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ABSTRACT

THE INFLUENCE OF UNIVERSITY PERSONNEL UPON STUDENTS' SPIRITUALITY AT SELECTED ADVENTIST UNIVERSITIES IN WEST AFRICA

by

Isaiah Ola Abolarin

Adviser: John Matthews

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE INFLUENCE OF UNIVERSITY PERSONNEL UPON STUDENTS' SPIRITUALITY AT SELECTED ADVENTIST UNIVERSITIES IN WEST AFRICA

Name of researcher: Isaiah Ola Abolarin

Name and degree of faculty adviser: John Matthews, Ph.D.

Date completed: July 2013

Problem and Purpose

The Seventh-day Adventist Church has a deep concern for youth and young adults' spirituality. Hence the church established institutions of higher learning with the aim of restoring in youth and young adults the image of God in which they were created. There are programs and activities in these institutions to accomplish the aim, but there is still concern among church leaders and parents that young people will abandon their faith and exit the church. This study explored the influence of interactions between students and university personnel in selected Adventist universities in West Africa that, apart from programs and activities, might facilitate the development of biblical spirituality.

Method

A quantitative research design was used to survey students of the two selected Adventist universities in West Africa, Babcock University (Nigeria) and Valley View University (Ghana). A sample of about 800 students was randomly chosen from the two universities; 787 students gave responses good enough for analysis. The instrument used for the study was adapted from the Christian Spirituality Participation Profile (CSPP) and the Multidimensional Measurement of Religiousness/Spirituality (MMRS). The participants indicated the frequency of their interaction with university personnel and the perceived impact of the interaction on student spirituality. The participants also indicated their level of spirituality. Descriptive analysis was used to determine the frequency of interaction, the perceived impact of interaction on student spirituality, and the level of student spirituality. One-Way ANOVA was used to determine the influence of some demographic factors on frequency of interaction and perceived impact of interaction on student spirituality. Canonical correlation was used to determine the interrelationships between interaction and student spirituality on the one hand, and the perceived impact of interaction and student spirituality on the other.

Results

The level of interaction with students was higher with faculty than other university personnel. The perceived impact of interaction on student spirituality was higher with faculty than other university personnel. Student spirituality was high. Students who were older in age, at a higher level of study, and who were Adventist had more interaction with university personnel. Student spirituality correlated with interaction with university personnel and perceived impact of interaction on student spirituality.

Students who were older in age, in a higher level of study, and Adventist had higher levels of spirituality.

Conclusion

Intentional interaction with students by university personnel from the time of enrollment will help students to develop biblical spirituality. The interaction has to be positive and with authentic concern for students' holistic growth. Universities should be loving communities where students can freely discuss spiritual matters. The religious backgrounds of students should not determine the interaction between university personnel and students.

Andrews University

Seventh-day Adventist Theological Seminary

THE INFLUENCE OF UNIVERSITY PERSONNEL UPON STUDENTS' SPIRITUALITY AT SELECTED ADVENTIST UNIVERSITIES IN WEST AFRICA

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Isaiah Ola Abolarin

July 2013

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APPROVAL BY THE COMMITTEE:

Faculty Adviser, John V. G. Matthews Professor of Educational Foundations and Religious Education	Director, PhD in Religious Education Kathleen A. Beagles
Cheryl D. Doss Associate Professor of World Missions	Dean, SDA Theological Seminary Jiří Moskala
Jimmy Kijai Professor of Research and Statistical Methodology	
H. Peter Swanson Assistant Professor of Pastoral Care	
Dennis D. Fledderjohann Chair, Department of Educational Ministries Moody Bible Institute	Date approved

To my father, who covenanted me to God for salvific

work even before I was conceived

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CHAPTER 1

INTRODUCTION

The focus of this study is to explore the level of interaction between students and personnel at selected Adventist institutions of higher learning in West Africa. The study also investigates the correlation between the interactions and student spirituality. This chapter gives the background to the entire study.

Contemporary Issues in Student Spirituality

The Seventh-day Adventist (Adventist) Church is concerned with the spirituality of youth and young adults. Hence the church runs a Christian educational system that has as its mission to prepare "students for useful and joy-filled lives, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day Adventist mission to the world" (General Conference of Seventh-day Adventists, 2003, p. 221). Adventist schools, according to Akers (1976), are established for students to be instructed "to work intelligently in Christ's lines to present a noble, elevated Christian character to those with whom they associate" (p. 1).

There are 17 Adventist institutions of higher learning in Africa of which three are in West Africa: Babcock University in Nigeria, Cosendai Adventist University in Cameroon, and Valley View University in Ghana. These institutions were established to prepare students for a life of faithful service on earth, which includes the development of

skills in human relations and spiritual excellence. Spirituality has become a major focus of these universities because academic excellence without spiritual excellence is tantamount to parochial training that does not position a student to be of service to God and humanity (Babcock University, 2008; E. K. Boateng, personal communication, March 27, 2010; General Conference of Seventh-day Adventists, 2003, p. 221; Makinde, 2001, p. 198; J. Olarewaju, personal communication, March 29, 2010; Valley View University, 2010).

Recently, student spirituality has become a concern in many institutions of higher learning, both public and private, but the reasons for these concerns are different. Public institutions of higher learning are under duress because of student violence, while private Christian institutions are concerned because of an abandonment of faith (Braskamp, 2007; Coburn, 2007). Clark (2001), expressing his concerns regarding student spirituality, explains that the mission statements of many colleges and universities speak of developing the whole person, including the mind, body, and spirit. But, he observes that, while the academic efforts of an institution address the development of the mind and athletics develop the body of a student, it is difficult to identify initiatives or programs that are devoted to developing the spirit (p. 37).

Studies conducted in the United States of America (USA) show that the vast majority of the general population under 40 years of age is unchurched, and although 61% of young adults or emerging adults were churched at some time during their teen years, they are now spiritually disengaged. These studies also indicate that 70% of young adults between the ages of 23-30 drop out of church (Barna, 2006; Cunningham, 2006; Smith & Snell, 2009, pp. 4-6; Stevens, 2007). When it comes to faith, fewer than one out

of 10 young adults describe faith as their top priority in relation to other things in life (Kinnaman & Lyons, 2007). This highlights the need to improve university students' understanding and appreciation of religion and for the Christian church to give spiritual support to young adults, especially those undertaking tertiary studies.

In their study, Mixon, Lyon, and Beaty (2004) discovered that most of the private universities in America began with a firmly rooted religious identity. But at the time Mixon et al. conducted the study, these pace-setting universities no longer boasted of a religious identity. Instead they claimed sterling academic reputations, retaining only vestiges of their religious identities (pp. 400, 401).

The Seventh-day Adventist Church is not exempt from the phenomenon of youth abandoning their faith. Akers (1976) noted that leaders and teachers of the Seventh-day Adventist denomination had observed with concern the growing tendency for the youth to turn their backs on the mission of the church (p. 1). Seventh-day Adventist schools were among those studied by Beltz (1980) in a research project on the religiousness of students in Protestant schools. The findings show that there was no difference in academic achievement or doctrinal commitment between students in Adventist schools compared with those in state schools (p. 70). Another study shows that the longer students stayed in Adventist schools, the more they tended to know religious facts and appreciate religious beliefs but the less they tended to translate the beliefs into their devotional life and lifestyle (Hyde, 1990, p. 303).

In Valuegenesis I, a longitudinal study of Adventist youth, it was reported that only 27% of 12- to 18-year-olds may be in the church when they are 40 years old. Taking into account this trend, it was observed that "the church could still be on the brink of

losing a whole generation" (Dudley & Gillespie, 1992, pp. 269-270).

In another study, Dudley (2000) indicated that between 40% and 50% of Adventist youth leave the church in their 20s. It also seems that Adventist education is not helping much in this situation. In a paper presented at an Andrews University faculty-trustee retreat, Merchant (1977) argues this by stating,

> With the number of Adventist young people leaving the church after college or at best remaining on the periphery of the church, it can be surmised that a major reason is that their Adventist education has not given them a sense of the significance and meaningfulness of Adventist religion. (p. 10)

Jacob (2006) also evaluates how ministries to young adults are implemented at Adventist universities. She states that all the schools she visited had amazing spiritual activities going on. In her interviews with ministry leaders, one of the questions she asked was, "What do you see as being the overall purpose of campus ministries?" Based on her analysis of all the responses, the only one that came close to addressing spiritual formation and growth was, "to provide spiritual programming." In her opinion, the target or the correct answer to the question should have been "helping others grow in their relationship with Jesus" (pp. 33-35).

The phenomenon of young people leaving the church is giving parents and religious leaders concern (Dudley, 1986; Duffy, 2007; Kirstein, 2011, p. 94). Though the Seventh-day Adventist Church has every reason to be proud of its young people, all is not well in their lives (Hughes, 1993, p. 3). The Church's institutions of higher learning have established different strategies to implement an education aimed at restoration as described by E. White (1903), an education designed to motivate young adults on a spiritual journey, which is a personal encounter with Christ (Thayer, 2006). These strategies include, for example, campus ministry programs, spiritual development

departments, and student life initiatives. Other activities, including chapel and church programs, community service activities, and student missionary initiatives, are also intended to foster spiritual formation among students (Andrews University, 2011; Southern Adventist University, 2011; Valley View University, 2010).

Religious courses are offered with the purpose of imparting knowledge, encouraging belief, and developing values. Some courses remain focused on content, but a significant change in emphasis has been made since the 1980s to address the need for spiritual growth and to offer the opportunity of entering into a personal experience of Christian discipleship. However, the consequences and effectiveness of these initiatives have not been thoroughly investigated. During the same period, since the 1980s, the attrition rate of young people leaving the church has grown dramatically. Within the mix of variables that may influence spiritual growth or attrition is the quality of relationships between students and university personnel.

Even though there are spiritual activities and programs on Adventist university campuses to foster the spiritual growth of students, there are still deep concerns about the spirituality of students and their commitment to Christianity and the Adventist church. If programs and activities have not fully met the spiritual needs of students, there must be other factors not yet fully addressed that are essential to student spiritual development. Interpersonal relationships are likely one of these factors (Garber, 1996).

Therefore, there are important questions that need to be answered. What is the extent and quality of the relationships between personnel and students on Adventist university campuses? What is the influence of these relationships on student spirituality? E. White (1893) says, “Youth are to be educated by precept and example that they might

be agents or representatives of restoration for God" (p. 26). In order to achieve this, professors and other university personnel ought to be examples to students, incarnating the substance of the life they desire students to embrace (Garber, 1996).

Rationale for the Study

My interest in this topic is a result of personal experience. For 10 years I was a youth director at both the conference and union levels of the Seventh-day Adventist Church in Nigeria. I was the university chaplain at Babcock University in Nigeria for more than 1 year. Many of the students who attend Adventist universities in West Africa, both Adventist and those from other religious persuasions, complete their studies without being significantly influenced by the ethos of these campuses. Considering that the primary aim of any Adventist educational institution is to lead students to an experiential knowledge of God, if a student leaves without experiencing or embracing a genuine biblical spirituality, it must be considered that the institution has not fully achieved its mission.

From personal connection with youth and young adults I learned that interpersonal relationships are very important in influencing young adults in decision-making for life issues. Genuine love for young adults and concern for the challenges in their lives can facilitate the development of trust in a respected mentor who may foster mature, Christian decision-making. This makes mentoring an essential aspect of any relationship with students. Through the mentoring relationship students may be led to have an experience that will enrich their spiritual growth. If politicians can influence young adults to achieve political goals by showing interest in them (Dahl, 2008; Drehle, 2008; Krayewski, 2008; Fretheim, 2005), the Adventist Church through its universities

can surely influence young adults for Christ by showing interest in them, especially through fostering interpersonal relationships between students and university personnel.

The very definition of disciple, growing as a *discipulus,* entails a spiritual maturity that demands being in a relationship to a *magister,* rabbi, mentor or teacher. From a biblical perspective, the disciple is ultimately a witness to what he or she has learned from the teacher (McCallum & Lowery, 2006, p. 27). The relationship of students to the community of scholars on a Christian campus is therefore not only important to their academic achievement, but also vital to their spiritual growth. Having learned about this essential element of discipleship, my interest was piqued in conducting this study to explore the minimally researched relationship between university personnel and students in a West-African setting.

Statement of Problem

Adventist university campuses have instituted such measures as chapel and church attendance, campus ministry, and other activities and programs to safeguard the spiritual needs of young adults and to disciple them for Jesus. But the apparent ineffectiveness of these measures, as demonstrated by the research, continues to raise concerns regarding young-adult spirituality. Many students at Adventist universities in West Africa participate in on-campus activities, but their long-term commitment to Jesus and to the Seventh-day Adventist Church is often tentative at best. Can the effectiveness of these initiatives be improved, and are there aspects of campus life that may have been neglected?

Relationships appear to be essential in building student spirituality (Garber, 2007, p. 21; Jacob, 2006, p. 38; E. White, 1893, pp. 7, 25). Specifically in West Africa, what is

the nature and extent of interpersonal relationships that occur between personnel and students on Adventist university campuses, and what impact do these relationships have on student spirituality?

Purpose of the Study

This quantitative research study explores the level of interpersonal relationships between students and personnel in Adventist institutions of higher learning, and examines the correlation between interpersonal relationships and student spirituality. The study focuses on two Adventist universities in West Africa, Babcock University in Nigeria and Valley View University in Ghana.

Research Questions

The study endeavors to answer the following research questions:

1. What is the level of interaction between university personnel and students on the selected Adventist university campuses in West Africa?
2. What is the correlation between student spirituality on the one hand and interaction between university personnel and students of the selected Adventist universities in West Africa on the other hand?

Significance of the Study

This study will help those who are engaged with students on Adventist university campuses in West Africa to have a better understanding of the importance of interpersonal relationships as they relate to student spirituality. Through interpersonal relationships, as much as through any other epistemological avenues, students discover ideas, change their views, and grow in faith; and this change impacts their spiritual

growth (S. Parks, 1986). The study may also be of significant value to other institutions where young adults are being prepared for a life of service to God and humanity.

Conceptual Framework

The conceptual framework of this study is a construct for understanding how student spirituality correlates with interpersonal interaction between students and university personnel (administration, faculty, and staff). This framework is constructed with the purpose of researching (a) the amount of interaction between students and university personnel, (b) students' perception of the impact of this interaction on their spirituality, and (c) a measure of student personal spirituality (see Figure 1).

This conceptual framework is adapted from models that identify changes as resulting from active student involvement (Astin, 1985; Pascarella, 1985; Tinto, 1987), and from meaningful interaction between students, members of the academic staff, and those responsible for the social systems of the institution (Pascarella, 1985; Tinto, 1987). According to Astin (1985) students are changed by being involved in activities and tasks, especially if these tasks involve working with others. He added that the institutional environment plays a critical role in changing students in that it affords them a great number and variety of opportunities for encounters with new ideas and people. Jacob (2006), speaking of student spirituality, agrees that the first priority is to get students involved in spiritual activities (p. 70). Pascarella (1985) suggests that growth is a function of the direct and indirect effects of five major sets of variables, one of which is interaction with agents of socialization (e.g., faculty and staff). Pascarella adds that this personal growth in students is a function of an institution's structure and ethos, and a consequence of the individual student's background and experience.

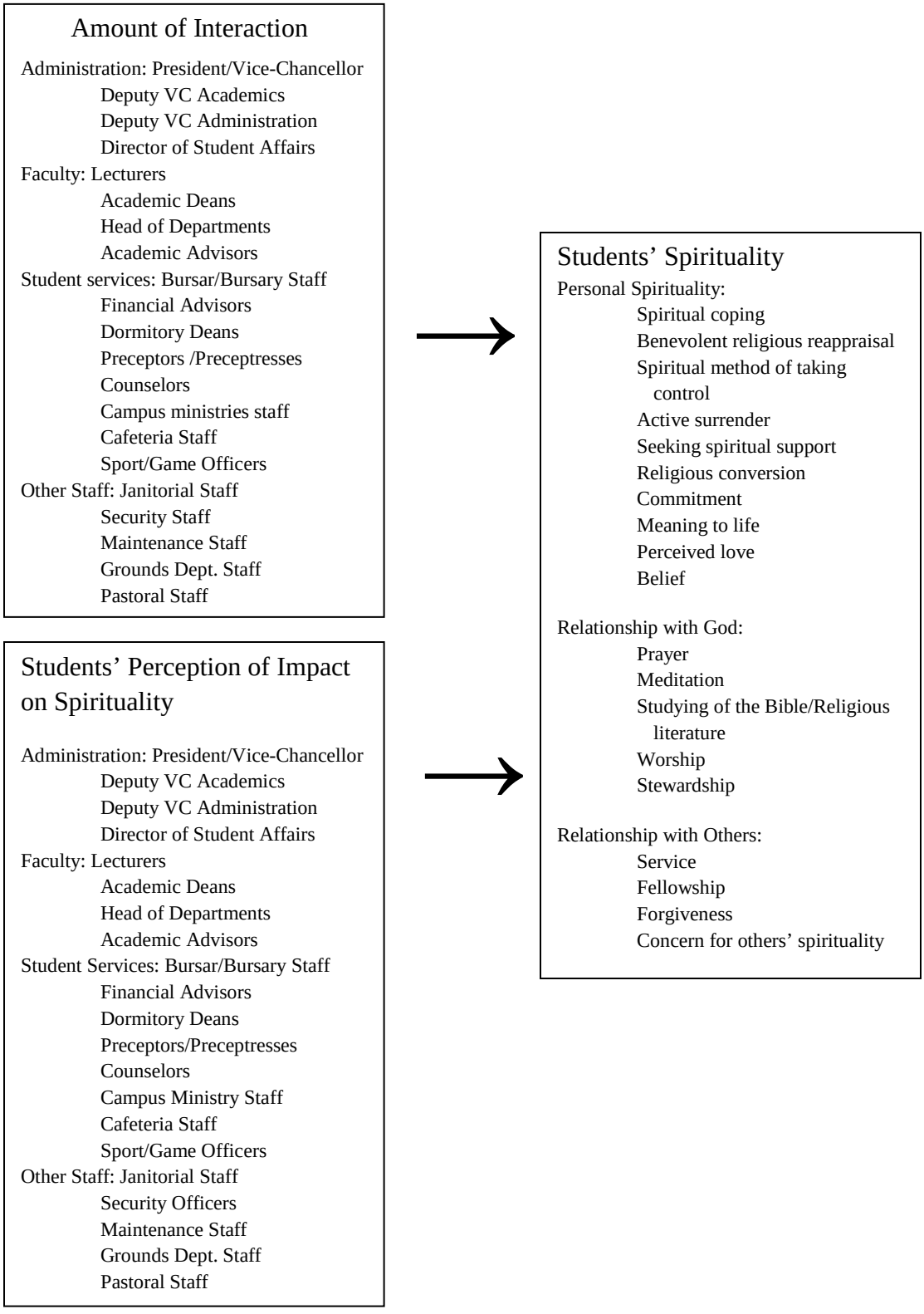

Figure 1. Life-to-life transference model.

Tinto (1987), Pascarella (1985), and Weidman (1985) agree that students enter university with varying patterns of personal, family, and academic characteristics and skills, including initial dispositions and intentions with respect to university attendance and personal goals. These intentions and commitments are subsequently modified and reformulated on a continuing basis through a longitudinal series of interactions between the individual and members of the institution (Tinto, 1987), which this study calls *personnel*. One of the common variables in all the models that influence student change is interaction with members of an institution (Pascarella & Terenzini, 1991). The model developed for this study is called Life-to-Life Transference. The model was based on the conceptual framework (shown in Figure 1).

Scope and Delimitation

Delimitation of this study included the nature of the sample. The study focused on students in Adventist institutions of higher learning in West Africa, but data were collected from only two of the three existing institutions. These were Babcock University in Nigeria and Valley View University in Ghana. The two were chosen because English is the language of communication and because they have long-established student populations. The other institution is Cosendai Adventist University, a francophone university in Cameroon that was going through reorganization at the time of the study (Brian, 2008).

Another delimitation was applied to the factors that influence student spirituality. There are numerous factors that could influence student spirituality, but this study focused on interpersonal relationships between students and university personnel. In addition, while spirituality may be defined from a variety of ideological and religious

perspectives, this study considered only Christian biblical spirituality, which is about restoration of the broken relationship between God and humanity (Seventh-day Adventist Theological Seminary, 2011).

While there are many aspects of interpersonal relationship which could be discussed according to Chang and Holt (1991, p. 252), interpersonal relationship was delimited and operationally defined in the study as interaction. Interpersonal relationship can be seen as interaction that occurs between two or more people (Billikopf, 2001; Cavazos, 2011). Therefore, this study used interaction between students and university personnel to measure interpersonal relationships that occurred between students and university personnel.

Definition of Terms

In order to ensure consistency and clarity of communication, the following terms are defined to explain their usage in this paper. There may be alternative ways in which the terms are used in other contexts.

Life-to-Life Transference: Refers to the conscious and intentional process of passing on the principles and practice of the Christian life from one person to another through personal relationship. It is assumed in this paper that the university personnel already practice the principles of the Christian life and are connected to Christ; therefore, they are in the position of passing on to students the lifestyle they possess. This distinctive use of the word “transference” is unrelated in any way to the clinical use of the terms *transference* and *countertransference*.

Spirituality: Refers to an experience of conscious striving to integrate one’s life in terms not of isolation and self-absorption, but of self-submission toward God as

exemplified by Jesus and experienced through the Holy Spirit. It is biblical spirituality that has to do with the restoration of the broken relationship between God and humans, and among humans themselves. Spirituality involves a person's attitude and state of being regarding his or her relationship with God and with others (Callen, 2001, pp. 11, 16, 27, 33; Cavazos-Gonzalez, 2010, pp. 1, 8; Grubbs, 1994, p. 32; Johnson & Dreitcer, 2001, pp. vii, 2-5; Seventh-day Adventist Theological Seminary, 2011, pp. 1-3). Augsburger (2006) explained this as tripolar spirituality because it deals with personal attitudes about God, relationship with God based on who he is to the individual, and relationships with others. This spirituality, according to Augsburger, operates in community relationships. This kind of spirituality is a way of life (pp. 10, 13) in much the same way as African spirituality has been defined. Spirituality is about everything we are and do in life (Mbiti, 1990, p. 2; Seventh-day Adventist Theological Seminary, 2011, p. 3).

Organization of the Remainder of the Study

Chapter 2 includes the review of literature and research related to the problem being investigated. Chapter 3 describes the methodology and procedures used to gather data for the study. Chapter 4 contains an analysis of the data. Chapter 5 includes a summary of the study and findings, discussion of findings, and recommendations for practice and further study.

CHAPTER 2

LITERATURE REVIEW

Introduction

Numerous studies have been conducted on students' interpersonal relationships with school personnel and the influence of these relationships on student performance and success (Davis & Young, 1982; Diez, 1986; Durio & Thomas, 1980; Heinemann, 2005; Kandaswamy, 2007; Rendom, 1994; Scott, 1974; Shelley-Sireci & Leary, 1996; Wood & Wilson, 1972). A variety of sources were reviewed in this study to give a broad view of the subject. Some of the sources were empirical studies dealing with the impact of interpersonal relationships on various aspects of student life including spirituality (Hodder, 2009; Root, 2009; Weber, 2007; Wittry, 2009). In addition, consideration was given to sociological and philosophical studies of interpersonal relationships and their influence on achievement and spirituality (Eli, 1993; Garber, 2007; Mbiti, 1990). Relevant website sources regarding interpersonal relationships and spirituality were also reviewed, as were sources that examine a biblical approach to interpersonal relationships as they affect human spirituality.

This study investigates the influence on student spirituality of interpersonal relationships between students and university personnel. University personnel include the administration, faculty, and staff.

The understanding of student spirituality and interpersonal relationships, in a

Christian educational setting, including how spirituality is maintained through interpersonal relationships, influenced the development of the conceptual framework for this study. Theological concepts of spirituality as well as African concepts of spirituality also impacted the design of the conceptual framework. The structure and development of the literature review provides insights into the research and ideology that informs the conceptual framework.

The review is divided under the following subtitles: Christian Education and Its History, Philosophy of Adventist Education in Relation to Spirituality, Christian Education in West Africa, Theological Rationale for the Study, History and Influence of Student Services on Student Spirituality, Spirituality, Student Spirituality, Interpersonal Relationships, Building Student Spirituality Through Interpersonal Relationships, and Life-to-Life Transference. Some of these sections have subsections in order to give a more detailed review.

Christian Education and Its History

In order to consider how spirituality is achieved by students at university, and the purpose of Christian education, it is important to consider the purpose and the history of Christian education.

Christian Education

Christian education is an interactive activity that deliberately and intentionally attends to the interests and aims of students in a Christian atmosphere (Groome, 1980, p. 15; Marrou, 1956, p. 314). The purpose of Christian education is revealed by God and centered in him (Eavey, 1964; Hunter, 1963, p. 25; E. White, 1903, p. 15). Christian

education is to bring individuals into a right relationship with God and to discover and appreciate the relevance of Christian truth (D. Miller, 1982; R. Miller, 1980). According to E. White (1903), one of the pioneers of the Seventh-day Adventist Church and a leading figure in the development of Adventist education, this truth has as its standard the Holy Scriptures, which should be given the highest place as a central, organizing theme in education.

Christian education according to E. White (1903) is "more than the pursual of a certain course of study, it is the harmonious development of the physical, the mental, and the spiritual powers" (p. 13). Christian education is a socializing and deliberate process of mind development in which Christian religious teachings and worldview are central to all other aspects of knowledge or skills acquired (Holmes, 1987, p. 9; Ivorgba, 2006; McEwen, 2012, p. 346; Vygotsky, 1978, pp. 83, 90). Christian education aims to realize God's purpose of restoring in human beings the image of their Maker and bringing them back to the perfection in which they were created (E. White, 1903, p. 15). This restoration process is facilitated effectively within the community of believers engaged with society in "an aspect of socialization involving all deliberate, systematic and sustained efforts to transmit or evolve knowledge, attitudes, values, behaviors, or sensibilities" (Westerhoff, 2000, p. 14; see also Vygotsky, 1978, pp. 27, 57).

Christian education is more than a "passport" to privilege but a means of weaving together what one believes about the world and how one lives in the world in a Christian way (Garber, 2007, pp. 27-28; McEwen, 2012, p. 348). From a Christian perspective, according to Holmes (1987), Christian education is what cultivates the creative and active integration of faith and learning, of faith and culture (p. 6). It prepares students for a

calling by connecting knowing with doing, and belief with behavior, rather than just training them for a career (Garber, 1996, p. 75). Christian education prepares students not only for a calling, but also for the joy of service in this world and the higher joy of wider service in the world to come (E. White, 1903, p. 13).

Christian education, therefore, is an understanding of the experiential knowledge of God and his kingdom (E. White, 1923). It values character above intellectual acquirement (Snorrason, 2005) but encourages the highest standards in all things. All these perspectives indicate that education has to do with the relationships human beings have with God, others, and themselves, and hence their spirituality (Augsburger, 2006, p. 7; Seventh-day Adventist Theological Seminary, 2011). Indeed, Christian education is the process of learning and living the sanctified life in joyful service to God and humanity.

History of Judeo-Christian Education

An overview of the history of Judeo-Christian religious education makes clear that it has gone through a number of major turning points. Through all of these turning points one of the constants is that education has remained a relational activity. This was certainly true during the Hebrew era of education when children were taught by example within the family and community setting. One of the tasks of the priests was to teach people how to live together (Burtt, 1939; Eavey, 1964; Gangel & Benson, 1983; Marrou, 1956, pp. 314, 317; Reed & Prevost, 1993, p. 49). Anthony (2008) says that education in Bible times was an activity of parents, teachers, and schools in which children and adolescents associated constantly with adults in the various activities of the community (p. 16). Education in Bible times was “natural and informal, including all

aspects of life" (Reed & Prevost, 1993, p. 45).

Judaism during the diaspora of the Greek era was characterized by the development of synagogues. These synagogues became centers of learning that tended to emphasize the intellectual aspects of education. What remained constant was the close relationship between the teacher or rabbi and the student. It should be noted that "Christian education is, in many ways, an extension of Jewish education" (Anthony, 2008, p. 677; Reed & Prevost, 1993, p. 45), and the concept of the rabbi-disciple relationship is highlighted in the Gospels (Reed & Prevost, 1993, p. 71).

At the beginning of the Christian era, Jesus taught by his life and example, interacting and mingling with people. To his followers, learning was living and becoming like Jesus (E. White, 1903, pp. 84, 85). During the apostolic era, the truth of the gospel was taught by lifestyle, word of mouth, and pen (Eavey, 1964; Gangel & Benson, 1983; Reed & Prevost, 1993). Paul and other apostles reflect teachings about what a community should believe and how members of the community should live (Elias, 2002, pp. 15-17). The importance of interpersonal relationships is evident in this model, even in the writings of the apostles. The epistles are, to a large degree, interpersonal appeals, and even the Gospels are presented with a conscious focus on informing the community of believers (Reed & Prevost, 1993, pp. 72, 73).

In the early church era, education focused on the gospel of Jesus, who was remembered as a rabbi or teacher. He gathered around himself disciples whom he commissioned as teachers of others, and guaranteed his presence with them for all time, "even unto the end of the world" (Matt 28:19, 20). The teaching was carried out among novices known as *catechumenoi* in the Christian community. During this era, activities

were community centered and relationship oriented. Unity was emphasized because of the ongoing persecution of Christians (Reed & Prevost, 1993, p. 76). Community-building education in imitation of Jesus and his method of discipling was one of the contributions apostolic Christians made to Christian education (Elias, 2002, p. 21).

Membership in the Christian community increased as Jewish and non-Jewish converts responded to the gospel. In order to initiate new members into the Christian faith, the ritual of *catechesis* was employed. This was a Christian formation program carried out in the community of believers, intended to address the critical differences between Christian teachings and classical "paideia" (instruction) (Elias, 2002, p. 23; Reed & Prevost, 1993, p. 75). The catechetical method became pivotal in the development of Christian education, especially in the Alexandrian catechetical school (Reed & Prevost, 1993, p. 82). Indeed, catechetical schools were the only known Christian schools up until the early medieval era when monastic schools were established. The introduction of monastic schools led to a rejection of the importance of interaction with the outside world in favor of an ascetic lifestyle. However, education continued to be important in some communities of monks (Reed & Prevost, 1993, p. 115; Rico, 2008, p. 25).

The Renaissance and Reformation brought about a renewed emphasis on Christian education and, at least in the Northern Renaissance and Reformation, a restoration of the centrality of Scripture. Different types of schools, from grammar schools to universities, were established (Elias, 2002, p. 49; Pazmino, 2008, p. 19). John Calvin called for the instruction of children in godly life and learning, with the goal of understanding what it means to be Christian. Christian groups established schools for the education of their children and for the purpose of advancing a knowledge of the

Scriptures. Students were trained in religious faith and instructed that the chief purpose of life was to know that God reconciled humanity to himself in Jesus Christ (Eavey, 1964; Gangel & Benson, 1983). Especially among the pietistic movements that grew out of the Reformation, there was an emphasis on spiritual transformation and a living relationship with Christ (Reed & Prevost, 1993, p. 196; Rico, 2008, pp. 40, 41).

Although there was renewed emphasis on Christian education, formal schooling was for the children of the elite and the rich. Sunday schools were established in the latter part of the 18th century to create a community and provide Christian education for underprivileged children (Elias, 2002, p. 165; Reed & Prevost, 1993, pp. 255, 256). Despite a degree of evolution and improvement in the ways in which Sunday schools were run, they were not adequate to deal with the religious and educational needs of the modern world. The inadequacy of Sunday school led to emergence of a religious education movement among Protestants, aimed at creating a relational community where faith could be transmitted (Elias, 2002, pp. 167, 177; Reed & Prevost, 1993, p. 257).

The search for freedom of religious experience and expression led many Europeans to settle in the New World. Elementary and secondary education was developed to educate children according to the guidelines provided in the Bible so that knowledge of God and a Christian value system could be perpetuated. This trend was extended into higher education, and the majority of early colleges were religious (Gangel & Benson, 1983, pp. 223, 224, 231; Reed & Prevost, 1993, pp. 297, 329). Adventist education developed in this context but only began to flourish in the late 19th century (Knight, 2001a, p. 6; Kuranga, 1991, p. 73).

Philosophy of Adventist Education

In order to understand the educational philosophy of Adventists, it is necessary to have a knowledge of their religious beliefs (Howe, 1949, p. 9). Education, according to Sutherland (1900), is inextricably entwined with religion. Religious tenets have had a discernible influence upon the educational philosophy of the Adventist Church. Therefore, a brief discussion of some of the principles that comprise the religious philosophy of the Adventist Church is presented.

Adventist Religious Beliefs

Adventists hold that God spoke this planet into existence. From its elements he created the inhabitants and established the natural laws by which this new world would interact with the rest of the universe (E. White, 1905, p. 414). The creative act was purposeful in that, before the world was made, God had a plan both for the earth and its inhabitants (E. White, 1902, pp. 258-259). The divine purpose as expressed in the Bible was for human beings to express God's thoughts and reveal his glory to the entire universe (E. White, 1903, p. 15). This implies to Adventists that the biblical account of cosmic origin is the only authentic explanation (E. White, 1923). By virtue of God's creation, he is the ruler of the immediate environment of human beings—the world and the universe as a whole (General Conference of Seventh-day Adventists, 1952, p. 5; 1977, p. 10; 2003, p. 221; E. White, 1913).

Wisdom is seen by Adventists as the result of a properly balanced interaction of the individual's native intelligence, his or her accumulated knowledge, faith in God, and his or her environment, all manifested in appropriate action (Howe, 1949, pp. 11, 47; Rasi et al., 2001, pp. 3, 4). Knowledge is considered an essential part of wisdom but not

equivalent to wisdom (Howe, 1949, p. 12). God is the source of intelligence and wisdom (Rom 16:27; Jas 1:5; E. White, 1913, p. 44). In His wisdom he designed human beings to have a personal relationship with him and to acquire his wisdom. This view of wisdom does not eliminate the exercise of choice on the part of the individual. It does not take the place of or substitute for reason. But the deeper the relationship human beings have with God, the more they are enabled to make choices and use reason in right ways (Job 32:8; Prov 2:6; 1 Cor 2:10-16).

Adventists believe that human beings were created in the image of God, and since God is understood to be originally perfect, the work of his creation must also be regarded as perfect (General Conference of Seventh-day Adventists, 1952, p. 5; 1977, p. 14; 2003, p. 221; E. White, 1908). Until the Fall, human beings were regarded as perfect, but with potential to grow in all dimensions of their being and character: physical, mental, spiritual, and social (E. White, 1885a; 1917). The essence of the Godhead is a loving social, relational divinity experienced in a triune community of joy. Human beings made in God's image were intended to exhibit this same kind of joyful, loving, and supportive relationship.

Human beings were endowed with possibilities for further development. The continuous relationship with God was to afford them the privilege of growth in all spheres of their lives (E. White, 1885a, p. 340). God also intended that human beings might enjoy a full realization of his goodness through the exercise of their choices to grow in an understanding of and commitment to the principles of God's government. Instead, humanity was beguiled by Satan to distrust God, a choice that has proven nothing less than tragic for humankind (Sutherland, 1900). This weakness in the character

of human beings and their lack of loyalty to their Maker resulted in death, which became the heritage and ultimate end of all human beings (Rom 5:12; Howe, 1949, p. 22). Another consequence was that the open relationship between human beings and God was broken, and there was a fragmentation of relationships among human beings and between themselves and the earth (Gen 3; E. White, 1903, p. 17).

Only Divinity could regain what human beings had lost through their fall (E. White, 1958, p. 107). The vicarious death of Christ for the sin of humankind provided the atonement, which Christians believe to be the means of reconciliation. Acceptance by faith of the substitutionary atonement for sin is accepted as the only hope for humanity (Rom 3:23, 26; 5:10; 6:23; 2 Cor 5:19; Gal 2:16; Eph 1:2). For Adventists, education is an essential element for introducing individuals to a knowledge of God and his redemptive and reconciliatory work through the atonement. It is a means of revealing God's love. Through education, people are taught means by which they can live the life God desires for humanity, so that they might be brought back to the image in which they were created (E. White, 1903, pp. 15, 16). Education also leads to restoring the relationships between human beings and God, humans and humans, and humans and their environment. The goal of Christian education is to teach human beings the way back to the original relationship that existed between God and themselves. This kind of education must be relational if it is to follow the pattern established by Jesus in his earthly ministry, and if it is to serve as an element in the process of drawing humans to full reconciliation with God.

God, according to Adventists, has different avenues of revealing himself to human beings, and of communing and associating with them. These avenues are the

Bible (2 Tim 3:16, 17; E. White, 1885b, p. 312; 1903, p. 17; 1911, p. 7), the Holy Spirit (John 14:16-18, 26; Acts 1:8; General Conference of Seventh-day Adventists, 1988, p. 65), inspired prophets (2 Pet 1:20, 21; General Conference of Seventh-day Adventists, 1988, pp. 224-227; Haynes, 1940), prayer (2 Chr 7:14; 1 Tim 2:8; E. White, 1908, p. 101), faith (Hab 2:4; Matt 17:20; Heb 11:1; E. White, 1903), nature (Ps 19:1; Rom 1:20; E. White, 1903, pp. 33, 34), and providence (Gen 22:8; Job 10:12; Rom 8:29; E. White 1903, p. 197). God's self-revelation through all these avenues is relational and is essential among the principles that influence Adventist religious philosophy and hence Adventist education.

Adventist Educational Philosophy in Relation to Spirituality

Building on this brief explanation of relevant Adventist beliefs, a synthesis of Adventist educational philosophy is presented. The educational assumptions of Seventh-day Adventists are closely related to their basic religious beliefs (General Conference of Seventh-day Adventists, 2003; Howe, 1949, p. 31; Rasi et al., 2001). Adventists maintain that their educational philosophy is derived from the Bible and supported by the writings of Ellen G. White, and that it is Christ-centered.

The writings of Ellen G. White on matters of education, according to Howe (1949), have probably influenced the Seventh-day Adventist philosophy of education more than the ideas of any other denominational educator (Howe, 1949, p. 6). White not only wrote about education from a distinctive, holistic perspective that was, in many ways, philosophically ahead of her time, she also demonstrated how this philosophy could be implemented, through her involvement in establishing a college (now named

Avondale) in Australia. In addition, she was involved in, and supportive of, the establishment of a number of other schools and colleges, and she encouraged the establishment of a worldwide educational system. This achievement resulted in her recognition within the denomination as a leader in the field of education.

Redemption, which is "to restore human beings into the image of their Maker," is the true aim of education (General Conference of Seventh-day Adventists, 2003; Knight, 2006, pp. 206-208; Rasi et al., 2001; E. White, 1903, p. 15). Education in its broadest sense is a means of restoring human beings to their original relationship with God and their fellow human beings. Adventist education aims to impart more than academic knowledge. It fosters a balanced development of the whole person–spiritually, intellectually, physically, and socially. Its time dimensions span eternity (Rasi et al., 2001; E. White, 1903, pp. 13, 19, 30). Because Adventist education is about redemption and sanctification in this life and continued development in the future life, it is considered an ongoing process through time and eternity, and involves each individual in a relational "body of Christ" community (Rom 12:5; 1 Cor 10:17; 12:27; Eph 4:2-5, 11-13; Greenleaf, 2006; Knight, 2006, p. 212; E. White, 1903, p. 15). The context in which the educational aim is given is soteriological, therefore, "in the highest sense the work of education and the work of redemption are one" (Knight, 2006, p. 207; E. White, 1885a, p. 132; 1903, pp. 15-16, 30).

The way to achieve this redemptive aim is for teachers to consider as all-important the discipling of their students through positive relationships. Mentoring relationships are vital to the spiritual commitment and growth of students as they learn to follow Jesus (E. White, 1903, pp. 15-16). Restoration of the image of God involves co-

operation of human beings in the development of body, mind, and soul (Knight, 2006, pp. 206, 207; E. White, 1903, p. 16) in a personal relationship with God, and in the context of a supportive community (Holmes, 1987, pp. 80, 81).

Education is an important agency by which the image of God is restored. The process involves the reshaping of the entire life, including the strengthening of commitments, character, and practices. Education reinforces qualities such as dependence on God, love for God and humanity, the responsible exercise of God-given choice, the demonstration of moral courage and leadership within a relational community, the development of intellectual powers, and the development of abilities for creative plans and actions in service to God and society (General Conference of Seventh-day Adventists, 1977, p. 27; 2003; Knight, 2006, p. 208; E. White, 1881, 1891, 1905, 1913, p. 49; 1952; E. White & J. White, 1890). The method used by Christ to achieve this redemptive education was relational (Matt 9:9; 10:1; Luke 9:28-36; 22:14; John 1:38-39; 15:7-8, 15; Collinson, 2003, pp. 82, 83; E. White, 1903, pp. 84-85). Adventist educational philosophy sets a framework in which educators are challenged to emulate Christ in building communities of disciples committed to God, growing in character, and equipped for service.

Adventist Educational Philosophy in Relation to Students

Although the aim of education for Adventists is the restoration of God's image in students, this was not overtly stated when the first Adventist educational institutions were established. The initial objectives were to protect students from corruption and secularism and to prepare them for the second coming of Christ (Bates, 1850, p. 39; Knight, 2001b,

pp. 6, 7; McCoy, 2011, pp. 15, 16; E. White, 1854).

On June 3, 1872, the church established its first officially approved denominational school. The central purpose of this school was not a well-rounded Christian education (Knight, 1983, p. 139) but "to qualify men and women to act some part, more or less public, in the cause of God" (Butler, Haskell, & Abbey, 1872, p. 144). The goal was to equip the students for service. It was to address the problem of educational deficiencies in the ways of writing and speaking among the members of the Seventh-day Adventist Church (Butler, 1872b, pp. 196, 197). The Bible was not originally the center of education but was later introduced as indicated by G. I. Butler who was the president of the General Conference of the Seventh-day Adventist Church, 1872-1874 (Butler, 1872a, p. 140; Knight, 1985, p. 139).

Early attempts at Adventist education tended to be reactive rather than proactive. At times the biblical foundation, though articulated, was not implemented. The purposes, though evident in embryonic form, were disjointed and poorly presented. Adventist education was characterized by the lack of a coherent philosophy or purpose-driven mission (Knight, 2001a, p. 195; E. White, 1948, pp. 25, 26). The writings of Ellen G. White helped in articulating the purpose and philosophy of Adventist education.

