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Tyndale University

A Contextualized Approach to Leadership Training  
in Jesus City Mission, Cameroon

A Research Portfolio  
submitted in partial fulfilment  
of the requirements for the degree of  
Doctor of Ministry  
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By

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## **ABSTRACT**

The goal of this project was to understand the approaches that should be present in a contextualized curriculum for leadership development at the Jesus City Mission (JCM), Cameroon. The need for an indigenous approach to leadership training contextualized to the Cameroonian African context, in contrast to the current adopted Western model was identified. This project developed a model for leadership training to prepare ministers for service in the rapidly growing JCM church. To reach this understanding, a participatory action research process incorporating qualitative data-collecting instruments was employed, interviewing and surveying of Ministerial Academic (MINACA) students and JCM stakeholders. A focus group of 8 participants was constituted, 10 MINACA former students and 25 current students were interviewed. Sixty questionnaires were administered to participants. We discovered that trainers must not only be qualified but must be conversant with the sociocultural realities of where training is taking place. Leadership training must be hands on. This information provided a foundation for the future development of various training processes in JCM and other Christian denominations facing similar challenges.

## **ABSTRAIT**

(French Version)

Le but de ce projet était de comprendre les approches qui devraient être adoptées dans un programme contextualisé de développement du leadership à la Mission de la Cité de Jésus (JCM), au Cameroun. La nécessité d'une approche indigène de la formation au leadership adaptée au contexte africain camerounais, par opposition au modèle occidental actuel, a été soulignée. Ce projet a permis d'élaborer un modèle de formation au leadership pour préparer les ministres au servir dans une église de la MCJ en pleine expansion. Pour parvenir à cette compréhension, il y a eu recours à un processus de recherche-action participative incorporant des instruments de collecte de données qualitatives, en interrogeant et en sondant des étudiants de l'Académie du Ministère (MINACA) et autres parties prenantes de la MCJ. Un groupe focal de 8 participants a été constitué, 10 anciens étudiants du MINACA et 25 étudiants en cours ont été interrogés et 60 questionnaires ont été adressés aux participants. Nous avons découvert que les formateurs doivent non seulement être qualifiés, mais aussi être au fait des réalités socioculturelles du lieu de formation. La formation au leadership se veut pratique. Ces informations ont fourni une base pour le développement futur de divers processus de formation au sein de la MCJ et d'autres dénominations chrétiennes confrontées à des défis similaires.

## **DEDICATION**

I dedicate this work to my one and only Savior, the Lord Jesus Christ. Lord, it has been the most fulfilling experience to serve you passionately, with lots of weaknesses, for the past 25 years. Thank you for enabling me to gain further insights into myself, my style of leadership, and to see my weaknesses through these doctoral studies. My prayer is that you continue to do a thorough work of transformation in my life so that I will be that leader after your own heart.

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I finally give all the glory to the Lord for his grace and sustaining presence throughout my leadership journey in the past as well as in the days ahead.

## **PREFACE**

This ministry project, “A Contextualized Approach to Leadership Training in Jesus City Mission, Cameroon,” was started with two goals in mind. The first was to design a contextualized curriculum which would serve for leadership development for Jesus City Mission (JCM). The second was to leave a legacy as the general overseer that would ensure that the vision of JCM was ongoing.

My journey toward the completion of this DMin appeared at first as an impossibility, but as time went by, I was secured in my spirit that this step was of God. As a result, I kept the pursuit and received training that empowered my leadership and will subsequently empower JCM leadership formation. The completion of this project was an important element in the ongoing MINACA leadership training, MINACA administration, faculty, and JCM stakeholders are confident that this will be a helpful resource for leadership development in JCM, Cameroon and other like Christian denominations.

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## LIST OF ABBREVIATIONS

**JCM:** Jesus City Mission.

**LIT:** Leadership Improvement Team, the focus group for this action research study.

**MINACA:** Ministerial Academy. Refers to a training program whereby all JCM leaders, male and female, are trained before being commissioned, licensed, or ordained into ministry by JCM.

**NIV:** The New International Version Bible. Unless otherwise specified all Bible quotations in this portfolio are from NIV, 2011.

**OTTR:** Observe, think, test, revise. An iterative data collection process.

**SWOT:** Strengths, weaknesses, opportunities, and threats.

## **CHAPTER I: INTRODUCTION**

The goal of this project was to understand the approaches that should be present in a contextualized curriculum for leadership development at the Jesus City Ministry (JCM), Cameroon. To reach this understanding, a participatory evaluation action research process was employed, using interviews and surveys of the Ministerial Academy (MINACA) students and JCM stakeholders. In the wake of the new media age marked by a swift momentous shift from conventional communication and information methods to new technologies the need to rethink the training of African church leaders using a contextualized model was urgent. These church leaders, who gained training through institutionalized Western models adopted during the last century, were imitating language and adopting Western cultural models that were increasingly disconnected from the local context.

Christianity came to sub-Saharan Africa, in particular Cameroon in West Africa, around the 19<sup>th</sup> century through missionaries from the West who pioneered the African church. They applied Western approaches of education that incorporated changes in clothing styles and names. African Christian leaders were encouraged to adopt a dress code which reflected Western norms and were forced to change their names at baptism, accepting a Western name forfeiting their given African names. Indigenous church leaders were trained to utilize European

church models, polity structures and liturgy (Gunter 2016, 3). At the beginning of Christianity in the African continent, models and methods of leadership training were essentially European, and will be referred to as Western models in this project. These Western Christian models imposed Western cultural norms such as language, dress and food on the African context (using red wine and imported bread at the Lord's supper instead of palm wine and locally made bread). The contemporary African church leader, molded by a Western model, faced the challenges of conflicting cultural values in the discharge of his or her duties. This created a cultural distance for Western-trained African Christian leaders in general and Pentecostal church leaders in particular. In Cameroon, Pentecostalism is greatly opposed among members of the traditional societies. Most Pentecostal preachers in Cameroon perceive traditional and cultural artifacts as demonic. They believe these artifacts carry ancestral spirits which are evil and capable of destroying life and are opposed to some cultural and traditional practices. On the other hand, these traditionalists (traditional authorities, members of traditional secret societies) have often expressed worries related to an attempt by Christianity to do away with their traditional and cultural values. When traditional rulers are converted to Christianity by Pentecostal preachers, they are either forced to destroy all the traditional artifacts they inherited from their forefathers, or to abdicate their power positions. They are made to think that these artifacts are demon-possessed and hence responsible for their predicament. In some parts of Cameroon, such as the North West Region where I come from, it is taboo for a traditional ruler's cap to be removed in public because no one is supposed to

touch their head in public. In recent times, Pentecostal preachers have carried out baptisms and the laying on of hands on some traditional authorities in Cameroon. This has been highly criticized in places like Ndu subdivision in Donga Mantung Division of the North West Region, Cameroon. In Cameroon, most Pentecostal churches and Bible training centres are concentrated in urban areas, training is either in French or English languages. When these preachers are sent to the suburbs where native languages predominate, they find difficulties preaching in local languages. Some who happened to minister in villages found it difficult to preach using their mother tongue.

Considering the unprecedented growth of Christianity and multiple church planting efforts in the Sub-Saharan African church, there was an acute need for capable and trained leaders (Gunter 2016, 4). It was, therefore, of great necessity that the educational methods, curriculum, and structures for leadership training be developed to fit the context of these leaders (Asamoah-Gyadu 2007, 339–355). Such a need generated multiple critical questions across the spectrum of the African Pentecostal family in general and Jesus City Mission (JCM) in Cameroon in particular. The central focus within the JCM was the concern to make sure local pastors effectively lead their churches in methodologically and theologically contextually appropriate responses to the contextual challenges they face. As emphasized by the apostle Paul to his spiritual son Timothy, the church had a responsibility to faithfully convey biblical doctrine amidst the prevalence of false teachings. The JCM recognized itself amongst the generations of those who are supposed to convey the Christian faith through its leaders accurately.

This work focused on identifying factors required for a training curriculum contextualized for Cameroon. In order to achieve this, research questions were formulated to explore the shortcomings of Western models in training African Christian leaders. This was created in light of a documentary review of precedent literature on the subject matter. As stipulated in the methodology of this research, the project made use of primary as well as secondary data sources to provide information that could offer answers to the other areas to be explored.

### **Project Background**

The initial conception of this project arose out of my meditation time when I took over the leadership of the JCM in January 2013 as the General Superintendent of the mission. My heart pondered over the huge challenge of charting a course and staying the course. The immediate idea that came to me was to proactively identify and develop leaders to meet the church's future leadership needs. After thinking and reflection, I began sharing this with my board members. Later, conversations occurred at different committees and departments during working sessions. It appeared to be the need of the hour, as each church leader was now speaking about the need for leadership empowerment. My board of directors bought the idea of setting up a leadership planning committee constituted of some board members and departmental leaders so that they could observe, listen, study, consult, survey, and pray to identify an effective approach.

The leadership planning committee met over several months from June 2013-January 2014 and presented their recommendation to the board. The idea was to determine a preferred approach for JCM leadership empowerment for

effectiveness in ministry and to ensure the vision of a contextualized approach to leadership development would endure. After reviewing options, the recommendation was to strengthen the MINACA training so that it would be more contextual. MINACA training was then changed to be more contextual and soon thereafter this project proposal was developed and presented to JCM trustees in 2016 for their consideration. This proposal was approved in June 2016.

### **Opportunity**

Christian discipleship in the JCM context became ineffective in the church's evangelistic and functional reproductivity. This is to say that, faced with perpetual influx of Christians as a result of JCM's evangelistic effort, church leadership was supposed to respond to this by training more competent leaders in order to ensure effective discipleship. Unfortunately, the JCM and other churches in Cameroon emphasized making more Christians rather than building mature leaders. Most leaders understood that the Great Commission (Matt. 28:19) was given for every Christian—to make disciples. But many church “leaders fail when it comes to the ‘Great Succession’ (2 Timothy 2:2)—make developers” (Moss 2014, 96).

For JCM to develop effective leaders, it would require fit-to-purpose training programs that take into consideration cultural sensitivity amidst a rapidly growing church. The JCM reformulated its vision for leadership development to more effectively develop a context-focused training that could “instill leadership qualities valued by the local context and the larger cultural community” (Lwesya

2013, 1). This necessitated intentionality in developing the course curriculum for training and equipping Christians for effective ministry.

The increasing growth among the various JCM church assemblies provided the opportunity for developing an intentional contextualized leadership training process. The fact that 90% of JCM congregations were moving from “preaching point centres” (a gathering of maximum twenty-five people) to “assemblies” (a gathering of more than fifty people), and the fact that new mission fields were being opened, presented an intriguing challenge (JCM 2014, 14).

The four commitments of JCM guided the development and evaluation of this contextualized curriculum for leadership training. First, JCM took seriously the need for leadership development and Christian formation. Second, it demonstrated the commitment to maintain its growth pattern and keep the vision. Third, through innovation, evaluation, and ongoing adaptation of the contextualized curriculum JCM demonstrated to its participants and the broader community that it was a learning organization. Finally, by developing a contextualized curriculum for leadership training, JCM made a substantive contribution not only to the MINACA training curriculum but also to the effectiveness of these leaders as they engaged in leading and planting churches. As a non-formalized training program, MINACA was initiated by JCM to train its members and ministers. Details about MINACA can be found in Chapter II of this project.

## **Literature Review: A Call for Contextualization**

In this section I will examine the call made by both Africans and Western theologians for a suitably contextualized theological formation that is relevant to the African realities and able to address the unique issues the church in Africa is facing.

Leadership is embedded within a particular cultural understanding. From my few years of ministry exposure in different countries, I have concluded that the exercise of leadership on the African continent is significantly different from the way it is done in Europe or North America because in Africa leaders are highly respected and revered. These leaders command a certain degree of respect based on the influence of some cultural traits such as social ranks and belief systems. Respect is given to those who have attained a social rank either through education, career or business. African traditional and religious authorities are revered as they are considered to possess certain powers transferred to them through initiation ceremonies or procedures. They are distinguished by their dress, speech, and even the manner in which they move. For instance, it is forbidden for traditional authorities of the North West Region of Cameroon to greet their subjects with a handshake. I was raised and educated in a Pentecostal setting; I saw missionaries from the West dispense theological training in Cameroon with their Western approaches. Scanlon observed how Western missionaries applied academic methods and curriculum from the West as primary models for the training of leaders (1964, 4). These methods included dressing, language, infrastructure. Books used were designed within a western context but applied to

learners within a different context. Gospel literature carried examples of societal life that was Western rather than African. Some made allusion to apples, snow, vineyards etc. This was strange to Africans who were rather familiar with raffia and palm bushes instead of vineyards, and most of whom had never seen snow nor apples.

According to, Alan Johnson there were two problematic assumptions. Firstly, his methodology assumed that only content needed to be communicated, so that people were told how to exercise leadership and that teaching would bring about change in their actual practice. Secondly, he described that leadership practices were primarily universal hence not much attention should be paid to the way local culture and social organization could influence leadership development. Easter (2007, 2)

I strongly disagreed with Johnson. To answer the leadership woes around the world, the copy and paste model which entailed applying a fixed leadership development approach didn't properly take into consideration different social settings. As I described Chapter III, leaders must adapt their style of leadership based on the time, place, and maturity of the people. One style of leadership will not work in all situations and so leadership strategy must be contingent on the presenting need (Zakeer et al. 2016). So, too, it was necessary for missionaries to effectively contextualize the gospel to speak into the cultural and social issues in the African setting (Reed 2018, xii).

Speaking to the issue of “Africanization, contextualizing our material in theological education” (Bowen 1989,1), Bowen believed an effective form of

contextualization was to contextualize the teaching methods and the subjects. She said that if we “contextualize the teaching subjects but fail to do the same for our methods, Africans, ... will not learn as well as they might otherwise” (1989, 1).

Some other voices like Gitau pushed the point even further suggesting that the concept of spiritual power should be taken seriously when formulating an African theology: “Spiritual power is one of the important issues which should be thoroughly addressed if the theology is to make a meaningful impact in the lives of Africans” (Gitau 2018, 19). The African view concerning the world of the spirits has been very different from the Western view. Gitau (2018, 20) said, “Missionaries who came to the African continent from Euro-American background between the eighteenth and twentieth centuries had their own conception of power which was influenced by Western Christian theology, as a result failed to adequately address the African needs, especially in the area of spirituality.” Spiritual warfare has been a key element contributing to church growth in the African continent (Amanze 2011, 19). Reed concluded: “the tremendous growth of Christianity across Africa is the result of the effective contextualization of the faith. Colonization, Westernization, and global technologies are among the many intervening variables that make the conclusion less certain” (Reed 2018, xi). During colonialism, Western missionaries imposed their culture on Africans during the spread of the gospel. African cultural values such as dressing, language, songs, and dances, were ignored or condemned.

On the same note, some Western voices have promoted a contextualized approach for theological training in Africa. Many agreed that, with the growth and

shift of centre of gravity in Christianity away from the West, approaches to teaching theology were beginning to evolve (Gunter 2016, 6). This was a call for pedagogical practices (as a response to the need for contextualization) that took into consideration the cultural background of the learners and was geared towards the realities of the fast numerical growth of the African church (Gunter 2016, 7). Most theological instructors acknowledged that the contextualized approach was compulsory for teaching of theology in Africa (Gunter 2016, 8). It has been recognized that there is a vast difference between the Western world view and the African worldview. This difference is perceptible socio-culturally, politically and economically. The history of Africa has been marked with Western influences through the era of slavery and colonial conquest. It is difficult to disassociate contemporary African thought from the impact of these phenomena. Africans perceived the West as a dominating force capable of negatively influencing African traditions, culture, politics and economics. While the West discouraged polygamy in Africa, at the same time it promoted homosexuality. This is an example of the opposing views and vast difference between these worldviews. Imposing Western approaches on African learners caused inevitable tension (Gunter 2016, 9).

A shift from a traditional Western model of training toward a pedagogical approach that speaks into the cultural and social issues of the African context is desperately needed. Archbishop Tutu (1987, 161 quoted by Bowen 1989, 1) described it this way:

It is important...to note the differences in the African perception and that of the Westerner...the Westerner is largely analytical, whereas the African tends to be synthetic...the Westerner breaks things up and the other tends to see things as wholes. That is why Westerners can be such very good scientists, but they are not so good at putting things back together. The Africans may be good at seeing the woods, but most often will miss the significance of the individual trees. The Westerner will tend to be cerebral, whereas the African gives great play to feelings. The former, particularly in his worship, may be cold and intellectual, while the latter might be emotional and warm, sticking loosely to the intellectual content. The Westerner emphasizes the person, whereas the African will give an important place to the community. The one encourages initiative—the Western view—and is concerned about individual liberties, whereas the latter tends to stifle personal initiative for fear of being out of step with the herd. The Westerner will usually be lonely in a crowd, whereas the African comes into his own as a communal being and would understand what King David meant when he spoke about the “bundle of life.”

Archbishop Tutu’s description of the unique African context informed my approach to leadership development seeking to be more synthetic and community based. It took into consideration the fact that Africans were essentially community driven, gave greater emphasis to feelings and encouraged community-driven initiatives.

### **Innovation**

This research project analyzed data collected from respondents within the JCM to find factors required for a contextualized curriculum. Key questions that helped outline areas of focus in this research were as follows:

- What did the precedent literature say about the training leaders?
- What were the current debates on contextualizing teaching methods in the African church?
- What was needed in a contextualized curriculum?

- How could JCM refine its contextualized curriculum for leadership training that still conveyed biblical truth for an African context?

### **Hypothesis**

Western models used in the training of African Christian leaders have not fully answered the training needs of leaders within the cultural context of the African church. If a contextualized curriculum was used in the training of African Christian leaders and those of the JCM, these leaders would be better equipped to respond appropriately to the challenging needs of fast-growing African churches.

### **Scope**

This study identified the impact of Western models in the training of African Christian leaders, particularly Pentecostal leaders (because of JCM's Pentecostal theological identity), and explored how a contextualized curriculum could better hone the skills of these leaders to fulfil the Great Commission (winning souls and making them disciples based on Matthew 28:18-20) within a culturally challenging context of a rapidly growing church. The research was carried out within a Pentecostal ministry in Cameroon called Jesus City Mission. This ministry was ten years old when the research was conducted and had an adherent base of about five thousand Christians in eight different assemblies. It had a Bible school called MINACA where about twenty pastors and church leaders from JCM and forty from other ministries were trained every year. MINACA was designed to deliver training to develop leaders for the broader JCM ministry. This study was carried out over nine months and focused on articulating

a contextualized curriculum that could respond to sociocultural challenges facing the Pentecostal church in Cameroon. The sociocultural challenges stem from deficiencies of the western models. Preachers who are products of these models confront on daily basis issues related to conflicting cultures and traditions. These cultural and traditional traits include dressing, language, food and even symbols. For example, certain dresses are not allowed in the church because they are thought to have a link with the ancestors. Certain foods and drinks like palm wine and *sha* (locally fabricated drink from corn) are usually considered like the devil's drink because they are often used in pouring libation. Most of these discriminatory ideas are not directly related to spirituality but were nursed from the fact that most western missionaries never consumed them. They preferred imported can food and drinks which left most Africans with the impression that the Whiteman's food was void of any spiritual entanglements unlike their own foods. Considering that these are mere mental representations, a contextualized curriculum would address these lapses Pentecostal preachers face in Cameroon by adapting ministers to local sociocultural realities.

### **Limitations**

Several challenges were encountered when designing effective leadership training in JCM, Cameroon. Though a contextualized curriculum improved the training of these African church leaders, intellectual honesty compelled us to recognize the fact that it was not a panacea to the problem in question.

Limitations of this project included:

- Location—research was limited to the Cité des Palmiers branch of JCM, Cameroon, the mother church and head office of JCM.
- Participants—the subjects of the project were JCM stakeholders, MINACA administration, and MINACA students.
- Language proficiency—this project was conducted in English and French, since participants spoke both.

### **Definition of Key Concepts**

Some of the key terms used in this project are defined and clarified here.

1. *Western Christian Model*: Also referred to as the Western Model, this model described attempts to copy and import the theology, ideology and liturgy of Western Christianity, into Africa, and into Cameroon in particular. These were pedagogical patterns developed for Western cultures and adopted for the training of church leaders within the African context without much contextualization. Most Christian literature and theological books used were of Western origin and did not take into consideration some cultural realities of Africa.
2. *Training*: The process of bringing a person (an African Pentecostal church leader, etc.) to an agreed-upon standard of proficiency (acknowledged leader), by practice (ministering) and instruction (teaching skills and theology).

3. *Jesus City Mission (JCM)*: A Pentecostal denomination with headquarters in Douala, Cameroon. Ministerial Academy with the acronym MINACA is a Bible school within the JCM
4. *Contextualized approach*: Leadership development and training that is attentive to the leader's specific ministry and cultural context so that the leader can be effective in leading and training others in their particular contexts.
5. *Participatory Action Research (PAR) method*: This was the research methodology employed in this project. PAR is where the researcher participates with the community to achieve outcomes that improve the performance quality of the participants or the community. Its aim was to bring JCM stakeholders and MINACA faculty together so that their actions, reflection, perceptions and practice, would help in refining and improving MINACA's contextualized curriculum.
6. *Leadership Improvement Team (LIT)*: Participatory Evaluative Action Research team intent on leading the project through the research process.
7. *Culture*: Shared sets of values, practices and worldview that differ across people groups (Mission PREP, 2012).
8. *Curriculum*: The term "curriculum" is derived from Latin verb *curere*, which signifies "to run" (Ford 1991,34). In general terms, a curriculum refers to the skills, attitudes and values that students are expected to learn. That means all that happens in a learning experience as a result of a plan set out to achieve the learning objectives (Ford 1991, 34). In this portfolio,

a curriculum design therefore includes the broad areas that will help develop particular plans, learning experience in the life of MINACA's trainees. Ford expected a curriculum design to reside in a document, reflect great foundational disciplines, reflect a deliberate focus, and relate all its elements properly and appropriately (1991, 34). Robert Pazmino on his part, sees curriculum as the integration of students' experience and the content as directed by the teacher (Pazmino 1992, 224). Pazmino believes that the curriculum also consists of unseen factors, which he calls the hidden or implicit curriculum (Pazmino 1992, 93).

9. *Preaching point centres*: JCM evangelistic centres that gather less than fifty people in a neighborhood. They hope to eventually grow into full-size churches.
10. *Assemblies*: Gatherings of more than fifty people, which are recognized by JCM as full-fledged churches.
11. *Leadership planning committee*: A committee initially set by JCM board to observe, listen, study, consult, survey, and pray to identify an effective approach for JCM leadership empowerment. This committee was later involved in the data analysis of this project.

### **Chapter Outlines**

In chapter I explored the need for a contextualized model of leadership training in JCM. I highlighted the opportunity to develop a contextualized curriculum for leadership empowerment. It states the focus and limitations of this project. It also includes a definitions of some key concepts used in the portfolio.

Chapter II looks at my leadership context. It is divided into two sections: my leadership narrative and my leadership setting. The first section starts with my childhood, my school life, and my life at the DMin program at Tyndale. It ends with the insights I have gleaned from a story which I call “Under the mango tree,” and some defining moments of my life. The second section follows with a brief history of Cameroon, capturing how colonization and the arrival of Western missionaries met with different cultures. It also explains the socio-political crisis that has ravaged the English-speaking regions and the effects it has had on our ministry context in the JCM.

Chapter III outlines some ideas I have collected about leadership and pedagogy. It outlines a set of beliefs that form my viewpoint about people and life, and what I believe to be the key to effectiveness of church organizations. It also covers my leadership style, my vision for education, and my views on biblical mentorship.

Chapter IV describes the qualitative research project that was part of this portfolio. Attention is given to program development, participants, the facilitation team, data collection, data analysis, and how I evaluated the data to see if the curriculum met its objectives.

Chapter V concludes with a summary of my findings, the implications of those findings, the plans that could be applied to our ongoing development of a contextualized curriculum, and also my reflections on how this project and my Doctor of Ministry studies impacted my life and ministry.

