

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

TITLE: THE ROLE OF ADVENTIST CHAPLAINS IN PROVIDING DISCIPLESHIP, MENTORSHIP, AND NURTURING FOR ADVENTIST STUDENTS IN PUBLIC CAMPUSES: A STUDY OF UNIVERSITY OF LAGOS, NIGERIA

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A research recently carried out by Adebowale, of Babcock University shows that, 78% of Adventist students in Public Universities in South Western Nigeria, leave home as well cultured Christians but return back with little or no Interest in Faith based related activities. From researches conducted and documents available so far within this researcher's disposal, statistics showing the ratio of Adventist Students in public campuses against those in church owned Institutions is worrisome. It is argued that 25% of Adventist youths attend the denominational schools, while 75% attend public schools. It has been observed that most students of the Seventh-day Adventist Church who found themselves in Public or secular institutions of advanced studies do not often enjoy the mentorship, discipleship and nurturing they should as those who attend Church owned institutions. This has become a significant problem and how to help them has been a concern.

From both biblical, theological and academic viewpoints, mentorship, discipleship, and nurturing have been identified as key factors in preserving society norms culturally, socially and religiously. The Mentor-Mentee relationship as well as the Teacher- Disciple relationship is a two-way undertaking. Though not much has been written or documented in chaplaincy for Discipleship, Mentorship and nurturing especially from an African Background, the concept has helped young Adventist in secular Campuses to grow their faith, beliefs, culture and doctrinal views and sustain it even while in school away from home and the church.

The research findings show that, the church in south-west Nigeria and Lagos in particular has not done enough in providing an intentional Discipleship, Mentorship and Nurturing for the Adventist Students on secular campuses. Although there appeared to be a structure to provide mentorship, discipleship and nurturing for Adventist students on public campuses, those in secular campuses are most times not being cared for. The students sometimes get pluralized by philosophical views from other faiths about their own beliefs and as a result, some of them become less concerned about church and faith issues. Others become indifferent over differences in belief systems

There is a need for the church in Lagos to declare a state of emergency on public campus ministry within her territories to help provide spiritual care to young Seventh-day Adventist Students who find themselves studying in public campuses in Lagos and Nigeria at large. Professional training and intentional projects should be considered in helping these young people stay focused and true to their identity while away from home. Mentorship and discipleship programs for inclusivity are needed by the church within those institutions.

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A project

presented in partial fulfillment

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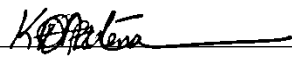
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LIST OF ABBREVIATIONS

ACM	Adventist Chaplaincy Ministries
ASF	Adventist Students Fellowship
AUA	Adventist University of Africa
BU	Babcock University
CAN	Christian Association of Nigeria
CPE	Clinical Pastoral Education
LASU	Lagos State University
NAAS	National Association of Adventist Students
PCM	Public Campus Ministries
SD	Seventh-day Adventist
SOP	Spirit of Prophecy
SPSS	Statistical Package for Social Sciences
UniLag	University of Lagos
WAD	West Central African Division
WNUC	West Nigeria Union Conference

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CHAPTER 1

INTRODUCTION

Background of the Study

The need to care for the young people while in their formative years is paramount. Elems pointed out that the youth of the church need intentional mentoring and nurturing to be able to keep the faith they were raised in.¹ Discipleship, which is a relationship of growth, development and maturity from a teacher to a student, plays a vital role for the Christian young people. Mentorship being the ability to reproduce oneself in another by a conscious effort of guiding the mentee to becoming like the mentor, is a tool for the church in building the future.² While nurturing is seen as the ability to care for, guide and nourish one to maturity in life and for the Christian youth, to maturity in Christ.³ How has the SDA Church fared in Discipline, Mentoring and Nurturing the young people in Public Campuses in Nigeria especially in Lagos?

A recent visit to one of the public campuses in Lagos by a family in my congregation on a visit to their children who are students of the school, aroused my curiosity. The visit was on a Sunday. Upon reaching the school, I noticed that there were collections of students in groups chanting and praying and singing with clear

¹Ugochukwu Elems, *Mentoring Young People: Theology, Prospects and Challenges* (Lagos, Nigeria: Jamiro Press Link, 2021), 19.

²Ibid.

³Samuel Adeyemi, Pastor, Redeem Christian Students Fellowship, University of Lagos, interview by the researcher, University of Lagos Garden Zoological Garden, Yaba Lagos, 14 April 2019.

banners inscribing the names of the fellowships or churches they belong to. It was a beautiful sight to behold. Even though there are three main worship structures in the schools meant for everyone to worship, but due to plurality of belief systems, and differences in theological ideologies, people of same faith gather together for fellowship.

The next week I decided to visit again and worshiped with one of the fellowships. I noticed that there were two pastors in their midst and the reception I got was overwhelming, mildly put - I felt really welcomed and loved.

After worship, they waited for some words of admonition and some care leaders were trained on making disciples on campus, others on mentorship, and others on nurturing. It was a beautiful sight to behold. I asked one of them why they do such training and they responded with, “our church is intentional in building disciples from the public campus where the youth are left to secularism. The church started as a campus fellowship and today it has grown to a large movement, this is as a result of intentional discipleship, mentorship, nurturing and retention project of the church.”⁴

I left home wondering how our youth from the Seventh-day Adventist Church are faring in the same school, I decided to visit the same school on Saturday 20th of April to worship with our students on the same campus that sabbath, I went to the same university and couldn't find our student banner anywhere, even the Elder's children we visited few weeks back who are very committed at home, were in the football field playing football, the daughter was in class reading on the sabbath. I eventually found a student I saw going for fellowship though not a Seventh-day Adventist gathering who knew the Adventist Students Fellowship (ASF) president. He led me to the place where few of them gather for worship.

⁴Adeyemi, interview.

I was greeted with a sad surprise to see that the students were all by themselves; no elder, no pastor, just the young and mostly inexperienced students. I ended up preaching and teaching the Sabbath school lesson studies. They were very happy to see me there. Right in my presence, pastors from other fellowship came visiting them and praying for them even helping them with some basic food items. It was at that moment I realized the enormity of the issue at hand which could lead to losing most of our young people in secular universities if something is not done quickly.

The 21st-century model of mentorship, nurturing, and discipleship, for the Seventh-day Adventist Church, requires a new focus and paradigm shift to meet with the current trends of events and the constant changes in the complex world of the young people, especially those on campuses not owned by religious organizations where proper care can be given. Bennett observes that “in a culture of popular music and secular youth culture, the church will need more than a good pastor to make meanings and break into the complex world of the religious views of young people, the church will need a professional caregiver, one who can bridge the generational gap.”⁵

The subject of Discipleship, Mentorship and Nurturing has been dealt with from a global, continental and local level though with different perspectives. Some background studies provided some views of the subject under study, Discipleship, Mentorship and Nurturing especially on Campuses.

Campus discipleship has a scanty origin but resources available point to the fact that it began as a student movement, a group of young people who were

⁵Andy Bennett, *Popular Music and Youth Culture: Music, Identity, and Place* (New York: Palgrave, 2000), 34.

passionate about Bible studies on campuses. One of the earliest documentations is that of Oxford Holy Clubs in 1729.⁶ It was then changed into the student volunteer movement in 1886 by evangelist D. L. Moody, who went from college to college holding conferences for Christian students one of which was in Mount Hermon Massachusetts.⁷ The background above shows the foundation of Campus discipleship as a ministry hence the global concept.

Globally and Continentally

The concept of Discipleship and Mentorship provides a relationship between two parties, one a teacher and the other a disciple even though similar, discipleship and mentorship differed in their purpose and mission.⁸ The relationship is that of guidance, growth and development of the disciple.⁹ John C. Maxwell opines that, mentorship, is a relationship between a younger and an elderly or an experience person to provide guidance and knowledge to one who is less experience with the intention to build into another's pattern.¹⁰ Johnson and Ridley also opine that mentorship is an experiential model of relationship, which provides learning and coaching relationship between two persons, the mentor and the mentee.¹¹ Clutterbuck adds that the ultimate goal of mentorship is to produce people of value, culture,

⁶Steve Murrell, "A Short History of Campus Ministry," accessed 28 July 2024, <https://stevemurrell.com/a-short-history-of-campus-ministry>.

⁷Ibid.

⁸Dave Buehring, *The Great Opportunity: Making Disciples of Jesus in Every Vocation* (Grand Rapids, MI: Morgan James Publishing, 2020), 67.

⁹Ibid., 69.

¹⁰John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (Nashville, TN: Harper Collins Leadership, 2008), 21.

¹¹Brad W. Johnson and Charles R. Ridley, *The Elements of Mentoring: 75 Practices of Master Mentors* (New York: Palgrave Macmillan, 2016), 36.

discipline and morals in the society.¹² While Buehring argues that, discipleship is a personal conviction of a call to serve the master just like the style adopted by Jesus.¹³ Chandler and Griffin focused on the family disciples model, to them discipleship of the young people begins from the home, and parents ought to lay the foundation and disciple their children in accordance to Christ model before they are exposed to the society.¹⁴ This opinion gives the basis for discipleship which is the family.

J. T English paints a beautiful picture of discipleship from another perspective, to him, Discipleship is a lifestyle of learning and living out the master's plan, not just an education.¹⁵ He focused on the role of the church in building discipleship as a lifestyle among church members. Gallaty and Swain can be understood today to be chaplains not just pastors. In their classical work, they saw discipleship as a task to raise men for the kingdom and the society and not just converts, their focus was in helping others understand their purpose in life and making others disciples, rather than just passing knowledge.¹⁶ Guindon also pointed out how the church can create a culture of making disciples, especially the young people who are the army of the church in the future. According to him, discipleship is leading the younger generation into Christ model of living, growing and becoming persons of hope in the society.¹⁷

¹²David Clutterbuck, *Making the Most of Developmental Mentoring: Practical Guide for Mentors and Mentees* (London: CIPD Print, 2004), 24.

¹³Buehring, *The Great Opportunity*, 73.

¹⁴Matt Chandler and Adam Griffin, *Family Discipleship: Leading Your Home through Time, Moments, and Milestones* (Wheaton, IL: Crossway Publishers, 2020), 43.

¹⁵J. T. English, *Deep Discipleship: How the Church Can Make Whole Disciples of Jesus* (Nashville, TN: B & H Publishing Group, 2020), 25.

¹⁶Robby Gallaty and Chris Swain, *Replicate: How to Create a Culture of Disciple-making Right Where You Are* (Chicago, IL: Moody Press, 2018), 34.

¹⁷Bradon Guindon, *Disciple-making Culture: Cultivate Thriving Disciple Makers through Your Church* (Franklin, TN: HIM Publications, 2020), 45.

Others have painstakingly viewed discipleship as the discipline to be a person of great moral standard in the society patterned according to Christ teaching.

Locally

From within Nigeria, the concept of discipleship is not very well documented. Research in this field is evolving and not much has been done however, a number of articles, seminars, sermons and presentations shows that discipleship is understood in the context of mentorship for many.¹⁸ Elems emphasizes the need for mentoring young people except that the focus was mostly on those within the church.¹⁹ This project is looking at mentoring from the perspective of those who are not within the walls of the church but on secular campuses of Lagos Nigeria. From Nigeria Background, the concept of discipleship is old but it has not been really documented for research purposes especially on campus ministries.²⁰ It is a bit hard in Nigeria to distinguish between discipleship and mentorship.

Statement of the Problem

The statistics of Seventh-day Adventist Students in Public Campuses is alarming. It is argued that only about 25% of Adventist young people attend denominationally owned Institutions, while about 75% of them attend secular or public institutions.²¹ The majority of these young people are in Lagos Atlantic Conference, owing to the fact that this institution is located there. Sadly, many public

¹⁸Daniel Adegoke, *Discipleship Principles for the 21st Century Church* (Ibadan, Nigeria: University Press, 2018), 23.

¹⁹Elems, *Mentoring Young People*, 29.

²⁰Ugochukwu Elems, "Campus Discipleship and Mentorship for the Seventh-day Adventist Church in Nigeria: An Assessment of the Role of the Church in Campus Ministries in Eastern Nigeria Union Conference from 2008-2018," *Insight Journal of Religious Studies* 18 (2019): 21-32.

