PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

TITLE: A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE
SPIRITUAL NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL, ZIMBABWE

Researcher: Mthokozisi Dube

Primary Adviser: Kelvin Onongha, PhD, DMin

Date completed: March 2020

Mentorship is fundamental when confronting students' social and emotional

challenges. Rising cases of child pregnancies, abortion, alcohol and substance abuse,

in addition to reports of sexual orgies and increasing sexual vulnerability of students

pose a challenge to the church and community regarding how to curb these alarming

trends in Zimbabwean schools. The absence of spiritual mentors is evident. As a

result, some students, failing to cope or deal with the guilt and shame brought by their

behaviour, have contemplated committing suicide or dropping out of school

altogether.

This study represents a program development design research which

introduces the study with the situational analysis of the area of study. Chapter two

presented biblical and theological foundations for a High School mentoring program

and chapter 3 reviewed relevant literature on the subject. Chapter four is mixed-

method research design. In-depth personal interviews and focus group interviews

were conducted and a questionnaire administered to students to validate the qualitative research. Chapter five is a description of the program developed to address the challenges, based upon the theological, theoretical and field researches conducted and how it was implemented and evaluated. Chapter six is a summary, conclusion and recommendations.

The mentorship program resulted in much-improved school connectedness among students. Students who participated in the program as compared to those who did not were found to have increased self-awareness were more prepared to deal with social challenges as well as increased self-esteem. Teachers, too, were better able to relate to the students as a result of their participation in the program.

The program presents a model that could be replicated in other similar schools with similar results. It details specific steps that could be taken to implement the program and how to evaluate the program.

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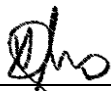
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A project

presented in partial fulfillment

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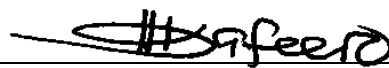Master of Chaplaincy

by

Mthokozisi Dube

May 2020

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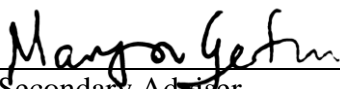AT BULAWAYO ADVENTIST HIGH
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APPROVAL BY THE COMMITTEE:

_____

Primary Adviser
Kelvin Onongha, PhD, DMin

_____

Secondary Adviser
Mary Getui, PhD

_____

Programme Director, MChap
Israel Kafeero, PhD

_____

Dean, Theological Seminary
Davidson Razafiarivony, PhD

AUA Main Campus

Date: May 2020

To my father, Branson Dube.

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LIST OF ABBREVIATIONS

BAHS   Bulawayo Adventist High School

CLEAR   Connect, Listen, Explore, Acknowledge and Respond

HOPE   Honor, Observation, Probe and Evaluate

WZC   West Zimbabwe Conference

ACKNOWLEDGEMENTS

CHAPTER 1

INTRODUCTION

Bulawayo is the second-largest city in Zimbabwe with a population of about 700, 000 by 2018. The city fondly known as the City of Kings is home to Ndebele speaking people who comprise the second-largest tribe after the Shona speaking people, who occupy primarily the Eastern, part of Central and North East parts of Zimbabwe. The city's dominating industries, which once were the economic driving force of the nation have since become virtually redundant due to persistent economic decline in recent years. Despite the economic challenges, the city continually attracts tourists and prospectors seeking investment opportunities.

At the heart of the city's low-density suburban area is located a school; a relic of the former colonial era. This school which previously served the elite white community during the colonist era is now Bulawayo Adventist High School (BAHS) run by the Seventh-day Adventist Church under West Zimbabwe Conference.

Its imposing, majestic, Victorian structures, vestiges of the past era, tower high over the vicinity, displaying her former pride. The school is boarding more than 635 students from around the city and is serviced by a contingent of 35 teaching and 12 non-teaching staff. The school caters for the city's middle to high-income earners, who seek an Adventist education for their children.

Bulawayo Adventist High School or BAHS as it is commonly referred to is the only Adventist High School run by the West Zimbabwe Conference within its territory in the city of Bulawayo. The Conference has 30 other elementary and

secondary schools outside the city. It is the pride of the Adventist Church in the region, because of its strategic location and high academic achievement comparatively within the region according to the Ministry of Education Regional statistics.

Of the 635 students, more than 60% are Adventists and comprise diverse ethnic backgrounds. Among the 35 teaching and non-teaching staff, 28 have National diplomas, ten possess university postgraduate education degrees, and three have acquired master's degrees. The rest are without educational attainment among whom are the ancillary staff. The school presents a highly qualified staff compliment by any regional standard.

Recently, the conference assigned a chaplain to serve in the school. The chaplain works with a spiritual committee of volunteer teachers to provide ministry to students and members of staff. Students are also assigned duties to lead in worship services on a rotational basis. Although this arrangement provides spiritual nurturing opportunities for the staff and students, there is an evident absence of a deliberate mentorship plan at the school to meet the specific social problems confronting students. The spiritual master plan currently available entails spiritual goals, mission statements, values and daily programs of how to realise these goals.

Within the last decade, there has been an increase in child delinquencies affecting school-going children.[1] School policies regarding student infractions have stiffened calling for harsher penalties to curb the rising cases of student delinquencies. The ministry of education has documented cases of sexual abuses in several schools perpetrated mostly by male teachers upon female students. Alcohol and substance

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[1] Morgan Chitiyo et al., "Understanding the Causes and Management of Problem Behaviour in Zimbabwean Schools: Teacher Perceptions," *International Journal of Inclusive Education* 18, no. 11 (November 2, 2014): 1091–1106.

abuse previously unheard of, have in recent years become commonplace among school children, in some cases even within the school premises.

Schools, once considered safe havens, have deteriorated to hubs of various social misdemeanours and vices. Some parents now dread sending their children to school, knowing the risks they are taking by doing so. This has led to parents and school authorities blaming this situation on teacher's failure to execute their duties while some have called for stricter penalties as a deterrent to student misconduct. Some teachers have shifted the blame to the Ministry of Education policies that make it almost impossible to discipline school children freely and have attributed social deviance to the lack of disciplinary measures.

Statement of the Problem

Rising cases of child pregnancies, abortion, alcohol and substance abuse in addition to reports of sexual orgies and increasing sexual vulnerability of students pose a challenge to the church and community regarding how to curb these alarming trends in Zimbabwean schools. The absence of spiritual mentors is evident. As a result, some students failing to cope or deal with the guilt and shame brought by their behaviour have contemplated committing suicide or dropping out of school altogether.

Purpose of the Study

The purpose of this study is to develop a mentorship program that may be used to train teachers and pastors to provide an effective ministry to students in BAHS. The training will equip the caregivers in meeting the social, emotional and spiritual challenges faced by students. A mentorship module will be developed, implemented and evaluated to determine its effectiveness.

Justification

There is a need for a mentorship program to cater to the spiritual needs of the students at BAHS. Spiritual needs are the greatest needs of students.[2] Of the 635 students, more than 60% are Adventists. Any change in behaviour will directly impact the church's image within the community and because the church has a responsibility to seek the lost and restore the fallen a program of this nature is imperative. Furthermore, the continued absence of a viable strategy to respond to the emotional and spiritual issues confronting young people will only continue the haemorrhaging of the youth, who constitute vital resources for the church and society

This program has the potential for turning the school into a caring community, a refuge for children who suffer from various forms of abuse. It will create an atmosphere of acceptance, where they can deal with challenges in a healthy manner. Parents indirectly benefit from this research as their children are nurtured and mentored, thereby finding the resources to cope with the challenges associated with delinquent behaviours. The community in Bulawayo will also benefit from this research, as less truancy will be manifested due to the mentoring of students.

Delimitations

The research is being delimited to BAHS because of its proximal convenience and due to the rich diversity found within its student profile. The research shall be restricted to form five students because they have been longer in school. Unless otherwise stated all Scriptural quotations shall be from the King James Version.

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[2] Roger L. Dudley, *Valuegenesis: Faith in the Balance* (Riverside, CA: La Sierra University Press, 1992), 67.

Methodology

This study represents a program development design research. Chapter one is an introduction to the study. It presents the background problem, purpose and objectives of the study. Chapter two presents biblical and theological foundations for a High School mentoring program.

Chapter three is a review of the literature on the subject of High school mentoring. It examines recent literature available on the subject. Chapter four presents a mixed-method research design entailing qualitative and quantitative research. In-depth personal interviews were conducted with knowledgeable persons and focus group discussions held with teachers and students. These interviews were conducted as per appointment at times convenient to the respondents.

The researcher also surveyed selected students. An evaluation was conducted several months later to assess the success of the mentoring program employing brief surveys with an administrator, two teachers and four students.

Chapter five describes the program developed based upon the theological, theoretical and field researches conducted. The program was implemented, monitored and evaluated to determine its viability.

Chapter six is a summary and conclusion from research findings. The study also provides recommendations for a successful ministry model and directions for further research on this subject.

Expectations

At the culmination of this research, it was anticipated that a mentorship module would be developed which would be beneficial to other schools. It was also expected that at the end of this study two male and two female teachers would have received training and been equipped with skills on how to mentor students in the

school and to partner with the researcher in training teachers in other schools. It is was also hoped that BAHS would serve as a model for bench-marking this care plan to other schools and become a resource and training centre for other schools. It was further hoped that as a result of a caring climate fostered within the school, there would be a reduction of delinquent behaviour, measured by a decrease in disciplinary cases.

Finally, the researcher hoped that West Zimbabwe Conference education and chaplaincy departments would respectively adopt this module as a mentoring plan, and training manual for equipping and orienting persons assigned with chaplaincy duties.

Definition of Terms

In this research, the term campus is applied to a high school academy. The researcher is aware of the inferences associated with the use of this term in universities and colleges, and that it is not usually applied to academies. Due to the rising need for chaplains in high schools and academies, the researcher has taken the liberty to apply it to high schools. Mentorship used here refers exclusively to the traditional model. In this research, it is defined as a developmental relationship where the senior assume a helping role with the junior. [3]In this model, teachers assume the expert role of guiding the students who are perceived as junior and in need of guidance.

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[3] Janet W. Colvin and Marinda Ashman, "Roles, Risks, and Benefits of Peer Mentoring Relationships in Higher Education," *Mentoring & Tutoring: Partnership in Learning* 18, no. 2 (May 1, 2010): 121–134.

CHAPTER 2

THEOLOGICAL FOUNDATION FOR CAMPUS
MENTORSHIP

This chapter explores biblical principles for mentorship and care applicable to

a spiritual care model for youths in a campus context. It thus examines scriptural texts

that support a mentorship plan. Beginning with Garden of Eden narrative where can

be observed the earliest typology of a school model, it will proceed to survey the

schools of the prophets, to discern a biblical mentorship plan that informs the teacher-

mentor relationship.

Further, it will extract some lessons from God's dealings with the children of

Israel to mirror certain specific aspects of guidance, care, advocacy, compassion and

counselling to define the role of mentorship. Several metaphors and images of

pastoral care employed in the bible will be surveyed and shown as to how they help

define and refine the work of mentorship. The chapter will explore the extent to which

Jesus' incarnation ministry could apply as a model for campus ministry. It then draws

inferences on the biblical vision for mentoring through an analysis of some specific

biblical texts that relate to mentorship. Some statements from Ellen White on

principles of mentoring, the role and qualities of mentors will be considered last

before concluding.

<h1 style="text-align:center">Biblical Concepts of Campus Ministry</h1>

A study of the bible reveals some concepts that can apply to a school model. The term mentorship, however, is not explicit; the thought is there in the bible. Both the Old Testament and the New Testament convey this concept in varying ways.

Eden as a Model of Campus Context

After creation, God placed the first parents in the Garden of Eden. Eden meant "abundance" or "luxury"[1] Not only was this place to be their dwelling home (Gen 2:8), but God also added work to their existence, they were to dress and keep it (Gen 2:15). It is noteworthy to observe that God places humans in a garden, a place that would need constant and continual care and tending to sustain. The Garden of Eden shows the necessity of work even before sin and its value in the development of moral character and in sustaining of health.

Role of work in mentorship. Work was made a part of man's existential purpose. Such work was not to be grievous or painful, but light, as compared with their lot after sin. The plants, flowers, and trees of Eden was cultivation from the hand of man and would speedily have degenerated without his attention.[2] This work was necessary even during a state of innocence, God would not suffer man to live in indolence. It was a safeguard against temptation, it ensured their happiness and was compatible with their most ideal existence.[3]

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[1] Tremper Longman III, *Genesis*, ed. Scot McKnight (Grand Rapids, MI: Zondervan Academic, 2016), 46–47.

[2] Thomas Whitelaw, "Exegesis of Genesis," ed. H. D. M. Spence, Pulpit Commentary (PC) (Toronto, Canada: Funk and Wagnalls, 1919), 43.

[3] Ibid.

The commission to Adam "to keep" (Gen 2:15) is regarded a "veiled hint that dangers threatened to wrest it from him should he not be watchful."[4] The verb "to keep," (Gen 2:15) *"shamar"* means "to guard," "to watch," "to preserve," "to observe" or "hold fast."[5] This could refer not to wild animals as some commentators have suggested, but to the adversary who threatened their right to rulership. Humans are involved in the productive work of husbandry which can be regarded as God's balance between, "ornamental and utility"[6] purposes. The role of work in a mentorship program cannot be underestimated.

Eden as a school. The Edenic home mirrors the ideal campus setting. While the dimensions of their Edenic home are not ascertained, the garden presented a dwelling place for the pair. The word "garden" from "gana" means to cover, hence the garden was protected by a fence. The bible does not stipulate whether Adam and Even could travel beyond the Garden of Eden or were constrained within; however, it would appear that the Eden provided all their needs. The Garden was a "fair spot, specially planted and fenced about for the temporary residence of the innocent pair"[7]The Greek Septuagint has *paradeisos,* which is closely linked to the Old Persian *pairi-daeza*, meaning "an enclosed park"[8] Eden designated a wider geographical location of which the garden was a part.[9]

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[4] Francis D. Nichol, "'To Keep' [Gen 2:15]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1976 1954), 224.

[5] Ibid.

[6] Nichol, "'To Keep' [Gen 2:15]," 223.

[7] Thomas Whitelaw, "'The Garden of Eden,' [Gen 2:8]," ed. H. D. M. Spence, Pulpit Commentary (PC) (Toronto, Canada: Funk and Wagnalls, 1919), 10.

[8] Nahum M. Sarna, *The JPS Torah Commentary: Genesis* (Jerusalem, Israel: The Jewish, 1989), 18.

[9] Daniel Gurtner and Benjamin L. Gladd, eds., *From Creation to New Creation: Biblical Theology and Exegesis*, vol. 1 (Peabody, MA: Hendrickson, 2013), 10.

God's teaching aids. There was ample gratification for all the different parts of human's complex nature; for mental powers, Adam had the study of the works of God, for social affections he was given a loving partner and for his spiritual growth he also gave nature.[10] At Eden they both dwelt as students and interacted with God as instructor, who occasionally visited the pair in the cool of the day (Gen 3:8).

Eden presents a model of a campus setting where students (Adam and Eve) receive their training from their teacher (God). It is unfortunate that despite having God as their instructor, they still failed the test and were dismissed from their home. Eden was, "a picture of primeval life" a model of an ideal life.[11]

God's methods of instruction. God's method of instruction yields several principles in mentoring. Firstly, the value of presence and proximity. God is depicted as visiting the pair (Gen 3:8) personally. Adam and Eve could have benefited much from a visit from any one of the angels that God could have assigned, yet God personally instructs them. This principle suggests that mentorship is person-to-person effort. There is potency in a personal touch. It validates the mentee's learning efforts and demonstrates value that the mentor places on the mentee.

Secondly, God balances his intermittent visits with his absence. It would appear from the bible narrative that God chose to visit the pair at the same or usual time each day. The phrase, "I heard thy voice in the garden" (Gen 3:10), seems to suggest an occasional visitation schedule which Adam was now accustomed to. God's absence during the early part of the day allows space which was necessary for the

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[10] Ibid., 1:44.

[11] Joseph S. Exell, *Homiletical Commentary on the Book of Genesis* (Garden City, NY: Funk and Wagnalls, 1892), 43.

exercise of freedom. God was not present continuously breathing over their shoulders, but withdrew to allow them periods of repose during his absence.

Thirdly, the very presence of the enigmatic tree of the knowledge of good and evil reveals that man was a free moral agent.[12] The definite article, "the" in the phrase, "the tree of *the* knowledge" (Gen 2:17) [emphasis mine] signifies the tree could not "provide any and every kind of knowledge, but only a certain sad knowledge of evil in contrast with good"[13] It is important to say that the garden was a place of probation that was necessary to develop character and to test their fidelity" [14]Presence does communicate care. Mentors realize the importance of ministry of presence with intent to impact on their relationship with their mentees.

Mentoring in the Schools of the Prophets

There were in Israel schools for the sons of the prophets. R Price, an Old Testament scholar sees these schools as founded upon the prophetic order of Deut 18:15, "The Lord shall raise up for you a prophet like me from your midst, from your brethren" This order is more pronounced during the time of Samuel.

The influence from these schools of the sons of the prophets, continued to be felt through the subsequent history and literature down through the Old Testament period. The earliest of these guilds is one recorded in 1 Sam 10:2-5. They constituted a considerable number (2 Kgs 2:16), in Gilgal the bible mentions the presence of 100 sons of the prophets (2 Kgs 4:43), at Jericho Elijah and Elisha seem to be

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[12] Francis D. Nichol, "'Tree of Knowledge of Good and Evil' [Gen 2:17]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1976 1954), 224.

[13] Nichol, "'Tree of Knowledge of Good and Evil' [Gen 2:17]," 224.

[14] Whitelaw, "'The Garden of Eden,' [Gen 2:8]," 48.

accompanied by 50 sons of the prophets (2 Kgs 2:4-7). In fact they had so increased in number that there was not enough room to contain them. (2 Kgs 4:43).

A mentorship program is more than a program done to help high risk students or to deal with specific challenges. It can be an actually established institution, were mentors get training.

Location of schools of prophets. These schools had their headquarters in Ramah (1 Sam 7:17) and another school existed in Bethel (1 Sam 10:3). In Carmel too was to be found another school of the prophet. It was here that the Shunamite woman grieving the death of her son found the prophets (2 Kgs 4:8-25). It is likely that since it was not the New Moon nor the Sabbath the prophet was engaged in some work of giving instruction to some prophets.

Samaria also presents another possible site for the school of the sons of the prophets. The Bible informs that Samuel's circuit always seemed to return to Samaria (2 Kgs 2:23). Here was the home of the prophets; it is improbable that he could live in a place and not raise sons of the prophets.

Lodging facilities. The sons of the prophets occupied buildings or apartments. In 1 Samuel 19:18, 19, David finds refuge in Ramah where he dwells with Samuel in Naioth. Considering the fact that David roamed around with more than 400 men, it is not hard to conceive of these schools as well established facilities which resembled college buildings. Here they stayed together and ate together from the same pottage and here too they received gifts from farmers to sustain them (1 Sam 19:42, 43).

Samuel is widely considered the founder of the school. (2 Kgs 2:1). During his last days on his way to the East Jordan, he stops at Bethel (v2, 3), Jericho (v4-6), here most likely to deliver his last message of instruction to the sons of the prophets. Elisha was accepted by the sons of the prophets as the successor of Elijah (2 Kgs 2:15). He

visited the schools at Jericho, Bethel, Carmel and Samaria (2 Kgs 2:2). These teachers were referred to as "father" (1 Sam 10:10), "master" (2 Kgs 2:2, 3, 5, 16) or "man of God" (2 Kgs 4:40) which indicates status, superiority and power.

Curriculum in the school. What was taught in these schools of prophets? Prophesying seem to characterize the main teaching. When the `Spirit of the Lord, came upon him, Saul prophesied with them. Saul's three bands sent to capture David prophesied when they came to Ramah. Saul himself yielded to the Spirit (1 Sam 19:18-29). Price has suggested that this prophesying was a recital of verses or Psalms in praise to God.[15]

Music played a key role in the schools of the sons of the prophets. They are presented as approaching with a psaltery, timbrel, pipes and harp. It is suggested that their role could have included composition of sacred poetry and music to be used in the place of worship. Their lessons could have also included religious and political matters of the times in which they lived. [16]

It is thought that the prophets rather than the priest were teachers in these schools, [17]their teaching methods personal appeal and face to face. They were more than just mouth pieces, but were embodiments of their themes and assumed authoritative stances. Their curriculum could be summarized simply as writing, reading and music.[18]

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[15] Ira M. Price, "The Schools of the Sons of the Prophets," *The Old Testament Student* 8, no. 7 (1889): 244–249.

[16] Ibid., 248.

[17] Ibid., 245.

[18] Ibid., 249.

The sons of the prophets were involved in some occupation during their study. Their main duty was particularly the study of the word and worship of Jehovah, they ran errands for their masters (2 Kgs 9:1-12), and they also did the regular duties of prophets. A case of this is when Ahab allowed Ben-hadad to escape against the command of God (2 Kgs 20:29-34), one of the sons of the prophets met him and inveighed Ahab into pronouncing judgment upon himself. When he took the disguise from his face, Ahab quickly recognised him as one of the sons of the prophets, although it seems unlikely that the king could easily identify him considering their numbers.

The sons of the prophets seem to have been depended on the charity of Israel (2 Kgs 4). They gathered their foods in from uncultivated fields (v39). A man from Baal Shalishah once brought the man of God the first fruits of 20 loaves of barley and fresh ears of corn in the husk. Elisha told the man to give the sons of the prophets and the man responded, "What, should I set this before an hundred men?" (v42, 43).

In teaching methods, in administration, in organisation and the curriculum used, the prophetic schools mirror a campus setting. Their teaching methods instruct how students should be taught and mentored in campus settings.

Mentoring Concepts of Presence

God's attendance throughout scripture presents a ministry of presence. He is pictured as being present with them in all their suffering or celebrations. The mentoring concept of presence is vividly portrayed in the biblical narrative were God is frequently represented as being in the midst of his people (Gen 4:16; Ex 33:14).

God's Presence in the Old Testament

From the first book in the bible, God the creator himself identifies with his children as he regularly visited the sinless pair, "in the cool of the day" (Gen 3). It

was from this presence that Adam and Eve hid after they had sinned before God, yet God still calls them (Gen 3).

Some aspects of God's presence are enigmatic as in Cain going away from the presence of God (Gen 4). This example seems to locate God's presence in an anthropocentric way. Others are said to eat, some stand or cast lots in the presence of the Lord (Deut 12, 14, 29; Josh 18). The young boy Samuel grows in the presence of God (1 Sam 2).

God pledges his presence through the promise, "I will be with you", in at least a dozen places in Gen 25, 31; Ex 3, 4; Deut. 31. Jethro, Aaron and Moses break bread in the presence of God (Ex 18); the bible tells us God used to speak with Moses face to face (Ex 33). In the Levitical account, the presence of God is a recurring theme that pervades the entire book. Through the priestly services people were constantly reminded of God's presence.

The Lord appeared to Elijah and revealed his presence (1 Kgs 19). In the book of Isaiah, the Lord appears in Isaiah 6, 25, 26 and indicates a great awareness of the presence of God. The Psalmist celebrates the presence of God (Ps 21, 31, 51). David further acknowledges that it is in silence that the voice of God is made audible (Ps 46:10). God's presence seems to bring along its train blessings for those who cherish it (Jer. 4). In the Noahic covenant after the flood crisis, God established his rainbow as a pledge of his presence and protection (Gen 7:12-14).