## **CHAPTER II: LEADERSHIP CONTEXT**

When I entered the Doctor of Ministry program in 2017, little could I imagine that my personal and family life, ministry, and church organization would face such unprecedented challenges and anxious times as a result of a socio-political crisis that brought my country to a civil war. This section will constitute my personal and ministry narratives, my organization description, and a brief historical background of my nation's story. My goal is to provide a background understanding of my ministry context and show how this has shaped and reshaped my approach to leadership as explained in Chapter III. It will also provide context for the particular research project discussed in Chapter IV.

### **My Leadership Narrative**

This section describes my leadership narrative. It looks at my development as a leader, first my childhood, my school life as well as my life at the DMin program at Tyndale University. It ends with the insights I have gained from a story that I call "Under the Mango Tree," and some defining moments of my life.

#### **My Childhood**

I was born into a lovely family of four: Dad, Mum, my elder sister, and me. Life was good until the age of four, when a tragedy struck our family. My father abandoned us and got married to another woman. Faced with all sorts of

challenges, my mother single-handedly took care of us until she was proposed to in marriage by my foster father. I was aged five when they got married. We left the village we had lived in and moved to a plantation in Southern Cameroon to a small suburb called Kute Mboma in Meme, a division of the Southwest region. I always considered my stay in the cocoa plantation as the beginning of my real-life journey to adulthood due to the type of socialization I received from my parents there. I was taught how to work in a cocoa farm, where I learned a lot about cocoa production. I usually followed my friends as they went out hunting, fishing and doing other youth-related activities. It was such fun. I could see how even at that age, given the responsibilities I had, leadership traits were being demonstrated by me. I led groups of children as we worked in our cocoa farms. I also coordinated other work in my school as I played the role of class head boy. I used to go as far as selling some of the wild game I caught in the local market to some villagers, providing some income for my struggling family.

### My School Years

As a young boy aged seven, I started my primary education in Mbarombi Kotto in the Southwest region of Cameroon, a neighbouring village to Kuke Mboma where my mother had relocated to live with my foster father. I was enrolled into class one in a mission school called the Mbarombi Kotto Presbyterian School. In those days, for one to be accepted to start primary school, teachers usually asked the pupil to place his right hand over the head. If he could touch the opposite ear, then he was considered old enough to begin school. Interestingly, I attended school in this neighbouring village because at the time,

there were no primary schools in the area where I lived with my parents. Though I was reluctant to attend this school, due to the long distance of over seven kilometres I had to travel to and from every school day, I had no choice but to accept what my parents wanted for me.

My mother used to point out a certain teacher who visited our village dressed in a well-ironed pair of shorts, a clean shirt, and a pair of sandals. She would encourage me that if I want to be like this man, I should take my school business seriously. Being well-dressed was a sign of success. I took her advice and took my studies seriously until we had to leave Kuke Mboma when I was in class five. Our sudden departure from the area was due to the fact that my mother had lost two of her children, who allegedly died because of witchcraft, as this belief was predominant in the area. For fear of losing more children she hurriedly took us back to our native village of Wum in the Northwest region. There I met my birth father again, but the stay was not long. I was taken to Douala in the Southwestern Littoral region, where I continued and completed my primary education with the only anglophone primary school. It was called Government Bepanda Bilingual Primary School. My paternal uncle, with whom I lived in Douala, enrolled me in a technical school in Tiko, a neighbouring town to Douala. There I started my secondary education. He took me along when he was later transferred to Bamenda, the capital of the Northwest region, where I completed my secondary and high school studies and obtained a Baccalaureate in technical studies.

## **My University Experience**

After obtaining my high school certificate in the year 1992, I moved temporarily to my hometown in the Northwest region, as I was recruited as a part time teacher with the Government Technical High School in Wum. It was that year I committed my life to the Lordship of Jesus Christ. As I made my first steps in the faith, I was fellowshiping in a Pentecostal denomination called Full Gospel Mission. I taught in my hometown for a year before gaining admission into the University of Douala in the faculty of education. While in university, I joined the university fellowship of believers, and the community assigned me the major role of discipling and following-up with young converts. I faced serious persecutions from the families of some of these converts, given that Pentecostalism was rejected in most homes. I was relentless and zealous for the Lord. Feeling the calling of God for ministry, I took the challenge of enrolling into an Assemblies of God Bible College. After three years of study, I obtained a bachelor's degree in theology.

## **My Early Ministry Experience**

My ministry journey dates back to the year 1999. I had just completed my formal education at the university and in Bible school. Excited to lead a flock, I was more focused on this new journey than the real challenges that awaited me ahead of this demanding task. Fresh from the Bible school, I was eager to unleash my learning and live out the experience of the impact that theology had on me. I was full of innovative ideas and enthusiasm to drive the church towards new horizons and meaningful experiences with the Holy Ghost. I did not encounter as

a smooth a flow as I expected. The board of directors of the church had a different orientation about leadership styles. To me, these styles were ineffective and at times I felt they were antagonistic to my approach. To summarize, they could be grouped into four categories as follows.

The first category was made up of those who were inclined to negotiation and consensus building. They took inputs from every member during decision-making processes. Any decision arrived at from this consensus was accepted as God's will. The second category was made up of those who were cost-sensitive and identified with the financial struggles of the masses. To them, decisions which entailed high costs certainly were not from God. The third category consisted of people who were results-oriented. They most likely would jump into action with the aim of getting things done efficiently. They did not bother much about the direction of their actions, but were comforted by the point of view that at least things were moving. Finally, the fourth and the last group. They were the pastor's fan club. Their position usually was, "What the man of God says, we stand by it." At this point, I experienced a true test of my potential as a Bible school graduate.

I faced challenges in harmonizing the functioning of the board and bringing leadership potential out of these people. Though I knew how to lead a worship service and had theological content in my preaching and teaching, I lacked the competence needed to address current contextual issues. It was this quest to improve my leadership that led me to further self-development-based pastoral education. In the year 2000, I registered in a MA degree program which

helped to widen my knowledge on leadership issues. Systematically, I applied what I was learning to address board challenges. This initially seemed to be an uphill task, but gradually the board inculcated the approaches to leadership training I gathered during my Master's studies. They became more active in ministry, though with some limitations. They could not easily translate the lessons learned into concrete and tangible everyday life situations. When critical moments for decision-making arose and the need for strategic thinking was inevitable, they often reverted to either the old methods they knew that always proved sterile or patterns drawn from their secular community life. In spite of their fervent commitment to the things of God, the inadequate training they received usually showed its limits. In such circumstances the need for further training (contextualized) for effectiveness arose.

When I took over the leadership of our church Jesus Christian Mission and the leaders began having a conversation around constructing an effective way to develop leaders, my urge to proceed, not only as a new and determined leader, but also a well-equipped one, led me to enroll in the DMin program at Tyndale. The purpose of the doctoral project was to help strengthen the MINACA training program. From its inception one of MINACA purposes was to develop contextualized training for ministry leadership.

### **Defining Moments**

Some years ago, I decided to study the lives of individuals in the Bible; especially those that were called into one form of ministry or the other. What I noticed is that each had defining moments: Abraham when he offered his son

Isaac as a sacrifice at Moriah, Joseph when he refused to give in to the seduction by Potiphar's wife in Egypt, Moses when he stood barefoot before the burning bush in Median, Mary when she was obedient to the call of the angel, and Paul when he fell under the blinding light on the road of Damascus. I realized that my life also had a number of defining moments. This section discusses four significant defining moments in my leadership journey. As I pondered these pivotal points, I realized that these moments directed and defined my life.

Each defining moment was a pointer to another stage of maturity in God. I became open to change. When I was on familiar ground, I thought I knew everything. I perceived the future to be simply an extension of the past. I believed that, if I had done well in the past, I would continue to do well in the future. These defining moments took me outside my comfort zone and, as a result, I became more open to God. If I knew a place well, I would need no help to get around. But when travelling in a strange place, a place I have never been, I needed to look for help. That was exactly what happened in a period of grave illness for me and a deep political crisis in my country. God began a significant work in my life and leadership journey to which only eternity will testify.

#### Under the Mango Tree Revelation

A life story can be a wonderful source of encouragement when shared with another person. People often want to hear the story of another person before they hear what the person believes. To think about one's story is to spend time seeing how the grace of God has touched one's life.

Looking back at my years as a teen, it was common to observe on any given evening that children were gathered under a mango tree, listening to our mother recount tales. My experience under the mango tree as an African child built a strong nostalgic feeling within me. From infancy through to my teen years, they were moments of relaxation, social cohesion, and connectivity. African legends and history were inculcated into us through oral traditions shared under the mango tree. These were bonding moments for the African families we represented. Love was expressed through sharing of food and gifts. There we were taught that our cousins were in real sense our brothers and our uncles, our fathers, while our aunts, in effect, were our mothers to whom we owed much respect.

From when I was a child until today, each time I had a chance, I did not hesitate to experience these refreshing and resourceful moments under the mango tree. One fateful evening, as we all listened to my mom there, she turned to me and said, "You were born with a Bible in your hands." To her, two signs attest to this: I was born on a Sunday afternoon, and I have always been relentless in helping people. These observations created no doubt that God called me before I was formed in her womb.

I was told by her and by those who had known me for decades that from my childhood, I was relentless in helping my mates and the underprivileged through their struggles, by words and actions, without considering my interest or gain. In every group I belonged to, my classmates, my quarter friends, or my soccer teammates, I would realize I had been made the leader even before my

seniors. These leadership traits and a heart to support and empower others continued to develop throughout my pilgrimage to adulthood and shaped my perception of life and ministry. My take-home message in relation to this study, as inspired by this mango tree experience, was that African perceptions and family lifestyles were unique in terms of life in the community. Unlike Western society, characterized by individualism, African society is known for its hospitality and high degree of social interaction. When an African family prepared food, anyone who passes by was served as the need arose without restriction or discrimination. When a mango, or any other fruit, falls from a tree, anyone passing by is free to pick it up and eat. Some of these realities seem absent in Western society. This type of solidarity called African hospitality inculcated both moral and cultural values in me which have shaped me into who I am today

#### Overseeing the Jesus City Mission

During this research project, I served as the general overseer of our church organization, JCM, and was the senior pastor of the largest assembly in the City of Douala. This was a Pentecostal denomination with headquarters in Douala, Cameroon. Five of our eight church branches and the head office were in the City of Douala. The congregation that I led as the senior pastor was located in a community called Cité des Palmiers (translated as City of Palms).

Eisland and Warner (1998,12), in their essay, “Ecology: Seeing the Congregation in Context,” elevated the necessity of viewing the community in terms of demography, culture, and organization. They advocated that a social ecology may include everything from the characteristics of the people studied to

their congregational rituals, history, networking, and even architecture (Schreiter 1998, 40–43). The community of Cité des Palmiers was in an urban setting and offered specific challenges. The neighbourhood was economically depressed, with an average household monthly income of about 150 USD (Cameroon Online, 2022). The neighbourhood had a population of about 20,000 inhabitants who were predominantly youths. The church was predominantly comprised of young people with some people of middle age (JCM 2016, 5). Cité des Palmiers is a small replica of the City of Douala. It is fast-paced, hectic, lively, and stressful. It is riddled with high crime rates, high teenage pregnancy rates, unemployment, inadequate housing, poor schools, few business investors, and very limited political participation. Visitors need not be told that they were not in a thriving community—bike riders, pedestrians, petty trades people, traffic jams, vehicle horns, pickpocketing, and a lack of fresh air due to overpopulation were signs that described this community. This multicultural community was a mixture of several religious and ethnic groups and it was comprised of varied socio-economic and professional levels. It was also a blend of residential settings, businesses, and administrative units. (Cameroon Online, 2022).

In full-time ministry, I had served for over two decades in different capacities from associate pastor, senior pastor, Bible college teacher, missions secretary, and then as the general overseer of our church organization. As the years went by, I knew that I had a significant responsibility to play in the development of Christian leaders, most especially within a context of multiculturalism like Cameroon. I counted on the gift of discernment, in-depth

reflection, and prayer to further confirm this calling aimed at preparing church leaders for the church. The need to reduce the gaps in our church structure created by insufficient and poorly trained leaders cannot be overemphasized.

Our ministry was experiencing growth and expansion, which we considered a blessing, though without underestimating the associated risk.: insufficiently trained leaders. I engaged in this project as a proactive move that could respond to this growing need. It was this pressing urgency, a new approach to training and raising capable church leaders in JCM, that nine years ago, led me to start a leadership training program called MINACA. From the outset, my intention was to use contextualized methods to train leaders and pastors to be effective in ministry as to respond impactfully to local realities. It reflected my approach to leadership development and was reinforced by the outcome of the research.

### My Stay at Tyndale University

When I entered the Doctor of Ministry program in 2017, little could I imagine that my personal and family life, ministry, and church organization would soon face unprecedented challenges and anxious times as a result of a socio-political crisis that brought my country to a civil war. At one point, the journey toward the completion of this Doctor of Ministry studies seemed to be a dream that could not possibly be fulfilled. But as time passed, I was secure in my confidence that this next step was of God.

As the crisis escalated, I was faced with pressures from inside and without. Inside the organization, I needed to lead and motivate a diversified group

of people who were traumatized and panic-stricken. On the outside, I needed to keep a low profile, especially in what I said, because as an anglophone living in a francophone city, I could be misinterpreted by the government as supporting the anglophone faction or by the separatist fighters as not identifying with the anglophone cause.

During the first two years of the socio-political upheaval, the struggle with my pastoral leadership, my studies, and life challenges caused me to wrestle with the idea of abandoning my doctoral studies. I remember going to prayer, asking for insight from God, and talking about it with my wife. Her position was “you cannot give up.” She kept echoing these words; “I have always known you as a lion. You cannot give up now!”

Looking back through these years I saw how God shaped and changed me in meaningful ways. My trust in God enabled my ministry to flow from who I was rather than my set skills. Even in a moment of crisis, God did not stop in the formation of this leader’s character. In Chapter III, my approach leadership describes that growth in both my sense of calling and leadership practice in various ministry settings.

#### Life Battle during the COVID-19 Pandemic

Between November 2020 and December 2021, I tested positive for COVID-19 four times. Though the last three times came with milder symptoms, the first time I tested positive I had the worst sickness symptoms I have ever experienced fifty-two years of life. My world seemed to have stopped.

On Sunday, November 29, 2020, we had just ended our annual convention in Cameroon. My wife and I were in a hotel when I began to have breathing difficulty. I was feeling feverish, and my temperature had risen to 39 degrees. I thought that the breathing difficulty was a muscle warming (a diagnosis associated with an existing heart problem I have), and that the fever was a malaria malaise. When it persisted, I realized that I had contracted something serious. I got out of bed to wake my wife and explain to her what I was experiencing, only to find that her breathing was also bizarre and her body was as hot as fire. I called the hotel desk, and in no time, we were rushed to the hospital. We were diagnosed with COVID-19.

I spent almost seven weeks in bed, from November 29, 2020, to January 2021. During this period, I feared going to sleep, as I was persuaded that my heart might stop, but God in His faithfulness kept me alive. I had a long list of symptoms, including breathing difficulties, inability to concentrate, inexplicable discouragement and anxiety, inability to smell odors, feeling weak, suffering from constant vertigo, and feeling cramps all over my body, as if someone were piercing it with pins.

Through these challenging weeks of illness and subsequent positive diagnoses, I had to complete this doctoral project. Eventually I came to the end of a fierce battle against the coronavirus that persisted for over 15 months. My experience with COVID-19 was a crucible that transformed me in several ways, and I learned some practices that I found extremely helpful in my life and

leadership. These very challenging times were very formative for me as a minister of the gospel.

In moments like these, I saw all of God's promises come to pass. I experienced God as my hiding place, the one who protected me from trouble (Ps. 32:7). Through my infirmities, I was comforted (2 Cor.12:9). I held unto the Lord as my stronghold (Nah 1;7). Deuteronomy 31:8 assured me that he went along with me, and would never leave me nor forsake me. I kept on trusting him, for he was my strength (Hab. 3:17–19). In Isaiah 65:20 the Lord assured me that I would live to a ripe full age. When gasping for air and struggling to fill my lungs, those scriptural passages seemed so far away.

The first thing I learned from this experience was that I should refrain from being critical about those who cannot remember text from scripture to encourage themselves when sick. At times, I was anxious that I had no motivation to encourage myself from scripture.

What I found helpful during those agonizing days were the memories of what God had done for me in my life. When I was anxious that my life was running out, and that my story could end, even in the next few moments, that was when the Spirit of God would help me revisit those memories. Then I would remember God's promises, and that gave me the courage to press on. I remembered how, in the early days of my ministry, the Lord had miraculously preserved my life from food poisoning. "If the Lord protected me from that deadly situation, how could He stop doing it now?" I asked myself. I kept saying

to myself time and again, “Jerome, you are a divine project. This virus will not kill you.”

My calendar was usually full before the beginning of each year with preaching engagements in Africa, Europe, the United Kingdom, and the United States. As I lay on my bed, my calendar blurred before my eyes. My plans, trips, forecasts, evangelistic outreaches, and leadership meetings vanished. None of those meetings were going to be possible. My schedule had been traded for my battle against COVID-19. I learned to reassess my priorities by streamlining my activities in order to help me avoid contracting the virus anew. The word of the wise man sounded so real: “Many are the plans in a man’s heart, but it is the Lord’s purpose that prevails” (Proverbs 19:21). The next section presents my leadership setting. It captures some historical as well as sociocultural facts about the environment under which this study was carried.

### **My Leadership Setting**

My leadership setting will include a description of the historical background of Cameroon and the sociocultural environment within which I operated. I will outline a brief history of Cameroon, the impact of the arrival of Western missionaries to Cameroon, and how the sociopolitical crisis that broke out in 2017 affected my ministry and this research project. I will also present the JCM and its uniqueness as a ministry operating in Douala, a cosmopolitan city in Cameroon. Given that Douala is a multicultural and heterogeneous society, operating a ministry there provided a favourable ground for the appreciation of diverse, culturally-informed leadership styles.

## A Brief Historical Background of Cameroon

The nation of Cameroon is located in the Central African sub-region of the continent of Africa. Its boundary on the East is with Central African Republic, on the West with Nigeria, on the North with Chad, and on the South, it shares its borders with Gabon, Equatorial Guinea, and Congo (Ngoh 1979, 1). It has a population of 26.5 million people. Mbaku argued that, geographically and ethnically, Cameroon was one of the most diverse nations in Africa (Mbaku 2005, xi). Apart from the fact that Cameroon is linguistically and ethnically diverse with over two hundred languages and three hundred tribes, colonization also played a role. Occupation by the Germans, French and English introduced further linguistic, political and economic diversities. From this description one understands that the diverse nature of the country needed a relevant contextualized model that targeted each of the diverse elements where our church planned to have impact. This diversity is not a disadvantage but a strength (Yang 2009, 7).

### Historical Review

The first exploration of Cameroon was done by Hanno the Carthaginian from North Africa around the 5<sup>th</sup> century BC, followed by the Portuguese in 1472 led by Fernando Pó (Encyclopedia Britannica, Date? Page?). When they arrived at the coast of West Africa and saw a lot of prawns in the Wouri river, and they called it “Rio dos Cameroes” from which the country later on derived its name (Mckenna 2007, 1). Archeological findings reveal that this area was inhabited some 50 000 years before the arrival of these explorers (Mckenna 2007, 1). The

society was characterized by kingdoms from which the diverse cultural mix of today could be explained.

From the era of the slave trade across the colonial period marked by world wars to present day, “the religious trajectory of the country has been largely dominated by Christianity and Islam. Today, about 70% of the population is made up of Christians while less than 25% is comprised of Islam. Traditional faiths and others both measure up to about 2% each” (Mbarga 2010, 6). Details on the colonial influence of the religious/Christian evolution of the country will be discussed later in this chapter when treating the arrival of the first Christian missionaries in Cameroon.

Cameroon has been a secular state since its attainment of independence in 1960 (East Cameroon) and 1961 (West Cameroon) respectively. The state, however, recognized and collaborated with the major religions in functioning and governance. Ecumenical services were usually offered during official ceremonies as the government supported religious assemblies financially. The government regulated the practice of religion by granting permits to functions approved by the presidency of the republic. This ministry of territorial administration regulated and ensured the smooth functioning of associations, including religious associations. (Mvogo 2019, 109)

### The Arrival of Western Missionaries in Cameroon

From the early modern era, during the expansion of European colonialism, Western Christianity was brought to Southern Africa and some parts of West Africa.

The British government, poised to abolish slave trade, passed an Act of Parliament in 1807 and finally abolished it in 1838. In a bid to foster the abolition of slave trade on the African continent, the indigenous people of West Africa were Christianized and taught European skills so as to help them produce legitimate trade goods. Jamaica requested London in 1840 to begin a Baptist mission in West Africa (Ngoh 1979, 2).

Christianity was introduced into Cameroon by the English Baptist Missionary Society of London in 1840.

These missionaries had encounters with King William and King Bell of Bimbia and Douala respectively. King William of Bimbia who ruled over the Isubu people was refractory to these missionaries as he thought they were interfering with his trade and tradition as natives were often asked to attend prayer meetings. (Ngoh 1979, 3)

These British missionaries finally succeeded in obtaining land where they founded the Jubilee Mission, and built a brick-making factory and a printing press where Bibles translated into Isubu and Duala were printed.

### An Insight into the Civil Conflict in Cameroon

While at Tyndale University, I received disturbing reports from civil society organizations and human rights groups of how, in an ongoing conflict, villages were razed, people summarily executed, and women raped, while the fortunate ones escaped into the jungle. The report ran through my head and got into my heart and made my studies at Tyndale a challenging nightmare, not just because I was a Cameroonian or an anglophone but most importantly because, I was a pastor ministering in Cameroon and leading a denomination composed of both French- and English-speaking Cameroonians. Since then, through my second residency in the DMin program until now, the humanitarian issues as well as

security situations keep deteriorating, making ministry in the English-speaking regions and neighbouring towns quite challenging.

The current crisis, understood as a poorly managed decolonization process, was deeply rooted and related to the French and British invasion of German Kamerun. Since independence in the early sixties, sentiments of marginalization have been manifested by the English-speaking population. This sentiment gave rise to the crisis, which started with a strike action by teachers and lawyers. They were protesting against the fact that francophone teachers and magistrates were deployed to the English-speaking regions even though they neither spoke nor understood English. The government responded with brutality. This pro-francophone government brutality enabled the latent secessionist movement, led by “Ambazonian” rebels to retaliate in what they considered as self-defense (International Crisis Group 2017). “Ambazonians” are mostly those from the English-speaking part of Cameroon who picked up arms against the state forces which they refer to as the Yaoundé regime.

Since 2017, violence has escalated significantly between “Ambazonian” rebel fighters and state forces, putting the local population through alarming humanitarian and security challenges. The Cameroon government has taken some measures aimed at appeasing the situation, but they seem ineffective. Worthy of note is the fact that, nearly all measures put in place by government such as the Major National Dialogue, which led to the attribution of a special status to English speaking regions were considered cosmetic. Violence has continued unabated.

There is no person from the anglophone region of Cameroon who has not been directly or indirectly affected by the ongoing crisis. I have been personally affected in several ways—my family, ministry, and this project. In 2018, my father's house was burned down, and the entire family was forced to scatter to the jungles. In the process, official identification documents, food items, clothing and everything else was destroyed. My younger stepbrother was shot in both legs and some family members were brutally murdered. One of our churches was closed with members displaced, some within the country and others as refugees to neighboring Nigeria. The field study of this research was greatly affected as some of the participants could not attend focus group meetings and others were unreachable for interviews.

Given the prevailing circumstances, the church in response must acclimatize. The blade of this crisis pointed the way and brought me the courage to be a non-anxious leader in a very anxious time. I learned how to stay focused, determined, and resilient.