Ellen White (1923) viewed spirituality as a primary educational goal, and encouraged a more spiritual approach to education. Her writings speak of young people consecrating themselves to God unreservedly. She adds that students should be educated to develop characters that God will approve, and that this can be achieved through a Bible-centered curriculum. She writes again that students are to learn more perfectly the truths of God's word and lead lives in glory to God and in service to humanity (pp. 15,

48, 52). E. White (1923) also mentions that the minds of students be united with those of teachers, and that teachers' lives be an example for students. The process she describes is mentoring, a demonstration of interpersonal relationships between students and educators directed towards achieving student spiritual growth (pp. 17, 19).

It is interesting to note that Adventist education in West Africa developed in a similar way to Adventist education elsewhere. In North America it progressed from a strategy in the 1870s to provide "workers" (E. White, 1923, p. 204), until the 20th century during which a holistic and coherent educational philosophy and practice were developed. In West Africa the initial objective of Adventist education was to convert people and train workers for the church (Agboola, 2001, pp. 23, 42, 64). But more recently, there has been a stronger emphasis on spirituality and the restoration of the image of God (Agboola, 2001; E. K. Boateng, personal communication, March 27, 2010; Ivorgba, 2006; Valley View University, 2010). Adventist concerns about student spirituality have been evident in its educational philosophy since the early 20th century, and these concerns are being reflected in its institutions worldwide. But there remains a need for emphasis on relationships as a major means of achieving the educational aim of the restoration of the image of God in students.

Christian Education in West Africa

Christian religious education was introduced to the Western part of Africa by the missionaries and mission agencies in the mid-1800s. The Church Missionary Society, also known as the Society for Missions to Africa and the East, was founded in England in 1799. The Society established schools and hired instructors to educate and to spread Christianity through missionary enterprise. The purposes of the Society were to end the

slave trade and to convert indigenes to Christianity. The focus on spirituality through relationship was minimal (Makulu, 1971; Paracka, 2002).

In 1882, the British administration in Nigeria promulgated the neutralization of religion in matters of education. This led to a divergence of opinion on the content and purpose of education. While the government was trying to intellectualize education, the missions emphasized spirituality. In 1922, the Phelps-Stoke Commission was organized to handle the problem of education in Africa. The commission ruled to allow religious and moral education but excluded parochialism, catechism, and spiritual nurture from the national curriculum administered under British rule. In 1962 a Conference for Higher Education in Africa was organized in which the participants expressed the desire to exclude religious education from school curricula (Ivorgba, 2006, p. 3).

In the late 1800s, Seventh-day Adventist missionaries arrived in West Africa. One of the first things they did was to establish primary schools for teaching Bible and converting the indigenes (Agboola, 2001, p. 11; Kuranga, 1991, p. 74). Adventist schools operated as private institutions, which allowed for the inclusion of a denominational approach to religious institutions in the curriculum. The first school was established in Ghana in 1895 for the purpose of evangelization. By 1910, three primary schools were already in operation on the West Coast of Africa. The Seventh-day Adventist Church started post-primary education in West Africa in 1939 with the first school in Ghana (Agboola, 2001, pp. 22, 42).

The Seventh-day Adventist Church was able to secure adequate Christian education for many of its youth through primary and post-primary schools within West Africa. Because of the success in gaining converts to the Seventh-day Adventist faith,

there was a need for pastors and teachers to care for the converts (Agboola, 2001, p. 62; Kuranga, 1991, pp. 74, 75, 81). As both Africa and Adventism developed, primary and secondary schools proved insufficient. The need arose for higher education institutions to serve young, Seventh-day Adventist nationals. Some Adventist youth were encouraged to attend secular institutions but it was soon discovered that the needs of the church were not being met through these strategies. Therefore, a decision was made to establish institutions of higher learning for the education of workers for the church in West Africa, beginning in Nigeria (Agboola, 2001, p. 64; Makinde, 2001, p. 195).

In October 1959, the Adventist College of West Africa (ACWA) was established. According to its first president, G. C. Winslow, the purpose of this college was to meet "the need for a ministry with training beyond the secondary school level" (Agboola, 2001, p. 64). In 1979, the name of this institution was changed to the Adventist Seminary of West Africa (ASWA), and with the government accreditation in 1999 the name was changed again to Babcock University (BU). Developing student spirituality through relationships was not a primary focus of this institution of higher learning at the time ACWA was established. Rather the aim of the institution was to train African Adventist workers beyond secondary school and to impart sincere Christian education to students for selfless services, dignity of labor, respect and protection of property (Agboola, 2001, p. 64; Kuranga, 1991, pp. 85, 87).

In 1979 the Adventist Missionary College (AMC), now Valley View University (VVU), was established in Ghana (Valley View University, 2008). According to its website, the mission of the University is to provide an environment conducive to the balanced development of the intellectual, spiritual, and psycho-social dimensions of life

in harmony with Christian and African culture (Valley View University, 2008).

Theological Rationale for the Study

J. Schwanz (2008) writes: "The God who designed humankind for relationship is also relational—God the Father/Creator, Son/Redeemer, and Holy Spirit/Comforter" (p. 66). The mystery of the trinity is presented in the creeds of the Christian faith as a trinity of persons in unity of substance (Cobb, 1997, p. 3; Grenz, 1994, p. 78; Litfin, 2004, p. 45). God's commonly used name in Hebrew, *Elohim*, is a plural construction (Alter, 2000, p. 514; Ringgren, 2000, pp. 401, 402). Evidence for a relational God in Trinity is found in God's word at creation when he said "Let us make" (Gen 1:27). Trinity reveals that because humans are made in God's image, persons are essentially relational as God is relational (J. Schwanz, 2008, p. 66; Stahle, 2010, p. 17). Willard (1998) views the Trinity as a self-sufficing community of unspeakably magnificent personal beings of boundless love, knowledge, and power. The importance of proper relationships is central to biblical spirituality (Boa, 2005; Crabb, 1991, p. 102). Righteousness, according to Boa (2005), is not merely a legal status, but also a relational concept. Boa (2005) adds that righteousness refers to good, just, and loving associations with God and others.

As a relational being, God created human beings for the purpose of relationships: relationships with God, with each other, and with their environment as found in Gen 2 and 3 (The Freechild Project, 2008, pp. 14-17). Even when humans sinned, God never stopped his relationship with them. He devised different means of maintaining that relationship. During the time of the Israelites, God related to them through Moses and he established the sanctuary system, "that I may dwell among them" (Exod 25:8). God continued his relationship by coming to dwell as man, "God with us" (Matt 1:23; E.

White, 1898, p. 20), that humans may have such a relationship with God, themselves, and their environment (Augsburger, 2006, p. 10). Jesus came and established the church to serve as an agent of community, bringing human beings back into a relationship with God and restoring the relationship between humans (1 Cor 12:27-28; Eph 4:7-16; General Conference of Seventh-day Adventists, 2005, p. 169; Rice, 1985, p. 184). Relationships, according to Hunt and Mays (1998), are "the heart and soul of the New Testament" (p. 20). And Kimball (1987) adds that God's love is experienced through relationships and that all theology can be experienced somewhere in relationship. Boa (2005) argues that the entire Bible is a book about relationships.

There are numerous biblical examples demonstrating the importance of relationships in developing spirituality. Prominent in the Hebrew Scriptures are Moses and Joshua (Exod 33:11; Deut 1:38; 34:10); Samuel and the band of prophets; Elisha and the sons of the prophets (1 Kgs 20:35; 2 Kgs 2:3, 5, 7, 15; 14:1, 38; 5:22; 6:1; 9:1); and Elijah and Elisha (2 Kgs 4:38; 6:1-3). These relationships were characterized by close bonds and a teacher-disciple association. They were learning relationships that involved close, mentoring, and personal family-like commitments of teachers and students to one another. Through these relationships spirituality was developed (Collinson, 2003, p. 48; Roper, 1995; J. Schwanz, 2008, pp. 16, 23; E. Young, 1955).

Jesus also had a close personal relationship with his disciples. The disciples followed their rabbi in his itinerant ministry as they learned from him. They were committed to each other in a relationship that functioned in many ways as a family as found in Matt 12:48 (Guelich, 1989; Hull, 2004, pp. 11, 12; 2006, pp. 62, 63; Keller, 1998, p. 27; Munro, 1982, p. 228; Rigma, 1989; J. Schwanz, 2008, pp. 32, 33; Trocme,

1975; E. White, 1903, pp. 84-85, 1909, p. 59). From Jesus' personal relationship with his disciples, Wilson (1976) derives eight guidelines for interpersonal relationship. The guidelines are: (a) disciples should comply with legal authority, (b) the disciples are to adopt the humility of little children and seek to be the servants of all, (c) disciples are to be channels through which people come to Jesus, (d) disciples are to maintain the "savor of salt" (pleasantness to people's lives), (e) disciples are to seek the well-being of others, (f) disciples are to forgive those who offend them, (g) disciples are not to be discouraged by people's rejection, and (h) disciples are to move forward continually in the work of Jesus' kingdom (pp. 144, 145).

God is a relational God who created human beings for relationship. God taught Adam and Eve through relationship, and the Bible contains people who learned and developed spirituality through relationships with God and fellow humans. These are models for Adventist universities to build a relational educational system through which students may be brought into a personal relationship with God and others.

History and Influences of Student Services on Student Spirituality

The student services department in an institution of higher learning provides services, programs, and resources to help students learn and grow outside of the classroom. Student services (rather than student affairs) is the title most often used outside of the United States. Student affairs originated mostly in the American higher educational system (Fley, 1979, p. 28, 1980, p. 23; National Association of Student Personnel Administrators [NASPA], 2010; Sandeen & Barr, 2006, p. 3). Both titles, student services and student affairs, are used by scholars referencing that department of

an institution of higher of learning that provides services for students outside of the classroom (Adeniyi, 2000; Bloland, Stamatakos, & Rogers, 1994; Fenske, 1989, p. 3; Loy & Painter, 1997, p. 15; Pembroke, 1993, pp. 26, 27; Thomas & Guthrie, 1997, p. 2). Student affairs departments are major agencies of institutions of higher learning that influence the growth of students.

The history of student services indicates that colonial colleges were the early higher institutions in the United States from the early 17th century to early 19th century (Hamrick, Evans, & Schuh, 2002, p. 4; Kerr, 1994; Ringenberg, 1984, p. 37; Young, 1993, pp. 243, 244). The goal of these colleges was to prepare leaders for the community and local congregations (church) through education that was distinctly Christian (Cowley, 1964, p. 24; Goodchild & Wechsler, 1989, p. 89; Hamrick et al., 2002, p. 4; Marsden, 1994, pp. vii, 3; Ringenberg, 1984, p. 38; Saddlemire & Rentz, 1986, p. 2). Clergymen were the leading representatives of the education and they lived with students in the residential halls serving as deans of discipline in place of parents, taking care of the welfare of students, and helping them to develop to their potential, intellectually, socially, and spiritually (Astin & Astin, 2009; Guthrie, 1997, p. 16; Lyons, 1993, p. 4; Ryken, 1987; Sandeen & Barr, 2006, p. 4). These early deans were the precursor to the student affairs profession (Appleton, Briggs, & Rhatigan, 1978; Sandeen & Barr, 2006, p. 4).

The 19th century witnessed a change in educational establishments in America when states began to establish their own higher education institutions (Lyons, 1993, p. 4). The expansion in higher education institutions brought about more student enrollments, new academic disciplines, changes in curricula, the pursuit of greater specialization by faculty, and a decline in the religious influence of institutions. Faculty members became

engaged in other responsibilities such as student registration, academic advising, and extracurricular activities. The student affairs profession emerged at this time due to the growing responsibilities of the institutions of higher education. Student affairs departments became considerably less interested in addressing the holistic growth of students especially in the area of spirituality (Garland, 1985; Geiger, 1986; Guthrie, 1997, p. 21; Hamrick et al., 2002, pp. 8, 9; Horowitz, 1987; Lyons, 1993, p. 6; Rudolph, 1962; Schwehm, 1993). Leaders of institutions of higher learning, especially Christian institutions, made an effort to create an environment in which Christian faith and Christian morality could influence every aspect of students' experience. Faculty members also were encouraged to minister to the spiritual needs of students by establishing relationships with students inside and outside of the classroom and thereby leading them to Christ (Ringenberg, 1984, p. 60; Schetlin, 1968, p. 98).

From the early to mid-20th century, the focus of institutions of higher learning was on professionalism. Student affairs became a professional responsibility (Guthrie, 1997, pp. 22, 23; Hamrick et al., 2002, p. 31; Sandeen & Barr, 2006, p. 7). This professionalism brought a different approach to student development and the duties of student affairs departments. The focus of student development moved more towards the intellectual, emotional, physical, social, vocational and skills-related, moral and religious, economic, and aesthetic. There was no increase in interest towards students' personal spiritual development (Guthrie, 1997, p. 23). By the middle of the 20th century student affairs professionals managed services that addressed students' personal and academic needs, including extracurricular activities (Guthrie, 1997, p. 23). There was more involvement of student affairs professionals with students but it was primarily on a

professional basis (Allen & Garb, 1993, p. 95; NASPA, 1989).

In the late 20th century, student affairs department responsibilities were increased to include admissions, housing, food services, student activities, counseling, orientation, minority advising, and support services for the physically and learning disabled. Also student affairs departments improved their professionalism by developing a theoretical base from the fields of psychology and sociology. This made student affairs a solely professional activity with less focus on the holistic development of students (Davenport, Roscoe, & Brandell, 1995; Guthrie, 1997, p. 26). From the late 20th century to the 21st century, collaboration was established between academic divisions and student affairs in educational institutions. The collaboration was intended to improve personnel involvement in student life by promoting interpersonal relationships between students and personnel to the level of befriending the students through both formal and informal contacts. The purpose of this was to encourage interest in total development—intellectual, social, and spiritual—of students (Aperocho-Tambalque, 2005, pp. 318, 319; Guthrie, 1997, pp. 29, 30, 31).

The student affairs profession has undergone significant changes in focus since the 1860s, but in recent years Christian educators, including Christian student affairs professionals, have raised major concerns about the profession's foundations and practice. Student affairs professionals, even in public institutions (Dalton, 1993, p. 88; Hamrick et al., 2002, p. 31; Ringenberg, 1984, p. 215; Sandeen & Barr, 2006, p. 46), are returning to the original purpose of caring for students' development in both the intellectual and spiritual realms. In fact, student affairs professionals in Western and developing nations, and on Christian and public campuses, are concluding that it is the

task of their profession to help students integrate within the campus experience to achieve holistic development (Barr, 1993, p. 523; Hamrick et al., 2002, p. 326; Ringenberg, 1984, p. 188; Sandeen & Barr, 2006, pp. 175-179).

According to Africa Nazarene University (2009), the student services department is to work for the well-being and holistic development of students because campus is a place where students build relationships that last for a lifetime. These relationships include student relationships with God, with their neighbors, with the world community, and with themselves. A university should be an environment where students learn, worship, and relax together. The student services department, therefore, bridges academic, personal, spiritual, and social experiences, with the aim of having students become whole persons (African Nazarene University, 2009). In effect, in the developed and developing world, there is a sense that student services is about developing balanced individuals who function well in relationships with others and in service to the broader community (Andrews University, 2011; J. Olarewaju, personal communication, March 29, 2010; Sandeen & Barr, 2006, p. 5; UNESCO, 2002, pp. 3, 4, 10; Valley View University, 2010).

Student services in Adventist schools in Nigeria were at first focused on the issues of residential living and on engaging students in activities that would build discipline and courage. Scouting principles embraced by the worldwide Adventist Pathfinder movement were instituted on many Adventist campuses including in Nigeria (D. Agboola, personal communication, April 2, 2010). In recent years the goal of student affairs in Nigeria has shifted to an emphasis on moral and spiritual guidance, balanced development including the physical, and enhancement of practical and leadership skills that supplement

academic learning. Student affairs has also attempted to lead students to a better understanding of the purpose of life and to connect them to Christ through prayer, counseling, befriending and discipline (personal communication, G. O. Afolayan, March 21, 2010; D. Agboola, April 2, 2010; S. Audu, March 29, 2010; J. Olarewaju, March 29, 2010). The objectives of student affairs include teaching students to uphold the values of the church. Academic achievement is not the primary value of Adventist education but is parallel with the aim of winning students for Christ and introducing them to the joyful experience of a relationship with God that enhances relationships with their fellow humans (E. K. Boateng, personal communication, March 27, 2010).

To achieve these goals, student affairs professionals at Babcock University in Nigeria and Valley View University in Ghana have had to organize on a different and broader basis. Faculty and students have been involved in seminars and focus groups that identify issues that affect students. Greater emphasis has been placed on relationships between students and university personnel, whose lifestyles are recognized to be a major factor influencing student commitment and behaviors (G. O. Afolayan, personal communication, March 21, 2010). An environment conducive to positive Christian growth is encouraged (E. K. Boateng, personal communication, March 27, 2010). And university personnel are involved in considering challenges and development strategies that will facilitate holistic intellectual, social, and spiritual growth among students (D. Agboola, personal communication, April 2, 2010).

Spirituality

Definitions

Spirituality has been viewed as an important but difficult concept that has various

definitions. The definitions have evolved over the centuries (Ellor & McFadden, 2011, p. 277; Gollnick, 2005, p. 24; Hay & Nye, 2006, p. 18; A. McGrath, 1999, p. 1; G. Miller, 2003, p. 6; Pargament, 1999, p. 3; Raper, 2001, pp. 14-15; Seventh-day Adventist Theological Seminary, 2011, p. 1; Sheldrake, 2010, p. 367; Tirri, Nokelainen, & Ubani, 2006, p. 39; Wakefield, 1983; Weed, 1998, p. 55). Spirituality initially addresses the mode of human existence. Heidegger (1962) looks at spirituality purely from a human perspective (pp. 46, 72-77). In contrast, Tassi (1994) argues that philosophy has engaged the problem of spirituality using dualistic and realistic views. These philosophical views, according to Tassi (1994), have not been able to solve the problem of understanding spirituality because they are human-centered. As long as spirituality centers on humans, there will be the idea of the elusive nature of spirituality because it extends beyond the fact of individual human existence to the origin of being itself—creation by the Creator (pp. 21, 22).

Religiosity and spirituality are sometimes used interchangeably to add linguistic variety to the terminology. It is important, however, to differentiate the notion of religion from issues of spirituality (Feldman, 2008, p. 187). Scholars define religion as a shared system of beliefs, principles, or doctrines related to a belief in and worship of a supernatural power. It is the organizational, the ritual, and the ideological (Burke, Chauvin, & Miranti, 2005, p. 5; Love, 2001b, p. 8; Pargament, 1999, p. 3; Tirri et al., 2006, p. 39). It is the beliefs and practices of a faith tradition and the observance of sacred ceremonies, symbols, expressions or behaviors related to the worship of a supreme being as practiced in a formal institutional context or faith community (Canda, 1989, p. 36; Cascio, 1998, p. 524; Mattis & Jagers, 2001, pp. 521, 522; Wright, 2000, p. 10).

In contrast, spirituality is viewed by scholars in the field as a search for meaning, transcendence, wholeness, and purpose; a quest for connectedness with one another or a supreme being, perhaps an anxiety for a cosmic or universal spirit (Astell, 1994, p. 1; Bhagwan, 2007, p. 25; Burke et al., 2005, p. 5; Bussing, Foller-Mancini, Gidley, & Heusser, 2010, p. 27; Kim, 2010b, p. 112; S. D. Parks, 2000; Rosado, 2000, p. 303; Sheridan, Wilmer, & Atcheson, 1994). Spirituality is an outworking in the real life of a person, bringing meaning to life as the individual recognizes his or her relationship with, and participates in, the divine source of life. It reflects transcendence, inspiration, personal search, and rapport with everyday life.

The kind of spirituality that humans embrace is dependent on the kind of spirit they seek because, according to Anderson (2006), if everything that is human is intrinsically spiritual, it must be said that not everything that is spiritual is healthy for humanity. Anderson (2006) points out that there should be a clear understanding of the spirit that moves within humans because, in a universe in conflict between good and evil, there could be spirits that are dangerous, as evidenced in the Bible (p. 134; Ezek 13:3; 1 John 4:1). If there are different kinds of spirits, it must be that there are different kinds of spirituality. One example of contemporary spirituality is the New-Age movement, which arrived on a variety of fronts in the last decades of the 20th century (Anderson, 2006, pp. 61-63, 66). The purpose of this dissertation is to consider only Christian spirituality as understood from a biblical view. Therefore, I will not include an in-depth consideration of spiritual problems and alternatives. Since the study of the influence of relationships on spirituality has to do with one's entire life, Weed's (1998) assertion may be appropriate. Weed states that spirituality designates the manner in which different

visions of what human life is and ought to be as he or she understands God (p. 55).

Carroll (2001) posits that there are two dimensions to spirituality: spirituality-as-essence, which refers to a core nature that provides the motivating energy toward meeting the potential for self-development and self-transformation; and spirituality-as-one-dimension, which refers to one's search for meaning and relationship with God, the transcendent or ultimate reality (pp. 86, 87). Spirituality is also seen as an innate characteristic of all humankind. It moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness (Hay & Nye, 2006, pp. 28, 29; G. Miller, 2003, p. 6).

Applied from the Christian perspective, spirituality is not just about ideas, although the basic ideas and doctrinal positions of the Christian faith are important to Christian spirituality. It is about the way in which the Christian life is conceived and lived out in response to a deep, personal commitment to the truths of the gospel. It is the full comprehension of the reality of God, a restoration of the broken relationship between God and humanity, a lived-out relationship with God, others, and the environment. This is biblical spirituality (Gollnick, 2005, p. 37; Hay & Nye, 2006, p. 21; Howard, 2008; Howe, 1949, p. 45; A. McGrath, 1999, p. 2; Potgieter, van der Walt, & Wolhuter, 2009, p. 33; Seventh-day Adventist Theological Seminary, 2011, p. 3; E. White, 1904, p. 14).

Holmes (1987) understands human spirituality to be an ability to know and receive God in relational communion (pp. 1, 2). Bonhoeffer (1930/1998) adds that human spirituality is the core of the self as it becomes a self through social relations not only with God but also with fellow humans (p. 287). Anderson (2006) writes that since humans are created in God's image by a Creator through a divine inbreathing of Spirit, as

stated in Gen 2:7, humans have an intrinsic spiritual nature that has a drive toward health and wholeness (p. 103). De Chardin (2009) concurs, noting that humans are not beings having a spiritual experience, but they are spiritual beings having a human experience.

Christian spirituality is the life-long journey through which a person comes to discover himself or herself in relationship to God and to God's creation, that is, Christian community, humanity, and the world empowered by the Holy Spirit (Birkholz, 1997, p. 21; Brock, 2009; Carson, 1994, p. 384; S. D. Parks, 2000, p. 16). Augsburger (2006) recapitulates these definitions by proposing that spirituality is a divine encounter and a relationship of integrity and solidarity with one's neighbor. In essence, spirituality has to do with the development of positive relationships with God, others, and oneself through beliefs, worship, practices, relationships, experiences, and service (Augsburger, 2006, p. 13; Birkholz, 1997, pp. 27, 32; Cannister, 1999, p. 203; King, 2008, p. 56). Augsburger (2006) calls this "tripolar" spirituality. These three relationships are interdependent and cannot be divided (p. 13). This three-dimensional relational spirituality was used to define student spirituality in the development of the conceptual framework for this study. This tripolar spirituality concurs with Jesus' statements on love for God, neighbor, and self, on which hang all the Law and the Prophets (Matt 22:37-40; Mark 12:30-31; see also Deut 6:5; Lev 19:18).

African Spirituality

In Africa, religion and spirituality are closely woven into the fabric of the public and private lives of the citizens, and expressed in every relationship (D. Brown, 2009, p. 1; Holloway, 1990; Idowu, 1962, p. 5; Kalilombe, 1994, p. 115; Lucas, 1948, p. 35; J. Mbiti, 1990, p. 2; Paris, 1995; Parrinder, 1949, p. 2; Thorpe, 1991, p. 2). Relationship

pervades the African continent and gives structure to each community. In addition, there is no distinction between the sacred and the secular, resulting in a culture that holds relationships to be of sacred significance (Nassau, 1904, p. 25; Sundermeier, 1998, p. 13). This kind of relational spirituality—love for God, others, and self, as described by Augsburger (2006)—has been the essence of African society for 2,000 years (p. 7). Before the arrival of Christianity in Africa, spirituality had been a part of African life (Ikenga-Metuh, 1990, p. 152).

Sundermeier (1998) proposes that preserving life is the purpose of all religious activities to Africans, and as lovers of life, Africans look to God who is seen as the one who has the power to affirm and preserve life (p. 14). In the African mind, reality occurs in the phenomena of the world, and God is perceived through the experience of those phenomena. Reality is not platonic or Cartesian. There is no chasm between mind or idea, on the one hand, and lived reality in the material world, on the other (p. 13). Spirit and matter are bound together in human experience. Africans speak to God directly, through subordinate gods, or through ancestors who inextricably tie together human existence and the spiritual realms (Parrinder, 1976, p. 8). The presence of God is not an abstract idea, neither is it an anthropomorphic extrapolation of perfection. Every spiritual experience is an existential encounter that defines human reality and reveals the very essence of life (Yust, Johnson, Sasso, & Roehlkepartain, 2006, p. 123).

Prayer is seen as "the commonest act of worship in Africa" (Magesa, 1997, p. 195). Africans pray everywhere for and about everything in life as they look to the God *Olorun* (the owner of heaven) who is omnipresent and omnipotent (Parrinder, 1972, p. 8). The vast majority of Africans see God as the supreme Creator, and they never question his

authority or supremacy (Danquah, 1968, p. 16; Kasambala, 2005, p. 306; Lucas, 1948, p. 34; Magesa, 1997; McVeigh, 1974, p. 9; Parrinder, 1949, p. 16; Whisson & West, 1975, p. 16). The names for God in the numerous African languages depict his supremacy and his relationship with the human race. He is called God of the Sky by the Zulu in South Africa (Lawson, 1984, p. 22; Thorpe, 1991, p. 35), *Unkulunkulu* (the Greatest One) by the Ndebele; *Omukama* (Superior or King) in Ganda; *Nyame* (Supreme Being) in Akan; *Olodumare* (the Builder of the Perfect and Biggest Pot) in Yoruba; *Chineke* (the Creator) in Ibo; *Engoro* (the One Living on High) in Kisii; and *Leve* (the Exalted One) in Mende (Magesa, 1997, p. 40; McIntosh, 2009, p. 38).

Although Ellis (1969) writes that the Supreme God is a loan-god introduced to Africa by missionaries and that the idea of God was brought to Africa by the Europeans, these claims are based on misconceptions. In fact, for the vast majority of Africans, belief in a single, all-powerful God is unquestioned (Bujo, 1992, p. 18; Dryness, 1990, p. 44; J. Mbiti, 1975, p. 40; McIntosh, 2009, pp. 39, 40; Paris, 1995, pp. 31, 32). J. Mbiti (1980), writing about the encounter between the Christian faith and African religions, says that the God of the Bible was already known in the African religious tradition well before the arrival of the missionaries. J. Mbiti (1980) adds that the missionaries who introduced the gospel to Africa did not bring God to the continent but that God brought them. Speaking of the faith of the Yorubas, Correal (2003) writes that the Yoruba faith is a monotheistic tradition that recognizes one God who speaks and works on earth through a pantheon of gods and goddesses called *Orisa;* and this faith has existed for 4,000 to 8,000 years (p. 1). Longstanding African traditional belief is emphatic: Neither human beings nor any other life can exist without God (Magesa, 1997, p. 40; Parrinder, 1949, p. 19).

The divine story varies in details from tribe to tribe and region to region. In spite of the differences, however, there is an amazing unity among the various narratives. One version is that of the Yorubas in Nigeria: God, who retired to the distant heavens because of human misdeeds, is the ruler over all other gods. He is the judge of human beings, now and after death. The Yoruba see him as *adake dajo*, which means "the silent but active judge" (Danquah, 1968, p. 14, Parrinder, 1972, p. 7; Sawyer, 1968, p. 15). This "active judge" looks to see that there are right relationships among humans, and anyone who fails to perform the right religious act at the right time or falls away from the moral principles of the community will experience misfortune as judgment for his or her misdeeds (Appiah-Kubi, 1981, p. 14). Every evil or misfortune that happens to someone is seen as a judgment from God for the misdeeds of that person, or his or her kin. After death the soul renders to God an account of its mortal deeds; the righteous go to the "good heaven (*Orun rere*), and the evil to the heaven of potsherds (*Orun apadi*), a rubbish heap" (Parrinder, 1972, p. 7).

The relationship between God and creation, specifically humanity, is one of solicitude on the part of God. Africans believe that associating God with anything that is not good, pure, just, and honorable is ridiculous. God cannot change from being good to being bad, he is constant and his protection for humans is comprehensive (Dryness, 1990, p. 43; Magesa, 1997). God's goodness is demonstrated in his power of creation. As in the biblical narrative (Gen 1, 2), God spoke the creation into existence by his good word. Therefore, Africans do not view words as ordinary because they represent God's creative power. This word accompanies people in everything they do. The word is called *nummo* in Mali and it is the name of the creative principle and the son of God. Relationship with

God involves words being spoken, because the relationship arises out of God's creative word, and continues through the use of these sacred symbols given to humans by God as the means for continuing relationship with God and others (Sundermeier, 1998, p. 22).

Magesa (1997) proposes that, in broad perspective, African spirituality has to do with interaction between God, humanity, and creation, on the one hand, and the interpretation of good and bad, or right and wrong, on the other (p. 71). African social and cultural realities and time are occupied by religious meaning and religious consciousness. The social and cultural realities embrace their languages, thought patterns, fears, attitudes, philosophical dispositions, and social relationships (J. S. Mbiti, 1990, p. 3). Objects such as earth, sun, moon or stars; social practices such as marriage, sacrifice, and the rituals of agricultural production; developmental processes and rites of passage; issues of health, illness, riches, poverty, status, and identity; are all seen more in light of their capacity to be symbols of the spiritual than as everyday terms or objects. This makes the spiritual, as it is revealed in the experiential and material, to be the center of reality. In essence, Africans subordinate the economic, political, cultural, and biological dimensions of everyday life to the spiritual domain (Kasambala, 2005, p. 306; Kobia, 2003, p. 15). Africans have relationships with God, with others, and their environment as acts of spirituality.

Student Spirituality

Students generally have very high levels of spiritual interest and involvement. Many are actively engaged in a spiritual quest and in exploring the meaning and purpose of life by their commitment to religious beliefs and practices (Bussing et al., 2010, p. 26; Canales, 2009, p. 63; Rogers & Love, 2007, p. 689; Smith & Snell, 2009, p. 295).

Because of this commitment, new students in universities have high expectations for the role their institutions will play in their emotional and spiritual development (Higher Education Research Institute, 2004; Rogers, 2009). In recent years, there has been an increase in the frequency of spiritual questing among young people (Abbott-Chapman & Denholm, 2001; Baker, 2005; Bryant & Astin, 2008; Crawford & Rossiter, 2004; Engebreston, 2004; McQuillan, 2004; Mehlman, 2000; Purpura, 2008; Tacey, 2004; D. White, 2005; Wright, 2000; Yaconelli, 2005).

The high-level questing for spirituality among young adults parallels their perceptions of cultural changes. Many young adults are skeptical of some issues like leadership and organized religion. The skepticism encourages young adults to celebrate their individual story, personal experience, and community relationship (Grenz, 1994, pp. 20-22). Young adults, in the context of the culture that nurtured them, perceive spirituality as a dynamic force that may become a catalyst for personal growth and empowerment (Smith & Snell, 2009, p. 143; Wintersgill, 2008). They also perceive spirituality as an important relational force within their chosen religious or ideological communities, for example, evangelical or New Age (Hodder, 2009). Taking into account these different perceptions of spirituality, Christian educators should be creative in developing ways to engage students appropriately in the realm of their spiritual lives (Manning, 2001, p. 27).

In Africa, young people naturally belong to the religion of any family or community in which they find themselves because they are the embodiment of the creative power of life and are considered a gift that denotes the very presence of God in the community (Danquah, 1968; Magesa, 1997; J. S. Mbiti, 1975, 1990, p. 118). These

young people belong to the community as well as to the god of the community (Yust et al., 2006, p. 122). From the early years a child learns to trust or mistrust those who are his or her caretakers (Kim, 2010b, p. 102; D. Miller, 1982, p. 84; Steel, 1995, p. 96). As a child is given love, food, and a spiritual orientation with the close relationship of the community, the child grows up with an understanding of community practices. Even before the child can verbalize the experiences, these cultural, religious, and spiritual practices have been integrated into his or her life (Yust et al., 2006, p. 126).

By the time young people are admitted into university in Africa, they already have their own strong-rooted spiritual orientation, beliefs, and practices. Spirituality is perceived by Africans as an important factor in enhancing the learning process and as a key to future growth. Community and relationships are understood to be the means through which young people build their spirituality (Allen & Kellom, 2001, p. 48; Bryant & Astin, 2008, p. 23; Ikenga-Metuh, 1990, p. 166; J. S. Mbiti, 1990, pp. 118-119).

Interpersonal Relationships

Interpersonal relationships are social associations, connections, or affiliations between two or more people. Interpersonal relationships are also seen as interaction that occurs between two or more people. This interaction is the act, action, or practice of two or more people mutually oriented towards each other's selves, to affect or take account of each other's subjective experience or intentions (DeMulder & Eby, 1999, pp. 896-897; Rummel, 1991, p. 58). Those who are involved in such relationships have each other in mind, influence each other, and anything that changes one person will also impact the others. Relationships are an integral part of the academic community between and among students, teachers, school staff, and administrators (Cavazos, 2011; Horgan, 2010, p. 2;

Kandaswamy, 2007; Rummel, 1991, p. 58; Weber, 2007). In the African context, campus relationships are often experienced as a continuation of the kinship relationships of the extended family, and thereby an important factor in building spirituality. The kinship concept in African society is evidenced by the way in which each individual in a defined community belongs to all others in the community as though related by blood. For example, children in such settings look to and respect all the adults as father or mother, or at least as uncle or aunt (J. S. Mbiti, 1990, pp. 102, 103). The development through interpersonal relationships is also known as social learning in which the human mind is deeply shaped and formed by social interaction (Vygotsky, 1978, p. 26).

The issue of interpersonal relationships between faculty, staff, and students has been a major concern in the field of education (Nainggolan, 1991, p. 50) because students' success and development are highly dependent on the type of relationship they have with university personnel (Burdett, 2007, pp. 57, 67-68; Burgan, 1996, pp. 19-21; Davis & Young, 1982; DeMulder & Eby, 1999, p. 897; Diez, 1986, pp. 4, 5; Durio & Thomas, 1980; Halawah, 2006, pp. 671, 673; Hayes, 2006, p. 43; Heinemann, 2005; McEwen, 2012, p. 351; Nainggolan, 1991; Parrott, 2000; Pascarella & Terenzini, 1977, p. 541; Rendom, 1994, pp. 4, 6; Rodgers & Raider-Roth, 2006, pp. 265, 266; Scott, 1974, p. 7; Shelley-Sireci & Leary, 1996, p. 8; Weber, 2007; Wood & Wilson, 1972).

There are programs and activities in Adventist universities intended to bolster faith and commitment, but many, even a majority of young people, still turn away from their faith (Dudley, 2000; Dudley & Gillespie, 1992; Jacob, 2006, p. 34). Programs and activities may be engaging but young people crave relationships, community, mentoring, and a sense of belonging (Boshers & Poling, 2006, p. 11; Braskamp, 2007; Cunningham,

2006, p. 45; Garber, 1996, pp. 159-161; Gaylor, 2003, pp. 147, 346; Gribbon, 1990; Kimball, 2007, pp. 85-87; Kinnaman & Lyons, 2007, p. 34; Kullberg, 2006, p. 44; S. Parks, 1986; Willimon & Naylor, 1995, pp. 14, 15, 95). This calls for meaningful interpersonal relationships based on mature understandings of self and others, including a spiritual awareness of how others experience or do not experience God (Bennett, 2004, pp. 2-5; Braskamp, 2007, pp. 3-5; Walker, Gleaves, & Grey, 2006; Wittry, 2009).

The personal lifestyle of university personnel is important in the relationships being addressed in this paper. University personnel ought to reflect Jesus' character in their interaction with students, in order to engage students in a Christian spiritual orientation (Barry & King, 1999; Weber, 2007; E. White, 1905). Gaylor (2003) argues that young people do not resist love but will go to great lengths to be accepted and loved.

Positive interpersonal relationships between students and university personnel should take place both inside and outside of the classroom. A university campus should be a relational community where students and personnel are bound in kinships, a "practice of presence" (physical and personal presence with others) that enhances spiritual growth (Barry & King, 1999; J. S. Mbiti, 1990, p. 102; Sergiovanni, 1994; Walker et al., 2006). Where there is no sense of community, students turn to online social networking systems like Facebook, MySpace, e-mail, and Twitter, which ought to be an enhancement of personal community rather than a substitute for genuine interpersonal experience (Gaylor, 2003; K. Jones, 2004; Smith & Snell, 2009, p. 74; Yust, Hyde, & Ota, 2010, p. 291; Zhan & Le, 2004). Gidley (2002) argues that in the absence of appropriate understanding and relationships between adults and youth within a society, young people seek to initiate themselves through drugs and other risk-taking behaviors.

She adds that young people may become disoriented and lose their sense of meaning or hope about the future if there is no enculturation with the society to which they belong (p. 15).

Interpersonal relationships as a practice of presence in Africa are close eye-to-eye and face-to-face experiences that dispel isolation and lift human emotions. They are a duty Africans owe to one another in any given community, including the university community. Practice of presence in Africa is demonstrated by concern for each other in the family and in the community (Sawyer, 1968, pp. 27, 94; Taylor, 1963, pp. 196-197). To Africans, God has the same attitude, being always present with and caring for creation. In response to God's presence, it is incumbent upon individuals, especially elders, to practice presence in the community (Parratt, 1996, p. 17; Sawyer, 1968, p. 29).

Relationships in Christian education should be a deliberate practice because Christian education cannot be by accident or happenstance. It must be intentionally practiced, occurring first within the family, but ultimately extending beyond the family to the community in the context of family as seen in Deut 6:4-9. Family in Africa has a wider circle of members. Each individual in the African perspective is a brother or sister, mother, grandparent, cousin, in-law, aunt, or uncle to everybody else (J. S. Mbiti, 1990, p. 104; Nassau, 1904, p. 4; Parratt, 1995, p. 93; Sawyer, 1968, p. 91). Education in this context is a relational and social activity where each person is related to every other person (Tye, 2000; Westerhoff, 2000). The individual does not and cannot exist alone. Each person owes his or her existence to other people; what falls on one falls on all. It is the community therefore that creates, nurtures, and produces the individual, and the individual exists only because of the community. Community is a gift from God and

participation in it is a fundamental requirement of all humans. Community and spirituality are interdependent and inseparable (J. S. Mbiti, 1990, pp. 2, 106; Paris, 1995, p. 51; Parratt, 1995, p. 92; Sindima, 1990, p. 145; Sundermeier, 1998).

African spirituality considers as primary the value of good and harmonious human relationships in a given community (Kalilombe, 1994, p. 133). Moral and ethical imperatives in Africa depend on interpersonal relationships. Education in an environment like this should consider relationship as a primary value and resource through which student development and spirituality can be achieved. The university community should be where "bondedness"—which is sharing and living in communion and communication with each other—is intentionally practiced (Magesa, 1997, p. 64; Sindima, 1990, pp. 144-145).

Building Student Spirituality Through Interpersonal Relationships

Students acquire values to a large extent by observation and imitation, through interactive relationships which are fundamentally essential for cognition and a sense of self. This process of acquirement calls for all those who have connections with students to model positive behaviors: love, honesty, decency, and compassion that affirm and strengthen positive relationships, and through which a relationship with God may be observed and imitated (Angrosino & Mays de Perez, 2000, p. 70; Bandura, 1977, p. vii; Downs, 1995, p. 80; Dudley, 1986; Fogel, 1993, p. 4; Kirstein, 2011, p. 95; E. White, 1946). Students in their college years are generally in the young-adult stage of life, dealing with issues of identity, belonging, and intimacy (Blaine & McArthur, 1961, p. 83; Bussing et al., 2010, p. 26; Erikson, 1950, pp. 227-230; 1997, p. 70). These issues of a

young-adult stage of life are paralleled in students' spiritual lives by the individuative-reflective stage of faith development (Fowler, 1981, pp. 174-183; 1984, p. 62), and the maturing of their ideological understandings and commitments as the result of their expanding cognitive abilities—formal operations (Piaget, 1981, p. 14). An important element in this development is the pursuit of self-definition through identification with a meaningful kinship group, which may include university personnel in a mentoring and relational community (Garber, 2007, p. 21; Jones & Wilder, 2010, pp. 172, 173; Kim, 2010a, p. 71; D. Miller, 1982, pp. 79, 87, 94).

The pursuit of self-definition through identification with meaningful kinship is particularly the case in Africa, where a kinship community of mentoring and modeling is so much a part of the African ethos. Given that religion is so inextricably linked to the community culture, it follows that spirituality and faith development are, to a large degree, dependent on the experiences of the individual in relationship with the community. From conception a child is surrounded with religious and communal norms. When a child is born, he or she belongs to the wider circle of society (J. S. Mbiti, 1990, p. 110), and for the individual to prosper, the community must continue to offer meaning and mentoring.

A child goes through initiation rites in which the community accepts responsibility for the child's spiritual and educational upbringing. The child learns to believe that "I am because I belong" and the belief becomes behavior (Garber, 2007, pp. 48, 51; Ikenga-Metuh, 1990, p. 166; J. S. Mbiti, 1990, pp. 118-119). The child, from birth, belongs to the faith of his or her family and community through an intense, integrated socialization and ritual experience. The child is engaged in and learns from spiritual practices by observation and belonging as he or she matures even to university

age. Family members and adults in the community serve as models for the child in religious practices. Participation by each and every person in the life of the community at any level of being is considered both a precise duty and an inalienable right (J. S. Mbiti, 1990, p. 118; Yust et al., 2006, p. 127). Humanity is most fully defined and understood as the community, which begins with family based on blood kinship, and then extends through social kinship to clan, tribe, or nation. Individuals acquire their basic identity through these relationships (Ho, 1998, p. 6; Kasambala, 2005, p. 307; J. S. Mbiti, 1990, p. 119).