God's Presence in the New Testament

In the New Testament, the mission of God through his son is clearly depicted in the name that he was to bear: Immanuel, (God with Us). However, God's presence is not tangibly revealed as in the Old Testament (Acts 10; 1 Cor1; 2 Cor. 2; 1 Tim 6 and Jude 1). Holm observes that most occurrences in the New Testament seem to

refer to future presence.[19] Paul prays often for the indwelling of God's presence as believer's privilege (Eph. 2);

Jesus before leaving his disciples promised to send the Holy Spirit as counsellor and comforter and teacher (Matt 28). Jesus told his disciples that he would not leave them without comfort. He instructed his disciples to wait for the promise of the Holy Spirit (Acts 1:4). He promised them that they would receive power after the Holy Spirit is come upon them and they would be witnesses for him (Act 1:8). This Holy Spirit was to be the abiding presence of God, to guide them. "When the Spirit is come, he will guide you unto all truth" (John 16:13). Luke records the dramatic emergence of the promised Spirit at Pentecost (Acts 2). Ever after, his ascension the Holy Spirit was to serve as guide and counsellor for the infant church.

The Holy Spirit is attributed as giving boldness to Peter and John (Acts 4:13), perceived as mentoring in the ordination of the Paul and Barnabas (Acts 13:2). The Holy Spirit continued the ministry of Jesus when he returned to his father. He would provide support, guidance and will be present with them through their challenges to provide comfort. It is through the same empowering agent that the mentor is enabled to provide care to his mentees.

A mentor's ministry of presence communicates such meaning to the mentee.

It is through this presence that the mentor conveys as it were the very presence of God. The mentor makes a conscious choice to be physically present with the mentee. Secondly, the mentor is emotionally present with the mentee through emphatic listening. Through presence, the mentor begins to build the relationship that eventually brings comfort to those who feel alone in their suffering or despair. The

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[19] Neil Holm, "Toward a Theology of the Ministry of Presence in Chaplaincy," *Journal of Christian Education* os-52, no. 1 (May 1, 2009): 14.

mentor practices, 'loitering with intent' to calm, to build relationships to provide compassion.[20] This relationship opens doors for the mentoring process. It establishes rapport that is crucial for future ministry. Presence meets the deeper human needs.

Ministry of Compassion and Care

Scripture portrays both aspects of God's compassion and care. God the Father cares. He is willing to meet all their needs and is moved by man's plight (2 Chr. 36:15). While God is depicted as a great God, he is also a caring and compassionate father, who is touched by the frailty of his children (Lam 3:22; Ps 145:8).

Compassion and Care in Old Testament

The aspect of compassion presents how God practically responds to his children's pain and suffering. The imagery of God that stands out is that of a father. As a father God looks down with forbearing upon his children. He has compassion upon them (Ps 103:13) compassion, (Gr *splagcni* + *zomai* = *splagchnizomai*), means "to have the bowels yearning," also as in Matthew 9:36; 14:14, *sumpatheo* "to suffer with another."[21] Compassion literally is a feeling with and for others and is a fundamental and distinctive quality of the Biblical conception of God. It is this quality that distinguishes God from other gods. This is the greater motive for a ministry of mentorship and care.

It was because of his compassion that Yahweh miraculously delivered Israel from Egyptian bondage to become his marvelous people. Nothing is more prominent in the Old Testament than the acknowledgement of God's compassionate care. It was

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[20] Naomi K. Paget and Janet R. Mccormack, *The Work of the Chaplain* (Valley Forge, PA: Judson, 2011), 14.

[21] Frank Spina, "Compassion," ed. James Orr, *The International Standard Bible Encyclopedia* (Alabany, OR: The Howard-Severance, 1915), 668.

this virtue that prompted Moses' declaration "Yahweh a God full of compassion" (Exod. 34:6 ASV).

God is not only moved with people's pain and suffering as the one who sees "Jehovah El Roi" (Gen 16:13), but also as one moved to act on their behalf.

Abraham, beset with old age and fearing to die without fulfilment of the promised heir, was given the assurance, "I am thy shield your exceedingly great reward" (Gen 15:1) It was God's compassion that looked upon the state of Sarah, well past child bearing age, to satisfy her longing for a child (Gen 18).

It was the same compassionate care that restored Jacob from exile, a run-away fugitive from his brother Esau who sought to take his life (Gen 27, 32). It is that compassionate care that perceives potential in those seeking mentorship and will motivate the caregiver to invest time and energy in restoring the most delinquent in need of guidance.

God's compassion was shown to Joseph, a slave sold to Potiphar by his brothers (Gen 39). He mercifully provided for the children of Jacob during the time of famine (Gen 42) and restored exiled Joseph to his longing father before he died peacefully having seen the prosperity of his beloved son (Gen 48, 49).

In the wilderness journey, God showed his compassion to the pilgrims in the giving of the Decalogue. God instituted a rest from their weekly toils. This was to be a perpetual reminder of their final rest from their pilgrimage journeys (Ex 20:8).

God's compassion, takes on a defensive role, that of protection for the vulnerable. This was particularly demonstrated in the treatments of slaves, widows, orphans and strangers. Slaves were to be set free every seventh year (Ex 21) and female slaves not taken advantage of (Deut 21), while run-away slaves were not to be given back to their masters (Deut 23:15). The strangers were protected, "You shall

neither mistreat a stranger nor oppress him" (Ex 22:21), also the widows and the orphans, "You shall not oppress the widow or the fatherless."

Not only does God enjoin care for these, but he even threatens punishment to those who mistreat them, "if you afflict them in any way, I will surely hear their cry … I will kill you with a sword and your wives shall become widows and your children fatherless" (Ex 22:24). The women were not to be divorced haphazardly (Deut 24).

The poor were also protected from the lender who was charged with not demanding interest (Ex 22:25), debts were to be cancelled every seven years (Deut 15), and a spirit of generosity for the poor was enjoined. (Deut 15:7, 8) God even charged that compassion is shown to brute beasts who were to be relieved of their burdens (Deut 22). Care and compassion are the motivation behind a mentor's effort towards the mentee.

Jesus: Model of Compassion and Care

Jesus is an exemplary model of care and compassion. The expression, "to be moved with compassion" appears only twelve times in scripture but is used exclusively about Jesus or the Father.

In each miracle, Christ sought to connect the sufferer with the compassionate care of the heavenly Father. The character of the stories that Jesus told was such as to point Israel back to God. Jesus did not draw attention to himself. He ascribed the power of working miracles to his Father in heaven. It was his goal to present God as one who cared for their welfare.

In the healing of a man who was deaf and mute, Christ symbolically acted out his Father's concern, by touching the man's lips and pointing up before healing him (Mark 7:31-37). In all, His healing was connected the love and concern of the Father

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in heaven and his willingness to bring relief upon the suffering. It is no wonder, that Christ devoted much time to healing and relieving suffering. It was to manifest this glory that Jesus came into this world.[22]

A mentor understands what these narratives embody and convey the message and love of God to mentees. He/she must first take after the character of God to be able to communicate to his or her learners the message of God. It is from this encounter with God that they are enabled to draw meaning and lessons for the spiritual nourishment of their mentees.

Metaphors and Images of Pastoral Care in the Bible

The bible portrays various modalities of care. Both in the Old and New Testament, the image of the shepherd and the father stand out. This metaphor stands out more than others in the bible.

The Good Shepherd

The image of the shepherd depicts the mentor's guiding role (Ps 23). The metaphor of the shepherd in the literature existed for as long as the occupation of shepherding has been in existence, some 5,000 years ago. The flock signify an institutionally defined people. In this case, the mentor as a shepherd guides his sheep, the students. The image of Good Shepherd portrays how a shepherd protects his flocks from the ravenous wolves.

This picture demonstrates the dangers that lurk in the way of students to which they are exposed. The figure is clear in Psalms 23 where the Lord as the Good

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[22] Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 19.

Shepherd, sets a table in the presence of the Psalmist enemies and also walks his sheep through the shadow of death.

The Image of the Father

The fatherly image also conveys the mentor's defensive role to the mentee. The mentor undertakes a fatherly bearing over the mentor to provide protection and act as a guide. God is depicted in scripture as a father who watches over his children with compassionate care. The Lord's Prayer (Luke 11) aptly captures the heavenly father's protective role in which he is presented as a guide, provider and protector of his children. For mentors to function in this capacity there should be an authoritative distinction that sets them apart from their mentees and an ability to act in this fatherly way.

Pedagogy

The mentor presents him/herself not as an expert, but as a fellow learner. Mentors partner with the mentees in their life-long journey of learning. The first lesson learned is self-understanding. Mentors understand that they must first be learners before attempting to guide their mentees. Mentors are first students in the school of Christ, where the encounter with God provides a self-disclosure that enables them to be humble, open and also more understanding.

In the New Testament Jesus is portrayed as a student who sat with the Rabbis and asked questions. In Luke 2:46, Jesus' parents after searching for him for three days, found him sitting in the temple with the teachers of the law asking questions. Through questions, he communicated deep truths that would have been difficult to bring across. As learners, mentors understand the value of listening to their mentors, understanding that learning is a lifetime experience. From these self-disclosures, mentors emerge as relevant.

The Incarnation Model

The incarnation model represents the ideal mentorship method. Jesus understood the challenges of youth brokenness and their vulnerability. He rebuked those who caused children to stumble (Luke 17:11-19). Isaiah presents Jesus himself as bearing the scars of sin's blight. He is the wounded healer who was, "wounded for our transgressions" (Isa 53:4). One who is "acquainted with grief" (Isa 53:3). He is a man of sorrows who reaches out to provide healing for those who are broken. Mentors understand the need to come into the experiences of those they seek to reach. They understand that they too must be open to their vulnerabilities to reach those they wish to help.

Towards a Mentoring Model

Although expression mentoring is not found in the Scriptures, the concept is demonstrated. Numerous examples of mentoring relationships exist throughout the Bible. In some cases mentoring took place on a one-to-one basis, yet in other cases, mentoring happened in a group setting. A few examples will suffice.

God is depicted as the first mentor who occasionally visited Adam and Eve in the cool of the day (Gen 3:8, 9). In some cases mentoring occurred on short term as in the case of Moses meeting with his visiting father in law Jethro who shared valuable advice on leadership (Ex 18). Mentoring had a ripple effect when Moses, in turn, mentored Joshua and the elders of Israel, and Joshua mentored the other remaining leaders of his army (Joshua 24).

Eli mentored Samuel who was a lifelong mentor of King Saul, and King David who became Israel's greatest king. Mentoring is also visible between father and son; David mentored Solomon to become the future king of Israel. Elijah the prophet

mentored Elisha his successor who received a double portion of God's grace. In turn, Elisha mentored King Jehoash and others.

Other examples include women who played the role of mentors and other mentees. Mordecai mentored his niece Esther who became the queen in Persia, and Naomi's mentorship led Ruth to forsake her people to live in a foreign land.

In the New Testament, Jesus stands as the paragon of mentorship. He mentored the twelve apostles who established the Christian church. Paul also emerged as a great mentor. Paul could say, "Follow my example as I follow the example of Christ" (1 Cor 11:1) and that "Whatever you have learned or received or heard from me or seen in me—put it into practice" (Phil 4:9).

Paul was so unapologetic about the mentorship role that he challenged the elders at Ephesus, "You know how I lived the whole time I was with you" (Acts 20:17) Timothy mentored Timothy, who in turn mentored faithful man such as Epaphras. Priscilla and Aquila mentored Apollos, their effort resulted in a much-improved ministry for Apollos.

Christocentric Campus Mentoring Model

Jesus method was both a personal and relational encounter. He provided a one-to-one care ministry. When Jesus came through the region of Decapolis, to the Sea of Galilee, they brought to him one who was deaf and had an impediment in his speech. The bible records that Jesus took him aside from the multitude (Mark 7:33). Jesus was not content to make healing a public spectacle. He commanded them that they should not tell anyone (v38). When healing a blind man at Bethsaida who had been brought to Jesus, he led the blind man out of town and healed him (Mark 8:22-26). Jesus' example teaches the value of personal and private effort.

Mentorship involves utilizing God's resources to meet the need, a protective concern for their welfare. It is the realization of needs and a willingness to meet those needs, as Jesus did when he saw the multitudes and was moved with compassion to feed them. Mentorship is a call to minister to those who are like sheep without a shepherd. Jesus even rebuked those who caused vulnerable children to stumble (Luke 17:11-19). He demonstrated that an exemplary lifestyle was the only way to effectively mentor those who needed help (Matt 20:25 – 28, 23:11).

Biblical Vision for Mentoring and Care Ministry

The expression mentor is not a biblical word. The word closest in meaning employed in the Bible is discipleship. It is from this concept that mentorship is derived. Mentors are change agents who walk alongside their mentees, setting an example of how they should live Christian lives.

Mentoring entails more than just followership (Matt 4:18 – 22), or merely passing on knowledge about God or being exemplary (John 13:35), concepts espoused in discipleship, it involves helping a person develop in a specific area of life (1 Cor 11:1). Mentors are guides who bring their knowledge, skill-base and experience to help their mentees. Mentoring involves judicious use of one's self and influence to bear upon the development of another individual who looks up to the mentee (Phil 4:9).

The foundational context of mentoring is in the family. God provided a biblical format for mentoring to ensure the passing on of truth from one generation to the next. (Deut 6:4-9). Parents were charged with imparting truths to their children, as they sat at home, walked along the way, lay down to sleep or when they woke up.

Jesus extended this example is used in Deut 6 to include the wider community and added a relational dimension to this learning process. In Matthew 22:36-40 when asked about the greatest commandment in the Law, Jesus quoted Deuteronomy 6:4-9 adding a second command of loving one's neighbour. His ministry cut across boundaries regardless of whether they chose to follow him or not, disinterested regard. (John 3; Matt 19). The caregiver's regard for the students should transcend all ethnic boundaries whether or not appreciated.

"Sons as Plants Fully Grown" and "Daughters as Pillars" (Ps 144:12)

In Psalms, the Bible depicts God's ultimate goal of mentorship for the youth- "sons as plants fully grown and daughters as pillars" (Ps 144:12). This is a Bible description of the ideal national prosperity that comes to those whose God is the Lord.[23] The vigour of the youth is compared to that of flourishing plants in a garden. Daughters are pictured as tall and stately. The Psalmist's first consideration in an ideal society is for people.[24]

Plants refer to young trees such as olives and vines not as plants in Isaiah 53:2, but plants properly fed and watered at the time they needed it. This refers to their strength. Young women are beautiful, good looking, shapely life-carved or striped decorative pillars in the palace specifically at the corners of the walls where their shape is mostly visible. They are to become aesthetically pleasing maidens like richly

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[23] Charles Pfeiffer, *Exegesis of the Book of Psalms*, ed. George Arthur Buttrick, vol. 4, The Interpreter's Bible (IB) (New York, NY: Abingdon, 1954), 738.

[24] Ibid., 4:739.

decorated pillars adorning a Near Eastern palace"[25] They are young women fit to be wives of the priests, while the sons are nourished on the Torah.

A pillar is an image of resplendent beauty, attractiveness and splendour. It is a symbol of dependability.[26] Plants are organic and alive. Thus, in the Bible, they often serve as images of the life force. Plants also embody the quality of fruitfulness and therefore abundance. At their best, sons are said to be like "plants fully grown."[27]

God's vision for the youth is that they are mentored to yield symmetric characters. Sons are to be mature and full of life, while daughters are to be stately and beautiful representing their God.

Ellen White on Mentorship

Ellen White speaks of the prenatal and the foundational influences upon the development of a child.[28] While she notes the possibility, she acknowledges that changes are difficult after five years. Her position concurs in part with that of the biological determinists, who see the parental influences having a bearing upon the development of a child. However, while these tendencies predispose children to a degree, they do not bind them into a straitjacket that they cannot escape.

White believed in the value of education. She saw it as the right hand of the gospel. Yet she did not think that educators should make their goal to control students but to balance autonomy and authority. In her book, *Education*, she speaks of this balance, "To direct the child's development without hindering by undue control

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[25] Tremper Longman III, *The Story of God Bible Commentary: Genesis The Expositor's Bible Commentary* (Grand Rapids, MI: Zondervan Academic, 2008), 986.

[26] Leland Ryken, James C. Wilhoit, and Tremper Longman III, *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1987), 645.

[27] Ibid., 650.

[28] Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 372.

should be the study of both parents and teacher"[29] She concludes, "Too much

management is as bad as too little."[30]

White underscores the value of ministry among the youth, especially in

schools. Concerning the moral requirement of those who must work among the

adolescents, White describes them as "men of intelligence and culture.[31] Writing to a

certain chaplain, identified as Elder H. who was acting as a chaplain, she admonished

that it was not right for him to assume that position until he had done all in his power

to correct past evils.[32] She indicated that spiritual mentors are to be regarded on par

with clergy with equal moral requirements. Although she blurs the distinction

between the chaplain and the clergy; she enjoins the need to act in the capacity of

spiritual leaders.[33]

She writes that patience, tact, and wisdom are needed to deal successfully with

the youth. "The teacher needs to exercise great tact and delicacy in management, as

well as firmness in government."[34]

White sees the work entrusted to mentors and teachers as a most delicate

work, and that teachers need constant help from the Spirit of God.[35] She enjoins upon

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[29] Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1952), 288.

[30] Ibid.

[31] Ellen G. White, *Testimonies for the Church*, vol. 4 (Mountain View, CA: Pacific Press, 1947), 546.

[32] Ellen G. White, *Testimonies on Sexual Behaviour, Adultery and Divorce*, vol. 1 (Mountain View, CA: Pacific Press, 1947), 189.

[33] Ellen G. White, *Elder and Mrs Starr: Letter 138* (Berrien Springs, MI: Ellen White Research Center, 1910).

[34] Ellen G. White, *Counsels to Parents, Teachers and Students* (Mountain View, CA: Pacific Press, 1943), 264.

[35] Ellen G. White, *Mind, Character and Personality*, vol. 2 (Nashville, TN: Southern, 1977), 132.

all those called to work among the young to be exemplary and acquainted with the psychology of working with the youth. She describes the character of mentors as men and women who should have, "sound judgment and undeviating principle," and that such should be persons "who will have moral influence, who knows how to deal with minds"[36]

She sees such workers who engage in this ministry as persons whose hearts should be filled with sympathy and compassion. Also, as they minister to those in need of help, they should bring to sinners a knowledge of the Savior's love.[37] White sees the most important quality in this work as being compassionate. She states, "Consequently, a compassionate spirit for suffering humanity, pity for the unfortunate, and generous consideration for the feelings and necessities of the needy, the troubled, and the despairing, is a must for caregivers.[38]

White further directs the cultivation of sympathy and compassion among those who represent the gospel truth. She explains that, "The tender sympathies of our Savior were aroused for fallen and suffering humanity," and that to be followers of Christ, we must cultivate compassion and sympathy.[39]

She presents Jesus unique method as a model in reaching people. "Christ mingled with people as one who desired their good, showed sympathy to them won their confidence, ministered to their needs and bade them come follow him."[40]

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[36] Ellen G. White, *Counsel on Health* (Mountain View, CA: Pacific Press, 1963), 290.

[37] Ellen G. White, *Acts of the Apostle* (Mountain View, CA: Pacific Press, 1974), 109.

[38] Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1947), 312.

[39] Ibid., 34.

[40] White, *Ministry of Healing*, 143.

Summary

The concept of mentorship is biblical. From the beginning of the bible, we see God as the first mentor and teacher mentoring the first parents in the garden, which was the first school. God expects his children to be mentored. From the schools of the prophets, we see the development of this concept where prophets put together in a structured manner some youth and mentored them to take over the work of prophecy. Various biblical characters demonstrate the value of mentorship. Mentors also communicate the compassion and care of God. In the New Testament, through grace stories and miracles, Jesus conveyed the love and compassion of the Father to his people.

God has a vision for the youth, that they are mentored to represent him. It is the work of parents and mentors to take up this duty and fulfil God's desire for the youth.

Ellen White validates the work of mentorship and admonishes those who do this work to be morally upright and exemplary to the youth. She sets compassion as the chief requirement for those working with the youth.

CHAPTER 3

LITERATURE REVIEW

This chapter reviews the literature on the subject of mentoring and caregiving. It traces the historical roots of mentoring, how the concept of mentorship evolved, particularly in the field of academia, and it is applied in a high school academy. It examines various theories on mentoring practice and care to discover their application to a school context. It further treats various imageries of care with relevance to a school context. Later, the chapter will confront the challenges that adolescents face within the school campus, to buttress the need for a campus mentorship. Having validated the case for mentoring, examined the various mentoring models, it will conclude with a summary.

The Emergence of the Mentorship Concept

The root of the word mentor is *men* which means to counsel and protégé which refers to the need for mentors to protect.[1] Mentoring is an ancient concept which has its origins in Greek mythology when Odysseus entrusted his son Telemachus to the Goddess Athena. She disguised herself in the human form of a Mentor, an old friend of Odysseus according to Homer's classic poem; *The Odyssey* was written about 800 BCE. During his preparations, he wanted to ensure there was someone who could look after his son, Telemachus, in his absence. He appointed

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[1] Beverly J. Irby, *The Handbook of Educational Theories* (Charlotte, NC: Information Age, 2011), 960.

someone to act in his place as a teacher, advisor, and friend. This guardian's name was Mentor.[2]

Mentoring continued to develop as a practice in the middle ages during the time of the guilds and trade apprenticeships. Young people, who have acquired technical skills, would often benefit from the patronage of the more experienced and established professionals.[3]

Theory and Practice of Mentoring

Mentoring theory has its roots in a range of disciplines, primarily social psychology, learning theory, adult theory, organizational development and systems thinking.[4] Mentoring easily gets confused with coaching. They are sometimes so blurred that they are viewed as interchangeable. It is a nonjudgmental and non-evaluative approach to professional development.[5]

Another concept that is easily confused with mentoring is induction. Some researchers see mentoring and coaching as components of induction programs.[6] Induction, however, like coaching is a one-way learning process that focusses on the mastery of content and the expected outcomes of the coachee's development.[7]

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[2] Nadine Klasen and David Clutterbuck, *Implementing Mentoring Schemes* (New York, NY: Butterworth-Heinemann, 2011), 78.

[3] C. N Trueman, "Medieval Guilds," *History Learning Site*, accessed March 9, 2020, https://www.historylearningsite.co.uk/.

[4] Irby, *The Handbook of Educational Theories*, 960.

[5] Ibid.

[6] Harry K. Wong, "Induction Programs That Keep New Teachers Teaching and Improving," *NASSP Bulletin* 88, no. 638 (March 1, 2004): 41–58.

[7] Irby, *The Handbook of Educational Theories*, 960.

