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An Action Plan For Youth Involvement Leadership At Francois In Martinique

Louise R. Nocandy
Andrews University

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ABSTRACT

AN ACTION PLAN FOR YOUTH INVOLVEMENT
LEADERSHIP AT FRANÇOIS IN MARTINIQUE

by

Louise Raymonde Nocandy

Adviser: Steve Case
Title: AN ACTION PLAN FOR YOUTH INVOLVEMENT LEADERSHIP AT FRANÇOIS IN MARTINIQUE

Name of researcher: Louise Raymonde Nocandy

Name and degree of adviser: Steve Case, PhD

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Problem

Youth involvement leadership in Seventh-day Adventist local churches remains an issue of concern. Part of the vision of the Seventh-day Adventist World Church and the local church is to encourage the youth to be faithful disciples of Christ and to teach, train, equip, and involve them in the Seventh-day Adventist local churches. However, the Annual Local Churches Strategic Plan is not intentionally oriented towards youth involvement leadership and the Annual Youth Strategic Plans are generally not based on the vision for the entire church. This gap reveals a lack of partnership between the youth department and most other departments whose strategy focuses mainly on adults and seniors. This separation implies that only the youth leader is responsible for fulfilling the
vision of the youth group. With a lack of youth statistics, human capital, financial resources, plus an unbalanced youth strategy, the Seventh-day Adventist vision for youth and youth involvement leadership in the local church seems to be an impossibility to fulfill.

Methodology

A one semester common learning experience used mentoring and coaching methodologies for fostering close relationships, vocational development, and the transmission of values and skills to youth for their inclusion in church leadership roles. Participation by the administration and leadership of the François church in Martinique was required. Questionnaires, informal interviews, and observations were the tools used to identify the causes of youth non-involvement in leadership and to measure the impact on participants, observers, and the organization.

Fifty people including youth aged 16-22 years (10), 23-30 years (3), adult church officers over the age of 30 (26), and non-commissioned officers (11) of one local Seventh-day Adventist church, participated for one semester in a common learning experience. Participants were comprised of 23 males and 27 females. During the second quarter, a simultaneous approach to mentoring and coaching led to the formation of triads (11) composed of mentor/youth /coach and dyads (2) composed of youth / coach for a youth-focused leadership experience. Two evaluation questionnaires were completed by the three groups of participants and another was completed by the observers.
The Results

By the end of the project, 100% of the coaches and mentors and 89% of the youth attested that the regular practice of youth leadership would contribute to the qualitative and quantitative development of the local church. Also, 75% of the youth were satisfied with their involvement, which consisted of participating in activities proposed by adults. It was recorded that 100% of the coaches reported having an erroneous understanding of youth involvement leadership at the onset of the project. The youth and church officers also misunderstood the meaning. As the project progressed, clarity was made and the concept was embraced much more by all of the participants.

Youth participants responded to the project with the following statistical results: More than 77% (77.77%) felt an increased motivation to attend church. More than 88% (88.89) grew in their need to get closer to God, experienced an increased need to read and study the Bible, and an increased motivation to share their faith. The entire youth group (100%) increased in prayer habits. Also, 100% of the observers said that more youth involvement in leadership of the church would (a) generate greater retention of members, (b) foster intergenerational relationships, (c) make the church more attractive, and (d) contribute to more dynamism.

Conclusion

Youth leadership cannot be left to the goodwill of the youth directors or to a few supporters of youth ministry. The kind of functioning to which both youth and adults aspire requires comprehensive and proactive vision, and administrative determination that is based on a correct understanding of the concept of youth involvement leadership.
Within this framework, parents and organizational leaders should be made aware of their responsibility. Strategies should be implemented to reach as many young people who are awaiting an invitation to leadership, and wish to satisfy their need for affirmation, growth, and exercising their ability to make decisions and influence others.
Andrews University
Seventh-day Adventist Theological Seminary

AN ACTION PLAN FOR YOUTH INVOLVEMENT
LEADERSHIP AT FRANÇOIS IN MARTINIQUE

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Louise R. Nocandy
May 2017
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APPROVAL BY THE COMMITTEE:

Adviser,
Steve Case

Director, DMin Program
Kleber D. Gonçalves

Dean, Seventh-day Adventist
Theological Seminary
Jiří Moskala

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Date approved
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CHAPTER 1

INTRODUCTION

Youth have always been important in the sight of God, and they have always been an integral part of His divine plan for the continual benefit of humanity and the church. The Bible provides a plethora of examples providing evidence of youth being groomed for service and leadership roles. They were, indeed, also fulfilling typical adult leadership positions, often under the tutelage of wise family members, experienced teachers, and mentors.

Over recent years, the Seventh-day Adventist and other Christian-based denominations have been investing in the examination of factors that increase and decrease youth involvement in the church (Dudley, 2000; Tetz & Hopkins, 2004). More importantly, through this valuable research, the Seventh-day Adventist denomination is learning how to capitalize on one of its greatest resources—the youth—to assist in fulfilling the vision of the local Seventh-day Adventist church while drawing and engaging more youth in a true and lasting relationship with the Lord Jesus Christ.

The ministry context describing some of the challenges of youth involvement in the local church, the statement of the problem, the project task, delimitations, and process of the project will be examined in Chapter 1. Before concluding with a summary, a
Definition of Terms is also included in this chapter highlighting terminology relating to this research and research in the field.

**Description of the Ministry Context**

This research study was conducted in the Inter-American Division (IAD), a denominational organization representing one of the 13 subfields that make up the General Conference (GC) of the Seventh-day Adventist World Church. The IAD hosts 40 countries that span from Mexico to Central America, the northern rim of South America, and the Caribbean. A history of colonialism and slavery shaped IAD in a blended cultural region (Central America and the Caribbean), which was mainly Christian (97%), with a predominance of Catholic (59%) (Caribbean-Guide.info, 2011), and boasted four dominant languages: Spanish, English, French, and Dutch (Official Languages of the Americas and the Caribbean-Nations, 1998-2016). With the exception of a few areas, inhabitants live in a climate of insecurity, crime, drugs, and poverty (United Nations Office on Drugs and Crime, 2011), and according to the Economic Commission for Latin America and the Caribbean (ECLAC), (2012) this population has low involvement in higher education (2012). *The Statistic Adventist Yearbook* (2015) documents a population of approximately 287,481,000. About 26% (74,745,060) are young people ages 15-29 (ECLAC, 2012).

Within this cultural and socio-economic framework, IAD has continued to grow since its organization in 1922. In 2015, its 3,615,843 baptized members, including about 940,119,18 youth, were developed into 12,618 Seventh-day Adventist local churches and 8,278 companies. These churches form 169 Conferences and Missions, and are grouped
into 24 unions: two French-speaking, four English-speaking, and 18 Spanish-speaking
(Statistic Adventists Yearbook, 1922-2015).

During my 25 years of experience in youth ministries, I have also served this
organization as Associate Youth Ministries Director since 2010 with responsibility for all
three age groups of children and youth, ages 6 to 30. My personal experience as a youth
worker in different youth institutions and the undying efforts of youths in their local
churches made me sensitive to the transformative power of youth involvement. Thus, this
issue became one of my primary concerns.

**Statement of the Problem**

The vision of both, the Seventh-day Adventist world and the local church, is
fulfilled through the service of departments and institutions. Part of that vision is to
courage the youth to be faithful disciples of Christ (1 Tim 4:12), and to teach, train,
and equip them (Deut 6:6-9), and involve them in the Seventh-day Adventist local
churches (see *Seventh-day Adventist Church Manual*, 2010, IAD Strategic Plan 2006-
2020).

However, the Annual Local Churches Strategic Plan (Local Seventh-day
Adventist Church of Chauvel Abymes in Guadeloupe, Local Seventh-day Adventist
Church of François in Martinique) is not intentionally oriented towards youth
involvement. It reveals the lack of partnership between the youth department and most of
the departments whose strategy focuses mainly on adults and seniors (about 50% or
1,788, 177). This separation implies that only the youth leader is responsible for fulfilling
the vision of the youth group. Moreover, the Annual Youth Strategic Plans are generally
not based on the vision. With the lack of human and financial resources, and youth
statistics (Annual local Seventh-day Adventist Churches Budget of Chauvel Abymes in Guadeloupe and François in Martinique), as affirmed by Bunge (2008), and the unbalanced youth strategy expresses the impossibility to fulfill the vision.

**Statement of the Task**

The task of this project is to attempt to discover keys to bridge the gap between the Seventh-day Adventist local churches vision for the youth ages 16 to 30 and the organization’s reality. I will implement an action plan based on the vision in the Seventh-day Adventist local church of François in Martinique and evaluate its effectiveness to get the youth involved. In addition to identifying the impediments of youth involvement at the Seventh-day Adventist local churches in the IAD.

**Delimitations**

This project was implemented in the Seventh-day Adventist local church of François in Martinique. It targeted all youth members, ages 16 to 30, and members and church leaders, ages 31 years and older who would commit to the project action plan for three months and agree to participate in the training provided during the preceding quarter. An additional delimiting factor was that the selection criteria (2) were found to impede participation instead of promoting involvement from a larger number of people.

**Description of the Project Process**

Theological reflection from selected passages in the Old and New Testaments will develop a theology of youth involvement in managerial functions. The study will first profile a young person in Israelite society, then, based on biblical characters, God’s strategy in matters of youth leadership will be developed through the study of the
Pentateuch and historical books. The profile of Jesus as a young leader will be evoked. Based on an analysis of His relationship with the apostles, His vision of leadership of the young generation will be portrayed. Principles toward a theology and philosophy of youth involvement in leadership will emerge from this analysis.

A literature review will focus on youth involvement analyzing approaches in implementing the leadership of the youth and defining paths of implementation. Challenges and limitations will be identified while the impact on spiritual and secular organizations such as churches, schools, youth associations, etc., will be underlined.

Implementing the following action plan in the François local church data will be collected through observation, questionnaires, and informal talks. The data will then be analyzed to discover the reasons youth involvement in the local churches is so challenging. During a regular local church meeting, the church leaders (the pastor, elders, and department officers), youth ages 16 to 30, and adults ages 31 and older, will be made aware of the impact of youth involvement. After defining the process of youth involvement, the aforementioned three groups will be invited to be part of an experience including both training and practical axis. Their entrance into the program will be expressed by each one completing a consent form. For the training, a curriculum will allow obtaining a general overview of the Seventh-day Adventist local church, its management, administration, and organization. The training session will end by appointing youth to positions of responsibility for three months, according to their gifts and talents within the local church. A youth board meeting will also be set up. During that period, each youth will be teamed with a coach and a mentor. The coach is an official officer of the department responsible for deepening the youth’s knowledge base of their
role, while the mentor is a non-officer adult or senior who will bring psychological support to the youth. This experience will lead to the development of a vision of the youth ministries in the local church.

The effectiveness of the action plan will be measured using qualitative and quantitative evaluation methods such as questionnaires, observation, and informal talks from participants and observers. The methods will analyze youth involvement, adult mentoring and coaching, how training influenced the church’s strategy during the three months, and the impact of this experience on the entire church. This study will result in developing recommendations for youth involvement in the Seventh-day Adventist IAD local churches.

This project is scheduled for completion in December 2016.

**Definition of Terms**

There are several terms that will be used within the project. They are listed here with the intention of giving the reader a better understanding of the topic discussed.

*Adult* – In Israelite culture, an adult is anyone age 20 and above. As relating to participants in this study, adults not included in the youth group were age 31 and above.

*Birthright* – a social law regulating the treatment the first-born son received. It provided for a special blessing from the father to the eldest son (Gen 27:4, 36, 48:9, 17, 18), which was accompanied by a double share of his property, an inheritance larger than those of his brothers. In addition, under the monarchy, these benefits included the right to succession to the throne (2 Chr 21:1-3).

*Child* – In Israelite culture a child is anyone less than 20 years old. The child generally was not allowed to hold leadership positions and childhood was thus defined as
a period of training and acquiring leadership skills. This definition helps to establish the profile of the young Israelite in the theological study of Chapter 2.

*Coaching* – coaching is defined by Fajana and Gbajumo-Sheriff (2011) as an approach focusing on the development of techniques that the employee must know and practice, often geared towards teaching job-related skills.

*Community Participation* – Researchers such as Black et al. (2011) observe that young people are invited to participate in communities without necessarily shaping them. These anomalies are evidence that the goal has not been reached; young people are still absent in organizations, and there is a need to differentiate having a youth council and ensuring youth participation. Voice and power in decision-making (Finlay, 2010) does not reach the goal of allowing young people to shape their communities. This method remains mostly a form of extended consultation as “having a say.” McNeil (2006) and Martensen et al., (2014) mention the lack of expertise of adults for youth involvement.

*Five dimensions of youth involvement* – The five dimensions of youth involvement illustrate the impact of positive youth development and are identified as such: youth participation, youth engagement, youth empowerment, youth activism, and leadership development.

*IAD - Inter-American Division (IAD)* – A denominational organization representing one of the 13 subfields that makes up the General Conference (GC) of the Seventh-day Adventist World Church. The IAD hosts 40 countries that span from Mexico to Central America, the northern rim of South America, and the Caribbean (*Statistic Adventist Yearbook*, 2015).
Meaningful involvement – A term which has emerged from various definitions of youth involvement implies giving young people decision-making power, and integrating them in all aspects of a program from planning to implementation, to outreach and evaluation (Cook, 2008).

Mentoring – Traditionally, mentoring is defined as an individualized approach in which an older person supports and influences a younger person (Chiroma & Cloete, 2015). However, Green and Jackson (2014) describe it as a process integrating the functions of a coach, a consultant, and a one-on-one trainer.

Participation in service – The response of adults who seek out the opinions of young people and involve them in decision-making roles (Walton, 2008).

Positive Youth Development (PYD) – This is one of several movements that gained momentum in research and practice during the 1990s, (Ersing, 2009). In this movement, instead of youth being viewed as “at risk” or “problems to be solved,” they were now regarded as problem solvers and capable individuals striving to achieve their full potential as productive and engaged adults (Guerra & Bradshaw, 2008). In support of this positive theory, protective interventions were promoted for young people instead of reactionary ones (Ersing, 2009). Guerra and Bradshaw, 2008 express that young people were now viewed as having the potential for positive, healthy and successful development that was no longer defined as an absence of at risk behavior. Positive youth development looks to create a youth/adult partnership to train young people, shape them, and make them responsible agents of change in society during their adulthood. An approach has been to point out the limits of the positive youth development, and reject it in favor of the youth leadership development approach (MacNeil & McClean, 2006).
Young people involvement – In service development, involvement is not about the youth doing it all themselves or even always taking the lead. Rather, it is about young people being given the opportunity to be meaningfully involved, and with the level of involvement that they desire.

Youth – In the context of this research with the local church, youth is defined as a young person ages 16 to 30. For the benefit of this study, the terms “child” or “young” are being used interchangeably.

Youth involvement – This is best defined as the inclusion of young people in any form of decision-making (Bailey & Wills, 2010).

Summary

In summary, Chapter 1 provides the context of the action plan for youth involvement at François in Martinique. This chapter reveals that the Seventh-day Adventist Inter-American Division stands out by its geography, history, culture, socio-economic development, and growth as presented as shown in the Ministry Context; however, it also stands out because of its dysfunction in matters of accession of youth in managerial positions. Through the Statement of the Problem and Statement of the Task, Chapter 1 presents a brief analysis of how actual youth involvement is contradictory to the vision of the local churches in the IAD, leading to the implementation of an action plan for the local church. Delimitations are also addressed. Based on both theological and social foundations (see Chapters 2 and 3), I will evaluate the effectiveness of the current vision for youth involvement and identify impediments at the local level. The Description of the Project Process presents the mentoring and coaching methodology as the method used for this study including the instruments employed to collect the data and
measure the impact of the study on participants. Lastly, the definition of terms will facilitate the reading of the study while providing recommendations to motivate the practice of youth involvement in the Seventh-day Adventist local churches in IAD.
CHAPTER 2

THEOLOGICAL FOUNDATIONS

Introduction

The realization of the potential that youth represents has led to the new paradigm of “Positive Youth Development” making youth an asset for the good of society. This paradigm has gradually infiltrated various educational backgrounds to promote their psychological and societal well-being (Gomez & Ang, 2007) as cited in Bumbarger and Greenberg (2002); Catalano, Hawkins, Berglund, Pollard, and Arthur (2002); Lerner, Almerigi, Theokas, and Lerner (2005); and Pittman, Irby, Tolman, Yohalem, and Ferber (2003). Nevertheless, this positive view of the young has failed to generalize their involvement in decision-making (Freundlich et al., 2007).

Would the Bible support a position of having young people on the front lines or in development as decision makers? Would principles for their involvement toward leadership positions emanate from a biblical foundation? In response to these questions, Chapter 2 proposes to develop a theology of youth involvement in management functions. This study will analyze the lives of four model youths from the Old Testament in Israelite society in hopes to reveal God’s opinion and openness concerning matters of youth leadership. Jesus Christ will serve as the New Testament model of inspiration. An analysis of his life and relationship with his disciples will also be conducted. From this
study, conclusions will be drawn and theological perspectives for the involvement of young leaders will be proposed.

The Profile of a Young Person in Israelite Society

As we will come to understand through this study, the young Israelite was at the heart of family and social interests. However, for this study, it is important to learn who this young person was, what character traits were developed, and what and how leadership opportunities were provided. From a biblical and historical perspective, what profiles or examples can be drawn by this research for today’s youth? To draw an accurate profile of young Israelites, and especially those noted in the Old Testament, it was pertinent to the study to first define the concept of youth within that culture, and then to describe cultural factors that shaped youth development.

Definition of Young in Israelite Culture

In Israelite culture, citizens were classified by age into two populations: Children, those who were less than 20 years of age, and adults, those who were age 20 and above (Num 14:29-30). Leadership positions in civil, military and religious life were incumbent upon the latter group (Exod 30:14; Num 1:2-3, 3:14, 4:3). In the perspective of future responsibilities, childhood was thus defined as a period of training and acquiring leadership skills. Like contemporary young people, the Israelite child could not claim leadership functions. In this sense, he also remained an adult in the making. For the benefit of this study, the terms “child” or “young” are therefore interchangeable. With this definition, the profile of the young Israelite can therefore be established.
Profile of the Young Israelite

The authors of the Old Testament point to a positive view of the child within Israelite culture. A source of happiness and pride, an object of tenderness and attention (Gen 33:14), the child was accepted as a gift, an inheritance, and a blessing from God (Ps 127:3; Ps 128:3-4; 1 Sam 1:19-20). One’s family background favored dialogue and a participatory and investigative education (Gen 24:56-58; Deut 6:20-21). Boys and girls were educated in the same curriculum preparing each gender to assume the responsibilities intended for them (Deut 4:9-10; 6:2, 7, 20-25). In the family context, children were trained in the polity or constitution, the book of Deuteronomy. Bunge states, “Learning the polity of a community’s life is a necessity for those who are responsible for leading the community” (2008). The social and religious laws also took into account their rights and duties to ensure their protection (Deut 5:12-14; Lev 20:1-2) and involvement in family, social, and religious affairs (Deut 12:1, 11-12; Josh 8:33-35; Num 8:24-25).

Concerning the polity of and Israelite society, males were considered the leaders of the family and the community, which was further sanctioned by various social laws, such as the birthright. Birthright was a social law regulating the treatment the first-born son received. It provided for a special blessing from the father to the eldest son (Gen 27:4, 36, 48:9, 17, 18), which was accompanied by a double share of his property, an inheritance larger than those of his brothers. In addition, under the monarchy, these benefits included the right to succession to the throne (2 Chr 21:1-3).

Childhood was therefore seen as a time of acquisition, integration and memorization of the values and principles of society (Deut 6:5-9). This period of training
provided within the family framework aimed at transforming children into mature beings and favored an abrupt passage, without transition, from childhood to adult. This period of acquisition and maturation was prolonged for the Levites and religious leaders who, although were set apart from one month of age, were recruited at age 25 in order to start an effective service at age 30 (Num 3:14, 8:23, 4:3).

The Bible, however, presents exceptions to this organization. Not having been fully subject to such legislation, young Israelites such as Samuel, David, Solomon and Jeremiah could be characterized as unconventional models of youth.

Unconventional Models of Youth

They were unique by their birth, family background, education, growth, relationship with parents, and vocation. However, they have an exceptional and eloquent path in common. What teachings can be drawn from Samuel the coveted priest; Jeremiah the predestined prophet; David, the young and talented, pushed out and rehabilitated; and the inexperienced King Solomon?

Samuel, the Coveted Priest

From his conception to his vocation, Samuel provides an amazing panorama of experience, unusual in the Israelite context. He came from a family where culture and faith in God coexisted. His father, Elkanah, the Levite had two wives: Peninnah and Hannah. Elkanah and Peninnah had children; however, Elkanah and Hannah faced the worst reality that an Israelite family could know: infertility. In Israelite society, not being able to produce children was considered a curse of heavy consequences (Gen 15:3, Luke 1:13, 25). Children were not only considered to be a blessing by God, but were viewed as a sign of favor by God for women, and as “an economic means by which a father could
enjoy an extension of himself beyond the grave, perpetuate his name and keep his memory alive through at least another generation or two” (Gestoso & Graciela, 2006). Through Peninnah, Elkanah was assured offspring and the perpetuation of his name (1 Sam 1:4). The Scriptures say that Peninnah provoked Hannah sore to make her fret because the Lord had shut up her womb (1 Sam 1:6). Meanwhile, Hannah, Elkanah’s wife of faith, object of his love, woman of contempt, and one that was misunderstood (1 Sam 1:5, 6, 15-17), took refuge in prayer and sent God a precise request. She dared Him to indicate the sex of the child. She wanted a male child whose mission was clearly defined: A Nazarite dedicated to a life in the service of God (1 Sam 1:11; Num 6:1-21).

The wife of the Levite did not have feelings of revenge toward Peninnah, an attitude that would be a logical consequence. If that were the case, she would certainly be eager to present Samuel to the public and to accompany her husband to the annual sacrifice (1 Sam 1:21-22). Instead, inhabited by a higher vision than that of Elkanah, Hannah focused on the vocation of the baby to whom she would give birth. More than a child, she prayed for a priest who would remain the property of God, and would be set apart for His service at a young age (1 Sam 1:11).

Her inaudible prayer (1 Sam 1:13) hid a request for divine intervention for changing her own status. The passage from infertility to fertility would require a prerequisite in her personal life. God would start by healing her biological dysfunction. Whether her sterility was due to her gametes or zygotes, God first had to act on the anomalies of her reproductive cells. The realization of her dream lay in the miracle that would first operate on her. Her plan to dedicate the child to God could be seen as a demonstration of her deep expression of gratitude.
Samuel's journey into youth was an uncommon one. Contrary to the practice of the time, Hannah did not bring her newborn to the sanctuary after the prescribed 41 days. She took the initiative to keep him until his weaning before exposing him to any religious influence outside the family (Lev 12:2; 1 Sam 1:22). From the first years of Samuel’s life (1 Sam 1:24), the first three years (Nichol, 1976), according to the tradition, Hannah provided him with an education in accordance with the curriculum of the culture, based on the study of Deuteronomy. In preparation of a seemingly premature separation from his family, this training would help to anchor his personality and prepare him to shoulder the responsibilities of a mature person and adult, in the appointed time. After this training period, Hannah gave the young child to the priest, Eli (1 Sam 1:28), who was responsible for mentoring him in his intellectual and spiritual development toward his vocation. Hannah took the initiative of taking her young son from the family cocoon to assure him a seat in a symbolic place, in the Temple of the Lord (1 Sam 3:3).

While the sons of Eli indulged in immoral and perverse acts at the entrance of the tent of meeting (1 Sam 3:22), Samuel stood in the presence of God. In this context of spiritual crises marked by a lack of communication between God and His officials (1 Sam 3:1), Hannah's plan for her son was ratified in accordance with God's plan. Samuel the novice, who enjoyed the company of God (1 Sam 3:3-19), was elevated to prophet. Neither his inexperience nor the fact that he was a youth had bearing on his ability to commune with God. As Eli, his trainer, instructed him on the method for communicating with God, he immediately executed it perfectly. This quality of execution as shown in the Scriptures gives evidence of his capacity for learning. The difficulties of Samuel to communicate with God did not come from his status as a child, but rather from the limits
of his environment made of professional adults. The deleterious religious climate created by the directing officers, Eli and his sons, were an obstacle to the manifestation of God and the acquisition of new skills by the child. Hearing God’s voice and being able to distinguish it is the result of practice and intimacy with Him (John 10:26-27). Therefore, Samuel who was inexperienced in such an environment (1 Sam 3:1) was unable to distinguish the voice of God from that of Eli. The delayed reaction of the latter was also a hindrance to a proper response from the young man. It was only after the third calling that Eli understood this was a divine manifestation (1 Sam 3:8).

Until then, Samuel had only been trained at horizontal communication between Eli and himself and in mastering the rules. Slowed down in his education, Samuel was unable to identify a vertical communication between God and himself. This gap reflected Eli’s limitations and despite the unfavorable context of Eli’s leadership and separation of the established path of communication between God and the prophet (Num 3:14, 4:3, 8:23), God made the son of Hannah His spokesman. More than just serving in the temple, he was given the task of announcing the judgment of God to deviant religious leaders (1 Sam 3:10-14).

Jeremiah, the Predestined Prophet

Like Samuel, Jeremiah can be counted among the young Israelites who had a special destiny. Of the line of priests (Jer 1:1), Jeremiah’s future seemed all mapped out. According to the legislation in force at the time, he would be promoted to the assigned post of priest. Yet a seemingly premature call to prophecy shook his tranquility and his professional plans (Jer 1:4-5). Because Jeremiah had mastered the process of his accession to his future vocation of priest, he resisted the call of a prophet. He was a child
and believed that he could not hold an office that was traditionally occupied by an adult. God, the author of the call, drew attention to the principles to respect. Focusing on the law, the adolescent failed to understand the terms of the call.

God used the personal pronoun “I” four times to persuade Jeremiah that He was the author, had taken the initiative before his conception and birth, and had controlled every detail. He tried to convince him of the lack of human participation in the process initiated from the eternal with the sole aim of establishing and consecrating him as prophet. “Before I formed you in the womb, I knew you, and before you came forth out of her womb, I had sanctified you; I have appointed you a prophet to the nations” (Jer 1:5). But Jeremiah, tied to religious practices, was unable to overcome tradition and understand the prescience of God, His omnipotence, and His work. He dared to refer to established standards to resist the calling of God and to justify his refusal. In his opposition, he also twice used the same personal pronoun “I”: “Lord, behold, I can not speak because I am a child” (v. 6). In this power relationship established between God and Jeremiah, a new definition of child is given. By going to those to whom He sends, and telling them His orders, the child will no longer remain a child (v. 7). His involvement in positions of responsibility would affect his status.

Childhood is not determined by age but by one's will, or lack thereof, to endorse the prophetic office. In addition to this new concept of the child, God assured His presence as an antidote to fear and as a guarantee of his invincibility and his victory (v. 8). Then, God made him a demonstration by touching his mouth and by putting His words there (v. 9). He branded him and made him eloquent for His mission. Just as Jeremiah had played no role in neither his conception, his birth, nor his calling, he would
not play one in his prophetic responsibilities. God convinced Jeremiah that He is in control.

David, the Young, Talented, Excluded, and Rehabilitated

David, the youngest in a family of eight children, is another exceptional profile of youth. Of the tribe of Judah, which produced the kings of Israel, he was known to be a valiant warrior. The talented shepherd was distinguished by his physical beauty, eloquence, musical skills (1 Sam 16:11, 12, 18), and unique story. Yet he was absent from the ceremony to which Jesse, his father, and his eight sons were invited (1 Sam 16:5, 11-12). What justification could be given regarding why David failed to honor the invitation of the priest? Was he informed about it? Was caring for his sheep so captivating that he was unable to free himself (v. 11)? Would he deliberately refuse to join the service, or was he excluded? Were his low rank and his young age the cause?

The argument about the age cannot be advanced because there was no restriction on the invitation. Adults such as Eliab, Abinadad, and Shamma (1 Sam 17:13) and other young family members were all summoned. If he gave priority to his flock, why would he agree to come when Samuel sent for him? Would not the decision to become a shepherder already had been taken, like the words of Eliab might suggest in other circumstances (1 Sam 17:22-28)? Everything seems to lead to the belief that his family had not considered his presence useful, and that it was more of an exclusion. We witness, however, a real turnaround during the ceremony, at which the successor to Saul was to be anointed (1 Sam 16:1-6).

From the first to the seventh son, all were rejected. For various reasons (1 Sam 16:7), none of the young people or adults present understood what God saw. He
scrutinized their hearts, not their height, before giving His approval. The disappointment was probably very deep for the eldest, Eliab, who, through his family rank, could have had a claim to the royal position. His physical assets were insufficient, both to recognize his preeminence (Gen 49:3-4) and even less so to qualify as king (1 Sam 16:7). God's choice fell on David, the youngest. This shepherd with ruddy features (1 Sam 16:12) took from Jonathan, King Saul’s eldest son, and his own eldest brother, Eliab, a position that legally belonged to both of them through inheritance or birthright. To a beautiful physical corpulence God preferred the beauty of the heart to the one we spoke of the beauty of the face.

Inexperienced King Solomon

With Solomon, the story of the non-regulatory succession to the throne is repeated. The fourth son of Bath-Shua, who was not the first wife (1 Chr 3:1-5), succeeded his father David even though he was the youngest and was not very old (1 Chr 22:5). While it is true that David made an inexperienced son king, it is nonetheless true that God dictated this choice. God took the initiative to designate Solomon the builder of the temple (1 Chr 22:7-10). For the realization of this ambitious project, his father accompanied him. David lavished him special attention and helped him benefit from his experience, his moral support, his involvement, his guidance and his influence (1 Chr 22:11-19).

