

# Interaction between Campus Practices and Students' Faith Preferences: Self-reported Perceptions from Valley View University Students

Juvéнал Balisasa

**ABSTRACT**— *The study sought to assess the extent to which selected practices [Sabbath Observance (SabO), Vegetarianism (Veg), Teachers' behavior (TeachB), Citizenship Grade (CitzG), Week of Spiritual Emphasis (WoSE), and Dress Code (DresC)] interact with students' religiosity in general, and their interest in the Seventh-day Adventist (SDA) faith, in particular at Valley View University. One hundred and forty-seven out of 600 resident students participated in this study. Nonprobability sampling was employed to select participants. Missing data were handled listwise. Outliers were deleted after testing all cases for Mahalanobis  $\chi^2$ . Multicollinearity was not a problem since all tolerance values exceeded .1 and all VIF values were low (<2.5). Since the study is exploratory in nature, a forward-stepping-method logistic regression was conducted to determine which practices (SabO, Veg, TeachB, CitzG, WoSE, DresC) predicted student's interest in the SDA faith. Regression resulted in a fairly good overall model fit of two predictors (SabO and WoSE); -2 Log Likelihood = 91.991, Goodness of Fit (Nagelkerke  $R^2$ ) = .530, and statistically significant in distinguishing between students' interest in the SDA faith;  $\chi^2(1) = 48.987, p < .0001$ . The model correctly classified 81.40% of the cases. Wald statistics (20.576, 6.912 respectively) indicated that SabO and WoSE significantly predicted students' interest in the SDA faith. The odds ratios (8.168, 2.317 respectively) for the two variables indicated fair change in the likelihood of interest in the SDA faith.*

---

Manuscript received May 9, 2014; revised August 20, 2014; accepted August 25, 2014.

Juvéнал Balisasa (balisasa@icloud.com) is with the Theology Department, Valley View University, Accra, Ghana. He is a Rwandese by nationality.

*Key words: Seventh-day Adventist Faith, Sabbath, Vegetarianism, Citizenship Grade, Dress Code, Week of Spiritual Emphasis, Teacher's Behavior, Campus Religious Practices, Logistic Regression, Christian Life.*

## **I. Introduction**

The study of campus impact on students has been of special interest for decades. Besides the long-lasting and growing focus on the interactions between campus culture and students' academic development (DiMaggio, 1982; Blimling et al., 1996; Thomas, 2000; Baker, 2008; Shen, 2012), the interaction of campus practices and student faith and religion has also attracted much attention in the past decade (Henderson, 2003; Shedrach, 2003; Pascarella and Terenzini, 2005; Kazanjia, 2005; Smith and Snell, 2009). It is however important to underscore the fact that most of studies on the issue of campus practices and student development have been carried out almost exclusively in Western cultures. Scarcely does literature significantly feature studies from the African continent in this regard. This tends to perpetuate African reliance on Western educational and institutional-culture models without informed critical contextualization, let alone innovation! This trend is not only observed in secular institutions, but also in religious ones as well.

The purpose of this study is an attempt to examine the relationship between Valley View University's religious practices intended for discipling its community and students' interest in either joining or remaining in the SdA faith.

The main objective of this study is to contribute to elucidating the possible impact Valley View University campus religious life is making on student faith preferences.

With regard to research design and methodology, since the main task of the study consists of describing "relationships that may exist among naturally occurring phenomena, without trying in any way to alter these phenomena" (Grajales, 2013, p.127), and since the study is applied to the population only once, the research is rightly referred to as a quantitative, non-experimental, correlational, cross-sectional survey.

Before delving into the analysis of collected data, a succinct overview of literature is provided to highlight Valley View University's spiritual goal and the key issues African Christian

thinkers consider critical to the Christian lived faith. Furthermore, an attempt is made to extrapolate the literature to the possible interaction of the University's campus practices and student interest in embracing the University's faith.

The discussion of the data that follows is expected to shed more light on the significance of the context and conditions of daily life on embracing a faith among contemporary young intellectuals, on the one hand, and the efficacy of Valley View University's spiritual-growth-intended practices vis-à-vis winning, nurturing, retaining, or reclaiming young African intellectuals into the Seventh-day Adventist faith.