#### About the Jesus City Ministry

JCM was founded in November 2012 out of a vision I received from the Lord. This vision was anchored on three pillars, namely: a place of refuge (we provided refuge to our people in every area of their need be it spiritual or social), a place of relevance (helping people to realize who they were, enabling them to excel at their full potential), and a place of empowerment (we enabled people to develop their skill sets and built them unto spiritual maturity) (JCM 2016, 6). This made JCM stand out as a unique ministry due to the goods and services provided

to people under these pillars. JCM distinguished itself from other ministries by providing not only spiritual nourishment to members, but by also taking care of their personal well-being, and helping with community development. Over the years, JCM served as a city of refuge to many underprivileged families and children by providing foodstuff. For example, just last November 2021, JCM was able to provide bags of rice to about a thousand families drawn mainly from the internally displaced populations, victims of the civil war in the English-speaking regions. We have done this over the years. In 2015, we gave assistance to some forty-six inmates who were retained in prison because they could not pay their fines though their prison terms were served already. In terms of relevance, we were able to help people to discover who they were and how they could deploy themselves into active life. We achieved this through teachings, symposiums, conferences, and bringing in experts to build capacity. These experts offered training in entrepreneurial skills and in income-generating activities in order to enable them to sustain a livelihood. In terms of empowerment, we embarked on education, identifying children who wanted to pursue education but were from less privileged homes. In partnership with a Canadian friend of mine, we took care of the fees of some fifty kids every year for four consecutive years.

In JCM we were very intentional about obeying the vision that God gave us, and this was aided by the collaboration we received from other leaders in the ministry. These were the factors that made the JCM to be unique. Conventional ministries are the pioneer ministries that first evangelized the African context. They were Baptists, Catholics, and Protestants. Structurally and ideologically, the

church styles and systems were imported from the West. Today, conventional ministries are facing challenges related to globalization. Due to rapid growth and advancement in the information and technology sector, liturgy as transmitted by the founding fathers is constantly being challenged

#### About the Ministerial Academy

MINACA was JCM's arm for leadership development. It was a non-formalized training program initiated to train JCM members and ministers. The curriculum was designed by JCM and did not follow a strict admissions policy, as would a regular academic institution, however certain criteria such as level of education, experience and commitment in ministry were required for acceptance. The trainees were normally JCM members, but MINACA was open to other churches. The format of training was informal. The students or trainees did not work towards earning credits but were subjected to a competence-based assessment. They worked towards mutually agree upon personal and professional development goals. A certificate of completion was awarded in recognition of the student's participation in the program.

The facilitators were normally experienced business or community professionals engaged primarily in leadership development and who had sufficient academic qualifications, in addition to their calling. The teacher-student relationship was not impersonal. One of the values at MINACA was the relational factor between the faculty and students. This one-on-one relationship was part of the curriculum, especially since the training outcome was for the trainee to exhibit

proven character. The perception gathered from the respondents in the next chapter strengthened my convictions regarding this belief.

### JCM's Strengths, Weaknesses, Opportunities and Threats

The choice of the JCM as a research field was informed by the fact that this was a ministry I personally oversaw and worked with for a good number of years. It was also a suitable choice because the training Program of MINACA had a long-term goal of developing a more contextualized training approach. In line with the rigour of the research method and the exigencies of this project, I felt obliged to carry out a SWOT analysis (strengths, weaknesses, opportunities, and threats) of the ministry. This was intended to effect changes and give relevance to the project outcomes, given that this ministry was being crafted by us to respond appropriately to identified ministerial deficiencies in Cameroon. This analysis therefore captured the strengths as well as the weaknesses of the JCM as a research ground for the contextualization of the training of African Pentecostal church leaders. These were considered as internal factors while opportunities and threats were considered external to JCM. We arbitrarily decided to view strengths and weaknesses as internal factors because they were internal forces operating within the JCM which were under our control, while opportunities and threats were considered external factors as they constituted external forces outside of our control but still capable of influencing the JCM in one way or the other.

## JCM: Strength and Weaknesses

In terms of strengths, the JCM was endowed with a vibrant and committed youth population ready to serve in the ministry. The rapid growth and expansion of the church were factors the JCM relied on to build more competent and contextualized leaders. For eight years, our reports revealed a steady growth in church membership. The JCM boasted of a membership of about three thousand as recorded in our July 2016 membership report.

The JCM had a strong sense of leadership orientation, as could be testified to by the creation and operationalization of the JCM Bible School, the Ministerial Academy (MINACA). Since its creation in 2018, we were able to enroll an average of sixty students yearly with over ninety percent of them reaching final level, and graduating. This school was not only limited to leaders of the JCM, and training was open to potential leaders from other ministries in Cameroon and beyond. The academy was gifted with a committed staff and well-trained teachers serving the MINACA diligently in preparing labourers for the harvest.

There existed some weakness, however. As the pioneer overseer of the ministry in the quest for a Doctor in Ministry degree, I acknowledged the fact that our ministry was still a growing ministry faced with some difficulties. These were related to both structure and function. Structurally, the ministry operated within a well-defined organizational chart though with some challenges related to effective leadership development. Some deficiencies were identified in the curriculum of the JCM. Functionally, JCM rented most of its auditoriums where services were offered and paid church workers. This put the ministry under serious financial

constraints, given that a majority of our members were youth, most of whom were either jobless or under employed. As the general overseer, I was committed to ensuring the smooth functioning of the ministry. However, the fact that I resided abroad meant my absence was noticeable from time to time as issues related to management kept coming up. Visiting the ministry regularly to ensure a smooth flow was quite costly to me and my family as well.

### **Summary**

In this chapter, I presented the context within which JCM operates. My leadership narrative presented a portrait of my journey from my childhood until I joined ministry. It also captured some defining moments of my life. In order to understand the setting under which the JCM operates, I presented a historical background of Cameroon: how colonialism and the arrival of Western missionaries cohabited with diverse Cameroon cultures. In the next chapter, I focus on my approach to leadership and my vision for education.

**CHAPTER III**  
**MY APPROACH TO CHRISTIAN LEADERSHIP AND LEADERSHIP**  
**TRAINING IN CAMEROON**

The primary aim of this chapter was to produce a foundational theological reflection for my leadership practice, specifically as it related to the research component of the portfolio. This opportunity was given to me thanks to the Doctor of Ministry (DMin) program. This did not only widen my understanding of leadership as a whole, but also deepened my knowledge about Christian leadership, especially how it was perceived, practiced and lived in Africa. As an African Christian leader who served at various levels of Christian ministry, and who aspired to continue to serve the Lord more purposefully, the knowledge I acquired through this study played a role in enhancing my leadership capacity with the JCM.

I will begin this chapter by capturing the meaning of leadership from a broader angle before narrowing it down to Christian leadership. After this, I will lay out my style of leadership and my vision about education in line with the development of Christian leaders. Before concluding this chapter, I shall examine some African leadership patterns through the lenses of a Christian leadership model. In other words, this chapter provides a biblical/theological reflection on leadership patterns while emphasizing models adapted to suit the African context.

## **Understanding Leadership**

As the key concept for this chapter, it was important to make sure leadership was well understood. This was to ensure that it was used appropriately in handling complex issues related to my approach to Christian leadership. This helped to better clarify and direct the study, especially when dealing with various contrasting leadership models both from the West and from Africa.

### **Defining Leadership**

In the course, Theory, Theology, and Art of leadership, taken during the Doctor of Ministry (DMin) program, Dr. Krause (2018), helped reshape my definition of leadership. I came to believe that leadership was a social phenomenon, which appeared differently depending on the context. The way individuals took initiative and mobilized others towards a particular focus varied from one context to another. Different authors have expressed their take on what leadership is all about. Battram said “Leadership is the ability to mobilize yourself and others towards a particular focus” (2015, 1). Maxwell thought that, “Leadership is influence” (1998, 17). In other words, the one that exercised leadership was a leader. Kelleher argued that the leader’s responsibility consisted of influencing, directing, motivating and providing purpose while focusing on the organization’s goals and vision (2010, 1).

From a biblical perspective, I saw that leadership was a special calling that God bestowed on individuals who would be empowered to direct his people toward His agenda. Such a leader must have been endowed with a divine ability and a divine mission to inspire a group of people for the achievement of the

purpose of God for them (Clinton 1988, 245). The influence must not be for a self-centered interest but for the group to effectively achieve a well-defined mission (Reeder 2018, 35).

Leadership can further be understood as the action of affecting collective thoughts to arouse shared expectations and harmonize individual actions towards a common goal. Hence from the definitions, I determined that leadership was a social occurrence. This meant it took place or was exercised by humans on humans. The individual or group of individuals charged with exercising this influence was called the leader. Those who identified with and responded to this influence were referred to as followers. These followers could be quite diverse based on beliefs, geographical location, gender, ethnic origins, religion, etc.. Our area of concern in this chapter shall be on how Christian leadership is perceived, how it is formed, and how it is lived, within the African context.

### Types of Leadership

Having defined leadership as the way an individual takes initiative and mobilizes people towards a particular focus, I shall now examine the various types of leadership used by leaders at various times and in various places. The expression “type of leadership” or “leadership style” are often used interchangeably. From my perspective they mean the same thing: it refers to the leader’s way of giving direction to his or her team through planning, implementation, control, and reporting. According to S. Lee ten leadership styles exist, namely: “Autocratic leadership, Transactional leadership, Bureaucratic leadership, Charismatic leadership, Transformational leadership, Coaching

leadership, Democratic leadership, Collaborative leadership, Servant leadership and, Laissez-faire leadership” (Lee 2020, 25).

Each of the leadership styles listed refer to the manner through which the leader relates with their followers. Autocratic leadership for example is a top-to-bottom leadership or management style while servant leadership style is bottom-to-top. Though all these leadership styles are useful in organizational management, a leader may use more than one style in their quest for the attainment of their objectives. A blend of selected management or leadership styles is referred to as a management approach. Effective and efficient management of the church organization, just like in the corporate world, makes use of these leadership styles. My approach to leadership is thus jointly informed by my years of field experience with the JCM and my studies in the Doctor of Ministry program.

### Leadership and Power

Talking of leadership without taking into consideration power and the interdependence between leaders and followers would not lead to the desired outcome I long to achieve in my leadership style. What then is power? The French word for power is *pouvoir*, which means “to be able.” According to D’Souza (2001, 2), “Power is the ability to get things done by either influencing others or having access to resources.” The proximity or closeness between power and leadership is found in the word influence. Leadership is influence and power is the capacity to influence. What the two have in common is that they both seek to achieve a goal thanks to the efforts of their followers or those they influence.

Various types of powers exist. Another closely related concept to these two is authority.

Though power and authority appear to mean the same thing, they are different. Authority is the legitimacy to exercise power. According to Hansen, there are various types of power (Hansen 2021, 1):

- Legitimate power: This power stems from the official position an individual holds in a company or organization. Usually it is short-lived,
- Referent power: This is characterized by people with strong interpersonal relationships,
- Information power: Generally this is based on knowing and rightfully making use of what others do not know,
- Coercive power: As the name implies, this type of power involves the use of force to compel people do what they don't desire,
- Referent power: This is when famous or admired individuals such as celebrities exert an influence on their fans)
- Charismatic power: Having a natural ability to persuade or influence others,
- Expert power: This is owed to skills and expertise exercised by the individual,
- Reward power: This involves the ability to motivate employees through reward,
- Moral power: This is a leader whose values and beliefs inspire action.

Depending on the conditions, skills and abilities a leader possesses, and how dexterous they may be, all these forms of powers are useful and can be employed given prevailing circumstances. Leadership is influence. Power is the capacity to influence. Authority is the legitimacy to exercise power. At this point, I would like to specify here that the Bible has a specific perspective on power. All power belongs to God (1 Peter 5:11), and He uses it to influence the lives of His

children. As our heavenly father, He has complete legitimacy, hence the right to exercise authority over our lives.

### How to Recognize a Good Leader

To begin with, who should be considered a good leader? What are the qualities an effective leader must possess? Having understood what leadership is and how power and leadership operate, the individual charged with the exercise of leadership will be most effective if he/she has certain qualities. One important thing to note about these qualities is that they can be learned, hence leaders should not make excuses for failure, blaming it on the absence of these qualities in themselves. A good leader must therefore be an effective leader, one that is able to plan well, and influence his/her followers to enable them to achieve set goals that contribute to the goals of the organization and bring benefit to those they lead. Here are some of those qualities: Honesty, integrity, confidence, empathy, enthusiasm and inspiration and then accountability (M. Luenendonk, 2019). A good and effective leader is a “role model, he is loved and admired by his followers” (Scheps 2003, 2). Leaders build their leadership approaches on consensus about their organization’s core values, they are clear about their statement of purpose, their mission and their vision for their organization. If the world requires good leaders, how much more the body of Christ? While sharing with a friend during my stay in Cameroon late last year, he made a statement that rang a bell in my head. He said, “Sometimes when I look at pastors today, it’s like I should tell them please shift and let me see Christ.” The weight of this statement

has further encouraged my urge to sharpen my focus on Christ as I develop my approach to Christian leadership.

### Explaining Christian Leadership

Knowing what leadership is and how it operates in general, one is poised to ask the question, what is Christian leadership and how is it different from other forms of leadership, in general, and in comparison to other religious leaderships in particular? In explaining Christian leadership, I will focus on how Jesus Christ led his disciples and ministry in order to explain Christian leadership models that would backup my approach to Christian leadership. I will also examine how some New Testament apostles understood and practiced leadership. This will explain the shortcomings of some contemporary church leadership behaviours. I will propose new models that would address these challenges amidst the rapidly growing church in Cameroon and in the JCM.

### Following the Footsteps of Christ

In the Gospel of Saint Mark, two groups of brothers meet Jesus. These four men became His first disciples.

One day as Jesus was walking along the shores of the Sea of Galilee, he saw Simon and his brother Andrew fishing with nets, for they were commercial fishermen. Jesus called out to them, “Come, follow me! And I will make you fishermen for the souls of men!” At once they left their nets and went along with him. A little farther up the beach, he saw Zebedee’s sons, James and John, in a boat mending their nets. He called them too, and immediately they left their father Zebedee in the boat with the hired men and went with him. (Mark 1:16–20 Living Bible)

The Lord's invitation to these men to "come follow him" began an enduring journey of imitation and transformation. The very first account of the gospel reveals how disciples followed a leader (Agosto 2005, 36). Eventually, Jesus designated twelve men and developed them into leadership roles. Within three years, He would pass the ministry into their hands (Matthew 28:18–20, Acts 1:8).

From this biblical quotation, one can see how Jesus Christ himself drew the attention of his followers to the fact that he came on earth not only to make disciples but to also teach the disciples how to make more disciples. Throughout his earthly mission he spent all his time teaching them what it takes to be followers as well as good and effective leaders. He made use of Bible verses from the Old Testament, used his daily activities as examples, told them about his relationship with the Father, and helped them understand that he did not come on his own but that he was sent by the Father. I chose the lifestyle of Christ on earth purposefully to demonstrate that, developing Christian leaders and deepening their commitment to following Jesus have always been on God's agenda. I cannot be fulfilled in this task of mine, without relating it to Jesus, the role model for my life and ministry.

John 16:16 says, "In a little while you will see me no more, and then after a while you will see me." Jesus shows the link between him, the Father and the Holy Spirit to his disciples, assuring them that he was going to come again. By this, Jesus demonstrated that he understood the challenges Christian leaders would face in his physical absence. His promise of the Holy Spirit further demonstrates his role in Christian leadership after his physical earthly mission.

From a Christian standpoint, a biblical leader is one who models his life and service after the charisma of Jesus, one who follows in the paths of other biblical figures with outstanding leadership skills like Paul. A biblical leader is one who identifies with the divine commission and depends on the enablement of the Holy Spirit to fulfil his or her mission (Acts 1:8). He should be conscious of the context within which his ministry operates.

#### A Synopsis of New Testament Contextualization.

When Jesus commissioned the church to make disciples of all nations (Matt 28:19-20), he set the course for the church to spread throughout cultures of the world, though not every instance of disciple-making was cross-cultural in nature. In the New Testament, we see that Jesus, the Gospel writers and Paul modeled contextualization as they addressed the cultural and social world of the readers (Waldrep 2007, 7).

Jesus was very intentional when it came to contextualization. His leadership practice was adapted to the realities of the context, according to the norms for discipleship in His day. We see this as Jesus personally hand-picked those he wanted to be His disciples. Based on His redemptive mission to the world, He was intentional and purposeful about what he really wanted. For example, He was conscious of the religious context of his hearers, he contextualized his message of redemption when he spoke to Nicodemus, the Jewish leader. He used first testament scripture to appeal to his pharisaical nature; “Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him” (John 3:14–

15). Nicodemus' Jewish culture helped him understand Jesus as the Redeemer (Waldrep 2007, 8). It was clear from scripture that Jesus' methodology in training his disciples consisted first of a careful selection of those he called (Luke 6:12–13). He then spent time investing in them (through teachings and coaching in culturally relevant ways), and furthermore entrusted them with kingdom responsibilities (Hybels 2002, 27).

The gospel writers on their part contextualized their message to clearly communicate with their target audience. Matthew's Gospel was to a Jewish audience, Mark is believed to have written to a Greek/Roman readership, Luke accounts in his Gospel and Acts are to a Gentile named Theophilus, and John wrote for a Greek audience to show that Jesus is the Redeemer (Waldrep 2007, 9).

In a similar note, the apostle Paul's letters were written to precise audiences in a specific cultural context. The apostle Paul understood the relevance of contextualization and he never separated the Christian life from the context in which it was (Flemming 2005, 89).

As leaders, our first calling is to become disciples of Jesus, then to disciple others in the way that Jesus discipled (Hull 2004, 36). Not ignoring that the "faith once delivered" must be made relevant to the sociological context of the people to which it is delivered.

### New Testament Disciples

From the proceeding topic we understand that the idea of leadership training was God's. This is one reason why Jesus was sent to earth. And while he was on earth, he kept on reiterating that the Father sent him and that he was going

back to the Father. Our point of interest here is to see how those disciples, continued leading after his crucifixion. This impacted the relationship between those who were with Jesus and those who joined later after his ascension.

Jesus was not always easily understood by those he trained. He took time with them and developed them with patience, using stories, parables, and daily experiences. Even those apostles like Peter who continued ministry after him faced many challenges. Though the challenges were there, leadership development did not cease to function. The New Testament is full of leadership development experiences from the gospels and Acts of the Apostles to Revelation. Amongst these New Testament apostles, Peter's leadership was one of the most outstanding. Faced with great persecution which could possibly end up with death, Peter denied Christ three times (Mathew 26:74,75). However, Jesus Christ encouraged Peter and he did not give up (Luke 22:32). Christian leadership is an uphill task and those who indulge in it should not give up when challenges come. The apostle Paul is known for his leadership skills, his intellect and hardworking character. In spite of his infirmities, he still demarcated himself by writing most of the epistles of the New Testament. The merits of the disciples' commitment to the Lord's service as the Bible recorded were sacrificial. Today most of them have become role models to many leaders.

### **My Style of Leadership**

In this section, I shall talk about how I discovered myself through leadership traits inherent in me. I shall also say why I decided to upgrade my knowledge so that the leadership skills I possessed could be used to their full

potential. I will also explain how my research project impacted my life and that of JCM in Cameroon.

### How I Discovered Myself

Before delving into my style of leadership, I first of all want to address the question, who am I? Whom have I led before and how, and then, whom do I intend to lead and why? A good portion of Chapter II of this work was dedicated to my personality from when I was a child through my school life, professional and ministry life. I understand from this narrative that even from childhood, leadership traits could be traced in my behavior. Though without prior experience or any formal training, I remember how I often found myself at the forefront of most community activities carried out alongside my peers. I was head boy in primary school, class prefect and president of our drama club in secondary school and then Vice President of our Students Cultural Association, Aghem Student Association Bamenda. Before becoming the General Overseer of the JCM, I held various positions of leadership in this ministry. I can testify that I discovered myself after I had received a calling into the ministry. Looking back at my habits, I could decipher there was something born in me that kept manifesting in a rather more involuntary way. I realized I was always sensitive to the needs and worries of people around me. I had a sympathetic and loving heart and was full of determination. As I grew up in ministry, these traits started becoming more visible as challenges I faced in ministry kept on increasing. At one point I realized I needed to sharpen these skills by upgrading my knowledge through an institute of higher learning, and this is how the Lord led me to Tyndale University. This was

a decision I didn't regret as I noticed a remarkable difference in my leadership competency.

### Developing My Leadership Potential

Having made discoveries about myself, I deemed it necessary to develop the leadership potential I was endowed with. I was encouraged by the JCM and the leadership trustees to take this bold step. This portfolio has truly opened my eyes as I have come to know the various types of leadership in a more profound manner, and how they interact with power, backed by strong qualities. Among the ten leadership styles mentioned above, I identify first with servant leadership. As the overseer of the JCM, I value all my people, trust and care for them and always give them a listening ear. Second, with transformational leadership, I am open to new ideas, committed to inspire and broaden minds and to take responsibility. Third, with charismatic leadership comes my ability to communicate well and to persuade. Lastly, collaborative leadership involves team-work and the ability to delegate power.

I find support for these leadership styles, especially in leading our church organization, during these challenging years in my country. It is worth noting that different contexts call for different leadership approaches, particularly in a volunteer organization like JCM. For example, in the context of this research and the political turmoil in my homeland, collaborative/participative leadership was more fruitful where people and teamwork were involved. I had a wide array of leadership approaches to deploy, but I leaned mostly on these four styles. The

remaining leadership styles may not be completely missing from me though they are not predominant.

I have also come to realize that I function better with the following types of power: moral power means that I build up my moral stature in such a way that I can persuade members of the JCM to follow after the footsteps of Jesus Christ. Charisma allows me to inspire and motivate people to make sure ministry is working well. Referent power means that I am able to use my reputation in the denomination and community to give confidence to members of the JCM to get involved in Christian service. Connection power means I am making use of my connections to assist and empower members of the JCM, and founder power means that as a founder of the ministry, I carry the DNA of the organization and I make sure the vision is properly communicated to my followers. The rest may be latent.

### **My Vision About Education**

Learning is an integral part of leadership. My reflection on my approach to Christian leadership will not be complete if I do not talk about my vision for education. In this section of Chapter III, I define what I understand by education which will lead me into a discussion on Christian education and leadership in Cameroon, particularly in JCM/MINACA. This section ends with a reflection on the essence of a contextualized curriculum as a teaching tool for the training of qualified leaders in the JCM Cameroon.

## Defining Education

The definition of education exposes the context under which my vision for education is crafted. According to the *Encyclopedia Britannica* “education is that discipline that deals with the methods and problems of teaching and learning in schools or school-like environments as opposed to various nonformal and informal means of socialization” (Lauwerys 2000, 1).

I would like to expatiate on two concepts used in this definition: first, methods of teaching/training and second, the environment where teaching is done. Training here refers to organized activity or instruction intended to increase people’s competence in learning (Smith 1982, 17). In order to provide adequate training for the learner to learn how to learn, several factors must first be discovered. These include the learners’ needs, competencies, and learning styles. People are products of their environment. The environment shapes every learner. Social, economic, and cultural factors in the environment can either enhance or inhibit learning (Oganya 2012, 54).

Learning is for living. My concern is with learning, that results in doing. As Miller puts it “such learning brings the learner to the drawing-board, where he reflects on what he has learned, and resultantly is able to break the mold and use his gained knowledge to effect changes in the field” (Miller 1990, 21). My vision for education is translating the knowledge acquired in the classroom setting to real-life situations; and also using classroom teaching to solve new situations in the field. While my vision for education is focused on these concepts, I put African contextual leadership training at the center stage of my concerns. In order

to achieve this, I instituted more practical teaching methods in MINACA. I made sure that the trained leaders were responding to the sociocultural realities of their different ministerial contexts. I also ensured that their needs were met in a timely manner to enable them deliver well.

### Christian Education and Leadership in Cameroon

As mentioned in Chapter I of this project, Christianity is the dominant religion practiced in Cameroon. There are four main Christian denominations there: The Roman Catholic Church, the Baptist Church, the Presbyterian Church, and a host of Pentecostal groups. Christian education in this regard does not only look at the formation of church leaders but involves the entire education system managed by Christians in Cameroon. However, our focus on this section remains the development of Christian leaders within a culturally relevant context in the JCM Cameroon.