African spirituality, as relational, is viewed in five dimensions, according to Lartey (2003). These dimensions are: (a) relationship with transcendence (supernatural), (b) relationship with self (intra-personal), (c) relationship with another (interpersonal), (d) relationship among people (corporate), and (e) relationship with place and thing (spatial) (pp. 113-123). These dimensions emphasize how relationship among Africans is essential to their spirituality and covers every aspect of an I-other relationship that may exist. “A spirituality which does not incorporate all people, their events, their richness, their hopes and concerns, cannot speak to Africans who are fundamentally communal and relational” (Kasambala, 2005, pp. 304-305). To embrace an African spirituality also entails an understanding of harmony in interpersonal relationships. No understanding of African spirituality can be adequate without an understanding of its deep relational roots (Kasambala, 2005, p. 305).

The university, therefore, should strive toward the ideal of operating as a community in which students, faculty, staff, and administrators endeavor to build a habitation for scholarship, fellowship, and spiritual growth (Bray, Clarke, & Stephens,

1986, p. 104; K. Brown, 1961, pp. 15, 16, 105). While this is true for universities everywhere, this goal takes on added significance in Africa, where the community is committed by ritual to accept responsibility for its sons and daughters. In Africa, the university is an extension of the community, fully involved in the development of the I-other relationship, in all its dimensions, for each individual student.

Role of Faculty

Particularly in Christian institutions, students are seen as children of God, who are in need of holistic education that will lead them to fulfill the purpose of God for their existence (K. Brown, 1961, p. 18; E. White, 1903, p. 13), Christian teachers, understanding the conflict taking place within each human being, realize that each student is a candidate for God's kingdom and deserves the very best education that can be offered (Knight, 2006, p. 210; Kullberg, 2006, p. 17; McCoy, 2011, pp. 3, 6; E. White, 1913, p. 229). Christian education is therefore redemptive and reconciliatory. Its goals are to restore the image of God in each student: to bring intrapersonal wholeness; to reconcile the student with God, with fellow students, and with the natural world; and to prepare students for responsible service within the community (Knight, 2006, p. 210; E. White, 1913, pp. 15, 17). This reconciliation or unity with God, with others, with self, and with the natural world is part of the essence of spirituality in Africa (Magesa, 1997, p. 71; Sindima, 1990, p. 145; Sundermeier, 1998, p. 20). Augustine (354-430) and Thomas Aquinas (1225-1274), esteemed theologians and doctors of the Christian church, saw education as a moral calling, an act of spirituality that facilitates salvation and leads one to serve God and others (Gangel & Benson, 1983, p. 113; Groome, 1980, p. 35; Ozmon & Craver, 2003, pp. 28, 37).

If Christian education is viewed as primarily redemptive, it becomes integral to the process of reconciliation with God and the restoration of a balanced image of God. The educational initiatives of an institution become more than just Christian programing or a department of religion added to a secular curriculum. Rather, Christian education demands an institutional ethos that includes a spirit, an attitude, and a method, which makes every subject in the curriculum come alive with spiritual meanings (Hegland, 1954, p. 2). The role of administrators, teachers, and staff will be ministerial and pastoral as well as educational. Specifically, personnel on a university campus will be agents of reconciliation, nurturing among students a commitment to Christ and mentoring them in their faith journey (Knight, 2006, p. 211; McEwen, 2012, p. 348; Niebuhr, Williams, & Gustafson, 1957, p. 193; Plueddemann, 1995, p. 59). Just as the New Testament specifies teaching as a divine calling (Eph 4:11; 1 Cor 12:28; Rom 12:6-8), teachers' obligations become weighty and sacred because the work of education and the work of redemption are one (Akers, 1976, p. 1; Omeonu, 2001, p. 307; E. White, 1903, p. 30; 1913, p. 503).

Christian teachers are to demonstrate a God-given capacity for seeing the potential in students, developing a vision for what learners may become rather than seeing them for what they currently are (D. Miller, 1982, p. 95; E. White, 1913, p. 279). Their duty does not end with the daily routine of recitations made to the students, or for the time in each class when students pass under their direct care. Teachers as disciple-makers are to carry their students upon their hearts; to work diligently in encouraging their students to become the disciples God wants them to be (Cully, 1984, p. 169; Thayer, 2006; E. White, 1913, pp. 151, 281, 503).

The teacher's responsibility is not less than that of the minister. Teaching is seen

as spiritual responsibility, a duty to transform students (Durka, 2002, pp. 5, 6). Knight (2006) agrees, stating that a Christian teacher may be seen as one who pastors in a school context, while the pastor is one who teaches in the larger religious community (p. 211). A teacher is not just to pass on information, but to be an agent of transformation, and lead students to God (Garber, 2007, p. 53; E. White, 1903, p. 29). Good teaching cannot be reduced to technique but must come from the identity and integrity of the teacher. Students are best taught by good example and by teachers living the knowledge of Christ in everyday experiences. Therefore, teaching, especially in a Christian institution, is not only a career but a calling. Teachers in a Christian school should help each student to recognize and answer his or her own calling. Teachers are to shape the hearts, minds, and actions of students (Biggs, 1999, p. 375; Birkholz, 1997, p. 36; Gangel & Benson, 1983, pp. 103, 177; Ozmon & Craver, 2003, p. 34; P. J. Palmer, 1998, p. 10; Pazmino, 2012, p. 285; Willimon & Naylor, 1995, p. 122; Wolterstorff, 2002, pp. 87, 128, 129).

Modeling

Young people seek models to imitate in the development of their identity. To facilitate change in student attitudes and values, teachers and all who work with students are to be models, figures with whom students may identify. University personnel must be willing to interact with students, pointing the way through word and example to ways of feeling and acting, appropriate to a life of Christian discipleship (Augsburger, 2006, p. 33; Jones & Jones, 2007, p. 79; Tippens, 2008, p. 33; E. White, 1903; p. 41; Willimon & Naylor, 1995, pp. 56, 121, 122).

Education at its best involves a strong sense of accountability built into the relationships between faculty, staff, and student. The relationships should be something

more like the master/apprentice relationship than the lecturer/audience setting. Student attitudes and behavior are shaped more by the actions than the words of the model (Babin et al., 1972, p. 9; Garber, 2007, pp. 140, 141; O. Schwanz, 1978, p. 19; Wolterstorff, 2002, p. 121).

Serving as models for students calls for authentic living. All who interact with students must strive to live lives that are congruent with, and amplify the qualities of, sanctified discipleship. Authenticity is a major characteristic young people look for in adults (Gay, 2010, p. 45; Kinnaman & Lyons, 2007, pp. 48, 49, 55; Solberg, 2006, p. 59; Wolterstorff, 2002, p. 121). Sandeen (1993) concurs by saying that the most important quality in establishing good campus relations is honesty (p. 301). Values should not only be clarified to students, they should be debated, judged, exemplified, demonstrated, and tested before the young people if they are to be embraced by these young people (Willimon & Naylor, 1995, p. 46). E. White (1923) proposes:

> The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. His own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. (p. 19)

Teachers who are not confident of their own spiritual experience cannot lead students to positive spiritual growth, because what students become depends to a considerable degree on the attitude and actions of their teachers (Creasey, Jarvis, & Gadke, 2009, p. 353; Inggs, 1991, p. 97).

It is not enough to coach students for high academic achievement. Teachers are to nurture commitments and shape morality that will be sustained throughout the lives of the students (Garber, 2007, p. 57; E. McGrath, 1975, p. 15; Willimon & Naylor, 1995, p. 121).

Teaching of all subjects, according to John Amos Comenius (1592-1670), an educational reformer, is a part of the total truth of God (Gangel & Benson, 1983, pp. 153, 157). Therefore, teachers are to lead students to see "the presence of God in the midst of the world and the creation; this is a reason for being and for being lifelong learners" (Garber, 2007, p. 53).

Jesus was a model for his disciples, and he serves as a model for Christian teachers. The disciples journeyed with Jesus and watched how he lived in the will of his Father, his nights of prayer, and how he treated people (James, 2007, p. 111). Jesus modeled a life of faith for the disciples. He demonstrated the principles that he wanted them to learn, and his life showed the greatness of God's kingdom (Collinson, 2007, pp. 35, 36). There is no more powerful pedagogical strategy for teaching the principles of God's kingdom than to model them in one's own life in the context of a relational community.

Mentoring

There are myriad definitions used to describe mentoring (Cannister, 1999, p. 199; Enerson, 2001, p. 7; English, 1998, p. 5; Johnson, 2007, p. 19). One of these definitions presents a mentor as a person who oversees the career and development of another person, usually a junior, through teaching, counseling, providing psychological support, protecting, and sponsoring (Zey, 1984, p. 7). In this dissertation, mentoring is seen as a relationship between an experienced person and a less experienced person for the purpose of helping the one with less experience. In the university setting, the personnel are the experts and patrons (Crisp, 2009, p. 178; Cullingford, 2006, p. 3; Ozmon & Craver, 2003, p. 31; Richard, n.d.). The protégé or mentee seeks the advice and support of the more

experienced person. Mentors answer questions concerning the tasks in which their protégés must succeed to reach their goals. The mentors provide wisdom, guidance, and counseling as mentees advance their lives, careers, or education. This is done in a deliberate and friendly environment (Creps, 2008, p. 137; English, 1998, p. 6; Estep, Anthony, & Allison, 2008, p. 115; Johnson, 2007, p. 5; Stanley & Clinton, 1992, p. 12; Wickman & Sjodin, 1997, p. 1)

Mentoring is one of the three major factors identified by Garber (1996) for weaving together belief and behavior (p. 139). Mentoring is also presented as a divine initiative. When God created human beings he walked with them in Eden. After the fall of humanity, biblical history reveals God as a mentor to his people (Exod 25:8; Lev 26:12, 13; Deut 1:30). Finally, through Jesus, God revealed himself and demonstrated how human beings are to live (John 14:9-10; Col 1:15; Heb 1:3). Mentoring has been a part of human experience as long as the human race has been on earth (Cullingford, 2006, p. 1; English, 1998, p. 8; Houston, 2002, p. 15; Hull, 2006, p. 169; James, 2007, p. 15; Oakes, 2001, pp. xiv, 3; E. White, 1903, pp. 78, 79; Wilson, 1976, p. 69). It is a divine and human activity, an element in the sanctification and discipling process, and crucial in meeting student needs and developing the next generation of Christian scholars and leaders (Collinson, 2003, p. 196; Hassell & Terrell, 1994, p. 35; Johnson, 2007, p. 5).

Christian teachers are the individuals in the most appropriate position to become mentors to students by investing time and knowledge into their lives (Elmore, 2008, p. 1; P. J. Palmer, 1998, p. 21; Wickman & Sjodin, 1997, p. 2). Investment of time and wisdom by teachers in the lives of their students is vital for student success. The commitment of teachers in the mentoring process is acutely perceived by students, who

consequently are influenced in their character development and growth towards maturity (Oberholster, Taylor, & Cruise, 2000, p. 32).

Scholars have identified numerous functions that mentors should fulfill, five of which are noted here as important in a Christian academic setting: teaching, sponsoring, encouraging, counseling, and befriending (Elmore, 2008, pp. 86, 87; English, 1998, pp. 9, 10; Johnson, 2007, p. 3). Among the many reasons given for why mentoring works, shared experience, benefit of synergy, involvement in perpetuating positive action, and participation in the natural transitions of life have been identified as important indicators of what makes the process worthwhile for both mentor and mentee (Wickman & Sjodin, 1997, pp. 3-5). Mentoring, therefore, is a relational experience through which a person empowers another by sharing his or her wisdom and resources (Elmore, 2008, p. 2).

Integration of Faith and Learning

Integration of faith and learning is a rewarding task in which people think Christianly, seek the mind of God, and consider the challenging interrelationship of sacred and secular. Integration of faith and learning is the acquisition, organization, and presentation of knowledge, informed by a Christian worldview (Beers & Beers, 2008, p. 55; Ford, 1977, p. 1; Nwosu, 1999, p. 246). Integration of faith and learning is a necessary activity for any Christian university that incorporates in its mission the task of cultivating mature Christian scholars and leaders (Knight, 2006, p. v; Ostrander, 2008, p. 41; Sandin, 1982, p. 13).

The distinctiveness of a Christian college comes from an approach to education that cultivates the creative and active integration of faith and learning and faith and culture. Christianity is a decisive force in the community of learning and informs the

aims, methods, and content of the learning experience without compartmentalizing the religious and secular (Holmes, 1987, pp. 6, 9; Matthews & Gabriel, 2001, p. 23; Sandin, 1982, p. 8). A Christian university is a place where conviction, character, and community are woven together to nourish a vision of moral meaning that can stand against the most destructive forces of the contemporary world (Garber, 2007, p. 52). A Christian university views the potential of students, the role of teachers, the content of curricula, the methodological emphasis, and the social function of the school in the light of its philosophic understanding. And Christian philosophical understanding is based on the truth as found in God (Holmes, 1987, p. 9; Knight, 2006, p. 203; Solberg, 2006, p. 60).

All truth is God's truth and it is for all time (Gaebelein, 1968, p. 28; Land, 2000, p. vii). In the Christian context every subject of study explores the truth (Gaebelein, 1968, p. 28; Gangel & Benson, 1983, p. 157; Holmes, 1987, p. 7; Kullberg, 2006, p. 21; Litfin, 2004, pp. 85, 127; E. White, 1903, p. 14). It is ideal for each student to pursue the truth in order to be effective in any field of endeavor (Durrant, 1991, p. 62). Therefore, the goal of teaching in a Christian university is to reveal God's truth without dichotomy between course of study and faith (De Jong, 1990, p. 125; Litfin, 2004, pp. 65, 66; Migliazzo, 2002).

Christian universities require Christian teachers, not those who are teachers and then Christians, but Christian teachers (Holmes, 1987, p. 6; Knight, 2006, p. 203). There are many strategies for integrating faith and learning, including curriculum planning, consideration of methodologies, policy, and refinements, and focus on institutional ethos. In the end, however, the critical ingredient, *sine qua non*, and most effective strategy to integrate every subject with Christianity, is through the teacher with a genuine Christian

worldview (Gaebelein, 1968, pp. 35, 36; Holmes, 1987, p. 6; Knight, 2006, p. 219). Worldview is the factor that shapes how people interpret their lives and the cosmos (Beers & Beers, 2008, p. 51). Sire (2009) presents worldview as

> a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presupposition (assumptions which may be true, partially true or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being. (p. 20)

Worldview attends to the way a person, in a particular society, sees himself or herself in relation to all else (Hiebert, 2008, p. 18). The development of a Christian worldview is the primary component of integration of faith and learning (Beers & Beers, 2008, p. 52; Knight, 2006, pp. 222-223; Land, 2000, p. viii).

Holmes (1987) gives four approaches to the integration of faith and learning: the attitudinal, the ethical, the foundational, and the worldview. Beers and Beers (2008) present three strategies for integration of faith and learning: compatibility, transformational, and reconstruction (p. 66). The strategies are not to be compartmentalized in practical applications as though they are exclusive from each other. The process of integration should produce a unified, coherent system, an interrelationship, a holistic understanding, a seamless landscape of truth where the physical, spiritual, and rational realms all combine into one (Beers & Beers, 2008, p. 66; Ostrander, 2008, p. 48).

Role of Staff

The non-academic personnel, or student personnel, are a great resource to an educational institution and are charged with development programs and services that respond to the needs of individual students as well as to the needs of the university as it

fulfills its mission (Brown, Race, & Smith, 1997, p. 26; De Jong, 1990, p. 129; Estanek, 2002, p. viii; Friesen & Togami, 2008, p. 117; Furman, 2002, p. 51; Hoover, 1997, p. 15; Hunter, 1963, p. 43; Lloyd-Jones & Smith, 1938, p. 8). Non-academic personnel include the office secretaries who, though not mentioned in the conceptual framework of this study, are ubiquitous office workers (Richard & Salmi, 2002, p. 11).

Although the non-academic aspect is important to fulfilling a university's mission, Adeniyi (2000) says that this aspect of non-academic staff support has been isolated from the central mission of universities in West Africa, specifically in Nigeria. He suggests that student affairs should be redirected into realignment with student learning (p. 40). To achieve this realignment, there should be a seamless learning environment established for students through collaboration between faculty (academic staff) and student affairs personnel (non-academic staff) (Cabrera et al., 2002, p. 20; Fenske, 1989, p. 5; Friesen & Togami, 2008, p. 117; Guthrie, 1997, p. 31; Kruger & Bourassa, 2002, p. 9; Loy & Painter, 1997, p. 22). The collaboration should be creative, capitalizing on each profession's strength to offer programs and activities that, in addition to social, cultural, artistic, spiritual, and recreational development, integrate the various campus experiences, giving students the opportunity for holistic development (Adeniyi, 2000, p. 6; E. K. Boateng, personal communication, March 27, 2010; Clothier, 1994, p. 10; Hoover, 1997, p. 15; Nesheim et al., 2007, p. 437). Learning is not confined to a particular time or place, such as the classroom (De Witz, Woolsey, & Walsh, 2009, p. 20; Mitchell, 2010, p. 151). Every other aspect of the university experience should be an avenue of learning and spiritual growth for students. The interpersonal relationships on the sports fields and in the registry, admission office, hostel, housing, library, cafeteria,

social programs, chapel, church, counseling room, and work study experiences must all be opportunities for student learning (D. Agboola, personal communication, April 2, 2010; S. Audu, personal communication, March 29, 2010; Garber, 2007, p. 34; Guthrie, 1997, pp. 71, 72; Knight, 2006, p. 240). The purpose of such an integrated and intentional program on a Christian campus is to foster the restoration of the image of God in students (Guthrie, 1997, pp. 66, 68, 70; E. White, 1903, pp. 15, 16).

Since what happens to students after enrollment is very important (Pascarella & Terenzini, 1991, p. 637), student affairs professionals should be ready to respond to the growing interest of students in spirituality. One of the ways to respond is for student affairs personnel and other non-academic staff to incorporate spiritual dialogue in their work with students (Rogers & Love, 2007, pp. 93, 94, 689). Student affairs staff need to have a genuine interest in students' lives, creating experiences, activities, and a relational environment that enhance overall growth, including spiritual development (Love, 2001a, p. 14).

The staff should help students weave worldview, character, and community to nourish a moral meaning which can stand against the most destructive forces of the contemporary world (Garber, 1996, p. 52). The staff should demonstrate a proper integration of faith and learning as they interact with students so that every word and deed will be an exhibition of who they are inwardly (Friesen & Togami, 2008, pp. 120, 121). Staff should be advocates for students as they work with university administration to establish codes of conduct, setting forth the standards for ethical behavior in the university community (Willimon & Naylor, 1995, pp. 124-126).

In regard to these standards, student affairs professionals are to be role models

willing to “walk the talk” in a convincing lifestyle, with minds open to responses and input from students, faculty, administration, and parents (G. O. Afolayan, personal communication, March 21, 2010; Augsburger, 2006, p. 36; E. K. Boateng, personal communication, March 27, 2010; Estanek, 2002, p. 5; Hirt, Strayhorn, Amelink, & Bennett, 2006, p. 672). Christian education is for the activities of the Christian life and not just for Christian thought (Wolterstorff, 2002, p. 87).

Role of Administration

Education determines the direction in which young people will carry society. Administration plays an important role in structuring the vision, mission, and educational process of an institution. Administration controls the general ethos of institutions including Christian educational institutions, and guides the formal and non-formal curriculum by formulating policies that guard the path leading from the present to the future (Chapman & Counts, 1924, p. 601; De Jong, 1990, p. 133; Knight, 2006, p. 253; Mills, 1992, pp. 35, 36; Sandeen, 1993, p. 300; Willimon & Naylor, 1995, pp. 60, 61).

Little may physically distinguish Christian institutions from other institutions. Classrooms, dormitories, and professors may look the same, but the mission, ethos, and practice of the Christian university should open up new worlds, fresh perspectives, and unexpected possibilities for students. Achieving this depends on the ability of administrators to articulate and implement a creative and “kingdom-oriented” vision of Christian higher education.

The administration translates university vision and philosophy in ways that allow students to achieve a sense of what they are doing and why they are doing it (Garber, 1996, p. 57; Willimon & Naylor, 1995, p. 62). Young people in Africa listen to, respect,

and live by the opinions of elders and leaders, roles that are filled by administrators for young adults pursuing higher education.

The administrators are to model what they expect students to be. Classroom teachers can talk as much as they want about God, redemption, and love, but if the administration acts spitefully, there will not be much of a positive response. The conduct of the administrators is a very powerful influence on the actions of students and faculty. Through example and words, the administrators are an integral part of the educational community that surrounds, supports, and directs students (De Jong, 1990, p. 133; Wolterstorff, 2002, pp. 82, 123).

Human beings are creatures of habit and disposition, creatures prone to imitation. African students are culturally conditioned to imitate leaders who live authentic lives (Wolterstorff, 2002, p. 82). Students may not always have direct interaction with administrators, but the policies and philosophies structured by administrators have direct influence on students' growth and character development (personal communication, G. O. Afolayan, March 21, 2010; E. K. Boateng, March 27, 2010; J. Olarewaju, March 29, 2010). The administration is to promote and enhance collaboration between academic and student services departments to enhance integration of faith and learning, and to facilitate interpersonal relationships between personnel and students (De Jong, 1990, p. 149; Friesen & Togami, 2008, p. 120; Willimon & Naylor, 1995, p. 73).

Life-to-Life Transference

In summary, this review has demonstrated from the literature that interpersonal relationships play an important role in spiritual development, especially among young people, and particularly on university campuses. The framework for this study, built

around concepts of life-to-life transference, is based on this understanding of spirituality through interpersonal relationships.

Spirituality has to do with the interpersonal relationship between God and human beings, and it is enhanced by interpersonal relationships among human beings themselves (Kim, 2010b, p. 112). Positive personal involvement in other people's lives brings life to individuals and encourages a relationship with God. Plueddemann (1995), in his analysis of Piaget's developmental theory, says that people develop as they interact with others. Good lectures and powerful preaching may be stimuli for significant academic development, but when it comes to personal growth and spiritual development, individuals are much more likely to make genuine advances when they interact with each other (p. 59).

This being true, the lives of personnel in Christian institutions of higher learning should have positive transference on the lives of the students with whom they work. Students should grow in their knowledge of the truth; and be restored into the image of God, and these outcomes are the purpose of Christian universities (Kullberg, 2006, p. 18; E. White, 1903, pp. 15, 16; J. White, 1909, pp. 11, 12). The dynamic relationship of faculty members opening their lives up to students enables young adults to understand that faculty's worldviews can become guides to students' lives even after the university years. Learning is about faculty and staff being accessible to students, allowing an apprenticeship in what is supremely important, that is, the formation of moral meaning (Garber, 2007, pp. 143, 151). The life example of a good faculty member can be a guide to students through which students acquire a positive lifestyle (Einstein, 1982, p. 57; Rogers & Love, 2007, p. 97).

University education is to be of worth and significance to students both now and in the future (Wolterstorff, 2002, p. 21). Christian education professionals should integrate faith and learning in schools to incorporate the redemptive power of biblical truth into their disciplines and lives, and there should be collaboration across the campus in ways that maximize the holistic development of students (Beers, 2008, p. 19).

The personal influence of the educators is an important element in higher education. This element must not be lost because a positive influence leads to an authentic life, and without it there is likely to be no real life. An academic system without the personal influence of teachers and staff upon students, according to Tippens (2008), is an arctic winter that creates an ice-bound, petrified, cast-iron university, which is a university without life (p. 33). Those who work with students in and outside the classroom should combine their love for students with an understanding of the unique spiritual, emotional, and cultural challenges facing young people in society (Ostrander, 2008, p. 49). Staff and faculty in a Christian university should have a baseline understanding of how to live out biblical truth in real-life situations. They should have an authentic relationship within the context of real-life situations that will enrich relationships between them and their students (Beers & Beers, 2008, p. 71). P. Palmer (1983) argues:

> As I teach, I project the condition of my soul onto my students, my subject, and our way of being together. The entanglements I experience in the classroom are often no more or less than the convolutions of my inner life. Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in the mirror, and not run from what I see, I have a chance to gain self-knowledge, and knowing myself is as crucial to good teaching as knowing my students and subject. (p. 15)

For individuals to flourish, they need to be part of a community of character, one in which individuals have a reason for being that provides meaning and coherence

between the personal and the public worlds (Garber, 1996, p. 158). It is in the context of community that the lives of young people are influenced by those of adults, and this is particularly so in Africa (Ikenga-Metuh, 1990, p. 166; J. S. Mbiti, 1990, p. 118). Community is the context of conviction and character. And community life is the best environment for learning (Gangel & Benson, 1983, p. 70). A community of like-minded and like-hearted people is a crucial context for learning to connect belief and behavior (Garber, 1996, p. 161). What someone believes about life and the world becomes plausible as it is seen in others and lived out in a relational experience. The life lived in the university community influences the vision and virtues of students (Garber, 1996, pp. 158, 160, 178). In order for university personnel to prove that there is life (spiritual vitality) in them, the life (spiritual vitality) must be passed on to students. Interpersonal relationships between students and university personnel should enhance the spiritual growth of students.

CHAPTER 3

METHODOLOGY

The purpose of this study was to examine the interrelationships between university personnel and students in Adventist institutions of higher learning in West Africa, and the influence of these interrelationships on student spirituality. This chapter presents the research design, identifies the population, sets out the survey instruments, establishes the procedures for data collection, and explains how the data were analyzed.

Research Design

This was a correlational study. According to McMillan and Schumacher (2006) correlational studies are used to establish the relationship of change in "measured social facts" (p. 25). This study assessed linear relationships between student interactions with university personnel and student spirituality. Relationships were measured in order to assess the degree of association between the variables of interest (Field, 2000, p. 71; Hinkle, Wiersma, & Jurs, 1988, pp. 104, 105; D. Howell, 2007, p. 232; McMillan & Schumacher, 2006, p. 25) namely, interactions and spirituality. Although interpersonal relationship has many aspects to it (Chang & Holt, 1991, p. 252), interpersonal relationship was operationally defined as interaction since interpersonal relationship could be seen as interaction that occurs between two or more people (Cavazos, 2011; Horgan, 2010, p. 2). The survey research design employed in this study was directed

towards data collection. The survey design was selected in order to obtain a large sample size and high response rate, thereby generating sufficient data to be coded and quantitatively analyzed. Finally, survey research can be either experimental or descriptive. This study was designed to be descriptive.

This study covered two Adventist universities in West Africa: Babcock University in Nigeria and Valley View University in Ghana. In March 2010 the combined student population of these universities was about 8,000. A liberal sample of the student populations of the two target universities was selected, including individuals from each year-level, and a questionnaire was administered. The information gathered from the sample included demographic data, and respondent opinions and beliefs. The questions were designed to identify the frequency and distribution of characteristics of the populations at the two universities, the level of interactions between students and personnel, the perceived impact of interactions on student spirituality, and the level of student spirituality. Data were collected from each student only once, though the time and place of the data collection differed between groups of respondents, due to the nature of the universities' study programs and the different locations of the universities. From this information, the level of interactions between students and university personnel was explored, and the relationships between the level of interactions and student spirituality were examined. Information about the populations was inferred from the responses obtained from the sample.

The dependent variable was student spirituality. This was defined operationally in three dimensions as personal spirituality, which dealt with students' personal attitudes towards life situations in relation to a personal theistic worldview; relationship with God,

shown by activities that demonstrate the acceptance of this God; and relationship with others, which dealt with responses to others in view of the acceptance of God. This model of tripolar spirituality, according to Augsburger (2006), is an alternative to other conceptions of spirituality, namely monopolar and bipolar. The three-dimensional or tripolar spirituality is central to Jesus' teaching (p. 17). It is the means of knowing Jesus through participation (p. 21). The three dimensions, personal spirituality, relationship with God, and relationship with others, were used for measuring dependent variables in this study, with each dimension having sub-dimensions. There were 10 sub-dimensions for personal spirituality, five sub-dimensions for relationship with God, and four sub-dimensions for relationship with others.

The independent variable was interpersonal relationship between students and university personnel. This was operationally defined as interactions between students and university personnel. The titles of the university personnel who were considered for the study were indicated under the independent variable. The dependent variable was student spirituality. Table 1 gives the details.

Population and Sample

The target population for this study was the undergraduate students enrolled, at the time of the study, in Babcock University in Nigeria and Valley View University in Ghana. These two universities were chosen because: (a) they are both Adventist universities in West Africa with established student populations, (b) there was no indication of any study that has been conducted on students in these two universities relating to spirituality and relationship, and (c) since I am from Nigeria in West Africa, and my intention is to return to work with young adults, this study will be useful in

Table 1

The Variables in the Study

Dependent Variable	Independent Variables
Student Spirituality	Interactions with University Personnel
Personal Spirituality	Administration
Spiritual coping	Vice-Chancellor (VC)/President
Benevolent religious appraisal	Deputy Vice-Chancellor Admin (DVC Admin)
Spiritual method of taking control	Deputy Vice-Chancellor Academics (DVC Academic)
Active surrender	Director of Student Services
Seeking spiritual support	Faculty
Religious conversion	Lecturers (5)
Commitment	Head of Department (HOD)
Meaning to life	Academic Advisor
Perceived love	Student Services
Belief	Dormitory Deans
Relationship to God	Preceptors/Dean Assistants
Prayer	Counselors
Meditation	Campus Ministries Staff
Studying of the Bible/Religious literature	Director Food Services/Matron
Worship	Cafeteria Staff
Stewardship	Sport/Game Officer
Relationship to Others	Director of Student Employ
Services	Student Work Supervisor
Fellowship	Library Staff
Forgiveness	Other Staff
Concern for others' spirituality	Janitorial Staff
	Security Staff
	Maintenance/Physical Plant Staff
	Ground Department staff
	Pastoral Staff
Student Spirituality	Impact of Interaction on Spirituality
Personal Spirituality	Administration
Spiritual Coping	VC/President
Benevolent Religious Appraisal	DVC Administration
Spiritual method of taking Control	DVC Academics
Active surrender	Director of Student Services
	Faculty
	Lecturers (5)

Table 1-*Continued*.

Dependent Variable	Independent Variables
Seeking spiritual support	Head of Department (HOD)
Religious conversion	Academic Advisor
Commitment	Student Services
Meaning to life	Dormitory Deans
Perceived love	Preceptors/Dean Assistants
Belief	Counselors
Relationship to God	Campus Ministries Staff
Prayer	Director Food Services/Matron
Meditation	Cafeteria Staff
Studying of the Bible/Religious literature	Sport/Game Officer
	Director of Student Employ
Worship	Student Work Supervisor
Stewardship	Library Staff
Relationship to Others	Other Staff (Support Staff)
Services	Janitorial Staff
Fellowship	Security Staff
Forgiveness	Maintenance Staff
Concern for others' spirituality	Grounds Dept. Staff
	Pastoral Staff

developing strategies for student affairs. It should be noted that there is one more Adventist university in West Africa, Cosendai Adventist University in Cameroon. Cosendai was going through reorganization during the time of this study. For this reason, because of the small student population, and because the language of communication is French rather than English, it was decided not to include Cosendai.

The sample was selected from among students in all of the four year-levels of undergraduate study at Babcock and Valley View, and from all of the academic departments. McMillan and Schumacher (2006) write that the general rule in determining sample size is to obtain a sufficient number to provide a credible result. They add that the researcher should obtain a sample of as many as possible. Krejcie from the University of

Minnesota and Morgan from the Texas A&M University (1970) suggest that with a population of 8,000, sample size should be at least 367. Bartlett, Kotrlik, and Higgins (2001) concur that, at a margin of error of .05, the sample size for a population of 8,000 should be 367. Stated as a percentage, a sample size of approximately 4.6% is appropriate for a population of 8,000. Since the combined student population in the chosen universities was about 8,000, this study chose 10% of the student population as a sample size, which was more than double what is suggested. The student population of Babcock University at the time of the study was about 6,000. The sample size was 600 students across all levels of study and from all departments. Valley View University had about 2,000 students at the time of the study, and the sample size was 200 students across all levels of study and from all departments. A random sampling procedure was used to select the student sample. The process is detailed in the section dealing with procedures (see page 81). This gave a broad representation of all the students in both universities.

Instrumentation

A survey questionnaire was the instrument used for data collection. It is the most widely used technique for obtaining information from subjects (McMillan & Schumacher, 2006). A common goal of surveys, according to Bartlett et al. (2001), is to collect data representative of a population. The survey questionnaires used were comprised of three parts. Part one focused on student demographic variables, part two probed the levels of interaction with university personnel and the perceived influence of the interaction on student spirituality, and part three measured the perceived quality of the students' personal spirituality. The proposal for the study was presented to my dissertation committee for approval before formal contact was made with either of the two universities.

The primary survey instrument was developed from the Christian Spiritual Participation Profile (CSPP), a questionnaire previously used in research by Thayer (1999); and from a standardized Multidimensional Measurement of Religiousness/Spirituality (MMRS, 1999). The primary survey instrument was designed to have relevance to the subject population at the two selected universities. The CSPP contains 50 items from 10 spiritual disciplines and has five scales (Thayer, 2004). Out of the 50 items in CSPP, 28 items which were applicable to African settings were used in this study. The Christian Spirituality Participation Profile (CSPP) obtained high reliability from two studies of reliability. The Cronbach's alpha coefficients of reliability for the 10 scales in the CSPP were from 0.843 to 0.956 and the coefficients of stability were from 0.679 to 0.880 (Thayer, 2004, p. 129). Evidence to support the validity of the CSPP came from all three of the major sources of validity in quantitative studies: content-related evidence, construct-related evidence, and criterion-related evidence (Thayer, 2004, p. 200).

Other questions needed for this study but not found in CSPP were taken from MMRS. MMRS has 12 domains of religiousness/spirituality. Each of them is a separate study by a different individual (Fetzer Institute, 1999). Among the 12 domains, eight were relevant to the measure of spirituality in this study—religious coping, daily spiritual experience, meaning, beliefs, forgiveness, private religious practices, commitment, and service. Among the eight relevant domains, 42 items relating to personal spirituality were used in this study. The remaining 10 items were generated specifically for this study. This is shown in Table 2.

Table 2

Analysis of Questions Based on Sources

Dependent Variable	Items from CSPP	Items from MMRS	Self-generated Items
Student Spirituality			
Personal Spirituality			
Spiritual coping		1, 2	
Benevolent religious reappraisal		3	4
Spiritual method of taking control		5	6, 7
Active surrender		10	8, 9, 11
Seeking spiritual support		12, 13, 14	
Religious conversion		15, 16, 17	18
Commitment		19, 20, 21, 22, 23, 24, 25, 26	
Meaning to life		27, 28, 29, 30, 31, 32, 33	
Perceived love		34, 35, 36, 37	
Belief		38, 39	
Relationship to God	40, 41, 42,		
Prayer	43, 44 45, 46		
Meditation			47
Studying of Bible/Religious literature	48, 49, 50, 51, 52 53, 54, 55		
Worship	63, 64, 65	57,	56
Stewardship		67	66
Relationship to Others	58, 59, 62		
Service	68, 69, 70	60, 61	
Fellowship			
Forgiveness		75, 76, 77, 78, 79, 80	
Concern for others' Spirituality	71, 72, 73, 74		

The MMRS was developed through the use of in-depth interviews that were held and focused on groups with individuals from a variety of religious perspectives. The development included a review of various scales that had been used in attempts to measure different aspects of spiritual experience, drawing on a variety of theological, spiritual, and religious writings. The MMRS consolidated qualitative information regarding the spiritual experiences of a wide range of individuals (Underwood & Teresi, 2002). The MMRS generated an internal reliability estimate with a coefficient of 0.64 to 0.78. The internal consistency reliability estimates obtained through Cronbach's alpha coefficient of reliability were very high, 0.94 and 0.95.

The categories within each of the scales created from the CSPP and MMRS models were named in adherence to the operational definition of spirituality as given by Augsburger (2006): Personal Spirituality, Relationships with God, and Relationships with Others (pp. 7, 13). These three dimensions were used to measure student spirituality. The dimension of personal spirituality had 39 items, relationships with God had 23 items, and relationships with others had 18 items. This is indicated in Table 3.

There were three parts to the questionnaires used for the study. The Demography had eight items; Interpersonal Relationship, which was sub-divided into two parts, quantity of relationships (level of interaction 31 items), and quality of relationships (perceived impact of interaction on spirituality 31 items); and a Personal Spirituality Measure, which had 80 items. This Personal Spirituality Measure was used to quantify the perceived quality of student spirituality, which was the dependent variable in this study. All the questions on the questionnaires were scaled. Answers to the questions in the quantity of relationships (level of interactions) section were: None (1), Occasionally (2),

Table 3

Dependent Variable With Corresponding Question Numbers

Dependent Variable	Number of the focusing question
Student Spirituality	
Personal Spirituality	
Spiritual coping	1, 2
Benevolent religious reappraisal	3, 4
Spiritual method of taking control	5, 6, 7
Active surrender	8, 9, 10, 11
Seeking spiritual support	12, 13, 14
Religious conversion	15, 16, 17, 18
Commitment	19, 20, 21, 22, 23, 24, 25, 26
Meaning to life	27, 28, 29, 30, 31, 32, 33
Perceived love	34, 35, 36, 37
Belief	38, 39
Relationship to God	
Prayer	40, 41, 42, 43, 44
Meditation	45, 46, 47
Studying of Bible/Religious literature	48, 49, 50, 51, 52
Worship	53, 54, 55, 56, 57
Stewardship	63, 64, 65, 66, 67
Relationship to Others	
Service	58, 59, 60, 61, 62
Fellowship	68, 69, 70
Forgiveness	75, 76, 77, 78, 79, 80
Concern for others' spirituality	71, 72, 73, 74

Regular (3), or Extensively (4). Answers to the questions in the quality of relationships (impact of interactions on spirituality) were: Very negative (–3), Negative (–2), Somewhat Negative (–1), Neutral (0), Somewhat Positive (1), Positive (2), and Very Positive (3). Answers to questions in the Personal Spiritual Measure section were: Strongly Disagree (1), Disagree (2), Can't Decide (3), Agree (4), and Strongly Agree (5), based on Trochim (2006).

Interactions with university personnel were the independent variables in this study. Student interactions with each of the personnel and the perceived impact of the interactions were measured. The influence of the interactions and the perceived impact of interactions on spirituality were investigated to determine how interactions affected student spirituality.

The Personal Spirituality Measure had three dimensions. The first dimension, personal spirituality, focused on personal attitude toward God. This dimension had 10 sub-dimensions. The second dimension which had 5 sub-dimensions, focused on relationship with God. It dealt with such spiritual activities as prayer and study of the Bible as demonstrations of relationships with God. The third dimension was relationship with others. This dimension had four sub-dimensions of personal spirituality as demonstrated in relationships with others. The items that measured each aspect of student spirituality on the instrument are shown in Table 3. Items 1 to 39 on the personal spirituality measure examined personal spirituality; items 40 to 57 and 63 to 67 examined relationships with God; and items 58 to 62 and 68 to 80 examined relationships with others.

An instruction page preceded the questions explaining the purpose of the

questionnaire and the appropriate procedure for completing the survey. The questionnaire is attached as Appendix B. The questions were based on the research questions for the study. The purpose of the questionnaire was to obtain data that could be measured as objectively as possible to increase the internal validity (Table 3).

Validity and Reliability

To determine the content and construct validity, the questionnaire was examined to ensure that it was informed by the theory base supporting the study. The questionnaire was sent to the Director of Academic Planning at Babcock University and one of the professors of theology at Valley View University to be sure that it was relevant and appropriate to the current spiritual situation of each university, and that it covered the necessary indices relating to spirituality and personnel. The questionnaire was also examined and approved for content and construct validity by two professors at Andrews University, the chair and the methodologist on my doctoral committee. For internal validity, I visited the universities and coordinated the administration of the survey questionnaire.

To determine the reliability, a pilot study was conducted in January 2010 on site at Babcock University. A reliability test was used to determine internal consistency among the individual questions. Multiple questions were identified that asked the same things but with slightly different wording or phrasing, and the results were compared to check for reliability.

After the pilot study had been conducted and the questionnaires were returned, the data were analyzed using SPSS to determine the relationship between interaction and student spirituality. Comments from participants were considered as a means to

understand the relevance of the questions to the university community and to make adjustment to the questionnaire. The results of the pilot study are documented in Appendix A.

When the data from the actual study were analyzed, reliability tests were conducted (Table 4) on the personal spirituality measure (used to measure the perceived personal spirituality of students). The tests were conducted on the three dimensions and the sub-dimensions of the spirituality measure to identify their reliability, and yielded results that generally indicated high reliability. The Cronbach's alpha coefficient of reliability for the dimensions ranged from 0.895 to 0.952, and for the sub-dimensions ranged from 0.593 to 0.876.

Procedures

In order to establish formal contact with the two universities, and before sending the questionnaire, letters were sent to the Vice-Presidents for Academic Affairs at each university explaining the purpose of the study and requesting permission and participation. In addition to sending the letters, I spoke directly with the academic vice-presidents of the two universities. When the approval was given by the universities (see Appendix E), an application was sent to the Institutional Review Board of Andrews University (IRB) for permission to conduct the study (see Appendix D). After the IRB approval, a pilot study was conducted using 10 students at Babcock University. The pilot study was conducted by sending the questionnaire electronically to the Director of Academic Planning who administered the questionnaire and returned the responses in hard copy. The Director of Academic Planning selected a stratified random sample, which represented the three faculties and the four levels of study in the university. The

Table 4

Reliability Tests Result for Personal Spirituality Measure

Scale	Subscale	Cronbach's Alpha	No of Item
Personal Spirituality		0.952	39
	Spiritual coping	0.697	2
	Benevolent religious reappraisal	0.593	2
	Spiritual method of taking control	0.660	3
	Active surrender	0.746	4
	Seeking spiritual support	0.866	3
	Religious conversion	0.794	4
	Commitment	0.876	8
	Meaning to life	0.825	7
	Perceived love	0.727	4
	Belief	0.745	2
Relationship with God		0.915	23
	Prayer	0.718	5
	Meditation	0.709	3
	Studying of Bible/spiritual literature	0.775	5
	Worship	0.752	5
	Stewardship	0.761	5
Relationship with Others		0.895	18
	Service	0.767	5
	Fellowship	0.703	3
	Forgiveness	0.739	6
	Concern for others' spirituality	0.835	4

results of the pilot study are displayed in Appendix A.

