

ABSTRACT

THE OPINION OF THE EMPLOYEES OF  
THE SOUTH KATANGA FIELD  
ON VEGETARIAN DIET

by

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## ABSTRACT OF GRADUATE STUDENT RESEARCH

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Title: THE OPINION OF THE EMPLOYEES OF THE SOUTH KATANGA FIELD  
ON VEGETARIAN DIET

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Currently there are different trends both in preaching and practicing aspects regarding the diet that Seventh-day Adventists believers should adopt. The first trend stresses that vegetarian diet is the ideal for a healthy human being and those who believe in this feel guilty when they consume flesh. The second trend seems to minimize this concern of vegetarianism. So those adopting this option feel free to eat meat without any sense of guilt. Still there are others who are neutral. For them it is just optional according to anybody's readiness and fitness to such a life style. So there seems to be two extremes in the church. For most Adventists believers, the confusion issues from Ellen G. White's statements saying that church employees and their families remunerated with the tithe of church organization should not consume meat.

Based on such strong statements, many SDA believers are in confusion regarding meat eating. As a result there are many questions around this vegetarian diet. Is it a sin to consume meat? On what basis should vegetarianism be encouraged? Is it on biblical health and animal rights?

This research made a study among the SDA employees in the South Katanga Field in the DRC. It was discovered that most of employees in this area are not ready to apply a vegetarian diet. This attitude may be due to their ignorance of the relevance of vegetarian diet on our health. The research shows that even though the Bible or Ellen White have never stated that eating meat is a sin, nevertheless it is obvious that vegetarian diet is the ideal diet given by God. This diet was given initially to our first parents, then after the fall God did not allow to eat meat until the flood and this seems to be for a temporary time. Finally it is obvious that on the new earth animals shall be respected because human kinds and animals shall be playing together enjoying life. Why not start breathing and experiencing the joy of the new earth while living on this earth?

This project has suggested a program which could be implemented in South Katanga to train employees on the vegetarian diet. An evaluation is also provided starting the time of training until a period of 18 months for those who will adhere to the principle of this lifestyle. A positive result is expected for the families which will implement vegetarian principles provided by this work.

Adventist University of Africa

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A project  
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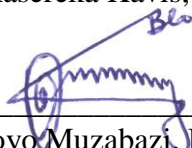
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## **DEDICATION**

To my dear parents, father Andrew Mukeya Malichupa and mother Antoinette Dominga who brought us to existence.

To my beloved wife Florence Monga who in sweet or bitter never abandons me, but with determination she always provided encouragement and support for the achievement of this work.

To my dear children Mark and his young sisters and brothers who have endured deprivation of my presence for several long months during the time of studies.

I dedicate this work.

Pr. Lwambo Mukeya Daniel



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## LIST OF ABBREVIATIONS

SDA: Seventh- day Adventist Church

L'shi: Lubumbashi

DRC: Democratic Republic of Congo

UN : United Nations

BBC : British Broad Casting

SNCC: Congo National Railways Company (Société Nationale de Chemins de fer du Congo)

SNEL: National Electricity Company ( Societe Nationale d'electricite)

BRASIMBA : Simba Breweries

FAO : Food and Agriculture Organization

UNICEF: United Nation Children Funds

SPSS: Statistical Package for the Social Sciences

OCHA: Office for the Coordination of Humanitarian Affairs

ACF: Action against Famine (Action Contre La Faim)

NGO: Non Governmental Organization

## ACKNOWLEDGMENTS

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Last but definitely not least, my sincere regards to my wife and children who have supported me by praying for my studies, by enduring the nostalgia during the time I was absent from home because every year I had to go far for studies.

## CHAPTER 1

### INTRODUCTION

Health has been a great concern through time and in every society. There have been many discussions and arguments about what it is healthy to eat and what should be forbidden in an attempt at a healthy life. There are many differing opinions and sides among both the Bible scholars and scientists. The only fact that stands out is that when God created 'the heavens and the earth He declared that all was 'good'. God himself addressed our first parents what they have to eat. Then he addressed to animals what they have to eat. God's statement was so clear that there was no confusion at all in terms of the diet recommended.

And God said, see, I have given you every herb that yields seed, which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food and it was so. Then God saw everything that he had made, and indeed *it was* very good. So the evening and the morning were the sixth day. (Gen. 1:29-31 NKJV.)

It is clear that in the beginning, right before the fall, God gave fruits and crops bearing seed as ideal food. There was absolutely no mention of flesh of any kind for food. This sounds normal because there was no death at the beginning. Even animals wished to enjoy life like human kind. There was a friendship between beasts and human beings. Actually man had the responsibility of taking care of all the creatures and not harming them. In fact all God's creation was intended to serve not to harm. So were animals intended to serve man?

Ellen G. White makes it clear that even though animals were created to serve man, man has no right to show them any harsh treatment. She says “Few realize as they should the sinfulness of abusing animals or leaving them to suffer from neglect. He who created man made the lower animals also, and "His tender mercies are over all His works." Psalm 145:9. The animals were created to serve man, but he has no right to cause them pain by harsh treatment or cruel exaction.<sup>1</sup>

The Bible is clear on the same sentiment in several books; “A righteous man regards the life of his beast: but the tender mercies of the wicked are cruel" (Prov. 12:10.). It is because of man's sin that "the whole creation groans and travails in pain together" (Rom. 8:22.).

Ellen White warns mankind to avoid any cruel acts towards God’s creatures, even though animals have no power to revenge for what men are doing to them, God shall pronounce a judgment against those who abuse His creatures.

“Suffering and death were thus entailed, not only upon the human race, but upon the animals. Surely, then, it becomes man to seek to lighten, instead of increasing, the weight of suffering which his transgression has brought upon God's creatures. He who will abuse animals because he has them in his power is both a coward and a tyrant. A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were those of Balaam, they would see an angel of God standing as a witness, to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures.”<sup>2</sup>

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<sup>1</sup> Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press, 1984), 442.

<sup>2</sup> *Ibid.*, 443.

## Statement of the Problem

If there are topics raising multiple questions and bringing confusion in people's minds, vegetarianism is one of them. Currently there are different trends both in preaching and practicing aspects regarding the diet that Seventh-day Adventists believers should adopt. The first trend stresses that vegetarian diet is the ideal for a healthy human being and those who believe in this feel guilty when they consume flesh. The second trend seems to minimize this concern of vegetarianism. So those adopting this option feel free to eat meat without any sense of guilt. Still there are others who are neutral. They believe that eating meat is not good for health. However they don't think that abstaining from eating flesh should be practiced on a faith basis because the Bible does not forbid meat outright. For them it is just optional according to willingness and fitness to such a life style.

So there seems to be two schools of thought in the church. For most Adventist believers, the confusion issues from Ellen G. White's statement saying that church employees and their families remunerated with the title of church organization should not consume meat. "Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children."<sup>1</sup>

She reinforces the same principle by stating that meat eating excites lower passions and tends to deaden the moral powers.

If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven... You should be teaching your children. You should be instructing them how to shun the vices and corruption's of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat and then your children partake of them. They are fed with

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<sup>1</sup> E.G. White, *Spalding and Megan* (Mountain View, CA: Pacific Press, 1905), 211.

the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go?<sup>1</sup>

She goes on to explain that those who have been cleansed should not eat food they know to be unhealthy if they expect to stand before God.

Those who have received instruction regarding the evils of the use of flesh foods...will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.<sup>2</sup>

Based on such strong statements, many Seventh-day Adventists are in confusion regarding meat eating. As result there are many questions around the vegetarian diet. Is it a sin to consume meat? Should avoiding meat consumption be based on health requirements or moral obligation since animals has the right to live as do human beings? If so why did God kill the first animal in Eden? Why did God eat meat at Abraham's tent? On what basis should someone abstain from eating flesh?

### **Hypotheses of the Research**

This research will assume several hypotheses regarding the opinion and the readiness of SDA employees in the South-Katanga to follow counsels on health as far a vegetarian diet is concerned.

Two hypotheses were formulated on this subject:

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<sup>1</sup>Ibid 2:352, 362.

<sup>2</sup>Ibid 9:153.



- SDA South Katanga workers could have a favorable opinion on vegetarian diet and as consequence they could be ready to apply it based on their faith in Ellen G. White writings.
- The opinion and the readiness or willingness to use vegetarian diet would vary according to whether someone is serving in rural or urban area.

### **Objectives of the Research**

The two main objectives in this study are:

- To ascertain the readiness of SDA South Katanga workers to apply the vegetarian diet.
- To check whether the readiness or willingness to apply vegetarian diet depends on the milieu where the worker is serving.

In order to reach these objectives we will use the questionnaire for survey which will be administered to SDA South Katanga workers. Data will be checked by the chi-square test  $\chi^2$  so to reach at some conclusions.

The result of this work will help church leaders to deal with church employees on the issue of proper diet. Knowing the position of employees regarding the eating of flesh will help leaders to find new strategies to help church workers to be aware of the importance of a vegetarian diet.

### **Rationale of the Research**

As stated above, people are confused by Ellen G. White's recommendation of a vegetarian diet. The main goal of this research is to ascertain whether the South-Katanga SDA employees and their families are willing to practice a vegetarian diet according to Mrs. White's advice.

On a theoretical basis this research will be a great help in knowing the true position of church employees regarding a vegetarian diet. On a practical level, it will serve as material for seminars not only in the South-Katanga field but also in other fields and unions where workers are confused about vegetarian diet. Church leaders will get insights from this work to improve their leadership style towards people who have a fixed opinion on diet. Still the research will serve as an inspiration for other scholars for further study, especially in areas that were not explored.

### **Research Delimitation**

This study is limited to a specific frame of area and time. Even though the issue of vegetarianism is a concern to many believers in the church, the study does not intend to cover such a wide extend. It will be limited to SDA employees of the South Katanga who are currently in office during this year 2013. The study aims to identify mainly their opinion on Ellen G. White's counsel on vegetarian diet.

### **Definition of Terms**

Vegetarianism is a nutritional diet excluding meat as food. The term started in 1847 whereas the concept existed a long time ago.<sup>1</sup> Though vegetarianism diet excludes meat as food, however there are two main kinds of vegetarians: Strict vegetarian excludes absolutely meat and any food related to it such as milk, eggs, butter etc... But moderated vegetarian avoid only meat but can eat fish, eggs, milk etc.<sup>2</sup>

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<sup>1</sup> "Vegetarianism" *The World Book Encyclopedia* (Chicago: Field Enterprise, Educational Corporation, 1965), 9:236.

<sup>2</sup> J. Poucel, *Methodes Naturelles et Santé* (France: SDT Dammarie-Les-Lys, 1966), 60.

## **Methodology Approach**

Since the target population is composed mainly of SDA workers of South Katanga, the survey sample will be taken from a representative group of workers available to answer the questionnaire. For the collection of the data needed, a questionnaire with questions requiring a yes or no answer will be administered. For the assessment and the analysis the SPSS program will be used. Finally the test  $\chi^2$  of Pearson will facilitate the results and give conclusions.

## **Organization of the Study**

This work is composed of five chapters. The first is an introduction dealing with the problem concerned, the purpose, significance and methodology; the second is a presentation of the theoretical foundation of vegetarianism as found in the Bible, EGW writings, history and from other authors. The third chapter is a description of local setting: the religious profile, the quantitative and qualitative research of the population and the socio-economic conditions of the place, the fourth is an analysis and interpretation of data and chapter five is composed of a summary, conclusion and recommendation. Then comes a series of Appendices comprising items such as a program intended to train people on vegetarianism followed with an evaluation, the questionnaire etc.

## CHAPTER 2

### THEORETICAL FOUNDATION OF VEGETARIANISM

This part of the study will deal mainly with biblical basis of vegetarian diet, what Ellen White said on it, its history and some insights of other authors regarding vegetarianism.

#### **Understanding Vegetarianism in the Old Testament**

It is important first of all to confirm that vegetarianism is biblical and constitutes God's plan for mankind. If adopted faithfully it helps to conserve health, the beauty of nature (Gen. 2:8-14) and the ecological principles. Man would fulfill his role of stewardship according to Gen. 2:15, 19 and 20. This study of vegetarianism in the Bible will consider the following steps or periods of time: Vegetarianism before the fall of man, Vegetarianism after the fall, and Vegetarianism in the world to come.

#### Vegetarianism before the Fall of Man

It is obvious that the ideal diet in God's plan is the vegetarianism. At the beginning the Lord made to grow all kinds of trees, nice to look and to eat and He planted a beautiful garden for our first parents. And the Lord made it clear to Man and to animals the food that they could eat according to His plan. "God said, 'Behold, I give you all herb bearing seeds and which is at the surface of the earth and all tree bearing fruit and seed. This shall be your food. And to all animals, birds and all moving upon the earth, which has the breath of life, I give all herbs as food. And it was so'" (Gen 1:29-30, Psa. 10:44, Job 40:10-14). This makes it clear that the nature had to serve man for his food without

violating nature since being created in God's image man was expected to protect God's creation. God gave man dominion over all creation implying in this case a sense of responsibility as stewards of God's creation. (Gen 1:26-27). To be the master of the creation means not aggrieving the earth or cutting trees or killing animals (Gen 2:15).<sup>1</sup>

### The fall and its consequences

Initially man was created vegetarian but because of the fall he decided to do things against God's will. He got separated from God and thus he became selfish. The law of love was replaced by a law of selfishness. He became a rebel, a destroyer of the earth, nature and animals. The link of connection with God was broken and man began a life guided by his corrupt mind (Gen 3:7-10, 23-24). Then there was a progressive alteration of relationship between man and nature.

