivoire. Grand-Bassam was the first followed by Bingerville the second and Yamoussoukro the fourth and current political capital.[8] By 1898 Abidjan was a village,[9] its location near the coast, made fishing the major occupation of the people.[10] Becoming a town in 1903, and serving as a rail terminus from 1904, Abidjan succeeded Bingerville as the capital of the French colony in 1930s.[11] It retained the position as the country's capital after independence in 1960 until 1983 when the President, Felix Houphet-Boigny declared the capital to move from Abidjan to Yamoussoukro.[12]

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[6]Abidjan, The Editors of Encyclopedia Britanica, accessed 21 December 2015, http://www.britanica.com/place/Abidjan/images-videos/Abidjan-cote-divoire/182015.

[7]WN Network, "Abidjan City and Travel Guide, Meaning of 'Abidjan,'" accessed 21 December 2015, https://www.abidjan.com/v/city-info.

[8]WN Network, "Abidjan, Ivory Coast, City Information: History," accessed 21 December 2015, www.abidjan.com/v/history/WN Network.

[9]The Editors of Encyclopedia Britannica, "Abidjan."

[10] WN Network, "Abidjan, Ivory Coast, City Information: Economy," accessed 21 December 2015, www.abidjan.com/v/economy/WN Network.

[11]"Abidjan," *The Editors of Encyclopedia Britannica*.

[12]"Ivory Coast-Timeline," accessed 21 December 2015, http://africanhistory.about.com/od/ctedivoir/1/bi-Ivorycoast-Timeline.htm.

Abidjan is known as the *Paris of Africa* because it is one of the largest populated cities in Western Africa with a major French speaking population. It continues to hold its position as the most important commercial and banking center in Cote d'Ivoire.[13]

The Political Structure of Abidjan

The political structure of Abidjan cannot be studied in isolation without considering the country of Cote d'Ivoire. Cote d'Ivoire is a republic,[14]which means that the citizens are entitled to vote those in power into office.[15]The political structure of Abidjan could be traced back to the colonial administration who initially organized Grand-Bassam and Abidjan into localities of mixed *communes* (local government) by 1884.[16]

The city under the municipal reform of 2001 was granted a special status where 10 fully operational *communes* namely; Plateau, Treichville, Cocody, Adjame, Port-Bouet, Koumassi, Marcory, Abobo, Bingerville, and Songon were in the agglomeration of Abidjan, under a governor.[17] Although Yamoussoukro was designated as the national capital, the city of Abidjan is still the home to most government and foreign offices.[18]

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[13]Abidjan City Info, *Abidjan, Ivory Coast*, accessed 14 August 2015, http://www.abidjan.com/v/city-info/.

[14]Infoplease, "Countries of the World: Cote d'Ivoire," accessed 14 August 2015, http://www.infoplease.com/country/cote-divoire.html.

[15]"Republic," Dictionary.com. *Dictionary.com Unabridged*, Random House, accessed 29 December 2015, http://dictionary.reference.com/browse/republic.

[16]Kouame Appessika, "Urban Slums Report: The Case of Abidjan, Ivory Coast," accessed 21 December 2015, http://www.ucl.ac.uk/dpu-projects/Global_Report/pdfs/Abidjan.pdf p.4.

[17]Ibid.

[18]The Columbia Encyclopedia, 6th ed.

Economic Activities

The economy of Abidjan just as the political structure may not be meaningfully discussed without considering Cote d'Ivoire. This country was known to have attracted both French and Portuguese merchants who were in search of ivory and slaves as far back as the 15th century AD. The French traders later set up establishments in the early 19th century.[19]

Abidjan became the favored center for economic activities because of its location close to the sea (see *Figure 1*). The construction of the Vridi Canal to link the lagoon with the Ocean and the making of a deep-water harbor from the 1950s provided the impetus for the development of the economy of the city.[20] These developments made for an easy access to the Port of Abidjan.[21]Furthermore, the erection of the canal led to many positive commercial and economic changes, like, the city becoming a major sea port for Cote d'Ivoire. Consequently, import and export of goods and produce are significant sources of income to the country.[22]

Other export items include fruits like pineapples, and plantains. Manganese—a mineral resource is also listed among the export items.[23] The cities' major industries are food processing, sawmilling, automotive assembly, manufacture of textiles, chemicals, beverages, and soap.[24]

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[19]Infoplease, Countries of the World: *Cote d'Ivoire*, accessed 14 August 2015, http://www.infoplease.com/country/cote-divoire.html.

[20]Kouame Appessika, 2.

[21]WN Network. WN Network, "Abidjan, Ivory Coast, City Information: History," accessed 21 December 2015, www.abidjan.com/v/history/WN Network.

[22]WN Network, "Abidjan, Ivory Coast, City Information: Economy," accessed 21 December 2015, www.abidjan.com/v/economy/WN Network.

[23]"Abidjan," The Columbia Encyclopedia, 6th ed., 2015, *Encyclopedia.com* (5 December 2015), accessed 21 December 2015, http://www.encyclopedia.com/doc/IEI-Abidjan.html.

[24]Ibid.

Abidjan is home to an international airport which also helps in boosting its economy.[25] The city is connected by road and by rail to neighboring countries,[26]an example is the state-owned Abidjan-Niger Railway (RAN) which has its terminus at Abidjan.[27]The economic growth and accelerated urbanization, has given the city a cosmopolitan characteristics.[28]

As would be expected this development has also led to an unprecedented growth in the city's population,[29] as people migrate from the rural areas to Abidjan in search for better life.[30] Migrants do not only come from regions throughout the country, but also from neighboring countries including Burkina Faso, Mali, Guinea, Ghana and majority of West African Countries.[31]

The flip side of this uncontrolled migration to this urban center may pose the problems of congestion of the populace and, traffic jams (the researcher has a first-hand experience as he commutes to and fro the office for work). High crime rates abundance of street children and a dichotomy of the rich and the poor are also some results of these influx in the population.[32]

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[25]WN Network, "Abidjan, Ivory Coast, City Information: Geography," accessed 21 December 2015, www.abidjan.com/v/geography/WN Network.

[26]"Abidjan," The Columbia Encyclopedia, 6th ed., 2015, *Encyclopedia.com* (5 December 2015), accessed 21 December 2015, http://www.encyclopedia.com/doc/IEI-Abidjan.html.

[27]Appessika, 2.

[28]Ibid., 1.

[29]WN Network, "Abidjan, Ivory Coast, City Information: Economy," accessed 21 December 2015, www.abidjan.com/v/economy/WN Network.

[30]WN Network, "Abidjan, Ivory Coast, City Information: Geography," accessed 21 December 2015, www.abidjan.com/v/geography/WN Network.

[31]Appessika, 1.

[32]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.
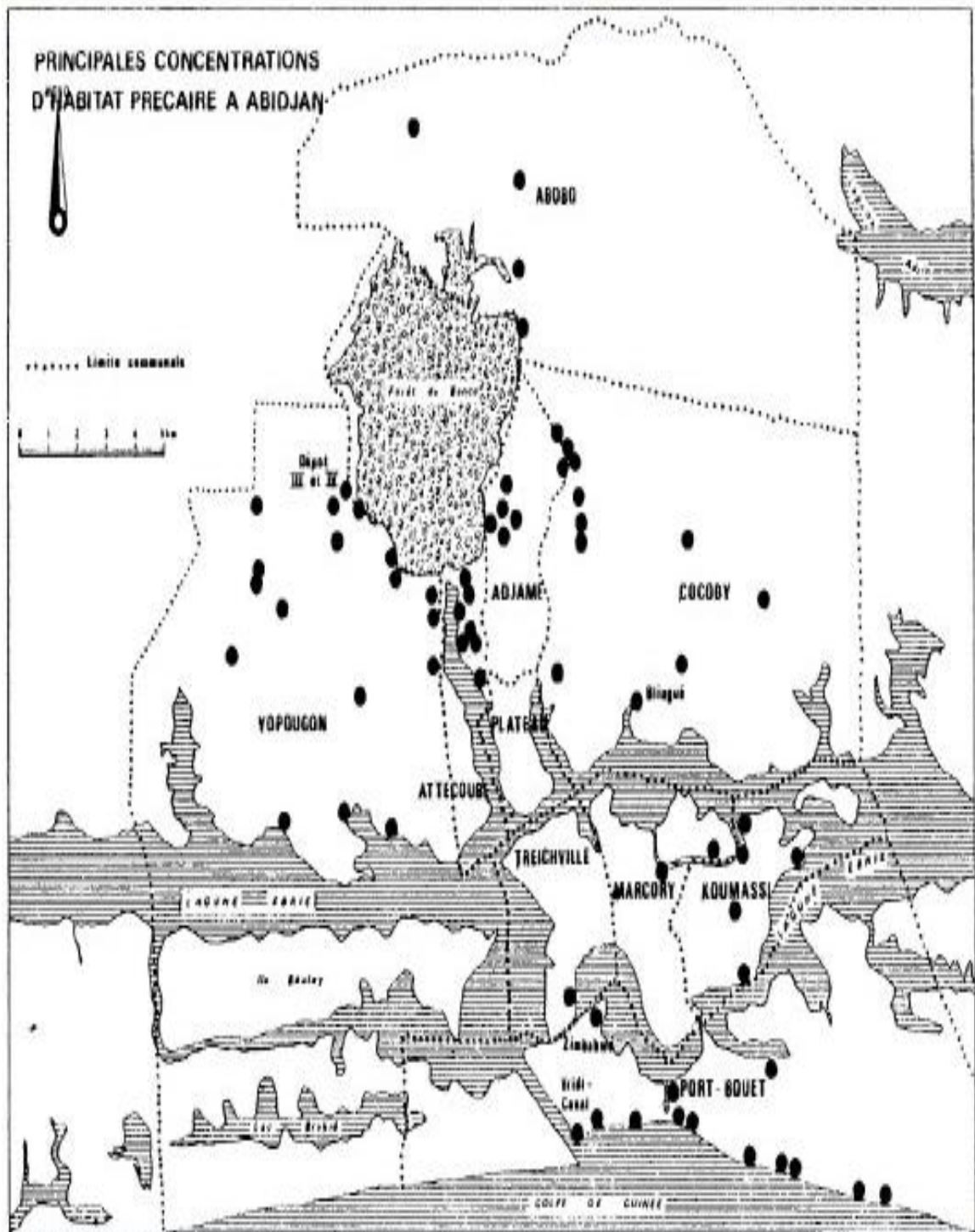
Figure 2. The Map of Greater Abidjan Showing the Ten Communes.
Source: Kouame Appessika, *Urban Slums Report: The Case of Abidjan, Ivory Coast,*
http://www.ucl.ac.uk/dpu-projects/Global_Report/pdfs/Abidjan.pdf p. 2.

Many of these migrants who cannot afford decent accommodation end up in slums distributed across the communes of the city (see *Figure 2*).[33]

The reason for this over congestion of Abidjan may be linked to the fact that the current appearance of the town was sketched out in the Badani Plan of 1948 at the time when the population was 180,000.[34] Though there had been subsequent expansions of the initial plan, still the city cannot keep pace with the population hence about 79 percent of households in Abidjan may be slum dwellers.[35]

In response to this challenge the Government of Cote d'Ivoire had taken steps to decongest the city by initiating a political decentralization program which was started in the 80's. This program included creation of medium sized towns with good facilities to lure the young people away from Abidjan. The shifting of the capital to Yamoussoukro was also part of this decentralization program aimed at reducing the pressure on Abidjan's economy caused by over population.[36] Despite this development, Abidjan is still the largest population center of Cote d'Ivoire.[37]

Whereas there has been a very significant economic growth rates in 2013 and 2014 in Cote d'Ivoire, the average Ivorian is yet to benefit as about 46 percent of the population live below the International poverty line of US $2 per day.[38] The numerous

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[33]Appessika, 6.

[34]Ibid., 2.

[35]Ibid., 7.

[36]WN Network, "Abidjan, Ivory Coast, City Information: Economy," accessed 21 December 2015, www.abidjan.com/v/economy/WN Network.

[37]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[38]United States Department of State, "Cote d'Ivoire Economy," accessed 21 December 2015 https://www.osac.gov/pages/ContentReportDetails.aspx?cid=17008.

tourist attractions at Abidjan are also an economic booster[39] but the flip side is that it may contribute to the over congestion of the city.

From the Colonial era when the city was named the capital of the country in 1934,[40] the growth rate increased from 1935 to 1970, between 10 to 11 per cent annually, accounting for doubling of the population every seven years.[41]Although Cote d'Ivoire's economy may be one of the most developed in sub-Saharan Africa,[42] the migration of rural people and immigration of those from neighboring and other countries to Abidjan, continue to affect the city's economy.[43]

While the country's economy appears to be robust on one hand, on the other hand the vast majority of the population appears to be poor with at least 60 percent unemployment according to the 1998 statistics.[44] One of the causes may be that, more than the 36 percent of the population who are aged 15 to 35, and represent a large potential workforce of the country do not have the education suited to the needs of the employers.[45] It would be recalled that the political unrest in the country that lasted for decade had also contributed to the economic crisis.[46]

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[39]The Editors of Encyclopedia Britannica.

[40]Appessika, 2.

[41]Ibid.

[42]Infoplease, "Countries of the World: Cote d'Ivoire," accessed 14 August 2015, http://www.infoplease.com/country/cote-divoire.html.

[43]WN Network, "Abidjan, Ivory Coast, City Information: Economy," accessed 21 December 2015, www.abidjan.com/v/economy/WN Network.

[44]Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[45]Pascal Yembiline, Bakary Traore, and Luis Paddilla, Cote d'Ivoire 2014, (African Economic Outlook, AfDB, OECD, UNDP 2014), p.9, accessed 14 August 2015, www.africaneconomicoutlook.org.

[46]"Africa Development Bank, "Youth Employment in Cote d'Ivoire," accessed 14 October 2015, "Human Capital Snapshot - Zoom_sur_le_Capital_Humain_-_Cap_sur_l'emploi_-_la_BAD_au_côté_des_jeunes_de_la_Côte_d'Ivoire.pdf" 2015.

Young people are the most affected particularly young women.[47]The government has taken some steps to reduce this problem. One of the approaches is, initiating reforms that will improve the business climate which would attract foreign and domestic investment to create jobs.[48] Another booster in reducing the youth unemployment was the African Development Bank (AfDB), financing the Youth Employability and Insertion Support Program (PAAEIJ) with the sum of 30 million US Dollars, first, to train young people to meet the needs of the private sector and second, to create jobs for 2,000 unskilled young people ensuring, that the jobs created are sustainable.[49]

Socio-Cultural Activities

The study of the socio-cultural activities of Abidjan cannot be complete without considering the totality of the country because the city is Cote d'Ivoire's largest population center,[50] with over 4 million people.[51]The population of Cote d'Ivoire is ethnically diverse, with more than 60 indigenous ethnic groups.[52] This number is often reduced to four major cultural regions namely; the southeast of the Akans, the southwest of the Kru, the northeast/north-central of the Voltaic and the

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[47]Ibid.

[48]Paschal Yembiline, p. 4

[49]Africa Development Bank, *Youth Employment in Cote d'Ivoire*,("Human Capital Snapshot - Zoom_sur_le_Capital_Humain_-_Cap_sur_l'emploi_-_la_BAD_au_côté_des_jeunes_ de_la_Côte_d'Ivoire.pdf" 2015)

[50]Pascale Yembiline, 9.