Much as the recommendations from pilot observations can, at best, only justify the need for further studies on the subject, they will in the present case also allude to the indispensability for the worldwide Seventh-day Adventist church to promote, facilitate, and require critical contextualization in all endeavors toward the development of transformational campus-practice models.

## **II. Student Religiosity in Contemporary Literature**

The issue of student faith on campus has become a subject of increasing interest in recent times. For instance, Shadrach (2003) spends a tenth of his book *The Fuel and the Flame* to sample men and women who have impacted the world through their faith developed on campus. This is probably what White (1913, p. 155) had meant when she counseled that the youth rightly trained would hasten the coming of Jesus by carrying His message to the whole world. Indeed, several religious movements, such as Methodism and the Great Awakening, reports Sheppard (2009), were born on campus. Even in our time Christian youth, notably Seventh-day Adventists mostly dominated by students, are advocating and longing for respect for Scripture, appreciation for the Spirit of Prophecy, quest for biblical holiness, vibrant worship experience, passion for lost souls, cultivation of godly relationships, exemplary and abundant lifestyle, enthusiasm for service, commitment to the Seventh-day Adventist Church as God's Remnant Church, and attitude of humility and cordiality (Ramos, 2005, pp. 66, 67). Moreover, campus religious experiences are reported to help solidify students' moral commitments and constructive life practices (Smith and Denton, 2005, p. 242), even though some studies report significant nuances vis-à-vis

Smith's and Denton's conclusion. For instance, Smith and Snell (2009, p. 142) report a decline in the importance of practicing religion between the age periods of 13-17 and 18-23 among American youth and a significant resistance among the youth to switch religious affiliation (p. 108). Students' religious beliefs became more individual and less doctrinaire in the course of their four-year college period (Pascarella and Terenzini, 2005, p. 284).

The question the present study would seek to consider is how Valley View University's faith-related practices influence students' religiosity, especially their potential commitment to the ideals of the Seventh-day Adventist faith.

Additionally, the study seeks to find out whether the resistance to switch religious affiliation and religious individualism as observed among Western youth are applicable to African youth. This question is critical, especially in light of a common belief that Africans are community-oriented people. This is underscored by Ntarangwui (2011, p. 33) who, first of all, quotes the well-known African Christian humanist and apologist Desmond Tutu as saying: "we belong in a bundle of life. We say, 'a person is a person through other persons.' It is not 'I think, therefore I am.' It is rather 'I am human because I belong, I participate, I share'". He then builds on that argument to advise that "the first step to understanding Africans in the realm of their worldview is to see beyond Western individualism and provide room to embrace African collectivism, which I will argue reflects biblical views on Christianity. A sense of community and serving others according to one's blessings is one of the key elements of the early Christian church," (p. 51). If Tutu's and Ntarangwui's arguments hold, then one should expect African students responding more readily to campus practices that tend to build "community-based faith" or "spiritual togetherness" than those that favor individualism. However this will depend on the significance and extent of the quest for community-based faith or spiritual togetherness in Africa in recent times. The ensuing section throws more light on the issue.

### **III. The Quest for an "African" Christianity**

That the world has been longing for practical Christian faith is a transgenerational, transcultural, and undeniable fact, and both Christians and non-Christians share the common stand against

irrelevant Christianity. McDowell (in *Apologetics for a new Generation*, 2009, p.58) illustrates the non-Christian and nonchurchgoers' "extremely bad impression of Christians and Christianity" as she reports that 87% believe the church is judgmental, 85% believe the church is hypocritical, and 86% believe Christianity is phony and unreal.

McDowell calls for "truth in the context of relationships, an apologetic that acknowledges and capitalizes on the fact that truth bears the sweetest fruit when it is planted in the soil of a loving relationship (p. 68)."

In the particular case of Africa, Christianity, as was introduced by Western missionaries, has received bitter criticism, practical resistance, and philosophical as well as theological amendments despite its exponential numerical growth on the continent.

The bitterness is often associated with the difficulty some African thinkers have in dissociating the colonial propaganda from the missionary Gospel commission, since both are reported to have been carried out concurrently and often with the same ideological approach.