²¹Elems, *Mentoring Young People*, 23.

campuses are left without any Chaplain from the SDA Church to care for the spiritual wellbeing of her Students like others churches do, there is no intentional plan for Discipleship, Mentorship and Nurturing for the students by the church, a work the Adventist Campus Chaplains would have done easily as a result, there appears to be an apathy from the students towards the core belief of the SDA church from a large number of Adventist students from secular institutions especially around Lagos.

Research Gap

The Chaplain is to provide emotional and spiritual care to the seekers, those who are out of their religious confines.²² While a lot has been said globally about Discipleship, Mentorship and Nurturing, little has been written on how the Chaplain can help Disciple, Mentor and Nurture students in secular institutions of higher learning especially in Nigeria. There remains a gap to be filled in providing a cutting-edge approach for the church in Western Nigeria to see the need for Chaplains to be assigned to public campuses within our territories. We see churches assigning mentors to mentees and nurturers, we see teachers with many disciples within working ranks and church organization, little has been done about the church providing Chaplains who will provide Discipleship, Mentorship and Nurturing for young people on Secular campuses especially in Nigeria and Lagos state within the rank of the Seventh-day Adventist church. There is a need for intentional work to help in this Regard.

Research Questions

The research questions for this thesis include: Why are there no SDA Chaplains in secular Universities in Nigeria to provide Spiritual care to students in

²²Naomi K. Paget and Janet McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 5.

secular settings? What is the relationship between the role of the Chaplains and Discipleship, Mentorship and Nurturing in a secular setting? How has the lack of a Chaplain, who provides, Discipleship, Mentorship and Nurturing, aided apathy among young graduates in fundamental faith and doctrines of the SDA Church? These are the questions that this research work intends to answer.

Purpose of the Study

The Purpose of this study is to evaluate the need for chaplaincy services by the SDA Church in secular institutions in Nigeria and in Lagos in particular. It is in the purpose of this study to show to the Church in Western Nigeria, the need for a Chaplain to be assigned to secular Institutions of higher learning to provide Discipleship, Mentorship, and Nurturing for our young people in secular institutions. Additionally, this research attempt to provide a tool to help meet up the demand for intentional Discipleship, Mentoring and Nurturing of our young people in Secular Institutions as a Church (SDA) to guide them in the path to go while they are away in school studying. It also evaluates the factors that militate against a successful campus-based Discipleship, Mentorship and Nurturing project for our young people in the public campuses by the Seventh-day Adventist Church in Lagos Nigeria and how the services of the Chaplain is needed.

Justification

Because the SDA Church desires to reach out to the world, what can the Seventh-day Adventist Church Chaplains do to help in providing spiritual care to this teeming population of Adventist students in secular campuses without the church presence? There is a lack of Adventist Chaplaincy presence in most colleges and

Universities in Nigeria, where these young people attend schools at their formative age thus, the need for this research work.

Delimitations

Western education is very key, and there are so many public universities in Nigeria with SDA students, the issue of Mentoring, Discipline, and Nurturing of students in public campuses across Nigeria and Lagos, while providing caregivers with a template for ministry, cuts across all works of life and public institutes. This research however, is limited to the students in University of Lagos.

Limitations

The research work is limited by time, as the workload requires meeting these students in various institutions to dialogue with them, some of them are bugged down with their classes, exams and projects so having enough time is a limitation. Another impediment is the availability of resource materials in this field of study. Lastly, finance is a constraint as the institutions under study are far apart and the researcher also lives in a distant location.

Methodology and Procedure

The research procedure that was used in the process, is the quantitative method which made use of library resources both in print and electronic. Data used in the research were collected through the use of questionnaires, the sample population for the respondents was a 100 using the Taro Yamani Scientific formular. The data gathered was analysed using SPSS and a simple percentage table. The result of the findings was tabulated and interpreted for the research result, from where recommendations were made.

Definition of Terms

Chaplain: An emotional, pastoral and Spiritual care giver, who works outside of the walls of a church, a Pastor who has been trained, ordained and endorsed to provide spiritual care to people who are not within the confine of their faith or religious beliefs.

Chaplaincy: The System that provides spiritual care for unofficial church setting. It is the department that provides the services of a Chaplain.

Disciple: A student who is learning under a teacher, to become like the teacher.

Discipleship: The act of following or studying someone, or the group of followers of a teacher. It also refers to the relationship between a disciple and a teacher. In Christianity, the relationship between Jesus and the follower.

Fellowship: The gathering of believers, in this context, the gathering of Students for worship.

Mentee: One who is being guided, trained or counsel by a Mentor.

Mentor: An experienced person who provides guidance and care to an inexperienced person.

Mentorship: A Guidance provided by a mentor, especially an experienced person in a company or educational Institution. It is also understood as a period of time during which a person receives guidance from a mentor.

Nurturing: Helping someone or something to grow to maturity. In this context, the art of helping a student to grow and mature into the very image of Christ.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

This section of the work studies and surveys various concepts of chaplaincy ministries foundation from a Biblical and theological view point. It looks into what the Bible says about the concept of Chaplaincy ministries as it relates to the subject of Discipleship, Mentorship, and Nurture. How was chaplaincy ministry understood in the Old Testament, how was it understood in the New Testament, and how do scholars or theologian understand the concept as it relates to the subject today.

From a historical viewpoint, the word chaplain, chapel or chaplaincy, does not exist. As a matter of fact, the word for chaplain or chapel was not used until around the 12th Century AD. Its origin is traced to Saint Martins of Tour, a military officer who showed compassion to a beggar by sharing his mantle with the beggar who was subjected to cold. Paget and McCormack opined that, Though the word used ‘*Capella*’ was a latter idea, the concept has a long history, closely associated with the word “*Capella*’ which was later translated ‘*Chapelain*’ from Latin to *Chaplain* in English, originated from kind act of Bishop Martins ... his cloak, part of which was given to the beggar was enshrined in a place that was called *Capella*, which later became Chapel in English, the keeper of the chapel was later to be known as a chaplain.¹

Paget and McCormack went further to expatiate that, “through the Bible, we see chaplains, doing the work of present day chaplains even without been addressed

¹Paget and McCormack, *The Work of the Chaplain*, 3.

as chaplains.² Stephen White further observed that, “Concepts and meanings evolved over time, what a word means today, may not exactly be the same a century ago but the concept may still remain same ... chaplaincy today was known as spiritual caregiving, we see kings, in the Bible, having caregivers who function as chaplain. As a matter of fact, God is our model of Chaplaincy ministry.”³

Chaplaincy ministry from a biblical viewpoint, studies the activities of spiritual caregivers in biblical times as it relates to the acts found in modern day chaplaincy ministry. This is what this chapter is focusing on.

Chaplaincy Work in the Bible

To the Christian, the first book and the source of Christian theology is the Bible. Ellen White postulated that “The Bible alone should be the rule of the Christian faith, it is the guide the theologian need to interpret everything else, it is the source of divine inspiration, it is God’s communication manual to all believers, the Bible, is God’s manual for our everyday life.”⁴ Since the Bible is our source of information, as Ellen White stated, the Bible should provide us with a compass for every work. Paget and McCormack opined that, “the Bible is the Model for today’s Chaplain with Christ example of ministry, as the focus of the care a Chaplain gives.”⁵ As we look into the Bible for a clearer view of the work of a chaplain as it concerns mentoring, discipleship, and nurturing, the aim is to provide a solid foundation for the research work.

²Paget and McCormack, *The Work of the Chaplain*, 3.

³Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry* (Cleveland, OH: The Pilgrim Press, 2005), 8.

⁴Ellen G. White, *Education*, Complete Published Ellen G. White Writing [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2019).

⁵Paget and McCormack, *The Work of the Chaplain*, 3.

Chaplaincy Work in the Old Testament

The Old Testament has been said to be the collection of books from Hebrew background, starting from the canonical book of Genesis, through Malachi. The focus is to survey what these books have to say to us about Chaplaincy Ministries. The work of the chaplain has been considered as a service rendered in secular settings outside of the normal place of worship or the walls of the Church. ... The services are centered on the emotional, intellectual, social, interpersonal, and spiritual dimension of life and they seek to assist in personal awareness, growth and integration.⁶ This shows that what the chaplain does, not necessarily mean ministry within faith background, but all-inclusive service rendered to people both of faith and no-faith people.

Paget and McCormack posited that, “the development of Chaplaincy Ministry has its roots in ancient history. Religious men and women often accompanied armies into battle as priest.”⁷ It is also clear that the concept of Chaplaincy as a ministry or Pastoral care also includes counseling and traces its roots to the Bible. The foundational basis of chaplaincy ministry, has rich biblical-historical pathways.

Chaplaincy as a concept, is not completely new in the Bible; it followed a tradition of love, mercy, sacrifice, and concern towards those in need of mental, emotional, physical, material or medical attention.⁸ To buttress this point, Mitchell again asserts that, “The work of Chaplaincy sprang from the character of God. ... God

⁶L. E. Holst, *Hospital Ministry: The Role of the Chaplain Today* (New York: Crossroad, 1985), xii.

⁷Paget and McCormack, *The Work of the Chaplain*, 3.

⁸Benjamin Yemson Nuhu, “The Impact of Professional Healthcare Chaplains on Patients’ Recovery Nature in Jengre Seventh-day Adventist Hospital Nigeria” (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2020), 5.

is love, it was the love of God that made Jesus come to the earth, to provide spiritual, moral, emotional, psychological, redemptive care for a fallen human race.”⁹

Nuhu, in his dissertation, postulates that, “the compassionate mercies of God are what chaplaincy is tied to in the heart of its practice, Chaplaincy means Compassion.”¹⁰ Malley lends his voice too on the subject matter by asserting that, “the concept of chaplaincy that was originated from Martins of Tour, was tied to love, he showed compassion to the poor needy, by sharing his cloak to help the needy cover his body from the cold of the winter.”¹¹

Nuhu posits that, pastoral care has been one of the most researched and discussed theme as far as spiritual care is concerned, the researcher however, sees more of chaplaincy care in the Bible.¹² Abin and his colleagues also lend a voice in the subject of pastoral care (chaplaincy) in the Old Testament, according to them;

Pastoral care offered within the church is grounded on the life and ministry of Jesus Christ. His ministry provides a pattern on which we can model our own pastoring or caregiving ... the gospel is not the only source or material for Pastoral Care, we can discover some fresh light from the Hebrew scriptures called the Old Testament, the Lord is viewed as a compassionate caregiver.¹³

Ceballos, in a class lecture in 2019, gave a view about chaplaincy in the Old Testament. According to him:

The work of a Chaplain is clearly seen in the Old Testament, if one understands that chaplaincy is all about compassionate care for others. God became the first Chaplain to mankind, He knew and understood Adam’s grief

⁹Mitchell Lewis, “Biblical Foundations for Chaplaincy,” posted August 30, 2018, <https://milewis.wordpress.com/2018/08/30/bible-foundation-chaplaincy/>.

¹⁰Nuhu, “The Impact of Professional Healthcare Chaplains,” 7.

¹¹Chaplainemergen, “The Origins of Chaplaincy,” Posted April 3, 2019, <https://chaplainemergen.org/why-everything-you-know-about-charity-is-a-lie/>.

¹² Nuhu, “The Impact of Professional Healthcare Chaplains,” 12.

¹³Abin Abraham, Aby A. Kurian, and Alby Mathew, “Pastoral Care and Counselling in the Bible,” accessed 7 May 2019, www.academia.edu/20398490/Biblical_foundations_for_Pastoral_Care_and_counseling.

of the loss of Eden and the evil that befell his family for centuries, the Scripture showed God, providing the first care for man in Genesis 3: 21, providing man with what man needed the most in his crisis to deal with the reality of his lost glory, cloth was made by God from animals skin that the man and the woman may be protected, and covered.¹⁴

God's Action in intervening in the lives of the Israelites whenever they found themselves in the midst of their enemies and in need of care, can be seen throughout the Old Testament. Maria Colfer, as cited by Nuhu, further opines that the prophets and the Levites were acting pastorally in the Old Testament, Moses was doing the work of a chaplain, even rather than that of a prophet at some times. Many times he entreated with God to have compassion on the Israelites, he counseled them, he cared for their needs, and helped them out of their crisis on several occasions.¹⁵

In the Old Testament, we find various functions and types of spiritual caregiving which is today understood to be chaplaincy ministry. Within the Old Testament, research has shown that the shades of Military, Workplace, Campus, Palace Chaplaincy concepts are found in the Hebrew settings.¹⁶

Campus Chaplaincy Ministry Model in Old Testament

One illustration of campus chaplaincy in the Old Testament as it portrays mentorship, discipleship and nurturing, is the school of the Prophets in the book of 2 Kings. 6:1-7. Shorb posited that, "a direct spiritual care giving to students outside of the walls of the church, is the work of Elisha and the sons of the Prophets in 2 Kings 6. Elisha provided the sons of the prophets, a model of care giving, discipleship,

¹⁴Mario Ceballos, "Grief and Crisis Counsel: Care for the Bereaved and Dying" (lecture presented to AUA Masters of Chaplaincy Students, Babcock University, Ilishan, Nigeria, May 29, 2019).