[51]Abidjan, The Editors of Encyclopedia Britannica, accessed 21 December 2015, http://www. britanica.com/place/Abidjan/images-videos/Abidjan-cote-divoire/182015.

[52]Africa Guide, "Ivory Coast (Cote d'Ivoire) People and Culture," accessed 14 January 2016, http://www.africaguide.com/country/ivoryc/culture.htm.

northwest of the Mendes.[53] As would be expected, the population of Abidjan, may comprise people from these various cultural regions making the city multi-cultural.

It would be necessary in this study to briefly mention some of the major tribes and their historical background because the SDA church in Abidjan—a cosmopolitan center may have some of the people of these tribes among its membership. For the purpose of this study the following major indigenous tribes found at the four regions above namely; Baoule, Bete, Senoufou, Malinke will receive attention.[54] In addition, the Ebries even though a minority will be studied since they appear to be the indigenous tribe that first occupied the area presently known as Abidjan.

The Ethnic Baoule. The Baoules comprise over 23 percent of the population of Cote d'Ivoire.[55] They were believed to have fled from the Asante Empire (now Ghana) to invade the region they settled in the 1750s, and established the Baoule kingdom around the town of Sakasso.[56]

The Betes. Another significant ethnic group is the Bete that comprise about 18 percent of the population.[57] The Bete ethnicity belongs to the Kru language group which resides in the Southwestern and Southern-Central parts of Cote d'Ivoire.[58]

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[53]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[54]Infoplease, "Countries of the World: Cote d'Ivoire," accessed 14 August 2015, http://www.infoplease.com/country/cote-divoire.html

[55]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[56]Alistair Boddy-Evans, "A Very Short History of Cote d'Ivoire," accessed 10 January 2016, http://africanhistory.about.com/od/ctedivoir1/a/def-Cote-d-Ivoire.htm.

[57]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[58] Canada: Immigration and Refugee Board of Canada, *Côte d'Ivoire: Treatment of members of the Bete ethnicity by the authorities; whether there have been arbitrary arrests of members of the Bete (2010-July 2013)*, 16 July 2013, CIV104515.EF, accessed 10 January, 2016, http://www.refworld.org/
docid/52a72b794.html.

They are believed to have originated from the neighboring Liberia west of the country,[59] and resided in the regions of Saloa, Soubre and Gagnoa. The Bêtes Speak Bete cluster of language which form part of the Kru languages (see Figure 3) they live in the forest areas and produce Cocoa and Cofee.[60]

The Senufo Tribe. The Senufos reside in the Northern part of Cote d'Ivoire (see fig 3), and are related to the tribes in the Southeastern Mali.[61] They speak four major languages namely: Palaka, Dyimini, Senari and those in Mali speak Suppire in addition. Agriculture is their major occupation and their major produce are corn and millet.[62] The Senufos make up 15 percent of the tribal population[63]

The Malinkes. They are also commonly referred to as Mandinka, Maninka, Manding, Mandingo, Mandin, and Mande and could be found in other West African countries like the Gambia, Senegal, Mali, Guinea Bissau, Sierra Leone, Liberia, Ghana, Burkina Faso and Coted'Ivoire.[64] Historically they are heirs to great Mali empire that declined in the 15th century.[65]

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[59]Kwekudee, *Bete People: Ancient Warrior Hunters and Culturally Unique People of Cote d'Ivoire,* accessed 21 December 2015, http://kwekudee-tripdownmemorylane.blogspot.com/2014/06/bete-people-ancient-warrior-hunters-and.html.

[60]Ibid.

[61] The Editors of Encyclopedia Britannica, "The Senufo Tribe," accessed 10 January 2016, http://www.britannica.com/topic/Senufo.

[62]Ibid.

[63] Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[64]Worldmark Encyclopedia of Cultures and Daily Life (2009), *Malinke,* accessed 24 January 2016, http://www.encyclopedia.com/article-1G2-1839300073/malinke.html.

[65]Ibid.
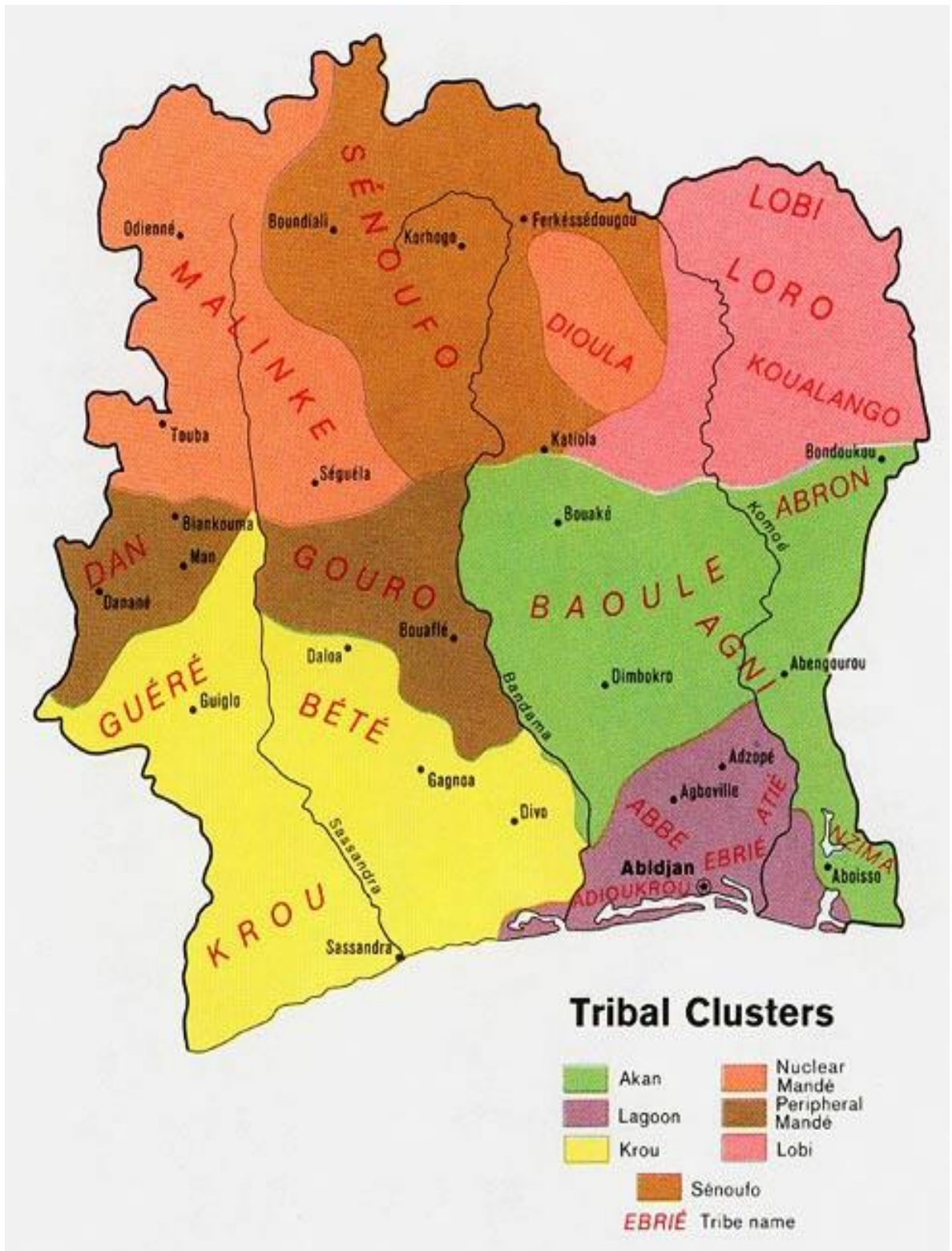
Figure 3: Ivory Coast Tribal Map.[66]

[66] Mappery, *Ivory Coast Tribal Map*, accessed 24 January 2016. www.mappery.com/Ivory-Coast-Tribal-Map.

The Malinkes do not form a majority group in any of the above countries, for an example in Cote d'Ivoire they constitute 11 percent of the tribal population.[67]They also migrated to Abidjan.

The Malinkes speak Mande which refers to a group of related languages such as Bambara, the Soninke, and the Dyula.[68] The contemporary Malinke are an agricultural people. They cultivate staple foods such as millet and sorghum and in addition, tend small herds of cattle, for sale, bride-price payments, and a show of prestige. Their houses are mostly cylindrical in shape, with thatched straw roofs, and are often grouped in substantial numbers and surrounded by a palisade. Descent, inheritance, and succession are patrilineal. The Malinkes are predominantly Muslims.[69]

The Ebrie Tribe. The Ebries belong to the Akan sub-tribe that was originally located North-Eastern part near the lands of the Ashanti in modern Ghana. Oral history has it that they fled to the coastal areas and settled around the Ebrie lagoon because of the military expansion of the Ashanti kingdom. They were originally called *Tchaman* or *Achan* which means the 'chosen ones.' The name *Ebrie* which means 'dirty' or 'soiled' was derogatory, and was given to them after a military defeat by the neighboring *Aboure* people.[70]

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[67]Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[68] Worldmark Encyclopedia of Cultures and Daily Life (2009), *Malinke,* accessed 24 January 2016, http://www.encyclopedia.com/article-1G2-1839300073/malinke.html.

[69]The Editors of Encyclopedia Britanica, *Malinke,* accessed 24 January 2016, http://www.britannica.com/topic/Malinke.

[70]Kwekudee, *Bete People: Ancient Warrior Hunters and Culturally Unique People of Cote d'Ivoire,* accessed 21 December, 2015, http://kwekudee-tripdownmemorylane.blogspot.com/2014/06/bete-people-ancient-warrior-hunters-and.html.

Before the urbanization of Abidjan, the Ebries lived in villages around the lagoon. Blokosso which was once an important Ebrie village because of traditional religious heritage is now an attractive district of Abidjan.[71] The Ebries constitute about 0.7 percent of Cote d'Ivoire population. Although a minority tribe, they founded the city of Abidjan. Moreover, they have managed till date, to preserve their identity and some of their cultural heritage which is water oriented because of their proximity to the lagoon and the sea.[72] As would be expected, their principal economic activity is fishing; those that are located inland in addition, are engaged in agriculture.[73]

Culturally, the Ebries are famous for celebrating the rite of passage known as *Fatchue* or the festival of the generations marked by dances and rituals. At the peak is the *Bleisone Djehou* which is attained at a mature age, after which the individual may participate in the management of village affairs. Age grade is still an important part of the socio-cultural structure among the Ebries.[74]

Generally, Cote d'Ivoire culture is also expressed in woodcarvings especially masks which helped the tribes concerned to realize religious ideas and uphold

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[71]New African Magazine, *Cote d'Ivoire: Blokosso, Where Angels Dare to Tread*, accessed 24 January 2016, http://newafricanmagazine.com/c%C3%B4te-d-ivoire-blokosso-where-angels-dare-to-tread/#article-author.

[72]"Countries and their Culture: Culture of Cote d'Ivoire," accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[73] Kwekudee, *Bete People: Ancient Warrior Hunters and Culturally Unique People of Cote d'Ivoire,* accessed 21 December 2015, http://kwekudee-tripdownmemorylane.blogspot.com/2014/06/bete-people-ancient-warrior-hunters-and.html.

[74]Ibid.

traditions of social norms.[75] These masks which are unique to each tribe,[76] serve many purposes.[77]

They represent the lesser deities, the higher spirits, and even the souls of the deceased.[78]The Ivorian arts also feature decorative fabrics and acrobatic dancing. Although these tribal cultures exist especially in the rural areas, some relics may be seen in the urban population which includes Abidjan, which at the same time had been greatly influenced by French culture.[79] French is the official language[80] but it is more frequently spoken by men than women.[81]

Religious Affiliations

Ivoirians have been known to adhere to different kinds of religious beliefs due to their ethnic diversity.[82] By 2002, 30 percent of the population was Christian with the majority affiliated with the Roman Catholic Church, about 39 percent were Muslims, and 12 percent practiced traditional indigenous religions while 17 percent claimed no religious preference. In Cote d'Ivoire, religious and political affiliation may often follow ethnic and regional lines. A typical example is that most Muslims

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[75]Erich Herold, *The Art of Africa: Tribal Masks* (London: Paul Hamlyn, 1967), 7.

[76]Ibid., 11-13.

[77]iExplore, *Cote d'Ivoire – History and Culture*, accessed 24 January 2016, http://www. iexplore.com/travel-guides/africa/cote-divoire/history-and-culture.

[78]iExplore, *Cote d'Ivoire – History and Culture*, accessed 24 January 2016, http://www. iexplore.com/travel-guides/africa/cote-divoire/history-and-culture.

[79]"Côte d'Ivoire." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007. Microsoft ® Encarta ® 2008. © 1993-2007 Microsoft Corporation. All rights reserved.

[80]Dan Keeler, "Return to Glory?" in *Frontier Market Report: Cote d'Ivoire* (Global Finance Magazine: 03 September 2013).

[81]Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[82]iExplore, *Cote d'Ivoire—History and Culture*, accessed 24 January 2016, http://www.iexplore.com/travel-guides/africa/cote-divoire/history-and-culture.

live in the north and most Christians live in the South.[83] However, many adherents of major religious persuasions seem to have been adapted to the traditional indigenous religion (a type of syncretism). This phenomenon may be caused by the strong influence of the traditional religions which permeates all aspects of life.[84] Included among those who may be influenced are those who claim religious neutrality and despite their claims, may be among the "notoriously religious Africans" according to Mbiti.[85] There are also the followers of the Harrissism, a unique Ivorian Christian religion that was founded by a Liberian born prophet by name William Wade Harris.[86]

It may not be uncommon to find an Ivoirian who has been converted to Christianity still observing traditional rituals—an African that worship the spirits of his or her ancestors.[87] Consequently, about two-thirds of Ivoirians practice traditional religions,[88] contrary to the claims of the above statistics of religious affiliations. The explanation of this phenomenon in Cote d'Ivoire may not be farfetched, because according to Mbiti, Christianity and Islam had not succeeded in converting the "whole man of Africa," the impact made has been described by him as an "astonishingly shallow penetration."[89]

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[83]Encyclopedia of the Nations, *Cote d'Ivoire-Religions,* accessed 17 January 2016, http://www.nationsencyclopedia.com/Africa/C-te-D-ivoire-RELIGIONS.html#ixzz3xWIa9xC7.

[84]Mbiti, 2.

[85]Ibid., 1.

[86]Salomon Grah Assienin, *Histoire de L'Eglise Adventiste en Cote d'Ivoire,* (Abidjan: Self published, 2009 Edition). 23. Assienin is an Ivorian by birth. He is currently the President of Eastern Sahel Union Mission with Headquarters at Lome, Togo. He was a teacher of History in the '80s and rose to the position of Head Teacher in the 90's at Bingerville and Bouake respectively at Cote d'Ivoire.

[87]Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[88]Côte d'Ivoire." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007. Microsoft ® Encarta ® 2008. © 1993-2007 Microsoft Corporation. All rights reserved.

[89]Mbiti, 257.

The different religions and beliefs of the Ivoirians, is tied to their ethnic diversity.[90] Although some religions dominate particular regions of Cote d'Ivoire as have been mentioned earlier in this project, the migration to Abidjan and intermarriage between the different ethnic groups have resulted in a multicultural lifestyle.[91] Associated with migration and intermarriage could be the multiple religious practices in the city. Therefore cases where spouses may belong to different religious persuasion, are not uncommon. The researcher has observed another trend, which is the proliferation of Pentecostal churches in Abidjan. There seems to be the presence of these churches at almost every major street of Abidjan, from the sounds the loud speakers that could be heard from many directions every Sunday morning.