Generally, Cameroonians, like other Africans, “see education as both religious and investigative; they associate education with lifestyle; and education that is relevant relates both to communities and to individuals” (Oganya 2012, 44). The worldview of Cameroonians affects what happens in Christian education too. Education is training for Africans. Africans learn through doing, this learning process is influenced by their environment, the purpose for learning, and to some extent, the person teaching. Mbuagbaw sees “knowing a thing” as not enough, but “doing gives a better understanding of it” (Mbuagbaw 1984, 101). Tedla refers to this concept as Indigenous African education, saying, “Education is interwoven in the African life, and it is inseparable from traditional religious thoughts and

practices” (1992, 7). As much as I agree that “education is interwoven in the African life,” I do not fully agree with the author on the point that “education is inseparable from traditional religious thoughts and practices” (Tedla 1992, 7). She seems to be implying that tribal religion must be a core part of the African identity, over and above Christianity. Being a new creation in Christ fundamentally imparts to us a new identity. My point is, for Christian education to be transformational in MINACA, theory must be tied into practice.

Cameroonians, like other Africans, learn by doing. The education of a Cameroonian begins in the family. Cameroonians emphasize life in the community more than life as individuals. The home, the village, the ethnic group, and the religious groups are all parts of the communal lives of the Cameroonians. Learning in such a community is more fruitful if it is done in groups than if it is carried out according to the individualized pattern of Western learning. The family is a very important institution, which not only provides shelter to the child but also provides for the child’s primary socialization (Ezewu 1985, 32). Consequently, children learn the trades of their parents. The socialization of the African child is done within the socio-cultural realities of the African context. For example, I learned hunting and fishing from my father while my mother taught my sisters farming. As I think about my journey as a leader I look back at the influence of godly men and women who have imitated Jesus. They modelled what it means to be a pastor and a humble leader. They taught me how to think critically and to go deep so that the Holy Spirit might do the transforming work necessary to deal with my character flaws. I am grateful for these men and

women. I think specifically of my spiritual father, my professors at Bible College and seminary, my coach in church planting, and especially my wife. Without these people pushing, evaluating, encouraging, and inspiring me, I would not be the leader that I am today. According to the World Culture Encyclopedia, across the ten regions of Cameroon, commonalities in learning are learning by example, learning through play and imitation of the everyday jobs of adults.

Many learners in MINACA are first-generation pastors in the making. What they are doing is outside their family trade. They may need models from whom they can learn by example and imitations. These models, in turn, will become the basic family units needed. Considering that fact that family constitutes the primary base of socialization, this first generation of pastors is expected to bring up other generations of their kind through their families.

In Cameroon the family serves as the base for education. What the family is determines, to a great extent, what education will be in any society. The status of the family determines the kind of education a child receives. Ezewu confirms that “the family is the most important agent of socialization” (1985, 61). The child’s mental and emotional development depend a great deal on the nature of the family the child is born into. Mbuagbaw observes that in Cameroon, the child is seen as “an ancestor come back. He is a gift under the care of, and belonging to society” (Mbuagbaw 1984, 103).

## Contextualization of Christian Education in JCM Cameroon

Achieving a contextualized curriculum for leadership training in JCM was the goal of my research project. This is at the heart of my vision for Christian education in JCM.

Several influences render education either relevant or irrelevant to any community. Certain linguistic and behavioral patterns coming from the West are still perceptible in certain Christian missions in Cameroon today. In some denominations, Christians are made to memorize sentences in Latin, which they know nothing about. Many Christian leaders, including Pentecostal pastors, feel more comfortable dressed like a Roman Catholic priest instead of putting on African clothing. According to Kuert, “In ancient Israel, four basic elements influenced the education of the people. These four elements were the learners’ characteristics, learning aims, contents, and teaching methods” (1999, 16).

Like any other African nation, Cameroon experiences holdovers from colonialism (Oganya 2012, 45). This colonial influence has greatly shaped its educational system. Cameroon’s educational and sociocultural life has been impacted by colonialism from three major powers: the British, the Germans, and the French. Colonialism interfered with the traditional lifestyle of the Cameroonian. Mbuagbaw alleges that “colonialism, through Christianity, destroyed the African’s love of neighbourhood, solidarity, and hospitality and installed individualism and individual salvation” (1984, 94). My opinion is that when Christianity is properly practiced, it should promote the love of neighborhood, solidarity and hospitality. Mbuagbaw perceives Christianity as a

colonial tool that destroyed African solidarity. His perception is limited to the context within which Christianity was introduced to Africa, but in reality, the Christian doctrine does not divide communities. Instead, it reunites them. In Mbuagbaw's opinion, colonial individualism isolated Cameroonians from their community. Future workers were not encouraged to use their hands at work from the primary levels of school, so their hands were underdeveloped. Currently, Cameroon is the only African country that is bilingual: English and French speaking (Johnstone and Mandryk 2001, 104). The bilingual schools in Cameroon follow both the French and Anglo-Saxon systems of education. In MINACA, English and French are the main languages used to facilitate communication. Other local languages are highly encouraged especially among leaders prepared for deployment in the hinterlands.

Wilson defends that education is culturally bound and attests its key purpose is the preparation of an individual to be fruitful within a precise community (Wilson 2007, 23). Learning that incorporates transformational outcomes must be given to the Cameroonian in his or her context. When education is not contextualized, the learners in this nation encounter many difficulties, discrepancies, and many failures. B. J. Agbor-Banyi laments concerning the reason for students' failure in public schools in Cameroon:

Our children's poor performances in school and out of school are due not to their supposed dullness as many, especially teachers, would want us to believe, but to the socio-cultural and politico-economic environment in which they live; which environment has been created by non[e] other than ourselves: by our thoughts and actions, our words and deeds, our value and belief systems, our outlooks and approaches to life and works, our hopes and aspirations and our expectations for a better tomorrow; and

above all, by our conception of what life is all about and the ways and the means by which we can go about living the life to the fullest of our abilities. (2009, 10)

These words of Agbor-Banyi confirm that education in Cameroon is out of pace with reality. Despite the presence of several problems in the educational system in Cameroon, this paper struggles with the factor of contextualization that will serve in enhancing leadership training in JCM, Cameroon. The two key considerations here are African learning methods as practiced in Cameroon and the curriculum.

*African learning methods:* As I have mentioned above, education and training are the same thing for Africans. According to Tedla, “In order to achieve learning, African learning methods employ rich usage of symbols, storytelling, wise sayings, imitation and much oral tradition” (1992, 7). Educating the younger ones is the job of the entire community. Tedla says, “The pedagogy is varied, and the materials for learning are local. Education rises out of the society’s need. The language is understood by all” (1992, 24–25).

This act of learning by imitating a mentor is referred to as field dependency (Bogere 2013, 50). It is very evident that in order for theological education to yield the desired result, it must consider teaching as training rather than what is going on with regards to Bible college teaching (Oganya 2012, 55). Several indigenous elements in learning such as traditional music, local dances, dress codes, native languages, types of food and drinks ought to be built into the formal theological education system.

The Western educational system, to a large extent, ignores the fact that Africans are generally attached to their traditional ways more than to the colonial educational system, a system which is strange to them. Colonial education, as Mbuagbaw claims, “concentrates on cognitive ability of an individual to the neglect of the affective and psychomotor. It therefore produces people with a lot of theoretical ideas, loving debate and argument and in search of white-collar jobs” (1984, 102). Unfortunately, much has not improved in the educational system of Cameroon.

Banks strongly argues that the church must return to the “missional” model of theological education. In this missional model, the church is expected to do more field work than is usually seen in the classroom learning model, which, according to Banks, is a model far from what Jesus instituted. The missional model will satisfy the African learner since it “places greater emphasis on action than the other models” (Banks 2004, 159).

*The curriculum:* The curriculum must not be merely a textbook, nor is it the materials, or worksheets that help teachers instruct learners. It is the knowledge and skills that students are expected to learn as they progress through their education. McCulley suggests that schools should install praxis-oriented and Bible-based curriculum that will direct teachers to be more intentional in the classroom, so as to enable students to make necessary connections (2008,13). This is the goal we want to arrive at in MINACA. Though the curriculum used in MINACA was initially designed to be contextualized, this project is aimed at refining it, so that it is more relevant to the church and context of JCM.

In Chapter II, a SWOT analysis of the JCM was conducted and the weaknesses and threats related to this mission were analyzed. An African saying holds that one can know the strength and weakness of a person by what they do and not by what they say. The question is, what is JCM doing? The answer to this question is provided in the next paragraph.

In the process of building JCM/MINACA, I began to understand the task that awaited me given the current context under which church planting was to be done in Cameroon. I acknowledged the difficulties our ministry was going through in relation to infrastructure, curriculum, and finance. Without adequately addressing these challenges in a timely manner, issues of the ministry's organization and function would persist, thereby constituting a major risk to the health of the ministry Lencioni (2012, 148).

As part of our effort towards a contextualized curriculum and being culturally relevant to the Africans learning methods, JCM has drawn up a five-year strategic plan in which its vision and mission are clearly stated. The strategic plan (see Appendix H) was the management tool we adopted to enable us to adapt our training program to the specific needs of the learners while engaging their cultural and social world. It was designed to cover a period of five years from 2016 to 2021. The plan permitted us to evaluate the progress of the JCM four years later, and to envision the MINACA five years ahead. It included our vision, mission and core values, a SWOT analysis, as well as performance measurement tools. I captured our objectives and key result areas.

## **African Leadership Patterns**

Based on my definition of leadership, leadership has to do with influence.

Power is a function of influence and both are exercised in any given society.

Taking into consideration the fact that though leadership and power both influence human society, these societies are not homogenous. They differ markedly across the globe. In the course of explaining African leadership patterns, my intention was to show how Africans were influenced. What made their manner of influence different or specific to them? The issues raised were elaborated in subsequent topics. First, I looked at the history of African leadership in its prime environment, followed by the influence of Christianity on African leadership, and last, reflected on African learning methods.

### **A Portrait of African Leaders in Their Prime Environment**

By using the phrase “African prime environment,” I am referring to the pre-colonial era when Africans lived freely without today’s national boundaries.

Shillington (1989, 10) explains:

Africans were living in a situation of statelessness characterized by the dominance of empires. At this time the phenomenon of leadership was controlled by kings who sought to occupy more territories and have control over more people. African empires had a form of government before the introduction of the European system of government. Africans had lived and depended on rudimentary farming until the Iron Age when Africans developed more advanced farming thanks to tools and weapons created during the Iron Age. Art and religion were introduced and larger communities and kingdoms were being created. African leaders were those powerful men and women who could lead their people, defend as well as provide for them. They were looked upon as gods as they made use of coercive methods to keep their empires intact and even expand them. Africans were quite mobile and dynamic, opened and welcoming to strangers in what is called African hospitality. This hospitality may have favored to some extent the scramble for Africa.

This historical perspective helps us understand how charismatic leadership styles and hierarchical leadership systems have become the dominant leadership practice among most African churches. A contextual training curriculum should therefore include helping younger leaders develop skills to lead in a hierarchical system while learning the character values that make sure that they are not corrupted by the power they wield.

Africa had strong traditional values, customs and beliefs that stem from the African culture. Some of these were respect for the elderly and authority, greeting people you meet, integrity, selflessness, honesty, receiving gifts with both hands, eating with the right hand, love of children. Africans also believed in a supreme being as well as many other local deities, they loved music, dancing, marriage and funeral celebrations (Ajayi 2017, 15). Community life defined the African. Africans, by definition, existed in relationship to other people. Western society believes that being is more important than doing. Tarr points this out saying “One can do without being, but one cannot be without doing” (Tarr 1994,90). One’s own identity is rooted in the awareness of the community of which one is a part (Osei-Mensah 1990, 66). The African is always surrounded by other people in all circumstances of life. Consequently, interdependence is the focus of life, and this concept is an added value in this contextualization approach this research is proposing.

As discussed in Chapter I, Christianity was introduced to Africa through the colonializing process. And since colonialism had an imperialist agenda, deep

in the African feeling, some Africans have not been able to fully accept Christianity and its message of salvation, just as Osei-Mensah attests, “as Christianity and Western culture are for them so closely aligned that it is difficult for them to distinguish which is which” (1990, 67). Before the arrival of the colonialists, Africans had customs, cultures, and traditions which were opposed to some Western cultured norms.

### African Christian Leadership

African Christian leadership, as compared to Western Christian leadership, demands contextualizing efforts both at the level of training (acquisition of knowledge) and ministry (sharing acquired knowledge). Considering that the Bible is better understood when explained within the cultural settings of the audience, the impact of context should not be underestimated. Unfortunately, most accompanying literature that facilitates Bible teachings comes from the West and little from Africa is available. Samiti believes that “even the few that exist seem to follow similar patterns like those from the West without actually laying emphasis on those contextual elements that would help the interpretation and interiorization of biblical truths” (Samiti 2016, 1).

Bible principles are universal and are not meant to change but their interpretation must be done while taking contextual issues into consideration. Having said this, when training an African Christian leader who would master contextual issues, the trainer must voluntarily become a student of the culture. At the same time, the trainer should be well equipped with pedagogic material that will facilitate this process.

Quoting from *Christianity Today* magazine, Emmert (2014, 4) states that “studies carried out in some African countries have revealed that less than 9% of about ten thousand Christians interviewed can actually cite African authors concerned about contextualized curriculum.” Equally, what impact would it make if those trained and set for ministry are fully equipped with necessary logistics and adequate and contextualized didactic material? Would they create what doesn’t exist so they can dispense knowledge acquired? The most important question to ask is, are such materials that would facilitate this contextualized teaching methods available?

#### African Learning Methods

How are African learning methods different from others? African primitive methods of instruction were formal as well as informal. Initiation rituals played a central role in the learning process. African children learned traditional medicine, and hunting and fishing techniques through initiation rituals. They were very observant and keen to the world around them as these constituted the main methods of learning (McCulley 2008, 47).

Before the arrival of the Westerners, knowledge acquisition was not as heavily emphasized as in the Western curriculum, but was rather based on five features (McCulley 2008, 50–51). These five features are:

1. Preparationism: a gender-based principle which implies the aim of learning is to prepare male and female for specific roles in the society. In the contextualization of the curriculum in JCM, attention must be paid to

gender sensitivities so that graduates can respond adequately to various gender issues within their different ministerial contexts.

2. Functionalism: a theory based on the purpose of aspects of the society such as norms, traditions and institutions. This theory relates its participatory role in learning through initiation ceremonies, work, play and oral traditions. This approach to learning shall enable learners at the JCM to come into contact with certain realities within the contexts of their ministries.
3. Communalism is social organization on a communal basis. In the JCM it emphasizes individual student relationships with community. It's a non-negotiable foundation which underscores one's loyalty to a group over self.
4. Perennialism values lasting knowledge over time. Traditional African communities made sure culturally relevant knowledge was preserved through education. To make sure the vision of the JCM is attained, leaders shall be trained bearing in mind that knowledge acquired shall contribute in this light.
5. Holistic approach provides a general view of the African indigenous educational system. It enables students to acquire a variety of skills necessary to take care of the whole life. The JCM shall engage in a holistic approach to train leaders as a whole rather than in fragmented or specialized models of learning. The training shall involve the mental, physical, emotional and the spiritual aspects of the student's life.

These practices are still in force in most of African culture. This is related to spirituality and consists of leading the initiated through constant practice and corrections until full knowledge on subject matter is ascertained. Most of these are cases related to African traditional medicine and science. Informally, learning is essentially through oral traditions, storytelling, dances, riddles and jokes.

Although

an African will easily understand something when the lesson taught is illustrated using things found in his environment. This was not the case when Western missionaries introduced Western education in Africa with the aid of Western curriculum. Cameroonians, like other Africans, are faced with the dilemma of what Mbuagbaw terms “a colonial mould of thought and mental structure: the learners’ needs are not considered, their learning styles are not taken into consideration, and consequently, there is no adequate training to enhance learning (Mbuagbaw 1984, 15).

For example, many English language books used at primary levels made use of things like apples to demonstrate the features and the pronunciation of letter A of the alphabet. Having not seen an apple before, I could not identify with that. I personally did not notice anything wrong with that until I travelled to the West and discovered that apples were common fruits there and Western children could easily identify with that. Reed is right when he says, “Contextualization has the thesis of relevance and understanding of God’s purpose for the world in the context of culture and ethnicity in the African experience” (2018, 35).

### **Conclusion**

In conclusion, my approach to Christian leadership and education holds that God’s plan to redeem mankind which materialized through the coming of our Lord Jesus Christ is achieved through well-trained Christian leaders. A true

disciple and Christian leader is one who is passionate for Christ, Holy Spirit dependent, intellectually and physically prepared for the mission of furthering the cause of Christ and becoming a godly influence in their world. I also hold that the ideal African Christian leader is one who has acquired contextual knowledge, who is well equipped biblically and logistically to brave the odds of the African rough terrain with the sole intention of making kingdom minded disciples for our Lord.

In the next chapter, I present the research done to develop this type of leader. I discovered a need for a contextualized curriculum using a focus group and instruments designed to identify the needs and perceptions of the MINACA team and JCM stakeholders.

## **CHAPTER IV:**

### **FIELD MINISTRY PROJECT**

In Chapter I, I outlined the need for a contextualized curriculum for JCM leadership training. In Chapter II, I gave my leadership narrative recounting my life experience from childhood through ministry right up to my life in ministry and also described the context of my ministry. In Chapter III, I outlined my approach to leadership and education. I also reflected on the concept of contextualization in leadership training in my church organization.

#### **Action Research Report**

The goal of this project was to understand the approaches that should be present in a truly contextualized curriculum for leadership development at JCM, Cameroon. This action research report is designed to provide information on the data collection, participant observations, research observations, and reflection and analysis. It develops out of the context described in Chapter II and is influenced by my approach to leadership in Chapter III. The research process, reflected in Figure 1, included the following: (1) gathering information and planning, (2) collection and analysis of data, and (3) interpretation and communication of findings (4) recommendations for the implementation of findings.

Figure 1. The data process



### Gathering Information and Planning

The planning of this project began when I shared the project idea with stakeholders of my ministry. After a series of discussions and debates, a consensus was finally arrived at, and I was encouraged to apply for the Doctor in Ministry program.

In February 2018, the project theme: “A Contextualized Approach Towards an Effective Leadership Training for Jesus City Mission, Cameroon” was approved by the Research Ethics Board of Tyndale. In March 2018, the topic was also approved by the JCM Board of trustees. The stakeholders of JCM welcomed the topic with great enthusiasm and commitment, especially that they felt the initiative was something that would benefit their community and empower future generations.

In a bid to handle the problem of the negative influence of adapted Western models on leadership training in the JCM, questions like “What components are needed in developing a contextualized curriculum for leadership training in JCM, Cameroon?” were asked, which gave rise to two further questions: (1) How can JCM strengthen its leadership training program to be more effective to cope with its present growth? (2) What are the characteristics of such

an effective curriculum in an African context, not merely a carbon copy of the Western model? It was important for the Board of Trustees and the Executive Council to develop a deep understanding of the initiative's goal as well as the perspective of the key leaders of JCM. Though the thrust of the project began with such vibrancy, we experienced several setbacks throughout September, October, November, and December of 2018, mainly as the result of the escalating political turmoil in the Cameroons, making it difficult for participants from other towns to attend scheduled meetings.

From the moment we had clearance from the university's Research Ethics Board and JCM Board of Trustees, we defined the different phases of the project with corresponding time frames. In April, the project was launched, and in May, the participants were recruited (see Appendix A for the information letter). That same month the stakeholders of the JCM and I met with the participants for a briefing on the project and their consent to participate in the project (see Appendix B).

#### Gathering Archival Documents

Preliminary data collection included relevant documents of JCM (e.g., vision, mission, and values, strategic plan), and MINACA documents (e.g., instructional modules and outlines, policies, handouts, annual reports, logs). These were gathered and reviewed. The data from the documents and records provided useful chronological details like performance records, student participation, attendance records, and method of teaching style.

In order to avoid bias in my position as MINACA president, I asked my two co-researchers to examine the MINACA and JCM documents (they signed a confidentiality agreement, see Appendix C). This was effective in understanding the background of MINACA's functions as they were able to track the number of times that something occurred. It also helped me to develop interview questions (see Appendix D) and also to understand those issues that people were unable to talk about openly. They would not want to openly criticize a teacher or student but would give out such information on paper. I later realized that the documents and records used with the focus group provided information for interpreting other data.

I set up the Leadership Improvement Team (LIT) as a Participatory Action Research team intent on leading the project through the research process and ensuring the execution of the outcomes. The team was composed of five individuals, including two MINACA team members (a teacher and MINACA administrator) and three JCM stakeholders (a representative for the women's department, a representative of the men's department, and a representative of the youth ministry). I chose the members of the LIT. My intention was to gather several points of view and working with a smaller team was going to be easier. Team members were selected considering a range of factors, such as spiritual maturity, experience in research and data collection and leadership capabilities.

- *Spiritual maturity*: The teammates that were chosen to play this key role were done so on the basis of demonstrated qualities of spirit-filled Christians such as integrity, patience and discipline. Their major function

was to make sure the articulation of evaluation questions was on track giving it the spiritual necessary attention.

- *Experience in research and data collection:* I chose two team members with knowledge and experience in scientific research.
- *Leadership Capabilities:* Two members helped the research team to keep their eyes focused on the research topic as related to the factors necessary for the training of leaders with the help of a contextualized curriculum.

The LIT participated in the interview process and were themselves interviewers. They helped with the determination of the outcome once the research phase was completed and provided the Board of Trustees with updates regarding the status of the project. Involving lay people in research in a meaningful way is both important and challenging. The LIT reported an overall positive experience based on their involvement in the collection and analysis of data in this study. Considering the fact that I was the general overseer of the JCM and the president of the MINACA, I was able to observe at a distance and was more of a facilitator to avoid any bias or influence on the results.

### **Ethics in Ministry-based Research**

During this study, the Canadian and Cameroonian ethical guidelines were followed. *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (Canadian Institutes of Health Research et al. 2010), *Tyndale Research Ethics Policy Manual* and the *Cameroon Ministry for Scientific Research and Innovation Manual*, Council on Research and Development (COHRED). As a

minister with JCM, I was also mindful of the church's ethical considerations during this research.

The project was carried out within a free and fair environment and participants volunteered to take part in the process. They were free to pull out at will without any consequences. Our informants were free to give only the information they were comfortable with. Participants' privacy was respected, and all data collected were stored securely. Each participant was given a pseudonym for confidentiality purposes. After the completion of data collections, participants were only referred to by their pseudonyms. All findings and references were coded. To ensure confidentiality of data, the survey questions were anonymous. A consent letter was provided to the participants to read and sign before participating in interviews (see Appendix B). All information collected was done anonymously that way participants felt free to contribute without prejudice. To ensure the security of records, we stored the following in an external drive: handwritten notes, typed notes, questionnaires, consent forms, reports, and audio recordings. Members of the LIT team also signed the confidentiality consent form (see Appendix C).

More specifically, since the study occurred in an African cultural setting with the general overseer of JCM and president of MINACA conducting interviews and participating in LIT discussions, participants may not have felt able to freely offer their opinions or contributions because of my presence—especially if their views may be considered contrary. We conducted interviews, collected and separately collated them. In doing so, I identified differences in the

answers to questions that may relate to how I had impacted the one-on-one interviews. In the end, after all the interviews were done, I only facilitated interviews with the focus group.

### **Research Methodology and Method**

In this section, I explain the methodology I used as well as how data was collected. Both enabled me to collect and analyze data from various sources. Secondary data was acquired from available documentary sources such as books and papers. Primary data were also collected from respondents within the JCM who were chosen from the church milieu. This provided a suitable environment for data collection related to factors needed for the development of a contextualized curriculum.

To successfully probe current perceptions, values, and practices, a modified Participatory Action Research method was employed. I used this method because it was tailored to the project goals with respect to its iterative approach and focus on empowering members of the research community to make decisions and produce positive changes within their community (Stringer 2014, 14).

The MINACA training approach was already engaged in the process of trying to deliver contextualized leadership training, and this project was intended to refine that. The Participatory Action Research approach led me to rethink my assumptions and adjusted how I integrated components of the culture into the curriculum, especially as everyone contributed valuable insights and knowledge

to the evaluation process. It also helped me to be less biased and brought me closer to the truth as the participants brought with them diverse perspectives.

