

THE C.A.M.P.U.S MINISTRY, CREATING AVENUES FOR MENTORING PROCESS OF UNIVERSITY STUDENTS IN ANKATSO, MADAGASCAR.

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Abstract

Mentoring is a necessary process for the success of students. This study explores the effectiveness of the C.A.M.P.U.S. Ministry in supporting students at Ankatso Campus University. Recognizing the challenges faced by students transitioning to campus life, the research investigates the role of Christian mentorship in fostering spiritual growth, personal development, and academic success. Utilizing a mixed method, the data collection includes a survey, interview, observation, and focus group. Various mentoring models are explored, including peer-mentoring, community models, and professional mentors, each offering unique frameworks for building supportive relationships and nurturing faith and Christian values. Participants consist of students seeking guidance and support. The findings underscore the significance of the C.A.M.P.U.S. Ministry in enhancing student well-being and fostering holistic growth, emphasizing its vital contribution to student success at Ankatso Campus University. The findings underscore the transformative potential of mentorship on the campus, highlighting the critical role mentors play in shaping students' identity, and the challenge for holistic development as they navigate campus life.

Keywords: *mentoring, identity, community, relationship, development*

Résumé

Le mentorat est un processus nécessaire à la réussite des étudiants. Cette étude explore l'efficacité du ministère sur le C.A.M.P.U.S. dans le soutien aux étudiants du campus universitaire d'Ankatso. Reconnaissant les défis auxquels sont confrontés les étudiants en transition vers la vie de campus, la recherche examine le rôle du mentorat chrétien dans la promotion de la croissance spirituelle, du développement personnel et de la réussite académique. Utilisant une méthode mixte, la collecte de données comprend une enquête, un entretien, une observation et un groupe de discussion. Différents modèles de mentorat sont explorés, notamment le mentorat par les pairs, par la communauté religieuse et par les professionnels. Chaque modèle offre des cadres uniques pour établir des relations de soutien et nourrir la foi et la valeur chrétienne. Les participants sont des étudiants à la recherche de conseils et de soutien. Les résultats soulignent l'importance du ministère C.A.M.P.U.S. dans l'amélioration du bien-être des étudiants et la promotion d'une croissance holistique, en mettant l'accent sur sa contribution vitale à la réussite des étudiants à l'université du campus d'Ankatso. Les résultats soulignent la transformation potentielle à travers le mentorat sur le campus, en mettant en évidence le rôle essentiel que jouent les

mentors dans la formation de l'identité des étudiants et le défi que représente le développement holistique à mesure qu'ils naviguent dans la vie du campus.

Mots clés : *mentorat, identité, communauté, relation, développement*

Introduction

University students often lack access to structured mentoring program or process. Many students at Ankatso Campus encounter challenges in integrating into various social spheres, including academic, religious, and residential communities. This difficulty hinders their ability to navigate university life successfully. They struggle to find a sense of belonging and connection. Away from home they feel isolated and disconnected.

It impedes their overall well-being and academic success. Establishing a community of mentors could significantly benefit these students by providing the necessary support network for their holistic development. Mentoring is essential for supporting and uplifting students, even if the term 'mentoring' is not yet fully grasped. Like other French institutions, in Ankatso University, they are more used with the term *parrainage* – godparenting (Miller, 2005: 12).

The question arises: How can we relieve the loneliness and isolation of university students, and thus improve their academic success through a mentoring program? Indeed, the hypothesis is that loneliness and isolation at university have a negative impact on students' academic performance. This research therefore proposes to explore the role of mentoring as a method of support for students, examining how creating a mentoring program can create a socially supportive environment, strengthen the sense of belonging, and ultimately contribute to better academic results.

This research aims to address this pressing issue by Creating Avenues for the Mentorship Process to Uplift Students - C.A.M.P.U.S - Ministry and investigating the effectiveness of the mentoring at Ankatso Campus. The purpose of this study is to explore how mentorship programs can provide the guidance and support needed to help students successfully integrate into various campus communities. By examining the effectiveness of the C.A.M.P.U.S Ministry, this study seeks to provide actionable insights for enhancing student support. Ultimately, the

findings of this research have the potential to inform the development of evidence-based mentorship programs that promote student well-being and academic success at Ankatso Campus and beyond.