Many of them may be led by Nigerians (the researcher has met with a number of them), who are working to plant a church that already has a base back at home, or establish their own. One of the attractions of the young people to these churches may be their youth empowerment ministry programs which seek to meet their felt needs are met.[92]

History of the SDA Church in Cote d'Ivoire

The SDA Church in Cote d'Ivoire has a unique history. Unlike many West African countries that had missionaries from Europe or America who brought Adventism to their countries, the pioneer missionary to Cote d'Ivoire was a lay person from the adjourning Gold Coast (now Ghana).[93]

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[90]iExplore, "Cote d'Ivoire – History and Culture," accessed 24 January 2016, http://www.iexplore.com/travel-guides/africa/cote-divoire/history-and-culture.

[91] Countries and their Culture: Culture of Cote d'Ivoire, accessed 21 December 2015, http://www.everyculture.com/Bo-Co/C-te-d-Ivoire.html.

[92]Kelvin Okey Onongha, *Pentecostalism in Nigeria: Phenomenon, Prospects and Problems,* (Ilishan-Remo, Ogun State: Nigeria, Babcock Consulting, Babcock University, 2011), 65.

[93]Assienin, 74.

Accounts of the Earliest Known Ivorian
Contacts with Adventism

Before delving into the issue of the birth place of the SDA church in Cote d'Ivoire, it will be pertinent to consider the first Ivorian contacts with Adventism. An account has it that, one of the earliest, was by name John Essien, a Methodist from Dabakala (Cote d'Ivoire), and trader by profession. In the course of his business trips to Cape Coast (Ghana), John came in contact with John Bley from Nzima who introduced him to the Adventist faith.[94]

Another account has it that there were some Ivoirians from Divo in Cote d'Ivoire who travelled to Ghana to learn how to cultivate cocoa and were accommodated by SDA families, and as a result of their interaction, these Ivoirians embraced the Adventist faith. On their return back to their country (Cote d'Ivoire), they propagated Adventism in their home town.[95] What is common to both accounts is that some Ivoirians travelled to Ghana and had their initial contacts with Adventism there.

Initial Attempts to Take the Adventist Faith to Abidjan

An account has it that a Ghanaian trader an Adventist by name Amon Ayike, who was based at Treichville in Abidjan was forced to relocate to Tiemelekro.[96] Weick gave the 1920 date as the period when this trader came to do business at Abidjan but had to relocate to Tiemelekro, a rural area, because he could not speak French—the official language introduced by the colonial masters.[97] Another

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[94]Ibid.

[95]Elie Weick-Dido, An interview in his office at WAD headquarters Abidjan on 11 November 2015 at 8:45 am by the author. Weick-Dido is an Ivorian by birth, served as Pastor and Administrator in Cote d'Ivoire. Presently he is the President of the West-Central Africa Division.

[96]Assienin, 74.

[97]Weick-Dido.

opportunity was when some of the SDAs from Divo were employed by the French colonialists to do road construction projects at Abidjan, and because they refused to work on Saturdays (Sabbath), they were jailed but later released to return to their village. This situation prevented the earlier establishment of the SDA church in the city.[98]

Planting of SDA Church at Tiemelekro

The pioneers who planted the first SDA church in Cote d'Iviore were traders from Ghana by name, Abraham Kouame accompanied by his friend Amon Ayike.[99] It had been recounted how Abraham experienced some difficulties in his business at Tiemelekro, and had to change into Agriculture. He bought some portions of land and cultivated coffee and cocoa. Amon who had been mentioned earlier, as relocated to the same rural community met Abraham and with others planted the first SDA Church at Tiemelekro.[100] Weick remarked that although the SDA Church was the first protestant church to be established in Cote d'Ivoire, it did not make much impact since the church's presence was mostly in the villages.[101]

Establishment of the SDA Church at Abidjan

The planting of the SDA church at the city of Abidjan according to Assienin was very difficult and took a long time to become a reality.[102] Weick attributes this difficulty to the fact that the SDA churches in Cote d'Ivoire were first planted in the villages which prevented any meaningful impact in the city. And according to him,

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[98]Ibid.

[99]Assienin.

[100]Ibid.

[101]Weick-Dido.

[102]Assienin, 126.

the mentality that a king in the village becomes a person of no importance in the city, while a person of no importance in the city becomes a king in the village. Consequently no one in the city was willing to listen to a missionary from the village, hence the difficulty for the SDA church to be accepted at Abidjan.[103]

The first successful approach to plant the SDA church in the city of Abidjan was the arrival of missionaries after the second World-War in 1945. A mission station was opened at Cocody (location for the center of this project), and it was now possible to reach some of the Ebrie people with the Adventism. Later on between 1964 and 65, a chapel was built at Marcory, which soon became the first organized SDA church at Abidjan and later in 1975, a larger church building was erected to replace the chapel.[104]

Establishment of the Cocody Philadelphia SDA Church

One of the advantages of locating the headquarters of the Africa Indian Ocean Division (AID) now West-Central Africa Division (WAD) at Abidjan to the SDA Church in Cote d'Ivoire is the evangelistic thrust of the personnel from the Division office. The development had provided the impetus for the establishment of more churches in the city.[105]

One of such effort was the one conducted at Adjame by Guy Valleray, the first General Secretary of AID in 1984, which led to the establishment of a branch at Adjame. In the bid to construct a place of worship which was located at Cocody to cater for this group, the Cocody SDA Church was built.[106] According to Madam

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[103]Weick.

[104]Assienin, 127.

[105]Ibid., 128-129.

[106]Ibid., 130.

Koutouan, one of the pioneer member of the Cocody church, because of proximity, some of the members residing at Cocody who were members of the SDA Church at Macory moved to join with the new group from Adjame to form the nucleus of the Cocody Philadelphia SDA Church. The location is presently at the headquarters of the Cote d'Ivoire Conference of the SDA Church.[107] From a very humble beginning, the membership of the Cocody Philadelphia SDA Church on record as at the end of the fourth quarter 2015 stands at 272.[108]

<div align="center">

**The Problem of Youth Unemployment
in the Cocody-Philadelphia SDA Church**

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Since the establishment of the Cocody church, the church membership has grown by two major ways namely; baptisms and membership transfers. The church has grown over the years through nurture of the members as reported above. However, this church growth would be viewed through the lenses of the problem under discussion—youth unemployment.

Membership through Baptisms

Baptisms into the membership of the Cocody-Philadelphia Church has been the result the outreach programs and those from the baptismal class. By observation, majority of those baptized in both cases are young people, who may be unemployed.

Earlier in this study, Mac Gavran had commented that majority of those who accept the Gospel (the unemployed) are those who need help. Also majority in the Baptismal Class are young people who may be unemployed as well. This situation may account for a large number of unemployed youth in the membership.

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[107]Marguerite Djeke Koutouan, one of the pioneer member of the Cocody Philadelphia SDA Church, interviewed by the author, at Abidjan on 03 January 2016 at her residence.

[108]Philadelphia SDA Church Abidjan Secretary's Statistical Report 2015.

Nurture of Church membership

The nurture program of the church constitutes only the spiritual disciplines namely, bible Study, prayer meetings, worship, witnessing or outreach endeavors, and fellowship. Included in the program is participation in programs of the church's auxiliary organization meetings.

Although there may be a casual awareness of the problem of youth unemployment, the Cocody church does not have any program designed intentionally to reduce the problem. This lack is what this project seeks to address.

<div align="center">

Project Design

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The project to be carried out was training—using the Training of Trainers' model, which would reduce youth unemployment at Cocody-Philadelphia SDA Church at Abidjan. This church served a as a center for the training while selected trainees from the other churches in Abidjan attended. This section would consider the type of research to be carried out and the rationale for using the research method selected. Also the appropriateness of the study would be stated. The population sample of participants, criteria for sampling, procedure and selections would be discussed.

The instrumentation used would be described and the data collected analyzed and findings described. Causes of the youth unemployment would be discussed and interventions based on the findings would be designed for implementation. Finally a summary outlining the key points and observations would be given.

Type of Research

The type research was the mixed method. Personal interviews and discussion with the church leadership and membership would be done qualitatively, while the

prevalence of the youth unemployment in Cocody-Philadelphia church and post-evaluation survey would be done quantitatively.

Rationale for Selection of the Research Method

As had been earlier discussed in this project, the youth unemployment is a global phenomenon. The qualitative methodology that would involve interviews with church leadership and membership would enable the researcher; to determine the level of awareness of the church about the problem, and their readiness to do something that would reduce it. On the other hand, the prevalence of the problem would be determined quantitatively through a survey.

Appropriateness of the Study

Although the youth unemployment problem had been considered a socio-economic problem, this study has shown that it has theological and missiological implications. The theological issues may boarder on this problem denying the young people the privilege of work—a gift from God to humanity thereby makes them idle. This situation may serve as a precursor to crime and other sinful behaviors. The missiological implications are that of diminishing the potentials of the unemployed youth for mission. It also makes the church which is not proactively engaged in activities that would reduce the problem unattractive to both the youth within, and to non-members. The youth empowerment training therefore would significantly enhance the mission of the church if adopted as part of regular church programs.

Population and Sample of Participants

For the qualitative part of this research, five persons selected among the Conference, Local Church and a youth were be interviewed. Also there was a discussion with the church on a Sabbath Afternoon about the subject. One hundred

questionnaires were randomly distributed to members present. Their feedback would help the researcher determine the prevalence of youth unemployment in Cocody-Philadelphia Church.

Criteria for Sampling, Procedure and Selection

Of the five persons selected for interview, two were at the Conference level while three were at the Local Church. Of the two at the Conference level, one was an officer who would be involved in granting authorization to carry out the research while the other was the Youth Director of the Conference whose input in the research would be significant especially in information dissemination and mobilization of the churches in Abidjan to participate in the training.

The other three at the Local Church Level were the Church Pastor, and the First Elder who would be instrumental through their Board to grant permission to do the project in their church, and a youth development trainer who is a youth by the definition in this project.

The Sabbath afternoon discussion was to acquaint the researcher with the general feelings of the church membership. This information was significant in the project design process.

Instrumentation

The instrumentation for the interviews and discussion with the church would be the same. First, the awareness of the youth unemployment problem in the church and second, by their estimation, if they think the problem is prevalent among the young people.

The pre-training questionnaire would comprise of a bio-data part, six structured questions that require a "yes" or "no" answer, and three open-ended questions to further explain some of the answers. The goal of this instrument was

mainly to determine the prevalence of the youth unemployment in Cocody-Philadelphia Church which may be representative of the SDA Churches in Abidjan.

On the other hand, the post-training survey was administered to those who had completed the training to determine their ability to replicate the training received. The instrument had seven structured questions. While six of the questions required a rating on a scale of 5 to 1 ranging from very satisfied to very dissatisfied, one required the choosing an option between three that were given. Four of the questions were open ended (see Appendix C).

Data Analysis

This section considered the data collection procedures the presentation and description of findings. The information from this procedure would inform the interventions for this project.

Data Collection Procedures

The five persons were interviewed orally at different settings and time by the researcher. Since the youth unemployment issue was common knowledge in society, the focus were twofold; to determine the awareness of the interviewees about the problem in the SDA Churches in Abidjan, specifically at Cocody-Philadelphia and their willingness to support a church-based intervention that would reduce the problem. All respondents answered in affirmative to both questions.

On the Sabbath afternoon 31 October 2015 a meeting was held with the church leadership and membership. This meeting was held as a result of the interview with the Church Pastor, who requested for the church membership to be involved. The issue of youth unemployment was presented, and when asked if the problem affected

some youth of the church, the response was unanimous that many of the youth in the

Philadelphia SDA church were unemployed.

To determine the prevalence of the problem the researcher assisted by some

volunteers distributed 100 questionnaires described above. The distribution included

all present that Sabbath afternoon. Forty five were completed and returned.

Presentation and Description of Findings

The results of the interviews and discussion had affirmed the existence and

prevalence of the youth unemployment problem in the Cocody-Philadelphia Church.

Below is the result of the pre-training survey.

Table 1. Results of Pre-Training Survey

Item	Number	Percentage
Questionnaires sent out	100	
Questionnaires completed and returned	45	45%
More than 35 years	11	24%
Aged between 18 and 35	34	76%
Employed youth	9	26%
Unemployed youth	25	74%

The analysis would focus on respondents within the ages 18 to 35 adopted for

this project as youth. This result indicates a high prevalence of youth unemployment

in the Cocody-Philadelphia SDA Church, thus confirming the claims of the

interviewees and the discussion held with the Church membership.

Some of the causes of youth unemployment. The causes of youth

unemployment at the global, regional and national levels had been discussed in the

previous chapter. The Cocody-Philadelphia SDA church at Abidjan was affected as

well. But some of the causes were unique to the youth of this church which may be applicable to the SDA churches in Abidjan.

From the discussions it was discovered that; first the Adventist youth may be unemployed because of refusing to take jobs that require working on Sabbaths. Second, the youth may refuse to take jobs that produce substances that are injurious to health. Examples are; Tobacco companies or Breweries that produce alcoholic beverages or jobs in places where these substances are served. This problem further limits the Adventist youth's chances of finding jobs in the labor market. And third, a number of these young people are still furthering their education or training.

Another factor that may be responsible for the high rate of youth unemployment may be that those baptized into the church through outreach programs who were employed in places that require working on Sabbaths may lose their jobs because of their new faith. Those who were already unemployed and are baptized into the church may add to the existing number of unemployed youth in the church.

Youth empowerment in relation to the Philadelphia SDA Church. The Philadelphia SDA Church at Abidjan did not have any known youth empowerment program that addressed the problem of unemployment among its youth membership. Although it was known that many of them were unemployed, the church did not consider it an issue to be addressed.

The Cocody-Philadelphia SDA church at Abidjan would be used as the training center for this youth empowerment project. Consequently, some steps would be taken to carry the church leadership the youth leadership and the church membership along. This step is very significant because their cooperation and input would be required for a successful implementation of this project. These steps would be outlined and described in the following section of this project.

Designing of the Intervention

Findings from the research revealed that, there was the need to develop a strategy to train the youth to have a, means of livelihood, thereby, reducing the number of the unemployed youth in the church. On the other hand, the youth thus empowered by the church may use their skills as a means to engage in mission. Hence sharing the gospel would be integrated into their daily activities.[109]

This mission strategy suggests a synergy of mission and livelihood skills. Moreover Ellen G White's declares "Manual labor is part of the gospel plan"[110]which may also involve incorporation of livelihood and mission skills as a package for engaging the youth in missions. Hence this project would focus on training the youth for livelihood skills that would at the same time unleash their potentials for mission.

Limitations

Because of the limitation in time, financial resources, availability of trainers and the trainees, doing the training in all the SDA churches at Abidjan was not feasible. Therefore, the Training of Trainers' model would be used. Leaders from other churches in Abidjan were invited to join the training hosted by the Cocody-Philadelphia Church. Participants were given material to enable the replication of the training program at their various churches.

Pre-Training Activities

The pre-training activities involved the following steps; seeking permission from the CIC Administration, seeking approval from the Philadelphia SDA Church Board and requesting through the Church Pastor for the Church Board to appoint a

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[109]John Mark Terry and J. D. Payne, *Developing a Strategy for Missions* (Grand Rapids, MI: Bakar Academic, 2013), 68.