In administering the questionnaire for this study, I travelled to the two universities to ensure internal validity and prompt responses. All the materials that were used including pencils for answering questions were supplied. This study was conducted in the months of March/April 2010 during the second academic semester. This allowed time for students who were new to the university to integrate themselves into the university communities, enabling them to have accrued interpersonal experiences with the university personnel, thus allowing them to respond meaningfully to the questionnaire. At Babcock University the participants could not all meet at the same time and in the same place due to the nature of the academic programs, and because there was no hall available that could accommodate the number of students required for the study. The questionnaire was therefore administered separately to the student sample in each faculty. There are four faculties in the university. I visited the dean of each faculty and agreed on a time when students would meet to respond to the questionnaire. These times coincided with the general student forum arranged by each faculty, ensuring that students were present and available as needed.

The student enrollment list was obtained from the university registry. A random selection process was used to identify 10% of the students from the Faculty of Science and Technology—the first group to which the questionnaire was administered—for inclusion in the study. Students who had been selected to participate were provided with questionnaires, which they completed. In the event of selected students being absent from the forum, other students from among the group were randomly selected to replace them. Because of the inconsistency encountered in the participant selection for the Faculty of

Science and Technology, alternative strategies were used in subsequent selection. The selection process for students in the Faculty of Education and Humanities was administered during a student forum. Students were seated and numbered, with every 10th student selected for participation. The selected students then completed the questionnaire. Because the Faculty of Management and Social Science is the largest faculty in the university, the questionnaire was administered by each department while students were in their classes. A whole class period was dedicated to the study. A random selection was made by numbering the students, and again each 10th student was selected and responded to the questionnaire. This strategy was also used with the Faculty of Law. No questionnaires were taken out of the meeting places. Teachers and student leaders handed out the questionnaires and collected them before the students departed the venues.

At Valley View University, announcements were made by the Vice President for Academics before I arrived, and posters were displayed in strategic places on campus explaining the study and how the university was to be involved. Prior to my arrival, 10% of students had been randomly selected according to their departments of study. These participants had been informed of when and where the survey would take place. Upon my arrival at the university a hall was arranged with tables and chairs. A majority, about 170 (85%), of the selected students came to the hall and participated in the survey. The remaining students who had been unable to meet in the hall, because of time conflicts, met later in a classroom. Questionnaires were handed out and the responses were collected from the students. This approach helped to expedite the study, ensuring that prompt responses were obtained from the participants.

In order to ensure anonymity and confidentiality, students did not write their

names or give any identifying information on the survey sheet. The study was not intended to compare the findings from the two universities but to observe the correlation between student spirituality relative to interpersonal relationships with university personnel.

At Babcock University, 610 questionnaires were distributed to students and the same number was collected. However, only 551 responded thoroughly enough to the questions for the data to be used. Others either responded only to the demography or submitted the questionnaires blank. The 551 returned questionnaires represented 9.2% of the total student population at Babcock University. At Valley View University 260 questionnaires were distributed and 258 were returned. Of these, 236 were satisfactorily completed so as to be useful for the study. The 236 usable questionnaires represented 11.8% of the total student population at Valley View University. The intention was to have a sample of about 10% from each of the universities. This was almost achieved, with the aggregated percentage of usable questionnaires from both universities (9.8%) still being significantly higher than the 4.6% suggested as an appropriate sample size for a population of 8,000 (Bartlett et al., 2001; Krejcie & Morgan, 1970).

Demographic Data

Demographic data comprised of age, gender, level of study, religious faith, academic standing, family income, family background, and marital status were collected from students for the purpose of this study. The demographic data were used to analyze the demographic characteristics of the students in the two universities. The demographic data were used to determine any influence on interaction between students and university personnel relative to the demographic characteristics.

Data Analysis

Data obtained from the returned surveys were processed by the use of statistical analysis software, specifically SPSS (Statistical Package for the Social Sciences). The software was used for the analysis of frequency statistics, variance, and canonical correlation between student spirituality and interpersonal relationships with university personnel. In order to identify the number of occurrences of each response, SPSS was used to run frequencies for the demography, interaction, perceived impact of the interaction, and personal spirituality.

Reliability testing was done for the 80 items that measured student personal spirituality. This was also done for the three dimensions of measurement and the sub-dimensions as indicated in Table 4. In order to examine the relationships that occurred between the variables, canonical correlations were conducted using SPSS on (a) interaction and student spirituality measure, and (b) perceived impact of interaction and student spirituality measure. The outputs from all of the above were analyzed and the findings are reported in Chapter 4.

t-Test

A series of *t*-tests was conducted as a preliminary examination of the item mean for each of the three major areas of the study: interaction, perceived impact of interaction, and student spirituality (see Appendix F). Since the purpose of the study was not to compare the two universities used for the study, the *t*-test was used to investigate whether or not there was any mean difference between the items from the two universities. This was to determine if the two data sets (Babcock and Valley View) could be used as one data set in the subsequent analysis. The results of the *t*-test are presented in chapter 4. In

summary there was no significant difference between the two data sets, and therefore no reason not to combine them for the purpose of data analysis.

Descriptive Analysis

Level of interaction and level of student spirituality were the first analyses to be carried out in order to explore the answers to the first research question of this study. Descriptive analysis was used to determine the level of interaction between students and university personnel, and the student perceptions of the impact of the interaction. The analysis was done based on the various categories of the university personnel: administration, faculty, student services personnel, and other staff. Descriptive analysis was also carried out to determine the level of student spirituality. Level of spirituality was examined according to the dimensions of student spirituality (personal spirituality, relationship with God, and relationships with others).

An index was developed using descriptive analysis to identify the number of personnel having positive interaction with students and the number of personnel whose interaction had positive impact on student spirituality. The index was developed for each of the categories of personnel. Positive interaction could either be occasional, regular, or extensive while perceived positive impact could either be somewhat positive, positive, or very positive. In order to undertake this analysis, the data were recoded to give only two possible responses. Negative and neutral responses were coded 0 (zero) while all positive responses were coded 1 (one). All the personnel categories that were not found in both universities were eliminated. Each category of personnel was assigned a scale based on the number of personnel in the category. This made it possible to identify the number of personnel viewed by respondents as providing positive interaction and, in particular, the

category and number of personnel perceived as having a positive impact on student spirituality. The findings from the analysis are presented in Chapter 4.

One-Way ANOVA

One-Way Analysis of Variance (ANOVA), which is a test involving comparison between pairs of group means, was conducted to determine how some demographic factors influenced the level of interaction between students and university personnel on the one hand and student spirituality on the other hand (Green & Salkind, 2008, p. 184). The analysis was done according to the categories of personnel in this study: administration, faculty, student services, and other staff. And in the student spirituality, the analysis was done on the three dimensions of spirituality: personal spirituality, relationship with God, and relationship with others. The demographic factors considered in the analysis were age, level of study, and religious faith. Since some of the religious faiths were small in size, a regrouping was carried out to merge these appropriately (Barrett, 2000, p. 43; McGee, 2000a, pp. 337, 338; 2000b, p. 738). The regrouping brought about seven religious faith groups. Identification of these groups in the statistical analysis in chapter 4 follows the numbering in this list: (1) Adventist, (2) African Initiated Churches, comprising Apostolic, Christ Apostolic, and Deeper Life, (3) Evangelical comprising Baptist, Evangelical Church of West Africa, commonly known as ECWA, and Methodist, (4) Catholic, (5) Islam, (6) Pentecostal, and (7) Others, comprising traditional religions and animism.

Student-Newman-Keuls (SNK) post-hoc test was used to compare mean difference in the significant areas in which homogeneity of variance was assumed. Where homogeneity of variance was violated, the Games-Howell procedure for mean

comparison was used (Field, 2000, p. 276). The results of the analysis are given in chapter 4.

Canonical Correlations

In order to assess the degree to which the variables (interactions between students and university personnel, perceived impact of interaction, and student spirituality) in this study were linearly related, canonical correlations were conducted. Findings from the analysis answer the second research question of this study. Canonical correlations measure the extent to which two sets of variables are correlated, controlling for associations within the sets. Pairs of canonical variates, representing linear combinations of the two sets of variables respectively, are computed in such a way that the sets are maximally correlated (Tacq, 1997, p. 324). Correlation coefficient (r), according to Green and Salkind (2008), assesses the degree that quantitative variables are linearly related in a sample (p. 257). The correlations were conducted to show the linear relationships between interaction and student spirituality on the one hand, and the perceived impact of interactions and student spirituality on the other hand. The findings from the analysis of the test are given in chapter 4.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

This study explored the level of interaction between students and personnel of two Adventist institutions of higher learning in West Africa and the influence of this interaction on student spirituality. Data were collected from samples of the students who were enrolled at Babcock University in Nigeria and Valley View University in Ghana at the time of the study as described in Chapter 3. The data were processed and analyzed. This chapter presents the findings from the analysis of the data.

Demographic Characteristics

Table 5 shows the demographic characteristics of respondents from Babcock University and Valley View University. From the 610 questionnaires administered and collected at Babcock University, 551 (90.33%) had usable responses. At Valley View University, 260 questionnaires were administered and 253 were collected. From the 253 collected, 236 (90.77%) had usable responses. This section presents the demographic analysis of the respondents.

Analysis of demographic data indicated that there were more female students (55.5%) than male students (42.3%) at Babcock University. There were more Pentecostal students (29.9%) than Adventist students (26.9%). There were also more students with high family income (above 250,000 Nigerian naira/1,662.79 US dollars per year = 72.4%) than students with lower family income. At the time of the study, Nigerian

Table 5

Demography

Variable	BU		VVU	
	n	%	*n*	%
Total	551	100.0	236	100.0
Gender				
Female	306	55.5	95	40.0
Male	233	42.3	137	58.1
Missing	12	2.2	4	1.7
Age				
17-18	127	23.0	9	3.8
19-20	145	26.3	39	16.7
21-22	126	22.9	80	34.2
23-24	63	11.4	44	18.8
25+	79	14.3	62	26.5
Missing	11	2.0	2	0.8
Level of Study				
1st Year	162	29.4	63	26.7
2nd Year	128	23.2	68	28.8
3rd Year	127	23.0	54	22.9
4th Year	118	21.4	48	20.3
Missing	16	2.9	3	1.3
Religious Faith				
Adventist	148	26.9	105	44.5
Apostolic	14	2.5	3	1.3
Baptist	19	3.4	11	4.7
Catholic	34	6.2	17	7.2
Christ Apostolic	12	2.2	-	-
Deeper Life	7	1.3	1	0.4
ECWA	7	1.3	-	-
Islam	42	7.6	4	1.7
Methodist	19	3.4	13	5.5
Pentecostal	165	29.9	28	11.9
Others	58	10.5	48	20.3
Missing	26	4.7	6	2.5

Table 5–*Continued.*

Variable	BU		VVU	
	n	%	*n*	%
Academic Standing				
Poor	1	0.2	1	0.4
Fair	28	5.1	16	6.8
Good	339	61.5	158	66.9
Excellent	168	30.5	57	24.2
Missing	15	2.7	4	1.7
Family Income (Naira or Cedes)				
Below 100,000	26	4.7	73	30.9
100,000-149,999	19	3.4	35	14.8
150,000-249,999	43	7.8	40	16.9
Above 250,000	399	72.4	59	25.0
Missing	64	11.6	29	12.3
Family Background				
Unhappy	10	1.8	13	5.5
Can't Decide	20	3.6	15	6.4
Happy	200	36.3	104	44.1
Very Happy	316	57.4	99	41.9
Missing	5	0.9	5	2.1
Marital Status				
Married	26	4.7	18	7.6
Single	520	94.4	216	91.5
Widow(er)	1	0.2	-	-
Divorced	1	0.2	-	-
Missing	3	0.5	2	0.8

Note. BU = Babcock University; VVU = Valley View University.

currency was 150.35 naira per US dollar (The Money Converter, 2010).

At Valley View University, there were more male students (58.1%) than female students (40.3%). There was a higher percentage of Adventist students (44.5%) compared to students of other religious faiths. Students with very low family income (below 100,000 Ghana cedes/70,422.54 US dollar) were in the highest percentage (30.9%). Ghana currency was 1.10Cedes per US dollar when the study was conducted (The Money Converter, 2010).

Preliminary Analysis

A preliminary examination of the item mean for each of the three major areas of study (interaction with university personnel, perceived impact of the interaction, and student spirituality) indicated that there might be some mean differences between Babcock University and Valley View University. To be certain, a series of *t* tests were conducted to determine if there were indeed statistically significant differences between the two universities in the three areas of study. Due to possible inflation of Type I error rates when multiple tests are conducted, a more stringent level of significance (0.001) was used (Warner, 2008).

Interaction With University Personnel

Of the 26 items measuring students' interaction with university personnel, four were statistically significant ($p \leq 0.001$) indicating differences between Babcock University and Valley View University (see Tables 99 to 102 in Appendix F). Effect sizes range from 0.01 for B1p8 (interaction with Lecturer "d") to 0.49 for B1p11 (interaction with Academic Advisor). Given these effect sizes which are small in magnitude (Becker, 2000; Indiana University Center for Postsecondary Research, 2007; Neill, 2008), responses from the two universities on level of interaction were deemed similar. Thus, the responses from the two universities were aggregated in subsequent analysis of level of interaction.

Perceived Impact of Interaction

Out of the 26 items measuring perceived impact of interaction on student spirituality, three were statistically significant ($p \leq 0.001$) indicating differences between

Babcock University and Valley View University (see Tables 103 to106 in Appendix F). Effect sizes range from 0.00 for B2p7 and B2p8 (impact by Lecturers “c” and “d”) to 0.41 for B2p20 (impact by Security Officers). Considering these small effect sizes, responses from the two universities on perceived impact of interaction were deemed similar. Thus, the responses from the two universities were aggregated in subsequent analysis of perceived impact of interaction.

Student Spirituality

Of the 80 items measuring student spirituality, 12 were statistically significant ($p \leq 0.001$) indicating that there were differences between Babcock University and Valley View University (see Tables 107 to 125 in Appendix F). Effect sizes range from 0.00 for C14 (Table 111 in Appendix F), “I look to God for comfort,” C20 (Table 113 in Appendix F), “I experience the presence of the Divine in my life” and C53 (Table 120 in Appendix F), “My worship of God is a response to what God has done for me” to 0.41 for C57 (Table 120 in Appendix F), “During worship I feel joy which lifts me out of my daily concerns.” Given these small effect sizes, responses from the two universities were deemed similar. Therefore, the responses from the two universities were aggregated in subsequent analysis of student spirituality.

Data Analysis

Interaction With University Personnel

The first research question for this study states: What is the level of interaction between university personnel and students on selected Adventist university campuses in West Africa? In order to answer this question, data were analyzed which related to the

level of interaction between students and personnel on the selected campuses, Babcock University (BU) and Valley View University (VVU). Data were analyzed in the personnel categories of administration, faculty, student services, and other staff. The study explored how much positive interaction occurred between students and personnel. Interaction was scaled on a 4-point scale where 1 = no interaction and 4 = extensive interaction. For the purpose of this study, positive interaction was defined as 2 = occasional, 3 = regular, and 4 = extensive interactions. For the purpose of interpretation, a mean of 1.50-2.49 was considered occasional, 2.50-3.49 regular, and 3.50-4.00 extensive.

Administration

The extent of the interaction between students and various university administrators is presented in Table 6. Interaction was at a high of *M* = 1.74 (*SD* = 0.75) with the Director of Student Affairs and a low of *M* = 1.47 (*SD* = 0.64) with the Deputy Vice-Chancellor for Administration. Thus, student interaction with university administration was at best on an occasional level.

Table 6

Level of Interaction (Administration)

Administration	*n*	*M*[a]	*SD*	%[b]
Director Student Affairs	719	1.74	0.75	52.8
Deputy Vice-Chancellor Academics	757	1.73	0.75	55.3
Vice-Chancellor/President	765	1.48	0.62	41.7
Deputy Vice-Chancellor Administration	753	1.47	0.64	38.1

[a]Mean based on scale 1-4 of interaction. [b]Percentage of students who gave positive response (1.50-4.00).

Faculty

The extent of the interaction between students and university faculty members is presented in Table 7. Interaction was at a high of *M* = 3.05 (*SD* = 0.82) with Lecturer "a" and a low of *M* = 1.96 (*SD* = 0.92) with the Academic Advisor. In essence, student interaction with university faculty members was at best on a regular level.

Student Services

In the aspect of interaction between students and student services personnel, interaction was at a high of *M* = 2.35 (*SD* = 0.87) with the Library Staff and a low of *M* = 1.33 (*SD* = 0.66) with the Director of Student Employment. Student interaction with student services personnel therefore was at best on an occasional level. The extent of the interaction between students and student services personnel is presented in Table 8.

Table 7

Level of Interaction (Faculty)

Faculty	*N*	*M*[a]	*SD*	%[b]
Lecturer a	584	3.05	0.82	70.6
Lecturer b	575	2.79	0.81	67.9
Lecturer c	567	2.69	0.82	65.9
Lecturer d	553	2.61	0.80	63.7
Lecturer e	536	2.55	0.83	60.7
Head of Department	744	2.27	0.85	77.8
Academic Advisor	732	1.96	0.92	58.0

[a]Mean based on scale 1-4 of interaction. [b]Percentage of students who gave positive response (1.50-4.00).

Table 8

Level of Interaction (Student Services)

Student Services	*n*	*M*[a]	*SD*	%[b]
Library Staff*	737	2.35	0.87	76.3
Preceptors(esses)/Dean Assistants*	722	2.26	1.08	70.4
Cafeteria Staff*	740	2.09	0.99	59.5
Dormitory Dean	720	1.93	0.99	50.1
Campus Ministry Staff*	733	1.69	0.83	45.0
Sport/Game Officer	736	1.57	0.79	38.5
Counselors*	734	1.56	0.79	38.0
Student Work Supervisor	735	1.52	0.89	28.4
Director Food Services/Matron	737	1.48	0.77	31.6
Director of Student Employment	730	1.33	0.66	21.9

[a]Mean based on scale 1-4 of interaction. [b]Percentage of students who gave a positive response (1.50-4.00).
*Categories of personnel. The others are individuals.

Other Staff (Support Staff)

Other staff members were personnel working on the university campus but were not directly involved in dealing with students. The title *Support staff* will be used from this point on in the analysis for a clearer understanding. Pastoral Staff, unlike Campus Ministry Staff, did not necessarily interact with students on a daily basis. Student interaction with Pastoral Staff was often limited to the time of corporate worship. The extent of interaction between students and support staff other than administrative, faculty, and student services, is presented in Table 9. Interaction was at a high of $M = 2.24$ ($SD = 0.99$) with the Pastoral Staff and a low of $M = 1.29$ ($SD = 0.64$) with Grounds Department Staff. Thus, student interaction with support staff was at best on an occasional level.

Table 9

Level of Interaction (Other Staff/Support Staff)

Other Staff	*n*	*M*[a]	*SD*	%[b]
Pastoral Staff/Church Officer	739	2.24	0.99	68.1
Security Staff	740	2.07	0.89	65.5
Janitorial Staff	735	1.71	0.90	42.6
Maintenance/Physical Plant Staff	738	1.53	0.76	37.3
Grounds Department Staff	729	1.29	0.64	19.5

Note. The personnel are categories of individuals.
[a]Mean based on scale 1-4 of interaction. [b]Percentage of students who gave positive response (1.50-4.00).

Overall Index of Interaction

In order to explore how many personnel in each category had positive interaction with students, as reported by students themselves, an overall index of interaction was developed. This index was developed to determine the number of personnel in each category who had positive interaction with students. The index was developed by recoding the level of interaction responses from students. No interaction (1) was coded as 0 (zero); occasional, regular, and extensive interactions (2, 3 and 4) were coded as 1 (one). A more detailed explanation of the development of this index was presented in Chapter 3.

The overall index on interaction shows the number of personnel by category that respondents indicated as having positive interaction with students. As shown in Table 10, students from both universities reported that, on average, they interacted positively with two out of four administrators, five out of seven faculty, five out of 10 student services personnel (which may not necessarily mean individual personnel but category of personnel), and three

Table 10

Overall Index of Interaction

Category	Scale	*N*	*M*[a]	*SD*
Faculty	1-7	753	5.0	2.33
Student Services	1-10	750	5.0	2.76
Support Staff	1-5	749	3.0	1.60
Administration	1-4	769	2.0	1.50

[a]Mean based on the scale which is determined by the number of personnel in a category and was rounded up to whole number for clarity.

out of five other/support staff. Support staff members are not categorized individually but by category.

Demographic Characteristics and Interaction

One-Way Analysis of Variance (ANOVA) was conducted to determine the extent to which interactions between students and university personnel were related to such demographic characteristics as age, level of study, and religious affiliation. The results of these analyses are reported in Tables 11 to 43. The mean (*M*) in this section is based on the number of personnel in each category of personnel (Administration = 4, Faculty = 7, Student Services = 10, Support Staff = 5).

Age and Interaction

This section presents the differences in student interaction with university personnel according to student age groups. One-Way ANOVA was conducted to determine the extent to which age groups are related to interaction.

Age and interaction with administration

Mean student-administration interaction is shown in Table 11. On average, according to age groups, students interact with between one and two administrators. The data also indicate that older students tend to have more interaction with administrators than younger students. The result of the One-Way ANOVA (Table 12) indicates that there were statistically significant mean differences in interactions with administrators among student age groups ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistics = 0.996, $p = 0.409$), the Student-Neuman Keuls (SNK) post-hoc test was used to determine the nature of the group differences. This analysis (Table 13) shows that 25+ year-old students ($M = 2.42$) had significantly higher interaction with administrators than 21-22-year-old students ($M = 1.95$), 19-20-year-old students ($M = 1.59$), and 17-18-year-old students ($M = 1.55$). Students age 23-24 ($M = 2.28$) had significantly higher scores than students age 19-20 ($M = 1.59$) and students age 17-18 ($M = 1.55$). There was no other significant difference found. There was no significant difference between 25+ year-old students and 23-24-year-old students.

Table 11

Descriptive (Age and Interaction With Administration)

Age	*N*	*M*	*SD*
25+	139	2.42	1.48
23-24	105	2.28	1.47
21-22	202	1.95	1.51
19.20	179	1.59	1.43
17-18	131	1.55	1.39
Total	756	1.93	1.50

Table 12

ANOVA (Age and Interaction With Administration)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	86.668	4	21.667	10.137	0.001
Within Groups	1605.184	751	2.137		
Total	1691.852	755			

Table 13

Post Hoc Tests (Age and Interaction With Administration)

					Groups				
Group		*n*	*M*	*SD*	1	2	3	4	5
1.	25+	139	2.42	1.48			*	*	*
2.	23-24	105	2.28	1.47				*	*
3.	21-22	202	1.95	1.51					
4.	19.20	179	1.59	1.43					
5.	17-18	131	1.55	1.39					

*Statistically significant groups $p<0.05$.

Age and interaction with faculty

Level of interaction between students and faculty is summarized in Table 14. Student-faculty interaction is $M = 4.50$ for 17-18-year-olds and $M = 5.47$ for those age 25 and older. The result indicates that interaction with faculty increases with age group. One-Way ANOVA (Table 15) indicates that there were statistically significant mean differences in the level of interaction with faculty between student age groups ($p \leq 0.001$). Since the homogeneity of variance assumption was violated ($p > 0.05$), the Games-Howell

procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (Table 16) shows that students 25 years and older (*M* = 5.47) had significantly higher levels of interaction with faculty than those 19-20-years old (*M* = 4.46) and those 17-18 years old (*M* = 4.51). No other significant group differences were found.

Table 14

Descriptive (Age and Interaction With Faculty)

Age	*n*	*M*	*SD*
25+	137	5.47	2.12
23-24	104	5.22	2.20
21-22	195	4.91	2.25
17.18	129	4.51	2.44
19-20	175	4.46	2.43
Total	740	4.88	2.32

Table 15

ANOVA (Age and Interaction With Faculty)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	108.340	4	27.085	5.132	0.001
Within Groups	3879.195	735	5.278		
Total	3987.535	739			

Table 16

Pairwise Comparison Results (Games-Howell)

Group		*n*	*M*	*SD*	Group 1	2	3	4	5
1.	25+	137	5.47	2.12				*	*
2.	23-24	104	5.22	2.20					
3.	21-22	195	4.91	2.25					
4.	17-18	129	4.51	2.44					
5.	19-20	175	4.46	2.43					

*Statistically significant groups $p<0.05$.

Age and interaction with student services

Mean student-student services interaction is shown in Table 17. On average, students interact with between four and five categories of student services personnel. The result also indicates that older students tend to have more interactions with student services than do younger students, and the interactions increase with age. The result of One-Way ANOVA (Table 18) indicates that there were statistically significant age group differences in interaction between students and student services personnel ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistics = 1.835, $p = 0.120$), the SNK post hoc test (Table 19) was used to determine the nature of the age group differences. This analysis (see Table 19) shows that 25+ year-old students ($M = 5.50$) and 23-24-year-old students ($M = 5.25$) had significantly higher levels of interaction with student services personnel than 21-22-year-old students ($M = 4.45$), 19-20-year-old students ($M = 4.43$), and 17-18-year-old students ($M = 4.33$).

Table 17

Descriptive (Age and Interaction With Student Services)

Age	*n*	*M*	*SD*
25+	135	5.50	2.80
23-24	103	5.25	2.97
21-22	196	4.45	2.76
19-20	176	4.43	2.62
17-18	127	4.33	2.56
Total	737	4.73	2.76

Table 18

ANOVA (Age and Interaction With Student Services)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	160.300	4	40.075	5.374	.001
Within Groups	5458.967	732	7.458		
Total	5619.267	736			

Table 19

Post Hoc Tests (Age and Interaction With Student Services)

Group		*n*	*M*	*SD*	Group 1	2	3	4	5
1.	25+	135	5.50	2.80			*	*	*
2.	23-24	103	5.25	2.97			*	*	*
3.	21-22	196	4.45	2.76					
4.	19-20	176	4.43	2.62					
5.	17-18	127	4.33	2.56					

*Statistically significant groups $p<0.05$.

Age and interaction with support staff

Mean student-support staff interaction is shown in Table 20. On average, students interact with between two and three members of support staff. The result also indicates that older students tend to have more interactions with support staff than do younger students. The result of the One-Way ANOVA (Table 21) indicates that there were statistically significant age group differences in interaction between students and support staff ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistics = 1.404, $p = 0.231$), the SNK post hoc test was used to determine the nature of the group differences. This analysis (see Table 22) shows that 25+ year-old students ($M = 3.00$) and 23-24-year-old students ($M = 2.80$) had significantly higher levels of interaction with members of support staff than did 19-20-year-old students ($M = 2.26$), 21-22-year-old students ($M = 2.25$), and 17-18-year-old students ($M = 2.16$).

Table 20

Descriptive (Age and Interaction With Support Staff)

Age	*n*	*M*	*SD*
25+	136	3.00	1.50
23-24	103	2.80	1.68
19-20	176	2.26	1.55
21-22	194	2.25	1.60
17-18	127	2.16	1.55
Total	736	2.45	1.60

Table 21

ANOVA (Age and Interaction With Support Staff)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	74.934	4	18.734	7.553	.001
Within Groups	1813.104	731	2.480		
Total	1888.038	735			

Table 22

Post Hoc Test (Age and Interaction With Support Staff)

					Group				
Group		*n*	*M*	*SD*	1	2	3	4	5
1.	25+	136	3.00	1.50			*	*	*
2.	23-24	103	2.80	1.68			*	*	*
3.	19-20	176	2.26	1.55					
4.	21-22	194	2.25	1.60					
5.	17-18	127	2.16	1.55					

*Statistically significant groups $p<0.05$.

Level of Study and Interaction

This section presents the differences in student interaction with university personnel according to student level of study. One-Way ANOVA was conducted to determine the extent to which levels of study are related to interaction. The mean used was based on the number of personnel in each category.

Level of study and interaction with administration

Mean student-administration interaction is shown in Table 23. On average, students interact with between one and two administrators. The result also indicates that

students at higher levels of study tend to have more interactions with administrators than do students at lower levels of study. The result of One-Way ANOVA (Table 24) indicates that there were statistically significant level-of-study differences in interaction between students and administrators ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistics = 0.976, $p = 0.403$), the SNK post hoc test was used to determine the nature of the group differences. This analysis (see Table 25) shows that 4th-year students ($M = 2.18$) and 3rd-year students ($M = 2.12$) had significantly higher interaction with administrators than did 1st-year students ($M = 1.58$). There was no other significant difference found.

Table 23

Descriptive (Level of Study and Interaction With Administration)

Level of Study	*n*	*M*	*SD*
4th Year	165	2.18	1.53
3rd Year	180	2.12	1.42
2nd Year	188	1.85	1.43
1st Year	165	1.58	1.49
Total	751	1.91	1.49

Table 24

ANOVA (Level of Study and Interaction With Administration)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	45.103	3	15.034	6.960	.001
Within Groups	1613.557	747	2.160		
Total	1658.660	750			

Table 25

Post Hoc Test (Level of Study and Interaction With Administration)

Group		*n*	*M*	*SD*	Group 1	2	3	4
1.	4th Year	165	2.18	1.53				*
2.	3rd Year	180	2.12	1.42				*
3.	2nd Year	188	1.85	1.43				
4.	1st Year	165	1.58	1.49				

*Statistically significant groups $p<0.05$.

Level of study and interaction with faculty

Level of interaction between students and faculty is summarized in Table 26. Student-faculty interaction is $M = 4.27$ with 1st-year students and $M = 5.50$ for 4th-year students. The result indicates that interaction with faculty tends to increase with level of study. One-Way ANOVA (Table 27) indicates that there were statistically significant mean differences between student levels of study in relation to student interaction with faculty ($p \leq 0.001$).

Table 26

Descriptive (Level of Study and Interaction With Faculty)

Level of Study	*n*	*M*	*SD*
4th Year	164	5.50	2.11
3rd Year	177	5.13	2.16
2nd Year	183	4.72	2.34
1st Year	211	4.27	2.47
Total	735	4.86	2.33

Table 27

ANOVA (Level of Study and Interaction With Faculty)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	157.284	3	52.428	10.028	.001
Within Groups	3821.837	731	5.228		
Total	3979.121	734			

Since the homogeneity of variance assumption was violated ($p > 0.05$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 28) shows that 4th-year students (M = 5.50) had significantly higher interaction with faculty than did 2nd-year students (M = 4.72) and 1st-year students (M = 4.27). The 3rd-year students (M = 5.13) also had significantly higher interaction with faculty than did 1st-year students.

Table 28

Pairwise Comparison Results (Games-Howell)

					Group			
Group		*n*	*M*	*SD*	1	2	3	4
1.	4th Year	164	5.50	2.11			*	*
2.	3rd Year	177	5.13	2.16				*
3.	2nd Year	183	4.72	2.34				
4.	1st Year	211	4.27	2.47				

*Statistically significant groups $p<0.05$.

Level of study and interaction with student services

One-Way ANOVA was used to determine how student levels of study influenced their interaction with student services personnel. ANOVA (Table 30) indicated that there was no statistically significant mean difference (see Table 29) between student levels of study in relation to interaction with student services personnel ($F(3) = 2.204$, $p = 0.086$) since $p > 0.05$.

Table 29

Descriptive (Level of Study and Interaction With Student Services)

Level of Study	*n*	*M*	*SD*
3rd Year	178	5.06	2.72
4th Year	163	4.91	2.79
1st Year	209	4.48	2.83
2nd Year	183	4.47	2.66
Total	733	4.72	2.76

Table 30

ANOVA (Level of Study and Interaction With Student Services)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	50.083	3	16.694	2.204	.086
Within Groups	5522.894	729	7.576		
Total	5572.977	732			

Level of study and interaction with support staff

Mean student-other staff interaction is shown in Table 31. On average, students interact with two categories of staff from the support staff group. The result also indicates that students at higher levels of study interact more with support staff than do students at lower levels of study. The result of the One-Way ANOVA (Table 32) indicates that there were statistically significant mean differences between the levels of study in relation to interaction with support staff ($p < 0.001$). With the homogeneity of variance assumption met (Levene Statistic =0.360, $p = 0.782$), the SNK post hoc test was used to determine the nature of the group differences. This analysis (see Table 33) shows that 4th-year students ($M = 2.76$) and 3rd-year students ($M = 2.70$) had significantly higher interaction with support staff than did 2nd-year students ($M = 2.29$) and 1st-year students ($M = 2.12$). There was no other significant difference found.

Religious Groups and Interaction

In this section are presented the differences in student interaction with university personnel according to student religious affiliation. One-Way ANOVA was conducted to

Table 31

Descriptive (Level of Study and Interaction With Support Staff)

Level of Study	*n*	*M*	*SD*
4th Year	163	2.76	1.61
3rd Year	178	2.70	1.55
2nd Year	182	2.29	1.54
1st Year	209	2.12	1.59
Total	732	2.45	1.59

Table 32

ANOVA (Level of Study and Interaction With Support Staff)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	55.116	3	18.372	7.415	.001
Within Groups	1803.698	728	2.478		
Total	1858.814	731			

Table 33

Post Hoc Test (Level of Study and Interaction With Support Staff)

					Group			
Group		*n*	*M*	*SD*	1	2	3	4
1.	4th Year	163	2.76	1.61			*	*
2.	3rd Year	178	2.70	1.55			*	*
3.	2nd Year	182	2.29	1.54				
4.	1st Year	209	2.12	1.59				

*Statistically significant groups $p<0.05$.

determine the extent to which religious affiliation was related to interaction. The religious affiliations were grouped into 1 (Adventist), 2 (African Initiated Churches, comprising Apostolic, Christ Apostolic, and Deeper Life), 3 (Evangelical, comprising Baptist, ECWA, and Methodist), 4 (Catholic), 5 (Islamic), 6 (Pentecostal), and 7 (Others, like traditional religion and animism).

Religious groups and interaction with administration

Mean student-administration interaction is shown in Table 34. On average, students interact with between one and two administrators. The result of the One-Way ANOVA (see Table 35) indicates that there were statistically significant mean differences among religious groups in relation to interaction between students and administrators ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistic = 0.357, $p = 0.906$), the SNK post hoc test (see Table 36) was used to determine the nature of the group differences. This analysis shows that Adventist students ($M = 2.36$) had significantly higher interactions with administrators than did other students ($M = 1.69$), Pentecostal students ($M = 1.58$), Islamic students ($M = 1.56$), and African Initiated Churches students ($M = 1.39$). There was no other significant group difference.

Religious groups and interaction with faculty

Level of interaction between students and faculty is summarized in Table 37. On average, students interact with between four and five faculty members. One-Way

Table 34

Descriptive (Religious Faith and Interaction With Administration)

Religious Group	*N*	*M*	*SD*
1-Adventist	251	2.36	1.45
3-Evangelical	67	1.93	1.47
4-Catholic	51	1.82	1.37
7-Others	102	1.69	1.48
6-Pentecostal	189	1.58	1.47
5-Islamic	45	1.56	1.49
2-African Initiated Churches	33	1.39	1.37
Total	738	1.90	1.40

Table 35

ANOVA (Religious Groups and Interaction With Administration)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	91.604	6	15.267	7.233	.000
Within Groups	1542.976	731	2.111		
Total	1634.580	737			

Table 36

Post Hoc Test (Religious Groups and Interaction With Administration)

				Group						
Religious Group	*n*	*M*	*SD*	1	2	3	4	5	6	7
1-Adventist	251	2.36	1.45		*			*	*	*
3-Evangelical	67	1.93	1.47							
4-Catholic	51	1.82	1.37							
7-Others	102	1.69	1.48							
6-Pentecostal	189	1.58	1.47							
5-Islamic	45	1.56	1.49							
2-African Initiated Churches	33	1.39	1.37							

*Statistically significant groups $p<0.05$.

Table 37

Descriptive (Religious Faith and Interaction With Faculty)

Religious Group	*n*	*M*	*SD*
1-Adventist	248	5.40	2.06
7-Others	100	4.84	2.37
5-Islamic	43	4.81	2.38
3-Evangelical	65	4.80	2.41
2-African Initiated Churches	32	4.75	2.40
6-Pentecostal	185	4.48	2.44
4-Catholic	51	4.37	2.47
Total	724	4.90	2.32

ANOVA (Table 38) indicates that there were statistically significant mean differences in the level of interaction with faculty according to student religious groups ($p = 0.002$). Since the homogeneity of variance assumption was violated ($p > 0.05$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 39) shows that Adventist students ($M = 5.40$) had significantly higher interaction with faculty than did Pentecostal students ($M = 4.48$) and Catholic students ($M = 4.37$). There was no other significant difference among the groups.

Table 38

ANOVA (Religious Groups and Interaction With Faculty)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	110.334	6	18.389	3.474	.002
Within Groups	3795.688	717	5.294		
Total	3906.022	723			

Table 39

Pairwise Comparison Results (Games-Howell)

Religious Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	248	5.40	2.06				*		*	
7-Others	100	4.84	2.37							
5-Islamic	43	4.81	2.38							
3-Evangelical	65	4.80	2.41							
2-African Initiated Churches	32	4.75	2.40							
6-Pentecostal	185	4.48	2.44							
4-Catholic	51	4.37	2.47							

*Statistically significant groups at $p< 0.05$.

Religious groups and interaction with student services

Level of interaction between students and student services personnel is summarized in Table 40. On average, students interact with between three and five categories of student services personnel. One-Way ANOVA (Table 41) indicates that there were statistically significant mean differences in the levels of interaction with student services by student religious groups ($p \leq 0.001$). Since the homogeneity of variance assumption was violated ($p > 0.05$), the Game-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 42) shows that Adventist students ($M = 5.65$) had significantly higher levels of interaction with student services personnel than did Pentecostal students ($M = 4.23$), Other students ($M = 3.91$), and Islamic students ($M = 3.70$). No other significant religious group mean differences were found.

Table 40

Descriptive (Religious Faith and Interaction With Student Services)

Religious Group	*n*	*M*	*SD*
1-Adventist	250	5.65	2.89
2-African Initiated Churches	30	5.03	2.82
3-Evangelical	64	4.56	2.87
4-Catholic	51	4.45	2.80
6-Pentecostal	183	4.23	2.44
7- Others	99	3.91	2.52
5-Islamic	43	3.70	2.39
Total	720	4.73	2.78

Table 41

ANOVA (Religious Groups and Interaction With Student Services)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	373.042	5	74.608	10.287	.000
Within Groups	5178.508	714	7.253		
Total	5551.550	719			

Table 42

Pairwise Comparison Results (Game-Howell)

Religious Group	*n*	*M*	*S*	Group 1	2	3	4	5	6	7
1-Adventist	250	5.65	2.89					*	*	*
2-African Initiated Churches	30	5.03	2.82							
3-Evangelical	64	4.56	2.87							
4-Catholic	51	4.45	2.80							
6-Pentecostal	183	4.23	2.44							
5-Islamic	43	3.70	2.39							
7-Others	99	3.91	2.52							

*Statistically significant groups.

Religious groups and interaction with support staff

Mean student-support staff interaction is shown in Table 43. On average, students interact with between one and three categories from the group of support staff. The result of One-Way ANOVA (Table 44) indicates that there were statistically significant mean differences in levels of interaction between student religious groups in relation to interaction between students and support staff ($p \leq 0.001$). With the homogeneity of variance assumption met (Levene Statistics = 0.609, $p = 0.723$), the SNK post hoc test was used to determine the nature of the group differences. This analysis (Table 45) shows that Adventist students ($M = 2.89$) had significantly higher interaction with support staff than did Catholic students ($M = 2.12$), Other students ($M = 2.02$), and Islamic students ($M = 1.72$). No other significant difference was found.

In summary, the analysis undertaken in this section indicates that older students had significantly higher interaction with university personnel than did younger students. Students at the higher level of study had significantly higher interaction with administration, faculty, and support staff than did students at the lower levels of study. The level of study

Table 43

Descriptive (Religious Faith and Interaction With Support Staff)

Religious Group	*n*	*M*	*SD*
1-Adventist	250	2.89	1.51
2-African Initiated Churches	30	2.43	1.61
3-Evangelical	64	2.41	1.68
6-Pentecostal	184	2.33	1.53
4-Catholic	51	2.12	1.69
7-Others	99	2.02	1.65
5-Islam	43	1.72	1.56
Total	721	2.44	1.61

Table 44

ANOVA (Religious Groups and Interaction With Support Staff)

	SS	*df*	*MS*	*F*	Sig.
Between Groups	98.291	6	16.382	6.647	.000
Within Groups	1759.570	714	2.464		
Total	1857.861	720			

Table 45

Post Hoc Test (Religious Groups and Interaction With Support Staff)

Religious Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	250	2.89	1.51				*	*		*
2-African Initiated Churches	30	2.43	1.61							
3-Evangelical	64	2.41	1.68							
6-Pentecostal	184	2.33	1.53							
4-Catholic	51	2.12	1.69							
7-Others	99	2.02	1.65							
5-Islamic	43	1.72	1.56							

*Statistically significant groups.

was not related to interaction between students and student services personnel. The Adventist students had significantly higher interaction with university personnel than did students of other religious affiliations.

Perceived Impact of Interaction

Respondents rated the perceived impact of interaction with the university personnel on their spirituality. This is considered under the personal spirituality measure. The personal spirituality measure has to do with love relationships with God, others, and self. This is called three-polar spirituality (Augsburger, 2006). The perceived impact of interaction is how students' personal spirituality, their relationships with God, and their relationships with others are influenced by their interaction with university personnel.

Perceived impact of interaction was scaled along a 7-point scale: –3 (very negative) to 3 (very positive). However, during data analysis, this scale was re-coded to 1 = very negative, 2 = negative, 3 = somewhat negative, 4 = neutral, 5 = somewhat

positive, 6 = positive, and 7 = very positive. In this study, perceived positive impact was defined as somewhat positive (5), positive (6), or very positive (7). For the purpose of interpretation, a mean of 1.00-1.49 was considered very negative, a mean of 6.50-7.00 was considered very positive, and the intermediate categories were given intervals of 0.99 ascending from 1.50.

Administration

The extent to which interaction between students and university administrators positively impacted student spirituality, as perceived by students, is presented in Table 46. The positive impact was at a high of *M* = 4.47 (*SD* = 1.48) with Deputy Vice-Chancellor for Academics and at a low of *M* = 4.12 (*SD* = 1.43) with Deputy Vice-Chancellor for Administration. The impact of interactions between students and administrators on student spirituality was perceived at best on a neutral level.