1. Mentoring origin and theories in higher education

The concept of mentoring finds its roots in Greek Mythology. Its origin was related to Homer's epic poem "The Odyssey," citing: "Mentor was the wise and trusted companion and friend of Ulysses and the guardian of his house during his ten-year absence at the Trojan wars. He acted as teacher and adviser of Ulysses' son Telemachus, helping him develop sound values, attitudes, and behavior to mature into an upright, wise, and courageous adult," (Mallison, 2010: 8). The act of mentoring predates any "publication" on the topic. The printed, English use of the term "mentoring," seems to derive from Ann Murry's 1778 publication "Mentoria : The Young Ladies Instructor," (Carillo & Condor, 2019: 2). While the roots of mentoring can be traced to mythology, "mentoring is no myth; it is an authentic relationship that has been an integral part of social life and the world of work for thousand years," (Ragins and Kram, 2007: 3).

Peer-mentoring describes "a relationship where a more experienced student helps a less experienced student improve overall academic performance and provides advice, support, and knowledge to the mentee," (Colvin & Ashman, 2010: 3). In mentoring undergraduate students, "mentoring relationships are bound by the structure of the relationship. Although the most common mentoring structure involves a one-on-one, face-to-face relationship between mentor and student mentors and mentoring relationships continue to be widely celebrated and linked to success, both within and outside of the context of higher education," (Crisp et al., 2017: 20, 90).

Bandura (1977: 22) emphasized that mentors serve as role models, with students learning from their actions and experiences. Martin (2009: 114-115) noted that young adults seek a "guide on the side" rather than a "sage on the stage." Our conversations with participants underscored the importance of mentors as role models and sources of inspiration, providing a model of excellence indirectly to the protégé.

1.1. Identity Development.

Psychologist Erik Erikson held that “identity does not end with its formation, but that identity is the rare attainment and ongoing process identity is one’s ‘*Motiv des Fortbens*’—what makes you move.” (Hoare, 2002: 30, 31). Mentoring can play a vital role in helping students navigate identity crises and develop a strong sense of self. Mentors can guide in identity formation stages, such as adolescence and young adulthood. There are many theories about identity formation. The eight stages of development over a lifetime, as described by the psychologist Erik Erikson, are well-known. James Marcia broke them down into four specific states of identity formation: “Identity diffusion, Identity foreclosure, Identity moratorium, and Identity Achievement,” (Bomar, 2009:34). Most of our students on campus are at the state of Identity Moratorium, characterized by an “identity crisis” where a person is exploring his options but has not come to any conclusions about who he is and what he wants in life. It is a state with a lot of searching but no commitment. These four levels are beneficial in understanding how college-age people find a sense of identity. However, he noticed that he should include the spiritual element of the search for identity, and the five spiritual stages in identity formation: the Substitute, the Floater, the Explorer, the Tentmaker, and the Theologian (Bomar, 2009: 34). Identity formation is an issue for students, and the following theories are essential for their development.

1.2. Positive Youth Development Theory (PYD)

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

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

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

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

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

Caring/ Compassion: A sense of sympathy and empathy for others (Dubois and Karcher, 2014: 19).

Effective mentoring should establish and maintain high-quality relationships with young individuals, a crucial and possibly indispensable factor in their developmental journey. With the Sixth “Contribution”(Lerner et al., 2014: 24), these six C’s should be implemented. To boost mentee competence, mentors should engage them in decision-making and view mistakes as opportunities for learning. Confidence is cultivated through a supportive network where mentors share personal experiences. Connection fosters a sense of community. Mentor character should ensure consistency between actions and words. Demonstrating care and compassion is influential, and mentors should model it in interactions with mentees and the community. The contribution is crucial, so we should encourage the community to include youth participation based on their interests and talents. It highlights the importance of supportive and caring mentors to develop critical life skills, competencies, and a sense of purpose.