Out of these four models of young leaders: Samuel, Jeremiah, David and Solomon, emanates God’s openness in matters of youth leadership, His vision of this group and His will to also get them involved in a position of leadership. The next chapter will give the description of this approach in further detail.
God’s Strategy in His Relationship to Youth

Age, physical appearance, talents, training, experience, and competence are all criteria defined by society for assignment to leadership positions. Israel was no exception to this rule in providing what its legislation reflected. From the experience of four atypical youth, God the Legislator teaches a new vision in relationship with the youth. He calls out tradition and routine practices to institute innovative practices.

Reversing the age barrier, He established a policy of integration for all functions of civil or religious direction. An inclusive leadership regardless of age was proclaimed. The division between the youth and ineligibility, on one hand, and the adults and eligibility on the other, was eliminated. In this dynamic, a new concept of the child was defined. It was no longer based on the criterion of age, but on that of the entry into leadership positions. It is their non-involvement in managerial functions that makes a human being a child. Refuting the principle that associates success with adults, He offers His presence and His touch as the strengths for qualification and success, available to all, including young people.

An analysis of the 22 kings of Israel and Judah (see Appendix A) leads to a similar conclusion. There are as many good kings listed, as there are bad. Their difference lies not in age, but in their degree of commitment and obedience to God. The more they obeyed the laws of God, the better a king they were. The child Josiah, enthroned at the age of eight, was called a good king for having done what was right in the eyes of the Lord, and having walked in the way of David, his father, without turning either to the right or to the left (2 Kgs 22:1-2). Rehoboam, the adult of 41, was said to be a bad king, for not using his heart to seek the Lord (2 Chr 12:13-14). To the criterion of
presence, God emphasized the beauty of inner values. Manifest in His sight, they can be hidden from the eyes of the human and family who do not make them a priority (1 Sam 16:7).

God’s quest for this value forced Him to trample the rights of the first in favor of the latter. The birthright had no inherent value. The first-born was respected as long as he served the interests of God. Jacob had already made a demonstration by transferring Reuben’s birthright to the son of Joseph (1 Chr 5:1) for having trampled over moral values. God also questioned the practice of associating competence and success with talent, training, and experience. To these criteria, which do not always guarantee the desired result, He favored provisions for learning on the job, the perfectible nature and the speed of execution. When it was necessary to appear at the home of Eli, while professional but immoral priests were ignored and rejected, He preferred to contact Samuel, the inexperienced youth. It is the consecration to God, and not the position, that makes a young adult a leader or a servant of God. Samuel was sleeping in the presence of God.
Table 1

**Opposed Recruitment Criteria**

<table>
<thead>
<tr>
<th><strong>Criteria for Society</strong></th>
<th><strong>Criteria for God</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age is used to determine the separation between youth and adults, the able and the unable</td>
<td>1. The age barrier does not exist. There is only one group, whose qualification criteria are set by God</td>
</tr>
<tr>
<td>2. Physical Appearance - The presence</td>
<td>2. Values and inner beauty</td>
</tr>
<tr>
<td>3. Experience</td>
<td>3. Flexibility</td>
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<tr>
<td></td>
<td>Provisions of the heart</td>
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<tr>
<td></td>
<td>The provision for learning on the job</td>
</tr>
<tr>
<td>4. Social and religious norms are seen as ends in themselves and are inviolable.</td>
<td>4. Social and religious norms are seen as means to serve God's purposes.</td>
</tr>
<tr>
<td></td>
<td>They are rendered obsolete as soon as they no longer fulfill His purposes.</td>
</tr>
<tr>
<td>5. Competence and success are the result of talent, training and experience.</td>
<td>5. Competence and success are the result of the consecration, the presence of God and His touch as well as obedience to His ways.</td>
</tr>
<tr>
<td>6. Assignments come from human criteria.</td>
<td>6. Assignments come from the prescience of God.</td>
</tr>
<tr>
<td>7. The human resorts to religious syncretism to achieve its purposes.</td>
<td>7. The human selflessly uses living faith to implore God's intervention.</td>
</tr>
<tr>
<td>8. Position</td>
<td>8. Consecration</td>
</tr>
</tbody>
</table>
To serve His purposes, God overrides the legislation regulating social and religious practices (1 Sam 1:22). He considers such practices as a means to serve His cause, and He invalidates them when they do not achieve the goal justifying their reason for existing. Samuel, Jeremiah, David, and Solomon demonstrated the openness of the vision of God to also get the young people involved in leadership positions. They are also a demonstration of His innovative and revolutionary strategy to transform His vision into action.

**Jesus and His Relationship to Young People**

One could question: “Would Jesus enter into a dynamic similar to Samuel, Jeremiah, David or Solomon?” An analysis of episodes in the life of Jesus will highlight His vocation, recruitment of the Disciples, and His relationship with them.

Jesus distinguished himself as both Son of God and Son of Man. His divine-human nature made Him a singular being. He also distinguished himself in other areas such as His vocation and recruiting strategy.

**The Calling of Jesus**

The education system of a young Jewish contemporary of Jesus foresaw that he would have memorized the Torah by the age of 10. It was then that his vocation took shape. Two paths were open to him. Regarded as a promising young man with high intellectual abilities, he could continue his studies of the 39 books of the Old Testament with a rabbi of his choosing. Otherwise, he could invest himself in and learn the family business (Bell, 2012).

At 12, having given no evidence that He had been recruited as a disciple, everything seemed to lead to the belief that Jesus continued His education as a carpenter.
in the business of His adoptive father, Joseph (Matt 13:55). Taking advantage of His first Passover in Jerusalem (Luke 2:41-50) He helped His parents to realize His true vocation. With the festival being over, Jesus’ parents had only planned to go the 20 miles back to Nazareth. Jesus was not in favor of this route, which distanced them from Jerusalem. He chose to stay in the religious capital, and in the temple. Sitting among scholars of the law who were not His relatives and friends (vv. 44-45), He was involved in a participatory, interactive, and investigative discussion. The quality of His responses impressed both the listeners and interlocutors (v. 47). His intellectual abilities and His knowledge of religion demonstrated His aptitude for higher studies. He had the profile to become a disciple of one of the teachers of law.

Aware of His identity, His parentage, and mission, He pushed aside the practices of His earthly family to bring them to receive His vision. Painfully, they retraced their steps. In vain, they sought Him among the relatives and acquaintances, and eventually found Him in the temple. In this symbolic place, He spoke to them about the need to become aware of His true vocation. Jesus knew that His destiny was telling Him not to be content with mere participation in the ritual of Passover (Luke 2:41) and in an investment in the family business. In decisive words, Jesus publicly expressed to His parents that the time to choose His rabbi had come. “Do you not know,” He said to them, “that I must do my Father's bidding” (v. 49)?

What a contrast between the vision of the child Jesus and that of the adults, His parents! While they were looking for Him outside of Jerusalem among His friends and family, He was in Jerusalem, in the temple among the teachers (Luke 2:44-46). This young man, who distinguished himself by His forceful decision, audacity, courage,
determination, and will to enter into His Father's plan, would not fail to innovate in the strategy established for the formation of a team to create members and partners in His mission.

Jesus and the Recruitment of His Disciples

At age 30, Jesus began his public ministry and took on the role of teacher (John 1:38) preaching the gospel of God (Mark 1:14). Contrary to custom, He was not chosen by His disciples, but rather He chose them (John 15:16). He recruited them among apprentices of family businesses, professionals (Mark 1:19-20, 2:14), and married men (Matt 8:14). They were from a group of young people failing to distinguish themselves as outstanding students, who could neither continue on to higher education nor otherwise become disciples. They were men of the people, already engaged in working life, without instruction (Acts 4:13), with limited education, doubtable reputation, and uncouth character (Matt 17:4; 19:27; Mark 9:34, 10:35-41; Luke 9:49, 52-56). Nothing has been said in the Scriptures about the age of this overlooked group of men. One can guess they were as young as 14 or 15 because they were involved in their family vocations. In the case of Peter, he, presumably, may have been 14 or older given his marital status. They were fishermen and tax collectors (Matt 4:18-19; 9:9). Nothing would predict this evolution of their social condition. Of these citizens of lower class, Jesus made them His disciples, His friends (John 15:15), messengers (Matt 10:2), and bold preachers preaching and working with the same power as He himself (Mark 6:7-13; Acts 3). Some became writers (Matthew, Mark, John, and Peter). These young people, whose fate already seemed to be sealed, and who had difficulty in understanding (Luke 24:21), and a tendency to fail (Matt 26:74-75; John 21:15-17), acceded to the lineage of those who
mastered not only the teaching of the 39 books of the Old Testament, but also the mission of their Master and His life and teachings (Mark 6:7-13, Acts 3). This radical transformation was the result of the investment Jesus made in their training to help them become the founding members of Christianity. After being recruited as disciples (Matt 4:19), unlike the masters of the time, who, out of lack of time, recruited only trained youth (Bell, 2012), He took charge of their personal development and strove to convey His vision of discipleship to them (Matt 20:28), train them (Matt 5:1-2), equip them (Matt 10:1), organize them in a team (Mark 6:7) and place them in a position of leadership (Mark 6:7-13).

Figure 1. Personal development of the disciples: Jesus’ strategy.
Youth Involvement: Theological Perspectives

The youth engagement strategy, set up by God and Jesus, made it possible to establish the biblical foundations of involvement incorporating a much wider audience than the young. Based on lessons learned from the analysis of the five biblical models presented in this chapter, theological perspectives of involvement can be defined.

Lessons Drawn From the Study

In their relationship with the younger generation, Jesus and His Heavenly Father shared a positive vision of this public. They claimed their acceptance, inclusion, and accession to leadership positions. Through this non-protectionist methodology, they did not lock themselves in the framework of social practices defined by society. Involved in a dynamic innovation of faith and service, they did not hesitate to question certain practices, invalidate certain rules, define new directions, and introduce new standards. They acted as real legislators, amending the laws that should be amended and using those that were relevant. They did not consider the practices and legislation as ends in themselves, but the means to bring others into relationship with God. Their existence was justified as long as they achieved that purpose. These disciplines were focused on the person and that person’s involvement and personal development more so than on the social rules of the time. They also prioritized inner values above knowledge, skill, poise, age, and experience, as demonstrated by their presence, touch, and training. Only these divine strengths guaranteed success and protection against deviance. The young Samuel, sleeping in God's presence, was more suitable to perform the prophetic function than the sons of Eli, who indulged in debauchery at the entrance of the tent of meeting.
In terms of education, the role of the family is the fundamental element in the accession of the young into leadership. In Israelite culture, parents had the task of managing for their children social integration and accession to leadership. They played a decisive role in the vocation of the young, for which the involvement of the mother could be crucial. It is therefore not surprising that Hannah, imbued with her leader-training mission, focused on the vocation of the child she wanted. Her request also demonstrated that, in some cases, God’s intervention on behalf of the parents, especially the mother, could be required. In Hannah’s case, God created favorable conditions for her conception to birth a spiritual leader. In the context of education focused on leadership training, care was taken by parents to engage youth in an interactive, participatory, and investigative pedagogy. Jesus advanced the education of youth for leadership through His adapted pedagogy.

Leadership preparation requires a provision for separation. Hannah had planned to separate from her son while he was at an early age. After the Passover, Jesus, at an early age, did not take the way back to Nazareth with His parents. Possibly with the support of their father, disciples like Andrew and Simon (Mark 1:16) did not hesitate to separate themselves from their family and professional context to embrace the call of Jesus. Their separation would allow them to seize the higher vision of change and social status that Jesus spoke of in order to now become fishers of men (v. 17).

The Scriptures portray a variety of parenting models that support youth leadership. I will capture four of the parenting models demonstrated in the lives of this study’s youth leaders. Hannah, our first parenting model, was a revolutionary and innovative parent. She made her request unto God and sought His plan for herself and her
child. Motivated by her faith and the consciousness of her son’s vocation, she deviated from the custom as it relates to newborns to become an exceptional trainer in the home in accordance with God’s vision. King David, another parenting model, represented the parent who already was involved in leadership. He entertained a number of personal projects for the kingdom, but under God’s order withdrew himself to concede the projects to Solomon, his young, inexperienced son and successor, all the while ensuring the child’s support. He was simultaneously the visionary parent and a volunteer mentor. Jeremiah’s opposition to his calling suggests that he was from a family where the parents scrupulously respected tradition and religious obligation. Like Jesus, he was trained to be faithful to religious practices. His parent’s modus operandi could have been an obstacle to Jeremiah’s new vocation and new higher level of leadership because of its potential of blinding them to the child’s greatest potential and calling.

As a child, Jesus created his own intervention with his parents, while God spoke directly with Jeremiah. These interventions of God were essential to propel the children, as well as their parents, into their next level of service. Jesse, David’s father, was initially the unsupportive parent. Having difficulty at appreciating his youngest son’s skills and qualities and seemingly unconcerned about his involvement in religious services, he did not envision his son being promoted to king, the highest level of leadership. It was only by the urgent request of the influential prophet, Samuel, that Jesse called young David to the ceremony. As a result of the influence of other leaders, David was able to receive the position of leadership that God offered him.
Theological Perspectives

The five biblical examples of young leaders that have been portrayed should broaden one’s perspective of leadership. God democratized leadership by making it accessible to a broader public, rather than keeping it as an elite position. This inclusive approach is God’s design in humanity, and it begins for the child even before conception. A child is born with the prospect of being a leader. Under the criteria of an adapted pedagogy, leadership is not restricted by age, social status, or intellect. Leadership training of youth becomes a combined effort on the part of three principal actors: parents, leaders, and God. In this context, the family is considered a defining framework, where parents cherish the dream of having children predestined to management or priestly vocation even before conception. They are involved in a selfless initiative with God and for God to produce men and women who stand in God's presence and invite others to do likewise. These parents are aware that their home is the first school for leadership training. The child is then the result of the fruit of faith in God as expressed in prayer rather than the fruit of the couple's love.

This parental initiative with God to loan their child back to Him thus becomes the impetus for formal church leaders to take responsibility for ensuring a secure place inside the temple for youth to rest in the presence of God, be induced to spontaneous service, and mentored in the art of communicating with God (1 Sam 3:3-11). This responsibility requires that leaders first master this three-pronged art of spirituality. This is important because despite having a remarkable aptitude for learning, the trainee runs the risk of mirroring the habits and attitudes of the trainer. Involved in religious and associative roles, leaders are therefore the auxiliaries of both the parents and of God (1 Sam 2:18,
3:1, 3:9) playing a crucial role in support of youth reaching their vocation as leaders. In this mission, the four parental profiles described above (the revolutionary and innovative, the visionary and mentor, the routine traditionalist, and the unambitious and unsupportive) may well be applied to the types of leaders who institutionally are involved in training the young.

*Figure 2. Four types of parents and leaders.*
In this working partnership, God, as well as Jesus, defines the rules of the accession to leadership functions. They ignore all restraint coming from tradition, customs and social or religious rules. God approves human strategies motivated by a similar vision. The latter is not focused on the task, but on the person and his transformation toward the service of God. In this action plan, it is not the doing or the occupying of a position. The desire of Jesus was to train disciples to become apostles. He cared about transforming outcasts in His image. This was the vision previously defined. Fundamental in any initiative of involvement, it allows preparing for the future with an image of the trainee. This vision contributes to the quality of the trainer/trainee relationship. The trainer draws motivation from it to make himself available to accompany the trainee in his personal and professional development. Convinced of his competence, the trainer is invested in enabling him to meet the challenges related to his function.

Involvement in leadership functions remains a rewarding strategy for the four partners. The impact leads to unexpected and surprising results that exceed all expectations. Indeed, who would dare to intercede for his personal transformation to conceive a priest who would become the spokesman of God in a period of total absence of revelations? Who would imagine the young shepherd David apt to become king, and capable of claiming the glory of the army of the living God, when he would not even be legally allowed onto the battlefield (1 Sam 17:26)? Who would attribute the building of a temple to a young, inexperienced man? Who would dare recruit a young teenager in a time of crisis to deliver warning messages to deviant political and religious leaders? Who would imagine that the young lower class Galileans would turn into famous theologians,
whose reputations would cross the borders of Galilee and would be spoken of from
century to century? Diverse in origin, with varied education and of dispersed paths,
Samuel, Jeremiah, David, Solomon, and Jesus are references for young people as well as
educators who want the youth to embrace careers in leadership conforming to God’s plan.

Summary

From biblical foundations, an attempt to define the concept of the young as it
relates to leadership revealed that the definition of this group varies, having evolved
across cultures, time, and organizations. One common definition that emerged between
the Israelite and the contemporary culture is that the young person is an adult in the
making. Treating them as such, legislation rules that the young person is to be excluded
from leadership, a role that is attributed to adults.

In the patriarchal culture of the Israelites, being excluded from leadership as a
youth did not, however, deprive them from various rights such as love, education,
freedom of expression, protection, security, respect, life, etc. Being valued, youth were
trained into maturity to access without transition leadership positions reserved for male
children. In contemporary culture, it is the 1989 UN Convention on Children's Rights
(Gillet, 2010) that offered similar treatment and claimed the protection of children under
18 years of age without guaranteeing their maturity. No matter the culture, the criterion to
exclude young people from leadership remains.

Biblical examples have yet to show evidence of God and Jesus questioning this
vision in the Old or New Testaments. However, because of their love for the youth, they
adopt a revolutionary attitude: They ignore social and religious laws that have defined the
absolute role of a child/youth and democratized the leadership function.
The exclusionary criterion of the time, considering the defined role of youth, was struck in favor of a criterion of acceptance and practices of divine principles. It is in light of these same criteria that privileges have also been evaluated. One’s inner beauty, propensity to favor flexibility (that makes learning on the job possible), consecration, and willingness to accept God's foreknowledge are all criteria that promote access to leadership and make leadership an inclusive practice.

Based on the methodology that Jesus developed in his relationship with His disciples, leadership would be defined as the availability to answer the call to follow Jesus, and to accept being transformed in His image while accomplishing His mission; not as validating skills merely to gain a position. Integration is an asset for leadership.

In this dynamic of youth accession to leadership, the role of parents and leaders is paramount. It is the parents and leaders’ responsibility to design initiatives that offer them opportunities to act as mentors or coaches.
CHAPTER 3

LITERATURE REVIEW

Introduction

The status, membership, and citizenship of the youth have generally been an issue of concern in society at large. Concerns have been raised with regards to who they are, how they are perceived, how they should be dealt with, and their rights and responsibilities.

Before the 1980s, young people were viewed negatively in society (Bailey & Wills, 2010). A risk-focused approach led them to be considered as problems to be fixed. Their development was described as a process of overcoming deficits and risk (Guerra & Bradshaw, 2008). They were considered as adults in the making (Ersing, 2008), and were excluded from participation in decision-making about their lives (Daly, 2009). Their voices were unheard, and their views were ignored.

During the 1980s, there was a paradigm shift in the manner in which the youths were viewed. Religious events (Institution of the World Youth Day, 1985), social laws (First International Youth Year, 1985) [World, Youth Day], (United Nations, 1989), and prolific literature claimed a positive view of the youths (Frank, 2006) and their rights were acknowledged (Butler & Benoit, 2015). In the 1990s, movements such as “Positive
Youth Development” have been gaining momentum in research, and practice (Ersing, 2009). A new generation of youth was envisioned.

However, in the 2000s, the positive youth development has also been challenged. Proponents of this approach have acknowledged that it has failed. This literature review, which covers the ten-year period from 2006-2016, will address the differences between positive youth development concept, its purpose, impact, outcomes, and failures, and other solutions that challenge its effectiveness for youth development. In summary, recommendations for contemporary organizations such as churches will be addressed.

**Investigation on Positive Youth Development**

Positive Youth Development emerged from the new way of looking at young people. They are seen as competent community builders (Ersing, 2009). Representing a strength-based conception of youth development rather than a deficit-reduction approach, positive youth development focuses on the talents, strengths, resources, assets, and potential of each individual young person (Armour & Standford, 2013). This investigative study will look at the purpose, impact, outcomes, and challenges that are all key elements of the positive youth development approach.

**Purpose of Positive Youth Development**

The goal of Positive Youth Development is to increase and sustain the positive, healthy development of young people. The reduction of high-risk behavior is one of its core tenets. Positive youth development also recognizes that low-risk negative behaviors are a part of healthy youth development (Dell et al., 2013). Norton and Watt (2014) present this concept as a way for young people, especially those growing up in an urban...
environment, to combat personal and environmental risk factors (poverty, exposure to gangs, drugs, community and family violence).

Positive youth development is also a future-oriented, transformational approach. It aims to shape young people in the present and to introduce them into the path of leadership in the future. Young people should then become confident and competent young adults, healthy decisions-makers, leaders, agents of change in community building and capable of maintaining a sense of well-being despite exposure to developmental stressors (Ersing, 2009). This protective approach seems to be an extension of the philosophy of the youth movement of the late 19th century. It motivated social leaders of the United States to remove children from the perceived dangers and moral corruption of the city through private youth camps and inspired the motto of the Boy Scouts of America: “Every Boy Scout a better citizen” (Cuppers, 2008).

In this transformational dynamism, the youth/adult partnership should be mandatory. Ramey (2013) affirmed that it is when youth work, usually in collaboration with adults, to set the policy direction of an organization that decision-making is implemented. Balsano (2005) argued that youth participation involves youth and adults in partnership. Rose-Krasnor (2009) described the social interactions between participants and adults as the key element in youth involvement. Kiromat (2012) recommended youth organizations in which older people, parents and other adults, teamed in pairs would serve the youth as its chairperson and vice-chairperson, giving advice and guidance to their operations. These adults would also be actively involved in fostering conditions and opportunities for youth to develop critical consciousness. Larson, Walker, and Pearce (2005) describe this co-operation as the balance between the youth-driven approach and
the adult-driven approach. In the first model, the task of each one is defined and the youth is in the position of decision-maker. They illustrate this strategic position as follows: “Adults might feed the horse and provide the stall, saddle, and other gear, but young people make decisions as to course, pace, riding companions, and manner of motivating the animal” (Larson et al., 2005). In this process, Stacey et al. (2005) draw attention to the preeminence of young people while Coad et al. (2008) point out the need for a balance. Young people’s involvement in service development is not about them doing it all themselves or even always taking the lead. Rather, it is about young people being given the opportunity to be meaningfully involved, and with the level of involvement that they desire.

Impact of Positive Youth Development

Taking the form of service, civic engagement, or connectivity, positive youth development leads to active participation of youth in the community (Alessi, 2006), such as schools, local community-based organizations, political institutions of civil society (Balsano, 2005), or in a religious organization. The unprecedented growth of participation in service, the response of adults who seek out the opinions of young people and involve them in decision-making roles (Walton, 2008) as well as the emergence of a broad lexicon (Rose-Krasnor, 2009), provide evidence of its impact. These terms are often used interchangeably. Five dimensions, which also illustrate the impact of positive youth development, are identified: “Youth Participation,” “Youth Engagement,” “Youth Empowerment,” “Youth Activism,” and “Leadership Development” (see Appendix B).
Hence, youth involvement can be defined as the inclusion of young people in any form of decision-making (Bailey & Wills, 2010). The phrase “meaningful involvement,” which has emerged from these various definitions, implies giving young people decision-making power, and integrating them in all aspects of a program from planning to implementation, to outreach and evaluation (Cook, 2008). This process has been viewed as both radical and exciting (Grossman & Steinberg, 2010), and worth dying for and for which young people are dying. It can also be described as “passion” (Quigley & Haitch, 2005). It can be demonstrated with actions such as the basic act of arranging chairs and tables for a meeting (Quéniart, 2008). From this analysis, it can be said that the positive youth development movement aims to create a youth/adult partnership in whatever the form of youth involvement that produces passion, and culminates in youth leadership development. Numerous advantages have been associated with Positive Youth Development.
Outcomes of Positive Youth Development

Youth, adults, families, organizations, and society have been found to benefit socially, intellectually, and morally from the impact of youth involvement which creates a thriving society for adults and young people themselves (Harré, 2007). In fact, it consolidates personal identity, grounds them in relationships and provides an understanding of society (Evans, 2007). It confirms young people expertise, the right to have a voice and the right to be heard (Daly, 2009). Furthermore, in connection with prosocial adults, young people are socialized into shared norms, encouraged to develop meaningful social roles, and prepared for leadership roles within their local communities and the larger society (Jarrett et al., 2005). Youth involvement is often predictive of healthy development across a broad range of social and non-social indices, including academic success, a sense of well-being, peer relationships, and lower risk taking (Rose-Krasnor, 2009). However, Rose-Krasnor calls us to pay attention to the possible inequality of the results. The author points out the incoherence that makes it is possible for a young person to be involved behaviorally (e.g. attending regularly over an extended time) and that the experience be meaningless and thus have little impact on one’s
development. Further, positive development does not occur in an equitable manner, neither for all activities nor for all children.

Researchers have observed that as adults become more engaged in their organizations and communities, and impact the service system (Gyamfi, 2007), they experiment with a change of their view of young people, and improve their relationships with the youth. Ramey (2013) points out that the participation of young people will have a positive impact on both youth and adults, encouraging the adults to devote more energy and develop greater commitment in their work.

Researchers also establish a correlation between service and intellectual, personal, and social growth. Pancer, Pratt, Hunsberger, and Alisat (2007) link youth involvement with academic success, a greater sense of career direction, enhancement of self-esteem and more positive connection with others. Janzen, Pancer, Nelson, Loomis, and Hasford (2010) have identified positive behaviors which have resulted from youths’ community participation, including lower rates of alcohol consumption, lower rates of school dropout and criminal involvement, higher academic achievement, and increased physical activity in adulthood. Peterson, Newman, Leatherman, and Miske (2014) focus on the leadership skills development. They emphasize the youths’ own leadership development, the development of their communities, and more positive community attitudes toward youth.

The impact of positive youth development on civic engagement is also relevant. Scott et al. (2006) found several outcomes. These outcomes include frequent church attendance, participation in private religious practices such as prayer, participation in public religious practices such as church youth groups or choirs, and increased religious
beliefs (e.g., that they can always count on God, that faith in God helps them during hard times). Researchers advocate this kind of involvement as an antidote to risky behaviors such as alcohol consumption, cigarette smoking, and marijuana. Young people have also been found to be less sexually active, less likely to have been engaged in sexual activity, more likely to remain virgins, and more likely to delay their first sexual experience (Scott et al., 2006).

The impact of youth involvement in religion is also undeniable. In discussing the relationship between religion and service, Hugen (2006) argues that volunteers attending religious services are more likely to be involved in community service. He also highlights the correlation between religion and service showing that faith leads to service, and in turn, service challenges and deepens faith. Findings from a national study by the Search Institute (Sherr, Garland, & Wolfer, 2007) indicate that young people who are involved in service are much more likely to be firmly bonded to their churches, less likely to drop out of school, and less likely to engage in behaviors that put them at risk.

Sherr et al. (2007) have also pointed out the impact of positive youth development on adolescent faith maturity and practices. Young people experience transformation of their attitudes and values. Dekker (2007) found similar results that confirmed the correlation between faith and development and also called to attention the kind of faith developed. This requires being careful about the theological and sociological assumptions behind the projects and taking a closer look at theological terminology. Hence, Dekker points to the necessity of considering community service from the perspectives of the server and the recipient. Wilson and Nicholson (2008) found that religiosity and active religious participation are effective in delaying or reducing the likelihood of teen
pregnancy, substance abuse, delinquency, and other destructive behaviors and are well-documented protective factors for young people. Furthermore, as an antidote to youth dropout, Wilson and Nicholson’s research suggests that involvement in organized religion provides youth with opportunities to acquire cross-generational connections and leadership skills. Snell (2009) underlines the positive life outcomes of youth religiosity in personal well-being and relationship. The author mentions growth in physical health, longer lifespan, life satisfaction, problem-solving skills, friendship support, coping mechanisms, healthy familial relationships, and reduced incidences of depression. In their study of religion and adolescent sexual behavior, Burdette and Hill (2009) suggest “religious salience has a particularly strong association with delayed sexual activity in adolescence.”

Gane and Kijai’s (2006) study on youth involvement in youth ministry, found that those who are most involved in youth ministry tended to have higher levels of faith maturity and intrinsic orientation to religion compared to those moderately or less involved. Contrary to their expectation, they also found that those most involved in youth ministry have higher levels of extrinsic orientation to religion than those moderately or less involved. However they tended to focus on the importance of the form of the activity because doing ministry “with youth” rather than “to youth” had the greatest impact on keeping them active and growing spiritually.

Despite these positive outcomes, researchers have drawn attention to the potential risks of positive youth development. Connectivity can be detrimental to the individual’s well-being because social relations in the setting of religious institutions can also be characterized by conflicts (Wilson & Nicholson, 2008; Obst & Tham, 2009). Agans et al.
note that although within the positive youth development perspective there is an understanding that all youth have strengths, there are still risk factors to be addressed. Therefore, both promotion of positive youth development and prevention of risks are vital components of youth programming.

Researchers have recognized the numerous outcomes of positive youth development; they have acknowledged its transformative impact, and identified a lack of involvement as a developmental risk factor (Yohalem & Martin, 2007). However, they have pointed to the failure of this approach. To solve this dilemma, critics have proposed examining the paradigm shift from an angle other than a deficit model: From a more holistic or positive youth development perspective, based on the need to understand that young people are assets in the making and not just problems to be fixed (Ramsing & Sibthorp, 2008). Therefore, despite this failure, they propose maintaining the approach while making integrating young people into the decision-making process a priority (Ramey, 2013). Another approach has been to point out the limits of the positive youth development, and reject it in favor of the youth leadership development approach (MacNeil & McClean, 2006). This trend is discussed below.

**Challenging the Results of Positive Youth Development**

Critics of positive youth development denounce its numerous weaknesses. They claim that it remains a theoretical approach, and that research has not kept pace with practice (Ramey, 2013). Quigley (2014) comments, “The concept of empowering youth is widely touted but often misunderstood and underutilized” (p. 24). Black et al. (2011) observe that “community participation” has become a policy cliché claiming: “Increased youth participation will empower young people, help build community and remedy a
range of social problems” (p. 42). Richards-Schuster and Checkoway (2009) underline the existing gap between the ongoing increase of initiatives in public policy and the existence of a negative approach to young people among those who do not view themselves as a group than can influence policy, adults who do not view young people as competent citizens, and public officials who do not view young people as central to their work. The negative view of young people is still a reality. Black et al. (2011) specify that “Community participation” does not reach the goal of allowing young people to shape their communities. This method remains mostly a form of extended consultation as “having a say.”