Mentoring is a developmental theory that promotes the growth of the mentee as a whole person or transformation of a community.[8]

Modern mentorship philosophy is built upon the notion that "every person has a personal, cognitive action strategy which builds on knowledge and experience with other people."[9]

This philosophy emphasizes dialogue as integral in the development of self. This notion refutes the traditional hierarchical model of apprenticeship, which emphasized that the master's work was as an example to be imitated. The role of mentors then was that of helping the mentee become better at understanding his/her practice theory. Lauvås and Handal observe that for most people, "the practice theory is … cluttered, random and filled with discrepancies."[10] They see the goal of mentoring as creating awareness about core values that direct people's actions. This it is observed, is possible through an action-reflection paradigm which involves cycles of reflections, followed by actions, leading to additional reflections, and so on.

Modern Trends in Mentorship

In more recent years, new theoretical models of mentoring have emerged. These include; team and network mentoring. As evidenced by these newer models, the definition of mentoring has evolved from the traditional face-to-face, single, dyadic hierarchical relationship to online relationships that are conducted simply through the electronic means. In team mentoring models the team leader mentors'

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[8] Judy McKimm, Carol Jollie, and Mark Hatter, "Mentoring: Theory and Practice. Preparedness to Practice Project, Mentoring Scheme" (NHSE Imperial College School of Medicine, July 2007), 2, accessed March 9, 2020, http://www.faculty.londondeanery.ac.uk/e-learning/feedback/files/Mentoring_Theory_and_Practice.pdf.

[9] Lauvås and Handal, "Theories about Mentoring" accessed 5 March 2020, https://en.wikibooks.org/wiki/Mentor_teacher/Print_version/

[10] Ibid.

members and team members mentor each other.[11] Another more recent trend is the

online mentorship model. This model uses different names; telementoring, cyber

mentoring, virtual mentoring and the more commonly used online mentoring.[12] It is

defined as the mentoring that primarily uses electronic communications. Used in this

context, it refers to a relationship was "technology is employed to enable a more

experienced person to act as a guide, role model, teacher and sponsor."[13]

The Action Reflection Mentoring Cycle

Mentors are believed to be a catalyst for reflection.[14] Through dialogue with

their mentees, mentors can help their mentee improve their behaviour by providing

feedback that stimulates a reflection on the actions they do.[15]

In the action-reflection mentoring model, the mentee can reflect on his/her

actions to engage in a process of continuous learning. It involves "paying critical

attention to the practical values and theories which inform everyday actions, by

examining practise reflectively and reflexively. This leads to developmental

insight."[16]

A key rationale for reflective practise is that experience alone does not

necessarily lead to learning; deliberate reflection on experience is essential. This

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[11] Harvey Robbins and Michael Finley, *Why Teams Don't Work : What Went Wrong and How to Make It Right* (Princeton, NJ: Peterson's Pacesetter, 2000), 67.

[12] Christopher C. Tisdell and Giriraj Singh Shekhawat, "An Applied E-Mentoring Model for Academic Development, Reflection and Growth," *International Journal for the Scholarship of Teaching and Learning* 13, no. 2 (2019): 4.

[13] Ibid.

[14] Michelle Attard Tonna, Eva Bjerkholt, and Eimear Holland, "Teacher Mentoring and the Reflective Practitioner Approach," *International Journal of Mentoring and Coaching in Education* 6, no. 3 (January 1, 2017): 210–227.

[15] Ibid.

[16] Ibid.

argument confirms the need for and the contributions that a mentor brings in the process of self-understanding as the mentor skillfully guides the mentee through the action-reflection process.

Critique of Action Reflection Model

The action-reflection model has been influential in mentoring since the 1980s. Recently some critics have attacked it perceiving the model as weakening the mentor's professional authority because of its focus on dialogue.[17] They suggest that the theoretical basis for the model is unclear and that "emphasizing reflection, risks losing the focus on proper actions and that this model seems to favour students with good verbal skills."[18]

Theories and Practice of Caregiving

Mentoring exists in an intersection of cultural plurality.[19] This statement is especially true in a school context. Mentors learn the need and value of being able to relate cross-culturally to reach those they desire to work with. This section explores some theories that inform this intercultural work.

Theory of Interculturalism

Carrie Doehring, associate professor of Pastoral Care and Counselling in her book, *The Practice of Pastoral Care*, employs the term 'intercultural' in preference to either cross-cultural and transcultural to propose a new model of care among different

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[17] Kaare Skagen, *In the Countryside Landscape: Introduction to Guidance and Counselling* (Oslo, Norway: Cappelen Damm, 2004), 98.

[18] Ibid., 69.

[19] Monica Bellon-Harn and Rebecca Weinbaum, "Cross-Cultural Peer-Mentoring: Mentor Outcomes and Perspectives," *Teaching and Learning in Communication Sciences & Disorders* 1, no. 2 (August 2, 2017).

cultures.[20] According to Doehring, intercultural captures the "complex nature of the interaction between people who have been influenced by different cultures, social contexts and origins, and who themselves are enigmatic composites of various strands of ethnicity, race, geography and socio-economic setting."[21]

Sheryl A Kujawa-Holbrook and Jack L Seymour who did a study on religious demographics in the United States combine theory and praxis to make a case for the importance of interreligious sensitivity in caregiving. They propose caregiving that transcends religious boundaries "in an effort both to learn from each other and also contribute to the education of the wider public world."[22]

Employed in counselling, the intercultural perspective involves listening to the clients' stories and collaboratively creating meaning from these narratives. Current literature emphasizes the importance of storytelling in counselling. It is held that storytelling is the heart of spiritual care and that stories allow people to lament with each other, to express their anger and to question all they knew about life.[23] Wise mentors utilize the art of story-telling in helping their students. Students are particularly fond of telling stories as this allows them to open up and get help.

Bonnie J. Miller-McLemore a professor of pastoral theology and counselling concurs. She argues that the counsellor is unable to understand fully the "lived reality

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[20] Carrie Doehring, *The Practice of Pastoral Care: A Postmodern Approach* (Louisville, KY: Westminster John Knox Press, 2015), 201.

[21] Emmanuel Y. Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counselling: An Intercultural Approach to Pastoral Care and Counselling Second Edition* (London, UK: Jessica Kingsley, 2003), 67.

[22] Sheryl A. Kujawa-Holbrook, *God Beyond Borders: Interreligious Learning Among Faith Communities* (Eugene, OR: Pickwick, 2011), 65.

[23] Bonnie J Miller-McLemore, "The Human Web: Reflections on the State of Pastoral Theology," *Religion Online*, April 7, 1993, accessed February 23, 2020, https://www.religion-online.org/article/the-human-web-reflections-on-the-state-of-pastoral-theology/.

of the oppressions suffered by another"[24] However, in contrast with Doehring, McLemore discredits empathy for its "presumed unchecked individualism," appealing rather to the wider web for support.[25]

McLemore's fixation with the wider community, though laudable because of its emphasis on the wider network only benefits the caregivers as it draws equipping from the wider network. In respect to the care seekers' need which should be preferred above that of the caregiver, McLemore's theory falls short of fully addressing the care seeker's needs. Such a need which is the goal in caregiving can effectively be met only within a caring context forged through an empathetic relationship between caregiver and care seeker.[26]

Doehring's intercultural model meets this criterion for mentorship with its emphasis on the co-creative process of intermingling stories and lives between the mentor and mentee. One characteristic of Doehring's intercultural model especially is its acknowledgement of religious difference, she terms *religious plurality* and the creating of respectful relationships for working with differences in values, beliefs and practices a concept she refers to as *religious particularity*.[27]

Hospitality in the mentoring relationship. Doehring employs the metaphor of hospitality to describe the mentoring relationship. Here the caregiver or mentor enters into the worldview of his/her mentee as guests, who must enter cautiously, not making any assumptions about their mentee's mysteries. Trust will deepen when the learner senses that the mentor will respect the mystery of who they are, their *alterity*

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[24] McLemore, "The Human Web: Reflections on the State of Pastoral Theology".

[25] Ibid.

[26] Ibid.

[27] Doehring, *The Practice of Pastoral Care*, 13.

to use Doehring words.[28] This involves them being both aware of their learner's mysteries while they being anchored in their own. Doehring deems this of great importance and does not conceive of the possibility of any effectual encounter without the respect for the other's *irreducible uniqueness*,[29] their difference. This is essential if the students are to open up to their mentors.

Jamie Beachy concurs with Doehring as she describes her burden as a caregiver as being "accountable to the cultural beliefs and values of my religious tradition."[30] She sees caregivers as responsible for their own beliefs. They are to ensure that these are neither surrendered of imposed on the care seeker.[31] As intercultural spiritual mentors, they are responsible for monitoring the ways that their social location and privileges make them see others through their own experiences, often eclipsing what is mysterious about them.[32] Once trust is established through this respect for the others' *otherness*, care seekers or mentees may now invite the care-givers into their world, together to explore into their lived realities.[33]

Relational boundaries. Intercultural empathy also monitors relational boundaries, since it involves imaginatively stepping into another person's emotional experience while remaining aware of and anchored in one's emotional state.[34] This means that the caregiver must be aware of his emotional baggage and monitor that it

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[28] Doehring, *The Practice of Pastoral Care*, 2.

[29] Ibid., 3.

[30] Jamie Beachy, "Spiritual Care as Creative Interruption: Exploring a Generative Metaphor for Intercultural Healthcare Chaplaincy," *Electronic Theses and Dissertations* 60 (June 1, 2015).

[31] Ibid, 60.

[32] Doehring, *The Practice of Pastoral Care*, 2.

[33] Ibid., 3.

[34] Beachy, "Spiritual Care as Creative Interruption."

does not interfere with the mentoring relationship, while at the same time attempting to help the mentee.

Power dynamics. Another key ingredient in the intercultural approach is monitoring power dynamics. Power can lead to abuse or neglect if not monitored. Power dynamics are also a major confrontation among feminist psychologist as Bonnie J Miller-McLemore who rejects the Judeo-Christian model of the shepherd as it lends too much power on the counsellor over the counselees or mentees who must be seen as sheep being led. Abuse of power and the violation of the interpersonal boundaries by caregivers has recently received attention. Bonnie is concerned about the danger posed by the caregivers over their care seekers, who are most vulnerable as most are women.[35] Also, students face a similar challenge as they are usually younger and vulnerable.

Transference and countertransference. Pamela Cooper-White, an associate professor of pastoral theology brings a new paradigm to pastoral care and mentorship. Contrary to tradition that shunned a caregiver's subjectivity as a hindrance in a counselling session and hence to be resisted, White deems this subjectivity central to the caregiver's ability to be present and responsive empathetically to those who come to them for help. In her book, *Shared Wisdom*, White proposes a new paradigm to pastoral care in which she sees this "delving into our subjectivity, our countertransference"[36] as aiding the care-giver in coming into a deeper appreciation of the care seeker. As a result, this allows the caregiver to be open to the care seeker's

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[35] Bonnie J Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," in *Through the Eyes of Women: Insights for Pastoral Care*, ed. Jeanne Stevenson Moessner (Minneapolis, MN: Fortress Press, 1996), 9 – 26.

[36] Pamela Cooper-White, *Shared Wisdom: Use of the Self in Pastoral Care and Counselling* (Minneapolis, MN: Fortress Press, 2004), 35.

thoughts, feelings, insights, and hopes for growth and healing.[37] White makes a distinction between *transference*, which is the care seeker's conscious or unconscious feelings, thoughts and bodily sensations towards the counsellor, and *counter-transference*, which is the caregiver's conscious or unconscious feelings, thoughts and bodily sensations in response to the care seekers transferences.[38]

White traces the origins of the concept of transference and counter-transference to the writings of Sigmund Freud, who deemed it harmful to any counselling relationship and hence to be resisted. Freud saw it necessary for caregivers to be aware of the counter-transference, which arises in them as a result of the patient's influence on their unconscious feelings. He believed that they ought to recognize this counter-transference in themselves and overcome it.[39] Freud saw the only safeguard against this pull as the "ever attentive maintenance of emotional neutrality."[40]

Considering the era in which Freud wrote, it is not difficult to spot the positivist impact on his writings. Freud was entrenched in the scientific era that pervaded the thinking in his time, which valued objectivity and preferred a neutral setting for caregiving. Considering the contextual setting in which mentoring is executed; dealing with mentee's emotions, thoughts and feelings, it is easy to conclude the unlikelihood of Freud's assertions. It appears then that emotional neutrality is not only impossible in a counselling session, but also ill-advisable as it

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[37] Cooper-White, *Shared Wisdom: Use of the Self in Pastoral Care and Counselling*. 35.

[38] Ibid., 72.

[39] Alberto Stefana, *History of Countertransference: From Freud to the British Object Relations School*, History of countertransference: From Freud to the British object relations school (London, UK: Routledge, 2017), 14.

[40] Ibid., 17.

limits the mentor's ability to connect with the mentee in a growth-enhancing relationship. White confirms this as she sees this supposed neutrality and objectivity as having widened the gulf between the helper and the helpee and further exacerbating the abuses of power.[41]

Constructivist perspective. White's paradigm appears to lean towards a constructivist position, which is a critique of the Freudian positivist view. It is not surprising then that White dismisses Freud's pessimism with counter-transference and rather considers it as useful in a mentor/mentee or counselling partnership.[42] In concert with Freud, White, however, admits the dangers inherent in counter-transference in any caregiving or mentorship relationship.[43]

She goes on to suggest that mentorship relationships need not attempt to avoid counter-transference, but rather monitor it to avoid it being counterproductive to the relationships in this way mentors become more aware of themselves. She writes, "the more we can tune in to our inner perceptions and to reflect on these thoughtfully, the more sensitively we will also be able to tune in to the nuances of the helpees' [mentee's] own feelings, wishes and expectations"[44] If however, the mentor becomes aware of transferences arising from the mentee, he/she must seek to transform it into a helping tool, by tapping into these disclosures to discover the hidden challenges that confront the mentees.[45]

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[41] Cooper-White, *Shared Wisdom*, 36.

[42] Ibid., 49.

[43] Ibid., 97.

[44] Ibid., 102.

[45] Cooper-White, *Shared Wisdom*, 106.

The role of the mentor is said to consist of creating in the mentee the possibility of making conscious what is unconscious.[46] Thus their role is to help them "grasp the unconscious impulses, resistances and transferences through intuition"[47] and thus to lead them to understand their unresolved conflicts, which are at the root of delinquent behaviours.

White brings to a close in her relational paradigm that our subjectivity as helpers is central to the helper's efforts to know and relate with other people and concludes that we cannot observe something without interacting with it, confirming that mutual influence is inherent in every encounter, no matter how fleeting.[48]

Family Systems Theory

Family systems proponents have also observed a similar phenomenon in humans systems in which humans exist in a state of mutual perturbation, where every relationship is interconnected and interrelated.[49] According to systems theory proponents, there is an emphasis on the exchange of behaviour or reciprocity, that takes place in a given moment of interaction between members of the family.[50] Hence, patterns of interaction between family members call forth, maintain and perpetuate both problem and non-problematic behaviour. The family system is viewed

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[46] Heinrich Racker, *Transference and Countertransference* (New York, NY: Abingdon, 2011), 16.

[47] Ibid.

[48] Cooper-White, *Shared Wisdom*, 42.

[49] Murray Bowen, *Family Therapy in Clinical Practice* (New York, NY: Jacob Aronson, 1993).

[50] Ivan Boszormenyi-Nagy and Geraldine Sparks, *Invisible Loyalties* (New York, NY: Routledge, 2014), 56.

as the primary relationship context in which individual character traits and ensuring patterns of behaviour are learned and reinforced.[51]

Critique of Pamela White Theory

White's new paradigm is not without limitations. Her affinity with the constructivist position tends towards the rejection of normative truth as a guide in counselling and mentorship. In her paradigm, in bible loses its instructional value as a source for guidance. Mentors concede their authority in their mentoring relationships. Mentoring here is viewed not as a process that is moving towards some single, incontrovertible truth or concrete certainty, but rather the *truth* as being experiential knowledge.[52] The mentor is seen not as directing in the mentoring session, but rather as guiding in an open, non-leading, and nonintrusive manner.[53] Both the mentor and the mentee are active participants in the *discovery* of truth, that is usually complex and multiple over time, which means what can be acceptable today may not be tomorrow.[54]

While this new paradigm is appealing as it eludes power imbalances, which have often been the grievance among feminists who reject the traditional shepherd motif in spiritual care, it displaces normative value of truth and situates truth in the arena of the shared experiences between mentor/mentee.

White's relational paradigm collides with Doehring's intersubjective model in which listening to the clients' stories and collaboratively creating meaning from these narratives is central.

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[51] Bowen, *Family Therapy in Clinical Practice*, 56.

[52] Cooper-White, *Shared Wisdom*, 84.

[53] Ibid.

[54] Ibid., 85.

In more recent years, different metaphors of care have emerged meeting the social context and expectations. Among the many different modalities employed to describe care ministry, have arisen the classical images of care in the late 19th century. Later came paradoxical models that highlighted the paradoxical nature of care, which explored the internal conflict versus the external role of caregivers. Lastly; the contemporary images of care which were a shift from the classical exploration of the inner world to more encompassing roles in the larger social arena. These fulfilled Miller McLemore's prediction that "Never again will a clinical moment … be understood on intrapsychic grounds alone"[55] To these care imageries the research now turns.

Classical, Paradoxical & Contemporary Images of Care for Campus

With the shift toward an inclusive and holistic model of spiritual care, various care models began to emerge. Each metaphor emphasizes one or more unique characteristics of the multi-faceted and dynamic nature of caregiving and mentorship. Each imagery portrayed influences how caregivers perceive and consequently do ministry.

Classical Images of Care

The classical images to be discussed are built on Anton Boisen's image of the *Living Human Document*, metaphor, Seward Hiltner's metaphor of the *Solicitous Shepherd*, and Jeanne Stevenson Moessner's, *Differentiated Self*. Other imageries

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[55] Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," 18.

employed derive more or less from the above. These imageries have been dominant

metaphors for much of the first half of the 20th century.[56]

The Metaphor of Human Living Document

Anton Boisen (1876 – 1965), regarded as the father of clinical pastoral

education movement, saw human beings (patients) as living documents which should

be read and interpreted analogously to the historical text. This is understood as

meaning that each human as an individual being has "integrity of his or her own that

calls for understanding and interpretation, not categorizing or stereotyping."[57]

Consequently, Boisen took the language and gestures of the troubled patients with

utmost seriousness as language and gestures that could be interpreted, understood and

given the responsibility to.[58] This imagery alerts mentors to the common human error

of stereotyping. Mentors learn to appreciate the idiosyncratic nature of each

adolescent and avoid typifying tendencies or stereotyping but learn to treat each

student as a differentiated self.

Taking from Boisen's analogy, it is suggested that mentors should approach

mentees not as blank slates, but as *living documents*.[59] Their role becomes that of

collaboratively decoding meaning. As earlier mentioned, mentors work with mentees

in helping them become better at understanding their practice theory. They are

reflectively and reflexively guiding them toward refining and defining their own

goals.

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[56] Robert C. Dykstra, ed., *Images of Pastoral Care* (St. Louis, MO: Chalice Press, 2005), 21.

[57] Charles V. Gerkin, *The Living Human Document: Re-Visioning Pastoral Counselling in a Hermeneutical Mode* (Nashville, TN: Abingdon Press, 1984), 38.

[58] Ibid., 34.

[59] Ibid., 16.

Philosophical Hermeneutics

Gerkin, a student of Boisen, follows on the heels of his teacher. However, his contribution was to reclaim Boisen's metaphor for a new generation, considering it from a perspective of contemporary philosophical hermeneutics.[60] He observes that while care seekers seek out counsellors to have their stories disentangled, "pastoral counsellors do not come empty-handed," but come "embedded in their own lived theologies and worldviews."[61] Borrowing the language of theology, Charles, also posits, "We encounter here the primordial sense of incarnation"[62] and that, "to know another in the incarnational sense it to enter that other's language world and to have the other enter into our world."[63]

Charles argues for both the respect of and balance of intersubjectivity. He concludes, "Construed in this fashion, the role of the pastoral counsellor [mentor] as interpreter and guide in the reconstruction of structure and language of meaning on the part of the troubled person or persons, take on a profoundly religious if not theological cast."[64] Thus Charles perceived a mentoring relationship as existing in a mutually shared world where the counsellor or mentor and the patient or mentee both exchange dynamics in a growth-enhancing manner. In Charles's imagery, mentorship takes on the role of guiding. The mentor acts as a guide who leads the mentee as teachers must do in reconstructing the troubled student's world. The image just like the intergenerational model which will be discussed later, emphasizes the

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[60] Gerkin, *The Living Human Document: Re-Visioning Pastoral Counselling in a Hermeneutical Mode*, 16.

[61] Ibid., 36.

[62] Ibid.

[63] Ibid., 39.

[64] Ibid., 40.

development of communal relationships to build a positive connection where both mentor and mentee contribute to each other's progress.

Mentorship in the Wider Sphere

Bonnie J Miller-McLemore, as well argues against overemphasis on listening skills and points out that while mentorship is indeed important, it is limited. She argues for the need of, "sharpening our understanding not just of theological paradigms, but of social contexts as well."[65] As such, she proposes a study of sociological, ethics, culture and public policy[66] to widen the scope of ministry opportunity. McLemore then sees the role of mentorship as involving the widening of the net to include other social structures, a kind of engaging the mentee in the context of their social world being. Hence, healing is possible as mentees are helped to relate to the wider social context. Teachers as mentors can appeal to other institutions, i.e. church, social clubs, community facilities etc. to aid in their mentorship work.

An Interdisciplinary Approach

Susan follows on the heels of Miller-McLemore when she contends for an interdisciplinary approach to caregiving. She further stresses the need for a "delicate interweaving of multiple personal, social and political strands that comprise every problematic situation and caring act."[67] Her attempt to supplant Boisen's living human document with her image of the living human web is informed by other feminist and liberation theologies as she reveals her sensitivity to power dynamics that lends so much weight to one discipline. She concludes then that "psychology

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[65] Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," 40.

[66] Ibid.

[67] Ibid., 17.

alone can no longer carry the day for pastoral theology."[68] In her view, the mentor has access to the wider web for resources to provide mentorship.

Shepherding Motif

Seward Hiltner, on the other hand, prefers the ancient metaphor of shepherding to describe mentorship and pastoral care. Although this metaphor is not comprehensive as it has Judeo-Christian overtones, a fact that Hiltner acknowledges, he sees it however as fitting imagery as it conveys the mentor's readiness and presence to meet the needs of his mentee or learner. Hiltner puts it that, "Shepherding is always present to emerge when called for by particular need."[69] He sees the aim of shepherding as being that of helping the person move as far in the direction of healing as circumstances permit.[70] One characteristic of shepherding perspective he draws is that the needs of one take precedence over another.

Feminist Perspective

Feminists and liberation theologians have shunned the shepherding motif as it lends too much power to the mentor who is viewed as exercising undue authority over his/her learner as the shepherd exercises power over his/her sheep.[71] The feminists view this power as repressive and giving freedom to caregivers (mostly male) to exercise power over the care seekers identified mostly as females. This is especially possible where the larger portion of students who seek help are mostly female students.

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[68] Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," 18.

[69] Seward Hiltner, *The Christian Shepherd* (New York, NY: Abingdon-Cokesbury, 1959), 47.

[70] Ibid., 50.

[71] Ibid., 20.