God created Man to live forever and before the fall, there was no death. Even after the fall, the early people lived for very many years. Adam, our first parent lived 930 years, Seth 912 years, Enosh 962, and Methuselah 969. It is obvious that people lived longer than they do today. They lived mainly on vegetables, fruits and grains for their meals.<sup>2</sup> But today with the high consumption of meat, people have accumulated a lot of cholesterol in their bodies and thus they weaken and die sooner than they would have with a better diet.<sup>3</sup> Statistics show that many Americans contract cancer because of eating an excess of meat.<sup>4</sup>

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<sup>1</sup> Anthony Phillips, *Respect for Life in the Old Testament*, (New York: Bloomsbury 2002), 32.

<sup>2</sup> Arthur R. Maxwell, *Votre Bible et vous* (Mountain View, CA: Pacific Press, 1978), 198.

<sup>3</sup> Hans Diehl, *To your Health, How to Eat more and live longer and better* (Redlands, CA :Quit Hour, 1987), 9 .

<sup>4</sup> Eleanor N. Whitney and Sharon, *Understanding Nutrition* (New York: West Publishing Company, 1989), 115.

Sin brought jealousy, hatred, and murder, not only towards animals but also towards fellow man (Gen 4:5-8). Cain killed his brother Abel and as a consequence the earth was cursed the second time. The Bible talks about pouring the blood of his brother. “Because of that he shall be cursed on the earth, errant and wandering on the earth.” (Gen 4:10-12). This second curse and erring and disturbance of earth became once more the lot of mankind. However to stop murdering violence, God made a solemn warning that whoever found Cain was not to kill him (Gen 4:14-15). Nobody is allowed to kill. This makes it clear that killing living creatures was simply a consequence of sin that made man become cruel. <sup>1</sup>

The rebellion of man has resulted in violence and murders (Gen 4:8-15) and wickedness (Gen 6:5), the unsettlement of natural elements (Gen 7:12-24), desire of having a reputation (Gen 11:1-9), all kinds of oppressions etc. In Noah’s time, God reminded Man of the unity that should exist between man and animals: “I establish my covenant with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.” (Gen 9:9-10). As at the beginning, God considers mankind and animals as having the same right to life. Thus he contracted an everlasting covenant with Man and animals (Gen 9:16).

### Vegetarianism: The Ideal Diet

When we read the Bible we find many evidences when meat was allowed by God to be taken as food. Here is one of the texts cited:

And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on that entire move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the

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<sup>1</sup> Andrew Linzey, *Théologie animale* (Rozenbaum: One Voice, 2010), 152-157.

green herbs. But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning from the hand of every beast I will require it and from the hand of man. From the hand of every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed (Gen. 9:3-6).

Many people use these passages as a basis to keep killing animals. As we read the scriptures we will notice that even though in some texts flesh seems to be allowed, the reality is that vegetarianism is God's ideal. However because of human weakness, God allows eating of flesh for specific reasons but with the intention of a return to the ideal diet. Many inspired authors confirm that even before the flood, because of their greed people had started killing animals for food before any authorization from God.<sup>1</sup>

In Eden, God was specific as he addressed man and animals regarding what should be their food (Gen 1:29-30. RSV). In this text it is obvious that man was to eat seeds, nuts, and fruits but animals were to eat herbs. After the fall, God did not allow man to eat meat but to eat herbs like animals. The text in Genesis 9:4 does not give to any human being the right to kill animals according to his own will. God would authorize animals to be eaten if there was an absolute necessity but not simply for the pleasure of eating them. Verse 5 and 6 show that God does not encourage needless shedding of blood. The fear that animals have to show to man expresses once more the responsibility of man as steward and not in the sense of ill-treatment of animals but as protector.

John Austin Baker says that it was only after the flood (Gen 9:3) that consuming meat was allowed by God. It was understood that this was allowed because of the hardness of the human heart and because of insufficiency of vegetables due to the flood.

He adds, "The old testament does not excuse anywhere the human selfishness towards the nature. While recognizing the fact that man exploits the nature, it notices in

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<sup>1</sup> Ellen White, *Conseils sur la Nutrition et les aliments* (Mountain View, CA: Pacific Press, 1972), 446.

this an evidence of human failure compared to God's first plan for man when all were in perfection.<sup>1</sup>

The Bible has many references where people used meat for food. This does not mean that God has forgotten His ideal plan. Prophet Isaiah shows that when God will renew his ideal plan, people and animals shall live in perfect harmony without causing any harm to each other.

The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together and a little child shall lead them. The cow and the bear shall graze, the young ones shall lie down together, and the lion shall eat straw like the ox, the nursing child shall play by the cobra's hole and the weaned child shall put his hand in the viper's den. They shall not hurt or destroy I all my holy mountain for the earth shall be full of the knowledge of the Lord" (Isaiah, 11:6-9, RSV).

Therefore it is clear that even though some people of Old Testament were not vegetarians, at least they could read that vegetarianism was in God's plan. The situation of murdering animals was tolerated simply because of the wickedness of human kind.

In summary people were allowed to use flesh as food but this was as a result of corruption and greed. This was not so at the beginning and even as animals as killed for food, it should not be forgotten that Man is responsible for the lives of these animals. According to the text of Isaiah, a time is coming when animals shall not suffer such unfairness as today.

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<sup>1</sup> John Austin Baker, *Biblical Attitudes to Nature, in Hugh Montefiore, Man and Nature*, Maryknoll, NY: Fortress Press 1990), 93-94, 96.



The Old Testament prophets have predicted a wonderful time of peace and harmony between man and animals similar to the conditions in Eden. Therefore it is our duty as human beings to see how we can start such a life on this earth.

### **Vegetarianism in the New Testament**

As we read the New Testament, it is not easy to discern God's will on vegetarian diet. However many scholars believe that the plan issued in the Eden did not change even in the New Testament. There have been vegetarians among Christians in the time of Christ and the apostolic church.

#### **John the Baptist and the Vegetarian Diet**

Bible scholars have held many discussions on the diet John the Baptist used. According to Mathew 3:4, it is easy to conclude that John the Baptist ate locusts as insects. Some research has alleged that it was actually the fruit of a tree called the tree of locusts *Heuschreckenbaum* in German. Since that time this food in German was called *Johannisbrot*, bread prepared with dried fruits. The SDA Bible commentary commenting on Matthew 3:4 in its additional notes gives an explanation of the word "locust" in English, *nab at* in Arabic and *akris or acridest* in Greek; that it denotes both an insect and fruits of *Carob* trees.<sup>1</sup> In fact locust is also defined as referring to the *Carob*, a common tree in Palestine that bears large edible beans like pods.<sup>2</sup> Some scholars think that the mistake came from a wrong translation of which was maintained as argument against vegetarianism.

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<sup>1</sup> "Locust" [Mathew 14:13], *Seventh - day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Washington, D.C: Review and Herald, 1976-80), 5:920.

<sup>2</sup> Paul J. Achtemeier, "Locust" *Harper's Bible Dictionary* (HBD) (Herpes and Row: San Francisco, 1817).

## Christ and the Lamb of Passover

There are several interpretations of the text of Mark 14:13. Some believe that Christ and His disciples ate meat during the supper. Others think that the context of that feast does not allow believing that that Passover was composed of meat eating.

“And he sent two of his disciples and told them: Go into the city to meet with a man carrying a pot. Follow him. The owner of that house will show you the upper room ready to take our feast of Passover.” The text talks of man carrying water. Most of scholars confirm that in those time women were the ones who used to go to fetch water. <sup>1</sup>

However many say that only Essenes men could carry water. So it would seem that the last Passover was organized in a house of an Essene. Essenes were known as strict vegetarians and they would not allow flesh to be eaten in their homes. The Greek word *to pas-cha* was translated by Luther “lamb of Passover” and continued like that during the rest of time. The original meaning of the text was “meal of Passover” and it was composed of onions or tomatoes, bread and non-alcoholic wine. Therefore the last supper of our savior, contrary to popular teachings, was probably totally vegetarian and of course without alcohol.”

### **Vegetarianism in the Early Christian Community**

Some authors report that vegetarianism was practiced by some groups of Christians. Basile le grand, one of the fathers of the church wrote as says, “The body overloaded by plates of meat will get diseases whereas a lifestyle which is sober will keep it safe and strong and cut the evil from the root. The smell of meat will darken the lights of

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<sup>1</sup> Harrison, Everett, *Introduction to the New Testament*, (Grand Rapids, MI: Eerdmans Publishing, 1971), 23-26.

the mind. It is difficult to appreciate virtue when one enjoys plate of meat and fleshy feasts. Out table should testify that we are true Christians.”<sup>1</sup>

It is Jerome of Bethlehem who said that consuming wine and meat started after the flood. He stated that meat was not known as food until the flood and after this people used fiber. According to him nauseating juice of animal flesh and food such as quails were given to rebellious and complaining people in the desert. According to him when Jesus appears at the end of time, he joins the end with the beginning. (Gen 1:29) “So that animal flesh be no more consumed.”<sup>2</sup>

Some people believe that it was only at the first Vatican Council of Nicaea (325 AD) that consuming meat and alcohol was officialized by the intervention of the Roman emperor who ruled at the time in Christianity. Correctors were elected for the task of adapting the biblical texts to the convenience of the Romans. As result of this modification persecution towards Christians was stopped.

Persecution against Christians who remained faithful to the original doctrine can be understood through the following events: “During a meeting of bishops at Glosar in 1051, some heretics were condemned to death because of refusing to kill chickens: Killing animals was contrary to the belief of Cathares. The food of cathares was exclusively consuming food of vegetable origin.”<sup>3</sup>

### **Ellen G. White and Vegetarian Diet**

Many writers have negatively criticized the ministry of Ellen White. They charge that she was both devious and hypocritical in commanding vegetarianism on her church in

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<sup>1</sup> Basile le Grand (329-379), *Père de l’Eglise et Evêque de Césarée*.

<sup>2</sup> Saint Jérôme de Bethléem (331-420), *Père de l’Eglise*.

<sup>3</sup> Graf von Hoensbroeck: “*Das Papsttum*” in *seiner sozialkulturellen Wirksamkeit*, (Volksausgabe, Leipzig: Breitkopf und Härtel, 1904), 35.

1863 while secretly continuing to eat flesh foods. One of the people criticizing her is Dudley M. Canright who wrote, “Forbade the eating of meat, yet secretly she herself ate meat more or less most of her life.”<sup>1</sup>

When God gave the gift of prophecy to Ellen Harmon in December 1844, she was a 17-year-old meat-eating Sunday keeper. That first vision was silent concerning the advantages of a vegetarian diet.

Ellen Harmon had just passed her seventeenth birthday and she weighed but eighty pounds. Her future husband White reported the following regarding her condition in December, 1844: “When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. . . she could not write, dependent on one sitting near her at the table to even pour her drink from the cup to the saucer.”<sup>2</sup>

She herself characterized her physical condition when the message of health reform first came to her as “weak and feeble.”<sup>3</sup> She said, “I have thought for years that I was dependent upon a meat diet for strength. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. I frequently fainted; I therefore decided that meat was indispensable in my case. ... I have been troubled every spring with loss of appetite.”<sup>4</sup>

To remedy these physical weaknesses, Ellen ate substantial quantities of meat daily. She referred to herself as a great meat eater. “Flesh meat was my principal article of

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<sup>1</sup> 1 D. M. Canright, *Life of Mrs. E. G. White* (Cincinnati: Standard Pub, 1919), 289.

<sup>2</sup> James White, *Life Incidents in Connection With the Great Advent Movement as Illustrated by the Three Angels of Revelation XIV* (Battle Creek, MI.: SDA Pub. Assn., 1868), p273.

<sup>3</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9, 158.

<sup>4</sup> Ibid, *Spiritual Gifts* (Battle Creek, MI: SDA Pub. Assn., 1864), 4,153, 154.

diet...<sup>1</sup> The result was that instead of gaining strength, I grew weaker and weaker. I often fainted from exhaustion."<sup>2</sup>

Ellen White characterized this vision as “great light from the Lord, given to be shared with others. This was a reform diet for commandment keeping people because their diseases and suffering would be greatly lessened. I was shown that this work would progress.” She accepted the light on health reform as it came to her and she broke away from everything related to flesh food.<sup>3</sup> At the 82 years of age, she could declare that she had a better health today than in her younger days. However she recognized that this did not come without a struggle. She resolved with the help of God to overcome the craving for flesh. She was determined to never yield until she obtained a complete victory.<sup>4</sup>

The year after the 1863 health reform vision she said, “I have left the use of meat.” Five years later, she wrote a letter to her son Edson, in which she was urging him and his family to “show true principle” to faithfulness in health reform. And the next year, 1870, she said: “I have not changed my course a particle since I adopted the health reform. I have not taken one step back since I got the light from heaven. I broke away from everything at once.”<sup>5</sup>

This does not mean that Ellen White never again ate a piece of meat. Of course she ate meat in certain occasions and she never attempted to hide the fact. There were occasional exceptions to a habitual pattern of vegetarianism. In 1890 she would said,

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<sup>1</sup>Ellen G White *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald, 1946), 487.

<sup>2</sup> Ibid. 487.

<sup>3</sup>Ellen G white *Testimonies for the Church*, vol. 2 (Mountain View, California: Pacific Press), 371.

<sup>4</sup>Ibid. *Counsels on Diet and Foods*, 485.

<sup>5</sup> Ibid. *Testimonies*, vol. 2, 371,372.