¹⁵Maria Colfer "Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care and Healing of Hospital Patients" (MA thesis, Reformed Theological Seminary, School of Theology, 2014), 13, quoted in Nuhu, "The Impact of Professional Healthcare Chaplains," 9.

¹⁶Ibid.

mentorship, and nurturing. This is the work of the college chaplain in its barest state.”¹⁷ According to Shorb, Campus chaplaincy which requires, discipleship, mentorship and nurturing, began with the school of the prophets in 2 Kings.

On the same ground, Stephen White also posits that, the model for public campus ministry is that which was learnt from the school of the prophets. According to him, “Anytime one wants a model for effective campus ministry, the school of the prophet is a handy book. Most times, when students in search of knowledge are left on their own, they lack mentorship, discipleship, and nurturing. Elisha’s model, is a basic foundation for campus chaplaincy today.”¹⁸

Ellen White in her work, *Education*, posits that “When the schools are left unattended to emotionally, physically, socially and spiritually by God fearing mentors, teachers, and guidance, the minds are often left empty and easily filled with the evil of the world. The enemy plants his seeds through evil men. This was one major reason that Elisha has to establish the school of the prophet and provide spiritual care to those on training to handle the affairs of God.”¹⁹ As stated earlier, the concept existed in the Bible even-though not with modern understanding. Campus chaplaincy is a major tool in the hands of the church to model, disciple, mentor and nurture the young people in secular campus just like in the Bible times.

¹⁷Deanna L. Shorb, “Uncovering God: A Global Chaplaincy on a Secular Campus,” in *College and University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*, ed. Lucy A. Forster-Smith (Woodstock, VT: Skylight Paths Publishing, 2013), 67.

¹⁸S. White, *The College Chaplain*, 57.

¹⁹E. G. White, *Education*, [CD ROM].

Chaplaincy Concepts in the New Testament

Compassion has been the key word in the Chaplaincy ministry. The New Testament is full of activities of compassionate care which are just what Chaplaincy ministry is all about, “to provide support to people who need it the most in times of crisis”. Naomi and Janet in a short but all-encompassing work points to the basis and foundation of Chaplaincy as rooted in the New Testament. Jesus is referred to, in the entire New Testament, as a Savior, one who brings peace in an obscure situation, hope, in a hopeless situation, a changer of events and He who can calm the storms of life.²⁰ No doubt Naomi and Janet see Jesus as the perfect example of all spiritual care givers that Chaplains should emulate, in compassion and tenderness.²¹ It was compassion, that bought us our redemption and faith sealed our salvation. In Christ, is life original, un-derived, un-borrowed.²²

Jesus Model of Chaplaincy Ministry

Paget and McCormack observed that Pastors are guided by their denominational walls; they minister mostly to people of same faith, religion and perhaps, same cultural background, in a particular setting with almost similar religious beliefs.²³ The Chaplains are not like the pastors, they are not placed in a denominational institute with people of faith, their work is not limited to

²⁰Mario Ceballos “Christ the Greatest Chaplain of All Times,” Seminary Chapel Sermon, Babcock University, Nigeria, May 4, 2019.

²¹Paget and McCormack, *The Work of the Chaplain*, 16.

²²Ellen G. White, *Desire of Ages*, Complete Published Ellen G. White Writing [CD ROM] (Silver Spring, MD: Ellen G. White Estate 2013).

²³Paget and McCormack, *The Work of the Chaplain*, iii.

denominational lines or even religion. They minister to people of different faiths, and to those without faith, across cultural lines.²⁴

Jesus's ministry was nothing short of Chaplaincy. Jesus ministered mostly within those who are outcasts and rejected of the society, providing them with the care they needed. Jarrett as cited by Nuhu, points out this singular fact that "the first comparison that we can analyze between Jesus' ministries and that of the chaplain is incarnational. Incarnational ministry of Jesus is the doctrine that the second person of the Trinity assumed human form in the person of Jesus Christ and is completely both God and man."²⁵

Jarrett goes further to state that,

A central ideal behind incarnational ministry is to live the good news rather than preach the good news. Incarnational ministry can also mean ministry that crosses cultural barriers to be an embodied presence to people in need. At other times it is used to talk about culturally relevant analogies for the gospel.²⁶

The idea of incarnation is covered in the Book of John, "the Word became flesh and dwelt among us" (John 1:14). The New Testament in general and the gospels in particular, showed Jesus always providing stability to the people, restoring hope, healing, deliverance, and forgiveness to the people. He went looking for them. Paget and McCormack built a theology of Chaplaincy for Jesus in Matthew 25. To them, the heart of Chaplaincy is found in no other suitable Bible passage than Matthew 25. In their words, "Matthew 25 concerns Jesus' teaching about the value of all persons-not just those who shared his ethnicity, culture, and religion. Jesus taught

²⁴Paget and McCormack, *The Work of the Chaplain*, iv.

²⁵Jarrett J. Guinn, "The New Testament Chaplain," paper presented for CHPL 500, New Testament Chaplaincy, Liberty University, Lynchburg, Virginia, September 02, 2016, <https://www.coursehero.com/file/19721785/CHPL-500-New-Testament-Chaplaincy/>.

²⁶Ibid.

that, if people wanted to be considered “righteous” and “inherit the kingdom” of God, they were to minister to **all** persons, particularly those considered the “*least of these*.”²⁷

It can be understood that, all through the life of Jesus, he was seeking those in crisis to provide them with relief from their sicknesses, sorrow, despair, anxiety, sin, etc. Matthew paints a picture of Jesus as a Chaplain that wants to give rest to those who labored (Matt 11:28-30.) John paints him as a comforter in John 11, with Mary and Martha, Mark paints him as restorer of sight, a healer Mark 1:40-45, 6:53-56, even on the Sabbath he healed, a sign of compassion (Mark 3:1-6.).²⁸

Ellen White further points out how Jesus’ ministry is the foundation of chaplaincy, a ministry of Compassion. “Christ’s method alone will give true success in reaching to people. The Savior mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs and won their confidence. Then He bade them, “follow me.”²⁹

In Christ healing ministry, faith was a requirement, Jesus always asked, do you want to be healed? (John 5:6). Do you believe? (Matt 9:28). Paget and McCormack specifically added that, “every good work must be accompanied by faith.”³⁰ Following Jesus’ example of ministry is key in Chaplaincy, the work of faith and compassion in the incarnation ministry of Jesus, requires that our show of love to those in need, the “least of these” requires both action, and provision. Jesus can truly

²⁷Paget and McCormack, *The Work of the Chaplain*, 5.

²⁸Nuhu, “The Impact of Professional Healthcare Chaplains,” 12.

²⁹Ellen G. White, *Ministry of Healing*, Complete Published Ellen G. White Writing [CD ROM] (Silver Spring, MD: Ellen G. White Estate 2013).

³⁰Paget and McCormack, *The Work of the Chaplain*, 7.

be said to be a chaplain of all time, who constantly desires the good and well-being of those whom He came to seek, and save.

The Call of the Twelve

In the call of the twelve, Jesus intend that they will grow in the knowledge of the spiritual and thereafter, impact their generation. Ellen White in her book, the *Desire of Ages*, postulated that:

When He [Jesus] called the twelve, they were men of weak nature, unqualified for the task ahead of them, but He who knows the depth of their hearts, invited them to learn from him because, he was meek and lowly in heart. By trusting him and turning away from their daily works of life, Jesus transformed their lives that by mere listening to them, the people could attest, “They have been with Christ.” True discipleship, transforms one into the perfect image of the life giver.³¹

The call of the twelve began what is today known as Christian discipleship. Dodson adds that “The Twelve, were the foundation for the making of a true disciple. They did not only listen and act like Jesus, they lived out their lives in propagating his [Jesus’] mission on earth.”³² This forms the basis for Christian Discipleship.

Jesus’s Model of Discipleship

Christ’s model of disciples making, is about connecting people in a relational, personal way-the way of the cross-shaped love.³³ According to Dodson, Disciples are more relational to Jesus in the call, then being called Christian. He went further to add that,

The Christ model of Discipleship is that of relationship, it is that of a call and response, a model that connects the disciple to the transcendent, a model to reach out to all, lead all, care for all, and nurture all. Christ model

³¹E. G. White, *The Desires of Ages*, [CD ROM].

³²Jonathan K. Dodson, *Gospel-centered Discipleship* (Wheaton, IL: Crossway, 2012), 47.

³³Bobby Harrington and Curtis Erskine, “Jesus-style Disciple Making and True Discipleship,” *Discipleship.org* (blog), January 26, 2021, <https://discipleship.org/blog/jesus-style-disciple-making/>.

commissioned the disciples to bear fruit commensurable to their calling, it calls them to reach up and reach out, Christ model is our model today.³⁴

Ellen White adds, “Christ method alone will bring true success.”³⁵ This quotation in response to the Christ’s model of Discipleship is apt. it makes room for a wholistic view of true discipleship. She went on to add that, “The savior mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs and won their confidence. Then he bade them, ‘follow me’.”³⁶ From the above description of the Jesus’ model of discipleship, it is important for the church to follow the same pattern before calling out ‘follow us.’

The Role of the Teacher

From the command to “go and make disciples”, the role of the teacher is stated clearly. According to Hull, “Jesus’s command to “go into the world, and make disciples” carries along with it, the instructions for the teachers, who were once disciples and now disciple makers. His instructions are simple, ‘Teaching them to observe all things I have commanded you’.”³⁷ The teacher is to teach, and mentor the disciples in the right path to follow to become like the teacher someday.³⁸ Elmore also observed that, “in relationship between the teacher and the disciple, the mentor and mentee, the teacher, or the mentor, has a single role, to make the best out of the

³⁴Dodson, *Gospel-centered Discipleship*, 47.

³⁵E. G. White, *Ministry of Healing*, [CD ROM].

³⁶*Ibid.*

³⁷Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers for Christ* (Colorado Spring, CO: NavPress, 2006), 47.

³⁸David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church ... and Rethinking Faith* (Grand Rapids, MI: Baker Books, 2016), 65.

disciple or the mentee.”³⁹ In a short statement, the teacher’s role in the relationship is to teach right, inspire the student, win their confidence, empathizes and sympathize with them, then point them to the great Teacher, Jesus Christ.

The Role of the Student (Disciple)

An article from Wikipedia aptly sums it up in these words, “A disciple would literally follow someone in hope of eventually becoming what they are. A Christian disciple is a believer who follows Christ and then offers his own imitation of Christ as a model for others to follow ... he is first a believer who has exercised faith.”⁴⁰ From the statement above, it is clear that the students’ role is to follow in obedience and in subjection to the teacher. Dodson adds, “The disciple has a duty to submit, study, search, and be willing to learn. The disciple has a role to honor the teacher, to walk in the path of the teacher, and be willing to accept what he/she doesn’t know.”⁴¹ The disciple has to show commitment to the relationship as he/she learns from the teacher, this is the function of the discipleship relationship.

The Campus Disciples’ Model of Chaplaincy

Reading and watching the turn of events in the Acts of the Apostles, the Disciples who were learners under Jesus, became role models in the care giving of those in need and in crisis. The care giving nature and activities of the Disciples are visibly seen in Acts, they were disciplers of disciples, mentors and nurturers per excellent. Chaplains provide compassionate care to seekers. We see Peter acting as a

³⁹Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Duluth, GA: Growing Leaders, 2004), 41.

⁴⁰“Disciple (Christianity,” Wikipedia, accessed 7 May 2019, [https://en.wikipedia.org/wiki/Disciple_\(Christianity\)](https://en.wikipedia.org/wiki/Disciple_(Christianity)).