1.3. Christian Mentoring

Christian mentoring is a “lifelong relationship, in which a member helps a protégé reach his or her God-given potential,” (Moon, 2013: 89). Christian mentorship is “a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service.” Furthermore, He explains that mentoring in the Christian context is to answer the divine call to serve through their gifts

and talents, aligning with Christian values and principles. (Mallison, 2010: 8)

It is typical for academics to consider the relationship as the essential cornerstone of youth mentoring. If there is no relationship, there is no mentoring. So, it is appropriate to use the term mentoring relationships instead of mentoring or mentoring programs.

In a Christian view, mentorship is like discipleship and when we deal with students, discipleship is related to discipline. Three viewpoints regarding discipline are found in the writings of the Apostle Paul, a student under Gamaliel's discipleship and Barnabas's mentorship. Later, he became a mentor to many young people. Bomar explains that if students desire to be successful, faithful and live out their faith, they will need *gymnazo*, the idea of rigorous training and gymnastics-like discipline, emphasizing a concentrated effort toward a specific objective. We must encourage college-age individuals to have *sophronimos* to scrutinize their judgment. Furthermore, it is crucial to assist them in recognizing that they possess the capability to make wise choices bestowed upon them by God. They must cultivate the third form of discipline, *taxis* to maintain their faith. Our responsibility is to guide them in understanding how the absence of order in their lives can adversely impact their faith (Bomar, 2009: 87-89).

2. Mentorship Models

The models will be designed for a community setting in which the relationship in mentoring will be a fellowship where "a community of believers providing encouragement, support, and accountability." (King and Pickel, 2010: 14).

2.1. Small Group/Peer-Mentoring Model

Peer-mentoring involves individuals with similar experience or expertise mentoring each other. It is often seen in educational settings, where students or colleagues support and learn from one another. Peer groups have "the most significant influence on molding college-age students. Students' identities and characteristics are fundamentally shaped by their interactions with others (Kaufmann, 2006: 8). Adolescents begin to

gravitate toward their peers, and they become less attentive to their families (Kaufmann, 2006: 194). College-age individuals strongly emphasize social connections, particularly after leaving high school, as they seek to establish a sense of identity and fulfill their desire for meaningful relationships. To meet this need, the small group for peer-mentoring should prioritize community connections. However, college-age ministries should go beyond mere social clubs to provide further significance to relationship-building (Bomar, 2009: 140-141).

2.2. Mentorship Through Community

2.2.1. Community of Faith

God has generously given His people a community to change their thoughts, hearts, and worship, and this community, as mentioned in the Scriptures, is called the church (Arzola, 2015: 15). The Church can be a valuable model of a biblical community if its identity centers on Christ rather than being self-centered. Belonging to vibrant faith communities is vital for a balanced relationship. The church is the people, not the buildings. C.A.M.P.U.S ministries should reflect that belief. As leaders, we often find ourselves exasperated by the prevailing consumer mindset within church communities. If our goal is to encourage college-age individuals to dynamically participate in the church's activities, we must alter our language and perspective. The essence of the church lies in its people, spanning all age groups, not in its programs or physical structures. College-age individuals require and genuinely desire more than this. They seek to be a part of something profound, authentic, and enduring. They aspire to be a part of the church (Bomar, 2009: 171-172). This community could be social or spiritual, an environment and a group of people where students can worship and have fellowship with others who share common goals and objectives in life (Moon, 2010: 20). It offers a space for students to come together, find common ground, and share experiences while nurturing their faith and spiritual growth. It is a supportive community where individuals can unite toward shared objectives and a deeper connection with their faith. Nixon (2010) says that his approach has proven to be a successful means of connecting with individuals who might feel disconnected from traditional community settings but still engage in alternative meeting places. He further

concludes that to genuinely create a sense of community with college students, we must break free from the conventional and be willing to explore novel approaches.

People typically operate and function within a community. This community, described by Chap as a “family of families,” provides accountability, love, acceptance, affirmation, and service in affirming and loving ways (Arzola et al., 2015: 148). A gap that catches many of our teenagers is the move to college. If they look for a church, teens will often look for one like the one back home. They lose this community. The first suggestion of Nixon was *building community*; he called it the Obama Factor, stating that throughout his campaign, he recognized the significance of fostering a sense of community to effectively draw in and involve college students. Therefore, it is essential for churches to actively participate in the process of creating a community with college students if they wish to minister to them effectively (Nixon, 2010: 85).