On a very mild note, Bediako (1999, p. 268), for instance, laments the situation of the Christian Church in Africa as he sides with Baëta who considers "the apparent foreignness of Christianity" as the basic issue of the Church in Africa and argues that "the [African] church is still a dependent one looking to missionaries from outside for manpower and material resources, dependent in its theology, its liturgy and its church discipline, in fact, in its whole expression of the Christian life." But both Baëta and Bediako would not have, arguably, lamented had Western missionaries succeeded in contextualizing their probably well-intended Christian discipleship agenda.

On this Nketia (1974) provides a glimpse of missionaries' probably sincere but non-transformational approach to discipleship. He remarks that the church "...preached against African cultural practices while promoting Western cultural values and usages. It adopted a hostile attitude to African music especially to drumming, because it was associated with what seemed to Christian evangelists 'pagan' practices." The missionaries did not see anything good in the cultures of their converts simply because, Nketia notes, the African "form of music did not appear to be suitable for the form of Christian worship that westerners were accustomed to" (p.14).

Other writers sound more specific as to the religious and spiritual values that have, presumably, been downplayed by Western thought. Magesa (1997), for instance, argues that "[T]he imperative of

community and harmony that determines the ethical agenda of life in the African Religion deeply concerns the ancestors. By their character and attributes, they link the individual in a clan and the visible and invisible world” (p. 77). Bigirumwami (1979)—the first African Bishop to be appointed in the Belgian colonies and sixth African to be made a Catholic Bishop—initiated in his diocese the syncretic merging of Christianity and ancestral worship which led him to build ancestral shrines in the courtyard of his diocese headquarters. Mbiti (1970) strongly argues for the recognition and incorporation of practices such as divination, mystical powers, witchcraft, sorcery, and magic into the category of spiritual gifts as found in the Bible (I Corinthians 12).

More importantly, the long-brooded “emancipation” of Africa’s quest for an African Christian faith was arguably hatched in 2000 when, according to Mbiti’s (2001) report,

“The Pontifical Council for Interreligious Dialogue (P.C.I.D.) at the Vatican and the Office on Inter-Religious Relations and Dialogue (I.R.R.D.) of the World Council of Churches in Geneva instituted a joint Project in 2000 to explore Africa's contributions to the religions of the world. Twenty-five persons were invited by the two offices to form the Standing Committee.”

Mbiti, definitely one of the most influential African and Africa-based theologians and apologists, reports on the proceedings of the standing committee that was appointed by the P.C.I.D. and I.R.R.D.:

“The Committee sought areas of study that might be given priority of further study. Suggestions included the mediating role of spirits, the role of ancestors vis-à-vis that of Jesus Christ, a holistic understanding of life and what it entails, and a Theology of celebration.”

Mbiti then notes one of the key reasons why the Western style of Christianity is steadily losing ground in Africa by highlighting the rapid growth of African churches that aim at responding to African realities:

“The complex area of religiosity is still prevalent in the use of charms and magic for success in examinations, football matches or sports, law courts, business transactions or

search for good jobs. Likewise, witchcraft and sorcery are a social reality that affects many and leads sometimes to serious accusations and fights in the family and community.”

Then he further links the above practices to Christian African Churches:

“The work of the traditional doctors (medicine men and women) finds parallel in the healing work of the founders and "prophets" of the Independent/Indigenous Churches (that have branched off from Mission Churches and one another). The motto of these Churches would be: ‘We heal, therefore we are.’ They focus on healing and exorcism, which is an expression of partnership with traditional religiosity in moments of crisis. There are about 10,500 of these Churches (2001) and their number continues to grow. Some have expanded to other continents, and there are many instances of people in Europe or America who have come under their influence or joined them.”

#### **IV. The Discipleship Paradigm for the Seventh-day Adventist Church in Africa**

It is about time the Seventh-day Adventist Church in Africa confronted objectively the realities that face Christianity on the continent. Geiger, Kelley & Nation (2012, p.8) posit:

“Everyone is a disciple, but not everyone is transformed. Only one leader brings transformation to His disciples. Discipleship apart from Jesus is nontransformational. It may bring about changes, but it essentially leaves you in the same spiritual state as it found you. The discipleship may provide education, improve behavior, increase happiness, add value, or make the disciple more skilled at a craft. But these are just changes. It’s the reskinning on the same thing on the inside.”

Apparently, the African continent has been ripe for long for the battle between African culture-based Christianity and Westernized Christianity. In this regard, university campuses stand a better chance

of intentionally implementing campus practices that are culture-sensitive in order to foster spiritual emancipation that hinges on interactions between biblical principles for practical Christianity and a cultural as well as logical system.