The goal of the project was to research what was needed in a contextualized curriculum. Considering that this research was carried out where I served at various capacities from bottom to top, I was bound by the rigor of the best practices of research methods to observe a distance and make sure the results of this research will greatly minimize bias that could be introduced into data due to my presence. These are the data collection tools that were used in this project: focus groups, semi structured interviews, and questionnaires.

#### Focus Groups

A group of eight participants was constituted through purposive sampling based on their differing abilities to actively participate and inform group discussion. They were people with whom I had been having this conversation about a contextualized training approach in JCM. Two of them were visiting facilitators of MINACA (individuals with diverse experience in African leadership), two were JCM stakeholders (resourceful individuals who have leverage in JCM training issues) and four were laypeople (professionals in their fields who were instrumental in providing valuable information on training issues in the African context). Information was obtained from these groups using a focus group discussion guide. I developed a discussion guide with a tight research plan based on my research topic. I framed twelve questions or discussion prompts in this guide. It also included instructions to participants. (See Appendix E).

I decided to send the focus group questions in advance so that the respondents could consider their answers beforehand. These discussions were online and were conducted synchronously. This was because it was not possible to gather the group together in a physical place. Group members had conflicting schedules and were not in the same location and travel was not an option. Discussions took place and relevant data were collected and preserved for analysis. As the facilitator, I had minimal control of the group interaction and did not voice my opinion during the focus group. Nevertheless, I did my best to keep the group on track. The group developed collective energy and provided extensive data. I ensured that all members of the focus group were sharing their perspectives, not allowing just a few voices to dominate the conversation. In the end, I aggregated the data rather than reporting who said what. This enabled me to formulate themes that emerged from the discussions.

### Semi-structured Interviews

Semi-structured interviews were employed for further data collection. The interviews were administered to ten MINACA former students and twenty-five current students. The ten were chosen because they were involved in some form of ministry in their local churches while the twenty-five were those enrolled in the program and attended classes regularly. For the former students of MINACA, it enabled the research team to determine the level of knowledge, skills, and attitude that the student gained from an individual experience with the MINACA leadership training. Also, we obtained examples of how behaviour had changed, how people applied what they had learned and what changes resulted. To the

current students, the research was able to determine a participant's reaction, learning, and intentions to apply their learning. To the JCM stakeholders, the team assessed perceptions of MINACA leadership training from a stakeholder's perspective.

The interviews were one-on-one. Before scheduling the interviews, we let the interviewee know approximately how long the interviews were to take and we provided them with the questions in advance (see Appendix D). Additionally, since we had multiple people conducting the interviews, we reviewed the protocol together to be sure everyone understood what kind of follow-up questions might be needed so that consistent data were collected.

### Questionnaire

A self-administered questionnaire was prepared and 60 participants comprised of MINACA students, facilitators and JCM stakeholders, completed it. A set of 20 participants from each of the three groups was considered representative based on the data collected in the focus group and interviews (see Appendix F for graduates and Appendix G for facilitators). These participants were chosen based on their availability and the ability to respond to the questionnaires. The questionnaire construction was informed by the issues that arose from the discussions in the focus group. These participants were not part of those initially selected to participate in the focus group.

## **Collection and Analysis of Data**

The questions asked in our research were by nature: “what ways, and how,” questions, thus a qualitative approach was used to make sure various perceptions, feelings and diverse points and opinions of view were carefully captured.

### **Procedure for the Collection of Data**

Accuracy in data collected was ensured by the types of questions as well as the simplicity of the questionnaires and the dexterity with which focus group discussions were handled. The questionnaires were practical and designed in both French and English to suit the environment where they were administered. With each kind of data, there was an improvement of knowledge and lucidity from the data. This section explains the data collection techniques and procedures.

The following research questions were formulated taking into consideration characteristics such as feasibility (it was within my ability to investigate), novelty (the questions were innovative), ethicality (care was taken to minimize risk of harm to participants), relevance (questions were drawn from precedent literature), and their scientific appropriateness and logic, as well as being systematically well-structured with specified steps. Given that it was qualitative research, the questions were carefully developed so that they could guide data collection and set the context of the research. To arrive at the final research questions, preliminary research on a general subject was carried out. Information gaps were identified, and the scope was narrowed and focused on the

research topic. The questions were formulated and evaluated and then used in the focus group discussions.

1. Research Question one (RQ1): *What does precedent literature say about the training of leaders?* This section was constituted essentially of secondary data sources which were drawn from various documentary resources and literature review in view of establishing the for-leadership development.
2. Research Question two (RQ2): *What are the current debates on contextualizing teaching methods in the African Church?* Not much information could be found on leadership contextualization training in contemporary Africa. Nevertheless, some African and Western voices provided the precedent literature on contextualization that responded to RQ2. These pieces of literature were current debates on the issue of contextualization, especially those on ministerial formation through theological education in Africa.
3. Research Question three (RQ3): *What is needed in a contextualized curriculum?* First, precedent literature on contextualization from the anthropological perspective responded to RQ3. Once again, this material forms the basis of cultural relevance in developing a contextualized curriculum. Second, a focus group was used composed of eight participants. The focus group represented the MINACA training program and JCM stakeholders. After interviewing the focus group members, the researcher and the co-researchers developed the questionnaire which was

then given to the participants. These discussions of the focus group were recorded while some notes were equally being taken. Written responses were done with the questionnaires.

4. Research Question four (RQ4): *How can JCM refine its contextualized approach for leadership training in a way that still conveys biblical truth in an African context?* The response from the focus group formed the perceptions for contextualization needed in JCM. Also, a set of semi structured interview questions were employed to glean information from the participants. Information gotten through the questionnaires helped us to understand how effective MINACA former students were performing in the field.

### Procedures of Data Analysis

Various stakeholders involved in this research were assigned specific names which served as unique identifiers to be used along the whole process of analysis.

### Focus Group

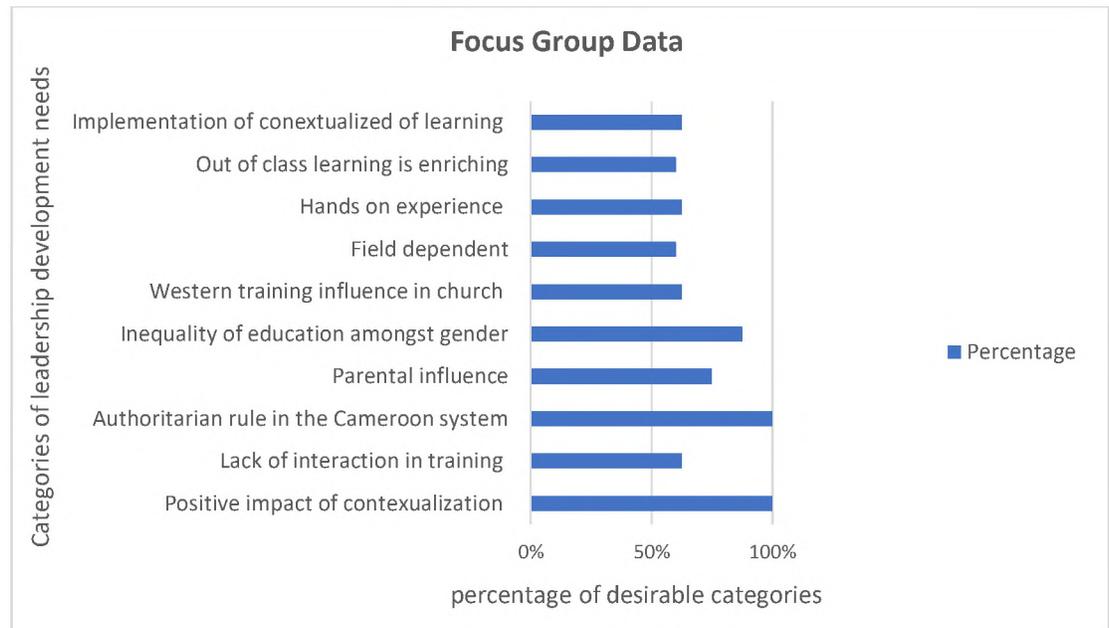
Making sure that the interpretation of data from the focus group was accurate and to minimize bias, I used an external group of seven individual volunteers to analyze the data. These volunteers were given an hour training on the basic principles of open coding in the board room hall of the church at Cite des Palmiers. They took time to reflect on the stories and opinions of the focus group members and scribes were selected to record these stories and opinions.

The information from the focus group interviews was collected and summarized into a logbook that was distributed to each of the seven. They began by reviewing the answers to the dozen questions in the focus group conversations. Their decisions were guided by the following questions: what are the key ideas that emerged from the focus group discussion? What participant quotes summarize the key ideas perfectly? What were the most common responses? Were the responses different among other participants? Were there any responses that were often mentioned together? This information was then discussed among them looking for converging perspectives—those ideas, concepts or elements common to all (Stringer 2014, 118) and they decided on which one to focus on. They located themes that appeared in the stories. The goal here was to provide clarity on themes that needed to be focused on for the future development of the contextualized curriculum. From here on, I spent time developing possibility statements. These are statements that permit the organization to build on what it is in order to project on what it should be in a near/distant future (Robaina 2012, 1). The possibility statements would become what would then describe the desired future for MINACA and also help to keep MINACA on track. Specifically, I wanted to discern what they alleged as factors in contextualizing the curriculum. I went through the identified themes from all the questions and put together developing possibility statements that built on the themes and provided a clear picture that would enhance this innovative approach to leadership training.

Ten key categories grabbed my attention as I realized that they would favorably address the challenges of a contextualized curriculum within the

MINACA (see Figure 2). Though these categories were not exclusive, meaning they didn't bring out everything, but many of their responses overlapped in other words, they had things in common. This indicated that the group had specific needs for leadership development using a contextualized curriculum. It was seen in Figure 2 that six out of the ten categories of leadership development needs were around 60% while the rest ranged between 70% and 100%. These percentages signified that participants in the focus group discussion expressed through the responses they gave, the need for a contextualized approach to leadership development. Authoritarian rule which was perceived as having a negative impact on the church in the Cameroon system and positive impact of contextualization emerged as categories with 100% consistency. Inequality of education amongst gender and parental influence followed with 90% and 70%, respectively. Participants expressed the fact that they were influenced by family, leading figures, and peer models of relationships (parents, leaders, teachers, role models etc.) with whom they came in contact. The fact that all the scores recorded were above 50% is an indicator which further expressed the need for contextualization of leadership development in the JCM Cameroon.

Figure 2. Ten categories from the focus group data



The categories were then narrowed down into four themes for discussion with the LIT. These themes were streamlined to respond to the mandate, mission and vision of the MINACA: (1) contextualizing the curriculum, (2) strategies for effective learning and mentorship culture, (3) rethinking our approach to training: unseen factors, and (4) field dependent. We took these themes and created a possibility statement that would enhance the training and learning needs in the JCM Cameroon context and also help to inform the curriculum design. Here is a summary of the four themes that were brainstormed by LIT:

1. *Contextualizing the curriculum.* All eight participants of the focus group indicated the need for contextualization. From these responses, it is becoming clearer that the need for a contextualized curriculum (comprising of course components that take into consideration African learning methods, their

sociocultural and political environments) is evident as two of the participants described in their words:

Il ressort très clairement de la Bible que chaque fois que l'Évangile est entré dans une nouvelle culture, la nécessité d'une contextualization s'est imposée. Je pense que la formation au leadership au Cameroun devrait être dispensée dans les formes, la langue, et la tradition de la culture camerounaise. (It is very clear from the Bible that whenever the gospel went into a new culture, the need for contextualization arose. I think leadership training in Cameroon should be delivered in forms, language, and tradition of the Cameroon culture.)

L'Église africaine doit chercher des moyens de se libérer de la dépendance de l'approche occidentale de la formation théologique. (The African church must seek for ways to free itself from dependency on the Western approach of theological training).

As per what came out of the focus group conversation, the LIT also pointed out that MINACA should be conscious of unseen factors in the student's cultural setting. That is part of the "hidden curriculum" (Pazmino 1992, 93).

2. *Unseen factors: the hidden curriculum.* More than 60% of the focus group attested that their learning was characterized by practical issues that arose from their sociocultural setting. In the JCM Cameroon, learning was situated in a culturally dominant context where learners came along with implicit academic, social and cultural messages, lessons, values and perspectives. The words of one of the participants best illustrated their feelings about the "hidden curriculum":

Je me souviens encore de la frustration que j'éprouvais à l'école primaire du village, lorsque l'enseignant était incapable de faire le lien entre ce qui était enseigné et les valeurs et croyances de ma culture. (I still remember how frustrating it was in my primary school days in the village, when the teacher was unable to make

connection to in what was taught to the values and beliefs we held in my culture.)

Facts gathered around this question suggested that, a typical African student comes along with life experience (values and beliefs) from which he cannot completely detach himself during the process of learning. The values and beliefs, though latent, had a significant influence on the learner. This demonstrated the need for a contextualized curriculum as a response to the socio-cultural exigencies of learners.

3. *Strategies for effective learning and mentorship culture.* In the focus group, 62% of participants acknowledged that their learning was void of interaction. One of the participants noted:

En ce qui concerne le mentorat, l'école biblique n'a pas eu de formation directe sur le mentorat. Il a eu une forme indirecte de mentorat par laquelle lorsque vous avez une interaction avec le professeur, il commence à apporter des idées qui sont en fait [est] du mentorat. (Concerning mentorship, the Bible school has not been having a direct training on mentorship. It has been having an indirect form of mentorship whereby when you have an interaction with the lecturer, he begins to bring in ideas which actually are [is] mentorship.)

These results portray that at MINACA the teacher-centred lecture method predominates. In this vein, while taught courses should not be modified, teaching methods need to change for the optimization of students at MINACA. This will allow for interactivity among students and teachers. Describing his desire for an interaction, another respondent stated:

Mes meilleurs moments d'interaction sont lorsque je suis en tête-à-tête avec le professeur—lorsque je suis seul parce que je suis anxieux d'apprendre et que j'ai aussi beaucoup de questions en tête, dont certaines que je ne veux pas formuler par [peur que] les autres étudiants essaient de

mal comprendre. Malheureusement, ces moments sont rares. (My best moments of interaction are when I am one-on-one with the lecturer—when I am alone because I am anxious of learning and also have many questions in my head some of which I do not want to put across for [fear of] fellow students trying to misunderstand. Unfortunately, such moments are rare.)

4. *Field dependent.* In the, focus group, more than 60% of the participants were field dependent. [unclear: describe what field dependent means here.] When the African learner sees and touches it facilitates the learning process. The results obtained in this research show that a good number of Africans prefer learning by doing. This proposal is further explained in the last chapter.

After the brainstorming, a consensus was reached concerning a possibility statement for MINACA: MINACA was designed with the intention of managing lapses noticed in the training of Christian leaders using Western models. During its five years of existence, MINACA has developed over 100 leaders and deployed 60 into the field for effective ministry. In spite of this performance, trained leaders still experienced difficulties within a context of multiculturalism and cultural diversity. MINACA aspires to render training more culturally friendly with the hope of producing well-trained and skillful leaders operating in the fullness of God's word thereby producing more leaders after their kind. This possibility statement was submitted to MINACA and JCM leadership who subsequently deliberated, approved and set it for implementation as from November 2022.

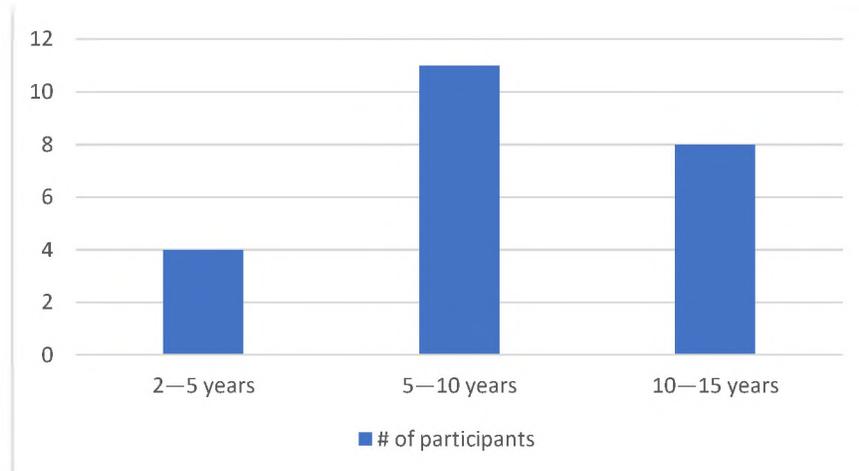
## Questionnaires

Initially, the intention was to use a questionnaire with sixty participants. Due to unforeseeable circumstances, ultimately, questionnaires were administered to forty-three participants and only twenty-three responded. The rate of response stood at 54%; two factors can explain the 46% rate of non-response. The first factor was, some responded partially while others did not respond at all. This may have been caused by the busy schedules of the inhabitants of Douala which make them pay less attention to literature. They prefer to jump out and hustle for daily survival. Secondly, some had health issues and could not submit their questionnaires on time while others had travelled out of town.

These respondents were all leaders at the different ministries' levels in JCM Cameroon. These leaders work directly with the graduates of MINACA in the field. In order to ascertain to what extent learning is transformational in the lives of the participants, the leaders were given the chance to assess the training program.

Among the twenty-three who responded to the questionnaires, eleven of them have been in Christian service from five-ten years, eight from ten-fifteen years, and four from two-five years. The respondents were three pastors, four elders, seven deacons, six departmental leaders, and three lay members (see Figure 3). This demographic was important as it gave appreciative feedback to MINACA training. Questions embedded in the questionnaires were grouped into categories and this categorization helped analyze data and classify them into two groups.

Figure 3. Participant demographic findings



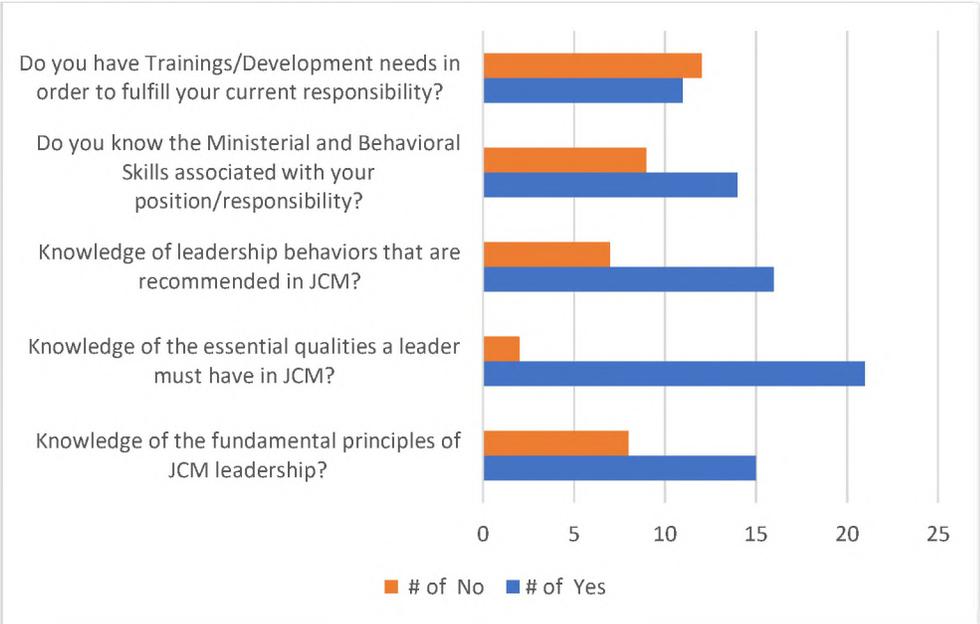
The first group of data allowed us to determine whether the training objectives of MINACA were met, and to assess whether the participants benefited from the program.

The following factors were identified from respondents during the analysis of the first group of data collected by use of questionnaires. These factors could help MINACA to reach its goal.

- 1) For teachers: training, seminars and workshops, recruit more, Qualified teachers with vision, plan teachers' orientation and make teacher resident.
- 2) Facilities: Standard library, equip library, install internet services and more hostels for students.
- 3) Curriculum: current course, current textbooks, effective presence at school, acquire French books,
- 4) Miscellaneous: make good use of what was taught, be in liaison with others, let management do what is right.

Five questions enabled us to make an evaluative judgment (see Figure 4).

Figure 4. Findings based on knowledge of JCM leadership framework and foundational principles



We looked through the responses several times and carried out an assessment for each question. This assessment was to make sure respondents had a proper understanding of the questions. This process helped us to bring to light topics relevant to creating applicable and effective training programs. Due to similarities between matters raised, preliminary conclusions were drawn (emergent matters, topics, or patterns). The following were some themes that were derived:

*The overall goal of MINACA training:* The goal is to tie the leadership training efforts to the JCM mission. The training needs to line up with the JCM vision which is to create a city with solid Christian foundations in which the men and women who take refuge there are saved by the love of Christ, restored to their dignity, and equipped to accomplish their divine destinies. It also needs to line up

with the mission of JCM which is to announce the Gospel of Christ to all men without distinction of race, sex, or tribe, and to transform those who are won to Christ into disciples and members of the Jesus City Mission, and to ensure the integral development (body, soul and spirit) of the members. Having noticed that there are lapses in leadership development due to the pre-eminence of Western models, MINACA was created to respond to this need.

- *Learning objectives:* The training should be designed in such a way that it addresses on-the-job needs. That is preparing men and women for real ministry needs. Though the underlying need is to build up God's people in the faith in Christ Jesus, certain needs (variables) must be taken into consideration in order to achieve the overall goal. The overall goal of MINACA is to develop passionate African Christian leaders who are well equipped biblically, spiritually, socially and physically as they further the cause of Christ and become a godly influence in their world. These needs span from the training environment to the intellectual, material and financial equipment of these leaders. Due to the diverse cultures in Cameroon, poor infrastructural development, and a staggering economy, ministering in such a context is quite challenging. To succeed, learning objectives should be set based on the needs and peculiarities of each ministry context.
- *Course content:* Content should be built while taking into consideration modules revealing real-life issues that will provoke critical thinking within students to make them adapted to field realities in ministry. The modules

should be able to direct the thoughts of potential ministers to their respective ministerial contexts.

- *Curriculum needs:* Models of the curriculum should be such that they meet the practical aspirations of graduates in active life. By this, graduates are expected to operate at their full potentials. This is done by the use of contextualized models to develop their leadership skills which will enable them integrate their various fields of ministry conveniently. Curriculum should be generated through a participatory approach that takes into consideration the peculiarities of every ministerial context. For instance, the ministerial context in Douala, a cosmopolitan city is different from that of Ebonji, a suburb in the Bakossi land.
- *The trainers:* Trainers are de facto role models and as such should be well equipped with knowledge and full of integrity. From the responses in the data collected, students demonstrated that they had a great understanding of the essential qualities of a leader. Total integrity of trainers is achieved when they are spiritually and intellectually built up, being provided with necessary material and financial support.
- *Resources:* The three categories of resources (human, material, and financial) should be provided (in a timely manner) for the smooth functioning of training programs. Training should have resource people (that is, for practical engagement—people who can share their experience on specific areas of ministry) and practical tools for engaging the community in ministry

The second group of data got from the categorization of the questionnaire gave us some initial insights into the effectiveness and applicability of this training program (that is how effective the participants were able to apply what they learned to their ministries context or job functions). From the twenty-three respondents, the percentage of the occurrence to each question was considered illustrative of the effectiveness and applicability of MINACA training; thus, conclusions were made accordingly.

From the response received, 65 % of graduates were seen as productive, and approximately 35% were seen as less productive. Respondents stated that 60% of MINACA graduates' churches showed signs of high growth; about 20% showed average growth; and another 20% showed little growth. Productivity tends to depend more on personal life of the graduates of MINACA. If 65% of the ministers are productive in their personal lives with a corresponding 60% high church growth, and only 20% of their churches show signs of average growth, this implies that there is a direct correlation between the training of students and their output both in their personal lives and the churches they pastor. A discrepancy of 20% showing little growth suggests that there is a need to enhance praxis in the classroom in a bid to optimize output.

