

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Young Adult

Adventist University of Africa

Theological Seminary

Title: BUILDING A COMMUNITY OF MENTORS: A REFUGE FOR
STUDENTS AT THE PUBLIC CAMPUS OF ANTANANARIVO

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This dissertation focuses on creating a community of mentors to support Seventh - day Adventist students at the University of Antananarivo, addressing the challenges they face due to a lack of guidance and mentorship. The Ambolokandrina-Ankatso Seventh-Day Adventist Church struggles to provide support for these students, resulting in feelings of isolation and hindering their academic and spiritual development. The project proposes establishing a College-Age Mentoring Program, Useful Support (CAMPUS) Ministry, within the church to create a community of mentors who provide essential support. The inspiration for this initiative comes from biblical figures such as Moses, Daniel, Paul, and Jesus, whose lives emphasize the importance of mentorship, spiritual nourishment, and community support during times of academic and personal challenges.

The project identifies three key communities crucial for student development: family, education, and spiritual community. These are foundational to the program, drawing from both biblical principles and contemporary mentoring theories. The project begins by training the church board and community members to serve as mentors, fostering an environment where students can receive guidance and feel supported. Although transforming the existing church culture proved challenging, positive feedback was received, particularly for the peer mentoring aspect. However, students expressed a need for a more welcoming and safe space to discuss their concerns. The project, inspired by and in the context of Public Campus Ministries (PCM), advocates for the establishment of a Professional Community of Mentors (PCM2) across Madagascar, with trained mentors consisting of seniors and peer-mentors offering support, guidance, and meaningful relationships to and between students. It also emphasizes the need of appointing campus chaplains at major universities to provide spiritual leadership and pastoral care. Through these initiatives, the Ambolokandrina-Ankatso Church can serve as a model for holistic student support, helping students thrive academically, spiritually, and personally. This approach could be replicated across Madagascar, ensuring that students are supported in all aspects of their university journey.

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FOR STUDENTS AT THE PUBLIC CAMPUS
OF ANTANANARIVO

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

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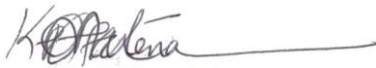
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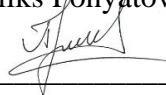
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To Jesus

Who mentors me

Till the Ultimate Refuge

To AASDAC

To my supporters

The Raharijaona Family

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LIST OF ABBREVIATIONS

AASDAC	Ambolokandrina-Ankatso Seventh-Day Adventist Church
CAMPUS	College-Age Mentoring Program Useful Support
CMC	Central Malagasy Conference
PCM (1)	Public Campus Ministry
PCM (2)	Professional Community Mentors
RESEAU	Regroupement et Soutien aux Étudiants Adventistes Universitaires
SWOT	Strength Weakness Opportunity Threat
TWO ² S	Together We Ought to Succeed

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Proud to be a RAHARIJAONA—*created because HE IS GRACIOUS.*

“Bless the Lord, O my soul; and all that is within me, bless His holy name.”

(PSALM 103:1) To God be the glory.

CHAPTER 1

INTRODUCTION

Description of the Ministry Context

Madagascar lies in the Indian Ocean on the southeastern coast of Africa. It is the fourth largest island in the world, after Greenland, New Guinea, and Borneo.¹ The Malagasy population was estimated to be 29,892,000 by the end of 2023².

Antananarivo, the capital city, has a population of around 1,391,433 million, rising to almost three million in the surrounding metropolitan area.³ Madagascar has a youthful population – just over 60% are under the age of 25.⁴ With over 1.7 million children out of school and a net primary school enrollment at 69.4 %, only less than 20% come to tertiary education.⁵ More than half of young people from all over the country come to Antananarivo for their tertiary studies, and most live around Ankatso, the capital city's main public Campus. Nearly all 18 tribes of Madagascar are represented in Antananarivo, especially at the Ankatso campus. Many communities based on the

¹ *Encyclopedia Britannica*, s.v. "Madagascar," accessed 05 October 2023, <https://www.britannica.com/place/Madagascar>

² Ibid.

³ "Population of Cities in Madagascar (2023)," accessed 05 October 2023, <http://worldpopulationreview.com/countries/madagascar-population/cities/>.

⁴ "Madagascar," accessed October 05, 2023, <https://www.unicef.org/madagascar/media/3121/file/UNICEF%20Madagascar%20Executive%20Summary%20MICS%20ENG.pdf>

⁵ "Investment Case for Education in Madagascar" accessed 05 October 2023, <https://www.unicef.org/esa/sites/unicef.org.esa/files/2019-04/Investment-Case-for-Education-in-Madagascar-Summary-%282016%29.pdf>

tribe or the region where they come from are present to support the students who adhere to their associations.

In 1992, the researcher was a student at the University of Antananarivo, residing on the Ankatso campus. During this time, a small group of Adventist students began gathering for house meetings, eventually establishing a church on campus. It was within this emerging community that the researcher and his wife were baptized. One year following his baptism, he pursued theological studies and later entered gospel ministry. Over the years, he has served in three different pastoral districts in Antananarivo and was subsequently appointed as the Youth Director for the Central Malagasy Conference, headquartered in Antananarivo.

Currently, the researcher serves as the Adventist Youth Ministries and Chaplaincy Director for the Indian Ocean Union Conference. His ministerial focus has predominantly centered on youth, and in 2015, his responsibilities expanded to include Public Campus Ministry. In this capacity, he also provides counsel to the Adventist Christian Association at the University (ACAU).

Globally, it is estimated that more than 1.5 million Adventist students—approximately 18.75% of the eight million Adventist youth—are enrolled in non-Adventist public and private colleges or universities.⁶ In Madagascar alone, over a thousand Adventist students pursue higher education, with particular attention given to the University of Antananarivo. Approximately 205 Adventist students are enrolled at this university and are registered members of the Adventist Student Association.⁷ Many of these students, originating from various provinces, reside on the Ankatso

⁶ Jiwan S. Moon, *Unpublished Presentation for Youth Advisory*, South Africa, 2016.

⁷ Gael Ramila, *Report from the President of the RESEAU* (unpublished report presented at the PCM 10th Anniversary, Antsiranana, November 2024).

campus, though limited accommodation forces others to live with relatives or rent off-campus housing. Roughly half of these students attend the Ambolokandrina-Ankatso Seventh-day Adventist Church.

Public Campus Ministry extends beyond those living on campus to include all students facing academic and spiritual challenges—whether on campus or at home. Jiwan Moon noted that “more than 80% of college- and university-aged Adventist students enroll at non-Adventist colleges and universities,”⁸ a figure that pastoral observation suggests may reach 90% or higher in the context of Madagascar.

Statement of the Problem

Across the globe, public university campuses are hubs of opportunity, yet they often present significant challenges for students—particularly those transitioning from strong faith-based communities. As students navigate academic pressures, new social environments, and questions of identity and belief, the presence of structured, supportive communities becomes vital. Since 2015, the General Conference has emphasized the importance of intentional mentorship within the church, recommending that local members “adopt” students to offer them a homelike spiritual environment.⁹ In alignment with this vision, AMiCUS (Adventist Ministry to College and University Students) was established to meet the spiritual, intellectual, and social needs of Seventh-day Adventist students on secular campuses. Countries such as

⁸ Jiwan S. Moon, *Public Campus Ministry Manual*, General Conference of Seventh-day Adventists. Accessed 09 October 2023. <https://www.gcyouthministries.org/wp-content/uploads/PCM-Manual-web.pdf>

⁹ General Conference of Seventh-day Adventists, Youth Ministries Department, *Public Campus Ministry Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2024), 71.

Kenya and Nigeria have responded through student-led initiatives like the Adventist Students Association (ASA) and Adventist Students Fellowship.

However, many mentorship efforts across African contexts remain informal, fragmented, and under-resourced. In Madagascar, qualitative accounts from Adventist students at the University of Antananarivo, along with church member observations, highlight the struggles students face in the absence of structured support. The researcher's pastoral experience and direct engagement with these communities reveal a notable gap in mentorship—contributing to academic difficulties, spiritual stagnation, and social isolation.

Despite global awareness, both research and practice fall short in developing sustainable, church-based mentorship frameworks tailored to the realities of public campus life. This study seeks to address that gap by proposing a structured mentoring model through the Ankatso Seventh-day Adventist Church, aiming to foster a nurturing environment where students can flourish academically, spiritually, and personally. Building such a community of mentors is essential for supporting the holistic development and well-being of Adventist students during their university journey.

Statement of Purpose

The purpose of this study is to assess the challenges and needs of Seventh-day Adventist students residing on the public campus of Ankatso University and to develop a structured, faith-based mentoring response. Specifically, it aims to design and implement the College-Age Mentoring Program Useful Support (CAMPUS) Ministry as a strategic initiative to enhance student engagement across three core dimensions: Community, Church, and Campus. The program envisions equipping the Ambolokandrina-Ankatso Seventh-day Adventist Church to serve as a spiritual refuge

and support center for students living away from their families. Its goal is to establish a sustainable network of trained mentors capable of providing holistic support—spiritual, academic, and personal—to foster student resilience and well-being. The effectiveness of the model is evaluated through participants’ engagement, feedback, and growth in the targeted areas.

Significance of the Study

This research is significant as it offers a strategic approach to help the Church retain young people by providing a supportive, faith-based environment during their university years. By fostering a sense of safety and belonging, students are more likely to remain engaged in both their academic pursuits and their spiritual journey. The Church, in turn, benefits from the energy, talents, and leadership potential of students who serve as ambassadors of Christ on campus and engage in meaningful Christian service. Moreover, the study serves as a pilot initiative with potential for broader application across other non-Adventist educational institutions within the Indian Ocean Union Conference. If effective, the proposed model could be adapted and implemented across other university campuses in Madagascar, enhancing the Church’s capacity to support students nationwide.

Research Questions

This research aims to answer these questions:

1. How does the Bible exemplify mentorship, and what lessons can be drawn from biblical figures such as Moses, Daniel and Paul to guide faith-based mentoring for university students?"
2. How do mentorship programs within faith-based communities impact the academic, personal, and spiritual development of university students?"

3. What are the threats and challenges faced by Adventist students living on the public Campus of Ankatso University?
4. How can the Ambolokandrina-Ankatso Seventh-Day Adventist address the challenges effectively by fostering a sense of belonging, community, and spiritual growth among Adventist students?
5. How can the community of mentors strengthen opportunities and spiritual guidance to provide holistic support for students to cope with academic, personal, and spiritual challenges?

Delimitations

This study was limited to the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC), located near the university campus. Although many students face similar challenges, the research specifically focused on Adventist students who reside either on campus or in off-campus accommodations, apart from their parents.

Methodology and Description of Research Process

Mixed-Methods Approach

This study used a sequential mixed-methods research approach. That means it started with quantitative data collection to get a broad understanding of the church involvement, interest in mentorship, and sense of community. Then the research examined the effectiveness and implementation of a mentorship program within the Ambolokandrina-Ankatso Seventh-Day Adventist Church. By integrating both qualitative and quantitative data, this study aims to explore theological foundations, mentorship principles, and practical applications for building a supportive community of mentors.

Research Design

The study employed both theological and theoretical research alongside empirical investigations. The research is structured as follows:

1. Theological and Literature Review

- Investigate biblical foundations for mentorship by analyzing two primary communities in the Old Testament and two in the New Testament.
- Examine the writings of Ellen G. White on mentorship and its role in guiding young people.
- Review existing literature on mentorship programs, particularly within religious and educational contexts, to identify key principles for developing an effective community of mentors.

2. Empirical Research

This study adopted a Sequential Explanatory Mixed Methods Design, where quantitative data were collected first through surveys, followed by qualitative data through in-depth discussion to explain and deepen the understanding of the quantitative results. The mixed methods approach was chosen to provide both numerical data for generalization and narrative insights for depth of understanding, consistent with the recommendations of Creswell¹⁰ for studies involving both processes and outcomes in community interventions.

¹⁰ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014),19.

Survey Questionnaires (Quantitative Method)

- Structured surveys were distributed among Adventist students to collect data on their experiences, challenges, and expectations regarding mentorship.
- The survey targeted Adventist students attending the University of Antananarivo and the Ambolokandrina-Ankatso Seventh-Day Adventist Church.
- Responses were analyzed using descriptive statistics to identify key trends and insights.

Focus Group Discussion (Qualitative Method)

- Focus group discussion were be conducted with the church board to gain in-depth insights into the CAMPUS Ministry, its challenges, and areas for improvement.
- A SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) was be used to analyze qualitative data and identify recurring themes from participants' perspectives.

Study Population and Sampling

The target population for this study comprised 150 Adventist students aged 18 and above who attend the Ambolokandrina-Ankatso Seventh-day Adventist Church and reside near the University of Antananarivo campus. A purposive sampling method was employed to select 70 participants based on specific criteria: active church involvement, proximity to campus (either in university housing or nearby rentals), and willingness to participate in the mentorship program. The sample included student mentees, church board members who served as mentors, and a few

Adventist professionals. This approach ensured that participants were directly engaged with the study's context and could provide relevant insights and contributions to the research findings.

Intervention and Implementation

- **Training Sessions:** Members of the Ambolokandrina-Ankatso Seventh-day Adventist Church received targeted training to equip them to serve as a supportive, refuge-like community for university students.
- **Program Establishment:** The CAMPUS (College-Aged Mentoring Program Useful Support) Ministry was officially launched, offering structured mentorship and creating a spiritually nurturing and relationally supportive environment for students.

By integrating theological foundations, a comprehensive literature review, and mixed-methods data collection, this study aims to design a sustainable, church-based mentorship model that effectively responds to the holistic needs of students.

Data Collection

The researcher has received the authorisation from the Central Malagasy Conference and the Church board chaired by the District Pastor in charge of the AASDAC. The researcher also got the approbation from the AUA Institutional Scientific Ethics Review Committee (AUA-ISERC) and the informed consent from the participants then he:

- Administered surveys to gather quantitative data on program outcomes, academic performance, and demographic information.

- Conducted focus group discussion with the church board and engage in participant observation to gather experiences, perceptions, and the findings of literature toward the mentorship program.

Data Analysis

- Quantitative: Analyze survey responses using descriptive statistics to identify patterns, trends, and associations.
- Qualitative: Transcribe and analyze transcripts and observational notes using thematic analysis to identify recurring themes, insights, and perspectives participants share.

Integration of Findings: Compare and integrate findings from quantitative and qualitative analyses to provide a comprehensive understanding of the mentorship program's effectiveness, challenges, and impact on academic and spiritual development among students.

Conclusion and Recommendations: Summarize key findings, discuss implications for practice, and offer recommendations for enhancing the mentorship program within the Ankatso Seventh-day Adventist Church community. Highlight areas for improvement, strategies for addressing challenges, and suggestions for future research.

Expectations

I hope this project's outcome will provide students with mentors during the pilgrimage to the University. This project is envisioned to facilitate their integration and enhance their involvement in local churches. The expectation is to find students empowered to be ambassadors on the Campuses.

Definition of Terms

Some of the following terms are commonly recognized and accepted, while others may have multiple meanings in everyday language. For the purpose of this dissertation, the terms will be used as defined below, with the understanding that certain words may be used interchangeably despite subtle differences.

Campus Ministry: In this research, the term Campus Ministry refers to a faith-based initiative within university settings. Additionally, CAMPUS is an acronym for College-Age Mentoring Program Useful Support, the specific mentoring model developed and implemented in this study.

Community: This term has multiple applications within the dissertation. The phrase "the three C's"—Church, Campus, and Community—refers to the three primary spheres in which Public Campus Ministry (PCM) is active. In this context, community denotes the broader society surrounding the campus. It is distinct from the intentional faith-based community this research seeks to build among students.

Mentoring and Discipleship: Both terms refer to intentional, growth-oriented relationships. Mentoring is used more broadly throughout the dissertation, while discipleship emphasizes spiritual formation. Although they serve slightly different purposes, they may be used interchangeably in this context.

PCM1 (Public Campus Ministry): A ministry of the Seventh-day Adventist Church under the Adventist Youth Ministries Department, focused on supporting students attending non-Adventist tertiary institutions.

PCM2 (Professional Community of Mentors): Refers to a structured group of trained adult mentors who offer guidance and support to university students.

Small Group / Community / Church: These terms are used to distinguish group size and structure in relation to mentoring dynamics. A small group refers to a

fellowship of 2 to 12 members, typically focused on peer mentoring. A community comprises 12 to 24 members and includes adult mentoring. A church, in this study, refers to a gathering of more than 24 members, serving as a larger spiritual body.

CHAPTER 2

THEOLOGICAL REFLECTION

This chapter explores the biblical and theological foundations of community, beginning with the definition and depiction of community as it is formed and practiced throughout Scripture. While the term community may not be explicitly used in the biblical text, the concept is clearly woven into the fabric of various relational structures. For the purpose of this study, the focus is placed on three primary institutional expressions of community: the family, educational institutions, and faith-based or spiritual communities. The analysis is further narrowed to individuals in the Bible whose lives reflect experiences similar to those of university students within educational environments. The study specifically examines two figures from the Old Testament—Moses and Daniel—and two from the New Testament—Jesus and Paul. This biblical foundation is enriched by insights drawn from the writings of Ellen G. White, whose counsel under the Spirit of Prophecy provides valuable guidance for shaping faith-centered student communities.

Generally, community is defined as a feeling of fellowship with others, sharing common attitudes, interests, and goals.¹ Fabian Pfortmüller, a Swiss community weaver, gives its redefinition as a group of people who care about each

¹*New Oxford American Dictionary*, 3rd ed., 2010, s.v. “Community.”

other and feel they belong together.² This community is everywhere in the Bible, from Genesis to Revelation.

The initial community in the Bible is about God Himself in His statement of intention to create humankind: "Let Us make man in Our image, according to Our likeness" (Gen 1:28) presents here a plurality or even the Trinity; then a community.

The Three Forms of Communities in the Old Testament

Family Institution

Family is the first community of refuge for humankind. After creating human beings, God emphasizes the importance of living in a community: "It is not good that man should be alone; I will make him a helper comparable to him." (Gen 2:18). So human beings are made to live in a community. The Family is the beginning and the basis of the community. The family comprises parents and children, but it may extend to relatives in the larger family.

This research targets students: the example of young people whose family education prepares them for a special mission from God for His people is evident.

Moses and his family. In the second chapter of Exodus, we read:

And a man of the house of Levi went and took *as wife*, a daughter of Levi. So, the woman conceived and bore a son. And when she saw that he *was* a beautiful *child*, she hid him for three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid *it* in the reeds by the river's bank. And his sister stood afar off to know what would be done to him. (Exod 2:1-4).

The author, Moses himself, emphasizes the importance of the community here designated by the phrase "A man of the house of Levi and a daughter of Levi."

²Fabian Pfortmüller, "What does "community" even mean? A definition attempt & conversation starter." accessed 5 October 2023. <https://medium.com/together-institute/what-does-community-even-mean-a-definition-attempt-conversation-starter-9b443fc523d0>

Threatened by the king's decree to kill all Hebrew boys, the family tried to be a refuge for this baby but could not be beyond three months. The King James version reads, "She [the mother] took an ark." Like Samuel's mother, the mother plays an essential role in the family. In the Bible, the woman who symbolizes the church provides refuge. Moses' mother took an ark, the same word used in Genesis 6, which reminded us of the Ark of Noah, where Noah's family found refuge. It was designed to be the refuge of humankind during the flood. The *SDA Bible Commentary* confirms that the writer of the book of Genesis was intimately acquainted with the Egyptian language because the word *tebah*, translated as "ark," was derived from the Egyptian *tebet* and is used in the Bible only here and in Gen. 6 and 7, for Noah's ark.³ The involvement of the older sister in saving the baby is also noteworthy, as described in verses 7–9. Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So, the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So, the woman took the child and nursed him. (Exod 2:7-9).

Despite difficult circumstances, Moses received a strong foundational education, emotional support, and a sense of security within his family. The early years spent with them equipped him to face the challenges of life and to navigate his studies at Egypt's royal institutions with resilience and purpose.

Daniel and his family. The second Old Testament figure is Daniel. While little is known about his immediate family background, the opening verses of Daniel 1 describe him as an Israelite of royal or noble descent—"a young man without blemish,

³"An Ark" [Exo 2:3], *The Seventh-Day Adventist Bible Commentary (SDABC)*, rev. ed., Francis D. Nichol, ed., (Hagerstown, MD: Review and Herald, 1976-1978), 1:501.

handsome, skillful in all wisdom, endowed with knowledge, understanding learning, and competent to serve in the king's palace' (Dan. 1:4). This suggests that Daniel came from a privileged, well-educated background. His story also fulfills the prophecy found in Isaiah 39:7, which foretold that some of Hezekiah's descendants would serve as eunuchs in the palace of the king of Babylon. Some commentators think that Daniel and his three companions were partly the fulfillment of this prophecy.⁴ Pfandl asserts that rabbinic tradition affirms that Daniel and his three friends were descendants of King Hezekiah.⁵ Undoubtedly, their family played a crucial role in preparing these young individuals to navigate the challenges they faced at the University of Babylon.

This first section emphasizes the foundational role of the home in community building. The characters studied in this research were raised in environments where they learned about God, highlighting that the earliest forms of education occurred within the home. However, community life extends beyond the family unit, which is why the next section focuses on the educational community and its role in shaping individuals.

Education Institutions

Duane affirms the description by Battistich and Hom of school as a "functional community,"⁶ characterized by a nurturing and supportive environment where interpersonal relationships thrive, and all participants are actively involved in

⁴"Master of his eunuchs" [Daniel 1:3], *SDABC*, 4: 757.

⁵Gerhard Pfandl, *Daniel, The Seer of Babylon* (Hagerstown, MD: Review and Herald Publishing Association, 2004), 15.

⁶ Duane McBride et al., "Toward Building Resilience as the Best Path to Prevention," in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 115.

decision-making and activities. In this study, the educational institution functions much like the walls of a building, where shared norms, goals, and values are established and upheld.

Moses' education. Despite the challenges he faced, Moses benefited from the foundational education provided by his biological family. However, his journey continued in a more structured setting within the royal family. Moses was discovered by Hatshepsut, the daughter of Thutmose I, who adopted him and raised him as her own.⁷ He then received education at the Royal University of Egypt, preparing him for the role of Pharaoh. Acts 7:22 offers a testimony of Moses' education, stating, "He was educated in all the wisdom of the Egyptians and was powerful in speech and action." Travis highlights the comprehensiveness of Moses' education, emphasizing that Moses had access to the best education Egypt had to offer, with scholars and tutors considering it a privilege to teach him. His education was not only academic but also practical, preparing him for leadership, warfare, and governance. He had all the wisdom of Egypt at his disposal and was being groomed to become the next Pharaoh.

Indeed, Moses' education helped him understand his identity and his divine mission. With the skills acquired in Egypt, he believed that he could fulfill his calling by using these abilities. This led him to act impulsively when he killed an Egyptian for mistreating his brother. However, Moses was soon forced to leave the royal court and embark on a new phase of learning at the "University of the Desert." Travis refers to this period as the "stripping process."⁸ Although Moses had achieved the highest

⁷ Lawrence O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987), 76.

⁸ Travis Arnold, *The Call of Moses* - Portland Bible College, accessed on 05 October 2023, <https://portlandbiblecollege.org/2014/09/the-call-of-moses/>

academic credentials Egypt could offer, God's plan for him required a different form of wisdom—one that Egypt could not provide. He had to unlearn much of what he had been taught and instead embrace a deeper reliance on God, learning patience and humility as a shepherd. As Ellen White writes, "The General of Egypt became a keeper of sheep." This period of wilderness training was necessary for Moses to fulfill the divine mission that lay ahead, one that required God's guidance and wisdom, not the techniques of Egypt.

Daniel's school. Information about Daniel's family is scarce. However, many episodes of his life in the Bible related to his educative community. His education in the first school impacted his life while he enrolled at the Royal University of Babylon. Daniel 1:4-5 says,

Young men in whom *there was* no blemish but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who *had* the ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. Moreover, the king appointed for them a daily provision of the king's delicacies and of the wine that he drank, and three years of training for them so that at the end of *that time*, they might serve before the king.

Circumstances coerced Daniel to leave his home, family, community, and nation. He received training for three years in higher education, an equivalent of a bachelor's degree in politics and administration. Indeed, the education he received at home helped him to make a firm decision, a resolution: "But Daniel purposed in his heart that he would not defile himself." (Dan 1:8). His faithfulness was rewarded because, during the final exam, it is said: "As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom *and* understanding about

which the king examined them, he found them ten times better than all the magicians and astrologers in his realm." (Dan 1:17-20).

Moses and Daniel attended schools in a foreign country. Although an educational institution beyond homeschooling isn't evident in Israel's early history, the schools of prophet were established for those who want to learn more. Ellen White says that further provision was to train young people, students of the truth and seekers of wisdom from above, to instruct them and prepare them to become Teachers by the establishment of the schools of the prophets.⁹

Schools of the Prophets. These schools were initiated by Samuel the prophet. Despite limited knowledge about their origins and history, Ellen White confirms that Samuel started two of these schools—one at Ramah (1 Sam 19:19–20), in his own home of the second is at Kirjath-jearim, where the ark then was.¹⁰ Others were established in later times, such one in Bethel, in Jericho (2 Kgs 2:5), in Gilgal (2 Kgs 6:1, in Gibeah (1 Sam 10:5–10, NIV), and undoubtedly in other places (2 Kgs 6:1). The students in the school may reach hundred as the case of Gilgal (2 Kgs 4:43), and more than fifty in Jericho (2 Kgs 4:38).

One aspect of Samuel's work involves a "school of the prophets" that he evidently began when he took over as Israel's leader. Though the term school of the prophets is not found in the Bible, another term, a company of prophets or a group of prophets, is in 1 Sam 10:5 and 19:20. These texts connote a group that could well have constituted a type of school.¹¹ The disciples of the prophets were called sons of

⁹Ellen G. White, *The Story of Patriarchs and Prophets as Illustrated in the Lives of Holy Men of Old*, Conflict of the Ages Series (Boise, Idaho: Pacific Press 1890), 593.

¹⁰Ellen G. White, *The Story of Patriarchs and Prophets as Illustrated in the Lives of Holy Men of Old*, Conflict of the Ages Series (Boise, Idaho: Pacific Press 1890), 593.

¹¹Leon J. Wood, *The Prophets of Israel* (Grand Rapids: MI: Baker Book), 164.

prophets, as teachers are sometimes called fathers (2 Kgs 2:12 and 6:21). These "sons of the prophets" (KJV) formed a particular order whose mission seems to have been to assist the prophets in their duties, to minister to them, and in time to succeed them. Although they probably studied the law and the history of God's people, as well as holy poetry and music, these prophets were neither members of a monastic order, as some people think, nor were they only theological students. It is unknown how long the schools of the prophets existed. They appear to have thrived mostly throughout Samuel, Elijah, and Elisha's times.¹²

Commentators say that those schools may be situated in rural communities so that the students may work by their own hands, cultivate their food, and have practical training in agricultural pursuits. Because of the scarcity of food, the students in the prophetic schools were evidently forced to go out in the fields to forage.¹³ Working in the field is also essential for modern students. When the researcher was a student, he worked in the field to plant potatoes for the university, and some schools continue to have this practice today.

Spiritual Community

Moses and His Mentor. After leaving Egypt, he registered at the University of the Desert. He attended a private school and sometimes spent the day alone. He will also learn through solitude, silence, and meditation. Alone, Moses stood before God when God called him. Alone, He had to obey God's voice. Alone ... he had to

¹²J. M. Freeman and H. J. Chadwick, *Manners & Customs of the Bible*, (North Brunswick, NJ: Bridge-Logos Publishers, 1998), 256–257.

¹³“Into the Field” [2 Kings 4:39], *The Seventh-day Adventist Bible Commentary* (SDABC), ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 2:871.

take up his cross, struggle, and give an account to God.¹⁴ Moses finds refuge in the house of Jethro called also Reuel, the priest of the land of Midian, who becomes his father-in-law (Exod 2:16-22, Num 10:29). Jethro and Moses had a good relationship because having received the call from His Lord, God Himself, to deliver His people, Jethro blessed Moses' departure. (Exod 4:18). Furthermore, when Jethro visited Moses in Exodus 18, he counseled and empowered him to enhance his leadership. Moses consistently received family support; consequently, God chose his brother as a companion. However, the wider community sometimes displayed resistance, even rebellion.

Daniel and His Peer Group. Daniel and his friends formed a small group in Babylon to support each other. First, when challenged with an ethical problem, they stood together and graduated together (Dan 1:11- 17, 19). When the decree of death came, Daniel called a prayer meeting in his house, where he informed his friends or companions about the decision of the King (Dan 2:17). They prayed in this peer group and sought the face of God. They supported each other, so this small group was faithful and resilient during the trial. Their faith in God was unshakable. Later, even if Daniel was not present, his friends Shadrach, Meshach, and Abed-Nego stood firm before the threat of King Nebuchadnezzar and said they did not need to respond to the King on this issue. They have an assurance that their God can rescue them from the fiery furnace, and He will rescue them from your authority. However, even if He doesn't, they are firm and affirm that they will not worship the gold image that the King has erected. (Dan 3:16-18). In a fierce trial of the furnace, the son of God was their refuge (Dan 3:25). Even a lion's den was a house of refuge for Daniel.

¹⁴Diedrich Bonhoeffer, *Life Together* (Fortress Press, Minneapolis: MN, 2015), 55.

Moses and Daniel found refuge in different settings and communities, but God Himself, through Moses, stressed the importance of establishing the city of refuge for His people. The students sometimes need to run to this city, their community, the church, the small group, or the mentor community. So, this study will examine the concept of the city of refuge as presented in the Bible.

The City of Refuge. God, through Moses, established a city of refuge, a Levitical city designated as a shelter for anyone. In the case of accidental murder, protection from vengeance is provided for by the cities of refuge. There are six refuge cities, three on each side of the Jordan (Num 35:6-15). In Deuteronomy 19: 9 they add three more cities, making nine cities of refuge.

Tan explains that the runners,

Once within the gates of the city of refuge, they could not be touched by any hand of vengeance or judgment. The rabbis have an exciting tradition that once every year, the roads leading to these cities of refuge were carefully repaired and cleared of obstacles and stones, so that the man fleeing for his life would have no hindrance in his way.¹⁵

Sometimes, unnecessary obstacles were placed in the way of our students as they ran. “Each city of refuge would then serve as the convenient center for the district in which it was situated, and no place would be unduly remote from a city of refuge. Equal arrangements were to be made for all parts of the country.”¹⁶

So, although an accidental manslayer was spared from death and free within the city of refuge, he was free to return home only when the high priest died

¹⁵P. L. Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc. 1996), 1193.

¹⁶“The Coasts” [Deut 19:3], *Seventh-day Adventist Bible Commentary* (SDABC), ed. Francis D. Nichol (Washington DC, Review and Herald, 1976-1980), 1:1021.

(naturally).¹⁷ Jesus is a high priest, Mentor, par excellence that our students need. It is worth noticing to end this part that when Jezebel massacred the prophets, Obadiah gave refuge to one hundred sons of the prophet, fifty in a cave (1Kgs 18: 3, 4). Obadiah was in a high position, in charge of Ahab's palace, God-fearing, and willing to give refuge to the prophets. He is like high professionals who may provide physical and spiritual food to our students, to mentor them as Jezebel's University wants to threaten their spiritual life.

The 3 Forms of Communities in the New Testament

The Family Institution

Jesus and His Family. God Himself, in the plan of redemption, chose a humble home to welcome His son, Jesus, to find refuge in a humble family. Nazareth, a town in Galilee, not well -having a good reputation (John 1:46), was the city of Jesus' parents. Notice what Luke says about the early home of Jesus: Luke 2:39–40, 52: “After carrying out everything required by the Lord's law, they left Jerusalem and headed back to Nazareth in Galilee. The Child developed, grew in stature, and was endowed with understanding. God's grace was upon Him.

When attacked by the enemy, a frustrated King Herod, God prepared a refuge for His son in Egypt. Matthew relates that Joseph saw the angel of the Lord in a dream, telling him to get up, grab the infant and His mother, and flee to Egypt. He stayed there until he was informed that Herod would seek the kid to kill Him. (Mat 2:13). Even the expenses of the journey in Egypt were provided by God through the wise men's gift.

¹⁷*Andrews Study Bible Notes (ASB)*, ed. Jon L. Dybdahl (Berrien Springs, MI: Andrews University Press, 2010), 215.

Mary receives direct instruction from above on how to educate His Son. The Holy Spirit is the Instructor, and the Holy Scriptures and nature are the textbooks. We do not know much about the childhood of Jesus or His life as a teenager except the event of his first visit to Jerusalem at the age of twelve and his discussion with the Teachers. Being forgotten by his earthly parents, Jesus found refuge in His Father's house and did His business.