“When I could not obtain the food I needed, I have sometimes eaten a little meat, but even here I am becoming more and more afraid of it.”<sup>1</sup> And eleven years later (1901) she openly admitted that, “I was at times compelled to eat a little meat.”<sup>2</sup>

As we examine the particular nature of these "times," we discover four conditions under which Mrs. White felt obligated to depart, temporarily, from her practice of vegetarianism; first because of depending on church members' hospitality and traveling in isolated areas.<sup>3</sup>

The *poverty* of many Seventh-day Adventists in the nineteenth century could not allow them to be vegetarians.<sup>4</sup>

I have been passing through an experience in this country that is similar to the experience I had in new fields in America [in the earlier decades of the nineteenth century]. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming."<sup>5</sup>

Ellen White, when she had to deal with her writings, she could not do all her tasks normally so she needed a cook. So the Transition with a new cook was a challenge. When her cook left her employ she had to train the new cook to prepare vegetarian dishes. During

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<sup>1</sup> Ellen G White *Counsels on Diet and Foods*, (Washington DC: Review Herald Pub Assn), 394.

<sup>2</sup>Ibid., 487.

<sup>3</sup>Ibid., manuscript 11, 1873.

<sup>4</sup>Ibid., letter 63, 1878.

<sup>5</sup>Ibid., 76, 1895.

this transition those at the table had to eat what the new cook was able to prepare.”<sup>1</sup> Here is an extract from a letter written by Mrs. White's son W. C. White in 1935:

Sister White was not a cook, nor was she a food expert in the technical ways which come from study and experimentation. Often she had serious arguments with her cook. She was not always able to keep the cook which she had carefully indoctrinated into the vegetarian ideas. Those she employed were always intelligent young people. As they would marry and leave her, she was obliged to get new cooks who were untrained in vegetarian cookery. In those days we had no schools as we have now, where our young ladies could learn the system of vegetarian cookery. Therefore, Mother was obliged with all her other cares and duties to spend considerable effort in persuading her cooks that they could do without meat, or soda, and baking powder and other things condemned in her testimonies. Oftentimes our table showed some compromises between the standard which Sister White was aiming at and the knowledge and experience and standard of the new cook.”<sup>2</sup>

For therapeutic use in medical emergencies, Mrs. White made mention of exceptions to the vegetarian regimen in her household. Her husband bought meat once for a grandniece of Ellen's while she was sick. So in 1894, Mrs. White declared reiterated,

A meat diet is not the most wholesome of diets, and yet she would not take the position that meat should be discarded by everyone. Those who have feeble digestive organs can often use meat, when they cannot eat vegetables, fruit, or porridge. She clarified her position further: "I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent [in Australia, in 1894] would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another.”<sup>3</sup>

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<sup>1</sup> Ellen G. White *Testimonies of the Church* (Mountain View, CA: Pacific Press, 1905), 2, 370.

<sup>2</sup> Cited by Arthur L. White in a letter to Anna Frazier, Dec. 18, 1935.

<sup>3</sup> Ellen G. White, *Counsels on Diet and Foods* (Mountain View, CA: Pacific Press, 1905), 394, 395, 462, 463.

In 1908, just seven years before her death at 87 years of age, Mrs. White declared, “It is many years since I have had meat on my table at home.”<sup>1</sup> In the 1880s the SDA Church still had not decided whether shellfish was permissible under the Leviticus code. W. H. Littlejohn, pastor of the Battle Creek Tabernacle, pamphleteer of some prominence among Adventists, and soon to be elected to a two-year term as president of Battle Creek College, wrote a popular question-and-answer column in the pages of the weekly *Review and Herald*. In the August 14, 1883 edition he dealt with the question “Are oysters included among the unclean animals of Leviticus 11, and do you think it wrong to eat them?”<sup>2</sup>

Little John's response, while sounding somewhat equivocal to Adventists of today, does illustrate the slowness and tentativeness with which SDAs worked their way through the question of permissible versus impermissible forms of flesh food. Littlejohn replied: “It is difficult to decide with certainty whether oysters would properly come under the prohibition of Leviticus 11:9-12.” The columnist then went on to opine, “It would, however, seem from the language, as if they might.”<sup>3</sup>

As regards the Leviticus distinction between “clean” and “unclean,” there is evidence that Ellen White drew a distinction between “clean” *animal flesh* food (meat) and “clean” *fish*. In 1876 Mrs. White wrote to her husband who was traveling, “We have not had a particle of meat in the house since you left and long before you left. We have had salmon a few times. It has been rather high.”<sup>4</sup>

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<sup>1</sup> Ibid, 492.

<sup>2</sup> Ron Gray hill, *The Development of Adventist Thinking on Clean and Unclean Meat* (Washington, D. C: White Estate, 1981).

<sup>3</sup> Ibid., 453.

<sup>4</sup> Ellen G. White, Letter 13, 1876.



In 1894, when Ellen White went to the expedient of writing out in her own hand and signing that “pledge to my heavenly Father” that she would not henceforth “eat flesh myself, or set it before any of my household,” that ban apparently did not include “clean” fish.<sup>1</sup>

In a letter to W. C. White in 1895, she talks about the problems in feeding the workmen then building Avondale College, “We cannot feed them all, but will you please get us dried codfish and dried fish of any description, nothing canned? This will give a relish to the food.”<sup>2</sup>

By 1905 it appears that Ellen White was as afraid of fish as she was earlier of meat for in writing the chapter “Flesh as Food” for *The Ministry of Healing*, she says, “In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. . . . Thus when used as food they bring disease and death on those who do not suspect the danger.”<sup>3</sup>

For Ellen White vegetarianism should not be understood as a principle in a sense of “a basic truth or law of doctrine that is used as a basis of reasoning or a guide to action or behavior.” We know that principles are unchanging, unvarying rules of human conduct. Principles never change. A principle in the days of Jesus is still a principle today; and a principle in the days of Jesus was the same in the days of Old Testament.<sup>4</sup>

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<sup>1</sup> Ellen G. White, *Counsels on Diet and Foods* (Mountain View, CA: Pacific Press, 1905), 394, 395.

<sup>2</sup> *Ibid.*, Letter 149, 1895.

<sup>3</sup> Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 314-15.

<sup>4</sup> Ellen G White, Letter 76, 1895.

Vegetarianism should be understood as a policy which is the application of a principle to some immediate, contextual situation. And policies may change, as the circumstances that call them forth change.

That vegetarianism was not a principle with Ellen White is clear from this statement: “I have never felt that it was my duty to say that no one should taste meat under any circumstance. To say this . . . would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions.”<sup>1</sup>

As stated previously this was doubtless one of the main reasons why she refused to allow her church to make vegetarianism a test of fellowship. She advised them to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthy.

So it may be summarized that for Ellen White, vegetarianism was a policy based upon at least two principles: (1) Preserving the best health, and (2) Eating food which is most nourishing, doing the very best possible, under every circumstance, to promote life, health, and strength.

Roger Coon presents the importance of historical perspective for a good understanding of Ellen G. White on vegetarianism, he stressed the following:

Ellen White needs to be considered against the backdrop of her times, not of our times. And conditions in her day were quite different from today. Many household conveniences that we take for granted, such as refrigerators and freezers for preserving fruits, vegetables, and other edibles, were largely unknown in her time. In her day fruits and vegetables were available only in season; for much of any year fresh produce simply was not available, and one virtually either ate meat or didn't eat at all.

Modern day conveniences have made it possible for one to be vegetarian with the different varieties of packaged foods ready to eat in the supermarkets and foods different foods being produced in abundance.

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<sup>1</sup> Ibid., 451.

In terms of the common breakfast we take so much for granted today, it is well to remember that in 1863, oatmeal, for example, was not considered a breakfast staple. It was, rather, seen as a therapeutic remedy for certain illnesses, to be dispensed by pharmacies, and sold by the ounce. The dry-cereal breakfast foods were not developed and marketed by John Harvey and Will K. Kellogg until the mid-1890s. Peanut butter, another excellent source of protein available to us today, was also not "discovered" by John Harvey Kellogg until the mid- 1890s.

The only constant source of food was animals which could adapt to the weather in cases of wild animals and could more or less be taken care of in sheds in the case of cattle, sheep and fowl.

Meat eating was, therefore, more common (and generally more necessary) in Ellen White's time than in ours—at least for those of us who live in places where fruits, vegetables, nuts, and similar edibles are available the year round, either fresh, canned, or frozen. Yes, Ellen White did eat meat. The discarding of meat is not a law, but simply the application of the principle of healthful living.

### **History, Statistics, and Kinds of Vegetarianism**

This section will bring a general view of vegetarianism in terms of its history, the statistics and the kinds of vegetarianism throughout the world.

#### History of Vegetarianism

Vegetarianism is a diet practice which excludes consumption of animal flesh. The practice may include eggs (ovo-vegetarianism) and milk (lacto-vegetarianism). There is also a new form of vegetarianism called pescovegetarianism because it allows eating fish and sea foods. Mahatma Gandhi in 1942 wrote, "I shall never consent to sacrifice the life of a lamb to human body. I estimate that the less a creature can defend itself, the more it has the right of being protected by man against human cruelty."<sup>1</sup>

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<sup>1</sup> Godefroy Frédéric, *Dictionnaire de l'ancienne langue française*, ( France : Vieweg, 1973), s.v « végétarisme ».

The word *vegetarianism* appeared for the first time in the XIX<sup>e</sup> century, the first time the practice was called *abstinence* then *xérophagy* or vegetarian diet at least in the Western world. So far vegetarians were called *Pythagoreans*<sup>1</sup> referring to the philosopher Pythagoras or *vegetable eaters* according to the lexicographer Claude Augé.<sup>2</sup> *The vegetarian Society* where M.K. Gandhi was a member founded the word *vegetarian* in 1847. This society wrote that it created this word *vegetarian* from the Latin word *vegetus* meaning “sane, fresh and alive”, as for example in ancient expression *homo vegetus* designated a sane man in body and mind.<sup>3</sup> The Oxford English Dictionary makes it clear that the word was mostly used right after the formation of the *Vegetarian Society* at Rams gate in 1847, though it was used in 1839 and in 1842.<sup>4</sup>

The vegetarian diet was stressed by many philosophical movements such as Indian, Greek (Orphism and then Muslims such as Sufism).<sup>5</sup> Adolf Hitler called himself vegetarian since 1932. Then many philosophers such as Pythagoras, Platoon, Theophrastus, the Sicilian philosopher Empedocles, the Phoenician philosopher Porphyria de Tyr, Latin philosopher Plotin. In India, scholars, philosophers, emperors, poets etc...practiced vegetarian diet.<sup>6</sup>

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<sup>1</sup> Vesanto Méлина, Victoria Harrison et Brenda Charbeaunno, *Devenir Végétarien* (France : Vieweg, 1994), 21.

<sup>2</sup> Petit Larousse 1906, s.v. « Légumistes »

<sup>3</sup> [http : www.vegetarismus.ch/info/f0.htm](http://www.vegetarismus.ch/info/f0.htm). Interprétation d'expression, Accessed on March 22, 2012

<sup>4</sup> Celebrate Christmas, Vegetarian Society, and Available on <http://www.vegsoc.org/news/2000/canapes.html>. November 1<sup>st</sup> 2000. Accessed on 2<sup>nd</sup> May 2010

<sup>5</sup> F. A. Kemble, "*If I had had to be my own cook, I should inevitably become a vegetarian.*" (*Journal: Residence on Georgian Plantation*, 1863), 251.

<sup>6</sup> Joachim Fest, *Hitler. Le Führer*, (Paris: Gallimard, 1973), 193.

Clément of Alexandria (160-240 AD), one of the fathers of the church stated regarding vegetarian diet, “It is better to find any other means of enjoyment rather than to make my body like tomb of dead animals.” It is reported that the apostle Mathew used to eat grains, nuts and vegetables yet he never eat flesh. Saint Jean Chrysostom (345-407 AD) described flesh nutrition as a cruel custom against nature for Christians. “We are imitating the behavior of bears, leopards or we do even worse than them. By nature animals are eating their way but since we were created in the image of God, He has given us His word and the feeling of equity but unfortunately we have become worse than wild animals.” He said also that Christian leaders should avoid flesh meals.

Saint Benito, who founded the monastic group of Benedictine 529, prescribed vegetarian diet as the basic food for his monks. The group of Trappe, since its foundation in the XVI<sup>e</sup> century opposed strictly the consumption of meat, eggs and other food originating from animals. This rule was belittled by the Vatican in 1965, but most of Trappists remained faithful to the original teaching of vegetarianism. Today the Seventh-day-Adventist church recommends strongly to their employees and believers to practice vegetarianism. The Bible of John Wesley (1703-1791), founder of Methodist church states, “I am thankful to God because since I have quitted eating meat and drinking wine I am free of all physical diseases.”<sup>1</sup>

Everywhere in the world, influential people have adopted vegetarian diet. Today there is a program called “Meat Free Monday which sensitizes people to consume less meat because of ecosystem. While meat consumption has quintupled since 1950 among

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<sup>1</sup> <http://fr.wikipedia.org/wiki/> see Clément d’Alexandrie, Mathieu, Jean Chrysostome. Consulté le 24 Avril 2013.

communities practicing the killing of animals, vegetarianism is also taking a new step in developed countries for reasons of ethic and ecology.<sup>1</sup>

### Statistics of Vegetarianism Practice in the World

Vegetarianism is practiced by very few people in France (about one million) or less than 2 % of the French population, but this was largely diffused during the middle age in the south of France by the catharsis, before which they were fighting at the time of catholic crusade and inquisition against the Albigeois. Europe, Germany and Italy are the countries comprising a big number of vegetarians respectively 8 and 6 million. In the USA 25 million people are vegetarian. In the Middle East, Israel has the highest percentage of vegetarians 8.5 % of its population.<sup>2</sup>

India is the country where vegetarianism is the most practiced throughout the world; (excluding eggs) the rate of vegetarianism is about 40 % of the population, this is about 450-500 million people: The state of Gujarat has the highest percentage of vegetarians in India, with 80 % of the population, this is about 40 million people. There are cities in the world where vegetarianism is an obligation by law prohibiting to sell or to consume meat or to have abattoirs on their ground or surrounding areas. These are holy cities of Hinduism and Jainism such as Pushkar, Haridwar, Rishikesh, Ayodhya, Palitana.<sup>3</sup>

From the quote above it is clear that vegetarianism in India is common even in their business. Many restaurants have to identify themselves such as non-vegetarian, vegetarian, pure vegetarian. According to the Hindu-CNN-IBN of 2006, 31 % of Indians

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<sup>1</sup>VegAnimal.info - Végétalisme éthique : végétalien, vegan, véganisme, végétarisme, végétarien strict : bénéfique aux humains, aux animaux et à l'environnement Available on [http://www.veganimal.info/rubrique.php?id\\_rubrique](http://www.veganimal.info/rubrique.php?id_rubrique).