Youth ministry on campus should be considered as adopting young people into the family of God. They explained that the goal of youth ministry, seen through the lens of adoption, is for every youth to experience such warm acceptance from the faith community that they are always assured of having a home, a community, and a space where they can explore their identity and find ways to make meaningful contributions (Arzola et al., 2015: 85). “The church, which is supposed to be the locus of community, does not provide a sense of community for many of the de-churched... as a consequence, these young people move to different places to connect with others,” (Rainer, 2008: 46).

2.2.2. Empowering community.

We need also to empower young people, they desire more than just activities; they want to participate actively (Nixon, 2010: 84). Churches view teenagers as receivers or reservoirs. The first approach used by most churches sees teenagers as mere recipients of the church’s teachings and programs. They mainly just absorb the church’s values, norms, and beliefs without much room for active participation or contribution. The second approach regards teenagers as valuable contributors to the church community. In these churches, adults are willing to form relationships with teenagers, nurture their talents and gifts, and actively involve them

in various aspects of church life (Cannister, 2013: 118). This approach is what we want because it emphasizes the importance of teenagers actively participating and being integrated into the community. It is easier to start it in a small group with peers.

2.2.3. Safe Community.

As we build a safe community of refuge, Cosby stated: “A safe community is not about creating an ivory tower; it is isolation from the unbelieving world neither the desire to remain untouched by the brokenness, disease, and misery of the suffering around and among us but the safe community is, the contrary, a refuge for those people and more than that it involves the safety and security of knowing that their identity, righteousness, and acceptance are all fully secured,” (Fernando Arzola et al., 2015: 51). Chap Clark assured that, on this journey, students must make an internal, personal commitment to seek assistance and actively engage with a Christ-centered community. They should have an unwavering belief that their spiritual family is constantly present as they depart from home, no matter where they are or their circumstances (Fernando Arzola et al., 2015: 85).

In conclusion, mentorship is crucial for supporting college students in navigating campus life and fostering identity formation and spiritual growth. Mentorship guides students toward their potential, cultivating competencies and a deeper understanding of faith. Various mentoring models provide frameworks for building supportive communities. Ultimately, mentorship empowers students, offering guidance, support, and belonging as they journey through college toward adulthood and spiritual maturity. Investing in mentorship programs is vital for student success and flourishing.

3. Implementation

Methodology

Research Questions

1. What are the threats and challenges faced by students living on the public Campus of Ankatso University, and how can the C.A.M.P.U.S Ministry address these effectively?
2. How can the C.A.M.P.U.S Ministry foster a sense of belonging, community, and spiritual growth among students?
3. How can the C.A.M.P.U.S Ministry strengthen opportunities to provide holistic support for students?

Design

This study employed narrative inquiry, where students shared their experiences regarding how mentoring influenced their development. A qualitative research method was utilized to investigate students' perceptions of the effects of mentoring on their personal growth.

Sample Population

The target population is students above 18 attending the Adventist church, but the researcher chose a sample based on geographic factors, meaning those who do not live with parents but reside around the Ankatso campus in the "Cité Universitaire" (state-funded student lodgings) or rent a house in the surrounding. The sample population consists of 70 students who have accepted to participate in the survey. Twelve students participated in the mentorship program as mentees, six males and six females. Ten members of the church board were recruited to serve as mentors, and an additional two Adventist professionals and faculty staff within the Ankatso University were also included in the sample.

Instrumentation

Data Collection Procedure. Data collection instruments will include: Survey questionnaires. To develop structured surveys to collect data from students, which can provide context about participants. Quantitative data collected from questionnaires can be analyzed using descriptive statistics.

Interviews. Conduct semi-structured interviews with the 20 participants to gain in-depth insights into their experiences with the C.A.M.P.U.S Ministry, challenges faced, suggestions for improvement, and the overall impact of the program.