Paul and his family. The second character in our research drawn from the New Testament is Paul. The Bible does not inform us about his family, but he is mentioned for the first time in Acts 7:58 as a young man named Saul keeping the clothes of those who stoned Stephan. As with Jesus, specific details about Paul's family are limited. Acts 23:16 says he had a sister.¹⁸ In his testimony, he said he was born in Tarsus, located on the southern coast of modern Turkey.¹⁹ Some scholars have argued that "Paul moved to Jerusalem as a young man past age thirteen for his advanced education and spent the years of his youth completely in Jerusalem."²⁰ Apart from an indirect mention of his mother (Gal. 1:15) and general references to his Hebrew ancestors (Acts 24:14; Gal. 1:14; 2 Tim. 1:3), the Scriptures give no clue to Saul's parentage. That he was not an only child is clear from Acts 23:16, where "Paul's sister's son" is introduced. It has been suggested that Paul's nephew was studying in Jerusalem, as Paul had done before him.²¹

A tradition of the 2nd Century, first recorded by Jerome, states that Saul's parents originally lived in Gischala of Galilee. About 4 B.C., they are supposed to have been captured and taken as slaves to Tarsus, the chief city of

¹⁸Robert Paul Seesengood, *Paul, A Brief History* (Malden, MA: Wiley-Blackwell, 2010), 7.

¹⁹Ibid, 14.

²⁰Craig S. Keener, *Acts, An Exegetical Commentary* (Grand Rapid, MI: Baker Academic, 2014), 3:3206-3207.

²¹"Paul's sister' son" [Acts 23: 16], *The Seventh-day Adventist Bible Commentary* (SDABC), ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 6:417.

Cilicia, in Asia Minor, where they eventually gained their freedom, prospered, and became Roman citizens. Later, a son, Saul, was born to them there. It is possible that his family, regarding him as an apostate when he became a Christian, was alienated and severed all connections with him (see Phil. 3:8), and that this made mention of them painful to him, although Rom. 16:7 may be understood to mean that some of his relatives were Christians.²²

Keener, relating the relationship between Paul and his nephew, says that family members typically had a strong sense of allegiance, and this could apply to Paul's relatives, regardless of whether they shared his religious beliefs.²³ After his conversion, he returned to his hometown, Tarsus (Acts 9:28-30), to share his faith with the family. Seesengood affirms that “Paul attempts an early career as a teacher in Jerusalem, . . . and he is once again forced to flee for his life, this time back home to Tarsus²⁴ to find refuge in his family. In Acts 11, Paul returned to Tarsus from where his Mentor, Barnabas, called him to work together to disciple the new community in Antioch.

Timothy and His Family. This exploration of the family's role in Paul's education concludes with the necessary example of Timothy, whom Paul considered his spiritual son. Timothy has also profited from the benefits of values' transmission of faith through the family, his faithful mother Eunice, and grandmother Lois; even his father was a Greek. (2 Tim 1:5, Acts 16:1).

The family is essential as the first school to transmit value and a place where you can always return to find refuge. “God created the family to serve as society's basic unit and building block. It is the unit into which we are born, and it is where we

²²“Notes 2” [Acts7], *SDABC*, 6:208.

²³Craig S. Keener, *Acts, An Exegetical Commentary*, 3:3310.

²⁴Seesengood, 29.

not only find our identities, but we are also socialized and nurtured.”²⁵ He continues by quoting Jack and Judy Balswick that “the family is to be a place where individuals love and are loved, forgive and are forgiven, serve and are served, and know and are known. As such, it is meant to be a place of covenant, grace, empowering, and intimacy.”²⁶

The education imparted within the family environment will leave a lasting imprint on their lives as they gradually progress through the second phase, formal educational institutions. The values, knowledge, and character traits cultivated at home will continue to shape their journey as they advance into structured education. Savage says that College is a family affair, and their relationship with their parents plays a significant protective role in promoting their development and success throughout college.²⁷

The Educational Institution

Jesus' education. Jesus apparently attended no formal school. After His home education, He brilliantly answered the Rabbi's questions at twelve. In the days of Christ, education was so essential for the Jews. Ellen White says that their schools were associated with synagogues or houses of worship, and the instructors were known as rabbis, who were regarded as exceedingly intelligent. As a result of their extensive false teachings, Jesus refrained from attending these institutions.”²⁸ About the high learning, Jesus was a self-made man, self-educated. His own efforts educated

²⁵Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Youth Specialties, 2007), 43.

²⁶Ibid, 43.

²⁷Marjorie Savage, *You're on Your Own (but I'm Here If You Need Me): Mentoring Your Child during the College Years*, 3rd edition (New York, NY: Simon & Schuster, Inc., 2020), 172.

²⁸Ellen G. White, *The Story of Jesus* (Nashville: Southern Publishing Association, 1896), 30.

Jesus without formal instruction, according to Webster's definition of Self-educated.²⁹ He did not attend the earthly university because He created the Universe city.

Paul's education. He also attended higher education in Jerusalem. He said that he spent the time of his youth in Jerusalem and was educated under Rabbi Gamaliel (Acts 26:4; 22:3 MSG). His mentor Gamaliel was qualified as an “immanent teacher, one of the most famous rabbis of his day.”³⁰ He was a Pharisee and celebrated doctor of the law, and he was the preceptor of Paul,³¹ Hillel's grandson, whom the Jewish Mishna refers to as an authoritative figure,³² renowned teacher, and prominent Pharisee.

Gamaliel appears to have assumed Hillel's mantle, and from roughly A.D. 25 to 50, he served as the Pharisaic party's leader. He was the first to be given the title Rabban. According to Jewish tradition, “he is the perfect Pharisee and a deserving representative of Hillel's school.”³³ Through his higher learning with all theology, scientific and literary, Paul became a rabbi, statesman, and member of the Sanhedrin. Later, Paul became an educator. The goal is reached when the disciples become Master in his turn. “He preached the gospel with his voice, and in his intelligent labor, he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers.”³⁴

²⁹“Self-educated,” accessed on 09 October 2023. <https://www.merriam-webster.com/dictionary/self-educated>

³⁰Robert Paul Seesengood, *Paul: A Brief History* (Malden: MA: Wiley-Blackwell, 2010).

³¹James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995), s.v. “Γαμαλιήλ”

³²Ibid.

³³“Gamaliel” [Acts 5:34], *The Seventh-day Adventist Bible Commentary* ed. Francis. D. Nichol (Review and Herald Publishing Association, 1980), 6:185

³⁴“Paul, an Educator” [Ephesians 6: 24], *SDABC*, 6: 1063.

Spiritual Institution, Community of Faith

In the New Testament, although there is no direct equivalent to modern educational institutions, elements of structured learning and spiritual instruction are evident. There were rabbinical schools where the Rabbis, Master, or teacher sat to teach the disciples. Public instruction was given by the rabbis in the Temple courts in Jerusalem. Rabbi Jesus built and mentored a community of twelve students to accomplish His mission.

Jesus and His Refuge. The Master did not have a house or a school. When somebody would like to follow Jesus, to be His disciples, he declared. "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head." (Luke 9:54). He did not have a permanent house after leaving his parental house and started His ministry. The Twelve first chosen formed the family of Jesus.

Most of the time, Jesus spent time with 12 disciples to empower them to carry on His mission. Nevertheless, there are times when Jesus took Peter, James, and John, his best friends, with Him for a special mission (Luke 8:51) or just to spend time together in a special place for communion. (Mark 13:33; Luke 9:28) They are reputed to be pillars of the Christian community.

During His ministry in Galilee, Jesus repeatedly stayed in the house of Simon Peter. He found refuge in the house of Simon. When they got back to Capernaum, His disciples searched for the house that would serve as His temporary abiding. Jesus visited repeatedly as a close friend of the family, Martha, Mary, and Lazarus in Bethany. Martha was probably the oldest since their home is called "Martha's house." (Luke 10:38-41, John 11: 12). Jesus had refuge in the house of Simon Peter and the house of Martha later; we will discuss deeper about the house or the concept of *oikos* in the first Christian community.

Paul and His Refuge. Paul found support, a refuge from an individual, a one-on-one person from special friends, and from households where sometimes the community gathered.

One-to-one support. The day of his conversion, when he was blind, he was directed to the House of Judas. The Lord was precise in giving the details to Ananias, showing His knowledge and plan for Paul's life. An appointment was made into this house, and Ananias, reluctantly, was called to go there to make Paul see, to baptize Him, to empower him as a chosen vessel to be the apostle of Gentiles (Acts 9:10-17).

Barnabas was the main influential character who supported Paul at the beginning of his spiritual journey. He was one of the supporters of the church by his property (Acts 4: 36, 37), but he was the one who empowered Paul after his conversion and during his ministries. When the church was reluctant to welcome Paul, Barnabas was the one to introduce him and convince the church and his leadership of the genuine conversion of Paul (Acts 9:27). Later, He departed for Tarsus (Paul's hometown) to seek Saul, who might be discouraged with the intern and persecution, and he trained Paul in ministry in Antioch for One Year in Mission. (Acts 11:22-26). Barnabas was Paul's traveling companion on the missionary journey. (Acts 12:25; 13-15).

Fellows Team Support. One critical success of Paul's ministry is empowering other young people to be with him in the mission. The active involvement of Timothy, Silas and others is evident (Acts 16:1- 3; 18:5), even John Mark, whom Paul first denied and the reason for the separation with Barnabas played a significant role. Paul himself declared later that Mark was helpful in ministry. (Acts 15: 35-40; 2 Tim 4:11). Paul called them the fellow workers, fellow prisoners, fellow servants, fellow soldiers, and fellow laborers (Rom 16:3, 7, 9, 21; Phil 2:25; Col 1:7; Phlm 24). Few

forsaken or betrayed him like Demas and Alexander the coppersmith (2 Tim 4:9-16). However, they often formed a strong team that supported each other and were committed to the ministry.

Refuge in the Household (oikos). Paul also finds support and refuge from the household known by the Greek word *oikos*. One significant example is Aquila and Priscilla, Jewish Christians from Rome who worked with Paul in Corinth. Prominent leaders of the early church often owned private homes used as churches. Priscilla and Aquila likely used their home in Corinth as a house church. (Acts 18:2–3).³⁵ Later, Paul was so grateful for their ministries and wrote to salute Priscilla and Aquila, his coworkers in Christ Jesus who sacrificed their own lives to save his life, and to whom he and the entire Gentile church give gratitude. He thanks God for the church that is in their home." (Rom 16:3- 5).

The houses where Paul found support in various locations also served as places of worship, functioning as churches in the early Christian community. Nevertheless, Paul also benefited from the support of the church. When he was in Corinth, he received the help of the Macedonian church, a community of vision (2 Cor. 11: 8-9. "Paul was prompted by a vision and made a missionary visit to this European city with his companions Silas, Timothy, and Luke." Later, Paul expressed his gratitude to the Philippians Church for their support. (Phil 4: 10-20).

This section concludes by noting that Moses, Daniel, Jesus, and Paul found refuge or support from an individual or group: family, home (*oikos*), a small group of friends in deep fellowship (*koinonia*), or the wider congregation. These observations suggest combining the Greek words to explore communities of refuge for students,

³⁵Andrews Study Bible Notes (ASB), ed. Jon L. Dybdahl, (Berrien Springs, MI: Andrews University Press, 2010), 1488.

potentially termed the "House of Fellowship." The Old Testament uses a literal translation of "wide house" in Proverbs 21:9 and 25:24, a house large enough for families, echoing this concept.³⁶ However, I may choose the name *Beth sod* for our House of Fellowship because, according to the New American Standard, Hebrew *sod* (סֹד) is from an unused word which means *council, counsel* and conveys another meaning such as circle, company, consultation, fellowship, friendship, gathering, intimate plans, secret.³⁷

Therefore, the building of a "House of Fellowship," a community of refuge for students is proposed. Much more like the slogan of "Jewish student-led organization that supports and encourages the exploration of Jewish life and culture through religious, educational, and social programs – '*Hillel a home away for home.*'"³⁸ Hillel was also called the Elder and one of the Jewish tradition's most influential and greatest rabbis. He was the head of a school, the House of Hillel.³⁹ Yet even knowledgeable people usually know only his famous teaching and quotation: "If I am not for myself, who will be for me, and if I am for myself alone, who am I?"⁴⁰

Duane affirms that the components contributing to resilience include the three forms we have seen. "A positive involvement of the family – the foundation for the building, sense of belonging to a community at school- the walls and the activities of

³⁶R. Jamieson, A. R. Fausset, & D. Brown. *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, Inc., 997), 1:398.

³⁷Robert L. Thomas "5475. סֹד sod," *New American Standard Hebrew-Aramaic and Greek Dictionaries: updated edition* (Anaheim: Foundation Publications, Inc. 1998).

³⁸"Hillel, a Home Away from Home," accessed 5 October 2023, <https://sites.allegheny.edu/religiouslife/program/hillel/>

³⁹"Hillel, the Elder," accessed 5 October 2023, <https://sites.allegheny.edu/religiouslife/program/hillel/>

⁴⁰Buxbaum Yitzhak, *The Life and Teachings of Hillel* (New York: Rowman & Littlefield, 1974).

faith and service --the roof. Duane added the self-esteem of young people and the supervision of adults.”⁴¹

Community in the Writings of Ellen G. White

This section will examine Ellen White's writings on the concept of community, focusing on how they offer refuge for young people, particularly during the challenges they face in their student lives.

The Family, First School

Ellen White affirmed:

God's original plan for education is family. The system of education established in Eden centered on the family. Adam was "the son of God" (Luke 3:38), and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school. The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character.⁴²

The role of the family should be emphasized, as Ellen White affirms that the intellect grows, habits are developed, and character is molded within the home and through formal learning.⁴³ “Society is composed of families, . . . and the heart of the community, of the church, and the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.”⁴⁴

⁴¹Duane McBride et al., “Toward Building Resilience as the Best Path to Prevention,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: Adventsource, 2010), 111.

⁴²Ellen G. White, *Education* (Mountain View, CA: Pacific Press Publishing Association, 1903), 33.

⁴³*Ibid.*, 7.

⁴⁴E. G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905), 349.

White insists that “the child's first school is the home. There it is to learn lessons of the highest importance. In His wisdom, the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the child's education is to begin. Here is his first school.”⁴⁵

She stressed that the education they receive at home will impact their future life. “Look upon the family circle as a training school, where you prepare your children to perform their duties at home, in society, and in the church. Seek to cultivate every power of mind and body so the whole family may be soldiers for Christ.”⁴⁶

Talking to an Adventist home that is a refuge for young people, she echoed that this home's educational impacts had an apparent capacity for good or evil. Lessons are taught to the young people. This home's educational impacts had an apparent capacity for good or evil. Lessons are taught to the young people as they leave such a household. Higher moral standards are introduced, and the neighborhood is uplifted as they leave such a household. Other houses are introduced to higher moral standards, uplifting the neighborhood.⁴⁷

The house is the first school where children must have their education. Their characters are molded there so that when they move to another institution, they may stand firm like Moses, Daniel, and his friends. As observed, the Schools of the Prophets are one of the biblical institutions. In this section, the focus will be on

⁴⁵Ellen G. White, *Counsels to Parents, Teachers and Students*, accessed on 05 October 2023. <https://m.egwwritings.org/en/book/23.489>

⁴⁶ Ellen G. White, *The Adventist Home* (Hagerstown: MD, Review and Herald, 1952), 182.

⁴⁷Ibid.,182.

understanding the importance and operation of these schools, drawing insights from the writings of Ellen White, particularly through the lens of the Spirit of Prophecy.

School of Prophets

Ellen G. White said that, by the Lord's direction, Samuel established the schools of the prophets to function as a deterrent to pervasive corruption, to ensure the mental and spiritual well-being of young people, and to advance the wealth of the country by providing it with men equipped to lead in the fear of God as advisors and leaders ⁴⁸

Samuel mentored young people for their spiritual safety, for the communities, and for the nation itself and to reach this goal:

Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. They had the respect and confidence of the people, both for learning and for piety.⁴⁹

One of the exciting ideas that might be useful for our students today is the knowledge of practical life. Even though he was to have a religious ministry, practical life experience was seen to be crucial for the most significant amount of usefulness. Many teachers also worked manual labor to sustain themselves.⁵⁰ Notice that this is not only a requirement for students, but the teachers gave the example. She echoed that the failure to educate youth was seen as a crime if we allowed them to grow up

⁴⁸Ellen G. White, *The Story of Patriarchs and Prophets as Illustrated in the Lives of Holy Men of Old*, vol. 1, *Conflict of the Ages Series* (Oakland: CA, Pacific Press Publishing Association, 1890), 593.

⁴⁹Ellen G. White, *Education* (Mountain View: CA, Pacific Press Publishing Association, 1903), 46.

⁵⁰Ibid, 47.

without knowing about productive work.⁵¹ This counsel is suitable for those who attend College and University to help their parents with financial issues. She affirmed that many young people in school would receive the most beneficial education during their education if they could support themselves. Let young people rely on themselves rather than taking on debt or relying on their parents to sacrifice for them.”⁵² She cites the example of Paul in the New Testament:

Paul sat, a diligent student, at the feet of Gamaliel; he also learned a trade. He was an educated tentmaker. It was the custom among the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent on others but would have educated ability to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education.⁵³

The example of "the sons of the prophets" they were building a spiritual community but also a physical house. “These schools of Prophets proved to be one of the most effective means of promoting the nation's welfare and laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.⁵⁴ Jesus was a carpenter, and Paul a tentmaker; students should be able to provide for themselves or at least help their parents while they study at the College or University.

The schools of prophets may be compared to our Adventist schools, in which Ellen White said that educational institutions should serve as a "city of refuge" for young people who have been seduced, where their mistakes will be lovingly and

⁵¹Ellen G. White, *The Story of Patriarchs and Prophets as Illustrated in the Lives of Holy Men of Old*, 593.

⁵²Ellen G. White, *Education* (Battle Creek, MI: Pacific Press Publishing Association, 1903), 221.

⁵³Ellen G. White, *This Day with God* (Battle Creek: MI: Review and Herald Publishing Association, 1979), 203.

⁵⁴White, *Education*, 46.

adequately handled. Every sincere educator will believe that if they must err, they should err on the side of kindness rather than severity.⁵⁵ It should be an encouragement for our young people to attend our primary, high school, and college. Most of our young people are not in Adventist school, indeed in the university; that is why we need to be attentive to her counsel about using our homes or building a House of Fellowship for our students.

House of Fellowship

Ellen White suggests, "Our homes should be a place of refuge for the tempted youth."⁵⁶ These young people need to have a helping hand, kind words, and a heart filled with the fragrance of Christlike words and the gentle, kind touch of the spirit of Christ's love, an authentic expression of heaven-born sympathy. Many would happily change their steps into the upward road if we showed an interest in the kids, invited them to our homes, and surrounded them with encouraging, helpful influences.⁵⁷

Ellen White alerts us that the youth are the targets of Satan's special attacks; nevertheless, showing compassion, respect, and sympathy from a heart overflowing with love for Jesus will inspire trust in them and protect them from many of the enemy's traps. She insisted that young people require more than a passing comment or a token word of support. They require meticulous, pious, precise work.⁵⁸

Ellen White deplored the way of living of some students when she visited College City in California. Her warnings are much more needed today indeed for our

⁵⁵Ellen G. White, *Education* 293–294.

⁵⁶Ellen G. White, *The Adventist Home*, (Hagerstown: MD, Review and Herald Publishing Association, 1952), 449.

⁵⁷Ibid, 449.

⁵⁸Ellen G. White, *God's Amazing Grace* (Hagerstown: MD, Review and Herald, 2001), 269.

students. Parents send their children to college so that they can learn not to indulge in sexual activity. For their best interests and the interests of society, they should not choose a life partner while still developing their own character, having immature judgment, and being cut off from parental supervision and guidance.⁵⁹

Empowering Youth for Mission

However, God wants young people to be witnesses wherever they go. She urged students to incorporate their religion into all aspects of their lives, including their time spent at school and boarding homes.⁶⁰

She challenged us to equip our youth. “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!”⁶¹ If young people are an army, the researcher considers our students as officers if they are rightly trained in their homes and have support from family and church, indeed from the House of Fellowship.

Jesus also, during his ministry, formed a House of Fellowship where He mentored the disciples. White describes that

In the training of His disciples, the Savior followed the system of education established at the beginning. The Twelve first chosen, with a few others who, through ministry to their needs, were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work.⁶²

⁵⁹White, *Fundamentals of Christian Education, Instruction for the Home, the School, and the Church* (Nashville: TN, Southern Publishing Association, 1923), 62.

⁶⁰White, *Messages to Young People* (Nashville: TN, Southern Publishing Association, 1930), 37.

⁶¹White, *Education*, 271.

⁶²White, *Education*, 84–85.

These experiences of the disciples should be the experiences of our students; by the way, the word used to translate disciples and students is the same as ‘*mpianatra*’ in Malagasy.

Conclusion

Moses, Daniel, and Paul are powerful examples of young individuals who were empowered to fulfill their divine missions. Their success was shaped by three key factors. First, they received a strong foundation through quality education and the support of their families. Second, when they were away from home, they remained surrounded by a close-knit group—or *oikos*—that provided encouragement and accountability. Finally, the broader faith community played a crucial role in nurturing their spiritual growth. In the same way today, students need more than academic knowledge; they require mentorship, a supportive peer group, and an engaged church community to fully embrace and carry out the mission entrusted to them.

Establishing a dedicated space, akin to the house of Judas in Acts 9:10–19, would enable students to engage in transformative appointments with spiritual mentors, such as figures like Ananias, fostering guidance and spiritual growth within the church community. He will open their eyes and facilitate their commitment to Jesus as chosen vessels. Students need people like Barnabas who will empower them for missions, whatever their past. Students need companions in captivity, travel companions like Gaius and Aristarchus, Macedonians. A fellow prisoner like Aristarchus, a trusted travel companion like Timothy and Silas in the missionary team. They need Epaphroditus sent to them to provide personal assistance or provision from the Church during their *imprisonment* on the Public Campus. They need fellow workers, fellow strugglers, or fellow soldiers.

Creating communities modeled after a House of Fellowship would provide students with a supportive refuge, fostering spiritual and emotional resilience through mentorship and connection within the church environment. These communities of refuge will be houses or rooms whose gates are always open, like the city of refuge in the Bible, where students can run to save their lives against the enemy. There, they can find refuge and the strength to cope with the everyday challenges on campus. A place where they will be reminded of their identity, who they are, and their place in God's family. God chose them as His people, born in His Kingdom of grace. In this House of Fellowship, they will find brotherly love and can share almost everything without fear. In these communities, as House of Fellowship, they will be nourished and grow. They will live with hope and holiness and be empowered to share this hope. They are inspired to be and empowered to share.

However, the most important thing is that they may find refuge in God's house and Himself. As Solomon in the book of Proverbs says: "there is great assurance in the fear of the Lord, and His children will have a safe refuge (Prov 14:26). " God is our strength and sanctuary, a very nearby aid in times of need. (Psa 46:1). May students encounter God in their homes, in the homes of others, and in the House of Fellowship, where communities of refuge will be established on the campus of Antananarivo, until all enter "the holy city, New Jerusalem, coming down out of heaven from God. . . . God's tabernacle is among men, and He will live among them; they will be His people. They shall have as their God and companion God, God Himself (Rev 21:2, 3).

The next chapter clarifies the concept of mentoring to inform the implementation of a mentor community, envisioned as a refuge for students.

CHAPTER 3

LITERATURE REVIEW

Many students who come to the campus are disillusioned, facing many challenges as they move from home. Living alone, the values they have learned are challenged. They find it difficult to integrate into the different communities, such as school, church, and the campus where they live. They need guidance and support. The community of mentors will be of great value to them.

Many books have been written about mentoring from different angles. However, this chapter will review literature and share the origin of mentoring in the context of campus ministry. This section explores various mentoring theories. After a thorough examination of mentoring relationships, the focus will shift to the community of mentors supporting students.

Origin and Definition of Mentor or Mentoring

The Origin

The concept of mentoring finds its roots in Greek Mythology. Mallison relates its origin in Homer's epic poem "The Odyssey," "Mentor was the wise and trusted companion and friend of Ulysses and the guardian of his house during his ten-year absence at the Trojan wars. He acted as teacher and adviser of Ulysses' son

Telemachus, helping him develop sound values, attitudes, and behavior to mature into an upright, wise, and courageous adult.”¹

Over time, this character became synonymous with a loyal and experienced individual who provides guidance, support, and knowledge to someone less experienced, leading to the modern concept of mentoring. From this concept, Anderson and Reese say that “the mentor's responsibility was to provide education for the soul, spirit, and mind, as well as education in wisdom rather than only information.”² Moreover, Ragins and Kram note that “while the roots of mentoring can be traced to mythology, mentoring is no myth; it is an authentic relationship that has been an integral part of social life and the world of work for thousand years.”³

Definition of Mentor

It is crucial to understand that the word "mentor" can be used both as a noun and verb to represent a process for guiding someone. It is “a structured and trusting relationship that brings young people together with caring individuals who offer guidance, support, and encouragement aimed at developing the competence and character of the mentee.”⁴

In a dictionary, a mentor is an experienced person in an organization or institution who trains and advises new employees or students.⁵ Landefeld says that

¹John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne: Australian Church Resources, 2010), 8

²Keith R. Anderson & Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL InterVarsity Press), 24.

³Belle Rose Ragins, Kathy E. Kram, eds., *The Handbook of Mentoring at Work* (California: Sage Publications, 2007), 3.

⁴David L. DuBois and Michael J. Karcher, eds., *Handbook of Youth Mentoring* (Los Angeles: Sage, 2005), 4.

⁵*Oxford Dictionary of Current English*, 4th ed., 2006, s.v. “Mentor.”

numerous alternative explanations exist, but nearly all of them incorporate terms like guidance, aid, and support: mentors involve being a caring, empathetic, devoted, and committed individual.⁶ Ragins and Kram are convinced that “at its best, mentoring can be a life-altering relationship that inspires mutual growth, learning, and development. Its effects can be remarkable, profound, and enduring; mentoring relationships have the capacity to transform individuals, groups, organizations, and communities.”⁷

Christian Mentoring

Mallison insists that a mentor forges a strong bond with a protégé and through fellowship, role modeling, guidance, motivation, constructive feedback, hands-on help, and spiritual support, guides their mentee to attain a deeper understanding of spiritual truths, live a more righteous life, and serve God more effectively.⁸ According to Jiwan Moon, Christian mentoring is as a “lifelong relationship, in which a member helps a protégé reach her or his God-given potential.”⁹ He goes on to say that a biblical mentor builds a strong relationship with their protégé, using fellowship, example, guidance, support, correction, practical help, and prayer to help the protégé better understand divine truths, lead a more righteous life, and serve God more effectively.¹⁰ Krallmann stated, “For a talmid [“disciple” or “student”], his rabbi was

⁶Thomas Landefeld, *Mentoring and Diversity: Tips for Students and Professionals for Developing and Maintaining a Diverse Scientific Community*, vol. 4 (Carson CA: Springer, 2009), 11.

⁷Belle Rose Ragins, Kathy E. Kram, eds., *The Handbook of Mentoring at Work*, 3.

⁸John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne, Australian Church Resources, 2010), 2.

⁹Jiwan S. Moon, “Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church” (DMin Thesis, Andrews University Berrien Springs: MI 2013), 89.

¹⁰*Ibid.*, 11.

not merely an intellectual and theological authority, he served as a living example, too” and “to facilitate this process of imitation a disciple entered into a life-sharing companionship with his rabbi.”¹¹

Mentoring is an intentional and supportive relationship where a more experienced and spiritually mature individual (the mentor) provides guidance, support, and spiritual direction to a less experienced or younger person (the mentee or mentoree) within the university or college community. This mentorship relationship fosters the mentee's spiritual growth, personal development, and faith journey.

Mallison fittingly sees Christian mentorship as “a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service.”¹² He explained all the key elements of his definition. Effective mentoring necessitates meaningful relationships. The mentor-mentee relationship should remain dynamic, stimulating, and purposeful. Trust is essential in mentoring, where various qualities like confidentiality, competence, credibility, wisdom, reliability, acceptance, and Christ-centered values contribute to building trust. Mentoring involves enabling and equipping rather than passive instruction. It provides resources and support for active engagement in the learning process, emphasizing experience-based learning. Maximizing God's grace is a crucial role of mentors, guiding mentorees to be open to God's grace in every aspect of life. Christian mentoring emphasizes that personal and spiritual growth is essential to success from a spiritual perspective. Furthermore, Mallison explains that mentoring in the Christian

¹¹Jiwan S. Moon, “Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church” (DMin Thesis, Andrews University Berrien Springs: MI 2013), 76.

¹² John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne: Australian Church Resources, 2010), 8.

context is to answer the divine call to serve through their gifts and talents, aligning with Christian values and principles.¹³

Theories of Mentoring

Various theoretical perspectives help us understand the impact of mentoring on students' growth and development. Here are some vital theoretical perspectives:

Social Learning Theory

Albert Bandura's Social Learning Theory underscores the significance of observing, modeling, and replicating mentors' actions, attitudes, and emotional responses. Mentors serve as role models; students learn from their actions and experiences.¹⁴ Martin describes young adults as not searching for a “sage on the stage”; instead, they yearn for a “guide on the side.”¹⁵ There is also the psychosocial theory, which focuses on the emotional and psychosocial aspects of mentoring. It suggests that mentoring relationships help with career development and provide emotional support, role modeling, and a sense of belonging. Mentors may act as trusted advisors and provide a safe space for mentees to discuss personal and professional concerns. The importance of mentors as role models and sources of inspiration repeatedly emerged in our conversations with participants. An

¹³John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne: Australian Church Resources, 2010), 10.

¹⁴Albert Bandura, *Social Learning Theory* (Englewood Cliffs: New Jersey: Prentice Hall, 1977), 22.

¹⁵A. Allan Martin, “Burst the Bystander Effect: Making a Discipling Difference with Young Adults,” in *Ministering with Millennials: A Report on the 180° Symposium*, ed. Roger L. Dudley and Allan Walshe (Lincoln, NE: AdventSource, 2009), 114–115.

inspirational mentor provides a model of excellence without directly relating to the protégé.¹⁶

Attachment Theory

This theory of John Bowlby highlights the significance of emotional bonds between mentors and students. This social relationship or social bond represents an attachment between two people when both individuals have developed shared patterns of interaction for their partnership. He uses the term 'social bond' because it implies some binding engagement to which both parties are committed.¹⁷ A secure attachment to a mentor can provide a safe base for exploration and promote emotional well-being, which is crucial for overall development. Martin says that mentorship connections cultivate a sense of lasting impact and emotional bonds between the mentor and young people.¹⁸

Identity Development Theories

The psychologist, Erik Erikson, held that “identity does not end with its formation, but that identity is the rare attainment and ongoing process . . . identity is one’s ‘*Motiv des Forchens*’—what makes you move.”¹⁹ Mentoring can play a vital role in helping students navigate identity crises and develop a strong sense of self. Mentors can guide identity formation stages, such as adolescence and young adulthood. There are many theories about identity formation. The eight stages of

¹⁶Martin, *Ministering with Millennials: A Report on the 180° Symposium*, 54.

¹⁷ John Bowlby, *Attachment and Loss*. (New York: Basic Books, 2003), 298.

¹⁸ A. Allan Martin, “Burst the Bystander Effect: Making a Discipling Difference with Young Adults,” in *Ministering with Millennials: A Report on the 180° Symposium*, ed. Roger L. Dudley and Allan Walshe (Lincoln, NE: AdventSource, 2009), 114–115.

¹⁹ Carol H. Hoare, *Erikson on Development in Adulthood: New Insights from the Unpublished Papers* (Oxford University Press, 2002), 30,31.

development over lifetime described by the psychologist Erik Erikson are famous. James Marcia broke them down into four specific states of identity formation: “Identity diffusion, Identity foreclosure, Identity moratorium, and Identity Achievement.”²⁰ Most of our students on campus are in an Identity Moratorium, where there is an “identity crisis” where a person is exploring his options but has not come to any conclusions about who he is and what he wants in life. It is a state with lots of searching but no commitment. Bomar found that these four levels are beneficial in understanding how college-age people find a sense of identity but he noticed that he should include the spiritual element of the search for identity and the five spiritual stages in identity formation called the Substitute, the Floater, the Explorer, the Tentmaker and the Theologian.²¹ The Substitute is highly susceptible to peer pressure and inconsistent in behavior, often making decisions to conform to a particular social group without fully grasping the consequences. The Floater lives in the moment with little consideration for the future. The Explorer is starting to contemplate and prioritize healthy identity development, with a focus on finding a meaningful path. The Tentmaker is resilient to external pressures, staying true to her beliefs. The Theologian bases her identity on God, integrating her spiritual and social identities with a mission-oriented mindset.²² The identity formation is the issue for the students while the following theories are essential for their development.