Image of Courageous Shepherd

Campbell's theory, while supporting the perspective of shepherding, appreciates the need to revitalize the motif. This imagery holds that "To revitalize the imagery of pastoral care we must restore to it a much-neglected quality – courage."[72] Not satisfied by Hiltner's "tender and solicitous concern,"[73] Campbell pushes for tougher attributes conveyed in the "shepherding perspective" pointing that caring is costly, "unsettling and distasteful," that the valleys of deep shadow in another person's life can be frightening,[74] and that the very thought of entering into their experience can be a frightening experience.[75]

It is with this explanation that Campbell conceives of pastoral care as requiring courage, hence a *courageous shepherd*. The mentor therefore as courageous guide should be a strong and courageous figure at the head of the flock. He is concerned with the welfare of those under his care even to the point of life's surrender.

Image of Self-differentiated Samaritan

Jeanne Stevenson Moessner proposes completely different imagery for care, that of the caregiver as *Self-differentiated Samaritan*. Borrowing from the biblical narrative of the Good Samaritan, Moessner applies this imagery as a substitute for the prominent shepherding paradigm extracted from John 10 and draws a theological foundation for the care of women.

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[72] Alastair V. Campbell, *Rediscovering Pastoral Care* (Philadelphia, PA: Westminster, 1981), 54.

[73] Ibid., 59.

[74] Ibid., 54.

[75] Ibid.

Moessner's critique of Hiltner's paradigm is influenced by a feminist perspective. While she questions Hiltner's "Hierarchical privileging of a shepherd over sheep,"[76] she, however, in concert with Hiltner, inadvertently turns to the parable of the Good Samaritan in John 10 for guidance. She shifts the focus from Hiltner's interest in what the Samaritan did at the side of the road to what he did after that, *taking the wounded man to an inn* and *completing his journey*. She views these last two actions of the Samaritan as lending support to a feminist model of care.[77]

She sees woman through the ages as shouldering a disproportionate burden of responsibility for caring for others until they have come to think of themselves exclusively in terms of their role of caring. She argues that when the parable is used to highlight the woman's sense of need for caring for others, "it becomes twisted into an instrument of oppression."[78]

She then suggests that rather than assuming the sole responsibility for the needs of the wounded man, the Samaritan relies on a wider network of care, that is the innkeeper and the inn, similarly, the work of mentorship is an interdisciplinary responsibility. A mentor will necessarily learn to accept their limitedness and make referrals where necessary.

Paradoxical Imageries of Care

Paradoxical images are employed to highlight the perils and predicaments of work of mentorship.[79] They capture the internal conflict and external roles

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[76] Jeanne Stevenson Moessner, ed., *Through the Eyes of Women: Insights for Pastoral Care* (Minneapolis, MN: Fortress Press, 1996), 20.

[77] Ibid.

[78] Ibid.

[79] Dykstra, *Images of Pastoral Care*, 69.

expectations that routinely face mentors.[80] The paradoxical metaphors portray the mentor as personally wounded yet responding to other's wounds or pain. While the caregivers' limitations come to the fore, they are viewed less as limiting factors than as growth facilitating and hence useful tools in their caregiving.

Image of the wounded healer. One gripping image that arose in the 1970s by Nouwen a Catholic Priest, psychologist and pastoral theologian from Holland, suggests the image of pastoral care as a wounded healer.[81] In Nouwen's book entitled, *The Wounded Healer,* published in 1970, he identifies among the minister's wounds, loneliness both personal and professional which is brought about by increasing marginalization of ministry in contemporary society.[82] This loneliness he believes should be explored and tapped into. He sees the "deep incision" as he calls it, as one that can prove to be "an exhaustible source of beauty and self-understanding"[83]

As mentors attend to their loneliness, they are reminded of other's similar predicament in a sense it is through their loneliness that they understand mentee's pain. Mentors need not share of their loneliness but, by accepting loneliness as an integral part of themselves, share in the loneliness of others. It is through this sharing-in process that mentors gain their ability to be hospitable. This is a term Nouwen employs to denote the caregiver's willingness to feel comfortable in other's peculiarity. In a sense, as Nouwen observes, they become self-accepting in their conditions as they allow others also to become comfortable in themselves.[84] As a

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[80] Dykstra, *Images of Pastoral Care*, 69.

[81] Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (Garden City, NY: Image, 1979), 20.

[82] Ibid.

[83] Ibid., 70.

[84] Ibid.

result, they become accommodative of others as they have become comfortable in themselves.

Paradoxically speaking, as they retreat to themselves, thus accepting their *wounds*, they are open to creating space for others to be themselves and to come for help in their terms.[85] The paradox is that hospitality asks for the creation of a space where the guest can find his soul.[86]

Image of a circus clown. In concert with Nouwen, Faber, a Dutch pastoral theologian suggested the *circus clown* as a fitting image for care. Faber similarly views the caregivers as having lost their social standing and moral authority assumed by their predecessors, but rather having been relegated to the sidelines of society. According to him, mentorship is, therefore, a calling to sacrifice status to reach down to troubled adolescents.[87]

Campus Functions to Meet a Contemporary Context

Campus care ministry functions in a multi-religious and multi-faith context.[88] This reality calls into consideration the mentor's understanding of who they are, their lived theologies (their beliefs) and their competencies. This setting requires that they are anchored in their own beliefs while being open to minister to others of different beliefs.

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[85] Nouwen, *The Wounded Healer: Ministry in Contemporary Society*, 70.

[86] Ibid., 84.

[87] Heije Faber, "The Minister in Hospital," in *Pastoral Care in the Modern Hospital*, trans. Hugo de Waal (Philadelphia, PA: Westminister Press, 1971), 81 – 92.

[88] Lindsay Brian Carey, Ronald Davoren, and Jeffrey Cohen, "The Sacralization of Identity: An Interfaith Spiritual Care Paradigm for Chaplaincy in a Multifaith Context," in *Interfaith Spiritual Care: Understandings and Practices* (Ontario, Canada: Pandora Press, 2009), 191 – 217.

Mentors discover they have to cross other religious boundaries to reach students of different faiths. Martha R Jacobs,[89] speaks of the need for caregivers and counsellors to develop their theology that will guide them in their spiritual care. This theology or philosophy will function as a footing upon which their ministry builds up. Their ability to help their helpees, however, is based not on their theologies, but on those they seek to help. These theologies function more as a buffer against the divergent theological views of those they seek to reach. Monitoring that they neither impose their views on their mentees nor are themselves transformed by the views of the mentees.

Development of personal theology begins with an understanding that humanity is made in the image of God. Plummer, a board-certified chaplain believes that this allows the mentor to find value and motivation to minister to troubled adolescents.[90]

Relating her own experience with a patient from a different religious background, Jacobs explains that she came to understand that affirming the patient's belief did not in any way affirm or deny her own.[91] From this encounter, she realized the need for mentors to be secure first in their belief system before exploring together with their mentee's lived theologies. Jacobs's openness to the other allowed her not only to effectively reach out to her mentees but also to deal with her limitations. It helped her to confront her racism, which she had not been unaware of before.[92]

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[89] Nancy K. Anderson et al., "Creating a Personal Theology to Do Spiritual/ Pastoral Care," in *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook*, ed. Rabbi Stephen B. Roberts (Woodstock, VT: SkyLight Paths, 2012), 5.

[90] Ibid., 17.

[91] Ibid., 8.

[92] Ibid., 7.

Assimilation and Integration of Mentorship

Mentorship as a practice has not been palpably implemented and contextualized in the realm of high school students, despite the growing need for institutional spiritual care.[93] Media reports abound with rising cases of child delinquencies, alcohol and drug abuse among adolescents.[94] Each media report confirms the need and urgency for a program of mentorship among high school students. Ironically, while the need for mentoring grows, there is in proportion a growing scepticism among many as to the validity and need for professional chaplaincy. With the lack of a trained chaplaincy to mitigate these challenges, the need for some measure to deal with this challenge has grown.

Media impact on social life has been studied in recent years. Gauntlett, a professor of Media and Communications at the University of Westminster, explores how media has affected the youth today. In his book, *Media, Gender and Identity,* Gauntlett explores the relationship between media, gender and identity. Although he contends that its impact cannot be attributed directly, he admits its considerable influence in shaping youth identities and their perceived sexualities.[95] He does not believe that people just copy or borrow lifestyles from media. He explores how the media messages transmitted to youth about gender impact on their perception of themselves.

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[93] John H. Holloway, "The Benefits of Mentoring," *Educational leadership: journal of the Department of Supervision and Curriculum Development* 58, no. 8 (January 2001).

[94] Robert M MacIver, *Juvenile Delinquency Evaluation Project of the City of New York* (Colombus, OH: Ohio State University, 1961).

[95] David Gauntlett, *Media, Gender and Identity: An Introduction* (New York, NY: Routledge, 2008), 12.

The media is important considering that people in Europe and America on average spend about 3 to 4 hours a day watching TV,[96] while others estimate it to as much as 6 hours a day.[97] The manner that the media portrays life no doubt influences the way people conduct themselves and their perceptions on other people's behaviours. Gauntlett shares how domestic life has been distorted by the media, for instance, people marry, only to divorce, and then cohabit again.

Furthermore, the cinema portrays movie heroes as assertive and single-minded. The *toughness* of these stars is advertised to the viewers as a model of true masculinity, thereby creating a false impression of a man who does not exist. Also, the images of attractive people so portrayed by the media foster a false perception of personal worth. This has led the adolescents who are principally influenced by the media to seek identity from false sources.[98]

Gauntlett unearths another distortion in the understanding of femininity. He observes that femininity is no longer a core value for women today.[99] He believes that femininity is one of the performances that women can choose to employ in everyday life. They may either explore it for pleasure or reach a particular goal. Others detect also, that younger women have a wide range of other assertive 'girl power' role models to choose from in magazines or TV.[100]

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[96] Gauntlett, *Media, Gender and Identity: An Introduction*, 12.

[97] Sarah Perez, "U.S. Adults Now Spend Nearly 6 Hours per Day Watching Video," *TechCrunch*, July 31, 2018, accessed March 9, 2020, https://social.techcrunch.com/2018/07/31/u-s-adults-now-spend-nearly-6-hours-per-day-watching-video/.

[98] Stella C. Chia, "How Social Influence Mediates Media Effects on Adolescents' Materialism:," *Communication Research* 37, no. 3 (April 7, 2010): 400–419.

[99] Gauntlett, *Media, Gender and Identity*, 11.

[100] Gayle A. Buck et al., "Examining the Cognitive Processes Used by Adolescent Girls and Women Scientists in Identifying Science Role Models: A Feminist Approach," *Science Education* 92, no. 4 (2008): 688–707.

In a study done by Beverly Skeggs,[101] she found that her subjects had a complex relationship with 'femininity.' They sought the respectability associated with a feminine role while rejecting the connotation of passivity and weakness associated with it. She also found that her subjects viewed femininity as a kind of 'cultural capital' which brought both pleasures and problems.[102]

These trends have led to the acceptance of homosexuality and gay lifestyles as alternatives. Growing evidence especially among the young, particularly in the Western societies abounds that lesbians, gays and bisexuals are becoming more acceptable. Surveys conducted by Gallup have found that acceptance of homosexuality as "an acceptable alternative lifestyle" has risen from 38% in 1992 to 52% in 2001.[103] It is without a doubt that this trend has increased since 2001.

One major debate that has carried is the social impact on media. Questions raised have been on whether mass media have a significant amount of power over its audience or whether the audience shapes social media. The debate centred on which causes the other. Either way, the impact of social media on adolescents is without doubt negative. While the debate rages on, the negative effect of media on adolescents is continuing to be felt and seen. No doubt the use of cell phones and other gadgets continues to be outlawed among many schools.

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[101] Beverley Skeggs, "Ambivalent Femininities," in *Formations of Class and Gender: Becoming Respectable* (London, UK: Sage, 2002).

[102] Ibid., 13.

[103] Admin, "Gay and Lesbian Rights," *Gallup.Com*, last modified September 14, 2007, accessed March 4, 2020, https://news.gallup.com/poll/1651/Gay-Lesbian-Rights.aspx.

Mentorship to Meet Campus Challenges

Why mentorship plans? The purpose is to provide a set of tools and ideas to use to build quality-mentoring programs.[104] It can be useful in helping new students learn and it facilitates personal and career growth and development and also expands opportunities.

Youth need caring and consistent relationships with adults for them to be able to navigate their way through adolescence. For many and because of such factors as parents' absence or even negligence, death and many other factors, there is none available to provide this kind of support. Studies have shown that involvement inconsistent, long term, well-supervised relationships with adults, can yield benefits for youths. This includes, in some cases, improved grades, peer to peer relationships, as well as family relationships. This has tended towards a reduction of alcohol or drug use.[105]

Mentoring that exists in the business or workplace is similar in many respects to the school environment. In both places, traditional forms have been predominant. In a typical school as in most business environments, there are demographically distributed, multi-generations individuals.

Sociologists have classified generations under the following periods: The Silent Generation (from 1925 to 1945); the Baby Boomers (1946 to 1964 – after the Second World War); the Generation X ([Gen Xers] those born from around 1965 to

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[104] Michael Garringer and Linda Jucovy, "Effective Strategies for Providing Quality Youth Mentoring in School and Communities: Building Relationships: A Guide for New Mentors" (The Hamilton Fish Institute on School and Community Violence & The National Mentoring Center at Northwest Regional Educational Laboratory, September 2007), accessed March 3, 2020, https://educationnorthwest.org/sites/default/files/effective-strategies-for-providing-quality-youth-mentoring-in-schools2.pdf.

[105] Kathlene Tracy et al., "Mentorship for Alcohol Problems (MAP): A Peer to Peer Modular Intervention for Outpatients," *Alcohol and Alcoholism (Oxford, Oxfordshire)* 47, no. 1 (February 2012): 42–47.

1979) and the Millennials (those born from around 1980 to 1994). Generation X mentors of Millennials usually dominate the mentorship role. This has tended towards limiting or restricting mentoring to one-directional mode, which has promoted a hierarchical nature.[106]

There is a tendency to perceive this generational disparity is creating conflicts. However, these differences or gaps can be managed and utilized to enhance a balance that is not present in each of the generations.[107] While the values and attitudes with which each generation approaches or interprets life are diverse, they do not necessitate conflicts if individuals are provided opportunities for sharing and valuing each other's strength and assets. These differences are a necessity for a mentorship model that appreciates and accentuates both the needs and skills that each generation presents in the school.

Mentors can also engage the socio-economic milieu to shape the students. One way to deal with delinquency issues is to deal with the environmental influences within the institution. All students should have equal access to school facility any disparities may cause discontent among some students who may feel discriminated against because of their social background. This may further exacerbate social problems.

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[106] Bob Henger and Jan Henger, *The Silent Generation 1925-1945* (Bloomington, IN: AuthorHouse, 2001), 200.

[107] Michael J. Urick et al., "Understanding and Managing Intergenerational Conflict: An Examination of Influences and Strategies," *Work, Aging and Retirement* 3, no. 2 (April 1, 2017): 166–185.

Mentoring Models

Traditional Model

In the traditional model, mentoring has been identified as a developmental relationship where senior professionals assume a helping role with junior professionals who comprise the next generation in a given field and is often hierarchical.[108] In this model, teachers assume the expert role of guiding the students who are perceived as junior and in need of guidance.

Mentors offer emotional and psychological support, or assistance with career and professional development, and role modelling. By definition, in traditional mentorship, the mentor has greater experience than the mentee in a given area.[109] In such traditional mentoring relationships, 'help, power, and resources tend to flow in one direction.'[110]

In the traditional model, mentors and youths decide where and when they meet. This approach can work where an organisation wishes to target special persons for specific developmental purposes. For instance, when the school wants to prepare a student for leadership as the school head boy etc. Traditionally, mentoring relationships have primarily involved face to face interactions between the mentor and mentee, Availability of mentors is the only real limitation in one-on-one mentoring, yet because it's a familiar model, people tend to be comfortable with it. This model

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[108] Colvin and Ashman, "Roles, Risks, and Benefits of Peer Mentoring Relationships in Higher Education."

[109] Kim Lee DeAngelis, *Reverse Mentoring at The Hartford: Cross-Generational Transfer of Knowledge about Social Media* (Chestnut Hill, MA: Sloan Centre on Aging & Work at Boston College, 2013); Maryann Jacobi, "Mentoring and Undergraduate Academic Success: A Literature Review:," *Review of Educational Research* 61 (1991): 505–532.

[110] Colvin and Ashman, "Roles, Risks, and Benefits of Peer Mentoring Relationships in Higher Education."

allows for and even encourages the mentor and mentee to develop a personal relationship.

In a typical traditional business traditional model, a mentor is matched with one mentee, and a trained program manager monitors the match's progress over some time. Usually, the matches are deliberate; the mentoring program manager pairs two people together based on certain criteria, such as experience, skill sets, goals, personality, and a variety of other factors. The one-on-one nature of the relationship provides the mentee with critical individual support and attention from not only the mentor but also the program manager.

These new benefits of mentoring can provide individuals with opportunities to enhance cultural awareness, appreciation, and the potential to lead meaningful lives. In other words, individuals are taught skills that through practice become an everyday habit.

Five mentor roles emerge.[111] These are the model, acculturator, sponsor, educator and supporter. The mentor as a model inspires and demonstrates for the mentee, how they ought to behave. As an acculturator, the mentor is involved in showing the mentee the ropes and helping the mentee get used to a particular culture. While as a sponsor the mentor opens doors, introducing the mentee to the right people, and using power in the service of the mentee. The mentor as a supporter focuses on emotional aspects and the affective elements of the mentor-mentee relationship, whereas the acculturator and sponsor emphasize more practical aspects. The final role, educator, focuses on the learning processes. The mentor encourages mentee's reflection and articulation of practice and helps the mentee to achieve his

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[111] A Ahonen, "Facets of Mentoring in Higher Education," *Innovations in Education and Training International* 36, no. 2 (1999).

learning objectives. In reality, it leaves mentors who are usually the senior faculty in the position of always leading without any space to be vulnerable and open as learners in the relationship.[112]

Reverse Mentoring

Unlike traditional mentoring, the Reverse Model of Mentorship attributed to Jack Welch, the Chief Executive of General Electric, intentionally acknowledge the contribution and expertise of newer and younger employers in specific areas. Reverse mentoring, common in the business environment can be defined as the pairing of a junior worker acting as a mentor to share expertise with a senior colleague as the mentee. This approach is distinctly different from the traditional mentoring 'where learning is dispensed hierarchically from an older mentor to a younger protégé.'[113] Within the generational context, a reverse mentoring relationship could be between a millennial mentor and a boomer mentee.[114]

Intergenerational Mentoring Model

The Intergenerational Mentoring model is an approach within academic environments predicated upon reverse mentoring. This model reflects the positive aspects of reverse mentoring without the hierarchical framework of mentor and mentee; rather, it is based upon the notion that everyone leads, and everyone learns.[115]

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[112] A Ahonen, "Facets of Mentoring in Higher Education," *Innovations in Education and Training International* 36, no. 2 (1999), 172.

[113] Sanghamitra Chaudhuri and Rajashi Ghosh, "Reverse Mentoring: A Social Exchange Tool for Keeping the Boomers Engaged and Millennials Committed," *Human Resource Development Review* 11, no. 1 (March 1, 2012): 55–76.

[114] Wendy Marcinkus Murphy, "Reverse Mentoring at Work: Fostering Cross-Generational Learning and Developing Millennial Leaders," *Human Resource Management* 51, no. 4 (2012): 549–573.

[115] Mary Elizabeth Burke, *Generational Differences Survey Report* (Alexandria, VA: Society for Human Resource Management, 2004).

This model addresses the three specific academic areas in higher education faculty development firstly, the scholarship. This refers to the production of knowledge through quantitative or qualitative research. Secondly, the pedagogy, which is the art and science of teaching and student engagement. Thirdly the service. The participation in academic citizenship, often through serving on university committees and external professional organizations.

Intergenerational Mentoring emphasizes the development of communal relationships to build 'positive connections at work that enable the thriving of individuals and organizations with learning as the goal.[116] Thus, as academics who embrace learning, a new model of mentorship is needed that embodies the strengths of all generations, hence an intergenerational approach to mentoring.

Through the Intergenerational Mentoring model, each generation has an opportunity to learn and lead by sharing a skill set that each generation possesses with its strengths, which can be employed for the good of the institution. While traditional and reverse mentorship models have value within both professional and peer mentoring circumstances, in academia the ever-changing landscape of faculty necessitates a re-envisioning of the mentoring relationship. Traditional mentoring relationships, often used in professional development in higher education, constitutes a more hierarchical approach where seasoned professionals with seniority provide guidance and advice to the newer faculty, similarly, teachers are viewed as giving mentorship to students and hardly the other way round.

The intergenerational mentoring model for intergenerational learning and leading provides a novel approach to faculty development and mentoring, which

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[116] Murphy, "Reverse Mentoring at Work," 552.

accentuates and capitalizes on the strengths of each generation in today's ever-changing world of higher education.[117]

The central component of the Intergenerational Mentoring model is the relationships that faculty develop with each other, both formal and informal. Both traditional and reverse mentoring models promote hierarchical differences, while the traditional engenders a top-down power dynamics, the reverse model, reverses the powers dynamics emphasising a down up power bearing. In the Intergenerational mentoring model, the matching process attempts to redefine and deemphasize seniority and focuses more on the skills and needs of each member equally.[118] In this way, the younger generation is not necessarily viewed as a novice, while the senior as an expert, but both approach mentorship in a collaborative rather than a competitive manner.

School-Based Model vs. a Community Based Model

The school-based model is defined by many program features that contrast it from community-based mentoring models. These include but not limited to the following: The program operates on the school campus although this does not preclude the school-community partnership.[119] Also, the school campus provides facilities and administrative space for mentoring programs. Another element is that mentoring relationships meet for the duration of the school year. This is in contrast with the community model which does not follow any schedule and is free to run

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[117] Matthew S. Kaplan, "International Programs in Schools: Considerations of Form and Function," *International Review of Education* 48, no. 5 (September 1, 2002): 308.

[118] Ibid.

[119] Carla Herrera, Cynthia L. Sipe, and Wendy S. McClanahan, *Mentoring School-Age Children Relationship Development in Community-Based and School Based Programs* (Philadelphia, PA: Public/Private Ventures, 2000).

without any time constraints. The third element found in a school-based model is that the youth is referred by teachers, counsellors and other staff. Finally, the school-based model is distinguished from a community-based model because of it being highly structured as some activities are selected for the mentors to engage in.[120]

The school-based model has some advantages over the community-based model. Firstly, it tends to attract a variety of categories of volunteers who would otherwise not have considered a community-based mentoring opportunity. Also because of its shorter and less intensive time commitments, it tends to attract more volunteers who have time constraints. The programs in a school-based model reach youths who otherwise may escape the community model. Another advantage is that it can be done at a very low cost as compared to the community model. However, both the school model and the community model have inherent value individually.[121]

Some drawback in the school-based model includes the fact that it may have little impact on out of school time issues which may include stealing, drug or alcohol abuse. Although according to a study done by Herrera, it showed evidence of positive impact in such areas as self-esteem and connectedness to their parents.[122] School-based programs do not produce a relationship with the same closeness and quality as community-based programs. Besides, the use of high school students as mentors in a school-based model has been observed as not giving a purely adult role modelling

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[120] Herrera, Sipe, and McClanahan, *Mentoring School-Age Children Relationship Development in Community-Based and School Based Programs*.