Table 46

Perceived Impact of Interaction on Student Spirituality (Administration)

Administration	*N*	*M*[a]	*SD*	%[b]
Deputy Vice-Chancellor Academics	635	4.47	1.48	33.9
Director Student Affairs	620	4.39	1.48	30.0
Vice-Chancellor/President	648	4.32	1.53	20.1
Deputy Vice-Chancellor Administration	627	4.12	1.43	22.6

[a]Mean based on scale 1-7 of perceived impact of interaction. [b]Percentage of students who gave positive response.

Faculty

The extent to which interaction between students and faculty positively impacted student spirituality, as perceived by students, is presented in Table 47. The positive impact was at a high of *M* = 5.40 (*SD* = 1.45) with Lecturer "a" and a low of *M* = 4.41 (*SD* = 1.43) with the Academic Advisor. The perceived impact of interactions between students and faculty on student spirituality was at best on a somewhat positive level.

Table 47

Perceived Impact of Interaction on Student Spirituality (Faculty)

Faculty	*N*	*M*[a]	*SD*	%[b]
Lecturer a	607	5.40	1.45	55.0
Lecturer b	599	5.29	1.39	52.6
Lecturer c	590	5.13	1.37	48.0
Lecturer d	580	5.01	1.39	45.1
Lecturer e	560	4.97	1.44	40.0
Head of Department	654	4.81	1.46	41.9
Academic Advisor	625	4.41	1.43	30.4

[a]Mean based on scale 1-7 of perceived impact of interaction. [b]Percentage of students who gave positive response.

Student Services

The extent to which interaction between students and student services personnel positively impacted student spirituality, as perceived by students, is presented in Table 48. The positive impact was at a high of *M* = 4.57 (*SD* = 1.52) with the Campus Ministry Staff and a low of *M* = 3.88 (*SD* = 1.36) with the Director of Student Employment. The perceived impact of interactions between students and student services personnel on student spirituality was at best at a somewhat positive level.

Table 48

Perceived Impact of Interaction on Student Spirituality (Student Services Personnel)

Student Services	*N*	*M*[a]	*SD*	%[b]
Campus Ministry Staff	631	4.57	1.52	35.9
Counselors	611	4.50	1.53	31.4
Library Staff	659	4.46	1.39	34.8
Preceptors/Dean Assistants	613	4.31	1.52	29.6
Dormitory Deans	613	4.21	1.44	25.8
Student Work Supervisor	608	4.02	1.38	18.6
Sport/Game Officer	619	4.01	1.28	18.3
Director of Food Services/Matron	620	3.97	1.34	18.6
Cafeteria Staff	640	3.90	1.37	19.8
Director of Student Employment	604	3.88	1.36	15.5

[a]Mean based on scale 1-7 of perceived impact of interaction. [b]Percentage of students.

Support Staff

The extent to which interaction between students and support staff positively impacted student spirituality, as perceived by students, is presented in Table 49. The positive impact was at a high of *M* = 5.18 (*SD* = 1.58) with Pastoral Staff/Church Officers and a low of *M* = 3.84 (*SD* = 1.47) with Security Staff. The perceived impact of interactions between students and support staff on student spirituality was at best on a somewhat positive level.

Overall Index on Perceived Impact of Interaction

In addition to levels of interaction, it was important to investigate the number of persons by category with whom students reported having positive impact through interaction on student spirituality. To achieve this, an overall index was created. The index on impact of interaction was developed by recoding all positive impact (5 to 7) as

Table 49

Perceived Impact of Interaction on Student Spirituality (Support Staff)

Other Staff	*N*	*M*[a]	*SD*	%[b]
Pastoral Staff	654	5.18	1.58	51.0
Janitorial Staff	617	3.99	1.33	19.1
Maintenance /Physical Plant Staff	611	3.91	1.29	16.1
Grounds Department Staff	587	3.87	1.30	13.8
Security Staff	641	3.84	1.47	21.3

[a]Mean based on scale 1-7 of perceived impact of interaction. [b]Percentage of students who gave positive response.

1's (ones) and all others as 0's (zeros). The overall index of impact of interaction was developed by summing all 1's (ones) in each category (administration, faculty, student services, and support staff).

The overall index on perceived impact of interaction shows the number of personnel, by category, whom respondents indicated as having a positive impact on student spirituality through interaction. As shown in Table 50, students from both universities reported that, on average, three to four out of seven faculty, and one out of four administrators had a positive impact on their spirituality through interaction. The table also shows that two to three out of 10 categories of student services and one out of five categories of support staff had a positive impact on student spirituality through interaction. This indicates that the number of personnel having a positive impact on student spirituality through interaction was low.

Table 50

Overall Index of Perceived Impact of Interaction

Category	Scale	*n*	*M*[a]	*SD*
Faculty	1-7	690	3.58	2.47
Student Services	1-10	682	2.87	2.97
Other Staff	1-5	671	1.42	1.55
Administration	1-4	672	1.36	1.48

[a]Mean based on the scale which is determined by the number of personnel in a category.

Student Spirituality

The second research question for this study states: What is the correlation between student spirituality on the one hand and interaction between university personnel and students of the selected Adventist universities in West Africa on the other? In order to answer the question, student levels of spirituality were considered. Student spirituality was measured by asking participants to rate their level of agreement with each personal spiritual measure index. The rating was scaled from 1 = strongly disagree to 5 = strongly agree. For the purposes of interpretation, a mean of 1.00-1.50 was considered very negative, a mean of 4.50-5.00 was very positive, and the intermediate categories were given intervals of 0.99 ascending from 1.50. The personal spirituality measure had three dimensions, with each dimension having sub-dimensions. The three dimensions were personal spirituality with 10 sub-dimensions, relationship with God with five sub-dimensions, and relationship with others with four sub-dimensions. See Appendix B for the personal spirituality measure.

Student Personal Spirituality Dimension

There were 10 sub-dimensions under personal spirituality. The 10 sub-dimensions consist of a total of 39 items. The levels at which students rated their personal spirituality are represented in Table 51. Personal spiritual rating was at a high of $M = 4.79$ ($SD = 0.43$) for seeking spiritual support, and at a low of $M = 4.46$ ($SD = 0.53$) for commitment. Thus, students' personal spirituality rating was at best *strongly agree*. On average, students strongly agreed with eight of the 10 sub-dimensions under student personal spirituality, with the remaining two (benevolent religious appraisal and commitment) falling under the category of *agree*. Based on their answers to the question items from each of the sub-dimensions of personal spirituality, the students described their experience as follows.

Table 51

Student Personal Spirituality Dimension

Sub-dimension	*n*	*M*[a]	*SD*
Seeking spiritual support	746	4.79	0.43
Belief	738	4.74	0.48
Active surrender	747	4.73	0.44
Spiritual coping	747	4.65	0.53
Religious conversion	746	4.64	0.50
Perceived love	738	4.64	0.45
Spiritual method of taking control	747	4.54	0.50
Meaning to life	739	4.52	0.50
Benevolent religious reappraisal	746	4.48	0.61
Commitment	744	4.46	0.53

[a]Mean based on the personal spirituality measure scale 1-5.

In the seeking spiritual support sub-dimension, many students strongly agreed that they seek God's love and care. They indicated that they trust that God is with them and will comfort them.

In the belief sub-dimension, most of the students strongly agreed that despite all the things that go wrong, they believe that God's love still moves the world. When faced with a tragic event, most of the students remember that God loves them and that there is hope for the future.

In the active surrender sub-dimension, many students strongly agreed that they look to God for their needs. Most of the students believe that God can do all things. They do their best and turn their situations over to God.

In the spiritual coping sub-dimension, many students strongly agreed that they seek spiritual support by taking God as a partner through hard times. Generally, they look to him for strength, support, and guidance.

In the religious conversion sub-dimension, students tend to strongly agree that they look for new life in Jesus Christ. They pray for total transformation of their lives. Many students try to change their old ways of life and follow a new path—God's path. They appreciate all that Jesus did on their behalf.

In the perceived love sub-dimension, many students strongly agreed that they feel God's love for them directly. They feel God's love for them through others. Students tend to experience God's love within them and in their lives. Students generally perceived God's goodness and love greater than they could possibly imagine.

In the spiritual method of taking control sub-dimension, the majority of students strongly agreed that they put their plans into action together with God. They trust in God's leadership. They have a sense that God directs and guides them.

In the meaning to life sub-dimension, many students strongly agreed that the goals of their lives grow out of their understanding of God. Many students perceived that without a sense of spirituality their daily lives would be meaningless. They view that the meaning in their lives comes from the feeling that they are connected to God. Their lives are significant because they are part of God's plan. Students are trying to fulfill their God-given purpose in life. Their purpose reflects what they believe God wants for them. Students understand that what they do in their day-to-day lives is important to them from a spiritual point of view.

In the benevolent religious reappraisal sub-dimension, the rating falls under *agree*. Many students agreed that they see their situation as God's plan for their lives. They feel that God talks to them in every situation.

In the commitment sub-dimension, the rating falls under *agree*. Many students agreed that their faith in God relates to all aspects of their lives. Students experience divine presence. Many students understand serving God, in the best way they can, to be important in their lives. Students seek God's guidance when making every important decision. Their faith in God restricts their actions. Students try hard to incorporate their spirituality into all facets of life. Their faith shapes how they think and act each and every day. Their faith helps them to know right from wrong. The ratings in student personal spirituality dimension are summarized in Table 51.

Student Relationship With God Dimension

The second dimension of student spirituality was relationship with God. It consists of five sub-dimensions with a total of 23 items. The student rating of their relationship with God is presented in Table 52. Student relationship with God was at a high of *M* = 4.62 (*SD* = 0.45) for prayer, and at a low of *M* = 4.08 (*SD* = 0.68) for studying of Bible/religious literature. In essence, student rating of their relationship with God was at best *strongly agree*. Many students strongly agreed to the items in the prayer sub-dimension. On the other four sub-dimensions, the mean fell into the *agree* category. On average, the overall mean indicated that students agreed to the 23 items in this dimension.

In the prayer sub-dimension, many students strongly agreed that when they pray, they are confident that God will answer their prayers. When students pray, they sense that God is infinite and holy. In their prayer, students reveal to God their innermost needs and thoughts. In their prayer, students thank God for the salvation he has provided for them in Jesus Christ. They pray privately in places other than at church.

Table 52

Student Relationship With God Dimension

Sub-dimension	*n*	*M*[a]	*SD*
Prayer	776	4.62	0.45
Worship	753	4.35	0.63
Meditation	758	4.29	0.61
Stewardship	749	4.25	0.60
Studying of Bible/religious literature	756	4.08	0.68

[a]Mean based on the personal spirituality measure scale 1-5.

In the worship sub-dimension, students generally agreed that their worship of God is a response to what God has done for them. Their worship is focused on God the Father, the Son, and the Holy Spirit. Students' participation in the Holy Communion (Lord's Supper) draws them into a closer relationship with Jesus Christ. They love to attend church worship. During worship, students feel joy, which lifts them out of their daily concerns.

In the meditation sub-dimension, students tend to agree that they reflect thoughtfully on passages they read in the Bible/religious literature. Students listen to music that praises God. They meditate on all that God has done for them.

In the stewardship sub-dimension, many students agreed that they give financially to support the work of the church. They do without things that they want in order to give sacrificially to the work of God. Students generally choose what to eat and drink and how to live their lives based on the concept that caring for their health is being a steward of God's blessing of life. Students use their talents for the purpose of God's kingdom. Students know that their time each day is a gift from God

In the studying of Bible/religious literature sub-dimension, students agreed that they read or study the Bible/religious literature to learn the will of God. When students read or study the Bible/religious literature, they attempt to learn the enduring principles being taught by the specific passages they are considering. They study the Bible/religious literature to understand the doctrine of their church. When students read or study the Bible/religious literature, they change their beliefs and/or behavior to accommodate new information or understanding. Students generally study devotional articles/or books. The ratings in the student relationship with God dimension are summarized in Table 52.

Student Relationship With Others Dimension

The third dimension for measuring student spirituality was relationship with others. This dimension consists of four sub-dimensions with 18 items of measurement. The extent to which students related to others is presented in Table 53. Relationship with others was at a high of *M* = 4.25 (*SD* = 0.56) for forgiveness and at a low of *M* = 3.87 (*SD* = 0.85) for concern for others' spirituality. Thus, student rating of their relationship with others was at best *agree*. On average, students agreed to the 18 items in this dimension.

Table 53

Relationship With Others Dimension

Sub-dimension	*n*	*M*[a]	*SD*
Forgiveness	751	4.25	0.56
Service	752	4.16	0.62
Fellowship	747	4.08	0.72
Concern for others' spirituality	745	3.87	0.85

[a]Mean based on the personal spirituality measure scale 1-5.

In the forgiveness sub-dimension, students generally agreed that it is easy for them to admit they are wrong. If they hear a sermon, they usually think about things they have done wrong. Many students believe God has forgiven them for things they have done wrong. Students believe that when people say that they have forgiven them for something they did, the people really mean it. Many students indicated that they bear no grudges against anyone and that they forgive those who hurt them.

In the service sub-dimension, students tend to agree that they like to serve in the community to help people in need. When a friend or neighbor suffers pain, hardship, or loss, students support the person with their presence and empathize with them. Students generally feel a selfless caring for others. When students hear about famines, floods, and other disasters, generally, they want to help the victims in some way. When someone in their dormitory or class is sick or is experiencing some other problem, students help the person in need.

In the fellowship sub-dimension, many students agreed that they meet with a small group of Christian friends for prayer, Bible study, and/or ministry. Students serve as peacemakers among their friends and/or classmates. Students see evidence that their participation in the group helps to encourage or build up the whole group.

Students had the lowest spirituality measure in the concern for others' spirituality sub-dimension (M = 3.87). In this sub-dimension, many students agreed that they work with other Christian friends for the purpose of introducing unchurched people to Jesus Christ. Based on their abilities and spiritual gifts, students assist in some way in the teaching ministry of their church and school. They invite people to accompany them to church or small-group meetings on campus. Students generally pray for people and/or organizations that are working for the salvation of the unsaved. The ratings in student relationship with others dimension are summarized in Table 53.

In summary, each of the 80 items used to measure student spirituality received an "agree" response or above, that is, a mean above 3.50. The lowest response was found in the concern for others' spirituality sub-dimension with M = 3.87. Other responses had at least M = 4.00.

One-Way Analysis of Variance (ANOVA) was conducted to explore the relationship between some demographic factors and spirituality. The demographic factors included age, level of study, and religious group. The analysis was conducted according to the three dimensions of student spirituality: personal spirituality, relationship with God, and relationship with others. This section presents the findings from the analysis.

Age and Student Spirituality

The first demographic factor that was considered in relation to student spirituality was age. This section presents the results of the One-Way ANOVA that was conducted to determine group differences. The descriptive data are shown in Table 54.

Age/personal spirituality dimension

There were 10 sub-dimensions to student personal spirituality. The mean scores in the 10 dimensions range from 4.39 to 4.82 on a scale of 5, indicating a high level of student personal spirituality. The results of the One-Way ANOVA (see Table 126 in Appendix F) indicated that there were no statistically significant differences in student personal spirituality by age (p = 0.071 to 0.917).

Age/relationship with God dimension

The relationship with God dimension has five sub-dimensions. The mean scores range from 3.93 to 4.68 on a scale of 5. This indicated a high spiritual score in students' relationship with God. The result of the One-Way ANOVA indicated that there were statistically significant mean differences in four areas of students’ relationship with God.

Table 54

Descriptive (Age and Student Spirituality)

	Age Group														
	17-18			19-20			21-22			23-24			25+		
Variables	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Personal Spirituality															
Spiritual Coping	131	4.63	0.52	176	4.68	0.44	195	4.64	0.50	98	4.66	0.42	134	4.64	0.74
Benevolent	130	4.42	0.62	175	4.49	0.58	195	4.53	0.56	98	4.46	0.59	134	4.49	0.69
Spiritual Control	131	4.54	0.52	175	4.51	0.45	196	4.54	0.45	98	4.58	0.43	134	4.58	0.65
Active Surrender	131	4.75	0.42	175	4.74	0.34	196	4.74	0.35	98	4.68	0.46	134	4.71	0.63
Spiritual Support	131	4.76	0.42	175	4.80	0.36	196	4.82	0.34	98	4.78	0.36	134	4.79	0.62
Religious Conversion	131	4.57	0.56	175	4.63	0.45	196	4.65	0.45	98	4.66	0.41	134	4.70	0.63
Commitment	130	4.39	0.52	174	4.45	0.50	196	4.44	0.52	98	4.48	0.47	134	4.55	0.62
Meaning to Life	129	4.45	0.52	173	4.53	0.48	194	4.49	0.50	98	4.57	0.41	133	4.58	0.54
Perceived Love	127	4.60	0.45	173	4.65	0.40	194	4.62	0.43	98	4.64	0.42	133	4.66	0.57
Belief	127	4.64	0.60	173	4.77	0.40	194	4.77	0.40	98	4.71	0.44	133	4.79	0.58
Relationship with God															
Prayer	135	4.54	0.55	180	4.66	0.39	202	4.60	0.40	106	4.60	0.40	140	4.68	0.52
Meditation	134	4.11	0.64	177	4.27	0.63	197	4.28	0.56	103	4.33	0.59	135	4.48	0.61
Studying of Bible/ religious literature	134	3.93	0.75	176	4.04	0.67	196	4.09	0.68	103	4.08	0.54	135	4.30	0.66
Worship	134	4.11	0.73	174	4.36	0.59	195	4.37	0.61	103	4.39	0.51	135	4.48	0.64
Stewardship	133	4.07	0.64	173	4.14	0.62	194	4.28	0.54	102	4.30	0.52	135	4.49	0.57

Table 54–*Continued*.

	Age Group														
	17-18			19-20			21-22			23-24			25+		
	n	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Relationship with Others															
Service	134	3.97	0.69	174	4.08	0.61	194	4.16	0.61	103	4.23	0.52	135	4.36	0.56
Fellowship	133	3.87	0.77	174	3.96	0.67	193	4.11	0.73	101	4.21	0.64	134	4.31	0.66
Forgiveness	133	4.12	0.57	175	4.19	0.55	195	4.30	0.55	102	4.26	0.49	134	4.38	0.59
Concern for Others	131	3.61	0.90	174	3.73	0.83	193	3.86	0.83	101	4.05	0.73	134	4.18	0.84

These four areas are meditation, studying of Bible/religious literature, worship, and stewardship ($p \leq 0.001$). The remaining area in this dimension with no significant difference is prayer ($p > 0.05$). This indicates that irrespective of age, students have the same attitude towards prayer. Table 55 shows the ANOVA result.

Homogeneity of variance assumption was met in the meditation sub-dimension (Levene Statistic = 0.638, $p = 0.636$). Therefore, the Student-Neuman Keuls (SNK) was used to determine the nature of the group differences. This analysis (see Table 56) shows

Table 55

ANOVA (Age and Relationship With God)

Sub-Dimension		*SS*	*df*	*MS*	*F*	Sig.
Prayer	Between Groups	1.840	4	0.460	2.242	0.063
	Within Groups	155.573	758	0.205		
	Total	157.414	762			
Meditation	Between Groups	9.696	4	2.424	6.646	0.001
	Within Groups	270.266	741	0.365		
	Total	279.962	745			
Bible Study/ religious literature	Between Groups	9.692	4	2.423	5.405	0.001
	Within Groups	331.258	739	0.448		
	Total	340.950	743			
Worship	Between Groups	10.268	4	2.567	6.659	0.001
	Within Groups	283.721	736	0.385		
	Total	293.989	740			
Stewardship	Between Groups	14.938	4	3.734	11.032	0.001
	Within Groups	247.784	732	0.339		
	Total	262.722	736			

Table 56

Post Hoc Test (Age and Meditation)

Age Group	*n*	*M*	*SD*	Age Group 17-18	19-20	21-22	23-24	25+
25+	135	4.48	0.61	*	*	*	*	
23-24	103	4.33	0.59	*				
21-22	197	4.28	0.56	*				
19-20	177	4.27	0.63	*				
17-18	134	4.11	0.64					

*Statistically significant groups at $p < 0.05$.

that students age 25+ ($M = 4.48$) had significantly higher scores in meditation than did students age 23-24 ($M = 4.33$), students age 21-22 ($M = 4.28$), students age 19-20 ($M = 4.27$), and students age 17-18 ($M = 4.11$). Also, students age 23-24 ($M = 4.33$), students age 21-22 ($M = 4.28$), and students age 19-20 ($M = 4.27$) had significantly higher scores than did students age 17-18 ($M = 4.11$).

With homogeneity of variance assumption met for studying the studying of Bible/religious literature sub-dimension/ (Levene Statistic = 1.673, $p = 0.154$), the SNK was used to determine the nature of the group differences. The analysis (see Table 57) shows that students age 25+ ($M = 4.30$) had significantly higher scores in studying of Bible/religious literature than did students age 21-22 (4.09), students age 23-24 ($M = 4.08$), students age 19-20 ($M = 4.04$), and students age 17-18 ($M = 3.93$). There was no other significant difference.

Since homogeneity of variance assumption was violated in the worship sub-dimension ($p > 0.05$) the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 58) shows

Table 57

Post Hoc Test (Age and Studying of Bible/Religious Literature)

Age Group	*n*	*M*	*SD*	Age Group 17-18	19-20	21-22	23-24	25+
25+	135	4.30	0.66	*	*	*	*	
21-22	196	4.09	0.68					
23-24	103	4.08	0.54					
19-20	176	4.04	0.67					
17-18	134	3.93	0.75					

*Statistically significant groups at $p < 0.05$.

Table 58

Pairwise Comparison Results (Age and Worship)

Age Group	*n*	*M*	*SD*	17-18	19-20	21-22	23-24	25+
25+	135	4.48	0.64	*	*	*	*	
23-24	103	4.39	0.51	*				
21-22	195	4.37	0.61	*				
19-20	174	4.36	0.59	*				
17-18	134	4.11	0.73					

*Significant at $p = 0.05$.

that students age 25+ ($M = 4.48$) had significantly higher scores in worship than did students age 23-24 ($M = 4.39$), students age 21-22 ($M = 4.37$), students age 19-20 ($M = 4.36$), and students age 17-18 ($M = 4.11$). Students in age groups 23-24 ($M = 4.39$), 21-22 ($M = 4.37$), and 19-20 ($M = 4.36$) had significantly higher scores in worship than did students age 17-18 ($M = 4.11$). This indicates that the older the student, the more participation or positive attitude to worship he or she holds.

Homogeneity of variance assumption was violated in the stewardship sub-dimension ($p > 0.05$). Therefore, the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure indicates that students age 25+ ($M = 4.49$) had significantly higher scores in stewardship than did students age 21-22 ($M = 4.28$), students age 19-20 ($M = 4.14$), and students age 17-18 ($M = 4.07$). Students age 23-24 ($M = 4.30$) had significantly higher scores than did students age 17-18 ($M = 4.07$). Also students age 21-22 ($M = 4.28$) had significantly higher scores than did students age 17-18 ($M = 4.07$). In essence, older students had significantly higher scores in stewardship than did younger students (Table 59).

Age/relationship with others dimension

There are four sub-dimensions under relationship with others. One-Way ANOVA analysis ($p \leq 0.001$) indicated that there were significant age group differences in each of the sub-dimensions (see Table 60).

Table 59

Pairwise Comparison Results (Age and Stewardship)

Age Group	*n*	*M*	*SD*	17-18	19-20	21-22	23-24	25+
25+	135	4.49	0.57	*	*	*		
23-24	102	4.30	0.52	*				
21-22	194	4.28	0.54	*				
19-20	173	4.14	0.62					
17-18	133	4.07	0.64					

*Significant at $p = 0.05$.

Table 60

ANOVA (Age and Relationship With Others Dimension)

		SS	*df*	*MS*	*F*	Sig.
Service	Between Groups	11.802	4	2.950	8.025	.001
	Within Groups	270.221	735	0.368		
	Total	282.022	739			
Fellowship	Between Groups	17.370	4	4.342	8.844	.001
	Within Groups	358.453	730	0.491		
	Total	375.823	734			
Forgiveness	Between Groups	5.497	4	1.374	4.521	.001
	Within Groups	223.084	734	0.304		
	Total	228.581	738			
Concern for Others	Between Groups	28.527	4	7.132	10.256	.001
	Within Groups	506.210	728	0.695		
	Total	534.736	732			

The first sub-dimension was service. With homogeneity of variance assumption violated ($p \leq 0.050$), the Games-Howell procedure was used to determine the nature of the group differences in the sub-dimension. The post hoc multiple comparison procedure (see Table 61) shows that, on one hand, students age 25+ ($M = 4.36$) had significantly higher scores in service than did students age 21-22 ($M = 4.16$), students age 19-20 ($M = 4.08$), and students age 17-18 ($M = 3.97$). On the other hand, students age 23-24 ($M = 4.23$) had significantly higher scores than did students age 17-18 ($M = 3.97$). No other significant difference was found. This implied that older students were involved more in service or had more positive attitudes toward service.

Table 61

Pairwise Comparison (Age and Service)

Age Group	*n*	*M*	*SD*	17-18	19-20	21-22	23-24	25+
25+	135	4.36	0.56	*	*	*		
23-24	103	4.23	0.52	*				
21-22	194	4.16	0.61					
19-20	174	4.08	0.61					
17-18	134	3.97	0.69					

*Significant at $p = 0.05$.

Fellowship is the second sub-dimension under relationship with others. Since the homogeneity of variance assumption was violated ($p \leq 0.050$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 62) shows that students age 25+ ($M = 4.31$) had significantly higher scores in fellowship than did students age 19-20 ($M = 3.96$), and students age 17-18 ($M = 3.87$). Students age 23-24 ($M = 4.21$) also had significantly higher scores than did students age 19-20 ($M = 3.96$) and students age 17-18 ($M = 3.87$). Students age 21-22 ($M = 4.11$) had significantly higher scores than did students age 17-18 ($M = 3.87$). The indication was that the older the student, the higher the score in fellowship. This implied that older students were more involved in fellowship.

Homogeneity of variance assumption was met in the forgiveness sub-dimension (Levene Statistic = 0.783, $p = 0.536$). Therefore, the SNK was used to determine the nature of the group differences. The analysis (see Table 63) shows that, on one hand, students age 25+ ($M = 4.38$) had significantly higher scores than did students age 19-20

Table 62

Pairwise Comparison Results (Age and Fellowship)

Age Group	*n*	*M*	*SD*	Age Group 17-18	19-20	21-22	23-24	25+
25+	134	4.31	0.66	*	*			
23-24	101	4.21	0.64	*	*			
21-22	193	4.11	0.73	*				
19-20	174	3.96	0.67					
17-18	133	3.87	0.77					

*Significant at $p = 0.05$.

Table 63

Post Hoc Test (Age and Forgiveness)

Age Group	*n*	*M*	*SD*	Age Group 17-18	19-20	21-22	23-24	25+
25+	134	4.38	0.59	*	*			
21-22	195	4.30	0.55	*				
23-24	102	4.26	0.49					
19-20	175	4.19	0.55					
17-18	133	4.12	0.57					

*Significant at $p = 0.05$.

($M = 4.19$), and students age 17-18 ($M = 4.12$). On the other hand, students age 21-22 ($M = 4.30$) had significantly higher scores than did students age 17-18 ($M = 4.12$). The implication was that the older a student was, the more he or she was able to forgive.

Concern for others' spirituality was the last sub-dimension under relationship with others. Since the homogeneity of variance assumption was met (Levene Statistic = 1.609,

$p = 0.170$), the SNK was used to determine the nature of group differences. The analysis (Table 64) shows that students age 25+ ($M = 4.18$) had significantly higher scores than did students age 21-22 ($M = 3.86$), students age 19-20 ($M = 3.73$), and students age 17-18 ($M = 3.61$). Students age 23-24 ($M = 4.05$) had significantly higher scores than did students age 19-20 ($M = 3.73$) and students age 17-18 ($M = 3.61$). Students age 21-22 ($M = 3.86$) had significantly higher scores than did students age 17-18 ($M = 3.61$).

This section indicates that older students had significantly higher scores than did younger students. The older the students, the more they were involved in service, fellowship, forgiveness, and had concern for others' spirituality.

Level of Study and Student Spirituality

The next demographic factor that was considered in relation to student spirituality was level of study. One-Way ANOVA was conducted to explore how level of study was

Table 64

Post Hoc Test (Age and Concern for Others' Spirituality)

				Age Group				
Age Group	*n*	*M*	*SD*	17-18	19-20	21-22	23-24	25+
25+	134	4.18	0.84	*	*	*		
23-24	101	4.05	0.73	*	*			
21-22	193	3.86	0.83	*				
19-20	174	3.73	0.84					
17-18	131	3.61	0.90					

*Significant at $p = 0.05$.

related to student spirituality. The findings are presented in this section. The descriptive data are shown in Table 65.

Level of study/personal spirituality dimension

The first dimension under student spirituality was personal spirituality. The result of One-Way ANOVA indicated that out of 10 sub-dimensions in personal spirituality, only two sub-dimensions, commitment ($F = 2.839$, $p = 0.037$) and perceived love ($F = 2.731$, $p = 0.043$), were significantly related to level of study. Others were not significantly related ($p > 0.05$). See Table 127 in Appendix F. Only these two significantly related sub-dimensions were analyzed for further differences.

Since the homogeneity of variance assumption was met in the commitment sub-dimension (Levene Statistic = 1.870, $p = 0.133$), the SNK was used to determine the nature of the group differences. The analysis (see Table 66) shows that 3rd-year students ($M = 4.51$) had higher scores than 2nd-year students ($M = 4.50$) who in turn had higher scores than 4th-year students ($M = 4.45$). And 4th-year students had higher scores than 1st-year students ($M = 4.37$). The analysis indicated that though there were differences among groups, the differences were not significant.

Homogeneity of variance assumption was met in the perceived love sub-dimension (Levene Statistic = 1.976, $p = 0.116$). Therefore, the SNK was used to determine the nature of the group differences. The analysis indicated that the differences among the groups were not significant (see Table 67). It could be said that there was no significant difference in personal spirituality based on level of study.

Table 65

Level of Study and Student Spirituality

	Level of Study											
	1st-Year			2nd-Year			3rd-Year			4th-Year		
Variables	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Personal Spirituality												
Spiritual Coping	217	4.59	0.52	186	4.64	0.58	169	4.70	0.43	157	4.69	0.60
Benevolent	217	4.42	0.62	185	4.52	0.64	169	4.55	0.52	157	4.44	0.65
Spiritual Control	217	4.52	0.49	187	4.55	0.55	168	4.58	0.42	157	4.53	0.54
Active Surrender	217	4.73	0.41	187	4.73	0.48	168	4.75	0.39	157	4.72	0.48
Spiritual Support	217	4.78	0.39	187	4.78	0.47	168	4.81	0.34	157	4.80	0.51
Religious Conversion	217	4.59	0.51	187	4.63	0.55	168	4.72	0.39	157	4.64	0.53
Commitment	217	4.37	0.57	185	4.50	0.49	168	4.51	0.46	157	4.46	0.57
Meaning to Life	217	4.45	0.52	181	4.54	0.51	167	4.56	0.43	157	4.55	0.50
Perceived Love	217	4.59	0.42	179	4.60	0.53	167	4.70	0.39	157	4.68	0.47
Belief	216	4.73	0.47	180	4.71	0.57	167	4.80	0.36	157	4.73	0.51
Relationship with God												
Prayer	224	4.55	0.47	191	4.62	0.48	178	4.68	0.38	164	4.66	0.46
Meditation	216	4.15	0.62	184	4.32	0.64	177	4.33	0.58	163	4.41	0.57
Studying of Bible/ religious literature	217	3.94	0.71	182	4.17	0.71	177	4.12	0.61	162	4.14	0.64
Worship	216	4.27	0.64	182	4.39	0.67	176	4.38	0.58	161	4.39	0.61
Stewardship	216	4.18	0.63	179	4.26	0.60	174	4.30	0.55	162	4.30	0.60

Table 65–*Continued*.

	Level of Study											
	1st-Year			2nd-Year			3rd-Year			4th-Year		
Variables	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Relationship with Others												
Service	216	4.06	0.70	182	4.21	0.61	175	4.20	0.56	161	4.17	0.58
Fellowship	215	3.97	0.72	180	4.12	0.67	175	4.14	0.64	159	4.14	0.72
Forgiveness	215	4.20	0.57	181	4.32	0.55	176	4.25	0.53	161	4.25	0.58
Concern for Others	213	3.74	0.87	180	3.89	0.83	175	3.93	0.80	159	3.94	0.86

Table 66

Post Hoc Test (Level of Study and Commitment)

Group	*n*	*M*	*SD*	Group			
				1st year	2nd year	3rd year	4th year
3rd year	168	4.51	0.46				
2nd year	185	4.50	0.49				
4th year	157	4.46	0.57				
1st year	217	4.37	0.57				

Table 67

Post Hoc Test (Level of Study and Perceived Love)

Group	*n*	*M*	*SD*	Group			
				1st year	2nd year	3rd year	4th year
3rd year	167	4.70	0.39				
4th year	157	4.68	0.47				
2nd year	179	4.60	0.53				
1st year	217	4.59	0.42				

Level of study/relationship with God dimension

The second dimension under spirituality was relationship with God. Among the five sub-dimensions in this section, three were significantly related to level of study as indicated by One-Way ANOVA (see Table 68). The three sub-dimensions were prayer (F = 3.271, p = 0.021), meditation (F = 6.429, $p \leq 0.001$), and studying of Bible/religious literature (F = 4.646, p = 0.003). Others were not significantly related to level of study ($p >$ 0.05).

Prayer was the first significantly related sub-dimension under relationship with God. Since the homogeneity of variance assumption was violated ($p > 0.05$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (Table 69) shows that 3rd-year students ($M = 4.68$) had significantly higher scores in prayer than did 1st-year students ($M = 4.55$). There was no other significant difference.

Table 68

ANOVA (Level of Study and Relationship With God)

Sub-dimension		*SS*	*df*	*MS*	*F*	Sig.
Prayer	Between Groups	1.993	3	0.664	3.271	0.021
	Within Groups	152.960	753	0.203		
	Total	154.953	756			
Meditation	Between Groups	7.086	3	2.362	6.429	0.001
	Within Groups	270.393	736	0.367		
	Total	277.479	739			
Studying of Bible/ religious literature	Between Groups	6.313	3	2.104	4.646	0.003
	Within Groups	332.483	734	0.453		
	Total	338.796	737			
Worship	Between Groups	2.219	3	0.740	1.878	0.132
	Within Groups	287.985	731	0.394		
	Total	290.204	734			
Stewardship	Between Groups	1.934	3	0.645	1.810	0.144
	Within Groups	259.001	727	0.356		
	Total	260.935	730			

Table 69

Pairwise Comparison (Level of Study and Prayer)

Group	*n*	*M*	*SD*	Group			
				1st year	2nd year	3rd year	4th year
3rd year	178	4.68	0.38	*			
4th year	164	4.66	0.46				
2nd year	191	4.62	0.48				
1st year	224	4.55	0.47				

*Significant at $p = 0.05$.

Since the homogeneity of variance assumption was met in the meditation sub-dimension (Levene Statistic = 1.003, $p = 0.391$), the SNK was used to determine the nature of the group differences. The analysis (Table 70) shows that while there was no significant difference among 4th-year students ($M = 4.41$), 3rd-year students ($M = 4.33$), and 2nd-year students ($M = 4.32$), they all had significantly higher scores in meditation than did 1st-year students ($M = 4.15$). This implies that students at higher levels of study meditated more than students at lower levels of study.

Studying of the Bible/religious literature was the last sub-dimension under relationship with God that was significantly related to level of study. Since the homogeneity of variance assumption was met (Levene Statistic = 0.511, $p = 0.675$), the SNK was used to determine the nature of the group differences. The analysis (see Table 71) shows that there were no significant differences among 2nd-year students ($M = 4.17$), 4th-year students ($M = 4.14$), and 3rd-year students ($M = 4.12$). The three levels of study, 2nd-year, 3rd-year, and 4th-year, had significantly higher scores than did 1st-year students ($M = 3.94$) in studying of Bible/religious literature. The studying of the Bible/religious literature was highest for 2nd-year students.

Table 70

Post Hoc Test (Level of Study and Meditation)

Group	*n*	*M*	*SD*	Group			
				1st year	2nd year	3rd year	4th year
4th year	163	4.41	0.57	*			
3rd year	177	4.33	0.58	*			
2nd year	184	4.32	0.64	*			
1st year	216	4.15	0.62				

*Significant at $p = 0.05$.

Table 71

Post Hoc Test (Level of Study and Studying of the Bible/Religious Literature)

Group	*n*	*M*	*SD*	Group			
				1st year	2nd year	3rd year	4th year
2nd year	182	4.17	0.71	*			
4th year	162	4.14	0.64	*			
3rd year	177	4.12	0.61	*			
1st year	217	3.94	0.71				

*Significant at $p = 0.05$.

Level of study and relationship with others dimension

There are four sub-dimensions under relationship with others. One-Way ANOVA indicated that there was only one sub-dimension that was significantly related to level of study. The only sub-dimension was service ($F = 2.687$, $p = 0.046$). Other sub-dimensions were not significantly related to level of study ($p > 0.05$). See Table 72.

Table 72

ANOVA (Level of Study and Relationship With Others)

Sub-Dimension		*SS*	*df*	*MS*	*F*	Sig.
Service	Between Groups	3.047	3	1.016	2.687	.046
	Within Groups	275.968	730	0.378		
	Total	279.015	733			
Fellowship	Between Groups	3.905	3	1.302	2.577	.053
	Within Groups	366.214	725	0.505		
	Total	370.118	728			
Forgiveness	Between Groups	1.371	3	0.457	1.488	.216
	Within Groups	223.833	729	0.307		
	Total	225.203	732			
Concern for Others	Between Groups	4.750	3	1.583	2.171	.090
	Within Groups	527.356	723	0.729		
	Total	532.106	726			

For the only sub-dimension, the homogeneity of variance assumption was violated ($p < 0.05$). Therefore, the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (Table 73) shows that though there were mean differences between the levels of study groups in relation to the service sub-dimension, the differences were not significant. There was no level of study that had a significantly higher score than the other levels in terms of relationships with others dimension.

Table 73

Pairwise Comparison Results (Level of Study and Service)

Group	*n*	*M*	*SD*	1st year	2nd year	3rd year	4th year
2nd year	182	4.21	0.58				
3rd year	175	4.20	0.56				
4th year	161	4.17	0.58				
1st year	216	4.06	0.70				

Religious Group and Student Spirituality

This section presents the differences in spirituality among students according to student religious affiliation. One-Way ANOVA was conducted to determine the extent to which religious affiliations are related to spirituality. The religious affiliations were grouped into Adventist, African Initiated Churches (comprising Apostolic, Christ Apostolic, and Deeper Life), Evangelical (comprising Baptist, ECWA, and Methodist), Catholic, Islamic, Pentecostal, and Others (comprising animism, traditional religion, and no religion). Spirituality was considered on three dimensions: personal spirituality, relationship with God, and relationship with others, with each dimension having sub-dimensions. The descriptive data are shown in Table 74.

Religious group/personal spiritualty dimension

There were 10 sub-dimensions in personal spirituality. One-Way ANOVA (see Table 128 in Appendix F) indicated that three sub-dimensions, spiritual control (F = 3.046, p = 0.006), religious conversion (F = 15.042, $p \leq 0.001$), and commitment (F = 3.264, p = 0.004), had significant relationships in terms of differences among religious groups (see Table 75). These three were considered for further analysis.

Table 74

Descriptive (Religious Group and Spirituality)

	Religious Group											
	Adventist			AIC			Evangelical			Catholic		
Variables	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Personal Spirituality												
Spiritual Coping	244	4.68	0.56	34	4.66	0.47	67	4.71	0.39	50	4.51	0.59
Benevolent	243	4.56	0.59	34	4.43	0.58	67	4.45	0.59	50	4.40	0.61
Spiritual Control	243	4.62	0.50	34	4.45	0.61	67	4.41	0.48	50	4.59	0.43
Active Surrender	243	4.76	0.46	34	4.65	0.73	67	4.66	0.41	50	4.78	0.31
Spiritual Support	243	4.82	0.45	34	4.72	0.47	67	4.75	0.37	50	4.81	0.39
Religious Conversion	243	4.77	0.48	34	4.61	0.42	67	4.59	0.42	50	4.71	0.36
Commitment	243	4.57	0.48	34	4.39	0.59	67	4.41	0.48	50	4.34	0.58
Meaning to Life	242	4.58	0.46	34	4.49	0.57	65	4.48	0.48	50	4.48	0.52
Perceived Love	241	4.66	0.50	34	4.73	0.34	64	4.57	0.44	50	4.58	0.42
Belief	241	4.79	0.51	34	4.79	0.37	65	4.66	0.47	50	4.78	0.34
Relationship with God												
Prayer	251	4.68	0.41	37	4.62	0.52	67	4.60	0.37	51	4.62	0.39
Meditation	246	4.44	0.56	37	4.26	0.56	65	4.16	0.59	49	4.20	0.62
Studying of Bible/ religious literature	246	4.29	0.57	37	4.20	0.62	65	3.93	0.66	49	4.02	0.65
Worship	246	4.57	0.50	37	4.49	0.47	65	4.28	0.53	49	4.28	0.51
Stewardship	246	4.49	0.48	37	4.20	0.62	65	4.10	0.61	48	4.04	0.56
Relationship with Others												
Service	246	4.29	0.59	37	4.10	0.61	65	4.00	0.61	48	3.97	0.58
Fellowship	246	4.25	0.68	37	4.09	0.73	63	3.90	0.70	48	3.92	0.83
Forgiveness	246	4.36	0.52	37	4.26	0.61	63	4.25	0.46	48	4.13	0.53
Concern for Others	246	4.18	0.76	37	4.00	0.74	63	3.68	0.82	48	3.59	0.85

Table 74–*Continued*.