⁴¹ Dodson, *Gospel-centered Discipleship*, 52.

chaplain to Cornelius. His service was that of a chaplain if we understand what a chaplain is. The Heiberts posits that “Acts 10 lays a very concrete foundation for a chaplaincy ministry amongst the disciples. Let us not forget that, in the heart of Chaplaincy, is the incarnate ministry of Jesus which is compassion⁴²

Again, in their lowliest estate, Paul and Silas provided a chaplaincy ministry of presence to the Jailer in Act 16:22-40. They both ministered to the delusioned, despaired and confused jailer who was attempting suicide.⁴³ According to Guthrie and Motyer, Paul did the work a chaplain should do, he cried out to save the jailer. Chaplains are to stabilize situations, bring peace where there is no peace, and hope in the situation of hopelessness. When Paul responded “we are all here” this suggests that, the two missionaries were able to exercise some moral control over the other prisoners. The jailer received a sort of relief and sense of safety, realizing they were still within the prison.⁴⁴

The disciples all functioned as care givers to their immediate and larger communities, exalting the quality of lives of people of all class and groups, as their master taught them to do, not exempting even those who were persecuting them. They were always availing themselves to serve and bring relief to the people. They have been enshrined into the ministry to the “least of these” in Christ’s ministry.⁴⁵

⁴²Paul G. Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids, MI: Baker Books, 1995), 108.

⁴³Nuhu, “The Impact of Professional Healthcare Chaplains,” 19.

⁴⁴F. F. Bruce, “The Acts of the Apostles,” *New Bible Commentary*, ed. D. Guthrie and J. A. Motyer, 3rd ed. (Grand Rapids, MI: Eerdmans Publishing House, 1970), 995.

⁴⁵Neil Holm, “Towards a Theology of the Ministry of Presence in Chaplaincy,” *Journal of Christian Education* 52, no. 1 (2009): 14.

Ellen G. White on Campus Ministry

One can say that as at the time of E. G. White, the idea of a professionalized chaplaincy like what it is today, has not been developed, but, the writings of Mrs. White provided a vivid description of the work of care giving outside of the walls of the church especially on campuses and health care facilities.

The word Chaplaincy may not be found in her writings but the concept of care for the needy runs through the pen of inspiration. One will read Ellen White's books especially of hope, faith and healing, and be very impressed to see how Ellen White spoke to ministers to pride Spiritual care outside of the walls of the church. One of her admonitions to care giver, was to learn the Jesus's method of ministry. She pointed out how Jesus was able to meet the needs of the needy through a committed approach of being one of them. She postulated that, "the Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."⁴⁶

Chaplaincy is tied to this incarnational ministry of Christ, to meet the needs of humanity. John Lee in his article in the *Ministry Magazine* noted clearly that Ellen White in *Ministry of Healing* outlined conditions associated with the work of a Chaplain:⁴⁷ "It is of great importance that the one who is chosen to care for the spiritual interests of those in need of care and helpers, be a man ... who will have moral influence, who knows how to deal with minds."⁴⁸ Nothing could define a chaplain than what Mrs. White said above as a criteria for Chaplains.

⁴⁶E. G. White, *Ministry of Healing*, [CD ROM].

⁴⁷John K. Lee, "Who Can the Chaplain Be?" *Ministry*, April 4, 1980, accessed 9 May 2019, <https://www.ministrymagazine.org/archive/1980/04/who-can-the-chaplain-be>.

⁴⁸Ellen G. White, *Testimonies for the Church*, vol. 4, Complete Published Ellen G. White Writing [CD ROM] (Silver Spring, MD: Ellen G. White Estate 2013).

Summary

The theological and Biblical foundation of Chaplaincy work, especially, how it is needed most in health care centers, cannot be questioned. Even though the word “Chaplaincy” and Chaplain, did not find their ways in the Bible language, the concept can be found in the Bible. The Bible’s greatest character as a Chaplain is God himself, who always goes out in search of man lost in sin, sickness, suffering and so on. The incarnation of Jesus in the flesh was to help locate, relate, and comfort man from the loss of all that he was to be enjoy, had he not fallen. Ellen White was not silent about Chaplaincy and care giving ministry, within and outside the church walls. Jesus is the example to be followed and those who seek to provide care to those in need must be men and women of sound mind and character

CHAPTER 3

REVIEW OF RELEVANT LITERATURE

Discipleship, Mentoring, and Nurturing can be understood as a relationship between disciple maker and the disciple, the mentor and the mentee, the nurturer and the nurtured, for the purpose of holistic growth. The process can be said to be formal or informal depending on the plan of the people involved.¹ The work of a chaplain includes nurturing, mentoring, and discipleship making.² In this chapter, the researcher is setting out to survey some theoretical and conceptual frameworks in this line. The chapter surveys relevant literature in line with the research work, to furnish the research work with relevant data.

Providing mentorship, discipleship, and nurturing to students especially those in secular or public campuses is a mandate for the church owing to the fact that more than 80% of its young people attend secular Colleges and Universities for many reasons.³ Isacka observed that, “A reasonable number of Adventist students at the University cease to participate in church programs like evangelism, nurturing one another, and being interested in prayer meetings and other worship programs as soon

¹Isacka Vitus Ndaruhekeye, “Biblical Mentorship as Discipleship to Enhance Adventist Students’ Commitment to Faith: A Practical Model for Nurturing and Retention Strategies at the University of Arusha in Tanzania” *Saudi Journal of Humanities and Social Science* 6, no. 2 (2021): 60-77, <https://doi.org/10.36348/sjhss.2021.v06i02.005>.

²Dodson, *Gospel-centered Discipleship*, 67.

³AdventSource, *Quick Start Guide for Public Campus Ministry*, PDF file, 2020, https://adventsourcecms.blob.core.windows.net/media/1b104b30-2a5b-4bfc-ba6d-a9e60118e0a7/QuickStartGuide_PublicCampusMinistry.pdf?v=637831283694292885.

as they commence University education.”⁴ As the research progresses it is the aim of this chapter to source relevant information about this major crisis of Adventist students across the world, and in Lagos State Nigeria in particular.

The Concept of Discipleship

Discipleship is said to be a journey of intentional decisions leading to growth, maturity and transformation in one’s relationship with a teacher, guide, mentor or a role model.⁵ In Christianity however, the concept is seen as a spiritual journey of growth and transformation that involves following Jesus Christ, learning from him, and imitating his life, which also include helping others to become disciples.⁶ This gives insight into what discipleship is from a general and Christian perspective.

The Christian world is concerned about raising Disciples, Jesus laid the foundation in the great commission in Matthew 28:18-20. The idea of making disciples is a concept that seeks to raise kingdom work and watchmen for God.⁷ The concept or idea of a disciple, is that of a learner, a student who sits below a teacher to receive knowledge.⁸ The word Disciple itself has been argued to have come from the Latin word *Discipulus* which means student, learner or a follower.⁹ In the Greek Concept, the word disciple which is a Koine Greek word, originates from the word

⁴ Ndaruhekeye, “Biblical Mentorship as Discipleship,” 68.

⁵James McNeal, “What Is Discipleship and How Does It Happen?” accessed 12 April 2024, www.cru.org/us/en.train-and-grow/help-others-grow/discipleship/what-is-discipleship.html.

⁶“Grace Theological Seminary, “What Is the True Meaning of Christian Discipleship?” published December 9, 2021, <https://seminary.grace.edu/what-is-the-true-meaning-of-christian-discipleship/>.

⁷Dodson, *Gospel-centered Discipleship*, 23.

⁸Hull, *The Complete Book of Discipleship*, 45.

⁹Vocabulary.com, “Disciple,” accessed 20 October 2023, <https://www.vocabulary.com/dictionary/Disciple>.

Mathetes, with a general meaning to engage in learning through instruction from another. To be a disciple, is to be a student, a learner and a follower of one who knows and is willing to pass the knowledge. Discipleship in its English sense is a qualifier which is a state of being a follower of another in doctrines and precepts.¹⁰ Discipleship is mostly associated with the Christian faith adherents.

Origin of Campus Discipleship

The campus is said to be the grounds and buildings of a university or college.¹¹ The Campus which is a community, is a place for academic or secular activities.¹² From the look of things within Nigeria as a secular state, one can with a deeper look understand that most campuses are only interested in academic activities and are not concerned with religious activities.¹³ As Lopez argued, discipleship is an apprenticeship in faith to the master, Jesus Christ. There is no better way one can learn what it means to be a disciple than in the word of God, looking at the life of Jesus and the way he modelled it for us.¹⁴ Since the campuses are virgin land for discipleship, the church has a need for an intentional discipleship model, thus the origin of campus discipleship is tied to the church.

Campus Discipleship in Modern Days

Nwazue opined that Campus ministry is about discipling young students to become disciples and ambassadors for Jesus Christ on campuses. Campus discipleship

¹⁰*Online Etymology Dictionary*, s.v. “Discipleship,” accessed 20 October 2023, <https://www.etymonline.com/word/discipleship>.

¹¹*Oxford Advance Learner Dictionary*, 10th ed. (2022), s.v. “Campus.”

¹²Dave M. Nyenkwere, *End Time Lectures* (Lagos, Nigeria: Advent Press, 1994), 290.

¹³*Ibid.*

¹⁴Diana Lopez, “Implementing Discipleship on Campus: Why It Matters,” posted May, 5 2021, <https://blog.newmanministry.com/implementing-discipleship-on-campus-why-it-matters>.

especially in Nigeria has raised a number of new generational Pentecostal ministries. Today, many churches in Nigeria are products of campus discipleship or ministry.¹⁵

Adesina opines that the church has neglected ministry to the secular campus; discipleship on campuses which prepares the young people in school, especially for the SDA Church, is missing among the young people.¹⁶ Adesina went on to say that discipleship for public campuses is a mandate for the church.¹⁷ Akpa posits that Campus discipleship when properly utilized can help the church in moral formation of the young people who are away from the influence of their parents and the church.¹⁸

Elems, in his work, pointed out that the modern-day discipleship requires an intentionality. The work of modeling a godly character in young people in an environment where they seem to have the freedom they don't have at home, is becoming more difficult and the church seemed not to take advantage of this.¹⁹ Adei further agreed with Elems by stating that Campus discipleship has helped in raising men of value but, in recent times, the effort is on the decline as the campuses are left unattended to.²⁰

¹⁵ Ikechi Christian Nwazue, *Spotlight on Campus Ministries* (Lagos, Nigeria: Natural Prints, 1998), 16.

¹⁶Adefemi S. Adesina, *Roles and Responsibilities of Church Officers and Committees* (Ilorin, Nigeria: Mind Exploits Publishers, 2019), 23.

¹⁷Ibid.

¹⁸Michael O. Akpa, *The African Youth Today: A Practical Approach to Working Effectively with the Contemporary African Young People* (Ibadan, Nigeria: Agbo Areo Publishers, 2001), 34.

¹⁹Elems, *Mentoring Young People*, 43.

²⁰Stephen Adei, *Called to Lead: Be the Leader Your Family Needs* (George, South Africa: Oasis International, 2006), 27.

Motivation for Campus Discipleship

The motivation for discipleship as opined by Dodson, is in the spirit of keeping a remnant to continue with a course, an idea, a value system, a belief, or a teaching for a longer period of time.²¹ Hull further expanded the motivation for discipleship as “Discipleship is motivated by obedience to Jesus Christ, who set out the principles for making disciples.”²² Mason however, pointed out 7 motivation for discipleship. According to him, the motivation for discipleship is tied to the seven points he listed. Which are: Compassion compels one to make disciples, paying it forward since Jesus has deposited good things in the life of the believer, others need to know and feel it, Completing the assignment Jesus gave, protecting the progress of a course, maintaining a legacy for mission, seeing the church activated and unleashed, and then finally, bearing imperishable results.²³ For the church, the basic motive for discipleship is tied to teaching the truth of the scriptures in love.

Goals of Discipleship

Everyone has a goal in his/her life to achieve, for discipleship, there are goals to be achieved too. Dodson outlines some goals of Discipleship. According to him, the major goal of discipleship is to keep the faith of Jesus alive.²⁴ Ellen White posited in *True Education* that, “The goal of true education ‘discipleship’ is to prepare students for the joy of services to God on earth and a greater joy of being with Christ

²¹Dodson, *Gospel-centered Discipleship*, 56.