[121] Sharon D. Kruse and Karen Seashore Louis, "An Emerging Framework for Analyzing School-Based Professional Community" (Presented at the Annual Meeting of the American Educational Research Association, Atlanta, GA, 1993), https://eric.ed.gov/?id=ED358537/.

[122] Cyanea Poon, "The Chronicle of Evidence-Based Mentoring | Profiles in Mentoring: Michael Karcher on Connectedness and Mentoring," *The Chronicle of Evidence-Based Mentoring*, April 16, 2019, accessed March 9, 2020, https://www.evidencebasedmentoring.org/michael-karcher-on-connectedness-and-mentoring/.

seen in typical community-based programs.[123] Other disadvantages may include the struggle to properly fit the programs within the already burdened school timetable. Often it is incorrectly perceived as a tutoring service to improve grades. This is usually the case where a disproportionate emphasis is placed on academic performance at the expense of other aspects of school life. Also, a lack of funding within the context of dwindling school budget may be prohibitive.

The Mentoring Process

The process of mentoring is underpinned by recognising that people are okay. This dispels the *fixed* mentality. Mentors don't approach mentoring with a judgmental attitude of *fixing* adolescents. Also, mentors believe that people can change and want to grow. They should also understand how people learn, should be able to recognise individual differences and be empowering through personal and professional development. Their role involves encouraging capability, developing competence, encouraging collaboration, not a competition and encouraging scholarship and a sense of enquiry. They must be persons who are searching for new ideas, theories and knowledge and also realising that within a nurturing mentoring context new meaning can be created.

Mentoring skills can be divided into organisational and interpersonal skills: Organisational skills include the ability to plan, contracting, recording and structuring sessions, time management scheduling, evaluating, action planning, prioritizing etc. While the interpersonal skills will involve negotiating and influencing, listening giving constructive feedback, an intervention which may either be prescriptive,

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[123] Herrera, Sipe, and McClanahan, *Mentoring School-Age Children Relationship Development in Community-Based and School Based Programs*.

informative, confrontational, cathartic, catalytic or supportive, questioning,

motivating, encouraging self-awareness, coaching/teaching and reflecting.[124]

Mentoring is a multi-dimensional and multi-tasking work. At some time

throughout the relationship, a mentor is likely to fulfil all of the following roles:

teacher/ educator, translator, advocate of the organisational culture and values,

counsellor, interpreter, motivator, time manager, facilitator, planner, coach, problem

solver, friend, adviser, critic, diagnostician, guide, expert, role model, protector and

the list is endless.[125]

Some qualities undergird a good mentor. A mentor must also be non-

judgmental, empathetic, is a good listener, one who is open and honest and also one

who not only gives feedback but also is also positive and has good humour. He/she

must be one who takes a personal interest in the mentee. He/she must be a researcher,

humane and approachable.[126]

Mentoring Life Cycle

Mentoring follows a life cycle. A mentoring life cycle is described as

comprising four definable stages which can be defined as follows: Stage one, the

initiation, orientation or courtship stage. This stage is about creating an alliance and

consists of preparing for the relationship, forming a bond and agreeing on a contract.

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[124] Gill Lane, *The Situational Mentor: An International Review of Competences and Capabilities in Mentoring*, ed. David Clutterbuck (Burlington, VT: CRC Press, 2016), 7.

[125] Ibid.

[126] Dona Rinaldi Carpenter and Sharon Hudacek, *On Doctoral Education in Nursing: The Voice of the Student* (New York, NY: NLN Press, 1996), 74.

During this stage, the mentor seeks to create a bridge with the mentee by creating a lasting bond that will be useful in future.[127]

The next stage is getting established, adolescence, dependency, and nurturing or honeymoon stage. This phase is characterised by the development of an honest, trusting, sincere relationship based on open communication. It involves a focus on learning and growth, getting to grips with business matters and moving from plans to real outcomes. This stage involves helping the mentee to tell their story or narrative.

Then followed by the maturing, developing independence or autonomy stage. In this stage, the mentor facilitates deeper learning by encouraging the mentee to reflect, to see things differently, and to identify potential changes. The final stage is the ending, termination or divorce stage. The mentoring relationship will either come to a premature end or terminate naturally.

Terminating a Mentoring Relationship

There is the reason it might be advisable to terminate the mentorship programs. Firstly, one or both partners may have fulfilled their needs. In some cases, one or other partner may move away to another job. In some cases, termination could be advisable if there is perceived as inappropriate or mismatching. This could be as a result of a personality clash or a bond may have failed to develop in the mentoring relationship. In some cases, the relationship could not be fulfilling the needs particularly of the mentee or the partners do not fulfil their commitment to turn up for meetings.

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[127] Nicola Cooper and Kirsty Forrest, eds., *Essential Guide to Educational Supervision in Postgraduate Medical Education* (Oxford, UK: Wiley Blackwell, 2009), 24.

<center>**Mentoring Ethical Considerations**</center>

Mentorship practice is guided by some ethical rules that undergird mentoring relationships. These guidelines are inspired by the American Psychological Association (APA), used by other caregivers.[128]

Ethics of Beneficence

The first is the principle of beneficence. The first call is to work to benefit their mentees. This calls attention to know what exactly the beneficiary to the mentee would be. It calls for an understanding of their culture and values and worldview as well as understanding the family's belief systems and expectations for the child.

Ethics of Non-maleficence

The second part says that a mentor has the ethical obligation to not harm. This may encompass some extreme forms of harmful behaviour, such as abuse, sexual harassment and exploitation. Serious background checks must be done to verify the people who volunteer as mentors in the interest of youth safety.

Ethics of Power Dynamics

Another ethical issue is against the misuse of power. Power differentiation is inherent in any adult-youth mentoring relationship. There is a need to guard against these social inequalities. While these power dynamics are a part of any adult-youth mentoring relationship, mentors should be aware, monitor these power disparities as they have a paternalistic responsibility to protect the young. Properly employed, these power inequalities could be harnessed as a form of social capital that can be deployed to the advantage of mentees.

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[128] Kendra Cherry, "What Ethical Guidelines Do Psychologists Follow?," *Verywell Mind*, last modified March 4, 2020, accessed March 9, 2020, https://www.verywellmind.com/apa-ethical-code-guidelines-4687465.

Ethics of Boundaries

A mentor should guard against inappropriate boundaries. This should take into consideration the varied cultural dynamics and social expressions. It is more advisable rather err on the side of caution. As a rule, it is ill-advisable when showing affection and closeness to involve physical contact, although others believe that touching when properly administered could prove therapeutic.[129] Doehring advises against a hug initiated by a caregiver that takes place in private space as likely to be interpreted by care seekers as an expression of intimacy.[130]

Ethics of Conflict of Interest

Another consideration is for the mentor to avoid a conflict of interest. Mentors should avoid entering into a personal, professional, financial or other relationship with their mentees (and family members) if such a relationship might interfere with their objectivity or ability to work effectively as a mentor or might harm or exploit the mentee. Other potentially compromising situations include mentors employing mentees or offering advice to the child or family based on their professional expertise (e.g., medical, legal, psychological).

Fidelity and Responsibility

Another principle is fidelity and responsibility. Mentors are called upon to be trustworthy and responsible in their interactions with the mentees. They must be consistent and reliable to meet all the appointments. Trust is considered a key component of effective mentoring relationships.[131]

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[129] Allen Weiss, "The Power of Human Touch," *Hallmark Homecare*, last modified 2016, accessed March 9, 2020, https://www.hallmarkhomecare.com/the-power-of-human-touch/.

[130] Doehring, *The Practice of Pastoral Care*, 70.

[131] Ibid., 57.

Ethics of Integrity

Mentors are under obligation to act with integrity. Mentors should never forget the importance of their obligations to their mentees. They must bear the greater responsibility for finding ways to effectively and consistently communicate with their mentees and to honour plans and commitments to their mentees.

Ethics of Justice

The principle of justice calls for the mentor to exercise good judgment and also to take necessary precautions to ensure that the potential biases inherent in their backgrounds do not lead to the prejudicial treatment of their mentee. This also involves discriminating on age, gender, race, ethnicity, culture or nationality. Attending training in culture and gender sensitivity might be helpful to raise volunteers' awareness of their own biases and blind spots.[132]

Ethics of Respect

The last principle is that of respect for people's rights and dignity. This includes maintaining the mentee's confidentiality, allowing for self-determination in which the mentors enable the mentees to exercise their reasoning and judgment.[133]

Towards a Mentor-Mentee Mentoring Model

This section proposes and critically examines an innovative school-based model for mentor-mentee engagement. Models play an important role in serving as approximations, acting as a simple guide to summarize and illuminate phenomena.

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[132] Mahzarin R. Banaji and Anthony G. Greenwald, *Blindspot* (New York, NY: Bantam Books, 2016), 78.

[133] Cherry, "What Ethical Guidelines Do Psychologists Follow?"

They form powerful tools because they: simplify; are pragmatic; sum up; visualize; organize, and can form methods.[134]

The model is termed *HOPE*. The researcher's model is designed to foster an action-reflection cycle for behavioural development and growth. To encourage compassionate mentoring encounters, this model is presented to guide in a mentor-mentee engagement that promotes self-reflection. HOPE stands for Honour; Observe; Probe and Evaluate.

Table 1. HOPE Reflective © MODEL vs CLEAR Whole Person Care Model ©

HOPE ©	CRITICAL EVALUATION		CLEAR ©
Honour	Connect with mentee's beliefs, be accommodative, respective & be nonjudgmental.	Connect with God, self and others, engage and invite a response.	Connect
Observe	Perceive embedded meaning behind their actions or stories, identify primary concerns and validate their stories and concerns.	Be fully present, listen without interrupting, listen with the whole person	Listen
Probe	Explore life dimensions, underlying life issues: areas of connecting or disconnect. How their actions might impact future practice. What did I hope to learn?	Invite whole person conversations: spiritual, mental/emotional, relational & spiritual	Explore
Evaluate	Reflect together on their actions? Consider what was positive or challenging about their actions, plan how they might enhance or improve or behave differently in future. What have I learned from this experience?	Empathize. Communicate understanding, validate their stories and concerns.	Acknowledge
		Share resources that affirm, strengthen and offer hope	Respond

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[134] Roman Tschäppeler and Mikael Krogerus, *The Decision Book: Fifty Models for Strategic Thinking* (London, UK: Profile Books, 2008).

Honour

Connect with mentee's beliefs, be accommodative, respective & be nonjudgmental. The goal is to exercise hospitality. The mentor approaches the mentoring relationship with sacred respect for the mentees' worldview. They attempt to relate without being influenced by the other's individual beliefs.

Observe

Here mentors perceive embedded meaning behind mentees' actions or stories. They identify primary concerns and validate mentees' stories and concerns. The goal of the mentor is to bring the mentee into an appreciation of their actions or behaviour. What were they trying to achieve? What knowledge base or philosophical guidelines influenced their actions? To what extent did they act for the best and in tune with their values? The goal is identifying *what* of behaviour.

Probe

The mentor's next task is to explore mentees' life dimensions, underlying life issues: areas of connecting or disconnect. They explore how their actions might impact future practice. What is it that they hoped to learn? The mentor explores to what extent the mentee's actions connect to their previous experience. They desire to determine whether given the situation again, the mentee would act differently or not?

Evaluate

Mentors reflect together with mentees on their actions. They consider what was positive or challenging about their actions, they plan how they might enhance or improve or behave differently in future. What have they learned from this experience? How do they feel now about the actions they did? Are there any insights that they might have gained? Are they able to realize desirable practice? Here the mentors

explore into the feelings of the mentees. It is believed that it is a feeling level that meaning begins to emerge.[135]

Summary

Mentoring is an old concept that has emerged as an important practice in modern time. In providing care, mentors should develop the ability to relate cross-culturally in a way that respects the other's beliefs and practice.[136] Rather than shunning vulnerability, they must be able to tune in to their inner perceptions and to reflect on these thoughtfully.[137] The more they become aware of their subjectivity, the more sensitively they will be able to tune in to the nuances of their mentee's feelings, wishes and expectations.[138]

Mentorship is portrayed in various imageries. As *shepherds* to the learners, mentors provide guidance.[139] They understand their mentees as *living human documents* that they must read and understand.[140] They don't come into the mentoring relationship empty-handed but carry their baggage of lived theologies which they must monitor well.[141] They are themselves *wounded* and carry their scars.[142] These wounds help them to relate in an empathetic manner. It is from these deep incisions of

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[135] Jay Lemke, "Feeling and Meaning: A Unified Framework," *Jay Lemke Online*, last modified 2008, accessed March 9, 2020, http://www.jaylemke.com/feeling-meaning/.

[136] Doehring, *The Practice of Pastoral Care*, 2.

[137] Cooper-White, *Shared Wisdom*, 35.

[138] Ibid.

[139] Hiltner, *The Christian Shepherd*, 47.

[140] Gerkin, *The Living Human Document*, 38.

[141] Doehring, *The Practice of Pastoral Care*, 89.

[142] Nouwen, *The Wounded Healer*, 20.

pain that they draw resources for healing to the troubled youths.[143] While mentors

perform their practice, they, like most practices are bound by a common code of

ethics.

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[143] Nouwen, *The Wounded Healer*, 84.

CHAPTER 4

FIELD RESEARCH

This study proposes a mentorship plan for use in providing ministry to high school students at BAHS in Zimbabwe. The study laments a lack of trained mentors who will meet the complex spiritual and emotional needs of high school students who face challenges in a campus context. Economic challenges have limited the chances of engaging full-time professional chaplains who are both trained and fitted to meet campus challenges and can give full time to ministering to students. This challenge has intensified the awareness for the need for tools to equip volunteer caregivers among whom are teachers, or other volunteers and parish pastors who among some may be willing, but untrained to deal with a campus context. This research proposes a spiritual mentorship plan that can be used to mitigate these challenges.

This chapter presents the integration of findings done from theological research that offer a biblical basis for this model, the literature review on the work done relating to the narrowed topic and the findings collected from the fieldwork based on interviews and questionnaires. Interventions strategy will be drawn from the analysis of findings from fieldwork. The chapter concludes with a summary.

The Type of Research

The research presents a mixed-method research approach. Mixed methods are defined as a "research that involves collecting, analyzing, and interpreting quantitative and qualitative data in a single study or in a series of studies that investigate the same

underlying phenomenon"[1] After selection of approach, the next step is to decide on the specific design that best addresses the problem.[2] Morse identifies two forms of triangulation methods. The simultaneous triangulation and the sequential triangulation.[3] The researcher employed the former method [QUAL + quan]. The purpose was to employ the quantitative method to complement and confirm the qualitative data. Multiple viewpoints allow for greater accuracy.[4] In this study, the researcher conducted personal interviews, focus groups on selected individuals and carried out surveys.

Rationale

The researcher has chosen this type of research design because of the phenomenological nature of the research.[5] Also, the mixed-method research offsets some weakness inherent in each of the research done individually, while drawing some strengths from both.[6] The researcher chose to employ a quantitative survey to partially validate the qualitative analysis. The purpose of this design is to obtain different but complementary data on the same topic, to best understand the research problem.[7] The design is employed to compare and contrast quantitative statistical

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[1] Anthony Onwuegbuzie and Nancy Leech, "Enhancing the Interpretation of Significant Findings: The Role of Mixed Methods Research," *The Qualitative Report* 9, no. 4 (December 1, 2004): 770–792.

[2] John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Thousand Oaks, CA: Sage, 2017).

[3] J. M. Morse, "Approaches to Qualitative-Quantitative Methodological Triangulation," *Nursing Research* 40, no. 2 (April 1991): 120–123.

[4] Creswell and Clark, *Designing and Conducting Mixed Methods Research*, 108.

[5] Ibid.

[6] Vicki L. Plano Clark and John W. Creswell, eds., *The Mixed Methods Reader* (Thousand Oaks, CA: Sage, 2008), 108.

[7] Morse, "Approaches to Qualitative-Quantitative Methodological Triangulation," 122.

results with qualitative findings to validate quantitative results with qualitative data.[8] Further, it has been observed that mixed methods designs are useful as they offer more comprehensive data and are flexible and adaptable to many study designs.[9]

Appropriateness of the Study

The research addresses the need for a mentorship program that might meet the needs of high school students, particularly those who are at high risks. Youth culture is pervading the schools particularly the high schools making it imperative for research of this kind to be conducted.

It is assumed that the research will solve the challenges of rising cases of delinquent behaviours among high school students at Adventist schools and release our institutions to focus more on their core business of educating students. Failure to address the social concerns and to align the Adventist educational institutions according to the policy guidelines of the ministry of education and culture has engendered a spirit of disrespect for mission schools.

Population

The population comprises teachers, students and school administrators. It is defined as a well-defined collection of individuals or objects that is the main focus of the study, who have similar characteristics. Bryman summarizes it as the "universe of

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[8] John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, CA: SAGE, 2014), 66.

[9] Jennifer Wisdom and John W. Creswell, "Mixed Methods: Integrating Quantitative and Qualitative Data Collection and Analysis While Studying Patient-Centered Medical Home Models," *PCMH Resource Center*, last modified March 2013, accessed March 10, 2020, https://pcmh.ahrq.gov/page/mixed-methods-integrating-quantitative-and-qualitative-data-collection-and-analysis-while.

units from which a sample is to be taken from."[10] The school has a total of 635 students. Of the 635 students (from forms 1 to 6), 87 are high school students in form 5. The researcher chose to work with form 5 students because they are more accessible for future follow-ups as they still have one more year in the school. More than half of the students are non-Adventists. The students are divided into two hemispheres; those coming from the Eastern side of the school which comprise mainly those from the elite. These include those who come from middle to high-income earners and live in the lower density suburb. The other half comprises of students who come from the Western suburbs.

Those are characterized by high-density suburb dwellers and comprise mostly those who come from the middle to low-income earners. This socio-economic factor is considered because of the critical differences in perceptions resulting from these disparities. The school has a total of 35 teachers, 20 female and 15 male teachers and non-teaching staff of 6 in total and three administrators.

<div align="center">

Sample

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A sample is defined as the segment of the population that is selected for research.[11] The sample of the population comprises of 15 students who were involved in a focus group, 11 students who participated in a quantitative research survey, and 7 teachers who were involved in a focus group and one administrator who participated in a personal interview. The researcher admits the impossibility of involving all students or teachers on the research due to the arduous nature of analyzing data. Of

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[10] Alan Bryman, *Social Research Methods*, 4th ed. (New York, NY: Oxford University Press, 2012), 714.

[11] Ibid., 715.

particular interest to the researcher are students, who are directly affected and stand to benefit more from the research.

Criteria for Sampling

The sample design was chosen from 87 high school students who are in form five. The first step was a purposive sampling to select the students within the population that met specific criteria. These had to be primarily students who had been in school long enough to provide reliable information. These were chosen because of their knowledge of the history of the school and met the age limit requirement imposed by the ministry of education for participating in the research. The second step involved using a randomized selection among stratified groups. The researcher first identified cluster groups. These were: Adventists and non-Adventist; Eastern and Western dwellers; Boys and Girls) a representative number was then selected that described the population. The sample had to have all the characteristics of the population, i.e. 51% ($n = 87)$ had to be female students who are non-Adventists, with two-thirds coming from the Western region of the city.

One administrator was purposively selected because he met the criteria of having served long enough. Teachers were also purposively selected. These were chosen because of their willingness to participate in this study since the design of this research involved detailed focus study, hence participants needed to be willing to take the time necessary to respond and also any necessary follow-ups.

Data Collecting Instruments

The researcher employed three instruments; personal interview, survey questionnaires and focus group interviews. Semi-structured questions to guide in the interviews were employed to collect the data. The researcher chose the focused

groups[12] because they offer an advantage over individual interviews. Focus groups are useful in obtaining detailed information about person and group feelings, perceptions and opinions.[13] Not only do they save time compared to individual interviews, but also during the interview, the researcher can gauge the validity of information by comparing feelings. These serve to provide a broader range of information on a particular research question.

The researcher was able to gauge the reliability of the response by requesting others to respond to the same question to compare responses and reactions. Also, the researcher studied facial expression to ascertain any coherence.

The instruments were appropriate for the sample design because it allowed respondents who were grouped according to their homogeneous context, to respond freely without fear of victimization. Teachers met alone, students also met alone, while the administrator was interviewed alone. To ensure a wide range of socio-demographic factors were taken into consideration, in the focus group, the researchers employed a stratifying criterion[14] to ensure that gender, class, religion and so on where considered.

The instruments were reliable as questions similar to interview questions were also asked in the survey questionnaire. Responses showed uniformity in responses. The questionnaire employed the standard Likert Scale to rate responses, which were further compared with the expert open-ended questions below to gauge consistency in

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[12] Bryman, *Social Research Methods*, 4th ed., 501.

[13] Ibid., 503.

[14] Ibid., 505.

responses. Likert scale is a five or seven-point scale which is used to allow the individual to express how much they agree or disagree with a particular statement.[15]

Likert scales have an advantage that it allows for degrees of opinion and sometimes even no opinion at all. For the focus groups, a recorder was used to capture the details of responses of the respondents with their permission and later meticulously transcribed and later put on Microsoft word table were responses were compared to show any similarities in response to pick certain recurring themes.

Data Collection Procedure

The researcher scheduled interviews with the school authorities to conduct a survey. The researcher conducted first a personal interview with the school administrator in the privacy of his office. The interview lasted for about an hour. The next appointment was set with the staff members to select the sample group to participate in a focus group interview.

After a brief explanation of the procedure and signing of consent forms, answering all questions and assurance of confidentiality, the researcher then proceeded to set the recorder on to record all the responses. The interview for the focus group of teachers took an hour and a half. The final step was to engage all the form 5 students, after the sampling, and the signing of the consent forms, the recorder was also set on to record all the conversation and the interview took one hour and 45mins. After a week, all the recordings were transcribed and put on Microsoft word for analysis.

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[15] Saul McLeod, "Likert Scale Definition, Examples and Analysis," 2008, accessed March 12, 2020, https://www.simplypsychology.org/simplypsychology.org-Likert-Scale.pdf.

Data Analysis

Step 1: Initial Reading of Transcripts

The first step was to listen to the recordings at least three times over followed by the transcribing of recordings and placing on a word document. A follow up was done to check for errors or omissions in the transcribing.

Step 2: Organization and Coding of Responses

The transcripts were then coded for any salient or important phrases that emerged. Coding is the process of organizing the data by bracketing chunks and segmenting into categories and labelling those categories.[16] The coded transcripts were then collected and collated under certain themes. The themes that emerged from different instruments were arranged into major higher themes. These refer to "categories identified by the analyst through his/her data that relate to his or her research focus, builds on codes identified in the transcripts and provides the researcher with the basis for a theoretical framework relating to research focus."[17]

Step 3: Review of Total Transcripts
and Final Coding

A review of total transcripts was done to check for any errors or omissions between entries. The process was repeated three times to verify that no errors existed, or any omissions were overlooked in the entries.

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[16] Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 197–198.

[17] Bryman, *Social Research Methods*, 581.