Would Valley View University's religious/faith campus practices actually make students want to remain in church? Would it prove to have fostered the students' interest in the church? Are African religious values an opportunity or threat to achieving the University's spiritual goals? Needless to note here that the Seventh-day Adventist Church in Africa will not succeed in offering transformational discipleship by merely joining other African Christian thinkers in the de-Westernization of African Christianity or embracing the agenda for Africanization of Christianity, thereby running the risk of turning it into a syncretic movement. These and related questions are explored through the presentation and discussion of the research results as presented in the ensuing sections. The analysis is motivated by Canale's (2013) observation, which brings to light the significant dicey and compelling impact of educational culture on the learner, and seems to underscore, albeit implicitly, the danger of unbecoming and irrelevant practices in education. He holds that "[T]he cultural way of thinking and living we inherit through education enslaves us to sin because it springs from the unregenerated mind of those who chose not to follow Christ... We become what we behold" (p. 85).

Hence the need for human-subject and religious education research endeavors as indispensable companions to biblical and theological scholarship.

## **V. The Relationship between Selected Religious Practices and Students' Interest in the Seventh-day Adventist Faith at Valley View University**

This section of the research describes the research population and sample, explains the method and procedures for data collection, presentation, and analysis, and suggests the interpretation of the results.

### **A. Description of the Sample and Data Collection**

The selection of Valley View University for the study of the interaction between African Christian campus practices and students'



faith switch hinges on three principal reasons. First, the educational philosophy of the Seventh-day Adventist Church (the owner of the University) boldly claims to offer a holistic education that “imparts more than academic knowledge. It fosters a balanced development of the whole person—spiritually, intellectually, physically, and socially.” (A Statement of Seventh-day Adventist Educational Philosophy, 2001, p.1). Secondly, Valley View University itself claims to emphasize “academic, spiritual, vocational, and technological excellence for service to God and humanity” (Academic Bulletin, p.8). The University’s bulletin clearly states in its cardinal goals its practical steps towards affecting student faith. This is enshrined in the spiritual goal as follows:

“The University aims to provide a campus atmosphere that will encourage students to grasp Christian beliefs and values as understood by the SDA Church. Along with at least, 9 credit hours of mandatory religion courses, students participate in various religious activities including worship seminars, religious convocations, camp meetings, mid-week prayer meetings, week- end services, youth fellowships...” (p. 10)

Thirdly, the student’s denominational diversity (Academic Bulletin 2010-2014, p.8) on Valley View University campus hypothetically offers a good sample for observing the potential students’ faith switch.

With these principal reasons, one can assume that the impact of religious practices on students’ likelihood of switching faith should be significant, especially since both the Church and the University intentionally aim at helping students develop spiritually.

## **B. Sampling and Data Screening**

At the time data was collected, the number of resident students on campus was six hundred. The research team sought permission from campus pastors for data collection in the five worship centers on campus. Each worshiper had the chance of receiving a copy, however some declined their participation while others collected the questionnaire but failed to return it to the research team. At the end of the exercise, one hundred and forty-seven students, representing 24.5% of the student population, willingly and successfully participated in the study. Missing data were handled listwise. Outliers

were deleted after testing all cases for Mahalanobis  $\chi^2$ . Multicollinearity was not a problem since all tolerance values exceeded .1 and all VIF values were low (<2.5).

### C. Data Presentation and Preliminary Analysis

Under this subsection, data presentation is reduced to two tables (Table 1 & 2) only. Table 1 basically assembles the frequencies and corresponding percentages of students’ perceptions per variable as well as levels of measurement. Table 2 provides the frequencies of students’ perceptions per variable, religious affiliation, and level of measurement. The information in both tables helps us appreciate the extent to which the selected campus practices interact with students’ general self-reported Christian life and serves as an eye opener for what might be the impact of the selected campus practices on students’ interest in the Seventh-day Adventist faith.