²⁰Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: Zondervan, Youth Specialties, 2009), 34.

²¹Ibid., 34.

²² Ibid., 36-41.

Positive Youth Development Theory (PYD)

This theory emphasizes the importance of fostering positive qualities and strengths in young people. Mentoring programs often align with PYD principles, focusing on building competencies, fostering positive relationships, and providing opportunities for engagement and contribution. Dubois and Karcher share Positive Youth Development's Five Cs (Competence, Confidence, Connection, Character, Caring/ Compassion).²³ They define

Competence: A positive view of one's actions in specific areas, including social, academic, cognitive, health, and vocational

Confidence: An internal sense of overall positive self-worth and self-efficacy

Connection: Positive bonds with people and institutions that are reflected in exchanges between the individual and his or her peers, family, school, and community in which both parties contribute to the relationship

Character: Respect for societal and cultural norms, possession of standards for correct behaviors, a sense of right and wrong (morality), and integrity

Caring/Compassion: A sense of sympathy and empathy for others.²⁴

Moon argues that these should be in line with Cs core values of PCM (Character, Collaboration, and Challenge).²⁵ Character and competence should go together. When students have confidence and self-worth, they do not need to compete but to collaborate with others because they are connected.

Effective mentoring should establish and maintain high-quality relationships with young individuals, a crucial and possibly indispensable factor in their developmental journey. These five Cs with the Sixth "Contribution" introduced by Lerner should be implemented. To boost mentee competence, mentors should engage them in decision-making and view mistakes as opportunities for learning. Confidence

²³Richard M. Lerner et al. "Mentoring and Positive Youth Development" in *Handbook of Youth Mentoring*, David L. DuBois and Michael J. Karcher, eds. (Los Angeles: Sage, 2014),19.

²⁴Ibid., 19.

²⁵General conference of Youth Ministry, PCM Manuals, accessed on 5 October 2023, <https://www.gcyouthministries.org/wp-content/uploads/PCM-Manual-web.pdf>

is cultivated through a supportive network where mentors share personal experiences. Connection fosters a sense of community. Mentor character should ensure consistency between actions and words. Demonstrating care and compassion is influential, and mentors should model it in interactions with mentees and in the community. The Contribution is crucial so we should encourage the community to include youth participation based on their interests and talents.²⁶ It highlights the importance of supportive and caring mentors to develop critical life skills, competencies, and a sense of purpose.

Ecological Systems Theory

This theory considers the broader environmental contexts in which mentoring occurs. It recognizes the influence of family, school, community, and culture on a student's development and how mentoring can navigate these systems.²⁷ Taylor and Porcellini said that “because parents are a primary gatekeeper to the child, familial support of the mentoring relationship is critical and, therefore, it seems logical for programs to encourage family involvement in order to support effective, sustained relationships.²⁸ Taylor and Porcellini consider that strong parenting is vital for nurturing a child's growth; it follows that collaborating with other individuals involved in their children's lives can enhance the positive impact on youth.

²⁶Richard M. Lerner et al. “Mentoring and Positive Youth Development” in *Handbook of Youth Mentoring*, David L. DuBois and Michael J. Karcher, eds. (Los Angeles: Sage, 2014), 24.

²⁷Ibid., 19.

²⁸Andrea S. Taylor, Lorraine Porcellini, “Family Involvement,” in *Handbook of Youth Mentoring*, (Los Angeles: Sage, 2014), 457.

Sometimes, a mentoring program may even contribute to improved family dynamics.²⁹

Traditional Mentoring Theory

This theory is rooted in the idea that the mentor provides advice on career choices, offers emotional support for various challenges, and serves as a role model, demonstrating appropriate behavior for different situations.³⁰ Bomar said that mentorship enables older adults to establish more personal connections with college-age individuals, fostering the connections that lead to assimilation. Mentorship can be informal, and it is often most effective when college-age individuals are unaware they are being mentored.³¹

Those theories have their particularities, helping us understand mentoring and implementing one relevant to the college experience. This approach, termed social network mentoring, emphasizes community networks, fostering connections and relationships between students and adults. The focus here is on the relationship itself.

Relationship in Mentoring

It is typical for academics to consider the relationship as the essential cornerstone of youth mentoring. Scholars say that “if there is no relationship, there is no mentoring. So, they use the term mentoring relationships instead of mentoring or

²⁹Andrea S. Taylor, Lorraine Porcellini, “Family Involvement,” in *Handbook of Youth Mentoring*, (Los Angeles: Sage, 2014), 458.

³⁰Ellen A. Ensher and Susan Elaine Murphy, *Power Mentoring, How Successful Mentors and Protégés Get the Most Out of Relationship*, First Edition. (San Francisco, CA: Jossey- Bass, 2005), 29.

³¹Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: El Cajon, CA: Zondervan, Youth Specialties, 2009), 175.

mentoring programs.”³² Jakobsons affirms, “Healing relationships and creating community are primary in Jesus’ plan for restoration, and it is a priority for postmodern (millennial) youth and young adults.”³³

As the focus turns to understanding young people, Rabbi Patricia Karin-Numann explains that the Hebrew word for “understanding” is *binah*. It has within it the root the word between. “Understanding- about oneself, about ideas, about the world, about love—comes by attending to what occurs in the between, through relationships.”³⁴ Students also need self-awareness and an understanding of one's character, motivations, and limitations. They need to understand themselves. “Know thyself,” this famous aphorism from ancient Greek philosophy, often attributed to the Oracle of Delphi, is an English translation of the Greek dictum, ΓΝΩΘΙ ΣΑΥΤΟΝ.³⁵ Students need to look at their relationship with themselves. As Bonhoeffer said, they need to be alone before being in a community. It is time for the students to meditate on their identity, their self-esteem, and how they value themselves.

Relationship with oneself

Identity. According to Dudley and Walshe, one of our critical tasks toward adolescence, which has been labeled “the search for identity,” is to achieve emotional independence from parents and other adults. The crucial question is, who am I? The

³²Timothy A. Cavell, L. Christian Elledge, Mentoring and Prevention Science, in, *Handbook of Youth Mentoring*, David L. DuBois and Michael J. Karcher, eds. (Los Angeles: Sage, 2014), 35.

³³Andrea Jakobsons, “Standout” Public School Retreat,” in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 54.

³⁴Lucy A Forster- Smith, ed., *College & University Chaplaincy in the 21 St Century, A Multifaith Look at the Practice of Ministry on Campuses across America* (Woodstock, VT: Skylight Paths Publishing, 2013), 136.

³⁵Mitchell S. Green, *Know Thyself, The Value and Limits of Self-Knowledge*, (New York, Routledge), 1.

process involves seeking self-awareness, future planning, and establishing a life philosophy and values. Attaining these goals is the path to mature and responsible adulthood.³⁶

Most students are still teenagers in the quest for identity and personal meaning. They face an identity crisis when they leave home, often for the first time, to attend colleges or universities. Moon affirms that youth experience an identity crisis, where they discover themselves torn between the faith they have faithfully followed for years and a worldview that is frequently unfamiliar and in conflict with their religious convictions.³⁷

Role of significant one in identity formation. Price warns that as young people confirm their identity through the assessments of important figures like family, educators, and trusted community members, it shapes the cultivation of a favorable self-perception. Children often seek validation from other sources without these societal support systems, leading to unfortunate outcomes.³⁸ They often go to their peers to validate their identity and, worse, to groups with bad influences.

Building a relational campus ministry is essential to help students discover their identity which is based on their relationship with Jesus Christ, as the source of identity.³⁹ Dean Borgman affirms that adolescence's primary and inherent challenge

³⁶Roger L. Dudley and Allan Walshe, eds., *Ministering with Millennials: A Report on the 180° Symposium* (Lincoln, NE: AdventSource, 2009), 4.

³⁷Jiwan S. Moon, "The Three "C's" of Campus Ministry," in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 17.

³⁸Hugh B. Price, *Mobilizing the Community to Help Students Succeed*, Association for Supervision & Curriculum Development, 2008. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/aua/detail.action?docID=350253>. Created from aua on 2021-07-12 12:52:47

³⁹S. R. Ward, "Campus Based Youth Ministry: An Inclusive Approach," in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 45.

revolves around shaping one's identity.⁴⁰ He goes on to say that adolescents embark on their journey of self-discovery with the aid of mirrors. They often view their peers and close friends as social mirrors that reflect their sense of self.⁴¹

Palfrey and Gasser consider two different forms of identity: personal and social identities. They clarify that personal identity encompasses all the qualities that distinguish an individual, including appearance, traits, hobbies, and more. A person's social identity is how we are perceived and labeled by our family, friends, and neighbors.⁴²

Parents' role in modeling identity. Parents and youth leaders have critical roles in molding young people's identity. Hunter says that if youth leaders do not teach youth how to handle life away from camp, they will fall to peer pressure and bow down when they find themselves in their Babylon... In addition, they do little to create an inner infrastructure away from the church to enable the student to stand up and defend his or her faith."⁴³ Youth leaders should work together with parents because they "have an amazing opportunity and responsibility to take the unique temperament of each child and overlay it with the character of God by instilling habits and disciplines that will keep them connected to Christ."⁴⁴ Even if they move from to Campus, parents may lose control, but they still have influence."⁴⁵ Our parents'

⁴⁰Dean Borgman, *Foundations for Youth Ministry - Theological Engagement with Teen Life and Culture*. (Grand Rapids Michigan: Baker Academic, 2013), 222.

⁴¹Ibid., 107.

⁴²Ibid., 223.

⁴³Chap Clark, ed., *Youth Ministry in the 21st Century: Five Views, Youth, Family, and Culture* (Grand Rapids, Michigan: Baker Academic, 2015), 158.

⁴⁴Ibid., 162.

⁴⁵Marjorie Savage, *You're on Your Own (but I'm Here If You Need Me): Mentoring Your Child during the College Years*, 3rd edition (New York, NY: Touchstone, Simon & Schuster, Inc., 2020), 77.

teachings primarily influence our thoughts and actions in childhood. However, during adolescence, we experience a process of "desatellization" as we move away from our parents' influence to establish our distinct identities. Naturally, in this journey of self-discovery, we turn to our peer group, and as it is commonly understood, disagreements between parents and peers are common."⁴⁶

Needs. Abraham Maslow's Hierarchy of Needs, the most widely known hierarchy, consisted initially of five levels; Maslow revised it years later to include eight levels.⁴⁷ The lower set of four needs is what Maslow referred to as "deficiency needs," The next group of two is called "growth needs." The top two needs refer to those desires we have to achieve our highest potential, with transcendence consisting of needs relating to completing the ultimate purpose of human life.

In the context of college students, these needs might be interpreted as follows:

Physiological Needs. Like everyone else, our college students require basic physiological needs such as food, water, shelter, and sleep. Campus Ministry must ensure that students have access to safe housing, and support for physical well-being is essential.

Safety Needs. These needs involve financial stability. However, College students need a safe and secure physical and emotional environment.

Belongingness and Love Needs. College can be a time of significant transition and loneliness for some students. They need social connections, friendships, and a sense of belonging. Building positive relationships and a supportive social network is vital.

⁴⁶Walt Mueller, *Youth Culture 101*, 249.

⁴⁷Bruce Wrenn, Philip Kotler, and Norman Shawchuck, *Building Strong Congregations: Attracting, Serving, and Developing Your Membership* (Hagerstown, MD: Autumn House Pub, 2010),152

Esteem Needs. College students often seek recognition, respect, and achievement. This need can be fulfilled through academic accomplishments and gaining self-esteem. Encouragement and opportunities for personal growth are crucial.

Self-Actualization Needs. Self-actualization represents personal growth, realizing one's potential, and finding purpose.

It is important to note that these needs are not strictly hierarchical and can overlap or change in priority for everyone. Meeting these needs is vital for the well-being and success of college students. However, according to Maslow's theory, people do not "move up" to seek satisfaction of the next-higher order of needs until they have achieved satisfaction of the lowest-level needs.⁴⁸

⁴⁸Bruce Wrenn, Philip Kotler, and Norman Shawchuck, *Building Strong Congregations: Attracting, Serving, and Developing Your Membership* (Hagerstown, MD: Autumn House Pub, 2010), 152.

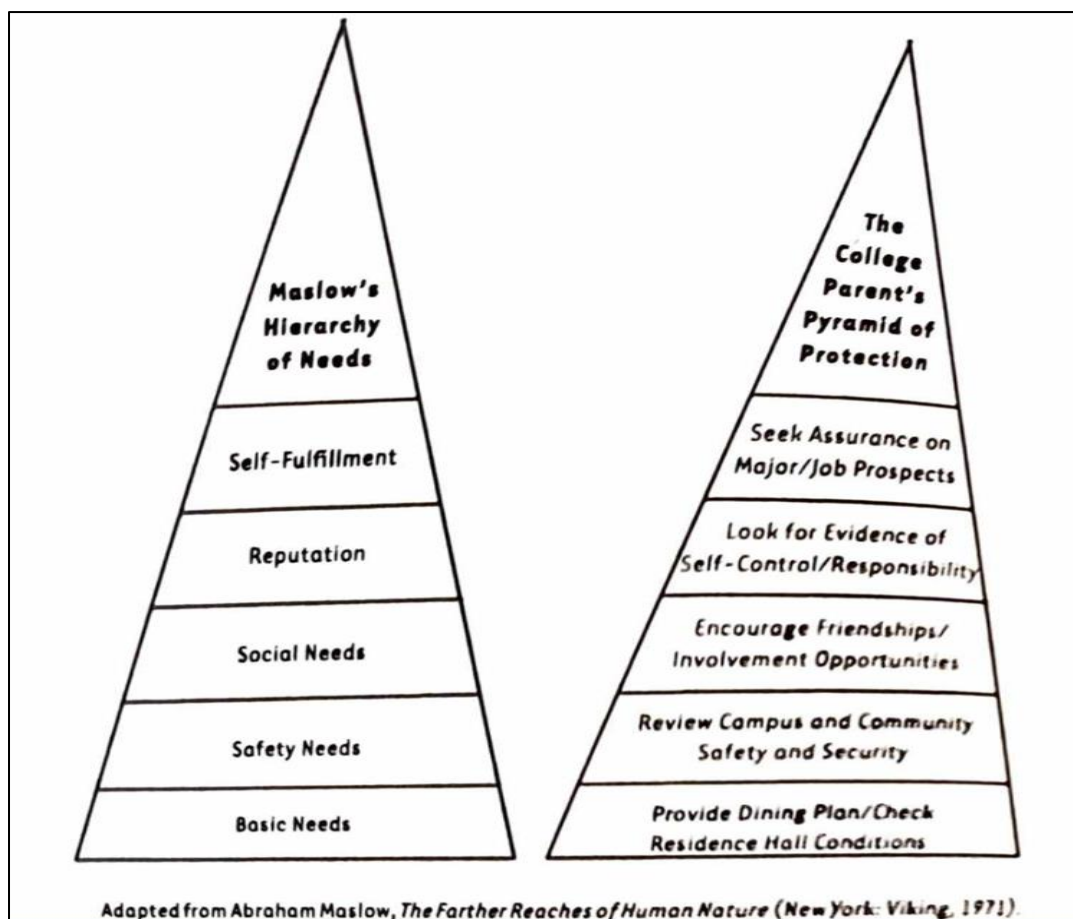


Figure 1. Maslow's Pyramid of Needs Adapted for Students⁴⁹

Resilience. Brooks and Goldstein describe resilience as “embraces the ability of a child to deal more effectively with stress and pressure, to cope with everyday challenges, to bounce back from disappointments, adversity, and trauma, to develop clear and realistic goals, to solve problems, to relate comfortably with others, and to treat oneself and others with respect.”⁵⁰

McBride et al. define resilience as “the capacity to maintain competent functioning, do well in school, hold pro-social values, and achieve high goals despite

⁴⁹Marjorie Savage, *You're on Your Own (but I'm Here If You Need Me): Mentoring Your Child During the College Years*, 3rd edition (New York, NY: Touchstone, Simon & Schuster, Inc., 2020), 77.

⁵⁰Robert Brooks, Sam Goldstein, *Raising Resilient Children* (New York, Contemporary Books, 2001), 1.

adversity.”⁵¹ Brooks has found that “Resilient youngsters had at least one person in their lives that accepted them unconditionally, regardless of temperamental idiosyncrasies, physical attractiveness, or intelligence.”⁵² Mc Bride et al. said several factors, including a supportive family, strong self-esteem, adult-supervised extracurricular activities for youths, a school community, engagement in service activities, and a sense of faith bolster resilience.⁵³ Given the diversity within the resilience literature, I prefer the simple definition of resilience as “the ability to do well even when things are not going well.”⁵⁴ Emmy Werner, the leading authority on resilience, determined that the most influential factor in predicting resilience was the presence of a non-family adult mentor.⁵⁵

Values. Values are important, but values instilled by the parents when they go to college are challenged when they mingle with others as social beings. On the campus, four forces of modernity influence them: Individualism, Pluralism, Relativism, and Privatization. Sire James said that at the core of modernity lies the principle of individualism. It proclaims, “I am self-sufficient. I need not, I ought not, depend on anyone but myself. After all, I am who I am and who I make myself to be.”

⁵¹Duane McBride, Gary Hopkins, et al., “Toward Building Resilience as the Best Path to Prevention,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 112.

⁵²Jiwan S. Moon, “The Three ‘C’s’ of Campus Ministry,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 110

⁵³McBride D., Hopkins G., Landless P. & Spady J. “Toward Building Resilience as the Best Path to Prevention,” in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 111.

⁵⁴“Being Someone to Somebody” Mentoring Series by General Conference of Youth Department, accessed on 01 October 2023. https://www.gcyouthministries.org/wp-content/uploads/MB-3_Revised_Proof4.pdf

⁵⁵Jonathan Duffy and Gary L. Hopkins, “Circle of Courage,” in *Ministering with Millennials: A Report on the 180° Symposium*, ed. Roger L. Dudley and Allan Walshe (Lincoln, NE: AdventSource, 2009), 60.

Then he continues to explain relativism: “It is true for you. Okay, but it is not true for me, and it doesn’t have to be.” Ethical values were treated in the same way.⁵⁶

On the campus, it is affirmed that value is a personal matter, influenced not by logic but by one's decisions. In a world where the concept of God's existence is absent, there are no boundaries to our choices. Essentially, everything is permitted. There is the general silence of the university on values and norms. The self alone is left to determine values, and I can choose to believe that these values are universal, not just limited to me.⁵⁷ On the other hand, Sire remarks that at the university, “Values are seen to be mutable, subject to each person's opinion. Most significantly, religion is not seen to be governed by immutable truths. Whatever one believes is okay.”⁵⁸ However, privatization does not affect religion only. It splits people's work from the values they hold, whatever those values are. Privatization has sapped the moral strength of our society. Our double environments mold our identities, split so that we tend to be at least two people—the student on campus and a church member.⁵⁹

If we, as parents, are to live out our God-given calling to model and teach the Christian faith to our kids in a relevant manner, then we need to understand the cultural forces shaping our kids' head and heart commitments. Only then can we teach them the value of using God’s Word to navigate adolescence and adulthood.⁶⁰

⁵⁶James W. Sire, *Chris Chrisman Goes to College* (Downers Grove, Illinois: InterVarsity Press, 1993), 21,22.

⁵⁷*Ibid.*, 58.

⁵⁸*Ibid.*, 125.

⁵⁹James W. Sire, *Chris Chrisman Goes to College* (Downers Grove, Illinois: InterVarsity Press, 1993), 126-127.

⁶⁰Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Youth Specialties, 2007), 426.

Research suggests that the expectations, cultural values, and social norms communities uphold significantly impact student motivation. Price affirms that norms are not limited to parental influence alone. His research demonstrates that the social capital beneficial for a young person's growth is not confined to the family but extends to the broader community, encompassing the social connections between parents, the network's cohesion, and parents' interactions with community institutions.⁶¹

Relationship with Significant Others

Relationship with Peer. It has been demonstrated that mentoring is fundamentally a relationship, and the peers have an essential place in their connections. Mallison explains that the relationship is the most accessible of the ways a person can be involved in mentoring. Unlike the other ways, which focus mainly on receiving or giving, this is a shared relationship, involving both giving and receiving.”⁶²

Certain specialists in human development have compared this shift to the movement of a satellite in orbit as “adolescents begin to gravitate toward their peers, they become less attentive to their families.” Adolescents can be understood as a sort of satellite changing from orbiting around the family planet (desatellization) to the peer planned (resatellization).⁶³

⁶¹Price, Hugh B. *Mobilizing the Community to Help Students Succeed*, Association for Supervision & Curriculum Development, 2008. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/aua/detail.action?docID=350253>. Created from aua on 2021-07-12 12:47:24

⁶²Mallison, *Mentoring to Develop Disciples and Leaders*, 53.

⁶³Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Youth Specialties, 2007), 249.

Ward believed that, above all else, young people require the opportunity to connect with fellow Christian students, creating a supportive community that empowers them to resist negative peer pressure.⁶⁴ Adolescents seek a safe place to find a sense of belonging to avoid loneliness, and they adapt by altering their appearance to match their surroundings.⁶⁵

The groups of teenagers who identify as a relational unit “develop because mid-adolescents know they have no choice but to find a safe, supportive family and community, and in a culture of abandonment, the peer group seems to be the only option they have.”⁶⁶ As youth progress beyond high school and into their college years, the impact of their peer group endures but starts to diminish in intensity. They become more self-assured, leading to a “resatellization” with your values, attitudes, behaviors, and lifestyles, despite having their own “orbit”.⁶⁷

According to Teenage Research Unlimited, Zollo said that

“The classic adult perception of peer pressure—an overbearing, perhaps even hostile, peer who all but forces an innocent child into a moment (or lifetime) of loose morals and crime—is outdated...The peer pressure teenagers face is an internal phenomenon. A plurality of teen respondents (45%) believe that peer pressure is a personal desire to ‘fit in.’” “Peer pressure is based on internal fears and insecurities more than direct pressure from outside parties, but teens still look to the larger teen population when deciding how to best fit in.”⁶⁸

⁶⁴S. R. Ward “Campus Based Youth Ministry: An Inclusive Approach,” in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 46.

⁶⁵Walt Mueller, *Youth Culture 101*, 246.

⁶⁶Ibid., 252.

⁶⁷Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Youth Specialties, 2007), 253.

⁶⁸Peter Zollo, *Getting Wiser to Teens* (Ithaca, New York: New Strategic Publications, Inc, 2004), 229, quoted in Walt Mueller, *Youth Culture 101* (Grand Rapids, MI: Youth Specialties, 2007), 255.

Relationship with Mentor. Mark H. Senter III, in *The Complete Book of Youth Ministry*, offered statements that define (academic) youth ministry. He advocated that youth ministry begins when an adult “enters the student’s world” and continues “as long as they can use their student contacts to draw students into a “maturing relationship with God.”⁶⁹

Students need a mentor who will enhance their interpersonal communication skills and help them decide on different issues they must cope with on campus. These skills are primary factors in the development of mutually beneficial relationships. Most programs designed to enhance interpersonal communication skills offer verbal and nonverbal communication training, creating constructive friendships, avoiding misunderstanding, and developing long-term relationships with significant others.⁷⁰

Mentor Enhances Interpersonal Communication. Interpersonal communication skills are primary factors in the development of mutually beneficial relationships. Most programs designed to enhance interpersonal communication skills offer verbal and nonverbal communication training, creating constructive friendships, avoiding misunderstanding, and developing long-term relationships with significant others. Lack of ability to communicate well with others can lead to lower self-esteem, isolation, and the development of future at-risk behaviors. Assertiveness resistance and refusal training are often essential components of training in interpersonal communication.⁷¹ This mentor begins by being an ally to the youth. Believe in the

⁶⁹Mark H. Senter III and Warren S. Benson, *The Complete Book of Youth Ministry* (Chicago: Moody, 1987), 26-28, quoted in Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 77.

⁷⁰David Capuzzi, and Douglas R. Gross, eds. *Youth at risk: A Prevention Resource for Counselors, Teachers, and Parents* (American Counseling Association, ProQuest Ebook Central, 2019) accessed on 07 December 2021. <http://ebookcentral.proquest.com/lib/aua/detail.action?docID=5741744>.

⁷¹David Capuzzi, and Douglas R. Gross, eds. *Youth at risk: A Prevention Resource for*

capacity of youth to contribute to their communities. Promoting resilience means working to transform systems and helping individuals live up to their potential within the context in which they are living in the moment.

Mentoring relationships may sometimes focus on equipping mentees to take on leadership roles within the campus ministry or other aspects of university life. Therefore, it is essential to train mentors in leadership while simultaneously cultivating the leadership potential of the mentees.

Mentor as Leader. Bomar shares the seven principles for leaders, but they are helpful for mentors:

1. Be people-driven, not program-driven
2. Don't let structure get in the way of relationships
3. Be prepared to handle significant theological discussions
4. Know how to counsel people in pain
5. Be honest, even when it hurts.
6. Work with older adults
7. Understand and work with the church structure.⁷²

Then, he explained that the college-age ministry leader should be genuinely service-oriented. While some structure is necessary, college-age individuals prioritize meaningful relationships over rigid organization or excessive structure. Mentors must actively listen to their questions and stories without overwhelming them with extreme advice. Students value honesty and sincerity when it is conveyed with love and care. Fostering relationships between older Christians and college-age individuals is crucial

Counselors, Teachers, and Parents.

⁷²Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: El Cajon, CA: Zondervan, Youth Specialties, 2009),110-118.

but requires leaders to initiate and facilitate these connections. Understanding the broader church's vision and purpose is essential for effective campus ministry.⁷³

Mentor as Discipler. Mentoring relationships often involve discipleship, where the mentor helps the mentee grow as a disciple of their faith, guiding them in living out their beliefs in daily life. Bonhoeffer stated, “Discipleship means adherence to Christ. . . . Christianity without discipleship is always Christianity without Christ.”⁷⁴ Bomar noted that the church must transition from educational approaches to spiritual development towards a discipleship model centered on relationships.⁷⁵ Ron Hunter affirms that relationships are the teaching, discipleship, and personal development framework.⁷⁶

Hunter goes on to state that this discipleship process involves guiding college-age individuals to develop independent thinking, question their beliefs, and view the world from a biblical perspective. It is important to encourage them to deepen their dedication and comprehension of both straightforward and, at times, complex biblical truths.⁷⁷

Kirk King recommends “to develop a system of spiritual mentors designed to disciple students.”⁷⁸ Dudley and Walshe that with discipleship, mentors intentionally guide young people and adolescents along Christian development routes to teach them

⁷³Bomar, *College Ministry 101*, 110-118.

⁷⁴Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan Publishing CO., 1963), 63-64.

⁷⁵Bomar, *College Ministry 101*, 128.

⁷⁶Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 152.

⁷⁷Bomar, *College Ministry 101, A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: Zondervan, Youth Specialties, 2009), 134.

⁷⁸Kirk King, “Let’s Go Outside: Transforming the Transitions,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 66–67.

how to find delight in God's presence.⁷⁹ Further, they recommend the Discipleship Coaches: Christ-centered Mentors who provide spiritual guidance. This discipleship coaching can take the form of peer-to-peer or cross-generational interactions. Bomar says the goal is to develop mature believers, it is essential to actively engage and support college-age individuals to prevent them from becoming disconnected from the church, ensuring they maintain their faith and sense of belonging within the community. "Developing ministries that nurture, and disciple college-age people is not optional for churches. It is part of our calling as the body of Christ."⁸⁰

Discipleship and discipline. Kay and Hinds suggest that to be a mentor, specific attributes are crucial. Success requires having passion, dedication, eagerness, accessibility, the capacity to facilitate opportunities, and pertinent expertise. Additionally, it is vital to treat all information shared and discussed within the mentoring relationship with the utmost confidentiality.⁸¹ This is why it is crucial to address discipline within the discipleship process.

Bomar identified three viewpoints regarding discipline in the writings of the Apostle Paul, who was a student under the discipleship of Gamaliel and the mentorship of Barnabas. Later, he became a mentor to many young people. Bomar explains that if students desire to be faithful and live out their faith, they will need *gymnazo*: the idea of rigorous training, gymnastics-like discipline, emphasizing a concentrated effort toward a specific objective. It is important to encourage college-age individuals to have *sophronimos* to scrutinize their judgment. Furthermore, it is

⁷⁹Roger L. Dudley and Allan Walshe, eds., *Ministering with Millennials: A Report on the 180° Symposium* (Lincoln, NE: AdventSource, 2009), 7.

⁸⁰Bomar, *College Ministry 101*, 19.

⁸¹David Kay and Roger Hinds, *A Practical Guide to Mentoring* (How to Content, 2009), 22-23.

crucial to assist them in recognizing that they possess the capability to make wise choices bestowed upon them by God. They must cultivate the third form of discipline *taxis to maintain their faith*. Our responsibility is to guide them in understanding how the absence of order in their lives can adversely impact their faith.⁸²

Mentor as Chaplain. The Chaplain plays an essential role for the students. The work of the Chaplain is compared to the *melachim*, the messengers or angels ascending and descending the ladder. Forster- Smith explained the understanding of the Chaplain in the story of Jacob:

In his evolution from youth to adult, the biblical Jacob is not alone. Messengers accompany him, messengers who help him to know what to strive for and how to cushion a fall; messengers who help him to imagine possibilities and then to witness their development; messengers who guard his dreams. In describing the ladder, the text says that God is standing alay. Alay, often translated as “upon it,” can also mean “with him.” God is standing with Jacob. God is standing with Jacob by means of spiritual messengers who assist him in moving from youth to adult, spiritual messengers who accompany him on the way, spiritual messengers who help him to become the best he can be.⁸³

This understanding of the chaplaincy is essential. Chaplains serve as spiritual guides in the student’s journey from youth to adulthood. They believe in their abilities, support their aspirations, and protect their ambitions. They aspire to be seen as a “*malacha*,” a spiritual messenger, to the students, their educators, and the mentors in the university where they mature.⁸⁴

⁸²Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: El Cajon, CA: Zondervan, Youth Specialties, 2009), 87-89.

⁸³Lucy A Forster- Smith, ed., *College & University Chaplaincy in the 21 St Century, A Multifaith Look at the Practice of Ministry on Campuses across America* (Woodstock, VT: Skylight Paths Publishing, 2013), 144.

⁸⁴*Ibid.*, 145.

Relationship with the Community

King and Pickel describe fellowship as “a community of believers providing encouragement, support, and accountability.”⁸⁵ They state that the Church can be a valuable model of a biblical community if its identity centers on Christ rather than being self-centered. Belonging to vibrant faith communities is vital for a balanced relationship with God and understanding our role in His Kingdom.⁸⁶ The church is the people, not the buildings, yet ministries often fail to reflect this belief. When discussing involvement, it is essential to clarify what this truly means. Leaders frequently encounter frustration with the prevailing consumer mindset within church communities. To engage college-age individuals actively, a shift in language and perspective is necessary. The essence of the church lies in its people, spanning all age groups, not in its programs or physical structures. College-age individuals require and genuinely desire more than this. They seek to be a part of something profound, authentic, and enduring. They aspire to be a part of the church.⁸⁷

When speaking to a Christian audience, it is essential to recognize an innate yearning to discover genuine and meaningful connections with others within the hearts of youth and young adults. This desire for genuine community extends beyond religious boundaries and is fundamental to their human experience. It is a universal need for young people, transcending their faith background, to seek a sense of belonging and deep connection with others.

⁸⁵Kirk King and Ron Pickell, *Spiritual Life for College and Beyond* (Lincoln, NE: AdventSource, 2010), 14.

⁸⁶Ibid., 14.

⁸⁷Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI Zondervan; Youth Specialties, 2009), 171-172.

David Kinnaman in “UnChristian” suggests that, like Jesus, it is through relationships that we can move people from UnChristian to Christian. Relationships are the key—not just in leading people to Christ but also in helping them to be transformed. He suggests that we can establish a setting where connections promote spiritual growth. Later, Kinnaman asked, when engaging with individuals outside your faith community, do you invest the effort to grasp their spiritual background? Does your church direct people toward faith in Christ by considering their unique needs, viewpoints, ways of learning, and life experiences?⁸⁸

Mentoring can be especially valuable during significant life transitions, such as entering college, facing academic challenges, or dealing with personal crises. Mentoring in campus ministry is a holistic and relational approach to supporting students' spiritual and emotional development within a faith-based context. It typically involves a deep commitment to walking alongside individuals as they explore and deepen their faith, develop a sense of purpose, and engage in meaningful service and ministry activities on campus.

Family. To emphasize the crucial role of family, Mueller said that as parents, we have the extraordinary task of cooperating with God to mold and shape those lumps under his guidance.⁸⁹ Understanding the world of young people is crucial for protecting them from harm, ensuring their well-being, and guiding them to a meaningful faith in Christ. God established the family as the fundamental component of society, the primary unit where individuals discover their identities and experience

⁸⁸David Kinnaman and Gabe Lyons, *Unchristian, What A New Generation Really Thinks About Christianity... And Why It Matters* (Grand Rapids, MI: Baker Books), 83.