²²Hull, *The Complete Book of Discipleship*, 29.

²³Andrew Mason, “7 Motivations for Making Disciples,” accessed 20 October 2023, <https://smallgroupnetwork.com/7-motivations-for-making-disciples/#:~:text=Ed%20Stetzer%20in%20Transformational%20Groups,the%20progress%20in%20peoples%20lives.>

²⁴Dodson, *Gospel-centered Discipleship*, 65.

in heaven”²⁵ When Jesus called the twelve as disciple, He had in mind one mission, “preparing them to go into the world and prepare those who will prepare the world for His soon return.”²⁶ The church is saddled with the responsibility of raising and nurturing disciples for the master.

The Person of the Disciple on Campus

It is important that one understands the person of a disciple and the relationship of the disciple to the teacher or one who discipless another. Ellen White posits that, “the disciple is one who has been imbued with the Spirit of Christ, in words, attitude, character and makeup, one whose life is dependent on the principles of love, faith, commitment, and trust in the ability of Christ leading as he/she follows.”²⁷ She further posits that, “The person of a true disciples, is that character that binds a follower to the master, not by a force or self-interest, but by love, shown through the working of an influence that is above every human influence.”²⁸ The disciples bears fruit, leaning on Christ the vine.²⁹ The idea of who a disciple is, is as important as what the disciple does. The bible teaches that the disciple is one who submits totally to the teaching of the master and follows every teaching of the master in humility of heart.

²⁵Ellen G. White, *True Education* (Hagerstown, MD: Review and Herald, 2005), 69.

²⁶Hull, *The Complete Book of Discipleship*, 47.

²⁷E. G. White, *The Desire of Ages*, [CD ROM].

²⁸Ibid.

²⁹Ellen G. White, *Sermons and Talks*, vol. 2, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2018).

The Campus Disciple Maker or the Teacher

The concept of the disciple maker or the teacher is a known phenomenon over the years. Hull argues that, “talking about the teacher or the one who makes disciples, we go back as far as history can point out, disciple makers have been seen as teachers, mentors, and nurturers even from the non-Christian world, they impact the society by raising up future leaders and teachers, it was a circle of continuum.”³⁰ The disciple maker or the teacher is one who leads the student, the disciple in the line of learning, mentoring and nurturing the student towards becoming a great leader.

Dodson posits that, “the teacher impacts the student with moral, ethos, principles, and guidelines for learning, following, and in turn, teaching the next generation. The Disciple maker leads the disciple aright and reproduce himself in the disciple consequently, we see the disciple talking, reasoning, and teaching like the teacher.”³¹ The duties of the teacher or disciple maker, is to reproduce students who impacts the next generation and model the teacher in their lives. Dodson concludes by stating that the Christian is a disciple or a student of Jesus; he never graduates from being a disciple. However, the graded disciples are makers of other disciples.³² Ellen White added that:

We are Christ disciples called to disciple others and nurture them in the present truth about the soon coming kingdom of God, to prepare a people for service to God and mankind. The teachers are called to transmit undiluted, the lessons learnt from the greatest teacher of all time, Jesus the Christ.³³

³⁰Hull, *The Complete Book of Discipleship*, 29.

³¹Dodson, *Gospel-centered Discipleship*, 27.

³²Ibid.

³³Ellen G. White, *Steps to Christ*, Complete Ellen G. White Writings [CD ROM] (silver Spring, MD: Ellen G. White Estate, 2018).

This idea of the disciple maker calls for a review of what the church is doing today, in the light of the great commission, where the church is called upon to make disciple for all nations. The church is expected to train, and nurture disciples who will facilitate the great commission in every part of the world.

Christian discipleship in a nutshell is a lifetime relationship between the disciple and Jesus.

The Concept of Mentorship

The words “mentorship” and “mentoring” originated from the word “mentor” a Greek mythology with *Odysseus* who handed over his son *Telemachus* to his trusted and wise counselor, *Mentor*, while he embarks on a long expedition. Telemachus through the counsel of the Mentor became a great leader.³⁴ The idea portrays one who has wealth of experience to guide, direct, monitor and influence a younger and inexperienced person into becoming a better person.³⁵ So the idea of Mentorship, Mentoring, or a mentor is associated with guiding, directing, and or influencing someone to act in a certain way.

Mentoring

The word itself is a verb, which shows the act of, or a process for the informal transmission of knowledge, ideas etc. it is seen as the ability to coach someone into becoming a better person.³⁶ The concept therefore suggest two basic element which

³⁴Paul Hersey and Kenneth Blanchard, *Management of Organizational Behavior* (Englewood Cliffs, NJ: Prentice Hall, 1988), 170.

³⁵“Mentorship,” Wikipedia, accessed 22 October 2023, www.en.m.wikipedia.org/mentorship.

³⁶*Webster Dictionary*, 2022 ed., s.v. “Mentorship.”

are: a relationship which involves two persons, a mentor and a mentee; the mentor is more experience and knowledgeable than the mentee.³⁷

Elms argues that the concept is understood differently from person to person.³⁸ Wright describes mentoring as an approach to leadership development which focuses on individual leadership revitalization. It targets personal growth of the one mentored even-though the mentor also benefits in the process since it is a relational thing.³⁹ From the above view, the mentor seems to be more experienced, trying to pass knowledge or experience to a mentee who in which case, is a novice in the system.

Mentorship

The word is a noun that describes a relationship which exists in giving guidance provided by a mentor, especially an experienced person in an organization. Smither describes this in the following way: Mentorship is a relationship between two people where the individual with more experience, knowledge, and connections is able to pass along what they have learned to an inexperienced individual within a certain field.⁴⁰ Mentorship, as can be seen, is a relationship between two persons, it can be said to be a symbiotic relationship, since the mentor too can benefit from the relationship in this case, the church and the chaplain.

³⁷Elms, *Mentoring Young People*, 35.

³⁸Ibid., 21.

³⁹Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Waynesboro, GA: Paternoster, 2006), 2.

⁴⁰Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville, TN: B and H Academic, 2008), 4.

Mentorship in Campus

Leyda posited that, “The first and primary responsibility of any Christian church leader, is to develop other leaders that will carry on the leadership responsibilities in his or her absence.”⁴¹ It is a call to the church today to raise to the mandate of mentoring the younger generation especially those who are far away from the walls of the church.

Adesanya in his research work conducted in some public universities in the southwestern part of Nigeria found this amazing data, “From the research conducted, it became obvious that the public campus space needs an immediate intentional approach to reach out to our teeming youth out there in the public campuses before secularism wins them over.”⁴² Aja also lent a voice in the subject when she opined that, “when we stay at Babcock, we will think our children are doing well all over in other campuses, my research work proves the contrary as many of them are left uncared for, those of them with good religious and faith background wobble their way through but those with weaker upbringing are in dire need of a Chaplain who will disciples, mentor, and nurture them.”⁴³ If there is ever a time the church needs to arise with an intentional mentoring for our youth especially those in secular institutions, it is now.

⁴¹Richard Leyda, “Developing Leaders” in *Management Essentials for Christian Ministries*, ed. M. J. Anthony and J. Estep (Nashville, TN: Broadman and Holman, 2005), 297.

⁴²Adebawale O. Adesanya, “A Comparative Study of Faith and Learning amongst Adventist Students in Secular Universities in South-Western Nigeria: A Concern for Intentional Chaplaincy Ministry in Public Campuses in Nigeria,” *Journal of Religious Studies* 12 (2019): 34-41.

⁴³Victoria Aja, “The Role of the Adventist Chaplain in Spiritual Formation of Students: A Case Study of Universities of Ibadan,” *Insight: Journal of Religious Studies* 10 (2017): 56-68.

Biehl opines that, “the task of developing leaders for ministry is a biblical imperative.”⁴⁴ Oaks also agrees with this when he opines that, “ There is a link between mentorship and a successful Christian leadership, the need for developing, protecting, and optimizing Christian leaders for the next generation cannot be downplayed.”⁴⁵ The church truly needs to mentor the young people as the older generation is phasing off, the public campuses need intentional mentoring of the young people.

Concept of Nurturing

The Merriam Webster Dictionary defined nurturing, as the act of tending, nourishing, and caring for something, someone or an idea with great interest and a hope to grow it to becoming something great in the future.⁴⁶ In an article published by a United Kingdom online source, nurturuk.org, the concept of nurturing was described as, a tested way of relating to children that helps them develop vital social skills, confidence, and self-esteem, and become ready to learn.⁴⁷ Elems further opined that, “nurturing, is taking time to understand, relate, integrate, and bringing out the best in every situation.”⁴⁸ Nurturing is akin to tender care, helping to provide a good environment and condition for something to thrive well.

⁴⁴Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 7-8.

⁴⁵Charles G. Oaks, *Mentoring for an Audience of One: A Call for Purity of Motive and Practice* (Franklin, TN: Providence, 2001), 2.

⁴⁶*Merriam-Webster Dictionary*, s.v. “Nurturing,” accessed 22 October 2023, www.merriam-webster.com.

⁴⁷Nurtureuk.org, “Nurture: What Is It and Why Is It Needed?” accessed 22 October 2023, <https://www.nurtureuk.org/nurture-what-is-it-and-why-is-it-needed/#:~:text=What%20is%20nurture%3F,needs%20that%20can%20hamper%20learning>.

⁴⁸Elems, *Mentoring Young People*, 21.

Christian Campus Nurturing

In Christianity, nurturing goes even deeper than the ordinary man understands. Kinnaman opines that, “God demonstrated His love towards mankind, even after humanity sinned, though He sent the man out of Eden, He devised a means to restore man back to himself, God nurtured the process, nurtures the fallen man, and provided everything needed for the restoration of man back to himself.”⁴⁹ Kreider also postulates that, “In Christianity, nurturing, simply means, to grow in Christ in every aspect of life, it means the step by step, processes taken to lead one to spiritual maturity.”⁵⁰ It can be observed in Christianity that, the idea of nurturing, is bring a spiritual baby up, into spiritual maturity in Christ.

Stephen Finn-man posits that, “In Christ model of nurturing, a style of ministry that nurtures the believer was seen in action, Jesus typified a servant leadership style of nurturing, bringing himself to the lowliest point of humility, just to bring those who came to the father through him up unto Christian maturity.”⁵¹ Nurturing is a special ministry which requires special attention. The church needs to raise people who will nurture especially the young people outside of the walls of religion and church.

Impacts of Campus Ministry among Students

Public campuses are a mine for the Christian church. It was observed that, most of the Pentecostal Churches in Nigeria today were products of students small

⁴⁹Kinnaman, *You Lost Me*, 72.

⁵⁰Larry Kreider, *Authentic Spiritual Mentoring: Nurturing Young Believers towards Spiritual Maturity* (Ventura, CA: Regal, 2008), 127.

⁵¹Stephen Finn-man, *Nurturing for Christ: The Task for All Christian Leaders* (Provincetown, MA: Pilgrim House, 2018), 34.

group fellowship, or church evangelistic wing reaching out to students on campuses.⁵²

The story of Nigerian indigenous churches cannot be completed without the mention of Campus fellowship.⁵³ The public campuses in Nigeria today need more spiritual care than can be imagined.

Nwazue, in his work, *Spotlight on Campus Ministries*, succinctly opined that, most times, when students leave home for the campuses, they are cut off from the church family, some who are not well equipped with Christian morals, lose interest in church and faith thereby embracing secularism, cultism among other societal vices.⁵⁴ Ellen White added, “One earnest conscientious faithful young person in a school outside the church, is an inestimable treasure.”⁵⁵ This points to the fact that, investing on discipleship, mentorship, and nurturing students on campuses, plays a vital role in faith formation and sustenance for students especially those on campus.

Rohde, described the impact of spiritual care to students in secular world by the church in these words:

When the church and chaplain collaborate in discipleship, mentoring and nurturing students separated miles away from their home church, fellowship family, they build a kind of secured environment for the student to grow their faith. It pays to be prepared to give intentional spiritual care to young people on campus.⁵⁶

Elms adds that mentoring young people to stand out even when they are faced with challenges of secularism, is a powerful tool in the hands of the church in

⁵²Emmanuel Kureh, *Transition from a Prayer Meeting to a World Church: A Review of the Life of Nigeria Fellowship of Evangelical Students NIFES* (Kafanchan, Nigeria: Throneroom Publishers, 2008), 34.