[110]White, *Messages to Young People*, 177.

taskforce that will assist in managing and engaging in the follow up of the project at Cocody-Philadelphia SDA Church. Furthermore, the livelihood skill to be taught was selected with the input of the taskforce; and the volunteer trainer(s) who assisted in teaching skill(s) of their specialty. A time table for the training was prepared taking into consideration the availability of the volunteer co-trainer(s). Finally, with the input of the instructors the training contents was outlined.

Permissions. The Cocody-Philadelphia SDA Church at Abidjan served as the center for the training. Since other churches are participating, CIC Administration was notified and permission sought in writing. In the same vein, approval was requested from the board of Cocody church. This step was taken within the first two weeks in the month of October 2015.

Appointment of a taskforce. Because of the many interactions that was to take place between the researcher and the local church selected as center for the implementation of this project, a request for the appointment of taskforce would be made. The following was the terms of reference; first, serve as a liaison between the church and the researcher. Second, serve as an advisory body in the planning of the project implementation. Third, assist in the logistics of the project implementation and fourth, make their interaction with the researcher a "training on the job," because the concept learnt during the process, would be a model needed for future empowerment trainings.

Selection of livelihood skills. In consultation with the Taskforce, a livelihood skill that can be taught within the time span of the training was selected. Also considered, was the availability of the trainer, and the cost of materials needed to teach the trainees.

Recruitment of volunteer co-trainers. Three major areas comprised this youth empowerment training namely; inculcation, livelihood skills and management skills. Three trainers were required for the implementation of the training. The researcher taught the inculcation module which dealt with motivation for mission, and stewardship part of the management skills. Two volunteers presented the livelihood and entrepreneurship skill respectively.

Schedule for the training. In consultation with the Taskforce and the volunteer trainers, the dates for the training were chosen and a daily program drawn. Because the training was to be conducted on weekdays, the daily program took into consideration the rush-hours during working days. The program was to begin at 10.00 and end at 3.00 pm. There was one hour of lunch/break between 12 noon and 1.00 pm to allow for participants to leave before traffic begins to build up at close of work.

Design of contents of training. The modeling approach was adopted using biblical characters that made mission their lifestyle to motivate trainees. The inculcation featured in the morning devotions, reflections and main presentations. The livelihood and management skills was sandwiched by the inculcation that would featured during the course of training.

Proposal for implementation. The project implementation duration was one week. The highlight of this training featured, the inculcation module during the first, and last hour of each day's presentation. This module was to inspire the trainees to develop a mission driven lifestyle, thus, making witnessing a way of life, rather than programs or events. Second, the livelihood skill was to be presented in two segments namely; the theoretical and the practical parts. Third, the resources management module was presented including the potentials of using the skills for mission. Below is the table showing the timeline for the activities.

Table 2. A Timeline of the Youth Empowerment Training Program

Date(s)	Activities	Person(s) Responsible	Remarks
1-15 October 2015	Permissions from CIC and Cococy-Philadelphia SDA Church	Nkeruwem Enang	Discussion with President and Church Pastor to precede written request
7-15 October 2015	Planning and development of timeline for project with CIC Youth Director	Nkeruwem Enang	Youth Director to assist in promotion of training in Abidjan Districts
16-31 October 2015	Presentations at Cocody Church during Preaching Service and Sabbath afternoon	Nkeruwem Enang	To create awareness during Sermon and Discussion
1-15 November 2015	Planning with CIC Youth Director	Nkeruwem Enang/ Paul Kwasi	Schedule for training
16-31 November 2015	Request for appointment of a Taskforce for the Pastor	Nkeruwem Enang	Five persons recommended for the project
20-31 November 2015	Meeting with Taskforce to discuss training proposal	Nkeruwem Enang	To acquaint members with overall plans
25-31 November 2015	Preparation of materials for project	Nkeruwem Enang	Preparation with input from co-presenters
1-20 December 2015	Implementation of training	Nkeruwem Enang	Taskforce to assist in logistics

Project Evaluation

The evaluation of this project was based on the following:

1.   That the taskforce was appointed and functioning before, and during

the training.

2.   That the selected trainees recorded a 100% participation

3.   That 100% of participants received training materials to enable them replicate the training

4.   That 20 – 30% of participants indicates through a post training survey that they could replicate the training with a minimal or no supervision.

Project Report

At the completion of the youth empowerment training program, the following entities were to receive a report of the project (1) the Philadelphia SDA church administration (2) the Cote d'Ivoire Conference administration (3) the Eastern Sahel Union Mission and (4) the West-Central Africa Division of Seventh-Day Adventist Administration.

Other Similar Projects outside Abidjan, Cote d'Ivoire

The researcher had conducted similar projects for Union, Conference, Local Church and Institution. Below are selected projects that represent the ones done at similar levels:

Building Technology at Monrovia, Liberia

One example of a project at the Union level was the Building Technology at Monrovia, Liberia in February 2013. The training was done in collaboration with the West African Union Mission, and the Hydraform Company of the Republic of South Africa. Of the 20 participants trained, more than 65 percent were employed. One of the trainee, a youth, participated in missionary project tagged 'One Year in Mission' (OYiM) at Lagos, sponsored by WAD.

Mushroom Production and Recycling of Plastics

An example of the training at the Conference level was organized in May 2015. Trainees were drawn from Akwa Ibom Conference, Cross River Conference

and Ogoja Mission Station. Five participants from Adventist Secondary Technical College attended. A total of 75 participants attended. The training was conducted in collaboration with Cross River Conference, Two trainers from Cameroun who taught Mushroom production and recycling of waste plastics in making paving bricks were engaged on volunteer basis. The training center was cited at Odukpani in Cross Rivers State. The project is ongoing.

Beekeeping and Fish Pond Project
at Bonua Cote d'Ivoire

One example of collaboration with a local church was the beekeeping and fish pond projects at Bonua Cote d'Ivoire that started in January 2013. The researcher observed that in this case, the major projects had inspired to youth to start their own projects. For example one unemployed youth was able to raise poultry farm, and from the proceeds and some assistance, is studying theology at Valley View University in Ghana. Again close to the fish pond three youths have started vegetable gardens. The projects are ongoing.

Beekeeping Project for the Adventist University
Cossendai Theology Department

In collaboration with the Theology Department at Adventist University Cossendai (UAC) training on Beekeeping was implemented. The same trainer used for this project trained the students. Reports from the President of the University as at May 2016, was that honey production was ongoing for which a government agency had indicated interest in purchasing. This project is an example of working with an educational institution. These and more were projects which the researcher was involved as the Secretary to Youth Empowerment Committee for WAD.

The project at hand would be the first designed for trainees to replicate the training. The researcher by this project seeks to multiply human and material

resources needed to train the youth of SDA Church in Abidjan so that they are empowered for mission.

Summary

The study done in this chapter shows that although the economy of Cote d'Ivoire is agriculturally based, the youth unemployment problem may be prevalent in Abidjan due to migration and immigration to the city. Findings from the research design revealed the prevalence of the youth unemployment problem among the church members at the proposed training center. The youth of Philadelphia SDA church, the center proposed for the empowerment training and other SDA churches in Abidjan are affected more than the other youth in society because they are restricted—there certain jobs in the labor market they may not take because the working conditions conflicts with their beliefs. One example may be working on Sabbath.

The strategy adopted to reduce the problem involves the synergy of livelihood with motivation for mission. The TOT model was used to ensure multiplication of the empowerment among the youth of the SDA Church in Abidjan.

CHAPTER 5

PROJECT IMPLEMENTATION

The strategy adopted for this project as presented in the previous chapter, is the training that incorporates a synergy of livelihood and mission skills. Its implementation may reduce the youth unemployment problem and at the same time unleash the potentials of the youth in participation in the mission of the SDA Church. The implementation was carried out in three phases namely; first, the pre-training, second, the training and third, the post-training activities.

The Pre-Training Activities

The activities that were carried out during the pre-training stage of this project could be covered the following areas: first, information dissemination and authorization, second, mobilization and planning, third, consultations and material preparation.

Information Dissemination and Authorization

Because this project involved different interest groups including; the administration of the church entities involved, volunteers who assisted in the implementation of training and the participants selected from SDA churches in Abidjan, passing on information about the project was necessary. The researcher was responsible for keeping the CIC, and Cocody-Philadelphia Church Administration, the CIC informed, while the Youth Director would promote, mobilize and assist in the selection of attendees from the other participating churches in the Abidjan area.

Permission from CIC administration. Before writing to the CIC

administration for permission to carry out the project in the Philadelphia SDA Church

and the other churches in Abidjan which are located in their field, there was an

interaction with the youth Director of the Conference, Pastor Paul Kouassi on the 8th

of October 2015. The discussion was about the problem of youth unemployment from

the socioeconomic perspective and also shared he spiritual dimension of the problem.

How the SDA Churches in Abidjan may be affected by this phenomenon was also

discussed.

The proposal for the training and the long term outcomes were presented,

which may include reduced unemployment rate among youths of the SDA churches at

Abidjan and increased participation in the mission of the church. The Youth Director

affirmed the prevalence of the problem among the young people, and pledged his

willingness to assist in implementing the project.

There was also a discussion with the President of the CIC after which he was

informed about granting permission for the project to be carried out in his field. The

response was positive, recognizing the significance of the project to the youth.

On the 14th of October 2015, a formal letter of request for permission to do the

youth empowerment training project for the churches at Abidjan was addressed to the

Executive Secretary of the CIC and a copy sent to the Conference President. He

responded promptly, acknowledging the receipt of the mail, and informed that the

Administrative Committee (ADCOM) had met the same day and had granted the

request subject to an action of the CIC Executive Committee. A hard copy of the

action would be sent to the researcher as soon as it was ready.

In a letter dated 4th November 2015, the Executive Secretary of the CIC informed the researcher of the action of CIC Executive Committee, authorizing the research to be conducted in their territory as requested.[1]

Permission from Cocody-Philadelphia SDA Church, Abidjan. Sequel to a verbal discussion with the church pastor Daniel Opoku-Boateng, on the 14th October 2015, a written request was sent to carry out the research/project in the Cocody-Philadelphia Church, and also to use the church as a center for the training. Copies of this request were sent to the Pastor and the first Elder. On the same day, the pastor responded by acknowledging the receipt of the mail, and promised a feedback.

On the 26th of October 2015, the church pastor invited the researcher, seeking for more clarification on the project. A preaching appointment was scheduled for the Sabbath of 31st October 2015. The purpose of this program was to inform the membership, engage in a discussion and answer any questions they may raise about the project. The program was held during the Sabbath morning worship and the afternoon.

The delivery for the sermon was a power point presentation titled *Preparing the Youth for Mission*. Drawing from the Bible and the writings of Ellen G White, the church was led to see the potentials of the youth participating to accomplish the mission of the church. For this to be a reality, the church should proactively engage in teaching the youth livelihood skills which may reduce unemployment and at the same time empower them to be actively involved in the mission of the church.

In afternoon of the same Sabbath between 2:00 – 4:00pm., the church was led through a translator in an interactive session to determine the following: first, the prevalence of the youth unemployment problem, second shared with them what the

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[1]See Appendix B for all Correspondences.

church can do to reduce this problem and third, sought for their cooperation to implement a training program that may help reduce this problem. The response from the church was unanimous the majority of their youth were unemployed. Moreover the church members expressed surprise at how what was considered a socioeconomic problem could negatively impact church's engagement in its mission.

This awareness provoked a discussion on how they could proactively address the problem. The session ended with the members pledging their support for the project.

On the 18th November 2015, there was another discussion with the Pastor at his invitation to his office to present what more the church could do to assist for the implementation of the project. Then a request for a five-person task force which would not only serve as a liaison between the researcher and the church but assist in the logistics during training was made.

On the 20th November 2015, there was a phone call from church pastor informing the researcher of the two actions taken by the church board in favor of the project. First, to grant the request to conduct the research/project, and second, to appoint a "working group" (taskforce) to assist in implementing the project. Moreover the church pastor was authorized to do the selection of those who would serve on that task force. Based on this information, the first meeting with the task force members was scheduled for 22nd November 2015.

Mobiliz*a*tion and Planning

This section deals with the mobilization of the personnel and group that were needed to make some input that would help in the planning process and the implementation of the training aspect of the project. This included: the CIC youth Director, the church pastor of Cocody-Philadelphia SDA church, the volunteer

instructors, the Taskforce appointed by Cocody-Philadelphia church, and Mrs. Helen Enang who prepared the lunch.

The CIC youth director. Since this was a primarily a youth oriented project that was done in the CIC, the assistance of the youth director in the planning of the training was significant. It included the promotion of the training in the other participating churches at Abidjan, and mobilizing the trainees by passing on the guidelines of selecting the participants for the TOT that was held at the Cocody-Philadelphia SDA Church. The director was also to plan for translation during the presentations.

In the meeting of 13th October 2015, the issues discussed were; first, the number of participants for the training which was projected at a maximum of 30. The rationale for pegging the participant to this number, was that each of the five Districts of Abidjan would send five trainees each making a total of 25. The Cocody-Philadelphia church was given a quota of five as the hosting church. Second, the minimum educational qualification was the equivalent of a high school graduate, because of the level of materials used for the training. Third, the age bracket was pegged at 18 to 35 years, which had been earlier adopted as the age for youth in this project. Fourth, the program was to begin from 10:00 am and end at 3:00pm daily, providing for four hours of presentation and a one hour for lunch break in-between.

The issues taken into consideration included the following; movements of some of the participants to the venue which involved using the city bus commuting system, the traffic jams that made movement in the city difficult in the rush hour of the mornings and late afternoons, and the contents of the training program. The sending churches were responsible for the transportation of the participants to and fro

the venue of the training while the researcher catered for the lunch and training materials.

The Cocody-Philadelphia SDA Church pastor. The church was the center for the training and the church pastor had to be properly briefed so that the church leadership and membership could be on board. Because of this understanding, the pastor invited the researcher to make presentations during the preaching program and the Sabbath afternoon program.

In addition to assisting the church to approve the hosting of the training project, the researcher's request for appointing a taskforce that assisted in the logistics for the training was supported. The taskforce also served as a liaison between the researcher and the church.

First meeting of taskforce. Two meetings were held with the taskforce before the training. The first meeting was held at the Cocody-Philadelphia SDA church premises by 10:00 am, on 22nd November 2015 to give the members an orientation of the project, and to discuss their role in the project. In attendance was the church pastor Daniel Opoku-Boateng, the head elder Kouadio and members of the taskforce.

Devotion. The pastor led out by making some introductory remarks about the meeting, which included officially introducing and handing over the taskforce to the researcher. The devotion started with a prayer. The bible reading was selected from Ezra 8:24-29, 33-34. The Pastor proceeded by presenting two pair of ideas that the text conveyed, the first set being delegation of authority and authorization which calls for devotion while the second set consists of accountability and evaluation.

Furthermore, the Pastor made it clear to the task force members that the church had delegated authority to the group to act on its behalf. It was therefore

incumbent on them to tackle the task before them with devotion and at the end there would be accountability. The devotional ended with a season of prayer.

Introductions. The church pastor then formally introduced the members of the taskforce to the researcher. The first elder also made some comments about the importance of the training, indicated an interest in the project, and promised to attend as an observer.

Selection of chair and secretary. After a brief comment by the researcher thanking the church for its cooperation so far, there was the need to appoint a chair and a secretary for an effective running of the group. Amado Swadogo was appointed the chair, while Sangbe Desire was appointed the secretary of the taskforce.