⁸⁹Walt Mueller, *Youth Culture 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: Youth Specialties, 2007), 17.

socialization and care.⁹⁰ Mueller cites what the professionals define trait of the emerging generations as “relational deprivation” because young people today yearn for authentic and significant relationships marked by depth, openness, vulnerability, listening, and love. He says that, essentially, teenagers were designed to be in relationships, primarily with their parents.⁹¹ Borgman borrows the word, “sticky faith,” to guide teenagers on a path beyond their high school years and youth gatherings; the process starts with fostering positive connections among students and their parents, as well as students and their friends within the church community centered on Jesus Christ. He affirms that all the studies show that “young people need deeper relationships with their parents and other interested adults.”⁹² Bergland suggests that individual differences are often explained by the attachment to family and specific groups. Faith communities can either bolster or diminish faith. The interactions with influential figures within these communities help them to align with the community's norms and standards.⁹³ Because, according to Taylor and Porcellini, parents play a pivotal role in influencing a child's experiences, family support is crucial for the success of the mentoring connection. So, it is reasonable for programs to promote family engagement to bolster enduring and influential relationships.⁹⁴

⁹⁰Walt Mueller, *Youth Culture 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: Youth Specialties, 2007), 47.

⁹¹Ibid., 48.

⁹²Dean Borgman, *Foundations for Youth Ministry - Theological Engagement with Teen Life and Culture* (Grand Rapids Michigan: Baker Academic, 2013), 130.

⁹³Kenneth Bergland, “A Kind of Mind to Commune With,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 6.

⁹⁴Andrea S. Taylor and Lorraine Porcellini, “Family Involvement”, in *Handbook of Youth Mentoring*, David L. DuBois and Michael J. Karcher, eds. (Los Angeles: Sage, 2014), 457.

Models of Community of Mentoring

Mentoring is a multifaceted process, and various models and approaches to mentoring have been developed over the years. This section focuses on three models: first, peer mentoring or small-group approaches; second, the Family and Church models; and finally, the Professional Communities of mentors. These models help guide the mentoring relationship and provide a framework for building our communities.

Small Group/ Peer Mentoring Relationship

Peer Mentoring Model. Peer mentoring involves individuals with similar experience or expertise mentoring each other. It is often seen in educational settings, where students or colleagues support and learn from one another. Kaufmann agrees that the peer group has the most significant influence on molding college-age students. Students' identities and characteristics are fundamentally shaped by their interactions with others.⁹⁵ Balswick et al. say that when children transition into adolescence, their peers, including peer groups and the influence of peer pressure, assume great importance in their lives.

Furthermore, they state that “adolescents begin to gravitate toward their peers, they become less attentive to their families.”⁹⁶ They align with many researchers in asserting that conformity to peers heightens vulnerability to negative peer pressure. However, they also emphasized that most researchers do not endorse the oversimplified notion that peer groups are predominantly negative influences during

⁹⁵Stephen Kaufmann, “The Philosophers Next Door,” in *College Faith: 150 Christian Leaders and Educators Share Faith Stories from Their Student Days*, ed. Ronald Alan Knott, vol. 3 (Berrien Springs, MI: Andrews University Press, 2006), 8.

⁹⁶*Ibid.*, 194.

adolescence.”⁹⁷ They confirm that in contrast to certain misconceptions, research has shown that, in reality, young people typically associate with peers who share views that align with their parents' perspectives on significant matters like religion, politics, the value of education, and moral values.⁹⁸ College-age individuals strongly emphasize social connections, particularly after leaving high school, as they seek to establish a sense of identity and fulfill their desire for meaningful relationships. To meet this need, the small group for peer mentoring should prioritize community connections. However, college-age ministries should go beyond mere social clubs to provide further significance to relationship-building. This component of Campus Ministry is part of God's design; it is an act of worship.⁹⁹ It is not a club where they will be entertained. Brian Cosby explains why entertainment has not worked in Youth Ministry. A significant percentage, ranging from 50 to 80% of these teenagers leave the church within their initial year of college.

On the other hand, some research indicates that this departure from the church begins before they even enter college, with the college years serving as a point of newfound independence from their parents' faith.¹⁰⁰ Nevertheless, she emphasizes that those parachurch “communities” are to encourage youth involvement within their local congregations but not to perceive this community as the entirety of the church. Because Cosby goes on, God has generously given His people a community to change

⁹⁷Jack O. Balswick, Pamela Ebstyn King, and Kevin S. Reimer, *The Reciprocating Self: Human Development on Theological Perspective* (Downers Grove, Illinois: InterVarsity Press, 2016), 194.

⁹⁸Ibid., 194.

⁹⁹Chuck Bomar, *College Ministry 101: A Guide to Working with 18-25 Year Olds* (Grand Rapids, MI: El Cajon, CA: Zondervan, Youth Specialties, 2009), 140-141.

¹⁰⁰Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 51

their thoughts, hearts, and worship, and this community, as mentioned in the Scriptures, is referred to as the church.¹⁰¹

Spiritual community. This small group should be a Spiritual Community described by Moon as an environment and a group of people where students can worship and fellowship with others who share common goals and objectives in life.¹⁰² It offers a space for students to come together, find common ground, and share experiences while nurturing their faith and spiritual growth. It is a supportive community where individuals can unite toward shared objectives and a deeper connection with their faith. Ward shares the research finding that many people, indeed young people, “like Jesus but not the Church.”¹⁰³ Innovation is essential in establishing parachurch small group activities. Nixon says that his approach has proven to be a successful means of connecting with individuals who might feel disconnected from traditional church settings but still engage in alternative meeting places. He further concludes that to genuinely create a sense of community with college students. It is needed to move beyond conventional methods and embrace innovative approaches.¹⁰⁴

Given the prevailing self-centered and pluralistic cultural context, Public Campus Ministry should prioritize communal growth. The importance of community, which addresses genuine needs and deepens its knowledge of the Savior, must be

¹⁰¹Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015),15

¹⁰²Jiwan S. Moon, “The Three “C’s” of Campus Ministry,” in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 20.

¹⁰³S. R. Ward, “Campus Based Youth Ministry: An Inclusive Approach,” in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 45.

¹⁰⁴T. P. Nixon, “The Obama Factor,” in *Reach Your Campus Reach the World* ed. S. Case (Lincoln, NE: AdventSource, 2010), 83-84.

emphasized. It is crucial to foster spiritual growth within a community, especially in a society that prioritizes individualism and diverse beliefs.¹⁰⁵

Forster-Smith reminds us of the Jewish wisdom tradition, “Do not separate yourself from the community” (Pirkei Avot 2:4). Every religious tradition recognizes that communal support, prayer, and embrace can offer solace, comfort, and hope.¹⁰⁶ That is why students in Allegheny College strive with the Jewish student-led organization that supports and encourages each other called – ‘*Hillel, a home away from home.*’¹⁰⁷

This community will set values of supporting each other in the classroom. Price praises the research of Ogbu in which he affirms the positive impact of community in motivating academic success within minority groups who excel academically. The community seems to employ concrete and symbolic methods to promote educational efforts.¹⁰⁸

In addition to that community, attention will be given to the role of another essential community in mentoring students—the family. As students transition from their biological families to university life, the spiritual family, represented by the Church, will be engaged to provide continued guidance and support.

¹⁰⁵T. P. Nixon, “The Obama Factor,” in *Reach Your Campus Reach the World* ed. S. Case (Lincoln, NE: AdventSource, 2010), 9-10.

¹⁰⁶Lucy A. Forster-Smith, ed., *College & University Chaplaincy in the 21 St Century, A Multifaith Look at the Practice of Ministry on Campuses across America* (Woodstock, VT: Skylight Paths Publishing, 2013), 139.

¹⁰⁷“Hillel, a Home Away from Home,” accessed 5 October 2023, <https://sites.allegheny.edu/religiouslife/program/hillel/>

¹⁰⁸Price, Hugh B. *Mobilizing the Community to Help Students Succeed, Association for Supervision & Curriculum Development*, 2008. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/aua/detail.action?docID=350253>. Created from aua on 2021-07-12 12:58:10.

Family/ Church Mentoring Community

In demonstrating the importance of family, Ron Hunter develops the D6 view of Youth Ministry; D6 is short for Deuteronomy 6. He describes:

The D6 approach involves integrating leadership from both church and home to disciple current and future generations. D6 views the church as the theological anchor, training ground, and resource center for discipleship. The church equips the parents to coach the kids. The D6 model suggests that the youth ministry works closely with the other ministries to help parents teach, model, and build relationships at church and home.¹⁰⁹

Ron Hunter affirms that the need exists for the community of the church to adopt the teenagers into a loving and developing environment. People typically operate and function within a community. This community, described by Chap as a “family of families,” provides accountability, love, acceptance, affirmation, and service in affirming and loving ways.¹¹⁰ In his book, *I Believe in the Church*, Watson thrills:

This concept of the church as ‘the people of god’—as God’s new society, his family, his community—breaks upon many today as the most thrilling ‘good news’ they could ever hear. And what transformation it can bring when a person knows that he belongs to God and his people forever! In an age of isolation, the joy of really belonging to God and of being a part of his people is one of the most relevant features of the Christian message of good news.¹¹¹

A gap that catches many of our teenagers is the move to college. If they look for a church, teens will often look for one like the one back home. They lose this community. The first suggestion of Nixon was *building community*; he called it the Obama Factor, stating that throughout his campaign, he recognized the significance of fostering a sense of community to effectively draw in and involve college students.

¹⁰⁹Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 148.

¹¹⁰*Ibid.*, 103.

¹¹¹David Watson, *I Believe in the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 76.

Therefore, it is essential for churches to actively participate in the process of creating a community with college students if they wish to minister to them effectively.¹¹²

Arzola et al. consider Youth ministry as the adoption of young people into the family of God.¹¹³ They explained that the goal of youth ministry, seen through the lens of adoption, is for every youth to experience such warm acceptance from the faith community that they are always assured of having a home, a community, and a space where they can explore their identity and find ways to make meaningful contributions.¹¹⁴ The Rainers complained, "The church, which is supposed to be the locus of community, does not provide a sense of community for many of the de-churched... as a consequence, these young people move to different places to connect with others."¹¹⁵ They affirmed that Churches that naturally embody a sense of community have it ingrained in their very essence. It is not about their programs, physical structure, or specific style. Instead, the individuals within the church establish and nurture that sense of community.¹¹⁶ Stanley Grenz explains the concept of community "as the goal of God's program for creation."¹¹⁷

Then Nixon, in agreement with George Barna, notes that the church should embrace technology more effectively. Technology is swiftly becoming the primary

¹¹²T. P. Nixon, "The Obama Factor," in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 83-84.

¹¹³Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 85.

¹¹⁴*Ibid.*, 85.

¹¹⁵Thom S. Rainer, Sam S. Rainer III, *The Essential Church? Reclaiming a Generation of Dropouts*, (Nashville, TN. B&H Publishing Group, 2008), 46.

¹¹⁶Thom S. Rainer, Sam S. Rainer III, *The Essential Church? Reclaiming a Generation of Dropouts*, (Nashville, TN. B&H Publishing Group, 2008), 47.

¹¹⁷Roger L. Dudley and Allan Walshe, eds., *Ministering with Millennials: A Report on the 180° Symposium* (Lincoln, NE: AdventSource, 2009), 6.

factor contributing to what is commonly known as the "generation gap." The church needs to broaden its technology adoption to create a sense of community with college students and connect with them where they are.¹¹⁸

Empowering. It is crucial to empower young people. Nixon says they desire more than just activities; they want to actively participate.¹¹⁹ The Rainers deplore that although most of them under eighteen are involved in church events, a small proportion occupy tangible roles within their assembly. Only 37% had consistent responsibilities and only 25% occupied leadership positions.¹²⁰ Cannister presents how Churches view teenagers: receivers or reservoirs. The first approach used by most churches sees teenagers as mere recipients of the church's teachings and programs. They mainly absorb the church's values, norms, and beliefs without much room for active participation or contribution. The second approach regards teenagers as valuable contributors to the church community. In these churches, adults are willing to form relationships with teenagers, nurture their talents and gifts, and actively involve them in various aspects of church life.¹²¹ This approach is what we want because it emphasizes the importance of teenagers actively participating and being integrated into the community. It is easier to start it in a small group with peers.

Successful Campus Ministry. Moon, with the three Cs for a method to successful campus ministry, suggests that if we want to nurture the spiritual and community aspects of college students, it is essential to integrate them into the local

¹¹⁸T. P. Nixon, "The Obama Factor," in *Reach Your Campus Reach the World*, ed. S. Case (Lincoln, NE: AdventSource, 2010), 83-84.

¹¹⁹Ibid., 84.

¹²⁰Thom S. Rainer, Sam S. Rainer III, *The Essential Church? Reclaiming a Generation of Dropouts*, (Nashville, TN: B&H Publishing Group, 2008), 85.

¹²¹Mark Cannister, *Teenagers Matter: Making Student Ministry a Priority in the Church* (Grand Rapids Michigan: Baker Academic, 2013), 118.

church, offer them a supportive home-like environment in the community, and ensure the presence of Adventist youth ministry on campus.¹²²

Safe Community. As we build a safe community of refuge, Cosby stated,

A safe community is not about creating an ivory tower; it is isolation from the unbelieving world neither the desire to remain untouched by the brokenness, disease, and misery of the suffering around and among us but the safe community is, the contrary, a refuge for those people and more than that it involves the safety and security of knowing that their identity, righteousness, and acceptance are all fully secured by our union with Christ- in him there now is no condemnation (Rom 8:1). An unwavering security in a God who will never leave you nor forsake you. (Heb13:5)¹²³

Undoubtedly, on this journey, students must make an internal, personal commitment to seek assistance and actively engage with a Christ-centered community. They should have an unwavering belief that their spiritual family is a constant presence as they depart from home, no matter where they are or their circumstances.¹²⁴ Greg Stier is convinced that the younger generation holds the most significant potential for guiding us back to the early church's groundbreaking world-transforming ministry model.¹²⁵ That is why the motto of PCM is to change the world.

David Kinnaman notes that young people

Are desperate for a new way to understand and experience the worthy risks of following Christ. Life without some sense of urgency- a life that is safe, incubated, insular, overprotected, and consumptive—is not worth living. The next generation is aching for influence, for significance, for lives of meaning

¹²²Jiwan S. Moon, “The Three ‘C’s’ of Campus Ministry,” in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 17.

¹²³Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 52.

¹²⁴ *Ibid.*, 85.

¹²⁵ Fernando Arzola et al., *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids Michigan: Baker Academic, 2015), 95.

and impact...yet we have done all we can to lower the stakes for the newest real-life protagonists in God's grand, risky story.¹²⁶

This community is vital because Alex Espana acknowledges that Adventist students who enroll in non-religious universities often grapple with feelings of isolation and disconnection from their church community, even though other Adventists may be present on the same campus or nearby.¹²⁷ The network called "Churches of Refuge," proposed by Ron Whitehead, was crucial to networking transitioning college students with local Adventist Churches.¹²⁸ Lawrence recognized that "creating an intentionally biblical community is a huge challenge. However, the more holistically we look at it, the less intimidating the journey will seem."¹²⁹

Andrea S. Taylor and Lorraine Porcellini share the project of Weinberger called (F.A.M.I.L.Y: Families and Mentors Involved in Learning with Youth). This program involves the family with mentors to support the youth with common interests.¹³⁰

¹²⁶ David Kinnaman and Aly Hawkins, *You Lost Me* (Grand Rapids: Baker Books, 2011),106.

¹²⁷ Ron H. Whitehead, "The Local Church and Public Education: Student Spiritual Care Pre- and Post-Graduation," in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 9.

¹²⁸ *Ibid.*, 10.

¹²⁹ Michaela Lawrence, "Please Sir, I Want Some More: Intentional Biblical Community and the Public Campus," in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010),14.

¹³⁰ Andrea S. Taylor and Lorraine, "Handbook of Youth Mentoring" in *The Sage Program on Applied Developmental Science* David L. DuBois and Michael J. Karcher, eds. (Los Angeles: Sage, 2014), 464.

Professional Community of Mentors

C.A.M.P.U.S (College Age Mentoring Program, Useful Support) Ministry

In this community, Lawrence says. Students should be confident that their voices will be heard and respected, regardless of their viewpoint. While some students may initially struggle, being part of a supportive community might make them more receptive to considering alternative perspectives.¹³¹

The need to set up the C.A.M.P.U.S Ministry, a peer-mentoring program in college where students will meet regularly to support one another, is vital. It often involves a long-term relationship between mentors/mentees where the mentor imparts knowledge, shares experiences, and helps the mentee develop personally and professionally. “The essential goal is to encourage reflective questioning and tailored rituals to enhance the young adult's commitment to Jesus.”¹³² They also emphasized the importance of guiding young individuals to directly encounter God and foster an awareness of His presence and activities in the world. It is essential to educate them on how to discern God's actions in the world and equip them with the knowledge to engage with Him actively. Young people strongly desire meaningful connections, seeking both a sense of belonging and a feeling of significance. Establishing a C.A.M.P.U.S ministry that addresses these core needs of youth and young adults and

¹³¹ Michaela Lawrence, “Please Sir, I Want Some More: Intentional Biblical Community and the Public Campus,” in *Reach Your Campus Reach the World*, Steve Case (Lincoln, NE: AdventSource, 2010), 14.

¹³² Roger L. Dudley and Allan Walshe, eds., *Ministering with Millennials: A Report on the 180° Symposium* (Lincoln, NE: AdventSource, 2009), 7–8.

integrating this approach into the local church's culture is vital.¹³³ Balswick et al.

write:

As youth progressively differentiate from adults outside the family. Adult support can take place through formal mentoring programs or in natural relationships in school, neighborhood, or a congregation. These relationships are most effective in promoting positive outcomes in youth when they are characterized by trust, positive social interaction, communication and having a sense of shared values.¹³⁴

In matters of spirituality, Case stated that when it comes to life's purpose and complex subjects, many young people believe that their peers have a limited perspective compared to those who have accumulated more life experience.

Approachable adults who share valuable wisdom and offer a supportive ear make excellent mentors for young people.¹³⁵

Good Mentor

Moon says that a valuable mentor serves as a guide to young individuals by extending an invitation to accompany them on their spiritual path and encouraging them to be part of their exploration while actively engaging in their journey side by side.¹³⁶ Then he describes the importance of those are involved in caring about young people in the following: youth mentors who have a genuine concern for children and are aware of the negative influences in the culture can offer constructive alternatives

¹³³ Roger L. Dudley and Allan Walshe, eds., *Ministering with Millennials: A Report on the 180° Symposium* (Lincoln, NE: AdventSource, 2009), 8.

¹³⁴ Jack O. Balswick, Pamela Ebstyn King, and Kevin S. Reimer, *The Reciprocating Self: Human Development on Theological Perspective*, 2nd ed. (Downers Grove, Illinois: InterVarsity Press, 2016), 177.

¹³⁵ Steve Case, "'There They Go': Short Term Mission Trips as a Metaphor and Model for Youth Slipping out the Back Door," in *Ministering with Millennials: A Report on the 180° Symposium*, ed. Roger L. Dudley and Allan Walshe (Lincoln, NE: AdventSource, 2009), 35.

¹³⁶ Jiwan S. Moon, *Mentoring and Discipling the Early Adolescents of the Kitchener- Waterloo Seventh-day Adventist Church*, 76.

and serve as positive role models that provide thrill without danger, exploration without consequences, and satisfaction without remorse. Communities can also promote and assist those individuals who seek out and engage with rebellious youth who may be roaming the streets.¹³⁷ Young people need, according to Dickerson, Mentors, older individuals who possess a solid Adventist identity, the capacity to offer non-judgmental listening, and the ability to convey their faith genuinely. They also maintain flexibility in their approach and methods.¹³⁸

All three communities should use network mentoring because Nixon says that the Internet has become the community of choice many millennials use to stay connected and build consensus.¹³⁹ The next chapter will present the implementation of the C.A.M.P.U.S Ministry.

Summary

The literature review explores the significance of mentoring relationships within religious and secular contexts, emphasizing their role in personal and spiritual development. Various theoretical frameworks inform our understanding of mentoring dynamics, shedding light on factors like learning, attachment, and identity formation. Relationships within mentoring, including those with oneself and significant others, are crucial for fostering growth and belonging.

The review underscores the importance of relationships in youth mentoring, particularly with peers and mentors, in providing support, guidance, and a sense of

¹³⁷ Jiwan S. Moon, *Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church*, 77-78.

¹³⁸ Ed Dickerson, "Suffer the Little Children (And the Young Adults)," in *Ministering with Millennials: A Report on the 180° Symposium*, ed. Roger L. Dudley and Allan Walshe (Lincoln, NE: AdventSource, 2009), 53.

¹³⁹ Timothy P. Nixon, "The Obama Factor," in *Reach Your Campus Reach the World*, ed. Steve Case (Lincoln, NE: AdventSource, 2010), 81.

community. Mentoring initiatives like the C.A.M.P.U.S Ministry aim to empower young adults and create supportive personal and spiritual growth environments. Overall, the literature highlights the transformative power of mentoring relationships in nurturing holistic development and fostering belonging within communities.

CHAPTER 4

RESEARCH METHODOLOGY AND INTERVENTION PROGRAM

This chapter presents the development of a ministry program designed to support students in navigating the intersection of academic pursuits and personal and spiritual growth—an increasingly vital component of university life. At the University of Antananarivo, this integration presents both significant opportunities and challenges. In response, the researcher, in partnership with the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC), has launched a transformative initiative: the creation of a structured mentorship program aimed at providing holistic support to students. The chapter begins by establishing the ministry context, highlighting the urgent need for intervention as revealed through surveys and contextual analysis. The proposed mentorship initiative—C.A.M.P.U.S. (College-Age Mentoring Program Useful Support) Ministry—is designed to offer students consistent guidance and care through mentoring relationships, helping them thrive academically, emotionally, and spiritually. By thoroughly examining the program’s design, implementation, and outcomes, the study explores the potential of mentorship as a tool for student success and spiritual resilience. It addresses key questions surrounding the program’s relevance, effectiveness, and adaptability within the unique setting of the Ankatso church community.

The intervention involves training church members to serve as mentors, creating a supportive network within the local church that acts as a spiritual refuge for

students living away from home. The program's development and assessment are grounded in a mixed-methods research approach. This includes a student questionnaire, direct observation, and a focus group interview with the church board, ensuring a comprehensive understanding of the mentorship model's impact and future potential.

The Ministry Context

Ambolokandrina-Ankatso Seventh-day Adventist Church

The Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC) serves as the central focal point for this research project. Strategically located in Ankatso—the main university campus area in Madagascar—AASDAC plays a crucial role in the lives of students, functioning not only as a place of worship but also as a hub for spiritual support, personal development, and community engagement. Ankatso is commonly referred to as a *Cité Universitaire*, a French term meaning "university campus." This designation reflects a residential and academic complex where students live in proximity to the university. Such campuses typically include student housing, dining facilities, recreational areas, and classrooms, creating an environment conducive to academic focus and social connection. The concept aligns well with the objective of fostering a supportive and enriching environment for students during their academic journey.

The name Ambolokandrina, associated with the church, adds a spiritual layer to this academic setting. The church's presence near the campus began after a two-week evangelistic crusade held on university grounds. Following this outreach, a small group of eight students responded to the call to establish a faith community. In 1990, they began meeting in a rented house. As the group grew, the need for a

permanent place of worship led to the acquisition of land and the construction of a church building in 1992.

The church's development was largely driven by the commitment and cooperation of student members from Ankatso University, many of whom resided in the *Cité Universitaire*. Over time, AASDAC grew into a vibrant congregation of over 700 members. The researcher's periodic visits to the church highlight the evolution of both the infrastructure and the congregation. Notably, only two families from the original membership remain, illustrating the dynamic and transitional nature of a student-centered church. This turnover presents both challenges and opportunities in preserving a strong sense of continuity and community.

Administratively, AASDAC belongs to the District of Mandrosoa, a key district in the downtown area of Antananarivo. With a membership of 3,453, Mandrosoa serves as a significant spiritual hub for Adventists in Madagascar's capital. On a larger scale, the district falls under the jurisdiction of the Central Malagasy Conference (CMC), the first and leading conference among the six regional Seventh-day Adventist entities in the country. According to the 2024 statistical report from the CMC office, the conference oversees 54 districts within the Antananarivo province, serving a total membership of 61,566.¹ Notably, over half of the Central Malagasy Conference's membership is concentrated within the 22 church districts located in Antananarivo, underscoring the city's strategic importance within the broader structure of the Seventh-day Adventist Church in Madagascar.

This context extends beyond the local church and district level, and it is important to distinguish between church districts and the official administrative

¹ Indian Ocean Union Conference, *2024 Statistics Report*, ACMS (Adventist Church Management System), accessed November, 2024.

districts of the Antananarivo province, which currently consists of 19 governmental districts. Nationally, Madagascar is divided into six provinces, each hosting a university campus. However, recent governmental reforms have restructured the nation into 23 administrative regions. This realignment supports a broader strategic goal: the decentralization and expansion of higher education through the establishment of campus universities in each region.

The following chart presents data on Madagascar's population in 2018, alongside comparative figures on student enrollment across the provinces, highlighting shifts between the 2012–2013 academic year and 2018.²



Figure 2. Map of Madagascar

² INED (French Institute for Demographic Studies), DemostAf – Study Description, last modified April 2021, <https://demostaf.web.ined.fr/index.php/catalog/205/study-description>.

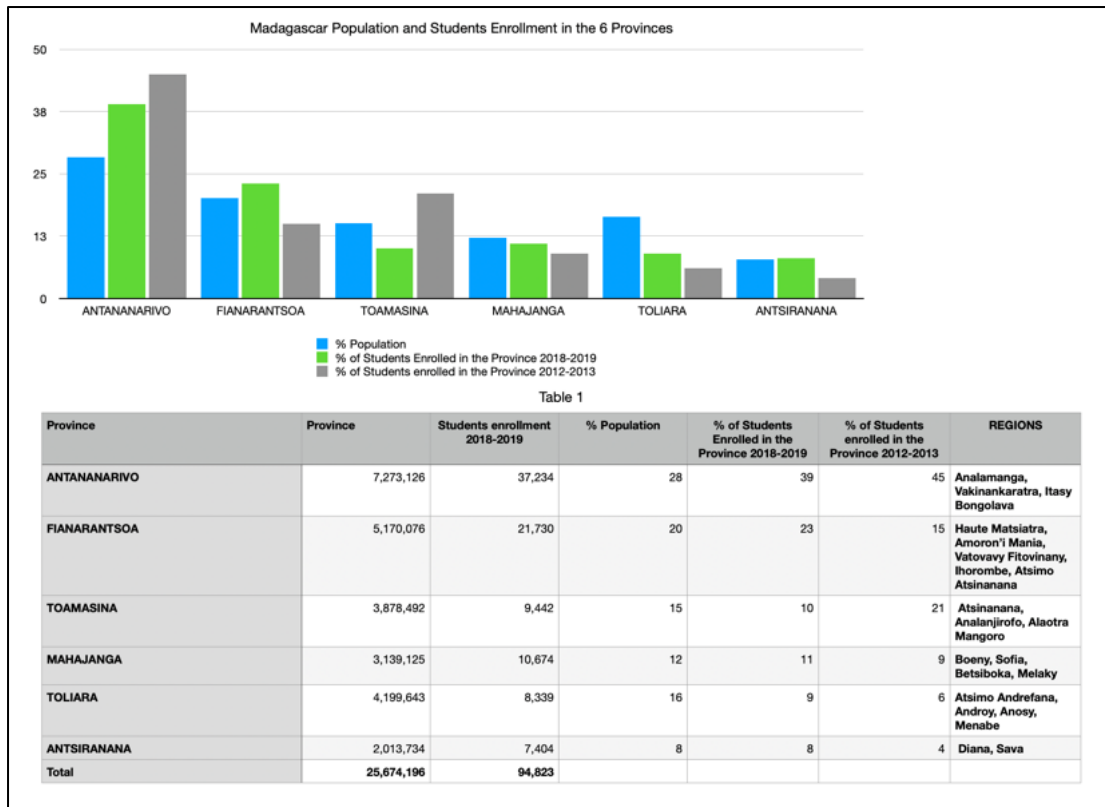


Figure 3. Madagascar Population and Student Enrollment Per Province

The Seventh-day Adventist Church in Madagascar aligns its administrative structure with the country’s provincial divisions, with each province constituting a conference. Under the Indian Ocean Union Conference, there are six regional conferences in Madagascar. The headquarters of the Union, located in Soamanandrany, shares the same campus as the Central Malagasy Conference (CMC) in Antananarivo, which is also the local conference of the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC).

The Mandrosoa District, overseen by a District Pastor, includes 15 churches, among which AASDAC holds a prominent position. While AASDAC has an assigned pastor, his presence is limited due to his concurrent role as Head of Stewardship at the Central Malagasy Conference. Although efforts have been made in the past to appoint

a full-time campus chaplain, these have been hindered by budgetary limitations, leaving students without a dedicated spiritual advisor.

Consequently, the daily operations and spiritual leadership of AASDAC are primarily managed by a team of church elders. Despite their dedication, there is a recognized gap in addressing the specific needs of the student population. This is evidenced by a review of the church board meeting minutes, which reveals minimal targeted initiatives focused on the unique challenges faced by students.

Situated on the university campus, AASDAC is a naturally multicultural congregation, reflecting the diverse student body of the University of Antananarivo. Students from all 18 of Madagascar's ethnic groups contribute to a vibrant and richly diverse church community. However, integrating such a range of cultural backgrounds has presented its own challenges. Notably, the 2001 decision by the Central Malagasy Conference to merge a declining congregation from Andohanimandroseza with AASDAC brought both opportunities for growth and challenges in cultivating unity and fellowship between two distinct communities.

Research Objectives and Questions

Objectives

This research aims to gather and analyze data to identify patterns, relationships, and statistically significant outcomes related to the holistic development of students within the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC). The study is structured around four key objectives, each addressing a specific dimension of student well-being: physical, emotional, intellectual, and spiritual. Together, these objectives guide the development, implementation, and evaluation of a mentorship program designed to support students comprehensively.

Objective 1: Assess the Need for Student Mentorship within the Church

Community. This objective seeks to identify the specific needs, challenges, and aspirations of students in the AASDAC community. By examining their daily experiences across physical, emotional, intellectual, and spiritual dimensions, the research lays the groundwork for a mentorship initiative tailored to address their unique circumstances.

Objective 2: Prepare AASDAC as a Community of Refuge for Students.

This goal focuses on transforming AASDAC into a safe and welcoming environment for students navigating university life. It involves both practical preparations—such as creating supportive spaces—and relational efforts to cultivate emotional safety, spiritual nurture, and a strong sense of belonging within the church community.

Objective 3: Implement a Structured Mentorship Program.

With a clear understanding of students' needs and a prepared church environment, this phase centers on launching the mentorship program. It pairs experienced church members with students to offer guidance, encouragement, academic support, and spiritual mentorship—fostering meaningful relationships that promote mutual growth.

Objective 4: Evaluate the Impact on Participants' Holistic Development.

The final objective measures the effectiveness of the mentorship program by evaluating students' progress in four areas: physical well-being, emotional resilience, intellectual development, and spiritual maturity. Using surveys, focus groups, and quantitative tools, the research documents the transformative outcomes of the initiative.

Research Questions

- What threats and challenges do Adventist students face while living on the public campus of Ankatso University, and how can the church address them effectively?
- How can AASDAC foster a sense of belonging, community, and spiritual growth among Adventist students?
- How can a community of mentors provide holistic support—academically, personally, and spiritually—to help students cope with university life?
- How does participation in the mentoring program influence students’ holistic growth as reflected in their physical, emotional, intellectual, and spiritual development?

Summary

This study explores the lived experiences of students within the AASDAC community, acknowledging the complex interplay of their physical, emotional, intellectual, and spiritual lives. By setting clear, actionable objectives, the research not only identifies student needs but also initiates proactive steps toward building a nurturing environment that fosters holistic growth and long-term transformation.

Research Methodology

Mixed-Methods Approach

This dissertation adopts a mixed-methods research approach to comprehensively examine the effectiveness and implementation of a mentorship program within the Ambolokandrina-Ankatso Seventh-Day Adventist Church. By integrating both qualitative and quantitative data, this study aims to explore

theological foundations, mentorship principles, and practical applications for building a supportive community of mentors.

A mixed-methods approach is justified because it provides a holistic perspective by combining numerical data with in-depth insights. Quantitative methods enable the measurement of trends and patterns in students' experiences, while qualitative methods allow for a deeper exploration of personal stories, perceptions, and mentorship effectiveness.