Variables	Religious Group								
	Islam			Pentecostal			Others		
	n	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*
Personal Spirituality									
Spiritual Coping	44	4.63	0.50	182	4.65	0.54	96	4.63	0.55
Benevolent	44	4.47	0.62	182	4.49	0.61	96	4.40	0.63
Spiritual Control	44	4.60	0.41	182	4.55	0.48	97	4.42	0.57
Active Surrender	44	4.74	0.37	182	4.75	0.39	97	4.64	0.43
Spiritual Support	44	4.76	0.38	182	4.80	0.40	97	4.76	0.48
Religious Conversion	44	4.06	0.64	182	4.68	0.46	97	4.55	0.52
Commitment	44	4.30	0.70	180	4.43	0.54	97	4.40	0.49
Meaning to Life	43	4.36	0.57	180	4.53	0.51	96	4.48	0.47
Perceived Love	43	4.55	0.48	180	4.65	0.44	96	4.60	0.44
Belief	43	4.66	0.46	180	4.73	0.49	96	4.70	0.53
Relationship with God									
Prayer	45	4.36	0.54	189	4.61	0.45	104	4.60	0.53
Meditation	43	3.98	0.75	188	4.29	0.58	101	4.22	0.69
Studying of Bible/ religious literature	42	3.44	1.01	187	4.05	0.64	101	4.02	0.63
Worship	43	3.52	1.04	185	4.29	0.59	99	4.32	0.58
Stewardship	42	4.04	0.61	186	4.18	0.62	96	4.12	0.61
Relationship with Others									
Service	43	4.09	0.72	185	4.11	0.63	99	4.17	0.58
Fellowship	42	3.91	0.75	185	4.01	0.72	97	4.05	0.61
Forgiveness	43	4.17	0.53	187	4.17	0.59	98	4.21	0.59
Concern for Others	39	3.31	1.16	186	3.78	0.80	97	3.76	0.80

Table 75

ANOVA (Religious Groups and Personal Spirituality)

		SS	*df*	*MS*	*F*	Sig.
Spiritual Control	Between Groups	4.551	6	0.759	3.046	.006
	Within Groups	176.818	710	0.249		
	Total	181.370	716			
Religious Conversion	Between Groups	20.416	6	3.403	15.042	.001
	Within Groups	160.611	710	0.226		
	Total	181.027	716			
Commitment	Between Groups	5.386	6	0.898	3.264	.004
	Within Groups	194.715	708	0.275		
	Total	200.101	714			

With the homogeneity of variance assumption met in the spiritual control sub-dimension (Levene Statistic = 0.936, $p = 0.468$), the SNK was used to examine the nature of the group differences in spiritual control. This analysis (see Table 76) shows that there were no significant mean differences between the religious groups in the sub-dimension.

Differences occurred with Adventist students ($M = 4.62$) having a higher score than others, followed by Islamic students ($M = 4.59$), then Catholic students ($M = 4.59$), followed by Pentecostal students ($M = 4.55$), African Initiated Churches students ($M = 4.45$), other students ($M = 4.42$), and Evangelical students ($M = 4.41$). Analysis indicated that the differences were not significant.

Table 76

Post Hoc Test (Religious Group and Spiritual Control)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	243	4.62	0.50							
5-Islamic	44	4.60	0.41							
4-Catholic	50	4.59	0.43							
6-Pentecostal	182	4.55	0.48							
2-African Initiated Churches	34	4.45	0.61							
7-Others	97	4.42	0.57							
3-Evangelical	67	4.41	0.48							

The next sub-dimension with significant relationships is religious conversion. Since the homogeneity of variance assumption was violated ($p < 0.05$), the Games-Howell procedure was used to determine the nature of group differences. The post hoc multiple comparison procedure (see Table 77) shows that Adventist students ($M = 4.77$) had a significantly higher score than did Evangelical students ($M = 4.59$), other students ($M = 4.55$), and Islamic students ($M = 4.06$). The comparison procedure also shows that Catholic students ($M = 4.71$), African Initiated Churches ($M = 4.61$), Pentecostal students ($M = 4.68$), Evangelical students ($M = 4.59$), and other students ($M = 4.55$) had significantly higher scores than did Islamic students ($M = 4.06$).

Since the homogeneity of variance assumption was met in the commitment sub-dimension (Levene Statistic = 1.219, $p = 0.294$), the SNK was used to determine the nature of group differences. The analysis (see Table 78) shows that although there were mean differences between the groups, the differences were not significant. There was no group with a significantly higher score than the other. Although Adventist students

Table 77

Pairwise Comparison Results (Religious Groups and Religious Conversion)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	243	4.77	0.48			*		*		*
4-Catholic	50	4.71	0.36					*		
6-Pentecostal	182	4.68	0.46					*		
2-African Initiated Churches	34	4.61	0.42					*		
3-Evangelical	67	4.59	0.42					*		
7-Others	97	4.55	0.52					*		
5-Islamic	44	4.06	0.64							

*Significant at $p = 0.05$.

Table 78

Post Hoc Test (Religious Group and Commitment)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	243	4.57	0.48							
6-Pentecostal	180	4.43	0.54							
3-Evangelical	67	4.41	0.48							
7-Others	97	4.40	0.49							
2-African Initiated Churches	34	4.39	0.59							
4-Catholic	50	4.34	0.58							
5-Islamic	44	4.30	0.70							

(M = 4.57) had a higher score than other groups, followed by Pentecostal students (M = 4.43), Evangelical students (M = 4.41), other students (M = 4.40), African Initiated Churches students (M = 4.39), Catholic students (M = 4.34), and Islamic students (M = 4.30), the mean differences in commitment were not significant between the religious groups.

Religious group/relationship with God dimension

There were five sub-dimensions in the relationship with God dimension. One-Way ANOVA indicated that all five sub-dimensions were significantly related to differences among religious groups ($p \leq 0.05$). See Table 79.

Since the homogeneity of variance assumption was violated in the prayer sub-dimension ($p < 0.05$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 80) shows that Adventist students (M = 4.68) had a significantly higher score than did Islamic students (M = 4.36). There was no other significant difference found. The homogeneity of variance assumption was met in the meditation sub-dimension (Levene Statistic = 1.387, p = 0.217). Therefore, the SNK was used to determine the nature of the group differences. The analysis shows that there were no significant differences in mean among Adventist students (M = 4.44), Pentecostal students (M = 4.30), African Initiated Churches students (M = 4.26), Other students (M = 4.22), Catholic students (M = 4.20), and Evangelical students (M = 4.16). But Adventist students and Pentecostal students had significantly higher scores than did Islamic students (M = 3.98). There was no other significant difference found (see Table 81).

Table 79

ANOVA (Religious Groups and Relationship With God Dimension)

Sub-Dimension		*SS*	*df*	*MS*	*F*	Sig.
Prayer	Between Groups	4.084	6	0.681	3.386	.003
	Within Groups	148.146	737	0.201		
	Total	152.230	743			
Meditation	Between Groups	11.183	6	1.864	5.143	.000
	Within Groups	261.624	722	0.362		
	Total	272.807	728			
Studying of Bible/ religious literature	Between Groups	30.862	6	5.144	12.396	.000
	Within Groups	298.754	720	0.415		
	Total	329.615	726			
Worship	Between Groups	43.921	6	7.320	21.733	.000
	Within Groups	241.504	717	0.337		
	Total	285.425	723			
Stewardship	Between Groups	22.563	6	3.761	11.615	.000
	Within Groups	230.838	713	0.324		
	Total	253.401	719			

Table 80

Pairwise Comparison Results (Religious Groups and Prayer)

				Group						
Group	*n*	*M*	*SD*	1	2	3	4	5	6	7
1-Adventist	251	4.68	0.41					*		
2-African Initiated Churches	37	4.62	0.52							
4-Catholic	51	4.62	0.39							
6-Pentecostal	189	4.61	0.45							
7-Others	104	4.60	0.53							
3-Evangelical	67	4.60	0.37							
5-Islamic	45	4.36	0.54							

*Significant at $p = 0.05$.

Table 81

Post Hoc Test (Religious Group and Meditation)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.44	0.56					*		
6-Pentecostal	188	4.29	0.58					*		
2-African Initiated Churches	37	4.26	0.56							
7-Others	101	4.22	0.69							
4-Catholic	49	4.20	0.62							
3-Evangelical	65	4.16	0.59							
5-Islamic	43	3.98	0.75							

*Significant at $p = 0.05$.

With the homogeneity of variance assumption violated in the studying of Bible/religious literature sub-dimension ($p < 0.05$), the Games-Howell procedure was used in determining the nature of the group differences. The post hoc multiple comparison procedure (Table 82) shows that, on one hand, Adventist students ($M = 4.29$) had a significantly higher score than did Pentecostal students ($M = 4.05$), other students ($M = 4.02$), Evangelical students ($M = 3.93$), and Islamic students ($M = 3.44$). On the other hand, African Initiated Churches students ($M = 4.20$), Pentecostal students ($M = 4.05$), Catholic students ($M = 4.03$), and Other students ($M = 4.02$) had significantly higher scores than did Islamic students ($M = 3.44$).

The next sub-dimension in the relationship with God dimension is worship. Since the homogeneity of variance assumption was violated ($p < 0.05$), the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 83) shows that on one hand Adventist students ($M = 4.57$) had a significantly higher score in worship than Other students ($M = 4.32$),

Table 82

Pairwise Comparison (Religious Group and Studying of Bible/Religious Literature)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.29	0.57			*		*	*	*
2-African Initiated Churches	37	4.20	0.62					*		
6-Pentecostal	187	4.05	0.64					*		
4-Catholic	49	4.03	0.65					*		
7-Others	101	4.02	0.63					*		
3-Evangelical	65	3.93	0.66							
5-Islamic	42	3.44	1.01							

*Significant at $p = 0.05$.

Table 83

Pairwise Comparison Results (Religious Group and Worship)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.57	0.50			*	*	*	*	*
2-African Initiated Churches	37	4.49	0.47					*		
7-Others	99	4.32	0.58					*		
6-Pentecostal	185	4.29	0.59					*		
4-Catholic	49	4.28	0.51					*		
3-Evangelical	654	4.28	0.53					*		
5-Islamic	43	3.52	1.04							

*Significant at $p = 0.05$.

Pentecostal students (M = 4.29), Catholic students (M = 4.28), Evangelical students (M = 4.28), and Islamic students (M = 3.52). On the other hand African Initiated Churches students (M = 4.49), Other students (M = 4.32), Pentecostal students (M = 4.29), Catholic students (M = 4.28), and Evangelical students (M = 4.28) had significantly higher scores than did Islamic students (M = 3.52).

Stewardship is the last sub-dimension in the relationship with God dimension in which a significant difference among the religious groups was measured. Homogeneity of variance assumption was violated ($p < 0.05$). Therefore, the Games-Howell procedure was used to determine the nature of the group differences. The post hoc multiple comparison procedure (see Table 84) shows that Adventist students (M = 4.49) had a significantly higher score in stewardship than every other group except African Initiated Churches students. There was no other significant difference found.

Table 84

Pairwise Comparison Results (Religious Group and Stewardship)

				Group						
Group	*n*	*M*	*SD*	1	2	3	4	5	6	7
1-Adventist	246	4.49	0.48			*	*	*	*	*
2-African Initiated Churches	37	4.20	0.62							
6-Pentecostal	186	4.18	0.62							
7-Others	96	4.12	0.61							
3-Evangelical	65	4.10	0.61							
5-Islamic	42	4.04	0.61							
4-Catholic	48	0.04	0.56							

*Significant at p = 0.05.

Religious group/relationship with others dimension

There were four sub-dimensions under relationship with others. One-Way ANOVA shows that in all four sub-dimensions there were significant differences in relationships with others among religious groups ($p < 0.05$). The result of the analysis is presented in this section (Table 85).

The first sub-dimension in relationship with others dimension is service. With the homogeneity of variance assumption met (Levene Statistic = 0.581, $p = 0.746$), the SNK was used to determine the nature of the group differences. The analysis (Table 86) shows that Adventist students ($M = 4.29$) had a significantly higher score in service than did Catholic students ($M = 3.97$). There was no other significant difference found.

Table 85

ANOVA (Religious Groups and Relationship With Others Dimension)

Sub-Dimension		*SS*	*df*	*MS*	*F*	Sig.
Service	Between Groups	8.086	6	1.348	3.645	0.001
	Within Groups	264.739	716	0.370		
	Total	272.825	722			
Fellowship	Between Groups	12.434	6	2.072	4.230	0.000
	Within Groups	348.325	711	0.490		
	Total	360.759	717			
Forgiveness	Between Groups	5.172	6	0.862	2.838	0.010
	Within Groups	217.153	715	0.304		
	Total	222.324	721			
Concern for Others	Between Groups	44.883	6	7.481	11.348	0.000
	Within Groups	467.374	709	0.659		
	Total	512.257	715			

Table 86

Post Hoc Test (Religious Group and Service)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.29	0.59				*			
7-Others	99	4.17	0.58							
6-Pentecostal	185	4.11	0.63							
2-African Initiated Churches	37	4.10	0.61							
5-Islamic	43	4.09	0.72							
3-Evangelical	65	4.00	0.61							
4-Catholic	48	3.97	0.58							

*Significant at $p = 0.05$.

The next sub-dimension in the relationship with others dimension is fellowship. With the homogeneity of variance assumption met (Levene Statistic = 0.948, $p = 0.460$), the SNK was used to determine the nature of the group differences. The analysis shows that there were mean differences between the religious groups with Adventist students having the highest score ($M = 4.25$), then African Initiated Churches students ($M = 4.09$), Other students ($M = 4.05$), Pentecostal students ($M = 4.01$), Catholic students ($M = 3.92$), Islamic students ($M = 3.91$), and Evangelical students ($M = 3.90$). But the mean differences were not significantly different from each other. See Table 87.

The homogeneity of variance assumption was met in the forgiveness sub-dimension (Levene Statistic = 1.525, $p = 0.167$). Therefore, the SNK was used to determine the nature of the group differences. This analysis (see Table 88) shows that there were mean differences among the religious groups but the differences were not

Table 87

Post Hoc Test (Religious Groups and Fellowship)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.25	0.68							
2-African Initiated Churches	37	4.09	0.73							
7-Others	97	4.05	0.61							
6-Pentecostal	185	4.01	0.72							
4-Catholic	48	3.92	0.83							
5-Islamic	42	3.91	0.75							
3-Evangelical	63	3.90	0.70							

Table 88

Post Hoc Test (Religious Groups and Forgiveness)

Group	*n*	*M*	*SD*	Group 1	2	3	4	5	6	7
1-Adventist	246	4.36	0.52							
2-African Initiated Churches	37	4.26	0.61							
3-Evangelical	63	4.25	0.46							
7-Others	98	4.21	0.59							
6-Pentecostal	187	4.17	0.59							
5-Islamic	43	4.17	0.53							
4-Catholic	48	4.13	0.53							

significant. Adventist students had the highest score (M = 4.36) followed by African Initiated Churches students (M = 4.26), Evangelical students (M = 4.25), Other students (M = 4.21), Pentecostal students (M = 4.17), Islamic students (M = 4.17), and Catholic students (M = 4.13), in that order.

The last sub-dimension under relationship with others dimension was concern for others' spirituality. Homogeneity of variance assumption was violated in this sub-dimension ($p < 0.05$). Therefore, the Games-Howell procedure was used to determine the nature of the differences that occurred between the groups. The post hoc multiple comparison procedure (see Table 89) shows that Adventist students ($M = 4.18$) had a significantly higher score than did other religious groups except African Initiated Churches students ($M = 4.00$), which also had a significantly higher score than did Islamic students ($M = 3.31$). There was no other significant difference found.

Table 89

Pairwise Comparison Results (Religious Groups and Concern for Others' Spirituality)

				Group						
Group	*n*	*M*	*SD*	1	2	3	4	5	6	7
1-Adventist	246	4.18	0.76			*	*	*	*	*
2-African Initiated Churches	37	4.00	0.74					*		
6-Pentecostal	186	3.78	0.80							
7-Others	97	3.76	0.80							
3-Evangelical	63	3.68	0.82							
4-Catholic	48	3.60	0.85							
5-Islam	39	3.31	1.16							

*Significant at $p = 0.05$.

Summary

In summary of this section, age has no significant relationship with student personal spirituality. When it comes to students' involvement in spiritual activities, older students generally had higher scores than did younger students. In student relationships with others, older students tend to have higher scores than do younger students in service,

fellowship, and concern for others' spirituality. In forgiveness, students age 25+ had a higher score than did other student age groups, on one hand, and students age 21-22 had a higher score than did students age 23-24, on the other.

There were only two out of 10 sub-dimensions in student personal spirituality that were significantly related to level of study. These two sub-dimensions (commitment and perceived love) had mean differences among the groups that did not follow sequential level of study. The differences were not significant between the groups. Regarding level of study and relationship with God, 3rd-year students had significantly higher scores in prayer. Students at higher levels of study had higher scores in meditation than did students in the lower levels of study. Students in their 2nd year had higher scores in studying of Bible/religious literature than did other students. There was no significant mean difference among the groups when service was compared with levels of study in the dimension of student relationships with others.

Looking at religious affiliations and student spirituality, Adventist students had a higher score in spiritual control, followed by Islamic students and then Catholic students. In religious conversion, Adventist students had a significantly higher score than did Islamic students, Evangelical students, and Other students. In commitment, Adventist students had a higher score than did Pentecostal students. In religious groups and relationship with God, Adventist students had a significantly higher score in prayer than did Islamic students. Also in meditation, studying of Bible/religious literature, worship, and stewardship, Adventist students had significantly higher scores. It should be noted that there was no significant mean difference between Adventist students and African Initiated Churches students in the relationship with God dimension. Regarding religious

groups and student relationships with others, Adventist students had significantly higher scores in service, forgiveness, and concern for others. There was no significant mean difference in fellowship among the groups. It could be said that Adventist students had higher scores in spirituality than did students of other religious groups.

Canonical Correlation

Canonical correlation was conducted to explore the interrelationship between interaction and student spirituality on one hand and the perceived impact of interaction on student spirituality on the other hand. Student spirituality was looked at from the three different dimensions (student personal spirituality, relationship with God, and relationship with others) in relation to interaction and perceived impact of interaction. This section presents the findings from analysis of the data.

Interaction and Student Spirituality

Interaction and student personal spirituality

Zero-order correlations between interaction and student personal spirituality are shown in Table 90. Correlations between interaction variables range from 0.38 to 0.76. This suggests that there are some dependencies among interaction variables. The correlations between student personal spirituality variables range from 0.42 to 0.73. This also implies that student personal spirituality variables are somewhat dependent on each other. Correlations between interaction and student personal spirituality range from 0.00 to 0.11. There are also some negative correlations (-0.01 to -0.05). These suggest that there is little or no relationship between interaction and student personal spirituality.

Table 90.

Inter-correlations between Interaction and Personal Spirituality (n = 787)

	InterA	InterF	InterSS	InterO	SpirCp	Bene	SpirCon	ActiS	SeekSS	RelC	Commit	MeanL	PercL	Belief
Interaction														
InterA	--													
InterF	0.41	--												
InterSS	0.56	0.43	--											
InterO	0.47	0.38	0.76	--										
P/Spirituality														
SpirCp	0.04	0.08	0.04	-0.01	--									
Bene	0.03	0.11	0.04	0.00	0.52	--								
SpirCon	0.07	0.10	0.07	0.04	0.58	0.63	--							
ActiS	0.01	0.00	0.00	-0.03	0.57	0.51	0.64	--						
SeekSS	0.04	0.03	0.03	-0.03	0.56	0.49	0.60	0.71	--					
RelC	0.08	0.04	0.08	0.03	0.47	0.47	0.53	0.58	0.63	--				
Commit	0.02	0.05	0.03	0.01	0.54	0.53	0.63	0.54	0.58	0.58	--			
MeanL	0.03	0.02	0.02	0.00	0.51	0.55	0.61	0.55	0.54	0.56	0.73	--		
PercL	-0.02	0.04	0.00	-0.03	0.52	0.51	0.55	0.63	0.60	0.59	0.60	0.66	--	
Belief	0.02	0.02	0.01	-0.05	0.47	0.42	0.50	0.59	0.58	0.57	0.50	0.53	0.65	--

Note. InterA=Interaction with administration; InterF=Interaction with faculty; InterSS=Interaction with student services; InterO=Interaction with other staff; SpirCp= Spiritual coping; Bene=Benevolent religious reappraisal; SpirCon=Spiritual method of taking control; ActiS= Active surrender; SeekSS=Seeking spiritual support; RelC=Religious conversion; Commit=Commitment; MeanL=Meaning to life; PercL=Perceived love.

To further examine the relationship between interaction and student personal spirituality, a canonical correlations analysis was performed. Four pairs of canonical variates were possible. However, with all four canonical correlations included, χ^2 (40) = 48.30, $p > 0.05$ ($p = 0.173$), suggesting that student personal spirituality is not related to interaction with university personnel.

Interaction and student relationship with God

Zero-order correlations between interactions and relationship with God are shown in Table 91. Correlations between interaction variables range from 0.38 to 0.77, suggesting that there are some dependencies among interaction variables. Correlations between relationship with God variables range from 0.47 to 0.68. This also suggests that

Table 91

Inter-Correlation Between Interaction and Relationship With God (n =787)

	InterA	InterF	InterS	InterO	Pray	Medita	StdyB	Worsh	Stewa
Interactn									
InterA	--								
InterF	0.40	--							
InterS	0.56	0.44	--						
InterO	0.47	0.38	0.77	--					
Rela/God									
Pray	0.04	0.05	0.04	0.02	--				
Medita	0.09	0.14	0.09	0.08	0.58	--			
StdyB	0.09	0.09	0.09	0.09	0.48	0.68	--		
Worsh	0.07	0.06	0.08	0.05	0.51	0.57	0.64	--	
Stewa	0.10	0.10	0.06	0.06	0.47	0.58	0.61	0.61	--

Note. InterA=Interaction with administration; InterF=Interaction with faculty; InterSS=Interaction with student services; InterO=Interaction with other staff; Medita=Mediation; StdyB=Study Bible/religious litierature; Worsh= Worship; Stewa= Stewardship.

the variables are somewhat dependent on each other. Correlations between interaction and relationship with God range from 0.02 to 0.1.

To further examine the correlations between interaction and relationship with God, a canonical correlations analysis was performed. Four pairs of canonical variates were possible. However, with all four canonical correlations included, $\chi^2(20) = 24.94$, $p > 0.05$ ($p = 0.204$), suggesting that student relationship with God is not related to interaction with university personnel.

Interaction and student relationship with others

Zero-order correlations between interaction and relationship with others are shown in Table 92. Correlations among interaction variables range from 0.38 to 0.77, suggesting that these variables are somewhat dependent on each other. Correlations among relationship with others variables range from 0.48 to 0.70, suggesting that there are some dependencies among relationships variables. Correlations between interaction and relationship with others range from 0.04 to 0.21.

To further examine the correlations between interaction and relationship with others, a canonical correlation analysis was performed. Canonical loadings, standardized coefficients, canonical correlations, and within set variance (% of variance) are shown in Table 93. Four pairs of canonical variates were possible.

The first canonical correlation is 0.27 (7.29% overlapping variance). The remaining three canonical correlations were almost zero in effect. With all four canonical correlations included, $\chi^2(16) = 59.30$, $p < 0.001$. Subsequent chi-square tests were not statistically significant. Therefore, the first pair of canonical variates accounted for the significant relationship between interaction and relationship with others.

Table 92

Inter-Correlation Between Interaction and Relationship With Others (n = 787)

	Inter Adm	Inter Facul	Inter SS	Inter Other	Service	Fellowship	Forgive	Concern Others
Interaction								
Inter Administration	--							
Inter Faculty	0.40	--						
Inter Student Service	0.56	0.43	--					
Inter Others	0.47	0.38	0.77	--				
Relationship/Others								
Service	0.07	0.06	0.04	0.06	--			
Fellowship	0.13	0.15	0.11	0.10	0.56	--		
Forgiveness	0.09	0.05	0.07	0.05	0.50	0.51	--	
Concern for Others	0.18	0.21	0.18	0.20	0.53	0.70	0.48	--

According to Tabachnick and Fidell (2001), canonical loadings of 0.33 are considered for interpretation (p. 199). Thus, low scores in interaction/admin (-0.68), interaction/faculty (-0.83), interaction/student services (-0.69), and interaction/others (-0.79) are associated with low scores in fellowship (-0.62), and concern for others' spirituality (-0.95). The canonical variate suggests that higher levels of student fellowship and concern for others' spirituality are associated with higher levels of interactions between students and the following university personnel: administrators, faculty, student services staff, and support staff. In essence, higher levels of positive interaction between students and university personnel will influence students towards positive relationships with other people, which are then demonstrated in service, fellowship, forgiveness, and concern for the spirituality of others.

Table 93

Canonical Correlations Analysis for Interaction and Relationship With Others

Variables	Canonical Loadings	Standardized Canonical Coefficient
	Set 1	
Interact Administration	-0.68	-0.28
Interact Faculty	-0.83	-0.57
Interact Student Service	-0.69	0.12
Interact Others	-0.79	-0.54
% of Variance	0.56	
Redundancy	0.04	
	Set 2	
Service	-0.29	0.26
Fellowship	-0.62	-0.05
Forgiveness	-0.26	0.18
Concern for Others	-0.95	-1.14
% of Variance	0.36	
Redundancy	0.03	
Canonical Correlation	0.27	
Wilks'	0.92	
Chi-Square	59.30	
df	16.00	
Sig.	0.000	

Impact of Interaction and Student Spirituality

Impact of interaction and student personal spirituality

Zero-order correlations between impact of interaction and personal spirituality are shown in Table 94. Correlations among impact of interaction variables range from 0.47 to 0.84, suggesting that there are some dependencies among impact of interaction variables. Correlations among student personal spirituality variables range from 0.35 to 0.74, also suggesting that these variables are somewhat dependent on each other. Correlations between impact of interaction and student personal spirituality range from 0.00 to 0.14.

To further examine the relationship between impact of interaction and student personal spirituality, a canonical correlation analysis was performed. Four pairs of canonical variates were possible. However, with all four canonical correlations included, $\chi^2(40) = 48.54$, $p > 0.05$ ($p = 0.167$). This suggests that student personal spirituality is not related to impact of interaction by university personnel.

Impact of interaction and student relationship with God

Zero-order correlations between impact of interaction and relationship with God are shown in Table 95. Correlations among impact of interaction variables range from 0.46 to 0.85, suggesting that these variables are somewhat dependent on each other. Correlations between relationship with God variables range from 0.48 to 0.67, also suggesting that these variables are somewhat dependent on each other. Correlations between impact of interaction and relationship with God range from 0.05 to 0.17.

Table 94

Inter-Correlation Between Impact of Interaction and Student Personal Spirituality (n = 787)

	ImpA	ImpF	ImpS	ImpO	SpirCp	Bene	SpirCon	ActivS	SeekS	RelC	Commit	MeanL	PercL	Beli
Impact														
Impact A	--													
Impact F	0.53	--												
Impact S	0.68	0.54	--											
Impact O	0.63	0.46	0.84	--										
P/Spirlity														
SpirCp	0.12	0.14	0.11	0.06	--									
Bene	0.07	0.14	0.05	0.04	0.46	--								
SpirCon	0.11	0.11	0.06	0.03	0.53	0.58	--							
ActivS	0.06	0.09	0.04	0.00	0.47	0.45	0.58	--						
SeekS	0.02	0.07	0.02	0.01	0.46	0.44	0.55	0.63	--					
RelC	0.12	0.10	0.07	0.07	0.39	0.42	0.49	0.51	0.55	--				
Commit	0.06	0.11	0.06	0.04	0.48	0.50	0.62	0.52	0.56	0.58	--			
MeanL	0.04	0.06	0.05	0.02	0.46	0.52	0.58	0.53	0.50	0.54	0.74	--		
PercL	0.06	0.07	0.07	0.07	0.44	0.44	0.49	0.55	0.50	0.52	0.59	0.65	--	
Beli	0.06	0.06	0.04	0.01	0.39	0.35	0.44	0.49	0.47	0.50	0.49	0.51	0.59	--

Note. ImpactA= Impact Administration; ImpF=Impact Faculty; ImpS=Impact student services; ImpO=Impact other staff; SpirCP=Spiritual Coping; Bene=Benevolence; SpirCon=Spiritual Control; ActvS=Active Surender; SeekS=Seeking spiritual support; RelC=Religious Conversion; Commit=Commitment; MeanL=Meaning to Life; PercL=Perceived Love; Beli=Belief.

Table 95

Inter-Correlation Between Impact of Interaction and Relationship With God (n = 787)

	ImpA	ImpF	ImpS	ImpO	Pray	Medita	StudyB	Worsh	Stewa
Impact									
ImpA	--								
ImpF	0.52	--							
ImpS	0.67	0.54	--						
ImpO	0.64	0.46	0.85	--					
Relationship/God									
Prayer	0.11	0.10	0.05	0.05	--				
Meditation	0.14	0.12	0.10	0.08	0.56	--			
Study									
Bible/religious lit	0.13	0.10	0.07	0.09	0.51	0.67	--		
Worship	0.17	0.13	0.12	0.11	0.51	0.56	0.65	--	
Stewardship	0.13	0.13	0.12	0.11	0.49	0.57	0.62	0.60	--

Note. ImpA= Impact Administration; ImpF=Impact Faculty; ImpS=Impact student services; ImpO=Impact other staff; Medita=Meditation; StudyB= Study Bible/religious literature; Worsh=Worship; Stewa=Stewardship.

To further examine the relationship between impact of interaction and relationship with God, a canonical correlation analysis was performed. Four pairs of canonical variates are possible. The first canonical correlation is 0.19 (3.61% overlapping variance). The second canonical correlation is 0.11 (1.21% overlapping variance). The remaining two were almost zero in effect. With all four canonical correlations included, $\chi^2(20) = 32.45$, $p < 0.05$ ($p = 0.039$). Subsequent chi-square tests were not statistically significant. Therefore, the first pair of canonical variates accounted for the significant relationship between impact of interaction and relationship with God. Canonical loadings, standardized coefficients, canonical correlation, and within set variance (% of variance) are shown in Table 96.

Table 96

Canonical Correlations Analysis for Impact of Interaction and Student Relationship With God

Variables	Canonical Loadings	Standardized Canonical Coefficients
	Set 1	
Impact Administration	-0.94	-0.74
Impact Faculty	-0.78	-0.40
Impact Student Service	-0.71	-0.10
Impact Other Staff	-0.62	0.13
% of Variance	0.59	
Redundancy	0.02	
	Set 2	
Prayer	-0.62	-0.05
Meditation	-0.80	-0.38
Studying Bible/religious lit.	-0.70	0.14
Worship	-0.91	-0.61
Stewardship	-0.79	-0.28
% of Variance	0.59	
Redundancy	0.02	
Canonical Correlation	0.19	
Wilks'	0.95	
Chi-Square	32.45	
df	20.00	
Sig.	0.039	

The result of the canonical correlation analysis indicates that low scores in impact/admin (-0.94), impact/faculty (-0.78), impact/student services (-0.71), and impact/others (-0.62) are associated with low scores in prayer (-0.62), meditation (-0.80), studying of Bible/religious literature (-0.70), worship (-0.91), and stewardship (-0.79). The canonical variate suggests that higher levels of student relationships with God, as demonstrated in prayer, meditation, studying of Bible/religious literature, worship, and stewardship as a dimension of student spirituality, are associated with higher levels of student perception of impact of interaction by university personnel on student spirituality. When students have positive perceptions of the impact of the interactions between them and university personnel on student spirituality, students will report more positive relationships with God. This was shown in students praying more, meditating more, being more inclined to study the Bible/religious literature and attend worship, and being more involved in stewardship activities.

Impact of interaction and student relationship with others

Zero-order correlations between impact of interaction and relationship with others are shown in Table 97. Correlations among impact of interaction variables range from 0.46 to 0.85, suggesting that these variables are somewhat dependent on each other. Correlations among relationship with others variables range from 0.46 to 0.70, suggesting that these variables are also somewhat dependent on each other. Correlations between impact of interaction and relationship with others range from 0.07 to 0.16.

Table 97

Inter-Correlation Between Impact of Interaction and Student Relationship With Others (n = 787)

	ImpA	ImpF	ImpS	ImpO	Service	Fellows	Forgiv	ConcO
Impact								
ImpA	--							
ImpF	0.52	--						
ImpS	0.67	0.54	--					
ImpO	0.64	0.46	0.85	--				
Relationship/Others								
Service	0.09	0.11	0.07	0.09	--			
Fellowship	0.08	0.13	0.10	0.08	0.56	--		
Forgiveness	0.09	0.10	0.10	0.07	0.47	0.50	--	
Concern/Others	0.14	0.13	0.16	0.13	0.52	0.70	0.46	--

Note. ImpA= Impact Administration; ImpF=Impact Faculty; ImpS=Impact student services; ImpO=Impact other staff; Forgiv=Forgiveness; ConcO=Concern for Others.

To further examine the relationship between impact of interaction and relationship with others, a canonical correlation analysis was performed. Four pairs of canonical variates are possible. The first canonical correlation is 0.18 (3.24% overlapping variance). The second canonical correlation is 0.11 (1.21% overlapping variance). The remaining two canonical correlations were almost zero in effect. With all four canonical correlations included, $\chi^2(16) = 32.05$, $p < 0.05$ ($p = 0.010$). Subsequent chi-square tests were not statistically significant. Therefore, the first pair of canonical variates accounted for the significant relationships between impact of interaction and relationship with others. Canonical loadings, standardized coefficients, canonical correlation, and within set variance (% of variance) are shown in Table 98.

Impacts of interaction that were correlated with the first canonical variate were impact/admin, impact/faculty, impact/student services, and impact/others. Relationships

Table 98

Canonical Correlations Analysis of Impact of Interaction and Student Relationship With Others

Variables	Canonical Loadings	Standardized Canonical Coefficient
	Set 1	
Impact Administration	-0.81	-0.29
Impact Faculty	-0.72	-0.24
Impact Student Service	-0.94	-0.85
Impact Others	-0.73	-0.29
% of Variance	0.65	
Redundancy	0.02	
	Set 2	
Service	-0.48	0.10
Fellowship	-0.66	0.11
Forgiveness	-0.64	-0.29
Concern for others	-0.97	-0.96
% of Variance	0.50	
Redundancy	0.02	
Canonical Correlation	0.18	
Wilks'	0.95	
Chi-Square	32.05	
df	16.00	
Sig.	0.010	

with others that were correlated with the first canonical variate were service, fellowship, forgiveness, and concern for others. The canonical variate indicates that low scores in impact/admin (-0.81), impact/faculty (-0.72), impact/student services (-0.94), and impact/others (-0.73) are associated with low scores in service (-0.48), fellowship (-0.66), forgiveness (-0.64), and concern for others (-0.97). The canonical variate suggests that higher levels of relationships with others (service, fellowship, forgiveness, and concern for others' spirituality) are related to higher student perceptions of impact of interaction by the university personnel on student spirituality. Students' positive perception of the impact of their interaction with university personnel on student spirituality correlated with students who reported more positive relationships with other people. This was demonstrated in students serving others, fellowshipping with others, forgiving others, and being good stewards.

The data presented in this section indicate that student personal spirituality was not related to interactions between students and university personnel. Students' personal attitude about God is not influenced by interaction with university personnel. Students' scores in the areas of spiritual coping, benevolent religious reappraisal, spiritual methods of taking control, active surrender, seeking spiritual support, religious conversion, commitment, meaning to life, perceived love, and belief were high. But the correlational analysis indicated that there was no relationship between the high scores and interaction with personnel.

Students' relationships with God had no association with interactions between students and personnel. Interaction with university personnel has no relationship with

student spirituality in the areas of prayer, meditation, studying the Bible/religious literature, worship, or stewardship.

Students' relationships with others were associated with interactions between students and personnel. Higher levels of interaction between students and personnel resulted in more students' relationships with others. The results indicate that students have fewer relationships with others when there are low levels of interaction between students and university personnel.

Student personal spirituality had no association with perceived impact of interactions between students and personnel on student spirituality. This implies that irrespective of how students perceive the impact of interaction between students and personnel, students' personal spirituality remains the same.

Students' relationships with God were related to student perception of the impact of interactions with personnel on student spirituality. Higher student perception of the impact of interactions with personnel on student spirituality resulted in higher scores in the dimension of students' relationships with God. Although interaction between students and university personnel had no relationship with students' relationship with God, perceived impact of interaction between students and personnel on student spirituality did have a relationship.

Students' relationships with others were associated with student perception of the impact of interactions with personnel on student spirituality. Higher student perception of the impact of interactions with personnel on student spirituality resulted in higher student relationships with others. Both interaction and impact of interaction correlated positively with student relationships with others as a dimension of student spirituality. This implies

that the more interaction students had with university personnel and the more positive students perceived the interaction, the more relationships students had with others.

Summary of Analysis

From the analysis that was carried out from students' responses, the findings can be summarized as follows:

There were no significant differences in the responses between the two universities used for this study. Therefore, the responses were aggregated for further analysis.

Student interactions with university administrators were at best on an occasional level. Student interactions with faculty were at best on a regular level. And student interactions with student services personnel and support staff were at best on an occasional level.

Student age groups had relationship with interaction with university personnel. Older students reported more interactions with university personnel than did younger students.

Students at higher levels of study had more interactions with administrators, faculty, and other staff than did students at lower levels of study. Student interactions with student services personnel were not related to level of study.

Students' religious faith had association with interaction between students and university personnel. Adventist students had significantly higher interactions with university personnel than did students of other religious faiths.

Students perceived the impact of interactions with administrators and student services personnel to be neutral. Students perceived the impact of interactions with faculty, student services personnel, and support staff to be somewhat positive.

Although students generally reported high levels of spirituality, some demographic factors were related to students' level of spirituality. Age had no correlation with student personal spirituality.

In relationships with God, older students meditated, studied the Bible/religious literature, and took part in worship and stewardship more than younger students did. In relationships with others, older students rendered service and involved themselves in fellowship more, and had more concern for others' spirituality than younger students did. Older students practiced forgiveness more than younger students did.

Students at higher levels of study reported a higher level of spirituality. Students in their 3rd year scored significantly higher in prayer. Students at higher levels of study meditated more than students at lower levels of study did. Students in their 2nd year studied the Bible/religious literature more than other students did.

Adventist students had higher scores in all the spiritual sub-dimensions than did students of other religious affiliations, but Adventist students did not have significant differences from African Initiated Churches students in many of the sub-dimensions.

Interactions with university personnel were not related to student personal spirituality. Interactions with university personnel were related to student relationships with God and others. The more positive interactions students had with university personnel, the more students had relationships with God and others.

Student relationships with God (prayer, meditation, studying of the Bible/religious literatures, worship, and stewardship) were related to the perceived impact of interactions with university personnel on student spirituality. Student relationships with others (service, fellowship, forgiveness, and concern for others' spirituality) were related to the perceived impact of interactions with university personnel. Both the interactions and perceived impact of interactions were related to student relationships with others.

The results of this analysis are discussed in Chapter 5. Clarifications on some surprising findings are given under the discussion.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The focus of this study was to investigate the level of interpersonal relationships between students and university personnel, and to explore the correlations between these relationships and student spirituality. Surveys were conducted at two Seventh-day Adventist universities in West Africa, Babcock University in Nigeria and Valley View University in Ghana. This chapter provides a brief summary regarding the statement of the problem, purpose of the study, methodology, and findings. The conclusion of the study is also presented, followed by recommendations and suggestions for further research.

Summary of the Study

Studies show that young people generally are becoming less interested in faith and church (Barna, 2006; Cunningham, 2006; Kinnaman & Lyons, 2007). This has generated a concern in institutions of higher learning (Braskamp, 2007; Coburn, 2007; Smith & Snell, 2009, pp. 4-6). The Seventh-day Adventist church also experiences the phenomenon of youth abandoning their faith. Akers (1976) stated that youth have turned their backs on the mission of the church (p. 1). This state of affairs raised concern among both parents and church leaders (Dudley, 1986, p. 7). Dudley (2000), describing the stark

reality of the problem, claims that 50% of Adventist youth in North America quit church attendance by their mid-20s (p. 35).

Education is a major agency through which young people develop their spirituality. Early American institutions of higher learning recognized that education played an integral role in the spiritual development of students (Hofstadter, 1961; Raper, 2001, p. 13). The Adventist church has an established educational system with the mission of fostering friendship between students and God. Adventist schools are established for students to be instructed in Christian values and to learn to walk with Christ. To Adventists, "education is more than pursual of a certain course of study. It is the harmonious development of the physical, the mental, and the spiritual powers" (E. White, 1903, pp. 13, 15). Adventists understand the object of education to be the restoration of the image of God in humans and bringing them back to the "perfection in which they were created" (E. White, 1903, p. 16).

Despite the many institutions of higher learning established by the Adventist church, the major concerns about young people leaving the church and abandoning their faith still exist. There are programs and activities on Adventist college and university campuses to instill faith in young people, but many Adventist students do not develop a sense of the significance of the Adventist religion. Due to this experience, there is the possibility of the church losing a whole generation of young adults (Dudley, 2000; Merchant, 1977, p. 10).

Studies show that interpersonal relationships are essential to the positive development of young adults. Interpersonal relationships in institutions of higher learning are integral to the intellectual and spiritual development of students. Students acquire

values by imitation, and this imitation is fostered through relationships (Bandura, 1977, p. vii; Fogel, 1993, p. 4). God is relational and he created humans to participate in relationships. The Bible is a book about relationships, and biblical examples show that spirituality is attained through relationships between God and human beings, on one hand, and human beings among themselves, on the other (Fretheim, 2005, pp. 14-17; J. Schwanz, 2008, p. 66; Exod 25:8; 33:11; 1 Kgs 20:35 1 Cor 12:27-28).

The history of Christian education suggests that despite significant changes in approaches to Christian education, interpersonal relationships between students and teachers continue to be a major vehicle for bringing positive change in students. The developmental stages through which teens and young adults are progressing raise the need for mentoring, acceptance, community, and love. Relationships are crucial in meeting these needs in students. Providing positive responses to students' needs builds their spirituality (E. White, 1893, pp. 7, 25).

In Africa, there is much less of a dichotomy between spirituality and peoples' public and private lives. Spirituality is expressed in many of the Africans' relationships (Idowu, 1962, p. 5; Kalilombe, 1994, p. 115; Mbiti, 1990, p. 2). Young people are introduced to their family religion and spirituality from birth, and spirituality is developed through relationships as the children and youth grow in a kinship community. By the time young adults are admitted into university, they are already rooted in spiritual orientation, beliefs, and practices.