<sup>2</sup> [http://www.hinuonnet.com/2006/08/14/stories/2006081403771200.State of the Nation Survey](http://www.hinuonnet.com/2006/08/14/stories/2006081403771200.State%20of%20the%20Nation%20Survey).

<sup>3</sup> Documents Settings / <http://indiatouring.com/travel/govardhan-west-of-mathura-in-the-uttar-pradesh/> » . Accessed on April 8, 2013.

are lacto-vegetarians, and 9 % are lacto-ovo-vegetarians. Based on this study, 40 % of Indians are vegetarians in the western sense which means absence of *zoophagy*; this is about 500 millions of people. Among all the Indian communities, vegetarianism is more widespread in Hindu community at 85 % (among the Jains, it is mandatory at 100 %) and less among Muslims (3 % vegetarian), among Christians (8 % of vegetarian) and then the inhabitants of the coasts are fish consumers. More women than men are vegetarian and in the Southern part of India there are more vegetarians than in the North.<sup>1</sup>

### Kinds of Vegetarianism

Vegetarians can be divided into about 7 different kinds depending on how strict they are in their understanding of what vegetarianism should be.<sup>2</sup>

- The *fruitarism* consists of eating only fruits, nuts, grains and vegetables that can be harvested without destroying the plant. So they cannot eat potatoes and any food which destroy the plant at harvest.
- The *crudivorism-veganism* never cook food at more than 48 °C and eat only fruits and uncooked vegetables, nuts, germinated grains, vegetal oil, herbs and fresh juice. They practice all this for health reasons.
- *Ovo-lacto-vegetarism*, this is the most extended in the West. This includes eggs, milk, (cheese, butter, yoghurts and honey).
- *Lacto-vegetarism* or *Indian vegetarianism* this includes milk but not eggs.
- *Ovo-vegetarism* includes eggs but not milk.

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<sup>1</sup> [http://www.fruitarian.com.Site anglais des \*fruitarians\* ;  
<http://www.123yatra.com/index.php /india/western-india/gujarat/>](http://www.fruitarian.com.Site%20anglais%20des%20fruitarians%20;http://www.123yatra.com/index.php%20/india/western-india/gujarat/)

<sup>2</sup> <http://www.ivu.org/faq/definitions.html> [archive][http://www.futura-sciences.com/fr/definition/t/biologie-4/d/lacto-vegetarien\\_6242/](http://www.futura-sciences.com/fr/definition/t/biologie-4/d/lacto-vegetarien_6242/) [archive] Régimes divers What is a Vegan? , Vegan Society (United Kingdom) accessed May 12, 2010.

- *Vegetarians* eat only vegetables (they consume mineral or micro-organisms such as yeast and bacterium) and avoid consuming products from animal exploitation (eggs, milk, butter and honey).
- *Veganism* is used for vegetarians but in addition they avoid to use anything originated from animals such as (leather, wool, skin, beeswax or cosmetic products). A vegan cannot accept products issued from animal suffering.

For people who consume birds, sea fruits and fish, we talk of *half-vegetarian*.

Some concepts of practices close to vegetarianism have been created. *Flexitarianism* consists of introducing in one's diet occasionally in a vegetarian diet some product originating from animals. *Pescetarism* includes products from the sea such as fish and sea foods. *Macrobiotic diet* is practice wavering between several concepts of vegetarianism. It is neither vegetarian nor vegan.

Cereal and leguminous plants are recommended to be combined during meal. It has been proved that when they are combined they may provide all the substances found both in animals and vegetables.<sup>1</sup> This is confirmed by the American Dietetic Association.<sup>2</sup> Grease originating from vegetables are more safe for organism than the ones from animals which bring cardiovascular diseases and apparition of atherosclerosis.

### **Rationales of Becoming Vegetarians**

Decision to become vegetarian may be due to the several reasons depending on an individual or to his beliefs. The following reasons should be reminded.

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<sup>1</sup> *Dictionnaire de diététique et de nutrition*, 1998, s.v « Protéines »,

<sup>2</sup> Campbell. *Biologie*. (Editions de Boeck Université, 1995), 811-812.



## Ethical and Spiritual Reasons

Some vegetarians have decided so because of ethical reasons. They assume that most of people in the world use meat simply by tradition, commodity, by mere habit or pleasure. These reasons appear for them not sufficient enough compared to the evil caused by meat production. This kind of vegetarianism is often associated with the movement of Animal liberation (founded by the philosopher Peter Singer) stressing the right of animals.<sup>1</sup>

The second reason for a vegetarian diet is fighting the discrimination of species which is a philosophical reasoning considering that all beings sensible (able to feel suffering, pleasure and other feelings and emotions) are equal in moral sense, therefore animals don't want to suffer; they want to live a happy and satisfactory life just as human beings do. So according to this movement, considering animals as different from man is an arbitrary discrimination founded on species, just like racism is an arbitrary discrimination founded on races, just like sexism is an arbitrary discrimination founded on sex.<sup>2</sup>

Based on the above ideas, Peter Singer affirms that a monkey or a pig is more close to man in autonomy and rational than a new born. He goes far as to state that if it is not allowed to take away the life from a new born who is abandoned and has damaged brain, then it is not acceptable to kill a dog or a pig who has an equivalent mental level.

Other motivations of vegetarianism are based on a non-violence principle which is the main reason for most vegetarians around the world especially in the Hindu community. Still other vegetarians are motivated by the right which is defined as an ensemble of the rules leading human behavior in a community and social relationships. Effectively in this

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<sup>1</sup> Peter Singer, *Ethics and the New Animal Liberation Movement* ( New York:, 1985), 1-10.

<sup>2</sup> Jean-Yves Goff, *Droits des animaux et libération animale*, dans l'ouvrage *Si les lions pouvaient parler, essais sur la condition animale*, sous la direction de Boris Cyrulnik, éd. Gallimard, 903-904.

perspective of right considering as important the right of animals, vegetarianism prohibits killing or eating animals.

Nowadays, the American philosopher, Tom Regan, Professor at the State university of North Carolina, (and in 1993 president of the *American Society for Value Inquiry*), is the most vocal to defend vegetarianism and animal right.<sup>1</sup>

Some domestic animals may become savage or aggressive because of suffering maltreatment; animals can get mad because of great and longtime ill-treatment. For instance chickens confined in cages start eating each other which needs an ablation of their beak. If pigs are not incarcerated in stalls which deprive them from all movement, they could eat each other.<sup>2</sup>

Many of us are not aware that more than 100 000 cows in US are killed every day. In the West most of animals are grown for industrial exploitation with the aim of producing enough animals destined for the abattoir. These animals live each upon other; they are deformed and treated like machines to transform pasturage to meat. In reality, many of us have never seen by our own eyes the true conditions in which animals are living in the West. It is said that one visit at the abattoir makes you vegetarian.

That is why Léon Tolstoï said that as long as there are abattoirs there will still be a battle. Vegetarianism is the true test for humanitarianism. Even though there are few who defend the right of not killing animals, still many have developed the habit of eating meat without being aware of what animals are composed of.

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<sup>1</sup> Emmanuel Deslouis, U Aung Ko, Entretien avec Aung Ko. La pensée plus forte que les balles , 15 mai 2000

<sup>2</sup> Bernard Denis, *La fabrication des animaux, Si les lions pouvaient parler, essais sur la condition animale*, sous la direction de Boris Cyrulnik, éd. Gallimard, ISBN 2-07-073709-8

Since the beginning of history, vegetables have constituted the natural food for man. All the antique Hebrew writings and those of Greek declare that at the beginning people used to eat fruits. Priests of ancient Egypt never ate meat. And as previously mentioned all the Greek philosophers including Platoon, Diogenes and Socrates stressed vegetarianism.

### Economic Reasons

Almost one billion people are suffering from hunger and malnutrition on this planet. More than 40 million are dying every year and most of them are children. Despite this, more than a third of cereals harvest of the world which is used to feed animals instead of human beings? In the USA animals consume 70% of the total cereals production. If these foods were given to humans instead of animals nobody in the world would get hungry. Most of chickens or animals breeding through taking a small surface are causing great loss because they require big quantities of food of monoculture type which have to be cultivated on wide surfaces. This needs de-forestation because meat consumption is increasing in the world: 38 % of the Amazon forest has been destroyed to feed cattle. At least 100 species of animals in forests are disappearing every day because of deforestation:

These species are lost because of high density of cutting forests of Brazil and Madagascar which have been reduced at 90 % compared to the way they were 40 years ago.<sup>1</sup>

Breeding and feeding animals requires 78 % of cultivable land in the world. With a hectare of fruits and vegetables, 30 people may be fed but if the same place is used to

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<sup>1</sup>Doan Bui, « Frères humains, devenez végétariens »! in Le Nouvel Observateur, Available on <http://hebdo.nouvelobs.com/hebdo/parution/p2270/articles/a37222.html>. Accessed on May 8,2008.

produce eggs, white meat or even red meat it will feed only 5 people. Research has shown that it requires 7 to 10 kg of vegetable proteins to make 1 kg of animal protein.<sup>1</sup>

### Ecological and Environmental Reason

The overfishing and trawling are also destroying the Sea ecosystems. It is reported that 90 % of big fishes have been taken and therefore these species are in way to disappear.

The *World Watch Institute* states that the production of meat and any animal product according to the current quantity and the future cannot be acceptable in terms of environmental point of view in the optics of sustainable development. Jean Mayer, nutritionist at the Harvard University thinks that if the consumption of meat can be reduced by 10 %, only, the American agriculture could feed with grains and vegetables 60 millions of people in the world.<sup>2</sup>

Water is becoming rare in many places throughout the world. Its consumption by human beings is damaging rivers and ecosystems which bring salinity and desertification. A vegetarian diet consumes less water than a flesh diet.

Animal proteins require huge expenses of energetic fossil, eight times more compared with vegetable proteins. This consumption of energetic fossil produces the carbon dioxide, gas of greenhouse effects. Animals also produce manure, though it gives compost, it also gives off methane. In the US (the first world emitter of gas of greenhouse effect), livestock produces about 20 % of total methane emission. One ton of methane has the potential of hitting the planet with 23 tones of carbon dioxide. According to the

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<sup>1</sup> Bruno Parmentier, *Nourrir l'humanité : Les grands problèmes de l'agriculture mondiale au XXI<sup>e</sup> siècle*, Éditions La Découverte, 2007

<sup>2</sup> <http://oceans.greenpeace.org/fr/nos-oceans/surpeche> [archive] Article du World Watch Institute : <http://www.delaplanete.org/Rien-de-personnel.html> , *So You're an Environmentalist; Why Are You Still Eating Meat?* [http://univers\\_nature.com/info/info\\_actualite1.cgi?id=2796](http://univers_nature.com/info/info_actualite1.cgi?id=2796); Mangeons moins de viande pour lutter contre le réchauffement climatique

journalist Fabrice Nicolino, the report of the UN Agency for Agriculture states that the worldwide breeding emits more gas of greenhouse effect than all the means of transportation (roads, air, and sea) in the world. When we consider meat production, this represents about 18 % of gas emission and this is one of the major causes of climatic heat.<sup>1</sup>

Breeding animals for consummation has disastrous consequences: destruction of the equatorial forest, global warming, pollution of water, scarcity of water, desertification, wrong utilization of energetic sources, and famine in world. Using land, water, energy, human effort for the production of meat is a misuse resource.

Since 1960, 25% of the Central American forests have been cut and burned to make pasturage for animals. According to statistics about 100 grams of hamburger from animals comes from a destruction of 16.5 m<sup>2</sup> of tropical forest. And breeding animals is one of the main causes of the gas causing the earth's atmosphere to get hot, pollution of water, a volume 8,624 liters of water is needed to get 500 grams of cows whereas 100 liters are enough to produce a half kilo of tomatoes and about 500 liters to produce a half kilo of full bread. Almost a half of US water is used to grow food for animals.