Along the same line, MacNeil (2006) and Martensen et al. (2014) mention the lack of expertise of adults for youth involvement. They do not master its rules. Hence, youth/adult partnerships as well as the calling of youth in meaningful leadership roles are still challenging. Black et al. (2011) observe that young people are invited to participate in communities without necessarily shaping communities. These anomalies evidence that the goal has not been reached; young people are still absent in organizations, and there is a need to differentiate having a youth council and ensuring youth participation; voice and power in decision-making (Finlay, 2010) as well as being present and being involved (MacNeil, 2006).

Beyond the failure of the purpose to make young people true leaders, the concept of positive youth development itself is challenging. MacNeil and McClean (2006) question the transformational, protective, and complacency orientation of the positive youth development approach. Debra and Skogrand (2014) introduce the philosophy of the four universal needs of youth: belonging, mastery, independence, and generosity (see
Appendix B) as an approach that focuses on preventing problems. Moreover, MacNeil and McClean (2006) question the prerequisites (the fives C’s; see Appendices B and C) to youth leadership development (Ersing, 2009).

MacNeil (2006) also refutes the positive youth development future orientation, which is aimed at preparing youth to develop the skills now that they will need to be effective leaders later, presumably when they are adults. MacNeil and McClean (2006) argue that focusing on youth as tomorrow’s leaders is a narrow way of thinking that might overlook what current leadership roles are, or are not available to young people. They add that this way of thinking might also prevent them from having real voices and power today. MacNeil (2006) defends making youth leadership development an immediate action. This critic advocate that there is no delay in developing leadership potential in youth (MacNeil, 2006), and in increasing attention to youth leadership development. Alessi (2006) confirms this idea, and observes that young people need to be recognized not simply as the leaders of tomorrow but also as the leaders of today, playing an important role at the local, national, and global levels.

More than acknowledging young people as being a resource, they must be viewed as leaders of today, and be fully engaged. With such a vision leadership can become synonymous with involvement. Being involved is practicing leadership. Following the vision of the young people positive approach, society should envision young people as fully involved.

From this line of argument, the conclusion can be drawn that while researchers recognize the numerous outcomes of positive youth development, they also acknowledge
its failure to conduct the process of youth involvement to completion and institute youth leadership development as a practice.

**Practicing Youth Leadership Development**

Following the negative view of the youths, and the proponents of the positive youth development, youth leadership development is claimed. This section help exploring what does this mean for youth leadership development; the suitable moment to implement this approach; the paths for implementation; the reasons that make it important to be implemented; as well as the challenges and limitations of this trend.

**Understanding the Concept of Youth Leadership Development**

MacNeil and McClean (2006), who promote youth leadership development in an authentic and meaningful way, describe this standpoint as an approach which is active and not passive; practical and not theoretical. They comment that this perspective is about acting and not teaching or developing skills on leadership. These authors claim that youth leadership development is about doing instead of learning and they add: “One does not learn leadership but one practices it.” They explain their position by saying that instead of simply hearing stories of great leaders or participate in skill-building activities; youth leadership development fosters the creation of contexts and opportunities. This concept also encourages a relationship dimension where young people are engaged in the practice of leadership.

Concerning the prerequisite on youth leadership development, it is evident that this concept does not require any preparatory or transitional step. Being a leader is an identity; one does not learn skills to become a leader. MacNeil defends this vision and
comments that youth leadership development is the provision of experiences, from highly structured to quite informal, that help young people develop a set of competencies that allow them to lead others over the long term. Therefore, youth leadership development relates to on the job leadership training. These characteristics of youth leadership development differ this approach from the positive youth development approach. MacNeil (2006) went so far in differentiating these two approaches that he uses the expression “youth-in-governance” rather than youth leadership development.

While the above researchers focus on the general concept of defining youth leadership development, Kress (2006) highlights a key element: “authority or influence.” She describes a leader as “one who has commanding authority or influence; one able to direct the operations, activity, or performance.” With a positive youth development connotation, she makes youth leadership a potential outcome of youth development, and defines youth leadership as the involvement of youth in responsible, challenging actions that meets genuine needs, with opportunities for planning and decision-making. While MacNeil and McClean (2006) view youth leadership development as an action in itself, Kress views it as an outgrowth of youth development. Libby, Rosen, and Sedonaen (2005) reinforce the idea of power, and argue that a full definition of youth leadership must encompass values, power, and action. It is only when youth have power sharing a theory of change and action that they exercise leadership. MacNeil (2006) further explores this view and argues that leadership is evidenced in the act of leading, which means the exercise of authority not simply ability. Otherwise, observe Libby et al. (2005), young people are only taking steps to plan and implement activities prescribed by adults. Case (2012) confirms this youth reality by pointing out the lack of power for the
younger generation due to size, skills, experience, and lack of financial resources, representation and voice on decision-making committees. Wheeler and Edlebeck (2006) share the same point of view and observe that too often young people are excluded from community leadership roles, or relegated to age-segregated opportunities such as service learning and youth commissions.

In spite of these impediments, youth leadership development can be defined as a relational process combining ability (knowledge, skills, and talents) with authority (voice, influence, and decision-making power) to positively influence and impact diverse individuals, organizations, and communities (McNeil, 2006). This combination takes place in the midst of a blend of behaviors and environments including learning, listening, dreaming, and working together leading to a constant personal growth, and unleashing the potential of individuals’ time, talent, and energy for the common good (Wheeler & Edlebeck, 2006; see Appendix C). The most suitable moment of implementing this process is another area worth exploring.

The Suitable Moment of Youth Leadership Development

The concept of time is a core issue in the practice of implementing youth leadership development because this element allows differentiating positive youth development and youth leadership development. While the advocates of positive youth development defend a model of leadership in the future, the proponents of youth leadership development advocate for immediate action (MacNeil, 2006). Still others advocate starting the process of leadership development during a young person’s formative years (McNutt, 2013). Although future oriented, the positive youth development advocates agree on this issue of time. Therefore, it is not surprising that the
community-based prevention “Better Beginnings, Better Futures” is child-centered and focuses on children between the ages of four and eight years of age (Janzen et al., 2010). Sherr et al., (2007) highlight the crucial moment when young people enter service, as this could have an impact on their future. In fact the younger they are involved in service the more likely they are to be involved in service as adults (Sherr et al., 2007). For instance, volunteering in one’s congregation as children and youths has been linked to volunteering behavior when people reach adulthood (Sherr et al.). Furthermore, according to McNutt (2013) it is the responsibility of the nation to pay attention to youth leadership development and thus on the suitable moment. However, youth leadership development does not occur in a vacuum. It requires a strategy of implementation.

Youth Leadership Development: Paths for Implementation

In the process of implementing youth leadership development, principles such as intentionality, inclusiveness, and partnership must underlie and guide the initiative. Practical strategies should also be followed. In the intentional approach, MacNeil (2006) recommends reflective behavior, which results in planning and clearly defining goals. “Those working in youth leadership development might be challenged and motivated to think about how to incorporate voice, influence, and decision-making power (not simply skills) into their work with youth” (MacNeil, 2006, p. 40). Wheeler and Edlebeck (2006) focus on the inclusive principle and outline the characteristics of true community leadership, which cross boundaries of age, culture, background, and political beliefs. Youth leadership development demands openness to seek the new—opportunities, potential, understanding—while building on the old—traditions, experience, history. This approach values everyone just as he or she is, every circumstance, every time, and every
Planning youth leadership development is a transformational experience, which encompasses personal growth, produces open-minds, and transcends boundaries.

Consequently, Wheeler and Edlebeck (2006) observe that this global vision is a dimension that is only beginning to be understood in the field of youth leadership development. It has become evident that youth leadership development is not a divisive philosophy, but a common experience shared between youth and adults (see Appendix C). Therefore, the youth/adult partnership remains another key element in this approach. Wheeler and Edlebeck (2006) emphasize this idea by describing youth leadership development as an intentional relationship between youth and adults that afford each person equal access, and opportunities to learn from others, use their skills, dream together, and engage in community change and leadership.

Furthermore, strategic models (Wheeler & Edlebeck, 2006 or MacNeil & Mclean, 2006) to implement youth leadership development could inspire organizations. Because MacNeil and McLean (2006) promote a full concept of youth leadership development, this study focuses on their model and recommends the following steps. Firstly, the attitudes and beliefs of those who will be involved in the changes must be assessed and addressed. This includes the assumptions held by adults about youth, and vice versa. It is important to analyze whether the adults believe that the inclusion of youth is simply good for the youth or if they see it as mutually beneficial. Secondly, the expectations for staff or volunteers in working with youth as decision makers must also be clearly articulated. It is necessary to consider if the integration of the youth is the responsibility of all staff. The time commitment expected of staff should also be considered. Thirdly, the roles and
responsibilities of youth board or committee members, or youth staff must also be clarified. The clarification identifies the differences between youth and adult roles. If there is a difference, it needs to be analyzed with regards to whether it facilitates or hinders authentic youth roles. Fourthly, resources must be allocated to support the integration of youth in an ongoing manner. These may include financial resources (e.g., transportation or travel costs), human resources (e.g., adult partners), or physical resources (e.g., office space for youth partners).

The fifth step is training, which should be made available to both youth and adults to support their work in a youth-adult partnership. Youth have responded to this issue with comments such as the following: “Don’t set us up by giving us responsibility without the skills” (MacNeil & McLean, 2006, pp. 101-102). They have also shared that adults need more skills in learning to work with them, particularly with regard to power-sharing. The sixth step involves developing a plan for monitoring and evaluating the integration of youth. This step may include individual performance assessments for youth and adults (How well did I perform in this group?), evaluations of group processes (How well did we work together?), and evaluations of group product or outcome (What did the group accomplish?).

In order to understand the importance of focusing on youth leadership development and the necessity of paying attention to its early implementation, its benefits will be discussed in the following section.

Youth Leadership Development: Benefits

Several benefits of youth leadership development have been identified that make it worthy of being practiced. Wheeler and Edlebeck (2006) envisioned limitless results
and rewards for those who approach leadership as an opportunity to engage in transformational relationships with others. MacNeil (2006) suggests that youth leadership development can serve multiple purposes. It is simultaneously both an end in itself by promoting healthy youth development, and a means to an end as youth make contributions through their participation. Its positive impact is global. Research indicates that when young people are engaged in authentic leadership and decision-making roles, there are benefits both to adult partners and to the organization. Bringing youth into leadership processes in their schools, communities, organizations, or other groups, benefits not only those youth who are involved but also the adults and the larger organization (MacNeil, 2006).

Skills development is another result. Participation in organizational leadership roles hones the skills of young people in multiple ways. MacNeil and McClean (2006) observe that young people may increase their group process skills, facilitation skills (the facilitator role is often shared), presentation skills, interview and other job search skills (particularly through serving on a search committee), and decision-making skills. But the positive outcomes extend beyond skill development. A change of expectations is also evident. There is a shift in the levels of expectations of both youth and adults. Young people and adults alike begin to see youth as current leaders, not future leaders. They understand that the discussions are richer and the decisions more effective due to youth participation. It shifts from something we (adults) do for them (youth), to something we all do together because it makes sense for all of us, as well as the organization (MacNeil & McClean, 2006).
Finally, the transformational impact is proven. “Strong relationships between youth and adults create patterns of opportunity for idea sharing, dreaming, and decision making that, when infused into community change initiatives, can lead to powerful results” (Wheeler & Edlebeck, 2006, p. 92). Evans (2007) study of 17 teenagers ranging in age from 15 to 17 supports this statement. Evans (2007) found that an increased sense of community is the result of the feeling of been heard, playing a meaningful role, and having the ability to influence the course of events. Young people also feel valued and an integral part of the community. They feel more connected and powerful, and express the desire and need to play a role in the community.

Evans (2007) emphasizes the vital role of adults in getting such results and helping young people benefit from opportunities to build social competence. Additionally, the opportunity to put new skills and knowledge into action with adequate adult support contributed to their empowerment. Evans observes that when young people interact with adults who value their voice as they participate in community they begin to use their voice in powerful ways. He adds that when young people feel valued and needed, and are treated with respect as adults and not like children, they are drawn into the community. Evans (2007, p. 703) affirms that young people are looking for adult support and challenges and it is the responsibility of these adults to satisfy this need as expressed in the following statement: “Adults should speak out and tell us: “We need you; we need your opinion on things.” Adults need to create the space for young people to be contributors in community settings and discover ways to help them find their voice and influence these organizations.
Young people want to impact their community but they expect adults to be the initiators of their contribution. There is an interactive relationship between youth and adults. According to Evans (2007), there is evidence of a blend of interdependent contributing factors to youth experiencing power and influence in community settings. For teens, power comes from developing capacity, experiencing voice and resonance, and having opportunities to play meaningful roles in the context of caring adult support and challenge.

One could argue there is a great amount of recent evidence to suggest that these results occur in community organizations, and in some school and city contexts. However, Evans notes that many of these examples fall short of providing youth with real influence and power. Many of these opportunities are simply token gestures that give teenagers the perception of influence without really sharing any power at all. Furthermore, too often the opportunity to have a say in decisions is not balanced with the necessary support to make these experiences meaningful and positive. Schools, neighborhoods, and communities can support the development of young citizens by working harder to provide structures for meaningful participation and balance these opportunities with the necessary support and ongoing reflection.

In spite of the numerous benefits that result from youth leadership development, the implementation of such a strategy faces challenges and limitations.

Youth Leadership Development: Challenges and Limitations

Several challenges and limitations of youth leadership development can be identified. Gillett (2010) discusses a lack of participation and its three principal causes: First of all, the feeling that adults are trying to manipulate young people. They educate
them about community development rather than include them in the community development processes. Secondly, young people lack real power in affecting decision-making even if they are present in community development activities. The third barrier is the view adults have of young people. They generally perceive them as in need of protection, not involvement. The result is that organizations and adults often do not think young people are capable of demonstrating leadership. Gyamfi, Keens-Douglas, and Medin (2007), as a result of their experience of youth involvement in health care, underscore the lack of solicitation and empowerment of the youth. They report that youth feel under-used and under-empowered by the limited access they had to informing and being informed by their care system, particularly within their own service plan. The following testimony expresses this feeling:

There are places that we can put your input here and if you want anything changed. You can put what you want to see happening and stuff. But it’s not really going to happen. It could happen but we aren’t asked what do you think can change? And we’re not going to be in on a meeting, which I would like to be. I think this can work. But we’re not in those. (Gyamfi et al., 2007, p. 390)

These commentaries are an emotive expression of frustration and pessimism from these youths. They are aware of their ability to identify places where they could influence. But they do not have any hope that their involvement in these places could happen because of an absence of consultation and their exclusion in decision-making.

**Recommendations for Today’s Organizations**

“Communities have promoted positive youth development by providing opportunities and exposing young people to a range of learning experiences and skills that meet the individual needs of youth” (Gyamfi et al., 2007, p. 384). But, this philosophy has been challenged and scholars point out its insufficiency to get the youth
involved in leadership. In response to the weakness of this approach, researchers advocate youth leadership development to involve the young people in leadership experiences and to demonstrate their skills by practicing leadership. The following recommendations could be useful in the implementation of this latter approach.

Parents and leaders should be aware that a positive view of youth is the catalyst of all strategies focusing on youth involvement and fostering the potential that young people represent. They also need to arrive at a clear understanding of the concept of youth involvement that make young people agents of change of organizations because they have been given opportunities to influence these structures through their voice, decision-making and actions. The difference between positive youth development and youth leadership development has to be also established (see Appendices B and C). Youth-in-governance can become the language to use to better promote youth involvement.

Understanding the concept of youth-in-governance means that youth involvement cannot be taken for granted. Organizations need to understand that beyond their presence at events or allowing young people to do things on their own, youth involvement requires an intentional strategy that plans the recruitment and training of all the components of the organization. This can include the creation of a youth/adult partnership involved in common projects where parents or others adults serve as coaches or mentors. Such planning is a tool that transforms the youth leadership development vision into reality.

As Wheeler and Edlebeck (2006) envisioned, youth involvement does not focus on a specific group; it is an inclusive vision. They observe, “True community leadership is inclusive” (p. 92). Parents should therefore not be excluded. The sooner the youth are involved the better it will be. Families should be considered as the basis for the
implementation of youth involvement. In this process, education should play a key role for including all of the components. Youth, parents, adults and leaders should be aware of the concept of leadership teamwork. In these micro units, parents and adults must be aware of their responsibility to serve as educators, mentors or coaches.

Figure 5. Leadership teamwork.

From such organization, there could emerge a church-family concept that could stop the segmentation of the church (Krauss et al., 2013). Failing to implement such a strategy can only encourage adult-centrism, creating in the youth distrust for organizations and the development of negative behaviors.

However, if youth-in-governance is to become a regular way of functioning, it cannot remain the dream of only a few practitioners in youth ministry. It has to become an administrative concern that involves leaders and adults. Administrators and leaders must be intentional about youth involvement and initiate opportunities to allow young
people to express their personal needs, identify their own policy issues, plan their own programs, and organize their own action groups. “It is time for youths to define for themselves who they are and how they want to make a change in their lives, their families, communities, their country and their world” (Kiromat, 2012, p 117).

This initiative implies that adults will also plan to make the presence of the young people more meaningful by ceding appropriate amounts of time to them. Rather than making them occasional board members on a rotating basis, it would be more appropriate to let them serve for a significant period on advisory councils, which are key places of decision-making on general issues and issues, which directly concern young people.

By considering the impact of youth involvement that results in the transformation of all the components, organizations will improve in developing a global vision. This will also result in breaking barriers between regular and non-regular members, and remove the focus from the youths’ outward appearance. Young people are ready to practice leadership and are eager for more opportunities to awaken their leadership identity. Alessi (2006) discusses some of their expectations as follows: “What is missing is not motivation and interest from young people but rather structured opportunities that help young people develop the skills, knowledge, and values necessary to building strong communities and democratic and participatory cultures” (p 55).

Youth leaders need to remember that one is not simply trained to become a leader but one needs to be call to practice leadership. Therefore, the curriculum of youth ministry as a training school needs to be based on experimental leadership and passionate learning. This strategy in itself could be a strategy of retention and its implementation
needs to be developed not only in actions such as mission trips, but also in the daily life of organizations. It has to become a global strategy.

**Summary**

Both positive youth development and youth leadership development philosophies are based on the importance of youth involvement in leadership positions. However, in the process of implementing this involvement, people will benefit from paying attention to the note of caution given by Gillett (2010). Gillett declared that this participation could be mistakenly seen as a magic solution. Because implementing youth participation is easier said than to put into practice, dangerous and contrary outcomes may be the result instead of the positive outcomes expected. For example, instead of getting young people involved they could become disempowered.

Moreover, rather than focusing on transformational results as promoted through positive youth development, organizations need to involve their members in leadership development. This development should cross all boundaries and offer opportunities for all leaders to be involved, for the benefit of both participants and the organization. Because of the inclusive nature of positive youth development and its potential for bringing different generations together, this revolutionary concept can prove to be a powerful antidote to intergenerational conflicts.

Based on the principles of youth leadership development: inclusiveness and offering opportunities for meaningful leadership in the present, a research study will be conducted. The process will be developed in Chapter 4.
CHAPTER 4

METHODOLOGY AND IMPLEMENTATION NARRATIVE

Introduction

The purpose of this study is to identify the obstacles to governance by young people. The story of the founding fathers of the Seventh-day Adventist Church tells us that the founding fathers were young (Fury & Fury, 2012). However, today, it is difficult for youth to gain general access to decision-making bodies (Spectrum, 2015, Kiromat, 2012, pp. 105-106), and legislation governing the operation of this religious organization (Seventh-day Adventist Church Manual, 2010, pp. 100-101) is not enough to eradicate this dysfunction. Beginning in the basic administrative structure known as the “SDA local church,” it is a characteristic of religious or non-religious organizations that have a young audience (Koller & Schugurensky, 2011).

This study will be implemented in an attempt to analyze this phenomenon and to make suggestions to reverse the trend of excluding young people from decision-making positions in the Seventh-day Adventist local church. This research study will give a group of young volunteers (16-30 years old) the chance to participate in the governance of the local church of François in Martinique for one quarter. Chapter 4 describes the methodology and implementation of this action plan.
Ministerial Background Profile

I served as Youth Director at different levels of Youth Ministries (1988-1995, 1999-) within the territory of the Seventh-day Adventist Inter-American Division (IAD). Spending time with the young people made me aware of the challenges they face in becoming a part of the Seventh-day Adventist local church. Their inability to influence this organization, their underuse, and others’ negative view of them became apparent to me. These are all factors that may lead to a diminished sense of personal worth and apostasy (see Appendix D).

They were therefore offered leadership opportunities whose impact generated, among other things, several pastoral vocations. But these initiatives, which were not initiated by the local church and favored peer mentoring, hardly had the support of these organizations’ leaders, and so their ability to continue was threatened. Additionally, some seemed to be creating an elite in terms of youth leadership and usurping the administrative prerogatives of Seventh-day Adventist conferences youth directors. There was an apparent need for governance by the youth in the local church, hence the implementation of the project.

The procedure for selecting a local church within the IAD resulted in the recommendation of the local church in the French rural town of François, known as the Church of “Mount Sinai” (see Appendix D). This church belongs to the Martinique Seventh-day Adventist Conference, one of the three conferences/mission that make up the Seventh-day Adventist French Antilles and Guyana Union. Located in the Cottonerie neighborhood, this congregation was organized into a church in 1963, and at the time of the study has 854 members. Seven hundred twenty-nine (729) are over 30 years old, and
125--including 48 classified as absent members--are 16-30 years old. Of the present members between the ages of 16 and 30 years (77), one youth followed a training that promotes the access to the leadership of the Seventh-day Adventist local church Youth Ministries (master guide: 1, youth leader: 0). The Seventh-day Adventist local church board consists of 29 members including three youth under 30 (around 10%). Eighteen youth (23% of the present youth) held a non-administrative position in departments or ministries (see Appendix D).

![Figure 6. Composition of the Seventh-day Adventist local church board of François.](image)

**Developing Intervention**

The research methodology is based on the theological foundations and the literature review on youth involvement or governance (see Chapters 2 and 3). Several principles inspired by these two foundations inform the design of the research project.

**Leadership and Inclusion**

The Bible and researchers advocate inclusion as a component of youth in governance. Using inclusion as a tool for consistency helps to avoid any division in the
process. Based on this principle, the intention of the research will be to unite a heterogeneous audience through a common management experience. Young people (aged 16-30 years), whether or not they are minors, as well as officers and non-officers will work alongside adults (over 30 years old), officers and non-officers, of the local church.

The Mentoring and Coaching Process

Mentoring and coaching methodologies will be the processes employed for fostering close relationships, development, and the transmission of values and skills. Sometimes, the terms mentoring and coaching are used interchangeably. Mentoring is then described as a process integrating the functions of a coach, a consultant, and a one-on-one trainer (Green & Jackson, 2014). Traditionally, this method is defined as an individualized approach in which an older person supports and influences a younger person (Chiroma & Cloete, 2015). Researchers also mention the role of group mentor (Fajana, & Gbajumo-Sheriff, 2011) that Jesus played with His disciples (Matt 5:1-2; 10:1; Mark 6:7-13). Others reinforce the idea of the positive impact of mentoring on positive development focusing on the concept of non-parenting between pairs (Lakind et al., 2015).

The biblical triad composed of Hannah, Samuel, and Eli teaches another method by which the two processes are separate and borne by two different people. Bynum (2015) defined Hannah’s role to Samuel as a family support mentor. Theirs was a mother-son relationship. She was the closest adult who, being concerned about her son's vocational future, had invested in an individualized relationship of education and support (1 Sam 1:22; 2:19). The mentorship that Hannah provided can also be described
as informal, since her initiative was not related to any organization. It was a personal and voluntary approach, considered to be more beneficial than formal mentoring (Bynum). Through her investment, she intended to guide her child through his personal growth in order for him to be led by a professional from the priesthood. Hannah had planned to entrust Samuel to the priest Eli (1 Sam 1:22) so that, in turn, Eli could guide Samuel in exercising his powers in a ministry like Eli’s own.

While Hannah was the teacher focusing on Samuel’s personal growth by transmitting values to develop his personal skills, she envisioned that Eli would bring in professional assistance. Hannah wanted Eli to guide Samuel in professional skills to enable the young boy to realize her dream of making Samuel a priest (1 Sam 1:11). She decided that Eli would be the professional trainer who would provide techniques and know-how for Samuel’s priestly vocation. She expected this religious leader to develop a coaching relationship with Samuel. Indeed, Fajana and Gbajumo-Sheriff (2011) define coaching as an approach focusing on the development of techniques that the employee must know and practice, often geared towards teaching job-related skills. In the professional world, the principle of remuneration is a fundamental element that marks the distinction between mentoring and coaching. In fact, mentoring is a spontaneous and voluntary approach while coaching is practiced by paid professionals (Ehigie, Okang, & Ibode, 2011). However, this distinctive mark does not apply to Eli.

The research will incorporate this biblical mentoring and coaching methodology. Therefore, mentor/youth/coach triads will be organized on a volunteer basis. Each young person will be associated with two adults each acting respectively, as a mentor and a coach.
In this same organizational dynamic, to bypass the formal character of mentoring, the youth will be given the choice of their mentor. Similar to Hannah's model that includes parenting, mentors will be recruited on the basis of proximity and affinities. Being careful to not create an imposing situation for the mentor, this approach, will have the benefit of avoiding any behavior based on rejection or feelings of frustration by either party. One restriction was required; that the mentor not assume any administrative or non-administrative functions in the Seventh-day Adventist local church. Each mentor must be a non-officer. This restriction facilitated access to a wider audience in the leadership dynamic. As is the function of the mentor, each youth will be paired with a more experienced adult (Green & Jackson). Concerned about the spiritual development and moral state of the youth, the mentor will be responsible for the transfer of spiritual values. Through opinions and advice, this mentor will also be responsible for helping the youth to deal with any stress that could be caused by new ecclesiastical responsibilities. Another adult will assume the responsibility of being a coach. The coach will help the youth to acquire techniques related to the ecclesiastical position.
being assumed. Each coach will be a voluntary officer of the local church engaged in a volunteer experience. The separation of the roles will offer the advantage of the division of labor. Given the time-consuming nature of mentoring and coaching, the burden of responsibility will be thereby reduced.

Leadership: A Hands-On Experience

Researchers (MacNeil & McClean, 2006) agree with the biblical triad to advocate a demonstration of leadership skills on the job. This study, therefore, aims to create an opportunity for young people to participate in management and test the concept that becoming a leader cannot be taught. Instead, a leader is one for whom leadership opportunities are created. Based on this concept, the research will propose to the youth a leadership opportunity in the local church. Like Jeremiah, minors or those who are considered or who consider themselves to be children and adults in the making would enjoy the privilege of experiencing a change in their status. They will move up from the status of youth, associated with the concept of exclusion, to that of an adult through their position as leaders. Like the other disciples, youth, who were perhaps judged as incompetent and therefore excluded from local church leadership, will be appointed to its management.

The Purpose of the Two Sessions

Based on both pedagogical models of Jesus in His exchanges with religious leaders in the temple (Luke 2:46) and Hannah in the education of her son Samuel (Deut 6:7; 20:21), a preparatory session brings together the three groups of participants in an interactive, participatory, and interrogative environment. This session will aim to create cohesion and foster harmony in their vision for local church philosophy, management,
administration, and organization. Also based on the model that Jesus demonstrated (Matt 4:17-19), during the experimental session, the groups will be placed in an environment of learning, listening, dreaming, and teamwork (Edlebeck & Wheeler, 2006), to experiment with a significant leadership experience (Cook, 2008). During this period, each youth will be appointed to a management position in the local church. Before David, the young shepherd who was left out, God had unveiled the dream of leading the kingdom of Israel (1 Sam 16:11-13). Before Solomon, young and inexperienced, his father David, under the command of God, had disclosed the dream of becoming an architect (2 Sam 7:12-13). Before the disciples, Jesus had manifested the dream of integrating the world with spiritual leaders. Formerly fishers of fish, they would become fishers of men (Matt 4:19). Before the youth of the local church of François, the researcher will present the dream of access to governance, to exert influence with their words and decisions. Adults will be asked to integrate the dream of the youth to ensure them the best support in making it a reality.

**Project Description**

The method chosen for conducting the project is that of an action-plan. This methodology involves an intention to conduct research and a willingness to effect change. It will unite the researcher and the participants in a learning experience lasting no longer than one semester. The intent of this approach is that the research will influence the issue of youth in governance, and that it will guarantee that youth will have a role in changing their state of exclusion. This research project will offer a management opportunity to all interested youth (ages 16 to 30) from the local church of Mount Sinai in François.
A qualitative and quantitative analysis of management by youths (Larson et al., 2005) will aim to identify obstacles to their place in governance in the local church and to consider the truthfulness of the following assumptions:

1. Exclusion. The limits imposed by social rules (e.g., age) or the negative outlook on youth focusing on prejudices or behavior seen as disapproving would disqualify them from governance. The youth would vainly await a call to leadership. They could therefore be equated with the workers of the biblical parable of the workers in the vineyard (Matt 20:1-7) who are idle because no one is calling upon them.

2. Self-exclusion. Due to a lack of enthusiasm for church administration, young people would be responsible for their non-involvement. Perhaps, like Jeremiah (Jer 1:6), they would internalize the idea of management as inaccessible due to their young age or, like the disciples, due to their intellectual limitations or lack of skills.

3. An organizational practice. Like in the Israelite society, the exclusive nature of leadership would make it a privilege limited to adults. Therefore, in its daily operation, the leaders of the local church were not giving priority to making youth involvement more widespread.