**Step 4: Completion of Data Analysis
and Reporting of Findings**

The major limitation of the study is the relatively small sample size. Seven

teachers participated in focus groups, eleven students participated in a focus group

interview and fifteen participated in the survey. Only one administrator was selected

for the study. The source of information used to obtain this sample may not be

complete, as more participants could have added more to the findings. This may affect

the generalizability of the study to other schools.

Another limitation is the use of the recorder method. There is a possibility of

some respondents not fully opening up, as being recorded is intimidating. Also, as

with all humans, there is observer/subject bias anytime data are obtained through

interviews.

The researcher has undertaken to use more than one method or source of data

in the study, so that findings may be cross-checked. The researcher believes this will

yield greater confidence in findings.[18] The purpose was to employ the quantitative

method to complement and confirm the qualitative data. This is to escape the trap of

treating data collected from these different forms as an independent. Without

integration, the knowledge yield is equivalent to that from a qualitative study and a

quantitative study undertaken independently, rather than achieving a "whole greater

than the sum of the parts."[19] The term triangulation describes the process of studying

a problem using different approaches to gain a more complete picture.[20]

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[18] Morse, "Approaches to Qualitative-Quantitative Methodological Triangulation."

[19] Tracy Farmer et al., "Developing and Implementing a Triangulation Protocol for Qualitative Health Research," *Qualitative Health Research* 16, no. 3 (March 2006): 377–394.

[20] Ibid.

Among the research participants were one administrator who took part in a personal interview, teachers who took part in a focus group and students who also participated in a focus group while others took part in a survey. Two-thirds of students who took part in a survey had been at the school for four years with the majority of them residing in the Western region of the city. More than 50% were non-Adventists. Those who were Adventists were baptized at the average age of 13 years. All the teachers who participated in the focus group have an Adventist background and the students who took part in the focus group comprised of a mixer of Adventist and non-Adventist. The interviewed administrator had been in the school for more than 27 years and was the second-ranking senior member of staff at the school at the time of research.

Emerging Themes

The researcher observed salient themes that emerged throughout the interviews. Among the many issues raised, the research established a connection between the school environment and the success of any mentoring program. One teacher thought the school environment was *unhealthy* for any meaningful mentorship program, citing low levels of trust and high tensions that existed between members of staff and the administration. One observed the absence of a spiritual master plan as impacting negatively on student behaviour.

Another theme that emerged was the impact the absence of clear protocols in accessing help for students impacted students' perceptions of school's policy on the welfare of students. Many students felt that they were neglected on matters that involved their welfare.

Self-esteem. Self-esteem is believed to contribute significantly to delinquent behaviour in the school. This is further exacerbated by the absence of a permanent

school chaplain in the school which made it difficult for the students to access any care they needed.

Impact of environmental on mentoring. All the students denied ever having been induced to alcohol consumption, pre-marital sex or taking drugs, nearly two-thirds agreed to have a friend who has either participated or struggled with drug addiction, alcohol, engaging in premarital sex or having any form of delinquency behaviours.

The teacher's response showed an increase in cases of pre-marital sex and alcohol use, which they saw as involving not only the boys but also the girls as young as form two. Concerning family members participating in the above challenges; however, only less than a third reported some, familiarity with this practice. This result showed that adolescents were more likely to be influenced by their peers to participate in the challenges more than they were likely to be influenced by their family members.

In a focus group, half teachers complained about the school environment which one described as *toxic* and *unhealthy* and harming mentorship endeavours. They perceived any attempts to provide mentorship as unlikely to yield any positive impact unless an enabling school environment was created to that effect. They sighted among other factors, low trust levels and suspicion amongst the members of staff and the school administration.

The welfare of students. Less than one-third of the students surveyed have lost a close relative or a close family member. However, of those who reported such losses all claimed not to have received any form of support from either the student body or the staff members. Surprisingly, they all reported that they did not know what kind of support they could have accessed. This showed that the school had no facility

to give support to such children who experience such losses, which made it harder for those who experienced such losses to even communicate their losses to the school or even their peers.

While studying at BAHS, students recorded that their overall health was good. This may be attributed in part to the school's emphasis on health teaching through courses such as Guidance and Counselling which are taught to all students.

Probed on whether they perceived BAHS to be a caring environment, there was only one student who strongly agreed, while the majority were distributed between agreeing and being somewhat, with a third who strongly disagreed. However, a larger percentage perceives the school to be spiritually nurturing as well as accommodative of other students of a different faith. A majority of students were persuaded that they are likely to recommend other students to BAHS although a third showed less fervour with BAHS.

Role of a school chaplain. Asked on whether or not they perceived the role of a chaplain as vital, unexpectedly while the 50% of surveyed students agree, to strongly agree, 25% were not convinced of the importance of the role of the chaplain in a school, still one strongly disagreed on the significance of the existence of a chaplain in the school. While some were uncertain about the role of a chaplain, more than 50% of students felt that they were not adequately nurtured spiritually. This evidence suggests student's failure to see a link between the roles played by spiritual caregivers in meeting student's spiritual needs.

Teachers were unanimous as to the significance of the role of the chaplain in the school, however, they felt that this role had greatly been undermined in the past. They explained the role of the chaplain was critical to meet the social and spiritual needs not only of students but teachers as well. It is without question that young

people benefit from the patronage of the more experienced. They saw the need for a competent and professional help for complex issues. Also, the chaplain could act as a mediator within the school. The chaplain could also be instrumental in training teachers on the basics of ministering to students. The administrator added the requirement of the chaplain as being one who should have an academic background to fit in the academic culture and also be able to take students on some classes. He considered his role mainly as providing spiritual leadership, praying and visiting the sick students and their families as well as leading out in worship.[21]

Spiritual master-plan. To reach their spiritual and social needs, the students suggested the introduction to social club to engage the students. They also emphasized the importance of bible studies and prayers in spiritual formation. Moreover, others suggested that the school improve on daily worship, by providing skilled preachers who will meet the deeper spiritual needs of students. Asked on whether they perceived the school had a spiritual master plan, more than a third of students surveyed expressed ignorance to its availability.

Mentoring programs. Among the spiritual programs listed as helpful in nurturing spiritual growth, the students scored high the Week of Spiritual Emphasis (WOSE), which is conducted once a term followed secondly by the daily worship. The bi-weekly worship showed minimum impact as well as the annual school tour to some churches that students undertake once a year. A large proportion suggested among other challenges to spirituality, lack of adequate time during worship to fully explore deep into their spiritual needs. Those interviewed also showed similar evidence to those surveyed. They also included the need for bible studies that offer an

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[21] Campbell and Paget, 6.

interactive environment for sharing. While they also rated the WOSE as highly impacting spiritually they saw it as dependent largely on the kind of speaker chosen. They suggested a need for relevant preachers who meet the needs of students and that such worship should cover such social challenges as pre-marital sex, drug abuse and alcohol. They also noted the lack of progression as most programs are good for the lower levels and do not increase to meet the growing need of the higher levels.

Equipping and training for mentors. During interviews, students disclosed that it was not easy for them to access spiritual help when they needed it. While they acknowledged the role of worship in nurturing, they lamented the lack of a qualified spiritual mentor whom they could approach for help. Few teachers were mentioned as having played this role adequately. However, issues of trust stand in the way of seeking such help. They suggested that spiritual parents could offer such help when needed if properly trained.

While at BAHS, students are less likely to initiate a visit to their teachers for counselling or spiritual guidance. Among the students interviewed, of those who were likely to seek counsel, 50% said they might not fully disclose every detail of their challenges. The major determinant factor sighted was the nature of the relationship that a student sustained with the teacher. The environment had to be conducive for opening up. Some teachers, students felt were too busy to entertain the students. The closer the relationship the more likely a student was to seek help. Teacher, however, confided that they have received students who had approached them for help. However, those who finally came were mostly so deeply in trouble to face expulsion. These findings are in collaboration with Doehring criteria for mentorship, which places a high premium on trust. She sees trust as being established through respect for

others' *differences* it is only then that care-seekers can fully "invite the caregiver into their world, to explore into their lived realities."[22]

While most teachers interviewed acknowledged their incompetence in dealing with the social challenges facing youths, all were, however, agreeable on the positive impact mentorship had in mitigating the social and emotional challenges students face. They viewed the role of mentor as redemptive and saw counselling as critical in a learning environment to ensure social and emotional stability. They also saw the presence of an understanding teacher as important to keep the child from experimenting. They placed a high premium on listening as crucial in a teacher/student mentoring relationship as many struggles with social issues that they cannot share with anyone.

The personality of a mentor. Another factor that was raised that militates against teacher/student nurturing encounter is the matter involving confidentiality. Lack of neutral office for such close sharing undermined the aspect of confidentiality, as most teachers did not have a private office that afforded confidentiality. Some students added that even the teachers that have private offices, were likely during teachers meeting at the staff room to discuss student issues that were shared in private. Four students disclosed that in the past their confidentiality had been breached and as such felt insecure sharing their burdens with the teachers. One student mentioned that in one instance what he had shared in confidence, was mentioned during assembly. Asked where they resorted to for help, some students responded that they either dealt with their challenges alone or shared with their close friends. Doehring attests to this finding when she mentions that "when trust deepens,

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[22] Doehring, *The Practice of Pastoral Care*, 3.

the care seekers are more open to seeking help"[23] Others too sighted fear of victimization. They pointed to the school policy, which was too strict and offered no second chance to offenders.

To improve teacher/student mentorship, teachers felt that there was a need for space to be able to see students in private. Teacher also mentioned the need for training to deal with the most basic challenges confronting the youth. One teacher felt that the administration needed to give teachers the authority to work with delinquent students before expelling them.

In an interview with one school director, who has served the school for more than 27 years, school administrator emphasized the teacher's role of modelling to students as critical in demonstrating good behaviour, far more than their expert role. Evidence from the interview showed that while teachers may not be trained or skilled with mentorship skills, they can do a better job if they model through their character, good behaviour. The administrator sighted certain instances where the teacher's behaviour has made it impossible to discipline students for the same behaviour found in teachers. The administrator assumed that teachers who accept to serve in Adventist schools already come prepared to play the role of mentoring without training.

Other challenges facing students raised by the school administrator included lack of security, economic challenges and uncensored exposure of the adolescents as chief among factors that need urgent attention among the adolescents. Teachers who were asked a similar question in a focus group suggested uncensored exposure and lack of parental guidance.

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[23] Doehring, *The Practice of Pastoral Care*, 6.

Teachers were not fully agreed as to the presence of a mentoring program in the school, while the administrator mentioned the teacher's handbook and saw teachers as designated as mentors, students, on the other hand, identified the daily worship as a mentoring program.

All agreed that a mentoring program would be helpful in the school. However, they were not agreeable exactly as to the nature of such programs. The school administrator felt, however, that the greater responsibility lay with the teachers who are charged with modelling to the students the right behaviour.

Administrative role in mentorship. One student confessed to having been called into a disciplinary hearing. This report showed that students who proceed to higher levels are less likely than those in the lowers levels to get involved in any form of delinquency behaviours and as such less likely to appear to a disciplinary hearing. The majority of those called for disciplinary hearing are expelled due to the gravity of their offences. This further revealed that as students graduate to higher levels they were more likely to engage in more serious offences that demanded expulsion as compared to the lower levels. In the past year, 7 students were called for the disciplinary hearing of which three were expelled from school.

Teachers spotted a lack of clear boundaries in dealing with erring students. Some teachers felt that the administration interfered with teachers mentoring the students. They perceive this disproportionate interest on the teacher/student mentoring relationship as hindering the work of mentorship. The school has an interest in cases that teachers are handling which led to premature disciplining. One teacher was confronted for entertaining students under disciplinary hearing, while she claims she had not been informed of the fate of the child. One teacher without knowledge was

informed that the child had been expelled from school without her knowledge or participating in the disciplinary hearing.

As to the existence of any care protocols for students to access help from the school, the response showed that there were no such procedures. Which explained why students who lost a loved one did not know where to go for help.

Students were asked to suggest ways the school could mentor the students. While the majority felt that providing counselling could assist students there was also another equivalent who felt the school needed to relax the rules they considered as too harsh and considered rather than rewarding students for good behaviour could improve conduct, although they did not state exactly the nature of rewards. They felt the school was more inclined to reprimand rather than being forbearing with offenders, hence they asked for the school to consider a polite manner in reproaching students and that they need to be given second chance, also that the school need not rush to expel offending students.

There were still others who felt that involving a child's parents might help in instilling discipline. This finding agreed with McLemore who sees merit in "involving the widening of the net to include other social structures, a kind of engaging the mentee in the context of their social world being.[24] She concludes healing is possible as mentees are helped to relate to the wider social context.

Students denounced shaming which they perceived as prevalent and suggested instead rather than stereotyping students, to consider a thorough background check before attempting any stern measures, this they saw as possible through a one-to-one talk. This finding harmonizes with Gerkin's ideal of care, which emphasizes a one-on-

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[24] Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," 40.

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one model. He underscores the need to know another in an "incarnational sense," which he defines as "entering into their language world and to have the other enter into our own."[25]

**Step 5: Review of Total Transcript
to Ascertain Validity of Findings**

The pursuit of trustworthiness motivated the choice of the research type–mixed method. The researcher chose this type of research methodology to overcome weakness inherent in either qualitative or quantitative research methodologies if done independently. Unlike quantitative research methodology which deals primarily with numerical data and their statistical interpretations under a logical and objective paradigm,[26] mixed-method research further handles non-numerical information and their phenomenological interpretation, which inextricably tie in with human senses and subjectivity.[27] While human perspectives and emotions from both researchers and subjects are to be discarded as undesirable biases and confounding factors in quantitative research, these elements are not only inevitable but essential in mixed research.

For data extraction and analysis, several methods were adopted to enhance validity. This is means that the researcher checked for accuracy of findings by employing certain procedures.[28] Through a constant check during the interviews, the researcher monitored regularity through a process of replication of questions across different subject samples and instrumentations. Through this method, the researcher

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[25] Dykstra, *Images of Pastoral Care*, 36.

[26] Bryman, *Social Research Methods*, 160.

[27] Ibid., 628.

[28] Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 201.

was able to establish equivalence in responses. Secondly, during the interviews, the research employed the member check strategy. This involved after two months taking the themes back to the participants to determine whether these were accurate.[29]

The researcher enlisted different responses from the group members and encouraged full participation from all members to minimize average biases from respondents. This was possible as the researcher made an effort to established rapport at the beginning of research were all subjects freely participated in the discussion.

Another technique employed by the researcher was the employing of such methods as constant comparison, paraphrasing and rephrasing and the follower up questions to ascertain the trustworthiness of responses.

The researcher further evaluated the reliability of research results across time. Reliability indicates that the researcher's approach was consistent across different researchers and different projects.[30] The questionnaires were replicated with part of sample subjects after two months with results showing stability. Further, the sample surveys were carried across a different sample yielding similar results.

Summary

The findings from the field research revealed the mentorship challenges that confront BAHS. Several themes emerged that suggests why mentoring is a challenge at the institution. The environment not being conducive for mentorship as the school is rocked with disunity, mistrust and disharmony.

There was a lack of an intentional program to curb student vices prevalent in the school. Efforts to enlist compliance were are too harsh and unsuccessful resulting

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[29] Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 201.

[30] Ibid.

in the school either expelling or instituting very harsh punishment to students. On the other hand, teachers were in disagreement with the administrators on their disciplining policies. They deemed the punishment too harsh and that it was done without any due consultation from the class teacher, who considered themselves stakeholders who should be informed of such moves.

Teachers were untrained and demoralised to take up the role of mentorship in the school, citing poor relationships with the administration. Students, on the other hand, were less inclined to seek help from teachers as they sighted lack of confidentiality and fear of victimization from the administration should their issues reach the administrators. Students also mentioned the harsh treatment at school as limiting a teacher/student mentoring encounter and lack of confidentiality in dealing with student affairs. Administrators felt the teachers were not committed to their work.

CHAPTER 5

ADDRESS TO PROBLEM

The following model presents a school-based intervention designed for at-risk high school students. It aims at improving academic performance, promote school connectedness, and life satisfaction and to decrease disciplinary actions that are prevalent in the school understudy, improved relations among peers, teachers, and other school personnel. It also aims at improving the social-emotional and behavioural skills uncommon among delinquent students.[1]

Major Outputs of Project

The project follows the common logical framework model.[2] This is a planning tool consisting of a matrix which provides an overview of a project's goal, activities and anticipated results.[3] It commences with outlining the major outputs of the project, followed by details of the activities to be carried out for each output. It then enumerates the resources or inputs that are required to implement the project. The model concludes with an evaluation of the program.

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[1] Kristin C. Thompson and Richard J. Morris, *Juvenile Delinquency and Disability*, Advancing Responsible Adolescent Development (New York, NY: Springer, 2016), 114.

[2] NORAD, *The Logical Framework Approach (LFA): Handbook for Objectives-Oriented Planning*, 4th ed. (Oslo, Norway: Norwegian Agency for Development Co-operation, 1999), 107.

[3] Kirsten Bording Collins, "What Is a LogFrame?," Text, *American University Online*, last modified March 23, 2015, accessed March 12, 2020, https://programs.online.american.edu/online-graduate-certificates/project-monitoring/resources/what-is-a-logframe.

**Creating a Favourable Mentorship
Environment**

The first output envisaged is the preparation of the school environment for the

mentorship program. The researcher acknowledges the need for ground preparation

for the successful implementation of a school mentorship program. The environment

refers to the spiritual, social, administrative aspects of the institutional living.

**Conducting Wholistic Mentorship
Program**

The second major output is the actual implementation of the mentorship

program. The absence of a school mentorship program has predisposed students to

delinquent behaviours as students lack proper guidance. Implementation follows some

logical steps that build-up to the conclusion of the program. The steps are outlined in

a summary form further down.

**Increase Self Esteem among At-risk
Students**

Another output envisaged is increased self-esteem among students under

study. This is to meet the need of the high-risk students who battle with a poor self-

image as revealed by the study. It is assumed that poor self-image contributes to

delinquent behaviours.

Evaluation of Mentoring Program

At the end of the program, after one calendar month, it is expected that

evaluation shall be conducted to measure the success of the program. Evaluation is

defined as a process that critically examines a program. Its components involve

collecting and analyzing information about a program's activities, characteristics, and

outcomes. Its purpose is to make judgments about a program, to improve its effectiveness, and/or to inform programming decisions.[4]

Activities for Each Output and Purpose

The following pattern describes activities that will be carried out for each output outlined above. It further explains the purpose of administering each of the activities showing what it hopes to accomplish.

Preparing the School Environment

The research revealed that as a result of the unhealthy relationships prevailing amongst the stakeholders, such as low trust levels and suspicion, much energy is expended in the wrong direction and this has tended towards undermining the commitment levels. This is as a result of deeply entrenched behaviour pattern in the school life that renders all efforts to remedy this situation unsuccessful.

It is imperative to address the current school environment first to facilitate healing, caring and enabling environment amongst the stakeholders. This will create a conducive environment for the implementation of the program. A sound environment is a foundation for all endeavours.

To bring about this condition, there is a need for a spiritual week of emphasis at the beginning of each calendar year. The goal of this program is to bring synergy amongst the stakeholders to bring them into harmony and a common understanding of the mentorship plan. The goals must be articulated, and the mission of the program shared amongst them.

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[4] M. P Bindu, *Science Education: Techniques and Methods* (Morrisville, NC: Lulu Press, 2019), 125.

Conducting the Mentorship Program

Defining the scope of the program is the first step in the implementation of the program. It is critical that all stakeholders have a knowledge of how the mentorship program runs and that each understand their role in the program.

Program Organizational Plan

Primarily, the program shall be administered at the class level by the class teacher. Next shall be the volunteer mentors, who work closely with the class teacher monitoring the mentor/mentee relationship. Their role is guiding the running of the program. Class teachers report to the school liaison officer supervising them.

The school's mentorship liaison officer, the chaplain oversees the school's overall mentorship program. He receives reports from the class teacher. The school liaison officer deals with any legal matters about the mentorship process. The liaison officer works with a team comprising of a class teacher, a volunteer mentee and an administrator. These act as his/her special advisory team on the program. A mentorship program demands that all principalities work in concert. Mentors have to access the wider web for resources to provide ideal mentorship.[5]

The school principal is the final authority in the mentorship program. He/she receives the final reports through the senior teacher and deputy headmaster and recommendations from the school liaison officer and makes the final decision, such as terminating mentorship relationships.

Recruiting volunteer mentors. To recruit volunteer mentors, a meeting shall be scheduled for staff members. At this meeting, the importance of mentorship is

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[5] Miller-McLemore, "The Human Web: Pastoral Theology at the Turn of Century," 17.

highlighted and to ensure buy-in. Staff members are led into a discussion as to how the mentorship program shall be implemented to address the challenges in the school.

Presentation of program aims and objectives. The program aims at developing a mentorship program that will address deviance in the school. Further, it aims at creating a conducive learning environment for students, by addressing the challenges faced by students in accessing help from teachers in their study.

Appeal for participation and support. An appeal is made for volunteer mentors to participate in the program. The program expectations are presented to clarify what the demands of the programs are.

Compilation of volunteer mentor list. Creation of a database for volunteer mentors follows thereafter. This information includes some background data. This information shall be useful during the mentor/mentee pairing process.

Recruiting mentees. To recruit mentees, a meeting with class teachers to orient on tips in identifying mentees is conducted. Usually, students who may be targeted on mentorship are those who perform poorly in their school work. Others may be drawn from students who have difficulty in relating to other students socially. Some students may be on the current disciplinary committee list or may have had their parents being called to the school on some disciplinary matters. In recruiting mentees, class teachers are to maintain strict confidentiality, while great care is taken to avoid any stereotyping or labelling that might cause some students to view the program in a negative light. This exercise should be done with the utmost respect for a student's mystery of who they are. They should not be judged.

Advertising mentoring program to students. In advertising mentoring programs to students, much effort is to be made as to present the programs in a

friendly and colourful style to attract the intended targets. Any categorizing or labelling is to be avoided if the program is to be successful.

Compilation of mentees. A list is then compiled, and each student is profiled accordingly. The information which is usually on the school database should also include name, surname, address name of parent or guardian and their contacts. A folder should be created, which should include any relevant information that might be helpful during the mentorship program.

The orientation of mentees. Mentees are oriented through the program expectations, the objectives, aims and process. Also, they are made aware of their roles in the whole mentorship program.

Pairing mentors and mentees. With as much effort as possible to foster a friendly atmosphere, mentees are introduced to their mentors in some kind of social gathering and the pair gets to acquaint with each other sharing basic information about their expectations from the exercise.

Defining the mentoring relationship. The explanation is given to the nature of the relationship and the parameters that should guide the mentoring relationship. Some ethical guidelines form the content of materials that are given to the pair that sets the basis for the mentoring relationship. The pair determines were the mentoring will occur, regularity and duration.

The signing of the contract. This process consummates with the signing of the Mentor/Mentee contract form. The contract details the nature of the relationship that must ensure between the two. This must be explained before the actual signing. (App B).

Monitoring mentoring relationships. A routine check on mentor and mentee progress is conducted to monitor the relationship. These follow up checks are performed at regular intervals to monitor progress.