⁵³Ibid.

⁵⁴Nwazue, *Spotlight on Campus Ministries*, 4.

⁵⁵Ellen G. White, *Colporteur Ministry*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2018).

⁵⁶Paul H. W. Rohde, “Pilgrim Transformations: The Chaplain as Traveling Companion,” in Forster-Smith, 147.

preserving the future.⁵⁷ The church needs to do more in investing in campus ministry where our young professionals are churned out year in year out with little or no moral/spiritual values. The world will not do it for us, the church needs to stand up, and win over her young people from the hands of atheists laboring daily to impair their view of God.⁵⁸

Nwazue, adds that, “it is a great blessing to the church if her young people who went in search of knowledge in secular campuses, return unadulterated with secularism. It increases the faith of the church in its young people, but first, the young people left to fend for their spiritual needs, need to be disciplined. They need to be mentored, they need daily nurturing.” This point agrees with White’s *Counsels to Parents and Teachers*, where she advised that,

When children receive proper training about the lessons of eternal values, they knowledge need to be nurtured through the college, as one unguided idea, can distorted their perception of God, this is the reason, Christ should be taught in the class room, the church should be intentional, in making disciple of young people especially those of college age.⁵⁹

This leaves the church with the need to intentionally, plan to disciple, mentor, and nurture students or young people in secular campuses and in all campuses as a matter of fact.

Impacts of Poor Discipleship, Mentorship and Nurturing on Young People

The idea of taking the gospel to the door steps of everyone cannot be more relevant than it can be now. According to a 2019 report by Barna, the percentage of young adult dropouts between 2011 and 2019 increased from 59% to 64%. Those who

⁵⁷Elems, *Mentoring Young People*, 47.

⁵⁸Nwazue, *Spotlight on Campus Ministries*, 29.

⁵⁹Ellen G. White, *Counsels to Parents and Teachers*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2018).

were surveyed agreed that most of the faith drop-outs started rethinking faith and religion when they went to college.⁶⁰ In another research conducted by Dudley in 2017 in North America, a more troubling statistics showed that out of every eight students who left home for college outside of the church institutes, two did not return back to faith, three became less spiritual and showed less concern to spiritual activities, and only three were found to retain faith and moral uprightness. When asked how they managed to remain in the faith, few responded, “we either joined other faith groups, or created our own spiritual atmosphere.”⁶¹

Kinnaman also states in his work the impact poor discipleship, mentoring, and nurturing young people can cost the church when exposed to secular thought and without the church’s presence. According to him, “One common mistake Christian churches are making today is assuming that once a youth attends church and hears about God, that is enough. Some believe that if they could teach their children the things of God at an early age, they will stand wherever the need arises to defend their faith.”⁶² This mistake has sent so many young people into the arms of the world. Kinnaman went further to state that, “The young people need to be studied, their worldview is constantly changing, once taught is never sufficient for them. They need nurturing in a progressive succession, if this is not taken into cognizance, be sure, you may be losing them.”⁶³ The negative impacts of lack of discipleship, mentorship and nurturing for our teaming students in public campuses, are many. Statistics above,

⁶⁰Ken Ham, “The Pandemic Will Accelerate Young People Leaving the Church,” posted October 28, 2020, www.answersingenesis.org/church/barna-pandemic-will-accelerate-young-people-leaving-church.

⁶¹Roger Dudley, *The Complex Religion of Teens: A Lifetime Research Reveals How Adolescents Relate to Spiritual Matters* (Hagerstown, MD: Review and Herald, 2007), 34.

⁶²Kinnaman, *You Lost Me*, 48.

⁶³*Ibid.*, 49.

shows that lack of these three, may result in either totally losing them, or partial losing them to indifference about the church.

The Role of the Church in Campus Ministry to Students

Ellen White in *Child's Guidance* postulated that, "It is the duty of the church to help families raise godly children, who will in the future represent the church. The homes, schools, and churches, should be a model of Eden. No one should be left uncared for, for children are gift to their parents and to the church."⁶⁴ This simple statement is profound, the impact of faith has to continue, nurturing is a life time process.

Beckwith observed that the church is not doing enough these days to raise a generation of young people who will preserve the future of the church. If there is anything important for the church, it is to nurture, mentor, and disciple the young people, this is what the great commission entails.⁶⁵ What other role can the church play than to nurture, mentor and make disciples of all including the young people especially those exposed to secularism? Just as Bennett puts it, The church should reach out to the world of the young people if they must be useful to the church in the future, any distance given to young people, sends a signal saying, 'you don't belong here', with the crisis of modernism, the Christian church needs to be intentional in providing all round spiritual care to the young people especially the college age bracket.⁶⁶ Campus ministry should be given a top priority in the church, professionals

⁶⁴Ellen G. White, *Child's Guidance*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2018).

⁶⁵Ivy Beckwith, *Postmodern Children's Ministry: Ministry to Children in the 21st Century* (Grand Rapids, MI: Zondervan, 2004), 56.

⁶⁶Bennett, *Popular Music and Youth Culture*, 34.

should be assigned by the church to care for the spiritual needs of the students in all aspects especially those in secular colleges and Universities.

Summary

The literature surveyed, show that, mentorship, discipleship, and nurturing are God's ideal for the Christian church. From evidence gathered, the society or the church can only thrive when mentors train and equip mentees to take over from them when they are indisposed to render reasonable service. Scholars agree on the need to maintain an intentional plan for mentorship, discipleship and nurturing to keep in check, the progressive growth of the young people especially those in secular campuses. The church is saddled with the responsibility of discipling, mentoring and nurturing young people who are the asset of the church in the future and the public campuses are a gold mine for the church to integrate faith and learning.

CHAPTER 4

RESEARCH METHODOLOGY AND TECHNIQUES

Chapter four of the research work deals with the research methodology. In this chapter the research type, procedure, sampling techniques, data presentation, interpretation and analysis are discussed. This is the chapter that discusses the result of the field work. It surveys the type of research undertaken by the researcher. The research design, the techniques employed, population sampling, the instrument that was used in gathering the data. Summarily, this chapter is the detailed presentation of the field work that was carried by the researcher.

Research Background

The study was conducted in university of Lagos in Nigeria, one of the oldest Universities around this region. The population of Lagos state, according to the Lagos State Government is estimated at 21.3 million,¹ a number disputed by the Nigerian Government and judged unreliable by the National Population Commission of Nigeria. Lagos is a commercial centre in Nigeria. Lagos is sometimes referred to as the economic centre of Nigeria. The University under study, as earlier stated, is located within Lagos City. University of Lagos was established in 1962 by the federal government of Nigeria and it is one of the oldest universities in Nigeria. University of Lagos has produced great leaders in this country and has consistently maintained its rankings as first and second best University in Nigeria according to the National

¹Nigeria National Population Commission. Released by Nigeria Bureau of Statistics 2022.

Universities Commission (NUC).² The University has three campuses located in: Yaba, Surulere and Akoka. The university boasts of an annual admission of about 10,000-12,000 students yearly in all programs.³

These campuses are located in one of the busiest cities in Nigeria, it has its own Challenges for students due to the nature and location of the city. These school is secular in nature, though there are several chapels in the different campuses of the school, this does not deal with the issues of plurality and secularism among the students who see their primary assignment in the university as their academic performances. It is on this background that the research was designed.

Research Type

This study is a descriptive research, it was intended to describe more accurately and systematically the various phenomenon, concept and factors that affect discipleship, mentorship and nurturing of students in public campuses in Nigeria, especially in University of Lagos. The research is seeking to understand the need for a Chaplain and the role played by Chaplains in discipleship, mentorship and nurturing on campus life especially on young Adventist, and what the absence of discipleship, mentorship and nurturing does to the moral life of the Adventist young people in public campuses.

Ethical Consent and Permission Letter

In order for this research work to be undertaken in the various schools, the researcher had to present a letter seeking permission to conduct the research in

²National Universities Commission, 2021.

³Jørgen G. Andersen, "Welfare States and Welfare State Theory," Working Paper, Center for Comparative Welfare Studies, Institut for Økonomi, Politik og Forvaltning, Aalborg Universitet, Denmark, 2012, https://vbn.aau.dk/ws/portalfiles/portal/72613349/80_2012_J_rgen_Goul_Andersen.pdf.

University of Lagos, a permission letter was written to the ethical committees of University of Lagos. The students who participated also have to be given ethical consideration letter, to assure them that their data will be kept in the strictest and most confidential way, so as not to violet their right of privacy.

Rationale for the Selection of the Research Topic and Type

From researches conducted and documents available so far within this researcher's disposal, statistics shows that, the ratio of Adventist students in public campuses against those in church owned Institutions is alarming. Research has found that more than 80% Adventist students attend public schools.⁴ Another research conducted by Aja, shows that 64.8% of the Adventist young people who attend none church institutes seem to lose interest in church and faith related activities, 59.6% show lack of interest in church and faith activities and are embracing circular thoughts about God, faith, and Adventist beliefs.⁵ Adesanya observed also that, "63.7% of young Adventist, schooling in Public schools, have either lost interest in God, faith, church, religion or are contemplating it."⁶ Kinnaman also states that "a lot of Christian youth, in public secular institutes globally, have questions about God, for the first time in their lives while in Colleges and Universities, when exposed to Philosophy without a Christian based response."⁷

It can be agreed that lot of the young people do not have Adventist primary education. They proceed to the colleges or universities where freedom is

⁴AdventSource, *Quick Start Guide for Public Campus Ministry*, PDF file.

⁵Aja, "The Role of the Adventist Chaplain in Spiritual Formation of Students," 56-68.

⁶Adesanya, "A Comparative Study of Faith and Learning amongst Adventist Students in Secular Universities in South-Western Nigeria," 34-41.

⁷Kinnaman, *You Lost Me*, 62.

misconstrued, with little or no Adventist moral lessons, and they are sometimes lost, due to lack of mentorship, nurturing, and discipleship.⁸ What can the SDA Church do to provide spiritual care to this teeming population of Adventist students in secular campuses without church presence? There is a lack of the presence of the Adventist Chaplaincy Ministries in most colleges and universities in Nigeria where our young people attend schools at their formative age.

This is the reason, this research subject was selected and the type of research, which is *quantitatively descriptive*, to allow the students share their view about the crisis identified by the researcher without fear or prejudice on their part.

Appropriateness of the Study

The young people of today are battling with identity crisis, they need true and consistent discipleship, mentorship and nurturing, when this is missing, they are left to wander away in most cases.⁹ The choice of the topic and the institution was informed by the researchers foreknowledge of the crisis of the Adventist young people in public institutions of higher learning and University of Lagos in particular, since he has been working within that region for the last 15 years. With the proximity of the school to the researcher, it gives him a better opportunity for follow-up. Considering the fact that the University of Lagos has a large number of Adventist students, it gives a better opportunity for sampling and data gathering. The study will serve as a tool for the chaplaincy ministry of the church in reaching out to the complex world of the young people who found themselves away from home, and to educate the Church on how to provide them with discipleship, mentorship and nurturing.

⁸Kinnaman, *You Lost Me*, 62.

⁹Elems, *Mentoring Young People*, 56.

Sampling Technique

As a result of the inability of the researcher to effectively access and assess all Adventist students in both campuses under study, a representative number was chosen as the sample size population. A population of one hundred (100) students from the selected universities in Lagos state were used as the sample size. The sample size was calculated using the Taro Yamani scientific formula which is given as:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

N is the Population

1 is the constant

e is the degree of error expected

n is the sample size

$$\begin{aligned} n &= \frac{133}{1 + 133(0.05)^2} \\ &= \frac{133}{1 + 133(0.0025)} \\ &= \frac{133}{1 + 0.3325} \end{aligned}$$

$$\begin{aligned} &= \frac{133}{1.3325} \\ n &= 100 \end{aligned}$$

Method of Data Analysis

Because this research is descriptive and not every student can feature in the research process, a total number of 250 respondents which are made up of students and staff, were randomly selected to provide the data needed for the work, in a research manner, this represents 100% for easy analysis of the responses.

A Correlation statistical analysis was used in the research work. Correlation as a statistical technique is used in testing hypotheses so as to predict what the

relationship between two variables should be. It is used in drawing and reaching conclusions by collecting the observed values from the questionnaire administered to respondents, testing the degree of freedom and carrying out a decision in determining the critical value of the hypothesis.

$$r = \frac{n\sum xy - \sum x \sum y}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

Where x = independent factor

y = dependent factor

Having gathered the data through the administration of questionnaire, the collected data was coded, tabulated, and analyzed according to the research question and hypothesis.