Description of the Two Sessions

This research will include a preparatory session followed by an experimental session. Each of them lasts one quarter. The quarter-long preparatory session will allow the flexibility to develop a schedule of meetings that favors the presence of the largest group. This schedule will be the result of a partnership between the researcher and the
participants. This process will help to promote the practice of teamwork, the art of public speaking, and decision-making within the group. The experimental session will take place over a similar length of time with one quarter being considered as the minimum period required for a significant leadership experience.

Throughout the preparatory session, the researcher will propose that participants discuss a curriculum of 18 topics (see Appendix E) based on the philosophy of the Seventh-day Adventist local church and its management, administration, and organization. Eighteen sessions of two hours each (36 hours) will be scheduled. Each session, divided into two periods, will include 30 minutes of theological reflections inspired by biblical passages contributing to a leader’s spiritual development and 90 minutes of thematic reflections based on the defined curriculum. In the interest of a pragmatic teaching, each topic will be elaborated through 10 points for retention. The length of the sessions is justified by the will to implement interactive, participatory, and interrogative pedagogy, which requires more time to encourage verbal participation from the group. Speakers will include the researcher and any member or officer at all levels of the Adventist organization authorized to conduct such meetings. The sessions will be held on the grounds of the Seventh-day Adventist local church. However, the group may also suggest other places that are considered more appropriate for meetings.

During the first two months of the quarter, the coaches will observe the work of the youth. They will strive to identify their talents for assignments suited to their profile. By the end of the second month, the official board of directors of the local church, in partnership with the official board of directors of the local church of Youth Ministries, will appoint young officers as well as their board of directors. At the regular meeting on
the following Saturday, the pastor or a first elder (director general) will present the young officers and board of directors to the entire Seventh-day Adventist local church community to seek approval and support.

Throughout the experimental session, the youth will be entrusted with the management of the local church and the mentor/youth/coach teams each performed their respective functions. Regular Wednesday night meetings will be reorganized to incorporate a twenty-minute debriefing and evaluation period for the triads. At the request of the participants, this meeting could be used to further explore one of the curriculum topics. The youth, serving as “first elder,” will be responsible for selecting the speaker for the occasion. The youth will work in concert with the coach. Meanwhile, members of the local church not involved in the project will participate in an activity planned for them. If additional meetings between the youth/mentor or youth/coach pairs are required, they will be organized, at the pair’s convenience, in public places.

On the last Saturday of the experimental session, under the direction of the researcher, the regular religious education program for local church members, known as “Sabbath School,” will end with a ceremony for the presentation of certificates (see Appendix E) recognizing and rewarding governance action by the youths. This space is chosen because it constitutes an extension of the educational context. That same day, a social gathering will bring together participants and will conclude the experimental session. This activity will provide an opportunity for the groups to share their experience of the study and for the researcher to further observe and gather the group’s impressions.
Recruitment of Participants for the Action Plan

The implementation of the research requires the researcher to recruit two groups of participants. First, will be the youth ages 16-30, corresponding to the age group that defines the category of senior members of the Youth Ministries in the IAD. Secondly, the adults, defined as all persons aged over 30 years of age. Although Jesus recruited only men to be in the intimate circle of His twelve disciples (Matt 10:2-4), this project is gender-neutral. The groups will be composed of men and women recruited on the basis of inclusion, volunteering, volunteerism, and flexibility. The youth will be divided into two groups: those who are minors (aged 16 and 17) and those aged 18 to 30 years. Because of the legal requirements of the society, parental consent will be required for minors to participate in the project. As part of this research, each officer of the local church under 18 will retain the status of youth. When functions are assigned, this young officer will either remain in his/her official position or be given a new assignment. Adults will also be classified into two groups. First, there will be the officers, those who perform an administrative or non-administrative function in the local church. They will serve as coaches to the youth. The other group will be made up of non-officers. They will perform no administrative or non-administrative function. Each of them will act as a mentor to the youth.

The recruitment formality will require the implementation of logistics to ensure confidentiality. Two rooms will be reserved for this purpose: one for minors (under 18) seeking the consent of their parent/guardian and the other for the consent form signing session. The recruitment session will begin with a brief reflection to raise awareness of the importance of youth involvement and the function of coaches and mentors. Then,
before an audience of youths and adults, the project highlights will be briefly recalled, the launch date will be announced, and attendees will be invited to make their participation official by signing the: “Consent Form” (see Appendix E).

At the end of the regular service, the youths and the officers will proceed with the signature of the Consent Form (see Appendix E). Each minor, accompanied by his/her parent(s)/guardian(s), will first make his/her way to the room reserved for requesting parental consent. If consent is obtained, the youth will go to the designated area accompanied by a parent/guardian to cosign the Minor-Consent Form (see Appendix E). The parent/guardian will also sign the Parent/Guardian-Consent Form (see Appendix E).

The signing session will consist of the following procedure. The researcher will read and explain the consent form. After she will answer the questions of the participants, each one will fill out two copies, will date, and will sign them. The subscriber will keep one and return the other to the researcher. The parent/guardian will be responsible for keeping the minor's copy.

After the signing session, each youth will be invited to choose a mentor on the basis of defined criteria. The mentor will be a member of the local church over thirty years old and will assume no administrative or non-administrative function. The youths will have until the date set for the meeting to sign the “Mentor-Consent Form” (see Appendix E) to complete this process. The minor will choose the mentor through consultation with the parent/guardian who has co-signed the Consent Form.

The official local church board will also select a research coordinator. This executive will be selected from the adult members of the local church, both officers and
non-officers. A participant in the project, this person will act as a relay between the participants and the researcher and vice-versa, providing a regular report of the session’s progress, communicating any information needed within local church archives, addressing the necessary notices, and ensuring the planning and organization of meetings and activities planned under the project. The criteria for recruitment of this leader will take into account his/her interpersonal skills, ability to communicate with others, sense of organization, and ability to shoulder responsibility. Note that all regular members of the local church who do not participate in the project will become beneficiaries or observers.

Criteria for Participation

Access to the research will be open to volunteers who complete and return a signing Consent Form. No constraints of any kind will be imposed on recruitment and no benefits of any sort will be granted in compensation for participation. No compensation will be expected.

All participants will be required to attend both sessions. However, everyone will be free to withdraw from the experience at any time without any sanction or penalty being imposed. Additionally, in order to provide the youth with greater opportunity for involvement, the preparatory session will not be a prerequisite for the experimental session. However, in order to calculate the rate of participation in the first session, an anonymous attendance sheet (see Appendix E) will be used to record attendance at each meeting.
Management by the Young

The action plan will emphasize the value of management by the youth (Larson, Walker, and Pearce, 2005). It will be appropriate that the officers accept that the youth assume the officers’ function for one quarter; the current officer will guide the youth through as a trainer or a coach. In the event that an officer does not adhere to the project, and that a young person is appointed to the missing officer’s position, this latter will have the option of accepting that another officer will work with the youth. Besides the fact that youth will be appointed to positions of responsibility, a local church board of young people will be assembled. The members will oversee management of the local church and will develop a strategy to be implemented for one quarter. The official board and the youth board will work together, and chairmanship will be granted to the youths. This is the experimental session of the research, in which young people will occupy all key positions of the Seventh-day Adventist local church, with the authority to decide, plan, and innovate. However, this planning will take into account all projects previously voted on by the official board and which it will be considered necessary to carry out.

Implementation of Mentoring and Coaching

Immediately after the non-officer adults formalize their commitment (see Appendix E) to participate as mentors, the mentee/mentor pairs formed and the relationships were launched.
Figure 8. The mentee/mentor pair.

The mentor’s role is dedicated to guiding the mentee in spiritual development to strengthen one’s confidence in God. During the experimental session, this spiritual advisor provides psychological support to help the mentee cope with any stress that could be brought about by these new responsibilities. Engaged in a religious and spiritual dynamic, prayer will be made the basis of relationship with the mentee, and the mentor’s role includes praying for and with the mentee. Personal experience, knowledge of the Bible, and advice will be frequently-used assets of the mentor. Motivation is provided by this companion’s presence and their invitations to participate in the preparatory session. Mentors may fulfill their responsibility through face-to-face meetings in public or by using modern methods of communication. The minor, with parental consultation, will select a mentor.

Following the pairing of mentees with their mentors is the pairing of the coachees and coaches. The coaching process will be implemented and the relationship launched as soon as the young person is appointed to head a department or ministry.
Figure 9. The coachee/coach pair.

The coach will be responsible for guiding the coachee in acquiring techniques for managing, organizing, and performing administrative duties within the department or service for which the coachee will be in charge. As a trainer or technical adviser, this teacher transmits knowledge and skills. The coachee will learn the workings of the department/ministry from an adult in charge in the same area. The role of the coach will be fulfilled through face-to-face meetings in public or by the use of modern communication methods.

Context of the Leadership Experience

The mentee/mentor and coachee/coach pairs will operate in a context of interdependence that puts the youth at the heart of the preparatory and experimental sessions. The youth will become the protagonist around whom any initiative is focused. The mentor and coach will do everything with and for the youth to ensure the youth’s assumption of the management function and development of aptitudes for taking responsibility. The youth will cooperate fully with the mentor and coach in order to receive the best support and the best advice in order to accomplish the leadership role. Willingness to receive and to give will be developed between the pairs. While the preparatory session will be conducted privately among participants, the experimental session will bring the youths to center stage in the community, where only the youth’s
leadership will become visible through their words and decisions. This experimental context is rooted on the philosophy of Landrieu and Russo (2014) which suggests that “The most effective learning environments are intentionally youth-centered, knowledge-centered, assessment-centered, and community-centered.”

Data Collection

Data collection will come from the local church archives, questionnaires, observation, and informal talks. At the launch of the project, assisted by the coordinator, the collection of data on the local church of François will allow defining the ministerial context (its structure, its location, its workforce, makeup of its board, etc.) and setting up a state of the involvement of the youth in managerial positions.

On the first Saturday when the experimental session will be launched, following the first leadership experience of the youth, an initial survey will be conducted. The three groups of participants will complete a questionnaire (see Appendix F) under the supervision of the researcher. The first survey will collect feedback on the preparatory session. The youth, for their part, described their relationship with the local church and their involvement therein. Their first impressions of the experimental session were also gathered. As for the mentors and the coaches, they provided their view of the youth involvement.

At the end of the experimental session, a second survey will assess how taking leadership action has impacted the participants (see Appendix F). The youth will complete a second questionnaire analyzing the impact of the experience on their relationship with God, their family, the mentors and coaches, and their motivation to share their faith. Coaches will be expected to analyze their relationship with the youth
and to their role as a coach. Mentors will perform the same analysis. The three groups will give their opinions on the follow-up experience. Since, within the IAD Youth Ministries the “senior group” includes two divisions (16-22 year-olds and 23-30 year-olds), a comparative analysis between these two groups will also be performed.

At the end of the experimental session, a survey will be administered to volunteer local church members ages 18 and up who were beneficiaries/observers (see Appendix F). A questionnaire will be used to analyze their views on the youth governance and their perception of the impact of the experience on the local church. Because of legal implication, for this consultation, minors will not be consulted.

During the different phases of the research study, observation will enable me to analyze the actions, commentaries, and decisions of the participants and beneficiaries.

Interpreting Information

Data interpretation will aim to identify trends within the local church on the issue of youth involvement or youth in governance. It also will seek to identify obstacles to making this practice more widespread. Finally, it will attempt to target different partners in this dynamic and to highlight the role that each could play in reversing the trend of non-governance by youth in the local church.

Project Description: Philosophy

More than an opportunity of involvement limited to the youth, the research project was written as a unifying initiative to get a heterogeneous audience involved in a common endeavor. The study seems be a response to intergenerational conflicts, since it has the benefit of contributing to the youth-adult partnership and uniting different generations around a common project. By design, it reduces divisions and sectarian
views. Inclusion proves to be an intrinsic value to the concept of youth in governance. It is therefore not a dynamic implemented by the youth for the youth, nor is it addressed to the community. It is a matter of creating an inclusive initiative that will integrate all components or resources of the local church of François.

**Description of the Procedure for Intervention in the Seventh-day Adventist Local Church**

The procedure for intervention in the Seventh-day Adventist local church is broken down into the following eleven steps.

**Step 1: Description of the Sample**

The sample will require a local church including a minimum of 15 young people, male and female, 16 to 30 years of age. This is the population required to obtain a minimum of ten participants to make the project viable. Two adults (31 and over), an officer and non-officer, will supervise each youth; one serving as a mentor and the other as a coach. Therefore, it will be necessary to have at least twice as many adults as young people for each group.

**Step 2: Consent of the Local Church Board and Members**

In the presence of the researcher who will introduce the project, the pastor of the local church who has already acceded, will submit the plan to the executive board of the organization for approval. At the same meeting, the executive board will set a date for renewal of the proposal under the same conditions for all members of the local church and to seek their support. The most widely attended religious service will be preferred in order to benefit from the presence of the maximum number of members. Not being a
member of the local church, the researcher also will recommend to the executive board to appoint a general project coordinator.

Step 3: Recruitment of Participants

Following project approval by the “Institutional Review Board” (see Appendix G) the researcher will recruit three groups of participants (youth, mentors, coaches) in accordance with set procedures.

Step 4: The Mentor-Consent Form Signing Session

On the date of the Consent Form Signing Session and at the set location that would guarantee confidentiality, each youth will present the chosen mentor to the researcher. Everyone will sign the Mentor-Consent Form. Minors will be accompanied by the parent or guardian who signed the Minor-Consent Form. The youth/mentor pairings will be created and their relationships launched.

Step 5: Launch of the Preparatory Session

Under the direction of the researcher, on the date and at the location provided, the three groups of participants will embark on a joint learning experience. Eighteen topics divided into 10 points will facilitate discussion of the philosophy of the local church as well as its management, administration, and organization. Each session will begin with a Bible-based discussion that will contribute to the spiritual development of the leaders.
Step 6: Appointment of the Young People to Positions of Responsibility

Two months after the beginning of the preparatory session, the official local church board, in partnership with the official local church youth board, will appoint young people to positions of responsibility. The youth/coach pairs will be created and their relationship launched. At this same meeting, the local church youth leaders’ executive board will be elected.

Step 7: Presentation of the Seventh-day Adventist Local Church Youth Leaders Team

Once the nominations are made, at the regular meeting with the highest number of attendees, the youth team will be presented to the members of the local church to seek approval and support.

Step 8: Development of a Strategy by the Youth

In collaboration with their coaches, the youth leaders will develop a strategy for the local church that will be implemented during the experimental session. Then the local church board will validate the acceptance of the project by a vote.

Step 9: Governance of Young Officers

On the first Saturday of the quarter, on a predetermined date, in the presence of the researcher who will provide moral support, the first public action of youth in governance will be launched. All young officers will be at their posts and will assume the responsibilities for which they were called. That same day, the researcher will organize the first survey directed at the three groups of participants. The preparatory
session will be evaluated and the first impressions of the youth on the experimental session will be gathered.

Step 10: Recruitment of Observer Members

On the second to the last Saturday of the experimental session, the researcher will recruit observer members, 18 and older, (see Appendix E) who would wish to participate in a survey. These volunteers will share their views on the experience of the youth in governance and its impact on the community.

Step 11: The Closing Ceremony

An awards ceremony will be held on the last Saturday of the experimental session, after Sabbath School. That same Saturday following the service, all participants and voluntary beneficiaries will fill out a second questionnaire. A social gathering will conclude the research experience.

Summary

Despite the remarkable advances in how youth are viewed, the indisputable evidence of the positive impact of their involvement, the theological foundation, and the results of researchers that defend youth in governance, this practice remains a concern for youth organizations and their leaders. The small percentage (about 10%) of young people in a position of leadership in the Seventh-day Adventist local church of François in Martinique is an indication of the gap that must be filled in order to establish a working order that favors youth leadership, enabling them to influence the community through their words as well as through having the power to decide and act.
As the methodology points out, youth in governance will encourage all participants to challenge themselves. This hands-on practice will necessitate overcoming the sectarian vision that focuses only on young people in order to develop a global vision integrating all components of an organization and, more specifically, a local church. Through the experience in mentoring and coaching, this dynamic of collective and inter-generational interdependence, will unite into a single action those young people predominantly excluded from leadership roles with decision-makers and non-decision-makers. Its unifying power will make it a cohesive; sweeping asset that will strengthen relational ties. In fact, it will create an environment that will propel youths from their status as passive members and recipients to that of active members and decision-makers working in partnership with adults, officers and non-officers. Through inclusiveness, it will widen the audience influenced by youth management. More than simply practicing leadership by the youth for the youth, it will be about youth leadership towards the community as a whole. By empowering the youth, the research project will attempt to put an end to the discourse recognizing the youth as a resource to implement a dynamic utilization of this resource.

If youth is the most important natural resource on the planet (Yaïche & Williams, 2012), how could we imagine not making the most of it? By employing the methodology of coaching and mentoring as a means of tapping into this wealth, the young people will be exposed to an operation that will contribute to its genuine maturity (Elmore, 2012, pp. 122-129). Despite its limitations that it will be studied in the chapter 6, this dynamic will also present itself as an answer to the problem of retaining youth in the local church and as a means of breeding more leaders.
CHAPTER 5

NARRATIVE OF INTERVENTION IMPLEMENTATION, OUTCOMES, AND EVALUATION

Introduction

An action plan based on proven theological and social foundations concerning the practice of meaningfully involving young people in organizations was conducted in the Mount Sinai Seventh-day Adventist church. Mount Sinai church is located in François, Martinique. During the quarter from mid-August to mid-November 2015, the youth-focused approach (Larson et al., 2005) was implemented. Thirteen coaches were given the opportunity to influence the community. Chapter 5 analyzes the results.

Analysis of the Results

The results will be developed on seven points: (a) project reception and sample, (b) the participation rate, (c) preparatory session attendance, (d) preparatory and experimental leadership experience, (e) concept of involvement, (f) impact of the research study, and (g) participants follow up and vision for the future.
Project Reception and Sample

The noteworthy positive reception given to the research project by the three administrative bodies of the Seventh-day Adventist church (union, conference and local church) led to the selection of Mount Sinai Church to fulfill the basic conditions. The project was viewed as beneficial to the church community, and as a tool to address the need to give special attention to young people. However, amid the debate leading to this decision, the need to establish benchmarks to get a better understanding of each stage was required. As such, the project was equated with “Youth Month,” a non-significant leadership experience that tended to overshadow and trivialize the true concept of mentors and coaches and youth presence alongside coaches during board meetings. While the majority had chosen an approach of assimilation, a minority viewed the project as either a challenge or a utopian idea. It was in this controversial climate that the local church board unanimously adopted the project.

In accordance with the established procedure and defined criteria, three groups of participants required for the action plan were recruited. Seventeen youth expressed the desire to be involved in the research. However, two of them declined to sign the consent form because they were not available for the preparatory session. After signing this form, another two did not attend the preparatory session. The research was conducted with the participation of 13 youth including 10 under 18 years, 11 mentors and 26 coaches including 15 adult church board members.
Participation Rate in the Research Project

Based on the 2011 city population statistics (see Appendix H) and a comparison between both the Adventist population and the city population, it was considered that 739 adults (over 30 years old) would make up approximately 64%. The 125 youth would be about 16% and the youth present would be about 10% (77). The youth population under the age of 16 would be an estimated 19.7%. The participation rate for the research project that resulted was 1.9% (13) for the young people and 3.2% (37) for the adults. The rate of participation was nearly 6% (50) for the entire target group (864). Eight hundred and fourteen members (94%), including 64 young people (nearly 8%) were then classified as beneficiaries or observers of the project. The 102 church officers were also included in this last group.
The participation rates above indicate a poor level of general commitment. A large gap emerged between the almost unanimous acceptance of the project by the leaders and the participation of the youth and church officers. Among the young people there was a large number of young minors (77%) compared to youth 23-30 years old (23%). The minors were three times more likely to invest in the research project, which highlighted their high level of interest compared to the young adults.

However, it must be stressed that a general trend of non-involvement was observed that was not specific to the youth. Thirty-seven (28%) of the 128 officers participated in the project. Of the 29 church board members appointed when the project was implemented, 15 participants (approximately 52%) were recorded. Among the beneficiaries (756), only eight (1.06%) aged 18 and over agreed to participate in the survey. Self-exclusion appeared to be a general phenomenon. The youth seemed to then follow an organizational practice and tended to align themselves with a common attitude. One could wonder whether they were reproducing the elders’ behavior. Church involvement did not seem to be an established practice for any of these groups. This phenomenon that extends beyond the youth requires a comprehensive approach.
Selecting mentors from among a group of 637 turned out to be challenging. This process highlighted the differences between the theory of chapter 4 and the reality of chapter 5. It also highlighted the lack of a relationship between the youth and non-officer members. Instead of 13 mentors, 11 were chosen because two young minors did not retain a mentor. The selection criteria (2) were found to impede participation instead of promoting involvement from a larger number of people. The youth turned more easily toward the adult church officers who were perhaps more active and visible and to whom they identified themselves. This challenge suggests an almost nonexistent intergenerational relationship within the church community. It appears to be made up of juxtaposed groups where officers exercise a preponderant influence.

**Attendance in the Preparatory Session**

The average attendance recorded showed that nearly 90% of the young minors (9 down from 10) showed their interest in the 15 sessions organized. For the 23-30 age group, a presence of <1 was recorded (0.66%). Just over nine coaches out of 26 (37.5%)
and four of 11 mentors (36%) were present. The issue of availability seems to be an answer to understand this challenge (see table 6).

Table 2

Preparatory Session Average Attendance

<table>
<thead>
<tr>
<th>Categories of Participants</th>
<th>Participants</th>
<th>Average Attendance</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youths 16 - 22 Years Old</td>
<td>10</td>
<td>9</td>
<td>90</td>
</tr>
<tr>
<td>Youths 23 - 30 Years Old</td>
<td>3</td>
<td>&lt;1</td>
<td>0.66</td>
</tr>
<tr>
<td>Coaches</td>
<td>26</td>
<td>9</td>
<td>37.5</td>
</tr>
<tr>
<td>Mentors</td>
<td>11</td>
<td>4</td>
<td>36</td>
</tr>
</tbody>
</table>

Through their regular attendance, young minors demonstrated their will to participate in the project. They were either able to self-motivate or find other sources of motivation outside of the mentors who were responsible for encouraging them to attend. The average attendance of 36% of the latter suggests that their influence to motivate the young people through their presence was rather poor. Similar rates of attendance (37.5%) were recorded among the mentors and coaches. Young people (over age 22) had the most difficulty attending meetings (about 0.66%). The data shows a disparity in average attendance between the youth groups.

From the 27 participants, youth (12) and adults (15) who justified their participation (Survey 1) the following motivations have been reported: Seven youth were
motivated by curiosity, while another saw participation as a way of approaching God. Seventeen young people regarded training as an important and necessary asset for a leader of the local church. Two-thirds of the adults agreed on importance of training, and saw it as a way of acquiring the tools to upgrade their skills to complete the mission.

![Figure 13. Motivators for participation in the preparatory session.](image)

![Figure 14. Causes of absences.](image)

Both youth and adults expressed the importance of training. Survey results reveal the same: that the absences at the preparatory session were not due to a lack of motivation but a lack of availability (Survey 1).
Preparatory and Experimental Leadership Experience

Because of the delay in implementing the project and the multiplicity of local church activities that were carried out simultaneously with the project, it was difficult to follow the schedule. However, 15 out of the 18 meetings planned, carried out under the guidance of leaders at different levels of church organization had the merit of familiarizing young leaders with the concept of local church leadership. Through this process, they were able to get a better grasp of the scope of responsibilities of a church leader at the administrative level, and to measure the full dimension of their commitment to the project. Twelve youth reported that the training had contributed to improving their understanding of the vision, mission, and organization of the local church (see Appendices C & D, statement 3).

Table 3
Preparatory Session: Summary

<table>
<thead>
<tr>
<th></th>
<th>Actions Planned</th>
<th>Actions Performed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration: One Quarter</td>
<td>Duration: One Quarter</td>
<td></td>
</tr>
<tr>
<td>Minimum Number of Young Participants: 10</td>
<td>Number of Young Participants: 13</td>
<td></td>
</tr>
<tr>
<td>Number of Pairs Youth/Mentors: 13</td>
<td>Number of Pairs Youth/Mentors: 11</td>
<td></td>
</tr>
<tr>
<td>Number of Pairs Youth/Coaches: 13</td>
<td>Number of Pairs Youth/Coaches: 13</td>
<td></td>
</tr>
<tr>
<td>Number of Themes to Discuss: 18</td>
<td>Number of Themes Discussed: 15</td>
<td></td>
</tr>
</tbody>
</table>

From trainers:
- Local Church Members
- Leaders at different levels of the SDA Church organization

From Trainers:
- No Local Church Members
- Leaders at different levels of the SDA Church organization
The comments from participants during the spiritual reflections revealed that they had engaged in questioning their own spiritual experience and in some cases had become aware of their limitations in this area. For the researcher, it was an opportunity to raise awareness of the spiritual nature of the function of a church leader. The participative and active methodology promoted closeness between the participants.

During the experimental session (one quarter), the 13 coaches inducted into leadership positions (see Appendix I) were giving the opportunity to be involved in a significant leadership experience of decision and influence. They worked at the highest level of involvement that is leadership (see Chapter 3). They assumed tasks such as designing, planning, organizing, delegating, coordinating, and evaluating. They exercised influence and managed challenges such as the cancellation of a business meeting, which did not attain a quorum. They were no longer mere observers or passive implementers, but decisions-makers.

The management of their strategy was more than an additional opportunity for consultation or performance programmed by adults. They were given the latitude necessary to implement the strategy they designed and promoted under the slogan “Unity and Brotherhood.” Their action plan, which was people-oriented, valued the relational dimension and differed from task-oriented strategies. In this sense, their strategy was none other than an expression of the characteristics of the millennial generation and could be described as original. Indeed, this young generation is looking for healthy relationships outside of the family in the professional context and beyond (Rainer, 2011, p. 19). This Christocentric strategy was in accordance with statements Jesus made to the disciples (John 13: 34, 35).
In the administrative area, and in partnership with their coaches, the youth had the privilege of participating and in some cases leading seven regular board meetings (4) and special board meetings (3) of the church. They led out or participated in the administration sessions in relation to their strategy or with regards to the regular business of the local church. This significant involvement was not achieved without creating some disruption.

Halfway through the project, youth, inexperience, and administrative errors were used to question the presence of the young people on the church board and in certain positions that were considered too delicate and requiring confidentiality (e.g. treasurer). Proponents of such a position cast doubt on the purpose of the research, which was to allow the youth to share administrative power, and recommended an operation separate of the two boards. The youth board would then report to the official church board.

This incident shows the difficulty of sharing power, which, it would seem, is an adult prerogative, and explains the need some have to maintain control. By confining the youth to operate in a restricted manner, some adults provided an illusion of power, instead of real power. This discomfort resulted in an evaluation meeting called by the project coordinator in harmony with the pastor and the official church elder. The researcher attended the meeting to remind all of the directions of the research, the role of each participant, and the attitude Jesus had toward the disciples’ mistakes (Matt 8:23-26; 26:51-53, Luke 22:31-32).

At that point, it can be observed that the issue of sharing power came from both sides. One pair of youth/coaches had experienced the balance of power. The youth had relegated the principle of interdependence to second place. However, when faced with the
reality of her limitations and strengths halfway through the experience, she recognized that she was unable to meet the requirements of the position by herself. The intervention of the coach at the right time helped eliminate feelings of abandonment and loneliness on the part of the young person and the feeling of being overwhelmed. Without the coach exerting any pressure, the intervention also prevented the youth from being tempted to withdraw from the experience. At the youth’s request, a week of withdrawal and rest was planned, while the coach carried out the youth’s duties. It was an opportunity for the coach to teach and practice the principle of delegation and task sharing by integrating a maximum of young observers as performers. It should be noted that 50 young observers played this role during this period. The notion of interdependence between pairs had become more evident. The expectation of interdependence between coach and youth reflected the difficulty of finding the best balance in relating to each other. Such an expectation may also indicate a lack of effective presence by the coach, and hint at the need to more adequately describe the coach’s tasks.

A space created during the evaluation meeting allowed the mentors, youth, and coaches to express their mutual expectations and their feelings about the experience. Referring to the challenges, joys, and transformations, a rather authentic description of the manner in which the experiment had been conducted was given. On this occasion of moving testimonies, participants functioned as a support group to motivate the team to do their best. It was also an opportunity to provide advice for facing obstacles.

Youth participants discussed difficulties encountered while speaking in public and shared how painful and disconcerting it was to face the wary gazes of members of the congregation. These latter sent negative and contemptuous messages to the youth,
declaring, in essence, that there was nothing good to be expected from them. The coaches present were encouraged to facilitate the work of young people. This observation seems to contradict the statement of the coaches (12 of 12) who had affirmed that they would not hesitate to support the youth in implementing innovative projects, or to encourage them to reach their full potential (see Appendix J, statements 7, 8). An explanation for this resistance could be found among the opponents and those who had not participated in the survey.

While some coaches invited the youth to be more enterprising, some youth, aware of their sense of incompetence, required more intentional and effective support from their coaches. They experienced real fear not only because of their feelings of incompetency, but above all because of the possibility of not meeting the expected requirements. Dreading observers’ reactions, they reported that they had practiced pair mentoring as a means of meeting these challenges to prove that they had the ability to succeed.

This meeting was also a demonstration of the practice of group mentoring under the leadership of two youth, including the head elder (general director). One of them emerged as a leader of the group and addressed his peers, motivating them with a vision to enlarge the project. Other local churches need to benefit from such an experience. The other encouraged and remobilized peers stating: “It has been years since I had toyed with the idea of designing and making evangelistic materials available so that we can share our faith with others. At my nomination as the personal ministries director, I took advantage of the opportunity afforded me and now I am on board with the project.” The youth ended as follows: “Let’s use the opportunity that we have been given to achieve our
dream as leaders.” The speech expressed both the desire for leadership cherished by young people and the lack of opportunity for such a promotion.