As far as it could be ascertained, there has not been any study on correlation between interpersonal relationships and student spirituality in Adventist universities in West Africa. Therefore, the purpose of this study was to discover if a relationship exists

between student spirituality, on one hand, and interactions between students and university personnel, on the other.

Methodology

The population for this study was the students enrolled in Babcock University and Valley View University at the time of the study. The method of data collection employed was a survey design. The survey used was an incorporation of two instruments: the Christian Spiritual Participation Profile (CSPP) by Thayer (1999) and the Multidimensional Measurement of Religious/Spirituality (MMRS, 1999). There were 80 items on the survey instrument to measure student spirituality. Among the 80 items, 28 were from CSPP, 42 were from MMRS, while 10 were generated specifically for the study. The level of interaction between students and university personnel and the perceived impact of the interaction on student spirituality were measured.

The sample for the study was 10% of the student population. Survey questionnaires were given to a randomly selected student sample in a setting where the students responded and returned the questionnaires immediately. The student sample cut across all the levels of study (1st year to 4th year). Interaction between students and university personnel was the independent variable while student spirituality was the dependent variable. Student spirituality was measured in three dimensions: personal spirituality, relationship with God, and relationship with others (Augsburger, 2006, p. 17). The study was conducted in the second semester of the school year. This allowed new students to have enough interaction with university personnel to be able to provide adequate responses to the questionnaire. The total number of students who completed the survey questionnaire with adequate enough information to be used for analysis was 787.

This number represented a 90.46% return rate and 9.84% of the student population.

There were two research questions for the study: (a) What is the level of interaction between university personnel and students on the selected Adventist university campuses in West Africa? (b) What is the correlation between student spirituality on the one hand and the interaction between university personnel and students of the selected Adventist universities in West Africa on the other?

Findings

The preliminary examination of the item mean for each of the three major areas of this study (interaction with university personnel, perceived impact of the interaction, and student spirituality) indicated that there were statistically significant differences in some demographic characteristics (age, gender, and religious faith) between the two universities used for the study (Babcock University and Valley View University). There were also significant differences in student levels of interaction with Deputy Vice-Chancellor for Academics, Academic Advisor, Preceptors/Dean Assistants, and Sport and Game Officer. Further analysis showed that the differences had small effect sizes. This implies that there were differences that had little or no practical effect between the two universities.

There were statistically significant differences between the two universities in the student perception of the impact of interactions on student spirituality. These differences were with the Vice-Chancellor/President, Chaplaincy staff, and Director of Student Employment. The differences had small effect sizes.

There were also significant differences in some areas of student spirituality between the two universities. These areas of significant differences include worship,

stewardship, service, forgiveness, and concern for others' spirituality. The effect sizes of the differences were small.

Since the effect sizes of the significant differences were small, the responses from the two universities were aggregated for further analysis. The findings from the analysis are summarized under the three areas of the study (interaction, perceived impact of interaction, and student spirituality). In addition to these three areas, in this section of the study summaries are given of findings from demographic factors and student spirituality, and of canonical correlations which show the interrelationships between the three areas of study. This was done in an effort to respond to the two research questions for the study.

Interaction

Research question 1 asked: What is the level of interaction between university personnel and students on the selected Adventist university campuses in West Africa? The level of interaction was measured on a scale of 1-4 where 1 = no interaction and 4 = extensive interaction. In this study, positive interaction was defined as 2 = occasional, 3 = regular, and 4 = extensive interactions. For the purpose of interpretation, a mean of 1.50-2.49 was considered occasional, 2.50-3.49 regular, and 3.50-4 extensive.

Interaction With Administration

There were four administrative officers considered in this study: Vice-Chancellor/President, Deputy Vice-Chancellor for Administration, Deputy Vice-Chancellor for Academics, and Director of Student Affairs. The frequency of interaction between students and the Deputy Vice-Chancellor Academics, and students and the Director of Student Affairs was occasional. There was almost no interaction between

students and the Vice-Chancellor/President or the Deputy Vice-Chancellor Administration.

Interaction With Faculty

Seven faculty personnel were considered for the study, five lecturers, the Head of Department (HOD), and the Academic Advisor. Interaction between students and Lecturers "a" to "e" was on a regular frequency. Interaction between students and HOD and Academic Advisor was on an occasional frequency.

Interaction With Student Services

Ten student services personnel were considered for this study. Five were individuals, the Dormitory Dean, Director of Food Services/Matron, Sport/Game Officer, Director of Student Employment, and the Student Work Supervisor, while five were categories of individuals, Preceptors/Dean Assistants, Counselors, Campus Ministry Staff, Cafeteria Staff, and Library Staff. Student interaction was at an occasional frequency with Library Staff, Preceptors/Dean Assistants, Cafeteria Staff, Dormitory Dean, Campus Ministry Staff, Sport/Game Officer, Counselors, and Student Work Supervisor. There was almost no interaction between students and Director of Food Services/Matron and Director of Student Employment.

Interaction With Support Staff

Five categories of support staff were considered for this study, Janitorial Staff, Security Staff, Maintenance/Physical Plant Staff, Grounds Department Staff, and Pastoral Staff/Church Officers. The five categories were referred to as Other Staff in the study. Student interaction was at an occasional frequency with Pastoral Staff/Church Officers,

Security Staff, Janitorial Staff, and Maintenance/Physical Plant Staff. There was almost no interaction between students and Grounds Department Staff.

Overall Index of Interaction

While level of interaction shows the frequency of interaction between students and university personnel, the overall index of interaction indicates the number of university personnel in each category of the study with whom students had positive interaction. Students had positive interaction with five out of seven faculty members, five out of 10 of both individual staff and categories of student services personnel, three out of five categories of support staff, and two out of four administrative personnel. As categorized from the data, positive interaction begins with occasional interaction and continues through extensive interaction. The term positive interaction in this section is not about the quality but quantity of interaction.

One-Way ANOVA

One-Way ANOVA suggested that older students had significantly higher interactions with university personnel than did younger students. Interactions were significantly higher with students at higher levels of study than with students at lower levels of study. Interactions were significantly higher with Adventist students than with students of other religious faiths.

Perceived Impact of Interaction

Students reported personal perceptions of the impact of their relationships with university personnel on student spirituality. The perceived impact of interaction was measured on the scale of, Very Negative (1), Negative (2), Somewhat Negative (3),

Neutral (4), Somewhat Positive (5), Positive (6), and Very Positive (7). The analysis was carried out according to the categories of personnel. For the purpose of interpretation, a mean of 1-1.49 was considered very negative, a mean of 6.50-7 was very positive, and the intermediate categories were given intervals of 0.99 ascending from 1.50.

Perceived Impact of Interaction With Administration

The four administrative personnel that were considered in this study were VC/President, DVC/VP Administration, DVC/VP Academics, and Director of Student Services. Students' perceptions of their interactions with the administrative personnel on student spirituality were on a neutral level.

Perceived Impact of Interaction With Faculty

Students perceived interactions with lecturers and HOD as having a somewhat positive impact on student spirituality. The impact of interaction with the Academic Advisor on student spirituality was on a somewhat positive level.

Perceived Impact of Interaction With Student Services

With regard to student services personnel, students perceived the impact of interactions with Campus Ministry Staff and Counselors on student spirituality to be on a somewhat positive level. The impact of interaction with other student services personnel (Library Staff, Preceptors/Dean Assistants, Dormitory Deans, Student Work Supervisor, Sport/Game Officers, Director of Food Services/Matron, Cafeteria Staff, and Director of Student Employment) on student spirituality was perceived to be on a neutral level.

Perceived Impact of Interaction With Support Staff

Students perceived the impact of interaction with Pastoral Staff to be at a somewhat positive level. The impact of interactions with Janitorial Staff, Maintenance/Physical Plant Staff, Grounds Department Staff, and Security Staff on student spirituality was perceived to be on a neutral level.

Overall Index of Perceived Impact of Interaction

The overall index of perceived impact of interaction indicates the number of personnel whom the students perceived as having a positive impact on student spirituality through interaction. Students perceived their interaction with one out of four administrative personnel to have had a positive impact on their spirituality. Students perceived their interaction with three out of seven faculty members to have had a positive impact on their spirituality. Students perceived their interaction with two out of ten categories of student services personnel, and one out of four categories of support staff to have had a positive impact on student spirituality.

Student Spirituality

Research question 2 asked: What is the correlation between student spirituality, on the one hand, and interaction between university personnel and students of the selected Adventist universities in West Africa, on the other? Student spirituality was measured in three dimensions, personal spirituality, relationship with God, and relationships with others. Each dimension had sub-dimensions, which had items for measurement. Each item was measured on a scale of 1-5, with 1 = strongly disagree,

2 = disagree, 3 = I cannot decide, 4 = agree, and 5 = strongly agree. The personal spirituality dimension measured student attitudes towards particular situations in light of their personal worldview. The relationship with God dimension measured students' commitment to God as demonstrated by spiritual activities in which they engaged. The relationship with others dimension measured students' service to others as a function of their commitment to God.

Student Personal Spirituality Dimension

There were 10 sub-dimensions under the personal spirituality dimension, with each sub-dimension having items for measurement. There were 39 items altogether for measuring this dimension. Student scores were *strongly agree* in eight sub-dimensions and the scores for the remaining two sub-dimensions were at the *agree* level. These are shown in Table 51.

Student Relationship With God Dimension

There were five sub-dimensions under the relationship with God dimension. The dimension had 23 items for measurement. Student scores were *strongly agree* in prayer and *agree* in the remaining four sub-dimensions. Details are shown in Table 52.

Student Relationship With Others Dimension

There were four sub-dimensions under the relationship with others dimension. The dimension had 18 items for measurement. Student scores were at the *agree* level in the four sub-dimensions. The lowest scores were at the concern for others' spirituality, while the highest scores were at the forgiveness. The other categories are identified in Table 53.

Demographic Factors and Student Spirituality

The influence of some demographic factors on student spirituality was explored. The demographic factors considered included age, level of study, and religious group. The influence of these demographic factors was explored on the three dimensions of student spirituality (personal spirituality, relationship with God, and relationships with others).

Age and Student Spirituality

Age did not have significant influence on student personal spirituality. Age had significant influence on four sub-dimensions of the student relationship with God dimension (see Tables 56-59). The level of student commitment as demonstrated in spiritual activities increased with students' age groups. Students of ages 17-18 had the lowest score in four of the five sub-dimensions of relationship with God (meditation, study of Bible/religious literature, worship, and stewardship), while students of age 25+ had the highest score. Relationship with others also increased with students' age groups. Older students had significantly higher scores than did younger students in the four sub-dimensions of relationships with others (service, fellowship, forgiveness, and concern for others' spirituality).

Level of Study and Student Spirituality

In level of study and student personal spirituality, ANOVA indicated that there were mean differences between student levels of study. But further analysis using post hoc multiple comparison procedures showed that the differences were not significant between the groups. In relationship with God, 3rd-year students had significantly higher

scores than did 1st-year students in prayer. Second-year to 4th-year students had significantly higher scores than did 1st-year students in meditation. And in Bible/religious literature study, 2nd-year to 4th-year students had significantly higher scores than did 1st-year students. In relationships with others, ANOVA indicated that there was only a significant difference in the service sub-dimension. Further analysis using post hoc multiple comparison procedures showed that though 2nd-year students had higher scores than did other students, the difference was not significant between the groups.

Religious Group and Student Spirituality

In the religious groups and student personal spirituality dimension, there were significant differences in spiritual method of taking control, religious conversion, and commitment. Religious groups were identified as Adventist, African Initiated Churches (comprising Apostolic, Christ Apostolic, and Deeper Life), Evangelical (comprising Baptist, ECWA, and Methodist), Catholic, Islamic, Pentecostal, and Others (comprising animism, traditional religion, and no religion). In the spiritual method of taking control sub-dimension (trusting God's leadership and guidance in thought, plan, and action), Adventist students had significantly higher scores followed by Islamic students. Although Adventist students had significantly higher scores in religious conversion and commitment than did the students of Evangelical, Catholic, Islamic, Pentecostal, and Others, there was no significant difference between Adventist students and those of the African Initiated Churches. In the relationship with God dimension, Adventist students had significantly higher scores in prayer than did Islamic students but there was no significant difference between Adventist students and the students of all other religious

groups. Adventist students had significantly higher scores in meditation than did the students of all other religious groups except that there was no significant difference between Adventist students and the students of African Initiated Churches and Pentecostals. In studying the Bible/religious literature, in worship, and in stewardship, Adventist students had significantly higher scores than did the students of all other religious groups except that there was no significant difference in any of these sub-dimensions between Adventist students and students from African Initiated Churches. In the relationship with others dimension, Adventist students had significantly higher scores in service than did Catholic and Evangelical students.

Canonical Correlation

Canonical correlation was used to explore the interrelationships between student spirituality and interaction with university personnel as reported by students, on the one hand, and the impact of interaction between students and university personnel as perceived by students and student spirituality, on the other. The correlations were analyzed in terms of the dimensions of student spirituality identified in this study.

Correlation Between Interaction and Student Spirituality

Canonical correlations indicated that interaction variables were somewhat dependent on each other. This implied that a student engaging in positive interaction with one particular faculty or staff member tended to influence that student's further positive interaction with other personnel at the university. Student personal spirituality variables were also dependent on each other. This implied that high levels of spirituality in some areas of a student's spirituality resulted in high levels in other areas.

Correlations between interaction and student spirituality showed that there was little or no relationship between student interactions with personnel and student relationship with God. Although students reported high levels of relationship with God, interaction with university personnel was not identified as an influencing factor.

There was a correlation between student interactions with university personnel and student relationships with others. Low scores in fellowship and concern for the spirituality of others were associated with low scores in interaction between students and university personnel. Positive interactions with students by university personnel correlated with high levels of fellowship and concern for the spirituality of others.

Correlation Between Perceived Impact of Interaction and Student Spirituality

Correlations between impact of interaction with university personnel as perceived by students and student spirituality showed that students' perception of the impact of interaction with particular personnel on student spirituality influenced the perception of impact of interaction with other university personnel. There was an indication of transference of attitude by students towards personnel. Once a student had a negative perception of impact of interaction with one faculty or staff, the tendency was that the student would develop a stereotyped negative attitude towards other personnel.

In the area of student relationship with God, canonical correlations indicated that student attitudes towards prayer, meditation, studying of the Bible/religious literature, worship, and stewardship correlated with that student's perceptions of the impact of his or her interaction with university personnel. If students perceived that interactions with university personnel had negative influences on their student spirituality, student attitudes

towards spiritual activities tended to be negative. Students' positive perception of the impact of their interaction with university personnel correlated with positive student attitudes towards spiritual activities.

Canonical correlations indicated that students' negative attitudes towards service, fellowship, forgiveness, and concern for others' spirituality were associated with negative student perceptions of the impact of their interaction with university personnel on student spirituality. Positive student perception of the impact of interaction with university personnel correlated with positive attitude towards student relationships with others.

Discussion and Conclusions

Interaction

Research question 1 asked: What is the level of interaction between university personnel and students on selected Adventist universities in West Africa?

This study explored the level of interactions between students and university personnel to determine the level of interpersonal relationships that occurred between students and personnel. The study revealed that the level of interactions between students and university personnel was low. On a scale between 1 and 4 (none, occasional, regular, and extensive), student interactions with administrators, student services personnel, and support staff were at best on an occasional level. Student interactions with faculty were at best on a regular level.

The study, through One-Way ANOVA, also revealed that older students had significantly higher scores in interaction with university personnel than did younger students. The interactions were significantly higher with students at higher levels of study (3rd year and 4th year) than with students at lower levels of study. The interactions were

significantly higher with Adventist students than with students of other religious faiths.

Culturally, in West Africa, it is not common for young people to initiate conversation with adults, but when adults begin conversations young people will listen or be involved, even when they are not interested in the topic (Burns & Radford, 2008, pp. 194, 196). Because of this cultural influence, there was the possibility that students kept to themselves until they developed familiarity with personnel before interaction occurred. There was also an indication that more of the students who interacted with personnel at older ages and higher levels of study were Adventists.

Considering the cultural background and socialization patterns of African students, intentionality from adults/personnel on university campuses in initiating and maintaining positive interactions with students is essential to building relationships—which in turn is likely to build spirituality on campus. The period of student newness on campus is a time for personnel to connect students to the community by initiating interaction that will generate positive relationships (Chang, 2007; Palmer, 1998, p. 15). When students are not made to feel an integral part of the university community in their first year on campus, they are much less likely to gain a sense of belonging in subsequent years. Opportunities lost by faculty, staff, and administrators in the first few months are most probably lost forever.

Personnel do not need to wait for students to become familiar and open up in order to show love and care to these students. Young adults generally, and African young adults and students in particular, enjoy associating with adults who impact their lives through positive interaction. Students tend to acquire the values of the people with whom they interact frequently and meaningfully. The effects of positive relationships with

students are long-lasting and help students to attain higher levels of achievement, make better sense of the world, and understand their place in it (King, 2008, p. 57; Lindholm, 2004; Palmer, 1998, p. 15; Rimm-Kaufman, 2012; Viele, 2008, p. 5).

Religious faith should not determine the students with whom university personnel interact. Lindholm (2004), speaking of religious universities, cautioned that the presence of a strong denominational bias may thwart open exchange and personal exploration of issues related to meaning, purpose, and spirituality (p. 10). Administrators and faculty at religious universities may feel that there are more "appropriate" (that is, less controversial) aspects of student development on which to focus than spiritual development (for example, intellectual concerns) (Raper, 2001, p. 19). What Raper identified seems also to be the case in West Africa. This approach is contrary to the aim of Adventist universities, not only in West Africa but everywhere. The purpose and mission of Adventist educational institutions is to connect young people to Christ (Akers, 1976, p. 1; General Conference, 2003, p. 221; E. White, 1903, p. 15). Administrators, faculty, and staff in Adventist universities in West Africa should eliminate any religious bias. The university personnel should see every student as a child of God, in need of restoration. Every policy, decision, and action should be Christ centered and student focused. The university environments should be conducive to open exchange and encourage personal exploration of spiritual development, and the faculty and staff should intentionally and authentically aim to facilitate this.

Quality of interaction is important because of the influence it has on young people. A single interaction may draw young people to Christ if it makes a positive impact (Cannister, 1999, p. 216; Gribbon, 1990, p. 31, Paisley & Ferrari, 2005). The

impact that interaction with adults has on young people serves as a factor for change in the young adults' spirituality. Interaction may be direct or indirect (Rummel, 1991, p. 58). The Administration is a major factor when it comes to the ethos of a university campus. The university administrators may not necessarily have a lot of face-to-face interaction with students, but the policies implemented and messages communicated by administrators do have an influence on students. The administration should see to the development of a university environment that will promote spiritual growth.

University personnel are often overworked. Consequently they have neither the time nor the vigor to dedicate to meaningful one-on-one or small-group interactions with their students. The student-personnel ratio is in many cases too high in universities such as Babcock and Valley View where there is a heavy dependence on student tuition to operate the institution. This imbalance lessens effective interaction with students. However, if the primary aim of Christian education is kept in mind, it becomes incumbent upon university officials to organize the institution and set priorities for personnel so that mentoring of the students takes place. Personnel on Christian campuses must be empowered not just to discharge their required duties, but even more to serve as agents of the Holy Spirit in touching the lives of their students. By God's grace, the ethos of the institution must be filtered through the personnel to facilitate spiritual growth and the restoration of the image of God in students. Working at a Christian institution must be a calling, not merely a job, and this calling must be recognized and fostered by the administrators and the policies they set.

Lack of perception of positive impact may mean that students had no means of connecting with the personnel and thereby developing relationships that could result in

spiritual development. Absence of personnel-student interaction is problematic in terms of positive impact on student development (Larson, 2000, p. 171). Students in this study reported few experiences that could challenge them towards better living or that could motivate them for spiritual growth. There is need for positive and intentional interaction between students and university personnel at Adventist universities in West Africa in order to foster more effectively the restoration of students in the image of God.

Spirituality

This study showed that student spirituality was high. The high spirituality score implied that students had positive attitudes towards spirituality. The high scores could be due to cultural influence and expectations. The spirituality indicated by students may not necessarily be biblical spirituality as defined in this study. Africans generally consider themselves spiritual. Even those who do not have a personal religious affiliation consider spirituality as essential. The community life of Africans allows individuals to identify with the religion of others even when they have no practical involvement in the ritual or activities of that religion. It is difficult to find people who do not believe in a supreme God, although the medium of connection to God may be different (Mbiti, 1990, pp. 1, 2). It is counter-cultural not to belong to a religious group or admit spirituality. The cultural background as it relates to spirituality allows students to identify themselves as being spiritual. This attitude opens the door for influencing youth and young adults along a particular spiritual path.

Irrespective of their own established spiritual practices, many Africans identify and participate in the practices of a community to which they move. This is particularly true when sincere concern for people is demonstrated by the community. It should be noted

that the people's original practices are not abandoned unless they are positively enculturated into the new practices. This is done through mentoring, community experiences, and personal relationships. When young adults move to Adventist universities, it is culturally accepted that they participate in the university's spiritual practices because this is their new community. However, unless they are genuinely enculturated, these practices will remain as activities rather than becoming commitments that replace their original spiritual culture and practices.

Even the Islamic students had high scores in thanking God for salvation through Jesus Christ and in conversion. Islamic student scores remained high even when those scores were the lowest of any of the groups in particular sub-dimensions (for example, commitment, prayer, and meditation). Muslim students in Christian universities are aware of the high regard given to Jesus in the Qur'an. It is common in West Africa for Islamic young adults to associate with Christians and practice Christian values and spirituality. This has resulted in a good number of Islamic organizations adopting Christian practices, to the extent of gathering on Sunday for singing, dancing, and praying like Christian churches do. This is especially true in the western part of Nigeria (Kenny, 1980).

Islamic students scored lower than all groups on studying the Bible/religious literature. This seems contrary to the expectation that Muslims would read the Qur'an regularly, even learning it by heart. These unexpected results could have several possible explanations. For example, the students may not have understood that religious literature as identified in the questionnaire included the Qur'an. However, the more likely explanation is that they were not engaged very much in studying religious literature. The Qur'an is the major, and many times the only Islamic book generally available in West

Africa. The reading of the Qur'an is not promoted as much among West African Muslims as is the Bible among Christians. This offers an opportunity to introduce Islamic students to Christian literature including the Bible, especially if biblical principles are also seen as being practiced in the daily lives of university personnel. If the personnel at Adventist universities in West Africa can show the impact of the Bible and religious literature on meaningful personal spiritual development, this void in the reading of religious literature by Muslim students may be filled.

It would not be counter-cultural or difficult for students to accept and develop a Seventh-day Adventist spirituality if positive community life and a spirit of kinship existed on campus. Where there is low positive interaction between students and personnel, the tendency is that students will maintain allegiance to the communities where they experience care and encouragement. Low interactions between students and personnel in the universities on spiritual issues mirror the results of studies conducted in the United States of America by Lindholm (2004) in which half the students in the study said that their professors never provide opportunities to discuss the meaning and purpose of life and that their professors never encourage the discussion of spiritual or religious matters. High scores in spirituality by students at Babcock and Valley View universities indicated that many students already have a theocentric background, an orientation towards God, and a relationship with him. Engaging in spiritual discussions or the modeling of spirituality by personnel would be readily accepted by students if such opportunities were facilitated. A study by Sandy and Lena showed similar experiences in which most students interviewed wanted to engage in conversation about meaning and spirituality, but their institutions provided few if any opportunities for such dialogue (as cited in

Lindholm, 2004, p. 1). If university personnel see themselves as ministers on campus (Knight, 2006, p. 211), every encounter with students will be considered an opportunity to connect students to Christ.

Howell (2010) asserts that people in the university community have a greater impact on students' spirituality than do those in the overall environment outside the university campus. All personnel may contribute to student spirituality. Students are changed by being loved and appreciated. Therefore, this study suggests that university personnel (administrators, faculty, and staff) in West Africa must be more intentional about modeling positive, healthy behavior and lifestyle patterns that will lead students to know and love Jesus (Feldman, 2008, p. 185; Viele, 2008). Human beings are created for community life (Bonhoeffer, 1930/1998, p. 65). The university should be a friendly community through which student spiritual development will be enhanced. Students in Babcock and Valley View universities should be provided with a community that will enhance their understanding of God and his love. There is need for positive interaction that will help students' spiritual development. The duties and services of university personnel should be fashioned as means to create and develop positive relationships that will connect students to Jesus. The duties and services on an Adventist campus are not an end in themselves but a means to achieving the overarching goal of Adventist education—redeeming students. If student spirituality is ignored, students will be left to struggle with questions about meaning and purpose without the context of community support and challenge (Raper, 2001, p. 19).

There were indications from this study that older students, students at higher levels of study, and students with Adventist backgrounds had higher scores in spirituality.

What was applicable in the area of student-personnel interaction is likely also applicable in terms of student spirituality. Adventist students who were older and studying in the higher levels were more open to participation in spiritual activities. This could be because the personnel in charge of spiritual programs might tend to focus on concerns and topics with which Adventists are familiar and in which they have an interest. In addition, it could be that greater interest in spirituality among many students at the higher levels of study is merely a function of what is being taught at that level in the curriculum (a matter that was not considered in this study).

Correlations

Research question 2 asked: What is the correlation between student spirituality, on the one hand, and interaction between university personnel and students of the selected Adventist universities in West Africa, on the other? This study indicated that the level of student personal spirituality (personal attitude towards God) was high. Student relationships with God, as demonstrated in religious activities, was high. But student relationships with others were not as high as other dimensions of spirituality. Overall, students had high levels of spirituality.

Although generally student spirituality scores were high, there was an indication that older students, those at higher levels of study, and Adventists had higher scores in most of the sub-dimensions of spirituality. This could be the result of the level of interaction between students and university personnel since there were similar indications in the analysis of interaction.

Canonical correlations indicated that student personal spirituality and student relationship with God could be high irrespective of low interactions with university

personnel. This may not necessarily be a biblical spirituality and could be a result of established cultural sensitivity to spirituality. This high level of student personal spirituality and student relationship with God is the same when it comes to the impact of interaction by personnel on student spirituality. Canonical correlations indicated that when positive interaction exists between students and personnel, and there are positive perceptions of the impact, students tend to develop a stronger biblical spirituality as defined in the literature review (see pp. 39, 40).

Student relationships with others were highly correlated with interactions between students and personnel. Higher levels of positive interactions between students and university personnel paralleled higher levels of relationships between students and other people. It is good to note that student relationship with God was highly correlated with student perceptions of the impact of interactions with university personnel. Positive perceptions of the impact of interactions between students and personnel were positively correlated with students' engagement in prayer, meditation, study of Bible/religious literature, worship, and stewardship. Higher positive perceptions of the impact of interactions between students and personnel were also associated with students' development of positive lives of service to others, fellowship, forgiveness, and concern for others' spirituality. It appears that students who experience positive interactions with university personnel may transfer these positive personal experiences into the way they relate to others. This suggests that mentoring is an important part of community building, and that a strong and supportive Christian community is fostered by positive interaction between personnel and students. These findings coincide with those of Garber (2007).

Student spirituality was high irrespective of the interaction with university

personnel. Students had positive attitudes towards God. They demonstrated these attitudes by engaging in religious activities and in positive relationships with others. Since students' personal spirituality was not significantly influenced by age, level of study, or religious affiliation, it could be said that students were already spiritually rooted (not necessarily in biblical spirituality) before they were admitted into an Adventist university. This supports the view that students enter university with varying personality attributes, and spiritual, emotional, and psychological issues (Bryant & Astin, 2008, p. 3; Cooper, Stewart, & Gudykunst, 1982, p. 308; Pascarella & Terenzini, 1991, p. 51; Raper, 2001, p. 17). Mbiti (1990) argues that Africans' spirituality begins in childhood. By the time young people enter university, they have already established a strong sense of their personal spirituality (p. 118). It takes genuine relationship, concern, and care to influence internalized attitudes.

Through relationships with university personnel, students should have experiences that will challenge their previously held values, attitudes, and beliefs (Cannister, 1999, p. 199; McEwen, 2012, p. 350). Education is supposed to make students think, change, and discover a clear sense of self. The university serves as a developmental agent for students to help them discover a clear sense of self and spirituality. The relationships of university personnel with students are significant in helping to determine university effectiveness in this task (Augsburger, 2006, pp. 7-8; Chickering, 1969; Cooper et al., 1982, p. 308; Holmes, 1987, pp. 30, 31; Mathiasen, 1998, p. 374; Parks, 2000, pp. 3, 4, 166; Pascarella & Terenzini, 1991, pp. 58, 59; Wolterstorff, 2002, pp. 10, 13). Adventist universities should therefore create environments that will enhance positive relationships between students and personnel for

the holistic development of students, and for restoration of these students in the image of God.

Adventist universities should be places where the previously held beliefs of students are challenged by the lives of the personnel (Mathiasen, 1998, p. 378; E. White, 1905). Interaction is an important catalyst in the university, where adults model what they desire students to become. Interaction influences the well-being of students (Pascarella & Terenzini, 1991, pp. 16, 58; Paus, Gachter, Starmer, & Wilkinson, 2008, p. 128). If young people have abandoned their faith and church despite many activities and programs, positive relationships and a strong sense of community can help them rebuild their faith and commitment (Kinnaman & Lyons, 2007, p. 34; Parks, 1986).

Students seek participation, purpose, meaning, and a faith to live by, mostly achieved through interpersonal relationships. Students depend on mentoring environments where administrators, faculty, and staff serve as spiritual guides through kinship (see p. 48) and personal relationships. Administrators should be facilitators of these relationships, creating an environment that supports a web of sociality (Stafford, 2001, p. 182).

Students need mentoring to bring them into the knowledge of a loving relationship with Jesus Christ, so that they may follow him according to the gospel mission of the university. Universities should be communities where mentoring is practiced (Bonhoeffer, 1930/1998, p. 65; Garber, 1996, pp. 141, 142; King, 2008, p. 58; Parks, 2000). Where there are few positive interpersonal relationships between students and personnel, students are often held back to the previous levels of their spirituality. Adventist universities are to guide students into biblical spirituality as depicted in the

mission statement of Adventist education. Intentional, positive relationships with students by university personnel should make students understand, love, and live by the purpose of Adventist education, that is, restoration in the image of God.

The main goal of studies is to know God and Jesus Christ "which is eternal life" (Raper, 2001, p. 14). To form a sustaining vision of life and spirituality, young people need interaction with believing and believable adults, in a believing community. Spirituality should be seen as "faith caught, not taught" through interactions with committed persons (Gribbon, 1990, p. 30; McClintock, 1997, p. 18). No matter what programs and mechanisms are in place, no institution can transmit spirituality to young people unless the grounding spirituality of the institution is believed, believable, lived, and engaging the future (Gribbon, 1990, p. 30; Raper, 2001, p. 14).

Building student spirituality has as its goal a future generation of men and women who, having developed a worldview that can stand the test of time when they leave the university environs, will have a long-term commitment to Jesus, his church, and to serving humanity. This long-term commitment is based on the worldview students develop and strengthen through knowledge acquisition, mentorship, and community while in university. The process of building student spirituality through a positive and relational community concurs with the study conducted in North America by Garber (2007). This implies that whether in America or in Africa, human relationships are important to the discipleship process.

The Christian university exists primarily for the purpose of bringing students into a relationship with God, facilitating the development of Christian character, and encouraging Christian service to God and humanity. Administrative duties, research by

faculty, and other services that may be rendered by personnel are all first and foremost to be dedicated to this purpose. If personnel are engrossed in these duties without having the time or inclination to be involved in building students' lives, the purpose of the Christian educational institution is lost.

Limitations

Because of the limited amount of research done on spirituality as it relates to students in West Africa, the survey used in this study was based on survey instruments developed in the West. A number of questions used in the instrument were developed specifically in terms of African concerns, and some questions from the Western instruments were adjusted to reflect a West African understanding. Research undertaken in West Africa in the future would benefit from survey questions validated more specifically to the African context where spirituality is understood and practiced in community.

The survey instrument did not include the frequency with which activities related to student spirituality were performed. In future research, it would be good to include frequencies for clarity on how often and to what degree students were involved in the various spiritual activities.

African culture tends to present itself positively, and the results of this study need to be understood in the context of students giving answers that they felt were expected rather than absolutely honest answers. As a consequence, the results that were obtained presented a very high level of spirituality. This reflects a social expectation that spirituality in West Africa should be high, and students would therefore naturally respond positively in reflecting on their own levels of spirituality. To avoid answers that reflect

these high expectations, the survey questions should be narrowed down to the study of specific communities and ideological perspectives. For example, in this study, the questions could have been more directly focused on discovering evidence for Christian and Adventist approaches to spirituality.

Recommendations

Because the aim of Adventist education is the restoration of the image of God in the student, and this is in part achieved through positive relationships, based on the research conducted in this dissertation, I make the following recommendations.

1. Students from the two universities used for this study clearly indicated a positive attitude towards God and their relationship with him. What is needed is to help students develop a more biblical understanding of their relationship with God through Christ Jesus. The university personnel should see themselves as agents (missionaries) of salvation in restoring students in the image of God. Authentic and positive relationships with the aim of connecting students with God should be intentionally established by personnel from the time students enroll. The Adventist university campus should be a loving community of mentors through whom students see Jesus and experience his love. The personnel should have students whom they mentor throughout the years students spend in the university.

2. Keeping Adventist students committed to their doctrinal beliefs, and helping students who are not Adventist to become aware of the many positive benefits of an Adventist lifestyle are important goals for an Adventist university. The focus of university personnel should be to model for students how to love God and to serve him and their fellow human beings.

3. The university administration should implement programs that will introduce students to serving others. True education should help students to make a positive impact on the lives of others to bring about a better society.

4. The university environment should be conducive to spiritual discussion. The university should be a place where students can think, ask questions, and receive answers about belief, behavior, and values. Personnel should deliberately engage students in spiritual discussion, and the university administration should encourage this by engaging in spiritual conversation with student, faculty, and staff.

5. Spirituality permeates every aspect of African life, and there is no formal distinction between the sacred and the secular. Adventist university personnel should make spiritual programs on campus a way of life, not just activities. There should be effective integration of faith and learning in Adventist universities. Educational systems should be seamless with no dichotomy between the spiritual and intellectual.

6. Students have personal issues they carry in their heart on campus. Personnel should have time to listen to students and empathize. It will not be counter-cultural for personnel to ask students about their concerns and pray for them. Love should be practically demonstrated and lived by personnel for students to see and experience.

7. Adventist university personnel in West Africa should be intentional in mingling with students not only in formal gatherings but also in informal settings (like dining, sports/games, worship, social programs, field trips, and shopping). Administrators should make policies that will enhance positive interpersonal relationships on campus. Administration should implement programs in which students can evaluate how personnel impact students' spiritually.

Recommendations for Further Study

1. It would be beneficial to study the impact of the preconceived knowledge students have about Adventists on student attitudes and behavior in Adventist universities. Exploring this may help the university in its approach to meeting the needs of students attending Adventist universities.

2. Interactions between students and personnel are not at desirable levels as revealed in this study. Future studies on factors that can influence positive interactions between students and university personnel would be of great benefit.

3. How much understanding do personnel have about the mission and goals of Adventist universities? Knowing this will help administrators in the process of recruiting and maintaining personnel committed to building supportive mentoring and community relationships with students in Adventist universities.

4. What is the level of personnel commitment in Adventist universities in West Africa and what is the relationship between this commitment and student spirituality?

5. How may students be reached more effectively during their first year in university? How can students be led to sense a feeling of belonging, and participate more fully in the university ethos during their first year of study? (Incidentally, Juvenal Balisasa is presently engaged in another Andrews University dissertation exploring this question on the campus of Valley View University in Ghana.)

6. It will be interesting to investigate the commitment of students from Adventist universities after their years in the university.

APPENDIXES

APPENDIX A

PILOT STUDY REPORT

PILOT STUDY REPORT

Purpose of Study

The purpose of this study is to examine the relationship between students' spirituality on the one hand, and inter-relationships between university personnel and students in Adventist institutions of higher learning in West Africa on the other. This section presents how the pilot study was conducted with the purpose of getting feedback from a small sample of the potential respondents on the understanding and perception of the survey items. The study is to fulfill the requirement for the course RLED 887 Applied Research.

Research Design

This study will employ a survey research design, which is a study that seeks to establish the relationship of change in measured social facts (McMillan & Schumacher, 2006). Survey research can be both experimental and descriptive. This study is descriptive, and has the purpose of examining the correlation between interpersonal relationships and spirituality. The primary survey instrument to be used was developed from a questionnaire previously used in research by Thayer (1999), The Christian Spiritual Participation Profile (CSPP); and from a standardized instrument, the Multidimensional Measurement of Religiousness/Spirituality (MMRS) (Fetzer Institute, 1999). The instrument for the study was designed to have relevance to the subject population

at the two selected universities. The CSPP deals more with spiritual discipline but there other aspects of spirituality that are not covered which are applicable to African students. There are also some aspects of the CSPP that may not applicable to African students. Examples of areas that may not be applicable include serving in a community agency, using an apartment or dorm to provide hospitality, and relationship with nature as evidence of spirituality. Other areas that may be applicable to African students but are not found in CSPP are taken from MMRS. The design was chosen to get a large sample size and high response rate so as to generate data that can be coded and quantitatively analyzed as objectively as possible.

The questionnaire used for this study was divided into 3 parts: the demography, interaction and impact on spirituality, and personal spirituality. In the design, a checklist was used for the demography section while scales were used for the other sections.

Babcock University was used for the purpose of the pilot study. Prior to sending the questionnaire, the school administration was contacted through email messages and telephone calls. The information sent to Babcock University to guide the conduct of the pilot study which included instructions that there should be ten student participants and that they should represent all the faculties in the university. After the approval of the instrument by the committee, it was sent electronically to the Director of Academic Planning of Babcock University who conducted the study. Apart from the questions on the instrument, there were five other questions the participants were to respond to in order to give their personal input on the instrument. The questions were:

Were you able to understand each of the items on the questionnaire?

Were you comfortable answering the questions?

How long did it take you to respond to the questionnaire?

Do you think the questions are compatible with your experience on campus?

Do you have any suggestion of something to include or remove from the questionnaire?

Participants

According to the feedback from Director of Academic Planning of Babcock University, the study was conducted with ten students who were randomly selected across the four faculties in the university. One day was set aside for the selection when the person who conducted the study went to each of the faculties and chose two students. The fifth and tenth students who passed by were chosen; but three students from the two largest faculties, the fifth, tenth and fifteenth students were chosen. All the faculties were represented not the levels. There were male and female students. The detail is shown in the demographic analysis below.

The students were seated in a classroom and the questionnaire was handed over to them. After they finished they handed over their responses. The responses were parceled and sent to me at Andrews University.

Result

Description of the participants

Age

The ages of the participants range from 17 to 23 as shown in Table 1. One person was age 17 (10%), three were age 20 (30%), four were age 21 (40%), and two were age 23 (20%).

Gender

Six of the participants were male and four were females as shown in Table 2.

Level of Study

Among the 10 participants, level 2 was 5 (50%), level 3 was 1 (10%), level 4 was 3 (30%), while level 5 was 1 (10%). This is shown in Table 3.

Table 1

Age

Age	Frequency	Percent	Valid Percent	Cumulative Percent
17	1	10.0	10.0	10.0
20	3	30.0	30.0	40.0
21	4	40.0	40.0	80.0
23	2	20.0	20.0	100.0
Total	10	100.0	100.0	

Table 2

Gender

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	6	60.0	60.0	60.0
Female	4	40.0	40.0	100.0
Total	10	100.0	100.0	

Table 3

Level

Level of Study	Frequency	Percent	Valid Percent	Cumulative Percent
2nd-year	5	50.0	50.0	50.0
3rd-year	1	10.0	10.0	60.0
4th-Year	3	30.0	30.0	90.0
5th-Year	1	10.0	10.0	100.0
Total	10	100.0	100.0	

Religion

There were 5 (50%) Adventist among the participants, Pentecostal was 3 (30%), and other religion was 2 (2%). This is indicated in Table 4.

Academic Standard

In the area of academic standard, 2 (20%) was excellent, 7 (70%) was good, and 1 (10%) was fair. Table 5 indicates this.

Table 4

Religion

Religious Group	Frequency	Percent	Valid Percent	Cumulative Percent
Adventist	5	50.0	50.0	50.0
Pentecostal	3	30.0	30.0	80.0
Other	2	20.0	20.0	100.0
Total	10	100.0	100.0	

Table 5

Academic Standard

Standard	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	2	20.0	20.0	20.0
Good	7	70.0	70.0	90.0
Fair	1	10.0	10.0	100.0
Total	10	100.0	100.0	

Family Income

Family income among the participants is shown in Table 6. It indicates that 8 (80%) of the participant have their families earning above 250, 000 Naira while 2 (2%) did not indicate their family income.

Family Background

Greater part of the participants has very happy family. Table 7 shows that 7 (70%) have very happy family while 3 (30%) has happy family.

Responses

Responses from the participants indicated that

1. There was a good understanding of each of the items of the instrument as indicated by how the participants responded. One out of ten participants misunderstood the degree of agreement in the scales by using the least degree of agreement (1) to mean the highest degree of agreement.

Table 6

Family Income

Family Income	Frequency	Percent	Valid Percent	Cumulative Percent
Above 250,000	8	80.0	100.0	100.0
Missing System	2	20.0		
Total	10	100.0		

Table 7

Family Background

Family Background	Frequency	Percent	Valid Percent	Cumulative Percent
Very Happy	7	70.0	70.0	70.0
Happy	3	30.0	30.0	100.0
Total	10	100.0	100.0	

2. The respondents were comfortable in answering the questions without irritation, embarrassment or confusion. Most of the students agreed or strongly agreed to each of the indices in the area of personal spirituality. Agree and strongly agree responses range from 70% to 90%. When it comes to indicating interaction with the university personnel and influence of this on student spirituality, 90% responded to all questions and only 10% responded partly. According to their statement, they were comfortable with the questions on the questionnaire.

3. The respondents indicated that it took them an average of 30 minutes to complete the questionnaire.

4. When it comes to interaction with university personnel and spirituality of students, the answer choices were compatible with respondents' experience. According to them: "It is what we experience on campus." This is also shown by the fact that almost all the respondents were able to respond to all questions indicating their levels of interaction and the influence this has on their spirituality.