The study employed both theological and theoretical research alongside empirical investigations. The research is structured as follows:

Theological and Literature Review

- Investigate biblical foundations for mentorship by analyzing two primary communities in the Old Testament and two in the New Testament.
- Examine the writings of Ellen G. White on mentorship and its role in guiding young people.
- Review existing literature on mentorship programs, particularly within religious and educational contexts, to identify key principles for developing an effective community of mentors.

Empirical Research

This dissertation adopts a mixed-methods research approach to comprehensively examine the effectiveness and implementation of a mentorship program within the Ambolokandrina-Ankatso Seventh-Day Adventist Church. By integrating both qualitative and quantitative data, this study aims to explore theological foundations, mentorship principles, and practical applications for building a supportive community of mentors.

A mixed-methods approach is justified because it provides a holistic perspective by combining numerical data with in-depth insights.³ Quantitative methods enable the measurement of trends and patterns in students' experiences, while qualitative methods allow for a deeper exploration of personal stories, perceptions, and mentorship effectiveness.

This approach is especially useful because numbers alone don't tell the whole story—and personal experiences need context. As Creswell and Plano Clark point out, mixed methods allow researchers to look at a topic from multiple angles, giving a richer and more balanced picture.⁴

In this study, the surveys helped show patterns in student participation and interest in mentorship, while the discussions offered insights into how students and church leaders feel and think about those experiences. This combination strengthens the findings and helps ensure the results are both accurate and meaningful.

By integrating both approaches through triangulation, the study ensures data validity and a more nuanced understanding of the mentorship program's strengths and areas for improvement.⁵

Study Population and Sampling

Population for the quantitative. The population of interest includes Adventist students attending the University of Antananarivo who are affiliated with the Ankatso Seventh-day Adventist Church community. More than two hundred

³ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2018), 13.

⁴ *Ibid.*

⁵ Donna M. Mertens, Katrina L. Bledsoe, Martin Sullivan, and Amy Wilson, "Utilization of Mixed Methods for Transformative Purposes," in *SAGE Handbook of Mixed Methods in Social & Behavioral Research*, 2nd ed., ed. Abbas Tashakkori and Charles Teddlie (Thousand Oaks, CA: SAGE Publications, 2010), 193.

Adventist students attend the University of Antananarivo and about half of them attend the Ambolokandrina- Ankatso Seventh Day Adventist. This population represents the target beneficiaries of the mentorship program.⁶

The target population for this study comprises college-age Adventist students (18 years and above) who are part of the Ambolokandrina-Ankatso Seventh-Day Adventist Church. However, the sample selection was strategically limited based on geographic factors, focusing on students who do not live with their parents but reside near the Ankatso Campus, either in the Cité Universitaire or in rented accommodations nearby. The final sample size of 70 was determined by the number of students willing to participate in both the mentorship program and the study, making it a convenience sample based on availability and voluntary engagement.

Population for the qualitative research. In this study, I used a focus group which involved a group interview with knowledgeable participants discussing a specific topic. Focus group interviewing remains a popular data collection strategy. The data, shaped by group interaction, reflects a constructivist perspective. The interactive discussion generates unique data, as participants share, hear, and refine their views.⁷ The church board members from the Ambolokandrina-Ankatso Seventh-Day Adventist Church are the population for the focus group discussion. The church board members are crucial to the research because they are involved in the decision-making and implementation of the CAMPUS Ministry. Their insights into the challenges, successes, and areas for improvement in the mentorship program was invaluable for the study

⁶ Gael Ramila, *Report from the President of the RESEAU* (unpublished report presented at the PCM 10th Anniversary, Antsiranana, November 2024).

⁷ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco: Jossey-Bass, 2015), 114.

Sampling and selection for the qualitative study. Sampling procedures involved purposive sampling, selecting participants who meet specific criteria related to their involvement in the CAMPUS Ministry. Purposive sampling is a non-probability sampling technique in which participants are deliberately chosen due to the qualities they possess or the roles they play that are pertinent to the research.⁸

Seven participants were selected to allow for in-depth. The focus group discussion lasted 3 hours. The setting was quiet and private in the church board room on Wednesday morning. The participants were comprising:

- Two elders from the church board,
- Two youth leaders actively engaged with student ministries,
- Two Adventist professionals and
- One student actively involved in campus ministry.

The selection of two elders from the church board provide leadership in decision making and governance wisdom, two youth leaders offer student engagement insights, two Adventist professionals contribute practical expertise and networks, and one student in campus ministry ensures student-centered perspectives. This diverse group ensures a balanced, comprehensive discussion to create an effective, supportive mentoring refuge aligned with Adventist values.

This sample size ensures a manageable yet representative group for both quantitative surveys and qualitative discussion, allowing for a diverse range of perspectives while maintaining research feasibility.

The following tables 1 and 2 summarize the sampling procedure used.

⁸ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 158-159.

Table 1. Summary of the sampling procedure for the quantitative study

Aspect	Details
Study Population	150 Adventist students over 18 years old attending the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC) and living near the University of Antananarivo campus.
Sample Size	70 participants selected for the survey.
Sampling Method	Convenient sampling, targeting students actively involved in the church, living close to the campus (in university housing or nearby rentals), and willing to participate in the mentorship program.
Participant Composition	Students who participated in the study as mentees in the mentorship program.
Selection Criteria	Participants were chosen based on their active church involvement, proximity to the campus, and willingness to contribute to the mentorship program, ensuring relevance to the study context.
Data Collection Method	Structured survey questionnaires distributed among Adventist students to collect data on their experiences, challenges, and expectations regarding mentorship.
Purpose of Sampling	To gather numerical data for generalization, identifying trends and insights into church involvement, interest in mentorship, and sense of community among students.
Data Analysis	Descriptive statistics used to analyze survey responses, identifying patterns, trends, and associations.

Table 2. Summary of the sampling procedure for the qualitative study

Aspect	Details
Target Population	23 members of the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC) board.
Sample Size	7 participants selected for the focus group discussions.
Sampling Method	Purposive sampling targeted church elders for decision-making, youth leaders for program implementation, and professionals for student guidance and counsels.
Participant Composition	The Church board consisted of 7 members: 2 church elders, 2 youth leaders, 2 professionals and one student.
Selection Criteria	Participants were selected based on their roles as church board members, involvement in the mentorship program, and ability to provide detailed perspectives on the program's challenges and areas for improvement (2 elders, 2 youth leaders, 2 university professionals, and 1 student).
Data Collection Method	Focus group discussions conducted with the selected church board members, supplemented by participant observation to gather experiences, perceptions, and insights into the mentorship program.
Data Analysis	Thematic analysis used to transcribe and analyze focus group discussion transcripts and observational notes, identifying recurring themes and insights. A SWOT analysis was also employed to analyze qualitative data.

Research Instrumentation

For the quantitative component, structured surveys were administered to Adventist students at the University of Antananarivo. The aim was to collect statistical data on their perceptions of mentorship, levels of support, and the challenges they encounter. The data were analyzed using descriptive statistics.

For the qualitative component, a focus group discussion was conducted with church board members to gain in-depth insights into the CAMPUS Ministry, its challenges, and opportunities for improvement. Additionally, a SWOT analysis was utilized to examine the qualitative data, helping identify recurring themes and patterns from the participants' perspectives. Data collection instruments included:

Survey questionnaires. The use of a questionnaire in this study is essential for collecting standardized and quantifiable data from a large group of participants. Questionnaires are particularly effective for gathering information about participants' attitudes, behaviors, and experiences in a structured and efficient way. According to Creswell, questionnaires are a reliable tool in quantitative research because they allow researchers to identify patterns and generalize findings across a broader population.⁹ The Adventist students were the population for the survey and questionnaires. The survey and questionnaire were carefully developed based on literature review and the theoretical framework established in the study. Questions were formulated to accurately measure the variables related to mentorship, spiritual growth, and academic challenges among college students. This measurement tool facilitated the collection of quantitative data pertinent to the research questions. The instrument was reviewed by a panel of experts including university professors, church leaders, and mentorship program coordinators. They assessed whether the questions appeared to measure what they were intended to measure, based on their professional judgment. Their feedback was used to revise and refine the questions to ensure that they were clear, relevant, and suitable for the target population. Quantitative data collected from questionnaires can be analyzed using descriptive statistics.

Focus Group Discussion. FGD are used in this study to gain deeper insights into participants' experiences, perceptions, and suggestions regarding the mentorship program and church involvement. In the discussion, I used semi-structured interviews allow for more flexibility in probing complex issues and capturing participants' authentic voices. According to Kvale and Brinkmann, semi-structured interviews

⁹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 201.

provide rich, descriptive data and allow the researcher to explore themes that may not be anticipated in advance.¹⁰ Qualitative data from SWOT interviews can be analyzed to identify recurring themes, insights, and perspectives participants share.

Validity and Reliability. The questionnaire was tested to ensure their reliability and relevance in assessing student engagement and the effectiveness of the Public Campus Ministry (PCM).

Face validity was established by the global PCM director and an AUA advisor, who ensured the questionnaire appeared relevant and culturally appropriate. For the qualitative component, trustworthiness was ensured by employing member checking, data triangulation, thereby enhancing the credibility, dependability, and confirmability of the findings.¹¹

Data Collection Procedure. Data collection involved administering surveys/questionnaires to participants and conducting a focus group discussion. After receiving the authorisation from the Central Malagasy Conference and the Church board chaired by the District Pastor in charge of the AASDAC, the researcher:

- Administered surveys to gather quantitative data on program outcomes, academic performance, and demographic information.
- Conducted focus group discussion with the church board and engage in participant observation to gather qualitative insights into participants' experiences, perceptions, and attitudes toward the mentorship program.

Data collection methods was tailored to the specific research questions and objectives of the study with the approval of AUA ethic board.

¹⁰ Steinar Kvale and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 2nd ed. (Thousand Oaks, CA: Sage, 2009), 123.

¹¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, 2014), 159-160

The non-empirical component employed document analysis and hermeneutical interpretation of biblical texts and theological literature, focusing on the examples of Moses, Daniel, and Paul to establish a theoretical framework for mentorship.

The empirical analysis addresses each research question as follows:

1. Religious backgrounds and fellowship experiences: Quantitative analysis using descriptive statistics on questionnaire data is performed.
2. Student perceptions of mentorship: Quantitative analysis of Likert-scale responses (descriptive statistics) is complemented by qualitative thematic analysis of open-ended questions and discussion data.
3. Views of church leaders and elders on mentorship: Qualitative data from discussion with church board members is analyzed using a SWOT framework and thematic coding.
4. Influence of mentorship on belonging and participation: Mixed analysis involved quantitative methods (cross-tabulation and correlations) to assess levels of participation and belonging, enriched by qualitative thematic analysis of student narratives.

The use of frequencies helps to determine how often certain is calculated for categorical variables such as the participants academic year, gender and participation in the CAMPUS Ministry, and the types of support they receive (academic, spiritual, emotional). Percentages were be used alongside frequencies to provide a clearer understanding of the proportion of respondents who selected certain options. Bar charts are used to show comparisons. Qualitative data was analyzed using thematic analysis to identify recurring themes, insights, and perspectives shared by participants. Data from both methods were integrated to provide a comprehensive understanding of the mentorship program's implementation and impact.

The researcher developed standardized questionnaires for students and structured focus group discussion with the church board of AASDAC that address topics related to mentorship and the impact of mentoring on feelings of refuge and community. He conducts a pre-test of the survey in a group to ensure clarity and relevance. The questionnaires were written in both languages, English and French, there participants were free to choose which language they are going to use. I used a two-step translation process. First, I translated the questionnaire from English to French. Then, Elittranslation, the official translators of the Indian Ocean Union Conference, translated it back from French to English. Finally, I compared the original English version with the back-translated English version to ensure accuracy and consistency. The discussion was done in Malagasy, the local language. The researcher took note of the view and translated it in English with a help of professional translator to minimize the loss of data and to portray real meaning of the participants 'view.

Specific challenges faced by college-age individuals in the church community are discussed to increase the sense of Community. He uses pastoral observation to measure a sense of community within the church and assess feelings of belonging and connectedness.

The researcher explores how participants perceive the church as a refuge and evaluates the role of mentoring in enhancing this perception. The spiritual growth was measured through participation in the church and changes in spiritual practices, beliefs, and attitudes. Meetings are organized to assess participants' self-reported spiritual growth.

The Initial Questionnaire

The researcher has authorisation and permission from the Central Malagasy Conference and Church board. He also got the clearance from the AUA Institutional Scientific Ethics Review Committee (AUA-ISERC). Prior to participation, for the qualitative phase of the study, ethical protocols were carefully followed to ensure the protection, dignity, and comfort of all participants. All individuals involved (students, mentors, church leaders, etc.) would be provided with detailed information about the study, including its purpose, procedures, potential risks and benefits, voluntary nature of participation, and their rights as participants. Consent forms is developed and distributed, outlining the information in clear and understandable language. Participants would have the opportunity to ask questions and seek clarification before providing their informed consent to participate in the study. Throughout the study, participants would be assured of their right to withdraw from the study at any time without penalty or consequence. Any decisions made by participants would be respected, and their autonomy upheld throughout the research process. All data collected would be stored securely and confidentially, accessible only to the researcher.

The participants are fully informed about the purpose and nature of the study. And when they consent to participate by filling out the form. They are assured of privacy, and by the way they are not supposed to put their names on the questionnaires. They are free to withdraw from the program at any time. Participants' responses were treated with strict confidentiality throughout the process.

The initial questionnaire, administered in June 2022, marked the inception of the intervention project. It served as the foundational phase to gain a comprehensive understanding of the Public Campus Ministry (PCM) landscape in Ankatso. This

instrument is not just a standard survey; it was crafted as a strategic tool designed to cover dimensions relevant to the student experience within the church. Personal information, educational backgrounds, and family histories are explored to contextualize the students' diverse backgrounds, grasp the individuals' narratives, and facilitate a deeper understanding of the factors shaping their perspectives and experiences. (See Appendix A)

The strategic distribution of the questionnaire during the PCM Rally is a conscious decision to optimize our data collection setting. This choice guaranteed a substantial and diverse participant pool and fostered an atmosphere of enthusiasm and collaboration. The rally serves as a vibrant microcosm reflecting the rich cultures and backgrounds within the university, drawing students from various regions across Madagascar.

Data Analysis

Survey Analysis

For all the charts and tables in the ten following figures, the numbers in the first column in the table corresponds to the blue block in the chart, those in the second corresponds to the green block, and those in the third to the gray block.

Demographic Profile of Participants.

Table 1 and Chart 1 present the personal information of the participants, indicating the numbers of participants according to their age, gender, marital status, financial support system, and year of study in college. Understanding the demographic profile of the participants is essential for interpreting their responses in later sections. The following table summarizes key demographic indicators

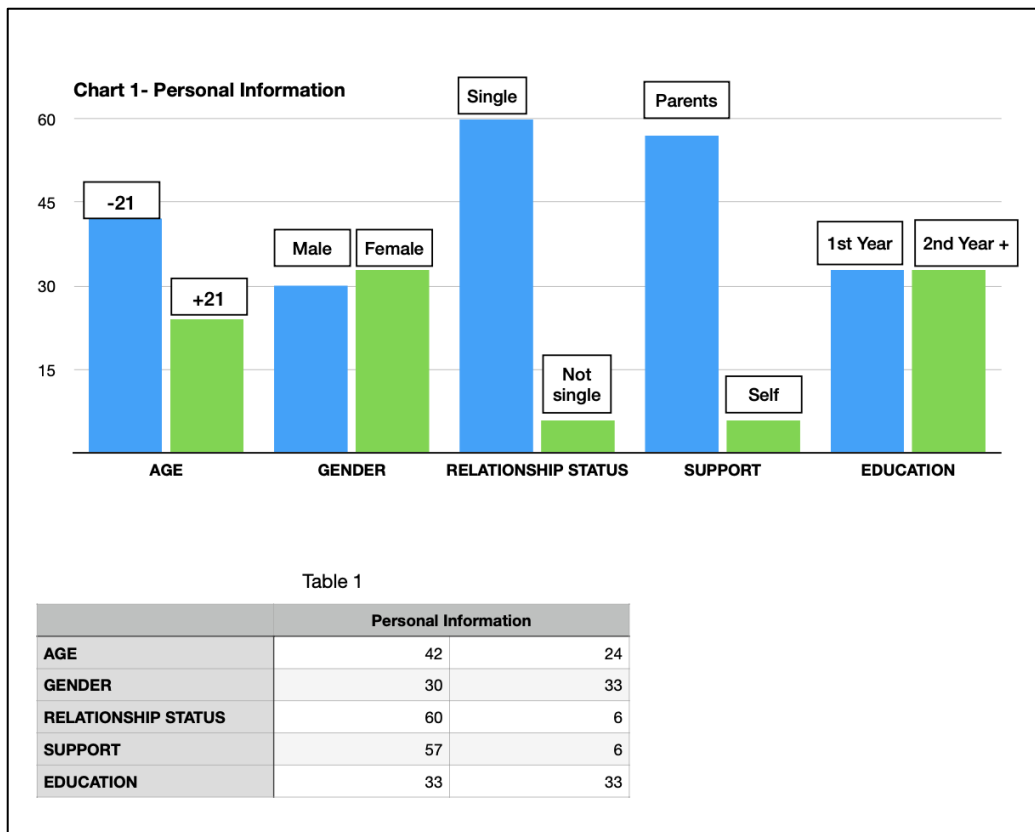


Figure 4. Personal Information

Most students fall within the college-age range. Most participants in the sample are under the age of 21. This indicates that the sample primarily consists of young individuals. Both male and female students are represented, with a nearly balanced ratio. The participants are predominantly in their first year of university. In the French system, the term "college" isn't used, with "university" being the overarching term for both college and university levels. However, it's noted that most participants are in the "college-age" group. This implies that while they may technically be in university, they are at an early stage of their tertiary education. I used the terms "single" or "not single" instead of "married" to account for students who are living with a partner without being legally married.

The following data offers insights into the living arrangements, familial background, and socioeconomic status of the sample.

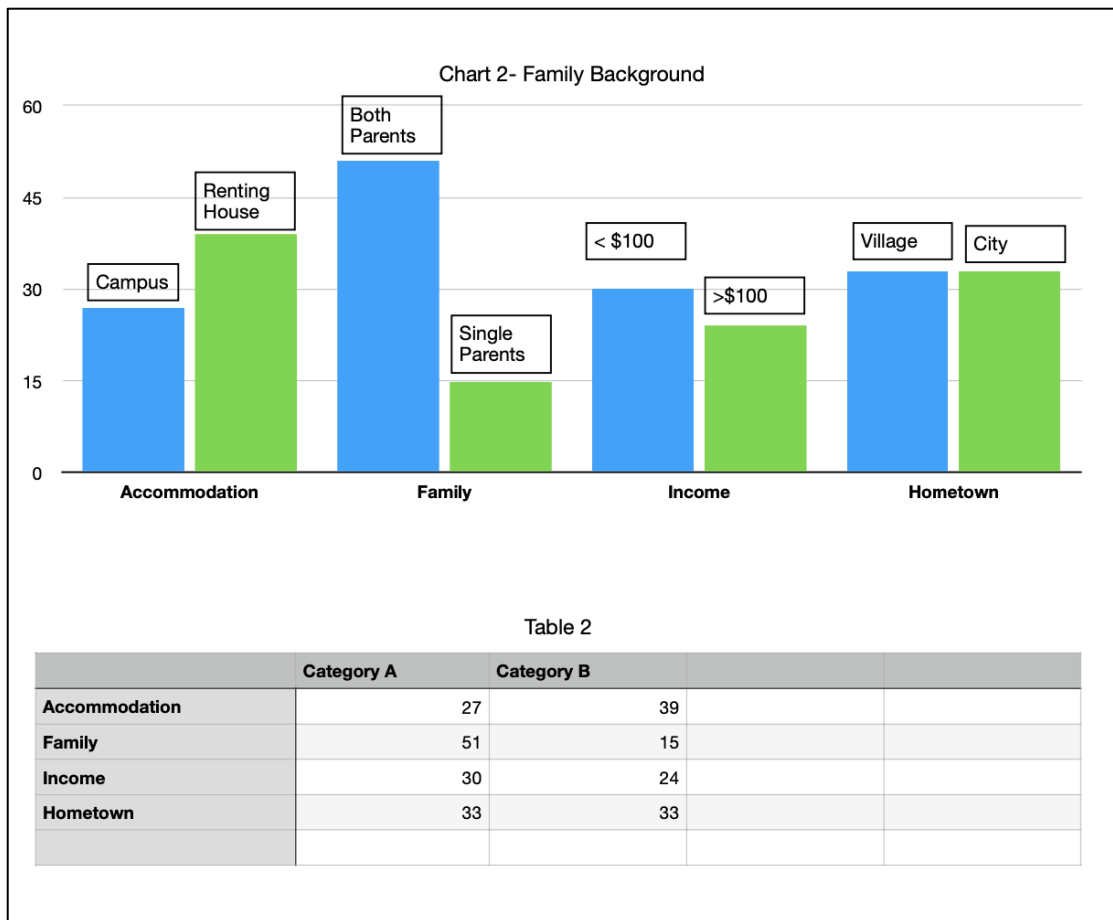


Figure 5. Family Background

The sample consists of students who do not live with their parents. Instead, they either reside in the Cité Universitaire or rent a house around the campus. This suggests that these students are likely living independently, away from their family homes, which could influence their experiences and behaviors and the needs for mentors. And the religion plays a significant role in shaping their beliefs, values, and social interactions.

Most students in the sample are raised and financially supported by both parents. This implies a relatively stable family structure and suggests that parental support may be available to these students, although from a distance. However, the data indicates that most students have a household income under \$100. This suggests a lower socioeconomic status. Additionally, half of the students come from rural

villages, indicating that they may have experienced a different socioeconomic environment growing up compared to urban or suburban areas. The combination of living independently, religious affiliation, familial support, and lower socioeconomic status may have implications for the experiences, behaviors, and challenges faced by these students. For instance, they may have to balance academic responsibilities with financial constraints and navigate social interactions within their religious community and university environment. Overall, this data provides valuable insights into the background and circumstances of the sample population, which can be important for understanding their experiences and informing support strategies tailored to their needs.

Furthermore, the questionnaire explored the intricate layers of the students' spiritual lives, assessing their relationships with God, connections with local churches, and how technology shaped their interactions.

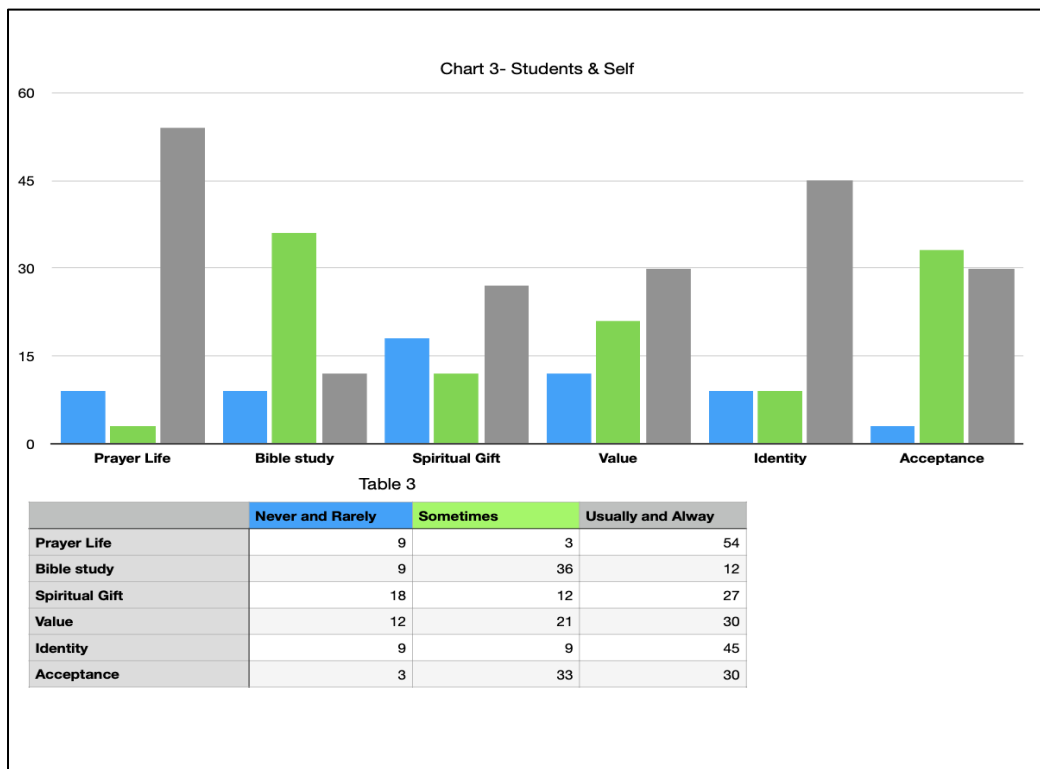


Figure 6. Students and Self

The data in Chart 3 sheds light on the religious practices, attitudes towards studying the Bible, self-awareness, values, and sense of acceptance among the sample population:

A significant majority of the sample, 54 out of 66, engage in prayer. This indicates a strong presence of religious observance among the participants. More than half of the participants, specifically 36 out of 66, sometimes study the Bible. However, it's notable that only 16 out of 66 have Bible study as a consistent part of their lives. This suggests varying levels of commitment to religious study among the sample, with a smaller subset engaging in regular Bible study. Most participants report knowing their identities and values. This indicates a sense of self-awareness and a foundation upon which they navigate their lives. Less than half of the participants feel accepted, suggesting that a significant portion of the sample may struggle with feelings of belonging or inclusion within their social or religious communities.

The prevalence of prayer and occasional Bible study suggests a strong religious influence within the sample population. However, the variation in the consistency of Bible study indicates differing levels of religious commitment among participants. Additionally, the discrepancy between knowing one's identity and values and feeling accepted highlights potential challenges in finding acceptance or validation within their social circles.

The questionnaire also investigated into the students and local churches, their ethical stances and the avenues they sought when facing challenges. The culmination of the survey focused on their conversion experiences within the Adventist Church and their perspectives on the church.

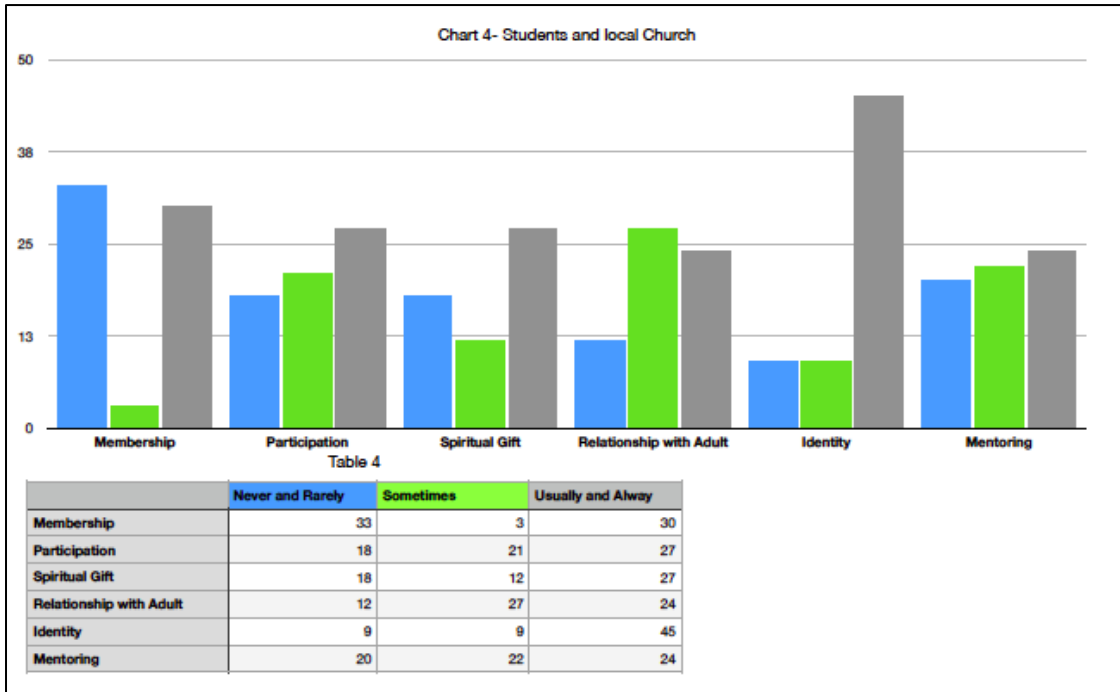


Figure 7. Students and Local Church

The data on Chart 4 and Chart 5 offers insights into the relationship between the sample population and their involvement with local churches, as well as their attitudes towards mentorship, sense of belonging, and commitment to the church.

Although almost all participants attend churches regularly, only half of them are official members of the local churches around the campus. This suggests that while they engage with religious activities, they may not necessarily commit to formal membership. Reasons for this could include a desire for autonomy, resistance to being followed up, or a preference for visiting multiple churches.

A significant portion of the sample, 39 out of 66, do not have good relationships with adults. However, there is a strong interest in mentorship, as 46 participants express a desire to be mentored. This indicates a potential gap in supportive adult relationships that participants are seeking to fill through mentorship.

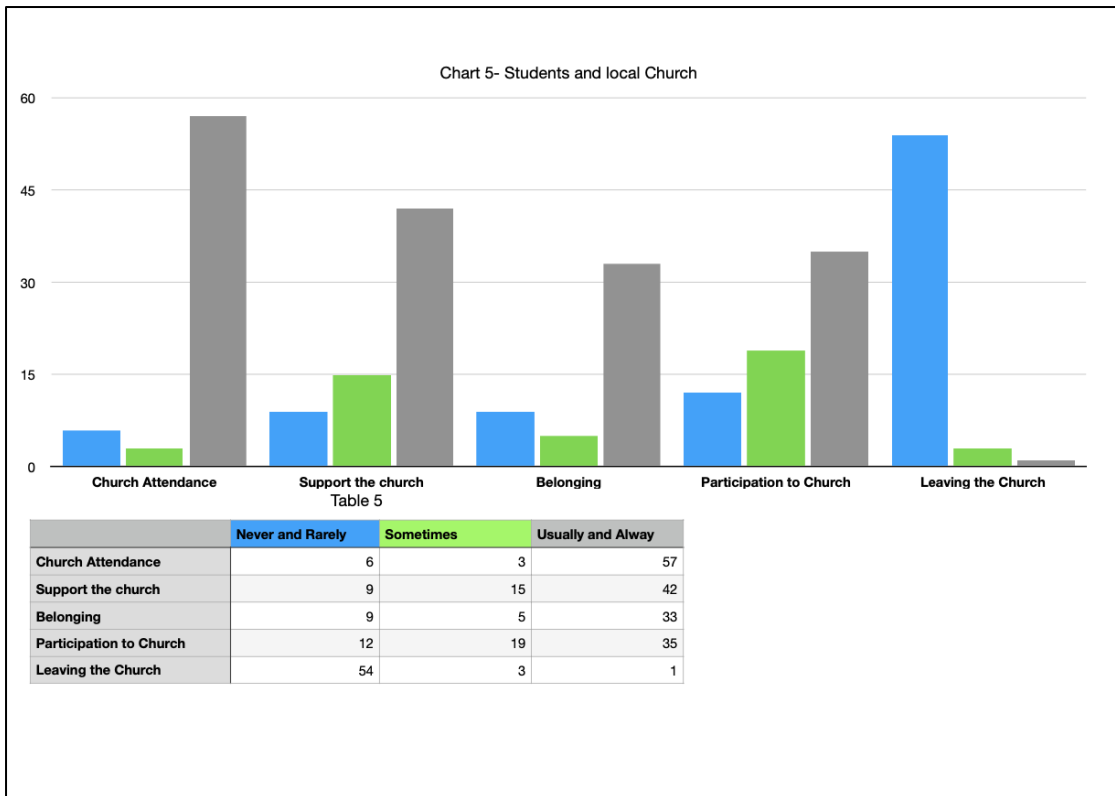


Figure 8: Students and Local Church (continued)

In this Chart 5, Half of the participants feel that they belong to the church, indicating a mixed sense of belonging within the religious community. Despite this, the majority are willing to support the church and participate in its activities, suggesting a commitment to the community despite varying levels of attachment.

Most participants, 54 out of 66, affirm that they will never leave the church. This indicates a strong commitment to their religious community. However, a small subset occasionally considers leaving, while one person is sure about leaving. The reasons behind these intentions are not specified and could vary among individuals.

The data reveals a complex relationship between the sample population and their involvement with local churches. While there is a high level of attendance and a willingness to support the church, formal membership and a sense of belonging vary among participants. Additionally, there is a clear desire for mentorship among the

participants, suggesting a need for supportive adult relationships within the religious community.