Case management protocol. To ensure good communication, a case management protocol is established. Both parties may approach the class teachers when they encounter difficulties in mentoring relationships. The class teacher appeals to the senior teacher who acts on behalf of the administrators on some small matters, failure to which the matter can then be brought before the school administration for final resolution.

Increase Self Esteem of Students

Another intended outcome is bolstering the self-esteem levels especially among the students who have a higher risk of delinquency behaviours. The research established this tendency among students considered by teachers as under-performing, strengthening the belief that there is a relationship between a student's performance and their behaviour. One challenge that emerged during interviews is the connection of the delinquency behaviour to low self-esteem. The research revealed that the students who suffered from low self-esteem were more likely than those who had high-self-esteem to fall into any form of delinquency behaviours.

To bolster self-esteem levels, a self-esteem test shall be administered at the beginning of the implementation of the program to measure their scores levels before the implementation of the program and compared with the same tests administered after the program to gauge the success of the intervention. (See Self-esteem test Appendix C)

Evaluating of Mentoring Program

The program shall be evaluated after one calendar month through evaluation scores and interviews conducted on participants randomly selected to ascertain the effectiveness of the program. (See self-esteem evaluation form, mentor's evaluation form, mentee's evaluation form).

Resources/ Inputs Required

To realize the goals, some resources or inputs needed to this end shall be prepared. These resources aid in the administering of the research. These include seminars and other training materials administered throughout the process.

Preparing the School Environment

A seminar entitled, *The Need for School-based Mentorship*, shall be administered at the beginning of the research. Its objective is to highlight the need for a school-based mentoring program in the school. It will outline the goals, objectives and aims and benefits of the program in a school.

Implementing the Mentorship Program

To conduct a holistic program, the following instruments shall be implemented to facilitate the administration of the program. A *mentor contract form* which shall be filled by the mentor and mentee to be binding upon signing. This form is signed only after the student has surrendered a signed parental consent form.

The *Eligibility Policy for Volunteer Mentors* (App C) to be filled by the volunteer mentor to gauge their eligibility to the program. This form investigates into the background of the mentor.

The *Volunteer Application form* (App C) is filled by the volunteer mentor in applying to participate as a mentor. It outlines the expectations of the mentorship program and its role in the program.

To prepare the volunteer mentors to assume their roles, mentors undergo a pre-match training. The researcher shall conduct additional training regularly to avail mentors with new skills, to allow for them to ask questions and share some effective approaches to mentorship as well as sharing on some activities mentors may engage in to during mentorship program.

During the pairing process, the mentor and mentee fill the contract forms. The program is monitored at intervals using some interviews randomly carried. *Student activity reports* are routinely filled and submitted as part of the monitoring of the process.

Administering a Self-esteem Inventory Check

A self-esteem evaluation score valuation is to be administered to mentees. Initially, at the inception of the program to evaluate the level of scores for mentees at the beginning of the program then at the end of the program to gauge the effectiveness of the program.

Evaluating of Mentoring Program

An evaluation instrument is to be administered at the end of one calendar month to ascertain the progress. This will be followed by an exit meeting that will signal the close of the mentorship program.

Implementation of Program

The research met with the school administration to discuss the implementation strategy of the program. This involved the recapitulation of the program goals, aims,

benefits and the intended outcomes. Further, the researcher negotiated on a schedule that aligned with the school busy schedule. Further, the researcher negotiated the facilities needed to carry out the different mentoring activities, any budgetary implications on the school or the researcher, the resources that would be needed (both human and material resources) and expected time that implementing of the program might take. The meeting involved the school principal and a senior teacher, the meeting took about an hour. Below is a summary of how the program was implemented.

Table 2. A Chronological Implementation of the Intervention

Step	Goal/aim	Activity	Facilitator
One	Highlighting the need for Program: Sharing the Vision	Teachers, staff, students and some parents were invited to a meeting were the aims, goals and objectives of the program were shared see *"The Need for A School-Based Mentorship"*. (App C)	Researcher
Two	Recruiting Volunteer Mentors	A meeting with staff and potential mentors from the community was conducted and an appeal made for volunteers.	Researcher & assistant
Three	Compilation of Volunteer Mentor's list & orientation on program expectations	Data on the volunteers were taken and the volunteers' Mentors taken through the orientation exercise of the mentorship program.	Researcher and Assistant
Four	Securing and Identifying Potential Mentees	The researcher met with class teachers, and some members of the disciplinary committee, to identify potential mentees and to share tips on identifying mentees	Researcher
Five	Recruiting Mentees	A compilation of mentees was made, and the needed data prepared together with the student background information (App C).	Research assistant
Six	Orientation of Mentees	Identified mentees were mobilized and oriented on the goals, expectations, protocols and the step by step process of mentorship (App C). Also, the parental consent forms were administered to potential mentees. (App C)	Researcher
Seven	Pairing Mentors and Mentees	Conducted in a friendly atmosphere, mentors and mentees were paired following guidelines for pairing. The case management protocols were explained to mentors and mentees. (App C). The signing of the mentor/mentee contract. (App C)	Researcher, Assistants and class teachers
Eight	Training of Mentors	Mentors were taken some training on the basics of the mentoring process and awarded with a certificate of recognition. (App C)	Researcher and assistants
Eight	Administration of Mentorship Program	The mentorship process was begun. The progress monitored weekly through brief interviews randomly selected from both mentors and mentees (App C).	Researcher, assistant
Nine	Evaluation of Program	The evaluation was conducted. The progress involved evaluating both the process and the outcome. App C)	Researcher and assistant.
Ten	Concluding Program	An exit meeting was conducted in which the mentorship program was terminated officially. (App C)	Researcher

The Role Taken by Research Assistants

The researcher secured two research assistants, a female and a male teacher

who volunteered for this position. These are both graduates from a local university in

Zimbabwe. The researcher also enlisted the help of a school chaplain whose role was

mainly that of supervising the program on behalf of the researcher. The research assistants' role was mainly assisting the researcher in administering the program, making follow up in the absence of the research and attending to minor challenges and liaising with the chaplain on behalf of the researcher on any matters involving the research process. They also prepared the meeting place in advance and alerted those involved of the need to attend. The female teacher provided refreshments during meetings.

Some Ethical Considerations in Implementing the Program

In implementing the program, the participants volunteered freely, and all the students involved were cleared by their parents to participate in the program. High confidentiality was espoused throughout the program. Both parties signed contracts that stipulated the rules and guidelines as well as expectations for the program.

Potential Challenges that Could Affect the Success of the Program

Challenges that can affect the replicability of this program is the lack of commitment from either the mentor or the mentee to maintain the appointment. If one of the two is not committed, the other can easily get discouraged. Another challenge is the risk of litigation in the event of mishandling of relationship by mentors. The program is time-consuming and needs much commitment if it is to be successful.

Evaluation of the Intervention

Evaluation is "the systematic examination and assessment of features of an initiative and its effects, to produce information that can be used by those who have

an interest in its improvement or effectiveness."[6] The researcher followed a multifaceted evaluation approach, which means that several kinds of evaluation methods were applied.

There are three main types of evaluation methods. These are; goal-based, process-based, and outcomes-based. Goal-based evaluations measure if objectives have been achieved, while process-based evaluations analyze strengths and weaknesses. The outcome-based evaluation explores the impact of the program or intervention on the intended subject.[7] Evaluation is necessary as it provides a systematic method to study a program, intervention, or initiative to understand how well it achieves its goals. The evaluation also helps in determining what works well and what could be improved in a program.

Process vs. Outcome Evaluation

Although evaluation is cumbersome and requires much time and effort, the researcher elected to evaluate the process as well as the impact of the program. This allows for the altering of program activities accordingly and, hopefully, improve the chances of positive outcomes. Process evaluation allowed the researcher to pinpoint strengths and weaknesses within the program design and improve upon the program in future scale-up efforts.

Steps were taken into evaluation. The research evaluation followed four steps, which will be explained down. It involved, firstly, clarifying goals for evaluation. Next was deciding on what to measure, when to measure and how to

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[6] World Health Organization, *Health Promotion Evaluation: Recommendations to Policymakers* (Copenhagen, Denmark: World Health Organization (WHO), 1998).

[7] Sarah Levin and Nancy E. Hood, "Physical Activity Evaluation Handbook" (US Department of Health and Human Services and CDC, 2002), accessed March 18, 2020, https://www.cdc.gov/nccdphp/dnpa/physical/handbook/pdf/handbook.pdf.

conduct the measurements. The final steps involved respectively, the implementation of the program and the final evaluation.

Step 1: Clarifying goals for evaluation. The first step was to clarify the goals for evaluation. These goals fell into two categories; those that described what will be done. These are referred to as the process objectives. The second category involved those that described what change was expected or desired as a result of the implementation of the mentorship program. In this step, stakeholders were engaged (students, mentors & the researcher) in a consultative forum to prepare relevant goals.

Step 2: deciding what, how, and when to measure. After objectives were prepared. The next step involved identifying what was to be measured, how and when the information would be collected. This step involved determining the evaluation questions. Some information like a self-esteem questionnaire was collected before and after the program to identify any changes that had occurred as a result of the program. Information that was collected before the program began provided the baseline information. Other information was collected during the program. This information provided additional information, needed for the success of the program. Instruments used for measurements are included in Appendix C.

Step 3: conducting the program and monitoring progress. The next step involved the implementation of the program and the monitoring of progress. Monitoring program intended to improve the program while the program was underway.

Step 4: collecting information and interpreting findings. At the close of the school term, as the program came to an end, the program was examined on whether activities were carried out as intended and whether the results met expectations. The

instruments employed are included in the appendix. The data collected was further

analyzed. This involved the following process:

1. Reading through the compiled data.

2. Organizing data into similar categories.

3. Labelling the categories or themes.

4. Identifying patterns in the themes.

Instruments employed in assessing the program. To carry out the

evaluations, the researcher employed focused group interviews with students and

mentors. The goal was to assess the strength and weakness of the program and also to

gauge the outcomes and its impact on the intended subjects. The following

instruments were employed. They detail both the process evaluation and outcome

evaluation procedures. Table 3 shows the evaluation questions for mentors.

Table 3. Interview Evaluation Questions for Mentors

INTERVIEW EVALUATION QUESTIONS (MENTORS)
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL NEEDS OF STUDENTS AT BULAWAYO ADVENTIST HIGH SCHOOL (BAHS)
PURPOSE OF INTERVIEW:
The researcher is evaluating to assess the strengths and weakness as well as measuring the outcomes and the impact of the program on the students.
INSTRUCTIONS:
Openly share information that will guide in assessing the effectiveness of the intervention strategy. These findings will not be published in any publication without the consent of the interviewee. The following questions will guide in the discussions.
QUESTIONS:
A.   EVALUATING PROGRAM PROCESS/IMPLEMENTATION
1.   Were the program aims, goals, expectations & procedures explained to you?
2.   Which pre-match training/orientation did you find helpful in preparing you to meet student challenges?
3.   Was each activity implemented according to standards or protocol?
4.   Do you feel you were well equipped and competent to carry out the mentor-mentee relationship? If not, in what way did you feel you were ill-prepared for this program?
5.   What activities did you benefit the most from this mentorship relationship?
6.   What improvements could be factored into the program to make it more successful in the future?
7.   What facilitated and what were barriers to the implementation of the program?
B.   EVALUATING PROGRAM OUTCOME/IMPACT
1.   Was the mentorship program well delivered and received by the students?
2.   What lessons were learned from the mentorship experience?
3.   To what extent did the program meet the student's challenges?

Table 4 shows the evaluation questions for mentees.

Table 4. Interview Evaluation Questions for Mentee

INTERVIEW EVALUATION QUESTIONS (MENTEES)
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL NEEDS OF STUDENTS AT BULAWAYO ADVENTIST HIGH SCHOOL (BAHS)
PURPOSE OF INTERVIEW: The researcher is evaluating to assess the strengths and weakness as well as measuring the outcomes and the impact of the program on the students.
INSTRUCTIONS: Openly share information that will guide in assessing the effectiveness of the intervention strategy. These findings will not be published in any publication without the consent of the interviewee. The following questions will guide in the discussions.
QUESTIONS:
EVALUATING PROGRAM PROCESS/IMPLEMENTATION
What activities did you benefit the most from this mentorship relationship?
What improvements or activities could be factored into the program to more adequately meet your needs?
In which areas do you feel you were not adequately reached to?
What facilitated and what were barriers to the implementation of the program?
EVALUATING PROGRAM OUTCOME/IMPACT
What lessons or help did you learn or receive from the mentorship experience?
Were you satisfied with the services rendered by your mentor? In which specific areas.
Do you feel that you are now more connected to the school than before? In which way do you feel more connected and able to relate more freely with your peers?
Are you now more satisfied with your life at school? Which areas of school life gives you greater satisfaction?
In which areas of your life did the program positively impacted on my social/ emotional or behaviour skills?
How have your attitudes towards your studies improved as a result of the mentorship program?
How is the program's impact on your self-awareness, self-worthy or your understanding of the consequences of bad behaviour?
Are you now experiencing greater peace with yourself and can resolve some of your past personal/social or emotional challenges?

Reporting of Result of Evaluation

Mentor felt the program aims, goals were clear to them, but thought there was

a need for detailed program steps and protocols to guide in the mentorship. They felt

that as far as orientation was concerned it prepared them for the work. The majority

felt ill-prepared for the challenges they faced, citing the need to be trained on

psychology and in being equipped on how to help students open up. Programs or

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activities they found of greater benefit where prayer, talking and recreational activities.

Most felt that if the program is to be more successful, adequate time was to be invested to allow full maturation of the mentor-mentee relationship. Another mentor mentioned that the school administrators should raise awareness of the program and allow it to run like an appendment. Another teacher suggested that the program could be integrated into the school program as a core-curriculum activity. Some felt that the school could also consider incentivizing the volunteer mentors as a way of boosting their morale and participation.

Lack of proper facilities like private space to conduct mentorship was also cited as limiting the mentor-mentee relationships. Most teachers share a staff room and do have separate rooms to conduct a one-on-one session, although some felt they did not need private rooms to conduct the mentorship program.

Both students and mentors interviewed separately felt that the mentorship program was well delivered and realized its goals, however, all agreed that time was too short. Mentors and students felt the program successfully addressed the student's challenges.

While both teachers and students were satisfied with their matches, some felt that the pairing was limited to a few mentors who volunteered and as such students, had very few options to resort. Students felt their mentors excelled especially on spiritual guidance and fell short on penetrating their deeper social and emotional challenges. However, most felt as a result of this program, they were more connected with the school and others. They reported that they could easily relate with their peers and felt more confident in class and their relationships with their teachers. They felt they looked forward to such social activities as sports and social gatherings than

before. Also, many felt they were likely to improve as a result of the skills they received from the mentoring relationships.

Among those with emotional challenges. One student confided that her mentee had met her parents and that her apathetic relationship with her parents had been resolved as a result of the intervention by her mentor. Many felt they would outgrow negative behaviour as they felt they had been challenged to do better. Some students are now experiencing greater peace with themselves as they have been assisted to resolve some of their past personal/social or emotional challenges.

At the beginning program, the researcher administered an evaluation to measure the levels of self-esteem. Most students scored very low. This result demonstrated the need for such an intervention. Eight students ($n = 14$) strongly felt they were not satisfied with themselves. Ten students did not wish to have more respect for themselves. Nine students felt they sometimes felt useless. At the close of the program, after two months, the same instrument was done with twelve out of the fourteen students. The results showed significant improvements by about 50%. Only three students still felt useless, while only one still did not wish to be respected. Twelve felt they now possessed several good qualities as compared to only six before the introduction of the program. Only two among the surveyed still felt they were a failure as compared to six before the implementation of the program. At the close of the program, thirteen felt they felt good about themselves as compared to other students who did not participate in the study.

Conclusion

The program addressed challenges faced by high school students who are at risk of social problems. The goal of this intervention was to improve academic performance, and life satisfaction and decreasing disciplinary actions prevalent in the

school. It further sought to improve relations among peers, teachers, and other school personnel as well as improving the social-emotional and behavioural skills uncommon among delinquent students.

The program was developed, implemented and evaluated. Both mentors and mentees considered the program necessary to mitigate the social challenges that the students faced. Interventions were drawn from theological foundations, literature reviews and field research. A program was designed, implemented and evaluated and results shared in the previous chapter. Some ethical considerations guided in the implemented stages.

The program steps were detailed and clarified the process of the intervention plan. The goals have clarified the purpose of the program and enlisted greater participation in the program. Fourteen teachers accepted to serve as mentors after receiving training. Evaluation to monitor the progress was done weekly and some adjustments were allowed to facilitate relevance.

Most teachers had never had a one-on-one mentorship with students and as such were not prepared for the work. After training many felt confident to take up the work. On average, the program was successful, and many felt that with more time allowed on the program, there will be a greater success. More facilities for private consultations would be helpful to facilitate confidentiality.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Cases of student pregnancies, increasing cases of abortion, alcohol and substance abuse in addition to reports of sexual orgies and increasing sexual vulnerability of students pose a challenge to the church and community regarding how to curb these alarming trends in Zimbabwean schools.

The absence of spiritual mentors is evident. Some students failing to cope or deal with the guilt and shame brought by their behaviour have resorted to taking their own lives to escape the guilt and shame brought about their behaviour. Cases of school dropouts are on the increase.

In this study, the mentorship program was developed, implemented and evaluated. This program provides resources for the training of teachers or pastors who serve in campus settings. It included programs that could be replicated with results. The training program will equip the caregivers to meet the social, emotional and spiritual challenges students face.

Conclusion

Mentorship program needs to be integrated into the school curriculum to benefit all students as it has proven to be very effective in dealing with social and emotional challenges students face in high schools. Matching should be done early, and much time allowed for the bonding between mentors and mentees. More social activities could aid in creating rapport. Students who underwent the program showed

greater school connectedness and able to relate better with their teachers and their peers than those who had not gone through the program. Parents also could be engaged to evaluate the success of the program.

Recommendations

1. It is recommended that this mentorship model be used as a training manual and model for initiating a mentorship program at a high school for high-risk students.

2. It is further recommended to introduce the mentorship program as part of the school program to all students.

3. The researcher also recommends all teachers go through the basic training on mentorship to equip them with skills to meet the challenges that students face.

4. The researcher recommends the setting up of BAHS as research and centre for the mentorship program.

5. Finally, the researcher recommends that West Zimbabwe Conference education and chaplaincy departments respectively, adopt and introduce this program to other Adventist schools.

6. The researcher also that a study is done on how the school-based mentorship model could be integrated with the community-based to yield a sum greater than its parts.

7. Further study could be done on the impact of a mentorship program to the overall disciplinary process.

APPENDICES

APPENDIX A

CORRESPONDENCE

RESEARCH INFORMED CONSENT FORM
Thank you for agreeing to take part in this important survey for the project entitled:
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL NEEDS OF STUDENTS AT BULAWAYO ADVENTIST HIGH SCHOOL
The purpose of this study is to prepare a mentorship plan to be used by teachers and mentors in providing mentorship to students at BAHS. Therefore, your thoughts and opinions are very valuable. This survey should only take fifteen minutes to complete. You are requested to complete a hard copy questionnaire, which has **30** items. Please note that your participation in this study is voluntary and your identity will be kept anonymous. All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time.
Individual results may not be provided, but the research report will be forwarded to BAHS when required and will be available for you to read.
If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before administering the questionnaire.
Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature.
Thank you for considering participating.
Yours in His Service,
M Bafana Dube

_____
Name: Mthokozisi Dube
Master of Chaplaincy Student
Adventist University of Africa
Phone number: +263 772 462818
Email address: dubem@aua.ac.ke

PARTICIPATION APPROVAL FORM

I _____give my consent to
participate in the research:
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL
I have had a chance to ask questions about my participation in the project
The participation in this survey is voluntary
My identity will be kept anonymous
All aggregated data to which I contribute will be protected and kept securely.
I understand that I can withdraw from this research at any time, without penalty, and my
data will be deleted from this research.
My signature: _____
Date: _____
Please return the signed approval to: _____

INFORMED CONSENT APPROVAL FORM

I _____ as a
parent/guardian of _____
who is a student at **Bulawayo Adventist High School**, do hereby give my consent for
my child to participate in the following research entitled:

**A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL**

I understand that the research is for academic purposes only.

My child shall participate in this survey as long as he/she does so voluntarily.

The identity of my child shall be kept anonymous.

All aggregated data to which he/she contributes will be protected and kept securely.

My child is free to withdraw from this research at any time and without penalty if
he/she chooses to.

My signature _____

Date: _____

ETHICAL CLEARANCE FORM
I, *Mthokozisi Dube* (S2015028) a student of the AUA Master of Chaplaincy Program, do hereby ask permission to go ahead with my research, with the full intention of collecting data ethically, without harm of any kind to those who will give me information.

Title of the project:
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL

Place where the project will be carried out: ***Bulawayo Adventist High School (BAHS)***
I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project.
M Bafana Dube**18 November 2018**
Signature of the Student Date
Permission has been _____ granted _____ denied.
_____
SignatureDate
_____
Position

PARTICIPATION APPROVAL FORM (for interviews)

I _____ give my consent
to participate in the research:

A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL

I have had a chance to ask questions about my participation in the project

The participation in this survey is voluntary

My identity will be kept anonymous

All aggregated data to which I contribute will be protected and kept securely.

I understand that I can withdraw from this research at any time, without penalty, and my
data will be deleted from this research.

My signature: _____ Date: _____

Please return the signed approval to: _____

PARTICIPATION APPROVAL FORM (for surveys)
By ticking this box, I give my consent to participate in the following research:
A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL
_____ .
I have had a chance to ask questions about my participation in the project
The participation in this survey is voluntary
My identity will be kept anonymous
All aggregated data to which I contribute will be protected and kept securely.

I understand that I can withdraw from this research at any time and without penalty.

Date: _____

PARENT PERMISSION LETTER

Dear Parent,

Your child has been chosen to participate in the Bulawayo Adventist High School mentorship Program offered through his/her school. In the program, your child will be matched with an adult volunteer mentor who will meet with him/her on the school grounds. The volunteer will act like an adult role model and source of friendship and encouragement, especially around academic goals and personal development. The activities between your child and the mentor will be closely monitored and structured by the school supervisor in charge of the relationship. The school feels that your child will greatly benefit from having another positive role model in his/her life and hopes that the relationship will lead to increased academic performance, self-esteem, and emotional development.

The mentors that have volunteered for our program have been thoroughly screened and investigated by the school. We respect your role as a parent and will provide every opportunity for you to meet with the mentor and be involved in the development of the relationship between the mentor and your child.

As your child goes through the program, his/her teachers will monitor academic performance. All information gathered about the effect of the relationship on your child's school performance is strictly to evaluate the program and will be kept confidential.

We feel that these caring adult volunteers will be making an excellent contribution to the quality of education in our school. If you would like your child to participate in the program, talk about it with him/her. If he/she is comfortable with the idea of having a mentor, please grant your permission by signing below. Our school supervisor will soon be in contact with you about your child's new mentor.

Thank you for your time. We hope this program will be of great benefit to everyone involved. Sincerely,

School Principal

_____

I give permission for my child, _____ , to participate in the mentoring program at his/her school. I understand the nature and rules of the school's mentoring efforts and reserve the right to withdraw from the program at any time.