### Health and Nutrition Reasons

Many have opted for a vegetarian diet because of health and nutrition reasons. For this in May 2009, Gandhi became the first city in the world to decree one day a week for not eating meat. According to John Robbins, in the *Food Revolution*, vegetarians can live an average of 6 to 10 years longer than the rest of population. Many statistics show that vegetarian diet reduces risks of developing cardio-vascular pathologies, some cancers, diabetes etc. The American Association for Diet states that even though external factors such as physical exercises, not smoking and not drinking alcohol could play a role, a diet

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<sup>1</sup>« Belgian city plans 'veggie' days » ; Available on <http://news.bbc.co.uk/2/hi/europe/8046970>. Accessed on BBC, 12 May 2009.

without meat is clearly a factor contributing to reduce the rate of morbidity and death from many chronic diseases and considers the vegetarian diet as efficient for preventing and treatment of many infections.<sup>1</sup>

Studies have shown that our ancestors were natural vegetarians. The constitution of the human body is not adapted to meat consuming. It is known that carnivores have short intestines while the vegetarian ones are long. Since meat is poor in fiber and rich in proteins, intestines cannot easily absorb the nutritive elements. That is why intestines of carnivores are shorter than that of herbivores, to make it easy to expunge the undigested flesh. So human beings like vegetarian animals have long intestines. It is about 8 meters and half. The small intestines appear like an accordion and it is not smooth. Since our intestines are long, then the meat we eat stays in the stomach for a long time. The meat can putrefy and produce toxins. These toxins are suspected to be the cause of cancer of the colon and they wear out the liver tired which has the task of cleaning them out. This may cause cirrhosis and cancer of the liver.

Meat has plenty of proteins *urokinasis* and *urea* which overload the kidneys and can damage their functioning. The cholesterol and grease saturate that is found in meat provokes cardiovascular diseases, first cause of mortality in the US. Cancer is the second cause. Experiences show that fried meat has a chemical substance *methylcholanthrene* which is highly in causing cancer. When we eat contaminated meat, it is sure that we will get the same diseases from those animals.<sup>2</sup>

Many may think that the meat eaten is safe but most butchers are not faithful. Most of the time they just cut the contaminated part out and sell the rest. They cannot detect cancer in all the meat pieces and thus people consume them. But when one eats

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<sup>1</sup> John Robbins, *The Food Revolution*, (Boston, Conari Press, 2001), 14.

<sup>2</sup> Claude Belou, *Les Délices du Potager* (France : Vie et Santé, Dammarie-les-Lys, 1990), 54.

vegetarian food, you need not to worry about any kind of disease that may result. A vegetarian meal will always be safe and nutritious. Some antibiotics and drugs such as steroids and hormones of growth are added to the animal feed or directly injected into animals. For those who eat these animals the drugs penetrate their bodies immediately reduce the effectiveness of antibiotics intended to treat human diseases.

Professor Miller, an American Physician who carried out experiments on vegetarianism concluded that when two rats got sick, the vegetarian one would recover faster than the one eating meat. Modern medical science has been much improved and it can treat diseases but diet can maintain us in good health. Vegetarian diet represents a more direct source of nutrition than meat. People eat meat while the basic food of animals is from vegetables. Animals live a short life than men and suffer from the same diseases as men do. It is probable that human diseases come from animals eaten.

Why do people continue eating meat instead of eating directly from vegetables from the fields without transiting through animals? He says that cereal, dried vegetables, and green vegetables can bring us all the nutritive elements needed for a good health.

Meat consuming brings saturated grease and causes diseases of the heart and cancer of colon. A vegetarian diet poor in grease will help to avoid or to heal diseases such as prostate cancer, diabetes, stomach ulcers, intestine irritation, arthritis, and gingivitis, cancer of the pancreas, stomach cancer, hypoglycemia, constipation, diverticulosis, hypertension, osteoporosis, hemorrhoids, obesity and asthma. After the cigarette, there is nothing worse for health than eating meat.

Scholars like Dean Ornish have concluded that a vegetarian diet can effectively treat cardiac diseases and reduce stresses.<sup>1</sup> Still another argument supporting vegetarianism is motivated by the compassion people have towards the third world countries whom they

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<sup>1</sup> <http://www.passeportsant.net/fr/actualites/nouvelles/fiches>. Même les lacto-ovo-végétariens manqueraient de B12.

are exploited. Most of food given to western livestock is produced in third world countries whereas it could be used by the local population. In 1985, Ethiopia was starving with the result that more than one million people died while vegetables were exported to England to feed animals.<sup>1</sup>

According to Fabrice Nicolino, a regular flesh diet is possible only for a minority of human beings who have enough income to buy it but this cannot help the world where populations are suffering of hunger. As earlier stated it requires 7 to 10 kilograms of proteins originating from vegetables to make one kilogram of animal protein, the question is they get these vegetables from to feed animals? We have to choose between feeding human beings or animals.<sup>2</sup>

This is in harmony with what Milan Kundera wrote in the book *Unsustainable legerity of being*, “discourages this practice of feeding animals while people are in need.”<sup>3</sup> This view is also shared by Bruno who noticed that there is a serious worldwide problem of feeding humanity. He feels that feeding human beings should be a priority before feeding animals.<sup>4</sup>

For others vegetarianism is simply practiced because meat does not taste well. These are very few. Many are vegetarians because they are born in a vegetarian family.<sup>5</sup>

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<sup>1</sup> Projet : Correction des liens externes, Que faire ? Accessible sur <http://144.16.79.155/currsci/feb 252005/561>. Accessed on April 8, 2013.

<sup>2</sup> ↑ <http://oceans.greenpeace.org/fr/nos-oceans/surpeche>.

<sup>3</sup> Milan Kundera wrote in the “Insoutenable legereté de l’etre” discourages this practice of feeding animals while people are in need. (p. 420-421).

<sup>4</sup> Bruno Parmentier.

<sup>5</sup> Doan Bui, « Frères humains, devenez végétariens »! In Le Nouvel Observateur, accessible sur <http://hebdo.nouvelobs.com/hebdo/parution/p.2270/articles/a374222.html>. En date du 8 mai 2008.



## CHAPTER 3

### LOCAL SETTING AND PROJECT METHODOLOGY

This section of the study is a brief presentation of Lubumbashi settings. It will deal mainly with the historical context of the city, geographical settings, the socio-cultural settings, the economical settings, the religious settings, the nutritional settings and a brief history of the SDA church there and an overview of SDA workers in that area.

#### **Understanding the Local Setting**

It is difficult to make a study in a certain area without having insights of its real settings. This will help all the readers of this project to understand in what conditions the research is being done.

#### Historical Setting

For a good understanding of the setting, it is necessary to present a brief historical context of the city of Lubumbashi where this study is taking place. According to the history, the city of Lubumbashi was initiated by Belgian colonizers around 1910. These foreigners were helped by people originating from the two provinces of Kasai, the Balubakat of North-Katanga and some people from Malawi<sup>1</sup>

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<sup>1</sup> Nshiyak, *Géographie Actualisée*, (Kinshasa ; 1986) ,18.

Lubumbashi is known as the second biggest city in the DRC after Kinshasa. It is the capital of Katanga province commonly called *Shaba* meaning copper because there is plenty of copper. Actually it is called the capital of copper.<sup>1</sup> When it was founded Lubumbashi was known under the name of Elisabethville who was the queen of Belgium at the time. The current name of Lubumbashi was first used in 1965. This city became a *temporary capital* of an independent state intended by a certain Moise Tshiombe.<sup>2</sup> Based on the statistics of 2010, its population is about 1, 500, 000 inhabitants, with a density of 1992 inhabitant./km. Lubumbashi is divided in about 42 quarters and 7 communes.

### Geographical Setting

Lubumbashi is located at about 90 km from Kasumbalesa which is the boarder separating this city with Zambia. At a distance of about 30 km is the nearest city called Kipushi where people mine copper and others plant corn and other crops. Towards the North side is the city of Likasi located at 120 km from Lubumbashi. There is a private park bearing the name of its initiator and owner Muyambo.

Lubumbashi like the entire Katanga province is an area of plains, there are no high mountains. Every year there are specific seasons; from November to March there is rain, from April to June there is no rain but it is cold and from July to October it is a dry season.

### Socio-Cultural Settings

Lubumbashi is a cosmopolitan city. It is composed of several people from different tribes and corners: The Baluba of Katanga, the Baluba of Kasai, the Lamba, the

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<sup>1</sup> « Shaba » Available on <http://www.ville.de.lubumbashi.com/document> Accessed on February 13, /2010.

<sup>2</sup>Ibid., 57.

Bemba, the Rund, and the Tshokwe. The indigenous tribes of the area are the Lamba. In addition to these Congolese tribes there are people from other provinces and countries.

With such a multicultural context it is difficult to identify the real culture of Lubumbashi city. Actually each tribe practices the customs of their ancestors. The ethnic heterogeneity is a source of conflicts which affect the social life of the community. This is a reality in Katanga province.<sup>1</sup>

### Socio-economic Context

Lubumbashi city, headquarters of the Katanga province is considered the economic center of the whole province because all the resources of the region are managed there. The world book Encyclopedia reports the following on Katanga; “The province of Katanga is extremely rich in minerals of copper, cobalt, zinc, manganese, cassiterite, uranium and many other precious stones that it provides for the world. In addition to this people practice the breeding and agriculture of several crops”<sup>2</sup>

As mentioned above, Lubumbashi is the economical capital of the entire province. There are nutritional industries and textile factories, many mining societies exporting minerals, beer factories and universities. All these are motivations for people to move from all corners to work or study. In brief, activities in Lubumbashi include mining, transport and communication, banks, factories, breeding and agriculture.<sup>3</sup>

Among organizations operating in the place, are the following: General Career Mining, Tenke Fungurume Mining, SNCC, SNEL, BRASSIMBA and many other NGOs. These constitute the economic force of Lubumbashi.

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<sup>1</sup>Ben Nshiyak, *Géographie Actualisée* (Kinshasa: 1986), 81.

<sup>2</sup>*The World Book Encyclopedia J-K 11 vols* (Chicago USA: Field enterprise educational corporation, 1965), 204.

<sup>3</sup>”Lubumbashi” Available on <http://www.ville de lubumbashi.com/> Accessed on February 13, 2012.

Even though Katanga province is rich in mining, it is also true that many people experience hardship because and are starving. The daily average expenses of an inhabitant of Lubumbashi is 0,36 \$US per day and for some, 0.11 \$US and for others 1.15 \$ US. 20% of family breadwinners are women. This may be due to divorce or high mortality of men because of they are more exposed to risks than women.

Most people are jobless. Some are former government workers; others are former agents of General Career Mining Company, and the National Society of Rail Roads. They go to fields to grow crops to survive. As a result of this situation many organisms are active such as World Food Program, World Vision, and Caritas as means to assist the population in their hardship.

#### Nutritional Context

According to research, the daily meal of Lubumbashi people is composed of *bukari*, vegetables and fish of some kind. The *bukari* is made of corn flour. Whereas the national need for corn is 439 153 tones, only about 278 372 tones is available per year. This is not enough for population and extra has to be procured corn from abroad; Zambia or Tanzania.

The months of May, June, July and August are harvest time so there is food in abundance. Families can easily take two meals a day because they have enough corn flour. One part of the corn harvested is sold to pay school fees for the children. After selling corn, debts contracted for fertilizer, seed etc during the season are paid.

Actually production is not enough and the cost of corn is always reduced when it is harvest time. So beginning of September people have no food for their families. The trend is that the seed saved for next season is used for food or sold for other purpose. So by November and December the financial crisis reaches a high level. It becomes even difficult for most families to get even one meal a day.

Then people think of activities which might bring some income during the crisis. One of these is making local alcohol called *lutuku*. Some will sell their house goods such as bicycles, television or radio. When all the reserve food is finished, people will go to organizations for agricultural credit under any conditions required. More debts will be accrued just to handle challenges of daily living.

To counter the food problem, most people combine three kinds of crops at once during the season: corn, peanuts and potatoes. Corn is intended for consumption, peanuts for business and potatoes to survive during the crisis. Those who are clever and can produce more store food to sell at high prices during the hard times.

According to the ACF, (Action against famine) NGO Nairobi, 29 May 2003, a kind of malnutrition was noticed among the people of Lubumbashi. They reported 3,733 cases of people suffering from average malnutrition in their centers and 828 patients affected by severe malnutrition. They underlined that the current situation of malnutrition in Lubumbashi is more precarious than the cases they treated in Sudan, Ethiopia, Somalia, Afghanistan and Iraq. During the war times according to this NGO , studies done by the UN stated that the nutrition estimation of economic conditions of a family in Lubumbashi is that 20% eat once every two days and 50 % one meal a day. The survey done by the ACF declared that 5.3% of Lubumbashi children under five years old suffer from severe malnutrition.

FAO in RDC did a survey of 1205 homes extended 42 quarters of 7 communes in Lubumbashi. The study was related to the food consumption in Lubumbashi city.

The result was that population of Lubumbashi eats 1,335.1 calories and 40.5 grams of protein per person per day. Referring to the standards required by some nutritionists, a healthy person would require 2,300 cal. and 70 grams of proteins per day. So Lubumbashi people are lacking in enough nutritional elements.

Table 1: Nutritional Situation in Communes of Lubumbashi

COMMUNE	CALORIES per p/Day	PROTEINES per p/Day
Rwashi	1671.1	54
Lubumbashi	1553	47.1
Kampemba	1380.7	40,6
Kamalondo	1342,46	39.77
Katuba	1231	37.1
Kenya	1131.9	32.5
Annexe	1035.3	32.2
Average	1335.1	40.5

Table 1 above presents the nutritional situation of different communes in Lubumbashi city. The commune of Lubumbashi and Rwashi show a high consumption of calories per day and per person.

This may be due to the fact that the commune of Lubumbashi lodges most of businessmen, responsible managers of big societies and Rwashi is the commune where people who trade in minerals and many bosses running their private businesses live.

Table 2 below gives figures related to the commune of Kenya which is mostly rural. The consumption is 1,132 calories and 32.5 grams of proteins per person per day. This is low compared to others.