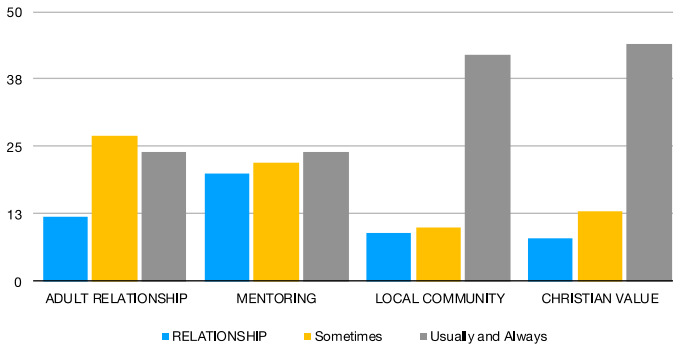
The participants are fully informed about the purpose and nature of the study. And they are to give their consent to participate by filling out the form. They are assured of privacy, and as a confidentiality measure, are not supposed to put their names on the questionnaires. They are free to withdraw from the program at any time.

Data Analysis. Quantitative data is analyzed using descriptive statistics. Qualitative data is analyzed using thematic analysis to identify recurring themes, insights, and perspectives shared by participants. Data from both methods will be integrated to provide a comprehensive understanding of the mentorship program's implementation and impact.

Table 1: Relationship

Relationship	Never Rarely	or	Sometimes	Usually Always	and
Adult relationship	12		27	24	
Mentoring	20		22	24	
Local community	9		10	42	
Christian value	8		13	44	

Chart 1: Relationship



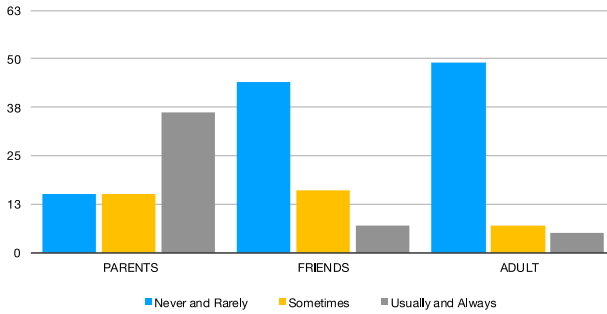
The data on Chart 1 offers insights into the relationship between the sample population and their involvement with the local community, as well as their attitudes towards mentorship, sense of belonging, and commitment to the church.

A significant portion of the sample, 39 out of 66, do not have good relationships with adults. However, there is a strong interest in mentorship, as 46 participants expressed a desire to be mentored. This indicates a potential gap in supportive adult relationships that participants are seeking to fill through mentorship. The data highlights the complexity of navigating ethical issues; while there is a desire to uphold Christian values, individuals may encounter challenges and conflicts in applying these principles to their everyday lives.

Table 2: Problem-solving

Problem-solving	Never Rarely and	Sometimes	Usually Always and
Parents	15	15	36
Friends	44	16	7
Adult	49	7	5

Chart 2: Problem-solving



The data from Chart 2 underscores the reliance on parental support among students, with 36 out of the total consistently turning to their parents in times of need. However, 15 students rarely seek help from parents, suggesting potential barriers such as strained relationships or a desire for independence, but mostly, they don't want to bother the parents because they are far away, and they know that they are unable to help them. Additionally, a significant portion of students seldom share their problems with adults and leaders, possibly due to a lack of trust or familiarity. They assume that these adults don't care or that they are quick to sermonize with prejudice. They are more open to friends because they share the same problems, all the while living together in the same campus. This highlights the importance of building trust and supportive relationships within the community to encourage open communication and support-seeking behaviors among students.

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

Intervention program

In the structured interview, we started with a SWOT analysis but we adapted it as TWOS (Threat, Weakness, Opportunity, and Strength) to align it with our motto in the acronym TWO'S (Together We Ought to Succeed). The questions exchanged were:

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

What are the weaknesses of our students?

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

What can individuals do to strengthen our students?

The main danger identified is peer pressure, along with seeking validation and being easily swayed. Other weaknesses include academic struggles, social and ethical challenges, or personal difficulties. The opportunities could include spiritual growth, personal development, and community engagement. By identifying personal and collective strengths, individuals could leverage their unique skills, experiences, and resources to offer support. This inclusive approach recognized that everyone within the church had something valuable to contribute, whether it be mentorship, guidance, or practical assistance.