_____ _____

(parent/guardian) (date)

Adapted from National Mentoring Center, 1999.

QUESTIONNAIRES

RESEARCH INTERVIEW
School Administrator
TOPIC: A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL
NEEDS OF STUDENTS AT BULAWAYO ADVENTIST
HIGH SCHOOL
PURPOSE OF INTERVIEW:
The researcher of this project is a student at the Adventist University of Africa pursuing
a Master of Chaplaincy degree. He is researching partial fulfilment of the requirements
of Master of Chaplaincy.
GOALS:
Your participation in this interview is greatly solicited for, it will assist the researcher in
developing a training module that will impart skills to caregivers providing spiritual and
emotional support to Bulawayo Adventist High School students (BAHS).
INSTRUCTIONS:
Openly share information that will guide in developing an intervention strategy relevant
to the research. The information will not be published in any publication without the
consent of the interviewee. The following questions will guide in the discussions.
QUESTIONS:
How long have you served in this school?
Is there a mentoring program for the school?
How helpful would be a mentoring program in the school?
What benefits would be mentoring programs to wholistic needs of staff and students?
As a leader of this institution, what is your contribution to spirituality?
Have you been approached by any student in need of spiritual help?
What care protocols exist for ministering to students with social or spiritual needs?
How would you evaluate the spiritual and social climate of your school?
Do you believe the programs are viable to meet the needs of students and staff?
What can be done to realize this need?
What specific emotional needs of students are not being met?
What specific spiritual needs are not being realized by the school?
What social challenges hamper academic progress among students?
How well does your spiritual care plan respond to the needs of students?
What specific services urgently need the ministry of a chaplain?
What spiritual care training might help prepare your staff to adequately meet the
spiritual and social challenges facing students?
How critical is the presence of a chaplain in a school in realizing the school's mission
and objectives?
What do you consider the roles of the chaplain or spiritual caregiver?
What factors have hindered the spiritual goals of the school in the past?

RESEARCH FOCUS GROUP
School Students
TOPIC: *A Spiritual Mentorship Plan to Meet the Wholistic Needs of Students at Bulawayo Adventist High School.*
PURPOSE OF INTERVIEW:
The researcher of this project is a student of the Adventist University of Africa pursuing a Master of Chaplaincy degree. He is researching partial fulfilment of the requirements of Master of Chaplaincy.
GOALS:
Your participation in this interview is greatly solicited for, it will assist the researcher in developing a training module that will impart skills to caregivers providing spiritual and emotional support to Bulawayo Adventist High School students.
INSTRUCTIONS:
Openly share information that will guide in developing an intervention strategy relevant to the research. The information will not be published in any publication without the consent of the interviewee. The following questions will guide in the discussions.
QUESTIONS
What issues mostly affect students' performance?
How easy is it for you to access spiritual help when you need it?
Does a spiritual care program exist to address the spiritual and social issues?
How effective is it?
How would you evaluate the spiritual and social climate of the school?
Are there teachers who serve as mentors on campus in the school?
How open are you to share your emotional, social or spiritual challenges with your teachers?
What do you think can be done to improve the student/teacher relationship?
With whom are you most comfortable sharing your challenges with?
What role does a chaplain fulfil in your situation?

RESEARCH FOCUS GROUP
TEACHERS
TOPIC: *Spiritual Mentorship Plan to Meet the Wholistic Needs of Students at Bulawayo Adventist High School.*
PURPOSE OF INTERVIEW:
The researcher of this project is a student of the Adventist University of Africa pursuing a Master of Chaplaincy degree. He is researching partial fulfilment of the requirements of Master of Chaplaincy.
GOALS:
Your participation in this interview is greatly solicited for, it will assist the researcher in developing a training module that will impart skills to caregivers providing spiritual and emotional support to Bulawayo Adventist High School students.
INSTRUCTIONS:
Openly share information that will guide in developing an intervention strategy relevant to the research. The information will not be published in any publication without the consent of the interviewee. The following questions will guide in the discussions.
QUESTIONS
What specific issues affecting students need to be addressed urgently?
Are students open to seeking counsel from teachers and why do you think it is so?
Are there any factors which hinder student/teacher mentoring relationships, and why?
What can be done to improve the teacher/student relationship?
Have you ever been approached by a student seeking spiritual help? Describe the encounter.
Describe the typical profile of students who come seeking help from a teacher and for what reason?
From your perspective as a teacher, how would you evaluate the spiritual and social climate of the school?
Describe the relationship that exists between the teachers and the administration?
How critical is the presence of a chaplain in a school to fulfil the school's mission and objectives?
In what areas would teachers need the service of a chaplain?
How open would teachers be to training to serve as mentors for students?
How would mentoring mitigate the social challenges facing students?
Mention delinquent behaviours associated with respective sex.

RESEARCH QUESTIONNAIRE

The researcher of this project is a student at the Adventist University of Africa pursuing a Master of Chaplaincy degree. He is conducting research entitled:

A WHOLISTIC MENTORSHIP PROGRAM TO MEET THE SPIRITUAL NEEDS OF STUDENTS AT BULAWAYO ADVENTIST HIGH SCHOOL

in partial fulfilment of the requirements of the above degree.

Your participation in this research is greatly solicited for, it will assist the researcher in developing a training module that will impart mentoring skills to teachers and spiritual caregivers to be able to provide spiritual and emotional support to Bulawayo Adventist High School students.

Instructions:

Kindly respond to ***all*** questions on this questionnaire, giving honest and true answers by placing a tick where appropriate. Your honesty will inform the reliability of this research.

Please do not include your name on this questionnaire as your response will remain confidential.

How long have you been at this school? 1-2yrs 2-3yrs 3-4yrs Above 4yrs

Which location do you come from? Eastern Western

Religious background? Adventist Non-Adventist

At what age did you become an Adventist?_____

Have you ever been induced/tempted to experiment with drugs, alcohol or indulge in sex? Yes No

At what age did you start experimenting with drugs, alcohol or sex? _____

If experimenting with drugs, what drugs are you using _____

When you started did you experience any sense of guilt? Yes No ☐ ☐

Have you resolved the guilt feelings? Yes No ☐ ☐

Who did you approach for help? _____

Do you know a friend with any of the following challenges?

Drug Addiction Yes No ☐ ☐

Alcohol Abuse Yes No ☐ ☐

Sex Addiction Yes No ☐ ☐

Delinquency Issues Yes No ☐ ☐

Do you have any member of your family with any of the following challenges?

Addiction problem Yes No ☐ ☐

Alcohol abuse Yes No ☐ ☐

Sexual addictions Yes No ☐ ☐

Delinquency issues Yes No ☐ ☐

To what extent do you agree that the following factors typically induce students to experiment with illicit drugs, alcohol or indulge in premarital sex?

(a) Social factors like peer pressure?

Strongly Agree ☐

Agree ☐

Somewhat ☐

Disagree ☐

Strongly Disagree ☐

(b) Intrapersonal factors like loneliness or low self-esteem?

Strongly Agree ☐

Agree ☐

Somewhat ☐

Disagree ☐

Strongly Disagree ☐
(c) Socio-economic factors and family background?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐
Other _____
Do you agree that abuse of alcohol, illicit drugs and indulging in sex is prevalent in BAHS?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐
Have you been called to the disciplinary committee before? Yes No ☐ ☐
If yes, for what reason? _____
Have you ever lost a close family member in the past six months? Yes No ☐ ☐
If yes, what kind of support did you receive from school or other fellow students?
_____
What form of support did you need or expect during this time?
_____
To what extent do you agree with the statement that BAHS is a caring environment?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐
Do you agree that social life at BAHS is enriching?
Strongly agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly disagree ☐
Do you think BAHS is accommodative of non-Adventists students?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐
I would recommend other students to study at BAHS?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐
Do you agree that the role of a chaplain in the school is vital?
Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐

Strongly Disagree ☐

Do you feel the school programs meet your spiritual needs?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

To what extend do you agree that the following programs meet your spiritual needs?

(a) Week of Spiritual Emphasis (WOSE)?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

(b) Daily classroom worship?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

(c) Bi-weekly Chapel services?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

(d) Annual outreach programs?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

During my study at BAHS, I am likely to visit my teacher to seek counselling?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

Do you agree that time allocated for worship is adequate to meet your spiritual needs?

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

During my study at BAHS, my overall health was good.

Strongly Agree ☐
Agree ☐
Somewhat ☐
Disagree ☐
Strongly Disagree ☐

In what other ways can the school mentor students who are delinquent in the school?

_____
_____
In which ways may the school minister to your social and spiritual needs students?
_____
_____

RESEARCH INSTRUMENTS

THE NEED FOR A SCHOOL-BASED MENTORSHIP

Introduction:

What is a mentor?

A mentor is an adult role model who spends 30 to 60 minutes with a student weekly, during the school day, as a role model, advocate, advisor and friend. The mentor is an individual committed to helping a mentee - academically, socially, mentally, and physically - get his/her life heading in the right direction and focused on the future Importance of a School-based Mentorship Program.

Defining Mentorship, duties and Roles.

Role of Mentor

First, a mentor leads by guiding interaction with their mentees. Mentors invest themselves in their mentees and uplift them.

Secondly, mentors support their mentees. Mentors push their mentees to become their best by encouraging development in areas of expressed need in their inventory.

A mentor plays many roles:

A loyal friend.

A confidant.

An advisor

A teacher.

A guide, coach, and role model.

Has knowledge or expertise to nurture another person of ability.

Their work includes offering support, challenge, they expose their mentees to new ideas, perspectives, and standards, and the values and norms of society.

Duties of Mentor

To listen, clarify and inspire.

To help find solutions to social and academic problems.

To set good examples by modelling appropriate behaviour.

To support and encourage good behaviour and good attendance.

To help set academic and personal goals.

Mentee's Benefits

Seeing positive adult role models in the school.

Receiving individualized attention and support.

Having greater career exploration opportunities.

Developing stronger academic and social skills.

Learning to set educational goals.

Increasing their self-esteem.

The Four Stages of Mentoring Relationship:

Stage 1 - The mentor and the mentee become acquainted and informally clarify their common interests, shared values, and future goals and dreams.

In this stage, there may be a lack of communication or difficulty in communicating.

Mentees may be reluctant to trust mentors and may attempt to manipulate them.

Stage 2 - The mentor and mentee communicate initial expectations and agree upon some common procedures and expectations as a starting point.

In stage 2, there will be more listening, sharing, and confiding in one another. Values will be compared, and personal concerns will be expressed.

Stage 3 - The mentor and the mentee begin to accomplish the actual purposes of mentoring.

Gradually, needs become fulfilled, objectives are met, and intrinsic growth takes place. New challenges are presented and achieved. Stage 3 is the stage of acceptance, but it is also a stage of change, where a mentee is more likely to exercise self-discipline.

Stage 4 - The mentor and the mentee close their mentoring association and redefine their relationship.

Conclusion

Why a "School-based Mentoring Model"

(*Adapted from Resource Manual for Campus-Based Youth Mentoring Programs, p. 83.*)

WHY SCHOOL-BASED MENTORSHIP PROGRAM

The basis for a Mentorship Program

BAHS continues to attract students from various background, creating an increasingly diverse student population. Students differ based on ethnicity, culture, and socioeconomic status.

While this diversity has led to positive social outcomes, it has also created achievement gaps. Differences at home, in development, and the school, itself can present students with many challenges, placing some learners behind others in the classroom.

A great deal of research regarding the success of mentoring has been published. Mentoring programs can provide support for students who are struggling academically or socially by providing one-on-one attention, skills, and encouragement.

Mentoring as Preparation for College and University.

Mentoring programs in high schools can provide preparation for tertiary education. The teaching of organizational skills, scheduling techniques, and motivating students to succeed, in this way students entering college can be better prepared to face the challenges of college life.

Improved Performance

Studies comparing students who receive academic support to those who do not take part in such programs exhibit an inverse relationship. Mentored students earn more academic awards than those who have not.[1] Even students who are failing classes can bring their grades to a passing level through the tutoring that mentoring programs can provide.[2]

Affords Individualized Attention

The majority of this improved cognition can be attributed to the individual attention that mentoring allows for. In turn, students can ask questions they may not feel comfortable asking in front of peers, have extra practice, and receive the individualized attention that may not be available in class or at home.

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[1] Eric P Bettinger, Brent J Evans, and Devin G Pope, *Improving College Performance and Retention the Easy Way: Unpacking the ACT Exam*, Working Paper (Cambridge, MA: National Bureau of Economic Research, June 2011), 114, http://www.nber.org/papers/w17119.

[2] Brittney Easter, "Significance of Mentoring Students in Public Schools: A Literature Review and Naturalistic Observation of Academic & Socio-Emotional Implications," *Senior Honors Projects, University of Rhode Island* (May 1, 2015), accessed March 12, 2020, https://digitalcommons.uri.edu/srhonorsprog/422/.

Increased Self-Esteem

These academic improvements have a significant effect on students' well-being. Not only do they become motivated, but also may have increased self-esteem due to their achievements as tutoring continues, a student can become more successful.

VOLUNTEER MENTOR ELIGIBILITY POLICY

Each participant in this program must meet the required eligibility criteria for the ministry of education and the governing board of school (Seventh-day Adventist Church). Program supervisors must be knowledgeable of the criteria required for one to participate.

Mentor Eligibility Requirements:

He/she must:

Be above the mandatory age restriction. (18 years or above).

Be willing to be governed by the rules and regulations of the school.

Must be willing to commit at least to one school term in the mentorship program.

Commit to spending at least one hour per week with the mentee.

Must have a clean criminal record. (Clearance certificate from police).

Must have never had been charged with child abuse or molestation.

Not be a user of drugs, nor smoker or drinker.

Be willing to complete the minimum required training (2hours).

Provide two credible witness contacts.

Be willing to volunteer without a salary.

By signing below, I confirm that I have understood the above requirements and commit myself with a full understanding of the demands thereof.

Signed _____

Name/surname: _____

Contacts: _____

Witness:_____

Name/contacts

VOLUNTEER MENTEE ELIGIBILITY POLICY

Each participant in this program must meet the required eligibility criteria for the ministry of education and the governing board of school (Seventh-day Adventist Church). Program supervisors must be knowledgeable of the criteria required for one to participate.

Mentee Eligibility Requirements:

He/she must:

Be 13 to 21 years.

Be willing to provide proof of parental consent. (Signed Consent Form).

Must be willing to commit at least to one school term in the mentorship program.

Commit to spending at least one hour per week with mentor and meeting appointment as per arrangement with the mentee.

Must be willing to complete a screening procedure.

Provide one credible referral.

By signing below, I confirm that I have understood the above requirements and commit myself with a full understanding of the demands thereof.

Signed _____

Name of Parent: _____

Signature of parent:_____

Consent Form number._____

VOLUNTEER MENTOR CONTRACT FORM
PURPOSE
This Mentoring Agreement was created to ensure mentees and mentors set the parameters for a mentorship relationship. It outlines the goals for the mentorship, which may adjust as the need arise. Also, these objectives will work towards evaluating progress.

As a mentee, I agree to the following:
Commit to meeting with my mentor as per schedule.
Utilize every opportunity for self-development as well as a learning experience.
Accept feedback and work on progress and be willing to adjust to realizing my goals.
Maintain a high level of confidentiality for our relationship.

As a mentor, I agree to the following:
Serving as a mentor for _____ through providing guidance, support, and inspiration.
Promptly give relevant feedback regarding their progress and experience.
Put all effort to support my mentor realize the agreed goals.
Maintain confidentiality of our relationship.

This agreement outlines the agreement between the mentor and mentee. Plans are to revisit this document every month to make necessary adjustments as progress ensures. If at any time either party deems the contract counterproductive or not progressing towards goals, please contact

_____goals and dates given current accomplishments. If at any time during the duration of the mentoring contract one member of the mentoring pair does not feel like the other is able or willing to fulfill the items agreed to above, please contact _____.
Name of Mentor: _____Name of Mentee_____
Mentor's Signature _____ Mentee's Signature _____
Date: _____ Date: _____
MENTEE SELF-ASSESSMENT FORM

	ALL OF THE TIME	A GREAT DEAL OF THE TIME	A MODERATE AMOUNT OF TIME	NOT VERY OFTEN	NEVER
I treated my mentor with respect					
I initiated the scheduling of meetings					
When a meeting was scheduled, I met my					
If I needed to cancel a meeting I gave prior notice					
If I had to cancel a meeting I rescheduled promptly					
I was open in sharing personal experiences and information					
I made clear my expectations concerning confidentiality					
I respected differences in our opinions and perspectives					
I accepted critical feedback					
I collaborated in establishing developmental goals in our partnership relationship					
I was satisfied with the level of trust we realized					
I did not oppose any alternatives out of my comfort zone					
I reflected on lessons learned even from efforts that were not successful					
I devoted an optimum amount of time to our partnership					

	ALL OF TIME	A GREAT DEAL OF THE TIME	A MODERATE AMOUNT OF THE TIME	NOT VERY OFTEN	NEVER
I maintained the continuity of discussions of our priorities					
I enabled learning more than I taught					
I offered alternatives to achieve the desired professional development					
I was committed to our partnership's success					

Adapted from New Club Career Mentoring Network Partnership.

EVALUATION OF MENTOR

Each mentee will fill out an anonymous evaluation of their mentors monthly; data from multiple mentees will be reviewed to pick any general principles that will be with other mentors regularly to provide constructive feedback while protecting mentee confidentiality.

	ALL OF TIME	A GREAT DEAL OF THE TIME	A MODERATE AMOUNT OF THE TIME	NOT VERY OFTEN	NEVER
My mentor made him/herself available to me.					
In responding to my concerns, my mentor responded in a timely fashion.					
Did your mentor address your concerns?					
Would you consider your mentor was flexible?					
Did you feel your mentor treated you in collegial fashion?					
Did your mentor treat you respectfully?					
Do you think your mentor was organized?					
Was your mentor well prepared?					
Did your mentor apprehend the mentoring process?					
Did your mentor guide you to helpful reading material?					
Do you believe that your mentor afforded you positive learning experience?					

Comments/ Suggestions:

_____

_____

Adapted from New Club Career Mentoring Network Partnership.

CERTIFICATE OF TRAINING

Bulawayo Adventist High School Mentorship Program

_____

Is awarded this certificate in recognition of their completion of the program, *Introduction to Wholistic Mentorship.*

_____

Program Director Date:

MENTORSHIP WEEKLY REPORT FORM

Client code #_____Date of Report:
_____/_____/_____

Mentor Name: _____ Contacts:
_____

Date	Duration of Visit	Activities
_____	_____	_____
—	—	——
_____	_____	_____
—	—	——
_____	_____	_____
—	—	——
_____	_____	_____
—	—	——

Describe the mood of mentee:

_____

_____

How do you feel towards your mentee? Any positive or negative feelings you might have?

Any specific behaviours or actions towards you that you might have interpreted as either distancing or bring you into closeness?

Where there any questions that your mentee may have raised? Give your response.

Did you make any contacts with the guardians or parents of the mentee?

Any administrative assistance you might need to successfully conduct your mentorship program?

Did you discover any new ways your mentee learned to cope with any specific challenge at school?

Has your mentee demonstrated an increasing inability to maintain a healthy relationship with you or others?

ROSENBERG SELF-ESTEEM SCALE[3]

I feel that I am a person of worth, at least on an equal basis with others.
 Strongly agree Agree Disagree Strongly disagree
I feel that I have several good qualities.
Strongly agree   Agree   Disagree   Strongly disagree

I feel that I am a failure.
Strongly agree   Agree   Disagree   Strongly disagree

I can do things as well as most other people.
Strongly agree   Agree   Disagree   Strongly disagree

I do not have much to be proud of.

---

[3] M. Rosenberg, *Society and the Adolescent Self-image*. (Princeton, NJ: Princeton University Press, 1965), online pdf here: https://www.docdroid.net/Vt9xpBg/society-and-the-adolescent-self-image-morris-rosenberg-1965.pdf (Free use).

Strongly agree   Agree   Disagree   Strongly disagree

I take a positive attitude toward myself
Strongly agree   Agree   Disagree   Strongly disagree

On the whole, I am satisfied with myself.
Strongly agree   Agree   Disagree   Strongly disagree

I wish I could have more respect for myself.
Strongly agree   Agree   Disagree   Strongly disagree

I certainly feel useless at times.
Strongly agree   Agree   Disagree   Strongly disagree

At times I think I am no good at all.
Strongly agree   Agree   Disagree   Strongly disagree

MENTORSHIP EVALUATION FOR MENTEES
Kindly complete the evaluation form below. This will help us to improve our sessions and become more relevant your help will be much appreciated.
Please indicate your level of agreement

Key:4= Strongly Agree 3= Agree 2= Disagree 1= Strongly Agree 0 = Not Relevant					
Criteria	**Strongly Agree**	**Agree**	**Disagree**	**Strongly Disagree**	**Not Relevant**
The Mentorship Program Helped me Achieve my Goals					
The Mentorship Sessions were Helpful					
Amount of time spent with the Mentor was sufficient					
The quality of time was rewarding					
During Mentorship, I was able to follow through sessions					
I feel I am now a better person as a result of mentorship					
The mentors were knowledgeable					
I looked forward to each mentorship session					
Most of my challenges have been eased as a result of this program					

What activity did you benefit the most from, with your mentor?
_____
_____

Write below any information that you feel might be useful if this program were to be repeated.
_____
_____
_____

MENTORSHIP EVALUATION FOR MENTORS

Kindly complete the evaluation form below. This will help to improve the mentorship program to be more relevant.

Please indicate your level of agreement

Key:4= Strongly Agree 3= Agree 2= Disagree 1= Strongly Agree 0 = Not Relevant					
Criteria	**Strongly Agree**	**Agree**	**Disagree**	**Strongly Disagree**	**Not Relevant**
I was able to achieve my goals					
My mentee was able to open up to me					
Amount of time spent with mentee was sufficient					
The quality of time was rewarding					
During the mentorship, I was able to connect fully with my mentee.					
The time spent was fulfilling					
The mentee was able to ask questions					
I looked forward to each mentorship session					
The challenges that my mentee was resolved as a result of our encounter					

What activity did you benefit the most from, with your mentee?

_____

_____

Write administrative assistance of information do feel would be helpful in future if this program was to be repeated.

_____

_____

_____

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VITA

Mthokozisi Dube
Date and Place of Birth: 25 June 1975, Bulawayo
Sex: Male
Nationality: Zimbabwean
Marital Status: Married
Name of the Spouse: Thandazile Dube
Contact Cell: +263 772462818
Email: dubem@aua.ac.ke / dubemb@wzc.adventist.org

EDUCATIONAL ATTAINMENT
Level: Post Graduate
Title: Master of Arts in Theology
Institution: Solusi University
Dates: May 2010 -
Level: Undergraduate Degree
Title: Bachelor of Arts in Theology
Institution: Solusi University
Dates: 2003 – 2005
Level: Ordinary level
Qualifications: 7 'O' Levels
Institution: Bulawayo Adventist High School

WORK PROFILE – EXPERIENCES
Administrative Experience
Employer: West Zimbabwe Conference
Period: 1998 to 2020 (Current)
Position: District Pastor

ABILITIES AND SKILLS
Church Administration
Chaplaincy Duties
Preaching and Teaching
Public Speaking