#### Individual Interviews

Considering the nature of data needed for this research which was essentially qualitative, interviews were done by my two co-researchers. Fifteen people were approached for interviews and only ten accepted to be interviewed (the primary reason for declining was fear of being identified). Only those that

have participated in at least two training sessions of MINACA were sampled for questionnaires or interviews because they were potential sources of the desired information. The interviewees consisted of 5 past MINACA students who had knowledge on both theory and practice drawn from class work and field experience, 8 current students who brought on board their classroom experience, and 2 JCM stakeholders who were of the administration and inclined to related administrative issues. This way, we understood what the participants alleged as strong points and weaknesses of this training program and the response to the local ministry context. The following steps were employed during data analysis:

1. All interviews from participants were transcribed.
2. In order to avoid a mix-up of responses, interview questions were carefully aligned with participants' responses before being recorded. Any follow-up questions were separately treated in parenthesis.
3. Similarities were sought in perceptions, values, and practices expressed between participants. These were tabulated where it was deemed necessary. Recurring impressions towards MINACA's training effectiveness and response to local contexts were considered. Audio data that were recorded from interviews in French were analyzed in French and likewise those in English. Before we started the coding, I did what Saldana (2016, 20) suggests for pre-coding. To acquire a sense of each individual and their background experience, sets of data were read many times. I went through the data multiple times before coding started and then I circled, highlighted, bolded, underlined or colour marked significant

quotes that were worthy of attention. I also made notes at the margins to begin thematic analysis. I was very mindful to separate my experiences and curiosity from the content of the study before coding began. I used in vivo coding, which is a form of inductive coding for first cycle coding to minimize the possibility of my own potential bias. Saldana (2016, 106) suggests vivo coding to be most appropriate for these studies especially as it gives priority and honor to the voice of the participant.

Alongside this, evaluation coding was essential since we were attempting to judge the program's effectiveness.

The interview data were categorized into four groups to enhance a better understanding of the contextualized leadership development cycle: the effectiveness of the training program (see Figure 5), the course content (see Figure 6), instructors' effectiveness (see Figure 7), and field ministry (see Figures 8 and 9).

Figure 5. Interview findings on the effectiveness of the training program

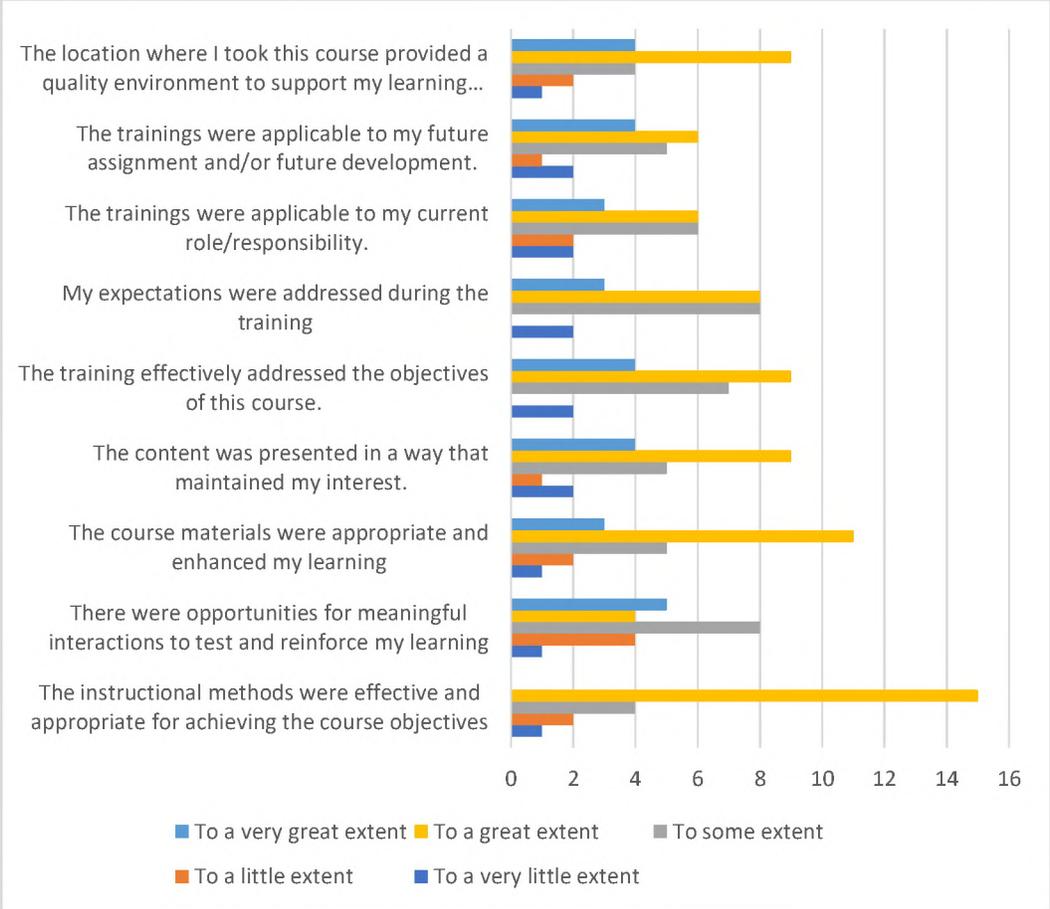


Figure 6. Interview findings on the course content

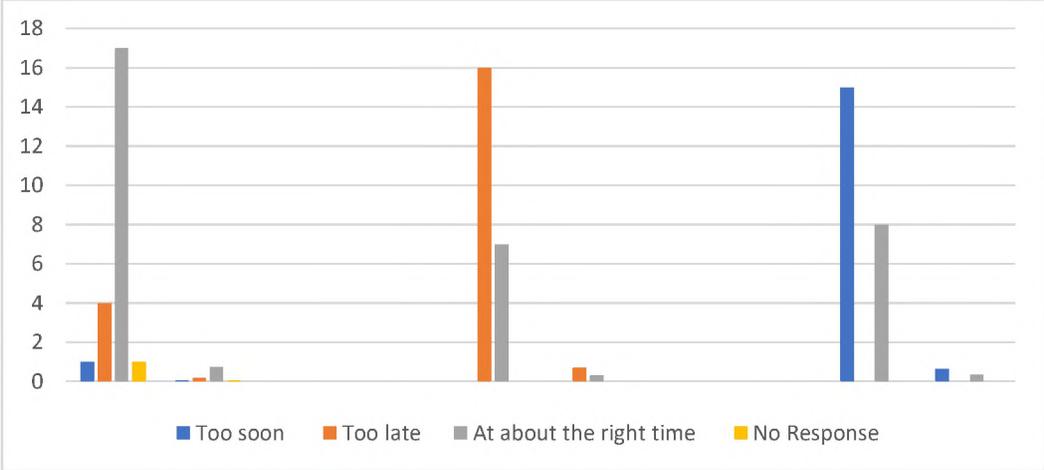
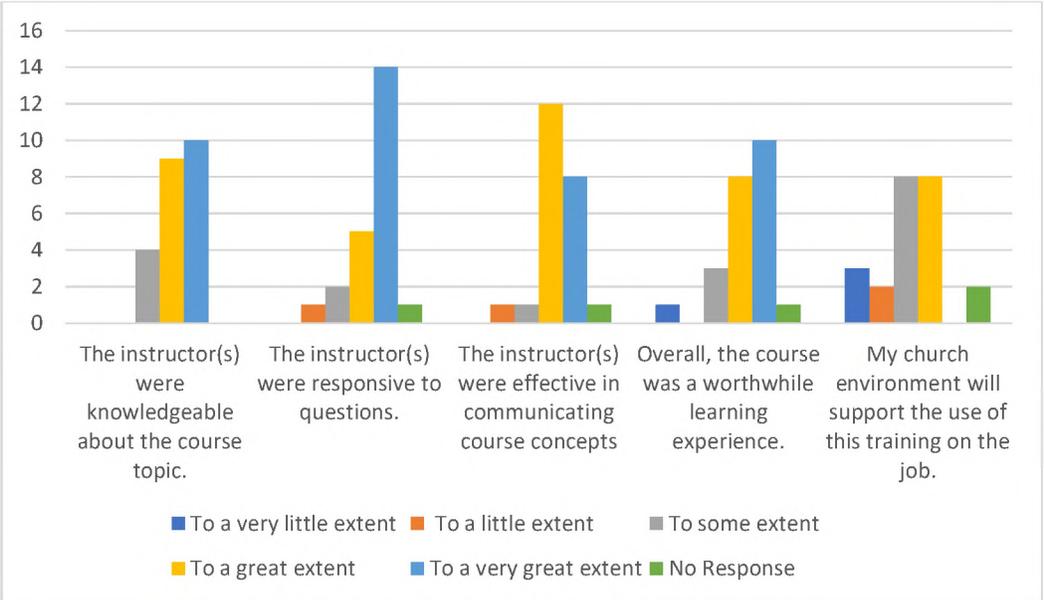


Figure 7. Interview findings on the training



*Effectiveness of the training program:* The recent graduates agreed that the training had affected their lives and ministry tremendously. Four out of five, 80%, attested to the great effect the training had on their lives and ministries. The recent

graduates had worked long enough in the field to assess the real impact of learning from MINACA.

*The course content:* Eight of ten, 80%, associated the content of what they studied with real-life issues a great deal; 10% felt the subject matter had some similarities to life issues. Another 10% saw only little connectivity between the subject matter and real-life issues.

*The instructors' effectiveness:* The recent graduates assessed the teachers' pedagogy as 70% effective, on average, to have kept them mindful of what they were taught. Resultantly, two out of ten, 20%, reported that they can still remember to a great extent the subject matters treated in class while they studied at MINACA (Question 10). One of ten, 10%, stated that they can faintly remember the subject matter. But no one felt he had completely forgotten the teachings received at the MINACA.

As mentioned above MINACA was designed with the vision of adapting training to local realities. It is clear that the findings suggest that this approach is already bearing fruit, we attempted to address some of the lapses in the Western models by adding African learning styles. Does this then imply that all is well and that there is no gap between the classroom and the field? Seemingly so, yet the answer is inconclusive until responses from the same graduates to subsequent questions are considered.

In conjunction with the outcomes of the focus group the following tools were developed:

1. Training should be streamlined within JCM.

2. The training program needs more practical sessions.
3. Training should be contextualized to local church realities and to church departments.
4. Course content should be more interactive.
5. We should follow up with trainees in the field.
6. We should enhance the coaching and mentoring of leaders.
7. The system administration should set up periodic feedback.

These tools were selected based on the important roles they played in the development of contextualized leaders.

With the aid of Kirkpatrick's (1994) evaluation tools, we analyzed the results. It was aimed at verifying whether the training had an impact on the effectiveness of the ministry or not. Various outcomes were obtained and are outlined as follows:

First, interview results indicated that up to 75 % of the participants appreciated the program. A good number of them recounted their feelings to the program as "positively impacted," "Improved my leadership style," "An eye-opening experience," "captivating," and "I am galvanized." Overall, the participants reacted positively to the MINACA training.

Second, as far as what participants acquired with respect to new information, learning outcomes were described as analytical. In MINACA leadership training, sound learning included understanding what the instructional modules were, and the level of self-awareness of the skills of the trainee. Skill-based learning included the development areas of each participant's ministry/leadership gift. Through this they learned how to upgrade particular

skills. The following were considered as effective results: a commitment to standards, values, and what is vital to study.

From the interview data, the second question: Were the content of the trainings relevant to your level of leadership? Did the trainings meet your expectations? These questions helped us to verify whether the participants perceived had learned. From the results obtained, the conclusion was that learning has actually taken place. This was true for all the participants. However, success varied with the instructional modules dispensed.

Third, an evaluation framework of ministry functions was carried out to determine to what extent learners would apply newly acquired skills in the field. It is important that those trained have to be tested in the field to make sure they apply what they learn. In order to determine how successful, the program was, given that not all knowledge gained at the level of content would be easily translated into action on the job, some survey questions were asked. These two survey questions enabled us to verify the participants' behaviour after the training:

1. When you returned to your church, what actions (or changes) did you implement as part of applying what you have learned?
2. When you returned to your church, what additional action (or change) was required in order for you to apply what you have learned?

Participant responses to these questions are summarized in Figures 8 and 9.

Figure 8. Action implemented as result of learning

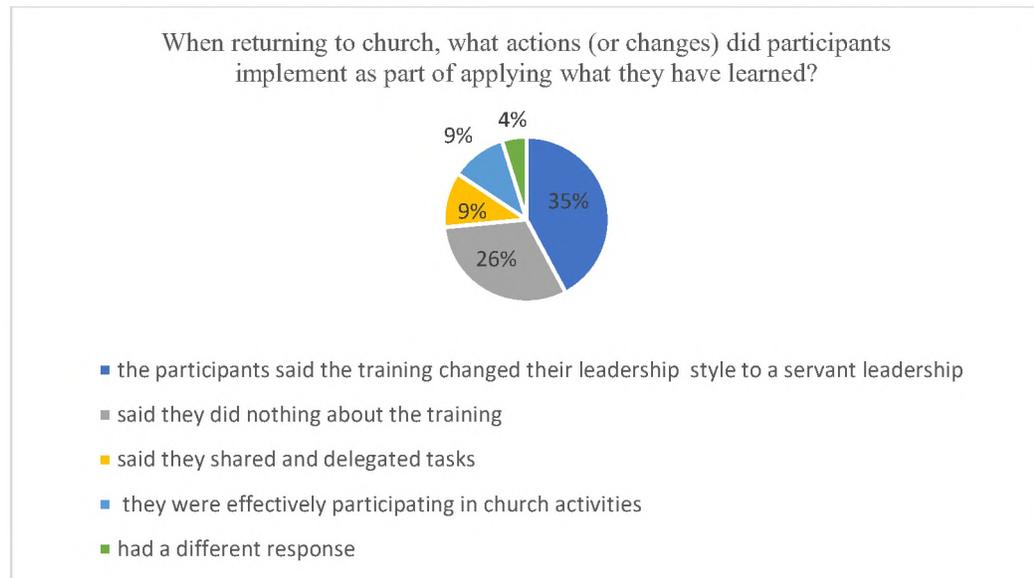
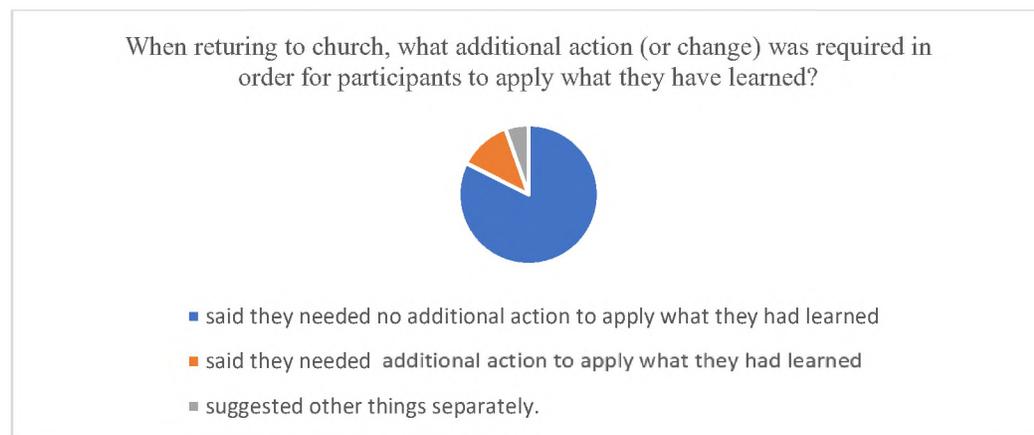


Figure 9. Additional action required to apply learning



To reach praxis, “one must cross the bridge of reflection and critical thinking skills” (McCulley 2008, 26). Training effects great change in the lives and ministries of the graduates, yet a question comes to mind whether the teachings at MINACA actually train people to critically reflect in order to arrive at practice. Seven of ten, 70%, stated they needed no additional action to apply to

what they had learned. A further 26% said they did nothing about the training, 35% affirmed the training changed their leadership style to servant leadership, and 9% alleged they were effectively participating in ministry roles. When further asked to cite examples of new situations they could handle in ministry, examples given varied: planting churches, counselling members in family life issues from their studies in the Christian Family course, counselling people using ideas received from the Pastoral Counselling course, running the church administration with knowledge from Church Administration course, and adapting to new cultural settings from the class on cross-cultural ministry. From these statistics, it was concluded that further explorations would be needed to see if actual change took place and whether or not participants are actually skilled in the way they think they are skilled.

Fourth, the results were analyzed. The LIT co-analyzed the data using an iterative process “observe, think, test, and revise (OTTR)” (Texas State Auditor’s Office 1995, 111).

In this light, worthy of note is that results are directly related to impact which is considered on the short, mid and long term. This research was limited to the short-term impact involving an assessment of the results as informed by data collected from participants.

Following the OTTR process, the LIT provided a SWOT analysis to the MINACA management for consideration. The following questions guided our path when analyzing and interpreting the data:

- Do training curriculum documents exist?

- Do we have an existing competency assessment/verification measure in place?
- Does the curriculum fit its purpose?
- Does one observe commitment and ownership of the training program among MINACA management?
- Are the right tools used and are they in place?

### **The Findings**

Research fails to live up to its full promise when what is learned is not appropriately communicated or goes unused (Patterson et al. 2017, 133). The research process does not end with data collection, data analysis and data interpretation. On the contrary, this stage is the time to revisit the reason the research was originally commissioned.

The results of this research's findings are intended to favourably respond to the following problem statement: What are the components needed in developing a contextualized curriculum for leadership training in JCM, Cameroon? The study sought to provide answers to this basic question by answering four sub-questions.

The first sub-question was, *What does precedent literature say about leadership development?* In Chapter III, I laid down a biblical and theological foundation for leadership and my approach to leadership. From biblical-theological literature we can see examples of leadership development. Though not implicitly mentioned in scripture the process is observed running through the

Bible as a thread, in both the Old and New Testament. Equally, we observed that the principles of leadership development are not just taught, there are also biblically demonstrated. Considering the example of Jesus's leadership development, one can clearly see, how He was engaged in developing his disciples with intentionality while conscious of their sociocultural setting. We can also observe that throughout the first century era of the church, the apostle Paul anchored a vital role in developing several young men and women with focus on their environment.

The second question was, *What are the current debates on contextualizing teaching methods in the African Church?* In Chapters I and III, I discussed the conversations that have arisen as the African Church continues to multiply. These discussions have centred on the need for contextualizing theological training in the African church as the best approach to equip African church leaders to better serve the rapidly growing church. Both African and the Western voices have highlighted the need for developing a curriculum that diligently preserves biblical-theological understandings of Christian leadership training in Africa. All these arguments show the necessity to shift from the conventional Western approach to a customized approach (Gunter 2016, 10). Data that was collected during this research enabled us to pave ways into the development of a contextualized curriculum. This curriculum constitutes an important contextualized leadership training tool.

The third question was, *What is needed in a contextualized curriculum?* In Chapter III social-science literature reveals that Africans are predominantly field-

dependent learners. It is a typical characteristic for those who grew in community settings where learning is achieved through observation and then doing. The way Africans learn depend a great deal on where they are located and the background of the individual and the community.

These are some components of a contextualized curriculum from the literature of the perceptions, values, and practices of Africans.

The field research findings in Chapter IV (focus group discussions and individual interviews) reveal that the models of relationships that influence students are the familial, leading figures, and peer models of relationships. This was reflected in some of the ten categories like parental influence, and themes like rethinking approach to training to incorporate unseen factors. The behavioural practices and values of students are embedded within an interactive framework of life. The Cameroonian student does value interaction with the teacher in class; interaction with fellow peers through discussion and interaction with a hands-on activity. The quality of a good mentor is perceived to be reflected in the mentor's character, competence, and the closeness factor with the mentee. The students' practices, values and perceptions faced with a contextualized curriculum are easily influenced by the kind of mentor to whom they are exposed. This is further developed in the next research question.

The fourth subquestion was, "*How can JCM refine its contextualized curriculum for leadership training that still conveys biblical truth in an African context?*" This field research data in Chapter IV (see Figure 2), helped to clarify the participants' perspective of what needs careful evaluation to refine a

contextualized curriculum for leadership training in JCM. These included the following: First, trainers must not only be qualified but must be conversant with the sociocultural realities of where training is taking place.

Second, leadership training must be hands-on. In JCM, we intend to involve all these facets of holistic approach to leadership development. It is thus incumbent on JCM to provide an enabling environment for these students so that they can buttress theory with adequate practice. MINACA will also make sure that teachers constitute an integral part of this process by rendering learning communal and inclusive. This culturally oriented approach will surely strengthen the teacher-student bond within their society.

Finally, while training, we should bear in mind students ought to be transformed and equipped for missions. MINACA training should promote equality in mission participation. I believe that if one can effectively change leadership training to be truly missional, then JCM's impact in Cameroon will be remarkable. It is but logical that missionally oriented leadership training will eventually lead to strong missional congregations, hence there should be a design that is built around contextualized leadership development.

### **Summary**

In this chapter, a research report was presented providing the goal of the project. It also contains a data process which consists of gathering information and planning, collection and analysis of data, interpretation and communication of findings. Primary data were collected from respondents within the JCM through focus groups, semistructured interviews, and a self-administered questionnaire.

Data analysis was also done using coding techniques. Data were analyzed by a group of seven individuals who constituted an external group.

Finally, research findings reveal that trainers must not only be qualified but must be conversant with the sociocultural realities of where training is taking place. Leadership training must be hands-on. In JCM, all these facets of holistic approach to leadership development need to be involved.

## **CHAPTER V: CONCLUSION**

The ongoing development of a contextualized curriculum for leadership training demonstrated that JCM was taking seriously the need for leadership development and maintaining its growth pattern. Our understanding of this approach was based on perceptions, values, and practices of the students and stakeholders involved. A summary of the results arrived at in this research were presented in this chapter, and it also explained how these findings will lay a foundation for leadership training in JCM. It also showed how contextualized models differed from Western models. In this chapter, I presented how this project influenced my leadership style and how it will pave the way into a new perspective on leadership development in my context. The chapter carried reflection on how this works, and shall be explained further before the final conclusion.

### **Summary of Findings**

Primarily, this study was purposed to determine what is needed in a contextualized curriculum. This would allow us to examine the MINACA leadership training program and find ways how it can be strengthened so that JCM embraces current church growth effectively.

Conclusions of the research findings as explained in Chapter IV were presented here alongside an evaluation of my approach to leadership brought down from Chapter III. These conclusions were presented in two sections: (1) major findings and (2) recommendations for further research.

### **Major Findings**

The findings supported the necessity for developing church leaders who would effectively respond to present growth of JCM churches, and for MINACA to tailor the leadership training to the church within specific contexts. The perceptions, values, and practices of MINACA students and staff and JCM stakeholders informed this proposed contextualized approach to leadership training. This project raised some important issues that warrant further action and reflection. Three areas that could be pursued by JCM in the training of leaders in the new paradigm are a new model for leadership training, revisiting the role of the faculty, and new training content.

#### **A New Model for Leadership Training**

In the case where most trainees depend on field experience and are field dependent, as revealed by the research within Cameroon, the new leadership training model implements the use of a contextualized curriculum. Generally, Africans are prone to live life communally and when these values are brought into the classroom, they will no doubt have an influence on their learning orientations. It should be noted that not all Cameroonians are field-dependent learners. MINACA should reinforce its training methods by including more visual aids,

involving a lot of discussions, interactive exchanges, hands-on activities and role-playing.

### The Role of the Faculty

Prior to this research project, MINACA's curriculum did not take field work into consideration. It focused primarily on classroom work. This research permitted MINACA to realize the importance of including training on the sociocultural realities of communities in Cameroon. As MINACA continues to strive in this new approach on contextualizing its curriculum to suit sociocultural realities, the instructors should be individuals with field experience. This way they will put their acquired experience to work during the training of African leaders. It remains a fact that only effective teachers can bring about transformation.