Items for Discussion. One of the discussions was the livelihood skill to be taught. Guided by the researcher, beekeeping was chosen because of the following considerations: first, the basics of the skill taught should be completed within the timeframe of the training and second, the overhead cost of implementing the skill should be within the reach of the trainees. The next meeting was scheduled for 29th November 2015 by 10:00 am at the same venue.

In this meeting the researcher would present the timeline for the project, the program and the budget for discussion and any input that might be necessary for a smooth running and successful implementation of the project at hand. In order to synchronize the efforts of the CIC youth director with that of the taskforce, the youth director would be invite to be in attendance. Moreover, all logistics with regards to the function of the taskforce during the training were considered. This meeting was last one before the training scheduled to begin on the 6th of December 2015. The CIC youth director was notified by phone and he promised to be present.

Second meeting of the taskforce. The second meeting of the taskforce was held on the 29th of November 2015 as scheduled in the previous meeting. The CIC youth Director was in attendance.

Opening Prayer. The Conference Youth Director Pastor Paul Kwasi offered the opening prayer and asked for the Lord's blessings on the project that would guarantee success for the enhancement of His work at Abidjan.

Opening Remarks. The Youth Director stressed the importance of this training which when implemented would help reduce unemployment among the youth of the church. A progress report was presented by the Director after contacting the District Pastors at Abidjan, and passing on the criteria and quotas for selecting the trainees from the respective churches.

Presentation by the Researcher. The researcher presented the proposed timeline, which the group accepted as realistic (see *Table 2*) and added that the timeline was a guide and flexible. The program of activities during the training was also presented. The morning session would be 10:00am to 12:00 noon with a lunch break between 12:00 noon and 1:00 pm. While the afternoon session would be from 1:00 pm till 3:00 pm from Sunday the 6th till Friday, 11th December 2015. This schedule was also acceptable to the group (see Appendix C).

The budget was presented with provision for 30 attendees covering the following items: a Bee Hive for demonstration, 30 4GB external drive to store training materials for trainees, Lunch /water for participants, provision for transportation of volunteer instructors, food supply and, provision for miscellaneous expenses. The budget was accepted by the group (see Appendix C).

The taskforce was charged with the responsibility of making the venue ready for the training, including providing a screen for the projection. Members of the

taskforce were automatically participants because of their role in the project implementation. Adjournment. The meeting was adjourned at 12.00 noon after the closing prayer with Elder Swadogo, chair of the task force.

The livelihood skills co-instructor. The livelihood skills instructor for this project was Dr. Andre Ndaa a medical practitioner presently Health Ministries Director of WAD. At the same time he is a skilled beekeeper.

The meeting with him was to request him to teach beekeeping at the TOT on a volunteer basis, to know his availability and the number of hours that would be needed to teach trainees to acquire sufficient skills to start a beekeeping project. An appropriate slot would be included in the program of activities during the training. Also it was necessary to know the materials that would be required for the training so that adequate budgetary provisions would be made.

On the 23rd November the researcher met with Dr. Ndaa who accepted to teach during the training. A total of four hours would be needed to deliver the training. It was broken up into two sessions of two hours each—two hours on Monday, 7th December and two hours on Wednesday, 9th December 2015. A bee hive would be prepared for demonstration and an external storage drive to copy the power point presentations and videos for the participants.

Contact with the entrepreneurship skills instructor. On the same day (23rd November) there was another meeting with Alexis Kuadio, the person responsible for project writing and management at the Global Mission office of the WAD, to teach entrepreneurship skills. The response was positive and the presentation would be scheduled for Thursday the 10th December 2015. Two hours would be needed—from 10:00 to 12.00 noon to do the presentations. The power point presentations would be also copied into an external storage drive for participants.

Planning for lunch during the training. Mrs. Enang who prepared the lunch was also contacted. There would be a maximum of 30 participants and six servings. A menu was prepared, the food would be packed in a take-away style, with a 25cl sealed water pack for each.

Preparation of Materials for the Training

With the information received from the groups and persons contacted, the researcher now had sufficient idea on materials that would be required for the training. The materials covered three major areas of the delivery; the inculcation which adopted the modeling approach—featuring biblical characters that may motivate participants to capture the concept of mission and at the same time, seek to acquire livelihood skills that would serve as a means of self-support. The livelihood skills, featured beekeeping, and the management skills featured entrepreneurship, with emphasis on stewardship.

Inculcation. The core materials prepared for this section consisted of the following: *Equipping the Youth for Mission*—a 26 slide power point presentation, prepared in English language, re-designed and translated into French by Pierre Moussoh an Administrative Assistant in the WAD office.[2] *The Value of Work,* an 18 slide power point material that was produced by the researcher in an attempt to incorporate the theology of work studied in chapter 2 of this project into the training. From experience gained by his interaction with young people as had been mentioned earlier in this project, many of them see manual work as drudgery and therefore shy away from it. They would rather settle for a 'white collar job' because manual work is considered menial. This 'selective' attitude to work may cause unemployment. This approach seeks to establish the mentality that work is a gift from God *La Voie de*

L'esperance (Steps to Christ French edition, hard copy), by E. G. White was provided

for each participant as a reading material that may enhance their spiritual commitment

and devotional life as they train to prepare for service.

Livelihood skills. The core materials were prepared by the co-presenter Dr.

Andre Ndaa consisted of an 81 slide power point presentation, which may help

participants learn rudiments of beekeeping, appreciate and adopt it as a vocation or a

hobby. A 16 video clips presentation that show various activities in beekeeping—

from the preparation of the hives to harvesting of the honey. This was to enhance their

learning of the skills, and guide in some of the practical aspects of beekeeping. A live-

size bee hive that would be used for illustration, which may reinforce the concepts

learnt from the power point and video presentations. The dimensions of the hive and

the diagram were given to the researcher who contacted the carpenter that constructed

the hive (see diagram below).
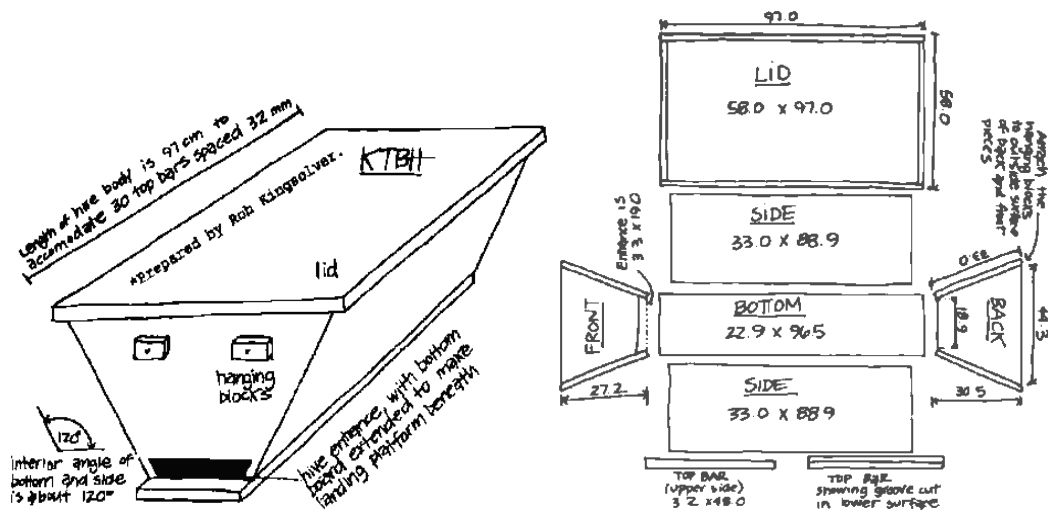
Figure 4. The Kenyan Hive. *Figure. 4a.* Parts of the Kenyan Hive's Dimensions.

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[2] Tables showing an outline of all presentations stored in the flash drive are at Appendix G.

The completed hive was delivered before the date of presentation. An advance payment was made to mobilize the carpenter, and the balance of payment was to be given at collection of the finished product.

Entrepreneurial and management skills. Materials prepared for this training included; a 26-slide power point presentation on Basic Entrepreneurship Skills (BES), a power point presentation on money management which explains the fact that money is a good servant but a bad master. Also prepared for the training was a presentation on basic budgeting. Another presentation prepared for this section of the training was *Freedom from Financial Slavery*—a 27 slide power point presentation in French language by Alexis Kouadio.

On budgeting, the material prepared for presentation was *Financial Freedom through Budgeting.* The article was written by Ann Gibson and published in the *Dynamic Steward* Volume 18, number 3, July – September 2014. The Editor was Larry Evans. N John Enang made the 9-slide power point presentation in English, while Pierre Moussoh translated the material into the French language. *Money Management—a* 6-slide power point presentation with emphasis on biblical stewardship principles, prepared by N John Enang and translated into French by Pierre Moussoh.

From the book Rich *Dad Poor Dad* by Robert Kiyosaki, 2001 Alexis Kouadio prepared a 35-slide power point presentation in French. The main thrust of this book is that you do not work for money but rather let money work for you. This was presented as a supplementary study material for participants that may enrich their skills in entrepreneurship, proper investments, and money management.

Since this was a TOT program, it became necessary to equip the trainees sufficiently so that their exposure to the subject may be broad enough to enable them successfully implement the training in their various churches, after they were trained.

Collection and duplication soft copies of materials. To make the soft copies of all the presentations mentioned above available to the trainees, 30 pieces of 4-GB Ridge flash drive were purchased (see budget Appendix D).The researcher used one of the flash drives to collect soft copies of the materials to be presented and those provided to further enrich the scope of trainees on the subject. The flash drive with the materials and the blank ones were given to the Information Technology (IT) department of WAD for formatting and duplication. These were distributed to the trainees on the last day of the training to be used in training youth at their churches.

Certificate of participation. The idea to prepare a certificate of participation did not come from the researcher; rather it was an outcome of the discussion with the trainees during the orientation on the first day of the training. More details about the discussion would be presented later in this chapter. Although provision was not directly made in the budget, funds from the miscellaneous portion (see Appendix D) were used to make the certificates. The researcher crafted the contents in English, while Pierre Moussoh translated the material into the French language. He also typed and designed the certificates on a computer that allows for French characters and printed it on the cards provided (see copy as Appendix F).

<div align="center">

The Youth Empowerment Training

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The youth empowerment training program for the SDA churches in Abidjan held at the Cocody-Philadelphia church in Abidjan was conducted by the researcher. It was a daily program that started on the 6th and was concluded on 11th December 2015. Below is the day by day report of the program.

Day One: Sunday December 6, 2015

The activities on this first day featured the preparation of the venue for the training, arrival of trainees, registration, a devotional and orientation for the participants. This exercise lasted till the lunch break at 12 noon. After the lunch break, the presentations continued till 3.00 pm when the day's program was concluded. Below are details of the various activities:

Preparation of the venue for the training. As agreed at the last meeting of the taskforce before the training, the researcher, members of the taskforce and the CIC youth director arrived between 8:30 to 9:00 am to prepare for the training. Members of the taskforce opened the doors and windows, swept and arranged the plastic chairs, set up the table for the presenter and screen for projection. The cables to connect the lap top and projector were short and so they got a multi-socket extension for the connections.

The CIC youth director had called on phone to inform about a ministerial council organized by the conference that conflicted with the training. This was not anticipated as at the last meeting which the researcher had with him and the taskforce members. Because of the turn of events, the Director would only be present to see that the training takes off before departing for the council.

As promised, the youth director arrive to made some last minute calls, contacting to make sure participants arrived, or were on their way to the training. On the issue of translation, the first elder of the hosting church volunteered to help out.

The presenter had arrived with a laptop computer, a projector, 30 copies of *Steps to Christ* (French edition), plain sheets of paper, and registration materials. By 10:00am the venue was set for the training program.

Arrival and Registration. At 10:00 am participants arrived. The CIC youth director offered an opening prayer, and introduced all present by their Districts and churches, and then introduced the researcher who would run the training program. After making some remarks on the importance of the youth empowerment training program the director urged all present to take it seriously and departed to attend the ministerial council meeting.

The researcher instructed participants to form groups according to their respective districts for the purposes of registration. A blank sheet of paper was given to each district on which the name, local church, and phone number of each participant was written and handed back to the researcher.

Orientation of participants. For the orientation, the ground rules were given; regular attendance and punctuality were stressed because the training was intensive. The outline of items to be covered by the presenters in six days was given. Although they would be given all the presentations on flash drive at the end of the training, participants were instructed to take notes during presentations because new ideas may emerge during the discussions.

The duration for each delivery and interaction would be 50 minutes to allow for a 10-minute break between sessions. Lunch would be provided according the training schedule.

In order to emphasize the importance of the training, the researcher presented an overview of the problem of youth unemployment, and its destabilizing effect in the lives of the young people, their families the society. Although the problem is global in scope, at the same time it has local manifestations that differ from place to place. The SDA churches may be adversely affected by this phenomenon, because according to

Ellen G White, youthful energies are required to enhance mission.[3]The training would afford the trainees the opportunity of learning skills that may enable them train the young people in their churches so that the prevalence of this problem may be reduced.

The researcher at this point allowed for comments and questions on the issues discussed. The participants lauded the project and requested for a certificate of participation. This request was accepted. They would be given the certificate based on faithful attendance till the end of training.

The next issue was to give out to each participant the book *Steps to Christ* by Ellen G. White using the attendance list. The trainees were expected to study the book at home and note some of the lessons they have learnt from it that may help improve their spiritual lives. At this point, it was time for break and lunch before the next presentation.

Presentation—equipping the youth for mission. This power point presentation was given by the researcher. It was designed to set the tone for entire training and galvanize the concepts from the various presentations so that the trainees may capture the essence of living mission-driven lives. After the first slide with the title *Equipping the Youth for Mission*, there followed the next with the definition of the key words *Equipping and Mission.* The third slide was the question; *What is your Mission in Life?* There followed an interactive session where the participants were given the opportunity to express what they felt their life's mission was. Many responses were given like—living to bless others, working for God, taking care of their families, et cetera.

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[3] Ellen G. White, *Gospel Workers,* Comprehensive Research Edition Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 67.

The presenter had told them that there was no right or wrong answer since it was their personal expressions of what they understood their life mission to be.

The fourth slide was a quotation from the writings of Ellen G White that offers a clue to the question raised in the preceding slide which gives the idea that unless one life's goal was to make heaven and obtain the future immortal life; all attainments in this life did not have any permanent value.[4] The researcher cited a number of renowned personalities in the past who were very wealthy but at their death, those wealth disappeared and currently are not even remembered in society.

Participants were given an opportunity to re-examine their life mission in the context of the presentation, to see if there would be a need to make some adjustments. The day's session ended with a reflection where the trainees were encouraged to make the commitment of heaven and the future immortal life that God had promised their life's goal.

Day Two: Monday, 7 December 2015

The morning session began with a roll call and two more selected trainees joined raising the number to 14. They were given their copies of the *Steps to Christ* French edition. A short devotion followed conducted by the researcher.

Devotion. The researcher started the devotion with a brief recapitulation of the previous day's presentation and proceeded to introduce the next slide—three biblical characters; Abraham, Jesus and Paul whose lives were committed to a positive mission. These models were featured to illustrate what it takes to live for a mission.

Two examples of negative mission driven lives were also given to illustrate how much commitment, energy, zeal, means and even one's life could be sacrificed to

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[4]Ellen G. White, *Messages to Young People*, Comprehensive Research Edition Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 176.

accomplish a mission of destruction. The question for consideration was if people could make this much input to accomplish a mission of destruction, how much more input should be made to accomplish a mission of salvation?