To remedy this situation, the researcher starts to establish a community of mentors. It reflects a comprehensive and strategic effort to build a supportive and engaging community for students. We started to help the students to define their identities and feel where they belong by starting a small group meeting. Then, a student association was established, called RESEAU (*Regroupement et Soutien aux Étudiants Adventistes Universitaires*) meaning regrouping and support for Adventist university students. The development of this association RESEAU also creates a network among students and facilitates our visible representation on the campus and our relationship with the University administration.

In this community, the core values are G.R.A.C.E.

Generosity: giving time and knowledge, sharing experience and expertise investing in the future.

Relationship: building relationship and trust with unconditional support and encouragement.

Acceptance: creating a safe space that encourages openness to build self-esteem.

Compassion: modeling understanding and support, building resilience through challenge.

Empowerment: unleashing creativity and problem-solving skills, encouraging initiative

We emphasize **RELATIONSHIP:**

Relationship maintaining

Engagement keeping

Love binding

Acceptance and **A**ppreciation promoting

Trust developing

Identify affirming

Openness: open mind, open heart, open hand

Nurture & and needs fulfilling

Supporting each other through disinterested service

Hope: Healing the broken heart and bringing hope

Influences, **I**mpacting the lives

Partnership engaging

Evaluation

The Follow-Up Questionnaire

As the project unfolded over months, the follow-up questionnaire was administered. This phase aimed to gauge the impact of the interventions.

Table 3: Evaluation

OBJECTIVES: Evaluate the implementation of the mentoring program and measure the impact on the growth of participants	1	2	3	4	5
How satisfied are you with the mentorship program's structure and organization?	1	1	3	5	2
To what extent do you feel your mentor understands and addresses your academic needs?	1	3	4	3	1
How beneficial do you find the mentorship sessions in addressing your personal and spiritual growth?	1	1	2	5	3
Please rate the extent to which your participation in the mentorship program has positively influenced your academic performance.	2	2	3	4	1
How has your emotional well-being changed since participating in the mentorship program?	0	2	2	7	1
To what extent do you feel spiritually enriched as a result of your engagement with the mentorship program?	0	2	2	5	3

The evaluation indicates an overall positive feedback on the mentorship program, with only one out of twelve participants expressing dissatisfaction. While some participants feel their academic needs are not fully addressed, there's a prevalent sentiment that mentorship positively impacts personal and spiritual growth. Despite four participants indicating no significant influence on academic performance, the evaluation recognizes the need for time to determine definitive effects. However, a majority of eight out of twelve individuals report enhanced emotional well-being since engaging with the mentorship program. This suggests a positive correlation between program participation and improved emotional resilience and psychological health.

The mentorship program was fruitful, and it demonstrates a positive correlation between participation and improved emotional well-being, personal growth, and spiritual development. While there are areas for enhancement, particularly in academic support, the program's success in boosting emotional and psychological health is a promising indicator

of its value. Continued evaluation and adjustments will be essential to fully realize the program's potential in all aspects of student development.

Conclusion and Recommendations

Students navigate through many challenges at the university, being left by themselves away from home. Without any support, they are at risk of losing their moral compass. The survey and the interviews conducted demonstrated the need of a mentoring program. The C.A.M.P.U.S Ministry, Creating Avenues for Mentoring Process of University Students mentorship program in Ankatso has demonstrated significant positive impacts on participants' personal and spiritual growth and emotional well-being, with overall high satisfaction rates. While there are areas for improvement, particularly in academic support, the program is well-received and valued by the students. Continued investment and refinement in these areas can further enhance the program's effectiveness, ultimately contributing to the holistic development and success of university students in Ankatso.

The C.A.M.P.U.S ministry needs to develop strategies to better address academic needs, such as structured academic mentoring with peers in the same areas and engaging more professional mentors. There is also a need to add tutoring resources, and workshops on study skills and academic planning because improving academic results need more time to be evaluated and students need support during all of their academic journey. Mentoring, indeed peer-mentoring, builds meaningful relationship and a sense of community. Mentoring should not be a program but a process to maintain and expand the aspects of personal support and spiritual development, as these are highly valued by participants. It is recommended to have workshops to provide and enhance emotional support, stress management. An access to counseling services through a campus chaplain and peer support groups.

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