5. Among the respondents, 90% responded to all questions indicating different levels of interaction and different levels of influence on spirituality. The remaining 10% responded to about 75% of the questions.

6. Some of the items took a long time because, according to them, they had never thought of some concepts in their personal lives especially in the area of personal spirituality.

7. With their understanding of the campus ethos, there was no bias in regards to rating their spirituality based on their interaction with the university personnel. Some of them said they know the situation on campus and are ready to show how it is without bias. Most of them indicated that there was no interaction between them and the university administration. This is also clearly indicated in their response to the influence on their spirituality, which was neutral when it comes to the administration. But with other personnel, the respondents entered different levels of interaction and different levels of influence on spirituality.

The responses given reflect what I wanted in regards to the purpose of the study. The purpose of the study is to show the level of interaction between students and

university personnel and to indicate the influence this has on student spirituality. The respondents indicated different level of interaction and different levels of influence on their spirituality. The respondents also indicated their personal level of spirituality, which is part of the purpose of the study. From the responses, there is the possibility of finding out the levels of interaction between students and personnel and the influence of this interaction on student spirituality. It is also possible to discribe the level of students' personal spirituality.

There was no suggestion from any of the respondents to modify any item of the survey. The participants said that the questionnaire is appropriate to the situation in the university and that from their understanding, there is nothing to include or remove.

Conclusion

The pilot study indicates that the survey may be valid for the purpose for which it was designed. It is also indicated that the length of time assigned for respondents to complete the questions on the survey will be adequate.

APPENDIX B

INSTRUMENT QUESTIONNAIRE

INTERPERSONAL RELATIONSHIPS AND STUDENT SPIRITUALITY QUESTIONNAIRE

Purpose: The purpose of this study is to identify to what extent interpersonal relationships between students and personnel of Babcock University influence students' spirituality.

Risk and Benefit: I understand that there are no physical or psychological risks in participating in this study. I understand that I will not receive any monetary benefits from participating in this study. I understand that my participation in this study is voluntary and anonymous. I understand that this exercise will take me about 30 minutes to complete. I understand that I may discontinue my participation in this study at any time without any penalty or prejudice. I understand that the information collected during this study will be included in a doctoral dissertation at Andrews University, Michigan, USA, and may be presented at professional meetings or published in journals.

Consent: I have read and understood this consent form and have had all my questions answered to my satisfaction. Therefore, by completing this questionnaire I agree to give my consent to participate as a subject in this research study.

MARKING INSTRUCTIONS

- **Use a Dark (No. 2) pencil only.**
- **Do not use ink, ballpoint, or felt tip pens.**
- **Make solid marks that fill the response completely.**
- **Erase cleanly any marks you wish to change.**
- **Make no stray marks on this form.**

CORRECT: ● **INCORRECT:** ⊘ ⊠ ◒ ◔

A. Personal Information: Please give your candid response to the following:

Age: ○ 17-18 ○ 19-20 ○ 21-22 ○ 23-24 ○ 25 or above

Gender: ○ Female ○ Male

Level of Study: ○ 1st year ○ 2nd year ○ 3rd year ○ 4th year

Religious Faith: ○ Adventist ○ Apostolic ○ Baptist ○ Catholic ○ Christ Apostolic ○ Deeper Life ○ ECWA ○ Islam ○ Methodist ○ Pentecostal ○ Other (specify) _____

Your present academic standing: ○ Excellent ○ Good ○ Fair ○ Poor

Your family income per year in Naira: ○ above 250,000 ○ about 150,000 ○ about 100,000 ○ below 100,000

How would you rate your family background: ○ Very happy ○ Happy ○ Unhappy ○ I can't decide

Marital Status: ○ Married ○ Single ○ Widow(er) ○ Divorced

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B. INTERPERSONAL RELATIONSHIPS

1. How much interaction have you had with each of the following university personnel?					2. Rate the impact of the interaction on your spirituality.						
	None	Occasional	Regular	Extensive	Very Negative	Negative	Somewhat Negative	Neutral	Somewhat Positive	Positive	Very Positive
Vice-Chancellor	○	○	○	○	○	○	○	○	○	○	○
Dep. VC Administration	○	○	○	○	○	○	○	○	○	○	○
Dep. VC Academic	○	○	○	○	○	○	○	○	○	○	○
Director of Student Affair	○	○	○	○	○	○	○	○	○	○	○
Choose five of your Lecturers according to the level of interaction.											
Lecturer: a	○	○	○	○	○	○	○	○	○	○	○
b	○	○	○	○	○	○	○	○	○	○	○
c	○	○	○	○	○	○	○	○	○	○	○
d	○	○	○	○	○	○	○	○	○	○	○
e	○	○	○	○	○	○	○	○	○	○	○
Academic Dean of your Faculty	○	○	○	○	○	○	○	○	○	○	○
Head of your Department	○	○	○	○	○	○	○	○	○	○	○
Academic Advisor	○	○	○	○	○	○	○	○	○	○	○
Bursar/Bursary Staff	○	○	○	○	○	○	○	○	○	○	○
Financial Advisor	○	○	○	○	○	○	○	○	○	○	○
Dormitory Deans	○	○	○	○	○	○	○	○	○	○	○
Preceptors/or Preceptresses	○	○	○	○	○	○	○	○	○	○	○
Counselors	○	○	○	○	○	○	○	○	○	○	○
Campus Ministry Staff	○	○	○	○	○	○	○	○	○	○	○
Director of Food Services	○	○	○	○	○	○	○	○	○	○	○
Cafeteria Staff	○	○	○	○	○	○	○	○	○	○	○
Sport/Game Officers	○	○	○	○	○	○	○	○	○	○	○
Social Staff	○	○	○	○	○	○	○	○	○	○	○
Janitorial Staff	○	○	○	○	○	○	○	○	○	○	○
Security Staff	○	○	○	○	○	○	○	○	○	○	○
Maintenance Staff	○	○	○	○	○	○	○	○	○	○	○
Director of Student Employment	○	○	○	○	○	○	○	○	○	○	○
Student Work Supervisors	○	○	○	○	○	○	○	○	○	○	○
Ground Dept. Staff	○	○	○	○	○	○	○	○	○	○	○
Book Store Staff	○	○	○	○	○	○	○	○	○	○	○
Library Staff	○	○	○	○	○	○	○	○	○	○	○
Pastoral Staff	○	○	○	○	○	○	○	○	○	○	○

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C. PERSONAL SPIRITUALITY MEASURE

For each item below, indicate your degree of agreement based on your experience in this university.

	Strongly Disagree	Disagree	Can't Decide	Agree	Strongly Agree
1. I work together with God as partners to get through hard time.					
2. I look to God for strength, support, and guidance in crises.					
3. I see my present situation as part of God's plan for my life.					
4. I feel that God talks to me in every situation of my life.					
5. I try to put my plans into action together with God.					
6. I trust in God's leadership.					
7. I have a sense of the direction in which God is guiding me.					
8. I look to God for my needs.					
9. I believe that God can do all things.					
10. I do my best and then turn the situation over to God.					
11. I depend on God for strength.					
12. I seek God's love and care.					
13. I trust that God is with me.					
14. I look to God for comfort					
15. I look for new life in Jesus Christ.					
16. I pray for total transformation of my life.					
17. I try to change my whole way of life and follow a new path-God's path.					
18. I appreciate all that Jesus did on my behalf.					
19. My faith in God involves all of my life.					
20. I experience the presence of the Divine in my life.					
21. Nothing is as important to me as serving God as best I know how.					
22. I seek God's guidance when making every important decision.					
23. My faith in God restricts my actions.					
24. I try hard to carry my spirituality over into all my other dealings in life.					
25. My faith shapes how I think and act each and every day.					
26. My faith helps me to know right from wrong.					
27. The goals of my life grow out of my understanding of God.					
28. Without a sense of spirituality my daily life would be meaningless.					
29. The meaning in my life comes from the feeling that I am connected to God.					
30. My life is significant because I am part of God's plan.					
31. I am trying to fulfill my God-given purpose in life					
32. My purpose in life reflects what I believe God wants for me.					
33. What I do in my day-to-day life is important to me from a spiritual point of view.					
34. I feel God's love for me directly.					
35. I feel God's love for me through others.					
36. I experience God's love within me and in my life.					
37. God's goodness and love are greater than we can possibly imagine.					
38. Despite all the things that go wrong, I believe that God's love still moves the world.					
39. When faced with a tragic event, I remember that God loves me and that there is hope for the future.					
40. When I pray, I am confident that God will answer my prayer.					
41. When I pray, I sense that God is infinite and holy.					

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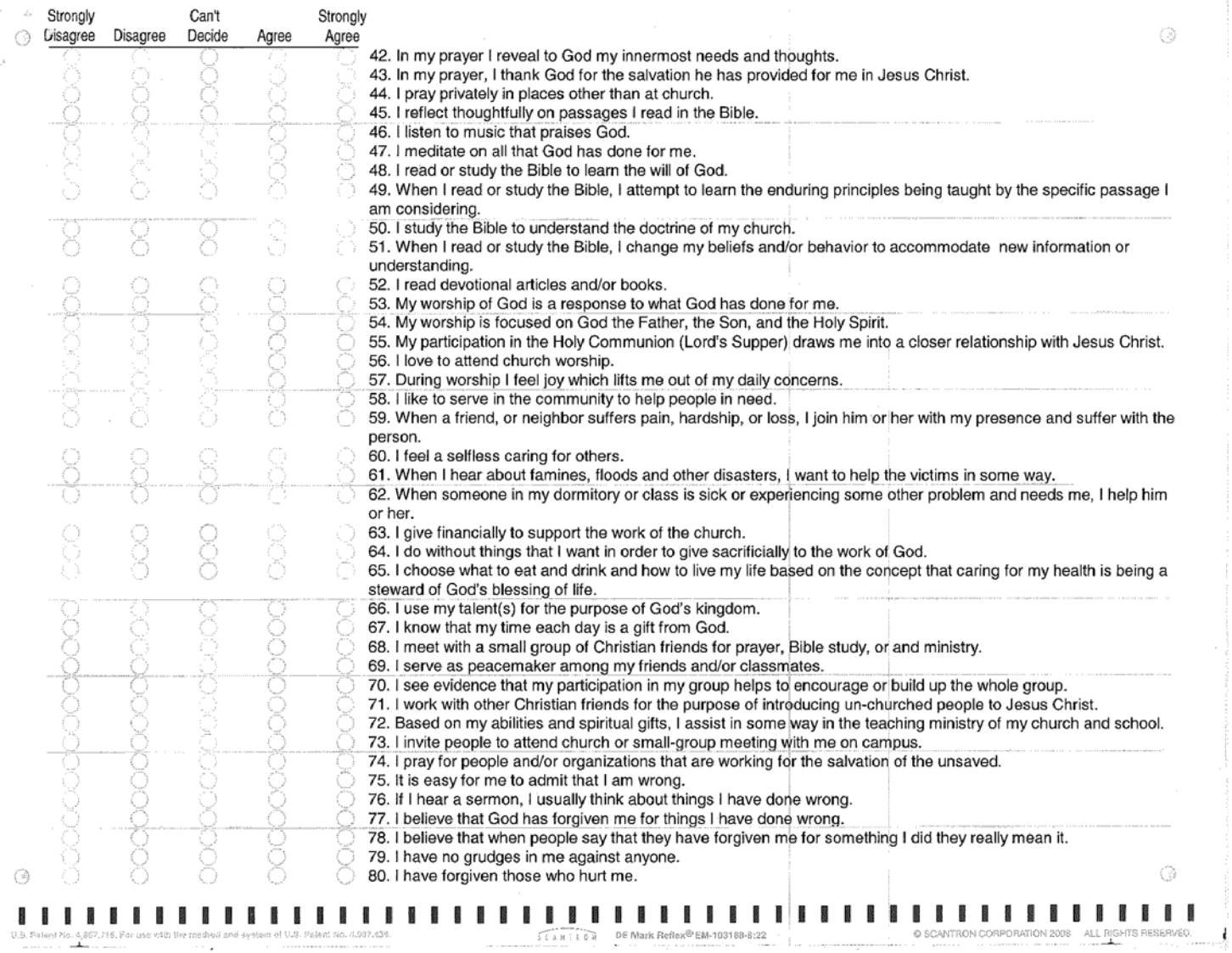

Strongly Disagree	Disagree	Can't Decide	Agree	Strongly Agree	
					42. In my prayer I reveal to God my innermost needs and thoughts.
					43. In my prayer, I thank God for the salvation he has provided for me in Jesus Christ.
					44. I pray privately in places other than at church.
					45. I reflect thoughtfully on passages I read in the Bible.
					46. I listen to music that praises God.
					47. I meditate on all that God has done for me.
					48. I read or study the Bible to learn the will of God.
					49. When I read or study the Bible, I attempt to learn the enduring principles being taught by the specific passage I am considering.
					50. I study the Bible to understand the doctrine of my church.
					51. When I read or study the Bible, I change my beliefs and/or behavior to accommodate new information or understanding.
					52. I read devotional articles and/or books.
					53. My worship of God is a response to what God has done for me.
					54. My worship is focused on God the Father, the Son, and the Holy Spirit.
					55. My participation in the Holy Communion (Lord's Supper) draws me into a closer relationship with Jesus Christ.
					56. I love to attend church worship.
					57. During worship I feel joy which lifts me out of my daily concerns.
					58. I like to serve in the community to help people in need.
					59. When a friend, or neighbor suffers pain, hardship, or loss, I join him or her with my presence and suffer with the person.
					60. I feel a selfless caring for others.
					61. When I hear about famines, floods and other disasters, I want to help the victims in some way.
					62. When someone in my dormitory or class is sick or experiencing some other problem and needs me, I help him or her.
					63. I give financially to support the work of the church.
					64. I do without things that I want in order to give sacrificially to the work of God.
					65. I choose what to eat and drink and how to live my life based on the concept that caring for my health is being a steward of God's blessing of life.
					66. I use my talent(s) for the purpose of God's kingdom.
					67. I know that my time each day is a gift from God.
					68. I meet with a small group of Christian friends for prayer, Bible study, or and ministry.
					69. I serve as peacemaker among my friends and/or classmates.
					70. I see evidence that my participation in my group helps to encourage or build up the whole group.
					71. I work with other Christian friends for the purpose of introducing un-churched people to Jesus Christ.
					72. Based on my abilities and spiritual gifts, I assist in some way in the teaching ministry of my church and school.
					73. I invite people to attend church or small-group meeting with me on campus.
					74. I pray for people and/or organizations that are working for the salvation of the unsaved.
					75. It is easy for me to admit that I am wrong.
					76. If I hear a sermon, I usually think about things I have done wrong.
					77. I believe that God has forgiven me for things I have done wrong.
					78. I believe that when people say that they have forgiven me for something I did they really mean it.
					79. I have no grudges in me against anyone.
					80. I have forgiven those who hurt me.

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APPENDIX C

INTERVIEW QUESTIONS FOR STUDENT AFFAIRS PERSONNEL

INTERVIEW QUESTIONS FOR STUDENT AFFAIRS PERSONNEL

1. When did you serve in student services or student affairs department and for how long?
2. What do you think was the goal of that department then in higher institutions of learning?
3. Do you think the goal or purpose has changed now?
4. If yes, what do you think is the goal now and why do you think so?
5. During your time in the department, were you able to achieve the set goal(s)?
6. How was this department able to enhance interpersonal relationship between students and school personnel?
7. What part did it play in the spiritual development of children, I mean helping them to love Jesus?
8. Do you think this department is still needed in higher institutions of learning today? Why do you think so?
9. What words do you have for anyone serving in that department now?

APPENDIX D

LETTER OF APPROVAL FROM THE ANDREWS UNVERSITY INSTITUTIONAL REVIEW BOARD

Andrews University

January 6, 2010

Isaiah Abolarin
4484 International Ct 65
Berrien Springs, MI 49103

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 09-152 **Application Type:** Original **Dept:** Seminary
Review Category: Exempt **Action Taken:** Approved **Advisor:** John Matthews
Title: Life to Life Transference: The Impact of Interpersonal relationship between Student and Personnel on Student Spirituality at Seventh-day Adventist Universities in West Africa

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions. In all communications with our office, please be sure to identify your research by its IRB Protocol number.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

X Joseth Abara

Administrative Coordinator
Institutional Review Board

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

APPENDIX E

LETTERS FROM VALLEY VIEW AND BABCOCK UNIVERSITIES

From: Dziedzorm Asafo <drasafo@yahoo.com>
To: Isaiah Abolarin <isaiahola1867@yahoo.com>
Cc: John Matthews <johnmatt@andrews.edu>; Seth A. Laryea <Larseth@gmail.com>; Daniel Opoku-Boateng <danoboat@yahoo.com>; Daniel Ganu <dganuk@yahoo.com>
Sent: Friday, February 5, 2010 7:49 AM
Subject: Re: Request for permission to conduct research at VVU

Hello brother Abolarin,
I acknowledge the receipt of the introductory letter from Dr. John Matthews of Andrews University. I saw the reason why I did not get the letter earlier; the address was wrong. Your request to conduct your research at Valley View University is hereby granted. We have the understanding that Valley View University is not responsible for your trip and research in the university, except moral support. Let us know when you will be coming and any special assistance you may need from us.

You are welcome.

Dziedzorm R. Asafo, PhD
VP. General Administraion
Secretary, President's Committee

BABCOCK UNIVERSITY

Office of the Vice President for Academic Administration

December 15, 2009

Institutional Review Board
Andrews University
Berrien springs
Michigan 49104-0355
USA

Dear Sir

LETTER OF COMMITMENT

Greetings to you from Babcock University. I write on behalf of the University Administration to inform you that one of your graduate students, Pastor Isaiah Abolarin, is officially permitted to use our Campus for his doctoral research.

What is more, the University is also willing to render helps that will facilitate the completion of his program with particular reference to his research needs.

Thank you for your understanding in this regard. God bless your ministry.

Yours sincerely

Prof. Chimezie A. Omeonu
Vice President for Academic Administration

APPENDIX F

t-TEST AND ONE-WAY ANOVA RESULTS

t-Test Results

Table 99

t-Test Results (Interaction With Administrators)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
B1p1	Babcock	535	1.44	0.57	-2.57	353	.010	0.20
	Valley View	230	1.58	0.73				
B1p2	Babcock	526	1.42	0.59	-2.65	359	.008	0.21
	Valley View	227	1.57	0.73				
B1p3	Babcock	527	1.66	0.71	-4.38	755	.000	0.35
	Valley View	230	1.91	0.81				
B1p4	Babcock	507	1.74	0.73	0.22	717	.830	0.02
	Valley View	212	1.73	0.81				

Table 100

t-Test Results (Interaction With Faculty)

Variable	Group	*n*	*M*	*SD*	*T*	*df*	*Sig.*	*ES(d)*
B1p5	Babcock	389	3.07	0.81	1.11	582	.266	0.10
	Valley View	195	2.99	0.82				
B1p6	Babcock	386	2.81	0.83	0.72	573	.472	0.06
	Valley View	189	2.76	0.77				
B1p7	Babcock	382	2.70	0.83	0.54	565	.592	0.05
	Valley View	185	2.66	0.80				
B1p8	Babcock	369	2.62	0.81	0.13	551	.899	0.01
	Valley View	184	2.61	0.80				
B1p9	Babcock	354	2.54	0.83	-0.24	534	.812	0.02
	Valley View	182	2.56	0.83				
B1p10	Babcock	520	2.31	0.84	1.94	742	.053	0.16
	Valley View	224	2.18	0.84				
B1p11	Babcock	517	2.09	0.89	5.98	730	.000	0.49
	Valley View	215	1.65	0.93				

Table 101

t-Test Results (Interaction With Student Services)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
B1p12	Babcock	507	1.93	0.94	0.34	354	.735	0.03
	Valley View	213	1.91	1.08				
B1p13	Babcock	512	2.36	1.05	3.71	720	.000	0.30
	Valley View	210	2.03	1.12				
B1p14	Babcock	516	1.55	0.76	-0.74	368	.459	0.06
	Valley View	218	1.60	0.86				
B1p15	Babcock	511	1.64	0.82	-2.55	731	.011	0.21
	Valley View	222	1.81	0.84				
B1p16	Babcock	518	1.43	0.72	-2.35	350	.020	0.19
	Valley View	219	1.59	0.87				
B1p17	Babcock	519	2.16	0.99	2.98	738	.003	0.24
	Valley View	221	1.93	0.99				
B1p18	Babcock	515	1.48	0.72	-4.71	349	.000	0.38
	Valley View	221	1.80	0.89				
B1p19	Babcock	517	1.76	0.91	2.30	436	.022	0.19
	Valley View	218	1.60	0.85				
B1p20	Babcock	519	2.09	0.88	1.32	738	.187	0.11
	Valley View	221	2.00	0.91				
B1p21	Babcock	517	1.54	0.75	0.50	736	.620	0.04
	Valley View	221	1.51	0.80				

Table 102

t-Test Results (Interaction With Other Staff)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
B1p22	Babcock	514	1.30	0.64	-1.71	363	.088	0.14
	Valley View	216	1.40	0.72				
B1p23	Babcock	514	1.46	0.85	-2.81	368	.005	0.23
	Valley View	221	1.67	0.98				
B1p24	Babcock	511	1.26	0.61	-2.20	372	.028	0.18
	Valley View	218	1.38	0.68				
B1p25	Babcock	516	2.35	0.86	0.22	735	.827	0.02
	Valley View	221	2.34	0.90				
B1p26	Babcock	520	2.26	0.96	0.76	379	.446	0.06
	Valley View	219	2.20	1.06				

Table 103

t-Test Results (Impact of Interaction With Administrators)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
B2p1	Babcock	454	4.17	1.46	-3.67	334	.000	0.32
	Valley View	194	4.67	1.62				
B2p2	Babcock	440	4.13	1.41	0.43	625	.666	0.04
	Valley View	187	4.08	1.46				
B2p3	Babcock	443	4.40	1.47	-1.78	633	.076	0.15
	Valley View	192	4.63	1.51				
B2p4	Babcock	435	4.37	1.47	-0.58	618	.563	0.05
	Valley View	185	4.44	1.51				

Table 104

t-Test Results (Impact of Interaction With Faculty)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
B2p5	Babcock	412	5.41	1.44	0.17	605	.869	0.01
	Valley View	195	5.38	1.47				
B2p6	Babcock	406	5.30	1.40	0.19	597	.847	0.02
	Valley View	193	5.27	1.37				
B2p7	Babcock	402	5.13	1.38	-0.03	588	.976	0.00
	Valley View	188	5.13	1.32				
B2p8	Babcock	390	5.01	1.39	-0.02	578	.981	0.00
	Valley View	190	5.02	1.40				
B2p9	Babcock	370	4.95	1.43	-0.52	558	.601	0.05
	Valley View	190	5.02	1.46				
B2p10	Babcock	456	4.78	1.45	-0.90	652	.366	0.08
	Valley View	198	4.89	1.49				
B2p11	Babcock	448	4.42	1.40	0.34	623	.733	0.03
	Valley View	177	4.38	1.50				

Table 105

t-Test Results (Impact of Interaction With Student Services)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
B2p12	Babcock	434	4.09	1.36	-3.14	291	.002	0.28
	Valley View	179	4.51	1.58				
B2p13	Babcock	436	4.28	1.53	-0.93	611	.354	0.08
	Valley View	177	4.40	1.52				
B2p14	Babcock	433	4.53	1.52	0.75	609	.456	0.07
	Valley View	178	4.43	1.58				
B2p15	Babcock	436	4.41	1.49	-3.94	629	.000	0.34
	Valley View	195	4.92	1.54				
B2p16	Babcock	437	3.90	1.31	-2.03	618	.043	0.18
	Valley View	183	4.14	1.38				
B2p17	Babcock	448	3.85	1.35	-1.25	638	.214	0.11
	Valley View	192	4.00	1.42				
B2p18	Babcock	431	3.93	1.24	-2.37	328	.019	0.21
	Valley View	188	4.20	1.36				
B2p19	Babcock	433	3.94	1.28	-1.61	317	.108	0.14
	Valley View	184	4.13	1.42				
B2p20	Babcock	446	3.66	1.47	-4.81	639	.000	0.41
	Valley View	195	4.26	1.40				
B2p21	Babcock	426	3.82	1.20	-2.43	300	.016	0.21
	Valley View	185	4.11	1.45				

Table 106

t-Test Results (Impact of Interaction With Other Staff)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
B2p22	Babcock	425	3.80	1.32	-2.34	602	.020	0.21
	Valley View	179	4.08	1.44				
B2p23	Babcock	428	3.94	1.32	-2.26	305	.024	0.20
	Valley View	180	4.23	1.48				
B2p24	Babcock	411	3.78	1.22	-2.60	585	.010	0.23
	Valley View	176	4.09	1.43				
B2p25	Babcock	456	4.38	1.32	-2.11	345	.035	0.18
	Valley View	203	4.64	1.52				
B2p26	Babcock	456	5.22	1.61	1.01	652	.312	0.09
	Valley View	198	5.08	1.53				

Student Spirituality

Table 107

Personal Spirituality (Spiritual Coping)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C1	Babcock	514	4.54	0.69	1.24	737	.216	0.11
	Valley View	225	4.48	0.73				
C2	Babcock	519	4.78	0.50	0.13	744	.899	0.01
	Valley View	227	4.78	0.50				

Table 108

Personal Spirituality (Benevolent Religion Reappraisal)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C3	Babcock	511	4.57	0.69	0.10	735	.922	0.01
	Valley View	226	4.56	0.75				
C4	Babcock	514	4.36	0.76	-2.64	536	.009	0.21
	Valley View	227	4.50	0.61				

Table 109

Personal Spirituality (Spiritual Method of Taking Control)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C5	Babcock	517	4.43	0.67	-0.12	739	.907	0.01
	Valley View	224	4.44	0.63				
C6	Babcock	520	4.77	0.58	-1.63	629	.103	0.13
	Valley View	226	4.83	0.38				
C7	Babcock	516	4.41	0.76	-0.94	513	.347	0.08
	Valley View	226	4.46	0.63				

Table 110

Personal Spirituality (Active Surrender)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C8	Babcock	517	4.69	0.60	0.11	742	.912	0.01
	Valley View	227	4.69	0.58				
C9	Babcock	517	4.88	0.46	0.62	741	.539	0.05
	Valley View	226	4.85	0.44				
C10	Babcock	517	4.63	0.66	2.84	338	.005	0.23
	Valley View	225	4.44	0.88				
C11	Babcock	518	4.78	0.50	0.38	741	.703	0.03
	Valley View	225	4.77	0.46				

Table 111

Personal Spirituality (Seeking Spiritual Support)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C12	Babcock	517	4.78	0.49	0.12	741	.905	0.01
	Valley View	226	4.78	0.49				
C13	Babcock	518	4.81	0.49	-1.50	513	.135	0.12
	Valley View	223	4.86	0.40				
C14	Babcock	520	4.76	0.51	-0.70	741	.482	0.00
	Valley View	223	4.79	0.44				

Table 112

Personal Spirituality (Religious Conversion)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C15	Babcock	515	4.60	0.72	-0.90	737	.370	0.07
	Valley View	224	4.65	0.61				
C16	Babcock	515	4.66	0.60	-1.05	739	.293	0.08
	Valley View	226	4.71	0.58				
C17	Babcock	516	4.49	0.67	-1.91	739	.057	0.15
	Valley View	225	4.59	0.63				
C18	Babcock	516	4.75	0.62	-2.05	567	.041	0.16
	Valley View	226	4.83	0.46				

Table 113

Personal Spirituality (Commitment)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C19	Babcock	513	4.59	0.65	-2.30	503	.022	0.18
	Valley View	223	4.70	0.54				
C20	Babcock	513	4.54	0.70	0.05	736	.960	0.00
	Valley View	225	4.53	0.65				
C21	Babcock	510	4.59	0.67	-0.72	733	.474	0.06
	Valley View	225	4.63	0.58				
C22	Babcock	512	4.59	0.65	0.48	734	.635	0.04
	Valley View	224	4.57	0.65				
C23	Babcock	505	4.23	0.91	-0.67	727	.503	0.01
	Valley View	224	4.28	0.84				
C24	Babcock	508	4.24	0.83	0.19	730	.851	0.02
	Valley View	224	4.23	0.84				
C25	Babcock	509	4.29	0.78	-1.66	732	.098	0.13
	Valley View	225	4.39	0.74				
C26	Babcock	507	4.47	0.73	-2.25	500	.025	0.18
	Valley View	226	4.59	0.63				

Table 114

Personal Spirituality (Meaning to Life)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C27	Babcock	504	4.29	0.87	-1.13	723	.260	0.09
	Valley View	221	4.37	0.79				
C28	Babcock	506	4.56	0.69	-2.00	501	.046	0.16
	Valley View	222	4.66	0.58				
C29	Babcock	507	4.55	0.68	-3.19	571	.002	0.26
	Valley View	224	4.69	0.50				
C30	Babcock	509	4.72	0.58	-0.70	731	.484	0.06
	Valley View	224	4.75	0.51				
C31	Babcock	508	4.62	0.63	1.17	732	.245	0.09
	Valley View	226	4.56	0.60				
C32	Babcock	498	4.58	0.63	1.32	721	.189	0.11
	Valley View	225	4.51	0.64				
C33	Babcock	504	4.26	0.85	-0.27	784	.784	0.02
	Valley View	224	4.28	0.87				

Table 115

Personal Spirituality (Perceived Love)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C34	Babcock	510	4.63	0.64	0.50	733	.621	0.04
	Valley View	225	4.60	0.66				
C35	Babcock	502	4.36	0.78	-1.68	724	.094	0.14
	Valley View	224	4.46	0.68				
C36	Babcock	509	4.70	0.56	0.18	731	.855	0.02
	Valley View	224	4.69	0.52				
C37	Babcock	508	4.83	0.48	-0.61	731	.542	0.05
	Valley View	225	4.85	0..37				

Table 116

Personal Spirituality (Belief)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C38	Babcock	506	4.79	0.49	-0.17	731	.867	0.01
	Valley View	227	4.79	0.44				
C39	Babcock	510	4.68	0.63	-1.49	531	.137	0.12
	Valley View	226	4.74	0.50				

Table 117

Relationship With God (Prayer)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C40	Babcock	510	4.64	0.67	-2.35	589	.019	0.19
	Valley View	227	4.74	0.49				
C41	Babcock	509	4.70	0.62	-0.90	733	.370	0.07
	Valley View	226	4.74	0.51				
C42	Babcock	530	4.73	0.54	2.80	406	.005	0.22
	Valley View	228	4.61	0.57				
C43	Babcock	527	4.54	0.71	-2.82	555	.005	0.22
	Valley View	227	4.67	0.54				
C44	Babcock	523	4.47	0.83	1.50	745	.134	0.12
	Valley View	224	4.37	0.85				

Table 118

Relationship With God (Meditation)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C45	Babcock	523	4.07	0.88	-0.65	746	.518	0.05
	Valley View	225	4.11	0.80				
C46	Babcock	526	4.35	0.77	-1.28	750	.202	0.10
	Valley View	226	4.43	0.75				
C47	Babcock	525	4.45	0.66	1.73	750	.084	0.04
	Valley View	227	4.36	0.70				

Table 119

Relationship With God (Studying of Bible/Religious Literature)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C48	Babcock	524	4.24	0.82	-2.15	749	.032	0.17
	Valley View	227	4.37	0.69				
C49	Babcock	520	4.13	0.85	-0.35	489	.724	0.03
	Valley View	225	4.15	0.73				
C50	Babcock	525	3.63	1.19	-3.31	447	.001	0.26
	Valley View	224	3.93	1.12				
C51	Babcock	517	4.10	0.88	-1.84	737	.067	0.15
	Valley View	222	4.23	0.86				
C52	Babcock	524	4.12	0.92	-1.16	747	.248	0.09
	Valley View	225	4.21	0.93				

Table 120

Relationship With God (Worship)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C53	Babcock	513	4.20	0.97	0.03	736	.973	0.00
	Valley View	225	4.20	1.04				
C54	Babcock	520	4.50	0.78	-4.22	563	.000	0.34
	Valley View	225	4.72	0.58				
C55	Babcock	512	4.15	0.98	-4.17	488	.000	0.33
	Valley View	224	4.45	0.85				
C56	Babcock	520	4.28	0.93	-3.68	512	.000	0.30
	Valley View	223	4.52	0.76				
C57	Babcock	520	4.31	0.87	-5.05	575	.000	0.41
	Valley View	221	4.60	0.62				

Table 121

Relationship With God (Stewardship)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C63	Babcock	517	4.10	0.82	-2.17	740	.031	0.17
	Valley View	225	4.24	0.78				
C64	Babcock	506	3.94	0.91	-3.65	724	.000	0.30
	Valley View	220	4.20	0.78				
C65	Babcock	516	4.08	1.01	-2.40	736	.016	0.19
	Valley View	222	4.27	0.97				
C66	Babcock	519	4.19	0.87	-2.99	741	.003	0.24
	Valley View	224	4.39	0.75				
C67	Babcock	519	4.67	0.57	-2.57	484	.010	0.21
	Valley View	222	4.77	0.49				

Table 122

Relationship With Others (Service)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C58	Babcock	519	4.18	0.82	-2.98	741	.003	0.24
	Valley View	224	4.38	0.78				
C59	Babcock	518	3.82	0.99	-4.37	461	.000	0.35
	Valley View	223	4.14	0.90				
C60	Babcock	517	3.92	1.05	-3.59	740	.000	0.29
	Valley View	225	4.21	0.94				
C61	Babcock	522	4.18	0.79	-2.64	743	.008	0.21
	Valley View	223	4.34	0.73				
C62	Babcock	516	4.34	0.67	-3.38	738	.001	0.27
	Valley View	224	4.51	0.58				

Table 123

Relationship With Others (Fellowship)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C68	Babcock	513	3.76	1.15	-1.52	460	.128	0.12
	Valley View	221	3.89	1.03				
C69	Babcock	518	4.24	0.77	-1.72	740	.086	0.14
	Valley View	224	4.34	0.72				
C70	Babcock	510	4.14	0.79	-2.68	729	.007	0.22
	Valley View	221	4.31	0.80				

Table 124

Relationship With Others (Forgiveness)

Variable	Group	*n*	*M*	*SD*	*t*	*Df*	*Sig.*	*ES(d)*
C75	Babcock	520	4.04	0.91	-4.80	744	.000	0.38
	Valley View	226	4.38	0.80				
C76	Babcock	519	4.50	0.66	-1.89	742	.059	0.15
	Valley View	225	4.60	0.61				
C77	Babcock	518	4.61	0.63	-3.06	538	.002	0.24
	Valley View	226	4.74	0.50				
C78	Babcock	520	3.87	0.92	-2.83	743	.005	0.23
	Valley View	225	4.08	0.89				
C79	Babcock	521	3.92	1.03	-2.96	744	.003	0.24
	Valley View	225	4.16	1.00				
C80	Babcock	524	4.16	0.92	-3.49	749	.001	0.28
	Valley View	227	4,41	0.80				

Table 125

Relationship With Others (Concern for Other's Spirituality)

Variable	Group	*n*	*M*	*SD*	*t*	*df*	*Sig.*	*ES(d)*
C71	Babcock	513	3.78	1.02	-2.75	433	.006	0.22
	Valley View	223	4.00	0.99				
C72	Babcock	512	3.74	1.11	-4.02	473	.000	0.32
	Valley View	224	4.07	0.99				
C73	Babcock	506	3.66	1.12	-1.35	728	.177	0.11
	Valley View	224	3.79	1.12				
C74	Babcock	508	4.04	0.91	-2.85	731	.004	0.23
	Valley View	225	4.25	0.89				

One-Way ANOVA Results

Table 126

ANOVA (Age/Student Personal Spirituality)

Sub-dimension		*SS*	*df*	*MS*	*F*	*Sig.*
SpiritualCoping	Between Groups	0.271	4	0.068	0.239	.917
	Within Groups	207.041	729	0.284		
	Total	207.312	733			
Benevolent	Between Groups	0.894	4	0.224	0.611	.655
	Within Groups	266.409	728	0.366		
	Total	267.304	732			
SpiritualControl	Between Groups	0.498	4	0.124	0.492	.742
	Within Groups	184.316	729	0.253		
	Total	184.814	733			
ActiveSurrender	Between Groups	0.428	4	0.107	0.561	.691
	Within Groups	138.949	729	0.191		
	Total	139.378	733			
SpiritualSupport	Between Groups	0.303	4	0.076	0.416	.797
	Within Groups	132.804	729	0.182		
	Total	133.107	733			
RelConversion	Between Groups	1.120	4	0.280	1.111	.350
	Within Groups	183.689	729	0.252		
	Total	184.809	733			
Commitment	Between Groups	1.898	4	0.474	1.719	.144
	Within Groups	200.640	727	0.276		
	Total	202.538	731			
MeaningLife	Between Groups	1.554	4	0.388	1.573	.180
	Within Groups	178.320	722	0.247		
	Total	179.874	726			
PerceivedLove	Between Groups	0.352	4	0.088	0.426	.790
	Within Groups	148.807	720	0.207		
	Total	149.159	724			
Belief	Between Groups	2.012	4	0.503	2.172	.071
	Within Groups	166.755	720	0.232		
	Total	168.767	724			

Table 127

ANOVA (Level of Study/Student Personal Spirituality)

Sub-dimension		*SS*	*df*	*MS*	*F*	*Sig.*
SpiritualCoping	Between Groups	1.430	3	0.477	1.674	.171
	Within Groups	206.373	725	0.285		
	Total	207.802	728			
Benevolent	Between Groups	2.143	3	0.714	1.967	.117
	Within Groups	262.857	724	0.363		
	Total	265.000	727			
SpiritualControl	Between Groups	0.313	3	0.104	0.413	.744
	Within Groups	183.299	725	0.253		
	Total	183.613	728			
ActiveSurrender	Between Groups	0.070	3	0.023	0.122	.947
	Within Groups	138.410	725	0.191		
	Total	138.479	728			
SpiritualSupport	Between Groups	0.151	3	0.050	0.276	.843
	Within Groups	132.323	725	0.183		
	Total	132.474	728			
RelConversion	Between Groups	1.784	3	0.595	2.365	.070
	Within Groups	182.224	725	0.251		
	Total	184.007	728			
Commitment	Between Groups	2.356	3	0.785	2.839	.037
	Within Groups	200.006	723	0.277		
	Total	202.362	726			
MeaningLife	Between Groups	1.452	3	0.484	1.972	.117
	Within Groups	176.151	718	0.245		
	Total	177.603	721			
PerceivedLove	Between Groups	1.675	3	0.558	2.731	.043
	Within Groups	146.411	716	0.204		
	Total	148.087	719			
Belief	Between Groups	0.818	3	0.273	1.168	.321
	Within Groups	167.132	716	0.233		
	Total	167.950	719			

Table 128

ANOVA (Religious Groups/Student Personal Spirituality)

Sub-dimension		*SS*	*df*	*MS*	*F*	*Sig.*
SpiritualCoping	Between Groups	1.556	6	0.259	0.903	.492
	Within Groups	203.971	710	0.287		
	Total	205.527	716			
Benevolent	Between Groups	2.631	6	0.439	1.209	.299
	Within Groups	257.200	709	0.363		
	Total	259.831	715			
SpiritualControl	Between Groups	4.551	6	0.759	3.046	.006
	Within Groups	176.818	710	0.249		
	Total	181.370	716			
ActiveSurrender	Between Groups	1.580	6	0.263	1.377	.221
	Within Groups	135.847	710	0.191		
	Total	137.427	716			
SpiritualSupport	Between Groups	0.713	6	0.119	0.644	.695
	Within Groups	131.087	710	0.185		
	Total	131.799	716			
RelConversion	Between Groups	20.416	6	3.403	15.042	.000
	Within Groups	160.611	710	0.226		
	Total	181.027	716			
Commitment	Between Groups	5.386	6	0.898	3.264	.004
	Within Groups	194.715	708	0.275		
	Total	200.101	714			
MeaningLife	Between Groups	2.503	6	0.417	1.712	.115
	Within Groups	171.305	703	0.244		
	Total	173.808	709			
PerceivedLove	Between Groups	1.243	6	0.207	0.997	.426
	Within Groups	145.560	701	0.208		
	Total	146.803	707			
Belief	Between Groups	1.542	6	0.257	1.099	.362
	Within Groups	164.232	702	0.234		
	Total	165.774	708			

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VITA

VITA

Personal Data

Surname (Last name): Abolarin
Other Names: Isaiah Ola
Sex: Male
Place of Birth: Ikun- Ekiti
State of Origin: Ekiti State
Nationality: Nigeria
Date of Ordination: December 12, 1998
Address: 4484 International Ct 65, Berrien Springs, MI, 49103 USA
Telephone: (269) 47-6754 or (269) 277-2921
Email: abolarin@andrews.edu or isaiahola1867@yahoo.com

Education

2008 – 2013	PhD in Religious Education (Andrews University)
2006 – 2007	MDiv (Andrews University)
1998 – 2002	MA Religion (Babcock University, Andrews University Extension Program)
1987 – 1992	BA Theology (Adventist Seminary of West Africa, Andrews University Extension Program)

Professional Experience

2009-2012	Graduate Assistant (Andrews University School of Education)
2003-2006	Youth/Chaplaincy Director (Nigeria Union Mission/ North-Western-Nigeria Union Mission)
2001-2002	Chaplain and Lecturer (Babcock University)
1996-2001	Youth/Chaplaincy Director (West/South West Nigeria Conferences)
1992-1996	Chaplain (Seventh-day Adventist Hospital Ile-Ife, Nigeria)
1991-1992	Associate Pastor (Adventist Seminary of West Africa, Nigeria)

Committees/Associations Served

2005-2006	Member (North-Western Nigeria Union Mission Executive)
2003-2004	Member (Nigeria Union Mission Executive)
2001-2002	Secretary (Student Development Committee/University Life Committee, Babcock University, Nigeria)
2001-2002	Leader (Chaplaincy Team, Babcock University)

1995	Member (Nigeria National Youth Caucus)
1996-2001	Member (West Nigeria/South-West Conferences Executive Committees)

Award

2009	Leadership Excellence Award (Andrews University)
2010	DeHaan Work Excellence Award (Andrews University)

Other Areas of Interest

2011-2013	President (Nigeria Students Association, Andrews University)
2008-2009	President (West-Central Africa Division Students Association, Andrews University)
2007-2009	Chaplain (West-Central Africa Division/Nigeria Students Associations, Andrews University)