A moving account of the positive impact of the project on their physical health was also reported. It was evident that the leadership by the youth had become a palpable and significant experience, which they reported as rewarding and satisfying. Of the eight youth participating in the survey, seven reported that they had been appointed as leaders (6) or assistant leaders (1) for the first time (see Appendix J, statement 1). This was also the first time that the 13 youth had been appointed as members of the church board.

When asked about their motivations for getting involved in the research project, each of the 12 young participants claimed to have participated in this session for different reasons (see Appendix J, statement 10). Some acted out of curiosity (3), others reported believing that the youth could make a significant contribution (3), some had wished to discover their skills (6), while the majority (11) said that they had responded to a proposal which had been made to them.

Figure 15. Motivation for study involvement.
At the start of the practical experience youth participants experienced mixed feelings toward their leadership responsibility. They reported joy and happiness (5), pride (2), the sense of feeling useful (7), integration and involvement (4), stress and a sense of fear (7), non-preparation (5), the weight of the responsibility (7), burden (1), and the need for consecration and reconciliation with God (7) (see Appendix J, statement 11).

The youth were conscious of the demands of their leadership responsibilities and have adopted an appropriate attitude to assume their functions. This comment from one of the youth during an informal exchange confirms this attitude: “I have a better understanding of the responsibility of the official leaders. It is not easy for me to juggle my studies and church responsibilities. This required a drastic adjustment of my schedule.” For the same reasons the meetings scheduled every Wednesday did not succeed. During what was a spiritual journey, over half (7/13) of mentees felt the need to turn to God. This shows that there is a close relationship between involvement and the need for consecration to God.

![Graph showing feelings about leadership responsibilities](image)

*Figure 16. Youth participants: feelings about leadership responsibilities.*
All of these sentiments are reflected in the following comments, which expressed their state of mind at the end of the first day in their leadership positions: “I am happy.” “The experience is very rewarding.” “I find it instructive.” “It allows young people to understand how the church operates.” “I believe in the approach of involving youth in leadership roles for advancement of the mission.” “It's something good for God and the advancement of the church.” “Being music director is stressful and exciting.” “It takes strength and courage, and I feel the need to seek God. I am taken aback by all the commitment required by the project. A little overwhelmed.” “I have mixed feelings about this experience. I am happy to hold church office, but I still have some questions” (see Appendix J, statement 12).

The closing ceremony was an opportunity for the researcher to recognize the leadership of the 13 youth as well as the mentors and coaches by presenting them with certificates. The involvement of the parents of the minors (10) in this experiment was also recognized. Through this experience, the youth demonstrated their expertise through appropriate and innovative use of media in the local church. Although the overall endurance and unconditional commitment of the youth group should be emphasized, it is also because of the use of modern communication technologies that the 13 youth completed their experience. In fact, during the experimental session, two young people dropped out from the group because of their studies. However, their commitment was such that although they were 8000 kilometers away from their community, through the use of coaches and media technology, they continued to carry out their responsibilities. For this last part of the project, these youth leaders participated virtually. The high point
of the ceremony was the presentation of the pastor who communicated the result of a vote by the church board, which formally nominated five youths in their leadership positions to serve as an associate of the officers.

The analysis of their assessment on the survey confirms, however, that youth leadership has had a positive impact on the community. The participants were unanimous in recognizing the physical, emotional, and intellectual improvement that the project contributed. Even if the youth did not intervene in the physical transformation of the building, they still benefited from this change as part of their leadership, since shortly before the project was launched; the interior façade of the building had been repainted.

The implemented strategy focused on the affective aspect for the individual. The innovative family ministries program entitled "Thinking of Others" was another expression of interest in the individual. During the regular Sabbath morning service, each person, regardless of age, was greeted at the door with an invitation to write a positive thought to share. Children who could not write participated by drawing. All these cards were placed in a basket and distributed at the end of the service. Each member returned home with a thought that would accompany him/her during the week. This initiative is an illustration that meetings were organized that promoted intergenerational relations and took into account the different groups in the community.

The intellectual component focused on the quality and content of the meetings. On this point all observers testified to the improvement in this area and the Christocentric nature of meetings that invited participants to give God control of their lives. All youth presentations were based on the Bible (see Appendix J, statements 1, 2). In terms of the impact on their lives, they expressed their desire to be present at religious meetings and to
actively participate in church activities. They also experienced growth in their desire to get involved in the social activities of the church even the youth strategy not intentionally targeted the church community (see Appendix J, statements 5, 6, 7). No action was planned in this area. This was perhaps a reproduction of the regular functioning of the church.

Understanding the Concept of Involvement

Through their leadership, the true meaning of youth involvement was catching. Two definitions were given during the research process. The majority of surveyed coaches (seven out of nine) began by affirming the reality of youth involvement in the local church (see Appendix J, statement 3). The coaches and church officers were in agreement that they gave priority to nominating young people to leadership positions (see Appendix J, statement 5). The youth seemed to share this view, since the majority (nine out of twelve) claimed to be regularly, even often, asked to lead or participate in the organization of an activity in the church (see Appendix J, statement 4). However, eight youth (almost 67%) testified that they were neither appointed as director or associate director of a department, and were never appointed to serve as a local church board member (see Appendix J, statement 1). At this stage of the research project, the concept of integration or involvement can be defined as being offered or assuming a mere role of carrying out plans designed by others. However, the process between the beginning and the end of the experimental session led to the evolution of the concept. The 12 coaches surveyed admitted that the first definition was erroneous (see Appendix J, statement 17), in stipulating that it meant being appointed to a leadership position. The nine young people surveyed confirm this vision by attesting that they enjoyed the leadership
experience (see Appendix J, statement 2). The research study led to a new understanding of involvement. It is about being in a meaningful leadership position.

Impact of the Research Study

A large majority of the 15 coaches surveyed pointed out the following as obstacles to youth involvement: the youths’ lack of experience in the leadership of the local church (11), their ignorance in the area of administration of this local organization (13), their outward appearance that did not indicate commitment to God and the church (13) as well as the lack of confidence of the leaders in these young people (14) (see Appendix J, statement 6). The six mentors surveyed on the same subject followed a similar trend (Appendix E, statement 6). In addition, all contrary to the coaches (see Appendix J, statement 4), four out of six mentors (see Appendix J, statement 4) did not believe in the willingness of the youth to be involved. These beliefs underlie the behavior that has resulted in the negative view of young people.

Figure 17. Impediments to youth involvement.
Fifty percent (50%) of the coaches (6 out of 12) endorsed this attitude, admitting that they had a rather negative view of youth and had doubts about their skills at the beginning of the experience (see Appendix J, statement 1). Beneficiaries reinforced this negative attitude by sending negative nonverbal messages, indicating that there was nothing good to expect from them. This behavior was corroborated by verbal messages to church leaders such as: “The church was abandoned into the hands of a group of young.” The negative view of young people appears to be a manifest reality among both supporters and opponents of youth leadership. This resulted in the disqualification of youth for leadership, and condoned their exclusion as a hindrance to their involvement.

However, at the end of the experience, the observers who evaluated the youth action reported that the youth demonstrated their ability to carry out the tasks of leadership on the job. By invalidating objections, which cited their lack of experience and lack of knowledge of local church administration and leadership (see Appendix J, statement 6), they confirmed that this negative view was wrongfully held. Coaches surveyed confirmed this position by confessing that they had learned to cultivate a positive view of the youth (see Appendix J, statement 2). Meanwhile, 12 coaches (100%) testified that they had a closer relationship with the youth as a result of their involvement as coaches (see Appendix J, statement 11).

Unanimously, participants and observers shared the opinion that more young people should be involved in the leadership of the local church (9 people), and that this would contribute to a more dynamic church. It would make the church more attractive to members and non-members, foster intergenerational relationships and result in greater
retention of members (see Appendix J, statement 20; statement 14, statements 20, 21; statement 8).

This analysis can be enriched by comments of appreciation and support made to the youth, leaders, and the researcher. From the beginning of the experimental session, an emotional senior commented: “I did not know there were so many young people in my church.” In closing, another declared that our pioneers would certainly be happy to be present to support such projects to indicate that this project took this Adventist Church back to the originating practices of the denomination. Another added, “When the project started, it was not possible to understand its full dimension but the outcome has exceeded all expectations.”

At the end of the experiment mentors (6 of 11) and coaches (12 of 13) expressed their willingness to repeat the experience (see Appendix J, statements 13 and 18). Mentors wanted their relationship with mentees to continue. They were conscious of the impact of the project. It was for them a form of recognition that the youth had chosen them. With the exception of one mentor, all felt the need (5/6) to be trained for better service to young people. However, their inability to devote more time to the youth was a major obstacle for both mentors and coaches. It was easier to pray for the youth (5 of 6) than to pray with them (4/6). It was only occasionally that the majority (4 of 10) could devote time to a physical or virtual meeting.
Unanimously (12), coaches attested that the formative role of the leader goes beyond the transmission of knowledge and know-how to strengthening intergenerational relationships (see Appendix J, statement 12). They also had to deal with personal challenges in their relationships with the youth. Before the experiment, half (6 of 12) confessed to a rather negative view of young people. At the end of the experiment, seven recognized that they had experienced a change of outlook with regards to the youth (see Appendix J, statements 1, 2).

Also of note is the change in their conception with regard to the involvement of youth. While at the start of the experiment the majority (7 of 9) stated that young people were involved (see Appendix F, statement 3), by the end, all (12) had a different concept of youth involvement, asserting that it was about fostering their leadership positions (see Appendix J, statement 17).

Confronted with their limitations, coaches (6 of 11) admitted their lack of confidence in themselves to fulfill their function as well as their need of improvement and training (see Appendix J, statement 13-17). Therefore, they had been motivated to seek training in the management, administration, and organization of the local church.
This weakness observed by the youth led to this comment from a young person: “The coaches called to train the youth were unaware of the administrative rules of the departments in which they led out.”

Concerning their spiritual growth, from the nine youth participants surveyed, seven reported being motivated to go to church (see Appendix J, statement 4). One mother testified about the marked improvement in her relationship with her son. He was now the one who encouraged her to go to church. Eight youth said that they felt the need to get closer to God, that they saw an increased need to read and study the Bible, while nine youth reported praying more (see Appendix J, statements 5, 6, 7). In terms of sharing their faith inside and outside the church, eight youth attest that their own participation had motivated them to involve other church members, including their peers, and to share their faith with non-members (see Appendix J, statements 11, 12).

Figure 19. Youth Involvement and impact on spiritual growth.

Follow up and Vision of the Participants

One hundred percent (100%) of the mentors (6) plan to continue their relationship with the youth (see Appendix J, statement 13). All of the mentors (6) (see Appendix J,
statement 15) and coaches (12) (see Appendix J, statement 18) were also willing to renew the experience of mentoring and coaching. With the exception of one youth (8), coaches and mentors agree that regular practice of youth leadership contributes to the qualitative and quantitative development of the local church (see Appendix J, statements 19 and 23). One hundred percent (100%) of observers (8) surveyed indicated that having more young people involved in the leadership of the local church would contribute to a more dynamic church, make the church more attractive to both members and non-members, foster intergenerational relationships, and generate greater retention of members (see Appendix J, statement 8). Within the context of the study, except the election of the mentors, all the goals were achieved with regard to the purpose of youth ministry and its operating principles.

Figure 20. Leadership experience and impact on participants.
Figure 21. Observers’ point of view on youth involvement.

Table 4

Experimental Session: Summary

<table>
<thead>
<tr>
<th>Actions Planned</th>
<th>Actions Performed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration: One Quarter</td>
<td>Duration: One Quarter</td>
</tr>
<tr>
<td>Number of youth involved at starting the research: 13</td>
<td>Number of Youth who ended the Research: 13</td>
</tr>
<tr>
<td>Number of mentors expected 13</td>
<td>Number of mentors selected 11</td>
</tr>
<tr>
<td>Number of coaches expected 13</td>
<td>Number of coaches involved 27</td>
</tr>
<tr>
<td>Appointment of 13 young people into management positions</td>
<td>Appointment of 13 Young People into Management Positions</td>
</tr>
<tr>
<td>Organization of a youth church board</td>
<td>Organization of a Youth Church Board of 13 Members</td>
</tr>
<tr>
<td>Operating in partnership of the official church board and the youth church board</td>
<td>Operating in partnership of the official church board and the youth church board</td>
</tr>
<tr>
<td>Organization of a closing ceremony with a graduation ceremony</td>
<td>Organization of a closing ceremony with a graduation ceremony</td>
</tr>
</tbody>
</table>
Summary

The research study has allowed envisioning youth involvement as a comprehensive and youth-focused strategy that involved all the components of a basic organization such as a local Seventh-day Adventist church. In its implementation, leaders and adults each play a specific role to accompany young people in a dynamic and challenging experience in which power and leadership are shared. Youth involvement could also be considered as a process pointing out the strengths and weaknesses of an organization.

In a process to get the youth involved, one could be surprised to discover that in spite of some controversial debates in the local church, each administrative body is longing for a strategy for youth involvement, and the youth themselves are waiting for a proposal. However, desire and legislation were found to be weak and insufficient to ensure its realization. There is a need to look for a more efficient strategy. Organizational issues would also be faced, but creativity can be used to get around impediments. Parental consent, for example, appeared as a strategy to eliminate the obstacle of youth minority and to get parents responsible for the involvement of their children.

Even when developing the strategy is challenging, the results show that youth involvement remains a powerful experience that impacts the organization and the entire community. The experiment and experience of transformation occurs amidst a plethora of feelings. However, it forces individuals to grow in every dimension of their lives. The new way of seeing each other fosters proximity and leads intergenerational gaps to close. The organization experiences qualitative and quantitative gains. Not only does retention become possible, but also invisible youth in the church become visible. As Dr. Allan C.
Martin often states in speeches concerning youth drop out, “the lost in the house could also be found” (Luke 15:11-32).
CHAPTER 6

EVALUATION AND LEARNINGS

Chapter 6 presents the conclusions of this study on youth involvement in a local Seventh-day Adventist church. Recommendations will also be made to promote the transformation of this vision into action, and to encourage further study on this topic. After presenting a summary of chapters 1 through 6, the chapter will conclude with a discussion of the impact of this study on the researcher.

Conclusions

Theologians and researchers alike have made a strong case for youth involvement in leadership positions. Administrators, generally, seem content with expressing a desire for youth involvement. However, in the local church, making this practice a reality has proven to be challenging. If adopted in the local church, this practice could raise resistance and pessimism.

Ignorance of the definition of the concept of youth involvement has proven to be the root cause of this dysfunction. Some local church leaders may be willing to simply provide young people with roles, unrelated to leadership functions. In this case, the desire for youth involvement is not enough.

A negative view of the youth is another attitude that was encountered. This negative view of the youth is based on preconceived notions due to a lack of knowledge about them and a lack of closeness to them, which results in fear of them. One could
ponder the possibility that somebody had a past negative experience with youth and have since generalized all youth as incompetent. In addition, exclusion, self-exclusion and organizational practices, such as reluctance to share power, proved to be obstacles to the implementation of youth in governance.

Despite any resistance, the need for youth integration and personal development was satisfied. Participants’ perception of each other fostered closeness and bridged the generation gap. A renewed dynamism was experienced by the organization and the desire to be better qualified was felt among the official leaders. The unsuspected potential of the youth became visible and members’ interest in the life and organization of church projects increased. Youth talents and skills were identified; official appointments were made possible; a change of status occurred as youth transitioned from childhood to adulthood.

The youth experienced a dynamic renewal with respect to their religious practices. Prayer, Bible study, and sharing of their faith became more meaningful, and their church attendance increased. They gained a better understanding of the church’s vision, mission, and organization. These personal and organizational changes validated the vision of the Seventh-day Adventist Church for youth ministry and could prove to be an antidote to the phenomenon of youth apostasy. Youth involvement and leadership could impact the root cause of youth apostasy, and could satisfy the youths’ need for acceptance, appreciation, love, and family (Dudley, 2000, pp. 200-207). Moreover, qualitative and quantitative development of the local church was promoted.

Despite the mixed feelings, which were aroused on the part of youth in regard to their involvement, some were eager to make a contribution; others wished to discover
their talents and skills, or to implement dreams they cherished for their local church community. Challenges did not discourage them. On the contrary, they were motivated to make use of their creativity to overcome obstacles and to provide the means for their involvement. As such, they were willing to respond to an invitation to become involved. If the youth are not invited to be involved, there is a risk that their motivation and interest in their own church community could be adversely affected, which could make them more vulnerable to other invitations.

The enthusiasm and availability of the youth under the age of 18 suggests that this is the group to be targeted with a strategy of involvement. In addition, these youth confirmed that they do not wish that a new structure that is specifically geared toward them be created. On the contrary, by aligning themselves with the existing structure, they demonstrated their desire to be integrated into their local congregation: that they wish to belong to, and develop within the church community. This approach challenges youth leaders to consider the validity of the recent senior section created within the Seventh-day Adventist youth ministries, and which is struggling to be implemented.

**Recommendations**

Based on the research study analysis, the following recommendations are proposed. They could prevent youth leadership from becoming an issue of concern only to a few, facilitate the implementation of similar programs, and transform the vision of the Seventh-day Adventist church. These recommendations could be considered as key contributors to the transformation of local Seventh-day Adventist churches into centers of youth involvement. Four groups could be targeted: administrators at all levels, youth
leaders, local church leaders, and families. A strategy for implementing youth involvement will also be proposed.

Recommendations for Targeting Administrators

Administrators at all levels of the Seventh-day Adventist Church, from local conferences to the General Conference, are a key group when it comes to implementing new strategies. Because of their influence, it is important to seek their official support. As such, advocates of youth involvement and youth leaders will first need to dialogue with them. Based on previous research findings, administrators need to be persuaded of the fact that it is not enough to be content with wanting youth leadership. Administrators must be persuaded of the validity, but the inadequacy of the statutes under which youth ministries currently operate. They will also need to understand that the purpose of dialogue is to help them be aware of the urgency of implementing the next steps in achieving maximized youth integration.

Another recommendation is that youth advocates, along with church board members, take the initiative to propose a strategy for youth leadership. Administrators may adopt a transversal approach, which promotes the involvement of all components of the local Seventh-day Adventist church. Such a strategy will bring an end to the parallel functioning of the departments and ministries. This comprehensive approach requires an administrative decision to equip pastors, church elders, and departmental directors on the issue of youth leadership.
Recommendations for Targeting Local Church Leaders

After receiving training, it is recommended that church leaders continue to make youth leadership a priority by involving the local church officers. This can be achieved by organizing seminars with the following objectives:

1. To enable the entire congregation to:
   a. Catch the vision of the Seventh-day Adventist Church for the youth, promote the true vision of youth leadership, present its benefits and defend the urgency of establishing youth leadership.
   b. Understand that youth are effective leaders and offer them opportunities for leadership.
   c. Discover the impact of involvement on conversion. They will be made aware that more than biblical teachings and preaching, involvement is another tool that needs to be added. As Jesus modeled, transformation does not occur in a vacuum, but in the midst of involvement. It is also in this context that mistakes can occur. Peter experienced conversion and was called to a higher level of responsibility when he was already involved on Jesus’ team (John 21:15-18).

2. To recruit older adults willing to be empowered to serve as coaches or mentors who will accompany the youth as they grow in their leadership position. The youth are looking for skillful leaders.

3. To set up a local church strategy that is intentional about youth involvement and leadership. This is the best vehicle for youth empowerment and youth retention.
Recommendations for Targeting Youth Leaders

Youth leaders at all levels of the Seventh-day Adventist church should reconsider their orientation regarding youth ministry. The strategy of “activities for the youth, run by the youth,” which is an attempt to satisfy the youths’ need for integration should be discontinued.

It would be beneficial if they took the time to better listen to the youth and to understand that they should not settle for an approach that no longer meets the youths’ expectations. They are longing for a new way of doing youth ministry. They want to be part of an organization that allows them to have influence and a voice, to discover their talents and skills and fulfill their need to feel useful. By encouraging them to hold leadership positions in the local church, youth leaders then have opportunities to live with a passion, experiencing what has been described as longing for God (Dean, 2004) or falling in love with Him (Kierkegaard as cited by Dean).

Recommendations for Targeting Families

As part of the Seventh-day Adventist local church strategy, leaders in partnership with the family ministry team could find it beneficial to implement a strategy that equips parents and future parents with an awareness of their mission to raise leaders. Families could be motivated to select youth for church leadership, including their own children where appropriate. A family ministry that is geared toward supporting parents in this mission could be developed in spite of crises within the family.

Based on the experience of Samuel’s mother Hannah (see chapter 2), a study guide could be made available to the parents to provide inspiration and encouragement among parents, especially mothers, for the desire to intercede with God so that He would
bless the initiative to bring leaders to Him. A special ceremony where parents offer their children to the church to be involved could also be implemented. In this approach, parents will be reminded of the importance of investing in their children’s education from an early age.

Through this ministry, the local church would stand to gain from developing a culture of intercession that would take place among youth leaders. The involvement of young people from an early age should become a top priority among parents and leaders.

Implementing a Strategy

Based on the vision of the Seventh-day Adventist Church for youth ministry and the foundations of the Bible and findings of researchers on this issue, leaders of local churches would benefit from implementing an intentional youth involvement strategy taking into account the following steps:

1. Support all parts of the church community, enabling them to integrate the appropriate definition of the concept of youth involvement. Seminars or other educational methods could be used.

2. A census of all members could be conducted, to motivate them to get involved in spiritual gifts training, while ensuring that all are provided with an opportunity for involvement and service.

3. Make parents aware of their responsibility to prepare their children for leadership within the family context. Parents should be equipped so that they take to heart that their homes will be centers of initiation to leadership.

4. Sensitize the local church officers to their role as trainers. Plans should be made to equip and train them so that they are more inclined to share power, are able to
assume a function of coach, and can manage potential conflicts that may result from the dynamics of youth involvement.

5. Develop a church-based project that operates transversally, ensuring opportunities for involvement in the various components of the Seventh-day Adventist community, and creating a church that is open to integrating outsiders.

The following recommendations could be considered to improve future research:

1. Be more intentional about the mentoring role that can be played by parents. The large number of parents who gave consent for their children to participate in the project shows their interest in their involvement, and the influence they could still exercise as mentors.

2. Encourage the youth to keep a reflective journal so that they can record their experience and keep it as a souvenir. Beyond keeping it as a memory, it would contribute to helping the youth analyze their leadership position. This could be followed by a presentation of the challenges, and by implementing policy changes to address them. Sharing the journal with the researcher could be integrated into the closing experience. The coordinator would be responsible to follow up on this material. It could be useful report for the analysis of the project.

3. Planning evaluation meetings during the experimental session would facilitate listening to participants, answering their questions and doubts, laying down the guidelines, and finding solutions to the challenges.

4. To promote a better relationship between pairs (youth/mentors and youth/coaches), a more detailed and accurate job profile could be offered to participants. It would define their mutual expectations.
5. Because this study was conducted in one local Seventh-day Adventist church, two types of comparative studies of comprehensive and in-depth analysis are proposed: One would focus on a comparison between countries, and the other would consider the four main languages spoken within the territory of the IAD (Spanish, English, French, and Dutch), or the three main languages used for administrative purposes at the IAD (Spanish, English, and French).

**Summary of the Project**

In chapter 1, the gap existing between the local church’s vision for youth ages 16-30 and the reality in the field was pointed out. A proposal was then made to analyze the effectiveness of the vision of youth ministry, to identify the obstacles to its implementation in local churches, and to propose steps to bridge the gap.

From the theological analysis in chapter 2, an innovative definition of the child emerged. Both God and Jesus broke tradition and social rules to show that it is the lack of involvement in leadership positions that makes a human being a child.

This analysis was enriched in chapter 3 by the work of researchers who agreed to defend youth leadership but did not agree on the methodology. While some argue in favor of positive youth development, others defend the development of youth leadership. The first group defends the concept transforming youth and preparing them to aim for leadership positions in the future. In contrast, the second group supports an authentic and meaningful way of involvement by offering leadership opportunities to youth in the present. I defend this last approach because it is in the context of leadership that skills of leadership are developed regardless of the time or age. Moreover, one does leadership and not learns leadership.
Inspired by the most recent schools of thought on the issue of youth involvement and by theological foundations, chapter 4 described the action research conducted in the local church of Francois in Martinique. Over the course of one quarter, a group of youth volunteers were involved in a meaningful on-the-job leadership experience in which a program of mentoring and coaching was applied.

The results, reported in chapter 5, confirmed the effectiveness of the vision for youth ministry through involving the youth in the life of the local church. While identifying barriers to meeting this goal, it appeared that the cause of youth non-involvement is rooted in a misunderstanding of the concept of involvement. The importance of a proposal for involvement was also highlighted, and was presented as the key motivation to youth involvement. Because of the challenges from the participants as well as the beneficiaries, this practice appears to be a difficult task. However, its multiple benefits for the entire congregation indicate that the risk is worth taking. The transformational impact on the participants is also worth noting. One key to maintaining closeness to God and religious practices lies in involvement. One can understand why Jesus’ strategy includes recruiting (Matt 4:19), training (Matt 5:1-2), empowering (Matt 10:1), and involvement in leadership positions (Mark 6:7-13).

Finally, chapter 6 presents the key findings of this study by confirming the validity of the Seventh-day Adventist church’s vision for youth ministry, identifying barriers to youth involvement, and sharing the impact of this practice on the qualitative and quantitative development of the local church. In addition to assisting with implementing a strategy of youth involvement, recommendations were made to church administrators, youth leaders at all levels of the church, and local church leaders and
families. Suggested strategies were also made. The limitations of this study were pointed out and recommendations for further study were made. However, this study impacts not only the participants but also the organization. Chapter 6 concludes by showing the overall changes that occurred in the life of the researcher.

**Research and Personal Transformation**

This research project has impacted me intellectually, emotionally, physically, and spiritually. While challenging my English language skills, I was able to obtain an in-depth understanding of the issue of youth leadership. This project has enabled me to identify the causes of their non-involvement and consider possible steps to help improve the condition of the youth in the church. I was amazed to discover how theologians and researchers came to identical conclusions on a subject that is relevant in both ancient and modern societies.

In terms of the methodology, I was able to practice new techniques. Indeed, I experienced the benefits of planning time each day for writing the thesis. Until then, I had never practiced this method of steady work over a long period of time. Previously, I was in the habit of setting aside a specified time to start and complete an essay in one sitting. As a result of my new habit, both the quality and depth of my writing has improved.

Faced with the challenges of academic writing in a third language, I was very eager to deepen my knowledge in this area. My preparation of the Doctor of Ministry was therefore a practical response to this aspiration. However, there is still room for improvement.

During this learning experience, I was faced on a daily basis with unexpected events over which I had no control. I had to learn to integrate and master the importance
of how one is perceived. Whether this perception is directed to a person or toward obstacles, it plays a key role. Whether this perception is positive or negative, it can influence the involvement or non-involvement of youth. Likewise, the success or failure of a project could depend on the nature of this perception.

When the IRB invalidated a year of research and recommended that I start over in a totally different context, only a positive outlook about a decision that I viewed as an injustice could give me the necessary courage to start over from scratch. Indeed, I learned from this experience that no matter one’s objective, whether or not it is accomplished depends not on external circumstances, but on one’s ability to stay positive in the face of barriers or challenges, and never lose sight of the goal.

The learning process was demanding and complicated. The goals did not appear to be feasible and success seemed impossible. It was then that I also experienced the importance of maintaining a balanced, high quality of life. I learned to organize my day to find the time to eat properly, get enough sleep, exercise regularly and have daily devotions. I cultivated the art of trusting God for allowing me to devote myself to activities that were within the limits of a 24-hour day.