With the question of the relationship in their local church, the data on the Chart 6 below offers insights into the interpersonal relationships and willingness to share faith among the sample population:

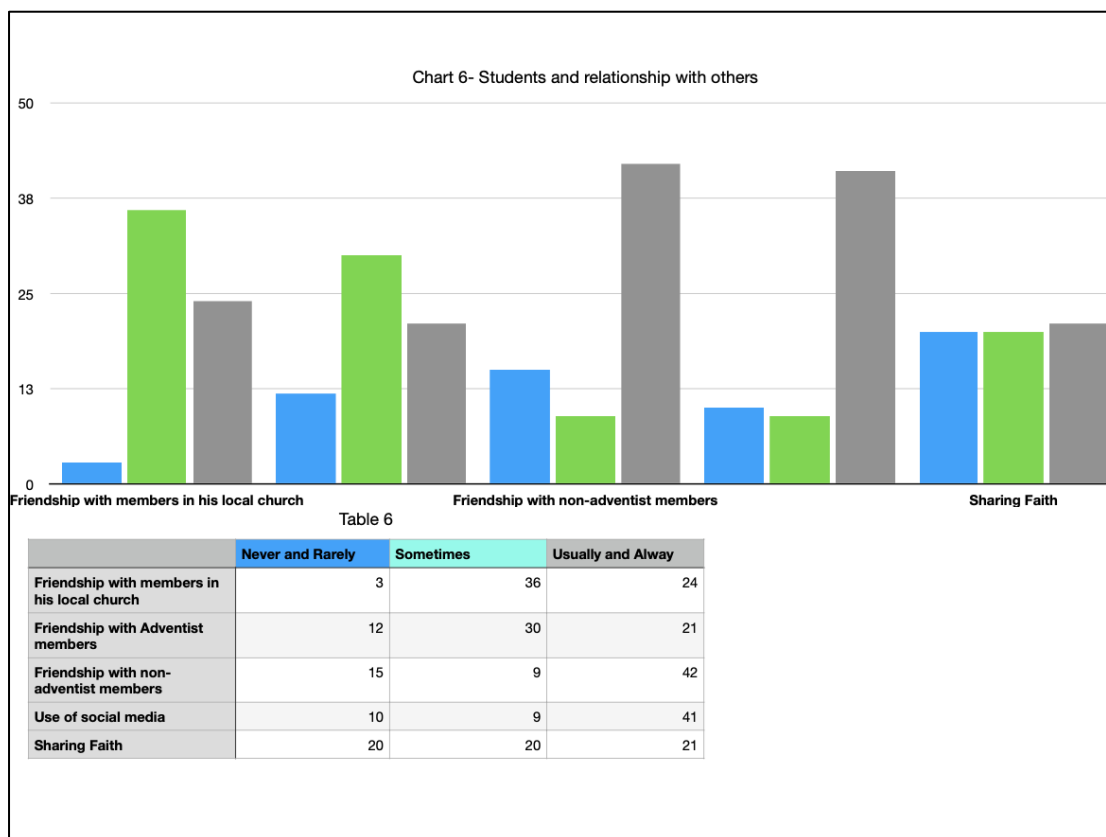


Figure 9. Students and Relationship With Others

A significant portion of the participants, specifically 36 out of the total, do not enjoy good relationships. This suggests that there may be challenges or difficulties in forming positive connections with others within their social or religious communities. Twelve participants do not have friendships with Adventist members. This indicates a potential lack of social connections within their religious community, which could affect their sense of belonging and support.

The data reveals varying levels of willingness among participants to share their faith:

- 21 participants share their faith regularly.
- 20 participants share their faith sometimes.
- 20 participants either never or rarely share their faith.

The data highlights potential challenges in forming positive relationships and connections within the religious community for some participants. Additionally, the varying levels of willingness to share faith indicate differences in comfort levels, confidence, or commitment to sharing religious beliefs with others. It would be beneficial to explore the reasons behind the lack of good relationships and friendships with Adventist members, as well as the factors influencing participants' willingness or reluctance to share their faith. Understanding these dynamics could inform strategies for fostering a more inclusive and supportive religious community and addressing any barriers to faith sharing among participants.

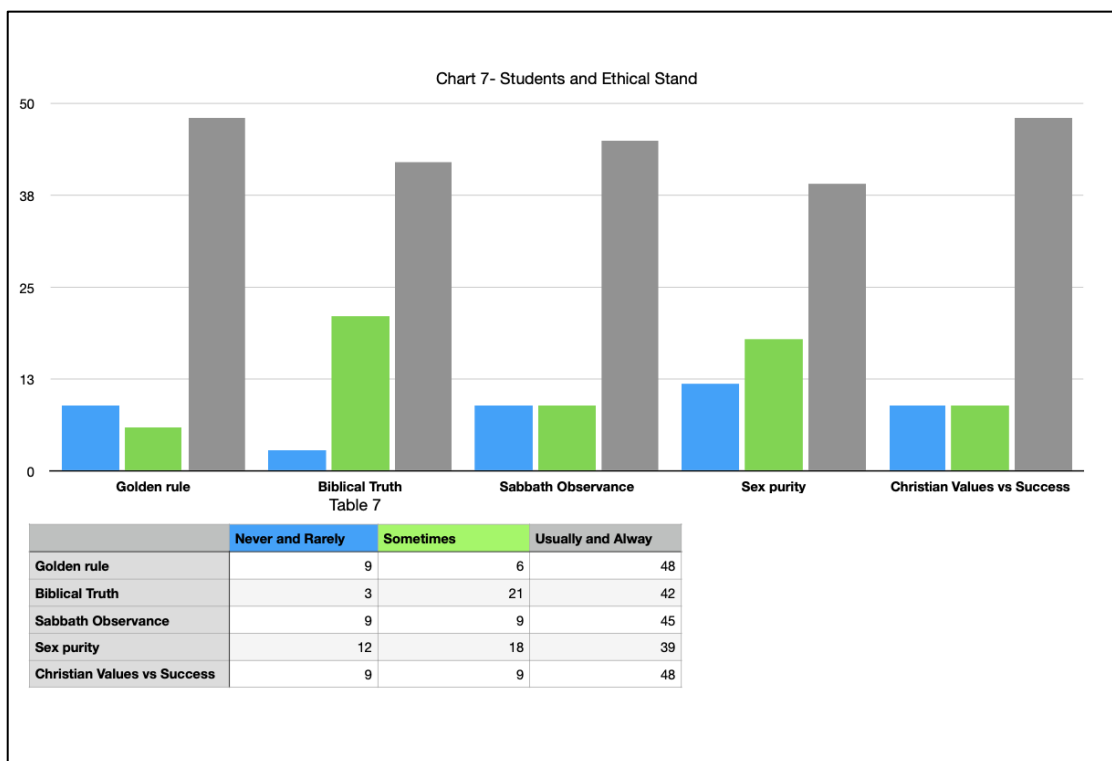


Figure 10. Students and Ethical Stand

The provided data on Chart 7 offers insights into the ethical considerations and values held by the sample population:

Many students express a desire to be faithful to biblical truths, particularly in areas such as Sabbath observance. This suggests a strong adherence to religious principles and a commitment to living according to their faith.

A significant portion of the sample, specifically 30 out of 66, report challenges with maintaining purity in sexual matters. This indicates that while there is a commitment to certain ethical standards, such as those derived from religious teachings, individuals may still struggle with personal moral dilemmas or societal pressures related to sexuality.

Despite facing challenges with sex purity, the data indicates that Christian values hold greater importance for the participants than worldly success. This suggests that they prioritize their ethical and moral beliefs over material or societal achievements. Students still reflect a strong commitment to their religious principles.

The data highlights the complexity of navigating ethical issues within a religious framework. While there is a desire to adhere to biblical truths and uphold Christian values, individuals may encounter challenges and conflicts in applying these principles to their everyday lives, particularly in areas such as sexuality. However, the prioritization of Christian values over success indicates a deep-seated commitment to their faith and moral convictions.

It would be valuable to explore the specific challenges faced by individuals in maintaining sex purity and how they reconcile these challenges with their religious beliefs. Additionally, understanding the factors that contribute to the prioritization of Christian values over success could provide insights into the motivations and mindset of the sample population.

The Figure 11 data highlight the communication patterns and trust dynamics regarding problem-solving among the sample population.

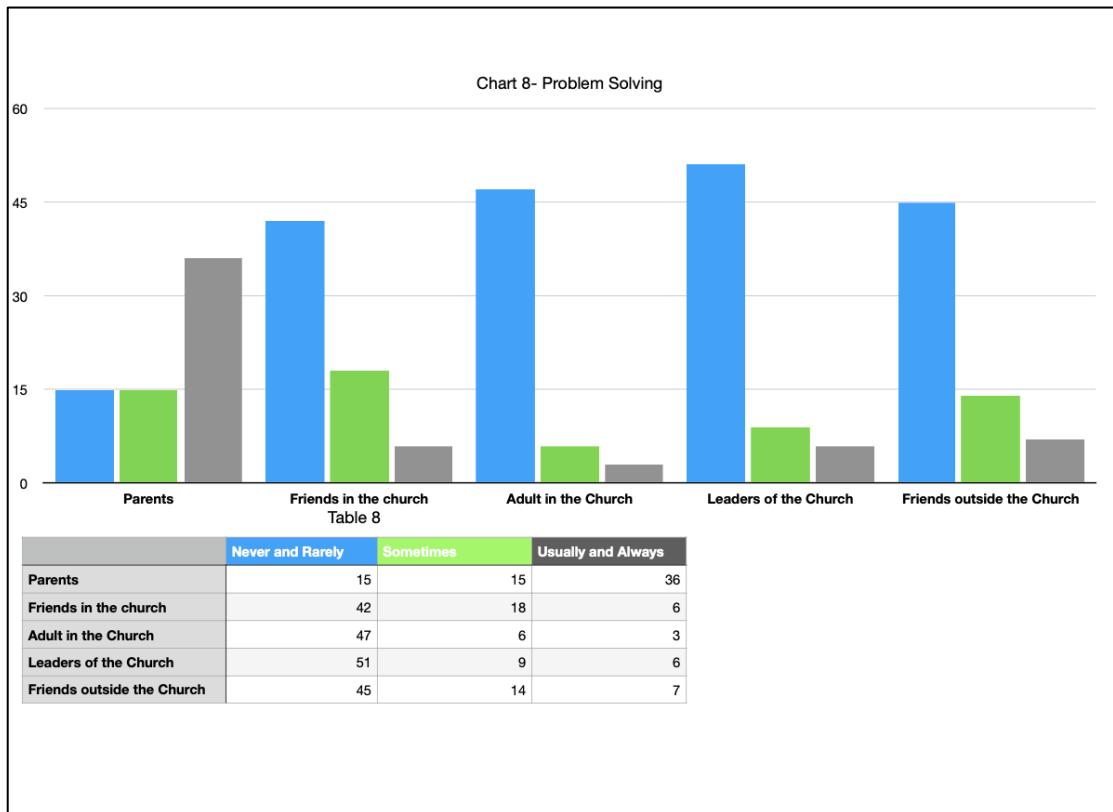


Figure 11. Problem Solving

A significant majority of students, specifically 36 out of the total, always turn to their parents when they encounter problems. This indicates a strong bond and trust between students and their parents, as well as a perceived reliability of parental support in times of need. However, it's notable that 15 students will never or rarely go to their parents when they have problems. This suggests that while parental support is common among the sample, there is still a subset of students who may feel uncomfortable or hesitant to seek help from their parents, possibly due to reasons such as strained relationships, a desire for independence or it is very difficult to reach the parents, and they do not want to bother them.

The data reveals a high percentage of students who will never or rarely share their problems with friends in the church, adults in the church, or church leaders such as pastors or elders. This reluctance may stem from a perceived lack of trust or familiarity within the church community, leading students to seek support from friends outside the church or refrain from asking for help altogether. The reasons behind this reluctance could include a lack of trust in the confidentiality of church relationships, fear of judgment or stigma within the religious community, or a feeling of being less acquainted with church members compared to friends outside the church.

The data highlights the importance of trust and familiarity in facilitating open communication and support-seeking behaviors within the church community. Building trust and fostering supportive relationships within the church may help alleviate barriers to problem-sharing among students and promote a culture of mutual support and care.

The last data in the Chart 9 and Chart 10 share other information I need to understand their experience and perception of the church.

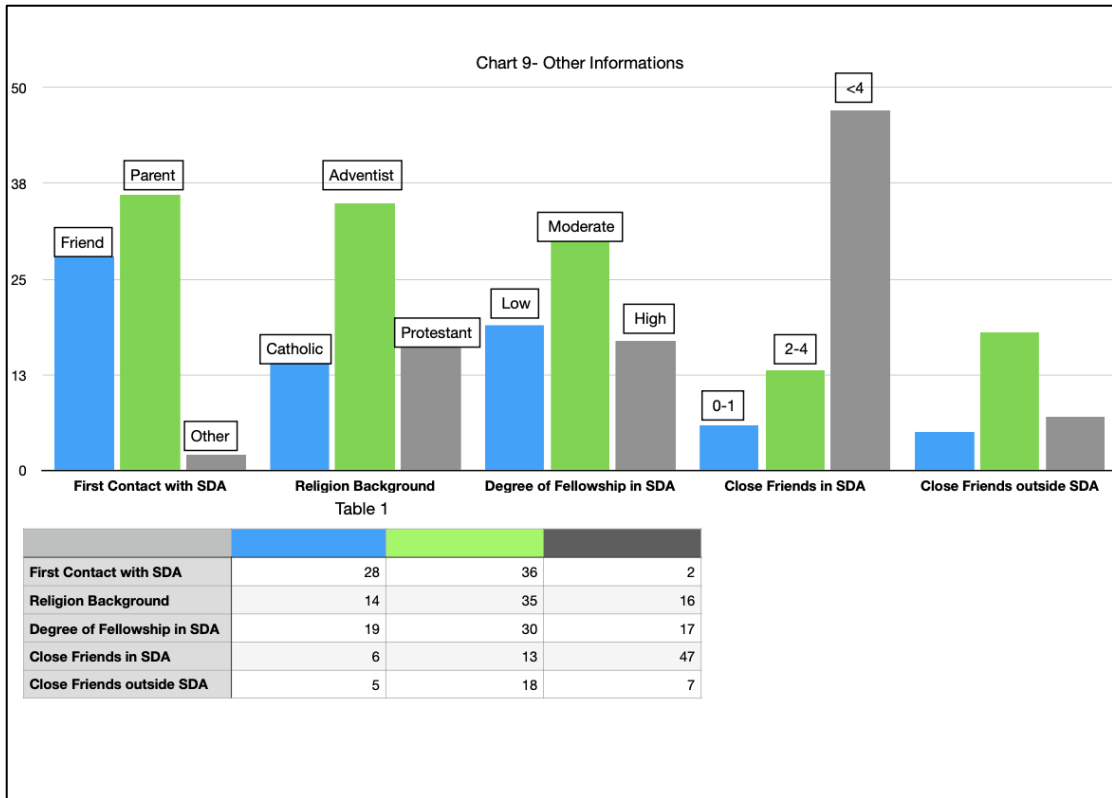


Figure 12. Other Information

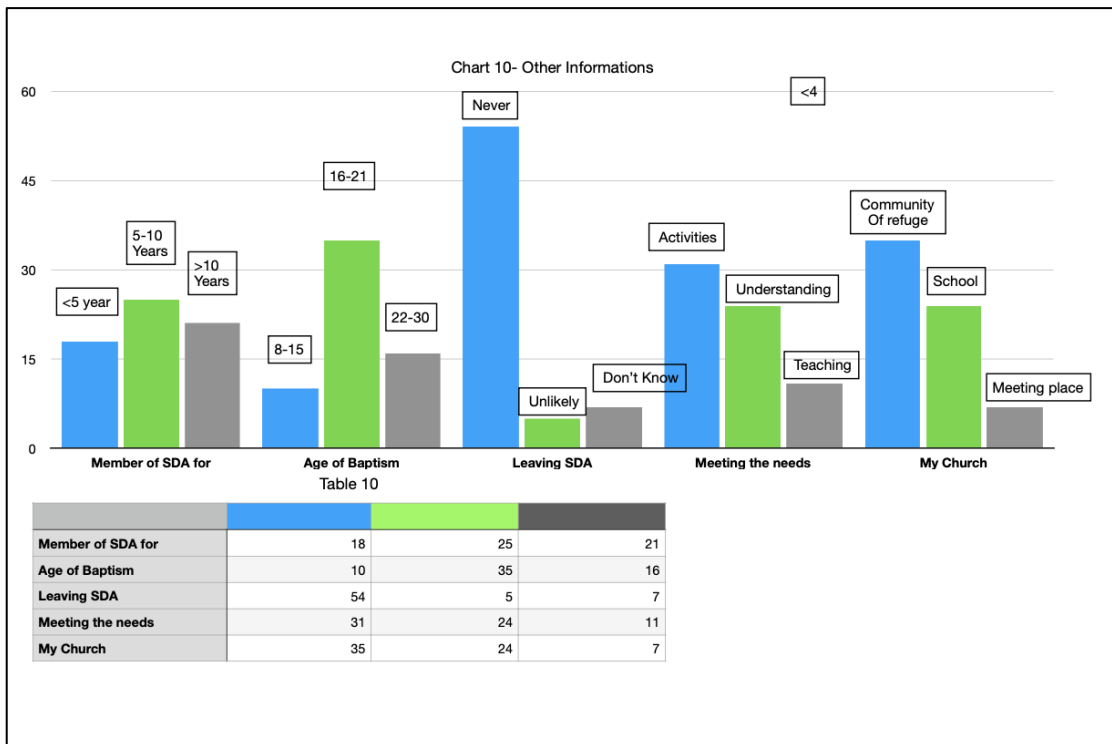


Figure 13. Other Information (continued)

The provided data in these two charts offers insights into the religious backgrounds, social dynamics, and expectations regarding church involvement among the sample population:

Religious Background and Social Dynamics

How do students perceive their religious background and social involvement in the church? To assess the religious background and social engagement of students, I analyzed their church history, fellowship levels, and social interactions.

Findings

- Most students come from Adventist families or backgrounds, indicating a strong religious influence in their upbringing.
- Despite being from Adventist backgrounds, students notice only moderate fellowship in the church.
- Students hesitate to have friends outside the church due to concerns about influence or peer pressure.
- A significant portion of students have been members of the Adventist church for several years and were baptized during the age of ambassadors (16-21) or young adulthood (22-30).
- While some students feel that the church's activities meet their needs, others express a desire for more understanding and teaching. They want the church to be more than just a meeting place but also a space where they can learn, ask questions, and find support.

They may have been exposed to Adventist teachings and practices from a young age, shaping their religious identity and beliefs. Despite their strong Adventist background, students indicate moderate fellowship within the church, suggesting a need for stronger relationships and engagement. Their hesitation toward friendships

outside the church highlights the church's central role in their social interactions, though it also raises concerns about isolation from the broader society.

The findings indicate a deep, long-term commitment to the church, marking a significant milestone in their religious journey. The fact that most students affirm their intention never to leave the church highlights their strong attachment to both their religious community and beliefs. Moreover, this reflects a yearning for deeper spiritual engagement and a desire to form more meaningful and lasting connections within the church community

Student Expectations from Church Engagement: How well do students feel the church meets their personal and spiritual needs?

A closer look at students' expectations reveals a gap between their spiritual needs and what the church currently provides. A bar graph illustrates students' views on whether church programs adequately meet their spiritual and personal needs. These are few key observations:

- Some students feel the church meets their needs through worship services and organized activities.
- Others express a desire for deeper engagement, including interactive discussions and mentorship.
- Many students want the church to be more than just a meeting place; they seek a space for learning, asking questions, and finding personal support.

The need for Mentorship in the Church Community: What role does mentorship play in students' church involvement and personal growth?

A significant portion of students express a desire for structured mentorship within the church community. 46 students express a strong need for mentorship,

guidance in personal, academic, and spiritual growth church elders, professionals and faculty members.

The discussion provided deep insights into students' lived experiences and expectations regarding mentorship and spiritual support. A student responded: "*When I left home, I felt very alone... the church near campus welcomed me, but there was no one to guide me. I would have loved someone to check in on me spiritually.*" And during the discussion, the elders recognize that: "We have many students, but not enough adults volunteering to mentor. We need a system, a community for them."

The strong demand for mentorship highlights the need for a structured mentorship program where experienced individuals can offer:

- Support networks for students navigating academic, personal, and spiritual challenges.
- Meaningful relationships that foster belonging and engagement within the church.
- Opportunities for leadership development, ensuring students transition into future mentors and church leaders.

Establishing a Mentorship Community. How can a structured mentorship program be implemented within the church? Based on the findings, the church must actively foster a mentorship culture by:

- Training and equipping mentors (elders, professionals, faculty members).
- Providing formal and informal mentorship opportunities within the church community.
- Encouraging student engagement in mentorship activities for leadership development.

Students often face a multitude of challenges during their university years, ranging from academic stress to personal struggles and spiritual questions. A community of mentor would provide a supportive network of caring individuals who can offer guidance, lend a listening ear, and provide practical assistance when needed. This support system would help students navigate the ups and downs of university life with greater resilience and confidence.

Mentorship goes beyond mere guidance; it fosters deep and meaningful relationships built on trust, respect, and mutual understanding. Mentors serve as role models and confidants, offering not only advice but also friendship and encouragement. By fostering these relationships, a community of mentor creates a sense of belonging and connection among students, helping them feel supported and valued within the church community.

Mentorship is a powerful tool for personal and spiritual growth. Mentors can help students explore their strengths, passions, and values, guiding them towards self-discovery and purpose. Additionally, mentors can provide spiritual guidance and encouragement, helping students deepen their faith and navigate spiritual challenges with wisdom and grace.

Establishing a community of mentor involves more than just pairing mentors with mentees—it requires cultivating a culture of mentoring within the church community. This could involve training and equipping mentors, creating opportunities for mentorship connections to form organically, and fostering a supportive environment where mentorship is valued and encouraged.

Mentorship is also a powerful tool for leadership development. By investing in the next generation of leaders through mentorship, the church community not only

supports individual students but also cultivates a legacy of leadership and service that will impact the community for years to come.

The data analysis strongly emphasizes the need to build a mentorship community within the Ankatso church—one that provides guidance, emotional support, and meaningful relationships for students. By establishing a structured mentorship program and fostering a culture of mentoring, the church can create an inclusive and supportive environment that empowers students academically, personally, and spiritually.

To complete our collection and analysis, I have done a focus group discussion with AASDAC board to collect some insight of how they perceived the students. This board is the starting point of the community of mentors. The elders are the first to be enrolled as mentors.

Focus Group Discussion (SWOT/TWOS Analysis)

This component marked an essential step in creating a support system within the campus ministry. The first of November 2023, the meeting of the church board was special with one agenda: focus group discussion about PCM (Public Campus Ministry and Professional Community Mentors). The meeting was in the board room but only with the seven church board members selected. I have explained why they are chosen and they would be part of mentors. The recruitment was drawn from various segments of the university community, emphasized the collaborative nature of the project. By forming a community of mentors, the project aimed not only to support students but also to create a network of individuals invested in the holistic well-being of the community. The discussion started with a SWOT analysis but I adapted it as TWOS (Threat, Weakness, Opportunity, and Strength) to align it with the motto of the community TWO²S (Together We Ought to Succeed).

Including a SWOT analysis during the first meeting showcased an approach to understanding internal strengths and weaknesses, as well as external opportunities and threats. This analytical exercise laid the groundwork for informed decision-making and strategic planning within the mentorship community. The SWOT-TWOS analysis, which was fundamental in guiding the initiatives to transform the AASDAC into a community of refuge for students. The questions exchanged during this discussion were:

What are the things that threaten our students on the campus?

What are the weaknesses of our students?

What are the opportunities the church can offer to our students?

What individuals can do to strengthen our students?

This analysis slightly differs from the usual SWOT analysis, which investigates the current circumstances, identifies challenges, and reveals student opportunities within the campus and city. Each facet of the analysis—Strengths, Weaknesses, Opportunities, and Threats (SWOT) or Threats, Weaknesses, Opportunities, and Strength (TWOS)—was thoughtfully explored, leading to the formulation of strategic actions encapsulated in the “Together We Ought 2 Succeed” (TWO²S) framework.

Threats. The examination of threats focused on the different challenge students may encounter on campus. Identifying potential threats allowed for a proactive approach to addressing these challenges. The main danger is the peer pressure. But it could range from academic pressures to economic difficulties. The church could provide support by understanding these challenges and creating a safety net for students facing adversity.

Weaknesses. In exploring weaknesses, the analysis aimed to uncover the vulnerabilities and areas of improvement specific to the student. This introspective approach acknowledged that students, like any group, may have limitations or areas where additional support is required. It might encompass academic struggles, social and ethical challenges, or personal difficulties. Understanding these weaknesses allowed for empathetic support and paved the way for mentorship programs and resources to encourage students in areas where they might need additional assistance.

Opportunities. The examination of opportunities sought to unveil the potential areas where the church could play a transformative role in students' lives. Opportunities could encompass various dimensions, including spiritual growth, personal development, and community engagement. By identifying these opportunities, the church could align its programs and initiatives to maximize its positive impact on students. It includes creating platforms for skill development, fostering a sense of community belonging, and facilitating avenues for meaningful spiritual exploration.

Strengths. The focus on strengths aimed to empower individuals within the church community to actively contribute to the well-being and success of the students on campus. By identifying personal and collective strengths, individuals could leverage their unique skills, experiences, and resources to offer support. This inclusive approach recognized that everyone within the church had something valuable to contribute, whether it be mentorship, guidance, or practical assistance. The emphasis was on creating a collaborative environment where each member played a vital role in strengthening the student's academic, social, and spiritual journey.

The focus group discussion, moderated by the researcher as neutral facilitator, involved 2 church leaders, 2 youth leader 2 university professionals and a student, to

explore the analysis and the engagement in PCM (Public Campus Ministry and Professional Community Mentors). The discussion began with a report from the youth leader, who also serves as the church clerk, highlighting key issues. In AASDA church of 500 registered members, with approximately 400 regular attendees, over half of whom are students, but she noted that most student attendees are not recorded in the Sabbath School register. Additionally, the 2023 church board minutes revealed no specific initiatives targeting students or campus ministry, suggesting a lack of strategic focus on this demographic.

The nominating committee representative reported that only three of the 26 church board members are students, limiting student representation in decision-making. An elder explained that many students fail to transfer their membership to the church, which prevents them from holding leadership roles, as church policy requires formal membership. Another elder added that some students avoid membership to evade church disciplinary processes, reflecting reluctance to commit fully to the church's structure.

A former student, now a youth leader, shared insights from his time in the Adventist Christian Association at the University (ACAU). He described ACAU as a disciplined, supportive student network that assisted members with challenges like exam preparation, financial provision, and securing campus housing. In contrast, participants acknowledged that the newly established PCM is not yet well-integrated into the church's framework. The PCM coordinator, while invited as a guest to board meetings, lacks voting rights or formal board membership, potentially limiting the ministry's influence.

The student contributed significantly, proposing a non-spiritual outing to foster fellowship among students, such as a social event to build a community outside

formal church activities. He also emphasized the need for church leaders to visit students on campus, noting that such outreach could strengthen connections and address feelings of isolation. A university professional suggested creating a database of Adventist professionals, including professors, to connect them with Adventist students who are unaware of their presence. This could facilitate mentorship and academic support, addressing gaps in the PCM's current structure. All participants agreed on the critical need to recruit mentors to support students, recognizing that dedicated mentors could enhance PCM's effectiveness by providing personalized guidance.

To deepen the discussion, the moderator posed four targeted questions. On threats to students on campus, participants identified academic pressures, financial constraints, secular influences challenging faith, and lack of affordable housing. Regarding student weaknesses, they noted low engagement with church activities, limited leadership skills, and reluctance to commit due to fear of discipline or time constraints. For opportunities the church can offer, suggestions include mentorship programs, scholarships, spiritual retreats, and leadership training tailored to students. On individual contributions to strengthening students, participants proposed one-on-one mentoring, hosting study groups, providing emotional and financial support, and advocating for student inclusion in church governance. These insights reinforced the need for social outings, campus visits, a professional database, and mentor recruitment to address threats and weaknesses while leveraging church resources.

The discussion underscored structural barriers, low student engagement, and PCM's integration challenges while identifying actionable solutions like social outings, campus visits, and a professional database to enhance student support and

replicate ACAU's past success. Participants expressed commitment to addressing these issues to better serve the student population.

These analyses, encapsulated in the SWOT-TWOS framework, became the blueprint for the intervention project. It served as a diagnostic tool for understanding the current state and provided a roadmap for actionable strategies. The interconnectedness of threats and weaknesses informed targeted interventions, while opportunities and strengths guided the development of initiatives to maximize the church's positive influence on students. In essence, the SWOT-TWOS analysis became a compass, guiding the Ankatso church toward its vision of becoming a supportive and transformative community for the diverse student population it served.

Summary

The data provides insights into the sample population's living arrangements, religious backgrounds, and socioeconomic status, highlighting the need for mentorship. It also explores their religious practices, attitudes, and involvement with local churches, indicating interest in mentorship despite challenges in feeling accepted. Furthermore, the data investigates interpersonal relationships and communication patterns, emphasizing the importance of supportive church communities.

The focus group discussion with the AASDAC church board with SWOT-TWOS analysis, identifies internal strengths and weaknesses, as well as external opportunities and threats, in supporting campus ministry students. This analysis informed strategic interventions to address challenges and maximize opportunities, ultimately guiding the church towards its goal of becoming a supportive and transformative community for students.

CHAPTER 5

INTERVENTION AND IMPLEMENTATION OF NARRATIVE

This chapter describes the intervention in detail. The intervention program aimed to enhance the Personal Campus Ministry (PCM) by fostering a supportive mentorship community for students, integrating spiritual, academic, and personal guidance. It unfolded in several phases:

- Weekend Rally (June 24–25, 2022): Launched with inspirational talks and group activities to engage students in the church’s mission, encouraging leadership and ownership. Initiated a mentorship community project and rebranded ACAU into RESEAU to connect students with Adventist professionals.
- Survey (October 2022): Conducted with 70 purposively selected students to gather quantitative data on experiences, establishing a baseline for PCM impact evaluation and mentor training.
- Church Conscientization and training (Ankatso): A campaign raised awareness in the Ankatso church about students’ needs, promoting a supportive culture and encouraging mentorship participation.
- Focus Group Discussion (November 1, 2022): Held with church board members (elders, youth leaders, professionals, and a student) to review survey results, conduct a SWOT analysis, and propose solutions.

- Mentor Recruitment (November 2022): Recruited 20 mentors from church members and professionals, focusing on skills in academic, spiritual, and emotional support to guide the 70 students.
- Mentor Training (January 2023): A 10-hour seminar, supplemented by interactive workshops, was conducted to equip mentors with essential skills such as active listening, effective mentoring techniques, and strategies for addressing student challenges. The training drew from General Conference Youth Ministries resources and insights gathered from the initial survey. Ongoing development sessions continued throughout the year to ensure mentors remained well-supported and prepared.
- Community Emphasis (February–April 2023): The core values of community—such as grace, relationship-building, and mutual support—were shared through targeted teachings and sermons delivered to church members and small student groups. These efforts fostered a deeper awareness of the mentorship initiative and strengthened communal backing.
- Mentor-Mentee Engagement: Mentors actively supported their assigned mentees, offering guidance in spiritual, academic, and emotional areas. Monthly supervision meetings with students provided opportunities to monitor progress and address challenges. Additionally, mentors received follow-up support through regular phone calls and check-ins.
- Evaluation (December 2023): Assessed program impact via a follow-up survey with the 70 students. Compared results to the August 2022 baseline to measure engagement, satisfaction, and mentorship effectiveness.

- Student Rally and Campaign (January 2024): A student-led rally was held to energize and promote the peer mentoring community. This was followed by a campaign organized in collaboration with the first worldwide PCM Director.
- November 2024: 10th Anniversary of PCM (Public Campus Ministry) highlighting student involvement and celebrating the years accomplishment.

To start, the researcher shares his experience as mentee to inspire others. Then he starts the intervention project to transform the Ankatso church into a community of refuge for students unfolds through a well-structured approach designed to measure its effectiveness. The project's primary question is, "How might Ankatso church become a community of refuge for students?" The researcher organizes rallies and workshops then a CAMPUS (College- Aged Mentoring Program Useful support) Ministry.

The Researcher's Experience as Mentee

The researcher's journey traces back to 1992 when he intimately connected with the Ambolokandrina-Ankatso Seventh Day Adventist Church (AASDAC). It was a pivotal moment marked by his baptism, symbolizing a deep commitment to his faith. As a student residing within the Ankatso Campus, the church community provided the fertile soil for his spiritual growth. The seeds planted during those formative years took root, shaping the very core of his identity.