Presentation on livelihood skills. After the devotional, there was a short break to enable Dr. Andre Ndaa to set up for his presentation. The presenter was introduced by the researcher as a medical practitioner, bilingual and a beekeeper. The presentation was given in the French language. Dr Ndaa started by relating his own personal beekeeping experience, even though a medical practitioner. Although presently a hobby, beekeeping is a very lucrative venture. The presenter disclosed going into a fulltime beekeeping after retirement from active service.

After the introductory remarks, an outline of the presentation was given as follows:

1. The definition of beekeeping

2. The History of beekeeping—one of the earliest skills practiced by humans in antiquity.

3. The basics of beekeeping

4. Motivation to beekeeping as a vocation—takes little capital to start and manage with huge dividends

5. Classification of bees

6. Bee stings, the possible causes, the reactions and how it can be handled. This is the only known *side effects* of beekeeping.

7. The importance of beekeeping

8. Diseases that affect bees

9. Enemies of the bee

10.   The honey; composition, types and products from honeyThe honey
       comb and products made from it.

The first session ended with applause from the participants. The second and final
presentation would come up Wednesday December 9. It was time for break and lunch.

Inculcation module continued. The afternoon session took off from the end
of the devotional presentation. The researcher now dwelt on the need for living to
accomplish a positive mission. This type of lifestyle gives a direction and fulfillment
in life. On the contrary, lives without a mission is lived in confusion and leaves a void
which money, pleasure seeking and other such pursuits in live cannot fill.

The presentation continued with outlining three major characteristics of
mission-driven lives. It is focused because it has a direction; it is active because there
is work to be accomplished and enduring because it does not yield to obstacles. The
study of lives of the three biblical models selected was used to illustrate this concept.
There was a discussion and finally a prayer which ended the day's training sessions.

Day Three: Tuesday, 8ᵗʰ December 2015

The preliminary activities for the day started with a prayer and taking of the
roll call. The researcher led out in the presentation by taking a brief review of the
previous day's work.

Presentation on mission continued. The focus of the day was that for proper
direction and clarity every mission must be stated—the mission statement. Again the
three biblical characters selected for study were investigated in order to discover what
their mission were, and how they went about to accomplish them. Moreover, the
similarities between their mission and that of the SDA Church were examined.

For Abraham it was to make the worship of the true God known to his family
members and every one he associated with. And so he built alters all along the trail of

his journey (Gen 12:7, 8; 26:5). For Jesus it was to seek and to save the lost (Luke 4: 18) and for Paul it was to preach the gospel (1 Cor 2: 1- 2). Through discussion it was established that the mission of these biblical characters was the same as ours today. Slide # 10 titled *Appraisals when mission is accomplished* then followed. Still modeling from the live and experiences of Abraham, Jesus and Paul, the presenter illustrated the fact that life is fulfilled when one's life mission is accomplished. On the contrary when there was no mission to accomplish, such lives struggle with voids that cannot be filled by money, sex etc. and end with regrets. The trainees engaged in a very lively discussion on this concept and the morning session ended, it was time for break and lunch.

Afternoon Session. Featured during the afternoon session were slides #s 11 – 15, where the question was if obstacles or problems can deter a mission-driven life was raised. In the interaction that followed, the researcher guided the discussants to discover the fact that obstacles are no deterrents to a life driven by a mission.

For further illustration, examples were drawn from the life and experiences of the three biblical characters under study, to establish this concept. In the discussion that followed, the participants agreed that there is no excuse for one not embracing a mission driven life. The day ended with a prayer session where the trainees prayed in twos, asking for grace from God to be resilient as they plan to embrace the mission that has been handed over to them by Christ.

Day Four: Wednesday, 9th December 2015

The day activities featured a continuation of the inculcation, and the final and practical on beekeeping. As usual the day started with devotion.

Devotion. The researcher called for an opening prayer from one of the participants. A short devotional was taken from slide #16 of the power point

presentation 'Equipping the Youth for Mission'. The issue discussed was that there is no mission without a vision. The vision drives the mission. For those whose vision is to make heaven, the gospel commission of Matt. 28: 19 – 20 becomes their life's mission. Participants were then prompted to catch the vision and embrace the mission.

Livelihood skills. Dr. Ndaa continued with the second part of the training on beekeeping. The hive that was prepared for the practical demonstration was set for use. Before using the hive, the presenter showed some video clips to teach the different types of hives. The one on display was the Kenyan Hive. The trainees were shown the different parts of the hive and their uses. More clips were used to show the harvesting and storage of honey. Once the hives are planted, it is left for the bees to find them and choose to live there. The different ways to attract the bees were taught.

The presenter suggested ways this skill could enhance mission as follows; first, it is not time consuming, so one in that business can have enough time for outreach. Second, all one needs to do was to expand the business by making more hives. Proceeds from sales of pure honey, which is always in high demand, could be used to fund missionary activities, and third teaching the skills to others can bring you close to the people and afford an opportunity to share the Gospel.

The trainer then called for questions. After the question and answer session the trainees were encouraged to put the skills learnt to practice. There was applause from the participants. The morning session ended and it was time for break and lunch.

Inculcation. The afternoon session dwelt on the issue of means to do mission. Again the three biblical models were presented to show the need for livelihood skills in the mission enterprise; Abraham was a shepherd, Jesus was a carpenter and Paul was a tentmaker. Most of those called by God to service were those with livelihood skills, so that lack of means may not detract them from the work.

Slide #18 of Equipping the Youth for Mission—the power point presentation for the inculcation module, was used to describe the present economic situation that has fueled unemployment among the young people. If mission is to be accomplished, more self-supporting missionaries would be needed.

The concluding presentation for the day was to examine the church's role to ensure the economic wellbeing of its youth and at the same time tap into their energies for the enhancement of mission. Slides #19 – 25 were used to anchor the presentation. Ellen G White in her writings had given counsels as how the employed should use their professions as a means of doing mission.[5]

The unemployed youth—the focus of this project, on the other hand, should be trained in livelihood skills that would enable them take care of their everyday material needs, and at the same time make those skills a means for engaging in mission.[6] The trainees, reacting to the readings were surprised that such counsels existed and wondered why the church had waited so long in its implementation. The researcher informed them that how the implementation may be effected was the essence of the project at hand—the training they were receiving.

The last slide # 26 in the series was used for the reflection of the day, where the trainees were encouraged to catch the vision just as our biblical pioneers (see Heb. 11:13) and embrace the mission (see Matt. 28:19-20). The training session came to a close with a prayer by one of the participants.

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[5]Ellen G. White, *Christian Service,* Comprehensive Research Edition Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 13, 14.

[6]Ellen G. White, *Messages to Young People,* Comprehensive Research Edition Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 177-78, 180.

Day Five: Thursday, 10ᵗʰ December 2015

The day's program featured a short devotional, on the theology of work by the researcher to set the tone for the presentation on entrepreneurship and financial management by a guest presenter Alexis Kouadio in the French language. The afternoon session featured *Financial Freedom through Budgeting* and *Money Management* presented by the researcher.

Devotion. For the devotional presentation, the power point presentation The Value of Work was used. The researcher in his presentation drew the attention of the participants to the fact that God is introduced in Scriptures in the context of work (Gen 1:1) therefore, work has a divine origin.

Slides #3–4 were used to show that work was in God's blueprint of creating human beings; hence work was not a result of sin. It rather became tedious because of sin (Gen 3:19ᵃ). The Sabbath commandments (Exod 20:9) may be meaningful in the context of work.

The study of slides # 5-6 investigated the lives of some biblical characters like Abraham, David, and Paul etc. that God called into His service. They were not idlers but were actively engaged in some kind of work before their call. The researcher used the illustration of the importance of work of a janitor in the office setting by stressing the fact that if the office setting is not clean, others may not find the working environment conducive. The term "menial job," may not be appropriate from the biblical point of view. What matters is one's attitude to work.

Slides # 9-10 stressed the issue of job satisfaction, which may not be compromised if we want to be happy with our work. The devotional was concluded that an idle Christian should not exist. The only exceptions may be the physically

handicapped. Those who are physically fit to work but cannot find jobs should be assisted to find a means livelihood, which is the thrust of this project (slides #11-12).

Presentation on Entrepreneurship: The guest presenter Alexis Kuadio, used a 26-slide power point presentation titled 'Basic Entrepreneurship' Skills prepared in the French language. From slides #s 2 – 5, the participants were led through some theories and models of entrepreneurship. Using the slides, he presented why one should be engaged in entrepreneurship. Some entrepreneurial ideas, like targeting the market and how to appraise one's productivity were presented. The principles of successful business were discussed from slides 10-12, while issues of sourcing of funds to finance one's business came from slide 13-14.

Furthermore, from slides 15-18, participants were taught how to avoid bankruptcy, and how to increase profit. The presenter also explained from slide #19 the phases in creating a business enterprise. This session ended with urging the participants not to be afraid of taking risks in business venture.

The next session was a presentation from a 27 slide power point presentation titled *Freedom from Financial Slavery* in French language. From slide 2-6, some poor mentality about money were discussed. The issues that no one is neutral as far as money is concerned were discussed from slides 7-8. The presenter warned that while money may be a good servant, it can become a bad master. He gave the key to happiness as appreciating on a daily basis, the goodness received from God. He ended the session by presenting the rules of money management after which there was the Lunch/Break.

Afternoon session. The researcher presented four steps in making budgets from the material 'Financial Freedom through Budgeting'—a 9-slide power point presentation. The first step from slide 3-4 answers the question; where does my

money go? The answer to the question of what one's goals are takes care of the second step. Furthermore, identification of the source (s) of one's income was addressed in the third step, while the fourth and final step involved a comparison of income with expenses that may establish if one has a surplus or a deficit. A deficit may be an indication that one's spending habits needed to be reconsidered.

Finally, the day's work was concluded with a reflection. A 6-slide power point presentation titled *Money Management* was used for this presentation. To the question who am I? The answer was found in Genesis 1:28—we are created by God to manage His world. Money management therefore becomes meaningful when done with the view that we are in a relationship with God—between the Creator on one hand and His creatures on the other hand.

Day Six: Friday, 11th December 2015

This was the last day of the training program. It featured an opening prayer; a group work on the book Steps to Christ by Ellen G. White and a report from each of the groups. The post-evaluation exercise and awards of certificates to participants took place after the lunch/break.

Group work. After the opening prayer, the researcher asked the participants to break up into three groups. Each group with the input of each of the member discussed the book 'Steps to Christ' by Ellen G. White, and prepared a resume stating what lessons they have taken from the book which they feel may impact their lives positively.

There were three presenters, one from each of the group. The first group highlighted the fact that service to God, when given in appreciation of His love, becomes meaningful. The representative of the second group touched on the issue of prayer not being a recitation. Furthermore, he commented that prayer was the opening

of the heart to God as a friend. That affords the privilege for all to pray. The third

presenter touched on the Christian life and experience being a joyful one. After the

presentations and a prayer there was the lunch/break.

Application. On resumption for the afternoon session, there was an opening

prayer after which the researcher reviewed the various mission outreach endeavors

where the skills learnt during the training may be useful. This included settling in a

community as a self-supporting missionary, working as a global mission volunteer

using beekeeping or any other skill learnt as a missionary tool, working as ADRA

volunteer, and, working as a Gospel Outreach volunteer etc. This was the thrust of the

project—livelihood as the means and mission as the end.

Closing exercises. After the discussion, the researcher gave out the flash drive

containing all the presentations to each trainee and challenged them to go back to their

various Districts/Churches to replicate the training. Also the certificate of

participation was given to each trainee.

Before the closing prayer, each participant was given the instrument to

evaluate the training (see Appendix C). After the trainees turned in their evaluation, a

prayer of consecration was offered by the researcher and the training came to an end.

Project Evaluation

The project evaluation focused on the activities of the taskforce, participation

of trainees, materials for training, and the trainees' indicating their ability to replicate

the training.

The Taskforce

The taskforce set up by the Cocody-Philadelphia SDA Church Abidjan had

two meetings with the researcher before the training to plan for the implementation of

the project. Members were on hand on the first day of the training to assist in setting up the venue, and this continued till the last day of the project. Therefore the taskforce was not only set up, but functioned throughout the training.

Selected Trainees

The selected trainees as used in this context were the total number of participants minus the taskforce members which was 14 in number. The calculations below were based on the 14 trainees registered.

Completion of the training. This was determined by the attendance. 13 trainees out of 14 completed the training, constituting 93% of the trainees.

Number that received training materials. 13 trainees were given training materials to enable them train in their various Districts or Churches. Therefore 93% were served with the materials.

Number that indicated they can replicate the training. Of the 14 trainees that participated in the post training survey, 12 indicated they can replicate the training without or with minimal supervision in their churches. This survey shows that 86% indicated to be able to teach with little or no supervision.

Of the five selected trainees selected from Cocody-Philadelphia Church, three that indicated they were unemployed in the pre-training survey were part of those selected by their church to participate. The total number of participants including members of the task force gave a total of 10 participants from the host church. The training program allows for other relevant skills to be taught in the place of, or in addition to beekeeping due to its flexibility.

Project Report

The objective of the youth empowerment project was to design and implement training for youth of the church in Abidjan that may help them acquire livelihood skills which may reduce their unemployment, and at the same time enhance their potentials in involvement in the mission of the SDA church. Cocody- Philadelphia SDA Church was selected as the center for the training and other churches in the Abidjan area participated.

Pre-Training Activities

The pre-project activities included as a first step, securing permissions to do the research and implement the project. These were sought respectively from the CIC administration and the local church board in writing by the researcher. The entities responded by granting the request. As a result, the researcher embarked on some promotional activities which included; meeting and discussing the project with the CIC Youth Ministries Director and the Cocody-Philadelphia Church Pastor. There was a request for the appointment of a five-member taskforce that would work with the researcher before and after the training. In consultation with the CIC youth director, the number of participants were determined, their qualifications and quota for each church was pegged the number of trainees at 30 trainees.

Furthermore the Director promoted this training in all the churches at Abidjan and also gave them their quota, while the researcher promoted and informed the Cocody- Philadelphia church members during Divine Service and in at Sabbath Afternoon program. Two meetings were held with the taskforce to plan for the training, and the co-instructors that helped out in the livelihood and entrepreneurship

training respectively were contacted. Finally, materials were prepared for the training with their input.

The Training

The training program lasted for one week—from 6-11 December 2015. The program featured four hours of presentations daily and one hour of lunch/break. A total of 14 trainees registered which was about 47% of the expected attendees. One trainee dropped out, and 13 remained. Added to the 5 members of the task force the total participants were 19 but 18 completed the training. The guest presenters were on hand and presented as scheduled. The lunches were also served as scheduled. Because it was a TOT, the trainees' ability to replicate the training was a significant factor. The researcher encouraged them to take notes, and at the end all presentations were copied on a flash-drive and given to each participant. A certificate of participation was also given to participants.

Post-Training Activities

The post-training activities included an evaluation of the project. (1) The taskforce set up by Cocody-Philadelphia church functioned effectively during the training, (2) 93% of the trainees completed the training (3) 93% of trainees received materials to enable them replicate the training, (4) 86% of trainees indicated they would be able to replicate the training they received with little or no supervision.

Summary

Having adopted the strategy for this project—a synergy of mission and livelihood skills and the training model designed, this chapter was about the implementation of the training. The following steps were taken; first, all the permissions were sought and received from the governing Boards of the entities

concerned, second there was the planning and information dissemination, third, was the preparation of materials needed for the training and fourth was the implementation of the training in six consecutive days, and finally a post-training survey was administered which showed that about 86% of trainees claimed to be able to replicate the training they had received. The verbal expression of the trainees during the closing exercises, and the above evaluation indicated that the youth empowerment training was well received by the participants.