Table 1: Student’s perceptions on the various research variables

Variables	Levels of measurement	Frequency	Percentage
Sabbath keeping enhances my relationship with God	Strongly Agree	98	66.7
	Agree	33	22.4
	I am not sure	7	4.8
	Disagree	6	4.1
	Strongly Disagree	2	1.4
The Vegetarian diet enhances my healthy living	Strongly Agree	37	25.2
	Agree	46	31.3
	I am not sure	38	25.9
	Disagree	16	10.9
	Strongly Disagree	10	6.8
Teacher’s behavior towards students makes me feel loved	Strongly Agree	11	7.5
	Agree	56	38.1
	I am not sure	52	35.4
	Disagree	13	8.8
	Strongly Disagree	14	9.5
The Citizenship grade helps me discipline my life	Strongly Agree	25	17.0
	Agree	34	23.1
	I am not sure	28	19.0
	Disagree	21	14.3
	Strongly Disagree	36	24.5
The Week of Spiritual Emphasis enhances my spiritual growth	Strongly Agree	80	54.4
	Agree	48	32.9
	I am not sure	9	6.1
	Disagree	7	4.8

	Strongly Disagree	2	1.4
The prescribed dress code enhances my Christian modesty	Strongly Agree	61	41.5
	Agree	52	35.4
	I am not sure	19	12.9
	Disagree	6	4.1
	Strongly Disagree	8	5.4

The research results as briefly presented in the table above disclose some interesting preliminary features of the hypothetical expectations as earlier highlighted in the literature.

Student self-reported perceptions of the selected campus practices, namely, Sabbath Observance (SabO), Vegetarianism (Veg), Teachers' behavior (TeachB), Citizenship Grade (CitzG), Week of Spiritual Emphasis (WoSE), and Dress Code (DresC) suggest a highly positive impact of campus practices on students' Christian life. Judging from these self-reported perceptions, the selected practices positively influence students' Christian life in the following order of importance (adding frequencies for "strongly Agree" and "Agree"): SabO, WoSE, DresC, Veg, TeachB, CitzG. It is important to note, especially in relation to Tutu's and Magesa's assertion as quoted earlier, that the trend or gradient of influence of campus practices on student Christian life seems to follow a logical expectation in an African setting. In other words, Sabbath observance (SabO), Week of Spiritual Emphasis (WoSE) and Dress code (DresC) appear to be preeminent because they are likely to define the community identity more than the other practices. Citizenship grade (CitzG) for instance is not surprisingly least influential of all because it is more individualistic—a feature that would not, according to Tutu and Magesa, be typically African.

Table 2: Cross-tabulation of students' perception with their religious affiliation

	SA	A	NS	D	SD	Total
<b>Sabbath Keeping enhances my relationship with God</b>	SDA 76 Non-SDA 13	8 23	2 5	0 5	1 1	87 47
<b>Vegetarian diet enhances my healthy living</b>	SDA 31 Non-SDA 2	27 14	19 17	5 11	6 3	88 47
<b>Teacher's behavior makes me feel loved</b>	SDA 6 Non-SDA 4	38 16	27 17	7 5	9 5	87 47
<b>Citizenship grade helps me</b>	SDA 18	24	19	9	16	86

<b>Discipline my life</b>	<i>Non-SDA</i>	3	9	8	11	15	46
<b>Week of Spiritual Emphasis</b>	SDA	60	21	3	1	2	87
<b>Enhances my spirituality</b>	<i>Non-SDA</i>	13	23	6	5	0	47
<b>Dress code enhances</b>	SDA	45	28	9	3	3	88
<b>My modesty</b>	<i>Non-SDA</i>	11	20	8	3	4	46

Key: **SDA**: Seventh-day Adventist students; **Non-SDA**: Non Seventh-day Adventist students; **SA**: Strongly Agree; **A**: Agree; **NS**: I am Not Sure; **D**: Disagree; **SD**: Strongly Disagree

A very significant feature of students' perceptions grouped by religious affiliation is worth noting. Putting the frequencies for "Strongly Agree" and "Agree" together, there is a noticeable difference between the impact of campus practices on students' Christian life depending on whether these students are Seventh-day Adventists or non-Seventh-day Adventists. For instance, for the enhancement of one's relationship with God by Sabbath observance, while 84/87 (representing 96.55%) of SDA students would either strongly agree or agree, only 36/47 (i.e., 76.59%) of non-SDA students would do so. Concerning the impact of the Week of Spiritual Emphasis on one's spiritual growth, 81/87 (i.e., 93.10%) of SDA students were against, while 36/47 (i.e., 76.59%) of non-SDA students would either strongly agree or agree. Again, with regard to the impact of vegetarianism on student healthy living, 56/88 (i.e., 65.91%) of SDA students were against, while 16/47 (i.e., 34.04%) of non-SDA students would either strongly agree or agree. While the reasons and significance of this noticeable difference between responses of SDA and non-SDA students is not a key object of the of the study, one can at least conjecture that it is due to, among other things, the familiarity of the practices to the SDA students even before coming to campus.