Table 2: Composition of a Daily Meal of an Individual in Lubumbashi

Kind of Food	Calorie/per Individual	Protein (gr)/per Individual
Corn Flour	1007.9	25.7
Cassava Flour	85.6	0.4
Rice	58.7	1.0
Bread	48.1	1.4
Sugar	2.2	0.0
Dried Fish	15.8	3.0
Fresh Fish	3.3	0.6
Chicken	6.4	0.9
Eggs	0.6	0.1
Meat	0.0	0.0
Milk	1.0	0.1
Peanuts	24.6	1.0
Beans	19.5	1.3
Tomatoes	2.7	0.1
Potato leaves	5.8	0.5
Cassava leaves	45.5	3.5
Amaranths	7.3	0.8
Sorrel	0.1	0.0
TOTAL	1335.1	40.5

The average size of a family is 7 people. The table above gives details of a composition of a daily meal per individual. The corn flour occupies the highest source of calories (1007.9). It is followed by the cassava flower (85.6) and then other cereals.

Vegetables are consumed in the following order: First the cassava leaves, amaranths, potatoes leaves, tomatoes. Those are the vegetables most used locally. It is notable that the most important proteins is originated from vegetables (70%), rather than meat or fish proteins which is only of 11.6% whereas from grains it is evaluated up to 5.4%. It is safe to say that vegetables are used more frequently about (12.3%) than meat meals. Among the meat eaten, it is clear that fish is used more than meat itself. It is clear that meat is not eaten by many people.

It is sad that most of the food is imported from outside the country, corn flour 80% beans 90%, peanuts 70%. Baking flour and milk are imported 100%. These figures show conclusively that the city depends on outside supplies of about 75 % from the South of the African continent.

However because of poor incomes, most families are not able to provide a minimum of the nutritional food available in the market. Out of 100 homes about breadwinners 44 are jobless or have no formal employment because they lack professional qualifications, 24 are workers in the state services with a poor salary, 21 are employed by private or government companies which seem to be failing such as GECAMINES, SNCC, 6 run business activities and 5 do agriculture.

Less than 20% have access to basic nutritional substances; 80% have to struggle to survive daily. About 18% may stock some corn flour, 5% have rice, 7% have vegetables and 5% have fish.

Table 3: Approximate Cost of Food in Lubumbashi City

KIND OF FOOD	COST IN FRANCS	COST IN US \$
Corn flower	15500/ 25 KGS	\$16
Cassava flower	1500/KG	\$1.6
Rice	28000/25KGS	\$30
Bread	1000/PIECE	\$1
Fish Thompson	2200/KG	\$1.3
Fish Bitoyo	3500/KG	\$3.8
Beans	3000/KG	\$3.2
Potatoes leaves	500/THRUST	\$0.1
Cassava leaves	1000/THRUST	\$0.3
Amaranths	200/THRUST	\$0.2
Meat	5000/KG	\$5.4
Milk	4500 /CAN 1/2KG	\$5
Oranges	2000/KG	\$2
Chicken	2700/PIECE	\$3



## Religion Context

Lubumbashi city comprises a representation of almost all the Christian and non-Christian denominations. Since the province welcomes people from all corners of the world because of mining and business activities, it is not strange to notice that its inhabitants practice multiple kinds of religions. So worship in this city bears all kinds of colors. That is why in addition to Christian religions and local traditional ones, there are Buddhists, Jews, Muslims, etc in the Lubumbashi city. The context of Seventh day Adventist Church in this area.

### **A Brief History of SDA Church in Lubumbashi**

Before we talk of the current situation of the SDA church in Lubumbashi city, it may be useful to present a brief history of how Adventist work started in this area. It is reported that the SDA ministry started in DRC (Congo by that time) in 1990 when missionaries Christopher Robinson and Julbert Wilmore arrived to start evangelism in Katanga.

Wilmore left and then Christopher Robinson and his wife founded the first SDA mission at Songa (a distance of about 650 Km in the North of Lubumbashi among the Luba people).

Some months later Raleigh Robinson and his wife came to spend 15 years there as missionaries. They had a vision of opening a second mission of Katanga in Lubumbashi city. So they started with a school. Since its beginning up to 1925, God's work in Congo depended on the direction of Zambezi Union.<sup>1</sup>

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<sup>1</sup>Don F. Neufeld ET Julia, *Seventh-day Adventist Encyclopedia*, vol. 10 (Washington D C: Review and Herald, 1966), 300.

## Steps of Church Growth in Lubumbashi

Based on SDA historical data, the Katanga province was the first to receive the Adventist message in the whole country of DRC. So the first two missions in the DRC are Songa Mission and Katanga Mission located in Lubumbashi.

The growth of membership in this area is very low due to several reasons. Among these is the issue of diet and temperance practice in the SDA church. Table 4 below will illustrate this.

Table 4: Statistics of Membership in Lubumbashi City

Year	City Population	SDA Membership	Percentage	Adventist per inhabitant
2008	4 879 000	6734	.15	2
2009	5123402	7103	.17	3
2010	6644101	7519	.11	2
2011	8327067	8428	.12	5
2012	10409000	9346	.14	4

## Methodology

In this section, we will present the study population, the sample of study and the way our questionnaire was managed.

### Study Population

Paul Robert defines the population as a limited ensemble of individuals, unities of a same species within a frame for statistical study.<sup>1</sup>

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<sup>1</sup> Le Petit Robert, s.v. « population ».

According to G. De Landsheere, the study population can be composed of individuals, objects or events on which the results of an investigation can be generalized.<sup>1</sup>

So we consider through these different theoretical considerations of the concept that population is an ensemble of individuals having common characteristics. For us our population is composed of all the South Katanga Field employees serving during the year 2013.

Table 5: Presentation of the Population Study <sup>2</sup>

STATION	Number of Pastors	Numbers of wives	Total
Lubumbashi	21	21	42
Likasi	7	7	14
Mokambo	8	8	16
Kasenga	6	6	12
TOTAL	42	42	84

Table 5 above presents the number of pastors and their spouses per station. We need to make it clear that the number of pastors equals the number of spouses.

#### Sample study

The selection of a sample for a study is an important requirement because conclusions of the results are related to this process. According to Gerald Baillargeon, a sample is a limited group of statistical units selected from a given defined population. The size of units will determine the size of the sample.<sup>3</sup>

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<sup>1</sup>Gerald De Landsheere, *Introduction à la Recherche en éducation*, (4<sup>e</sup> éd. Paris : PUF 1976), 337.

<sup>2</sup> See the South Katanga Field Annual 2012 Report.

<sup>3</sup> Gérald Baillargeon, *Introduction à la statistique descriptive*, 2<sup>e</sup> éd. (Canada : Les éditions SMG, 1981).1:6.

For the scholar G. De Landsheere sampling is selecting a limited number of individuals, objects or events for an observation which will allow stating some conclusions applicable to the whole population from which that selection was done.<sup>1</sup>

In this case the intention was to administer the survey on whole population but because of many challenges this was not possible. The data will be collected from pastors only.

Table 6: Presentation of the Sample

A BRIEF INSIGHT OF SOUTH KATANGA WORKERS							
STATION	No. of Workers	LEVEL OF STUDIES				DIET APPLIED	
		Primary	Secondary	U-Grad	Graduate	Veg	Non-Veg
lubumbashi	21	1	4	13	3	2	19
Mokambo	8	-	4	4	-	1	7
Kasenga	6	-	2	4	-	-	6
Likasi	7	-	3	4	-	1	6

Table 6 above shows that most of workers have finished the secondary and undergraduate level of studies. Very few have completed graduate level. This is still a great challenge. Regarding the vegetarian diet only 4 of the workers are practicing vegetarian diet. Most of workers are not vegetarians.

### Questionnaire for Survey

There are multiple methods and techniques that can be used in research work. The selection of a method depends on the objectives of the researcher.

According to Beauvois J. Léon a questionnaire and an interview constitute the main techniques to collect data from the inquested subjects.<sup>1</sup> The questionnaire, which is

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<sup>1</sup> G. De Landsheere, 337.

one of the most popular techniques in research, gives the advantage of collecting data from a wide population. It is easy to prepare, fill in and analyze.

The questionnaire helps the researcher to sample a large group and thus produce credible statistic result. However this method also has disadvantages. De Landsheere said that the questionnaire as a method is not perfect in many aspects.<sup>2</sup>

First of all a questionnaire does not cover all the aspects related to the problem concerned. Questions are formulated according to the way the researcher perceives the problem. People involved in responding are not aware of the problem with which the researcher is dealing. Questionnaires may be a less faithful instrument especially in terms of people's opinion.

In this specific research, the questionnaire used had 20 close ended questions. This means that the respondents can only answer by yes or no; they cannot express their opinion at all.

### **Managing the questionnaire**

The questionnaires were given to the subjects in April 2013. The exercise was supervised by the researcher himself and some pastors who helped to facilitate the operation. All the office workers, station directors and districts pastors have responded.

### **Assessment and Analysis**

For the counting and the analysis of data, the SPSS software was used which helped find the different information of the data. In fact the Chi-square of Pearson has facilitated checking the result which led to the conclusions.

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<sup>1</sup>J. Léon Beauvois et al, *Cours de psychologie 2. Bases, Méthodes et Epistémologie*;3<sup>e</sup> éd. (Paris : Dunod, 2000),363.

<sup>2</sup> G. De Landsheere., 75.

## **Challenges**

It was important to get the position of the pastors' wives on the vegetarian diet but unfortunately only men responded. Most of women did not bother because of their low level of education. So it is not clear what they or their children think about vegetarian diet since they did not respond.

Because of time constrains and families living far, it was not possible to reach all the subjects. For this reason questionnaire were administered according to the accessibility and availability of workers to respond.

## CHAPTER 4

### ANALYSIS AND INTERPRETATION OF DATA

#### Introduction

The study dealt with the opinion of South Katanga Field employees on the vegetarian diet. The main objective of the survey was to ascertain the opinion and willingness or readiness of these employees regarding a vegetarian diet. This chapter presents the data, analyzes it and interprets the result.

#### Presentation and Analysis of Data

This specific part of the research shows in general the responses given by the employees of the South Katanga to the questionnaire.

Table 7: General Responses in Terms of their Opinion

ITEM	YES	%	NO	%	TOTAL
Q 2	29		12		41
Q3	14		27		41
Q4	25		16		41
Q6	18		23		41
Q7	24		17		41
Q9	25		16		41
Q15	14		27		41
Q18	18		23		41
Q19	18		23		41
TOTAL	185	50,1%	184	49,9%	369

Table 7 above presents responses of the subjects regarding their opinion on the vegetarian diet. Out 41 subjects, 369 answers were given in relation to their opinion and

consideration of the vegetarian diet. Out of a total of 369 answers, 185 or 50.1 % expressed a negative view on vegetarianism whereas 49.9 % were favorable to it.

The application of the statistic test of Pearson chi-square ( $\chi^2$ ) gives the value of 0.003 lower to the tabular  $\chi^2$  of 3.84 with the confidence interval of the difference of 95% with a degree of freedom of 1. These results imply the acceptance of the hypothesis stating that there is no significant difference between the affirmative and negative responses of the subjects. It is obvious that generally the South Katanga Field employees are neutral in relation to the importance of vegetarian diet. This means that they cannot be categorized to a specific side of practice. This attitude may be due to the fact that the Bible does not state anywhere that eating meat is a sin.

But it shows that God himself ate meat in Abraham's tent: "And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared and set it before them, and he stood by them under the tree as they ate." (Gen. 18: 7-8). So with such biblical texts many are not convinced about vegetarian diet.

After discovering this opinion of South Katanga Field employees regarding the need of vegetarianism, the next pertinent question in our research is to know to what extent they were ready to apply the principle in their life. With such a neutral position on vegetarian diet, were these workers ready to apply the principle of vegetarianism?

Table 8 below provides the result of the readiness or willingness of South Katanga employees to apply the principle in their life.



Table 8: Readiness of Workers to adopt a Vegetarian Diet.

ITEM	YES	%	NO	%	TOTAL
Q1	26		15		41
Q5	18		23		41
Q7	24		17		41
Q10	26		15		41
Q11	26		15		41
Q13	23		18		41
Q14	25		16		41
Q16	24		17		41
Q17	25		16		41
Q20	24		17		41
TOTAL	241	58.8	169	41.2	410

Table 8 above presents responses of subjects in relation to willingness to applying a vegetarian diet in their lives. Out of a total of 410 answers, 241 or 58.8% expressed a positive point of view in relation, whereas 160 or 41.2 % were.

The analysis of data through the test Chi-Square ( $\chi^2$ ) of Pearson gives the value of 12.6 higher to the value of  $\chi^2$  tabular of 3.84 with the confidence interval of 95% with the degree of freedom of 1.

The analysis shows that generally the South Katanga Field employees are in favor of a vegetarian diet based on health consequences basis rather than on biblical belief or on Ellen G. White writings. Ellen White stated that eating meat is not a sin and said that she had no mandate to prohibit meat eating in any circumstance. For varied reasons some workers were not ready to turn vegetarian.

Actually Ellen White says that she passed through an experience in a country that was similar to the experience she had in new fields in America [in the earlier decades of the nineteenth century]. She saw families whose circumstances would not permit them to furnish their table with healthful food. Neighbors who were mostly unbelievers sent them portions of meat from animals recently killed. They made soup of the meat, and supplied

their large families with meals of bread and soup. She wrote that it was not her duty, nor did she think it was the duty of anyone else, to lecture them upon the evils of meat eating. She said that she felt sincere pity for families who had newly come to the faith, and who were so pressed with poverty that they knew not from where their next meal would come.

Table 9: Opinion Based on the Variable Milieu

MILIEU	YES	%	NO	%	TOTAL
Urban	117	50	117	50	234
Rural	68	50,4	67	49,62	135
Total	185	50,1	184	49,9	369

Chi-Square = 0.0046, degree of freedom= 1, risk of mistake= 0.05.