CHAPTER 6

SUMMARY, EVALUATION AND LEARNING

This chapter gives a summary of the entire project. A description of the final

evaluation method employed is given, which includes the interpretation of data, and

the conclusions drawn from them. Outcomes of the training reported in the previous

chapter are examined. Furthermore, recapitulations of all the conclusions drawn from

each of the chapters which culminated in the final overarching conclusions are

presented, and finally a list of recommendations that detail further actions that need to

be taken or research to be done in the area of this project stated.

Summary

This project was designed as a TOT model with an interdisciplinary[1] approach

which had empowered the 19 trainees that participated. The skills learnt would enable

them and others they would train, to have a means of livelihood. The theological

implications was investigated in chapter two, which provided some biblical insights,

to the fact that youth unemployment was not only a socioeconomic problem but had

theological and missiological implications.

Chapter three from the review of some relevant literature defined some key

words used, such as empowerment, unemployment, including definition of youth

considering the African context and mission. Some of the causes of youth

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[1]As had been discussed in the earlier chapters of this project, the problem of youth
unemployment is multifaceted. There are there are economic, social, political, and spiritual dimensions
to this problem. Hence the interdisciplinary approach in designing the training.

unemployment were investigated both at the global and local levels moreover, effects of the problem were analyzed. Some approaches by government, and NGOs including faith based organizations received attention. Training models selected from a developed, developing countries and faith based organization were examined to draw lessons that may help in developing a training model for this project.

Equipped with the above theological investigation and study of literature from chapters two and three respectively, a training program was designed after a study of the local context. The project design was done and the findings revealed the prevalence of youth unemployment in the Cocody-Philadelphia Church. Informed by the findings, a training model featured a synergy of mission and livelihood skills was developed in chapter 4. Moreover, the benchmark for evaluating the project was set which included; first, the appointment and the functioning of a 5-person taskforce that helped the researcher before and during the training implementation, second, daily attendance of participants third, all trainees receiving training materials to enable them replicate the training in their various churches and fourth, between 20 – 30 percent of participants indicating their ability to replicate the training in their various churches.

In chapter 5, the training program that packaged three modules namely; inculcation, livelihood skills—beekeeping, and management skills which included entrepreneurship and money management were implemented. To ensure a replication of the training, selected trainees from some of the churches who participated were given each a 4-GB external drive containing soft copies of materials used during the training, and a copy of 'Steps to Christ' by Ellen G White (French version). A certificate of participation was also given to all who completed the training.

Evaluation

The project evaluation proposed in chapter 4 included the following:

The hosting church sets up a taskforce that would assist in the implementation of the project. Working with the researcher, members would function before the training and during the training. A five-member taskforce was appointed by the Board. Members worked with the researcher in planning. Two planning sessions were held before the training started. Also, members assisted with the logistics during the implementation of the training project.

A complete attendance and participation was expected of trainees. During the training, of the fourteen selected trainees that were registered, thirteen completed the training accounting for 93% of those who completed the training. The short fall in complete attendance, was that one of the trainees dropped out of the program after registration, because of the challenge of commuting the long distance to and fro the venue. When the five taskforce members are added, nineteen persons in all attended.

All who completed the training were to receive materials that would enable them duplicate the training in their various churches. At registration, each participant received a copy of the book Steps to Christ (French edition) by Ellen G. White.

At the end thirteen out of fourteen trainees received a 4-GB external storage drive that contained all the materials from the presenters. The percentage of those who received materials was 93. The short-fall was due to the participant that dropped out of the training as earlier mentioned.

The significant aspect of this project was indication by trainees through post-training survey, their ability to replicate the training they had received at their

churches or districts. In the first evaluation, 20 to 30 percent was expected, while 86

percent of the trainees indicated they could reproduce the training with little or no

supervision in the post-training survey. One trainee claimed not to be able to replicate

the training program. The margin between the two evaluations was wide. It may be an

indication that the design, delivery and the materials were user friendly. Below is a

table of first and final evaluation.

Table 3. Comparison Between the First and Final Evaluations of the Project

Item	First Evaluation	Second Evaluation
Appointment of a taskforce to assist in planning and implementation of the project	Taskforce appointed and functional before and during the training.	A five-member task force appointed by Cocody-Philadelphia SDA Church. Two meetings held before training with all members present and participating.
Attendance and Participation of trainees	100% attendance and participation of Trainees	93% complete attendance and participation
Training materials	100% of complete attendance receive materials.	93% complete attendance and receive materials.
Replication of Training	20-30% of trainees in a post- training survey indicate ability to replicate training.	86% of trainees in a post-training survey indicate ability to replicate training with little or no supervision.

Outcomes of the Training

The youth empowerment training held at the Cocody-Philadelphia SDA

Church had produced the following outcomes:

1.   The CIC administration is now aware about a church-based training

program to reduce youth unemployment which did not exist before the

intervention.

2.   The conference has 18 persons who have been trained and equipped to train others on youth empowerment.

3.   The Cocody-Philadelphia SDA Church Pastor and the Board, played significant roles towards the implementation of the TOT. This has positioned the church as a training center with nine trainers including the task force that had been involved in the planning and implementation stages. Therefore the church has what it takes to make this training and integral part of church program—trained personnel and materials.

4.   The project has afforded a training model and materials that had been field-tested and could be used in other settings.

5.   The project has added to the researcher's experience in running a multi-disciplinary training program. Coordinating and working with other volunteers to implement a program.

6.   The project has generated a training template that may be useful to the SDA churches across West-Central Africa Division to reduce youth unemployment.

7.   The request of trainees for a certificate of participation after the orientation, which were not initially planned for, may be an indication of the importance they placed on this training.

8.   The interest generated during the presentations might have sustained the attendance which was voluntary.

9.   The above factor might have been responsible for the 93% full attendance and participation. Furthermore the researcher observed that

all who were present on the first day of training and participated in the

orientation continued attending to the end of the program.

10. From the onset of the training, participant's questions and

contributions were focused on how they could replicate some of the

concepts learnt in their churches.

11. It was observed that they took personal notes even when informed that

copies of presentations would be given to them at the end of the

training.

12. The post-training evaluation showed that 86% of attendees indicated

they could replicate the training in their churches. This may indicate

the clarity in the presentations and the user friendly nature of the

materials received by the trainees.

Conclusions

The youth unemployment problem is global and continues to worsen as the

world economy becomes weaker. By observation, the youth population makes up

majority of the SDA church membership at Abidjan.

Since the young people of the church live and function in society, they are

affected by any problem the society faces—youth unemployment. The number of

unemployed youth in the church may continue to increase as we baptize more of the

young people (who may likely be unemployed) into the church.

An intervention that is proactive and sustained was needed to reduce the

problem of youth unemployment among our church membership so as to enhance

their potentials for mission. This goal was the focus of this project.

Although the bible does not address the problem of unemployment directly

because a situation where one was qualified and ready to work but had no job may not

have existed then, much is said about work which enables us to reach the potentials that God designed for humankind. Also addressed was idleness—a by-product of unemployment which may breed crime. It has been said that the idle mind is the Devil's workshop.

Youth unemployment may have theological and missiological implications. The more the young people are empowered (by teaching them livelihood skills) the more their potentials for mission is unleashed and the more mission may enhance.

Although the youth unemployment problem may be global in scope, the study done in the third chapter of this project shows that the problem manifests differently in different contexts. The approach to address the problem also differs in the various settings. Even the determinations of who constitute the youth also differ, allowing for flexibility in the definitions.

In this study, the ages 18-35 was considered youth based on the margin adopted by many African countries. Moreover, the way unemployment is defined also varies as had been discussed in the chapter. It is advocated that each country define unemployment as it best suits their situation but for this study consideration may be give to the definition of the unemployed youth as those who are qualified and able to work but are not either employed, or self-employed.

There have been several interventions as many governmental and non-governmental organizations, at the global, international and local levels endeavor to respond to the youth unemployment problem. This study had investigated some models from developed nations, developing nations outside the African continent, models from within the African continent and faith based organizations.

The persistence of youth unemployment despite efforts made to address it as discovered in studies done in previous chapters, may be the confinement of the

interventions to specific programs which are narrow in scope, thereby failing to address the multiple aspects of the problem. In many interventions the economic, political and the social dimensions are considered, while the spiritual facet may be omitted. This lack of a holistic approach in addressing youth unemployment may be the pitfalls of many interventions, hence persistence of the problem despite the attention it has received.

Training for self-employment or entrepreneurship may be a helpful approach in reducing the unemployment problem for youth in the African setting with a growing youth population and shrinking job opportunities.

Chapter 4 focused on the ministry context—Abidjan the economic capital of Cote d'Ivoire. Study shows the country's economy to be agriculturally based. These farming centers and plantations are located in the rural communities.

One major cause of unemployment in Abidjan is migration of the rural dwellers to the city in search for better living and immigrants from surrounding countries moving to settle in the city. Because most of this migrants and immigrants are young people, who may not find jobs and could not afford to secure decent accommodations, they end up in slums.

The project design featured a mixed methodology—the qualitative and quantitative. The result of the study showed a high prevalence of youth unemployment among the youth of Cocody-Philadelphia SDA Church.

For many of the unemployed Adventist young people living in Abidjan, the chances of securing a job is minimal because of Sabbath worship and the Sabbath work problem. Also, job opportunities in companies that produce alcoholic beverages and tobacco further restricts their opportunities to find employment.

The training program implemented for this project consists of a synergy of livelihood and motivational presentations on mission. The young people thus empowered may apply the mission to the livelihood skills; mission for them would be a way of life.

In the light of this project it could be concluded that; for an enhanced involvement in mission, a youth empowerment program, designed to reduce unemployment by teaching livelihood skills and motivation for mission should become regular church program, especially as this problem would continue to face the church in years to come.

Lessons Learned from this Project

1.   While studying materials to establish the theological foundations for this project, the idea of work as blessing to humankind despite its arduous nature as a result of sin, was appealing. This impression informed the inclusion of The *Value of Work* as one of the presentation during the training program. God's plan may not be accomplished in idleness but in useful labor.

2.   The need to adopt a holistic approach with the spiritual dimension as a foundation became very significant. The observation was made that the models applied by faith-based organizations in tackling the unemployment problem, appeared to be more successful than ones done by secular organization.

3.   The training program design could not accommodate illiteracy. This is another issue that may further worsen the youth unemployment problem.

4.   There were adults above 35 years of age who were also unemployed. As a result, some church leaders had suggested making the training all-inclusive and not just for the young people.

5.   The one week intensive training appeared to be short. Livelihood skills other than beekeeping may require more time to complete. Training program should be flexible to accommodate such skills.

6.   Participants commuting from home to attend the training appeared to experience some difficulty. Some had to take two to three bus rides to arrive at the venue during the rush hours of the morning. That was one of the reasons one of the trainees stopped attending. A training camp may have been a more ideal setting for the training. Another option would be a training that spans across many weekends if there were enough funds and time

7.   All co-presenters were members of the church. This may indicate that the church has sufficient human resources to train its membership for youth empowerment.

Recommendations

From the experiences and lessons learned during this project the researcher therefore makes the following recommendations:

From the Division to the Local Church level, a department or a committee that would be responsible for coordinating livelihood and mission skills should be created. The taskforce used in this project may be a model for church entities that might plan to set up such committees.

Training on livelihood skills should be incorporated into the regular church program as this would help in reducing the ever-increasing unemployed among the youth membership. From the Division to the Conference/Mission levels youth training camps could be organized to teach various livelihood skills. At the local church level such programs should be organized at least twice a month.

The Local Church should conduct surveys to determine the livelihood needs of its members. This may be a proactive step in member care. In the same vein, surveys should be conducted from the Division to the local churches to know church members who are competent in livelihood skills and would be prepared to teach their fellow members.

The information of members and the livelihood skills they are competent to teach, may be helpful in preparing a database of resource persons at each level of the church. Members who are professionals in different fields of endeavor should be organized into associations, and there should be networking among them from the Local Churches to the Division level. This arrangement may serve two purposes first, for training of unemployed youth in livelihood skills and second, to mentor students who are studying subjects that are related to their discipline for possible interaction, apprenticeship or employment after graduation.

More research may be required on how to solve the problem of unemployment caused by illiteracy which was not within the scope of this project. Universities at WAD may be commissioned to engage and report to the Division. Entrepreneurship centers, set up at our educational institutions can help in providing training for the church's unemployed youth.

APPENDIXES

YOUTH AGE IN SELECTED AFRICAN COUNTRIES

Table Showing Definition of Youth Age, Majority Age, and Voting Age in Selected African Countries.

Country	Youth Age	Majority Age	Voting Age
Botswana	12-29	19	21
Ghana	15-35	18	18
Malawi	14-25	18	18
Namibia	15-30	21	18
Seychelles	15-30	18	18
Sierra Leone	15-30	18	18
Tanzania	15-35	18	18
Zambia	15-25	21	18
Uganda	18-30	18	18
South Africa	15-35	21	18
Lesotho	12-35	21	18
Zimbabwe	15-30	18	18
Nigeria	12-35	18	18
Swaziland	12-30	21	18
The Gambia	12-30	18	18
Kenya	15-35	18	18
Mozambique	18-35	18	18
Mauritius	14-25	18	18

Source: Chigunta, *et al.,* (2005)

APPENDIX B

CORRESPONDENCES

tigue thio <othialcomjo@yahoo.fr>
To
John Enang njenang@wad-adventist.org
10/14/15 at 3:40 PM
Dear Pastor Enang,
Just to inform you that I well recieved your leter and an adminitratif meeting was held this afternoone and I am to inform you in the name of the administration that you have been granted the autorisation to do your research in the Cote d'Ivoire Conference. I would send you later a hard copy as soon as it is voted at our next comity.
God Bless you as research for beter service for the Lord.

Danoboat <dopokuboateng@gmail.com>
To
Nkeruwem Enang
CC
Yao Kouadio
10/14/15 at 7:59 PM
Hello Pastor Enang:

Am acknowledging your mail and the request if conveys. I shall get back to you on it very soon. In the mean time thanks for considering our Church in such a laudable academic research. For now take care and God bless.

D. Opoku-Boateng, DPTh
Ministerial Secretary, WAD
<Permission request for research Philadelphia church0001.pdf>
Reply Reply to All Forward More

Au Pasteur Enang John
A la Division de l'Afrique de l'Ouest et du centre
Abidjan

Objet : Notification de vote

Cher Pasteur,

Le Comité Exécutif de la Fédération en sa séance du 27 octobre 2015 a pris le vote suivant vous concernant :

15 – 0142   PB   AUTORISATION DE RECHERCHE DE PASTEUR ENANG

TENANT COMPTE De la phase pratique de sa thèse qui doit se faire sur terrain et dans les églises,

VOTE D'autoriser le Pasteur Enang John à effectuer des recherches pour sa thèse de doctorat dans la Fédération de Cote d'Ivoire de novembre 2015 à juin 2016.

Puisse le Seigneur vous bénir alors que vous faites ces recherches pour l'avancement de l'Oeuvre de Dieu et pour sa gloire.