#### D. Logistic Regression Analysis

Regression analysis aimed at exploring how the various research variables possibly predicted students' interest in the Seventh-day Adventist faith (SDA faith), which is the springboard for the various campus practices at Valley View University.

Since the study was exploratory in nature, a forward-stepping-method logistic regression was conducted to determine which practices (SabO, Veg, TeachB, CitzG, WoSE, DresC) predicted student's interest in the SdA faith. Regression resulted in a fairly good overall model fit of two predictors (SabO and WoSE); -2 Log

*Likelihood* = 91.991, *Goodness of Fit* (Nagelkerke  $R^2$ ) = .530, and statistically significant in distinguishing between students' interest in the SDA faith;  $\chi^2$  (1) = 48.987,  $p < .0001$ . The model correctly classified 81.40% of the cases. Wald statistics (20.576, 6.912 respectively) indicated that SabO and WoSE significantly predicted students' interest in the SDA faith. The odds ratios (8.168, 2.317 respectively) for the two variables indicated fair change in the likelihood of interest in the SDA faith.

The overall model for the predictability of students' interest in the SDA faith is  $\ln(\text{odds}) = -5.441 + 2.100\text{SabO} + .840\text{WoSE}$

## VI. Summary and Conclusions

The study aimed at exploring the possible impact of selected campus practices at Valley View University on students' interest in the University's religious affiliation. The exploration took into account the general observation on students' religiosity and spirituality as derived from Western literature and attempted to understand the possible nuances of such observation in the context of an African campus as suggested by some scanty assertions from African thinkers. While individualism and resistance to switch religion are reported to characterize students religious attitude in the West, inherent religiosity (Mbiti et al., 1993) and the spirit of community and togetherness are said to be the driving force in African life-meaning making, which is deeply anchored in religiosity. Preliminary analysis of students' self-reported perceptions showed a generally positive impact of the selected campus practices on student Christian life. Whether this positive impact is wholly attributable to the selected practices or partly to the African inherent religiosity was not assessed in the study. However, there was a noticeable difference of that impact between Seventh-day Adventist and non-Seventh-day Adventist students.

Concerning the possible impact of the selected campus practices on students' interest in remaining or becoming Seventh-day Adventist, logistic regression analysis revealed that only Sabbath observance and Week of Spiritual Emphasis predicted student's interest in the Seventh-day Adventist faith. This analysis, when interpreted in light of the literature we considered earlier, seems to confirm that individualism and resistance to switch religion may not be as real in Africa as they are in the Western world. Rather, inherent religiosity

and practices that tend to bring people together seem to influence African students both in regard to growth in Christian life and in switching religion.

However, it is important to note that this study is only an exploratory endeavor and is only limited to a confined population that would hardly represent the African student community. Therefore, no generalization is warranted at this stage. Rather, the study should be replicated on other Christian campuses in Africa with some overarching practices in order to appreciate the effect of diversity on the outcome of the analysis. That notwithstanding, suffice it to say that the study stimulates interest in finding out more about the interaction between student religiosity/spirituality and campus practices in the African context. Critical to this area of research is Dickson's words as quoted by Bediako (1999) that "'Methodological guidelines for those seeking to elate Christianity to African life and thought' lay to hand in 'questionings and rejections and adaptations that brought about the shaping of the distinctive Hebrew religion which provided the setting for the Gospel' and so finally felt able to insist that African students of theology should not only 'be au fait with African life and thought and with Western theology,' but 'equally...be at home in the Biblical material'" (pp.1-2).