Table 9 above shows the responses given by our subjects in terms of their opinion regarding a vegetarian diet in rural or urban area depending on where they minister. Based on this milieu variable, the result indicates that out of a total of 234 responses of subjects living in urban areas, 117 or 50 % of them have responded positively to a vegetarian diet and the other 117 or 50 % have responded negatively. Out of 135 responses of rural subjects, 68 or 50.4 % have responded positively whereas 67 or 49.6 % had a negative opinion.

The Chi-Square ( $\chi^2$ ) gives the value of 0.0046, inferior to the value of tabular  $\chi^2$  of 3.84 on the confidence interval of 95%, with a degree freedom of 1. With these results it is clear that there is no significant difference in opinion on a vegetarian between the South Katanga employees living in rural and urban areas.

Generally SDA workers in South Katanga regardless of their milieus of service are neutral in terms of eating meat. Their environment does not affect their opinion since the percentage for and against are more or less balanced.

Table 10 below shows result of the readiness or willingness of South Katanga workers to adopt a vegetarian diet based on milieu variable.

Table 10: Readiness to Apply Vegetarian Diet According to Milieu Variable

MILIEU	YES	%	NO	%	TOTAL
Urban	170	65.4%	90	34.6 %	260
Rural	71	47.3%	79	52.7%	150
Total	241	58.8 %	169	41.1 %	410

Chi-Square= 83.49, degree of liberty =1, Risk of mistake= 0.05 Theory  $\chi^2 = 3.84$

Table 10 presents responses of subjects regarding their readiness or willingness to adopt a vegetarian diet. According to this variable milieu, out of a total of 260 responses of workers living in urban areas, 170 or 65.4% were willing to practice vegetarianism whereas 90 or 34.6 % were unwilling. Out of a total of 150 responses of subjects living in rural area, 71 or 47.3 % were ready to practice vegetarianism whereas 79 or 52.7 % were negative.

The analysis of the data with the test of Chi-Square gives the value of 83.49 superior to the value of theory Chi-Square ( $\chi^2$ ) of 3.84 on the confidence interval of 95% with a degree of freedom of 1. The result comes to reject the hypothesis pretending previously that there is no difference to confirm the alternative one stating that application of vegetarian diet depends on the milieu where the worker is serving.

In general, it may be said that South Katanga workers serving in urban areas contrary to those serving in rural places show that their willingness of vegetarian diet is more based on the fear of health consequences and not necessary in believing in Ellen White writings. Therefore the second hypothesis that the willingness to apply vegetarian varies compared to the milieu where the worker is living is confirmed.

### Conclusion of the Results

The study dealt with the opinion of SDA South-Katanga workers on a vegetarian diet. Based on Ellen G. White writings, we wished to know both their verbal opinion and

readiness of applying vegetarian principle in their life. Then we had to compare how their consideration of the principle varies depending on the rural or urban milieu.

Two hypotheses were formulated on this subject:

First SDA South Katanga workers could have a favorable opinion on vegetarian diet and as consequence they could be ready to apply it based on their faith in Ellen G. White writings.

Second the opinion and the readiness or willingness to vegetarian diet would vary according to whether someone is serving in rural or urban area.

We aim to reach two main objectives in this study:

To ascertain the opinion and the readiness of SDA South Katanga workers to apply the vegetarian diet.

To check whether the opinion and the readiness to apply vegetarian diet depends on the milieu where the worker is serving. In order to reach these objectives we have used the questionnaire for survey which was submitted to SD South Katanga workers. Data were checked by the chi-square test ( $\chi^2$ ) so to reach at some conclusions. After analysis we have invalidated our first hypothesis and have confirmed our second one.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study dealt with the opinion of the South Katanga Field employees regarding the vegetarian diet as recommended by Ellen G. White. As mentioned above vegetarianism is a topic that raises multiple questions and sometimes confusion to people. There is confusion both in preaching and practicing aspects regarding the diet that Seventh-day Adventists believers should adopt. Some stress the value of vegetarianism whereas for others it is not a need.

Is it a sin to consume meat? Should avoiding meat consumption be based on health requirement or moral obligation since animals also have the right to live or on a biblical basis?

The research did not really deal with these questions. It instead worked to discover how the workers of South Katanga felt about the consumption of meat and how ready they were to embrace the concept of a vegetarian diet.

The research assumed two hypotheses regarding the opinion and the readiness of SDA employees in the South-Katanga as far as the counsel on vegetarian diet is concerned.

First, it assumed that SDA South Katanga workers would have a favorable opinion on vegetarian diet and as consequence would be ready to apply it based on their faith in Ellen G. White writings. Second, the opinion and or willingness to apply a vegetarian diet would vary according to the working environment in this case, urban or rural areas.

## Summary

The first chapter is an introduction to the study. It states the problem that the study intends to handle. It gives the purpose and the value of the study. It identifies the delimitation and the basic assumptions of the study. And finally, it defines the main terms of the study, specifies the methodology to use and presents a short outline of the project.

The second chapter describes the biblical foundation of vegetarianism both in the Old and New Testaments. It shows how a vegetarian diet was God's ideal diet before the fall, after the fall and in the land to come. The chapter presents what Ellen White states about vegetarian diet. Of course she was inspired by God when she wrote these counsels related to diet. Even though she does not make vegetarian diet a rule, she still recommends that it be practiced for better health and for the glory of our creator. The same chapter presents the history of vegetarianism and what secular authors say about it.

The third chapter is a description of the local setting. This means the place where the study was done. This is Lubumbashi city. Much information is given in relation to this city in terms of the geographical, economical, sociological, religious and nutritional settings of this city. At the same time the chapter has presented us the conditions of our study population. It was obvious that the population of Lubumbashi cannot afford the cost of meat. Vegetables are far cheaper and can provide whatever nutrients they may need.

Chapter four is an analysis and interpretation of research data.

Two hypotheses were formulated on this subject: First, it assumed that SDA South Katanga workers would have a favorable opinion on vegetarian diet and as consequence would be ready to apply it based on their faith in Ellen G. White writings.

Second, the opinion and willingness to apply a vegetarian diet would vary according to the working environment in this case, urban or rural areas.

In order to reach these objectives questionnaires for survey were administered to SDA South Katanga workers. Data was checked by the chi-square test  $\chi^2$  for analysis and to come up with conclusions. After analysis the first hypothesis was invalidated and the second one confirmed.

### **Conclusion**

The research consisted of checking the opinion of Seventh-day-Adventist employees of South-Katanga on a vegetarian diet. Based on Ellen G. White's writings, we wished to know both their opinion and readiness to apply vegetarian principles in their life which we believe was a revelation from God.

The research revealed that even though, vegetarian diet is a part of the church instruction; most church workers are not ready to put it into application. Of course they are aware of the relevance of this diet but they do not have enough motivation to apply it. This is understandable because many workers don't have books related to this issue. Employees of the South Katanga were not ready to adhere to this because the message was presented in a wrong way; making it seem a sin to eat flesh. The message is not clear and makes it appear to condemn those who eat flesh. It should be made clear that it is for purposes of our health that vegetarianism is encouraged.

The message is relevant but it needs a good motivation to be applied. People will need to have instruction on the dangers of meat eating and teach them how to replace it progressively.

## **Recommendations**

This study has provided insights in relation to the South Katanga Field workers' opinion on vegetarian diet. Much information has been presented in this project stressing the relevance of God's ideal diet. Nevertheless there are recommendations we would like to suggest to the South Katanga Field and the SDA church willing to effect a change in lifestyle in terms of a vegetarian diet.

1. Priority should be given to training church leaders and ministers in terms of relevance of vegetarian diet. The church should not expect church members to practice vegetarian diet without any training first. In fact once leaders are aware and convinced of the importance of this diet, they will teach it to their members not only theoretically but also by example.
2. Those who opt for vegetarian diet should not make it a rule. Change comes slowly as Ellen White said. People who have developed a certain way of eating cannot change at once. It should be done by process.
3. Training women in cooking delicious food from vegetables and legumes in replacement of meat taste is capital. Eating meat is a matter of taste also.
4. To begin with, people should not suddenly quit all foods related to meat such as milk, eggs, fish etc. If the change is not done wisely its result may be worse than the previous conditions. The diet we use should be able to provide all the nutrients needed for a good health.

As human beings, we have limitations in our attempts to bring insights on vegetarian diet. The matter of enjoying a good health cannot be solved by the only condition of vegetarianism. Even the subject itself still has other aspects not exploited.

So we do not pretend that this study has the last solution to help people understand God's will on his ideal diet. Nevertheless, we are convinced that the insights



presented in this project will be profitable for the South Katanga Field workers and any other communities ignoring the relevance of vegetarian diet. Farther studies can be undertook by anybody and be a source of blessings for many.

## APPENDICES

### **Appendix A**

#### DEVELOPMENT, IMPLEMENTATION AND EVALUATION: OF A DESIGNED PROGRAM

##### **General Introduction to the Action Plan**

This part presents the main purpose of the plan, its objective, the trainers, the trainees, the venue and the duration of the program.

##### Main Purpose

To motivate South Katanga Field employees to be aware of the need of a new life style towards vegetarian diet for their welfare.

To teach workers and church members the advantages of vegetarianism, and how to apply it wisely in their life.

##### Main Objective

At the end of this training, participants should make a commitment to start a process of applying vegetarian principles. They should be able to recapitulate the advantages of vegetarianism in terms of its positive effects on our organisms and of course show the danger of meat eating.

##### Trainers

SDA pastors, Specialists in Nutrition, are better for this training. Some may be selected from within the church. However even qualified ones may be taken out the church if they are able to equip God's people effectively.

##### Trainees

To begin with trainees will be essentially South Katanga Field workers. This an approximate number of 50 people. Once they are trained, they shall be also trainers for church members.

#### Venue

The place for training is not a problem at all. Our Field office has a wide room which is suitable gather the trainees. The Lubumbashi III Church is well located. One class room could also do effectively.

#### Duration

A four day program will be enough to cover the subjects intended for training. Trainees may come on Sunday from several corners of the Field. Then from Monday to Friday, the meeting will be held to help employees understand the relevance of vegetarian diet.

#### **Different Sessions of Training**

A Program plan of four training sessions is scheduled on this part of the research. The main session is to develop and present the project and make time for several topics related to it, the methodology and the material needed for effective training.

## Appendix B

### First Day Session

#### Understanding Biblical, Ellen White and Scholars on Ideal Diet

<b>TIME</b>	<b>TOPIC</b>	<b>METHODOLOGY</b>	<b>MATERIAL</b>
<b>8:00 -9:00</b>	<b>Meditation</b>	<b>Sermon</b>	<b>Bible</b>
<b>9:00-10:00</b>	God's Initial Diet (This comprises Ideal Diet before Sin, Ideal Diet after sin and Ideal Diet on the New Earth)	<b>Lecture</b>	Bible, and books of the spirit of prophecy
<b>10:00-11:00</b>	Ellen G. White on Diet ( This will cover all the principles related to Temperance in general especially the benefit of vegetarian diet)	Lecture followed with Discussion, Questions and answers	Counsels on Diet and Nutrition, Temperance
<b>11:00-12:00</b>	Balanced Diet( This comprises the 3 main categories of food ( Protection, Construction and Energy	Lecture, Video presentation	Audio-visual Materials
<b>12:00-14:00</b>	<b>Lunch</b>	<b>Lunch</b>	<b>Lunch</b>
<b>14:00- 16:00</b>	Reaction and Recommendation then Summary on the day presentation	Workshops, Group discussion and group presentation, Questions and answers	<b>Papers and pens, Blackboard</b>
<b>16:00-16:30</b>	End Day Closing meditation	Singing and Praying	Bibles and Hymnals

### Second Session

#### Danger of Meat Eating and Advantages of Vegetarian Diet

<b>TIME</b>	<b>TOPIC</b>	<b>METHODOLOGY</b>	<b>MATERIAL</b>
<b>8:00-9:00</b>	Meditation	Sermon	Bible
<b>9:00-10:00</b>	Danger of meat (General presentation on how eating meat affects our organism in term of health).	Lecture and Video presentation	Audio-visual equipment  DVD on Health Issues

<b>10:00-11:00</b>	Details on specific diseases caused by meat eating) This will include a presentation on diseases such as high blood pressure, diabetes, cancer etc...It would be benefic to stress Prevention of these kinds of diseases.	Lecture and Video presentation	Audio-visual equipment  DVD on Health Issues
<b>11:00-12:00</b>	Understanding what Fat and cholesterol are. The body produces all the cholesterol it needs. Saturated fat raises blood cholesterol levels and damages the arteries, causing heart disease and stroke.	Lecture and Video presentation	Audio-visual equipment  DVD on Health Issues
<b>12:00-14:00</b>	<b>LUNCH</b>	<b>LUNCH</b>	<b>LUNCH</b>
<b>14:00-16:00</b>	Understanding the role of fibers in our body (Understanding the soluble and insoluble fibers; Prevention against the cancer of colon and rectum. Ability to prevent and to protect against cancer.	Lecture and Vidéo Presentation	Audio-Visual Equipment  DVD on Health Issues
<b>16:00-16:30</b>	End day meditation	<b>Sermon</b>	<b>Bible and hymnals</b>