Pour le Comité,

Pasteur Thio Tiord
Secrétaire Exécutif

Xc :   Ps. Baka Brady, Président
        Fr. Amon Innocent, Trésorier

Église ADVENTISTE
DU SEPTIEME JOUR

December 15, 2015

Kind attention : Pastor Nkwerumen John ENANG
Doctor of Ministry Student
Adventist University of Africa (AUA)

N/Ref : C-P/ 015/ 082 / DOB/ AC

Subject: Academic research/project

C/o West-Central Africa Division
Abidjan,
Cote d'Ivoire

Dear Pastor,

Reference to your letter requesting permission to conduct an academic research/project in our church (Cocody-Philadelphia), we are pleased to inform you that, during our meeting of November 19, 2015, our Church Board took the following actions :

Vote 077-2015--- voted to grant the request of Pastor John Enang, DMin Student of AUA, to conduct his academic research/project in our church, Cocody-Philadelphia. Further, to provide him with a five member working group to assist him with the research/project.

Vote 078-2015--- voted that the local church pastor (Pastor D. Opoku-Boateng), based on his experience as a University Professor, be authorized to select the five people that will compose the « working group ».
The five people who were later selected by the church pastor are :
  1. Hamado Sawadogo
  2. Nethania Blei
  3. Christophe Boa Esse
  4. Laurence Miesshan
  5. Kacou Zialo-Sem

Brother Hamado Sawadogo and Brother Nethania Blei are to serve respectively as the chair Person and secretary of the group.

Pastor Enang, we wish you all the best for this excercise and pray that the good Lord will bless you with success in your research/project.

Chantal Agneroh
Church Clerk, Cocody-Philadelphia

Copy to :   D. Opoku-Boateng, DPTh
              Church Pastor, Cocody-Philadelphia

APPENDIX C

SURVEY INSTRUMENTS AND RESULTS

Self-Support of Church Membership Survey

(Used for Pre-Training Survey)

1. Name
   ……………………………………………………………………………
   ……………………..
2. Age…………………………
3. Sex…………………………
4. Educational Qualification/Vocational
   Training…………………………………………
5. Occupation………………………………………………………………………
   ………………………..
6. Are you employed? (Yes/No).
7. If yes who is your employer?
8. Are you self-employed? (Yes/No)
9. Do you have any employable skills? (Yes/No)
10. If yes list them:
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
    …………….
11. Can you teach the skill(s) (Yes/No)
12. Would you be willing to teach on voluntary basis to those who are interested
    in learning the skill(s) (Yes/No)
13. If you do not have employable skill(s), would you be willing to learn some
    enable you to be employable or self-employed? (Yes/No)
14. List the skills you might be interested in learning:
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
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…………………………………………………………………..

Note: Select from the Skill list supplied by youth department of your Local

Church. Please turn in the completed form to your church youth or any person

designated by your church to collect them.

Results

# Questioners Sent Out	100	
#Completed Returned and Returned	45	45%
# More than 35 years of Age	11	24%
#Those of the Age 18 – 35	34	76%
# Youth Employed	9	26%
#Youth Unemployed	25	74%

TRAINING OF TRAINERS' WORKSHOP

Type of Skill(s) Beekeeping…………………………
Cocody-Philadelphia SDA Church *(Name of Church)*
……………………………Cocody Abidjan *(Location)*
……………………… December 6 – 11, 2015*(Dates)*

Workshop Evaluation

Please use the following scale for rating your satisfaction with the following:
5=Very satisfied 4=Satisfied 3=Neutral 2=Dissatisfied 1=Very dissatisfied

(Please use the above scale to rate the items below. You can write on the back page as well):

Item	Rating	Comments
Program Objectives Met		
Applicability of Information		
Teaching Methods		
Facilitators' Mastery of Topics Covered		
Learning Environment		
Overall Program		

What was most helpful to you about the training program?

How would you incorporate at least two concepts from the session into your church? Which one?

I can teach the skills learnt during the session to others:

1. Without any supervision
2. With little supervision
3. Cannot teach (Give reason)

What was least helpful to you about the session?

Additional comments and/or suggestions for training sessions in future workshops:

Results

# Trainees Registered	14	
# Trainees that Completed Training	13	93%
# Trainees that Received Materials	13	93%
#Trainees that Indicated Ability to Replicate Training	12	86%

APPENDIX D

BUDGET

YOUTH EMPOWERMENT TRAINING PROGRAM FOR
SDA CHURCH IN ABIDJAN DECEMBER 6 – 11, 2015
PHILADELPIA SDA CHURCH, COCODY, ABIDJAN

BUDGET

A. Expenses:

ITEM	AMOUNT (Cfa)	REMARKS
1 Bee Hive for Demonstration	15, 000.00	10,000.00 Ady Paid Bal 5,000
30 4 GB. Pen Drive to Store Training Materials for Participants @ 1,700.00	81,000.00	Purchased
Lunch/Water for 30 Participants @ 1,500.00 x 6 days	270,000.00	
Fuel for Transportation	40,000.00	
Misc Expense	40,000.00	
TOTAL	350,000.00	

Prepared by:

N John Enang.

DAILY PROGRAM

YOUTH EMPOWERMENT TRAINING PROGRAM
FOR SDA CHURCH IN ABIDJAN DECEMBER 6 – 11, 2015
HOLDING AT PHILADELPHIA SDA CHURCH, COCODY, ABIDJAN
PROGRAM

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESSDAY	THURSDAY	FRIDAY
10.00-11.00	Arrival/ Registration	Devotional-Enang Presentation Beekeeping by Dr. Ndaa	Devotional/ Presentation	Devotional/ Presentation	Devotional/ Presentation	Devotional/ Presentation
11.00-12.00	Devotional/ Orientation-Enang	Presentation Beekeeping by Dr Ndaa	Presentation	Presentation	Presentation	Presentation
12.00-13.00	LUNCH/ BREAK	LUNCH/ BREAK	LUNCH/ BREAK	LUNCH/ BREAK	LUNCH/ BREAK	LUNCH/ BREAK
13.00-14.00	Presentation - Equipping the Youth for Mission-Enang	Presentation	Presentation	Presentation	Presentation	Reflection/ Closing Exercises
14.00-15.00	Reflection/ Closing Exercises-	Reflection/ Closing Exercises	Reflection/ Closing Exercises	Reflection/ Closing Exercises	Reflection/ Closing Exercises	

APPENDIX F

CERTIFICATE OF PARTICIPATION

OUTLINE OF PRESENTATIONS STORED IN FLASH-DRIVES
FOR PARTICIPANTS

Equipping the Youth for Mission

Slide #	Description	Remarks
1	Title	
2	Definitions of key words *equipping* and *mission*	
3	What is your mission in life?	
4	Quotation from MYP p. 176.3	
5	Biblical characters that live for mission namely; Abraham, Jesus and Paul.	Examples of living for a positive mission.
6	Gives examples of negative mission-driven lives.	
7	Presents the need for living to accomplish a positive mission.	Mission gives a direction and fulfillment to one's life.
8	Presents three characteristics of mission-driven lives.	Being focused, being active and being enduring.
9	Every mission must be stated—the mission statement.	Discussion in relation to the three biblical characters chosen for study
10	Appraisal when mission is accomplished	
11-15	Can obstacles deter a mission-driven life?	
16	There can be no mission without a vision.	
17	Means needed to do the mission. Need for more self-supporting participants in mission.	.
18	The description of the present economic situation	
19-25	What then can the church do?	
26	Application of the concepts on the part of the part of the participants.	On the vision (see Heb 11:13), the Mission

Presentation on the Value of Work

Slide #	Description	Remarks
1	Title: *The Value of Work*	
2	Work has a Divine origin	Scriptures begins with the creation account—God at work
3-4	Work was in God's blueprint for the creation of humans hence the command to work was given before sin. Embedded in the fourth commandment (Exodus 20:9) is the command from God for us to work in six days.	Work became tedious as a result of sin (Gen 3:19[a]), but in God's plan of redemption the original design for work would be restored (Isa 65: 17, 21-23).
5-6	Work is honorable. Biblical characters were engaged in work before they were into God's service.	None of these patriarchs and other biblical character was idlers when God called them into his service.
7-8	What matters is one's attitude and not the magnitude of the work to be done.	Discussion to bring to the fore the fact that some of the jobs considered as common are very vital to the smooth running of the system, e.g. janitors.
9-10	The principle of job satisfaction.	It is better to be overqualified than to be under qualified.
11	Idleness is a taboo for the Christian.	There is nothing like an idle Christian. An idler who claims to be a Christian brings reproach to God's name.
12	Exceptions to the rule	The physically handicapped and those who can work but cannot find jobs—something should be found for them to do for livelihood (the thrust of this project).

Presentation on Beekeeping

Slide #	Description	Remarks
1-4	Definition of Beekeeping	
5-8	History of Beekeeping	Beekeeping is one of the earliest skills recorded in antiquity.
9 – 27	The basics of beekeeping	
28-29	Motivation to Beekeeping as a vocation.	In addition to the slides the presenter recounted his personal experience as a beekeeper and presented the financial benefits that a beekeeping project may give.
30	Classification of bees	
31-39	Handling bee stings and the different reactions that could be expected.	The sting may be one of the *side effects* of the vocation.
40	The importance of beekeeping	
41-56	Importance of beekeeping	
57	Diseases that affect bees	By observation the beekeeper can know when the bees are sick.
58	Enemies of the Bee	
59	The honey	Different grades of honey are studied
60-63	Products from Honey	
64	Composition of the honey	
65-68	Types of honey	
69-73	Other product made from the honey comb.	
74	End of first two-hour session	
75-80	The different types of hives	
81	The different species of bees	

Video Clips on Beekeeping

Title of Video	Time
Hive Inspection Top Bars	09 mins. 04 secs.
10 Things to think about before becoming a beekeeper	05 mins. 22 secs.
Abeilles dans une ruche Kenyanne (Hiving bees in TBH)	09 mins. 46 secs.
Building Top bars	03 mins. 54 secs.
Excellent KTB hive from Nialeya village Guinea	15 mins. 35 secs.
Filtering Honey	02 mins. 33 secs.
Guinean Mandigo village with traditional hive	00 mins. 51 secs.
How to construct Kenya Salt pond Top Bar Bee Hive	09 mins. 48 secs.
How to use a Smoker	02 mins. 10 secs.
Inspecting Top Bars	09 mins. 15 secs.
La ruche Horizontale (TBH ruche Kenyane)	04 mins. 43 secs.
KTB hive full of honey but with incorrect top bar width	06 mins. 55 secs.
Les abeilles (Bees)	03 mins. 09 secs.
Pulling Honey from a top bar hive	01 min. 39 secs.
Top Bar hive Demonstration	01 min. 41 secs
Top Bar Hive Division and Harvest (Idaho)	13 mins 05 secs

Presentation on Budgeting

Slide #	Description	Remarks
1	Title	
2	What does budgeting involve?	A process of managing one's money Four steps are involved
3-4	Step 1: Where does my money go?	
5	Step 2: What are my goals?	Debts, savings for future expense or retirement?
6	Step 3: Where does my money come from?	Paycheck, interest, savings, rents, odd jobs
7-9	Step 4: Compare income with expenses	Is it a surplus or a deficit? If it is a surplus you are okay but if you have a deficit reconsider your spending habits.

Presentations on Basic Entrepreneur Skills (BES) in French.

Slide #	Description	Remarks
1	Title	
2-3	Theory of planned behavior by Ajzen (Aizen)	This psychological study applies to business projections.
4-5	Entrepreneurial process – Shapero's Model.	Four factors combined
6	Why engaged in entrepreneurship?	
7	Entrepreneurial ideas	
8	Targeting the market	
9	How to appraise your productivity	
10-12	Principles of successful business	
13-14	Sources of financing your business	Your contribution, contribution from parents, friends, acquaintances and loans from banks.
15	Where to find your first customers	Friends, parents and acquaintances.
16-17	How to avoid bankruptcy	
18	How to increase your profit	
19	Phases in creating a business enterprise	
20	Finding good ideas	
21	Finding good times	
22	Ensuring good means	
23	Learning from failure	
24-26	Taking risks	Do not be afraid of failure

Presentation on Basic Stewardship Principles

Slide #	Description	Remarks
1	Title	
2-5	Who am I?	Created by God to manage His world, created by Him. (Gen. 1:28)
6	We are in a relationship with God	Between the creator and His creatures.

Presentation on Money Management

Slide #	Description	Remark
1	Title	
2-6	Some of the poor mentality about money	• Compulsive spending • Chronic debtors • The prodigal • The miser • Financial anorexia
7-8	No one is neutral on money matters	
9	What should we do?	
10-11	Money – a good servant but a bad master	
12-16	Key to Happiness	• Every morning, write down three things for which you are thankful • Every evening write down two good things you have done • Also write three good things that had happened to you
17-27	Learning the rules of money management	• Give to God first • Do not spend more than you earn • Do not spend from your capital • Do not put your savings on a current account or keep it within reach • Minimize your expenses • Do not use a loan to purchase items that depreciate • Invest to increase your income base • Invest on things that appreciate • Protect the value of you assets through insurance • Do not let others sign your business deals on your behalf or delegate your responsibility in your business transactions.

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     11/11/15 at 8:45 am. Weick is an Ivorian by country of origin, served as Pastor
     and Administrator in Cote d'Ivoire. Presently he is the President of the West-
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CURRICULUM VITAE

Name: Nkeruwem John Enang

Background
Born on March 27, 1957 at Ikot Nkim, Akwa Ibom State, Nigeria into a Seventh-day Adventist Pastoral Family. The fourth of six male children born to Late Pastor John A. Enang. Was baptized into the Seventh-day Adventist Church in 1967. As it is usually the case with Pastor's Kids (PKs), I had the privilege of living in a number of cities and towns as our family was transferred from one place to another and having to frequently change schools especially at the primary level.

Family
Married on January 9, 1994 to Helen Gbenedio who is a PK as well from Ohroakpor, Delta State, Nigeria. We have three children all females named: Utomobong (Born in 1998), Huldah (Born in 2002), and Priscilla (Born in 2004).

Education
1971 – 1975   West African School Certificate from Ihie High School, Ihie, Nigeria.
1975 – 1976   Teacher's Grade II Certificate from Teacher's Training College, Ibakachi, Nigeria
1982 – 1986   BA Religion from Andrews University
1988 – 1992   MA Pastoral Ministry from Andrews University
2013 – 2016   Doctor of Ministry from Adventist University of Africa

Ordination:
1995 - Ordained and currently hold ministerial credentials from West-Central Africa Division.

Work Experience:

2015   Adventist Chaplaincy Director/Spirit of Prophecy Coordinator, West-Central Africa Division
2008 - 2015   Youth/Chaplaincy/Spirit of Prophecy Coordinator, West-Central Africa Division
2005 – 2008   Associate Secretary, West-Central Africa Division

2002 – 2005   President South East Conference, Calabar Nigeria
2000 – 2002   President South East Mission, Calabar Nigeria
1995 – 2000   Youth/Chaplaincy Director Nigeria Union Mission, Lagos, Nigeria
1992 – 1995   Youth/Campus Ministry Director, Cross River Mission Calabar/District Pastor
1987 – 1992   Youth Director, Cross River Mission Calabar /District Pastor Oron, Nigeria

1985 – 1987	Local Church Pastor, Calabar, Nigeria.
1981- 1982	Compound Master/Games Master/Classroom Teacher, Secondary School Ika-Annang, Nigeria
1979 – 1981	Boarding Master/Classroom Teacher, Secondary School Ika-Annang, Nigeria
1977- 1979	Classroom Teacher, Secondary School, Ika-Annang, Nigeria
1976 – 1977	Games Master/Classroom Teacher, Primary School Abama, Nigeria.