## References

- Baker, C.N. (2008). Under-represented College Students and Extracurricular Involvement: The Effect of Various Student Organizations on Academic Performance. *Soc Psychol Educ II*: 273-298.
- Bediako, K. (1999). *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Era*. Bletchley, Milton Keynes, UK: Regnum Books
- Bigirumwami, A. (1979). Imana y'abantu, abantu b'Imana, Imana mu bantu abantu mu mana. Retrieved January 14, 2014 from [http://en.wikipedia.org/wiki/Aloys\\_Bigirumwami](http://en.wikipedia.org/wiki/Aloys_Bigirumwami)
- Burgess, W.H. (2001). *Models of Religious Education: Theory and Practice in Historical and Contemporary Perspective*. Nappanee, Indiana: Evangel Publishing House.
- Canale, F. (2013). *Secular Adventism: Exploring the Link Between Lifestyle and Salvation*. Lima: Peruvian Union University.
- DiMaggio, P. (1982). Cultural Capital and School Success: The Impact of Status Culture Participation on the Grade of U.S.

- High School Students. *American Sociological Review*, 47 (2): 189-201.
- Geiger, E., Kelley M. & Nation P. (2012). *Transformational Discipleship: How People Really Grow*. Nashville, Tennessee: B&H Publishing Group.
- Handerson S.J. (2003). *The Impact of Student Religion and College Affiliation on Student Religiosity: A Dissertation for Doctor of Education in Higher Education*. University of Arkansas.
- Grajales, T. (2013). *Dissertation development handbook: How to write a dissertation proposal in education and psychology*. Berrien Spring: Centro Hispano para el Diálogo Teológico.
- Kazanjian, V. (2005). Religion, Spirituality, and Intellectual Development. *Journal of Cognitive Effective Learning*, 1: 1-7
- Magesa, L. (1997). *African Religion. The Moral Traditions of Abundant Life*. Maryknoll, New York: Orbis Books.
- Mbiti, S. J. (1970). *African Religions and Philosophies*. New York: Anchor Books, Doubleday & Company, Inc.
- Mbiti, S. J. (2001). Report on “The Contributions of Africa to the Religious Heritage of the World.” Divine Love Retreat and Conference Centre, Enugu, Nigeria. Retrieved July 22, 2012 from <http://wcc-coe.org/wcc/what/interreligious/cd37-14.html>
- Mbiti, S. J., Olupona J. K. and Nyang S. S. (1993). *Religious Plurality in Africa: Essays in Honour of John S. Mbiti*. Berlin: Walter de Cruyter & Co.
- Ntarangwui, M. ed. (2011). *Jesus and Ubuntu: Exploring the Impact of Christianity in Africa*. Trenton, New Jersey: Africa World Press.
- Nketia, J. H. K. (1991). *Studies in African Music*. Ho: New Age Publications.
- Ramos, I. (2005). “What Adventist Young People Really Want.” in *Here we Stand: Evaluating New Trends in the Church*. Edited by Koranteng-Pipim. Berrien Springs, MI: Adventist Affirm.
- Pascarella, E. T. and Terenzini T. P. (2005). *How College Affects Students*, vol.2. San Francisco: John Wiley & Sons, Inc.
- Terenzini, P. T., Pascarella, E. T. and Blimling G. S. (1996). Students’ Out-of-Class Experiences and their Influence on Learning and Cognitive Development: A Literature Review. *Journal of Student Development*, 37(2): 149-162.
- Seventh-day Adventist Church Philosophy of Education. Retrieved Shadrach, S. (2003). *The Fuel and the Flame: Ten Keys to Ignite your Campus for Jesus Christ*. Atlanta: Authentic Publishing.
- Sheppard, T. (2009). *God on Campus: Sacred Causes & Global Effects*. Downers Grove, Illinois: IVP Books.

- Shen, X. and Tian X. (2012). Academic Culture and Campus Culture of Universities. *Higher Education Studies*, 2 (2): 63-65.
- Smith, C. and Snell P. (2009). *Souls in Transition*. New York: Oxford University Press, Inc.
- Smith, C. and Denton L. M. (2005). *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press, Inc.
- Thomas, S.L. Ties That Bind: A Social Network Approach to Understanding Student Integration and Persistence. *The Journal of Higher Education*, Vol. 71, No. 5, Sep-Oct. 2000, pp.591-615.
- Valley View University Academic Bulletin 2010/2014
- White, E.G.1913. *Counsels to Parents, Teachers and Students*. Mountain View, CA: Pacific Press Publishing Association.