I owe my will to continue on this journey with serenity, and in the face of seemingly insurmountable difficulties, to this lifestyle. I remain convinced that students enrolled in the Doctor of Ministry program or any other program of study could benefit if they practiced this principle. However, while encouraging such an approach, I would also recommend that those who have the authority to influence the educational process put in place more favorable conditions.
APPENDIX A

KINGS OF JUDAH AND ISRAEL TABLE

Table 5

*Kings of Judah and Israel*

<table>
<thead>
<tr>
<th>KINGS</th>
<th>AGE OF ACCESSION TO THE REIGN</th>
<th>NATURE OF THE REIGN</th>
<th>LENGTH OF REIGN</th>
<th>BIBLE REFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Abijah</td>
<td>No mention</td>
<td>Evil</td>
<td>3 years old</td>
<td>1 Kgs 15:3</td>
</tr>
<tr>
<td>2 Athaliah</td>
<td>No mention</td>
<td>Evil</td>
<td>7 years old</td>
<td>2 Kgs 11:1-3</td>
</tr>
<tr>
<td>3 Asa</td>
<td>No mention</td>
<td>Good</td>
<td>41 years old</td>
<td>2 Chr 14:1</td>
</tr>
<tr>
<td>4 Solomon</td>
<td>Young and tender</td>
<td>Rather good</td>
<td>40 years old</td>
<td>1 Chr 29:1</td>
</tr>
<tr>
<td>5 Jehoash</td>
<td>7 years old</td>
<td>Good</td>
<td>40 years old</td>
<td>2 Kgs 11:21</td>
</tr>
<tr>
<td>6 Josiah</td>
<td>8 years old</td>
<td>Good</td>
<td>2 years old</td>
<td>2 Kgs 22:1</td>
</tr>
<tr>
<td>7 Manasseh</td>
<td>12 years old</td>
<td>Evil</td>
<td>29 years old</td>
<td>2 Kgs 21:1</td>
</tr>
<tr>
<td>8 Azariah</td>
<td>16 years old</td>
<td>Good</td>
<td>52 years old</td>
<td>2 Kgs 15:2</td>
</tr>
<tr>
<td>9 Jehoiachin</td>
<td>18 years old</td>
<td>Evil</td>
<td>3 months</td>
<td>2 Kgs 24:8</td>
</tr>
<tr>
<td>10 Ahaz</td>
<td>20 years old</td>
<td>Evil</td>
<td>16 years old</td>
<td>2 Kgs 16:2</td>
</tr>
<tr>
<td>11 Zedekiah</td>
<td>21 years old</td>
<td>Evil</td>
<td>11 years old</td>
<td>2 Kgs 24:18</td>
</tr>
<tr>
<td>12 Ahaziah</td>
<td>22 years old</td>
<td>Evil</td>
<td>1 year old</td>
<td>2 Kgs 8:26</td>
</tr>
<tr>
<td>13 Amon</td>
<td>22 years old</td>
<td>Evil</td>
<td>55 years old</td>
<td>2 Kgs 21:19</td>
</tr>
<tr>
<td>14 Jeoahaz</td>
<td>23 years old</td>
<td>Evil</td>
<td>3 months</td>
<td>2 Kgs 23:31</td>
</tr>
<tr>
<td>15 Johoiakim</td>
<td>25 years old</td>
<td>Evil</td>
<td>11 years old</td>
<td>2 Kgs 23:36</td>
</tr>
<tr>
<td>16 Hezekiah</td>
<td>25 years old</td>
<td>Good</td>
<td>16 years old</td>
<td>2 Kgs 18:2</td>
</tr>
<tr>
<td>17 Amaziah</td>
<td>25 years old</td>
<td>Good</td>
<td>29 years old</td>
<td>2 Kgs 14:2</td>
</tr>
<tr>
<td>18 Jotham</td>
<td>25 years old</td>
<td>Good</td>
<td>52 years old</td>
<td>2 Kgs 15:33</td>
</tr>
<tr>
<td>19 David</td>
<td>30 years old</td>
<td>Good</td>
<td>40 years old</td>
<td>2 Sam 5:4</td>
</tr>
<tr>
<td>20 Joram</td>
<td>32 years old</td>
<td>Evil</td>
<td>12 years old</td>
<td>2 Kgs 8:16</td>
</tr>
<tr>
<td>21 Jehosaphat</td>
<td>35 years old</td>
<td>Good</td>
<td>25 years old</td>
<td>1 Kgs 22:42</td>
</tr>
<tr>
<td>22 Rehoboam</td>
<td>41 years old</td>
<td>Evil</td>
<td>17 years old</td>
<td>2 Chr 12:13-14</td>
</tr>
</tbody>
</table>
Table 6

*The Five C's of Positive Youth Development: Definition*

<table>
<thead>
<tr>
<th>C’S</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competence</td>
<td>Positive view of one’s actions in specific areas, including social, academic, cognitive, health, and vocational. Social competence refers to interpersonal skills (e.g., conflict resolution). Cognitive competence refers to cognitive abilities (e.g., decision making). Academic competence refers to school performance as shown, in part, by school grades, attendance, and test scores. Health competence involves using nutrition, exercise, and rest to keep oneself fit. Vocational competence involves work habits and explorations of career choices. Effective entrepreneurial skills may be one instance of vocational competence.</td>
</tr>
<tr>
<td>Confidence</td>
<td>An internal sense of overall positive self-worth and self-efficacy.</td>
</tr>
<tr>
<td>Connection</td>
<td>Positive bonds with people and institutions that are reflected in exchanges between the individual and his or her peers, family, school, and community and in which both parties contribute to the relationship.</td>
</tr>
<tr>
<td>Caring</td>
<td>A sense of sympathy and empathy for others.</td>
</tr>
<tr>
<td>Character</td>
<td>Respect for societal and cultural norms, possession of standards for correct behaviors, a sense of right and wrong (morality), and integrity.</td>
</tr>
</tbody>
</table>
### Table 7

**The Five Dimensions of Positive Youth Development: Definition**

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Youth Participation</td>
<td>The process of involving young people in the institutions and decisions that affect their lives (Koller &amp; Schugurensky as cited in Checkowoy et all. 1995). Youth are involved in responsible and challenging actions that meet genuine needs, with opportunity for planning and/or decision-making affecting others (Cook, as cited in Dollar, 1975 as cited in The National Commission on Resources for Youth).</td>
</tr>
<tr>
<td>3. Youth Empowerment</td>
<td>The process on issues that affect young people, and entrusts them with the knowledge and skills necessary to effectively and meaningfully participate (Olaleye, 2010 as cited in Reiss, 1988). It is about means creating and supporting the enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others” (Kiromat as cited in The Commonwealth Youth Ministers and Heads of Government). He goes on commenting: Young people are empowered when they acknowledge that they have or can create choices in life, are aware of the implications of those choices, make an informed decision freely, take action based on that decision and accept responsibility for the consequences of those actions; empowering young people means creating and supporting the enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others (Commonwealth Youth Commission, 2007). Eric Jolly, president of the Minnesota Science Museum, illustrated this action as following: “Empowerment means I’ll get behind you and push you into the fray” (Wheeler &amp; Edlebeck).</td>
</tr>
<tr>
<td>4. Youth Activism</td>
<td>Through civic praxis, focuses on “problem”, adolescent behavior, youth crime, delinquency, and violence as individual pathological behavior or cultural adaptations stemming from social disorganization in their communities (Ginwright &amp; Cammarota, 2007).</td>
</tr>
<tr>
<td>5. Leadership Development</td>
<td>is not only the summit of the final step of the process but also the climax of each step (Ramey). More than participation and engagement in a process initiated by adults, it is the opportunity of taking the lead. It means defending a cause, having convictions and fighting for values (Coad et al.) what is a form of activism...</td>
</tr>
</tbody>
</table>
Table 8

*The Four Universal Needs of the Youth (Debra & Skogrand, 2014)*

<table>
<thead>
<tr>
<th>Needs</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Belonging</td>
<td>is a sense of feeling connected to others and having a place of significance within the world. Belonging is fostered by opportunities for long-term relationships with caring adults and participation in a group.</td>
</tr>
<tr>
<td>2. Mastery</td>
<td>involves opportunities to demonstrate knowledge and skills, which help youth, experience success and develop self-confidence.</td>
</tr>
<tr>
<td>3. Independence</td>
<td>involves having one's voice heard and developing self-discipline, responsibility, and leadership resulting in better understanding of self and others.</td>
</tr>
<tr>
<td>4. Generosity</td>
<td>is shown by helping others and provides a sense of purpose and meaning. Youth connect to their community and give back to others</td>
</tr>
</tbody>
</table>
Table 9

*Positive Youth Development Versus Youth Leadership Development*

<table>
<thead>
<tr>
<th>Positive Youth Development</th>
<th>Youth Leadership Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need a pre-requisite: Positive view of youth</td>
<td>Need a pre-requisite: Positive view of youth</td>
</tr>
<tr>
<td>Protective and future oriented</td>
<td>Now oriented</td>
</tr>
<tr>
<td>Program oriented</td>
<td>People oriented</td>
</tr>
<tr>
<td>Look for satisfying the needs of young people</td>
<td>Look for involving youth in leadership</td>
</tr>
<tr>
<td>Practice experimental learning</td>
<td>Practice experimental leadership</td>
</tr>
<tr>
<td>Work on developing Skills to practice leadership</td>
<td>Offer opportunities to practice leadership. Youth leadership development relates to on the job leadership training.</td>
</tr>
<tr>
<td>Skill practice a pre-requisite to leadership</td>
<td>Skill practice an expression of leadership</td>
</tr>
<tr>
<td>Transformation a means that leads to leadership</td>
<td>Transformation a result of the practice of leadership</td>
</tr>
<tr>
<td>Look for reducing high risk behavior</td>
<td>Look for involvement in decision-making</td>
</tr>
<tr>
<td>Positive incomes</td>
<td>Positive incomes</td>
</tr>
<tr>
<td>Early starting</td>
<td>Early starting</td>
</tr>
<tr>
<td>Fails in attaining leadership</td>
<td>Acknowledge leadership is still a step to cross and promote it</td>
</tr>
</tbody>
</table>
Figure 22. Positive Youth Development: The Five Cs. Adapted from Bowers et al. (2010).
Figure 24. Process of Positive Youth Development

Figure 25. Process of Youth Leadership Development
OPEN LETTER FROM A YOUTH 23-30 YEARS OLD  
(JUNE 2013)

There is one thing that grieves me - to see so many young people with so much potential leaving the fold. Upon analysis, I realize that church leaders turn the problem inside out and, in the end, they scare the youth away. If the youth is stigmatized, frustrated, misunderstood, it will all end with them expressing themselves outside of the church where there is so much to learn!

It would suffice to make room for the young, allowing them to express their ideas, to take action and gain experience, and assist them in shaping themselves, all by advising and supporting them rather than by directing and criticizing them. Each one progresses at a different learning pace. With God's help, where there is a will, everything is possible. We have a duty to respect one another in growth and in being.

The church is truly a school of life where every being has its place. Everyone is part of the body. Everyone has gifts and talents, each of which is useful. We must not be afraid to make mistakes and do better, to do our best, because there is no substitute for an active life. Do not forget that we are merely passengers on this earth. Strive for excellence and stop with the mediocrity, the laxity, and the passable. Have respect for one another, let's be punctual and rigorous, at least.

Having traveled quite a bit, I have been able to see and learn a lot, but who am I to give my advice, my opinion... But a youth!!! Our leaders should take more time to understand and listen to the youth rather than imposing their own vision, which events often make outdated. One need only see the youth in action to understand that it is a true driving force.

Let's stop talking and take action, God's church needs to move forward and not stagnate. Open the doors to the study of languages (English, Spanish, and others ...). The adults learn from the younger folk and vice versa. It's all about humility in order to progress, we are capable of learning at any age! We must create a climate of confidence and not take the youth for puppets.

As soon as the youth wants to do something good, he/she is shut down from all sides and no longer seeks to start all over again but rather to take a different path. I hope that everyone is aware of the responsibility of his/her task, position, and actions. May God help us to open our minds and hearts so that we may further His work and so that every worker can find his or her place and reward.

C.L.
Subject: Consent Request Investigation

Dear President,

Following our telephone conversation on December 7, 2013, I hereby confirm my desire to allow one of the churches from the French Antilles and Guyana Union to be the recipient of a research I will implement as a partial requirement of my doctoral study in Youth Ministry, at Andrews University in Michigan, USA.

I will appreciate to be in the territory of Martinique Conference.

It will be about implementing an action plan for youth involvement leadership in a Seventh-Day Adventist (SDA) local church.

This study will measure the degree of involvement of young people in the SDA local church.

The results will look to see young people be placed in strategic points to contribute significantly to the investment of God's people in mission as well as its preparation to meet the Lord Jesus Christ at His second coming.
This study will extend over a period of one year and will include the mandatory projects of the church. It will include the following steps:

- Consent from the Conference board members
- Consent from the SDA local church board members
- Consent from the SDALC local church members
- Recruitment of all young volunteers (16 to 30 years) and adults (over 30 years) who will receive in return for their participation only the benefit of the experience in which they are involved.
- A training session followed by the appointment of young people in positions of responsibility for three months. A Board made up of young people will also be appointed. Working under the supervision of the Board formally appointed, they will assume the management of the church for three months.
- A practical session when young people supervised by mentors and coaches will be involved in experiences of leadership for three months.

I deeply believe who will give a positive response to this request. So, please, address your approval letter in French and English to the Institutional Review Board of Andrews University.

Receive, Mr. President, my respectful greetings.

Louise Nocandy

Attachment: Modalities for writing the consent letter
INSTITUTIONAL REQUEST LETTER: SDA CONFERENCE

Louise Nocandy
Associate Youth Director
Inter-American Division
11286 SW 155 CT
Miami, Florida 33196

Pastor Daniel Lassonnier
Chairman of the Board
SDA Martinique Conference
Fort-de-France Martinique 97232

Miami, January 6, 2014

Subject: Consent Request Investigation

Dear President,

Following our meeting, at your office, on the Thursday December 26, 2013, I hereby confirm my desire to allow one of the churches from the Martinique Conference to be the recipient of a research I will implement as a partial requirement of my doctoral study in Youth Ministry, at Andrews University in Michigan, USA.

It will be about implementing an action plan for youth involvement leadership in a Seventh-Day Adventist (SDA) local church.

This study will measure the degree of involvement of young people in the (SDA) local church.

The results will look to see young people be placed in strategic points to contribute significantly to the investment of God's people in mission as well as its preparation to meet the Lord Jesus Christ at His second coming.
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- Consent from the Conference board members
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- A practical session when young people supervised by mentors and coaches will be involved in experiences of leadership for three months

I deeply believe who will give a positive response to this request. So, please, address your approval letter in French and English to the Institutional Review Board of Andrews University.

Receive, Mr. President, my respectful greetings.

Louise Nocandy

Attachment: Modalities for writing the consent letter
INSTITUTIONAL REQUEST LETTER: PASTOR

Louise Nocandy
Associate Youth Director
Inter-American Division
11286 SW 155 CT
Miami, Florida 33196

Pastor Hilary Lucéa
Chairman of the Board
SDA Local Church François
François Martinique 97240

Miami, January 13, 2014

Subject: Consent Request Investigation

Dear Président,

The Board of Directors of Martinique Conference, at its meeting held on the 12 of January, voted to authorize that I conduct an investigation into one of the churches in its territory. It is part of my doctoral studies in Youth Ministry, at Andrews University in Michigan in the United States.

After having a consultation with you to get your approval (27 December 2013), it has been proposed that the Church of François where you exercise your ministry will be the center of this experience.

Thank you for your commitment to this project as well as the steps you will taken to allow me to meet the members of the local chuch Board of directors during my next visit in Martinique (January 23). The purpose of this meeting is to solicit the approval of the Board of Directors. Therefore the research project will be presented and the possibility to implement it will be studied.

I deeply believe that the Board of Directors as well as the members of the Seventh Day Adventist Local Church of François, will give a positive response to this request. So, please, address your approval letter in French and English to the Institutional Review Board of Andrews University.

Receive, Mr. President, my respectful greetings.

PJ: Modalités de rédaction de votre lettre d’approbation
Subject: Consent Request Investigation

Dear Members,

The French Antilles and Guyana Union (December 2013) as well as Martinique Conference (January 12, 2014) respectively allow me implement a research study on their administrative territory, as a partial requirement of my doctoral study in Youth Ministry, at Andrews University in Michigan, USA.

The Seventh-day Adventist Church of François has been recommended. Therefore, I will be grateful that you allow me make the members receive the benefits that will ensue.

It will be about implementing an action plan for youth involvement leadership in a local church.

This study will measure the degree of involvement of young people in the SDA local church. The results will look to see young people be placed in strategic points to contribute significantly to the investment of God's people in mission as well as its preparation to meet the Lord Jesus Christ at His second coming.

This study will extend over a period of one year and will include the mandatory projects of the church. It will include the following steps:

- Consent from the Conference board members
- Consent from the SDA local church board members
- Consent from the SDA local church members
• Recruitment of all young volunteers (16 to 30 years) and adults (over 30 years) who will receive in return for their participation only the benefit of the experience in which they are involved.

• A training session followed by the appointment of young people in positions of responsibility for three months. A Board made up of young people will also be appointed. Working under the supervision of the Board formally appointed, they will assume the management of the church for three months.

• A practical session when young people supervised by mentors and coaches will be involved in experiences of leadership for three months

For visual monitoring of the progress of the project, multimedia will be made throughout the course.

Administrative data will also be asked to describe the research context.

The Church Board will also appoint a coordinator. He or she will be the link between the researcher and the church to facilitate the implementation of the project.

I deeply believe who will give a positive response to this request. So, please, address your approval letter in French and English to the Institutional Review Board of Andrews University.

Receive, Dear Members, my fraternal greetings,

Louise Nocandy

Attachment: Modalities for Writing the Consent Letter
MODALITIES FOR WRITING THE CONSENT LETTER

How to Create the Institutional Consent Letter

(Thank you for answering in French and English)

1. It should be written on an Institution's/Company's letterhead.
2. It should mention the researcher/investigator by name:

   Louise Nocandy

3. It should mention the title of the study for which institutional consent is being given:

   An Action Plan for Youth Involvement Leadership at François in Martinique

4. It should be dated;

5. It should include the name and the title/office of the individual within the institution providing the consent;

6. It should be signed by an authority of the institution;

7. It should be addressed to:

   Institutional Review Board
   Andrews University  4150 Administrative Drive, Room 322
   Berrien Springs, MI 49104-0355
INSTITUTIONAL CONSENT FORM LETTER: UNION

EGLISE

ADVENTISTE

Union des Antilles et Guyane Françaises

DU SEPTIEME JOUR

Fort-de-France, January 28, 2014

INSTITUTIONAL REVIEW BOARD ANDREWS UNIVERSITY  4150 Administrative Drive, Room 322 Berrien Springs, MI 49104-0355

Ref.: PR02/2801-14/MRL/mt Object: Institutional consent letter

Dear board’s members,

Bureau du Président

Boîte Postale 738 97243 Fort-de-France, Martinique Tel. : 05 96 79 92 79 Fax : 05 96 79 92 77

Answering the request of Mrs. Louise Nocandy asking an authorization to conduct a research as a partial assignment of her doctorate in Youth Ministry at Andrews University - USA.

The title of the study is:

“An Action Plan for Youth Involvement Leadership at François’ church in Martinique”

In agreement with Martinique Conference administration and board we are pleased to authorize Mrs. Louise Nocandy to fulfill her assignment at that church where she will work in collaboration with the pastor Hilary Lucèa during one year.

The Union Youth Director will be asked to assist her if there is a need. Sincerely yours,

Max, René LAURENT

Président

[Signature]
INSTITUTIONAL CONSENT FORM LETTER: CONFERENCE

BUREAU DU PRESIDENT
Habitation Bois Carré Chemin Mangot Vulcin 97232 LE LAMENTIN BP 50
97282 LAMENTIN CEDEX 2 Tel. 0596 61 99 99 presidenceffeam@gmail.com

Institutional Review Board, Andrews University, 4150 Administrative Drive, Room 322, Berrien Springs, MI 49104-0355

February 3, 2014

Object: Conference Approval for conducting a study in Martinique

Dear Sir/Madam:

I the undersigned, Daniel LASSONNIER, President of the S.D.A. Conference of Martinique, in accordance with the vote of the Executive Committee dated January 12, 2014, hereby authorize Louise NOCANDY, during the year 2014, to carry out a study entitled: “An Action Plan for Youth Involvement Leadership in François, Martinique”.

Daniel LASSONNIER
President
INSTITUTIONAL CONSENT FORM LETTER: SDA LOCAL CHURCH

EGLISE ADVENTISTE du 7e JOUR
MONT SINAI - FRANCOIS

INSTITUTIONAL REVIEW BOARD
ANDREWS UNIVERSITY
4150 Administrative Drive,
Room 322 Berrien Springs,
MI 49104-6355

François, 23rd January, 2014

Object: Authorization for Research

To the attention of the Members of the Institutional Review Board Andrews University

Dear members,

In response to the request of Sr Louise NOCADY, within the framework of the preparation of her doctorate in Youth Ministry, we assure you of our approval of her research project.

We readily accept the installation of the "An Action Plan for Youth Involvement at François in Martinique."

We commit ourselves with all implementing for the realization of this project which, we believe it, will have positive repercussions both on the church as well as on the youths themselves implicated in this research.

May you receive, Dear members, the expression of our brotherly greetings.

For the Church Board,

[Signatures]

Pastor,
Hilary LUCEA

Secretary,
Janique MAS

Eglise Adventiste du 7e Jour du Mont Sinai – Cotonnerie – 97240 LE FRANCOIS
☎ 0596.54.38.13 – Secrétariat 0696.85.89.31
ADMINISTRATIVES INFORMATION FROM THE SDA LOCAL CHURCH SECRETARY

Information about the Seventh-day Adventist Local Church

1. Name
2. Date organized into a church
3. Direction
4. Number of SDALC officers

Components of the Seventh-day Adventist Local Church

1. Number of baptized members
2. Number of baptized young people under 16
3. Number of baptized young people 16 to 22
4. Number of baptized young people 23-30
5. Number of baptized adults over 30

Composition of the SDA Local Church Board

1. Number of members over 30
2. Number of members 16 to 22
3. Number of members 23 to 30

Involvement of the Young People in the SDA Local Church

1. Number of young people 16 to 30 involved in a ministry/service
2. Number of young people Master Guide or Youth Leaders
APPENDIX E
PROJECT PREPARATORY MATERIALS

Andrews University
Seventh-day Adventist Theological Seminary

PREPARATORY SESSION DOCUMENT-1: TIMELINE

Investigator
Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Other Contacts
The Seventh-day Adventist Local Church
Pastor  Hilary Lucéra
Email Address: hiluthe@hotmail.fr
Phone Number: 0696 36 48 58

The Seventh-day Adventist Local Church First Elder
Jean-Pierre Kimper
Email Address: jp.kimper@gmail.com
Phone Number: 0696230976

Project Title
An Action Plan for Youth Involvement Leadership at François in Martinique

**Step 1 - Recruitment of the Participants**

Recruitment will be launch at ending a divine service on Sabbath morning.

The participants

- The young people (aged 16 to 30) (Trainees-Mentees) who will voluntary fill and sign the « Inform Consent Form. »
- The coaches (30 and over): The appointed SDA local church leaders, who will voluntary fill and sign the « Inform Consent Form. » They will supervise the young people during the leadership session and accompany them in deepening their knowledge about the philosophy and the management, administration and organization of the SDA local church.
- The mentors (30 and over) who will voluntary fill and sign  the « Inform Consent Form. » They are in charge of accompanying the youths in deepening the relationship with God and help them to strengthen their trust in Him to be able to face the eventual stressful situations.
Step 2 - Preparatory Session According to the Defined Schedule

Purpose

- Allow the trainees get a better understanding of the SDA local church philosophy, as well as its management, administration and organization.
- Help the participants to live a common learning experience to better perform their responsibilities during the leadership session.

Teachers

- The researcher,
- The SDA local church Pastor,
- All members or leaders of the SDA local church who master the subject to teach.

The teacher will do the best to be very practical. It will strive to develop a teaching in ten points.

Duration for a Class Session

Two hours divided as following:

- 30 minutes devotional
- 90 minutes of interaction about the theme

Topics Develop in Ten Points

1. Coaching

Objective: Deepening the role of the coaches and helping them catch the vision to develop in training a young person in the position he/she holds in the leadership of the SDA local church. Helping coaches and coachees understand the interaction in which, they will be involved during the research.

2. Mentoring

Objective: Deepening the role of the mentors and helping them catch the vision to develop in training a young person in the position he/she holds in the leadership of the SDA local church. Helping mentors and mentees understand the interaction in which, they will be involved during the research.
3. **Coachees and Mentees**

Objective: Deepening the role of the coachees and mentees, and helping them understand the interaction in which, they will be involved with the coaches and the mentors.

4. **God’s Vision of the Youth**

Objective: Remind the youths that their identity makes them human beings created in the image of God (Gen 1:26). Therefore, they are objects of His love recipients of the plan of salvation (John 3:16, Rom 5: 8), and God’s fellow workers (1 Cor 3:9).

5. **Youth Partners of God's Plan**

Objective: Inspired through Bible characters (David, Jeremiah, Samuel, the disciples, etc.), demonstrate the interest that God and Jesus show to involve youth in the realization of theirs plans.

6. **The SDA Local Church and its Organization**

Objective: Study the organizational structure of the Seventh-day Adventist Church to understand the functioning of Church institutions at different levels of the organization and their interrelationships.

7. **The SDA Local Church its Vision and Mission**

Objective: Analyze the vision of the SDA local church as well as the social and ecclesial dimension (Matt 19:28, John 1:27) of the mission to be able to set up the foundation of the strategy and church projects.
8. The Protocol in the SDA Local Church

Objective: Understand that more than a social convention; the protocol in the SDA local church contributes to the worshipping of God. Therefore, it is right to consider each participant as a whole to provide, an affective, a material, and an intellectual welcome.

9. The SDA Local Church in a Postmodern Society

Objective: Reflect on the impact of a postmodern society on the organization of the SDA local church, and the influence this religious organization in return could have on this society.

10. Bringing Change in the SDA Local Church

Objective: In a changing society, analyze the endogenous and exogenous factors justifying a change in the management of a SDA local church and focus on the importance of following the process of change.

11. Basic Principles in Worship Service

Objective: Reflect on the concept of worshipping, and set up basics principles that should be applied in implementing a worship service.

12. The Spiritual Formation of a Leader

Objective: Enable youth and adult leaders cash the vision that they are above all Christ's disciples, and that their constant intellectual and spiritual growth is essential to achieve an efficient service with and for the others.

13. Basic Principles for Writing a Project
Objective: Analyzing the fundamental elements in writing a project and define the basic principles to be applied in the management of a strategy in the SDA local church.

14. Profile of a Disciple of Christ

Objective: Develop a profile of discipleship that make the participants develop the desire to be a disciple of Christ whose influence impact all dimensions of their lives.

15. Spiritual Gifts and Talents

Objective: Generate among participants the desire to know and develop theirs spiritual gifts and talents to offer the community a ministry related to their abilities (Eph 4: 11-15).

16. Art of Preaching in the XXI Century

Objective: Make participants be aware that is it important to adapt the techniques of evangelism to satisfy the need of a postmodern society.

17. Communication: An Asset for a Leader

Objective: Analyze the impact of the use of media to receive and share information and be aware that it is necessary to use it to communicate the teaching of the Bible in an optimal way.

18. Learning Styles

Objective: Make participants be aware of the different learning styles in a group to take them into account and to use an adapted pedagogy.

Step 3 - Appointment of the Young People in Leadership Positions

- Organization of the young SDA local church board
- Launching of the interaction between the trinomes mentors/youths/coaches
**Step 4 - Introduction of the Youth Leadership Team to the SDA Local Church**

Approval, and moral and spiritual support are sought.

**Step 5 - Writing of the SDA Local Church Project**

Referring to the training session, the young officers elaborate a SDA local church project for the leadership session.

**Step 6 - Appointment of The young Officers in Leadership Position**

During the steps 4 to 6, the coaches will regularly accompany the young people.

**Step 7 - Evaluation**

Through questionnaires, observation, informal talks impressions and feelings of participants and observers will be collected.

**Evaluation 1**

On the Sabbath, at launching the leadership session, young people, mentors and coaches will evaluate the preparatory session as well as the implementation of the leadership session.

**Evaluation 2**

On the penultimate Sabbath, recruitment of the observers (18 and over) of the leadership session.

**Evaluation 3**

At ending the leadership session, after the worship service, young people, mentors, coaches and observers will evaluate the leadership session.

**Evaluation Method**

- Each participant will receive a written survey. The researcher will accompany them to complete it. The questions will be read one by one and all necessary explanations solicited or not will be given.
- Each participant will answer by encircling the corresponding space.
Step 8 - Closing Ceremony

The last Sabbath of the leadership session, following the Sabbath school program, a closing ceremony will be held. All the participants involved in the research will receive a certificate of participation in the research. A social gathering will follow this ceremony.

Step 9 - Analysis of the Results of the Research Study

Note:

- Exact dates will be fixed with the Seventh-day Adventist local church after receiving the approval of the Institutional Review Board of Andrews University and its authorization to implement the research.
- The participants will receive the following material:
  - At starting the preparatory session
  - At ending the preparatory session
    - A summary of the teachings.

- The coordinator will help sending all information or invitation using technology (text messages, mail, etc.). Verbal announcements during the SDA local church meetings will also be used. This person will also be in charge of the “Registration Form of Presence” for each meeting during the preparatory session which purpose will be to analyze the presence and not the person presence.
**PREPARATORY SESSION FORM - 2:**
**PARTICIPATION RATE SHEET**

**Investigator**  
Louise Nocandy  
11286 SW 155 CT Miami, Florida 33196  
Email Address: rechercheja@hotmail.com  
Phone: 305 403 4700

**Project Title**  
An Action Plan for Youth Involvement Leadership at François in Martinique  
(When arriving at the theoretical training session, each participant will record its presence by a cross in a box according to one’s group).

<table>
<thead>
<tr>
<th>GROUPS OF PARTICIPANTS</th>
<th>YOUNG PEOPLE (16-22)</th>
<th>YOUNG PEOPLE (23-30)</th>
<th>COACHES</th>
<th>MENTORS</th>
</tr>
</thead>
<tbody>
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<td>TOTAL</td>
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CLOSING CEREMONY: LIST OF CERTIFICATES

1. Certificates for the Young People
2. Certificates for the Mentors
3. Certificates for the Coaches
4. Certificates for the General Coordinator
5. Certificate for the Pastor of the SDA Local Church
LEADERSHIP TRAINING

An Action Plan for Youth Involvement at François in Martinique

Certificate of Completion

Presented to the Young Leader

(Name)

Investigator Louise Nocandy
I am announcing an opportunity to you to participate in a study titled “An action plan for youth involvement Leadership at Francois in Martinique.” The purpose of this project is to implement an action plan in the Seventh-day Adventist local church to evaluate the degree of involvement of the young people.

This project will last for six consecutive months, and as a participant you will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration as well as a leadership session of 3 months. During this last session the youths will be name in leadership positions in the SDA local church, the coaches will help the youths in assuming their tasks in their leadership position, and the mentors will accompany them by helping them in their spiritual grow and the management of eventual stress raised from their position.

Participation is completely voluntary, however, to qualify for participation you must be at least 16 years old.

If you are willing to be involved in this project as a young person or a coach, please stay behind at the end of the worship service for a meeting for additional information related to the project. The researcher will meet with you in the principal room. If you are a minor, you are requested to have your parent of guardian to accompany you to the meeting.

At the meeting, those eligible and willing to participate will receive information on the study, and will also sign the “Inform Consent Form.” This document specifies conditions for participation.

For this session of signature, at ending the worship service, all volunteers are invited to meet the researcher in the principal room. In this specific circumstance, this room will become a private room, reserved to the signatories.

At ending this same worship service, the volunteers minor (under 18) accompanied with their parents/tutor will go firstly, to the (name of the room) to obtain the consent of their parents/tutor. In case of a positive answer, the minor accompanied with one parent/tutor will meet the researcher in the principal room. Both will sign the “Inform Consent Form”

At ending the signature session, the young people will have one week to look for their mentors. With the parent/tutor already cosignatory of the “Inform Consent Form”, the YP will present the mentor to the researcher at starting the preparatory session, on (date). At this time, they will be received in a private room where the mentors will sign the “Inform Consent Form Mentor.”