### New Content of Training

It is envisaged that both theoretical and practical elements shall be included in the MINACA curriculum so that a revised model should have the following characteristics:

- Taught Courses/Strategies for Effective Learning

Although teaching methods will change, courses taught will remain the same. MINACA students are adults hence the lecture methods will take into consideration the adults' way of learning. The student-centred interactive revised model where the teacher is more of a facilitator is thus recommended in place of

the teacher-centred model. I do recognize that no one teaching approach can be considered to always be the best.

This new approach, however, is not seeking to discredit the lecture method as it equally has its place in education; in the new approach, its use should be minimal.

- The Place of the Culture of Mentorship

Mentorship as a concept appears to be indispensable in leadership development in our context. Though I am convinced by the fact that within the walls of a classroom, some level of knowledge is adequately achieved. Students will only attain their full potential when they are supervised, counselled and rendered accountable. In order to ensure the full maturity of learners, MINACA should be intentional and purposeful about putting in place a system of relationships outside of the institution. Mentorship is necessary in the development of a student's life.

- Integration of Practicable Ministry

Education is training for Africans. Africans learn through doing. McCulley promotes a field-based, hands-on methodology for leadership training (McCulley 2008, 14–15). Mbuagbaw sees “knowing a thing” as not enough, but “doing gives a better understanding of it” (1984, 112). He illustrates this with the story of a young man who is expected to act on behalf of his father if there is no other adult in the family. The young man is expected to rise and face the situation even if he makes some mistakes. Such a young man would be praised for showing practical ability in spite of his age, because he should have learned from his father. By implication, theory and practice are inseparable, because “what is

known and said has meaning only when it is related to practice” (Oganya 2012, 55).

Unfortunately, MINACA has focused primarily on the classroom. However, MINACA holds that henceforth, trainers should be well embedded in the Bible and the field, as enshrined in the revised version of its mission statement: To preach the gospel of Christ, win and prepare souls for the Kingdom of God; build Christian leaders for effective ministry and provide necessary assistance to all the members of the JCM. In line with this, practical implementation of theoretical knowledge is required in the whole program. The ministry is thus expected to provide hands-on opportunities to these graduates of its institutions. This will mean the training program provides opportunities for trainees to translate classroom knowledge into daily practice in ministry, like those they envision after graduation. Hence, to make sure that the strategy is fulfilled, various activities such as internships with local churches both of the JCM and its partner ministries should be put in place.

### **Recommendations for Further Study**

Noteworthy is the fact that this project has helped shape my understanding of a contextualized curriculum for leadership development. There are still areas left to be explored. One is in the area of developing the trainers. I believe that only transformed teachers will raise transformed students. I will want to research the topic: Development of a Training Manual to Improve Teacher Mentoring Capacity.

In a MINACA faculty meeting, I suggested faculty become involved in the mentoring of students in and beyond the classroom walls. This recommendation was made with the assumption that the existing MINACA faculty is already knowledgeable and conscious of their responsibility as mentors. More so, the faculty must not only be conscious of their responsibility (as stated in the major findings above) but must also be competent in the mentoring enterprise.

Moreover, the field data gathered in this project revealed the following statistics:

- 62.5% of the respondents said there was a lack of interaction in training
- 75% of the respondents noted that they were influenced by their parents or some leader figure
- 60% revealed that they were field-dependent learners
- 62.5% agreed that out-of-classroom learning was enriching

These were strong indicators for us to incorporate a mentorship culture in the MINACA training considering that one learns to be a mentor in part by being mentored. If this recommendation is adhered to, a template or training manual to accompany the MINACA faculty needs to be developed. This will be used to conduct the primary and secondary monitoring recommended in this study. This could take the form of a collaborative research project.

### **Transformations Experienced through the Research Process**

Looking back twenty-five months ago, it is encouraging recognizing the various transformations that took place. This gives me joy. The research group

assisted in reshaping the MINACA curriculum and refining its theological perspective. Members of the LIT also experienced a transformation which was going to redirect some choices in their ministerial journey. This research has equally left an impact at JCM's mother church in Cité des Palmiers where the research took place. Church leaders who participated in the research have become more dynamic and committed. This has created a new wave of enthusiasm and has aroused the expectations of the JCM family. Finally, I must acknowledge that change has occurred in my life and ministry thanks to this project. It has honed my skills, given me a wider angle from which ministry is viewed, and has become a motivational force for my walk in the ministry. In fact, it has made me see and to do things differently. The JCM remains the main beneficiary and the testing ground where these new changes will be implemented.

#### Impact on the Participants

Most participants involved in this project as indicated at various levels of data in the last chapter testified that they were empowered in several ways; they developed an appreciation for the value of diversity in attitudes, skills, and knowledge that differs from their own and an understanding of the value of inclusiveness. They were more informed about leadership issues and possible avenues for resolution. And, most importantly, they gained the motivation to act, that is, to “do something,” that will benefit their local church and empower the future generation.

## Impact on the Congregation and Leadership

I have been having conversations with my board and leaders as to the refining of this new approach for MINACA training. They are so excited to know that we are almost at the finishing line. Though they did not take part in the project itself, their joy is visible while their expectations to see the implementation of the refined curriculum are palpable. The curriculum is already proving to be thought provoking as discussions on the possibility of a “3D leadership” (Reeder 2018, 3). 3D is a leadership approach for the development of young people in JCM. It stands for Defining (identifying Christian leaders in their areas of calling), Developing (building Christian leaders for effective ministry), and Deploying (sending Christian leaders out to the field for ministry). The objective behind this notion is to effectively and intentionally raise up the young for the task of transforming lives in the body of Christ. This is a post-COVID-19 initiative for an intentional discipleship and leadership empowerment in these unprecedented times. The youth wing of our church is already working on this innovative idea with some members of the church.

## Personal Impact

My four years in the DMin program at Tyndale University has served as an eye-opener and a *soulagement* (relief) to both my life and ministry. I gained further insights into myself, my style of leadership, a fresh motivation, and techniques for developing leaders. The residency courses were highly informative. The professors’ input—how they integrated sociological data with praxis, experience with theory and actual life stories with optimal patterns of what

leadership should look like in a globalized world—was a call for self-examination. The peer feedback was helpful, and their reflections went a long way in helping to bring relevance to my ministerial practices.

The project was not just an academic endeavour, but also a discovery and application of my leadership journey. It has profoundly impacted my life and ministry. It helped me develop new skills and allowed me to work with people of diverse backgrounds. It was a very humbling experience. I have become more aware of my spiritual and cultural contexts and equipped with the skills to evaluate them.

It also provided an opportunity to reflect on God’s desire for an intentional leadership culture and to discern my place and participation in it. It was clear that principles of contextualization are important not only in the understanding of leadership among the local churches but also in training leaders to lead those local churches. Therefore, the contextualized approach to leadership training that I researched helped make sense of the challenges and opportunities faced by JCM local churches. I believe the principles which I have learned will greatly enhance my ongoing ministry as I mentor pastors and emerging leaders in our church organization and beyond.

Personally, I am persuaded that if leadership training curricula are built in a manner that students are made ready for ministry, it is going to lead to a more effective ministry. To achieve this, a holistic approach that would involve information and foster personal and spiritual development is essential. I remain assured that the product of this research: a contextualized curriculum as a

proposed model for leadership training, will enable MINACA to produce leaders that will excel and reach their full potential in their respective ministerial contexts.

### **General Conclusion**

In JCM Cameroon, the concern of the rapidly growing church in need of theologically equipped African leaders has centred around leadership training needs which will best equip Christian leaders for service. In this light, there is a need for a refined contextualized approach for training leaders. This contextualized approach is a contextual approach. Therefore, in developing a contextualized curriculum for JCM leadership training, it is imperative that this approach not only be intentional—but also relational.

The study reveals that although MINACA has some form of the contextualized curriculum in progress, their methodology and training approach was not properly institutionalized. The implication is that there needs to be an effective strategy for training: MINACA is in the process of evolving from its initial teacher-centred approach to a student-centred one. While the former was predominantly a lecture method, the later comes along with a facilitator approach hence making it more contextual.

This contextualized approach to leadership training is not a lone solution to the leadership training deficiencies in MINACA and other leadership training programs elsewhere. However, it is likely to have a substantial effect in ameliorating the training process and progress in JCM Cameroon. The

suggestions of these findings will hopefully be applicable to other churches in Cameroon with similar contexts.

I feel blessed and privileged to have journeyed with a wonderful group of participants especially in the LIT. Their commitment to refining this contextualized approach to bless our church organization is very much appreciated. I see a bright future for JCM, and I cannot wait to see the implementation of this “Contextualized Approach to Leadership Training” in the next MINACA session in October 2022.

## **APPENDICES**

## **Appendix A: Information Letter**

Regarding research taking place at “Jesus City Mission” (JCM) church in Douala, by **Jerome Ebua Awah**. Strategizing on designing a **Contextualized Approach towards an Effective Leadership Training for “Jesus City Mission,” Cameroon**, I do request your consent to participate in this study.

Since her emergence in November 2012, “Jesus City Mission,” Cameroon today has grown into seven multi-sites(branches) within Cameroon and has planted one branch overseas with two missionaries that have been sent to different fields (Abidjan in Ivory Coast and Foubout in Cameroon). To ensure that the church copes with its present growth-especially one that speaks of the enormous potential for the future, there is a need to design a contextualized model that will enrich and strengthen JCM’s current “Ministerial Academy” (MINACA).

To help us strategize toward a quality training program for JCM church leaders, we will conduct some interviews and focus groups to find out what those needs are and what kind of training might best meet those needs. We are looking for thirty-five leaders to be part of this discussion, to collaborate and provide feedback on how leadership training can be improved.

This research will be supervised by the JCM board of trustees/ executive council as well as Jerome Awah’s Project-Thesis Advisor Peter Schuurman, Program Director Mark Chapman, and Project-Thesis Coordinator Michael Krause in the Doctor of Ministry Department at Tyndale Seminary in Toronto, Canada.

This study will follow the requirements of Canadian ethical guidelines as outlined in the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans and the Tyndale Research Ethics Policy Manual.

Partaking in this research study is completely voluntary and participants will be free to pull out at any time without consequence. Participants will be invited to share as much or as little as they feel comfortable with during these discussions and consent will always be sought before data is collected or used. Participants' privacy will be respected, and all data collected will be stored securely. All information collected will be anonymous so that participants will feel free to contribute without prejudice.

The study will take place between April 2018 and December 2018. Should you have any questions, direct them to Rev Jerome Awah at \_\_\_\_\_ or \_\_\_\_\_

For questions about the ethical nature of this study, please contact the Chair of the General Research Ethics Board at Tyndale Seminary at [reb@tyndale.ca](mailto:reb@tyndale.ca).

Thank you for considering participating in this study.

God bless you,

Rev. Jerome E. Awah

Pastor Alex Fimeni

## Appendix B: Information Consent Form

“Adapted from Bogere Richard. 2013. “A Theory of international Mentorship applied to Curriculum of Theological Training Institute.” PhD diss., PThS, Lomé, Togo”

Information letter concerning a Research Project by Jerome E. Awah and a request for your consent to participate in this study entitled:

A CONTEXTUALIZED APPROACH TOWARDS AN EFFECTIVE LEADERSHIP TRAINING FOR “JESUS CITY MISSION,” CAMEROON

This research will be published in a doctoral project prepared by Jerome Awah for Tyndale Seminary in Toronto, Canada. For any information or verification about this study, contact Dr. Mark Chapman Tel:

email: \_\_\_\_\_ who is acting as my supervisor.

I \_\_\_\_\_ agree to participate in this study in accordance with the following conditions:

- The interview I participate in and the information I disclose will be used solely for the purposes defined by the study. Essentially my participation should pose no risk/s to me.
- At any time, I can refuse to answer certain questions, discuss certain topics, or even decide to stop the interview without prejudice to myself.
- To facilitate the interviewer’s job, the interview will be recorded and transcribed.
- All interview data will be handled to protect my identity (unless I so permit my name to be used). Therefore, no names will be mentioned (unless with prior permission and unless that permission is granted). The interviewer will code the respondent.

Respondent’s signature \_\_\_\_\_ Date \_\_\_\_\_

Interviewer’s signature \_\_\_\_\_ Date \_\_\_\_\_

If you have any questions or concerns about the ethical nature of this study, please contact the Chair of the General Research Ethics Board at Tyndale Seminary at reb@tyndale.ca.

God bless,

Rev. Jerome Awah, Email:

## Appendix C: Confidentiality Agreement Form

“Adapted from Memorial University Research Repository.  
<https://research.library.mun.ca/12069/>” and “Risk Communication and  
Vaccination Decision-Making by Recent Immigrant Mothers  
“<https://era.library.ualberta.ca/items/7d7f1514-b345-4f58-a291-2f405d2b5d3a>”

This form is to be signed by individuals who have volunteered to participate in the research project conducted by Jerome E. Awah from April 2018 to February 2019—those conducting specific research tasks, such as: interviewing, audio recording, transcribing, interpreting, translating, entering data, destroying data.

Project Title—A Contextualized Approach towards an Effective Leadership Training for “Jesus City Mission,” Cameroon.

Name of Volunteer \_\_\_\_\_ Date \_\_\_\_\_

Signature \_\_\_\_\_

Role (Job description) \_\_\_\_\_

I agree to:

1. keep all the research information shared with me confidentially by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the Researcher- Jerome Awah.
2. keep all research information in any form or format secure while it is in my possession.
3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the Jerome Awah when I have finished the research tasks.

4. after consulting with the Researcher Jerome Awah, erase or destroy all research information in any form or format regarding this research project that is not returnable to the Researcher Jerome Awah. The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Research Ethics Board of Tyndale University and Seminary, Toronto. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Board at [reb@tyndale.ca](mailto:reb@tyndale.ca).

## **Appendix D: Interview Questions**

1. What impact has the training had on your leadership development?
2. Were the contents of the training relevant to your level of leadership? Did the training meet your expectations?
3. Were there areas that were not covered during this training? If so, what are they?
4. After the training, did you feel
  - a. Impacted
  - b. Discouraged
  - c. Encouraged
  - d. Unaffected
5. What are the top 3 things you think MINACA is doing well?
6. What are the top 3 things you think MINACA could improve?
7. Any additional comment?

### **Interview Questions in French**

1. Quel impact la formation a-t-elle eu sur le développement de votre leadership?
2. Le contenu des formations correspondait-il à votre niveau de leadership? Les formations ont-elles répondu à vos attentes?
3. Y a-t-il des zones qui n'ont pas été couvertes pendant ces formations? Si c'est vrai, que sont-ils?
4. Après la formation, avez-vous ressenti?
  - a. a une. Impacté?

- b. Découragé?
  - c. Encouragé?
  - d. Non affecté
5. Selon vous, quelles sont les trois principales choses que MINACA fait bien?
  6. Quelles sont les trois choses les plus importantes que MINACA pourrait améliorer?
  7. Un commentaire supplémentaire?

## Appendix E: Focus Group Interview Guide

**Instructions for participants:** The purpose of this focus group is to gain an understanding of what your experience was like participating in different educational programs and training. There are no right or wrong answers. What you share with us will help us understand the African background. please be honest and open about your experiences. We will be recording this conversation and taking notes; however, we will keep your responses confidential. We are looking for a theme across all of the participants. We will not share your responses with anyone, including anyone at this church organization. We may want to quote something you said, but we will only indicate that it was said by a participant or will follow up with your permission to use your name.

1. What does the precedent literature reveal about contextualizing training in Africa?
2. What current practices or models in the Cameroonian society exist that may have implications on leadership within the church?
3. Who most influenced you as you were growing up? Explain why that person/s had a great impact on your life.
4. Reflecting on where you come from, what are the learning experiences of boys and girls?
5. What are the perceptions, values, and practices of the church in Cameroon to the Western approach to training?
6. Describe the methods of instruction in any Bible school you attended or know about.

7. What methods do you feel would help you learn the best?
8. What are the perceptions, values, and behavioural practices of Cameroon church leaders towards an indigenous approach to leadership training?
9. How do you feel about the intentional contextual approach being incorporated? into the curriculum of MINACA?
10. Do you perceive challenges in incorporating a contextualized approach into the curriculum of MINACA? Please elaborate on your answer.?
11. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction?
12. Are there any aspects in the Cameroon culture(s) that you feel could favour/or not favour the possibility of contextualizing the leadership training program?

## Appendix D: MINACA Leadership Training Program Evaluation

### Graduate Questionnaire

“Adapted from Scholars Crossing: Liberty University.  
<https://digitalcommons.liberty.edu/doctoral/195/>”

Thank you for being a part of the Leadership development program. You can help us to continue to improve the training by taking a few moments to complete this survey. Please be as detailed as you can be and then return your completed survey to the administrator.

1. How many years have you been in leadership position?

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2. Considering the fact that you have recently graduated from the JCM Ministerial Academy, what impact has the training had in your leadership development?

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3. Focusing on the training, what module impacted you the most and why?

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---

4. Describe how the content of the modules of the Leadership training is relevant to your level of leadership? \_\_\_\_\_

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5. Were there any areas of your role and responsibilities as a leader that were not addressed during the training? If so, what were they?

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---

6. How would you describe the knowledge, competency and delivery capability of the Facilitators of the training?

---

7. What is your assessment of the location, facilities provided and atmosphere of the training venue?

---

8. How would you quantify the quality of the training material provided?

---

---

9. What are your views on the overall duration of the training and the time allocated to each module?

---

10. After the training, did you feel?

- a. Impacted
- b. Discouraged
- c. Encouraged
- d. Unaffected

11. Any other comments you wish to make about the training?

---

**Appendix G: MINACA Leadership Training Program Evaluation Facilitator  
Questionnaire**

“Adapted from Scholars Crossing: Liberty University.  
<https://digitalcommons.liberty.edu/doctoral/195/>”

Thank you for being a part of the MINACA training program. You can help us to continue to improve the training program by taking a few moments to complete this survey. Please be as thorough as you can be and then return your completed survey to the administrator.

1. How many years of experience in leadership and what was your experience in Leadership training?

---

2. Focusing on the training, what module do you teach?

---

3. What are the specific or unique characteristics required in preparing the study modules for the Ministerial Academy Leadership training program?

---

4. How does this differ from other leadership training programs you have facilitated outside JCM Ministerial Academy?

---

5. What role does understanding the Vision, Mission Statement and Values of JCM play in preparing the lectures and workshops?

---

6. How would you describe the correlation between the biblical and missiological mandates to this Leadership Training Program?

---

7. Do you have any suggestions that might improve this module, if yes which?

---

---

8. What is your assessment of the location, facilities provided and atmosphere of the training venue?

---

9. What are your views on the overall duration of the training and the time allocated to each module?

---

10. Evaluating the Ministerial Academy, Leadership Training program, please explain what went well and what areas require improvement.

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11. What do you like the most and least about the program?

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12. Any more comments on your experience in the training sessions?

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## Appendix H: Strategic Plan

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# La planification stratégique de la Mission de la Cité de

## Jésus

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Dans ce document, nous présenterons la planification stratégique de la Mission de la Cité de Jésus pour une période de cinq ans, c'est-à-dire de 2016 à 2021. Un tel travail consiste à faire une analyse interne et externe de notre communauté religieuse pour ensuite démontrer quelles stratégies nous allons utiliser pour atteindre nos objectifs. A la fin, nous présenterons les acteurs qui seront à la charge de réaliser les activités et évaluations puis un chronogramme des différentes activités.

### 1. Description de l'Eglise

La Mission de la Cité de Jésus est une communauté religieuse dont le siège est situé à l'ancien cinéma le Kondi, Cité des Palmiers, Douala. Son local est un édifice constitué de..... Ce local n'appartient pas à l'église ; c'est un local obtenu en location. Le temple peut contenir jusqu'à 1 400 personnes.

La Mission de la Cité de Jésus exerce sous la bannière de l'Eglise Frontières Globales.

### 2. Vision et mission de la Mission de la Cité de Jésus

#### Vision

***"Créer une Cité aux solides fondements chrétiens, dans laquelle les hommes et femmes qui s'y réfugient, sont sauvés par l'amour de Christ, restaurés dans leur dignité, équipés pour accomplir leurs destinées divines"***

#### Missions

Partant de cette vision, les missions de la Mission de la Cité de Jésus sont :

- Annoncer l'Évangile de Christ à tous les Hommes, sans distinction de race, de sexe, de tribus, etc.,
- Transformer plusieurs de ceux qui sont gagnés en Christ en disciples de Christ et membres de la Mission de la Cité de Jésus,
- Assurer le développement intégral (corps, âme et esprit) des membres,

- Assister spirituellement, moralement, financièrement chaque fidèle pendant les événements heureux ou malheureux importants de son existence,
- Impacter la communauté par des actions civiques,
- Encourager la créativité, l'innovation, la diversité, les arts et la compréhension de la culture pour un impact maximal dans toutes les sphères décisionnelles de la nation,
- Créer un cadre propice de fondation, de développement et d'épanouissement de la famille,
- Créer un sentiment d'appartenance à la JCM et entre les membres de la JCM.

### **Valeurs**

La mise en œuvre de cette vision et l'accomplissement des missions de la Mission de la Cité de Jésus seront guidés par des valeurs fondamentales définies à la lumière de ses considérations morales, éthiques, doctrinales et dévotionnelles. Ces valeurs sont les suivantes :

#### **La Fidélité :**

- Tout chrétien de la JCM se doit de témoigner par sa vie, un attachement indéfectible aux enseignements et à l'Évangile de Jésus Christ.
- Tout chrétien de la JCM doit en tout temps et en tout lieu resté attaché à la vision, aux missions et aux valeurs de la JCM qui doivent guider tous les actions de sa vie quotidienne.
- Chaque homme marié, chrétien de la JCM se doit d'être fidèle à son épouse et chaque femme mariée, membre de la JCM se doit d'être fidèle à son époux.
- Tout fidèle de la JCM se doit de respecter sa parole et ses engagements.
- Chaque membre de la JCM doit demeurer fidèle à Jésus Christ jusqu'à la mort (Apocalypse 2.10b).

#### **L'Intégrité**

- Chaque membre de la JCM se doit d'être et de demeurer vrai, honnête, juste et transparent dans toutes ses actions et dans tous les domaines (social, professionnel, familial, spirituel, ministériel, etc.)
- La JCM en tant qu'institution se doit d'être et de demeurer honnête, juste, transparente et citoyenne dans toutes ses transactions et

opérations (financières, ministérielles, administratives, légales, sociales, etc.).

- Tout membre de la JCM doit rester conforme aux lois, règlements, principes, vision, mission, valeurs, etc. de la JCM.
- Chaque ouvrier (pasteur, ministre, ancien, diacre, ...) de la JCM doit être un imitateur de Christ (Ephésiens 5.1).

### **La Sainteté**

- Chaque membre de la JCM doit vivre dans la sanctification, s'abstenir de l'impureté et de l'impudicité (1 Thessaloniens 4.3, 7 / Hébreux 12.14)

### **La Pureté**

- Chaque ouvrier (pasteur, ministre, ancien, diacre, ...) de la JCM se doit de dispenser droitement la parole de vérité, l'évangile pur de notre Seigneur Jésus Christ. (1 Timothée 6.3 / 2 Timothée 2.15).

### **L'Esprit de service**

- Chaque ouvrier (pasteur, ministre, ancien, diacre, ...) de la JCM doit utiliser sa position non pour être servi mais pour servir (Marc 10.45),
- Tout membre de la JCM qui veut être élevé en position et en dignité doit être le serviteur de tous (Marc 9.35),
- Chaque membre de la JCM doit mettre autant que ceci est possible, raisonnable et libéral, ses dons, talents, aptitudes, ressources, etc. au service de l'accomplissement de la vision de JCM.
- Chaque ouvrier (pasteur, ministre, ancien, diacre, ...) de la JCM doit s'abstenir de vendre ses services spirituels (Ephésiens 5.1).

### **Le Travail**

- C'est par le travail que chaque chrétien de la JCM pourvoit à ses besoins, à ceux des siens et de la communauté toute entière.
- Le travail a JCM est un devoir sacré qui ennoblit et revalorise l'homme : « Si quelqu'un ne veut pas travailler, qu'il ne mange pas non plus » (2 Thessaloniens 3, 10),
- JCM s'emploie à valoriser le travail dans les conditions les plus humaines et les plus dignes possibles et s'engage à promouvoir l'entrepreneuriat et le travail exemplaire.
- Tout membre de la JCM en capacité de travailler doit travailler pour n'être à la charge de personne. (2 Thessaloniens 3.8).