In 1993, the researcher experienced a pivotal call to ministry that changed the course of his life. With the unwavering support of the Ambolokandrina-Ankatso Seventh-day Adventist Church (AASDAC), he was selected to attend the Adventist University of Central Africa (AUCA) in Rwanda. Among those who supported him was a remarkably generous individual—though not yet a member of the church—whose financial assistance and mentoring spirit left a lasting impact. His example

planted in the researcher a deep desire to one day build a similar network of encouragement and guidance for other students.

Another church leader further nurtured this vision by recognizing the researcher's passion for youth ministry. Despite financial limitations, this leader enabled him to participate in youth training and attend the Central Malagasy Conference's Congress (then known as "Mission"), deepening his dedication to serving young people in the church.

In 1994, another significant moment unfolded when the researcher's spouse chose to embrace the Adventist faith—a decision that led to rejection from her family. During this difficult time, AASDAC again proved to be more than a church; it became a true refuge. Offering emotional, spiritual, and material support, the church helped her find strength and stability through adversity.

The researcher's journey is a testament to the transformative power of faith communities. AASDAC provided more than a place of worship—it became a nurturing environment where mentorship, compassion, and purpose flourished. Through trials and growth, the church remained a source of inspiration, deeply shaping the researcher's call to ministry.

In 2015, the researcher was appointed Public Campus Ministry Director for the Indian Ocean Union Conference. This role took him across Madagascar to all six major university campuses. Yet, despite the breadth of his travels, his heart remained anchored to his roots—the Ankatso campus and the church that had formed his spiritual foundation.

Upon returning, the changes were unmistakable. A new church building, dedicated in 2005, now stood beside the old one, which still served the community (see Picture 1). New faces filled the pews, but the challenges faced by students

remained the same: academic pressure, personal development, and the search for spiritual meaning.

This return to his alma mater offered more than nostalgia—it revealed the enduring relevance of AASDAC’s mission. While buildings and generations may change, students’ core needs persist. This realization reaffirmed the researcher’s commitment to addressing those needs through structured mentorship and community support, ensuring that today’s students can experience the same sanctuary and guidance that shaped his own journey.

Training During the Intervention Program

From the data collected from students’ surveys, the discussion with the AASDAC Board and the researcher’s experience and observation. He starts to establish the community of mentors. It reflects a comprehensive and strategic effort to transform Ankatso church into a supportive and engaging community for students. The measure ensures a thorough evaluation of the project's impact, providing valuable insights for ongoing improvements and sustainability.

During the intervention, the researcher employs a creative and engaging approach by incorporating acrostics and acronyms as communication tools. For example, The CAMPUS (College-Age Mentoring Program Useful Support) Ministry serves as the foundation of the intervention, emphasizing:

C – Community-building

A – Academic support

M – Mentorship and guidance

P – Personal growth

U – Uplifting spiritual life

S – Service and leadership

This is important for:

- Memory and retention – Acrostics and acronyms make key values and principles easier to remember.
- Engagement – These tools capture students' interest and facilitate participation.
- Identity and Vision – A well-structured acronym (like CAMPUS) provides a clear identity for the initiative, reinforcing its purpose.

Acrostics, characterized by the vertical arrangement of letters to form a word or message, serve as a unique method to infuse creative and mnemonic elements into our messaging strategy. By weaving these acrostics into our communication framework, I aim to capture our audience's attention, particularly the young participants involved in the study.

Given that our intervention primarily targets young individuals, the infusion of creativity through acrostics and the efficiency of acronyms plays a crucial role. This creative approach captures the participants' interest and creates a more interactive and memorable experience. Utilizing these linguistic devices, I leverage the innate appeal of creativity and playfulness, fostering an environment where the participants receive information and actively engage with and internalize the messages conveyed.

Ultimately, the combination of acrostics and acronyms serves as a dynamic and effective means to enhance communication and make a lasting impact on the young minds involved in our intervention.

The focus was on the core values that the participants will decide and act for the church. Additionally, more weight was given to recruiting and training mentors. Hence, the research project incorporates a systematic structure of having the Professional Community of Mentors (PCM2) to maximize the impact on students'

lives. It is easier to convict individuals to be mentors in 6 months rather than changing a church with the heritage of many years.

Rallies

Three rallies are organized during the PCM day inviting all university students in Antananarivo to participate. The purpose is to motivate the students to define their identities and feel where they belong. Students from AASDAC who attend the rally were admonished through the different themes developed.

I Will Be the Church. This first rally, during PCM Day on June 25, 2022 was the launching of the program when hundreds of students gather in one place. The theme of the first rally was "I Will Be the Church." The goals for this event were inspired by Alexandra Mora, who served as the AMiCUS (Adventist Ministry to College and University Students) Coordinator in the Inter-European Division. She prepared the sermon for this Public Campus Ministry (PCM) Day, setting the spiritual tone and objectives for the celebration.¹

To help students to define their identities. Help them to understand that the church is not the building but you and me.: "This thing that we call church is in reality composed of many I's, of many Individuals—people, students, youth, adults, children—who have said, 'I will be the church.'" Before we are a "we" in the church, we are an "I". So, who am I really?

"Will be" denotes an intention of the will, a decision we purposefully make.

Being the church is not something that happens by accident. It requires our

¹ General Conference of Seventh-day Adventists, Youth Department, *You Will Be the Church* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2022),07-15. accessed on 15 June 2022. <https://www.gcyouthministries.org/events-and-projects/pcm-day/>

commitment and intentionality. It demands that we follow through on specific actions and plans.

"The church," being part of the church for a long time, it may be easy to lose focus, to sometimes simply go through the motions. Be the church because it was God's idea for us to fellowship. Church is meant to be a loving family that becomes a support and foundation of truth. (1 Tim 3:15 ERV). Like the early church example, I encourage students to meet regularly in the temple for worship and fellowship in small groups. I have started a small group to meet first once a month, a meeting just between students. I encourage the local church to support students in their academic journey

RESEAU - Students Association. To give Adventist students and staff a chance to get together and focus on how to stay connected with each other. I encourage students to be part of the national association, RESEAU (**R**egroupement et **S**outien aux **É**tudiants **A**dventistes **U**niversitaires- Regrouping & Supporting Adventists Students in College and University). A chapter of AMiCUS (Adventist Ministry to College and University Students) that seeks to meet the spiritual, intellectual, and social needs of Seventh-day Adventist students on secular campuses worldwide. In cooperation with leaders at various church levels, it aims to achieve these goals by strengthening the faith commitment of these students to Seventh-day Adventist beliefs and values, providing opportunities for Christian fellowship, preparing students to deal with the intellectual challenges that arise in a secular environment, developing their leadership abilities, and training them for outreach and witnessing on the campus, in the community, and in the world at large.²

² <https://www.gcyouthministries.org/resources/public-campus-ministries/amicus/>

The development of this association also creates a network among students and facilitates our visible representation on the campus and our relationship with the University administration.

My Campus, my Circle of Influence. During the second rally, the researcher developed the theme "My Campus, my circle of influence," which was aimed to inspire Adventist students to increase their commitment to Christ being an Ambassador on the Campus and increase their influence. They should be like a city on the hill, to shine as God's light on others. Jesus called us "the light and salt of the world." (Matt 5:13, 14)

Love: Let your light shine through acts of kindness and compassion

Inspire: Be a role model, a positive influence

Give: share your smile or a word of encouragement

Hope: offer hope that there is light at the end of the tunnel.

Transform: be an agent of transformation and change the world.

The students are called to be salt to give taste and preserve holistically:

Save (Spiritual): "...to seek and to save that which was lost." Luke 19:10.

Act (Physical): "That you may prosper in all things and be in health" 3 John 2.

Love (Social): "Love your neighbor as yourself." Matt 22:39.

Think (Intellectual): "Test all things; hold fast what is good. 2 Thess 5:21.

Workshop

The following phase involved workshop as an information platform and a means to foster community engagement. These sessions gave students a clearer understanding of their roles within the church. I reinforce the message that they are integral to the church community. Simultaneously, the workshops facilitated the relationship between church members.

Moreover, the workshops extended beyond the student body, equipping parents and adult members with valuable resources to comprehend and actively contribute to developing relationships within the church. This component aimed to empower the church's members and establish a mutual support and understanding culture.

Recognizing the need for intentional connections, the project delved into strategies to encourage adults to engage more meaningfully with younger members. They started to learn and remember each other's names. Acknowledging that meaningful relationships take time, this component laid the groundwork for sustained efforts to bridge generational gaps within the church. Furthermore, there is encouragement for students to connect and be part of a RESEAU or network to foster a sense of community among peers.

During these workshops, I prepared and made available resources. I have translated some manuals and presentations. I informed them of the theological foundation of refuge and mentoring. We learn about how Moses, Daniel, and Paul benefited from the support of family, peer- mentoring, and adult mentoring as developed in our research

Grace. I organized a one-week session to study the relationship that Jesus had built with others to build the core values of this community of refuge. I used the acrostic to instill and remember those values.

G.R.A.C.E: **G**enerosity, **R**elationship, **A**cceptance, **C**ompassion, **E**mpowerment.

Generosity. The character of Zacchaeus is presented as one who receives the gift of salvation and responds by giving half of his possessions to support charitable causes (Luke 19). Church members are urged to practice generosity and support students with a spirit of gracious giving.

Relationship. The meeting of Jesus and the Samaritan woman in the well of Jacob was our example (John 4). She was alone and longing for a genuine relationship, but he could not find it in six husbands until she met Jesus, who gave her the water of life. Students may also experience solitude and craving for relationships; they may look for it in the wrong places. May the AASDAC -- a church in the city and university-- be a Sychar for them? It is worth noting that she became an ambassador of Jesus and an efficient missionary after this meeting.

Acceptance. This value comes from the woman treated like a dog by Jesus to instill essential values. (Matt 15: 21-28). Acceptance is a fundamental value for our students as they may come from different backgrounds, under various pressures, or be persecuted. They should be accepted as they are when they arrive at the church of refuge and be healed.

Compassion. This is Jesus' attitude and method for reaching people- "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt 9:36. Students are sometimes like those sheep who need a shepherd, campus chaplain, and mentor.

Empowerment. The last character was Mary of Bethany, who became Mary of Magdala, from whom seven demons had gone out (Luke 8). When she was healed, forgiven, and empowered at the feet of Jesus, she became the first evangelist of His resurrection. I want the students to have this incredible experience.

During this session, I encouraged them to have a new beginning and to dare to dream of a new identity with Jesus. The church members are urged to show G.R.A.C.E as a fundamental AASDAC value. This church will be a city of refuge for students where the joy of the Lord will be their strength, their stronghold (Nehemiah 8:10).

During other workshops, I also presented the ten core values of iCOR (Intergeneration Church of Refuge). This initiative is for building spiritual homes and living our values together. iCOR is intended to help churches recognize their values and live them out together across all generations in everyday church life. It will strengthen their vitality and make them relevant to their communities. It is a guide intended to aid churches in becoming supportive spiritual homes.³ Stephan Sigg, while answering the question, what is the "church?", shared different views:

"Others view church primarily as an experience: Church is not just a place; it is an event. So, we should organize an event outside of church and conduct the worship service in a more modern and professional way. Others associate church above all with institutionalism, rigid structure, and inflexible worldviews and beliefs. They view church either as a guardian of tradition and trustworthiness or as an irrelevant subculture that is out of touch with the world, we live in. For still others, the church organization, with its story, is a very important factor in their identity that gives meaning to their own personal faith".

Then he says that Church is "us, a community of those for whom Jesus is Savior, Lord and Friend. Church can be compared in a biblical sense with a garden of God, with a joyful celebration, with a living organism, with the body of Christ, with a community of practical partnership and solidarity, with a place of refuge and family where you can feel and make yourself at home."⁴

During this workshop, we have studied together the ten core values proposed by iCor- Intergenerational Church of Refuge:

³ Stephan Sigg, *Building Spiritual Homes, Living our Values Together*, Switzerland, Seventh-day Adventist Church, 2018.

⁴ Stephan Sigg, 12

Relationships

1. Connecting: Reach out and establish authentic relationships across generational boundaries and be open to others
2. Caring: Reach out to others with love and compassion and accept them as they are. Get involved in helping and supporting others where they can.
3. Participating: Recognize their spiritual gifts and talents and get actively involved where there are opportunities for them to contribute.

Spiritual Growth

4. Worshipping: Live out worship as a daily practical implementation of the gospel and discover opportunities to make it a meaningful experience.
5. Teaching: Explore and discover the word of God and the fundamental Adventist beliefs, and share them with others in relevant, creative, and practical ways.

Mission

6. Serving: Follow the example of Jesus by ministering to the needs of others and finding new ways of serving.
7. Reconciling: Work actively for reconciliation and healing in people's relationships with God, as well as with each other.

Empowerment

8. Mentoring: Integrate peer and inter-generational mentoring.
9. Training: Create training opportunities to foster and promote awareness and understanding, individual gifts and capabilities, and service and ministries.

10. Leading: Share the vision for the church with others, develop goals together, and take responsibility for leadership!⁵

At the end of the sessions, the researcher adapted the ten core values of iCOR into Core12, forming an acrostic for "NEW JERUSALEM." Each letter represented a core value, reflecting the ultimate goal of creating a supportive and inclusive community within the church, inspired by the biblical symbolism of the New Jerusalem as a final city of refuge.

Nurture

Empowerment

Worship (4. Worshipping)

Jesus-Centered (1. Connecting)

Education (5. Teaching)

Reconciliation (7. Reconciling)

Unity (3. Participating)

Service (6. Serving)

Attention (2. Caring)

Leadership (10. Leading)

Equip (9. Training)

Mentoring (8. Mentoring)

The researcher developed and shared the Alphabet of building a community of refuge:

Acceptance in the church & Ambassador on campus.

Belonging to the Body of Christ: Bridge-building, Believing, not Behaving.

⁵ Ibid., 56

Caring Christian Community Connected to Youth Culture.

Discipling (Transmitting values & DNA through Mentoring)

Empowered to be & Equipped to share

Fellowship: Family & Friends

Gospel: Growth in God's Grace

Healing and Hope: Heart (emotion), Hand (action), Head (intellect)

Intergeneration & Incarnational ministry

Jesus' followers: Follow me as I follow Christ (1 Cor 11:1)

Keepers of the brother: "...Where is your brother? (Gen 4:9)

Live with and disinterested Love: " abundant Life." (John 10:10).

Mission Mindset: "Make disciples of all nations." (Matt 28:18-20)

Nurture: "... bring them up in the nurture and admonition" (Eph 6: 4)

Obedience: "... obey your parents in the Lord for this is right." (Eph 6:1)

Prayer Partner: "For where two or three are gathered ... (Matt 18:20)

Question: Test all things; hold fast what is good. (1Thess 5: 21)

Reconciliation: "... be reconciled to God (2 Cor 5:18)

Success: "... then you will have good success (Josh 1:8)

Trust: "...guard what was committed to your trust..." (1 Tim 6:20)

Unity: "How good and pleasant it is ... to dwell together in unity! (Ps 133:1)

Vision: "Where there is no vision, the people perish...." (Prov 29:18)

Wisdom: "God gave ... skill in all learning and wisdom..." (Dan 1:17)

XLNT: "That you may approve the things that are excellent..." (Phil 1:10)

Youth: "Let no one despise your youth but be an example..." (1Tim 4:12)

Zeal: "...your zeal has stirred up the majority (2 Cor 9:2)

Long-term Intervention. Through mentoring, the researcher develops strategies to grow in spiritual depth and to grow their faith and academic effectiveness. The recruitment of mentors underscored the project's commitment to providing guidance and support to students through established mentorship relationships. While the effectiveness of these efforts was acknowledged as a process over time, the intentionality behind this approach set the stage for long-term community building.

The C.A.M.P.U.S --College Age Mentoring Program Useful Support—ministry was implemented. As it has been already said, it should be better understood as a Mentoring Process and Relationship instead of a program. Still, for the sake of simplicity, I call it a mentoring program.

The Researcher starts a peer mentoring program through a Christian small group on campus. The goal is to foster spiritual growth, community, and support among students. Here are the steps the research takes to establish such a program:

Define Goals and Objectives. Together, we determine the specific goals of the mentoring program, such as helping new believers grow in their faith, providing guidance and support for personal and academic issues, or deepening biblical understanding.

Leadership Team. I form a leadership team from within the small group. This team plan, organize, and oversee the mentoring program.

Recruitment and Training. We Recruit mentors from within the small group who are mature in their faith and willing to invest time in mentoring others. I train mentors on effective mentoring techniques, active listening, confidentiality, and the program's goals and expectations. I recruit all church elders to be part of the mentors. They started to follow the Senior Youth Leadership curriculum and invested as

Master Leaders. I continue to train others with the module mentoring in the SYL curriculum and the Mentoring Training Series proposed by the General Conference of Youth Ministries entitled: "Be Somebody to Someone."

Students are encouraged to participate in the program, while potential mentees are identified based on expressed interest through sign-ups or interviews aimed at assessing their needs and goals. Matchmaking is then conducted, initially prioritizing geographic proximity, followed by compatibility in areas such as personal characteristics, spiritual maturity, and shared interests.

The structure of the mentoring program is determined, including the frequency of mentor-mentee meetings. Initially, meetings are held monthly and later transition to weekly sessions at a designated center of influence chosen by the church. Each meeting lasts between one and two hours.

I establish clear guidelines and expectations for both mentors and mentees. These include a code of conduct, meeting frequency, and goals for the mentoring relationship. I provide mentors and mentees with resources such as Bible study materials and books to facilitate discussions and spiritual growth. I proposed the program Win Wellness, which was prepared by the Youngbergs. Prayers were incorporate into the program, both individually and as a group, to seek guidance and support from God for the mentoring relationships.

I schedule regular check-ins with mentors and mentees to evaluate the progress of the mentoring relationships and address any issues or concerns. I periodically collect feedback from mentors and mentees to assess the program's effectiveness and make improvements as needed. I encourage mentors and mentees to participate in group activities and events with other small groups to foster community and connection. We continuously evaluate and adapt the program based on the needs

and feedback of participants and adjust as necessary to ensure the program remains adequate and relevant. Building and sustaining a mentoring program requires significant time and effort. The goal is to foster an environment where meaningful relationships can thrive, and spiritual growth is nurtured within Christian mentoring small groups.

I would like to explore online mentoring, which provides guidance, advice, and support to individuals or groups online. It typically involves a mentor, an experienced and knowledgeable person in a particular field or domain, offering their expertise and insights to mentees seeking to learn and grow. However, internet accessibility is still challenging, so we use social networks to access expertise and guidance from mentors worldwide. This networking or RESEAU can also facilitate networking opportunities, as mentors may introduce mentees to other professionals or resources in their field.

Recognizing that social media is the primary mode of communication for young people, blogs and Facebook pages have been created to discuss topics relevant to students. The "WhatsApp" platform is also promoted for communication and feedback. However, it is worth noting that many young people in Madagascar do not actively use this platform. Despite this, these tools facilitate interaction and allow the researcher to gather valuable feedback and insights from participants. While virtual meetings are utilized, the emphasis remains on fostering meaningful relationships.

The C.A.M.P.U.S Ministry has RELATIONSHIP as values:

Relationship maintaining

Engagement keeping

Love binding

Acceptance and **A**ppreciation promoting

Trust developing

Intity affirming

Openness: open mind, open heart, open hand

Nurture & needs fulfilling

Supporting each other through disinterested service

Hope: Healing the broken heart and bringing hope

Influences, Impacting the lives

Partnership engaging

The final event is the third rally, a spiritual retreat with students, as we built the city of refuge with a stronghold. The theme was "Hold the fort." This hymn was the theme song because it would help them remember that they are on the battlefield, they must hold the fort, and victory is assured with God. Hold the fort! The fort in Malagasy is MANDA; with this acrostic, I remind them what they are and what they have in Christ:

Mentor & Mentee with Christ

Ambassador of Christ

New identity in Christ

Disciples of Christ

Amiable through Christ.

Evaluation

The Follow-Up Questionnaire

As the project unfolded over months, the follow-up questionnaire was administered. This phase aimed to gauge the impact of the interventions. The inclusion of questions about mentorship and experiences within the church provided a

nuanced understanding of the evolving dynamics within the Ankatso church community.

The decision to maintain consistency with the initial questionnaire allowed for a direct comparison, enabling the research team to assess changes in participants' perceptions and experiences throughout the project. The inclusion of short-answer questions added qualitative depth, allowing participants to express their thoughts beyond the confines of predefined options.

In summary, the intervention project unfolded as a dynamic and multifaceted initiative, addressing various aspects of the Ankatso church's community life. From the meticulous data collection at the Students Rally to establishing mentorship communities, each component contributed to the overarching goal of transforming the church into a community of refuge for students. The project's strategic approach, informed by the insights of the initial questionnaire, aimed not only to address existing challenges but also to foster a culture of inclusivity, mentorship, and sustained community engagement within the church.

Synthesis of Findings

I conducted an evaluation with four objectives, each comprising three questions rated on a scale of one to five. Objective one focused on assessing the mentoring needs of students within the church community. Objective two aimed to gauge AASDAC's readiness to serve as a refuge for students. Objective three involved evaluating the effectiveness of the mentoring program implementation. Objective four sought to measure the impact of participation on the growth of participants. With the 66 students who started the program with the initial questionnaires only 58 are able to give response for the follow-up.

Here are some finding for the objective one:

Objective 1: Determine the needs of mentoring the students within the church	1	2	3	4	5	
Please rate the extent to which you feel supported in your academic pursuits within the church community.	16	3	17	20	2	58
How important do you consider having mentorship support for navigating personal challenges during your time in university?	1	11	2	31	13	58
3. To what extent do you feel the church community addresses your spiritual needs as a student?	1	18	6	3	30	58

Figure 14. Follow-up Questionnaire Objective 1

The findings reveal different opinions regarding the level of support received from the church community in academic pursuits. While a considerable portion, represented by 20 respondents, agree that they receive support, a notable minority of 16 individuals strongly disagree. This discrepancy suggests a potential gap in the church's ability to effectively meet the academic needs of all students within the community. Possible explanations for those strongly disagreeing may include perceptions of disinterest or limitations in the church's capacity to help with academic endeavors, reflecting the need for further exploration into the underlying factors contributing to this disparity.

Moreover, the data highlights the perceived significance of mentorship support for navigating personal challenges among the majority of participants. With 31 out of 58 respondents expressing a belief in the importance of such mentorship, it highlights a clear recognition of the value of interpersonal guidance and support in overcoming various personal obstacles. This finding emphasizes the potential efficacy of mentorship programs in addressing the challenges faced by students within the church

community, suggesting a need for the implementation or enhancement of such initiatives.

Furthermore, the majority sentiment indicating that the church effectively addresses the spiritual needs of students is a positive indication of the perceived efficacy of the church community in this aspect. It suggests that many students find guidance and fulfillment in their spiritual journeys within the church, as a source of strength, comfort, and guidance for students navigating the complexities of university life.

Objective 2: Prepare AASDAC to be a community of refuge for students.	1	2	3	4	5	
1. How welcoming do you find the physical environment of the church (e.g., facilities, seating arrangements)?	13	14	18	10		58
2. To what extent do you perceive the church community as a safe space to express your emotions and concerns?	5	24	15	6	2	58
3. How well do you feel spiritually supported within the church community?	8	8	21	14	9	58

Figure 15. Follow-up Questionnaire Objective 2

In Objective 2, the evaluation uncovers insights regarding participants' perceptions of the church community's atmosphere. Specifically, only 10 out of 58 participants find the church to be welcoming, indicating a notable gap in the community's ability to foster an inclusive environment. Additionally, more than half of the participants perceive the church community as lacking in providing a safe space to express their emotions and concerns, signaling potential challenges in open communication and emotional support within the church setting. However, despite these shortcomings in the emotional and social aspects, most participants still feel

spiritually supported by the church community, suggesting that while there may be room for improvement in certain areas, the church effectively meets their spiritual needs.

Objective 3: Implement the mentoring program to support the students.	1	2	3	4	5	
1. How satisfied are you with the mentorship program's structure and organization?	4	2	14	24	14	58
To what extent do you feel your mentor understands and addresses your academic needs?	5	16	20	15	2	58
3. How beneficial do you find the mentorship sessions in addressing your personal and spiritual growth?	5	6	13	21	13	58

Figure 16. Follow-up Questionnaire Objective 3

In Objective 3, the evaluation reveals valuable insights regarding the effectiveness of the mentorship program. Despite some shortcomings, such as only 6 out of 58 participants expressing dissatisfaction with the College- Age Mentoring Program Useful Support (CAMPUS). Others feel that mentors do not fully understand or address their academic needs but there is a prevalent sentiment among participants that mentorship is indeed beneficial for their personal and spiritual growth. This finding underscores the significance of mentorship in providing support beyond academic realms, fostering holistic development among participants. Despite challenges, the majority of participants recognize the positive impact of mentorship on their overall well-being and spiritual journey, highlighting the importance of continued investment in mentorship initiatives within the church community.

Objective 4: Measure the impact on the growth of participants.	1	2	3	4	5	
1. Please rate the extent to which your participation in the mentorship program has positively influenced your academic performance.	9	9	15	18	7	58
2. How has your emotional well-being changed since participating in the mentorship program?	2	7	8	35	6	58
3. To what extent do you feel spiritually enriched as a result of your engagement with the mentorship program?	3	10	12	26	7	58

Figure 17. Follow-up Questionnaire Objective 4

In this final objective, the evaluation outcomes shed light on the multifaceted impacts of the mentorship program. While 18 out of 58 participants express that the program has not yet significantly influenced their academic performance, it's noteworthy that the evaluation acknowledges the need for time to ascertain definitive effects in this domain. However, a substantial majority, comprising 41 out of 58 individuals, report experiencing enhancements in their emotional well-being since engaging with the mentorship program. This suggests a positive correlation between participation in the program and improvements in participants' emotional resilience and overall psychological health. Additionally, participants express feeling spiritually enriched through their engagement with the program, indicating that mentorship extends beyond practical guidance to encompass profound spiritual support and nourishment.

These findings underscore the holistic benefits of the mentorship program, demonstrating its potential to positively impact participants' academic, emotional, and spiritual dimensions over time. But the need to improve on the church community as a refuge for our students is determinant.

Summary

In the evaluation of the intervention program reveals mixed findings across its objectives. The perceived need for mentoring within the church community is highlighted. While a majority agree that they receive support for their academic pursuits, a significant portion expresses disagreement, indicating potential gaps in academic support within the church. I need to prepare more the church community to become a refuge for students, to be a welcoming church to be a safe space to express emotions and concerns. However, most participants feel spiritually supported, suggesting a need for improvement in creating an emotionally supportive environment. Although some participants are dissatisfied with its structure and feel that their academic needs aren't adequately addressed, most find the program beneficial for personal and spiritual growth, highlighting its positive impact beyond academic realms.

Finally, the program has essential impact on participants' growth. While a minority believe it hasn't influenced their academic performance significantly yet, a majority report improvement in emotional well-being and spiritual enrichment. This indicates the program's potential for holistic development, despite its early stage.

Overall, the evaluation underscores the importance of ongoing refinement to address shortcomings indeed in the church community and maximize the CAMPUS (College- Aged Mentoring Program, Useful Support) Ministry's effectiveness in meeting participants' diverse needs and support them.

Limitations

This study faced several limitations: sampling constraints, language and translation, self-reported data. The use of purposive sampling limits the generalizability of findings. The discussion was conducted in the local language, and

translations were carefully done to preserve meaning. Despite back-translation, subtle nuances may have been lost. Responses may carry social desirability bias. To mitigate these, rigorous translation procedures, ethical protocols, and data triangulation were used. Nonetheless, these limitations are acknowledged when interpreting the results.

Time: The constraint of time, which hindered the ability to observe the long-term outcomes of the intervention strategies. Due to this time limitation, the research could only provide insights into the immediate and short-term effects of the implemented interventions, thereby limiting the comprehensive understanding of their sustained impact over an extended period. This constraint prevented the assessment of the intervention's durability and potential to yield lasting benefits beyond the scope of the study.

Another notable limitation involved the willingness of adult individuals to engage in mentoring relationships with students, compounded by their busy schedules and a lack of established relationships. Many potential mentors may have been hesitant to commit to mentoring roles due to their existing responsibilities and time constraints. Additionally, the absence of relationships between mentors and students may have hindered the development of solid and meaningful connections essential for effective mentorship.

The physical space available within the church setting also limited the intervention process. By conducting all interventions within the church premises, there was a risk of reinforcing a strictly spiritual connotation, potentially limiting the scope of discussions to predominantly religious or spiritual topics. This setup may have inadvertently discouraged open conversations about other aspects of students' lives, such as academic challenges, personal struggles, or social issues.

Despite its limitations, this study contributes to understanding how a mentorship community can be established to support public campus students spiritually and socially. It highlights a gap in current church structures and provides evidence for designing a mentorship model tailored to students' needs. These findings can inform future research and practical implementation across similar contexts in Africa and beyond.

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The concluding chapter encapsulates the researcher's reflections on the insights gained from the substance and methodologies employed throughout the research. Additionally, the research findings are outlined, followed by the conclusion. These reflections offer recommendations primarily for the Adventist Church's endeavors in ministering to students on public campus in Ankatso.

Summary

The family serves as the foundational community for humankind, providing support and education. Examples from the lives of Moses and Daniel underscore the pivotal role of family upbringing in preparing individuals for their academic journey. Moses received crucial education and support from his family despite adverse circumstances, while Daniel, from a noble background, demonstrated resilience and faithfulness shaped by his upbringing. Jesus and Paul both experienced the importance of family upbringing. Jesus found refuge in a humble family in Nazareth, while Paul's family background is less detailed but still played a significant role in his life. Timothy, who is Paul's spiritual son, also benefited from the values transmitted through his family.

The family is the primary educational institution where children learn essential life lessons and develop character. The family unit is crucial for shaping individuals who can cope with the challenges in the student's academic journey. They can contribute positively to helping others and society.

Formal or informal schools play a significant role in shaping individuals' knowledge, values, and character. Moses and Daniel both underwent formal education in foreign lands, which equipped them with worldly wisdom. However, their proper education came through spiritual transformation and reliance on God's guidance. Additionally, the establishment of schools of the prophets, initiated by Samuel, provided a platform for spiritual learning and growth among aspiring leaders. Paul and Jesus both had unique educational experiences. Jesus, although attending no formal school, received education at home and engaged in discussions with religious leaders.

On the other hand, Paul received a formal education in Jerusalem under the renowned Rabbi Gamaliel, shaping him into a rabbi, statesman, and member of the Sanhedrin. White discusses establishing schools by figures like Samuel, who designed them to nurture young people's mental, spiritual, and practical abilities. These schools emphasized a balance between spiritual growth and practical skills, preparing individuals for leadership roles in the community.

Students should find refuge and support in spiritual communities; it is the place where mentorship and peer support foster growth and resilience. Moses found guidance from Jethro, his father-in-law, and Daniel relied on peer mentorship with his friends to navigate challenges. The concept of the city of refuge in the Bible symbolizes the importance of providing sanctuary and support for those in need, highlighting the role of spiritual communities in nurturing and protecting individuals. Jesus and Paul found support and refuge in various forms of spiritual communities. Jesus mentored a group of twelve disciples and sought shelter in the households of supporters like Simon Peter and Martha.

Similarly, Paul mentored many young people and relied on one-to-one support, fellow team members, and homes like Aquila and Priscilla, often called house churches. Creating supportive communities, like the disciples' close-knit relationship with Jesus, is essential. Households and churches provide refuge and guidance for young people facing challenges, empowering them for mission and service.

Over time, mentoring evolved into a modern practice where experienced individuals provide guidance and support to less experienced ones. A mentor represents a structured and trusting relationship aimed at developing the competence and character of the mentee. Mentors are skilled individuals who offer guidance, support, and encouragement to new employees or students, fostering their growth and development. In Christian mentoring, mentors forge strong bonds with protégés, guiding them to deepen their understanding of spiritual truths, live righteous lives, and serve God effectively. This relationship involves fellowship, role modeling, guidance, support, correction, and prayer.

Theories of mentoring provide frameworks for understanding how mentoring impacts students' growth and development within various contexts. Implementing these theories in college can lead to effective social network mentoring, where relationships between students and adults foster personal and spiritual growth, guiding students toward their God-given potential.

The essence of mentoring lies in building meaningful relationships, whether it's with oneself, peers, mentors, or the community. Mentoring involves guiding young individuals in their quest for identity, resilience, values, and belongingness. Relationships with peers and mentors are crucial for support and growth, while engagement with the broader community, including family, church, and society,

fosters belongingness and spiritual development. Mentoring is a holistic approach that addresses various aspects of a student's life, helping them navigate challenges and transitions while promoting personal and spiritual growth within a supportive community.