Thank you for your interest in the project.
Andrews University

RECRUITMENT FORM – 2:
INFORMED CONSENT FORM – YOUNG ADULT CHURCH MEMBER (18-30)

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. As a non-active participant of the leadership session, your feedback is greatly appreciated.

Research Title: An Action Plan for Youth Involvement Leadership at François in Martinique.

Purpose of Study: To lead an action plan in the Seventh-day Adventist (SDA) local church to evaluate the degree of involvement of the young people aged 16 to 30 in the SDA local church, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDA local church in the Inter-American Division.

Participation in study: This project will last for six consecutive months, and as a participant you will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration. At each meeting, you will be required to fill an anonymous sheet to indicate your presence. This session will be followed by a 3 months leadership session in which you will be required to assume a SDA local church leadership position. A coach and a mentor will help you go through your responsibility. At ending the research you will also be required to participate in an interview analyzing the research study, which will take approximately one hour of your time.

Benefits: I have been informed that there are no direct benefits to me other than benefits that would be derived from the outcome of the study.

Risks: I have been informed that the research involves no more than minimal risk

Voluntary Participation: I have been informed that my participation is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation, and that there will be no cost to me for not participating.

Confidentiality: I have been informed that the researcher will maintain confidentiality in the handling of data. I will not be identified directly in the publications, and the researcher will keep the records in a safe and secure place for a period of no less than 3 years. No one other than the researcher will have access to the records.

Contact: I have been informed that I can contact the supervisor of this research Steve Case at this email address: steve@involveyouth.org or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hiluthe@hotmail.fr or phone 0696 36 48 58 or Louise Nocandy at this email Address: rechercheja@hotmail.com Phone: 305 403 4700 for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this survey have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor.

_____________________________ Signature (Subject)

________________________ Date

____________________ Researcher Signature

________________________ Phone 305-403-4700

________________________ Date
Andrews University

RECRUITMENT FORM - 3: INFORMED CONSENT FORM – COACH

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: An Action Plan for Youth Involvement Leadership at François in Martinique.

Purpose of Study: To lead an action plan in the Seventh-day Adventist Local Church (SDALC) to evaluate the degree of involvement of the young people (YP) aged 16 to 30 in the SDALC, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDALC in the Inter-American Division.

Participation in study: This project will last for six consecutive months, and as a participant you will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration. At each meeting, you will be required to fill an anonymous sheet to indicate your presence. This session will be followed by a 3 months leadership session in which you will be required to coach a young person you will assume your SDA local church function during this period. At ending the research you will also be required to participate in an interview with all the coaches analyzing the research study, which will take approximately one hour of your time.

Benefits: I have been informed that there are no direct benefits to me other than benefits that would be derived from the outcome of the study.

Risks: I have been informed that the research involves no more than minimal risk. I have been informed that I will be working with minors-- accompany a young person in his/ her personal development and to train them during the leadership session.

Voluntary Participation: I have been informed that my participation in giving my feedback about the leadership session is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation, and that there will be no cost to me for not participating.

Confidentiality: I have been informed that the researcher will maintain confidentiality in the handling of data. I will not be identified directly in the publications, and the researcher will keep the records in a safe and secure place for a period of no less than 3 years. No one other than the researcher will have access to the records.

Contact: I have been informed that I can contact the supervisor of this research Steve Case at this email address: steve@involveyouth.org or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hiluthe@hotmail.fr or phone 0696 36 48 58 or Louise Nocandy at this email Address: rechercheja@hotmail.com Phone: 305 403 4700 for answers to questions related to this study. I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor

_____________________________ Signature (Subject)
_____________________________ Date

_____________________________ Signature (Parent/tutor)
_____________________________ Date

_____________________________ Researcher Signature
_____________________________ Phone 305-403-4700
_____________________________ Date
Andrews University

RECRUITMENT FORM - 4:

INFORMED CONSENT FORM – YOUTH MINOR

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: An Action Plan for Youth Involvement Leadership at François in Martinique.

Purpose of Study: To lead an action plan in the Seventh-day Adventist local church to evaluate the degree of involvement of the young people aged 16 to 30 in the SDA local church, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDA local church in the Inter-American Division.

Participation in study: This project will last for six consecutive months, and as a participant you will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration as well as a leadership session of 3 months. At each meeting, you will be required to fill an anonymous sheet to indicate your presence. During this last session you will be named in a leadership position in the SDA local church. A coach and a mentor will help you go through your responsibility. At ending the research you will also be required to participate in an interview with all the youths analyzing the research study, which will take approximately one hour of your time.

Benefits: I have been informed that there are no direct benefits to me other than benefits that would be derived from the outcome of the study.

Risks: I have been informed that the research involves no more than minimal risk. I understand that as a minor, my parent/guardian has consented to my participation in the study; however, I have a right to agree or decline participation. And that I will be assigned a mentor to work with me in the course of the study.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty or loss of benefits if I decide to cancel my participation in this study. And that there will be no cost to me for participating in this study.

Confidentiality: I have been informed that the researcher will maintain confidentiality in the handling of data. I will not be identified directly in the publications, that am expected to share the experience in this group only with the persons involved in this research study. Participants in the group will be instructed not to share anything portion of the research with anyone outside the group. And that the researcher will keep the records in a safe and secure place for a period of no less than 3 years. No one other than the researcher will have access to the records.

Contact: I have been informed that I can contact the supervisor of this research Steve Case at this email address: steve@involveyouth.org or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hilute@hotmail.fr or phone 0696 36 48 58 or Louise Nocandy at this email address: rechercheja@hotmail.com Phone: 305 403 4700 for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor.

_____________________________ Signature (Subject) Date

_____________________________ Signature (Parent/tutor) Date

_________________________________________ Phone 305-403-4700 Date
Andrews University

RECRUITMENT FORM – 5:

INFORMED CONSENT FORM – PARENT/GUARDIAN

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. As a non-active participant of the leadership session, your feedback is greatly appreciated.

**Research Title:** An Action Plan for Youth Involvement Leadership at François in Martinique.

**Purpose of Study:** To lead an action plan in the Seventh-day Adventist (SDA) local church to evaluate the degree of involvement of the young people (YP) aged 16 to 30 in the SDA local church, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDA local church in the Inter-American Division.

**Participation:** I have been informed that I am being asked to permit my child to participate in this project that will last for six consecutive months, and as a participant he/she will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration as well as a leadership session of 3 months. At each meeting, he/she will be required to fill an anonymous sheet to indicate his/her presence. During this last session he/she will be named in a leadership position in the SDA local church. During this period, a coach will go on training his/her to help him/her assume his/her responsibility while a mentor will accompany him/her to grow spiritually and face eventual stress raised from his/her responsibility. At the end of each session, he/she will also be to participate in an interview with the group of young people analyzing the research study, which will take approximately one hour of his/her time.

**Benefits:** I have been informed that there are no direct benefits to my child other than benefits that would be derived from the outcome of the study.

**Risks:** I have been informed that the research involves no more than minimal risk

**Voluntary Participation:** I have been informed that my child’s participation is completely voluntary. That my child will be made aware that refusal to participate will involve no penalty or loss to benefits to which the subjects is otherwise entitled, and that my child my discontinue participation at any time without penalty or loss of benefits which the subject is otherwise entitled.

**Confidentiality:** I have been informed that the researcher will maintain confidentiality in the handling of data. That my child will not be identified directly in the publications, and the researcher will keep the records in a safe and secure place for a period of no less than 3 years. No one other than the researcher will have access to the records.

**Contact:** I have been informed that I can contact the supervisor of this research Steve Case at this email address: steve@involveyouth.org or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hiluthe@hotmail.fr or phone 0696 36 48 58 or Louise Nocandy at this email Address: rechercheja@hotmail.com Phone: 305 403 4700 for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this survey have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor.

_____________________________ Parent/Guardian
________________________ Date
____________________ Researcher Signature
________________________ Phone 305-403-4700 Date
Andrews University

RECRUITMENT FORM - 6:

INFORMED CONSENT FORM – MENTOR

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: An Action Plan for Youth Involvement Leadership at François in Martinique.

Purpose of Study: To lead an action plan in the Seventh-day Adventist local church to evaluate the degree of involvement of the young people (YP) aged 16 to 30 in the SDA local church, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDA local church in the Inter-American Division.

Participation in study: This project will last for six consecutive months, and as a participant you will be required to complete a training session made of 18 meetings of two hours about the SDA local church, its organization, management and administration. At each meeting, you will be required to fill an anonymous sheet to indicate your presence. This session will be followed by a 3 months leadership session in which you will be required to accompany a to accompany a young person in his/ her spiritual development and help him/her deal to eventual stress raised during the leadership session. At ending the research you will also be required to participate in an interview with all the mentors analyzing the research study, which will take approximately one hour of your time.

Benefits: No benefit can be expected from the research except the joy of being involved to accompany a young person in his/ her spiritual development and help him/her deal to eventual stress raised during the practical session.

Risks: There is a risk of proximity with the young person. But, the way the regular meeting is set up is planned so that risks are minimized. Some stress can be foreseeable. This can result from the facts that I will have to adapt my personal agenda to be present during the preparatory session and make me available to accompany a young person in his/her spiritual development and help him/her to deal with eventual stress raised during the leadership session.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation in this study; and that there will be no cost to me for participating in this study.

Confidentiality: It is expected that all experiences shared in the context of this research study will not be share outside of the group involved in this project. Furthermore, the exchange between the young person and I have to be confidential. I understand that my identity in this study will not be disclosed in any published document. And that researcher will keep the records safely.

Contact: I am aware that I can contact the supervisor of this research at this email address: steve@involveyouth or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hiluthe@hotmail.fr or phone 0696 36 48 58 or myself at Email Address: rechercheja@hotmail.com, Phone: 305 403 4700 for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor.

______________________________ Signature (Subject)
______________________________ Date
______________________________ Researcher Signature
______________________________ Phone 305-403-4700
______________________________ Date
Andrews University

RECRUITMENT FORM – 7:

INFORMED CONSENT FORM – ADULT CHURCH OBSERVER

I am conducting a research study as part of my research project, in partial fulfillment for my doctoral degree at Andrews University, Berrien Springs, Michigan. As a non-active participant of the leadership session, your feedback is greatly appreciated.

Research Title: An Action Plan for Youth Involvement Leadership at François in Martinique.

Purpose of Study: To lead an action plan in the Seventh-day Adventist (SDA) local church to evaluate the degree of involvement of the young people aged 16 to 30 in the SDA local church, evaluate the effectiveness to get them involved, and identifying the impediments of youth involvement leadership in the SDA local church in the Inter-American Division.

Participation: This project will last for six consecutive months, including a training session and a three month leadership session in which YP will be give the lead of the SDA local church. As a participant, at the end of the leadership session, you will be required to give your feedback by filling a survey, which will require about thirty minutes of my time. This study no requires interviews.

Benefits: I have been informed that there are no direct benefits to me other than benefits that would be derived from the outcome of the study.

Risks: I have been informed that the research involves no more than minimal risk

Voluntary Participation: I have been informed that my participation in giving my feedback about the leadership session is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation, and that there will be no cost to me for not participating.

Confidentiality: Confidentiality: I have been informed that the researcher will maintain confidentiality in the handling of data. I will not be identified directly in the publications, and the researcher will keep the records in a safe and secure place for a period of no less than 3 years. No one other than the researcher will have access to the records.

Contact: I have been informed that I can contact the supervisor of this research Steve Case at this email address: steve@involveyouth.org or phone: 916 961 2177 or the pastor of the SDA local church at this email address: hilathe@hotmail.fr or phone 0696 36 48 58 or Louise Nocandy at this email Address: rechercheja@hotmail.com Phone: 305 403 4700 for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this survey have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Louise Nocandy or advisor.

_____________________________ Signature (Subject)

________________________ Date

_________________________ Researcher Signature

________________________ Phone 305-403-4700

----------------------------------------- Date
SURVEY FORM - 1:
SURVEY 1 – YOUNG PEOPLE (UNDER 23 YEARS OLD)

Date: ........................................................................................................

Investigator Louise Nocandy

11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

Theoretical Training

1. I participated in the theoretical training for the following reasons:
   a. It is important to be trained to perform a function
   b. It is necessary to be trained to perform a function
   c. By curiosity
   d. To satisfy the request of my parents

2. I did not participated in the theoretical training for the following reasons:
   a. Lack of time
   b. Lack of availability
   c. Lack of transportation
   d. I did not find any interest

3. The training session helps me better understand the vision, mission and organization of the SDAL church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
Involvement in the SDA Local Church

4. I am asked to lead or to be involved in the planning of a church activities:
   a. Never
   b. Almost never (once a year)
   c. Regularly (once a month)
   d. Often (more than once a month)

5. I have been a member of the SDA local church board.
   Yes    No

6. I would like to be a member of the SDA local church board for the following reasons:
   a. To have a voice
   b. Take decisions to push forward ideas and actions
   c. I believe in my competence in leadership
   d. I believe that young people can be a key agent in bringing change in the SDA local church

7. I would not like to be a member of the SDA local church board for the following reasons:
   a. Lack of availability
   b. Require too much time
   c. Lack of training and knowledge
   d. The management is conformist
   e. It is a center of conflicts
   f. I never heard about a local church board and ignore the way it functions

My Relationship with the SDA Local Church

8. I feel that I belong to the SDA local church
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I am interested in the life of the SDA local church
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
My Experience in the Research

10. I accepted the responsibility they offer me for the following reason:
   a. Curiosity
   b. Because it has been proposed to me
   c. To discover my competencies
   d. I believe that young people can make a significant contribution

11. The idea of being in position of leadership during three months make me experience:
   a. Joy and happiness
   b. Proudness
   c. Need to get closer to God
   d. Need of dedication
   e. A feeling of being useful
   f. A feeling of belonging and involvement
   g. Need to do the best
   h. Fear and stress
   i. Feeling of unpreparedness
   j. Feeling the weight of the responsibility
   k. The burden it represents

In one or two sentences describe your feelings:
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..............................................................................................................................
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Commentaries: ........................................................................................................
..............................................................................................................................
..............................................................................................................................
Andrews University
Seventh-day Adventist Theological Seminary

SURVEY FORM - 2:
SURVEY 1 – YOUNG PEOPLE (OVER 22 YEARS OLD)

Date: ……………………………………………………………………………………………

Investigator Louise Nocandy

11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

Theoretical Training

1. I participated in the theoretical training for the following reasons:
   a. It is important to be trained to perform a function
   b. It is necessary to be trained to perform a function
   c. By curiosity
   d. To satisfy the request of my parents

2. I did not participated in the theoretical training for the following reasons:
   a. Lack of time
   b. Lack of availability
   c. Lack of transportation
   d. I did not find any interest

3. The training session helps me better understand the vision, mission and organization of the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Involvement in the SDA Local Church
4. I am asked to lead or to be involved in the planning of a church activities:
   a. Never
   b. Almost never (once a year)
   c. Regularly (once a month)
   d. Often (more than once a month)

5. I have been a member of the SDA church board.
   Yes    No

6. I would like to be a member of the SDA church board for the following reasons:
   a. To have a voice
   b. Take decisions to push forward ideas and actions
   c. I believe in my competence in leadership
   d. I believe that young people can be a key agent in bringing change in the SDA local church

7. I would not like to be a member of the SDA church board for the following reasons:
   a. Lack of availability
   b. Require too much time
   c. Lack of training and knowledge
   d. The management is conformist
   e. It is a center of conflicts
   f. I never heard about a church board and ignore the way it functions

My Relationship with the SDA Local Church

8. I feel that I belong to the SDA local church
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I am interested in the life of the SDA local church
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
My Experience in the Research

10. I accepted the responsibility they offer me for the following reason:
   a. Curiosity
   b. Because it has been proposed to me
   c. To discover my competencies
   d. I believe that young people can make a significant contribution

11. The idea of being in position of leadership during three months make me experience:
   a. Joy and happiness
   b. Proudness
   c. Need to get closer to God
   d. Need of dedication
   e. A feeling of being useful
   f. A feeling of belonging and involvement
   g. Need to do the best
   h. Fear and stress
   i. Feeling of unpreparedness
   j. Feeling the weight of the responsibility
   k. The burden it represents

In one or two sentences describe your feelings:
…………………………………………………………………………………………...
…………………………………………………………………………………………...
…………………………………………………………………………………………...

Commentaries: …………………………………………………………………………
…………………………………………………………………………………………...
…………………………………………………………………………………………...
SURVEY FORM - 3:
SURVEY 1- MENTORS
(30 YEARS OLD AND OVER)

Date: ...............................................................................................................

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

Theoretical Training

1. I have been involved in the theoretical session for the following reasons:
   a. Training is an important asset
   b. It is required to look for tools for better perform in the mission

2. I have not been involved in the theoretical session for the following reasons:
   a. Lack of time
   b. Lack of availability
   c. Lack of transportation
   d. I did not find any interest

The Leader: His Vision of Youth Involvement Leadership

3. Young people are involved in the SDA local church life.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

4. Young people would like to be involved in leadership responsibilities in the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
5. As a leader, the appointment of young people in leadership positions in the SDA local church is one of my concerns.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

6. The impediments of young people appointment in leadership position could be:
   a. Lack of trust in young people
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   b. Lack of experience of young people in the leadership of the SDA local church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   c. Lack of knowledge of young people in the Administration of the SDA local church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   d. Physical appearance that does not reflect a commitment to God and the church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree

7. A strategy for youth involvement in leadership positions in the SDA local church is required.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Commentaries: …………………………………………………………………………………………………………...
SURVEY FORM - 4:
SURVEY 1- COACHES (30 YEARS OLD AND OVER)

Date: ………………………………………………………………………………………………………

Investigator          Louise Nocandy
                      11286 SW 155 CT Miami, Florida 33196
                      Email Address: rechercheja@hotmail.com
                      Phone: 305 403 4700

Project Title         An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

Theoretical Training

1. I have been involved in the theoretical session for the following reasons:
   a. Training is an important asset
   b. It is required to look for tools for better perform in the mission

2. I have not been involved in the theoretical session for the following reasons:
   a. Lack of time
   b. Lack of availability
   c. Lack of transportation
   d. I did not find any interest

The Leader’s Vision of Youth Involvement Leadership

3. Young people are involved in the SDA local church life
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

4. Young people would like to be involved in leadership responsibilities in the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
5. As a leader, the appointment of young people in leadership positions in the SDA local church is one of my concerns.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

6. The impediments of young people appointment in leadership position could be:
   a. Lack of trust in young people
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   b. Lack of experience of young people in the leadership of the SDA local church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   c. Lack of knowledge of young people in the Administration of the SDA local church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree
   d. Physical appearance that does not reflect a commitment to God and the church
      i. Strongly agree
      ii. Mostly agree
      iii. Mostly disagree
      iv. Strongly disagree

7. A strategy for youth involvement in leadership positions in the SDA local church is required.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Other commentaries: ........................................................................................................................................
.................................................................................................................................................................
Andrews University
Seventh-day Adventist Theological Seminary

SURVEY FORM - 5:
SURVEY 2 – YOUNG PEOPLE (UNDER 23 YEARS OLD)

Date: ………………………………………………………………………………………

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

The Youth Relationship with the SDA Local Church

1. For the practical experience I have been appointed:
   Director of department or ministry
   Yes   No
   For the first time
   Yes   No
   Associate Director of department or ministry
   Yes   No
   For the first time
   Yes   No
   Member of the SDA local church board
   Yes   No
   For the first time
   Yes   No

2. I enjoyed doing an experience of leader.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

3. This experience allowed me better understand the SDAC organization vision and mission.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
4. Because I was involved in this research motivated me to go to the church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Youth Relationship with God

5. The responsibility of leader created in me the need to be closer to God.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

6. The responsibility of leader creates in me the need to read and study my Bible more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

7. The responsibility of leader creates in me the need to pray more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Youth Relationship with Himself/Herself

8. This experience allowed me discover my competencies.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I felt that I was useful
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. My self-esteem increased.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
The Youth and the Sharing of his/her Faith

11. Because I was involved make me involve the other members including my friends.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

12. I felt more motivated to share about God with my fellow non-church member who do not share my faith
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Relationship Youth/Family

13. This experience brought me closer to my family (parents, spouse, children, brothers and sisters, etc.).
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Relationship Youth/Coach

14. I learn from the support of the coach:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

15. I consulted the coach to better fulfill my function:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

The Relationship Youth/Mentor

16. I received the moral and spiritual support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all
17. I looked for the support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

18. My relationship with the coach and the mentor strengthened the Intergenerational relationship.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Vision of the Youth

19. Transform this experience in a permanent organization of the SDALC would contribute to the qualitative and quantitative growth of the SDALC.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

20. Transform this experience in a permanent organization of the SDALC could be an excellent tool of retention.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

21. A similar experience would be beneficial to all the SDALC of the Conference.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

22. It would be beneficial for the SDA local church board to initiate a partnership with the Youth Ministries Department to train young people in Management, Administration and Organization of the SDA local church to involve them in its leadership.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Commentaries: .................................................................................................................................
Andrews University
Seventh-day Adventist Theological Seminary

SURVEY FORM - 6:
SURVEY 2 – YOUNG PEOPLE (OVER 22 YEARS OLD)

Date: ……………………………………………………………………………………………………………………………

Investigator  Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title  An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

The Youth’s Relationship with the SDA Local Church

11. For the practical experience I have been appointed:
   Director of department or ministry Yes No
   For the first time Yes No

   Associate Director of department or ministry Yes No
   For the first time Yes No

   Member of the SDA local church board Yes No
   For the first time Yes No

12. I enjoyed doing an experience of leader.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

13. This experience allowed me better understand the SDA local church organization vision and mission.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

14. Because I was involved in this research motivated me to go to the church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
d. Strongly disagree

The Youth’s Relationship with God

15. The responsibility of leader created in me the need to be closer to God.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

16. The responsibility of leader creates in me the need to read and study my Bible more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

17. The responsibility of leader creates in me the need to pray more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Youth’s Relationship with Himself/Herself

18. This experience allowed me discover my competencies.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

19. I felt that I was useful
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

20. My self-esteem increased.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Youth and the Sharing of His/Her Faith

21. Because I was involved make me involve the other members including my friends.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
22. I felt more motivated to share about God with my fellow non-church member who do not share my faith
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Relationship Youth/Family

23. This experience brought me closer to my family (parents, spouse, children, brothers and sisters, etc.).
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The relationship Youth/Coach

24. I learn from the support of the coach
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

25. I consulted the coach to better fulfill my function:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

The Relationship Youth/Mentor

26. I received the moral and spiritual support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

27. I looked for the support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

28. My relationship with the coach and the mentor strengthened the Intergenerational relationship.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
The Vision of the Youth

29. Transform this experience in a permanent organization of the SDALC would contribute to the qualitative and quantitative growth of the SDALC.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

30. Transform this experience in a permanent organization of the SDALC could be an excellent tool of retention.
   b. Strongly agree
   c. Mostly agree
   d. Mostly disagree
   e. Strongly disagree

31. A similar experience would be beneficial to all the SDA local church of the Conference.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

32. It would be beneficial for the SDA local church board to initiate a partnership with the Youth Ministries Department to train YP in Management, Administration and Organization of the SDA local church to involve them in its leadership.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Commentaries: .................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
.............................................................................................................................................................
Andrews University  
Seventh-day Adventist Theological Seminary  

SURVEY FORM - 7:  
SURVEY 2 – MENTORS (30 YEARS OLD AND OVER)  

Date: …………………………………………………………………………………………  

Investigator  
Louise Nocandy  

11286 SW 155 CT Miami, Florida 33196  
Email Address: rechercheja@hotmail.com  
Phone: 305 403 4700  

Project Title  
An Action Plan for Youth Involvement Leadership at François in Martinique  

(Complete by encircling your answer)  

The relationship Mentor/Mentee  

1. I make me available to give the mentee the spiritual and moral support.  
   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree  

2. I prayed constantly for the mentee  
   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree  

3. I prayed regularly for the mentee  
   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree  

4. I talked with the mentee to encourage, motivate and give advice to him/her.  
   a. Regularly  
   b. Occasionally  
   c. Almost never  
   d. Never
5. I shared with the mentee my spiritual experiences and biblical promises to motivate him or her.
   a. Regularly
   b. Occasionally
   c. Almost never
   d. Never

6. I motivated the mentee to have confidence in himself or herself, his values and his ability to succeed.
   a. Regularly
   b. Occasionally
   c. Almost never
   d. Never

7. I planned time to socialize with the mentee.
   a. Regularly
   b. Occasionally
   c. Almost never
   d. Never

8. I used modern technic means of communication to get in touch with the mentee.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Mentor and the Responsibility

9. I enjoyed my role as mentor.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. I felt honored to have been chosen by a youth.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

11. I looked for training to better support the mentee.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

12. Develop a mentor relationship help to strengthen intergenerational relationship.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
The Vision of the Mentor

13. I would be willing to renew an mentor experience
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

14. I would recommend a permanent organization of mentoring in the SDA local church to better help young people to be prepared to serve God and the SDA Church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

15. I planned to continue my relationship with the mentee.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Commentaries: ..........................................................................................................................
Date: ........................................................................................................................................

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

(Complete by encircling your answer)

The Relationship Coach/Coachee

2. Before this experience I had a negative view of the coachee and doubted of his/her competency to carry out the responsibility.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

3. I learned to develop a positive view of the coachee
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

4. I make me available to listen to the coachee
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
5. Willing to help the coachee to well done his/her responsibility, I contacted him/her:
   a. Regularly
   b. Occasionally
   c. Almost never
   d. Never
   e. At his or her request

6. I used modern technic means of communication to get in touch with the coachee.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

7. I helped the coachee apply the teachings learned during the theoretical session.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

8. I motivated the coachee to use his/her full potential to go further.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I did not hesitate to bring support to the coachee in innovative projects.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. I admit I struggle to exchange with the coachee.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

11. I admit I felt some kind of fear of the coachee knowledge, his/her possible questions, and prejudices.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
12. This experience brought me closer the coachee.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Coach and the Responsibility

14. I was afraid not being able to fulfill my rule of coach.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

15. This experience helped me understand that as a SDALC leader my responsibility includes a training dimension towards young people.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

16. To better accompany the YP, I have been motivated to learn more about Management, Administration and Organization of the SDALC.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

17. It is rewarding to assume a rule of coach to a YP.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
18. Involve young people in the SDA local church is much more looking for their participation is given them leadership responsibilities in the management, administration and organization of the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

19. I would be willing to renew a coach experience.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Vision of the Coach

20. I would recommend a permanent organization of coaching in the SDA local church to better help youths be prepared to serve God and the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

21. It would be advantageous to continue educating the SDA local church on the potential that young people represent and train the nominating committee so that more young people be appointed in the leadership of the SAD local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

22. Recruiting young people, equipped them and appointed them in leadership position could be considered as a principle of retention.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

23. The SDA local church would gain in quality and quantity by offer young people theoretical and practical training about the philosophy, mission and organization of the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
24. Transform this experience in a permanent organization of the SDA local church would contribute to the qualitative and quantitative grow of the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

25. It would be beneficial for the SDA local church board to initiate a partnership with the Youth Ministries Department to train young people in management, administration and organization of the SDA local church to involve them in its leadership.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

26. A similar experience would be beneficial to all local churches of the SDA Conference.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Commentaries:

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
Andrews University
Seventh-day Adventist Theological Seminary

SURVEY FORM - 9: SURVEY – OBSERVERS (18 AND OVER)

Date: ………………………………………………………………………………………………………………….

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>ANSWERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 The physical, affective and intellectual welcoming have been improved in the SDALC</td>
<td></td>
</tr>
<tr>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>2 The Christocentric focus of the SDALC meeting motivated to give to God the control of your life and the desire to live for Him.</td>
<td></td>
</tr>
<tr>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>3 The meetings organization promoted intergenerational relationship.</td>
<td></td>
</tr>
<tr>
<td>a. Strongly agree</td>
<td></td>
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<tr>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>4 During the meetings, all the groups of the SDALC were taken in account.</td>
<td></td>
</tr>
<tr>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td>c. Mostly disagree</td>
<td></td>
</tr>
</tbody>
</table>
d. Strongly disagree

5 My desire to be present in religious meetings increased
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

6 My desire to be involved in church activities increased.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

7 My desire to be involved in community service increased.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
   a. Strongly agree

8 Involvement of more YP in the leadership of the SDALC would bring more dynamism, make the church more attractive for members and non-members, foster intergenerational relationship and allow a better retention of the members.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
CERTIFICATE OF COMPLETION

The National Institutes of Health (NIH) Office of Extramural Research certifies that Louise Nocandy successfully completed the NIH Web-based training course “Protecting Human Research Participants.”

Date of completion: 02/16/2014

Certification Number: 1404619
February 9, 2015

Louise Nocandy
Tel: (305) 403-4700
Email: 166473@hotmail.com

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 14-072 Application Type: Original Dept.: Doctor of Ministry
Review Category: Full Action Taken: Approved Advisor: David Penn
Title: An action plan for youth involvement at Francos in Martinique.

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your IRB application for research involving human subjects entitled: “An action plan for youth involvement in Martinique” IRB protocol number 14-072 under Full category. This approval is valid until February 9, 2016. If your research is not completed by the end of this period you must apply for an extension at least four weeks prior to the expiration date. We ask that you inform IRB Office whenever you complete your research. Please reference the protocol number in future correspondence regarding this study.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented. To request for extension, modification and completion of your study please use the attached form.

While there appears to be no more than minimum risk with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Reichert, by calling (269) 473-2222.

We wish you success in your research project. Please feel free to contact our office if you have questions.