### **L'Excellence**

- Tout membre de la JCM doit rechercher et s'atteler à pratiquer l'excellence (excellence individuelle) dans toutes ses activités et entreprises.
- Chaque chrétien de la JCM doit œuvrer pour son perfectionnement, le perfectionnement des frères, le perfectionnement de la JCM, jusqu'à ce que tous parviennent à la stature parfaite de Christ. (Ephésiens 4.13)
- Chaque membre de la JCM doit aspirer à l'excellence de la connaissance de Jésus Christ, afin de regarder toute autre chose comme une perte. (Philippiens 3.18)
- La JCM en tant qu'institution doit mesurer régulièrement la pertinence de ses outils (spirituels, administratifs, financiers, ...) et chercher constamment à améliorer leur qualité et leur efficacité, dans le seul but de rechercher l'excellence et porter davantage de fruits pour la gloire de Dieu.

### **L'Unité**

- Chaque membre de la JCM ainsi que son leadership doit tout mettre en œuvre pour que les croyants parviennent à l'unité de la foi et à l'unité de l'esprit par le lien de la paix. (Ephésiens 4.3),
- Chaque ouvrier de la JCM doit s'assurer et exhorter les frères et sœurs, par le nom de notre Seigneur Jésus Christ, de tenir tous un même langage, et de ne point avoir de divisions parmi eux, mais à être parfaitement unis dans un même esprit et dans un même sentiment. (1 Corinthiens 1.10).

### **La Générosité**

- Tous les membres de la JCM doivent manifester la grandeur d'âme : clémence, tolérance, bienveillance, indulgence, magnanimité, libéralité (1 Timothée 6.18),
- Lorsqu'il s'agit de donner, chaque membre de la JCM, doit donner comme il l'a résolu en son cœur, sans tristesse ni contrainte et avec joie (2 Corinthiens 9.7).

### **L'Entraide**

- Tous les membres de la JCM se doivent d'accomplir la loi de Christ en portant les fardeaux les uns des autres. (Galates 6.2),
- Que ceux des chrétiens de la JCM qui sont forts, supportent les faiblesses de ceux qui ne le sont pas, sans se complaire en eux-mêmes (Romains 15.1).

## **L'Amour**

- Chaque chrétien de la JCM doit aimer Dieu de tout son cœur, de toute son âme, de toute sa pensée et doit aimer aussi son prochain comme lui-même (Mathieu 22.37, 39).

## **La Persévérance**

- Chaque membre de la JCM se doit d'être assidu et consistant dans sa participation aux réunions de l'assemblée, dans sa vie de méditation, dans sa foi, dans le maintien des commandements de Dieu (Apocalypse 14.12),
- Chaque chrétien de la JCM doit montrer le même zèle pour conserver jusqu'à la fin une pleine espérance afin qu'il ne se relâche point. (Hébreux 6.11-12)
- Chaque chrétien doit pratiquer de manière perpétuelle l'amour fraternel et la prière. (Hébreux 13.1 / Colossiens 4.2 / Ephésiens 6.18).

## **3. Analyse FFOM**

### **Forces de la Mission**

1. Volonté déclarée du leadership & des membres à l'amélioration du fonctionnement de la Mission
2. Masse populaire (effectif)
3. Potentiel financier

### **Faiblesses**

1. Absence d'une Organisation structurelle et fonctionnelle de la Mission (pas de fiche de poste, pas de structure hiérarchique claire...)
2. Absence de budgétisation (suivi inclus)
3. Ressources humaines limitées & peu impliquées
4. Non-respect des valeurs de la JCM
5. Absence de communication institutionnelle formelle

### **Opportunités**

#### **Opportunités Principales**

1. Existence de multiples centres et écoles de formation

2. Existence de structures (publiques et privées) d'appui pour prise en charge sociale, financements, etc. (donc possibilité de partenariats, ou tout au moins de collaboration)
3. Existence d'un besoin d'encadrement spirituel et social face aux menaces des forces des ténèbres
4. Disponibilité des espaces (terrains) peu coûteux en périphérie des villes pour diverses exploitations (églises, écoles, hôpitaux, boutiques, etc.)
5. Cadre institutionnel propice pour la création des GIC et autres activités génératrices de revenus (AGR)

### **Opportunités auxiliaires**

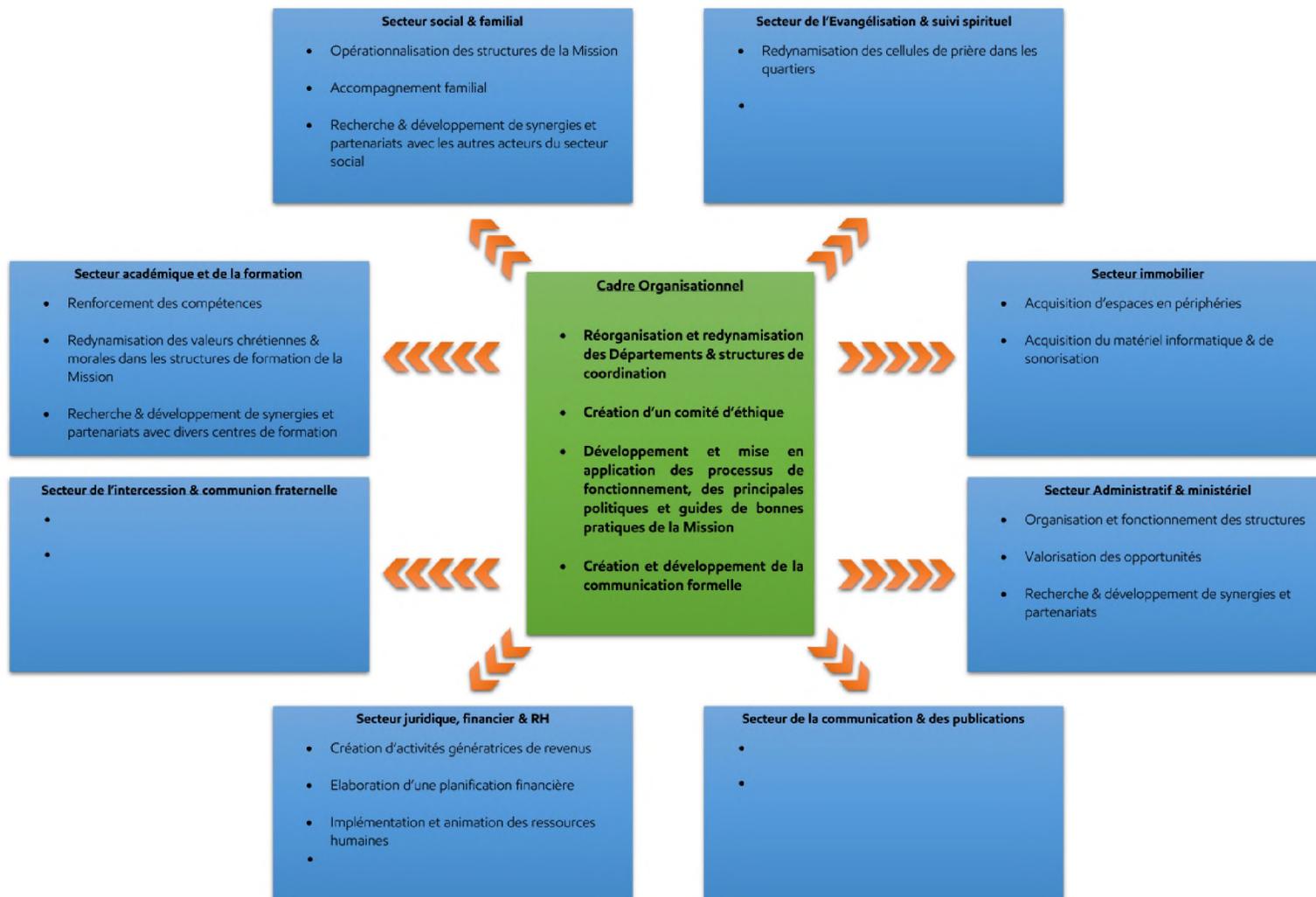
1. Disponibilité des techniques modernes (NTIC) et d'endroits populeux pour un plus grand impact (l'évangélisation de masse)
2. Disponibilité des équipements de sonorisation et de musique sur le marché local
3. Besoin très fort et insatisfait en main d'œuvre compétente et intègre (insertion professionnelle)
4. Forte demande des populations des publications chrétiennes fiables
5. Possibilité de partenariat avec des organismes externes de communication et églises sœurs
6. Existence des missions pouvant servir de modèle
7. Carnet d'adresse externe important (autorités et personnes ressources)

### **Menaces**

#### **A renseigner**

## **4. Orientations stratégiques futures**

Le Comité de Conception & Pilotage du Plan Stratégique de la JCM (COCPs) a formulé des orientations stratégiques qui ont servi de point de départ à la planification. Sur base de ces orientations, des axes stratégiques d'intervention de la JCM durant les 05 prochaines années ont été dégagés et sont présentés dans la figure ci-après selon les différents secteurs.



## 5. Objectifs généraux de la Mission

- Rédiger les processus de fonctionnement, politiques & guides de bonnes pratiques de la Mission.
- Implémenter et animer les Ressources Humaines.
- Créer un comité d'éthique.
- Acquérir des espaces en périphéries.
- Développer des activités génératrices de revenus.

## 6. Plan pour atteindre les objectifs

### a. Objectif no1 : Rédiger les procédures, politiques & guides de bonnes pratiques de la Mission

Actions	Responsables	Acteurs	Input	Echéance	Indicateurs	Observations
Créer un comité de rédaction des procédures	Rev. Jerome EBUA	Ps A. FIMENI, Ps V. SOUFFO, Ps M. YOUTCHOU, Ps R. KOMBOU	1. Plan d'action 2. Organigramme 3. Instructions et orientations de la hiérarchie	26 Mai 16	1. Liste des membres du comité 2. Fiches d'acceptation signées	* Tenir compte de la représentativité des églises locales * Choisir des personnes expertes en la matière et disponibles

Actions	Responsables	Acteurs	Input	Echéance	Indicateurs	Observations
Identifier l'ensemble des processus	Resp. Comité de rédaction	Membres du comité Pasteurs	1. Organigramme 2. Vision-Missions-Valeurs 3. Orientations de la hiérarchie	25 Juin 16	1. Cartographie des processus validés	
Rédiger les fiches d'identité des processus	Resp. Comité de rédaction	Membres du comité Pasteurs	1. Cartographie des processus validés 2. Orientations de la hiérarchie	24 Août 16	1. Fiches d'identité des processus validés	
Identifier les personnes ressources	Resp. Comité de rédaction	Membres du comité Pasteurs	1. Liste des personnes ressources	31 Août 16	1. Liste des personnes ressources	
Préparer et Valider le plan d'action pour rédaction des procédures	Resp. Comité de rédaction	Membres du comité Pasteurs	1. Orientations de la hiérarchie 2. Orientation du COPS	15 Sept 16	Plan d'action validé	

## b. Objectif no 2 : Implémenter et animer les Ressources Humaines

Actions	Responsables	Acteurs	Input	Echéance	Indicateurs	Observations
Etablir l'organigramme	Rev. Jerome EBUA	Ps Alex Fimeni	Proposition Comité PS	02 Juin 16	Organigramme validé et/ou amendé	Document préalablement revu et approuvé par les trustees
Rédiger les différentes Fiches de postes et le règlement intérieur	Resp. Comité de rédaction	1. Membres du comité de rédaction 2. Administrateur	1. Organigramme validé 2. Documents existants (FDP)	31 Dec 16	1. FDP/DPR validés	
Désigner un responsable des RH	Rev. Alex Fimeni	1. Surintendant	1. FDP 2. Orientations stratégiques du Trustees/Surintendant	08 Jan 17	1. Circulaire de l'Administration 2. Présentation officielle	
Rédiger et valider le plan d'action des RH	Resp des RH	1. Administrateur	1. Charte VMV de la JCM 2. Quelques politiques/Guides/etc 3. Règlement intérieur	28 Fév 17	Plan d'action validé	

### c. Objectif no 3 : Créer un comité d'éthique

Actions	Responsables	Acteurs	Input	Echeance	Indicateurs	Observations
Établir un Comité de rédaction des statuts du comité d'éthique	Rev. Jerome EBUA	Ps Alex Fimeni Ps Marcel Youtchou Ps Vidal Souffo Ps Roger Kombou		07 Juil 16	Circulaire officielle	
Rédiger les statuts du comité d'éthique (éligibilité des membres, cadre d'intervention, mécanismes de prise de décision, attributions, démission, moyens d'application des décisions, etc.)	Resp Comité de rédaction des statuts	Comité exécutif de la Mission	1. Statuts de la Mission 2. Charte VMV 3. Les dispositions actuelles en la matière 4. Les différents processus, politiques	02 Oct 16	Statuts du Comité d'Ethique validés	
Établir un Comité de rédaction du code des rétributions	Rev. Jerome EBUA	Ps Alex Fimeni Ps Marcel Youtchou Ps Vidal Souffo Ps Roger Kombou		07 Juil 16	Circulaire officielle	

Actions	Responsables	Acteurs	Input	Echeance	Indicateurs	Observations
Rédiger le code de rétributions applicable	Resp Comité de rédaction du code	Comité exécutif de la Mission	1. Statuts de la Mission 2. Charte VMV 3. Les dispositions actuelles en la matière 4. Les différents processus & politiques 5. Bible	02 Oct 16	Code des rétributions validé	
Déployer le comité d'éthique	Ps Alex Fimeni	Ps Alex Fimeni Ps Marcel Youtchou Ps Vidal Souffo Ps Roger Kombou	1. statut du comité d'éthique	15 Oct 16	1. Installation officielle 2. Circulaire officielle	
Etablir un Plan d'action du comité d'éthique	Resp Comité d'éthique	Ps Alex Fimeni Ps Marcel Youtchou Ps Vidal Souffo Ps Roger Kombou Membres du Comité d'éthique	1. Orientations stratégiques de la Mission	06 Nov 16	Plan d'action validé	
Communiquer sur la création du comité d'éthique	Ps Alex Fimeni	Ps Alex Fimeni Ps Marcel Youtchou Ps Vidal Souffo Ps Roger Kombou	1. Code 2. Statuts du CE 3. Charte VMV	20 Nov 16		

#### d. Objectif no 4 : Acquérir des espaces en périphéries

Actions	Responsables	Acteurs	Input	Echeance	Indicateurs	Observations
Désigner un responsable des projets (resp des travaux neufs)	Ps Alex Fimeni	Rev. Jerome EBUA Trustees	1. FDP 2. Orientations du Surintendant/des Trustees	08 Jan 17	1. Circulaire de l'Administration 2. Présentation officielle	
Créer un comité d'acquisition et d'exploitation des espaces	Ps Alex Fimeni	Rev. Jerome EBUA Trustees		22 Jan 17	1. Circulaire de l'Administration 2. Présentation officielle	
Recenser les personnes/structures ressources en matières immobilières	Resp des projets	Pasteurs assemblées locales		29 Jan 17	Liste des personnes ressources Liste des structures ressources	
Etablir une liste des localités/zones où les espaces sont encore disponibles	Resp des projets	Pasteurs assemblées locales	1. Fichier d'offres immobilières	21 Fév 17	Liste des opportunités validées	

Actions	Responsables	Acteurs	Input	Echeance	Indicateurs	Observations
Rédiger et valider le plan d'acquisition des espaces	Resp des projets	1. Personnes ressources identifiées 2. Resp des finances assemblées locales	1. Plan cadastral & domanial 2. Orientations stratégiques du surintendant	31 Mars 17	Plan d'acquisition validé	
Rédiger les différentes procédures liées aux investissements immobiliers	Resp Comité de rédaction des procédures	1. Administrateur Général	1. Charte VMV 2. Quelques politiques/Guides de la Mission	31 Jan 17	Procédure d'investissement validée	
Etablir un système pour susciter/générer les fonds d'investissement	Resp des projets	1. Pasteurs assemblées locales 2. Resp des finances assemblées locales	1. Plan d'action validé d'acquisition des espaces 2. Budget 3. Code d'éthique 4. Charte VMV 5. Orientations de la Mission	31 Mars 17	Fiche de processus validée	
Mobiliser les fonds	Resp des projets	1. Pasteurs assemblées locales 2. Resp des finances assemblées locales	1. Plan d'action validé d'acquisition des espaces 2. Budget 3. Code d'éthique 4. Charte VMV 5. Orientations de la Mission	31 Oct 17	Relevé de compte bancaire	

Actions	Responsables	Acteurs	Input	Echeance	Indicateurs	Observations
			6. Quitus de la Mission			
Réaliser une étude de faisabilité (topographique, impact environnemental, etc) des sites	Resp des projets	1. Structures ressources	1. Titre foncier 2. Budget		Rapport final de l'étude	
Développer et implémenter un plan d'exploitation des espaces acquis	Resp des projets	1. Surintendant 2. Trustees 3. Ps assemblées locales 4. Personnes ressources	1. Rapport des études de faisabilité 2. Prévisions budgétaires 3. Orientations stratégiques de la Mission		Plan d'exploitation validé	

### e. Objectif no 5 : Développer des activités génératrices de revenus

Actions	Responsables	Acteurs	Input	Echéance	Indicateurs	Observations
Recenser les personnes/structures ressources en la matière	Resp des projets	Pasteurs assemblées locales		29 Jan 17	Liste des personnes ressources Liste des structures ressources	
Recenser les AGR porteuses et faciles à implémenter	Resp des projets	Pasteurs assemblées locales Personnes / structures ressources		29 Jan 17	Liste des AGR Validée	
Rédiger et valider les Business Plans	Resp des projets	1. Personnes ressources identifiées 2. Resp des finances assemblées locales	1. Orientations stratégiques du surintendant	31 Mars 17	Business Plans validés	
Rédiger les différentes procédures de gestion	Resp Comité de rédaction des procédures	1. Administrateur Gen 2. Comité des finances	1. Charte VMV 2. Quelques politiques/Guides de la Mission	31 Jan 17	Procédure de gestion validée	
Etablir un système pour susciter/générer les fonds	Resp des projets	1. Pasteurs assemblées locales 2. Resp des finances	1. Business Plans 2. Budget 3. Code d'éthique	31 Mars 17	Fiche de processus validée	

Actions	Responsables	Acteurs	Input	Echéance	Indicateurs	Observations
Mobiliser les fonds	Resp des projets	<p>assemblées locales</p> <p>1. Pasteurs assemblées locales</p> <p>2. Resp des finances assemblées locales</p>	<p>4. Charte VMV</p> <p>5. Orientations de la Mission</p> <p>1. Business Plans</p> <p>2. Budget</p> <p>3. Code d'éthique</p> <p>4. Charte VMV</p> <p>5. Orientations de la Mission</p> <p>6. Quitus de la Mission</p>	31 Oct 17		
Développer le plan d'exécution des projets	Resp des projets	<p>1. Personnes ressources identifiées</p> <p>2. Resp des finances assemblées locales</p>	<p>1. Business Plans</p> <p>2. Budget</p> <p>3. Orientations de la Mission</p>		Plan d'exécution validé	
Etablir les documents administratifs au besoin	Resp des projets	<p>1. Personnes ressources identifiées</p> <p>2. Resp des finances assemblées locales</p> <p>3. Pasteurs assemblées locales</p>	<p>1. Documents administratifs de la Mission</p>		Dossier administratif de l'activité génératrice de revenus	

## 7. Chronogramme des activités et budget

#	Activités	Echéance	Budget
1	Créer un comité de rédaction des procédures	26-mai-16	
2	Etablir l'organigramme	02-juin-16	
3	Identifier l'ensemble des processus	25-juin-16	
4	Etablir un Comité de rédaction des statuts du comité d'éthique	07-juil-16	
5	Etablir un Comité de rédaction du code des rétributions	07-juil-16	
6	Rédiger les fiches d'identité des processus	24-août-16	
7	Identifier les personnes ressources	31-août-16	
8	Préparer et Valider le plan d'action pour rédaction des procédures	15-sept-16	
9	Rédiger les statuts du comité d'éthique	02-oct-16	
10	Rédiger le code de rétributions applicable	02-oct-16	
11	Déployer le comité d'éthique	15-oct-16	
12	Etablir un Plan d'action du comité d'éthique	06-nov-16	
13	Communiquer sur la création du comité d'éthique	20-nov-16	
14	Rédiger les différentes Fiches de postes et le règlement intérieur	31-déc-16	
15	Désigner un responsable des RH	08-janv-17	
16	Désigner un responsable des projets (resp des travaux neufs)	08-janv-17	
17	Créer un comité d'acquisition et d'exploitation des espaces	22-janv-17	
18	Recenser les personnes/structures ressources en matières immobilières	29-janv-17	

<b>19</b>	Recenser les personnes/structures ressources en la matière	29-janv-17
<b>20</b>	Recenser les AGR porteuses et faciles à implémenter	29-janv-17
<b>21</b>	Rédiger les différentes procédures liées aux investissements immobiliers	31-janv-17
<b>22</b>	Rédiger les différentes procédures de gestion	31-janv-17
<b>23</b>	Etablir une liste des localités/zones où les espaces sont encore disponibles	21-févr-17
<b>24</b>	Rédiger et valider le plan d'action des RH	28-févr-17
<b>25</b>	Rédiger et valider le plan d'acquisition des espaces	31-mars-17
<b>26</b>	Etablir un système pour susciter/générer les fonds d'investissement	31-mars-17
<b>27</b>	Rédiger et valider les Business Plans	31-mars-17
<b>28</b>	Etablir un système pour susciter/générer les fonds	31-mars-17
<b>29</b>	Mobiliser les fonds	31-oct-17
<b>30</b>	Mobiliser les fonds	31-oct-17
<b>31</b>	Réaliser une étude de faisabilité des sites acquis	A Déterminer
<b>32</b>	Développer et implémenter un plan d'exploitation des espaces acquis	A Déterminer
<b>33</b>	Développer le plan d'exécution des projets	A Déterminer
<b>34</b>	Etablir les documents administratifs au besoin	A Déterminer

## 8. Conclusion

La planification stratégique est considérée comme le point de départ du cycle de gestion axée sur les résultats. C'est à l'intérieur du plan stratégique que l'organisation détermine ses priorités et qu'elle s'engage à atteindre des résultats visés. Planifier permet d'obtenir une vue complète et détaillée de la situation, de disposer d'une liste des activités à réaliser avec leur enchaînement précis, de distribuer la charge des ressources ou des moyens alloués et de décomposer les projets en sous-ensembles plus simples. Cependant, planifier demande du temps, de la rigueur et de la volonté. La planification est un facteur de succès car elle sert à asseoir les projets de l'institution sur une base solide ; elle permet d'organiser les activités afin qu'elles soient conformes aux priorités et d'établir les points de référence permettant de mesurer les progrès. Avec la planification stratégique, l'institution tirera le meilleur profit des ressources humaines, financières, informationnelles et matérielles et gèrera au mieux les changements et ceci avec plus de souplesse.

La planification stratégique est la feuille de route que se donne une organisation pour réaliser sa vision à moyen et à long terme. Elle va plus loin que la simple planification, puisqu'elle oblige l'organisation à examiner ses contextes interne et externe, à faire des projections dans l'avenir et à déterminer les stratégies lui permettant de concrétiser sa mission et sa vision. Ainsi nous avons présenté le plan stratégique de la Mission de la Cité de Jésus. Nous croyons que ce plan stratégique représentera un outil stratégique très utile pour le développement de notre jeune communauté ecclésiale puisqu'aucune autre institution, pour être efficace et efficiente, ne peut se développer sans un programme de planification stratégique. Notre plus profond désir est que non seulement la Mission de la Cité de Jésus s'embarque dans le processus de la planification stratégique, mais aussi que toutes les assemblées, départements s'attèlent à l'exécuter. Ainsi seulement nous aurons une Mission plus forte, se caractérisant par les succès et la satisfaction de tous.

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