### Third Session: Preventing Chronic Illnesses and Weigh Loss by Vegetarian Diet

TIME	TOPIC	METHODOLOGY	MATERIAL
8 :00-9 :00	Meditation	Sermon	Bible
9 :00-10 :00	Preventing chronic illnesses and weigh loss by vegetarian diet ( Show a list of diseases and how vegetarian can help to prevent or to heal it)	Seminar presentation and Cooking demonstration	Books on diet and Food materials
10:00-11:00	Using vegetarian diet for weight loss ( This will include how to combine diet with physical exercise for health	Seminar presentation and Physical Exercice demonstration	Books on health
11:00-12:00	How whole grains, unrefined flour, legumes , fruits and vegetables are related to our health	Seminar presentation and video show	Books and Audio-visual equipments
12:00-14:00	<b>LUNCH</b>	<b>LUNCH</b>	<b>LUNCH</b>
14:00-16:00	Getting Proteins without meat		

	(During the presentation we will show that vegetarian can provide proteins needed without eating meat.	Seminar on health	Books on health
16:00-16:30	Day end meditation	Singing and praying	Songs hymnal and Bible

Fourth Session  
Several Motivations for Vegetarianism

TIME	TOPIC	METHODOLOGY	MATERIAL
8:00-9:00	Meditation	Sermon	Bible
9:00-10:00	Vegetarianism based on religious and ethic motivation (This will treat the religious reason of vegetarian. This means the adept has a biblical and ethical basis for his principle).	Lecture	Books and audio-visual equipment
10:00-11:00	Vegetarianism based on Health motivation (This will present the healthful reasons that push many to avoid eating meat)	Lecture	Books and audio-visual equipment
11:00-12:00	Vegetarianism based on ecological and economical motivation	Lecture and video show	Books and audio-visual equipment
12:00-14:00	CLOSING CEREMONY THEN LUNCH		

Budget for a Four Day Training on Vegetarian Diet

NEEDS IDENTIFICATION	AMOUNT	FUNDING SOURCE
<b>Printed materials</b>	<b>\$250</b>	Church members contribution, Field contribution, Church workers contribution
<b>Feeding the Delegates</b>	<b>\$1400</b>	
<b>Transportation</b>	<b>\$640</b>	
<b>Emergency for Medical Care</b>	<b>\$500</b>	
<b>Miscellaneous</b>	<b>\$300</b>	
<b>TOTAL AMOUNT</b>	<b>\$3390</b>	

## **Appendix C**

### **A Plan for a Vegetarian Daily Meal**

A vegetarian diet can be a good choice whether you want to lose weight or just get healthier. The best vegetarian diet plan includes the right amount calories for you, as well as a variety of foods that will provide your body with essential nutrients, vitamins and minerals. Consider consulting with a nutritionist to design a personalized vegetarian meal plan, and discuss any changes with your doctor before making them.

#### **Daily Caloric Needs**

The amount of calories in your vegetarian diet will vary according to your personal goals. In general, men should not consume fewer than 1,500 daily calories, and women should not consume fewer than 1,200. Unless you are under the supervision of a health care provider, eating less than this may not give your body all of the nutrients it needs. A dietitian can help you determine the right amount of calories for your body and goals.

#### **Foods and Servings**

A vegetarian meal plan still consists of foods from all of the major groups. Your daily diet should contain two servings of fats, two of fruits, two of vegetables, five of protein and six of grains. Divide your calories up according to these servings, and aim to pick a variety of foods within each group. For example, get your protein from plant sources like soy, legumes, lentils, nuts and seeds, as well as milk and eggs if you are a lacto-ovo vegetarian. Variety like this will give you added nutrients, as well as keep you from growing bored with your diet.

## Meal Options

If you are new to vegetarianism, start slowly to replace your typical meals with vegetarian options. For example, a balanced vegetarian dinner might include tacos made with tofu or beans instead of chicken or beef, as well as a salad sprinkled with chopped nuts and some strawberries and yogurt for dessert. You can have soy-based sausage at breakfast along with vitamin-fortified cereal and an orange.

## Essential Vitamins and Minerals

Certain vitamins and minerals can be more difficult to get while following a vegetarian diet, and you need to select the right foods to ensure that you are consuming adequate amounts of these. For example, if you are not eating dairy, you will need to get calcium through soy, fortified breakfast cereals or leafy green vegetables. Your body absorbs zinc more readily through animal sources, but you can also get it by eating whole grains, wheat germ and many types of beans. However, since vitamin B-12 is found almost exclusively in animal sources, you may need to talk to your doctor about taking a vitamin supplement to prevent a deficiency.

## Evaluation Approach

In most cases, the term ‘evaluation’ is used when someone looks at what has happened and judges whether it has realized the targeted goal. It seeks to identify weaknesses and strengths, and opportunities and threats to the program. Then this helps to improve the work.<sup>1</sup>

The main purpose of the program organized for the South Katanga Field is that these SDA employees be aware of the relevance of vegetarian, make a commitment

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<sup>1</sup> Armand Lafeer, *Strategic Marketing for Not-for-Profit Organizations: Program and Resource Development* (New York: Free Press, 1984), 234.



approving it us truth and finally effect a change by implementing these vegetarian principles for a new life style.

Our evaluation will cover a long process of steps starting the time we end the training. First of all we will deal with the written commitment. This evaluation will be done right after the training. It is a short-term evaluation. The second one will consist of evaluating the application of the principles in the daily life. This evaluation will be done quarterly for those who will opt for a vegetarian diet. It is the middle-term evaluation. Still there is a third one which will consist of evaluating the effects of vegetarian diet on the families which will be faithful in practicing vegetarian diet. This is a long-term evaluation.

#### Evaluation Delimitation

This evaluation is limited to the employees of the South Katanga field. The community of workers is composed of about 45 families. We know that it is not easy to effect a change. Therefore the father of the family who is convinced of the relevance of vegetarian diet should not oblige all this family members to change at once. So our evaluation will be limited to pastors who will express their willingness to experience vegetarian diet. The evaluation will be done on the expression of willingness or approval of the relevance of the vegetarian diet, then to the application in homes and finally we shall evaluate its effects on the health of the individuals after eighteen months.

#### Evaluation Tool

For this evaluation, I have opted for the goal attainment scale as a particular tool to evaluate the effectiveness of my vegetarian diet concern. Three goal scales have been chosen: The first is identified as “somewhat acceptable”, the second is designed as “acceptable” and the last is labeled “ better than expected”. There are models of goal

attainment scale that have been published by the center outcome research in Chapel Hill, NC.<sup>1</sup>

### Evaluation Focus

Generally, every evaluation deals to some extent with measurable things. For example, it may be the number of people involved in a program or the number of items produced. Such an evaluation is quantitative.<sup>2</sup>

However, programs do not consist also of facts that are hard to count or measure, yet indicating the program's success or failure. These include people's behavior, abilities, qualities, attitudes, etc. An evaluation dealing with such things is qualitative.<sup>3</sup> In this evaluation we will attempt to evaluate both the quantity and the quality. In order to effect this evaluation our objectives include both the number of people expected to accept the vegetarian diet but also the practice of this lifestyle.

### Evaluating Workers' Willingness to Adopt the Vegetarian Diet

The research has made it clear that South Katanga workers are not willing to practice the vegetarian diet. This may be due to the fact that they did not have enough information regarding the relevance of this. It is assumed that after training, many may change their mentality so to have a positive opinion towards vegetarian diet. At the end of the training trainees should express a positive image regarding vegetarian diet. This will be an indication that change has been effected.

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<sup>1</sup> « Treatment Goal Questionnaire and Patient Benefit, « Palliative Goals » and « Preventive goals », Available on [Http://www.fda.gov/ohrms/dockets/ac/01/briefing/3782b1\\_04\\_01-Appendice.%201.htm](http://www.fda.gov/ohrms/dockets/ac/01/briefing/3782b1_04_01-Appendice.%201.htm). Accessed on November on June 21, 2013.

<sup>2</sup> Marie Therese Feuerstein, *Partners in Evaluation: Evaluating Development and Community Programs with Participants* (Hong Kong: MacMillan, 1990), 6.

<sup>3</sup> *Ibid.*, 561.

## Objectives

The expectations that will indicate the understanding and the acceptance of vegetarian diet by the trainees include the following (but are not limited to):

1. At least 70% of the attendees should rise their hands should be able to reiterate the advantages of vegetarian diet and the danger of eating meat.
2. At least 100 % should raise their hands as response to the call after a four day training on vegetarian diet.
3. 70 % of the trainees should make a written commitment to accept the truth about vegetarian diet for our welfare.

The number of attendees expected to express a positive opinion on vegetarian diet after seminar is 30 out of 50.

### Awareness Evaluation

SCALE	WORKERS
Better than expected	40 out of 50
Acceptable	30 out of 50
Somewhat acceptable	20 out of 50

### Evaluating Workers' involvement in Vegetarian Diet Lifestyle

As indicated previously, South Katanga workers are not vegetarian except four of them. So they do not practice this diet. The training program intends to lead them into practicing vegetarian principles.

## Objectives

At the end of the seminar, our aim is to see our employees make a decision to practice a vegetarian diet. The following are our objectives:

1. The successful attendees should be available for training in vegetarian diet cooking held by nutritionists for the implementation of the principles.
2. Ministers willing to practice vegetarianism should start eating a vegetarian meal in their homes progressively.

After the seminar, the above expectations should be displayed by 25 families out of 50. An evaluation should be done monthly to check out how faithful they are to this diet during a period of 18 months. At the end of this period, we expect 15 families out of 25 to remain faithful to this diet.

#### Involvement Evaluation

SCALE	WORKERS
Better than expected	20 out of 25
Acceptable	15 out of 25
Somewhat acceptable	10 out of 25

#### Evaluating Health Improvement

According to the research, those who practice vegetarian diet have better health compared with those who eat meat. Therefore an evaluation should be done at the end of a period of 18 months to check the health situation of those who will accept to follow the principle of vegetarian diet.

One of the best way to do this is to check the health condition of the attendees before the selected group start the new style and at the end of 18 months, there should be a comparison between the two groups in term of health improvement. This can be done by checking whether during this specific time they have suffered from any disease related to meat eating.

## Objectives

The expectations which will indicate that the given group has improved its health condition are the following:

1. Those who have been faithful should not accuse any disease related to meat eating.
2. If they have practiced other health principles such physical exercises, drinking enough water and eating a balanced vegetarian diet, they should generally have a good health after checking up.

We expect that 10 out of 15 people who have been faithful to the vegetarian principle to display healthy conditions improvement at the end of 18 months.

### Health Evaluation

SCALE	WORKERS
Better than expected	15 out of 15
Acceptable	10 out of 15
Somewhat acceptable	5 out of 15

Health is a complex area. There is no guarantee that faithfulness to a certain principle will result automatically in healthy conditions. Being of good health requires more than one single principle of vegetarian diet. There are so many rules of temperance which have to go together with this so as to bring a positive result for our health. However we believe strongly that if the South Katanga Field employees could consider the principles learned about God's ideal diet, they may experience better health.

## Appendix E

### Survey Questionnaire

#### I. IDENTIFICATION

1. Position at home \_\_\_\_\_ Father \_\_\_\_\_ Mother \_\_\_\_\_ Child \_\_\_\_\_
2. Level of studies \_\_\_\_\_ Elementary \_\_\_\_\_ Secondary \_\_\_\_\_ University.
3. Milieu of service \_\_\_\_\_ Urban \_\_\_\_\_ Rural \_\_\_\_\_
4. Time of service (only pastors) \_\_\_\_\_ Less than 5 years \_\_\_\_\_ From 5 to 15 years \_\_\_\_\_ From 15 to 40 years \_\_\_\_\_ Retirees.

#### II. INSTRUCTION

This questionnaire aims to identify your point of view regarding the vegetarian diet as recommended by Sister White to ministers (ordained or not), their wives and their children. Please kindly respond by yes or no to each item.

#### III. QUESTIONNAIRE

N°	Items	Yes	NO
1	I have read myself Ellen G. White statements on how eating meat is harmful to our health whereas vegetarian diet is better for health.		
2	I am sure that animal can get disease as men so I prefer to avoid flesh meal for my welfare.		
3	I don't think that eating meat is a problem in our context because the breeding of animal is natural and they are not contaminated at all.		
4	Ellen G. White counsel's on the danger of meat eating is true but because of test I am not ready to quit with meat.		
5	Fore reason of faithfulness to God I have decided to never eat meat because Ellen White was inspired of God.		
6	This counsel of vegetarian diet is applicable only to those who have financial means to replace meat with appropriate vegetarian food.		
7	If at home we would be able to get a food testing like meat I may quit definitively eating meat.		
8	Personally I don't feel guilty to eat meat because it has nothing to do with my salvation.		
9	Eating meat is an issue for those who eat it in great quantity but if someone eat it occasionally it is not a problem.		
10	In our context the cost of meat is affordable than the one of vegetables. So there is no need to quit with meat for economic reasons.		
11	I am convinced that what Ellen White wrote on danger of meat is true but because of human weaknesses I am not able practice such a diet.		

12	It vegetarian diet had a biblical basis I could stop eating meat but honesty I don't think that sister White's writing have an equivalent value of inspiration with the Bible.		
13	I may quit eating meat but I will keep eating fish, eggs and milk so to maintain my health.		
14	If I get relevant an argument showing that meat has prejudices on my health I will quit it without hesitation.		
15	I am sure that this matter of meat as being harmful for health is a false problem because many people eating meat are enjoying health?		
16	Honestly whatever reasons one can explain to me I am not willing to stop eating meat.		
17	I think I may adhere for vegetarian diet on health basis but not on faith basis because the Bible allows eating meat.		
18	I can feel comfortable even if I have to live without eating meat.		
19	I have started being aware that Ellen White was right in her counsels on vegetarian diet because even non Adventists are expressing the danger of meat eating.		
20	I could quit eating meat based on Ellen White's advises, however I shall never do it so to avoid to be a burden on people when I travel.		

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