Additionally, the focus group with the AASDAC board revealed insights through a SWOT analysis, focusing on threats, weaknesses, opportunities, and strengths. This analysis informed the development of initiatives to transform AASDAC into a supportive community for students, emphasizing mentorship and collaboration to address challenges and maximize positive impact.

Overall, the data underscores the importance of establishing a community of mentors within the church to provide guidance, support, and meaningful relationships for students navigating academic, personal, and spiritual challenges during their university years.

For his intervention, the researcher employs creative communication tools such as acrostics and acronyms to engage young participants effectively. Some resources for the training are translated into French. Through rallies and workshops, students are encouraged to define their identities, increase their commitment to Christ, and build meaningful relationships within the church.

The project emphasized the development of core values and the establishment of a Professional Community of Mentors (PCM2) to maximize its impact on students' lives. It reflects a holistic approach to fostering a supportive and inclusive church community.

The study encouraged church members and students to establish authentic relationships and be open to others across generational boundaries. These values reflect the ultimate city of refuge, NEW JERUSALEM. Implementing a mentoring

program, utilizing small groups and online platforms, fosters spiritual growth and community support among students.

The follow-up questionnaire provided insight into the project's impact, highlighting changes in participants' perceptions and experiences. Overall, the project aimed to transform the Ankatso church into a supportive community for students, but there is still a long way to go.

The mentorship program revealed mixed findings across its objectives. While many participants felt spiritually supported by the church community, there are notable gaps in academic and emotional support. Although most participants found the mentorship program beneficial for personal and spiritual growth, there are concerns about its structure and effectiveness in addressing educational needs. However, the program has significantly positive impacts on participants' emotional well-being and spiritual enrichment, indicating its potential for holistic development. Overall, ongoing refinement is needed to address shortcomings in the church community and maximize the effectiveness of the mentorship program in meeting participants' diverse needs.

Conclusion

In conclusion, this project highlighted the importance of three fundamental communities for personal and spiritual development: The Family Institution, Education Institutions, and the Spiritual Community. Drawing inspiration from biblical examples such as Moses, Daniel, Jesus, and Paul, we recognize the essential role of family upbringing. When the students leave their families and stay alone on campus, they keep the faith and values they received from their parents. Nevertheless, the church community or the small group formed by the students is helpful for

spiritual support, sharing personal and emotional support, and showing that we care for each other.

The evolution of mentoring from ancient origins to modern practices emphasizes its significance in guiding young individuals toward their full potential. Grounded in various theories of mentoring, the holistic approach addresses not only the academic but also the personal and spiritual dimensions of students' lives. The CAMPUS (College-Age Mentoring Program, Useful Support) Ministry has been established to support students.

Through a comprehensive analysis of data and insights gathered from the AASDAC board, establishing a community of mentors within the church is paramount. The intervention project, encapsulated in the Core12 values represented by "NEW JERUSALEM," aimed to transform AASDAC into a supportive hub for students through mentorship, creative communication, and developing meaningful relationships.

While the project has shown promising impacts on participants' spiritual and emotional well-being, significant challenges remain in addressing the church community's academic and emotional support gaps. Ongoing refinement and adaptation of the mentorship program are necessary to maximize its effectiveness in meeting the diverse needs of students.

In essence, this project serves as a call to action for churches and communities to prioritize mentorship and collaboration in nurturing the holistic development of students. Despite progress, much work must be done to create an inclusive and supportive community where students can thrive academically, personally, and spiritually.

Recommendations

The initial recommendation is directed towards parents, urging them to reconsider their approach to instilling religious faith and values in their children. Instead of imposing beliefs, it is advisable to adopt a more nurturing approach and allow them to decide for themselves and own their faith so that when they leave home to go to the university, they will be prepared to meet the challenge. Parenting involves embodying God's love and providing mentorship that inspires children to embrace faith and values willingly and genuinely, fostering a sense of ownership and conviction in their beliefs.

The second recommendation is to expand the C.A.M.P.U.S Ministry to encompass all churches across the six provinces of Madagascar and within the 23 regions where universities are located. This expansion aims to ensure that the mentoring program reaches a broader demographic of college-aged individuals, providing them with valuable support and guidance during their academic and personal journeys. Implementing this program in various church communities can effectively cater to the diverse needs of students across different regions, thereby fostering holistic development and spiritual growth on a larger scale.

Expanding the C.A.M.P.U.S Ministry involves providing dedicated spaces for small group meetings tailored to students' needs if they are already part of the church. Starting a new church community tailored for students offers several advantages over transforming existing churches to meet their needs. Creating a new church community allows for greater flexibility and innovation in shaping its culture, programs, and outreach initiatives. It may incorporate modern approaches to worship, community engagement, and discipleship that resonate with the younger demographic.

Moreover, starting afresh eliminates potential resistance or attachment to traditional practices and structures that may exist in established churches. It provides an opportunity to experiment with innovative ministry models, embrace new technologies, and adopt agile decision-making processes suited to the fast-paced nature of student life.

Another advantage of launching a new church community is the opportunity to build a strong sense of ownership and belonging among its members. Students involved in the inception and development of the new community feel a deep connection to its mission and vision, fostering a spirit of dedication, collaboration, and shared purpose. This sense of ownership encourages active participation, volunteerism, and leadership development among students, empowering them to shape the church's future direction.

Additionally, the expansion involves establishing a network of trained mentors across Madagascar who are readily available to offer guidance and support to students and appointing a campus chaplain. Expanding the C.A.M.P.U.S Ministry across Madagascar also entails the establishment of a comprehensive network of trained mentors strategically positioned throughout the country. These mentors, equipped with the necessary skills and resources, would serve as valuable guides and supporters for students navigating the challenges of university life.

The network of mentors would be carefully selected and trained to ensure they possess the expertise, empathy, and commitment required to mentor young adults effectively. Training programs could cover a wide range of topics, including active listening, communication skills, conflict resolution, cultural sensitivity, and understanding the unique needs of students in diverse academic and social settings.

By establishing a robust network of mentors, students can access personalized support and guidance tailored to their circumstances and aspirations. Whether they need academic advice, career counseling, spiritual guidance, or emotional support, they can turn to their assigned mentor for assistance and encouragement. Moreover, the network of trained mentors ensures that students have access to knowledgeable and experienced individuals who can offer valuable insights and support to their specific needs. These mentors can guide academic pursuits, personal development, spiritual growth, and navigating challenges commonly faced by young adults.

In addition to mentors, appointing campus chaplains in key university campuses across Madagascar would further enhance the support system available to students. Serving as spiritual leaders and pastoral caregivers, campus chaplains would provide a comforting presence on campus and offer various services, including religious services, pastoral counseling, and community outreach initiatives.

Campus chaplains would play a vital role in fostering a sense of belonging and spiritual enrichment among students, regardless of their religious background or affiliation. They would create opportunities for worship, fellowship, and spiritual growth, helping students navigate existential questions, moral dilemmas, and life transitions during their university years.

The final recommendation is to find ways to provide physical support for students who are geographically distant from their parents and may not receive timely provisions. Additionally, some students may refrain from seeking parental support due to familial obligations, such as caring for younger siblings while attending university. Furthermore, there's a need to prepare students for employment post-graduation, as many face unemployment after completing their studies.

APPENDIXES

APPENDIX A

RESEARCH QUESTIONNAIRE

Dear Respondent

I, Haja Raharijaona, a student – researcher from the Adventist University of Africa (AUA), am conducting a survey meant to build a community of refuge on the Campus. I am requesting you to be one of the participants in this study. This survey will take about **15** minutes of your time to complete. The survey is essentially for academic purposes, although the results might assist the Adventist Church in terms of planning for the students in Indian-Ocean Division -Union Conference (IOUC).

Please respond to each question honestly. If you have questions about your rights as a participant in this survey or are dissatisfied at any point with any aspect of the survey, you may contact my Research Advisor, Doctor Davidson RAZAFIARIVONY, at +254 788 644899

Thank you in advance.

Yours truly,

Haja Raharijaona, *DMin Candidate*, raharijaonah@aua.ac.ke

D. STUDENTS & SELF

Please respond to the following statements by ticking the option that most applies to you.

		1	2	3	4	5
1.	I maintain a close union with God through prayer.					
2.	I maintain a regular Bible study schedule.					
3.	I know my spiritual gift.					
4.	I use my spiritual gift.					
5.	I evaluate my value					
6.	I reflect upon my identity					
7.	I empathize with the situations of others.					
8.	I have resolved conflicts between church members.					
9.	I am accepted as I am					
10.	I accept people as they are					
11.	I know who I am					

E. STUDENTS & LOCAL CHURCHES

		1	2	3	4	5
12.	I am an active member of the local Church.					
13.	I regularly participate in my local church program.					
14.	I actively engage in the Youth Program at my local Church.					
15.	I participate in a program outside the Church.					
16.	I have a good relationship with the elderly members of my Church.					
17.	Older adults in my Church have a good relationship with me					
18.	I have a good relationship with my peers at my local Church.					
19.	Adults in my local Church actively mentor the youth.					
20.	Leaders in my local Church serve as mentors to the youth.					
21.	Mentorship by older church members influences my willingness to take on leadership roles					
22.	I am open and ready to be mentored					
23.	I make an effort to see the good in my fellow church members.					
24.	I consistently attend church services.					
25.	I actively support church activities.					
26.	I feel a strong sense of belonging in my church					

27.	I make myself available to participate in church activities					
28.	I believe my participation is valuable to my local church					
29.	I have considered leaving my local Church					

F. STUDENTS RELATIONSHIP

Please respond to the following statements by ticking the option that most applies to you.

		1	2	3	4	5
30.	I spend time with friends who are members of my local Church					
31.	I spend time with Adventist members					
32.	I spend time with non-Adventist members					
33.	I am intentional about attending my local Church's members' social programs (birthdays, weddings, graduations, anniversaries, etc.).					
34.	I use an electronic gadget (Tablet, Smartphone, Laptop, Desktop, etc.) to communicate in real-time.					
35.	I know how to utilize social media (Facebook, Instagram, Twitter, WhatsApp).					
36.	I attend meetings with Christian of another Denomination					
37.	I attend meeting with non - Christian					
38.	I share my faith with other					
39.						

H: ETHICAL STAND

Please respond to the following statements by ticking the option that most applies to you.

		1	2	3	4	5
40.	I treat others as I would have them treat me.					
41.	My thinking and behavior are influenced by Biblical truth.					
42.	I consider justice, fairness, and equality among the most critical requirements in Church and society.					
43.	I stand firm with Sabbath Issues					
44.	I stand firm with Sex issues					
45.	I value academic success rather than Christian behavior					

I. PROBLEM-SOLVING

Please respond to the following statements by ticking the option that most applies to you.

		1	2	3	4	5
46.	When I have problems, I go to my parents					
47.	When I have problems, I go to friends in my churches					
48.	When I have problems, I go to the elderly in my Church					
49.	When I have problems, I go to the leaders of my churches					
50.	When I have problems, I go to friends outside the churches					

J- Other Information

Please circle the numbers of answer you choose for each question or fill in the blank as instructed.

51. As you remember what was your first contact with SDA church?
- An Adventist neighbor or friend
 - Evangelistic campaigns
 - I was raised as an Adventist
 - An Adventist relative/ friend
 - An Adventist business associate
 - Other (specify)
52. Before you became an Adventist, what was your religion background?
- I was raised Adventist.
 - No religious background
 - Traditional Religion
 - Catholics
 - Protestant (please specify) _____
 - Other (specify) _____
53. What kind of fellowship do you find in the SDA church?
- Very little
 - Cold and impersonal
 - Moderate
 - Friendly in a formal way
 - High degree
 - Warm and spontaneous
54. How many friends do you have outside the SDA church?
- None
 - One
 - Two to four
 - Five or more
55. How many close friends do you have in the SDA church?
- None
 - One
 - Two to four
 - Five or more
56. How long have you been a member of the SDA church?
- 1-5 years
 - 6-10 years

- c. 11-15 years
- d. 16-20 Years

57. How old were you when you joined the SDA church? (Baptism)

- a. 8-14 years of age
- b. 15-19 years of age
- c. 20-29 years of age
- d. 30-49 years of age

58. What is the possibility that you might become a member of another Christian church other than SDA church?

- a. Very likely
- b. Likely
- c. Do not know
- d. Unlikely
- e. Never

59. Is there specific thing in the SDA church that you think may cause you to leave the church?

- a. Yes (specify)

.....

- b. No

60. How would you describe your present personal relationship with Jesus Christ?

.....

61. As you summarize your experience in the SDA church, what would you say are the factors that keep you in the church?

.....

62. According to you what are the needs of students in the campus

- a. More teaching
- b. More understanding
- c. More program
- d. More fellowship
- e. Others (specify)

.....

63. How would you rate the church in meeting young people's needs?

Always sometimes rarely never

64. If you can change something in the church, what would it be?

.....

65. What do you want to for your fellow students?

- a. Help them to stay in church
- b. Bring other students into the church
- c. Both
- d. Others (specify)

My Church

Which place is your local Church? Please Tick TWO!

- 1. Community.
- 2. Refuge.
- 3. Prison.
- 4. Hospital.
- 5. School.
- 6. Home.
- 7. Meeting place
- 8. Club.
- 9. Enterprise
- 10. Other (Describe)-
.....
.....
.....

My Church

Which place would your local Church be? Please Tick ONE!

- 1. Community.
- 2. Refuge.
- 3. Prison.
- 4. Hospital.
- 5. School.
- 6. Home.
- 7. Meeting place
- 8. Club.
-

9. Enterprise

10. Other (Describe)-

.....
.....

RESEARCH QUESTIONNAIRE (FRENCH)

Cher répondant

Moi, Haja Raharijaona, étudiant-chercheur de l'Université adventiste d'Afrique (AUA), je mène une enquête destinée à construire une communauté de refuge sur le campus. Je vous demande d'être l'un des participants à cette étude. Cette enquête prendra environ 15 minutes de votre temps pour y répondre. L'enquête est essentiellement destinée à des fins académiques, bien que les résultats puissent aider l'Eglise adventiste en termes de planification pour les étudiants de la Conférence de la Division de l'Océan Indien - Union (IOUC). Si vous acceptez de participer, je vous demande de commencer par remplir le formulaire de consentement et de non-divulgaration du participant.

Veuillez répondre honnêtement à chaque question. Si vous avez des questions sur vos droits en tant que participant à cette enquête ou si vous n'êtes pas satisfait d'un aspect quelconque de l'enquête, vous pouvez contacter mon conseiller en recherche, le Docteur Davidson RAZAFIARIVONY, au +254 788 644899

Je vous remercie par avance.

Je vous prie d'agréer, Madame, Monsieur, l'expression de mes sentiments distingués,

Haja Raharijaona, Candidat DMin, raharijaonah@aua.ac.ke

A : PERSONNAL INFORMATION

Please respond by ticking the box that applies to you

- j) Age: 1. 18-21 2. 22-30
- k) Genre: 1. Masculin 2. Féminin
- l) Statut Relationnel 1. Célibataire 2. Marié(e)
3. En couple 4. Compliqué
- m) Soutien: 1. Personnel 2. Parental 3.
Autres
- n) Logement: 1. Campus 2. Louer une maison
3. Parental 4. Avec ami 5. Seul

B. EDUCATION

- o) Année Universitaire

1. Première Année
2. Deuxième Année
- Troisième Année
- + de Troisième Année

C: CONTEXTE FAMILIAL

Veillez répondre en cochant la case qui vous concerne.

- p)) Élevé par:
1. Les deux parents
 2. Père seul
 3. Mère seule
 4. Autres
- q) Revenu familial par mois: *Dollar Américain*
1. \$0-100
 2. \$101-500
 3. >\$501
- r) Où avez-vous grandi?
1. Village
 2. Ville
 3. Other

Pour la prochaine série de questions, veuillez utiliser la clé ci-dessous pour répondre en cochant la case appropriée représentant votre opinion sur chacune des affirmations suivantes.

CLÉ: 1. Jamais 2. Rarement 3. Quelques fois 4. Souvent 5. toujours

D. LES ÉTUDIANTS ET EUX-MÊMES

Veillez répondre aux affirmations suivantes en cochant l'option qui vous correspond le mieux.

		1	2	3	4	5
1.	Je maintiens une union étroite avec Dieu par la prière					
2.	Je maintiens un horaire régulier d'étude de la Bible.					
3.	Je connais mon don spirituel					
4.	J'utilise mon don spirituel.					
5.	J'évalue ma valeur					
6.	Je réfléchis à mon identité					
7.	J'ai de l'empathie pour les situations des autres.					
8.	J'ai résolu des conflits entre des membres de l'église.					
9.	Je suis accepté tel que je suis					
10.	J'accepte facilement les gens comme ils sont					
11.	Je sais qui je suis					

E. ÉTUDIANTS ET ÉGLISES LOCALES

		1	2	3	4	5
12.	Je suis un membre actif de l'Église locale que je fréquente					
13.	Je participe régulièrement au programme de mon église locale.					
14.	Je m'implique activement au programme pour les jeunes de mon Église locale.					
15.	Je participe à un programme en dehors de l'Église.					
16.	J'entretiens de bonnes relations avec les membres âgés de mon Église.					
17.	Les personnes âgées de mon Église entretiennent de bonnes relations avec moi.					
18.	J'ai de bonnes relations avec mes pairs dans mon Église locale.					
19.	Les adultes de mon Église locale servent de mentors aux jeunes.					
20.	Les leaders de mon Église locale servent de mentors aux jeunes.					
21.	Le mentorat par les personnes âgées influence ma participation au leadership					
22.	Je suis prêt(e) à être parrainé(e) (mentoree)					
23.	Je choisis de voir le bien chez les autres membres de l'église.					
24.	Je fréquente régulièrement les services religieux..					
25.	Je soutiens activement les activités de l'Église..					
26.	Je ressens un fort sentiment d'appartenance à mon Église					
27.	Je me rends disponible pour participer aux activités de l'Église					
28.	Je crois que ma participation est précieuse pour mon Église locale.					

29.	Je crois que ma participation est précieuse pour mon Église locale.					
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F. RELATION AVEC LES AUTRES ÉTUDIANTS

Veillez répondre aux affirmations suivantes en cochant l'option qui vous correspond le mieux.

		1	2	3	4	5
30.	Je passe du temps avec des amis qui sont membres de mon Église locale					
31.	Je passe du temps avec des membres adventistes					
32.	Je passe du temps avec des membres non adventistes					
33.	J'assiste intentionnellement aux programmes sociaux des membres de mon Église locale (anniversaires, mariages, remises de diplômes, etc.).					
34.	J'utilise un gadget électronique (tablette, téléphone intelligent, ordinateur portable, ordinateur de bureau, etc.) pour communiquer en temps réel.					
35.	Je sais comment utiliser les médias sociaux (Facebook, Instagram, Twitter, WhatsApp).					
36.	Je participe à des réunions avec des chrétiens d'une autre dénomination					
37.	J'assiste à des réunions avec des non chrétiens					
38.	Je partage ma foi avec d'autres					
39.	Je veux partager ma foi					

H: POSITION ÉTHIQUE

Veillez répondre aux affirmations suivantes en cochant l'option qui vous correspond le mieux.

		1	2	3	4	5
40.	Je traite les autres comme j'aimerais qu'ils me traitent.					
41.	Ma pensée et mon comportement sont influencés par la vérité biblique.					
42.	Je considère que la justice, l'équité et l'égalité sont parmi les valeurs les plus critiques.					
43.	Je reste ferme sur les questions relatives au sabbat					
44.	Je reste ferme sur les questions de sexe					
45.	Je valorise la réussite scolaire plutôt que le comportement chrétien					

I. RÉOLUTION DE PROBLÈMES

Veillez répondre aux affirmations suivantes en cochant l'option qui vous correspond le mieux.

		1	2	3	4	5
46.	Quand j'ai des problèmes, je vais voir mes parents.					
47.	Quand j'ai des problèmes, je vais voir mes amis dans mes églises					
48.	Quand j'ai des problèmes, je m'adresse aux personnes âgées de mon église.					
49.	Quand j'ai des problèmes, je vais voir les dirigeants de mes églises.					
50.	Quand j'ai des problèmes, je m'adresse à des amis en dehors des églises.					

J- AUTRES INFORMATIONS

Veillez encercler le numéro de la réponse que vous choisissez pour chaque question ou remplissez le blanc comme indiqué.

51. D'après vos souvenirs, quel a été votre premier contact avec l'église SDA ?

- a. Un voisin ou un ami adventiste
- b. Des campagnes d'évangélisation
- c. J'ai été élevé en tant qu'adventiste
- d. Un parent adventiste/amis
- e. Une institution adventiste
- f. Autre (précisez)

52. Avant de devenir adventiste, quelle était votre dénomination religion ?

- a. J'ai été élevé en tant qu'adventiste.
- b. Pas d'antécédents religieux
- c. Religion traditionnelle
- d. Catholiques
- e. Protestant (veuillez préciser) _____
- f. Autres (spécifier) _____

53. Quel genre de fraternité trouvez-vous dans l'Église Adventiste ?

- a. Très peu
- b. Froide et impersonnelle
- c. Modérée
- d. Amicale de manière formelle
- e. Degré élevé
- f. Chaleureux et spontané

54. Combien d'amis avez-vous en dehors de l'Église Adventiste ?

- a. Aucun
- b. Un seul
- c. Deux à quatre
- d. Cinq ou plus

55. Combien d'amis proches as-tu dans l'Église Adventiste ?

- a. Aucun

- b. Un seul
- c. Deux à quatre
- d. Cinq ou plus

56. Depuis combien de temps es-tu membre de l'Église Adventiste ?

- a. 1 à 5 ans
- b. 6-10 ans
- c. 11-15 ans
- d. 16-20 ans

57. Quel âge aviez-vous lorsque vous êtes entré dans l'Église par le baptême ?

- a. 8-15 ans
- b. 16-21 ans
- c. 22-30 ans
- d. 30+ ans

58. Quelle est la probabilité que vous deveniez membre d'une autre religion que l'Eglise Adventiste ?

- a. Très probable
- b. Probablement
- c. Je ne sais pas
- d. Peu probable
- e. Jamais

59. Y a-t-il une chose spécifique dans l'église SDA qui, selon toi, pourrait te faire quitter l'église ?

- a. Oui (spécifier)

.....

- b. Non

60. Comment décririez-vous votre relation personnelle actuelle avec Jésus-Christ ?

.....

61. Si vous résumez votre expérience dans l'église SDA, quels sont, selon vous, les facteurs qui vous maintiennent dans l'église ?

.....

62. Selon vous, quels sont les besoins des étudiants sur le campus ?

- a. Plus d'enseignement
- b. Plus de compréhension
- c. Plus de programmes
- d. Plus de fraternité
- e. Autres (précisez)

.....

63. Comment évaluez-vous la capacité de l'église à répondre aux besoins des jeunes?

- a. Toujours
- b. Parfois
- c. Habituellement

- d. Rarement
- e. Jamais

64. Si tu pouvais changer quelque chose dans l'église, ce serait quoi ?

.....

65. Que veux-tu faire pour tes camarades de classe ?

- a. Les aider à rester à l'église
- b. Amener d'autres étudiants à l'église
- c. Les deux
- d. Autres (précisez)

.....

MON EGLISE

Quel est le rôle de votre église locale? Choisissez DEUX !

- Communauté.
- Refuge.
- Prison.
- Hôpital.
- École.
- Foyer.
- Lieu de réunion
- Club.
- Entreprise
- Autres (Décrivez)-
-

Mon Église

Quelle est la place qui décrit votre Église locale d'après vous ? Choisissez UN !

- Communauté.
- Refuge.
- Prison.
- Hôpital.
- École.

- Foyer.
- Lieu de réunion
- Club.
- Entreprise
- Autre (Décrivez)-
.....

APPENDIX B
FOCUS GROUP DISCUSSION

SWOT/ TWOS Analysis

Threat - Weakness - Opportunity - Strength

Together We Ought to Succeed (TWO2S)

1. What are the threats and challenges faced by Adventist Students in Ankatso Campus?
2. What are the weaknesses of our students?
3. What are the opportunities that the church can offer to support student?
4. What can the individuals (mentors) do to strengthen them?

APPENDIX C

FOLLOW- UP QUESTIONNAIRES

OBJECTIVE 1: DETERMINE THE NEEDS OF MENTORING THE STUDENTS
WITHIN THE CHURCH COMMUNITY.

I. Please rate the extent to which you feel supported in your academic pursuits within the church community.

1. Strongly Disagree
2. Disagree
3. Neutral
4. Agree
5. Strongly Agree

II. How important do you consider having mentorship support for navigating personal challenges during your time in university?

1. Not Important
2. Slightly Important
3. Moderately Important
4. Very Important
5. Extremely Important

III. To what extent do you feel the church community addresses your spiritual needs as a student?

1. Not at All
2. Somewhat
3. Moderately
4. Mostly
5. Completely

OBJECTIVE 2: PREPARE AASDAC TO BE A COMMUNITY OF
REFUGE FOR STUDENTS.

I. How welcoming do you find the physical environment of the church (e.g., facilities, seating arrangements)?

1. Not Welcoming
2. Somewhat Welcoming
3. Moderately Welcoming
4. Very Welcoming
5. Extremely Welcoming

II. To what extent do you perceive the church community as a safe space to express your emotions and concerns?

1. Not Safe at All
2. Somewhat Safe

3. Moderately Safe
4. Very Safe
5. Completely Safe

III. How well do you feel spiritually supported within the church community?

1. Not Supported at All
2. Somewhat Supported
3. Moderately Supported
4. Very Supported
5. Completely Supported

OBJECTIVE 3: IMPLEMENT THE MENTORING PROGRAM TO SUPPORT THE STUDENTS.

I. How satisfied are you with the mentorship program's structure and organization?

1. Very Dissatisfied
2. Dissatisfied
3. Neutral
4. Satisfied
5. Very Satisfied

II. To what extent do you feel your mentor understands and addresses your academic needs?

1. Not at All
2. Somewhat
3. Moderately
4. Mostly
5. Completely

III. How beneficial do you find the mentorship sessions in addressing your personal and spiritual growth?

1. Not Beneficial at All
2. Somewhat Beneficial
3. Moderately Beneficial
4. Very Beneficial
5. Extremely Beneficial

OBJECTIVE 4: MEASURE THE IMPACT ON THE GROWTH OF PARTICIPANTS.

I. Please rate the extent to which your participation in the mentorship program has positively influenced your academic performance.

1. Not Influenced at All
2. Slightly Influenced
3. Moderately Influenced
4. Mostly Influenced
5. Completely Influenced

II. How has your emotional well-being changed since participating in the mentorship program?

1. Significantly Declined

2. Declined
3. Stayed the Same
4. Improved
5. Significantly Improved

III. To what extent do you feel spiritually enriched as a result of your engagement with the mentorship program?

1. Not Enriched at All
2. Slightly Enriched
3. Moderately Enriched
4. Very Enriched
5. Extremely Enriched

QUESTIONNAIRES DE SUIVI

OBJECTIF 1 : DÉTERMINER LES BESOINS DE MENTORAT DES ÉTUDIANTS AU SEIN DE LA COMMUNAUTÉ DE L'ÉGLISE

I. Veuillez évaluer dans quelle mesure vous vous sentez soutenu(e) dans vos études académiques au sein de la communauté de l'église :

1. Pas du tout d'accord
2. Pas d'accord
3. Neutre
4. D'accord
5. Tout à fait d'accord

II. Quelle importance accordez-vous au mentorat pour faire face aux défis personnels pendant votre temps à l'université ?

1. Pas important
2. Peu important
3. Moyennement important
4. Très important
5. Extrêmement important

III. Dans quelle mesure sentez-vous que la communauté de l'église répond à vos besoins spirituels en tant qu'étudiant(e) ?

1. Pas du tout
2. Un peu
3. Moyennement
4. Principalement
5. Complètement

OBJECTIF 2 : PRÉPARER L'AASDAC À ÊTRE UNE COMMUNAUTÉ DE REFUGE POUR LES ÉTUDIANTS

I. Dans quelle mesure trouvez-vous l'environnement physique de l'église accueillant (ex : infrastructures, disposition des sièges) ?

1. Pas accueillant
2. Peu accueillant
3. Moyennement accueillant
4. Très accueillant
5. Extrêmement accueillant

II. Dans quelle mesure percevez-vous la communauté de l'église comme un espace sûr pour exprimer vos émotions et préoccupations ?

1. Pas du tout sûr
2. Peu sûr

3. Moyennement sûr
4. Très sûr
5. Complètement sûr

III. Dans quelle mesure vous sentez-vous spirituellement soutenu(e) au sein de la communauté de l'église ?

1. Pas du tout soutenu(e)
2. Peu soutenu(e)
3. Moyennement soutenu(e)
4. Très soutenu(e)
5. Complètement soutenu(e)

OBJECTIF 3 : METTRE EN ŒUVRE LE PROGRAMME DE MENTORAT POUR SOUTENIR LES ÉTUDIANTS

I. Dans quelle mesure êtes-vous satisfait(e) de la structure et de l'organisation du programme de mentorat ?

1. Très insatisfait(e)
2. Insatisfait(e)
3. Neutre
4. Satisfait(e)
5. Très satisfait(e)

II. Dans quelle mesure sentez-vous que votre mentor comprend et répond à vos besoins académiques ?

1. Pas du tout
2. Un peu
3. Moyennement
4. Principalement
5. Complètement

III. Dans quelle mesure trouvez-vous les séances de mentorat bénéfiques pour votre développement personnel et spirituel ?

1. Pas du tout bénéfiques
2. Peu bénéfiques
3. Moyennement bénéfiques
4. Très bénéfiques
5. Extrêmement bénéfiques

OBJECTIF 4 : MESURER L'IMPACT SUR LA CROISSANCE DES PARTICIPANTS

I. Veuillez évaluer dans quelle mesure votre participation au programme de mentorat a influencé positivement vos résultats académiques :

1. Aucune influence
2. Faible influence
3. Influence modérée
4. Influence notable
5. Influence complète

II. Comment votre bien-être émotionnel a-t-il évolué depuis votre participation au programme de mentorat ?

1. Fortement détérioré
2. Détérioré
3. Inchangé
4. Amélioré
5. Fortement amélioré


III. Dans quelle mesure vous sentez-vous enrichi(e) spirituellement grâce à votre participation au programme de mentorat ?

1. Pas du tout enrichi(e)
2. Peu enrichi(e)
3. Moyennement enrichi(e)
4. Très enrichi(e)
5. Extrêmement enrichi(e)

APPENDIX D
LETTERS OF AUTHORISATION

**EGLISE
ADVENTISTE
DU SEPTIEME JOUR** Fédération
Madagascar Centre

Fédération des Eglises Adventistes
Madagascar Centre
P.K. 6, route de Toamasina
Soemanendrariny
B.P. 670 - Antananarivo (101)
TEL : 034 83 109 34 / 033 46 256 03
E-mail : fedmadcentre@gmail.com
fmc@fmc.adventist.org



Septembre, 14 th 2022

**PASTEUR RAHARIJAONA HAJA
PASTEUR RALAIARIMANANA HARISOA
TIANA
District of Mandrosoa**

Réf : D/

Object: Committee's decision

Dear Pastor,

At its meeting of September 11, 2022, the Executive Committee of the FMC took the decision worded as follows:

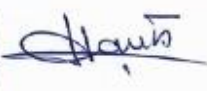
VOTE N° 234 .09. 22 PASTEUR RAHARIJAONA HAJA CHURCH VISITS WITHIN THE FMC – AUTHORIZATION

VOTE to authorize Pastor RAHARIJAONA Haja of IOUC to visit the Churches within the District of Mandrosoa- FMC. During his visit, he may survey the students, train the church member and attend the church board if needed as part of his graduation research.


For further information, please contact the Administrators.

Please accept Dear Brothers, our fraternal greetings.

The Executive Secretary,



Ps RATSIMBAZAFY Lalanaina



**Ambolokandrina- Ankatso
Seventh Day Adventist Church
AASDAC**

22 July 2023

Subject: Letter of Authorization for Mentorship Program

To Whom it may concern

I am writing on behalf of the Ambolokandrina- Ankatso Seventh Day Adventist Church to formally authorize the researcher, Raharijaona Haja to interview the Church board and the implement a mentorship program aimed at supporting students in Ankatso. As Pastor, I believe in the importance of nurturing the next generation and providing them with guidance and support as they navigate through their educational journey.

This mentorship program will be facilitated through the Ambolokandrina- Ankatso Seventh Day Adventist Church Board and will serve as a platform for students in Ankatso to receive mentorship, encouragement, and academic support. Our church board members are committed individuals who are passionate about making a positive impact in the lives of young people, and I am confident in their ability to effectively carry out this initiative.

Thank you for your commitment to this endeavor. Together, we can make a meaningful difference in the lives of the students in Ankatso.

Sincerely,

Pastor Abel RABARISON



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