Sincerely,

Mordkai Ongo
Research Integrity & Compliance Officer

Institutional Review Board - 4159 Administration Dr Room 312 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Fax: (269) 471-6543 E-mail: irb@andrvaw.edu
EXTENSION APPROVAL LETTER

January 19, 2016

Ms. Louise Nocandy
11286 SW 155 Ct
Miami, FL 33196

Dear Ms. Nocandy,

Your request for an extension to your time limit in the Doctor of Ministry program was approved. You have been given an extension in which to complete your program, expiring at the end of the spring 2017 semester, on May 03, 2017. No further notification or appeal should be expected when the extension expires.

Since this is beyond the six-year limit of the program, any registrations you may need for project continuation will be charged at the rate of $1,268 per semester. You are expected to register each semester until you finish your program. Failure to do so can result in being dropped from the program before the end of your approved extension.

Please note the deadlines that must be met in preparation for your project oral assessment. You will find them published on the DMin website, www.doctorofministry.com, under the "Project" button.

We look forward to helping you in the completion of your doctoral journey. May your ministry be abundantly blessed.

Sincerely,

Kleber Gonçalves
Director, Doctor of Ministry Program

Steve Case
Efrain Velazquez or Gamaliel Florez?

Andrews University
Seventh-day Adventist Theological Seminary

Doctor of Ministry Program
Seminary Hall 2203
4145 E Campus Circle Dr
Berrien Springs MI 49104-1515
Phone: 269-471-3544 Fax: 269-471-0202
Email: dmin@andrews.edu Web: andrews.edu/dmin
Seek Knowledge, Affirm Faith, Change the World.
APPENDIX H
INSEE POPULATION DATA

POPULATION NUMBER BY AGE GROUP AT FRANÇOIS INSEE 2011

Table 10

*Population Number by Age Group at François INSEE 2011*

<table>
<thead>
<tr>
<th>Data 2011</th>
<th>Le François: Number of Inhabitants</th>
<th>Population Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 15 years old</td>
<td>3 718</td>
<td>19.7%</td>
</tr>
<tr>
<td>15 - 29 years old</td>
<td>3 077</td>
<td>16.3%</td>
</tr>
<tr>
<td>30 - 44 years old</td>
<td>3 616</td>
<td>19.2%</td>
</tr>
<tr>
<td>45 - 59 years old</td>
<td>4 283</td>
<td>22.7%</td>
</tr>
<tr>
<td>60 - 74 years old</td>
<td>2 613</td>
<td>13.9%</td>
</tr>
<tr>
<td>75 years old &amp; over</td>
<td>1 535</td>
<td>8.1%</td>
</tr>
</tbody>
</table>
APPENDIX I

YOUTH LEADERSHIP POSITIONS

LIST OF THE YOUTH LEADERSHIP POSITIONS

1. Church Elder
2. Church Clerk
3. Communication Director
4. Deaconess Director
5. Education Director
6. Family Ministry Director
7. Health Director
8. Musical Director
9. Personal Ministries Director
10. Sabbath School Director
11. Stewardship Ministries Director
12. Treasurer
13. Youth Ministry Director
RESULTS SURVEY FORM - 1
SURVEY 1 - YOUNG PEOPLE (UNDER 23 YEARS OLD)

Date: August 15, 2015

Investigator: Louise Nocandy

11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title: An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents: 10/10
<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theoretical Training</strong></td>
<td>1. I participated in the theoretical training for the following reasons:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. It is important to be trained to perform a function</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>b. It is necessary to be trained to perform a function</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>c. By curiosity</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>d. To satisfy the request of my parents</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>I did not participated in the theoretical training for the following reasons:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Lack of time</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Lack of availability</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>c. Lack of transportation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. I did not find any interest</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>The training session helps me better understand the vision,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mission and organization of the SDA local church.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td><strong>Involvement in the SDA Local Church</strong></td>
<td>4. I am asked to lead or to be involved in the planning of a church activities:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Almost never (once a year)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. Regularly (once a month)</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>d. Often (more than once a month)</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>I have been a member of the SDA Church Board</td>
<td></td>
</tr>
</tbody>
</table>
6. I would like to be a member of the SDA church board for the following reasons:
   a. To have a voice 2
   b. Take decisions to push forward ideas and actions 5
   c. I believe in my competence in leadership 1
   d. I believe that young people can be a key agent in bringing change in the SDA local church 7

7. I would not like to be a member of the SDA church board for the following reasons:
   a. Lack of availability 1
   b. Require too much time
   c. Lack of training and knowledge 1
   d. The management is conformist 1
   e. It is a center of conflicts
   f. I never heard about a church board and ignore the way it functions 1

My Relationship with the SDA Local Church

8. I feel that I belong to the SDA local church
   a. Strongly agree
   b. Mostly agree 10
   c. Mostly disagree
   d. Strongly disagree

9. I am interested in the life of the SDA local church.
   a. Strongly agree
   b. Mostly agree 7
   c. Mostly disagree 1
   d. Strongly disagree 1
My Experience in the Research

10. I accepted the responsibility they offer me for the following reason:
   a. Curiosity 3
   b. Because it has been proposed to me 9
   c. To discover my competencies 5
   d. I believe that young people can make a significant contribution 2

11. The idea of being in position of leadership during three months make me experience:
   a. Joy and happiness 3
   b. Proudness 0
   c. Need to get closer to God 5
   d. Need of dedication 0
   e. A feeling of being useful 6
   f. A feeling of belonging and involvement 3
   g. Need to do the best 0
   h. Fear and stress 5
   i. Feeling of unpreparedness 5
   j. Feeling the weight of the responsibility 6
   k. The burden it represents 1

12. In one or two sentences describe your feelings:

I am happy.

Rewarding experience. I believe in the process of youth involvement in leadership positions for the progress of the mission.

This has been very informative

Holding a position as music’s director is both stressful and exiting
This requires strength and courage. I have to look for God constantly.
I was taken short. I feel exceeded.

This allow young people understand the way the church function

I have a mixed feeling about this. I enjoy holding a responsibility but I have questions.

Other Commentaries
RESULTS SURVEY FORM - 2
SURVEY 1 – YOUNG PEOPLE (OVER 22 YEARS OLD)

Date: August 15, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title: An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents: 2/3
<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theoretical Training</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>I participated in the theoretical training for the following reasons:</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>a. It is important to be trained to perform a function</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. It is necessary to be trained to perform a function</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. By curiosity</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. To satisfy the request of my parents</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>I did not participate in the theoretical training for the following reasons:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Lack of time</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Lack of availability</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Lack of transportation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. I did not find any interest</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>The training session helps me better understand the vision, mission and organization of the SDAL church.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td><strong>Involvement in the SDA Local Church</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>I am asked to lead or to be involved in the planning of a church activities:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Never</td>
<td></td>
</tr>
</tbody>
</table>
b. Almost never (once a year) 1

c. Regularly (once a month) 1

d. Often (more than once a month) 5

5. I have been a member of the SDA Church Board
   
   Yes No 2 Yes

6. I would like to be a member of the SDA church board for the following reasons:
   
   a. To have a voice
   
   b. Take decisions to push forward ideas and actions 1
   
   c. I believe in my competence in leadership
   
   d. I believe that young people can be a key agent in bringing change in the SDA local church 2

7. I would not like to be a member of the SDA church board for the following reasons:
   
   a. Lack of availability
   
   b. Require too much time
   
   c. Lack of training and knowledge
   
   d. The management is conformist
   
   e. It is a center of conflicts
   
   f. I never heard about a CB and ignore the way it functions

My Relationship with the SDA local church

8. I feel that I belong to the SDA local church
   
   a. Strongly agree
b. Mostly agree 2

c. Mostly disagree

d. Strongly disagree

9. I am interested in the life of the SDA local church

a. Strongly agree 1

b. Mostly agree 1

c. Mostly disagree

d. Strongly disagree

**My Experience in the Research**

10. I accepted the responsibility they offer me for the following reason:

a. Curiosity

b. Because it has been proposed to me 2

c. To discover my competencies 1

d. I believe that young people can make a significant contribution 1

11. The idea of being in position of leadership during three months make me experience:

a. Joy and happiness 2

b. Proudness 2

c. Need to get closer to God 0

d. Need of dedication 2

e. A feeling of being useful 1

f. A feeling of belonging and involvement 1

g. Need to do the best 0

h. Fear and stress 2
i. Feeling of unpreparedness 0
j. Feeling the weight of the responsibility 1
k. The burden it represents 0

Other Commentaries
Lack of follow-up after the preparatory session
Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents 6/11
<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theoretical Training</strong></td>
<td>1. I have been involved in the theoretical session for the following reasons:</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>a. Training is an important asset</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>b. It is required to look for tools for better perform in the mission</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. I have not been involved in the theoretical session for the following reasons:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Lack of time</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Lack of availability</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. Lack of transportation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. I did not find any interest</td>
<td></td>
</tr>
<tr>
<td><strong>The Leader: His Vision of Youth Involvement Leadership</strong></td>
<td>3. Young people are involved in the SDA local church life.</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4. Young people would like to be involved in leadership responsibilities in the SDA local church.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>1</td>
</tr>
</tbody>
</table>
5. If I were a leader, the appointment of young people in leadership positions in the SDA local church will be one of my concerns.
   a. Strongly agree 3
   b. Mostly agree 2
   c. Mostly disagree
   d. Strongly disagree 1

6. The impediments of young people appointment in leadership position could be:
   a. Lack of trust in young people
      a. Strongly agree 2
      b. Mostly agree 3
      c. Mostly disagree 1
      d. Strongly disagree
   b. Lack of experience of young people in the leadership of the SDA local church.
      a. Strongly agree
      b. Mostly agree 5
      c. Mostly disagree 1
      d. Strongly disagree
   c. Lack of knowledge of young people in the Administration of the SDA local church.
      a. Strongly agree 4
b. Mostly agree 2

c. Mostly disagree

d. Strongly disagree

d. Physical appearance that does not reflect a commitment to God and the church.

a. Strongly agree 6

b. Mostly agree

c. Mostly disagree

d. Strongly disagree

7. A strategy for youth involvement in leadership positions in the SDA local church is required.

a. Strongly agree 6

b. Mostly agree

c. Mostly disagree

d. Strongly disagree

Other commentaries:

...............................................................
...............................................................
...............................................................
...
RESULTS SURVEY FORM - 4
SURVEY 1- COACHES  (30 YEARS OLD AND OVER)

Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents 9/13

<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I have been involved in the theoretical session for the following reasons:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Training is an important asset</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>b. It is required to look for tools for better perform in the mission</td>
<td>6</td>
</tr>
</tbody>
</table>
2. I have not been involved in the theoretical session for the following reasons:
   a. Lack of time 1
   b. Lack of availability 1
   c. Lack of transportation
   d. I did not find any interest
   Travel 1

The Leader: His Vision of Youth Involvement Leadership

3. Young people are involved in the SDA local church life.
   a. Strongly agree 2
   b. Mostly agree 5
   c. Mostly disagree 2
   d. Strongly disagree

4. Young people would like to be involved in leadership responsibilities in the SDA local church.
   a. Strongly agree 3
   b. Mostly agree 4
   c. Mostly disagree 1
   d. Strongly disagree 1

5. As a leader, the appointment of young people in leadership positions in the SDA local church is one of my concerns.
   a. Strongly agree 9
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
6. The impediments of young people appointment in leadership position could be:

   a. Lack of trust in young people
      i. Strongly agree 3
      ii. Mostly agree 6
      iii. Mostly disagree
      iv. Strongly disagree

   b. Lack of experience of young people in the leadership of the SDA local church.
      i. Strongly agree 3
      ii. Mostly agree 3
      iii. Mostly disagree 2
      iv. Strongly disagree 1

   c. Lack of knowledge of young people in the Administration of the SDA local church.
      i. Strongly agree 3
      ii. Mostly agree 4
      iii. Mostly disagree 1
      iv. Strongly disagree 1

   d. Physical appearance that does not reflect a commitment to God and the church.
      i. Strongly agree 2
      ii. Mostly agree 5
      iii. Mostly disagree 2
iv. Strongly disagree

7. A strategy for youth involvement in leadership positions in the SDA local church could be necessary.

   e. Strongly agree 9
   f. Mostly agree
   g. Mostly disagree
   h. Strongly disagree

Other commentaries:

Good idea!
RESULTS SURVEY FORM - 5
SURVEY 2 – YOUNG PEOPLE (UNDER 23 YEARS OLD)

Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents 8/10
<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Young Person and his/her Relationship with the SDA local church</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>For the practical experience I have been appointed:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Director of department or ministry</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>For the first time</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Associate Director of department or ministry</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>For the first time</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>Member of the SDALC board</td>
<td></td>
</tr>
<tr>
<td></td>
<td>For the first time</td>
<td>8 Yes</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>2.</td>
<td>I enjoyed doing an experience of leadership.</td>
<td></td>
</tr>
<tr>
<td>a.</td>
<td>Strongly agree</td>
<td>3</td>
</tr>
<tr>
<td>b.</td>
<td>Mostly agree</td>
<td>5</td>
</tr>
<tr>
<td>c.</td>
<td>Mostly disagree</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>This experience allowed me better understand the SDA Church organization, vision, and mission.</td>
<td></td>
</tr>
<tr>
<td>a.</td>
<td>Strongly agree</td>
<td>5</td>
</tr>
<tr>
<td>b.</td>
<td>Mostly agree</td>
<td>3</td>
</tr>
<tr>
<td>c.</td>
<td>Mostly disagree</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>Strongly disagree</td>
<td></td>
</tr>
</tbody>
</table>
4. Because I was involved in this research motivated me to go to the church.
   a. Strongly agree 1
   b. Mostly agree 6
   c. Mostly disagree 1
   d. Strongly disagree

The Young Person and his/her Relationship with God

5. The responsibility of leader created in me the need to be closer to God.
   a. Strongly agree 2
   b. Mostly agree 6
   c. Mostly disagree
   d. Strongly disagree

6. The responsibility of leader creates in me the need to read and study my Bible more often.
   a. Strongly agree 1
   b. Mostly agree 6
   c. Mostly disagree 1
   d. Strongly disagree

7. The responsibility of leader creates in me the need to pray more often.
   a. Strongly agree 3
   b. Mostly agree 5
   c. Mostly disagree
   d. Strongly disagree
The Young Person and his/her Relationship with himself/herself

8. This experience allowed me to discover my competencies.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I felt that I was useful
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. My self-esteem increased.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

The Young Person and the Sharing of his/her Faith

11. Because I was involved, make me involve the other members including my friends.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
12. I felt more motivated to share about God with my fellow non-church member who do not share my faith
   a. Strongly agree 1
   b. Mostly agree 6
   c. Mostly disagree 1
   d. Strongly disagree

13. This experience brought me closer to my family (parents, spouse, children, brothers and sisters, etc.).
   a. Strongly agree 1
   b. Mostly agree 3
   c. Mostly disagree 4
   d. Strongly disagree

14. I learn from the support of the coach:
   a. Constantly 3
   b. Occasionally 3
   c. At my request 2
   d. Not at all

15. I consulted the coach to better fulfill my function:
   a. Constantly 3
   b. Occasionally 2
   c. At my request 3
   d. Not at all

16. I received the moral and spiritual support of the mentor:
   a. Constantly 2
b. Occasionally  
2

c. At my request  
2
d. Not at all  
2

17. I looked for the support of the mentor:

a. Constantly  
1
b. Occasionally  
1
c. At my request  
1
d. Not at all  
5

18. My relationship with the coach and the mentor strengthened the intergenerational relationship.

a. Strongly agree  
3
b. Mostly agree  
4
c. Mostly disagree  
1
d. Strongly disagree  
1

The Young Person and his/her Vision

19. Transform this experience in a permanent organization of the SDALC would contribute to the qualitative and quantitative growth of the SDALC.

a. Strongly agree  
2
b. Mostly agree  
5
c. Mostly disagree  
1
d. Strongly disagree  
1

20. Transform this experience in a permanent organization of the SDALC could be an excellent tool of retention.

a. Strongly agree  
5
b. Mostly agree 3

c. Mostly disagree

d. Strongly disagree

21. A similar experience would be beneficial to all the SDA local church of the Conference.

   a. Strongly agree 8

   b. Mostly agree

   c. Mostly disagree

   d. Strongly disagree

22. It would be beneficial for the SDA local church board to initiate a partnership with the Youth Ministries Department to train YP in Management, Administration and Organization of the SDA local church to involve them in its leadership.

   a. Strongly agree 5

   b. Mostly agree 3

   c. Mostly disagree

   d. Strongly disagree

Other Commentaries:

This program was simply magic. It allowed young people deepening their relationships with leaders and church members. Thank you again.

It allowed me take my responsibilities and cope with my problems. Because of that I got much closer of God.

Often, the leaders called to train the youth missed training themselves and do not master the basic knowledge of their own department.

This was very informative.
Andrews University
Seventh-day Adventist Theological Seminary

RESULTS SURVEY FORM - 6
SURVEY 2 – YOUNG PEOPLE (OVER 22 YEARS OLD)

Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents 1/3
## The Young Person and his/her Relationship with the SDA Local Church

1. For the practical experience I have been appointed:
   - Director of department or ministry
     - For the first time
       - Yes
       - No
     - Respondents: 1
   - Associate Director of department or ministry
     - For the first time
       - Yes
       - No
     - Respondents: 1
   - Member of the SDALC board
     - For the first time
       - Yes
       - No
     - Respondents: 1

2. I enjoyed doing an experience of leader.
   - a. Strongly agree
   - b. Mostly agree
   - c. Mostly disagree
   - d. Strongly disagree
   - Respondents: 1

3. This experience allowed me better understand the SDA Church organization vision and mission.
   - a. Strongly agree
   - b. Mostly agree
   - c. Mostly disagree
   - d. Strongly disagree
   - Respondents: 1
4. Because I was involved in this research motivated me to go to the church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

**The Young Person and his/her relationship with God**

5. The responsibility of leader created in me the need to be closer to God.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

6. The responsibility of leader creates in me the need to read and study my Bible more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

7. The responsibility of leader creates in me the need to pray more often.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree
The Young Person and his/her Relationship with Himself/Herself

8. This experience allowed me discovers my competencies.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

9. I felt that I was useful
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. My self-esteem increased.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

The Young Person and the Sharing of his/her Faith

11. Because I was involved make me involve the other members including my friends.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
12. I felt more motivated to share about God with my fellow non-church member who do not share my faith
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

   **The Young Person and his/her Family**

13. This experience brought me closer to my family (parents, spouse, children, brothers and sisters, etc.).
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

   **The Young Person and the Coach**

14. I learn from the support of the coach:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

15. I consulted the coach to better fulfill my function:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all
The Young Person and the Mentor

16. I received the moral and spiritual support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

17. I looked for the support of the mentor:
   a. Constantly
   b. Occasionally
   c. At my request
   d. Not at all

18. My relationship with the coach and the mentor strengthened the Intergenerational relationship.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

The Young Person and his/her Vision

19. Transform this experience in a permanent organization of the SDA local church would contribute to the qualitative and quantitative growth of the SDA local church.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
20. Transform this experience in a permanent organization of the SDA local church could be an excellent tool of retention.
   a. Strongly agree 1
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

21. A similar experience would be beneficial to all the SDA local church of the Conference.
   a. Strongly agree 1
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

22. It would be beneficial for the SDA local church board to initiate a partnership with the Youth Ministries Department to train YP in Management, Administration and Organization of the SDA local church to involve them in its leadership.
   a. Strongly agree 1
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

Other Commentaries:
Andrews University
Seventh-day Adventist Theological Seminary

RESULTS SURVEY FORM - 7
SURVEY 2 – MENTORS (30 YEARS OLD AND OVER)

Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents 6 /11
The Coach and his/her relationship with the young person

I make me available to give the young person the spiritual and moral support.

| a. Strongly agree | 3 |
| b. Mostly agree | 2 |
| c. Mostly disagree | |
| d. Strongly disagree | |

I prayed constantly for the young person

| a. Strongly agree | 3 |
| b. Mostly agree | 2 |
| c. Mostly disagree | |
| d. Strongly disagree | |

3. I prayed regularly for the young person

| a. Strongly agree | 2 |
| b. Mostly agree | 2 |
| c. Mostly disagree | |
| d. Strongly disagree | 1 |

4. I talked with the young person to encourage, motivate and give advice to him/her.

| a. Regularly | 2 |
| b. Occasionally | 3 |
c. Almost never  
d. Never

<p>| | |</p>
<table>
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<tbody>
<tr>
<td>5.</td>
<td>I shared with the young person my spiritual experiences and biblical promises to motivate him or her.</td>
</tr>
<tr>
<td></td>
<td>a. Regularly 4</td>
</tr>
<tr>
<td></td>
<td>b. Occasionally 1</td>
</tr>
<tr>
<td></td>
<td>c. Almost never</td>
</tr>
<tr>
<td></td>
<td>d. Never</td>
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</tbody>
</table>

6. I motivated the young person to have confidence in himself/herself, his/her values and his/her abilities to succeed.

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<tbody>
<tr>
<td></td>
<td>a. Regularly 3</td>
</tr>
<tr>
<td></td>
<td>b. Occasionally 2</td>
</tr>
<tr>
<td></td>
<td>c. Almost never</td>
</tr>
<tr>
<td></td>
<td>d. Never</td>
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</table>

7. I planned time to socialize with the young person.

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<table>
<thead>
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<tbody>
<tr>
<td></td>
<td>a. Regularly 1</td>
</tr>
<tr>
<td></td>
<td>b. Occasionally 2</td>
</tr>
<tr>
<td></td>
<td>c. Almost never</td>
</tr>
<tr>
<td></td>
<td>d. Never 1</td>
</tr>
</tbody>
</table>

8. I used modern technic means of communication to get in touch with the young person.

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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td></td>
<td>a. Strongly agree 3</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree 1</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree 1</td>
</tr>
</tbody>
</table>
d. Strongly disagree

The Mentor And His Or Her Relationship With His/Her Responsibility

9. I enjoyed my role as mentor towards the young person.
   a. Strongly agree  5
   b. Mostly agree    1
   c. Mostly disagree
   d. Strongly disagree

10. I felt honored to have been chosen by a young person.
    a. Strongly agree  4
    b. Mostly agree   2
    c. Mostly disagree
    d. Strongly disagree

11. I looked for training to better support the young person.
    a. Strongly agree  3
    b. Mostly agree   2
    c. Mostly disagree 1
    d. Strongly disagree

12. Develop a mentor relationship help to strengthen intergenerational relationship.
    a. Strongly agree  6
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree
The Mentor And Her or His Vision

13. I would be willing to renew an mentor experience
   a. Strongly agree 6
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

14. I would recommend a permanent organization of mentoring in the SDALC to better help young people to be prepared to serve God and the SDA Church.
   a. Strongly agree 6
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

15. I planned to continue my relationship with the young person
   a. Strongly agree 5
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree

Other Commentaries:
Andrews University  
Seventh-day Adventist Theological Seminary

RESULTS SURVEY FORM - 8  
SURVEY 2 - COACHES (30 YEARS OLD AND OVER)

Date: November 14, 2015

Investigator  Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title  An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents:  12/13
<table>
<thead>
<tr>
<th>Questions Number</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Before this experience I had a negative view of the YP and doubted of his or her competency to carry out his or her responsibility.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>I learned to develop a positive view of the YP</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>I make me available to listen to the YP</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Willing to help the YP to well done his or her responsibility, I contacted him or her:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Regularly</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>b. Occasionally</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>c. Almost never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>e. At his or her request</td>
<td>1</td>
</tr>
</tbody>
</table>
5. I used modern technic means of communication to get in touch with the YP.
   a. Strongly agree 3
   b. Mostly agree 7
   c. Mostly disagree 1
   d. Strongly disagree

6. I helped the YP apply what she or he learned during the theoretical session.
   a. Strongly agree 6
   b. Mostly agree 5
   c. Mostly disagree
   d. Strongly disagree

7. I motivated the YP to use his or her full potential to go further.
   a. Strongly agree 3
   b. Mostly agree 9
   c. Mostly disagree
   d. Strongly disagree

8. I did not hesitate to bring support to the YP in innovative projects.
   a. Strongly agree 8
   b. Mostly agree 4
   c. Mostly disagree
   d. Strongly disagree
9. I admit I struggle to exchange with the YP.
   a. Strongly agree
   b. Mostly agree
   c. Mostly disagree
   d. Strongly disagree

10. I admit that I felt some kind of fear of the YP knowledge, his or her possible questions, and prejudices against him or her.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

11. This experience brought me closer the YP.
    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

    a. Strongly agree
    b. Mostly agree
    c. Mostly disagree
    d. Strongly disagree

13. I was afraid not being able to fulfill my rule of coach towards the YP.
    a. Strongly agree
14. This experience helped me understand that as a SDALC leader my responsibility includes a training dimension towards young people.

   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree

15. To better accompany the YP, I have been motivated to learn more about Management, Administration and Organization of the SDALC.

   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree

16. It is rewarding to assume a rule of coach to a YP.

   a. Strongly agree  
   b. Mostly agree  
   c. Mostly disagree  
   d. Strongly disagree

17. Involve YP in the SDALC is much more looking for their participation is given them leadership responsibilities in the management, administration and organization of the SDALC.
18. I would be willing to renew a coach experience.
   a. Strongly agree 10
   b. Mostly agree 2
   c. Mostly disagree
   d. Strongly disagree

19. I would recommend a permanent organization of coaching in the SDALC to better help YP be prepared to serve God and the SDA Church.
   a. Strongly agree 11
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree

20. It would be advantageous to continue educating the SDALC on the potential that YP represent and train the nominating committee so that more YP be appointed in the leadership of the SADLC.
   a. Strongly agree 10
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree
21. Recruiting YP, equipped them and appointed them in leadership position could be considered as a principle of retention.

   a. Strongly agree 11
   b. Mostly agree
   c. Mostly disagree 1
   d. Strongly disagree

22. The SDALC would gain in quality and quantity by offer YP theoretical and practical training about the philosophy, mission and organization of the SDAC.

   a. Strongly agree 8
   b. Mostly agree 4
   c. Mostly disagree
   d. Strongly disagree

23. Transform this experience in a permanent organization of the SDALC would contribute to the qualitative and quantitative grow of the SDALC.

   a. Strongly agree 11
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree

24. It would be beneficial for the SDALC board to initiate a partnership with the Youth Ministries Department to train YP in Management, Administration and Organization of the SDALC to involve them in its leadership.

   a. Strongly agree 11
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree
25 A similar experience would be beneficial to all local churches of the SDA Conference.

   a. Strongly agree 10
   b. Mostly agree 1
   c. Mostly disagree
   d. Strongly disagree

Other commentaries:
Andrews University
Seventh-day Adventist Theological Seminary

RESULTS SURVEY FORM - 9
SURVEY OBSERVERS (16 YEARS OLD AND OVER)

Date: November 14, 2015

Investigator Louise Nocandy
11286 SW 155 CT Miami, Florida 33196
Email Address: rechercheja@hotmail.com
Phone: 305 403 4700

Project Title An Action Plan for Youth Involvement Leadership at François in Martinique

Respondents: 8/8
<table>
<thead>
<tr>
<th>Questions Numbers</th>
<th>Statements</th>
<th>Respondents Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The physical, affective and intellectual welcoming have been improved in the SDALC</td>
<td>16-30: 5, Over 30: 3</td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The Christocentric focus of the SDALC meeting motivated to give to God the control of your life and the desire to live for Him.</td>
<td>16-30: 5, Over 30: 3</td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The meetings organization promoted intergenerational relationship.</td>
<td>16-30: 5, Over 30: 3</td>
</tr>
<tr>
<td></td>
<td>a. Strongly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Mostly agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Mostly disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Strongly disagree</td>
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<tr>
<td>4</td>
<td>During the meetings, all the groups of the SDALC were taken in account.</td>
<td></td>
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</tbody>
</table>
a. Strongly agree 5
b. Mostly agree 3
c. Mostly disagree
d. Strongly disagree

5 My desire to be present in religious meetings grew up.
   a. Strongly agree 4
   b. Mostly agree 4
c. Mostly disagree
d. Strongly disagree

6 My desire to be involved in church activities grew up.
   a. Strongly agree 5
   b. Mostly agree 3
c. Mostly disagree
d. Strongly disagree

7 My desire to be involved in community service grew up.
   a. Strongly agree 4
   b. Mostly agree 4
c. Mostly disagree
d. Strongly disagree
   a. Strongly agree
Involvement of more YP in the leadership of the SDALC would bring more dynamism, make the church more attractive for members and non-members, foster intergenerational relationship and allow a better retention of the members.

a. Strongly agree 8
b. Mostly agree

c. Mostly disagree
d. Strongly disagree


Name: Louise R. Nocandy

Background: I was born in Trois-Rivières Guadeloupe, a French island in the Caribbean, which is a department of France. I am the ninth of a family of twelve children. I reached the Adventist church at 10 years of age and was baptized one year later. My parents are already passed away. However, I am particularly grateful to my mother for a new religious orientation and my passion for evangelism and church involvement.

Education:

2017 DMin, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, MI
2003-2006 MA (Youth Ministry emphasis) Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, MI
1977-1980 BA in Theology, Seventh-day Adventist University of Haiti,

Ordained:

2010- Commissioned Minister and currently hold ministerial credentials from Inter-American Division of Seventh-day Adventists.

Experience:

2010- Associate Youth Director Inter-American Division (IAD) (Miami, FL)
1999-2010 Youth & Children Director French Antilles and Guyana Union (Martinique)
1998-1998 Bible Worker Seventh-day Adventist Guadeloupe Conference (Guadeloupe)
1996-1998 Bible Teacher Secondary School Seventh-day Adventist Guadeloupe Conference (Guadeloupe)
1995-1996 Personal Ministries Director Seventh-day Adventist Guadeloupe Conference (Guadeloupe)
1988-1995 Youth Director Seventh-day Adventist Guadeloupe Conference (Guadeloupe)
1986-1987 Bible Teacher Secondary School Seventh-day Adventist Guadeloupe Conference (Guadeloupe)
1980-1986 Bible Worker, Principal and Teacher Primary Schools Seventh-day Adventist Guadeloupe Conference (Guadeloupe)