Reliability of Instrument

Anyanwu defines reliability as “the ability of a particular measuring instrument to yield similar result when applied to the same situation at different times.”¹⁰ The reliability of instrument was determined by a reliability test through the use of pilot study. Test and retest approach was adopted and the pre-test was done using questionnaire administered to the respondents of the selected companies. A total of twenty (20) copies of questionnaire were administered to two selected universities in Lagos State. All the copies of the questionnaire distributed were completed and returned. Using the Pearson Product Moment correlation Coefficient, the reliability

¹⁰J. C. Anyanwu, A. Oyefusi, H. Oaikhenan, and F. A. Dimowo, *The Structure of Nigerian Economy, 1960-1997* (Onitsha, Nigeria: Joanee Educational Publishers, 1997).

was found to be high, $r = 0.96$ showing that there is consistency in the items of the survey.

Formula:

$$\frac{n\sum xy - (\sum x)(\sum y)}{(n\sum x^2 - (\sum x)^2)(n\sum y^2 - (\sum y)^2)}$$

$$\frac{20(76) - (19)(20)}{20(75) - (19)^2(20(82) - (20)^2)}$$

$$\frac{1,520 - 380}{(1,500 - 561)(1,640 - 400)}$$

$$\frac{1,140}{(1,139)(1,240)}$$

$$\frac{1,140}{1,412,360}$$

$$\frac{1,140}{1188.42}$$

= 0.96

Validity of the Instrument

Onwumere defines validity as “the extent to which a measuring instrument on application performs the function for which it was designed.”¹¹ Provisional validity is determined by the degree of correct response from sample objects by the relevant research design or research instrument. To ascertain the validity of the instrument, content validity was adopted, in which the researcher subjected the instrument to face validity by giving it to two senior lecturers of the University of Lagos, Lagos state, who examined the items and made sure they were in line with the objectives of the study. The structure and language of the questionnaire were modified in the light of

¹¹Onwumere J. Nnanna, S. O. Alade, and F. O. Odoko, “Contemporary Economic Policy Issues in Nigeria,” *Abuja: Central Bank of Nigeria Publication*, July 2003, 23-31.

their corrections. The instrument was structured in such a way as to minimize the effect of errors like inconsistency and ambiguity.

Sampling Procedure

The sample method adopted in this study was the stratified random sampling method. Stratified sampling was used as the population has a sample frame and questionnaire distributed in proportion to the population size of the campus that formed the population. According to Ikeagwa, this method enables every element of the population to have equal chance of being selected and ensure greater degree of representation. The population of study was picked from 100 students from the selected university which is University of Lagos. The questionnaire contains demography of the students and their responses to the questions.

The questionnaire is structured with closed ended questions that require the respondent to respond with Strongly Agreed, Agreed, Disagreed and Strongly Disagreed. This allows the respondents to freely tick which response they feel is appropriate for them, as they scan through the questions in the questionnaire. As stated earlier, the target sample population of respondent is 100, about 150 questionnaires were distributed to respondents, 127 were filled and returned while 18 of the returned questionnaires were either not properly filled or not filled at all as a result, they were not analyzed but 109 copies of the questionnaires were analysed and presented.

Data Presentation, Analysis and Interpretation

This part of the research work deals with the presentation, interpretation and analysis of the result obtained through questionnaires. The data gathered was presented according to the order in which they were arranged in the research

questionnaire. It has two sections, section A is the demographic section, while section B contains the overview of Discipleship, Mentorship and Nurturing. The data was analyzed using SPSS 27.0 to get the accurate analysis of the data in a simple frequency and percentage. The result is tabulated and analyzed using simple frequency table and percentage.

Section A: Demography of Respondents

This section contains the demography of the respondents which include their school and level of studies in the school. The demography is to help check how long the respondents have been in the school and how that affects their perception of the subject under study.

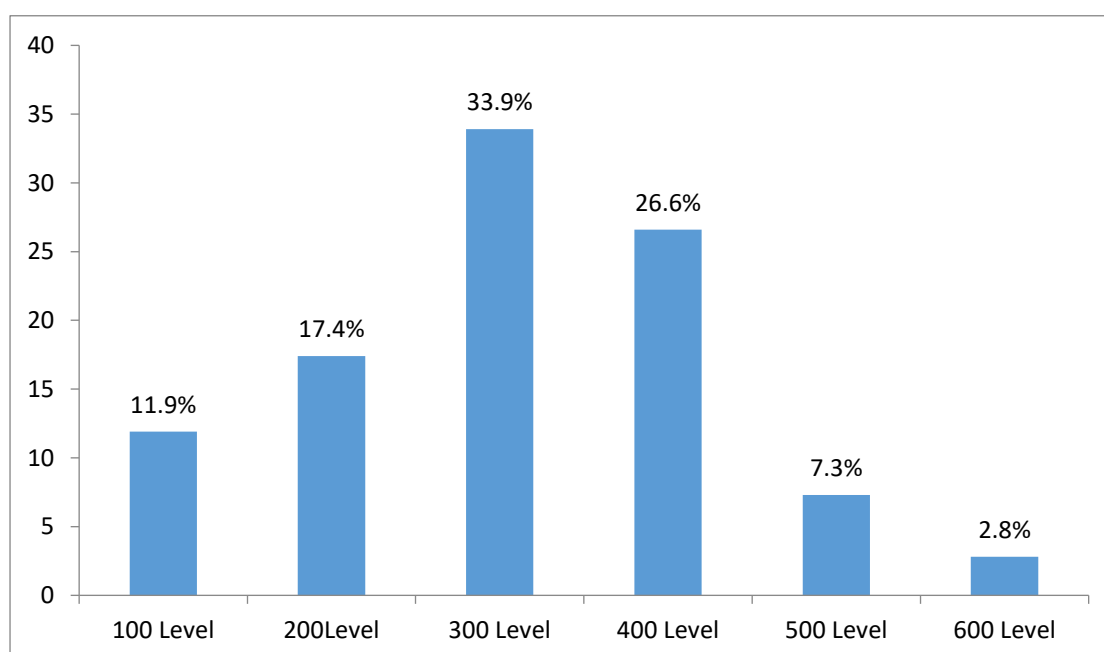


Figure 1. Respondent Distribution on Education Level

Figure 1 above, shows the distribution of respondents according to their educational level. From the table above, 13 students representing 11.9% of the respondents are in their first year in the university. 19 of the respondents which

represents 17.4% of the respondents, are in the second year in the University. 37 of the respondents, representing 33.9% of the respondents are in their third year in the university, 29 of the respondents which represents 26.6% of the respondents are in their fourth year in the university. 8 of the respondents which represents 7.3% of the respondents are in their fifth year, while 3 of the respondents which represents 2.8% of the total respondents are in their sixth year. From the table above, the data shows that a larger population of the students have spent three to six years in the university, which would have given them enough time to know if Adventist mentorship, Discipleship and Nurturing has played a role in their life and whether the Adventist chaplaincy presence is felt in the university they attend.

Section B: An Overview of Discipleship, Mentorship and Nurturing

This section of the research work is a step by step analysis of the responses of the students over the variables supplied in the question, with either a Strongly Agree, Agree, Disagree or Strongly disagree. The data was analyzed using simple frequency percentage with the aid of SPSS 27.0

Keys: SA= Strongly Agree; A= Agree; DA= Disagree; SD=Strongly Disagree.

Table 1. An Overview of Campus Discipleship

According to you, DISCIPLESHIP.	M	SD	Scaled resp	Verbal Interpretation
In public campus is bearing fruits	2.41	0.95	Disagree	Moderate
Discipleship of young people should follow Christ method	3.48	0.50	Agree	High
Helps students to make right choices	3.32	0.71	Agree	High
Has helped me to impact the campus	2.35	1.11	Disagree	Low
Has helped me to carry out great commission to other students.	2.18	0.98	Disagree	Low
Is the process to follow Jesus	3.50	0.77	Agree	High
Is becoming more like Jesus	3.41	0.49	Agree	High
Transforms one into the perfect image of the life-giver	3.10	0.79	Agree	Moderate
Follows Jesus Model	3.43	0.73	Agree	High
The ACM department has the responsibility to raise disciples for the Master on campuses	3.38	0.71	Agree	High
Makes the young people committed to the things of God	3.18	0.76	Agree	Moderate
Adventist students make other disciples while on campus	2.17	0.90	Disagree	Low

Scoring system: 1.00-1.99=Strongly Disagree=Low; 2.00-2.49=Agree=Moderate; 2.50-3.49= Agree=High; 3.50-4.00=Strongly Agree=Very High

These results demonstrated that respondents support the theological constructs of campus ministry discipleship “Young people should follow ‘Christ’s method’” (M = 3.48, SD = 0.50), “Is the process to follow Jesus” (M = 3.50, SD = 0.77), and “Follows Jesus Model” (M = 3.43, SD = 0.73), all of which are within the ‘Agree/High’ range, indicating strong theological buy in. In practical outcomes, however, the scores are much lower: “Has helped me to impact the campus” (M = 2.35, SD = 1.11), “Has helped me to carry out the Great Commission to other students” (M = 2.18, SD = 0.98), and “Adventist students make other disciples while

on campus” (M= 2.17, SD = 0.90) all fall within the “Disagree/Low” range. This discrepancy aligns with Dodson’s argument that, “discipleship thrives when learners engage in intentional, action-oriented practices supported by mentoring structures”¹² and Hull’s assertion that, devoid of these structures, practical frameworks render discipleship merely theoretical instead of transformational.¹³ Likewise, it shows campus ministries using defined small group models had higher active evangelism and student retention rates.¹⁴ Therefore, the lack of active structured programs resulting in low practical scores in our data suggests the absence of structured discipleship programs stifles understanding theology’s application to measurable campus impact.

¹²Dodson, *Gospel-centered Discipleship*, 47.

¹³Hull, *The Complete Book of Discipleship*.

¹⁴Nwazue, *Spotlight on Campus Ministries*; Akpa, *The African Youth Today*.

Table 2. An Overview of Mentorship in Public Campuses

Mentorship according to me,	M	SD	Scaled resp	Verbal Interpretation
Should have mentors who have Christ's character	3.61	0.51	Strongly Agree	High
Involves two persons relationship	3.61	0.56	Strongly Agree	High
Mentors should be more experienced than the mentees	3.66	0.47	Strongly Agree	High
My church should take mentoring of the young people as the primary responsibility	3.27	0.54	Agree	Moderate
Mentoring of the young people will keep them in faith	2.98	0.94	Agree	Moderate
My church has mentors for young people on campuses	1.83	0.92	Disagree	Low
Scoring system: 1.00-1.99=Strongly Disagree=Low; 2.00-2.49=Agree=Moderate; 2.50-3.49= Agree=High; 3.50-4.00=Strongly Agree=Very High				

These results indicated that most respondents strongly support the ideal attributes of Christian mentorship “Mentors should be more experienced than the mentees” (M = 3.66, SD = 0.47), “Should have mentors who have Christ’s character” (M = 3.61, SD = 0.51), and “Involves two person relationship” (M = 3.61, SD = 0.56) are all “Agree/High,” yet report very little mentoring activity: “My church has mentors for young people on campuses” (M = 1.83, SD = 0.92) sits in the “Disagree/Low” range. This stark contrast supports Smither’s findings that formal mentorships are needed for sustainable leadership development¹⁵ and Wright’s conclusions that informal mentoring lacks depth.¹⁶ Nigerian universities with formally instituted mentorship had greater student participation in faith activities.¹⁷ So, while

¹⁵Smither, *Augustine as Mentor*, 4.

¹⁶Wright, *Mentoring*, 2.

¹⁷Adesanya, “A Comparative Study of Faith and Learning amongst Adventist Students in Secular Universities in South-Western Nigeria,” 34-41.

the relational approach is appreciated, the lack of comprehensive mentorship plans stifles the value that could be derived from it.

Table 3. An Overview of Adventist Nurturing in Public Campuses

NURTURING	M	SD	Scaled resp	Verbal Interpretation
Nurturing goes beyond ordinary man's skills or ability	2.64	0.95	Agree	Moderate
Nurturing is a special ministry for young people	3.16	0.68	Agree	Moderate
The church needs experts for the nurturing on campus	3.51	0.79	Strongly Agree	High
The nurturing model of Christ is the best for our time	3.72	0.45	Strongly Agree	High
The public campuses need more nurturing efforts	3.14	0.79	Agree	Moderate
Nurturing of students on campuses, plays a vital role in their faith formation	3.08	0.77	Agree	Moderate
Nurturing of students on campuses helps in sustaining their faith	3.11	0.79	Agree	Moderate
Student on campus needs nurturing in a progressive succession	3.55	0.50	Strongly Agree	High
Nurturing is a process	3.66	0.47	Strongly Agree	High

Scoring system: 1.00-1.99=Strongly Disagree=Low; 2.00-2.49=Agree=Moderate; 2.50-3.49= Agree=High; 3.50-4.00=Strongly Agree=Very High

These results exhibited that the respondents appreciate practicing as a nurturing process “The nurturing model of Christ is the best for our time” (M = 3.72, SD = 0.45), “Nurturing is a process” (M = 3.66, SD = 0.47), and “Student on campus needs nurturing in progressive succession” (M = 3.55, SD = 0.50) all exhibited “Agree/High,” along with agreeing that “The church needs experts for the nurturing on campus” (M = 3.51, SD = 0.79). However, very little agreement seems to exist for “Nurturing goes beyond ordinary man’s skills or ability” (M = 2.64, SD = 0.95),

which indicates some perceives it is only a general caregiving role rather than a specialized ministry. This variability supports Finn-man's contention that in the absence of some level of specialized training, nurturing is, at best, superficial,¹⁸ and Kinnaman's caution about the need for nurturers to be context aware if exercising faith in secular environments to maintain faith structures.¹⁹ The review further underscored those with trained chaplains as having stronger outcomes in student resilience.²⁰ The moderate score on specialized nature indicates an opportunity, the lack of recognized need and effective practice is met through developing defined nurturer credentials to campus.

¹⁸Finn-man, *Nurturing for Christ*, 34.

¹⁹Kinnaman, *You Lost Me*, 65.

²⁰Shorb, "Uncovering God," 67.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

This research work was intended from its commencement to look into Discipleship, Mentorship and Nurturing among Seventh-day Adventist Students in secular campuses in Lagos, specifically, the University of Lagos. The research work looked into the background of the studies, comparing what had been done in the past in the area of studies both globally, continentally and locally. The background of the research work shows that although there had been research work on nurturing, discipleship and mentorship in various fields of life, in the Adventist church however, little has been done in providing the same to our students in secular campuses. It is even more critical that from a Nigerian view point, there is hardly a publication in that regard in our possession.²¹

The study presented a problem statement that questions the availability of the Seventh-day Adventist Church in providing Discipleship, Mentorship and Nurturing for Adventist students who are schooling in None Seventh-day Adventist Institutions of higher learning. The purpose of which was to provide a cutting-edge tool for ministering to our young people who are schooling outside of Church owned institutions for the church leadership.

²¹Adekunle Alalade, *The Plight of Adventist Students in Secular Institutions of Higher Learning in Nigeria: Surveying Some Institutions of Higher Learning in South West Nigeria* (Lagos, Nigeria: Day Star Press, 2022), 38.

The researcher used the quantitative method to gather data, this means that questionnaires were used in data gathering apart from other relevant literature in print and soft copies that were relied upon to help the research process. The library sources provided a great deal of information both locally and internationally for this project to pull through. While there were challenges associated with gathering data for the said project which made the research work a bit more difficult, literature that provided relevant information from where the research work took off, guided the process.

The Biblical, theological and historical basis for this research was established from both biblical, theological and historical backgrounds. The researcher found out that, Discipleship, Nurturing and mentorship are closely related together.²² It is established that biblically, the subject of Discipleship, Mentorship, and Nurturing, were all key factors for sustaining faith and belief system from generation to generation.²³ The concept of Discipleship Mentorship and Nurturing is rooted in the Bible and the research found it fascinating and resourceful that the Bible supports the concept.

The literature review identified key concepts in Discipleship, Mentorship and Nurturing, it identified the relationship between the Teacher and the Disciples, the Mentor and Mentees, the Nurturer and one being Nurtured. The aim of all at the end was discovered to be that and transmitting and preserving morals from one generation to another, maintaining the culture of discipline and societal or religious standards acceptable by all.²⁴ The literature reviewed provided classical and local insight on the

²²Elems, *Mentoring Young People*, 24.

²³Alalade, *The Plight of Adventist Students in Secular Institutions of Higher Learning in Nigeria*, 17.

²⁴Daniel Chukwuemeka, *Discipleship Model and Moral Standard in a Fading Society* (Enugu, Nigeria: Skyline Press, 2021), 26.

key areas of the research, discipleship, Mentorship and Nurturing as the research scooped the ideas in making a conclusion for the subject under discussion.

The research which used qualitative findings after the data have been analyzed, has some amazing discoveries especially in the Nigerian System. From the findings of the research, it was discovered that, though there are a number of documents for the subject under studies even though they are not exhaustive, the church in Nigeria has not been intentional about discipling, mentoring and nurturing Adventist students in the selected Universities. This does not mean that the church doesn't have programs for campus spiritual life, but the intentional planning and executing of these beautiful programs for the Adventist students in secular campuses are very poor or poorly carried out in those institutions especially in Nigeria. The questions arising from the research work point to the fact that much attention is concentrated on students within church owned institutions than those in public institutions whereas the reverse should have been the case.

Conclusion

From the research work conducted the researcher has the following conclusions:

1. Although the Seventh-day Adventist Church has a ministry that cares for the spiritual needs of Students at almost all levels of education under the names AMiSCUS and PCM, it is most times left to the students to run it for themselves in most schools.
2. Despite Literature on Campus Ministries to grow students' spirituality while on Campus, a larger population of Adventist Students on secular Campuses don't have access to the spiritual resources to draw from when in Spiritual need.

3. That the attention of the church in terms of Mentorship, Discipleship and Nurturing is mostly concentrated on the church owned institutions of higher learning than those in secular institutions.
4. That mentorship and discipleship programs most times are not translated to public campuses especially none church institutions as such Adventist students in secular Institutions are left to work out their own model, or adapt to other fellowships on campuses as a result of which, there is a gradual move away from Adventist Christian Moral Standard and a sense of seeing nothing wrong with what others are doing, thereby expecting the church system and style to change or adopt the other styles, this has given rise to new form of Adventism in Nigeria appealing to mostly young professionals in the church.
5. The apathy in defending core teachings of the church from among our young people is associated with pluralization of beliefs and understanding in the absence of Adventist Discipleship, Mentorship and Nurturing of our young people in Secular institutions.
6. A number of our young people are having Identity Crisis and sometimes faith crisis especially in secular Universities when faced with philosophical issues and there are no Mentors or disciple makers to disciple them.
7. The Church needs to do more especially in this generation that a lot of information is in the public domain for the consumption of our young people that are not censored for their moral, religious and social wellness.

8. There is no intentionality to pursue the cause of Discipleship, Mentorship and nurturing for students in public Campuses, which leaves them wondering in the face of many options calling on them.

Recommendations

After the study and analyzing the research findings alongside the conclusion gotten from the research work as conducted, the researcher wishes to give for following recommendations to help out in reaching out our Students in secular Universities or higher institutions of learning for total inclusion and nurturing in every institution where they found themselves:

1. The Seventh-day Adventist Church in Lagos Should not only have good and beautiful programs for young people on Secular Campuses but should be intentional in implementing it.
2. Young people in secular Campuses know what they go through, the church leadership should seek for a way of reaching out to them and by inviting them to share in their views and how they feel Discipleship, Mentorship and Nurturing can help them in maintaining moral, denominational, and biblically sound ideologies about faith and the remnant church.
3. The Church should as a matter of urgency, declare a state of emergency for mentoring, discipline and nurturing our young people in secular institutions of higher learning, to help our young people and the students in secular Institutions of higher learning integrate faith and learning through discipleship, mentoring and nurturing in every way possible.
4. The church should seek and train professionals as volunteers to help in those secular institutions of higher learning, to serve as Disciple makers and Mentors for these teaming young people.

5. The Church leadership should organized and encourage young people to attend seminars and conferences where values, ethics and core biblical doctrines will be taught and where they will be encourage to take advantage of technology in connecting with other Adventist Students in other institutions that have the opportunity for growing in learning and transferring knowledge and ethics to the other generations of young people for Christ.
6. The Church needs to do all in her power to make her presence felt in the campuses where the young people are, so as to foster a relationship between the church and the institutions to make room for the church to impact on her members while on campus.

APPENDIXES

APPENDIX A
RESEARCH QUESTIONNAIRE

SECTION A: DEMOGRAPHICAL INFORMATION

Kindly tick ✓ in the appropriate box

Educational Level:

100 Level

200 Level

300 Level

400 – 600 Level

School:

University of Lagos

SECTION B: OVERVIEW OF DISCIPLESHIP, MENTORSHIP AND NURTURING

Kindly tick ✓ in the appropriate column:

Keys: 4= Strongly Agree; 3= Agree; 2= Disagree; 1=Strongly Disagree.

S/ N	QUESTIONS	Rating			
		4	3	2	1
	According to you, DISCIPLESHIP...				
1.	in public campus is bearing fruits				
2.	Discipleship of young people should follow Christ method				
3.	helps students to make right choices				
4.	Has helped me to impact the campus				
5.	Has helped me to out the carry great commission to every part of the world.				
6	is the process to follow Jesus				
7	is becoming more like Jesus				
8	transforms one into the perfect image of the life-giver				
9.	Follows Jesus Model				
10	The ACM department has the responsibility to raise disciples for the Master on campuses				
11	Makes the young people commit to the things of God				
12	Adventist students make other disciples while on campus				
	MENTORSHIP. According to me,				
13	Should have mentors who have Christ's character				
14	involves two persons relationship				
15	mentors should be more experienced than the mentees				
16	My church should take mentoring of the young people as the primary responsibility				
17	Mentoring of the young people will keep them in faith				
18	My church has mentors for young people on campuses				
	NURTURING				
19	Nurturing goes beyond ordinary man's skills or ability				
20	Nurturing is a special ministry to achieve its goal				
21	The church needs experts for the nurturing on campus				
22	The nurturing model of Christ is the best for our time				
23	The public campuses need more nurturing efforts				
24	Nurturing of students on campuses, plays a vital role in their faith formation				
25	Nurturing of students on campuses help to sustenance their faith				

APPENDIX B

ETHICAL INFORMED CONSENT FORM



RESEARCH INFORMED CONSENT FORM

Hello respondent, thank you in advance for accepting to be a part of this data gathering processes. My name is Chaplain Salami Ayodele A. a student of Adventist University of Africa Kenya, doing a survey thesis for the Degree, Masters of Chaplaincy on the subject “The Role of Adventist Chaplains in Providing Discipleship, Mentorship, and Nurturing for Adventist Students in Public Campuses: A Study of University of Lagos Nigeria:” your response will help me in having a clear picture of what Adventist Students in Public Universities are going through and whether or not, the church provides them with Discipleship, Mentorship and Nurturing while on campus.

All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time. Individual results may not be provided, but the research report will be forwarded to the participant when required and will be available for you to read. If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before the experiment begins. Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature. Thank you for considering participating. Yours in His Service,

(sign here)

AYODELE, Salami A. Master of Chaplaincy Student Adventist University of Africa
Phone number: +234(8060388056) sayodelelmc@gmail.com , salamia@aia.ac.ke

APPENDIX C

ETHICAL CLEARANCE FORM



I SALAMI, Ayodele A., a student of the AUA Master of Chaplaincy Program, do hereby ask permission to go ahead with my research, with the full intention of collecting data ethically, without harm of any kind to those who will give me INFORMATION. Title of the project: “The Role of Adventist Chaplains in Providing Discipleship, Mentorship, and Nurturing for Adventist Students in Public Campuses: A Study of University of Lagos Nigeria.” I agree to obtain the informed consent of the persons whom I will interview, survey, or used as an experimental study. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project.

A handwritten signature in black ink, appearing to read "SALAMI, Ayodele A.", is written over a horizontal line.

SALAMI, Ayodele A

Date 20-06 -2024

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